

Program Summer School in Languages and Linguistics 2023, July 10-21

Slot	9.30–11.00	11.30–13.00	14.00–15.30	16.00–17.30
Chinese program	Chinese dialectology (Lamarre)	Chinese wh-in-situ: syntax, pragmatics or both? (Tsai)	Chinese historical phonology and Old Chinese reconstruction (Hill)	
Descriptive Linguistics program	Indigenous languages of North America (Kohlberger)	Areal typology as a window on linguistic prehistory (Idiatov)	Introduction to Bantu languages (Gunnink) // A typology of Cushitic (Mous)	Typological traits of South-American Amerindian languages (Crevels)
Language Documentation	Linguistic fieldwork: A critical approach (Harvey)	Essential software: ELAN, Praat, and FLEx (Harvey)	Linguistic field methods (Rapold) [on campus only!]	Researching oral tradition (Zuyderhoudt)
Germanic program	Reconstructing Proto-Germanic (Kroonen)	Old Frisian (Bremmer)	Old English (Porck & van Baalen)	Old Dutch (Quak) [on campus only!]
Indo-European program I	Scottish Gaelic (Warries)	Middle Welsh (Meelen)	Old English (see Germanic program) // Avestan linguistics and literature (see Iranian program)	Historical linguistics (Wichers Schreur)
Indo-European program II	Reconstructing Proto-Germanic (Kroonen)	Indo-European sacred texts, myth, and ritual (Sadovski)	Reconstructing Indo-European nominal morphology (Kloekhorst)	Minor languages of Anatolia: Lycian and Phrygian (Kloekhorst & Lubotsky)
Indology program	Vedic poetry (Knobl) [on campus only!]	Vedic prose (Knobl) [on campus only!]	The linguistics of Romani and Domari (Matras)	Social institutions, Männerbund and sacred kingship in Vedic and Epic Sanskrit literature (Sadovski)
Iranian program	Manichaean Middle Persian texts (Durkin-Meisterernst)	Introduction to Sogdian (Manichean) (Durkin-Meisterernst)	Avestan linguistics and literature (Sadovski)	Modern Persian (Zolfaghari)
Linguistics I	Introduction to syntax (Meelen)	Introduction to semantics (Rafiee Rad)	Introduction to phonetics and phonology (Sosal)	Historical linguistics (Wichers Schreur)
Linguistics II	Syntactic theory (Rafiee Rad)	Contact linguistics (Matras)	The linguistics of Romani and Domari (Matras)	History of linguistics (Lubotsky & Verhagen)
Papyrology program	Introduction to papyrology, 1200 BCE–800 CE (Donker van Heel e.a.)	Reading Greek papyri (Hoogendijk & Stolk) [on campus only]	Reading Greek papyri (Hoogendijk & Stolk) [on campus only]	The language of law in the Ancient Mediterranean (Dercksen e.a.)
Russian program			Russian prose (L. Lubotsky)	Russian poetry (L. Lubotsky)
Semitic program	Historical grammar of Hebrew (Suchard)	Classical Ethiopic (Baasten)	Introduction to Safaitic (Al-Jallad)	Reconstructing Afroasiatic (Kilani, e.a.)
Afroasiatic program	Ancient Egyptian – a linguistic overview (Kilani)	Central Atlas Berber (van Putten)	A typology of Cushitic (Mous)	Reconstructing Afroasiatic (Kilani, e.a.)

COURSE DESCRIPTIONS

Chinese program

Slot 1, 9.30–11.00. Chinese dialectology (Christine Lamarre, INALCO, Paris)

Course description

This course deals with linguistic diversity in Chinese (or Sinitic) languages, usually called “Chinese dialects”. The first part of the course will give a general overview of Sinitic languages and their distribution, and provide examples illustrating their phonetic, morphological, lexical, and syntactic variation. It will mention related issues such as: dialect survey, dialect classification, linguistic atlases; dialect writing and romanization; what non-standard varieties tell us on “Chinese” typological features. The second part will address an array of selected morphosyntactic features, with case studies showing to what extent present-day variation can be traced back to specific stages in the historical evolution of the language. The third part of the course will deal with issues pertaining to dialect contact and language contact, such as: Modern Written Chinese as the output of koineization; language variation observed in Mandarin spoken in Taiwan, Singapore, and Hong Kong; contact with neighboring languages and areal linguistics.

Prerequisites

Knowledge of Modern Chinese is recommended.

Suggestions for background reading

Chappell, Hilary. 2015. Linguistic areas in China for differential object marking, passive and comparative constructions. In Chappell (ed.), *Diversity in Sinitic languages*, 13-52. Oxford University Press.

Chappell, Hilary & Li, Lan. 2016. Mandarin and other Sinitic languages. In Chan, Sin-Wai (ed.), *The Routledge Encyclopedia of the Chinese Language*, 605-628. Routledge. <https://hal.science/hal-03817990>

Norman, Jerry. 1988. *Chinese*. Cambridge University Press. (Chapters 8 & 9)

Yue, Anne O. 2003. Chinese dialects: Grammar. In G. Thurgood & R. J. LaPolla (ed.), *Sino-Tibetan languages*, 84-125. Routledge.

The following articles of the *Encyclopedia of Chinese Language and Linguistics* (ECLL, Brill): *Dialect and Language Atlases of China*; *Dialect Characters*; *Dialect Classification*, *Dialect Geography*; articles concerning the language situation in: Singapore, Taiwan, Macau; articles on Hakka dialects, Mandarin, Min dialects, Wu dialects, Xiang dialects, Yue dialects, and on the languages of Peking, Shanghai, Xining.

Further readings will be recommended during the course.

Slot 2, 11.30–13.00. Chinese wh-in-situ: syntax, pragmatics or both? (Wei-Tien Dylan Tsai, National Tsing Hua University)

Course description

This course aims to introduce the latest classification and analyses of wh-expressions in Chinese, which, unlike their English counterparts, stay in situ instead of raising to the sentence-initial position. It provides students with an overview of the syntax, semantics, and pragmatics of a variety of wh-construals, including A-not-A questions, wh-indefinites, wh-exclamatives, wh-conditionals, rhetorical questions, and certain speaker-oriented usages expressing surprise or disapproval. We will also discuss the interaction

among syntax, prosody and pragmatics from the vantage point of interface studies, and provide an interdisciplinary account of relevant phenomena.

Level

The course is intended for students with at least basic knowledge of Mandarin Chinese.

Slot 3, 14.00–15.30. Chinese historical phonology and Old Chinese reconstruction (Nathan Hill, Dublin)

Course description

This course is intended to familiarize students with the historical phonology of Chinese from Old Chinese to Middle Chinese, with an emphasis on controversies in method and results. The course is organized according to the sources of evidence that allow one to posit the pronunciation of a Chinese morpheme at a particular time ('imposition') and the sources of evidence that allow the pronunciation of one morpheme to be used as evidence for the pronunciation of a distinct Chinese morpheme ('transposition'). The course will to some extent also take contextualize Old Chinese among the other early attested Sino-Tibetan languages, namely Old Tibetan, and Old Burmese. On completing the course students should be able to independently reconstruct a word in Old Chinese and feel prepared to continue their studies by reading specialist research in Sino-Tibetan studies.

The lectures are envisioned to cover the following topics:

1. Methodology the phonological interpretation of ancient documents: imposition and transposition
2. Imposition: Sino-Tibetan cognates and early loans
3. Imposition: Han dynasty Chinese transcriptions of Indic Buddhist terms
4. Imposition: The Song dynasty rhyme tables
5. Imposition: Transcriptions of Chinese characters from the Tang through Yuan
6. Transposition: Distinct morphemes with the same orthographic phonetic indication (諧聲 'xiéshēng')
7. Transposition: Single morphemes with distinct orthographic phonetic indications (通假 'tōngjiǎ')
8. Transposition: Sound glosses and folk etymology (讀若 dúruò)
9. Transposition: Explicit phonetic analysis (反切 fǎnqiè)
10. Summary and Conclusion

Level and requirements/prerequisites

Familiarity with Chinese characters (in any tradition of pronunciation) and basic familiarity with historical linguistics would be helpful but are not required.

Background readings/Readings to be done beforehand

Some perusal of, or at least access to the following works would be useful:

Baxter, William H. (1992). *A handbook of Old Chinese phonology*. Berlin: Mouton de Gruyter.

Baxter, William H. and Laurent Sagart (2014). *Old Chinese: A new reconstruction*. Oxford: Oxford University Press.

