Program Summer School in Languages and Linguistics 2020

Slot	10.00–11.30	12.00–13.30	14.30–16.00	16.30–18.00
Chinese program	TBA	TBA	TBA	TBA
Descriptive Linguistics program	Field methods (Rapold)	Tone analysis in African languages (Kutsch Lojenga)	Corpus building (de Schryver)	The Art of Grammar Writing (Mous)
Language Documentation	Fieldwork Technology (Griscom)	ELAN, Praat, and FLEx (Harvey)	Working with Communities (Harvey)	Researching oral tradition (Zuyderhoudt)
Germanic program	Germanic Etymology (Schuhmann)	Old Frisian (Bremmer)	Old English (Porck)	Old Saxon (Quak)
Indo-European program I	Introduction to Hittite (Vertegaal)	Avestan linguistics and philology from comparative Indo-European perspective (Sadovski)	Old English (Porck)	Historical linguistics (van Putten)
Indo-European program II	Anatolian historical grammar (Kloekhorst)	Advanced Indo-European phonology (Lubotsky and Pronk)	Indo-European sacred texts, myth, and ritual (Sadovski)	The archaeology of Indo-European origins (Anthony)
Indology program	Vedic poetry (Knobl)	Vedic prose (Knobl)	TBA (Isaacson)	TBA (Isaacson)
Iranian program	Modern Persian (Zolfaghari)	Avestan linguistics and philology from comparative Indo-European perspective (Sadovski)	Introduction to Buddhist Sogdian (Durkin-Meisterernst)	Introduction to Bactrian (Durkin-Meisterernst)
Languages of Siberia	Introduction to comparative Uralic linguistics (Zhivlov)	Tundra Nenets (Salminen)	An introduction to Yukaghir (Nikolaeva)	An introduction to Ket and Yeniseian (Georg)
Linguistics	Introduction to syntax (TBA)	Evolutionary Linguistics: A new research program emerging at the turn of the millennium (Verhagen)	Introduction to phonetics and phonology (Hellenthal)	Historical linguistics (van Putten)
Papyrology program	Introduction to Papyrology, 1200 BCE–800 CE (Haring e.a.)	Reading Greek Papyri (Hoogendijk and Stolk)	Reading Greek Papyri (Hoogendijk and Stolk)	The Language of Law in the Ancient Mediterranean (Donker van Heel e.a.)
Russian program	--	--	Russian literature (L. Lubotsky)	
Semitic program	Phoenician, Hebrew and Aramaic Inscriptions (Gianto)	Ugaritic language and literature (Gianto)	Living Syriac, the Neo-Aramaic Dialects in SE Turkey (Noorlander)	The Linguistic History of Quranic Arabic (van Putten)
Specials	--	Swahili (Rapold)	Writing systems: their nature, use and evolution (Pronk e.a.)	

COURSE DESCRIPTIONS

<u>Chinese program</u>

Slot 1, 10.00–11.30. TBA

Slot 2, 12.00–13.30. TBA

Slot 3, 14.30–16.00. TBA

Slot 4, 16.30–18.00. TBA

<u>Descriptive Linguistics</u>

Slot 1, 10.00–11.30. [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.

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 2, 12.00–13.30. [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 3, 14.30–16.00. Corpus building (Gilles-Maurice de Schryver, 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, taught 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, taught by Ayla Rigouts Terryn, 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, …

Slot 4, 16.30–18.00. [The Art of Grammar Writing](#) (Maarten Mous, Leiden)

Course description
The purpose of the course is to reflect on and train in grammar writing. It is geared to people who are about to write a grammar or part of a grammar. It will not be prescriptive in nature but rather raise the issues one has to deal with when writing a grammar. The goal is to become aware of the many decisions we have to take and what their consequences are.

Language Documentation Program

Slot 1, 10.00–11.30. [Fieldwork Technology](#) (Richard Griscom, Leiden)

Course description

This course will give students the knowledge and skills necessary to effectively incorporate technology into their fieldwork and to critically evaluate their use of technology. It begins by outlining the goals of language documentation and linguistic fieldwork, the challenges posed by the reproducibility crisis, and the solutions offered by new technologies and methods. Students will learn the general principles of Tools Criticism and how they apply to the context of language documentation and linguistic fieldwork, and then uses these principles to assess the appropriateness of various technologies and methods. Students are then introduced to the fundamentals of digital audio and video, such as file formats, sample rate, noise-to-signal ratio, and other properties of audio-visual data. Students will have hands-on practice using various audio recorders, video cameras, microphones, cables, stands, and mounts, both indoors and outdoors. In the second week of the course, students will learn how to develop a data management plan that includes metadata collection oriented towards data archiving, as well as data backup and version control. Students will assess the advantages and disadvantages of using mobile technology in the field, and possibilities for completing fieldwork tasks remotely via VoIP.

