

Program Summer School in Languages and Linguistics 2019

Slot	9.30–11.00	11.30–13.00	14.00–15.30	16.00–17.30
Central Asia program	Tocharian A language and literature (Peyrot)	Old Uyghur language and literature (Wilkens)	Introduction to Sogdian of the Ancient Letters and other documents (Durkin-Meisterernst)	Gāndhāri language and literature (Baums)
Chinese program	Diachronic syntax of Chinese: From Late Archaic to Middle Chinese (Meisterernst)	Introduction to Cantonese (Sio)	The sociolinguistics of Chinese communities: Historical and contemporary perspectives (Klötter)	Comparative Chinese syntax: the verbal domain (Sybesma)
Descriptive Linguistics	Researching oral tradition (Zuyderhoudt)	Field methods (Rapold)	Tone analysis in African languages (Kutsch Lojenga)	Corpus building (de Schryver and Rigouts Terryn)
Germanic program	Old High German (Kerkhof)	Old Frisian (Bremmer)	Old English (Porck)	Runology (Quak)
Indo-European program I	Tocharian A language and literature (Peyrot)	Avestan linguistics and philology from comparative Indo-European perspective (Sadovski)	Introduction to Vedic Sanskrit (Lubotsky)	Historical linguistics (Suchard)
Indo-European program II	Hieroglyphic Luwian (Vertegaal)	Reconstructing Indo-European nominal morphology (Kloekhorst)	Indo-European myth, ritual and poetry: words, texts and contexts (Sadovski)	The archaeology of Indo-European origins (Anthony)
Indology program	Vedic poetry (Knobl)	Vedic prose (Knobl)	Sanskrit epigraphy in South and Southeast Asia (Bisschop & Cecil)	Gāndhāri Language and Literature (Baums)
Iranian program	Iranian and Armenian (Martirosyan)	Avestan linguistics and philology from comparative Indo-European perspective (Sadovski)	Introduction to Sogdian of the Ancient Letters and other documents (Durkin-Meisterernst)	Modern Persian (Zolfaghari)
Linguistics (Pre-Master)	Advanced syntax (Kluck)	History of linguistics: From Pānini, through the Neogrammarians, Saussure and Chomsky, to the present (Lubotsky & Verhagen)	Introduction to phonetics and phonology (Hellenthal)	Historical linguistics (Suchard)
Russian program	--	--	Russian literature: Nabokov's "Lolita" (L. Lubotsky)	
Semitic program	Biblical Hebrew syntax and semantics (Gianto)	Ugaritic language and literature (Gianto)	Comparative Semitics (Suchard)	Introduction to Old Nubian (van Gerven Oei)
Specials	--	--	Swahili (Rapold)	Dutch for beginners (Couvée)

COURSE DESCRIPTIONS

Central Asia program

Slot 1, 9.30–11.00. [Tocharian A language and literature](#) (Michaël Peyrot, Leiden)

Course description

This course is an introduction to Tocharian A language and literature. Tocharian A, an Indo-European language from NW China from the 7th to 10th centuries CE, is generally less studied by Indo-Europeanists than the closely related Tocharian B. Yet the language definitely deserves to be studied in its own right, and it offers some of the best pieces of Tocharian Buddhist literature. In the first week, Tocharian A morphology will be introduced, together with selected first readings. In the second week, the focus will shift to reading passages of the *Maitreyasamiti-Nāṭaka*, which was translated into Old Uyghur as the *Maitrisimit*. The choice of the passages will be coordinated with the readings in the Old Uyghur course so that parallel passages can be compared.

Level

No previous knowledge of Tocharian is required, though it will be helpful.

Requirements

There will be short daily homework assignments and a take-home final exam (for additional ECTS points).

Text

Course documents will be provided; no textbook is required.

Slot 2, 11.30–13.00. [Old Uyghur language and literature](#) (Jens Wilkens, Göttingen)

Course description

This introductory course is divided into two parts. The first part focuses on presenting an outline of Old Uyghur grammar, the second is devoted to reading excerpts from the *Maitrisimit*, a text that was translated from Tocharian A (*Maitreyasamitināṭaka*) at the end of the first millennium CE. The course pinpoints the importance of Old Uyghur as one of the major vernaculars of the „Silk Road“ for Turkic and Central Asian studies. The first part of the course places emphasis on morphology and syntax in order to enable the participants to follow the second part. The reading samples are selected as predominantly complementary to the Tocharian course so that parallel passages can be compared.

Course outline

- Old Turkic and Old Uyghur
- Sources
- Writing systems
- Phonology
- Morphology: nouns
- Morphology: pronouns
- Morphology: particles
- Morphology: finite verbs
- Morphology: participles and converbs
- Basic syntax

Level

Students are supposed to have a basic knowledge of linguistics. Background knowledge of or competence in Old Uyghur or any other Turkic language is welcome, but not necessary.

Requirements

There will be short daily homework assignments and a take-home final exam (for additional ECTS points).

Text

Course documents will be provided; no textbook is required.

Slot 3, 14.00–15.30. [Sogdian](#) (Desmond Durkin Meisterernst, Berlin)**Slot 4, 16.00–17.30. [Gāndhārī language and literature](#) (Stefan Baums, München)****Course description**

Gāndhārī is a Middle Indo-Aryan language (Prakrit) that has its spoken origins in the Peshawar valley, but came to be used as a literary and epigraphic language throughout Pakistan and Afghanistan, as well as by communities in Northern India, Central Asia and into China. It is written in the Kharoṣṭhī script and attested from the third century BCE until at least the fourth century CE, when it was supplanted by Sanskrit. The particular importance of Gāndhārī lies in its use for the first spread of Buddhism out of India throughout Asia, in the course of which it served as the basis for the earliest Tocharian and Chinese translations of Buddhist texts. In the least two decades, our knowledge of Gāndhārī has been greatly enriched by the discovery of a large number of birch-bark and palm-leaf manuscripts, but also of many new inscriptions, administrative documents and coins. This course will provide an introduction to Gāndhārī language and literature and then progress to detailed studies of selected Gāndhārī texts, some chosen by the instructor as introductory material, others to be determined according to the interest of the participating students.

Level

The main prerequisite for this class is familiarity with the Sanskrit language or one of the Prakrits.

Requirements

Short homework assignments, and a final exam for additional ECTS points.

Text

All necessary materials will be provided. See <https://gandhari.org> for a comprehensive collection of sources and tools.

