DEPARTMENT OF NEAR EASTERN LANGUAGES AND CIVILIZATIONS

http://nelc.uchicago.edu/

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The Department

The work of the department encompasses the ancient civilizations of the Near East and the Islamic civilizations of the Middle East, including Egypt and North Africa, and the history, languages, and literatures of the modern Middle East.

The fields of study in which Ph.D. programs are currently offered are, in the Ancient Section: Ancient Near Eastern History, Comparative Semitics, Cuneiform Studies (Assyriology, Hittitology, Sumerology), Egyptology, Hebrew Bible and the Ancient Near East, Near Eastern Art and Archaeology (Anatolian, Egyptian, Iranian, Islamic, Mesopotamian, Syro-Palestinian), and Northwest Semitic Philology; and in the Medieval and Modern Section: Arabic Language and Literature, Islamic History and Civilization, Islamic Thought, Modern Hebrew Language and Literature, Persian Language and Literature, and Ottoman and Turkish Studies.

The department has two main objectives. First, it strives to provide the specific course work and training needed for its students to develop into outstanding scholars in their chosen fields. Second, it offers more general courses that provide its students a broader background in areas outside their specific fields while presenting students in other departments the opportunity to incorporate relevant Middle Eastern material into their own studies. The department also publishes the Journal of Near Eastern Studies, one of the leading academic journals in ancient Near Eastern and Islamic studies.

The Institute for the Study of Ancient Cultures, West Asia, and North Africa (ISAC)

The department is associated with the ISAC, a research institute dedicated to the study of the origin and development of civilization in the ancient Near East. The Institute maintains several expeditions in the field, and research projects are carried on in its headquarters at the University. Its research archives, manuscript collection, documents from ISAC excavations, and similar materials are resources for the students in the department. The department’s office is housed in the ISAC building, and many of its members belong to the faculty of the ISAC.

The Center for Middle Eastern Studies

The department is also associated with the Center for Middle Eastern Studies (https://cmes.uchicago.edu/), which offers a master’s degree in Middle Eastern studies and coordinates activities at the University dealing with the Middle East in the Islamic and modern periods. Many members of the department faculty are also members
of the Center’s executive committee; and the workshops, lectures, language circles, and similar activities of the Center are, like those of the Oriental Institute, a resource for the students in the department.

THE DEGREE OF DOCTOR OF PHILOSOPHY

Students with an undergraduate degree may apply directly to the department’s Ph.D. program; a master’s degree in a related field is not prerequisite. The department does not admit students for a terminal M.A. degree, although work done in the first two years of the Ph.D. program qualifies students to receive an M.A. degree. This interim M.A. normally requires the completion of 18 courses, of which 15 must be taken for a quality grade while three may be taken on a pass/fail basis. All students must high pass one of the two required modern research language reading exams (typically French and German) before the beginning of their second year and complete an M.A. thesis in the second year.

At the end of the second year, all students are reviewed and a determination made as to whether they will be allowed to continue in the Ph.D. program. Students who do continue build upon the work used for the M.A. degree; normally the completion of additional 9 courses is required, depending on the field, before embarking upon research for the doctoral dissertation. Exact requirements vary by field, but all students must high pass their second modern research language reading exam before the beginning of their third year and pass comprehensive exams, usually in their fourth year. A dissertation proposal of original research to be undertaken is presented to the faculty at a public hearing; acceptance allows the student to be admitted to candidacy and to continue the research that will lead to the completed dissertation. A formal dissertation defense is required before the Ph.D. degree is awarded. For more information, please consult the NELC Rules & Requirements, which are posted to the departmental wiki. (https://wiki.uchicago.edu/x/-4OzCg/)

Because the department believes that firsthand knowledge and experience of the Middle East are an essential part of a student’s training, advanced students are encouraged to apply for grants to support study in a Middle Eastern country, whether for language acquisition, archaeological field work, or dissertation research.

INQUIRIES

Specific information about the department and its programs may be obtained from our website (http://nelc.uchicago.edu/) or by e-mail (ne-lc@uchicago.edu). Within the framework outlined above, individual requirements are established for each student in consultation with the faculty adviser and the section counselor.

APPLICATION

The application process for admission and financial aid for all graduate programs in the Division of the Humanities is administered through the divisional Office of the Dean of Students. The Application for Admission and Financial Aid, with instructions, deadlines and department-specific information is available online at http://humanities.uchicago.edu/students/admissions (http://humanities.uchicago.edu/students/admissions/).

Questions pertaining to admissions and aid should be directed to humanitiesadmissions@uchicago.edu or (773) 702-1552.

COURSES

Modern Languages: Language acquisition is taught at the elementary and intermediate levels in modern Arabic, Armenian, Hebrew, Kazakh, Persian, Turkish, and Uzbek with advanced level courses in Arabic, Hebrew, and Turkish. A wide variety of literature courses are taught in the various languages.

Ancient Languages: Courses are offered in the fundamentals of Akkadian, Ancient Anatolian Languages, Egyptian, Ge’ez, Classical Hebrew, Sumerian, and Ugaritic, while more advanced courses cover specific genres of ancient texts dealing with religion, medicine, law, government, history, etc.

Near Eastern Art and Archaeology: Courses in Anatolian, Egyptian, Islamic, Mesopotamian, and Syro-Palestinian art and archaeology offer grounding in site archaeology and the material culture of the ancient Near East and include instruction on archaeological method and theory, landscape archaeology, computer applications, etc.

Near Eastern History and Civilization: A wide variety of courses cover the history, religion, law, literature (in translation), culture, and thought of the many ancient and modern civilizations of this region.

Please see the University’s Class Search for the most up-to-date and specific course offerings in a given quarter.

AKKADIAN COURSES

AKKD 30318. Old Akkadian - Texts about History & Culture. 100 Units.
After an introduction to Old Akkadian we will read and discuss texts from different genres providing a good overview of the History and Culture of the Old Akkadian “Empire” (2234-2154 BC). Readings covered include royal inscriptions from Sargon and Naram-Sin, letters and legal documents and incantations.
AKKD 30320. Akkadian Texts from Ugarit. 100 Units.
The seminar offers an introduction to the Akkadian cuneiform documents of the Northern Levantine city of Ugarit during the Late Bronze Age. Reading from original letters, legal and administrative documents, students will engage in the historical analysis of a vassal state of the Hittite Empire in the second half of the second millennium BCE.

AKKD 30326. Akkadian Medical Texts. 100 Units.
Advanced knowledge of Akkadian. Knowledge of Hebrew or Aramaic would be an asset.

AKKD 30330. Readings in the Semitic Texts from Ebla. 100 Units.
In this class, we will read texts from the ancient Syrian site of Ebla, where thousands of texts dating to about the 24th century BCE were found. We will focus on those texts that were written in the local Semitic language, Eblaite, and discuss the grammar and orthography of these texts, especially in the light of how this language/dialect relates to Akkadian and other Semitic languages.

AKKD 30348. Middle Assyrian Texts. 100 Units.
Readings of selected texts (letters, administrative and legal documents, laws etc.) in the Middle Assyrian dialect of Akkadian. Autumn 2016: The seminar offers an overview of legal documents from Upper Mesopotamia in the Middle Assyrian Period (14th-12th c. BCE). Reading from hand copies and photographs of original documents, students will engage in the study of the Middle Assyrian dialect of Akkadian, as well as in several aspects of legal practice and social-economic issues of the period.

AKKD 30350. Neo-Babylonian Legal Texts. 100 Units.