- Assessment of technology and methods, Tools Criticism and technology assessment, digital outputs of language documentation
- Digital audio, audio formats, sample rate and bit depth, noise-to-signal ratio, environmental effects on recording
- Audio recorders, microphones, cables, phantom power, power sources, microphone stands, containers, data transfer
- The visual mode, gesture, and the significance of visual recordings
- Video, video and DSLR cameras, containers, power sources, working with video and audio together, data transfer
- Data management, backup, version control, metadata collection and processing, archiving data
- Mobile technology, mobile workflows, "remote" fieldwork

Slot 2, 12.00–13.30. [ELAN, Praat, and FLEx](#) (Andrew Harvey, Leiden)

Course description

This course introduces students to three pieces of software that are widely used in language documentation, offers hands-on training in each software application, and then goes further to demonstrate how to use the three of them together. The course follows a typical fieldwork workflow, starting with audio segmentation, transcription, and translation in ELAN using EAF templates. Students learn how to compile their data into a searchable corpus and how to use regular expressions to conduct searches across their data. Students will then be instructed in the fundamentals of Praat, its use for phonetic analysis, and its integration with ELAN. The course will then shift to FLEx, providing students with basic knowledge of its primary functions and how to build a lexicon, work with texts, and parse and gloss data. Finally, students will be guided through a step-by-step ELAN-FLEx-ELAN workflow so that they have the ability to benefit from the advantages offered by each program.

- Introduction to ELAN, the primary modes

- Using templates, starting a project, segmentation, transcription, translation
- Creating an ELAN corpus, searches with regular expressions
- Introduction to Praat, what it is used for, using Praat and ELAN together
- Introduction to FLEx, the primary modes
- Lexicography with FLEx, working with texts, parsing and glossing
- ELAN-FLEx-ELAN workflow

Slot 3, 14.30–16.00. Working with Communities (Andrew Harvey, Leiden)

Course description

In this course, students will learn how to actively engage speaker communities in the documentation of their own language(s). Students will 1) be exposed to the new imperative of incorporating the community into core aspects of language documentation; 2) examine real-world cases of how community members can be central to documentation at every stage of the research cycle; 3) learn how to build the necessary activities for working with community into their project plans; 4) reflect on the nature of speaker communities, as well as the act of choosing community members for different tasks; 5) learn essential skills for working with teams; and 6) explore community-oriented outputs of language documentation. This course will be practically-oriented: students will begin the course with a research idea for a documentation, and will end the course with a detailed documentation project plan in which working with the speaker community has been integrated throughout.

- Decolonisation, cognitive justice, good science: why work with communities?
- Data collection and data analysis: where do community members belong in documentation? (Part I)
- Research design and science communication: where do community members belong in documentation? (Part II)
- Project management: when to plan for community?
- Representation and empowerment: who do I work with?
- Responsibilities and workflows: how do I work with community members? (Part I)
- Learning and communicating: how do I work with community members? (Part II)
- Text-based community-oriented outputs: what can come from a community-based documentation? (Part I)
- Non-text-based community-oriented outputs: what can come from a community-based documentation? (Part II)
- Discussion, reflection, and closing remarks

Slot 4, 16.30–18.00. 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.

Germanic program

Slot 1, 10.00–11.30. Germanic Etymology (Roland Schumann, Jena)

Course outline

The course offers an introduction to Germanic etymology. We focus on three interlinked areas:

1. Caveats by the reading of different etymological dictionaries of Proto-Germanic and the Germanic languages.

2. Methodological questions (like the relevance of the transmission, the reshaping of the Germanic lexicon through intralinguistic processes, possible substrate influences and how to find them, possible semantic changes, what makes an etymology a convincing one).

3. Application of the acquired insights in practical exercises.

Level and Requirements

The course is aimed at students of the Old Germanic languages and of Proto-Indo-European. The course requires some knowledge of the Germanic languages and a basic familiarity with Proto-Indo-European in general will be presupposed. The daily homework consists of the reading of a number of relevant articles that will be discussed during the course.

Slot 2, 12.00–13.30. 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, 14.30–16.00. 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, 16.30–18.00. [Old Saxon](#) (Arend Quak, Leiden)

Course outline

The course offers an introduction to Old Saxon from a linguistic and a philological perspective. Old Saxon is known from several iconic Carolingian text monuments such as the Heliand and the Genesis poem, but also from charms and short religious texts. We will familiarize and learn how to read all of these texts, but, what is more, we will also take a look at the more fragmentary evidence that this language offers, such as marginal and textual glosses in manuscripts and vernacular personal names and place names. On a linguistic level, we will discuss such topics as the breakup of the West Germanic dialect continuum and the border between Saxon and Franconian in the Netherlands and Germany. On a philological level, we will discuss the dynamics of Carolingian literacy and the Saxon conquest.