Chinese program

Slot 1, 9.30–11.00. Diachronic syntax of Chinese: From Late Archaic to Middle Chinese (Barbara Meisterernst, National Tsing Hua University, Taiwan)

Short description of the course

Although substantial advances have been achieved in Chinese Historical Syntax, this is still an understudied field in Chinese linguistics. The course will provide an overview of some of the main issues in this field. From Late Archaic to Middle Chinese the Chinese language was subjected to a number of substantial changes involving its phonology, morphology, and syntax. Most of the source structures of the Modern Chinese languages develop during this period. Huang and Roberts (2017) propose that the change the Chinese language underwent can be explained as a parametric change from a more synthetic to a more analytic language. Following this proposal, particular focus will be on syntactic changes caused by the loss of morphological marking, typical for synthetic languages, and the development of periphrastic structures, typical for analytic languages, as in the case of English.

Course materials will consist of the relevant literature on the discussed syntactic issues (English and Chinese); additionally original data will be included. The student will be expected to become familiar with the basic syntactic structures of Late Archaic and Middle Chinese and with the use of electronic text corpora for an independent research on diachronic syntactic issues.

Level and requirements/prerequisites

A basic knowledge of Classical Chinese would be helpful, but is not required. The same accounts for some knowledge of the processes of diachronic change in language and of basic syntactic concepts.

Reading to be done beforehand

Aldridge, Edith. 2012. Survey of Chinese Historical Syntax, 2 parts, *Language and Linguistics Compass*.

Background readings

Feng Shengli. 2015. Light Verb Syntax between English and Classical Chinese. In *Chinese Syntax in a Cross-linguistic Perspective*, ed. by Li, Y.-H. Audrey, Andrew Simpson, and W.-T. Dylan Tsai, 229-250. New York: Oxford University Press.

Huang, C.-T. James, Roberts, Ian (ed.). 2017. Principles and Parameters of Universal Grammar. In Ian Roberts (ed.), *The Oxford Handbook of Universal Grammar*. OUP 2017.

Roberts, Ian. 2007. *Diachronic Syntax*. *Oxford Textbooks in Linguistics*. OUP, 2017, Introduction and chapter 1. (a kindle edition, which is not as expensive as the book, exists).

Slot 2, 11.30–13.00. Introduction to Cantonese (Joanna Ut-Seong Sio, Palacký University, Olomouc)

Short description of the course

This course provides a brief introduction to the different aspects of Cantonese, including its history, phonology (incl. the romanization system Jyutping), syntax, as well as dialectal variation.

By the end of the course, students will be able to articulate the background of Cantonese, transcribe and read Cantonese using Jyutping and use simple Cantonese words/phrases/ sentences, and they will have a basic understanding of Cantonese phonology and sentence structure.

Level and requirements/prerequisites

Some basic knowledge of Mandarin and/or any other variety of Chinese is expected.

Readings to be done before the course

Yue-Hashimoto, A. (1991). The Yue Dialect. *Journal of Chinese Linguistics Monograph Series, No. 3, Language and Dialects of China* [中國的語言與方言], pp. 292-322.

Zee, E. (1991). Chinese (Hong Kong Cantonese). *Journal of the International Phonetic Association*, Vol. 21, No. 1, pp. 46-48.

Recommended readings

Bauer, R. S., & Benedict, P. K. (1997). *Modern Cantonese phonology*. Berlin: Mouton de Gruyter.

Ramsey, S. R. (1987). *The Languages of China*. Princeton: Princeton University Press.

Yip, V., & Matthews, S. (2017). *Basic Cantonese: A grammar and workbook (2nd edition)*. UK: Routledge.

Slot 3, 14.00–15.30. [The sociolinguistics of Chinese communities: Historical and contemporary perspectives](#) (Henning Klöter, Humboldt University of Berlin)

Short description of the course

This course has two main purposes: 1) introducing terms and concepts essential to the study of language variation from a sociolinguistic perspective; 2) applying these terms and concepts to case studies of China's language history and the current language situation. Questions to be discussed include: What kind of sources help us to understand language variation in socio-historical settings? How do we “read” these sources? What kind of approaches are used in the study of language variation in present settings? What do these approaches reveal about language use and language attitudes within Chinese communities? How do Chinese communities in China differ from those outside China?

Level and requirements/prerequisites

Active knowledge of Chinese is not required.

Readings to be done beforehand

Auer, Anita, et al. 2015. Historical sociolinguistics: The field and its future. *Journal of Historical Sociolinguistics* 1(1): 1–12.

Klöter, Henning. 2011. *The language of the Sangleys: A Chinese vernacular in missionary sources of the seventeenth century*. Leiden, Boston: Brill, 3–50 (= chapter 1 & 2).

Wiley, Terrence G., et al. 2008. Attitudes toward Mandarin, heritage languages and dialect diversity among Chinese immigrants and international students in the United States. In: Agnes W. He & Yun Xiao (eds.), *Chinese as a heritage language: Fostering rooted world citizenry*. Mānoa: National Foreign Language Resource Center, University of Hawai'i at Mānoa, 67–87.

Zhang, Qing. 2018. *Language and social change in China: Undoing commonness through Cosmopolitan Mandarin*. New York, Abingdon: Routledge, 61–104 (= chapter 3).

Background reading

Li, David C.S. 2015. Lingua Francas in Greater China. Wang, William S.Y. and Chaofen Sun (eds.), *The Oxford Handbook of Chinese Linguistics*. Oxford: Oxford University Press, 590–600.

Slot 4, 16.00–17.30. [Comparative Chinese syntax: the verbal domain](#) (Rint Sybesma, Leiden)

Short description of the course

In this course we will see how we can best analyze the verbal domain, more in particular “inner aspect”, in Chinese in general. We will do so by investigating, comparing and as we are doing so analyzing phenomena

from different varieties of Chinese (such as varieties of Xiang, Yue, Wu and Mandarin). By the end of the course we hope to have a hypothetical structure in place, which gives insight into the verbal domain of the varieties investigated and is ready to be tested beyond these.

Level and requirements/prerequisites

Basic knowledge of generative/minimalist syntactic theories is required. Knowledge of Chinese will be helpful, but is not a requirement.

Readings to be done beforehand

Any introductory text book on minimalist/generative syntax.

Background readings/readings to be discussed in class

Dīng Jiàn (2017). Wúyǔ Lùqiaóhuà dòngqián wúding shòushì de jùfǎxìngzhì yǔ xíngcéng dòngyīn [The syntactic features and origins of the preverbal indefinite patient in the Luqiao dialect of Wu]. *Dāngdài Yǔyánxué* 19/4, 475-493.

Harley, Heidi (2013). External arguments and the Mirror Principle: On the distinctness of Voice and v, *Lingua* 125, 34-57.