Hill, Nathan (2019). *The Historical Phonology of Tibetan, Burmese, and Chinese*. Cambridge: Cambridge University Press.

Descriptive Linguistics

Slot 1, 9.30–11.00. Indigenous languages of North-America (Martin Kohlberger, Saskatchewan)

Course description

This course will provide an overview of the Indigenous languages of North America. We will begin with Indigenous perspectives on the origin, properties, and relations between languages and cultures. We will then correspond this view with the Western linguistic perspective of language family trees and linguistic features commonly found in Indigenous languages of North America. We will go through all major language families, highlighting typological and areal characteristics, with special emphasis on historical and contact-induced change. Regarding language shift, we will address the devastating effects of residential schools, forced assimilation, and foster care, with a brief exploration of the current-day legal status of Indigenous languages in Canada and the US. A final topic in this course will be to discuss language reclamation work by looking at the methods, the approaches, and the success stories that provide a varied picture of the efforts by speakers, educators, and linguists to relieve and reverse the effects of colonialism on North American languages and cultures.

Slot 2, 11.30–13.00. Areal typology as a window on linguistic prehistory: methods and tools (Dmitry Idiatov, CNRS, Paris)

Course description

Areal typology has two main goals, which are logically ordered. The first goal is to search for potentially interesting correlations in the distribution of values of various linguistic features in space. This first, analytical goal lays the groundwork for the second, explanatory goal, which is to try and find plausible explanations for the observed distribution.

This course is a methodological and practical introduction to areal typology as a tool for discovering linguistic prehistory. We will begin by discussing the fundamental methodological principles when the goal is explanation of the observed distributions. We will then look at how these methodological principles can be applied in practice using the example of a number of case studies from the areal typology of the languages of Sub-Saharan Africa, such as clause-final negation, labial-velar stops and lexical ratios of nouns and verbs. In particular, we will discuss how we can collect, clean and format data and how these data can subsequently be subjected to spatial analysis using different visualization methods. As our main source of data, we will learn how to use RefLex (reflex.cnrs.fr), an online database of over a thousand lexicons of African languages, which comes with a number of useful tools for reconstruction and statistical analysis. For spatial analysis and visualization, we will use the program R (using RStudio interface).

In order to fully profit from this course, some elementary notions of statistics and basic familiarity with R are desirable, but not required.

Slot 3, 14.00–15.30. Introduction to Bantu languages (Hilde Gunnink, Ghent)

Course description

This course provides an introduction to the Bantu language family, Africa's largest language family. The aim of the course is to familiarize students with the typical linguistic structures of Bantu languages, such as tone, noun class morphology, verbal derivation and its interaction with valency and semantics, the expression of tense, aspect and mood and its interaction with evidentiality and mirativity, and the expression of syntax and information structure. Attention will also be devoted to the historical

development of Bantu languages, including their subclassification, typical historical changes seen in Bantu languages, as well as changes that have been attributed to contact with non-Bantu languages.

OR

Slot 3, 14.00–15.30. A typology of Cushitic (Maarten Mous, Leiden)

Course description

The aim of the course is to present an overview of the grammatical structures of Cushitic languages. After an overview of the Cushitic languages we discuss a number of highlights in detail: Tone or pitch/accent; marked nominative case; number and gender interaction; demonstratives and height, pluractionals and verbal number, causative, middle, passive, focus strategies, clefting and auxiliary constructions but also lexical domains such as colour and folk astronomy. Despite the typological organisation we will dig deeper into the structure of a number of Cushitic languages.

Course readings (in advance of the course)

Mous, Maarten 2012. Cushitic. In Zygmunt Frajzyngier & Erin Shay (Eds.), *The Afroasiatic languages* (Cambridge Language Surveys) (pp. 342-422). Cambridge: Cambridge University Press.

This and others available on <https://leidenuniv.academia.edu/MaartenMous/Cushitic>.

Slot 4, 16.00–17.30. Typologically interesting features of South American indigenous languages (Mily Crevels, Leiden)

Course description

In the past decades, data from South American indigenous languages have contributed much to the typology of more general categories, such as polysynthesis, incorporation, clusivity, and constituent order. At the same time, certain other data have been essential for the further elaboration of the typology of categories such as, for example, active alignment, alienability, differential object marking, hierarchical alignment, nominal classification, nominal tense, switch reference, transnumerality, or verbal number. In this course we will discuss, on the one hand, data of these recurring typologically interesting features in genetically unrelated South American indigenous languages, and, on the other hand, review a number of these features more in-depth on the basis of Guarani, one of the most widely spoken Amerindian languages.

Language Documentation Program

Slot 1, 9.30–11.00. Linguistic fieldwork: A critical approach (Andrew Harvey, Bayreuth)

Course description

This course is designed for students who are familiar with linguistic field methods (i.e. have attended or are attending a linguistic field methods course (such as the course at this summer school), or who have already conducted documentary / descriptive work). In this course, students will move beyond the core of linguistic data collection methods to ask questions of linguistic fieldwork as a methodology. Students will 1) consider the holistic experience of linguistic fieldwork (e.g., deciding research foci, building community relationships, and using the collected data); 2) evaluate and discuss recent calls for change in how fieldwork is conducted (especially Indigenous and Black perspectives); and 3) examine real-world cases of linguistic fieldwork from around the world.

Slot 2, 11.30–13.00. ELAN, Praat, and FLEx (Andrew Harvey, Bayreuth)

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 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, 14.00–15.30. Linguistic Field Methods (Christian Rapold, Leiden) [ON CAMPUS ONLY]

Course description

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

Slot 4, 16.00–17.30. Researching oral tradition (Lea Zuyderhoudt, Amsterdam)

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, 9.30–11.00. Reconstructing Proto-Germanic (Guus Kroonen, Leiden)

Course outline

During this course we will explore the available methodological tools for the reconstruction of Proto-Germanic. We will review the most important phonological and morphological changes that took place after the split from Proto-Indo-European, and which ultimately gave Germanic its distinct character among the Indo-European languages. In addition, we will explore how the various Germanic descendant languages contribute to the reconstruction of Proto-Germanic, each preserving different aspects of its phonology and morphology.

Requirements

A solid background in historical linguistics.

Possible (but non-mandatory) pre-course literature

Ringe, Don. 2006. *From Proto-Indo-European to Proto-Germanic*. Oxford: Oxford University Press.

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

Course description

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

Requirements

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

Text

Rolf H. Bremmer Jr, *An Introduction to Old Frisian. History, Grammar, Reader, Glossary* (Amsterdam and Philadelphia: John Benjamins, 2009; revised reprint 2011).

Students can order the Introduction with a rebate of 50% straight from the publisher. Send your order to bookorder@benjamins.nl with your full postal address and the words 'Summer School'. As soon as you have paid the bill, the book will be sent to you.

Slot 3, 14.00–15.30. Old English (Thijs Porck and Amos van Baalen, Leiden)

Course description

The course offers an introduction to the Old English language as well as the history and culture of Anglo-Saxon England. Grammar and structure will be discussed with the help of original texts and students will be able to read and translate both prose and poetry by the end of the course. If possible, the course will

include an on-site visit to the special collections of the Leiden University Library to see early medieval manuscripts and early modern samples of Old English scholarship.

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) – a PDF version has been made available by the author in Open Access here:

<https://hdl.handle.net/2022/25547>.

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

Course description

Old Dutch is the name for the language spoken from ca. 500 AD to ca. 1200 AD in the Low Countries. In fact, it is a common term for the Germanic dialects in this area. Influence from Old Saxon in the east and from North Sea Germanic in the coastal areas is obvious from the place-name material and the modern dialects.

The course will give an introduction into this language that is the precursor of Early Middle Dutch (1200-1300) and Middle Dutch (1300-1550). The emphasis will lie on the following texts:

1. The 'Malberg Glosses' from the 6th century and the question about the interpretation of these glosses (Low Franconian or Middle Franconian?);
2. The 'Wachtendonck Psalms' (10th century) and the problems related to them (origins in Old High German);
3. The 'Leiden Williram' (ca. 1100), the translation of an Old High German text into a kind of Old Dutch, originating in the monastery of Egmond;
4. The fragmentary 'Central Franconian Rhyming Bible' (ca. 1150) and the problems of the origin of the fragments and the language of them.

Other texts include place names, glosses and a few short rhyming texts. A syllabus with texts and word lists will be provided.