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 historical linguistics and familiarity with at least one other Old Germanic language is recommended. There will be short daily homework assignments training linguistic reconstruction and reading proficiency.

Indo-European program I

Slot 1, 10.00–11.30. [Introduction to Hittite](#) (Xander Vertegaal, Leiden)

Course description

Hittite is the language of the Hittite Empire, which ruled over large parts of Anatolia and Syria in approximately 1650-1180 BCE. It is attested on some 30,000 pieces of clay tablet excavated in the Hittite capital Hattusa, making it the best attested and best understood Indo-European Anatolian language. Since it is also one of the oldest attested Indo-European languages in general, the importance of Hittite in discussions about Indo-European reconstruction and phylogeny cannot be underestimated.

In this crash course, the student will be led through the main features of Hittite grammar. After ten days, he/she will be able to translate simple Hittite texts from transliteration with the use of a grammar and a dictionary. No previous knowledge is required, apart from basic linguistic terminology. A syllabus containing an overview of Hittite grammar, translation exercises and a summary will be distributed before the Summer School begins.

Slot 2, 12.00–13.30. [Avestan **philology** and linguistics 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 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.

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, 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. 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, 14.30–16.00. Old English (Thijs Porck, Leiden)

Course description
See here.

Slot 4, 16.30–18.00. Historical linguistics (Marijn van Putten, Leiden)

Course description
See here.

Indo-European program II

Slot 1, 10.00–11.30. [Anatolian historical grammar](#) (Alwin Kloekhorst, Leiden)

Course description

The Anatolian language branch (to which, among others, Hittite, Palaic, Cuneiform-Luwian, Hierogrlyphic Luwian, Lycian, Lydian and Carian belong) occupies a special place within the study of Indo-European, because it has retained many archaic characteristics.

In this course, we will extensively treat the linguistic analysis of Hittite and its affiliation to the other Anatolian languages (especially Cuneiform Luwian, Hieroglyphic Luwian and Lycian), as well as the meaning of Anatolian for the reconstruction of Proto-Indo-European.

Slot 2, 12.00–13.30. [Advanced Indo-European phonology](#) (Alexander Lubotsky and Tijmen Pronk, Leiden)

Course description

During this advanced course, we study key issues in the reconstruction of Proto-Indo-European phonology. We evaluate different approaches at establishing the phoneme inventory: the complexity of the vowel system (the problem of the vowel *a, the lengthened grade), the articulation of the stops (two or three velar series, the Glottalic Theory), and rules concerning Proto-Indo-European phonotactics (consonant clusters, neutralization processes, root constraints). At the background of this, we explore the most important principles of the comparative method: the difference between phonetics and phonology, problems of reconstructing allophony (vocalization processes, RUKI rule), and strategies to distinguish between inherited and parallel developments (Sievers' & Lindeman's Laws). The aim of the course is to face the most important challenges concerning the reconstruction of Proto-Indo-European and to strengthen our methodological tools to tackle them.

Level

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

Slot 3, 14.30–16.00: [Indo-European sacred texts, myth, and ritual](#) (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 15th 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, augurial 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, spirutual 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 '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.

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 prper 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 representations 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" has 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, 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, 16.30–18.00. 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, 10.00–11.30. 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, 12.00–13.30. 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 3, 14.30–16.00. TBA (Harunaga Isaacson, Hamburg)

Course description

Slot 4, 16.30–18.00. TBA (Harunaga Isaacson, Hamburg)

Course description

Iranian program

Slot 1, 10.00–11.30. 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.

Slot 2, 12.00–13.30. 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 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.

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 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. 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, 14.30–16.00. Introduction to Buddhist Sogdian (Desmond Durkin-Meisterernst, Berlin)

Course description

TBA

Slot 4, 16.30–18.00. Introduction to Bactrian (Desmond Durkin-Meisterernst, Berlin)

Papyrology

Slot 1, 10.00–11.30: Introduction to Papyrology, 1200 BCE–800 CE **(Koen Donker van Heel, Leiden; Margaretha Folmer, Leiden/Amsterdam; Ben Haring, Leiden; Cisca Hoogendijk, Leiden; Eline Scheerlinck, Leiden; Joanne Stolk, Ghent/Oslo)**

Course description

1-2. Hieratic Papyri from Pharaonic Egypt (*Ben Haring*)
Monday 13 July: 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.