Shěn Yáng and Rint Sybesma (2010). Jùfǎ jiégòu biāoji 'gěi' yǔ dòngcíjiégòu de yǎnshēng guānxi [The syntactic marker 'gei' and the derivational relations in the structure of the verb]. *Zhōngguó Yǔwén* 2010/3, 222-237.

Tang Sze-Wing (2006). Hànyǔ fāngyán shòushì huàtíjù lèixíng de cānshù fēnxī [A parametric approach to the typology of subtopics in Chinese dialects.] *Yuyán Kēxué* 5/6, 3-11.

Travis, Lisa (2010). *Inner aspect. The articulation of the VP*. Dordrecht: Springer.

Xuán, Yuè (2011). Xiàndài Hànyǔ dòngjiéshì bǔyǔ shì yízhǒng nèibù qíngtài tǐ – Wánjié duǎnyǔ jiàshè duì dòngjiéshì jiégòu de jiěshì [The Modern Chinese resultative complement is an inner aspect: How the Telic Phrase Hypothesis explains the verb-resultative constructions], *Huáyǔ Jiāoxué yǔ Yánjiū* 2011/1, 67-78.

Descriptive Linguistics

Slot 1, 9.30–11.00. [Researching oral tradition](#) (Lea Zuyderhoudt, Leiden)

Course description

The course offers theories and methods for researching oral texts using case studies from Africa, Asia, and Amerindian America. Students learn to interpret oral performances within their cultural and socio-historical context, discuss methodologies of analysis and also practice taping and transcribing the oral material. This course invites students to develop skills as well as rethink what is known about research methods, orality and the stories and languages people share. We work with both ancient and highly contemporary texts to give you practical skills and hands on research experience and will help you to reflect on the dynamics of these traditions in new ways. Researching oral traditions benefits those interested in languages/linguistics, ethnography/anthropology, journalism, history as well as those who are interested in orality and storytelling itself.

In this course students will:

1. Acquire critical knowledge of theories and methods of analysis of oral performances;
2. Acquire and practice techniques of both recording text and transcription and translation;
3. Acquire and practice techniques of 'visual' description of performances and their context;
4. Situate an oral performance within its cultural and socio-historical context.

Slot 2, 11.30–13.00. [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.

Level

Basic knowledge of phonetics, phonology, morphology and syntax is required.

Requirements

There will be daily homework assignments in the form of analysing the data collected each day, preparing the next elicitation session, and reading texts on fieldwork.

Literature

Bowern, Claire (2008). *Linguistic fieldwork: A practical guide*. Basingstoke: Palgrave Macmillan.

Further publications will be provided in the course.

Slot 3, 14.00–15.30. [Tone analysis in African Languages](#) (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 4, 16.00–17.30. [Corpus building](#) (Gilles-Maurice de Schryver and Ayla Rigouts Terryn, Ghent)

Course description

Corpus Linguistics and Natural Language Processing are booming fields, with at their heart the building and use of large collections of texts, known as 'corpora'. Corpora have been assembled, annotated and largely been used to automate processes and to investigate the world's major languages. In the first week of this course this status quo is challenged by focusing on corpus building and corpus linguistics for the languages from the Bantu language family. Given the state of the discipline, results from the wider field of African language technology are also brought in. The programme for the first week, thought by Gilles-Maurice de Schryver, is as follows:

- Day 1: Bantu CORPORA: What, how and use?
- Day 2: SOFTWARE for Bantu corpus linguistics

- Day 3: Bantu corpus APPLICATIONS: Linguistic research, teaching and language learning
- Day 4: Bantu SPELLCHECKERS: Non-word error detection
- Day 5: TERM EXTRACTION for the Bantu languages

The second week of this course will focus on ways technology can help with corpus building and processing. We will start with a short introduction to Natural Language Processing and an overview of the kind of technology that is available. Over the course of the next few days, we will explore these technologies in more detail and work with some of them ourselves. The course will cover linguistic pre-processing of text (e.g. automatic tokenization, lemmatization, part-of-speech tagging and parsing), tools and strategies to help with the general creation and analysis of corpora (e.g. AntConc, regular expressions, existing corpora, encoding, annotation) and also more specialised tools (e.g. authorship recognition, topic modelling) and resources (e.g. DreamBank, WordNet). By the end of this week, you should have a good idea of how today's technological tools can help you with your own corpus research. The programme for the second week, thought by Ayla Rigouts Terry, is as follows:

- Day 1: NLP in a nutshell: Introduction, the role of ambiguity in NLP, inductive vs. deductive methodologies
- Day 2: Corpus building and corpus finding: Existing corpora, encoding, pdf to txt, gdpr, annotation, ...
- Day 3: Linguistic pre-processing: Tokenisation, lemmatisation, POS-tagging, parsing, chunking, ...
- Day 4: Corpus analysis: AntConc, regular expressions, ...
- Day 5: Specialised tools and resources: WordNet, DreamBank, authorship recognition, machine translation, ...

Germanic program

Slot 1, 9.30–11.00. Old High German (Peter Alexander Kerkhof, Leiden)

Course outline

The course offers an introduction to Old High German from a historical linguistic perspective. The course has two focus points. In the first week, we will focus on the historical grammar of Old High German. The historical grammar will be discussed from Proto-Indo-European downwards. We will give special attention to the sound laws which distinguish Old High German from the other West-Germanic languages. In the second week we will focus on acquiring an ability to read Old High German texts. The original texts will be studied by use of the standard editions and sometimes we will take a look at digitized versions of the manuscripts. In this second part also a historical framework to the production of Old High German texts and Carolingian literary culture will be provided.

Level and requirements

The course is aimed at students of the Old Germanic languages who take an interest into historical grammar and philology. The course requires a basic knowledge of Proto-Germanic and familiarity with linguistic reconstruction in general will be presupposed. There will be short daily homework assignments training historical reconstruction and reading proficiency.

Texts

W. Braune / E. Ebbinghaus, *Abriss der althochdeutschen Grammatik*, 15th ed. Berlin: De Gruyter, 1989.

W. Braune / E. Ebbinghaus, *Althochdeutsches Lesebuch*, 17th ed. Berlin: DeGruyter, 1994.

Reader

Reader will be distributed during the course.

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). [Runology](#) (Arend Quak, Leiden)

Course outline

After an introduction to the origin of runes and the form and meaning of the runes of the older futhork we will read runic inscriptions from the early period on the basis of pictures of the originals. The development of the Anglo-Frisian runes and the use of runes on the continent will be followed by the developments in Scandinavia, where the younger futhork came into existence in the course of the 8th century. We will read a number of Scandinavian inscriptions to see, what information can be drawn from them. The medieval runes from cities like Bergen and Trondheim will also be treated.