AKKD 30354. Late Babylonian Texts about Family Law. 100 Units.
Late Babylonian archives (late 7th till early 5th century BC) from cities like Uruk, Babylon or Borsippa are a rich source for the reconstruction of family law. We will read and discuss typical contracts (adoption, marriage, divorce, inheritance) in their archival context. Another important topic will be family possessions and income (land holding).

AKKD 30355. Assyrian Dialect. 100 Units.
This course examines the features of Assyrian grammar with systematic readings in works by M. Luukko and J. Hameen-Anttila. Students analyze and translate Assyrian texts from a variety of genres including royal inscriptions, letters and reports, and literary narrative.

AKKD 30363. Kassite Legal and Administrative Texts. 100 Units.
We will read a choice of legal and administrative texts from the Kassite period (1400-1150 BC), including contracts, tables, receipts and letters. You will get an introduction to the Middle Babylonian dialect of Akkadian and learn how to approach those genres. We will also read unpublished material from photos, casts, and original tablets.

AKKD 30371. Mari Letters and Documents. 100 Units.
This course introduces students to the epigraphic material from the city of Mari (Tell Harirri) in the 18th c. BCE, through the reading of recently published letters and documents pertaining to the early years of king Zimrī-Lîm (1775-1762 BCE). The documents are written in the Middle-Euphratean dialect of Old Babylonian and in standard Old Babylonian cursive script. Students are expected to read from originals in high-resolution photographs (no autographed copies of the texts will be provided). The Mari archives are one of the richest and most vivid corpora of the Akkadian language, and students will be introduced to various matters pertaining to political and institutional life, social and economic issues, and cultural traits of the Amorite period.

AKKD 30375. Akkadian Literature - Late Period. 100 Units.
This course explores a variety of key issues in ancient narrative, by means of investigating the role of literature as history in the Erra Epic, features of orality or aurality such as verse, meter, and prosody in The Poor Man of Nippur, as well as the appropriation and reinterpretation of metaphors and other figurative imagery in Marduk's Address to the Demons and its ancient commentary.

AKKD 30405. Mesopotamian Wisdom Literature. 100 Units.
This course explores a variety of key issues in ancient wisdom literature, through Akkadian readings in The Counsels of Wisdom, Advice to a Prince, Poem of the Righteous Sufferer, The Babylonian Theodicy, The Dialogue of Pessimism, among other compositions, as well as individual proverbs.
Equivalent Course(s): AKKD 20405

AKKD 30602. Intermediate Akkadian: Neo-Babylonian and Neo-Assyrian Letters. 100 Units.
Students at the intermediate (with a minimum of one year of Akkadian) and advanced levels are introduced to first millennium BC Mesopotamian language, vocabulary, grammar, and social and political history through examination of Babylonian and Assyrian private letters and diplomatic correspondence.
Equivalent Course(s): AKKD 20602

AKKD 30603. Intermediate Akkadian: Neo-Assyrian Royal Inscriptions. 100 Units.
This course is specifically aimed at students having completed the first year of Elementary Akkadian (AKKD 10101-10103), but can be taken by more advanced students as well. Building on the knowledge acquired in
the Elementary sequence, this course will further explore the Standard Babylonian dialect and Neo-Assyrian Cuneiform scripts, through a detailed analysis of the Annals of king Sennacherib (704-681 BCE) as they are represented in the 'Chicago Prism' acquired by J. H. Breasted in 1920 and currently on display in the Assyrian gallery of the Oriental Institute Museum. These include, among other military and building exploits of the king, his campaign to the Levant against Ezekiah, king of Judah - an episode also recounted in the Hebrew Bible (books of Second Kings, Isaiah and Chronicles) and Josephus' Judean Antiquities. Equivalent Course(s): AKKD 20604

**AKKD 30604. Intermediate Akkadian - The Standard Babylonian Gilgamesh Epic. 100 Units.**

This course expands and cements students' knowledge of the Akkadian language through readings from the most famous work of literature from ancient Mesopotamia, the Standard Babylonian Epic of Gilgamesh. Our focus will be on deepening proficiency in grammar and reading cuneiform signs, on developing understanding of the literary dialect of Standard Babylonian, and on the pleasures of collectively reading this profound, perplexing, and beautiful text. We will also consider a range of issues relevant to the study of Babylonian literature: critical use of sign lists, dictionaries, and other Assyriological resources; questions of translation; and matters of cuneiform textual criticism, particularly those that arise from the study of texts known from multiple manuscripts. Equivalent Course(s): AKKD 20604

**AKKD 30702. Advanced Akkadian: Neo-Babylonian Letters. 100 Units.**

Students with a minimum of four quarters of Akkadian are introduced to the language, vocabulary, grammar, and social and political history of first millennium BC Babylonia through the examination of private letters and diplomatic correspondence. Equivalent Course(s): AKKD 20702

**AKKD 30801. Reforms and Edicts of the Old Babylonian Kings. 100 Units.**

This course covers Reforms and Edicts of the Old Babylonian Kings. Equivalent Course(s): AKKD 20801

**AKKD 30811. Akkadian Astronomical Texts. 100 Units.**

This course surveys the wide variety of cuneiform astronomical-astrological texts, including the astronomical diaries, ephemerides, goal-year texts, almanacs, astrolabes, horoscopes, and omen series. Students consider the idea of time, the conception of the sky, implications of the Zodiac and Micro-zodiac, and the relationship between celestial observation and theory. Equivalent Course(s): AKKD 20801

**AKKD 30820. Readings in the letters from Tell el-Amarna. 100 Units.**

In this course, we will read Akkadian letters from the correspondence found at Tell el-Amarna, Egypt, that date to the 14th century BCE. We will read letters from various locations, including Babylonia, Assyria, Mitanni and Hatti, although the main focus of the class will be on the letters sent from Canaan. In all these corpora we will look at features that mark the language as different from core Babylonian and that reveal substrate influence from the native languages of the scribes.

**AKKD 30900. Old Assyrian Letters and Documents. 100 Units.**

This course introduces students to the Assyrian dialect of the early second millennium BCE, as witnessed in the archives of Assyrian merchants operating in the ancient city of Kanaš (modern Kültepe, Turkey). Students will read through a selection of letters, legal texts and administrative documents pertaining to the merchants' activities between Northern Mesopotamia and Anatolia. They will be exposed to the earliest known attestation of the Northern dialect of Akkadian, which differs sensibly from the contemporary Old Babylonian and later Standard Babylonian dialects that are introduced in elementary and intermediate Akkadian courses. Similarly, Old Assyrian cursive paleography has its own rules for sign shapes and values, with some marked differences with contemporary Old Babylonian. Knowledge of the Old Babylonian grammar and cursive cuneiform script are therefore required to take this course, and knowledge of Standard Babylonian and the associated scripts are highly recommended. Due to the restrictions in classroom availabilities imposed by the current pandemic, this course will be offered remotely via Zoom. Evaluation will be based on participation (30%), a midterm take-home exam (30%) and a final take-home exam (40%). Equivalent Course(s): AKKD 20900

**AKKD 40200. War, Trade, and Curses: Akkadian Treaties. 100 Units.**

Treaties written in Akkadian are one of the oldest surviving witnesses of international law. Furthermore, those texts give an insight in the organization of international trade, the treatment of fugitives, and state organization. The curse - an integral part to protect the legal arrangements - give us furthermore information about religion, fears and believes, and forms of divine punishments. In this class we will read and discuss selected treaties from different periods of Mesopotamian history: we will start with Old Babylonian and Old Assyrian documents, read texts from the so-called 'International Age', and end with the Neo-Assyrian Succession Treaty of Esarhaddon.