Tuesday 14 July: visit to the papyrus collection of the National Museum of Antiquities.

3-4. What Do Demotic Papyri Tell Us? (*Koen Donker van Heel*)
Wednesday 15 July: 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!

Thursday 16 July: 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*)
Friday 17 July: 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*)

<u>Monday-Tuesday 20-21 July</u>: 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.

8-9. Continuity and Change: Greek papyri from Roman and Byzantine Egypt Egypt (*Cisca Hoogendijk*)

<u>Wednesday-Thursday 22-23 July</u>: 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.

Includes the visit to a small exhibition of some original papyri from the collection of the Leiden Papyrological Institute.

10. From Byzantium to Bagdad: Papyri from Early Islamic Egypt (*Eline Scheerlinck*)

<u>Friday 24 July:</u> In the first half of the 7th century, Egypt faced tumultuous times. As a province of the Byzantine empire, Egypt was occupied by foreign rulers twice. First by the Sassanids, who after a brief period were expelled again by the Byzantines. In the 640's, however, Arab warriors conquered the province and took control of Alexandria and other strategic points. Egypt was now cut off from the Byzantine empire and incorporated in the Islamic empire that was coming into existence. In the next century and a half, the cultural and linguistic landscape of Egypt transformed. Processes of Arabisation and Islamisation were set in motion. These lectures discuss the impact of the Arabic conquest of Egypt on the basis of the papyrological documentation in the period of transformation in the 7th and 8th century AD.

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 and 3, 12.00–13.30 and 14.30–16.00: Reading Greek Papyri (Cisca Hoogendijk, Leiden and Joanne Stolk, Ghent/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 (30 ECTS or equivalent).

Requirements
There will be short daily homework assignments. It is possible, for additional ECTS points, to take home a 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

Slot 4, 16.30–18.00: The Language of Law in the Ancient Mediterranean (Koen Donker van Heel, Leiden; Margaretha Folmer, Leiden/Amsterdam; Steffie van Gompel, Leiden; Ben Haring, Leiden; Quintijn Mauer, Leiden; Stephen Moore, Leiden; Petra Meijerink-Hogenboom, Leiden)

Course description

1. Introduction to The Language of Law in the Ancient Mediterranean (Koen Donker van Heel)
<u>Monday 13 July</u>: Early in human history we see how people in the Mediterranean started to record their business transactions, such as sales, but also, for example, wills to make sure that their estate would end up with the people of their choice. By looking at this phenomenon from various angles across the Mediterranean, this course aims to give an insight into how language was used to achieve this. And how and why language turned into legalese.

Body Parts in Ancient Egyptian Legalese
One intriguing aspect of Ancient Egyptian Law is the role played by the human body (which, by the way, is not unique to Ancient Egypt). Many legal constructs appear to be connected with bodily activity of some sort. Examples include 'to be on someone's back' for 'to have a claim on' and 'to stand in front of someone' for 'to obstruct (in a legal sense)'. One obvious question is: are these legal terms the fossilized remains of how law was physically applied in––let's be bold, shall we?––prehistoric courts?

2. The Ancient Egyptian Language of Law: Written and Oral (Ben Haring)

<u>Tuesday 14 July</u>: In the system of common law that prevailed in the earliest periods of Egyptian history, the development of a formulaic legal language was first and foremost an oral affair. Written legal texts from pharaonic Egypt prior to the Late Period are scarce, and may already have been so at the time they were produced. Were legal documents only produced in exceptional circumstances, or when much was at stake? And why don't we find any written regulations belonging to Egypt's legal system before the Late Period?

Legal Language All Right – But (How) Did it Work in Practice?

When we find a legal text settling a dispute, or stipulating the future of someone's property, we usually assume that parties involved would act accordingly. Unless there are indications to the contrary. In this session we will turn to the documentation of a community where such indications do exist, and where these are even plentiful: the Ramesside community of workmen at Deir el-Medina. Their papyri and ostraca, covering a period of roughly two centuries (ca. 1300-1100 BCE), show us that the language of law was often pronounced and put into writing there, but that locals were not always particularly impressed by it.

3. The Role of Aramaic in Jewish Legalese (Margaretha Folmer)

<u>Wednesday 15 July</u>: In this session we will explore and reflect on the imprint of Aramaic on the language of law in Judaism, which is noticeable until the present day. For this purpose we need to go back to the role of Aramaic as a language of communication and administration under the Neo-Assyrian, Neo-Babylonian and Persian administrations, when also the earliest known legal documents in Aramaic were written.

