Program Summer School in Languages and Linguistics 2018

Program \ Slot	9.30–11.00	11.30–13.00	14.00–15.30	16.00–17.30
Caucasian program	Introduction to Classical Armenian (Martirosyan)	Comparative East Caucasian (Authier)	Shiri Dargwa (Belyaev)	Ossetic (Belyaev)
Chinese program	An Introduction to Medieval Chinese (Anderl)	Introduction to Lizu (Tibeto-Burman) (Chirkova)	History of Chinese linguistics (Wiedenhof)	Chinese morphology (Basciano and Arcodia)
Descriptive Linguistics	Cushitic (Mous)	Tone Analysis (Constance Kutsch Lojenga)	Field Methods (Rapold)	Corpus Building (TBA)
Germanic program	Historical development of Dutch (de Vaan)	Old Frisian (Bremmer)	Old English (Porck)	Gothic (Quak)
Indo-European program I	Introduction to Classical Armenian (Martirosyan)	Introduction to Albanian (de Vaan) OR Old Church Slavonic language and culture (Schaeken)	Historical linguistics (Suchard)	Gothic (Quak)
Indo-European program II	Avestan linguistics and philology from comparative IE perspective (Sadovski)	Old Irish for Indo-Europeanists (Schrijver)	Indo-European sacred texts, myth and ritual (Sadovski)	Historical grammar of Sanskrit (A. Lubotsky) OR Indo-European phylogenetics (Pronk)
Indology program	Vedic prose (Knobl)	Vedic poetry (Knobl)	From Tamil grammar to Dravidian linguistics (Ciotti)	Historical grammar of Sanskrit (A. Lubotsky)
Iranian program	Avestan linguistics and philology from comparative IE perspective (Sadovski)	"Caspian" languages (Korn)	Introduction to Khwarezmian (Durkin-Meisterernst)	Ossetic (Belyaev)
Language and Prehistory	Molecular anthropology: An introduction for historical linguists (Pakendorf)	Language and Archaeology (Bourgeois)	–	Indo-European phylogenetics (Pronk)
Papyrology program	Introduction to Papyrology (Hoogendijk & others)	Reading Greek Papyri 1 (Hoogendijk and Stolk)	Reading Greek Papyri 2 (Hoogendijk and Stolk)	–
Russian program	–	Old Church Slavonic language and culture (Schaeken)	Russian literature 1 (L. Lubotsky)	Russian literature 2 (L. Lubotsky)
Semitic program	Biblical Hebrew: texts from Ancient Israelite literature (Gianto)	Ugaritic language and literature (Gianto)	Introduction to Classical Mandaic (Gzella)	Historical grammar of Hebrew (Suchard)
Specials	Sumerian (Jagersma)	The grammar of Middle Atlas Berber (van Putten)	–	–
Linguistics (Pre-Master)	Advanced syntax (TBA)	Phonetics and phonology (Hellenthal)	Historical linguistics (Suchard)	Dutch for beginners (Couvée)

COURSE DESCRIPTIONS

Caucasian program

Slot 1, 9.30–11.00. Introduction to Classical Armenian (Hrach Martirosyan, Leiden)

Course description

Armenian is an Indo-European language. At present, Armenian is spoken in the Republic of Armenia (ca. 3 million people) and the Republic of Artsakh (Nagorno-Karabakh Republic / Mountainous Gharabagh), as well as in Russia, USA, France, Italy, Georgia, Syria, Lebanon, Iran, Argentina, Turkey, Ukraine and many other countries. The total number of Armenians in the world is roughly estimated as 7-11 million. Historically, Armenian was spoken on a vast territory that basically included the Armenian Highlands (the Armenian plateau) and some adjacent areas of it. Historical Armenia (known as *Hayk'* and *Hayastan*, based on *hay* 'Armenian') was centered around Mount Ararat (*Masis*), Lake Van and the Araxes (*Erasx*) Valley.

The Armenian language is known to us from the fifth century CE onwards thanks to an unbroken literary tradition comprising three periods: Classical (5th to 11th centuries), Middle (12th to 16th), and Modern (17th to present). Furthermore, one usually distinguishes around fifty or sixty modern Armenian dialects, a number of which have died out. Classical Armenian is named *Grabar*, literally: 'written (language), book (language) / Schriftsprache'. The fifth century is regarded as the golden age of Armenian literature. The Armenian alphabet was invented by Mesrop Maštoc' and consists of 36 original letters.

The aim of this course is to provide participants with the knowledge of the essentials of Classical Armenian grammar and with some elements of its historical development. The reading excerpts from the Bible translation and from a few original texts will allow participants to gain a better understanding of the structure of the language. At the end of the course the participants will be able to read Classical Armenian texts with the help of a dictionary.

Alphabet

The participants of the course must learn the Armenian alphabet before the Summer School. The alphabet and a few exercises will be sent to the students well in advance.

Slot 2, 11.30–13.00. Comparative East Caucasian (Gilles Authier, Paris)

Course description

East Caucasian is a discrete but highly diversified linguistic family, probably distantly related to North-West Caucasian. Its proto-language coincides with the development of agriculture, evidencing a time-depth comparable with Indo-European or Semitic. Although the comparative study of East Caucasian has progressed very slowly, recent dictionaries and advances in the description of lesser-known languages make it possible to offer an updated overview of their classification. Looking at paradigms and comparing contextual forms in a range of languages spanning all the main branches of East Caucasian, we will proceed along the following lines, focusing alternately on grammatical and lexical data:

- Overview of East Caucasian branches, salient distinctive traits and phonetic correspondences,

- Some pan-East Caucasian nouns and adjectives,

- Noun phrases (oblique stems and plural forms, NP-internal agreement),

- Personal pronouns; numerals; kinship terms,

- Spatial demonstratives, cases and preverbs,

- Domestic and wild fauna,

- Valencies, verbal agreement, grammatical cases,

- Landscape and household,

- adverbial locatives and 'external agreement',

- Basic verbal roots.

Level
There are no pre-requisites for this course, except a good knowledge of basic linguistic concepts.

Slot 3, 14.00–15.30. Shiri Dargwa (Oleg Belyaev, Moscow)

Course description
Dargwa is traditionally viewed as one of the East Caucasian languages, the sole member of its own branch. Like other East Caucasian languages, Dargwa is characterized by ergative alignment, a rich system of spatial cases and a complex verb morphology with a wide variety of specialized tense-aspect-mood forms. Other traits include the use of participles and converbs for most types of clause combining and an elaborate system of preverbs. Of special typological interest is the Dargwa system of person agreement, almost unique among East Caucasian languages and based on a complex interaction of the person hierarchy ($2 > 1 > 3$ or $1,2 > 3$) with the grammatical function hierarchy ($S/P > A$ or $A > S/P$).
Even though Dargwa is still considered a single language for official purposes, most linguists consider it to rather be a group of closely related lects, many of which are not mutually intelligible. Most of the Dargwa languages remain undescribed. This course will be dedicated to the Shiri variety, spoken in the eponymous village in the southern part of the Dargwa area (Dakhadaev district of the Republic of Daghestan). Shiri has never been described or even mentioned in the literature. It is quite structurally distinct from neighbouring varieties and possesses a number of traits that make it especially suited for an introduction to Dargwa in general.

Level
This course will consist of a general description of Shiri grammar in typological perspective, with heavy reliance on spontaneous spoken texts and occasional comparison to other Dargwa languages. No prior familiarity with East Caucasian is required.

Slot 4, 16.00–17.30. Ossetic (Oleg Belyaev, Moscow)

Course description
Ossetic is the last living descendant of the Scytho-Sarmatian group of Iranian languages. It goes back to the language of the Alans, who, in the first centuries A.D., created a kingdom in the area to the north of the Caucasus which existed until the 13-14th centuries, when it was wiped out by the Mongol and Timurid invasions. The surviving Alans fled to the highlands, where they became known to the outside world under their Georgian-based exonym "Ossetians".
Since Ossetians have long existed in isolation from the rest of the Iranian world, their language has a unique status among Iranian languages. On the one hand, it has preserved a number of archaic morphological, phonological, and syntactic features, for example, a complex system of oblique moods. On the other hand, due to centuries of close contact of Ossetians with speakers of

indigenous languages of the Caucasus, Ossetic has developed some innovative traits, for example, a rich agglutinative case system with several spatial forms. The knowledge of Ossetic is thus indispensable not only for comparative work on Iranian languages, but also for the typology of language contact and for the study of the Caucasian linguistic area. Also of importance is the cultural heritage of the Ossetians, in particular the Nart epics, which are, like the rest of Ossetic, a peculiar mixture of Indo-European and Caucasian elements.

Course outline

During the course, you will gain knowledge of the central grammatical traits of Ossetic and its two main dialects: Iron and Digor. The course will include both synchronic and historical analysis; the possibility of external influence on Ossetic grammatical features will also be discussed. We will read several texts, in particular fragments of the Nart epics and contemporary spontaneous spoken narratives.

Literature for reference

Abaev, Vasilij I. 1964. *A grammatical Sketch of Ossetic*, ed. by Herbert H. Paper, translated from Russian by Steven P. Hill. Bloomington, IN: Indiana University. Available online.

Thordarson, Fridrik. 1989. Ossetic. In: Rüdiger Schmitt (ed.) *Compendium linguarum Iranicarum*, 456–479. Wiesbaden: Reichert.

Thordarson, Fridrik. 2009. *Ossetic Grammatical Studies*. [Veröffentlichungen zur Iranistik 48] Wien: Verlag der Österreichischen Akademie der Wissenschaften.

Online resources

Numerous works on Ossetic grammar (in Russian) are available at:

http://allingvo.ru/LANGUAGE/index.htm (section "Ахуыры чингуытæ"). Also see http://ironau.ru/ for lots of information on Ossetic in Russian.

Spoken Ossetic texts are available at: http://ossetic-studies.org/en/texts. Ossetic National Corpus (Iron dialect, about 10 million tokens): http://corpus.ossetic-studies.org/search/index.php?interface_language=en

Prerequisites

No prior knowledge of Ossetic is required. Knowledge of the Cyrillic alphabet is recommended.

Chinese program

Slot 1, 9.30–11.00. An Introduction to Medieval Chinese (Christoph Anderl, Ghent)

Description of the course: its contents and its learning objectives

The course aims at proving a basic introduction to "Medieval Chinese," and the textual material used covers the period between ca. the 1st and 11th c. CE. Based on the diachronic reading of selected text passages we will try to trace changes in syntactical patterns and the system of grammatical markers, in addition to discussing developments on the semantic and morphological level. In addition, the participants will be introduced to important reference works, digital resources, and secondary literature.

In the first part of the course, we will deal with Early Medieval Chinese (roughly 2nd – 7th c. CE), with a special focus on Buddhist translation literature and the formation of "Buddhist Hybrid Chinese" which incorporates elements of the spoken language of the respective periods. We will draw on texts from the early period of translations (e.g., by Ān Shìgāo and Lokakṣema), in addition to later and more "standardized" versions of Buddhist Chinese. Furthermore, we will read passages from non-Buddhist material such as *Lùnhéng* 論衡 and *Shìshuō xīnyŭ* 世說新語, known to contain vernacular elements.

In the second part of the course, the emphasize will be on Late Medieval Chinese (roughly 7th – 11th c. CE) and the development of early written vernacular Chinese, tracing the origins of grammatical markers still used in Modern Mandarin and many dialects. The textual material will consist of texts preserved in the Dūnhuáng corpus, such as Transformation Texts (*biànwén* 變文) and Sūtra Lecture Texts (*jiăngjīng wén* 講經文), in addition to short passages from semi-vernacular poetry and early Chán Buddhist Recorded Sayings (*yŭlù* 語錄).