**AKKD 40341. Cuneiform Epigraphy-I. 100 Units.**

The course offers advanced students in Cuneiform Studies the opportunity to study actual documents from the Oriental Institute's Tablet Collection. Through direct examination of cuneiform tablets of different genres, periods and regions, students will be made aware of evolutions and variations in paleography (ductus and sign values), document formatting, formularies and dialects. They will be guided though the process of establishing a formal
edition of cuneiform documents and inscribed seal impressions, including transliteration, translation, and hand-copy.

AKKD 40399. Eblaite. 100 Units.
In this course we will read Semitic texts from the ancient Syrian site of Ebla dating to the middle of the 24th century BCE. The texts consist of several genres, such as administrative texts, chancellery texts, and a few ritual texts and invocations. Special focus will be on the language used since the status of "Eblaite" and its position within the Semitic language family is still a matter of debate. We will further look at the broader linguistic and cultural context of the Eblaite material by comparing it to Mesopotamian texts from the same period.

AKKD 44000. Old Akkadian. 100 Units.
This class is designed to provide an advanced grammar course focusing on syntactic topics for students who have intermediate or advanced knowledge of Akkadian. The class will read texts from different periods and genres to compare the treatment of certain syntactic structures.

ANCIENT ANATOLIAN LANGUAGES COURSES

AANL 30120. Advanced Hittite: Literary Texts. 100 Units.
This course focuses on Hittite literary texts. The texts are read in cuneiform and placed in their social-historical context. The reading hones the student's philological skills. We will study both translated literature, such as the Gilgamesh epic, and indigenous literature. Hittite indigenous literature has often been dismissed as unsophisticated, but recent research has led to a reevaluation. Guided by this research we will further explore the literariness of indigenous literature and its relationship to translated literature. We will also engage with recent work on the influence of Hittite literature on Greek literature.
Equivalent Course(s): AANL 20120

AANL 30121. Advanced Hittite: Prayers. 100 Units.
This course focuses on Hittite prayers. The texts are read in cuneiform and placed in their social-historical context. The reading hones the student's philological skills. We will study the development of Hittite prayers from the 17th century to 13th century, incorporating recent insights on the rhetorical structure and power of prayers and the influence from Mesopotamia. We will read a selection of Old Hittite benedictions (the forerunners of prayers), the hymns to the Sun god, the desperate prayers of Arnuwanda and Asmunikal for delivery from their enemies, and a plague prayer of Mursili II.
Equivalent Course(s): AANL 20121

AANL 30126. Literary Analysis of Hittite Texts. 100 Units.
This course will explore advances in modern Literary Theory and the field of Stylistics with a special focus on how these fields can be properly applied to texts written in extinct languages. Topics such as 'what is literature?', aesthetics in written form, and discourse patterning will be considered. Students will participate in an interactive environment as we analyze Hittite "literary" texts.
Equivalent Course(s): AANL 20126

AANL 30130. Advanced Readings in Hittite: Rituals. 100 Units.
Therapeutic rituals using magic to heal both mental and physical problems in individuals and groups of people belong to the most prolific genres of Hittite literature. This class will give an introduction to the genre, and discuss its place in Hittite literature and society. Following this we will read a number of representative texts in the original language and script (cuneiform). Requirements: Elementary Hittite 1-3.

AANL 30150. Art and Iconography of the Hittite Kingdom. 100 Units.
This course offers an overview of the art/visual culture from the period of the Hittite Kingdom (1650-1200 BC). We will explore all materials (stone, metal, ceramics, etc.), problems of dating, iconography and its possible developments, questions of
Equivalent Course(s): AANL 20150

AANL 30501. Lycian. 100 Units.
This course introduces the grammar and writing system of the Lycian language of the first millennium BC (ca. 500 to 300). After reading a series of tomb inscriptions, we venture into the larger historical inscriptions that include the Lycian-Greek-Aramaic trilingual of Xanthos.
Equivalent Course(s): AANL 20501, ANCM 30800

AANL 30600. Women in Hittite Society. 100 Units.
In this advanced Hittite course we will explore the roles and functions of women in Hittite society by comparing the image created by kings with the image that flows from their own writings and actions. Queens that will be discussed are the 'evil' Tawanannas and Queen Puduhepa, who had her own independent correspondence with the Great Kings and royals of other countries. We will also investigate the 'Wise Women', a class of diviners that seems to have operated as an advisory council to the king in matters of danger to the state.
Equivalent Course(s): GNSE 20601, AANL 20600, GNSE 30601

AANL 30701. Linguistic Methods for Extinct Languages. 100 Units.
This course explores the ways linguistic theory can be used in the study of extinct languages. We will investigate how to use typological data and the predictive force of modern theories to critically assess claims regarding grammatical issues in extinct languages. We will also start developing a method for fact-finding in extinct languages. The course will focus on three topics that are known to be relevant for several extinct languages of the
Mediterranean and Middle Eastern area, covering many extinct languages ((near)-isolates, Sumerian, Elamite, Hurrian, Semitic (Akkadian, Ugaritic, Phoenician, Hebrew Aramaic), Indo-European (Hittite, Indo-Iranian, Greek, Latin, etc. etc.), Egyptian: 1. Ergativity (typology, morpho-syntax, semantics) 2. Topic and Focus (morpho-syntax, information structure) 3. Lexical and grammatical aspect (semantics, morphology, discourse grammar)
Equivalent Course(s): LING 31410

AANL 33524. Hittite Administrative Texts. 100 Units.
An important Hittite text genre without any clear parallels in other Ancient Near East literatures are the ‘obligation and oath’ texts. These texts describe the duties of professional classes in the Hittite imperial administration, sometimes in great detail. There are instructions for, for example, the commander of a border province, the mayor of Hattusa, temple personnel, military commanders, and the bodyguard of the king. We will read a few of the best-preserved texts from different time periods to gain insights in the functioning of the Hittite administration and society at large in each period, and how this changes over time.

AANL 46521. Three Greek Philosophical Texts. 100 Units.
The three texts are: Epicurus’ Letter to Menoeceus; Epictetus, Discourses; and Diogenes of Oenoanda, Inscription. What all have in common is an urgent desire to inspire the reader to do philosophy—not just any philosophy, but the sort that will make a person happy. The first text is designed to inspire young and old alike to learn the basic principles of Epicurean hedonism; it’s up to us—not the gods, or fate, or chance—to attain the goal of life, pleasure. The second is intended for young men, who have just finished their secondary education. They have been sent by their family to Epictetus’ school on the edge of the Adriatic Sea to be steeped in Stoic morality prior to starting a career. The third text is an inscription by Diogenes of Oenoanda, a prominent local citizen, who confesses he was moved by the dire suffering of his fellow humans to erect a very long wall, inscribed with Epicurean teachings. It is intended for any passerby. We will look closely at the Greek text to investigate both the medium and the message. Open to advanced undergraduates and graduate students. Prerequisite of two years of Greek
Equivalent Course(s): GREK 36521, BIBL 36521, GREK 26521, RLST 26521

AANL 49000. Thesis Research. 100 Units.
Thesis Research

AANL 49900. Reading & Research. 100 Units.
TBD

ARABIC COURSES

ARAB 30123. Islamic Doxography. 100 Units.
This course explores the Islamic tradition of doxography—the study of sectarian differences. We read works by al-Balkhi, (pseudo?)al-Jubba’i, al-Ash’ari, al-Nawbakhti, al-Shahrastani, and Ibn Hazm to understand what the genre of doxography consisted of, which methods its authors deployed, and how they envisioned the Muslim community and sectarian identities within it.
Equivalent Course(s): NEHC 30123, ISLM 31123

ARAB 30201-30202-30203. High Intermediate Modern Standard Arabic I-II-III.
This is a three course sequence in High Intermediate Modern Standard Arabic.