4. 'If X then Y': the Developing Role of Casuistic and Conditional Language in Early Mesopotamian Legal Documents (Stephen Moore)

<u>Thursday 16 July</u>: The conditional clause in Mesopotamian legal documents is perhaps best known as the vehicle for casuistic royal 'laws' and the productivity of this form far beyond the confines of Mesopotamia is well-known. A closer examination of the cuneiform legal documents from early Mesopotamia, c.2000-1600 BC – not only royal sources - provides valuable insights into the usage and context of the linguistic form. In doing so, we can recover aspects of how the form became embedded in everyday practice and in the royal legal sources of Mesopotamia, while reassessing wider claims about whether or how this form can diagnose the typology or register of ancient legal documents.

'Confirm it!' Language of Validity and Proof in Ancient Cuneiform Legal Documents

The early Mesopotamian texts reveal a rich repertoire of idioms, terms and constructions to speak of legal validity, proof and evidence. This extends not only to the language of contracts but to the formal settings of trials. In examining this language, drawn mainly from texts of the early second millennium BC, with some comparisons to later periods, we will explore the mechanisms by which statements, claims, or rights could be asserted, defended, refuted, and fraudulently distorted.

5. The Legal Concept of Hypotheca (Quintijn Mauer)

<u>Friday 17 July</u>: In almost every modern-day society people borrow money in order to, for example, invest in a start-up, to buy a house or to cultivate land. Creditors, however, often ask their debtors reassurance that the debts will be timely paid. To this end the legal concept of *hypotheca* was invented, which allows the creditor to lay claim on property of the debtor and sell it to the highest bidder if the capital was not paid back in time. This ancient legal concept, which is still in use, is not only known extensively through Roman legal writings included in Justinian's *Corpus Iuris Civilis*, but also through the contractual practice from Roman Egypt, which can be reconstructed via Greek papyri. In this seminar a brief introduction will be given on the basics of Roman law in general and more specific of Roman private law (*Roman Law 101*), after which we will have a detailed

examination and legal comparison of the legal concept of *hypotheca* in Roman legal writings and the contractual practice as found in documents from the Hellenistic East.

6. Marriage Documents and Regional Legal Language (*Steffie van Gompel*)
<u>Monday 20 July</u>: Egyptian marriage contracts are a relatively large group of private documents that have survived from First Millennium BCE. These contracts consist of different types, and show a great variation in the stock legal clauses and terminology that they include – some texts even leaving out information that we as readers would consider important. The choice and order of these legal clauses varied per region and even per city, while Egyptian marriage traditions themselves seem rather consistent all over the country.What are these regional differences then, and where do they come from? And how do local preferences for certain clauses and terms shape these documents?

7. To Have and to Hold: The Language of Possession in (*Abnormal*) *Hieratic and Demotic* (*Petra Meijerink-Hogenboom*)
<u>Tuesday 21 July</u>: In ancient Egypt people could own and transfer different types of property, both movable and immovable. In this session we will explore the diversity of legal terminology in stipulating or transferring ownership of property in the administrative writing systems of the Ancient Egyptian Late Period, abnormal hieratic and early demotic. We will compare the legal terminology of these scripts with that found in earlier and later phases of ancient Egyptian administrative texts.

8. One Empire, Two Legal Traditions? (*Koen Donker van Heel*)
<u>Wednesday 22 July</u>: Few people––including Egyptologists––are aware that around 700 BCE there were actually two competing legal traditions in Ancient Egypt. By that time the country had been divided into roughly two parts for several centuries, viz. the Delta in the north and everything south of present-day Cairo. To cut a long story short: in the end the people from the Delta won and reunified the country. They also imposed their legal system and legalese on the southern administration. These were exciting times. So how do we trace these developments in the legal evidence? We can actually trace it back to one family of scribes.

The Great Crime that is Generally Found in a Woman
How did the north and south of Egypt reflect on (the role of) women in society? The evidence is conflicting, but on the whole it seems that women in Ancient Egypt were pretty much their own boss. Does that change if we look at the written evidence recorded when they married? How does Ancient Egypt legalese describe them–– and more importantly––what is left unmentioned in the legal documents? And why was this so?

9. What Happens with the Property of a Deceased Person? (*Quintijn Mauer*)
<u>Thursday 23 July</u>: Many quarrels, especially among (close) family members of the deceased, have been fought over this question. To answer this question for the timeframe of the second and third century AD the Roman law of inheritance will examined closely. Romans were very keen on making testaments and developed a specific formulaic testamentary style. A mock example of this can be found in the so-called *testamentum porcelli* (testament of a little pig), in which the author made fun of this specific legal language. Through testamentary documents from the Hellenistic East from this timeframe, it becomes evident that the scribes in the East have also developed a highly specific and formulaic testamentary style to draw up these documents. In this seminar a legal comparison will be made between the Roman legal theory from the *Corpus Iuris Civilis*, legal theory from a Roman Egyptian source, namely the *Gnomon of the Idios Logos* (preserved on two papyri) and the legal practice as found in legal documents from the Hellenistic East.