Level and requirements/prerequisites

The course aims at all students who are interested in Medieval Chinese texts and Buddhist Hybrid Chinese. Knowledge of Modern Chinese (and ideally also a basic knowledge of Classical Chinese) is a prerequisite for attendance.

Recommended background readings:

Anderl, Christoph. "The Syntax of Medieval Chinese." In: *Encyclopedia of Chinese Language and Linguistics*, edited by Rint Sybesma et. al. Volume 2. Leiden: Brill, 2017: 689-703.

Peyraube, Alain. "Historical Change in Chinese Grammar." *Cahiers de linguistique – Asie orientale* 28.2 (1999): 177-226.

Zhu Qingzhi. "Buddhist Chinese (Buddhist Hybrid Chinese)." In: *Encyclopedia of Chinese Language and Linguistics*, edited by Rint Sybesma et. al. Volume 1. Leiden: Brill, 2017: 318-330.

Zürcher, Erik. "Late Han Vernacular Elements in the Earliest Buddhist Translations." *Journal of the Chinese Language Teachers Association* 12 (1977): 177-203.

Recommended reference works for the preparation of texts:

Anderl, Christoph. *Studies in the Language of Zu-Tang ji*. 2 volumes. Oslo: Unipub, 2004. (downloadable from https://ugent.academia.edu/ChristophAnderl).

Kroll, Paul W. *A Student's Dictionary of Classical and Medieval Chinese*. Leiden: Brill, 2017.

Course material such as the compendium of texts will be distributed among the participants ca. one month before the course commences.

Slot 2, 11.30–13.00. Introduction to Lizu (Tibeto-Burman) (Katia Chirkova, Paris)

Course description

This course provides an introduction to Lizu, a little-studied Tibeto-Burman language spoken by circa 7,000 people in a multi-ethnic and multi-lingual area in Sichuan Province, China. The linguistic neighbors of Lizu are Southwestern Mandarin (Sinitic) and various Tibeto-Burman languages, including Kham Tibetan (Bodish), Nuosu (Lolo-Burmese), and Pumi (Qiangic). Lizu is isolating, verb-final, and head-final. Syntax operates predominantly through word order and the use of nominal and verbal particles and auxiliaries. The syntactic relations of subject and object are not grammaticalized. The clause structure is based on the pragmatic relations of topical material (clause-initial) vs. focal material (clause-final).

The course covers the phonological, morphological, and syntactic structures of Lizu. The course material is based on (a) recordings of basic vocabulary items and natural narrative texts collected in first-hand fieldwork, and (b) select topical research papers. The emphasis will be on understanding the basic phonological and grammatical structures, and acquiring a basic vocabulary. The course also addresses the processes of documenting and describing a little-known, unwritten language spoken in a multilingual setting.

The course is intended for students of descriptive and comparative Tibeto-Burman linguistics who are interested in exploratory work on underdescribed languages. Upon successful completion of this course, students will be trained in the analysis of linguistic structures at different levels (phonetics, phonology, morphology, syntax, semantics) and have a basic understanding of significant typological patterns that are characteristic of Tibeto-Burman languages of Southwest China.

Level and requirements/prerequisites

Foundational courses in linguistics theory, phonology, and syntax. Knowledge of Chinese is a bonus.

Reading list

This course will use parts of the following book:

Randy J. LaPolla and Graham Thurgood (eds.). 2017. *The Sino-Tibetan Languages* (Second edition). New York: Routledge.

Must-read beforehand:
Ch. 1 "Sino-Tibetan: Genetic and areal subgroups"
Ch. 2 "Overview of Sino-Tibetan mophosyntax"
Ch. 3 "Word order in Sino-Tibetan languages from a typological and geographical perspective"

Recommended additional readings:
§3.2 "Bodish languages"
§3.5 "Qiangic"
§3.6 "Naic"
§3.7 "Lolo-Burmese"

Sound files for Lizu:
https://cocoon.huma-num.fr/exist/crdo/meta2/crdo-COLLECTION_CHK_LIZU
https://elar.soas.ac.uk/Collection/MPI655514

Slot 3, 14.00–15.30. History of Chinese linguistics (Jeroen Wiedenhof , Leiden)

Course description

Milestones and recurrent themes in the history of Chinese linguistics will be explored and compared. Close reading and discussion of Chinese linguistics texts, both in Chinese (simplified & traditional characters) and in English, will be combined with assignments on their content.

Course objectives

Students will increase hands-on knowledge on historical linguistics, script, and language education; expand their technical vocabulary in Chinese and in English; analyze complex scholarly arguments; compare different positions and traditions with original observations; present oral and written arguments in English.

Mode of instruction
Reading course with daily assignments, group discussion in English of each other's written answers, and topicalized lectures. An excursion has been planned for (at least) one session.

Reading materials
Selected texts from Chinese and general linguistic sources, including phonology, syntax, morphology, lexicology, lexicography, grammatology, etymology, dialect geography, sociolinguistics, the history of linguistics in- and outside China, and/or language education.

Requirements
For this course, make sure to read and bring your own copy of Jerry Norman, Chinese *(Cambridge: Cambridge University Press, 1988).* Other required texts will be distributed before the course starts.

Required language skills: (1) speaking/listening: advanced English level, intermediate Mandarin level; (2) writing/reading: advanced English level, intermediate Chinese level.

Daily assignments and all other details can be found at the course's website at:
 <www.wiedenhof.nl/ul/hchl18ss.htm>.

Slot 4, 16.00–17.30. Chinese morphology (Bianca Basciano, Venice and Giorgio F. Arcodia, Milan)

Course description
This course will introduce students to the morphology of Chinese. It will first provide an overview of the main typological features characterizing this language. It will then introduce key issues such as morphemes and words, bound and free roots, etc. Then, the course will focus on the main morphological processes found in Chinese, discussing in details compounding, derivation and reduplication. We will also briefly discuss the diachronic evolution of Chinese morphology and lexicon.

The overview will not be limited to the standard variety: other Sinitic varieties will be taken into account as well, and noncatenative morphological phenomena, such as ablaut and tonal morphology, as well as phenomena of agglutination, found in some non-standard varieties will be discussed. We will also discuss the properties of grammaticalization and morphologization in Chinese, highlighting the differences among Sinitic varieties in this respect.

Level and requirements/prerequisites
Students are required to have a basic knowledge of morphological theory. A basic knowledge of Chinese is recommended.

Pre-course readings:
Arcodia, Giorgio F. & Bianca Basciano (2017). Morphology, Modern. In: R. Sybesma, W. Behr, Y. Gu, Z. Handel, C.-T. J. Huang, & J. Myers (eds.), *Encyclopedia of Chinese language and linguistics*. Leiden: Brill, pp. 104-118.

Packard, Jerome (2006). Chinese as an Isolating Language. In: Keith Brown *et al.* (eds), *Encyclopedia of Language and Linguistics*, second edition, Amsterdam: Elsevier, 2006, pp. 355-359.

Packard, Jerome L. (1998). Introduction. In: J. Packard (ed.), *New Approaches to Chinese Word Formation: Morphology, Phonology and the Lexicon in Modern and Ancient Chinese*. Berlin: Mouton De Gruyter, pp. 1-34.

Recommended readings:

Arcodia, Giorgio F. (2013). Grammaticalisation with coevolution of form and meaning in East Asia? Evidence from Sinitic. *Language Sciences*, *40*, 148-167.

Arcodia, Giorgio F. (2017). Abbreviations. In: R. Sybesma, W. Behr, Y. Gu, Z. Handel, C.-T. J. Huang, & J. Myers (eds.), *Encyclopedia of Chinese language and linguistics.* Leiden: Brill.

Basciano, Bianca (2017). Word classes, Modern. In: R. Sybesma, W. Behr, Y. Gu, Z. Handel, C.-T. J. Huang, & J. Myers (eds.), *Encyclopedia of Chinese language and linguistics,* vol. 4. Leiden: Brill, pp. 554-566.

Bisang, W. (2004). Grammaticalization without coevolution of form and meaning: The case of Tense-Aspect-Modality in East and Mainland Southeast Asia. In: W. Bisang, N.P. Himmelmann & B. Wiemer (Eds.), *What makes grammaticalization? A look from its fringes and its components* (pp. 109-138). Berlin-New York: Mouton de Gruyter.

Dai, John X.-L. (1998). Syntactic, phonological, and morphological words in Chinese. In: J. Packard (ed.), *New Approaches to Chinese Word Formation: Morphology, Phonology and the Lexicon in Modern and Ancient Chinese*. Berlin: Mouton De Gruyter, pp. 103-134.

Duanmu, Sun (1998). Wordhood in Chinese. In: J. Packard (ed.), *New Approaches to Chinese Word Formation: Morphology, Phonology and the Lexicon in Modern and Ancient Chinese*. Berlin: Mouton De Gruyter, pp. 135-196.

Schuessler, Axel (2017). Old Chinese morphology. In: R. Sybesma, W. Behr, Y. Gu, Z. Handel, C.-T. J. Huang, & J. Myers (eds.), *Encyclopedia of Chinese language and linguistics.* Leiden: Brill.

Suggestions for further readings may be provided during the course.

Descriptive Linguistics

Slot 1, 9.30–11.00. Cushitic (Maarten Mous, Leiden)

Course description
TBA

Slot 2, 11.30–13.00. Tone Analysis (Constance Kutsch Lojenga, Leiden)

Course description
The majority of the world's languages, including most endangered languages, are tone languages. Although many researchers are daunted at the prospect of describing and analyzing a tone language, the basics of a practical methodology for tone analysis can be acquired in a relatively short period of time. Researchers venturing into the field will be able to make a good start and develop a strategy for further research in the topic. Researchers preparing for fieldwork in such languages need to collect data for tone analysis and be prepared for listening to and transcribing the surface pitches of words and longer utterances. Their next challenge is discovering the underlying tonal melodies associated with the major grammatical classes—nouns and verbs—from the surface pitch they have heard. With a practical methodology and typological background, researchers will be able to achieve these aims. My experience is in tone in African languages; the principles of the approach, however, should be valid for tone languages worldwide.

The course will also treat topics like depressor consonants, various types of tone rules, like spreading, shifting, polarity and Meeussen's rule, as well as register phenomena: Downdrift, Downstep, Upstep.

Broad overview of the topics
Introduction
 Tone in the world's languages; tone in African languages
 What is a tone language?
Surface and underlying structure
Typology of tone systems
Practical methodology
 Data gathering and organizing the data for tone analysis
 Listening and mimicking
 Transcribing pitch/tone
 Interpreting tones and tonal melodies; making hypotheses for the underlying system
 How to proceed with further details of the tone analysis
Segment / Tone interaction
Some frequently occurring tonal phenomena
 Tone Rules
 Register phenomena
Function of tone
Tone orthography
Supplementary sessions: practical tone-reading exercises and tone-hearing exercises

NB: The number of participants of this course is limited to 15, so that a quick registration is advisable.

Slot 3, 14.00–15.30. Field Methods (Christian Rapold, Regensburg)

Course description

Fieldwork is the backbone of modern linguistics—rarely talked about but vital to the whole field. Whatever you will do with your data following your theoretical persuasion and interests, the analysis will stand and fall with the quality and type of the data you use. This course offers a broad overview of theoretical and practical aspects of the state-of-the-art in field methods. An important part of each session will be devoted to hands-on fieldwork practice with a speaker of a non-Indo-European language, developing skills that are rarely acquired through books or lectures.