ARAB 30201. High Intermediate Modern Standard Arabic-1. 100 Units.
High Intermediate Arabic, the modern track, provides students with a full academic year to activate the language and grammar studied in the first two years, while expanding their cultural and literary knowledge of the Arab world. This three-quarter sequence is taught in Arabic and focuses on all four language skills. The purpose of this sequence is conceived of functionally (what can students do) rather than with an eye to finishing a given textbook. It will have reached its objective if each student leaves with a clearly improved ability to produce oral and written Arabic in a variety of contexts (personal and professional correspondence, description, prescription, comparison narration, argumentation, etc.), to listen and understand spoken MSA, and to read a variety of texts (short stories, a novel, media writing, poetry, social media, opinion pieces, etc.) and a deepened understanding of the diversity of the Arab experience. An important component of the course is taking the learning outside the classroom: through visits to an Arab neighborhood, interviews of Arabs in Chicago, producing a play.

ARAB 30202. High Intermediate Modern Standard Arabic-2. 100 Units.
High Intermediate Standard Modern Arabic

ARAB 30203. High Intermediate Modern Standard Arabic-3. 100 Units.
In this class, we will read the iconic Arabic novel, Season of Migration to the North, by Sudanese writer, Tayeb Salih (1929-2009). Written in 1966, ten years after Sudan’s official independence from Britain, the novel is one of a handful of truly masterful literary works in Arabic that address the postcolonial effects on the individual. More than a novel on Sudan, the story speaks to the universal traumas accompanying interactions between cultures when the power differential is huge. The class is for students who have high intermediate reading skills and want to solidify or improve them. In addition to a close reading of the novel, students will write essays and offer oral presentations on aspects of it. Listening skills will be tested against related materials (interviews with the author, documentary reports on the novel and its writer, etc.). Guest speakers and cultural outings are part of the class.
ARAB 30301-30302-30303. High Intermediate Classical Arabic I-II-III.
This is a three-segment course offered in three quarters; Autumn, Winter and Spring. The main objective of the complete three segment is to develop strong pedagogical strategies in the four Arabic language skills to acquire proficiency in handling Arabic classical texts. By the end of the three quarters students should know the distinctive features of classical Arabic texts and the various genres and sources of such texts. They will build strong command on expanded grammatical features and structural rules governing classical texts of different variations. Students will be able to produce written documents reflecting reading comprehension, personal opinions and text critique. Students should be able to make oral presentation and conduct research using electronic resources as well as traditional classical sources. The class is conducted entirely in Arabic with occasional use of English in translation and explanation of complex cultural and linguistic issues.

ARAB 30301. High Intermediate Classical Arabic-I. 100 Units.
This is a three-segment course offered in three quarters; Autumn, Winter and Spring. The main objective of the complete three segment is to develop strong pedagogical strategies in the four Arabic language skills to acquire proficiency in handling Arabic classical texts. By the end of the three quarters students should know the distinctive features of classical Arabic texts and the various genres and sources of such texts. They will build strong command on expanded grammatical features and structural rules governing classical texts of different variations. Students will be able to produce written documents reflecting reading comprehension, personal opinions and text critique. Students should be able to make oral presentation and conduct research using electronic resources as well as traditional classical sources. The class is conducted entirely in Arabic with occasional use of English in translation and explanation of complex cultural and linguistic issues. Equivalent Course(s): NEHC 20381, ISLM 30381, ARAB 20381

ARAB 30302. High Intermediate Classical Arabic-2. 100 Units.
The main objective of the complete three-quarter segment is to develop strong pedagogical strategies in the four Arabic language skills to acquire proficiency in handling Arabic classical texts. By the end of the three quarters students should know the distinctive features of classical Arabic texts and the various genres and sources of such texts. They will build strong command on expanded grammatical features and structural rules governing classical texts of different variations. Students will be able to produce written documents reflecting reading comprehension, personal opinions and text critique. Students should be able to make oral presentation and conduct research using electronic resources as well as traditional classical sources. The class is conducted entirely in Arabic with occasional use of English in translation and explanation of complex cultural and linguistic issues.

ARAB 30303. High Intermediate Classical Arabic-III. 100 Units.
The main objective of the complete three-quarter segment is to develop strong pedagogical strategies in the four Arabic language skills to acquire proficiency in handling Arabic classical texts. By the end of the three quarters students should know the distinctive features of classical Arabic texts and the various genres and sources of such texts. They will build strong command on expanded grammatical features and structural rules governing classical texts of different variations. Students will be able to produce written documents reflecting reading comprehension, personal opinions and text critique. Students should be able to make oral presentation and conduct research using electronic resources as well as traditional classical sources. The class is conducted entirely in Arabic with occasional use of English in translation and explanation of complex cultural and linguistic issues.

ARAB 30351. Maghribi Colloquial and Culture. 100 Units.
Maghribi Colloquial & Culture
Equivalent Course(s): ARAB 20351

ARAB 30352. Arabic Through Maghribi Literature. 100 Units.
Through a variety of texts (selected fragments from novels, short stories, book chapters), this course explores how Maghrebian writers express their ideas and reflect on their societies and other sentimental issues that occupy their minds (some of the writers may meet with students on Skype and answer their questions). The work of writers from various Arab countries in Maghreb will be discussed after being read thoroughly. Main themes will be examined to achieve full understanding of the text along with a discussion of media issues. Also this course exercises certain language aspects: reading, writing, grammatical, and speaking skills.

ARAB 30381. Introduction to Arabic Poetry. 100 Units.
The course is an introduction to the texts, contexts, functions, and rhythms of Arabic poetry. Students read, translate, and analyze the most eloquent verse of the Arabic poetic canon, with a view to understanding its themes, metaphors, and forms. In addition, they study the prosody and rhetoric that underpins these texts in order to acquire a feel for its music and aesthetics. The class is part lecture, part readings. Its focus is on the classical material, but modern poetry (MSA and colloquial) is also introduced. Equivalent Course(s): NEHC 20381, ISLM 30381, ARAB 20381

ARAB 30390. Arabic in Social Context. 100 Units.
This is a course for the advanced student of Arabic, focusing on improving listening comprehension and instilling an awareness of the social associations accompanying different speech styles. Through intensive exposure to a variety of authentic oral texts (talk shows, songs, soap operas, films, news shows, ads, comedy skits, etc.), students will delve into current social and political issues, as well as become sensitive to code
switching between MSA and colloquial (all the major dialects). Through these texts, we will examine the themes of diglossia and code-switching; gendered discourse; urban-rural differences; class differences; youth language. A heavily aural course, class activities will involve student presentations (group and solo), discussion groups, and a final oral presentation project.

Equivalent Course(s): ARAB 20390

ARAB 30551. History and Modern Arabic Literature. 100 Units.
The class studies historical novels and the insights historians might gain from contextualizing and analyzing them. The Arab middle classes were exposed to a variety of newspapers and literary and scientific magazines, which they read at home and in societies and clubs, during the late nineteenth century and the early twentieth. Such readers learned much about national identity, gender relations and Islamic reform from historical novels popularized in the local press. Some of these novels were read not only by adults, but also by children, and consequently their ideas reached a very large audience. The novels’ writers paid great attention to debates concerning political theory and responded to discourses that were occurring in the public spheres of urban Middle East centers and, concurrently, appropriated and discussed themes debated among Orientalists and Western writers. The class will explore these debates as well as the connections between the novel and other genres in classical Arabic literature which modern novels hybridized and parodied. It will survey some of the major works in the field, including historical novels by Gurji Zaydan, Farah Antun, Nikola Haddad, and Nagib Mahfuz.