Indo-European program I

Slot 1, 9.30–11.00. Scottish Gaelic (Abel Warries, Leiden)

Course description

Scottish Gaelic is a Celtic language spoken by a small minority (a little over 1%) in Scotland, and in parts of Nova Scotia, Canada. Along with its close relatives Irish and Manx, Scottish Gaelic descends from Old Irish. As such, it can provide a gateway to a better understanding of Old Irish, which may otherwise be daunting to students wholly unfamiliar with Celtic languages. With a long history, especially rich in poetry and song, Scottish Gaelic has a lot to offer on its own merit as well, and to linguists it is interesting for its display of several typologically rare features such as grammatically conditioned word-initial lenition, VSO-syntax, three-way contrasts in lateral and rhotic consonants, and pre-aspiration.

In this course, we will first systematically discuss Scottish Gaelic phonology (including its representation in spelling) and basic grammar, so that in the second week we can start reading some texts from short stories with the help of a glossary. Some traditional songs will be used as an illustration of grammatical points, to aid in familiarisation with the sound of the language, and to introduce some additional thematic topics relating to Gaelic culture and history. Finally, towards the end of the course, some connections with Old Irish will be made explicit. We will discuss the roots of certain grammatical features, as well as how to recognise Old Irish words with our background knowledge of modern Gaelic. At the end of the two weeks, participants should have gained a basic understanding of the structure of the language and its history, and the skill to analyse short texts.

Level

Basic knowledge of linguistics; some familiarity with comparative Indo-European studies would be useful, but is not necessary. No prior knowledge of Scottish Gaelic or any other Celtic language is required.

Requirements

There will be some short homework assignments.

Slot 2, 11.30–13.00. Middle Welsh (Marieke Meelen, Cambridge)

Course description

This course will focus on synchronic linguistic features of the Middle Welsh language (11-15th centuries). Students will be introduced to Celtic languages in general and their place among other Indo-European languages. The classes will contain a mixture of learning Middle Welsh grammar whilst translating the oldest Arthurian tale *Culhwch and Olwen* and analyzing secondary literature concerning different tools and methods in the field of Celtic linguistics and philology.

After this module students will be able to

- put Welsh in the context of other Celtic and Indo-European languages;
- translate excerpts of an unseen Middle Welsh text;
- explain grammatical constructions in a straightforward way.

Slot 3, 14.00–15.30. Old English (Thijs Porck and Amos van Baalen, Leiden), see the Germanic program

OR

Avestan language and literature: Yasna and Yasht text reading in comparative Indo-Iranian and Indo-European perspective (Velizar Sadovski, Vienna), see the Iranian program

Slot 4, 16.00–17.30. Historical linguistics (Jesse Wichers Schreur, 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).

Indo-European program II

Slot 1, 9.30–11.00. Reconstructing Proto-Germanic (Guus Kroonen, Leiden)

Course outline

During this course we will explore the available methodological tools for the reconstruction of Proto-Germanic. We will review the most important phonological and morphological changes that took place after the split from Proto-Indo-European, and which ultimately gave Germanic its distinct character among the Indo-European languages. In addition, we will explore how the various Germanic descendant languages contribute to the reconstruction of Proto-Germanic, each preserving different aspects of its phonology and morphology.

Requirements

A solid background in historical linguistics.

Possible (but non-mandatory) pre-course literature

Ringe, Don. 2006. *From Proto-Indo-European to Proto-Germanic*. Oxford: Oxford University Press.

Slot 2, 11.30–13.00. 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 14th edition of the Leiden Summer School will offer a completely autonomous class adapted to the interests both of absolute newcomers and of more advanced colleagues, being open for proposals of themes and topics in addition to the main program.

- (A) rituals and sacred words for communication with the Divine: formulae for addressing God in votive acts, oaths, and solemn promises; divinations and ritual prognostics; fire sacrifices, aparchai, offering of bloody and unbloody victims,
- (B) rituals and related (aetiological) myths emulating cosmological acts: establishing of sacred space (temenoi, temples, 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 Nágý’s, and Michael Janda’s monographs strongly revived the interest in the intersection between ritual, myth and religion as reflected in the language of IE poetry.

After a short survey of classical studies on the subject in form of a concise “history of ideas” and together with a survey of relevant PIE social structures such as priesthood, sacred kingship and Männerbünde and their respective mythologies, we shall concentrate on various mythological, ritual and poetic forms of classification of the Universe and systematization of religious and practical knowledge about nature and human communities in their relationship with the Sacred:

- (1) Creation myths and their reproduction in daily ritual acts: (a) cosmogonic myths and their reflection in rites such as setting of the sacrificial fire, fixing the pillar of a nomadic tent, sacrificing first bites of food and drops of drinks, libations of milk into the Fire etc., (b) foundation myths of towns, settlements and tribal groups (from Kadmos’s Thebes and the Roma quadrata of Romulus and Remus up to the “Aryan homeland” of the Avesta as well as the Five Tribes of India, the Five Clans of Ireland or the Four Stems of Mabinogi etc.
- (2) Sacred Chrono-logy: of divine and human generations, esp. the motifs of “chthonic” vs. “uranic” deities: here, old dichotomies such as the ones of Asuras and Devas, of Titans and Olympic deities, of Vanir and Æsir, will be re-assessed also in terms of this dialectics between sedentary establishment and semi-nomadic, moving expansion of the community, including also:
- (3) Sacred Genea-logy: (a) the narrative of the change of generations (from the Hittite versions of the Kumarbi myth via the Five Ages at Hesiod up to Celtic and Germanic evidence of generational sequences), (b) the catalogues of predecessors (and descendants) of a deity or of a hero as mythological form of characterization and glorification of an extraordinary (mythical or historical!) personality,
- (4) Sacred Onomasio-logy, between the formation of appellatives designating sacred concepts and of proper names. Specifically onomastic themes concentrate on names, epithets and (poetical) phraseology and include name-giving with religious reference, theophoric names and ones with reference to sacred time-and-space, to astrological/astronomical events, to the divine patron of the day or month of birth, names in their significance as social or genealogical identifier (of the relationships of the individual in comparison to one or more lines of descent, referring to the [pro-]paternal lineage, to another name, for instance maternal, or to various cognomina) but also in their “augural”, solemn, benedictory function;

- (5) Sacred Topo-graphy – cosmological 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" have reached a peak in the decade after the World War I (with authors such as É. Benveniste, H. Oldenberg, H. Günthert, G. Dumézil, P. Thieme), it needed half a century until research tradition between 1850es and 1950es has been presented in a systematic way, in Rüdiger Schmitt's "Dichtung and Dichtersprache in indogermanischer Zeit", the classical study of this particular discipline of Indo-European Studies for other forty years. The well-known monographs by C. Watkins, G. Nágy, V. N. Toporov, 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 3, 14.00–15.30. Reconstructing Indo-European nominal morphology (Alwin Kloekhorst, Leiden)

Course description

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

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

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

Level

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

Slot 4, 16.00–17.30. Minor languages of Anatolia: Lycian and Phrygian (Alwin Kloekhorst and Alexander Lubotsky, Leiden)

Course description

Week 1. Introduction into Lycian (Alwin Kloekhorst)

Lycian is the indigenous language of Lycia (South West Turkey) and is known from ca. 170 stone inscriptions and some coin legends dating to 500-300 BC. It is written in its own version of the alphabet, related to the Greek one.

Linguistically, Lycian is an Indo-European language, belonging to the Anatolian language family and, more specifically, to its Luwic branch. After Hittite and Hieroglyphic Luwian, Lycian is the best known Anatolian language and therefore of paramount importance for reconstructing Proto-Anatolian and, as a consequence, Proto-Indo-European.

In this course we will treat both the synchronic and diachronic grammar of Lycian, but also focus on the epigraphic skills necessary to read the Lycian inscriptions in their original script.

Week 2. Introduction into Phrygian (Alexander Lubotsky)

There are two kinds of Phrygian inscriptions: Old Phrygian, written in the Phrygian alphabet, dating from the 8th–4th c. BC, and New Phrygian, written in the Greek alphabet, dating from the 2nd–3rd c. AD. In spite of the fact that every year new inscriptions are being published, our knowledge of Phrygian is very limited. During the course we shall read the inscriptions, study the malediction formulae of the funerary inscriptions and try to draw a sketch of the Phrygian phonology and morphology. The relationship of Phrygian with Greek will have our particular attention.

Requirements

There are no requirements, although familiarity with Greek or Hittite would be helpful.