Slot 4, 16.00–17.30. Corpus Building (TBA)

Course description

TBA

Germanic program

Slot 1, 9.30–11.00. Historical development of Dutch (Michiel de Vaan, Lausanne)

Course description
This course will trace the main phonological and morphological developments which lie between West Germanic and Modern Dutch. Questions of geographic and temporal variation will play a prominent role, and we will make ample use of maps. After a restricted survey of the available sources for Old and Middle Dutch, a limited number of topics will be presented and, in some cases, investigated in greater detail in class.

Level
The course requires no previous knowledge of Proto-Germanic, but some familiarity with linguistic reconstruction in general will be presupposed.

Literature
The reader *Historical Development of Dutch* will be provided by the teacher.

Slot 2, 11.30–13.00. Old Frisian (Rolf Bremmer, Leiden)

Course description
The course offers an introduction to the Old Frisian language. We focus on reading and appreciating Old Frisian texts, especially the law texts which make up the bulk of the corpus of Old Frisian and which can be very vivid. Old Frisian grammar and structure will be discussed, including such problems as dialectology, periodization and its place within Germanic, including the Anglo-Frisian complex. We also pay attention to how Old Frisian literature functioned within the feuding society that Frisia was until the close of the Middle Ages.

Requirements
The daily homework consists of small portions of text to be translated, some grammatical and other assignments on the text, and reading a number of background articles.

Text
Rolf H. Bremmer Jr, *An Introduction to Old Frisian. History, Grammar, Reader, Glossary* (Amsterdam and Philadelphia: John Benjamins, 2009; revised reprint 2011). (This book can be ordered with a rebate through the teacher).

Slot 3, 14.00–15.30. Old English (Thijs Porck, Leiden)

Course description
The course offers an introduction to the Old English language, with some attention, too, for the culture and history of early medieval England. Grammar and structure will be discussed with the help of original texts. During the course, we will read both prose and poetry.

Requirements
The daily homework consists of small portions of text to be translated and some grammatical assignments.

Text
R. D. Fulk, An Introductory Grammar of Old English with an Anthology of Readings (Tempe, 2014)

Slot 4, 16.00–17.30. Gothic (Arend Quak, Leiden)

Course description

Introduction to the Gothic language with reading of texts, both from the bible translation by Wulfila and other Gothic texts, including the newly found fragments. Special attention will be given to the position of Gothic among the other Old Germanic Languages.

Literature

For the grammar and texts we use: Joseph Wright, *Grammar of the Gothic Language*, Clarendon Press, Oxford.

Indo-European program I (beginners)

Slot 1, 9.30–11.00. Introduction to Classical Armenian (Hrach Martirosyan, Leiden)

Course description

Armenian is an Indo-European language. At present, Armenian is spoken in the Republic of Armenia (ca. 3 million people) and the Republic of Artsakh (Nagorno-Karabakh Republic / Mountainous Gharabagh), as well as in Russia, USA, France, Italy, Georgia, Syria, Lebanon, Iran, Argentina, Turkey, Ukraine and many other countries. The total number of Armenians in the world is roughly estimated as 7-11 million. Historically, Armenian was spoken on a vast territory that basically included the Armenian Highlands (the Armenian plateau) and some adjacent areas of it. Historical Armenia (known as *Hayk'* and *Hayastan*, based on *hay* 'Armenian') was centered around Mount Ararat (*Masis*), Lake Van and the Araxes (*Erasx*) Valley.

The Armenian language is known to us from the fifth century CE onwards thanks to an unbroken literary tradition comprising three periods: Classical (5th to 11th centuries), Middle (12th to 16th), and Modern (17th to present). Furthermore, one usually distinguishes around fifty or sixty modern Armenian dialects, a number of which have died out. Classical Armenian is named *Grabar*, literally: 'written (language), book (language) / Schriftsprache'. The fifth century is regarded as the golden age of Armenian literature. The Armenian alphabet was invented by Mesrop Maštoc' and consists of 36 original letters.

The aim of this course is to provide participants with the knowledge of the essentials of Classical Armenian grammar and with some elements of its historical development. The reading excerpts from the Bible translation and from a few original texts will allow participants to gain a better understanding of the structure of the language. At the end of the course the participants will be able to read Classical Armenian texts with the help of a dictionary.

Alphabet

The participants of the course must learn the Armenian alphabet before the Summer School. The alphabet and a few exercises will be sent to the students well in advance.

Slot 2, 11.30–13.00. Introduction to Albanian: synchrony and diachrony (Michiel de Vaan, Lausanne)

Course description

This course offers an introduction to the main grammatical features of the modern Albanian language and its dialects, the philology of Albanian, and selected topics from the historical grammar and etymology. We will read and listen to small text samples from modern and 16th-century texts, and we will review the linguistic questions most relevant to Indo-Europeanists.

Level

Familiarity with the method of historical linguistics would be of help.

Course outline

I: Albanian, its dialects and its history. Oldest texts.
II.   Outline of Albanian grammar.
III.   Reading modern texts.
IV.   Reading *Buzuku* (16th century).
V.   Historical phonology.

VI.   History of the lexicon.
VII.   History of the nominal and pronominal inflexion.
VIII.   History of the verbal inflexion.
IX.   Topics in Balkan linguistics.
X.   Listening to Albanian speech (20th century).

Slot 3, 14.00–15.30. Historical linguistics (Benjamin Suchard, Leiden)

Course outline
All aspects of languages undergo change, from sounds, word formation and lexical meaning to sentence structure. How does this change take place and what causes it? This course will introduce students to the basic concepts and methods of historical linguistics.

Week 1: Mechanisms of change
Monday: Introduction
Tuesday: Lexical change
Wednesday: Sound change
Thursday: Morphological change
Friday: Syntactic change

Week 2: Methods, causes, and effects
Monday: Relatedness between languages
Tuesday: The comparative method
Wednesday: Internal reconstruction
Thursday: How changes spread
Friday: Languages in contact

Level
Students must be familiar with the basics of phonetics, morphology and syntax or simultaneously be following courses on these subjects.

Requirements
Students will be asked to review the topics covered in class and do exercises before each class.

Literature
The course will largely follow Robert McColl Millar (2015), *Trask's Historical Linguistics* (3rd ed.; London: Routledge). Students are encouraged, but not required, to acquire their own copy of this or the second edition, or of Lyle Campbell (2013), *Historical Linguistics: An Introduction* (3rd ed.; Edinburgh: Edinburgh University Press).

Slot 4, 16.00–17.30. Gothic (Arend Quak, Leiden)

Course description
Introduction to the Gothic language with reading of texts, both from the bible translation by Wulfila and other Gothic texts, including the newly found fragments. Special attention will be given to the position of Gothic among the other Old Germanic Languages.

Literature
For the grammar and texts we use: Joseph Wright, *Grammar of the Gothic Language*, Clarendon Press, Oxford.

Indo-European program II (advanced)

Slot 1, 9.30–11.00. Avestan linguistics and philology from comparative Indo-European perspective (Velizar Sadovski, Vienna)

Course description

This class will deal with one of the two extant Old Iranian languages – the Old East Iranian language of the Zoroastrian religious corpus (Avesta) in its two variants, the "Young (Later) Avestan" and the "Old Avestan" of the Gāthās of Zarathuštra. Together with its sister Iranian language, the Old Persian, and with the Vedic language as the oldest representative of Indic, Avestan represents one of the most valuable sources of Indo-European language reconstruction.

The course has a multiple aim. A fundamental task will consist in reading Avestan texts and assessing their value both intrinsically, from the viewpoint of the Iranian religion of Ahura Mazdā and its specific, Zoroastrian dimensions, and for the reconstruction of Indo-Iranian and Indo-European poetry, myth and cult. From the voluminous corpus of the sacred texts of the Zoroastrians, we shall read and discuss, first, crucial examples of Young Avestan literature: instances of the Avestan liturgy, including examples of both Long and Short Liturgies (the *Yasna* and the *Khorde Avesta*), of hymnal poetry (the Avestan *Yašts*) dedicated to central deities of the Avestan pantheon, as well as of prose fragments of social and cultural relevance, from the "Law against the Daēuuas" (Vīdēvdād)". Furthermore, we shall discuss mythologically pertinent and ritual texts from the Old Avestan corpus: from the core of the Old Avestan liturgy of Yasna Haptaŋhāiti and, especially, from the Gāthās of Zarathustra, in the context of the religious and social history of Indo-Iranians (largely comparing Avestan with Vedic data) and in the perspective of their importance for the reconstruction of Indo-European ritual and mythology. While commenting on special issues of textual and religious history presented in these texts, we shall continue taking into account their linguistic parameters, corroborating our knowledge on the (diachronic, diatopic, and diastratic) variations between Old and Young Avestan and thus exemplifying developments in phonology and grammar from Proto-Indo-European via Proto-Indo-Iranian, Proto-Iranian into Old Eastern Iranian, respectively.

These texts will give us the occasion to turn to another main task of the class: an assessment of the Avestan lexicon and (poetical) phraseology from the perspective of their comparative and historical backgrounds up to Indo-European times. We shall aim at a comprehensive presentation of the lexicon designating all possible spheres of the Universe and of human activity, according to semantic classes, and give a systematic analysis of the inherited lexicon of Avestan on material of both language forms. For students interested in the history of ideas and cultural notions, we shall present both lexical archaisms and various stylistic means on the level of expression (figures of speech, epithets and onomastics), poetical licences, as well as phraseological collocations with relevance for the Indo-European *Dichtersprache*. They will throw a bridge to the parallel class, "*Indo-European sacred texts, myth and ritual*" (slot 3), which, without of course being a prerequisite, will contain valuable parallels to our class and include additional Avestan texts and their linguistic and cultural analysis.

A third main task of this class (unlike the general Introduction to Avestan in 2017) is to provide, on the occasion of the reading, detailed information of the structure and development of Avestan language, esp. of the phonological system (discussing the main differences between Old and Young Avestan) and the elements of morphosyntax, from the viewpoint both of the inflexional system (nominal, pronominal, and verbal categories, etc.) and of the word-formation (derivation and composition). On this occasion, we shall mention the main phonological correspondences between Avestan, Vedic Sanskrit and some other major Indo-European languages, but no previous

knowledge of these languages is necessarily required, though it is recommended that the student have general understanding of the principles of historical linguistics.

Level

The course is oriented both to students of Comparative Linguistics (on beginners', intermediate or advanced level), Iranian and Indo-European studies and to students of General Linguistics, especially historical phonology, as well as to colleagues from all philological disciplines interested in an introduction to the history of an archaic Indo-European language in its religious and literary context. Since the class addresses students with comparative and historical linguistic interests but explicitly with no necessary preliminary knowledge of Avestan or any other Iranian language, the diachronic developments from Proto-Indo-European to (Young) Avestan will be presented from a comparative perspective: Knowledge of Sanskrit or Greek is by no means a prerequisite but may be of great advantage in this process.

Literature

A detailed bibliography as well as handouts on specific subjects will be distributed at the beginning and during the discussion of the respective topics and be supplemented by a detailed PowerPoint presentation. For first orientation in advance, the Summer School recommends reading of Javier Martinez & Michiel de Vaan, *Introduction to Avestan*. Brill, 2014. You might also consult some classical contributions to the Enyclopaedia Iranica conveniently accessible online: "Avestan Language I-III" by Karl Hoffmann, "Avesta, the Holy Book of the Zoroastrians" by Jean Kellens, "Avestan Geography" by Gherardo Gnoli, and "Avestan People" by Mary Boyce. For a comparative study of Avestan and Vedic ritual texts, cf. Velizar Sadovski, Ritual formulae and ritual pragmatics in Veda and Avesta, *Sprache* 48 (2009), 156–166.