10. Ancient Egyptian Legalese: Where Does it Come From? (Koen Donker van Heel)

Friday 24 July: Very little research has been done on the actual roots of Ancient Egyptian legalese. For one thing, the evidence is patchy, to say the least, and also Ancient Egyptian Law is not very popular with Egyptologists these days. This is a shame, because legal documents are the perfect reflection of what occupied people's minds long ago. Not surprisingly, the Ancient Egyptian legal documents often sound as if they could have been written yesterday.

No Safe Space Here, Ladies and Gentlemen

If we compare the evidence from Ancient Egypt with the legal system in present-day Egypt when it comes to women's rights, it seems that their position has deteriorated significantly. This is, of course, not a very popular or even politically correct subject, but this is also the perfect occasion to look at women's rights in the world, and what this all means for the bigger picture, set off against Ancient Egyptian Law, between 2500 BCE and 800 CE (AD). In short, how does legalese address women across cultures?

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.

Russian program

Slot 3, 14.30–16.00 and slot 4, 16.30–18.00. [Russian literature](#) (Lena Lubotsky, Leiden)

Course outline

During the first week of the course we'll be reading two plays by Alexander Blok ("Balagančik" and "Neznakomka") and a number of his poems.

The second week will be devoted to the literature of the second half of the 19th century:

- A. Ostrovskij, "Groza"
- N. Leskov, "Ledi Makbet Mcenskogo uezda"
- N. Leskov, "Tupejnyj xudožnik"
- A. Gercen, "Soroka-vorovka"

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, 10.00–11.30. [Phoenician, Hebrew and Aramaic Inscriptions](#) (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 Moning 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, 12.00–13.30. [Ugaritic language and literature](#) (Agustinus Gianto, Rome)

Course description
This course introduces 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.

Level

Graduate but open to undergraduate participants.

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, 14.30–16.00. Living Syriac, the Neo-Aramaic Dialects in SE Turkey (Paul Noorlander, Leiden/Cambridge)

Course description

This course offers an introduction to the endangered Neo-Aramaic languages, concentrating on the Christian communities from South East Turkey. Aramaic, mainly known for its most famous speaker Jesus of Nazareth in ancient Palestine, once was one of the main languages throughout West Asia and one of the main bearers of the oral literary and liturgical traditions within Judaism, Mandaeism and ancient Middle Eastern churches. Nowadays it is the native language of Christian and Jewish minorities in the Middle East and migrant communities across the globe. Christian speakers refer to their language as "Syriac" (*Suryoyo, Surayt, Suret*), "Chaldean" or "Assyrian".

The course will be instructed in English and partly in Aramaic. In the first week we will focus on language learning using Total Physical Response and Storytelling techniques. You will learn the basic communication

skills in the main Neo-Aramaic dialect of the villages in Ṭur ʿAbdin in SE Turkey known as Ṭuroyo. This is the (heritage) language of many Syriac-orthodox Christians (*Suryoye*) in Europe (Germany, Sweden, the Netherlands).

The second week will also be devoted to short linguistic studies and will include assignments on phonology and morphosyntax in dialects related to Ṭuroyo in particular the North Eastern Neo-Aramaic varieties in Turkey. We will discuss a number of topics within Neo-Aramaic studies ranging from dialectal hallmarks to contact phenomena. As the astonishing diversity of the modern Aramaic dialects unfolds, we will discover how the multilingualism of their speakers (Arabic, Kurdish) shapes their linguistic creativity.

Objectives

- Communicate about basic everyday life situations in Neo-Aramaic (Ṭuroyo)
- Listen to and write short narrative texts in Neo-Aramaic (Ṭuroyo)
- Acquire an active vocabulary using a flash card system (*Anki*)
- Analyse basic sentences grammatically
- Describe the linguistic typology of Neo-Aramaic languages
- Describe the main mechanisms of language contact
- Understand the role of (heritage) language for one's identity and how this affects one's speech

Level

Basic knowledge of linguistics and basic acquaintance with Semitic languages is essential. While no prior knowledge of Aramaic is required, participants without this should be prepared to learn at a high pace and do self-study exercises.

Requirements

This course is intensive. Active participation is required for in-class exercises alongside daily assignments and weekly self-study at home. You are responsible for building you own active vocabulary.