Indo-European program I

Slot 1, 9.30–11.00. [Tocharian A Language and Literature](#) (Michaël Peyrot, Leiden)

Course description

See [here](#).

Slot 2, 11.30–13.00. [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 twofold aim. The one of its main tasks is to provide a detailed presentation of the structure and development of Avestan language. After a general introduction to the history of the Avestan corpus and writing system, we shall give a detailed account 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). In order to get acquainted with text reading as early as possible, we shall exemplify the phonetic and grammatical structures under discussion with the aid of short textual exercises. 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.

The other fundamental task will consist in reading Avestan texts and assessing their value 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 (the “Younger Yasna”), 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 Daēuvas” (Vidēvdād). Furthermore, we shall discuss mythologically pertinent and ritual texts from the Old Avestan corpus: from the core of the Old Avestan liturgy of Yasna Haptaṅhāiti 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.

Studying these texts will give us the occasion to focus the attention of students interested in the history of ideas and cultural notions on specific 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*. For a more detailed discussion of these topics, which for reasons of time cannot be fully covered in a single language class, interested students are referred to the next-slot class, “Indo-European poetry and ritual: textual testimonies of theology, cosmology and anthropology” (slot 3), which, without of course being a prerequisite, will contain valuable parallels to the present class and include

additional Avestan texts as well as their analysis from the point of view of linguistic, cultural and religious history of the Avesta and Zoroastrianism on Indo-Iranian and Indo-European backgrounds.

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, beside the recommended reading of Javier Martinez & Michiel de Vaan, *Introduction to Avestan*, Brill, 2014, one might wish to consult some classical contributions to the Encyclopaedia 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. One can also read a comparative study of Avestan and Vedic ritual texts: Velizar Sadovski, [Ritual formulae and ritual pragmatics in Veda and Avesta](#), *Sprache* 48 (2009), 156–166.

Slot 3, 14.00–15.30. [Introduction to Vedic Sanskrit](#) (Alexander Lubotsky, Leiden)

Course description

The aim of this course is to introduce the students to the main linguistic features of Vedic Sanskrit, one of the most ancient Indo-European languages. The course will offer an outline of the Vedic grammar and elements of the Indo-Aryan historical grammar.

We will further read small portions of the two most important early Vedic texts, the R̥gveda and Atharvaveda, in transliteration.

Level

Basic knowledge of the principles of historical linguistics. A preliminary knowledge of Sanskrit is not required.

Literature

The course materials will be provided. As a reference grammar, we will use the book by Arthur A. Macdonell, *A Vedic Grammar for Students* (Oxford, 1916; repr. Delhi, 1987, etc.), a pdf of which can also be downloaded from the site <https://archive.org/details/MacDonellASanskritGrammarForStudents3rdEdition>.

Requirements

There will be short daily homework assignments.

Slot 4, 16.00–17.30. [Historical linguistics](#) (Benjamin Suchard, Leiden)

Course description

See [here](#).

Indo-European program II

Slot 1, 9.30–11.00. [Hieroglyphic Luwian](#) (Xander Vertegaal, Leiden)

Course description

Hieroglyphic Luwian is the language in which the monumental inscriptions of the Hittite Empire (1650–1180 BC, central-Anatolia) as well as the Neo-Hittite city states (1100–700 BC, south-east-Anatolia) are written. It is written in an indigenous hieroglyphic script (unrelated to the Egyptian hieroglyphs) and belongs to the Anatolian branch of the Indo-European language family. Thus, it is closely related to languages such as Hittite, Lycian, Lydian and Carian.

In this course, both the writing system and the grammar of Hieroglyphic Luwian will be treated, with the aim of being able to independently read and interpret Hieroglyphic Luwian inscriptions in the hieroglyphic script using a sign list and a lexicon.

Course goals

After finishing this course, the student will be able to:

- determine the place of Hieroglyphic Luwian within (the Anatolian branch of) the Indo-European language family;
- correctly transliterate Hieroglyphic Luwian inscriptions with the help of a sign list;
- translate and grammatically analyse Hieroglyphic Luwian inscriptions using a sign list and a lexicon;
- critically analyse and comment on transliterations and translations of Hieroglyphic Luwian inscriptions.

Materials

A syllabus will be sent to all participants prior to the beginning of the course.

Level

This course has no formal requirements, although some familiarity with historical reconstruction and basic linguistic terminology will be assumed. Knowledge of Hittite (or any other Anatolian language) is a bonus.

Slot 2, 11.30–13.00. [Reconstructing Indo-European nominal morphology](#) (Alwin Kloekhorst, Leiden)

Course description

In this course we will be concerned with the methodology and results of reconstructing Indo-European nominal morphology. Some of the questions to be answered are: Which ablaut patterns and case endings must be reconstructed for the proto-language? How are gender and number distinguished? What makes the *o*-stems so special? How precisely can we reconstruct Proto-Indo-European paradigms? Does internal reconstruction allow us to say something about the prehistory of the Proto-Indo-European nominal paradigms? And, most importantly, how to decide which nominal paradigms must be reconstructed for the proto-language and which not?

The focus will be on methodological issues, on reconstructing bottom-up, starting from the attested nominal paradigms in all major Indo-European languages.

At the beginning of the course, participants are expected to have read a number of articles that will be distributed in advance. Further materials will be distributed during the course.

Level

The student should have basic knowledge of Indo-European linguistics.

Slot 3: [Indo-European myth, ritual and poetry: words, texts and contexts](#) (Velizar Sadovski, Vienna)

Course description

The main focus of this historical-comparative course lays on lexical, phraseological, textual, and especially hyper-textual levels of Indo-European languages, analyzing oral and written text corpora used in individual Indo-European religious, ritual and narrative-mythological traditions and the possibility of reconstruction of formulae and contexts of common relevance and with theological, cosmological and anthropological significance.

We discuss a number of sacred texts and ritual practices as transmitted by well-known pre-classical and classical Greek and Latin literature together with (well- or very-much-less-known representatives of (oral and written) ritual and hymnal poetry of other ancient Indo-European traditions such as the ones of the Old Indian ritual poetry and prose from the Rig-, Atharva- and Yajur-Veda, Gāthic and Young Avestan hymns and liturgies, Old Norse Eddas and Old Icelandic sagas, the Cattle Raid cycle of Celtic epics but also Old Irish Triadic hymns and St. Patric's Breastplate Poem, Balto-Slavic incantations and tales, Albanian 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 but also of heroic narratives with heuristic significance for the cultural reconstruction, which have often escaped the attention of (Classical) philologists of present day.

Our class will thus 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, of "Götterdichtung" and "Heldendichtung". Based on the good traditions of the Leiden Summer classes on Indo-European sacred texts, the course in the framework of the 14th edition of the Leiden Summer School will offer a completely autonomous class adapted to the interests both of absolute newcomers and of more advanced colleagues, being open for proposals of themes and topics in addition to the main program.