Slot 2, 11.30–13.00. Old Irish for Indo-Europeanists (Peter Schrijver, Utrecht)

Course description

This is a two-week course geared towards advanced BA or MA students, who already possess a basic knowledge of language change, the comparative method and the historical grammar of at least one Indo-European language.

During the first week, it aims to provide students with

1. a basic knowledge of the synchronic grammar of Old Irish, selected as an appropriate basis for tackling the prehistory of the language
2. a sound knowledge of its historical phonology
3. a survey of historical morphology, including the historical morphology of the verbal system, which leads into historical syntax (according to the adage that today's morphology is yesterday's syntax)

During the second week, the scope is broadened towards the Celtic subfamily as a whole. Topics will include

1. the contribution to British Celtic towards the reconstruction of Proto-Celtic
2. discussions about the existence of an Italo-Celtic node on the Indo-European family tree
3. the possible role of language contact in the genesis of Irish
4. Celtic etymology

At the end of the course, students will possess the framework of knowledge that enables them to read scholarly publications in the field of the historical grammar of Celtic, and to critically assess such publications concerning a few selected topics.

Attending the course entitles the student to 2 ec in credits. It is possible to gain up to 5 credits by writing an essay on a selected topic that is to be handed in some time after the course (topic and

deadline for handing in the essay to be agreed with the teacher of the course). These additional credits enable students to finish the course at advanced BA or at MA level.

Slot 3, 14.00–15.30. Indo-European sacred texts, myth and ritual (Velizar Sadovski, Vienna)

Course description

The 13th edition of the Leiden Summer School gives us the chance of an integrated comparative class on pre-modern Indo-European sacred text traditions and ritual practices and their impact for the reconstruction of inherited ideas of the structures of the Universe and their development in individual language families – theological notions, cosmological and anthropological constructions, teratological speculations of the arcane effects of invisible forces and magic powers –, and the visions of their interdependency as projections of holistic conceptions of the origin of the Universe in various cultures of Indo-European peoples.

We shall comment upon the relevant data of a number of parallels of (well-)known pre-classical and classical Greek and Latin texts with (well or very-much-less-known) representatives of ritual and hymnal poetry of other ancient Indo-European traditions such as the ones of the Old Norse Eddas and Old Icelandic sagas, Old Indian ritual poetry and prose from the Rig-, Atharva- and Yajur-Veda, Gāthic and Young Avestan hymns and liturgies, the Cattle Raid cycle of Celtic epics but also Old Irish Triadic hymns and St. Patric's Breastplate Poem, Balto-Slavic incantations and riddles, Armenian lyro-epic songs of the Birth of the Hero, Anatolian King's Lists and sacred laws – highly intriguing disiecta membra of a large Indo-European mythopoetic and ritual database which have often escaped the attention of (Classical) philologists of present day.

Course outline

We shall focus on the linguistic representation of fundamental Indo-European mythological and religious concepts to be reconstructed for the PIE lexicon on the basis of ancient texts of oral poetry and in the respective literary collections both of hieratic text sorts and of genres of popular poetry and folklore. While our classes of 2015–2017, were specifically laid on PIE social structures such as priesthood, sacred kingship and Männerbünde and their respective mythologies, this year's class is completely independent and thus appropriate both for complete beginners and for a more advanced audience, representing both a synthesis of what happened so far and a new, meta-component – the one of the mytho-religious speculations of the Genealogy of the Universe. Our scope is to go beyond standard topoi and running gags in the history of research into "Indogermansiche Dichtersprache" and find what a fresh, 21st century viewpoint on traditional IE texts can contribute by actively employing achievements, results and methodological innovations IE linguistics arrived at, in the half century after Rüdiger Schmitt's classical monograph on IE poetry and the decades after Calvert Watkins' masterpiece of 'dracontoctony', in which crucial contributions such as Martin L. West's, Gregory Nágy's, and Michael Janda's monographs strongly revivified the interest in the intersection between ritual, myth and religion as reflected in the language of IE poetry.

In these two weeks, we shall aim at comprehensively sketching the "big picture" of mythological, ritual and poetic forms of classification of the Universe and systematization of religious and practical knowledge about nature and human communities in their relationship with the Sacred:

(1) Creation myths and their reproduction in daily ritual acts: (a) cosmogonic myths and their reflection in rites such as setting of the sacrificial fire, fixing the pillar of a nomadic tent, sacrificing first bites of food and drops of drinks, libations of milk into the Fire etc., (b) foundation myths of towns, settlements and tribal groups (from Kadmos's Thebes and the Roma quadrata of Romulus and Remus up to the "Aryan homeland" of the Avesta as well as the Five Tribes of India, the Five Clans of Ireland or the Four Stems of Mabinogi etc.

(2) Sacred Chrono-logy: of divine and human generations, esp. the motifs of "chthonic" vs. "uranic" deities: here, old dichotomies such as the ones of Asuras and Devas, of Titans and Olympic deities, of Vanir and Æsir, will be re-assessed also in terms of this dialectics between sedentary establishment and semi-nomadic, moving expansion of the community, including also:

(3) Sacred Genea-logy: (a) the narrative of the change of generations (from the Hittite versions of the Kumarbi myth via the Five Ages at Hesiod up to Celtic and Germanic evidence of generational sequences), (b) the catalogues of predecessors (and descendants) of a deity or of a hero as mythological form of characterization and glorification of an extraordinary (mythical or historical!) personality,

(4) Sacred Topo-graphy – cosmological presentations such as the ones on the Homeric and Hesiodic Shields (of Achilles, of Heracles) and their parallels in other Indo-European traditions (e.g. the protection catalogue on St. Patrick's breastplate) – and Sacred Topo-logy: mythological depiction of space by linking heavenly and earthly directions (bidimensional [horizontal], tridimensional [vertical] and pluridimensional [mystic] ones) to deities, colours, plants and other natural phenomena or ethnic and social groups (as in the delineation of the sacred space in archaic Greek and Italic (Umbrian, Old Latin) cults, in the Vedic ritual of construction of the altar and even in the *Deutsche Sagen* of the Grimm brothers!),

(5) Sacred Bio-logy: festivals and rituals containing classification of the vegetal and animal world according to utilitarian but also to ritual, esp. mythologically relevant principles – the Sacred Plants of the Atharvaveda, the Healing Plants of the Germanic (Old High German, Anglo-Saxon, Old Icelandic etc.) and Balto-Slavic "herbal magic", but also the plant cosmos in the "Works and Days", in the "Georgics", in the Avesta etc.

(6) Sacred Physio-logy: ritual enumeration of body parts (a) in magico-medical healing rituals (with Irish, Anglo-Saxon, (Eastern) Slavic, Greek and Indic evidence); (b) in cosmological hymns depicting cosmogonies from the body parts of a primordial giant (in the Vedas and the Edda); (c) in rituals of cursing competitors in love, in court or in race (Greek, Latin, Sanskrit, Avestan examples).

(7) Sacred Socio-logy: the gods of establishment (of semi-nomadic "small-cattle breeders" or semi-sedentary farmers, with their chieftains and tribal organization) vs. the gods of para- and even antisocial groups. Special sub-theme: rituals of dangerous age-groups such as the Hellenic ephebes, Italic, Germanic, Welsh/Irish, or Indo-Iranian (teenage) boy gangs – myths of 'centaurs and amazons', totemic and animalistic cults, deemed transformation to beasts or yonder world beings, the Wild Host etc.

(8) Sacred Numero-logy: ritual enumeration of entities (a) as fix close numbers of elements, as in the "catalogues of (the four, six etc.) Seasons linked to other entities of the Universe (in the Veda; in the Irish Féilire of St. Adamnan of Iona etc.); (b) as sacred triads, tetrads, pentads in multi-partite lists (Germanic, Celtic, Indo-Iranian), or (c) of regular sequences of entities, in increasing or decreasing patterns, all over the "Indo-Germania".

(9) Sacred Areto-logy: (a) lists of Res Gestae of a deity or a hero as mythological and axiological patterns of history of creation, community, ethnicity, dynasty etc., from mythological catalogues (Herakles, Theseus) up to historical accounts of royal self-presentation (Darius the Great, Augustus etc.); (b) poetry of Peace and War: common IE collocations, lists of epithets, kenningar and names characterizing the person and deeds of a hero.

(10) Sacred Axio-logy: (a) aspects of the themes of the primordial Rightness (and its antagonist, the Wrongness) as regulator of the world's Order, Harmony and Truth (and of the Priesthood and Sacred Kingship as guarantee of divine order on the earth); (b) the legal force of the spoken word: oaths, prayers and other uerba concepta in their significance for the comparative study of ritual speech acts as predecessors of a religious and social law system; (c) culture of Memory (theogony, cosmogony, anthropogony) between Old Irish *filid* and bards and Old Indo-Iranian *kavi-s* as Kings-Poets of divine and social Order-and-Truth.

(11) Sacred Leiturgo-logy, I: "Scari-fying Sacri-fices" – rites and poetic narratives concerning animal and human offerings for appeasing chthonic, teratomorphic and uranic deities: (a) chthonic topoi such as the one of the "severed head" from the utmost eastern Indic Yajur-Veda up to the Celts in Southern Gaul (as described by Poseidonios) and Ireland; (b) poetics of funeral rituals – like in the burial of Scyld (Beowulf 26ff.) and Beowulf's vision of his own funerals (2799ff.) as compared with other Indo-European depictions of such liminal rites (e.g. the burial of Patroklos in the Iliad, the Vedic funeral mantras etc.) – and of the hope of resurrection; (c) teratological motifs concerning abstract forces, numina and non-personified powers influencing the daily life of humans.

(12) Sacred Leiturgo-logy, II: Theo-xenia, or rituals of hosting, esp. nourishing with ritually prepared and cooked food in festivals and everyday rites: starting with the paradigms established by Malamoud ("Cooking the world") and by the group around Marcel Detienne and Jean-Pierre Vernant ("The cuisine of sacrifice among the Greeks"), and continuing with a series of new materials from the last three decades concerning local Greek, Roman, Baltic, Indo-Iranian and Germanic cultic practices of "theoxeny".

(13) Sacred Poeto-logy: (a) Linguistic and stylistic forms and genres of ancient Indo-European poetry – hymn, mantra, prayer, ritual complaint, ritual conjuration, oath, cursing and blessing etc. (b) formal-stylistic figures on various language levels, especially techniques of formulation, syntax and stylistics of complex sentence structures; (c) methods of composition and their linguistic representation in specific forms: cyclic compositions, catalogues and lists, dialogic hymns etc.; (d) names and phraseology in the mirror of religion, ritual, culture, society.

(14) We shall illustrate the respective analysis with Vedic mantras and Avestan hymns, chapters of Homer and Hesiod, Greek incantations in metrical inscriptions and their literary pendants (like Attic tragedy), Old Latin ritual carmina (in their relation with the *fasti*), calendar-related formulae and 'uerba concepta' for legal purposes, Hittite prayers, oaths and purification hymns, inherited topoi of Balto-Slavic "Heldendichtung", Germanic spells for cursing and blessing, healing charms in Celtic.