Indology program

Slot 1, 9.30–11.00. Vedic poetry (Werner Knobl, Kyoto) [ON CAMPUS ONLY]

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 hapology”, portmanteau formation, or “mid-word caesura”), will be discussed. All these tricks and artifices — which were employed by the word-artist, and can be enjoyed by us, in a quite natural way, even without any knowledge of the traditional terminology — testify to the often eccentric inventiveness of the Vedic poet, and, at the same time, may make him attractive to us.

Level

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

Literature to read in advance

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

Slot 2, 11.30–13.00. Vedic prose (Werner Knobl, Kyoto) [ON CAMPUS ONLY]

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, 14.00–15.30. The linguistics of Romani and Domari (Yaron Matras, Manchester)

Course description

The course unit provides an introduction into the history, structure and sociolinguistics of two Indo-Aryan 'diaspora' languages: Romani, which is spoken in Europe and in communities in the Americas and Australia, and Domari, which is spoken in the Middle East. The languages are related and share both archaisms and innovations but appear to derive from languages that left the Indian Sub-Continent separately but share a sociolinguistic and historical context. The course will examine both languages in parallel looking at their geographical and historical distribution, structural profile, and contact linguistic characteristics. For Romani we will also discuss dialect differentiation and language policy issues. Sessions will cover 1) origins and linguistic-historical profile including historical phonology, 2) linguistic ethnography, 3) nominal and verbal morphology, 4) grammatical lexicon and grammaticalisation processes, 5) syntactic typology, 6) contact linguistic phenomena, 7) dialectology, 8) language policy, 9) methodological and fieldwork approaches, 10) current resources; and theoretical issues arising from the various topics.

Introductory reading

Matras, Yaron. 2002. *Romani: A linguistic introduction*. Cambridge: Cambridge University Press.

Matras, Yaron. 2012. *A grammar of Domari*. Berlin: Mouton de Gruyter.

Matras, Yaron, and Anton Tenser. eds. 2020. *The Palgrave Handbook of Romani Language and Linguistics*. Cham: Palgrave Macmillan.

See also downloadable publications (search 'Romani' and 'Domari') here: <https://yaronmatras.org/publications/>

Slot 4, 16.00–17.30. Social Institutions, Männerbund and Sacred Kingship in Vedic and Epic Sanskrit Literature (Velizar Sadovski, Vienna)

Introduction

In the last decades, a series of authors engaged in serious scholarly research in the Indic society in comparative and historical perspective – within Ancient Indo-Iranian traditions as well as on a broader basis, in comparison with old Indo-European evidence. This involved, above all, an enlargement of the perspective that now concerns all social structures of Vedic and Epic India in the interaction between establishment – royal institutions, warrior elites – and para-establishment groups, the most important of which is, without doubt, the one of the male age group traditionally apostrophized as Old Indic “Männerbund”.

In this class, we are going to read and discuss a series of Vedic, Epic and Classical Sanskrit texts that function as our sources for Old Indic social structures from most ancient times to the classical period:

Course outline

I. With regard to the presentation of the sacred kingship as both socio-cultural institution and object of mytho-religious reflections, we shall systematically discuss:

1. Two hymns of the Rig Veda (*R̥gveda-Saṃhitā*), dedicated to Sacred Royalty and to the Leader of the Männerbund, respectively.

2.1.–2.2. The famous prose text Vrātya-Kāṇḍa of the *Atharvaveda-Saṃhitā* (Śaunaka version) in comparison with selected hymns of the Atharvaveda-Paippalāda 15 devoted to the protection of the Kingdom;

3.1. their *Yajurvedic* parallels from the Kāṭhakam as well as

3.2. from the Maitrāyaṇīya- and Taittirīya-Saṃhitā,

4.1.–4.2. together with selected portions of the corresponding *Vedic prose*, esp. exegetic chapters from the *Brāhmaṇas* of the Rigveda (Aitareya-Br.) and the Black *Yajur-Veda-Saṃhitās*,

5.1.–5.5. and, in a second major chapter, a series of *Mahābhārata* texts related to the phenomena discussed.

II. Social establishment: social reality, ritual practices, mytho-religious patterns, cosmological transformations.

1. The above-mentioned part of the evidence will give us eloquent examples about how the figure and functions of the king within Old Indic society were depicted, on the one hand, in a pretty realistic way that largely corresponds to what we know about royal figures from other ancient Indo-European literatures.

2. On the other hand, the election and functioning of a sacred king was not simply conceived as a rational human social activity but perceived as a part of a mighty **cosmo-poetic narrative** linking elements of (sacral) macrocosm to items of (sacral[ized]) microcosm: The entire Universe was presented as object of influence of the election of the new king and its impact on the theological sphere (with catalogues of deities and their specific myths), on space (with lists of parts of the visible and invisible world and their respective populations), in time (the mythologized influence on the seasons and their respective fruits), rituals and cultic practices.

3. Beside Kingship itself, we shall concentrate on several institutions of the Old Indic state and strata of the dynamically changing Old Indic society, in order to show the specific differences in their presentation in canonical texts of the Brahmins and in the epic literature created by appointment of the royal courts concerned and underlining different, non-hieratic but dynastic, military and political dimensions of the image of the warriors and kings.

Focus

III. **Männerbund**: We shall discuss the sources concerning this phenomenon, the problems of methodology applied in earlier periods and at present, and the results of most investigations of the literary presentation of this social group as compared to newest archaeological sources.

The literary sources include material from several Vedic prose texts (such as the Śatarudriya in the version of the Vājasaneyi- and Taittirīya-Saṃhitā, the Pañcaviṃśa-, Śatapatha- and Gopatha-Brāhmaṇa, and ritual Sūtras [Lāṭy., Kauś.]), as well as – mainly – sociologically relevant Epic texts from the Mahābhārata and specialized Classical treatises.

The following short list of keywords will summarize a part of the characteristic features of (and history of research into) the Old Indic Männerbund which we shall discuss in class on the basis of the texts:

1. (Re)constructions of social systems in Ancient India compared to various Indo-European traditions:

- Unmarked social relations vs. special social structures (*Sondergesellschaften*). Fellowships of para-social and extra-social character: the *Vrātyas*.

- Implications for the possibility of reconstructing models of Indic social reality.

1.1. Renaissance of research interest ever since mid-1960es and esp. since 1990es:

- *Key studies*: e.g. R. Merkelbach (ephebic cults; Mithra societies), W. Burkert (Athenian and Spartan cults of Apollo with Indo-Iranian parallels), W. Bollée (Vedic basis of Modern Indian Männerbund), K. McCone (Indic and Celtic male gangs), H. Falk (brotherhoods and dice play), G. Meiser and R.-P. Das (Indo-European backgrounds of Indic and Indo-Iranian male societies), M. von Cieminski (Graeco-Roman parallels), M. Gerstein (Germanic parallels).

1.2. Precursor works (often: controversial) since 1902:

- *Key studies*: e.g. H. Schurtz (ancient ‘age groups’), O. Hoefler (‘shapeshifter myths and cults’); St. Wikander (Old Iranian Männerbund and OIran. *Vaiiu* / Ved. *Vāyu* cult).

1.3. Tripartite ideology theory and its varieties, modifications and controversies (G. Dumézil, M. Eliade).

1.4. Post-tripartite reconstruction systems (K. McCone).

2. Constructive elements of social reality of the Old Indic Männerbund (as compared with the social establishment):

2.1. Land possession, outsidership – par-oikia, met-oikia and ‘out-landishness’.

2.2. Vagabond groups expanding social nucleus on unconquered territories.

2.3. (Dis)continuing *social space*: between cultural expansion, ‘Great colonization’ and para-social, a-social or even anti-social nomadism.

2.4. Dynamic factor *mobility* – esp. wandering (vagabond) groups / *Wandergruppen*.

3. Constructive feature **age** – underage and age-of-minority groups: Age groups / *Alters(klassen)genossenschaften*.

4. Constructive feature **gender** – gender-marked and gender-segregative groups: Dynamic factor *male gender* – **male communities** / *Männerbünde*.

5. Constructive feature **hierarchy** – **para-governmental** and **out-of-government** groups: Dynamic factor *leadership*: Youth packs constituted around a (young) male group leader. Group leader vs. ‘groupees’. *Vrātya*- both ‘member of a (*vrātya*-)*grāma*-’ and the leader, *vrātya*- vs. the group, *grāma*-.