Equivalent Course(s): CMLT 30551

ARAB 30580. Portraying Palestine. 100 Units.
In this graduate level course, we explore the multiple valences and meanings that Palestine has come to hold in literature and film from the Arab world and in the Arabic-speaking diaspora. We will examine as well as interrogate the ways that Palestine is framed by Palestinians and other Arabs, and the concepts that have attached to its cultural forms and practices since the Nakba, such as (but not exclusively) ūmūd, turāth, and muqāwama. We will attend especially to the dynamic cultural landscapes and intersections with politics of poetry, prose, and film since 1948 within Palestine and its diasporas, as well as surrounding critical and theoretical discourses.

ARAB 30588. Media Arabic. 100 Units.
Media Arabic is a course designed for the advanced student of Modern Standard Arabic. The course objective is to improve students’ listening comprehension and writing skills. Students will advance toward this goal through listening to and reading a variety of authentic materials from Arabic Media (on politics, literature, economics, education, women, youth, etc.).

Equivalent Course(s): ARAB 20588

ARAB 30658. Narrating Conflict in Modern Arabic Literature. 100 Units.
This course is an exploration of conflict in the Arab world through literature, film and new media. In this course, we will discuss the influence of independence movements, wars, and revolts on Arabic literature: how do writers write about, or film, conflict? How does conflict affect language itself? How do these texts engage with issues of trauma and bearing witness? To answer these questions, we will look at a number of key moments of conflict in the Arab world, including the Arab-Israeli conflicts, the Algerian war of independence, the 2011 Egyptian revolution, the Lebanese and Iraq wars, and the ongoing war in Syria. Rather than follow a historical chronology of these events, we will read these texts thematically, beginning with texts that seek to present themselves as direct, sometimes eye-witness, accounts and then moving on to narratives that complicate the relationship between conflict and its narration.

Equivalent Course(s): NEHC 30658, ARAB 20658, NEHC 20658

ARAB 30680. Readings: Islamic Ritual Law. 100 Units.
Close reading of classical Arabic texts on ‘ibādāt / Islamic ritual law, with some discussion of concepts of ritual.

ARAB 30703. High Intermediate Classical Arabic III. 100 Units.
Third quarter of Classical High Intermediate Arabic

Equivalent Course(s): ARAB 20703

ARAB 30800. Arabic Language & Culture for Heritage Learners. 100 Units.
This course is meant to prepare heritage speakers of Arabic to enter either Arabic 202 or Arabic 302 in the Winter Quarter. By "heritage" learners, we mean those students who know the alphabet, speak or have spoken Arabic at home, are familiar with a broad vocabulary but lack the grammatical underpinnings of Arabic, its case system, its structure, verb forms, etc. As such, the course will train students in listening, speaking, reading and writing in Modern Standard Arabic, but with an overt and systematic focus on grammar. Materials used will be authentic, up-to-date, and relevant to student interests. In addition, the class will host guests from Chicago's Arab community to visit and speak with the students.

Equivalent Course(s): ARAB 20800

ARAB 30850. Arabic for Academic Purposes. 100 Units.
This course is for the student of Arabic who has attained an advanced level (by ACTFL standards) and who seeks to practice the four skills (reading, writing, speaking, and listening) on written and oral academic texts. Some of the themes we will examine in the class are minorities, women’s rights, childhood, education, aspects of discrimination in the Arab world, labor challenges etc. The course is taught in Arabic. Students will listen to
and read authentic discourse on the selected topics, and they will discuss, write on, and produce presentations on these topics.
Equivalent Course(s): ARAB 20850

ARAB 35888. How do you say it in Egyptian? 100 Units.
This course develops the students' ability to communicate with ease in Colloquial Egyptian Arabic with native speakers of Arabic in a wide range of situations with accuracy and fluency. The course assumes a solid background in Modern Standard Arabic (two years or more of university-level Arabic). The course trains students to perform tasks in a wide range of daily life situations in Egypt in various levels of language functions such as introductions, shopping, restaurants, housing, and more. In this course students will be exposed to features of similarities and differences between Standard Arabic and Colloquial Egyptian on the levels of grammar, vocabulary, idioms, and phonology. Cultural is a main component in this course, so students will learn functional pragmatics as well. Throughout the course, students will work with authentic audio, visual, and print material. This is a 4-skills course which will activate the major four language skills: speaking, writing, reading, and listening comprehension in Colloquial Egyptian Arabic.
Equivalent Course(s): ARAB 25888

ARAB 40010. Introduction to Islamic Studies. 100 Units.
This course is designed for graduate students who wish to learn about the tools, primary and secondary sources, references, journals, distinct subfields, and electronic resources available to researchers in Arabic and Islamic Studies. We will acquire first-hand knowledge and practice of basic skills that will help professionalize students in the field, and will discuss methodological and historiographical issues related to the study of Islamicate civilization in various historical, cultural, political, and religious frameworks.
Equivalent Course(s): RLST 20410, ISLM 40010

ARAB 40015. Seminar on Afif al-Din al-Tilimsani. 100 Units.
This advanced reading seminar explores the mystico-philosophical writings of ‘Afif al-Din al-Tilimsani (d. 690/1291), a sophisticated and understudied disciple of Ibn Arabi who wrote several important commentaries (shuruh) on major Sufi works. We will examine selections from five of his commentaries, including: (1) his Commentary on the Divine Names (available in manuscript), (2) Commentary on Surat al-Fatiha and al-Baqara (available in manuscript), (3) Commentary on Niffari’s Mawaqif ("The Halting Places"), (4) Commentary on Harawi’s Manazil al-sa’irin ("The Stations of the Wayfarers"), and (5) Commentary on Ibn ‘Arabi’s Fusus al-hikam ("The Ringstones of Wisdom"). We will also read selections from his Sufi poetry.
Equivalent Course(s): ISLM 50010

ARAB 40101-40102. Advanced Arabic Syntax I-II.
This two-quarter sequence is an introduction to the classical Arabic language. It is useful for students whose research includes the reading of classical Arabic texts in varied fields such as literature, history, political science, theology and philosophy. In the class 1) rules of Arabic grammar are studied intensively, topic by topic; 2) parsing (‘irab) is an important component, with a view to understanding the structure of the language; 3) brief texts from different fields of classical Arabic are read focusing on their grammatical structure, and 4) some theory about the development of the grammatical genre is introduced, as are the basic features of prosody (‘arud) and rhetoric (balagha).
Equivalent Course(s): ISLM 40101

ARAB 40200. Advanced Readings in Arabic. 100 Units.
Advanced Readings in Arabic

ARAB 40201. Advanced Readings in Arabic II. 100 Units.
Advanced Readings in Arabic - 2nd quarter
ARAB 40202. Advanced Readings in Arabic III. 100 Units.
Advanced Readings in Arabic - 3rd quarter

ARAB 40250. The Literary Legacies of War in Lebanon. 100 Units.
In this course, we will investigate the historical, theoretical, and literary contexts and aftermaths of the Lebanese civil war (1975-1990). We will explore an array of texts from the war period, then a selection of texts written in the immediate post-war period, and in the post-post war moment. We will interrogate the manner in which these texts deal with complex issues of violence, trauma, and memory and post-memory while framing them within local and global debates around these themes.