Bibliography

Course materials will be provided in class. Suggested readings in preparation for this course:

Gensler, Orin D. "Morphological Typology of Semitic". *The Semitic Languages: An International Handbook* edited by Stefan Weninger et al. (2011, Berlin: De Gruyter Mouton), 279-302.

Healey, J.F. "Syriac". *The Semitic Languages: An International Handbook* edited by Stefan Weninger et al. (2011, Berlin: De Gruyter Mouton), 637-52.

Jastrow, Otto. "Ṭuroyo and Mlaḥsó". *The Semitic Languages: An International Handbook* edited by Stefan Weninger et al. (2011, Berlin: De Gruyter Mouton), 697-707.

Jastrow, Otto. *Lehrbuch der Ṭuroyo–Sprache* (Semitica Viva Didactica 2, 1992, Wiesbaden: Harrassowitz).

Khan, Geoffrey. "North Eastern Neo-Aramaic", *The Semitic Languages: An International Handbook* edited by Stefan Weninger et al. (2011, Berlin: De Gruyter Mouton), 708-24.

Kroeger, Paul R. *Analyzing Grammar: An Introduction* (2005, Cambridge: Cambridge University Press).

Slot 4, 16.30–18.00. [The Linguistic History of Quranic Arabic](#) (Marijn van Putten, Leiden)

Course outline

This course will trace the history of the Arabic of the Quran. It will examine the position of this Arabic in its comparative historical context, comparing it to other Semitic languages, varieties of Pre-Islamic Arabic, Classical Arabic and the modern dialects.

The study of Quranic Arabic will procede from its earliest primary sources: the ancient manuscripts of the early Islamic period. These will serve as a basis for the examination of the language through its historical orthography. The course will therefore also incorporate an introduction to the palaeography, orthography and textual history of these ancient manuscripts.

Finally, the course will examine the linguistic features of the diverse reading traditions of the Quran as they are canonized in the 10th century, and compare them to the features as they appear in the early vocalized Quranic manuscripts.

Level

Students with knowledge of Classical Arabic or a modern Arabic dialect are most likely to get the most out of this course. But students with knowledge of other Semitic languages, or a sound basis in historical linguistics are welcome to join the course.

Requirements

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

Languages of Siberia

Slot 1, 10.00–11.30. [Introduction to comparative Uralic linguistics](#) (Mikhail Zhivlov, Moscow)

Course Outline

1. The structure of Proto-Uralic (I)
2. The structure of Proto-Uralic (II)
3. The structure of Proto-Uralic (III)
4. Subgroups of Uralic: Finnic and Saami
5. Subgroups of Uralic: Mordvin and Mari
6. Subgroups of Uralic: Permic and Hungarian
7. Subgroups of Uralic: Mansi and Khanty
8. Subgroups of Uralic: Samoyed
9. Contacts with non-Uralic languages (I)
10. Contacts with non-Uralic languages (II)

Level

The student should be familiar with the general principles of historical linguistics. No prior knowledge of Uralic languages is required.

Literature

Abondolo, Daniel M. (editor). 1998. The Uralic Languages. London and New York: Routledge.

Aikio, Ante. (in print). Proto-Uralic. To appear in: Marianne Bakró-Nagy, Johanna Laakso & Elena Skribnik (eds.), The Oxford Guide to the Uralic Languages. Oxford University Press. (available at: https://www.academia.edu/40193033/Proto-Uralic)

Holopainen, Sampsa. 2019. Indo-Iranian borrowings in Uralic: Critical overview of sound substitutions and distribution criterion. Ph.D. diss. University of Helsinki. (available at: https://helda.helsinki.fi/handle/10138/307582)

Napol'skih, V. V. 1997. Vvedenie v istoričeskuju uralistiku. Izhevsk. (available at: https://www.academia.edu/12145854/Введение_в_историческую_уралистику)

Sinor, Denis (editor). 1988. The Uralic Languages: Description, History and Foreign Influences. Leiden: Brill.

Slot 2, 12.00–13.30. [Tundra Nenets](#) (Tapani Salminen, Helsinki)

Course Outline

This course is an introduction to the Tundra Nenets language, spoken in Arctic Russia and north-western Siberia by approximately 20,000 people and belonging to the Nenets group within the Samoyed branch of the Uralic language family. The topics to be treated in the course, roughly in the order of the ten course days, include:

(1) the grammatical case forms in the absolutive declension and the most common stem types; the indicative aorist forms in the 3rd person and the general finite stem;

(2) aspect and the aspectual classes; the verbal clause and the nominal clause; the basic word order;

(3) the negative construction, the negative verb, and the connegative; the intransitive and the transitive verb; the subjective and objective conjugations;

(4) the local case forms; 1st and 2nd person forms of the verb;

(5) the personal pronouns; the possessive forms and the habitive construction;

(6) the adverbs and postpositions, including syntactic postpositions; the number of the object; the reflexive conjugation, the conjugational classes in general, and the special finite stem;

(7) the temporal forms; the imperative, the narrative, and the other moods;

(8-10) texts and reflections on them.