6. Constructive feature **cults and ritual**, esp. **official community cult** – para- and extra-official cultic groups. Special and secret cult communities / *Sonder- und Geheimkultgemeinschaften*. Gods of the Männerbund.

7. Constructive feature (**socio-religious**) **ritual initiation** – para- and extra-initiatic groups: Dynamic factors *sectarianism/secretcy* – esp. mystic and initiatic cults. Cults to totemic animals. Were-Wolves as metaphor of the pack

8. Constructive feature **communication** – **socio-constitutive linguistic acts**: Ved. *vrātá-* :: Avestan *uruuata-* ‘(verbal) indication, dictates, commandment, instruction’, then ‘(devotional) oath, vow’. Dynamic factors: *commandment/obedience*: Ved. *vrātá-* as bidirectional linguistic regulative act, both

‘indication, commandment’ and as ‘vow (to obey toward the authority of such commandment)’ as different from ‘swearing of legally relevant oath’.

9. Constructive feature **legality** – **para-legal** and **out-law** groups:

10. Constructive feature **family** – para-familiar and extra-familiar groups: **Para-matrimonial** and **extra-matrimonial** communities – parasocial, esp. diastatic marriages; excommunicated companionships; non-married partners. Dynamic factor *bachelorhood* – **bachelor fellowships / Junggesellenbünde**.

11. Constructive feature **socio-economic class** – class/rank groups, economic establishment vs. outsiders.

12. Constructive feature **ethnicity** – ethnically marked or ethnically segregated communities. Dynamic factor *Völkerwanderung* – **ethnic migration groups**. Aryan migration waves: cf. A. Parpola, M. Witzel vs. H. Falk.

By the comparison between the representation of (stative) social establishment and (dynamic) para-social groups, we shall aim at some generalizations and conclusions concerning the way Vedic and Epic Sanskrit literature reflects on its own society, both in a mytho-religious perspective and by means of descriptions in a field of tension between normativity and social self-reflection, whose more recent dimensions even contain elements of serious critical “sociological” analysis that gives us unique glimpses in a complex system of social reality.

Participants and discussions

The class is intended a broader circle of students in the field of comparative and historical linguistics and philology, social anthropology, cultural studies, as well as, of course, Indic Studies. Knowledge of Sanskrit is a desirable prerequisite but no preliminary knowledge of Vedic Sanskrit is mandatory. We shall pay attention both to the historical context and to the linguistic form of the text to be discussed in intrinsic Indic perspective and from a comparative point of view. In the same way, without of course being a prerequisite, the class in “Vedic Poetry” (time-slot 1) can be a valuable parallel to our class.

The lecture is oriented to students of Historical and Comparative Linguistics (on beginners’, intermediate or advanced level), Indology, Indo-European studies as well as to colleagues from all philological disciplines interested in an introduction to the history of this archaic Indo-European language and culture in a wider religious and literary context.

A detailed *Bibliography* as well as reading materials on specific subjects will be distributed at the beginning and during the discussion of the respective topics and be supplemented by detailed handouts and PowerPoint presentations.

Iranian program

Slot 1, 9.30–11.00. Manichean Middle Persian texts (Desmond Durkin-Meisterernst, Berlin)

Course description

After an overview of the language (a concise grammar will be given) and an introduction to Manichaean script (will be given also) and the Manichaean community in Turfan, the course will deal with the language and contents of the Manichaean Middle Persian texts in the Turfan Collection in Berlin by reading them. The texts range from the Šābuhragān and the beginning of Mani's Gospel, both of which can be regarded as texts that stem directly or indirectly from Mani himself, to cosmogonical and historical texts and to a section of the 'Book of Giants' and examples of Manichean Middle Persian verse texts. The course will conclude with a late text, the description of the Uigur court in the fragment M 1. For convenience, the texts can be consulted in Mary Boyce, A reader in Manichaean Middle Persian and Parthian, Leiden 1975. This will be supplemented by examples from manuscripts and younger editions. For the vocabulary see M. Boyce, A word-list, Leiden 1977 and D. Durkin-Meisterernst, A Dictionary of Manichaean Middle Persian and Parthian, Turnhout 2004. For translations see J. P. Assmussen, Manichaean Literature, Delmar 1975 and H.-J. Klimkeit, Gnosis on the Silk Road, San Fransisco 1993.

Slot 2, 11.30–13.00. Introduction to Sogdian (Manichean) (Desmond Durkin-Meisterernst, Berlin)

Course description

The Sogdian texts from the Silk Road are for the most part religious, Buddhistic, Manichaean, and Christian. The grammar of Sogdian is more or less the same. The scripts used are Sogdian script in the main, the Manichaean and the Christian scripts are important additions. An introduction to Sogdian and Sogdian script as well as the Manichaean script will be given. The course will aim to cover the main issues presented by the documents. Apart from fragments, we have some texts in very good condition and we will concentrate on them: the mission of Gābrahbs in very fine Sogdian script (So 18224); Mani at the court of the Shahanshah, in Sogdian script; M178 the large white leather fragment, on cosmology, in Manichaean script; M801a the small booklet, in Manichaean script. Course materials will be provided. There are no formal requirements for participation in the course, though some previous knowledge of Sogdian or another Middle Iranian language and of Sogdian script would be an advantage.

Slot 3, 14.00–15.30. Avestan language and literature: Yasna and Yasht text reading in comparative Indo-Iranian and Indo-European perspective (Velizar Sadovski, Vienna)

Introduction

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.

Course outline

The course has a twofold aim. The one of its main tasks 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” and the *Visprad*), of hymnal poetry (the Avestan *Yašt*s) 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 (*Vidēvdād*)”. Furthermore, we shall discuss mythologically pertinent and ritual texts from the Old Avestan corpus: from the core of the Old Avestan liturgy of Yasna Haptaṅhāiti and 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.

The other fundamental task is to present of the structure and development of Avestan language starting from the material of the texts read in class but also going beyond the specific to the big picture: After a general introduction to the history of the Avestan corpus, we shall give a detailed account of the phonological system (incl. a discussion of 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 phonetic and grammatical structures under discussion with the aid of exercises based, in their turn, on short original text excerpts. 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 some knowledge of Sanskrit and general understanding of the principles of historical linguistics.

Focus

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 Advanced Indo-European program and the class “Indo-European sacred texts, myth and ritual” (slot 2), which, without of course being a prerequisite, will contain valuable parallels to the present class and include additional Avestan texts 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, Indic 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 in a comparative perspective. Again, knowledge of Sanskrit, Greek and Latin is no 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 rich 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 Encyclopaedia Iranica conveniently accessible online: [“Avestan Language I-III”](#) by Karl Hoffmann, [“Avesta, the Holy Book of the Zoroastrians”](#) by Jean Kellens, [“Avestan Geography”](#) by Gherardo Gnoli, and [“Avestan People”](#) by Mary Boyce. For an introduction into the Avestan religion, liturgy and comparative studies of Avestan and Vedic ritual texts, see Alberto Cantera, [“A Substantial Change in the Approach to the Zoroastrian Long Liturgy”](#), *Indo-Iranian Journal* 59, 2016, 139–185, as well as Velizar Sadovski, [Ritual formulae and ritual pragmatics in Veda and Avesta](#), *Sprache* 48 (2009), 156–166, and [Ritual Formulae, Structures, and Activities in Vedic and Avestan Liturgies](#), *MSS* 71/1, 2017/18, 81–134.

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

Course description

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

Course outline

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

The course materials will be supplied.

Level

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

Text

A reader is prepared for the course, including all the teaching materials, exercises, sample texts, and a lexicon.

Linguistics I

Slot 1, 9.30–11.00. Introduction to syntax (Marieke Meelen, Cambridge)

Course description

Syntax is the study of sentential structure. Students are first introduced to the most important terms and concepts within the study of syntax. After getting acquainted with the diagnostic tests to distinguish word classes and grammatical categories, we turn to diagnostic tests for constituent structures and hierarchical structures. In the second part of the course, we introduce students to some basic elements of generative syntax. We also examine the argumentations of various sub-theories and consider what constitutes as evidence for a particular theory.

Textbook

An introduction to syntactic analysis and theory, by Dominique Sportiche, Hilda Koopman and Edward Stabler. Published by Blackwell, 2014.