Focus

Exploration of Language of Indo-European Poetry represents an object of continuous interest of comparative linguistics ever since 1853: after Adalbert Kuhn discovered a phraseological parallel between Homeric Greek and Vedic – the classical heroic notion of 'imperishable glory' –, the domain of linguistic comparison extended itself not only over phonological or morphological correspondences but also over higher language levels: syntax and stylistics, incl. poetical formulae, figures of speech, epithets and proper names. The main requirement has been to collect such formulae, epithets or names that show consequent correspondences both on the level of semantics and (especially) in their phonologic shape as well as on the level of precise patterns of word-formation and (underlying) syntactic structures.

After the comparative interest in "Dichtersprache" have reached a peak in the decade after the World War I (with authors such as É. Benveniste, H. Oldenberg, H. Günthert, G. Dumézil, P. Thieme), it needed half a century until research tradition between 1850es and 1950es has been presented in a systematic way, in Rüdiger Schmitt's "Dichtung and Dichtersprache in indogermanischer Zeit", the classical study of this particular discipline of Indo-European Studies for other forty years. The well-known monographs by C. Watkins, G. Nágy, V. N. Toporov, M. L. West, W. Burkert, and Michael Janda, are a material expression of intensification of scholarly debate on Language of Poetry in the last 45 years. A new comprehensive presentation of the topics of this debate in a special volume of the "Indogermanische Grammatik" (Heidelberg) on Indo-European Stylistics and Language of Poetry is in planning.

The present class aims at presenting a part of the material to be included in this compendium, in form of a conspectus of themes and questions illustrated by some "praeclara rara" that intend to

focus the attention of participants on the current development of studies and methods – but also on new themes that arose only in the last few decades.

Presentations and discussion

We shall read a series of smaller or bigger portions of various Indo-European texts accompanied by relevant translations and thus available to students still not acquainted with the languages concerned. Beside the classical lecture form, we shall aim at reaching a certain level of interactivity in class, including place for questions of special interests of participants concerning theses or papers in preparation, as well as excursive surveys of special problems in form of short papers: a few of the students (this year: max. three or four) will be encouraged to give short presentations (ca. 20 min.) on topics of their special interest and/or on more general themes relevant for the class.

The main time will be dedicated to both lectures on selected text groups and discussions on how to interpret these data on the quest for the "big picture" of reconstruction. As we always underline, the Leiden summers are intended to provide the possibilities of highly intense but largely horizontal contact between students and teachers on the same eye-level, in the open and relaxed atmosphere of South Holland, of the cafés, pancake houses and beer gardens at the Rhine! Our discussions often continue long after the daily classes and the evening lectures, thus stimulating future professionals and present colleagues from different countries to become acquainted with each other's work and personalities.

Slot 4, 16.00–17.30. Historical grammar of Sanskrit (Alexander Lubotsky, Leiden)

Course description

In this course, which is geared towards both Indologists and Indo-Europeanists, we will analyze the historical development of Sanskrit grammar in order to understand why it is as it is. During the first week we will look at the major phonological developments (palatalization of the velars, Brugmann's Law, Grassmann's Law, various laryngeal reflexes, etc.), trying to establish the precise formulation of these laws and their chronological position. We will also look at the sandhi rules and the ratio behind them.

The second week will be dedicated to historical morphology (noun, pronoun, verb). All the necessary materials will be provided.

Level

At least one year of Sanskrit.

Indology program

Slot 1, 9.30–11.00. Vedic prose (Werner Knobl, Kyoto)

Course description

The texts we are going to read in this course cover half a millennium of Vedic Prose. They will be chosen from Saṃhitās (Paippalāda-, Maitrāyaṇī-, Kaṭha-, Taittirīya-S.), Brāhmaṇas, Āraṇyakas, and Upaniṣads not only for their narrative or discursive interest, but also, and more especially, as examples of Vedic Syntax. Rules concerning word order in verbal and nominal sentences; the suppletive relation between certain defective verbs in the total verbal paradigm; the specific function of tenses and moods in various literary genres and periods of time; particularities of direct speech; the position of particles, pronouns, and vocatives; the ordinary ranking among these; the importance of sentence particles (*hí*, *vái*, etc.) in opposition to word particles (*iva*, *evá*, etc.); the distinctive deictic character of demonstrative pronouns; the unique multi-functionality of *etád*; the difference between adjectival and substantival use of the *a*-pronoun; and many other syntactical topics.

Level

Participants are expected to have a good knowledge of Classical and, preferably, Vedic Sanskrit. I am confident, however, that even those who have studied Sanskrit for only two or three years may profit from this course; because my explanations will be very detailed (and, if necessary, repetitive). Students should feel free to contact me any time before the beginning of the course, and to make suggestions as to which text or topic they would like me to treat with preference. Here is my private e-mail address: wernerknobl@hotmail.com.

Literature to read in advance

In preparation for this course, those who are familiar with German may want to have a look at Berthold Delbrück's *Altindische Syntax* (Halle an der Saale, 1888; repr. Darmstadt, 1968 and 1976) or at J. S. Speyer's *Vedische und Sanskrit-Syntax* (Strassburg, 1896; repr. Graz, 1974). Those who are not conversant with German could consult Chapter VII "Outlines of Syntax" in A. A. Macdonell's *Vedic Grammar for Students* (Oxford, 1916 etc.), pp. 283—368, instead.

Slot 2, 11.30–13.00. Vedic poetry (Werner Knobl, Kyoto)

Course description

The Ṛgveda, which in 10 Song-Cycles contains more than 1000 hymns of over 10000 stanzas, was compiled some time before 1000 B.C. It is the oldest and richest poetical text-corpus of this size in any Indo-European language.
In our Vedic Poetry course, we will read — "as slowly as possible"; non multa, sed multum — a few particularly interesting and thought-provoking hymns of the Ṛgveda. To be sure, the interpretation of this highly complicated text depends on a thorough knowledge of Vedic grammar and syntax, on an intimate acquaintance with prosodic patterns both regular (e.g., verses of eight, eleven, or twelve syllables to the line) and exceptional (e.g., catalectic or hypermetrical verses). Also, the linguistic background of Vedic (i.e., Indo-Iranian and Indo-European) must be taken into account, and therefore comparative evidence will play an important role in our classes.
In addition to all this, the *creative* side of language will be highlighted, with greater emphasis than is usual in a course of this character. Examples of rather tricky poetic and rhetorical techniques, ranging from anacoluthon to zeugma (but also other, less well-known literary devices, such as "word haplology", portmanteau formation, or "mid-word caesura"), will be discussed. All these tricks and artifices — which were employed by the word-artist, and can be enjoyed by us, in a quite

natural way, even without any knowledge of the traditional terminology — testify to the often eccentric inventiveness of the Vedic poet, and, at the same time, may make him attractive to us.

Level
A fairly good knowledge of Sanskrit Grammar and Literature is required in order to follow the classes with profit. Some familiarity with the Vedic language, not necessarily of the Ṛgveda, would certainly increase the students' understanding of the selected texts, and enhance the sensual as well as intellectual enjoyment of a particularly enjoyable kind of poetry.

Literature to read in advance
Participants who wish to prepare for this course may consult two easily accessible works by Arthur A. Macdonell: *A Vedic Grammar for Students* (Oxford, 1916; repr. Delhi, 1987, etc.) and *A Vedic Reader for Students* (Oxford, 1917; repr. Delhi, 1981, etc.). Those who have questions concerning the course may write to me at the following address: wernerknobl@hotmail.com.

Slot 3, 14.00–15.30. From Tamil grammar to Dravidian linguistics (Giovanni Ciotti, Hamburg)

Course description
The course intends to introduce Tamil grammar as an entry point to the study of Dravidian linguistics. At first, the main features of Tamil phonetics, phonology, morphology, and syntax will be progressively outlined by taking into consideration both the historical development and the diglossic nature of the language. We will familiarise ourselves with Classical Tamil, or Cen-Tamiḻ, which represents not only one of the oldest attestations of a Dravidian language, but also a particularly high register of Modern Tamil. We will also make acquaintance with what is sometimes called Maṇipravāḷam ("gem and coral"), in which Tamil and Sanskrit are elegantly blended, and with some forms of colloquial Tamil, in particular its verbal morphology.

The various topics of Tamil grammar will be exemplified through a selection of texts that will be read in class, and which will be illustrative of the various historical stages and registers of Tamil. We will read from the Caṅkam corpus of Classical Tamil (ca. first millennium), from the Viṣṇupurāṇavacaṉam, a Maṇipravāḷam adaptation of the Sanskrit Viṣṇupurāṇa infused with colloquialisms, and from Modern Tamil texts, too.

Finally, each topic of Tamil grammar will be contextualised in the broader linguistic context of the Dravidian language family. Particular attention will be devoted to akin formations found in Telugu, Malayalam, and Kannada, i.e. the Dravidian languages that have developed - together with Tamil - a rich and engaging literary tradition.

Level
The course does not require any previous knowledge of Tamil. Familiarity with general and historical linguistics and with Sanskrit would surely be of help. The selected texts will be distributed at the beginning of the course.

Contact
Please feel free to contact me if you have any questions about the course: giovanni.ciotti@uni-hamburg.de

Slot 4, 16.00–17.30. Historical grammar of Sanskrit (Alexander Lubotsky, Leiden)

Course description

In this course, which is geared towards both Indologists and Indo-Europeanists, we will analyze the historical development of Sanskrit grammar in order to understand why it is as it is. During the first week we will look at the major phonological developments (palatalization of the velars, Brugmann's Law, Grassmann's Law, various laryngeal reflexes, etc.), trying to establish the precise formulation of these laws and their chronological position. We will also look at the sandhi rules and the ratio behind them.

The second week will be dedicated to historical morphology (noun, pronoun, verb). All the necessary materials will be provided.

Level
At least one year of Sanskrit.

Iranian program

Slot 1, 9.30–11.00. Avestan linguistics and philology from comparative Indo-European perspective (Velizar Sadovski, Vienna)

Course description

This class will deal with one of the two extant Old Iranian languages – the Old East Iranian language of the Zoroastrian religious corpus (Avesta) in its two variants, the "Young (Later) Avestan" and the "Old Avestan" of the Gāthās of Zarathuštra. Together with its sister Iranian language, the Old Persian, and with the Vedic language as the oldest representative of Indic, Avestan represents one of the most valuable sources of Indo-European language reconstruction.

The course has a multiple aim. A fundamental task will consist in reading Avestan texts and assessing their value both intrinsically, from the viewpoint of the Iranian religion of Ahura Mazdā and its specific, Zoroastrian dimensions, and for the reconstruction of Indo-Iranian and Indo-European poetry, myth and cult. From the voluminous corpus of the sacred texts of the Zoroastrians, we shall read and discuss, first, crucial examples of Young Avestan literature: instances of the Avestan liturgy, including examples of both Long and Short Liturgies (the *Yasna* and the *Khorde Avesta*), of hymnal poetry (the Avestan *Yašts*) dedicated to central deities of the Avestan pantheon, as well as of prose fragments of social and cultural relevance, from the "Law against the Daēuuas" (Vīdēvdād)". Furthermore, we shall discuss mythologically pertinent and ritual texts from the Old Avestan corpus: from the core of the Old Avestan liturgy of Yasna Haptaŋhāiti and, especially, from the Gāthās of Zarathustra, in the context of the religious and social history of Indo-Iranians (largely comparing Avestan with Vedic data) and in the perspective of their importance for the reconstruction of Indo-European ritual and mythology. While commenting on special issues of textual and religious history presented in these texts, we shall continue taking into account their linguistic parameters, corroborating our knowledge on the (diachronic, diatopic, and diastratic) variations between Old and Young Avestan and thus exemplifying developments in phonology and grammar from Proto-Indo-European via Proto-Indo-Iranian, Proto-Iranian into Old Eastern Iranian, respectively.