ARAB 40300. Arabic Sufi Poetry. 100 Units.
This course takes up on the poetry of three 7th/13th century Arabic poets: Ibn al-Farid, Ibn al-`Arabi, and al-Shushtari. Special attention is given to Ibn al-`Arabi's collection of love poems Tarjuman al-Aswaq (Translation of Desires). In addition to intensive readings of selected poems--with attention to their historical, literary, and religious contexts--the course will include discussions of the theory and praxis of translation, particularly as it relates to the translation of love-lyric. And because many of poems of Ibn al-Farid and Ibn al-`Arabi center upon the pilgrim's journey through Arabia to Mecca to carry out the greater and/or lesser pilgrimage, we will spend some time mapping the poetic and ritual topographies, in conjunction with travel literature (by writers such as Ibn Jubayr, Nasir Khusrau, and Ibn Battuta) and medieval Islamic geographical literature.
Equivalent Course(s): ISLM 50300, RLVC 50300

ARAB 40356. The Modern Arabic Novel. 100 Units.
This is a graduate level survey course of the rise and development of the modern Arabic novel. It will cover texts from the nahḍa to the late twentieth century. We will read these texts with particular attention not only to the ways they engage the social and political issues of their day, but also to the manner in which they probe central questions of form, genre, and language. By reading the novels alongside theoretical readings in English and Arabic that frame them, we will also interrogate the processes of the formation of the modern Arabic literary canon.

ARAB 40383. Seminar: Poetry (Al-Mutanabbi) 100 Units.
Al-Mutanabbi is arguably the best known and most quoted poet of the Arabic language. Scores of streets and bookstores in the Arab Middle East are named after him, as are schools, poetry festivals, markets, and even ships. What did al-Mutanabbi do to merit this enormous fame? Was it the power of the panegyrics that he composed celebrating the victories of important kings and princes? Or was it the biting humor of the satires that he wrote censuring these same potentates? Indeed, his poems provoked great political, lexical, critical, and grammatical debate, during his lifetime and beyond. A close reading of a selection of al-Mutanabbi's poetry in various genres and medieval critique of his alleged "sariqāt," will-inshaallah!-illuminate some of the answers.
Equivalent Course(s): ISLM 40383

ARAB 40384. Pre-Islamic Poetry: Mu'allaqat, Sa'ālik, Ritha' 100 Units.
Pre-Islamic poetry laid the foundation for all subsequent Arabic poetry, and formed a key referent for Arabic grammar and Qur'ānic exegesis. Its structure, motifs, and images constituted a literary model for Umayyad, Abbasid, Fatimid, Andalusian, and Mamluk poetry, and its grammatical and lexical usages formed a tool to understand the Qur'ānic message and to measure the purity of later Arabic expressions. In this class, we will read closely some of the best known poems of the pre-Islamic period. An assessment by the medieval critics of our poets and some of their poetic theory will also be introduced. Secondary literature will be assigned in order to provide a theoretical framework for the material.
Equivalent Course(s): ISLM 40384, FNDL 27314

ARAB 40388. Readings in Early Islamic Apocalyptic Literature. 100 Units.
The course explores the role of eschatological and apocalyptic ideas in the inception and early history of the Islamic community, through readings of relevant Arabic sources from the seventh through ninth centuries CE, and modern scholarship exploring these issues.

ARAB 40415. Arabic Palaeography and Epigraphy. 100 Units.
Close reading of classical Arabic texts on 'ibādāt / Islamic ritual law, with some discussion of concepts of ritual.

First Shi'a Imam, and fourth Sunni caliph, Ali ibn Abi Talib (d. 40/661) is the acknowledged master of Arabic eloquence, revered by both Sunni and Shi'a Muslims for his piety and wisdom. Through the centuries, his words have been collected, studied, and cited by generations of Muslims as well as non-Muslim Arabs, and have inspired both litterateurs and sages. Through a close reading and analysis of his orations, epistles, and sayings from Sharīf Ra'sī's (d. 406/1016) Nahj al-balagha compilation, this course will explore an early stage of the development of these three important prose genres of classical Arabic literature, and Ali's key themes and stylistic features. Secondary literature will be read and discussed for context and analysis. A main focus of the class will be on themes of virtue and piety.
Equivalent Course(s): ISLM 40429, FNDL 22629

ARAB 40630. Balagha Seminar: Jurjani's Asrar al-Balagha & Dala'il al-I'jaz. 100 Units.
This course on classical Arabic literary theory will focus on close reading of sections from the seminal works of Abd al-Qahir al-Jurjani: Asrar al-balagha and Dala'il al-Ijaz.
Equivalent Course(s): FNDL 22630, ISLM 40631

ARAB 40925. Readings in Islamic Law. 100 Units.
This course provides a survey of the primary literatures of Islamic law and their treatment in modern scholarship. Primary texts read and discussed in class cover the following genres: compendium (mukhtasar), commentary (sharh), legal disputation (jadal), legal theory (usul al-fiqh), legal maxims (qawa'id fiqhiyya), handbooks for judges (adab al-qadi), handbooks for muftis (adab al-mufti), and legal responsa (fatawa). We will read closely selected excerpts from each of these genres and discuss relevant secondary literature in order to contextualize the primary texts thematically and historically and to examine critically the research questions that have thus far animated the modern study of Islamic law. Undergraduate students by instructor permission only.
Equivalent Course(s): NEHC 40925, CMES 40925, ISLM 40925

ARAB 49900. Reading and Research. 100 Units.
Reading and research in Arabic.

ARAMAIC COURSES

ARMENIAN COURSES

ARME 30101. Advanced Modern Armenian I. 100 Units.
This three-quarter sequence enables the students to reach an advanced level of proficiency in the Armenian language. Reading, discussion and writing assignments include a selection of original Armenian literature and excerpts from mass media. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies and related area studies or to pursue work in Armenia.

ARME 30102. Advanced Modern Armenian II. 100 Units.
This three-quarter sequence enables the students to reach an advanced level of proficiency in the Armenian language. Reading, discussion and writing assignments include a selection of original Armenian literature and excerpts from mass media. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies and related area studies or to pursue work in Armenia.

ARME 30103. Advanced Modern Armenian III. 100 Units.
This three-quarter sequence enables the students to reach an advanced level of proficiency in the Armenian language. Reading, discussion and writing assignments include a selection of original Armenian literature and excerpts from mass media. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies and related area studies or to pursue work in Armenia.

ARME 30601. Advanced Mid Armenian I. 100 Units.
This three-quarter sequence enables the students to reach an advanced level of proficiency in the Armenian language. Reading, discussion and writing assignments include a selection of original Armenian literature and excerpts from mass media. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies and related area studies or to pursue work in Armenia.

ARME 30602. Advanced Mid Armenian II. 100 Units.
This three-quarter sequence enables the students to reach an advanced level of proficiency in the Armenian language. Reading, discussion and writing assignments include a selection of original Armenian literature and excerpts from mass media. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies and related area studies or to pursue work in Armenia.

ARME 30603. Advanced Mid Armenian III. 100 Units.
This three-quarter sequence enables the students to reach an advanced level of proficiency in the Armenian language. Reading, discussion and writing assignments include a selection of original Armenian literature and excerpts from mass media. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies and related area studies or to pursue work in Armenia

ARME 49900. Reading and Research Course. 100 Units.
The course focuses on the improvement of reading skills in Armenian (mostly Western dialects as well as some Classical Armenian structures). The main objective is literary fluency and reading comprehension for research purposes. Reading assignments include a variety of texts concentrated around the research topic on Ottoman Armenian bureaucrats’ and authors/translators’ views on constitutionalism and community affairs. Students practice the vocabulary (newly acquired in their readings) through discussions and critical analysis of texts in Armenian. The goal is to achieve an advanced level of reading proficiency and Comprehension in modern Western Armenian.

ARME 49902. Independent Study: Intermediate Modern Armenian. 100 Units.
The goal of this three-quarter sequence is to enable students to reach an advanced level of proficiency in the Armenian language. This sequence covers a rich vocabulary and complex grammatical structures in modern
formal and colloquial Armenian. Reading assignments include a selection of original Armenian literature and excerpts from mass media.