Slot 2, 11.30–13.00. Introduction to semantics (Siavash Rafiee Rad, Leiden)

Course description

This course will provide an introduction to the foundations of the study of semantics and methods of semantic analysis. The course starts with basic but complex questions, such as what ‘meaning’ is, and will then study how the meanings of words compose sentence meanings. We will also look at various branches of semantics and their developments. The course will discuss various concepts including sense, reference, utterance context, taxonomies, meronomies, ambiguity, vagueness, propositions, logic and predicate logic, speech acts and lexical meaning relations. Upon completion of this course, you will become familiar with the foundations of the field of semantics and the complexity with regard to analysing the meanings of words and expressions. Also, following the completion of the course, you will be able to follow more advanced courses in semantics and pragmatics.

Level

No previous knowledge of semantics is required.

Requirements

There will be homework/tutorial exercises and an exam (for additional ECTS points).

Text

Hurford, J.R., B. Heasley and M.B. Smith. 2007. *Semantics* (2nd ed.). Cambridge: CUP
Hand-outs will also be distributed.

Slot 3, 14.00–15.30. Introduction to phonetics and phonology (Ahmed Sosal, Leiden)

Course description

This course offers a comprehensive introduction to the scientific study of speech sounds, covering both phonetics and phonology. Over two weeks, students will learn about the production and perception of speech sounds, and the ways in which they are organized and used in different languages.

The first week of the course will focus on the basic features of speech sounds, including consonants, vowels, and suprasegmentals such as tone. Students will learn about the process of speech production and develop skills for analyzing and transcribing speech sounds.

In the second week, the course will delve into the study of sound systems, with a focus on establishing sound inventories and recognizing patterns of phonological variation such as minimal pairs and complementary distribution. Through practical exercises, students will develop skills for presenting phonological analyses in a clear and systematic manner.

Home preparation

To prepare for the course, students are encouraged to familiarize themselves with the International Phonetic Alphabet (IPA) symbols and basic terminology. You can use any of the resources below to do so, or explore others on your own:

- <http://www.phonetics.ucla.edu/course/chapter1/chapter1.html> (or the textbook *A course in Phonetics* by Peter Ladefoged), or
- <https://home.cc.umanitoba.ca/~krussll/phonetics/> (sections 1,2,6), or
- <http://dialectblog.com/the-international-phonetic-alphabet/ipa-tutorial/>

This course serves as a stepping stone for students who wish to pursue further study in linguistics or its related disciplines. It also caters to the interests of those looking to utilize phonetic and phonological skills in their respective fields.

Slot 4, 16.00–17.30. Historical linguistics (Jesse Wichers Schreur, 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).

Linguistics II

Slot 1, 9.30–11.00. Syntactic Theory (Siavash Rafiee Rad, Leiden)

Course description

The aim of this course is to demonstrate the value of utilising a theoretical framework to analyse the syntax of a language. To do so, the course will introduce Lexical-Functional Grammar (LFG). Throughout the course, we will discuss concepts within LFG, its various levels (such as constituency structure (c-structure) and functional structure (f-structure)), their formal representations and a variety of major issues in syntax that any given theoretical framework must account for. By understanding the technicalities and the underlying ideas of LFG, you will become familiar with the tools which LFG provides. Upon completion of the course, you will develop the necessary skills to apply the tools of the theoretical architecture to analyse linguistic datasets. Moreover, you will develop your skills at abstracting from concrete data in order to create a theoretical model to utilise it for further linguistic research.

Level

This course requires some prior knowledge of syntactic analysis.

Requirements

There will be homework/tutorial exercises and an exam (for additional ECTS points).

Text

Dalrymple, M. (2001). *Lexical Functional Grammar*. Leiden: Brill.

Hand-outs will also be distributed.

Slot 2, 11.30–13.00. Contact linguistics (Yaron Matras, Manchester)

Course Outline

The course provides an introductory overview to the study of contact linguistics with particular attention to a functional model that seeks to give an explanatory account of contact linguistic phenomena in synchronic and diachronic perspective. Topics include: 1) theoretical preliminaries, 2) the acquisition of a multilingual repertoire, 3) societal multilingualism, 4) managing the multilingual repertoire, 5) language mixing in conversation, 6) grammatical borrowing, 7) convergence and linguistic areas, 8) contact languages, 9) urban multilingualism and linguistic landscapes, 10) implications for a theory of language and language evolution.

Introductory reading

Matras, Yaron. 2009/ 2020 2nd edition. *Language contact*. Cambridge: Cambridge University Press.

Matras, Yaron. 2021. Theorizing language contact. In: Janda, Richard, Brian Joseph and Barbara S. Vance. eds. *The Handbook of Historical Linguistics, Volume 2*. Oxford: Wiley Blackwell. 375-392.

Adamou, Evangelia and Yaron Matras. eds. 2020. *The Routledge Handbook of Language Contact*. London: Routledge.

See also downloadable publications (keywords 'contact', 'bilingual', 'convergence', 'borrowing' here):

<https://yaronmatras.org/publications/>

Slot 3, 14.00–15.30. The linguistics of Romani and Domari (Yaron Matras, Manchester)

Course description

The course unit provides an introduction into the history, structure and sociolinguistics of two Indo-Aryan ‘diaspora’ languages: Romani, which is spoken in Europe and in communities in the Americas and Australia, and Domari, which is spoken in the Middle East. The languages are related and share both archaisms and innovations but appear to derive from languages that left the Indian Sub-Continent separately but share a sociolinguistic and historical context. The course will examine both languages in parallel looking at their geographical and historical distribution, structural profile, and contact linguistic characteristics. For Romani we will also discuss dialect differentiation and language policy issues. Sessions will cover 1) origins and linguistic-historical profile including historical phonology, 2) linguistic ethnography, 3) nominal and verbal morphology, 4) grammatical lexicon and grammaticalisation processes, 5) syntactic typology, 6) contact linguistic phenomena, 7) dialectology, 8) language policy, 9) methodological and fieldwork approaches, 10) current resources; and theoretical issues arising from the various topics.

Introductory reading

Matras, Yaron. 2002. *Romani: A linguistic introduction*. Cambridge: Cambridge University Press.

Matras, Yaron. 2012. *A grammar of Domari*. Berlin: Mouton de Gruyter.

Matras, Yaron, and Anton Tenser. eds. 2020. *The Palgrave Handbook of Romani Language and Linguistics*. Cham: Palgrave Macmillan.

See also downloadable publications (search ‘Romani’ and ‘Domari’) here: <https://yaronmatras.org/publications/>

Slot 4, 16.00–17.30. History of linguistics: From Pāṇini, through the Neo-grammarians, Saussure and Chomsky, to the present (Alexander Lubotsky & Arie Verhagen, Leiden)

Course Outline

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

During the first four classes, Alexander Lubotsky will introduce the Indian grammatical tradition, especially the famous *Aṣṭādhyāyī* by Pāṇini, the discovery of the Indo-European language family, the teaching of the Neo-grammarians, and the early work of Saussure.

To begin from class 5, Arie Verhagen will trace the main lines of the conceptual development of present-day linguistic approaches, from the late nineteenth to the early twenty-first century. Why did Saussure abandon his training as a historical linguist? What motivated Chomsky to break up with American structuralism, and why was his innovation so successful? How come that many cognitive scientists studying language turned to “usage based” approaches around the turn of the millennium?

Papyrology program

Slot 1, 9.30–11.00. Introduction to papyrology, 1200 BCE–800 CE (Koen Donker van Heel, Margaretha Folmer, Ben Haring, Cisca Hoogendijk, Eline Scheerlinck, Joanne Stolk, and Jacques van der Vliet, all Leiden)

Course outline

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

July 10: Ben Haring will introduce the students to the hieratic script and documentary conventions of the Ancient Egyptian scribes. Hieratic is the cursive script current during the entire Pharaonic and Hellenistic Period, for documentary, religious, and literary texts. In the Hellenistic Period, its use was restricted to religious contexts (hence the Greek name 'hieratic', or priestly). In the previous two and a half millennia, however, it was much more universal. Aspects that will be dealt with are, among others, the relation and differences between hieratic and the monumental hieroglyphic script, the different textual genres throughout pharaonic history, and material aspects of writing and producing papyrus manuscripts.

July 11: visit to the papyrus collection of the National Museum of Antiquities.

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

July 12: Introduction to (the history of) the demotic language and script and the role it played in Egyptian society. Survey of the wide range of sources about daily life in ancient Egypt. In the second part of this class we will address the famous Siut trial (2nd century BCE), showing what the ancient Egyptians were like in real life!