These texts will give us the occasion to turn to another main task of the class: an assessment of the Avestan lexicon and (poetical) phraseology from the perspective of their comparative and historical backgrounds up to Indo-European times. We shall aim at a comprehensive presentation of the lexicon designating all possible spheres of the Universe and of human activity, according to semantic classes, and give a systematic analysis of the inherited lexicon of Avestan on material of both language forms. For students interested in the history of ideas and cultural notions, we shall present both lexical archaisms and various stylistic means on the level of expression (figures of speech, epithets and onomastics), poetical licences, as well as phraseological collocations with relevance for the Indo-European *Dichtersprache*. They will throw a bridge to the parallel class, "*Indo-European sacred texts, myth and ritual*" (slot 3), which, without of course being a prerequisite, will contain valuable parallels to our class and include additional Avestan texts and their linguistic and cultural analysis.

A third main task of this class (unlike the general Introduction to Avestan in 2017) is to provide, on the occasion of the reading, detailed information of the structure and development of Avestan language, esp. of the phonological system (discussing the main differences between Old and Young Avestan) and the elements of morphosyntax, from the viewpoint both of the inflexional system (nominal, pronominal, and verbal categories, etc.) and of the word-formation (derivation and composition). On this occasion, we shall mention the main phonological correspondences between Avestan, Vedic Sanskrit and some other major Indo-European languages, but no previous

knowledge of these languages is necessarily required, though it is recommended that the student have general understanding of the principles of historical linguistics.

Level

The course is oriented both to students of Comparative Linguistics (on beginners', intermediate or advanced level), Iranian and Indo-European studies and to students of General Linguistics, especially historical phonology, as well as to colleagues from all philological disciplines interested in an introduction to the history of an archaic Indo-European language in its religious and literary context. Since the class addresses students with comparative and historical linguistic interests but explicitly with no necessary preliminary knowledge of Avestan or any other Iranian language, the diachronic developments from Proto-Indo-European to (Young) Avestan will be presented from a comparative perspective: Knowledge of Sanskrit or Greek is by no means a prerequisite but may be of great advantage in this process.

Literature

A detailed bibliography as well as handouts on specific subjects will be distributed at the beginning and during the discussion of the respective topics and be supplemented by a detailed PowerPoint presentation. For first orientation in advance, the Summer School recommends reading of Javier Martinez & Michiel de Vaan, *Introduction to Avestan*. Brill, 2014. You might also consult some classical contributions to the Enyclopaedia Iranica conveniently accessible online: "Avestan Language I-III" by Karl Hoffmann, "Avesta, the Holy Book of the Zoroastrians" by Jean Kellens, "Avestan Geography" by Gherardo Gnoli, and "Avestan People" by Mary Boyce. For a comparative study of Avestan and Vedic ritual texts, cf. Velizar Sadovski, Ritual formulae and ritual pragmatics in Veda and Avesta, *Sprache* 48 (2009), 156–166.

Slot 2, 11.30–13.00. "Caspian" languages (Agnes Korn, Paris)

Course description

In this course we will study Iranian languages spoken in Iran near to the Caspian Sea, viz. Gilaki, Mazenderani and Taleshi. We will read a selection of texts and compare the grammatical structures to those of other Iranian languages.

Level

For this purpose, knowledge of Persian or another Iranian language is expected while previous knowledge of Caspian languages is not a prerequisite for this course.

Slot 3, 14.00–15.30. Introduction to Khwarezmian (Desmond Durkin-Meisterernst, Berlin)

Course description

The last of the Middle Iranian languages to become known, Khwarezmian is attested in two forms, one from the pre-Islamic period in 'native' script and the other in Arabic script from the 12th century. This course will concentrate on the sources in Arabic script and in particular on the material edited by D. N. MacKenzie 1990. An overview of Khwarezmian grammar and a presentation of the relative position of Khwarezmian within the Middle Iranian languages will be followed by detailed analysis of original material with reference to the juridical context in which much of this is attested. The Khwarezmian glosses to the *Muqaddimat al-adab* will also be referred to.

The materials for the course will be provided.

Literature

The Khwarezmian Element in the Qunyat al-munya. Arabic text translated by Hasan Amarat and D.N. MacKenzie. London: 1990.

D. Durkin-Meisterernst, *Khwarezmian*, in: G. Windfuhr (ed.): *The Iranian languages*. London and New York: 2009, 336-376.

Slot 4, 16.00–17.30. Ossetic (Oleg Belyaev, Moscow)

Course description

Ossetic is the last living descendant of the Scytho-Sarmatian group of Iranian languages. It goes back to the language of the Alans, who, in the first centuries A.D., created a kingdom in the area to the north of the Caucasus which existed until the 13-14th centuries, when it was wiped out by the Mongol and Timurid invasions. The surviving Alans fled to the highlands, where they became known to the outside world under their Georgian-based exonym "Ossetians".

Since Ossetians have long existed in isolation from the rest of the Iranian world, their language has a unique status among Iranian languages. On the one hand, it has preserved a number of archaic morphological, phonological, and syntactic features, for example, a complex system of oblique moods. On the other hand, due to centuries of close contact of Ossetians with speakers of indigenous languages of the Caucasus, Ossetic has developed some innovative traits, for example, a rich agglutinative case system with several spatial forms. The knowledge of Ossetic is thus indispensable not only for comparative work on Iranian languages, but also for the typology of language contact and for the study of the Caucasian linguistic area. Also of importance is the cultural heritage of the Ossetians, in particular the Nart epics, which are, like the rest of Ossetic, a peculiar mixture of Indo-European and Caucasian elements.

Course outline

During the course, you will gain knowledge of the central grammatical traits of Ossetic and its two main dialects: Iron and Digor. The course will include both synchronic and historical analysis; the possibility of external influence on Ossetic grammatical features will also be discussed. We will read several texts, in particular fragments of the Nart epics and contemporary spontaneous spoken narratives.

Literature for reference

Abaev, Vasilij I. 1964. *A grammatical Sketch of Ossetic*, ed. by Herbert H. Paper, translated from Russian by Steven P. Hill. Bloomington, IN: Indiana University. Available online.

Thordarson, Fridrik. 1989. Ossetic. In: Rüdiger Schmitt (ed.) *Compendium linguarum Iranicarum*, 456–479. Wiesbaden: Reichert.

Thordarson, Fridrik. 2009. *Ossetic Grammatical Studies*. [Veröffentlichungen zur Iranistik 48] Wien: Verlag der Österreichischen Akademie der Wissenschaften.

Online resources

Numerous works on Ossetic grammar (in Russian) are available at:

http://allingvo.ru/LANGUAGE/index.htm (section "Ахуыры чингуытæ"). Also see http://ironau.ru/ for lots of information on Ossetic in Russian.

Spoken Ossetic texts are available at: http://ossetic-studies.org/en/texts. Ossetic National Corpus (Iron dialect, about 10 million tokens): http://corpus.ossetic-studies.org/search/index.php?interface_language=en

Prerequisites

No prior knowledge of Ossetic is required. Knowledge of the Cyrillic alphabet is recommended.

Language and Prehistory

Slot 1. 9.30–11.00. Molecular Anthropology: An introduction for historical linguists (Brigitte Pakendorf, Paris)

Course description

The aim of this course is to provide linguists with a basic introduction to the field of Molecular Anthropology in order to enable them to critically read the relevant scientific literature. After explaining the methods and analyses used in the study of human population history, I will discuss what molecular anthropological research can add to questions of historical linguistic interest. Some topics that will be covered are identifying cases of language shift and obtaining additional insights into situations of (pre-)historic language contact (cf. Pakendorf 2014). I will also discuss recent studies that address the history of particular language families (e.g. Haak et al 2015, Yunusbayev et al. 2015) or shed light of possible linguistic value on the history of particular regions (e.g. Schiffels et al. 2016, Pugach et al. 2018).

Level

No prior knowledge of genetics or molecular anthropology is expected. The introductory sessions will be based on the "Introduction to Molecular Anthropology" written by Mark Stoneking (2016), and subsequent sessions will be based on firsthand literature.

References

Haak, Wolfgang, Iosif Lazaridis, Nick Patterson, Nadin Rohland, Swapan Mallick, Bastien Llamas, Guido Brandt, et al. 2015. Massive migration from the steppe was a source for Indo-European languages in Europe. *Nature* 522(7555). 207–211. doi:10.1038/nature14317.

Pakendorf, Brigitte. 2014. Historical linguistics and molecular anthropology. In Claire Bowern & Bethwyn Evans (eds.), *The Routledge Handbook of Historical Linguistics*, 627–641. Oxon, New York: Routledge.

Pugach, Irina, Ana T. Duggan, D. Andrew Merriwether, Françoise R. Friedlaender, Jonathan S. Friedlaender & Mark Stoneking. 2018. The gateway from Near into Remote Oceania: new insights from genome-wide data. *Molecular Biology and Evolution*. doi:10.1093/molbev/msx333.

Schiffels, Stephan, Wolfgang Haak, Pirita Paajanen, Bastien Llamas, Elizabeth Popescu, Louise Loe, Rachel Clarke, et al. 2016. Iron Age and Anglo-Saxon genomes from East England reveal British migration history. *Nature Communications* 7. 10408. doi:10.1038/ncomms10408.

Stoneking, Mark. 2016. *An Introduction to Molecular Anthropology*. Wiley-Blackwell.

Yunusbayev, Bayazit, Mait Metspalu, Ene Metspalu, Albert Valeev, Sergei Litvinov, Ruslan Valiev, Vita Akhmetova, et al. 2015. The genetic legacy of the expansion of Turkic-speaking nomads across Eurasia. *PLoS genetics* 11(4). e1005068. doi:10.1371/journal.pgen.1005068.

Slot 2, 11.30–13.00. Language and Archaeology (Quentin Bourgeois, Leiden)

Course description

TBA

Slot 4, 16.00–17.30. Indo-European phylogenetics (Tijmen Pronk, Leiden)

Course description

This course is about the relations between the branches of the Indo-European language family. We will address questions about the concrete affiliations of individual branches, but also about methodology. How does one establish which branches are more closely related to each other than to others? Which arguments have been put forward in favour of an Italo-Celtic branch and are they compelling? Can we explain all similarities between Baltic and Slavic by reconstructing a Proto-Balto-Slavic ancestor? And is Germanic their next closest relative? Is there any closer connection between Greek, Armenian and Phrygian? Was Anatolian the first branch to split off and why (not)? Can computer generated phylogenetic trees help us to obtain new insights in the internal structure of the Indo-European family? Is the tree model a valid model to describe the Indo-European language family? How does our knowledge of linguistic phylogeny relate to non-linguistic evidence from archaeology or palaeogenetics?

At the end of the course, participants will be familiar with the main topics of debate in the field of Indo-European phylogenetics, have an overview of the most important literature in this field and be familiar with phylogenetic methods, tools and terminology.

Papyrology program

Slot 1, 9.30–11.00. Introduction to Papyrology (1200 BCE-800 CE), Mattias Brand, Renate Dekker, Koen Donker van Heel, Margaretha Folmer, Ben Haring, Cisca Hoogendijk (Leiden) en Joanne Stolk (Gent/Oslo)

Course outline:
1-2. Hieratic Papyri from Pharaonic Egypt (Ben Haring)

July 9: Following a general introduction to this course by Cisca Hoogendijk, Ben Haring will introduce the students to the hieratic script and documentary conventions of the Ancient Egyptian scribes. Hieratic is the cursive script current during the entire Pharaonic and Hellenistic Period, for documentary, religious, and literary texts. In the Hellenistic Period, its use was restricted to religious contexts (hence the Greek name 'hieratic', or priestly). In the previous two and a half millennia, however, it was much more universal. Aspects that will be dealt with are, among others, the relation and differences between hieratic and the monumental hieroglyphic script, the different textual genres throughout pharaonic history, and material aspects of writing and producing papyrus manuscripts.