(A) rituals and sacred words for communication with the Divine: formulae for addressing God in votive acts, oaths, and solemn promises; divinations and ritual prognostics; fire sacrifices, *aparchai*, offering of bloody and unbloody victims,

(B) rituals and related (aetiological) myths emulating cosmological acts: establishing of sacred space (*temenoi*, temples, augural precincts), house construction divine and human, piling of the fire altar, of funeral pyres and tombs, hissing of pillars, signs and monuments for eternity

(C) rites of anthropological relevance: wedding rites, rituals for child conception, birth and growth rituals, naming rituals (name-giving, polyonymy, cryptonymy), initiations for key moments of life, spiritual initiation

(D) hymnal and heroic poetry and prose: cultic and narrative significance as sacred way of re-creation and reproduction of the Universe by words

Course outline

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 'dracontology', in which crucial contributions such as Martin L. West's, Gregory Nágý's, and Michael Janda's

monographs strongly revived the interest in the intersection between ritual, myth and religion as reflected in the language of IE poetry.

After a short survey of classical studies on the subject in form of a concise “history of ideas” and together with a survey of relevant PIE social structures such as priesthood, sacred kingship and Männerbünde and their respective mythologies, we shall concentrate on various 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 Onomasio-logy, between the formation of appellatives designating sacred concepts and of proper names. Specifically onomastic themes concentrate on names, epithets and (poetical) phraseology and include name-giving with religious reference, theophoric names and ones with reference to sacred time-and-space, to astrological/astronomical events, to the divine patron of the day or month of birth, names in their significance as social or genealogical identifier (of the relationships of the individual in comparison to one or more lines of descent, referring to the [pro-]paternal lineage, to another name, for instance maternal, or to various cognomina) but also in their “augural”, solemn, benedictory function;

(5) 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!),

(6) 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.

(7) 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).

(8) 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 yonderworld beings, the Wild Host etc.

(9) Sacred Numero-logy: ritual enumeration of entities (a) as fix closed 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.); 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”.

(10) 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.

(11) 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.

(12) 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.

(13) 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”.

(14) 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.

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. Nagy, V. N. Toporov, J. Puhvel, 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, most recent contributions to which also include compendia and encyclopaedic projects by J.-L. García-Ramón, N. Oettinger and P. Jackson, D. Calin and others. 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

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. Therefore we shall read a series of smaller or bigger portions of various Indo-European texts accompanied by relevant translations and thus available to for 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 their theses or papers in preparation, as well as excursive surveys of special problems in form of short papers: a few of the students may 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.

Slot 4, 16.00–17.30. [The Archaeology of Indo-European Origins](#) (David Anthony, Hartwick college)

Course description

This course covers the time and place of the Indo-European homeland from multi-disciplinary perspectives, including evidence from ancient DNA, archaeology, comparative mythology, and linguistics. The time span covered is 6500-1500 BC, from pre-Proto-Indo-European to the separation of Indo-Iranian. The steppe homeland for Indo-European is discussed and defended in the early lectures. A processual model of migration is proposed to replace the simplistic Gimbutas model. The archaeology of the steppe homeland for the period 6500-1500 BC is described in some detail, including evidence for the domestication of the horse and the collapse of Eneolithic agricultural societies about 4300-4200 BC, with the probable separation of Anatolian. The introduction of the wheel and wagons about 3300 BC, the beginning of horseback riding, interactions with

neighboring agricultural languages and cultures (Maikop and Tripolye), and the massive outward migrations of Yamnaya pastoralists are described. The invention of the chariot about 2000 BC, the spread of steppe societies into South Asia, and the comparative mythology of Indo-European religion are considered in the final classes.

Indology program

Slot 1, 9.30–11.00. [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 2, 11.30–13.00. [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 *Samhitās* (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 (*hi*, *vai*, etc.) in opposition to word particles (*iva*, *evā*, 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 3, 14.00–15.30. [Sanskrit epigraphy in South and Southeast Asia](#) (Peter Bisschop, Leiden, and Elizabeth Cecil, Florida State University)

Course description

This course is an introduction to the study of Sanskrit inscriptions from premodern South and Southeast Asia. Through a survey of critical epigraphic sources from a wide range of historical and geographic contexts -- Gupta period, (Early-)Medieval; South and Southeast Asia -- we will examine features of / developments in Sanskrit grammar, syntax, metre, and poetics. Students will also be introduced to the use of inscriptions as primary sources for the study of political, economic, cultural, and religious history. In addition to reading and interpreting the texts, this course will also emphasize the study of inscriptions in the material and architectural contexts in which they were displayed. Finally, students will gain familiarity with important digital and online resources to aid their continued study of epigraphic texts.

Level

The course requires a sound knowledge of classical Sanskrit.

Literature for reference

Richard Salomon, *Sanskrit Epigraphy. A Guide to the Study of Inscriptions in Sanskrit, Prakrit, and the Other Indo-Aryan Languages*. New York/Oxford 1998.

Requirements

There will be short daily homework assignments.

Text

Course documents, which will include editions, photographs, maps, articles and other materials, will be provided through Dropbox. Please contact Peter Bisschop (p.c.bisschop@hum.leidenuniv.nl) or Elizabeth Cecil (eacecil@fsu.edu) if you have any questions about the course.

Slot 4, 16.00–17.30. [Gāndhārī Language and Literature](#) (Stefan Baums, München)

Course description

See [here](#).

Iranian program

Slot 1, 9.30–11.00. [Iranian and Armenian](#) (Hrach Martirosyan, Leiden)

Course description

Armenian is an independent branch of the Indo-European language family. Classical Armenian or Grabar is known since the fifth century CE. The Armenian alphabet was invented by Mesrop Maštoc' and consists of 36 original letters. The linguistic evidence allows to conclude that Armenian, Greek and Indo-Iranian were dialectally close to each other or even formed a dialectal group at the time of the Indo-European dispersal. The Iranian element is the largest layer of the Armenian borrowed lexicon. The body of Iranian loans within Classical Armenian consists of different chronological and dialectal layers that can be defined by phonological and semantic criteria. The majority of Middle Iranian borrowings show Northwestern-Iranian dialectal characteristics. They were incorporated into Armenian via Parthian in the Arsacid period (3rd century BCE - 3rd century AD). These borrowings are more numerous and archaic in form than the later Sasanian ones (up to the 7th century), and they penetrated Armenian much more deeply, becoming a living part of the language.