July 13: The mortuary cult. One of the ways in which the deceased could hope to survive in the hereafter was by hiring a libationer who would bring a weekly offering of water (and probably also bread, beer and incense). Some of these libationers took care of hundreds of mummies. In the second part of this class we will address women in the demotic papyri. They tell us that women were the legal equals of men. If they no longer loved their husbands they could simply go away.

5. Aramaic Papyri from Achaemenid Egypt (Margaretha Folmer)

July 14: During the Achaemenid rule of the ANE (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. Multicultural Society in Ptolemaic and Roman Egypt (Joanne Stolk)

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

adopted many Egyptian traditions. How Greek was Ptolemaic Egypt? And how did Greeks and Egyptians live together? By the time Egypt became part of the Roman Empire, most of these initial differences between 'Greeks' and 'Egyptians' had disappeared. The Greek language had become the norm and the possibilities to write Egyptian were decreasing. How did Egyptians correspond with each other during this period? Was everyone bilingual? We shall read several Greek papyrus documents (in English translation), illustrating various aspects of multicultural and multilingual life in Ptolemaic and Roman Egypt.

7. Tour around the papyrus collection (Cisca Hoogendijk)

July 18: Cisca Hoogendijk will introduce the participants to the original papyri in the collection of the Leiden Papyrological Institute.

8. The Rise of Coptic (Jacques van der Vliet)

July 19. Under Roman rule, Greek had become the norm for most forms of written communication in Egypt. This situation changes around the year 300 with the rise of Coptic, a newly designed form of Egyptian, now written with the Greek alphabet and strongly stamped by Greek and Christianity in its vocabulary, means of expression and literary output. Written Coptic seems to have had its roots in countercultural groups in the margins of organized Christianity, most notably in early monasticism. But also Manichaean communities wrote and read Coptic. Such a community was discovered some thirty years ago during excavations in Kellis, in Egypt's Western Desert. During this class we will read some of the Coptic letters from Kellis and try to discover what they tell us about Coptic, Manichaeism and Manichaeans in the fourth century AD.

9. From the Archive of a Bishop (Jacques van der Vliet)

July 20. From the middle of the sixth century, in the reign of Emperor Justinian (527-565), Coptic began to be used for more and more domains of written communication. Around the year 600, there were in the very south of Egypt even bishops, prominent church leaders, who administrated their diocese mainly in Coptic. One of them was Pesynthios, bishop of Koptos (599-632). By a stroke of good luck, large parts of his archives survive. These papyri allow us to catch a glimpse of life in Southern Egypt in particularly violent times.

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

July 21. 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. This lecture discusses 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 for some of the sessions, and, for additional ECTS points, it is possible to write an essay about a topic discussed in one of the sessions (contact the teacher of the session of your choice).

Texts

No textbook is required; course documents are provided in class or sent to the students two weeks before the start of the Summer School.

Slots 2 and 3, 11.30–13.00 and 14.00–15.30. Reading Greek papyri (Cisca Hoogendijk, Leiden and Joanne Stolk, Leiden/Ghent) [ON CAMPUS ONLY!]

Course description

The aim of this course is to give students a working knowledge of ancient Greek handwriting on papyrus and insight into the editorial practices in papyrology.

In slot 2, students will get acquainted with Greek palaeography of the papyri from the fourth century BCE up to the eighth century CE. The distinguishing characteristics of the various writing styles (literary and documentary) will be covered as well as the chronological developments relevant for palaeographic dating. Special attention will be given to the material aspects of the papyri (margins, sheet joins, etc.), the reading of symbols and abbreviations, the use of formulas and language.

In slot 3, students will bring their knowledge into practice. They will get the opportunity to study an original papyrus from the papyrus collection of the Leiden Papyrological Institute and prepare their own edition of this papyrus with the help of the teachers, papyrological tools and the papyrological library.

The two slots form one single course and cannot be chosen separately. This course is only offered on campus and cannot be followed online.

Level

Good knowledge of ancient Greek is mandatory for this course.

Requirements

There will be short daily homework assignments to practice reading papyri from different periods and (preliminary) versions of an edition of an original papyrus need to be handed in during the course. For additional ECTS points, the edition of a papyrus could be completed at home.

Texts

No textbook is required; course documents will be 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.

P. Schubert, 'Editing a Papyrus', in: R.S. Bagnall (ed.), *The Oxford Handbook of Papyrology* (Oxford 2009), pp. 197-215.

E.G. Turner, *The Papyrologist at Work* (Durham, NC 1973) (also available online:

<https://grbs.library.duke.edu/public/journals/11/grbs-supplemental-files/Turner.pdf>)

Online resources

Slot 4, 16.00–17.30. The language of law in the Ancient Mediterranean (Jan Gerrit Dercksen, Koen Donker van Heel, Margaretha Folmer, Steffie van Gompel, Ben Haring, Quintijn Mauer, and Eline Scheerlinck, all Leiden)

Course description

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 during different periods 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.

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

July 10: 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?

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.

2. The Language of the Law in Babylonia (Jan Gerrit Dercksen)

July 11. Cuneiform sources document the legal history in ancient Iraq during almost 2500 years. This session will focus on royal law collections (read in English translation) from around 2000 BC and their role in legal practice.

3. The Language of the Law in Assur and its trade colonies, c. 1875 BC (Jan Gerrit Dercksen)

July 12. Long-distance trade led to specific legal practice to deal with complex financial and societal situations in the city-state Assur and its trade colonies in Anatolia. In this session we will discuss the evidence, ranging from legislation in Assur to the practice of arbitration among merchants abroad.

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

July 13. 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.

5. *One Empire, Two Legal Traditions?* (Koen Donker van Heel)

July 14. 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. 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?

6. *To Have and to Hold: Are You Sure This is Your Property?* (Koen Donker van Heel)

July 17. In the Late Period one specific class of mortuary priests is said to have owned the lands that they had received for their weekly services (as well as the tombs they worked in). But is this really true? What if they had received these lands and after two years they simply said: “Well, these are my lands now, so I will cut down my mortuary services to once a year, and there is nothing you can do about it.” This would of course severely endanger the after-life of the person on whose behalf this land had been donated in the first place. One supposes this scenario would not have gone down well with a donor of such a piece of land. So how could they make sure these priests would keep up their end of the bargain? In other words, are the apparent owners of these lands – and tombs – really the owners or do we have to look for another explanation?

7. *Marriage Documents and Regional Legal Language* (Steffie van Gompel)

July 18. Egyptian marriage contracts are a relatively large group of private legal documents that have survived from the first millennium BCE. They are made up of different ‘types’, and show significant variety in the legal clauses and terminology employed. This variety was seemingly mostly regionally bound - legal clauses and their sequence differed per region and even per city. At the same time, Egyptian marriage traditions themselves seem to have been rather consistent throughout the country. Why do these regional differences exist, where did they originate, and what is their point? And can they tell us something about marriage traditions or local scribal traditions in Egypt?

8. *The Legal Concept of Hypotheca* (Quintijn Mauer)

July 19. 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.

9. *What Happens with the Property of a Deceased Person?* (Quintijn Mauer)

July 20: 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 be 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. Amnesty for tax evaders: legal language in the village (Eline Scheerlinck)

July 21. The Coptic protection letters were legal documents used in villages in late antique and early Islamic Egypt to facilitate the return of people stranded away from home. When someone had left home for purposes of tax evasion, or because of an unresolved conflict, a return could mean being arrested or prosecuted. Protection letters, usually issued by village heads or monastic leaders, provided a promise of amnesty, so that the holder of the letter could return home without facing a penalty. They represent negotiations between locals and their immediate authorities through which a kind of self-imposed expulsion could lead to – although it did not always lead to – a readmittance in the village or monastic community. The Coptic protection letters operate on the crossroads of the administration of the province, private legal conflicts, and the social life of the villages of late antique and early Islamic Egypt.

Level

No previous knowledge of the languages in question is required.

Requirements

There may be short daily homework assignments for some of the sessions, and, for additional ECTS points, it is possible to write an essay about a topic discussed in one of the sessions (contact the teacher of the session of your choice).

Texts

No textbook is required; course documents are provided in class or sent to the students two weeks before the start of the Summer School.

Russian program

Slot 3, 14.00–15.30. Russian prose (Lena Lubotsky, Leiden)

Course outline

We'll be reading short stories of a number of Russian writers: Chekhov, Bunin, Nabokov, Shishkin, and Gorenshstein.

All the texts, which can be downloaded [here](#), must be read in advance.