July 10: visit to the papyrus collection of the National Museum of Antiquities.

3-4. What Do Demotic Papyri Tell Us? (Koen Donker van Heel)

July 11: Introduction to (the history of) the demotic language and script and the role it played in Egyptian society. Survey of the wide range of sources about daily life in ancient Egypt. In the second part of this class we will address the famous Siut trial (2nd century BCE), showing what the ancient Egyptians were like in real life!

July 12: The mortuary cult. One of the ways in which the deceased could hope to survive in the hereafter was by hiring a libationer who would bring a weekly offering of water (and probably also bread, beer and incense). Some of these libationers took care of hundreds of mummies. In the second part of this class we will address women in the demotic papyri. They tell us that women were the legal equals of men. If they no longer loved their husbands they could simply go away.

5. Aramaic Papyri from Achaemenid Egypt (Margaretha Folmer)

July 13: During the Achaemenid rule of the ancient Near East (c. 550-332 BCE) Aramaic was used as the official language of communication and administration in every corner of this vast empire. A special case is the island of Elephantine in Upper Egypt. A group of Judean mercenaries stationed on this island has left behind a particularly rich and well preserved collection of Aramaic papyri datable to the 5th c. BCE. Among the papyri are legal documents, private letters, communal letters, administrative documents and a famous literary text which until the present day circulates among native speakers of Aramaic (the story and wisdom of the wise Ahiqar). After a general introduction we will read in translation part of a correspondence concerning the destruction and rebuilding of the local Judean temple at Elephantine. We will discuss several aspects of letter writing (such as the writing material, the layout and the style used in these letters) and the historical and religious relevance of these texts.

6-7. Cultural diversity: Greek Papyri from Ptolemaic Egypt (Joanne Stolk)

July 16-17: After the conquest by Alexander the Great Egypt became a Hellenistic kingdom ruled by the Ptolemies. Greek became the new language of administration and the aristocracy, but the rulers

also adopted many Egyptian traditions. How Greek was Ptolemaic Egypt? And how did Greeks and Egyptians live together in this multicultural society? After a general introduction to the world of Greek papyrology, we shall read and interpret several Greek papyrus documents (in English translation), illustrating various aspects of multicultural life in Egypt during the Ptolemaic period.

7-8. Continuity and Change: Greek papyri from Roman Egypt (Cisca Hoogendijk)

July 17, 2nd hour: visit to a small exhibition of some original papyri from the collection of the Leiden Papyrological Institute.

July 18: After Octavian conquered Egypt in 30 BCE, Egypt became part of the Roman Empire. The Romans continued the Ptolemaic system and many of the administrative practices developed in earlier periods. However, beneath the appearance of continuity, important changes took place in the distribution of power and organization of finance, taxation and legal administration. During this session we shall read and interpret Greek and a few Latin papyri (in English translation), illustrating life in Egypt during the Roman period and the changes taking place in Egypt as a province under Roman rule.

9. Coptic Papyrology and Christianity (Renate Dekker)

July 19: Late Antique Egypt (ca. 284-639 CE) was a bilingual, Christian society, in which Sahidic Coptic was increasingly adopted alongside Greek for liturgical, literary and documentary texts as well as inscriptions. Coptic is the last phase of the ancient Egyptian language, and is thoroughly influenced by Greek with regard to its vocabulary and script. Sahidic is the variety of Coptic attested in texts from the fourth till the fourteenth centuries (but was replaced by the Bohairic variant as the official church language by the eleventh century). During this session, we will read Coptic letters (in English translation) addressed to the monk-bishop Pesynthius of Koptos (599-632), who temporary fulfilled his office in the neighboring district, supposedly out of fear for the Persians, who occupied Egypt in 619-620. Pesynthius received many petitions, even from people outside of his own diocese.

10. The Nag Hammadi library and Manichaean papyri (Mattias Brand)

July 20: The Nag Hammadi Codices and the Manichaean papyri found at Medinet Madi and Kellis are amongst the most striking papyrological finds of the twentieth century. They inform us about the extent of the religious diversity within Late Antique Christianity. Both sets of documents claim to present secret knowledge (gnosis) outside of the nascent institutional church. In this session we will examine these Coptic documents for their social-religious background. Who wrote these papyri and what do we know about their social context? Moving away from the popular mainstream ideas about "Gnosticism," we will explore the dynamic world of fourth-century religion by reading both theological texts and documentary letters.

Level
No previous knowledge of the languages in question is required.

Requirements
There may be short daily homework assignments, and, for additional ECTS points, a take-home final exam.

Texts
No textbook is required, course documents will be sent to the students two weeks before the Summer School to print out, or provided in class.

Slot 2, 11.30–13.00 AND Slot 3, 14.00–15.30. Reading Greek Papyri (Cisca Hoogendijk, Leiden, and Joanne Stolk, Gent/Oslo)

Course description
The aim of this course is to give students a working knowledge of ancient Greek handwriting on papyrus and some insight into the editorial practice of papyrology. The two slots form one single course and cannot be chosen separately. In the first slot, students will get acquainted with the various writing styles and periods from the fourth century BCE to the eighth century CE. Special attention will be given to the physical aspect of papyri (margins, sheet joins, etc.) and the distinguishing characteristics of handwriting in the various writing styles (literary and documentary) and periods. In the second slot, students will bring their knowledge into practice, during which they will get the opportunity to study one or more original papyri from the papyrus collection of the Leiden Papyrological Institute.

Level
Knowledge of ancient Greek is required.

Requirements
There will be short daily homework assignments, and, for additional ECTS points, a take-home final exam in the form of the 'edition' of a papyrus.

Texts
No textbook is required; course documents will be sent to the students two weeks before the Summer School to print out, or provided in class.

Introductory reading
G. Cavallo, 'Greek and Latin Writing in the Papyri' in: R.S. Bagnall (ed.) *The Oxford Handbook of Papyrology* (Oxford 2009), pp. 101- 148 (also online)

F.A.J. Hoogendijk, 'Palaeography' in: *Encyclopedia of Ancient Greek Language and Linguistics, Volume 3: P-Z, Index* (Leiden-Boston 2014) (also online)

E.G. Turner, *Greek Manuscripts of the Ancient World, Second Edition Revised and Enlarged,* Edited by P.J. Parsons (BICS 46, London 1987), Introduction, pp. 1-23

Online resources
pappal.info
papyri.info
trismegistos.org

Russian program

Slot 2, 11.30–13.00. Old Church Slavonic language and culture (Jos Schaeken, Leiden)

General information

Old Church Slavonic is considered the starting point for the historical comparative study of the Slavic language family. On the one hand, it is one of the most important sources for the reconstruction of Proto-Slavic, on the other hand it is the forerunner of regional writing traditions (e.g., Middle Bulgarian, Croatian-Glagolitic, Russian Church Slavonic), which makes it an important component of the various modern Slavic written languages. This is definitely also true for Russian, in which the Church Slavonic writing tradition has left deep marks in the modern standard language.

The course offers a high-pace introduction to the grammar and cultural history of Old Church Slavonic. Attention is also paid to reading and analyzing Old Church Slavonic texts during the sessions.

Course description and goals

The ultimate objective of this course is to be able to read Old Church Slavonic texts with the help of a dictionary, in particular:

- identify and explain grammatical forms and constructions correctly, thus being able to produce a translation which fully accounts for the original wording of the text;
- identify and evaluate orthographic variation, including its relation to the underlying phonological system and its development during the Old Church Slavonic period;
- identify and elaborate on the cultural-historical context of the texts.

Prerequisites

Knowledge of the Cyrillic alphabet. Elementary knowledge of one or more Slavic languages (or Proto-Slavic) is helpful. The basic textbook is in German (see below), but all relevant data and materials will also be made available in English.

Course materials

As basic textbook for the course we use: Jos Schaeken & Henrik Birnbaum, *Die altkirchenslavische Schriftkultur: Geschichte – Laute und Schriftzeichen – Sprachdenkmäler (mit Textproben, Glossar und Flexionsmustern)* (= Altkirchenslavische Studien II, Slavistische Beiträge 382). München: Sagner, 1999.

- Full download: http://www.schaeken.nl/lu/research/online/publications/akslstud/. Here you can also find a collection of images of OCS manuscripts and selected links to websites that are devoted to our topic of investigation.

Recommended literature

See Literaturverzeichnis of *Die altkirchenslavische Schriftkultur*, in particular:

- *Grammars*: Diels, P. (1963, 2nd ed. – German), Duridanov, I., et al. (1993, 2nd ed. – Bulgarian), Leskien, A. (1990, 10th ed. – German), Lunt, H.G. (1974, 6th ed. or later – English), Seliščev, A.M. (1951-52 – Russian), Vaillant, A. (1963-64, 2nd ed. – French), Vondrák, V. (1912, 2nd ed. – German), Van Wijk, N. (1931 – German). (For an extensive overview of OCS grammars, see pp. 147-150 of Anhang: Abriss der Forschungsgeschichte of *Die altkirchenslavische Schriftkultur*.)
- *Dictionaries*: *Slovník jazyka staroslověnského* (1966-97 – several volumes), *Staroslavjanskij slovar'* (1994 – one volume, ed. by Cejtlin, R.M., et al.), Sadnik, L. & Aitzetmüller, R. (1955),

Lunt, H.G. (1959). (For more OCS dictionaries, see pp. 150-151 of [Anhang: Abriss der Forschungsgeschichte](#) of *Die altkirchenslavische Schriftkultur*.)

Timetable

Session	Topic
1	Cultural and historical context; Reading (start): Luke 11 according to the Codex Marianus
2	Periodization and sources; Reading (cont'd)
3	Script, orthography and phonological system; Reading (cont'd)
4	Internal phonological developments; Reading (cont'd)
5	Present tense and Leskien's verbal classification; Reading (cont'd)
6	Aorist and imperfect; Reading (cont'd)
7	Other verbal forms; Reading (cont'd)
8	Nominal forms; Reading (cont'd)
9	Pronominal forms and 'mixed' declension; Reading (cont'd)
10	Participles; Reading (cont'd)

Slot 3, 14.00–15.30 AND Slot 4, 16.00–17.30. Russian literature 1/2 (L. Lubotsky)

Course description

During the first week we will be reading two dramas by Marina Tsvetaeva, "Ariadne" and "Phaedra", and try to understand why Tsvetaeva has decided to recreate these Greek tragedies. The second week will be dedicated to the late stories by Leo Tolstoy. Here our major question will be: Why did Tolstoy leave Yasnaya Polyana?

All the texts can be downloaded [here](#) (Cvetaeva) and [here](#) (Tolstoy).

Semitic program

Slot 1, 9.30–11.00. Biblical Hebrew: texts from Ancient Israelite literature (Agustinus Gianto, Rome)

Course description

This course aims at developing skills in interpreting various forms of Ancient Israelite literature preserved in the Hebrew Bible. Class discussions will be based on selected passages taken from Archaic Hebrew Poetry, Classical Hebrew Narrative, Prophets, Psalms, and Wisdom literature. Special attention will be given to questions on syntax and semantics of the texts.