Level
No previous knowledge of Tundra Nenets is required.

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, 14.30–16.00. An introduction to Yukaghir (Irina Nikolaeva, London)

Course Outline
Yukaghir (sometimes also called Yukaghiric) is a small language family consisting of two closely related languages, Kolyma Yukaghir and Tundra Yukaghir. Both languages are spoken in the remote north-eastern part of Siberia and are highly endangered. In spite of various attempts to investigate the genetic relationship of Yukaghir with other language families, its genetic position is still controversial. The course will introduce the grammar of Yukaghir in a typological perspective and outline its history. Course materials include the published sources and data deriving from recent language documentation.

Level
Basic knowledge of linguistics; no previous knowledge of Yukaghir is required.

Requirements
There will be several short homework assignments.

Text
Course documents will be provided; no textbook is required.

Slot 4, 16.30–18.00. An introduction to Ket and Yeniseian (Stefan Georg, Bonn)

Course Outline
The Ket language is still spoken by a few hundred individuals on the banks of the river Yenisei and some of its tributaries in Central Siberia.

Ever since it was first described in the 19th century, it continues to be a challenge for typologists and descriptive linguists alike. Apart from belonging to the small *Yeniseian/Yeniseic* language family (all other members of which are now extinct), no attempt to demonstrate genealogical relationships of this language with any other language or family of the world has been successful.

After a general introduction into the areal and historical setting of Ket and Yeniseian and a brief overview of the history of Yeniseian studies, we will have a closer look at the typological makeup of the language, which is in many respects very unusual for the Siberian or North-Asian area at large.

Thus, we will encounter a phonological system which is characterized by a peculiar system of prosodic oppositions ("tones"), a nominal system with grammatical gender ("noun classes"), a largely (but not exclusively) suffixing nominal morphology, and a very complicated (and almost exclusively prefixing) verbal morphology, which in spite of considerable progress made in the last decades still has unsolved problems to offer.

In order to see this morphology at work, we will also read a number of short texts.

Questions of areal typology and genealogical hypotheses on Ket will also be addressed.

Literature

St. Georg: *A descriptive grammar of Ket* (*Yenisei-Ostyak*), Folkestone, 2007

E. Vajda: *Ket*, München (LINCOM), 2004

H. Werner: *Die ketische Sprache*, Wiesbaden, 1997

Level

There are no prerequisites for attending this course, but in view of the secondary literature some reading knowledge of German and Russian will be a plus.

Specials

Slot 2, 12.00–13.30. Swahili (Christian Rapold, Regensburg)

Course description

This course offers an introduction to Swahili linguistics 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 3, 14.30–16.00. Writing systems: their nature, use and evolution (Jenny Audring, Tijmen Pronk, Willemijn Waal, Leiden)

Course description

Linguistic introductions (pre-Master)

Slot 1, 10.00–11.30. Introduction to syntax (TBA)

Course description
TBA

Slot 2, 12.00–13.30. [Evolutionary Linguistics: A new research program emerging at the turn of the millennium](#) (Arie Verhagen, Leiden)

Course outline
Towards the end of the 20th century, structuralism—both in the classical, Saussurean, and the generative, Chomskyan, varieties that have been characteristic for the development of theoretical linguistics in this age—started to be challenged by so-called "usage based" approaches. Initially, the main point was that an adult person's mental grammar and thus many systematic properties of language could be explained on the basis of a person's *experience* with language to a (far) greater extent than hitherto acknowledged. But with the elaboration of the idea, by an increasing number of scholars in different linguistic subfields, it developed more and more into a comprehensive theory of language and its structural properties as an emergent phenomenon, in an individual's lifetime (acquisition), over generations (language change, grammaticalization), and over evolutionary time (origins of language). Especially the research in the latter two domains revives certain 19th century ideas first put forward by Darwin and some linguistic 'early adopters' of the theory of evolution.

This course starts with a summary overview of the history of main linguistic ideas in the 20th century, and on that basis provides an introduction to evolutionary linguistics, in terms of major concepts and their motivation, empirical evidence, and methods of investigation, as well as the connection to behavioral biology, esp. the study of the evolution of (vocal) communication systems.

Slot 3, 14.30–16.00. [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 supra-segmentals 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, 16.30–18.00. Historical linguistics (Marijn van Putten, 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).