Slot 4, 16.00–17.30. Russian poetry (Lena Lubotsky, Leiden)

Course outline

This year's course is centered around the theme 'poet as prophet'. We will be reading poems by various poets from Pushkin and Lermontov to Khodasevich, Brodsky, and Evtushenko.

Semitic program

Slot 1, 9.30–11.00. Historical grammar of Hebrew (Benjamin Suchard, Leuven/Leiden)

Course outline

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

Week 1: Phonology

Monday: Introduction, Proto-Northwest-Semitic

Tuesday: Proto-Canaanite

Wednesday: Proto-Hebrew

Thursday: Proto-Jewish Hebrew

Friday: Masoretic Hebrew

Week 2: Morphology

Monday: Pronouns

Tuesday: Nouns

Wednesday: The strong verb

Thursday: Weak verbs (I)

Friday: Weak verbs (II)

Level

Students must have a good working knowledge of Biblical Hebrew.

Requirements

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

Slot 2, 11.30–13.00. Classical Ethiopic (Martin Baasten, Leiden)

Course description

TBA

Slot 3, 14.00–15.30. Introduction to Safaitic (Ahmad Al-Jallad, Ohio)

Course outline

The Safaitic script is the northernmost representative of the South Semitic script family, concentrated in the Syro-Arabian basalt desert (*harrāh*). Inscriptions in this script type record one of the earliest stages of the Arabic language, dating from the end of the 1st millennium BCE to perhaps the 4th century CE. This course will introduce students to the Safaitic script, writing culture, and language. The first sessions will focus on phonology, morphology, and syntax, with due attention to their relevance for Arabic and Semitic

historical linguistics. Following this, we will cover textual genres and basic vocabulary, preparing students to read continuous Safaitic texts from photographs in the second week. Upon completion of this course, students will gain a knowledge of the Safaitic script and language, and possess the skills needed to decipher unpublished texts.

Slot 4, 16.00–17.30. Reconstructing Afroasiatic (Marwan Kilani, Basel; Marijn van Putten, Leiden; Benjamin Suchard, Leuven/Leiden, e.a.)

Course description

The Afroasiatic language family boasts five millennia of written history and over half a billion native speakers today. This extraordinary depth and breadth of attestation presents historical linguists with unique challenges when attempting to reconstruct its prehistory. This course will provide an overview of the linguistic reconstruction of several different branches of Afroasiatic. The course will focus on the historical phonology and morphology of Berber (Tamazight), Semitic, Cushitic and Egyptian, each being taught by an expert in that field over the course of two classes. Besides this, a general overview of the Afroasiatic languages and some of the issues in the reconstruction of this linguistic phylum will be explored both in an introductory class and in the final class of the course. This last class will be conducted as a discussion panel exploring ways forward in the reconstruction of the phylum and challenges that lie ahead.

Level

Prior knowledge of Afroasiatic languages is not required, although certainly encouraged. The course does assume some familiarity with (historical) linguistic methodology.

Afroasiatic program

Slot 1, 9.30–11.00. Ancient Egyptian – a linguistic overview (Marwan Kilani, Basel)

Course description

Egyptian is by far the oldest attested African language and possibly the language with the longest attested history in the world. Egyptian was also the language of a powerful state that interacted with other cultures in the Levant, the Mediterranean, and various regions of northeastern Africa over millennia. As such, Egyptian offers unique insights into various socio-linguistic realities, and its linguistic history may be of interest to scholars working in a variety of fields, such as Classics or modern African linguistics.

The goal of this course is to provide students with an overview of the Egyptian language in its major historical phases. We begin by situating Egyptian in time and space, in its sociohistorical context, and within the Afroasiatic family. The autochthonous Egyptian writing systems (Hieroglyphic, Hieratic, Demotic, Coptic) will be briefly discussed. The course will then turn to the Egyptian language itself. The first week will introduce the later phases of the language (Coptic, Demotic, and Late Egyptian), which can be classified into a typologically primarily analytical macrophase. Phonology (including vocalization in Coptic and reconstructed vocalization in earlier phases) and nominal and verbal morphosyntax will be discussed, emphasizing typological features that Egyptian shares primarily with neighboring languages in Africa. We will also briefly discuss contact-related phenomena (such as Greek loanwords in Coptic, and Semitic borrowings and Northeast African syntactic patterns in Late Egyptian).

The second week of the course will instead be devoted to the earlier, typologically mainly synthetic phases of the language (Middle and Old Egyptian). As in the first week, we will focus on phonology and nominal/verbal morphosyntax, emphasizing elements of continuity and differences from the later phases. The main focus will be on what we know and what we do not know, with a brief presentation of the major current linguistic issues and questions concerning these earlier phases of the language.

The course will rely heavily on real texts and examples (transliterated and glossed) to illustrate the linguistic topics covered in the various courses.

Level

No prior knowledge of Egyptian is required to take this course.

Selected Bibliography

Allen, James P. 2013. *The Ancient Egyptian Language: An Historical Study*. Cambridge: Cambridge University Press.

Allen, James P. 2020. *Ancient Egyptian Phonology*. Cambridge: Cambridge University Press.

Loprieno, Antonio. 1995. *Ancient Egyptian: A Linguistic Introduction*. Cambridge: Cambridge University Press.

Peust, Carsten. 1999. *Egyptian Phonology: An Introduction to the Phonology of a Dead Language. Monographien Zur Ägyptischen Sprache 2*. Göttingen: Peust & Gutschmidt.

Peust, Carsten. 2012. 'On the Subgrouping of Afroasiatic or: How to Use an Unrooted Phylogenetic Tree in Historical Linguistics'. *Lingua Aegyptia* 20: 221–51.

Slot 2, 11.30–13.00. Central Atlas Berber (Marijn van Putten, Leiden)

Course description

Central Atlas Berber, or Tamazight, is one of the three main Berber varieties of Morocco, spoken in the Atlas Mountains in central Morocco. Berber languages are the indigenous languages of North-Africa spoken from Mauritania to Egypt and they belong to the Afroasiatic phylum and are well-known for their consonant-root morphology, highly complex consonant clusters (e.g. *ssynɛθ* 'I put him to bed') and a VSO syntax with long clitic chains (e.g. *aḏ=asn=θ=iḏ yawy uryaz* 'the man will bring it here to them').

In this course students will learn the basics of Tamazight grammar, and read several Tamazight texts of a variety of different dialects. Moreover, the course will give an introduction to several central topics in Berber linguistics and will examine the similarities and differences of the other Berber varieties spoken in North-Africa.

Level

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

Slot 3, 14.00–15.30. A typology of Cushitic (Maarten Mous, Leiden)

Course description

The aim of the course is to present an overview of the grammatical structures of Cushitic languages. After an overview of the Cushitic languages we discuss a number of highlights in detail: Tone or pitch/accent; marked nominative case; number and gender interaction; demonstratives and height, pluractionals and verbal number, causative, middle, passive, focus strategies, clefting and auxiliary constructions but also lexical domains such as colour and folk astronomy. Despite the typological organisation we will dig deeper into the structure of a number of Cushitic languages.

Course readings (in advance of the course)

Mous, Maarten 2012. Cushitic. In Zygmunt Frajzyngier & Erin Shay (Eds.), *The Afroasiatic languages* (Cambridge Language Surveys) (pp. 342-422). Cambridge: Cambridge University Press.

This and others available on <https://leidenuniv.academia.edu/MaartenMous/Cushitic>.

Slot 4, 16.00–17.30. Reconstructing Afroasiatic (Marwan Kilani, Basel; Marijn van Putten, Leiden; Benjamin Suchard, Leuven/Leiden, e.a.)

Course description

The Afroasiatic language family boasts five millennia of written history and over half a billion native speakers today. This extraordinary depth and breadth of attestation presents historical linguists with unique challenges when attempting to reconstruct its prehistory. This course will provide an overview of the linguistic reconstruction of several different branches of Afroasiatic. The course will focus on the historical phonology and morphology of Berber (Tamazight), Semitic, Cushitic and Egyptian, each being taught by an expert in that field over the course of two classes. Besides this, a general overview of the Afroasiatic languages and some of the issues in the reconstruction of this linguistic phylum will be explored both in an introductory class and in the final class of the course. This last class will be conducted as a discussion panel exploring ways forward in the reconstruction of the phylum and challenges that lie ahead.

Level

Prior knowledge of Afroasiatic languages is not required, although certainly encouraged. The course does assume some familiarity with (historical) linguistic methodology.