The study of the Iranian loans is of relevance to various problems in Iranian linguistics. For example, Armenian contains many Iranian words that are not directly attested in the Iranian languages themselves. Such loans enable to establish the exact shape and meaning of Iranian words. In many cases Armenian provides us with the only evidence for an Iranian etymon, cf. Armenian *nirh* 'dormancy, slumber' which has been borrowed from Iranian unattested **nidrā-*, cf. Vedic Skt. *nidrā-* f. 'slumber, sleepiness'. Of particular importance are Iranian and Armenian onomasticons (place names, personal names and mythical names), the examination of which illuminates important aspects of both cultures.

Course outline

The aim of this course is to provide participants with the knowledge of the essentials of Classical Armenian historical phonology and lexicology, with a particular reference to Iranian. Ample attention will be given to the methodology of distinguishing native Armenian words from Iranian loans, as well as to the onomastic studies.

General layout

Week 1

- Lecture 1: The place of Armenian in the Indo-European language family: relationship with Indo-Iranian and Greek.
- Lecture 2: The development of the Proto-Indo-European phonemic system in Armenian and Iranian.
- Lecture 3: The methodology of distinguishing native Armenian words from Iranian loans.
- Lecture 4: Armenian contributions to Iranian lexicology.
- Lecture 5: 5.1 Chronological and geographical layers. 5.2 The specific value of Armenian dialect data to the study of the Iranian lexicon.

Week 2

- Lecture 6: Grammatical and word-formative issues.
- Lecture 7: Vocabulary: semantic fields.
- Lecture 8: 8.1 Calendar; 8.2 place names.
- Lecture 9: Personal names.
- Lecture 10: Names of deities and mythical beings.

Level

This course requires basic familiarity with historical linguistics.

Literature for reference

- Meillet A. 1936. *Esquisse d'une grammaire comparée de l'arménien classique*. Wien: Mechitharisten.
- Godel R. 1975. *An introduction to the study of Classical Armenian*. Wiesbaden: Dr. Ludwig Reichert Verlag.
- Schmitt R. 2007. *Grammatik des Klassisch-Armenischen mit sprachvergleichenden Erläuterungen* (2., durchgesehene Auflage). Innsbruck: Institut für Sprachen und Literaturen der Universität Innsbruck.

Prerequisites

The participants are asked to read in advance the introductory and phonological parts of the above handbooks, as well as the following studies:

- Beekes R. 2003. Historical phonology of Classical Armenian. In: Kortlandt F., *Armeniaca: comparative notes*. Ann Arbor: Caravan Books: 133-211.
- Martirosyan H. 2013. The place of Armenian in the Indo-European language family: the relationship with Greek and Indo-Iranian. In: *Journal of language relationship* (Вопросы языкового родства) 10: 85-137 (available online: https://www.academia.edu/4197641/The_place_of_Armenian_in_the_Indo-European_language_family_the_relationship_with_Greek_and_Indo-Iranian)

Slot 2, 11.30–13.00. [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 twofold aim. The one of its main tasks is to provide a detailed presentation of the structure and development of Avestan language. After a general introduction to the history of the Avestan corpus and writing system, we shall give a detailed account 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). In order to get acquainted with text reading as early as possible, we shall exemplify the phonetic and grammatical structures under discussion with the aid of short textual exercises. 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.

The other fundamental task will consist in reading Avestan texts and assessing their value 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 (the “Younger Yasna”), 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 Daēuvas” (Vidēvdād). Furthermore, we shall discuss mythologically pertinent and ritual texts from the Old Avestan corpus: from the core of the Old Avestan liturgy of Yasna Haptaṅhāiti 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.

Studying these texts will give us the occasion to focus the attention of students interested in the history of ideas and cultural notions on specific 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*. For a more detailed discussion of these topics, which for reasons of time cannot be fully covered in a single language class, interested students are referred to the next-slot class, “Indo-European poetry and ritual: textual testimonies of theology, cosmology and anthropology” (slot 3), which, without of course being a prerequisite, will contain valuable parallels to the present class and include additional Avestan texts as well as their analysis from the point of view of linguistic, cultural and religious history of the Avesta and Zoroastrianism on Indo-Iranian and Indo-European backgrounds.

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, beside the recommended reading of Javier Martinez & Michiel de Vaan, *Introduction to Avestan*, Brill, 2014, one might wish to consult some classical contributions to the *Encyclopaedia 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. One can also read a comparative study of Avestan and Vedic ritual texts: Velizar Sadovski, [Ritual formulae and ritual pragmatics in Veda and Avesta](#), *Sprache* 48 (2009), 156–166.

Slot 3, 14.00–15.30. [Introduction to Sogdian of the Ancient Letters and other documents](#) (Desmond Durkin-Meisterernst, Berlin)

Course description

Remarkably, Sogdian, the Middle Iranian language of Sogdiana in present-day Uzbekistan and Tajikistan, is much better attested outside of its original area than in it. The ‘Ancient Letters’ are a case in point, found as they were not far from Dunhuang on the Chinese Wall. They are the first major source of Sogdian and we will read 1, 3 and 2 in that order (edited by Sims-Williams). We will also look at some of the documents recently published by Bi Bo and Sims-Williams. Luckily there is one major exception to the rule that the sources are outside Sogdiana, and that is a find of 80 documents in the ruins of a small fortress, Mount Mug, on the Zerafshan river in present-day Tajikistan. These documents range from administrative tally-sticks and contracts to letters that passed between the last ruler of Panjikand and his spies and allies in the months before his attempt to flee invading Arab forces who caught him at this fortress in 722. The edition of this material was a great achievement of a group of Soviet Iranists in the 1960s. Livshits’ work was republished in English in 2015.

Following on an introduction to Sogdian and the Sogdian script, the course will aim to cover the main issues presented by the documents.

Course materials will be provided.

Level

No previous knowledge of Sogdian will be assumed, though any knowledge of Sogdian or another Old, Middle or Modern Iranian language and of Sogdian script would be an advantage.

Introductory reading

É. de la Vaissière, *Histoire des marchands sogdiens*, Paris 2002 (Bibliothèque de l'institut des Hautes Études Chinoises vol. XXXII). = *Sogdian traders. A history*, Leiden, Boston 2005 (Handbook of Oriental Studies section 8. Central Asia, vol. 10).

F. Grenet & É. de la Vaissière: The last days of Panjikent, *Silk Road Art and Archaeology* 8 (2002), 155-196.

N. Sims-Williams: Towards a new edition of the Sogdian Ancient Letters: Ancient Letter 1, in: É. de la Vaissière, É. Trombert, *Les Sogdiens en Chine*. Paris 2005, 181-193.