A selection of texts and the special bibliography will be made available to the participants.

Level

This intermediate-advanced graduate course requires a working knowledge of Biblical Hebrew.

Basic bibliography

Alonso Schökel, L., *A Manual of Hebrew Poetic*s, Rome: PIB/GBPress, 1988.

Alter, R., *The Art of Biblical Narrative,* New York: Basic Books 1981.

Collins, J.J., *Introduction to the Hebrew Bible*, 2nd ed., Minneapolis: Fortress 2014.

Garr, W.R. – S.E. Fassberg, *A Handbook of Biblical Hebrew*, 2 vols., Winona Lake, IN: Eisenbrauns 2017.

Sáenz-Badillos, A., *A History of the Hebrew Language*, Cambridge: Cambridge UP 1993. (The Italian edition *Storia della lingua ebraica*, Brescia: Paideia 2007 is practically a new edition.)

Watson, W.G.E., *Classical Hebrew Poetry: A Guide to its Techniques*, New York: T&T. Clark 2005 (= unaltered paperback edition of the hardback of JSOT Suppl. 26 Sheffield: JSOT Press 1986

Slot 2, 11.30–13.00. Ugaritic language and literature (Agustinus Gianto, Rome)

Course description

This course is an introduction to the study of the indigenous language of Ugarit, a city-state on the northern Syrian coast that flourished in the second millennium BCE. As the oldest independently documented language in the Northwest Semitic group, Ugaritic has a special relevance for the study of the Semitic languages, especially Hebrew. Its rich religious literature also provides an important context for the interpretation of the Hebrew Bible.

The basic grammar and vocabulary will be presented in the first week as a preparation to reading continuous texts during the second week. At the end of the course the student will, among other things, be able to enjoy the following poetic passage in the original language: "I have a word to tell you, a story to recount to you: the tree's word and the stone's charm, the heavens' whisper to the earth, the deep ocean's to the stars [....]. Come and I will reveal it in the midst of my mountain, the divine Zaphon, in the holy place, the mountain of my inheritance, in the beautiful place, the hill of my might!" (Baal's message to Anat, KTU 1.3:III:21-25; 28-31).

A manual for use in class will be made available to those signing up for this course.

Basic reading

Gianto, A., "Ugaritic" in: *Languages from the World of the Bible*, edited by Holger Gzella, Berlin – New York: de Gruyter 2011, 28-54.

Gianto, A., "Ugaritology and Biblical Interpretation" in: *The Oxford Encyclopedia of Biblical Interpretation*, edited by Steven L. McKenzie, Oxford: Oxford UP 2013, vol. 2, 429-436.

For further studies

Bordreuil, P. – D. Pardee, *A Manual of Ugaritic*, Winona Lake: Eisenbrauns 2009. This manual contains an outline of Ugaritic grammar, fifty-five texts of various genres with copies, photos, transliteration, translation, copious notes, and glossary. The brief treatment of grammar can be supplemented by the following textbook.

Huehnergard, J., *An Introduction to Ugaritic*, Peabody: Hendrickson 2012. This textbook contains the basic grammar, practical exercises with keys, paradigms and twelve annotated texts of various genres, glossary. Included is an essay on the Ugaritic alphabetic script by John L. Ellison.

KTU / CAT = M. Dietrich – O. Loretz – J. Sanmartín, *Die keilalphabetischen Texte aus Ugarit, Ras Ibn Hani und anderen Orten / The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places*, AOAT 360/1, Münster: Ugarit-Verlag 2013; this is the third, enlarged edition of *Die keilalphabetischen Texte aus Ugarit*, AOAT 24/1, Neukirchen – Vluyn 1976. Its numbering system has been widely accepted.

del Olmo Lete, G. – J. Sanmartín, A *Dictionary of the Ugaritic Language in the Alphabetic Tradition*, translated by W.G.E. Watson, 2 volumes, HdO I/67, 3rd edition, Leiden: Brill 2015.

Parker, S.B. (ed.), *Ugaritic Narrative Poetry*, Scholars 1997. The texts are arranged in poetic lines with facing translation and brief explanatory notes by a team of scholars.

Tropper, J., *Ugaritische Grammatik*, 2nd edition, Münster: Ugarit-Verlag 2012. This is the most complete reference grammar to date.

Watson, W.G.E. – N. Wyatt (eds.), *Handbook of Ugaritic Studies*, HdO I/39, Leiden: Brill 1999. This is a compendious overview of Ugarit's history, languages, literature, religion, and society.

Slot 3, 14.00–15.30. Introduction to Classical Mandaic (Holger Gzella, Leiden)

Course description

Classical Mandaic is the Aramaic variety in which the rich lore of the Mandaeans is composed, a religious tradition often subsumed under the broader, though somewhat enigmatic, phenomenon 'Gnosticism', i.e., a worldview that operates on the basis of a sharp distinction between light and darkness, good and evil, spirit and matter. Mandaean language and culture first appears in Babylonia in Late Antiquity and survives, as a literary idiom, until today. The complex and varied textual corpus includes mythical traditions, legends, hymns, rituals, and magic; its language has evolved from a local dialect of Aramaic and is very close to Jewish Babylonian (i.e., the idiom of the Babylonian Talmud). Although it is rarely taught, Classical Mandaic offers fascinating insights into the highly textured linguistic and cultural milieu of pre-Islamic Babylonia and has intrigued historians of religion since the nineteenth century. There is also a modern offshoot still spoken by a tiny group of Mandaeans.

This course offers a brief introduction to the language within the broader framework of Eastern Aramaic in Late Antiquity; a more detailed analysis of a few sample texts will serve as a point of departure for outlining some general features of Mandaean religion, history, and culture. Due to their linguistic proximity, a basic knowledge of Classical Mandaic can facilitate a subsequent study of Jewish Babylonian Aramaic, and it will certainly broaden the view of those who have already mastered Classical Syriac. No previous knowledge of any Semitic language is strictly required, although some familiarity with, e.g., Hebrew, any other Aramaic variety, Arabic, or Akkadian would be advisable.

Introductory bibliography (a grammatical outline will be provided in class)

J.J. Buckley, *The Mandaeans. Ancient Texts and Modern People*, Oxford 2002.

H. Gzella, *A Cultural History of Aramaic: From the Beginnings to the Advent of Islam*, Leiden 2015, 359–366.

(If you read Dutch, also: H. Gzella, *De eerste wereldtaal. De geschiedenis van het Aramees*, Amsterdam 2017: Athenaeum, 321–333.)

M. Morgenstern, 'Diachronic Studies in Mandaic', *Orientalia* 79 (2010) 505–525.

Th. Nöldeke, *Mandäische Grammatik*. Edited by Anton Schall, Darmstadt 1964: Wissenschaftliche Buchgesellschaft.

Slot 4, 16.00–17.30. Historical Grammar of Hebrew (Benjamin Suchard, Leiden)

Course description

This course will cover the historical phonology and morphology of Biblical Hebrew. In the first week, students will be made familiar with the most important sound laws governing the development of the individual Proto-Northwest-Semitic phonemes, with special attention to the vowels. In the second week, we will see how the interaction of these sound laws and various analogies has affected Hebrew morphology.

Week 1: Phonology
Monday: Introduction, Proto-Northwest-Semitic
Tuesday: Proto-Canaanite
Wednesday: Proto-Hebrew
Thursday: Proto-Jewish Hebrew
Friday: Masoretic Hebrew

Week 2: Morphology
Monday: Pronouns, nominal inflection
Tuesday: Noun patterns
Wednesday: The strong verb
Thursday: Weak verbs (I)
Friday: Weak verbs (II)

Level

Students must have a good working knowledge of Biblical Hebrew.

Requirements

Students will be asked to review the topics covered in class and complete a take-home assignment over the weekend.

Specials

Slot 1, 9.30–11.00. Sumerian (Bram Jagersma, Leiden)

Course description
Sumerian is an ancient Near Eastern language which was spoken in what is now southern Iraq. It was there the main written language until ca. 1700 BC and is known to us from more than 100,000 inscriptions and clay tablets written in the cuneiform script, which the Sumerians invented around 3200 BC. Sumerian is a language isolate and its position in a remote corner of the Near East shows it to be a last remnant of the languages that preceded the arrival of Semitic languages in the area.

Course outline
The first day we will look at the basic principles of the Sumerian script and spelling, and what they tell us and do not tell us about the Sumerian language and its pronunciation. During the rest of the course, we will cover the basic grammar of Sumerian and read a few simple texts in transliteration. The course materials, including an introductory grammar to Sumerian, will be supplied.

Level
Students need to be familiar with basic linguistic terminology, but previous knowledge of Sumerian or the cuneiform script is not required.

Slot 2, 11.30–13.00. The Grammar of Middle Atlas Berber (Marijn van Putten, Leiden)

Course description
Middle Atlas Berber, or Tamazight, is one of the three main Berber varieties of Morocco, spoken in the Atlas Mountains in central Morocco. Berber languages are the indigenous languages of North-Africa spoken from Mauritania to Egypt and they belong to the Afroasiatic phylum and are well-known for their consonant-root morphology, highly complex consonantal clusters (e.g. *ssynʁθ* 'I put him to bed') and a VSO syntax with long clitic chains (e.g. *að=asn=θ=ið yawy uryaz* 'the man will bring it here to them').
In this course students will learn the basics of Tamazight grammar, and read several Tamazight texts of a variety of different dialects. Moreover, the course will give an introduction to several central topics in Berber linguistics and will examine the similarities and differences of the other Berber varieties spoken in North-Africa.

Level
No prior knowledge of Berber languages is required to take this course.

Linguistics (Pre-Master)

Slot 1, 9.30–11.00. Advanced Syntax ()

Course description

TBA

Slot 2, 11.30–13.00. Phonetics and Phonology (Anne-Christie Hellenthal)

Course description

TBA

Slot 3, 14.00–15.30. Historical linguistics (Benjamin Suchard, Leiden)

Course outline
All aspects of languages undergo change, from sounds, word formation and lexical meaning to sentence structure. How does this change take place and what causes it? This course will introduce students to the basic concepts and methods of historical linguistics.

Week 1: Mechanisms of change
Monday: Introduction
Tuesday: Lexical change
Wednesday: Sound change
Thursday: Morphological change
Friday: Syntactic change

Week 2: Methods, causes, and effects
Monday: Relatedness between languages
Tuesday: The comparative method
Wednesday: Internal reconstruction
Thursday: How changes spread
Friday: Languages in contact

Level
Students must be familiar with the basics of phonetics, morphology and syntax or simultaneously be following courses on these subjects.

Requirements
Students will be asked to review the topics covered in class and do exercises before each class.

Literature
The course will largely follow Robert McColl Millar (2015), *Trask's Historical Linguistics* (3rd ed.; London: Routledge). Students are encouraged, but not required, to acquire their own copy of this or the second edition, or of Lyle Campbell (2013), *Historical Linguistics: An Introduction* (3rd ed.; Edinburgh: Edinburgh University Press).

Slot 4, 16.00–17.30. Dutch for beginners (Petra Couvée, Leiden)

Course description

During this course, students will learn the basics of the Dutch language, including vocabulary, spelling and grammar. The emphasis of the course will be on communicating in Dutch in everyday situations. All basis skills – speaking, listening, reading and writing – will be covered. The topics include:

- greetings and speaking about yourself and your family
- shopping
- talking about the weather
- ordering food and drinks
- etc.

Level and requirements

This course is aimed at students with a background in linguistics and no prior knowledge of Dutch.