**ARME 49903. Independent Study: Advanced Mid Armenian. 100 Units.**
The goal of this three-quarter sequence is to enable students to reach an advanced level of proficiency in the Armenian language. This sequence covers a rich vocabulary and complex grammatical structures in modern formal and colloquial Armenian. Reading assignments include a selection of original Armenian literature and excerpts from mass media.
Equivalent Course(s): ARME 29703

**EGYTIAN COURSES**

**EGPT 30120. Introduction to Demotic. 100 Units.**
This course provides a basic introduction to the grammar, vocabulary, and orthographic styles of the Egyptian language phase and script used for administrative, literary and some religious and magical texts from the Late Period (664-332 BCE) through the Graeco-Roman Periods (332 BCE - 298 CE).
Equivalent Course(s): ANCM 32100

**EGPT 30121. Demotic Texts. 100 Units.**
Building on the basic grammar, vocabulary, and orthographic styles learned in EGPT 30120, this course focuses on the reading and analysis of various Demotic administrative, literary, religious and magical texts from the Late Period (664-332 BCE) through the Graeco-Roman Periods (332 BCE - 298 CE).

**EGPT 30211. Introduction to Ancient Egyptian Art. 100 Units.**
This course will provide an introduction to Egyptian art focusing specifically on a diachronic analysis of statues, reliefs, and paintings. The aim is to acquire the basic stylistic overview of the material and the contexts as well as purpose of these objects. This class is not designed as a ‘material culture’ class and therefore cannot take into account other object categories which would simply be too much to cover in the available time frame. For each class the readings will be discussed in depth with additional points concerning the cultural framework and context being provided by the instructor. For the class presentations at the end of the Quarter, each student will select an object or a group of objects and do an in-depth analysis. This can be from a catalogue or from the OI museum/basement.
Equivalent Course(s): NEAA 30211, NEAA 20211

**EGPT 30446. Ptolemaic Hieroglyphs. 100 Units.**
This advanced course examines grammar, scripts and texts typically called "Ptolemaic," but employed in formal, priestly inscriptions of both the Ptolemaic and Roman eras. Texts to be examined include, among others, synod decrees and inscriptions from Dendera, Philae, Edfu, and Esna.

**EGPT 30590. Gender in Ancient Egypt. 100 Units.**
This course explores the topic of gender in ancient Egypt, including translations and commentary about many texts involving women dating from the Old Kingdom into the Ptolemaic period. This course is intended for people interested in women and gender but with no necessary background in study of the ancient Near East Equivalent Course(s): GNSE 40590, EGPT 20590

**EGPT 30630. Egyptian Mathematical Texts. 100 Units.**
Although Egyptians demonstrated use of sophisticated mathematics, including geometry, already in the Old Kingdom, the oldest preserved mathematical texts date from the Middle Kingdom. In this course we will read sections of several of these MK hieratic texts, including problems involving a wide range of math skills and applications; we will then read portions of the so-called Demotic mathematical papyri to see how Egyptian math evolved into the Ptolemaic period. No special background is required although comfort with numbers will be an asset.

**EGPT 40420. Texts from Expeditions. 100 Units.**

**EGPT 40480. Religious Texts. 100 Units.**
This advanced course entails reading Egyptian religious and magical compositions from the Pyramid Texts through Coptic magical incantations, including diachronic study of funerary literature, hymns and ritual texts. Knowledge of all stages of Egyptian is recommended.

**EGPT 40500. Readings in Late Egyptian Text. 100 Units.**
Readings in Late Egyptian Texts

**EGPT 45500. Coptic Dialects. 100 Units.**
This course covers Dialects of Coptic.

**EGPT 49000. Thesis Research: Egyptology. 100 Units.**
Thesis Research in Egyptology

**EGPT 49900. Reading and Research: Egyptology. 100 Units.**
Reading and Research: Egyptology
Courses

Ge'ez Courses

GEEZ 30700. Advanced Readings in Classical Ethiopic (Ge'ez) 100 Units.
In this course we will read excerpts from literature written in Classical Ethiopic (Ge'ez), such as Enoch, Jubilees, Kebra Nagast, Beauty of Creation, and others, and review some basic grammatical structures of the language. Students will need a good grasp of the basic grammar of Ge'ez in order to take the class.
Equivalent Course(s): GEEZ 20700, LING 22700, RLST 17700, LING 32700, BIBL 30700

Hebrew Courses

HEBR 30001. Intensive Modern Hebrew I. 100 Units.
In this intensive, three-quarter sequence course student will gain skills corresponding to two full years of study. The course brings students to high-intermediate levels in all four skills: reading, writing, comprehension and grammar so that students can enter third-year level courses in Reading Modern Hebrew. With the main emphasis this course places on grammar, students that graduates this course successfully can enter third-year level courses in Reading Modern Hebrew.

HEBR 30002. Intensive Modern Hebrew II. 100 Units.
In this intensive, three-quarter sequence course student will gain skills corresponding to two full years of study. The course brings students to high-intermediate levels in all four skills: reading, writing, comprehension and grammar so that students can enter third-year level courses in Reading Modern Hebrew. With the main emphasis this course places on grammar, students that graduates this course successfully can enter third-year level courses in Reading Modern Hebrew.

HEBR 30003. Intensive Modern Hebrew III. 100 Units.
In this intensive, three-quarter sequence course student will gain skills corresponding to two full years of study. The course brings students to high-intermediate levels in all four skills: reading, writing, comprehension and grammar so that students can enter third-year level courses in Reading Modern Hebrew. With the main emphasis this course places on grammar, students that graduates this course successfully can enter third-year level courses in Reading Modern Hebrew.

HEBR 30100. Graphic Novels: Modern Hebrew Reading course. 100 Units.
The graphic novel is a relatively new genre in Hebrew literature. Books in the genre combine a story with the scope of a novel or a novella with comic strips or full illustrations. The evolution of the genre in the world, far beyond superhero comic books, and the openness of the Israeli audience, created a significant boom in the field in Israel since the early 2000s. This course is a guided reading of some of the most popular graphic novels in Modern Hebrew, which expose important aspects of contemporary Israel. Authors whose work we will read include: Rutu Modan, Ilana Zeffren, Asaf Hanukah, Etgar Keret, Michel Kichka, Yosi & Yarden Vasa and Yuval Noah Harai.
Equivalent Course(s): HEBR 20100, JWSC 20720

HEBR 30107. Readings in Classical Hebrew Texts and Grammar. 100 Units.
This course consists of a rapid reading of Classical Hebrew texts from the Prophets and the Writings, with specific attention to the grammatically difficult parts of the text and emphasizing larger textual structures supported by the details of the grammar. In addition, work in the grammar of Hebrew will be required, both reading in the secondary grammatical literature and primary work on topics arising from the assigned Hebrew texts. The prerequisite for this course is HEBR 20106 or the equivalent.
Equivalent Course(s): HEBR 20107

HEBR 30501-30502-30503. Advanced Modern Hebrew I-II-III.
This course assumes that students have full mastery of the grammatical and lexical content at the intermediate level. However, there is a shift from a reliance on the cognitive approach to an emphasis on the expansion of various grammatical and vocabulary-related subjects. Students are introduced to sophisticated and more complex syntactic constructions, and instructed how to transform simple sentences into more complicated ones. The exercises address the creative effort on the part of the student, and the reading segments are longer and more challenging in both style and content. The language of the texts reflects the literary written medium rather than the more informal spoken style, which often dominates the introductory and intermediate texts.
Equivalent Course(s): JWSC 25600
HEBR 30502. Advanced Modern Hebrew-II. 100 Units.
This course assumes that students have full mastery of the grammatical and lexical content of the intermediate level (second year Hebrew or the placement exam are prerequisites). The main objective is literary fluency. The texts used in this course include both academic prose, as well as literature. Students are exposed to semantics and morphology in addition to advanced grammar. Requirements include a weekly class presentation, regular essay writing, two take-home exams, and several quizzes per quarter. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Equivalent Course(s): JWSC 25700