N. Sims-Williams: The Sogdian Ancient Letter II, in: *Philologica et Linguistica Historia, Pluralitas, Universitas. Festschrift für Helmut Humbach zum 80. Geburtstag am 4. Dezember 2001*. Hrsg. v. M. G. Schmidt u. W. Bisang unter Mitarbeit v. M. Grein u. B. Hiegl, Trier: Wissenschaftlicher Verlag 2001, 267-280.

V.A. Livshits: Sogdian epigraphy of Central Asia and Semirech'e. *Corpus Inscriptionum Iranicarum*, 2015.

Y. Yoshida: Sogdian, in G. Windfuhr (ed.): *The Iranian Languages*. London 2009, 279-335.

Slot 4, 16.00–17.30. [Modern Persian](#) (Sima Zolfaghari, Leiden)

Course description

Modern Persian is a Southwestern Iranian language within the Indo-Iranian branch of the Indo-European languages. It has more than 100 million speakers with three major variants: Farsi, spoken mainly in Iran, Dari in Afghanistan and Tajiki in Tajikistan and Uzbekistan. Modern Persian is a continuation of Middle Persian (c. 300 BCE – 800 CE), which in turn is a descendant of Old Persian (c. 525 – 300 BCE). Knowledge of Modern Persian would benefit scholars in the field of historical linguistics as well as scholars of arts, history, and culture, specifically in the Middle East and Central Asia.

Course outline

During the course, the participants will master the basic grammar of Modern Persian and learn how to read and write simple texts. The provided linguistic template of the language will allow them to continue learning it by themselves. At the end of the course we will also read some samples of the classical Persian poetry.

The course materials will be supplied.

Level

No prior knowledge of the language or its script is required.

Russian program

Slot 3, 14.00–15.30 and slot 4, 16.00–17.30. [Russian literature: Nabokov's "Lolita"](#) (Lena Lubotsky, Leiden)

Course description

This year's course can be called "Did the girl exist?". Due to a scandal around the novel "Lolita" of Vladimir Nabokov, it has become his most famous book. At first reading, people are often shocked by the love affair between a man of 35 and a girl of 12, but simply to shock his audience would be too easy and too banal a task for a writer of Nabokov's stature. When we re-read the novel again and again (and Nabokov used to say that a good reader is not the one who reads, but who re-reads) we start to realize how complex its construction is, of how many layers it consists, and that this love affair is only a cover behind which the writer discusses other themes, other problems.

The novel has the form of a diary written by a man in a psychiatric clinic. At close reading we see that the chronology of the narrative is distorted in several places, which is highly suspicious if we consider that Nabokov was always extremely precise in structuring his work. At some point we start doubting the reality of the described events and asking the question: "Did the girl exist?".

Course outline

In order to value the richness of the book and its intertextuality, we have to start with reading some other literary works, which we will discuss during the first week:

- A.S. Pushkin, "Rusalka", "Cygany" (and we will also recapitulate his "Pikovaja Dama")
- F.M. Dostoevskij, a chapter from "Besy" (and a recap of his "Belye nochi")
- V. Nabokov, "Lilit"
- E.A. Poe, "Annabel Lee"

The second week will be dedicated to the novel itself. All the texts, which can be downloaded [here](#), must be read in advance. **Please, do not forget to take a print-out of the PDF to the class.**

Semitic program

Slot 1, 9.30–11.00. Biblical Hebrew syntax and semantics (Agustinus Gianto, Rome)

Course description

This course aims at developing skills in understanding the syntax and semantics of Biblical Hebrew from different periods and genres. Class discussions will be based on selected passages taken from Archaic Hebrew Poetry, Classical Hebrew Narrative, Legal texts, and Wisdom literature. Special attention will be given to literary phenomena found in the texts.

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

Level

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

Basic reading

Gianto, A., "Variations in Biblical Hebrew", *Biblica* 77 (1996) 493-508.

Gianto, A., "Mechanisms of Change"; "Semantic Bleaching" in: *Encyclopedia of Hebrew Language and Linguistics*, edited by G. Khan, Leiden: Brill 2013, vol 2: 524-526; 611-614.

Gianto, A., "Archaic Biblical Hebrew" in: *A Handbook of Biblical Hebrew*, edited by W. R. Garr – S.E. Fassberg, Winona Lake, IN: Eisenbrauns 2017, 19-29.

For further studies

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

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

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

Gianto, A., "Mood and Modality in Classical Hebrew", *Israel Oriental Studies* 18 (1998) 183-198.

Gianto, A., "Some Notes on Evidentiality in Biblical Hebrew" in: *Biblical and Oriental Essays in Memory of William L. Moran*, edited by A. Gianto, Rome: PIB 2005, 133-152.

Gianto, A., "On *yēš* of Reflection in the Book of Proverbs" in: *When Morning Stars Sang*, *Essays in Honor of Choon Leong Seow on the Occasion of His Sixty-Fifth Birthday*, BZAW 500, Berlin: De Gruyter 2018, 157-162.

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

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 passages during the second week. These include letters, legend of Aqhat, stories about Kirta, cycles of Baal and Anat. 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. [Comparative Semitics](#) (Benjamin Suchard, Leiden)

Course outline

The Semitic language family includes such well-known languages as Arabic, Hebrew, and Akkadian. Due to their early attestation and relative similarity, reconstructing their shared ancestor is a lot easier than for many other families. This course will provide an introduction to the reconstruction of Proto-Semitic phonology and morphology and discuss the main developments from Proto-Semitic to its most important descendants.

Week 1: Phonology

Monday: Introduction to the Semitic languages and their classification

Tuesday: The consonantal phonemes of Proto-Semitic

Wednesday: Historical phonetics of the Semitic consonants

Thursday: The vocalic phonemes of Proto-Semitic

Friday: Phonology recap

Week 2: Morphology

Monday: Nominal inflection

Tuesday: Nominal derivation

Wednesday: Pronominal morphology

Thursday: Verbal tense–aspect–mood marking

Friday: Verbal person–number–gender marking and derivation

Level

Students must be familiar with at least one (classical) Semitic language or have a good understanding of the comparative method.

Requirements

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

Literature

A syllabus will be provided. Students who do not know any Semitic language should read A. D. Rubin, *A Brief Introduction to the Semitic Languages* (2010; Piscataway: Gorgias Press) to prepare themselves. Students without any training in historical linguistics may want to consult chapters 3–5 and 8–9 of R. McColl Millar, *Trask's Historical Linguistics*, 2nd or 3rd ed. (2015; London & New York: Routledge) in advance.

Slot 4, 16.00–17.30. [Introduction to Old Nubian](#) (Vincent van Gerven Oei, The Hague)

Course Description

Old Nubian is the oldest fully deciphered language of the Nilo-Saharan phylum, the least studied of all linguistic phyla on the African continent. Together with Ge'ez and Meroitic, Old Nubian is the only local language of Sub-Saharan Africa endowed with its own script. This makes the study of Old Nubian of particular significance, given the rarity of source material in a context where historical testimonies are limited.

The Old Nubian alphabetic writing system was developed in the Nubian Nile valley during the 6th c. CE based on the Coptic script, incorporating several symbols from the Meroitic alphasyllabary. It became a major language in the three Nubian kingdoms Nobadia, Makuria, and Alwa. After the 8th c., when Makuria incorporated Nobadia, we find the first textual evidence of the language, which remained in use, with various degrees of intensity, until the 15th c. At the same time, the Old Nubian language was only one of several languages spoken and written in the Nubian kingdoms, which also included Coptic, Greek, and Arabic, all of which left their mark on the language. The Old Nubian materials that have been excavated since the end of the 19th c. offer a broad view of Medieval Nubian society and religion, including both literary and documentary texts. Old Nubian also forms the ancestral language of the contemporary Nile Nubian language Nobiin.

As Old Nubian is currently not taught systematically at any university-level course, participants in this course will have the unique opportunity to gain a good grasp of Old Nubian grammar and literature, as well as with insight into how the language is positioned within the Nubian language family and the broader Nilo-Saharan phylum. As such, the course will rely heavily on written materials, both published and unpublished, from the Medieval Nubian period and assumes knowledge of basic linguistic concepts. During the first week, a grammatical outline with daily exercises will be provided, while in the second week we will collectively read the Old Nubian literary texts, including the *Miracle of Saint Menas*. No prior familiarity with the language is necessary, though knowledge of Greek and/or Coptic literature from the same period is a useful asset. The students will need to have familiarized themselves with the Old Nubian alphabet prior to the course.

Course reading (in advance of course)

Van Gerven Oei, Vincent W.J. "Remarks toward a Revised Grammar of Old Nubian." *Dotawo* 1 (2014): 165–84.

<https://digitalcommons.fairfield.edu/djns/vol1/iss1/8/>

Browne, Gerald M. *The Old Nubian Miracle of Saint Menas*. Beiträge zur Sudanforschung Beiheft 7. Vienna, 1994.

Further readings and a grammatical outline will be provided during the course.

Specials

Slot 3, 14.00–15.30. [Swahili](#) (Christian Rapold, Regensburg)

Course description

This course offers an introduction to Swahili linguistic structures. Swahili is a Bantu language (Niger-Congo) spoken in East and Central Africa by about 100 million people, 80% of which are L2 speakers. Originating on the East African coast, it has seen a spectacular expansion over the last two hundred years. There is a wealth of linguistic studies and readily accessible data, providing innumerable opportunities for further research. The course can also serve as a springboard to the study of other Bantu languages, with which Swahili shares most of its basic structures.

Participants will acquire an overview of the phonetics, phonology, morphology, syntax and sociolinguistics, as well as some historical linguistics and information structure of the language. Selected topics will be treated in greater detail. By the end of the course, participants will be able to analyse most sentences with the help of a dictionary and the course materials.

Level

Basic knowledge of linguistics is required (phonetics, phonology, morphology, syntax, etc.). Knowledge of typology would be helpful, but is not required.

Requirements

There will be daily homework assignments.

Literature

Course materials will be provided. Recommended background reading:

Bertoncini Zúbková, Elena (2009). *Kiswahili kwa furaha. Corso di lingua swahili. Tomo I.* (Aio, 506/1). Rome: Aracne.

Mpiranya, Fidèle (2015). *Swahili grammar and workbook*. London: Routledge.

[Schadeberg](#), Thilo C. (1992) *A sketch of Swahili morphology*. Cologne: Rüdiger Köppe.

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.

Linguistic introductions (pre-Master)

Slot 1, 9.30–11.00. [Advanced syntax](#) (Marlies Kluck, Groningen)

Course description

The course aims to familiarize students with the fundamental model of generative syntax, (re)-examining all the modules of grammar (from X-bar theory, binding to theory of movement). At the same time, we emphasize argumentation: what constitutes evidence for a certain hypothesis, and what constitutes an analysis. We discuss language-particular and cross-linguistic evidence to the modules of grammar, as well as theory-internal considerations.

Students acquire fundamental knowledge of generative syntax and they also get acquainted with the essentials of argumentation.

Slot 2, 11.30–13.00. [History of linguistics: From Pāṇini, through the Neo-grammarians, Saussure and Chomsky, to the present](#) (Alexander Lubotsky & Arie Verhagen, Leiden)

Course outline

Many present day terms and concepts of linguistics have deep historical roots, and the same is actually true for many issues and controversies.

During the first three classes, Alexander Lubotsky will introduce (1) the Indian grammatical tradition, especially the famous Aṣṭādhyāyī by Pāṇini, (2) the discovery of the Indo-European language family, and (3) the teaching of the Neo-grammarians.

To begin from class 4, Arie Verhagen will trace the main lines of the conceptual development of present day linguistic approaches, from the late nineteenth to the early twenty-first century. Why did Saussure abandon his training as a historical linguist? What motivated Chomsky to break up with American structuralism, and why was his innovation so successful? How come that many cognitive scientists studying language turned to “usage based” approaches around the turn of the millennium?

Slot 3, 14.00–15.30. [Introduction to phonetics and phonology](#) (Anne-Christie Hellenthal)

Course description

Sounds (or, for sign language, gestures) are the most basic building blocks in communication. This course gives an overview of the description and systematic use of speech sounds in the world's languages. The course will consist of a mixture of theory and hands-on (also voice-on) practice.

The first week of the course we will look at the production and perception of consonants, vowels and suprasegmentals such as tone. We will discuss the features of speech sounds, learn to read spectrograms, and analyse sounds with the computer software PRAAT.

The second week of the course we will focus on sound systems and methods for establishing sound inventories. We will learn to recognise minimal pairs, complementary distribution and common phonological processes.

Home preparation

Students are expected to familiarize themselves with the IPA symbols and basic terminology used on the IPA chart before the start of the course. You can use any text book to do so (e.g. *A course in Phonetics* by Peter Ladefoged) or go online to <http://www.phonetics.ucla.edu/course/chapter1/chapter1.html>, or <https://home.cc.umanitoba.ca/~krussll/phonetics/> (sections 1,2,6), or the easy-going

<http://dialectblog.com/the-international-phonetic-alphabet/ipa-tutorial/>.

Please also install the PRAAT software on your computer. You can download it from <http://www.fon.hum.uva.nl/praat/>.

Slot 4, 16.00–17.30. 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).