HEBR 30503. Advanced Modern Hebrew-III. 100 Units.
This course assumes that students have full mastery of the grammatical and lexical content of the intermediate level (second year Hebrew or the placement exam are prerequisites). The main objective is literary fluency. The texts used in this course include both academic prose, as well as literature. Students are exposed to semantics and morphology in addition to advanced grammar. Requirements include a weekly class presentation, regular essay writing, two take-home exams, and several quizzes per quarter. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Equivalent Course(s): JWSC 25800

HEBR 33300. Reading Modern Hebrew for Research Purposes I. 100 Units.
The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to enable students to read Hebrew freely. Major grammatical & syntactical aspects will be covered, and students will acquire substantial vocabulary with attention paid to lexical collocations and semantic fields. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time).
Equivalent Course(s): BIBL 38300

HEBR 33301. Reading Modern Hebrew for Research Purposes II. 100 Units.
The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to enable students to read Hebrew freely. Major grammatical & syntactical aspects will be covered, and students will acquire substantial vocabulary with attention paid to lexical collocations and semantic fields. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time).
Equivalent Course(s): BIBL 38301

HEBR 33302. Reading Academic Hebrew. 100 Units.
This is a two-quarter seminar. The course concentrates on the written language and aims at enabling students to use Modern Hebrew for research purposes. The course is designed to prepare students to read and do research using scholarly texts. Students will build on their fundamental knowledge of Hebrew grammar and the most common vocabulary terms used in scholarly writing, while developing reading comprehension skills and working intensively with academic texts in their areas of research. By the end of the course, students are expected not only to be able to successfully satisfy their departmental language requirements but also to have a great set of skills that would allow them to read any given text, written in Modern Hebrew. (The term "Modern Hebrew" covers primarily literature from the mid 20th century to current time)

HEBR 40410. Modern Hebrew Language in Israeli Media I. 100 Units.
The course includes readings in modern Hebrew prose, poetry and non-fiction; TV broadcasts and movies, with emphasis on cultural & social issues.

HEBR 49900. Reading Course: Modern Hebrew. 100 Units.
This course assumes that students have full mastery of the grammatical and lexical content of the advanced level. The main objective is literary fluency. By the end of the course, students should have an excellent command of Hebrew. The course concentrates on the written language, especially scientific writing, as well as elements of Biblical Hebrew, literature from earlier periods and sophisticated journalistic writing. Students read the various Israeli daily newspapers as well as Israeli literature, scientific articles and legal documents (with the help of a dictionary) of varying lengths. They have a good command of synonyms and idiomatic Hebrew, and also understand the subtle differences between words. Their already substantial vocabularies now include many words from a wide variety of genres. Students considerably improve their ability to write long essays in Hebrew on a wide range of topics, incorporating idiomatic language.
Equivalent Course(s): JWSC 29920, BIBL 49900, HEBR 29900
KAZAKH COURSES
KAZK 49900. Reading and Research. 100 Units.
Reading and Research

KAZK 49901. Independent Study: Intermediate Kazakh. 100 Units.
Independent Study: Intermediate Kazakh

NEAR EASTERN ART AND ARCHEOLOGY COURSES

NEAA 30001. Introduction to the Archaeology of the Ancient Near East I - Mesopotamia. 100 Units.
This course will give an overview of the archaeology of ancient Mesopotamia. We will examine the material remains of various cultures in and around ancient Mesopotamia and engage with themes of social complexity, urbanism, collapse, and continuity/change through time. Students in this survey course will gain basic knowledge of the archaeological data used to create a picture of life in the Mesopotamian region in ancient times. This course fulfills the requirements of a survey course in Mesopotamia civilization as defined by the Ancient PhD programs in NELC and the MA program in the CMES.
Equivalent Course(s): NEAA 20001

NEAA 30002. Archaeology of the Ancient Near East II: Anatolia. 100 Units.
This course will survey the archaeological record of ancient Anatolia (modern Turkey) from the start of the Pre-Pottery Neolithic period (ca. 9500 BCE) to the end of the Iron Age (ca. 550 BCE). The material will cover a selection of significant archaeological sites designed to illustrate the diversity of cultures in Anatolia and to demonstrate broader regional patterns and themes. The presentation of sites will be accompanied by readings and discussions on the interpretation of archaeological data.
Equivalent Course(s): NEAA 20002

NEAA 30003. Archaeology of the Ancient Near East III: Levant. 100 Units.
This course surveys the archaeology of the Levant from the Stone Age to the early Roman period, with emphasis on the Bronze and Iron Ages. For the periods after the Iron Age, the focus will be on the Southern Levant.
Equivalent Course(s): NEAA 20003

NEAA 30006. Archaeology of the Ancient Near East VI: Egypt. 100 Units.
This sequence provides a thorough survey in lecture format of the art and archaeology of ancient Egypt from the late Pre-dynastic era through the Roman period.
Equivalent Course(s): NEAA 20006

NEAA 30007. Bioethics and Ancient DNA. 100 Units.
The first ancient human genome was sequenced just over 10 years ago. From a single genome in 2010 to what has been hailed as a “scientific revolution” today, the field of archaeogenetics has expanded rapidly. In this course, we will explore how the field is grappling with emerging issues related to ethical and responsible research, including sampling practices, collaborative community partnerships, and accessibility of research findings to the broader public. How have researchers successfully leveraged multiple voices, perspectives, and priorities engaged with ancient DNA to explore the human past? What are the possibilities of engagement beyond the practical and project-based level? How do these new alliances formed around archaeogenetics inform the ethics of sampling, participation, and interpretation? In this course, we will thoughtfully and critically engage with aDNA research in the present to envision possible futures for the field.
Equivalent Course(s): KNOW 30007, KNOW 20007, NEAA 20007

NEAA 30011. Seminar: Seals in Ancient Near East, Sem: Seals in Ancient Near East. 100 Units.
This seminar focuses on Seals in Ancient Near East

NEAA 30015. Pottery of Ancient Anatolia. 100 Units.
This course is an in-depth survey of the various ceramic traditions that have characterized Anatolia from the invention of pottery in the Neolithic period to the Islamic period (time permitting). We will use collections in the Oriental Institute Museum to gain hands-on familiarity with these corpora, although the ceramic repertoire of Anatolia is so vast and diverse that the class will also involve lectures and student presentations on ceramics only available in scholarly literature. This class is structured less as a teacher-directed instructional, and more as a collaborative project in which we become masters of the Anatolian ceramic repertoire together.

NEAA 30019. The Power and Problem of Maps. 100 Units.
This course explores maps as cultural documents and as objects that actively shape the territories and societies that they are created to represent, with material drawn primarily from the Middle East. We begin the quarter with a brief survey of the “Western” and Islamic cartographic perspectives and how these shaped pre-modern understandings of space and territory. We will then examine the role of maps and surveying in western imperial control in the Middle East. This section of the course will include hands-on research with paper and digital versions of historical maps held by various libraries on campus, including the Regenstein Map Collection and the Oriental Institute. Finally, we will examine recent indigenous reactions (in many parts of the world) against western cartographic perspectives and consider alternative ways of knowing and representing landscapes.
NEAA 30028. ‘Asia Minor’ Between Myth and History: Towards a Postcolonial Archaeology of Anatolia. 100 Units.

Many think of Anatolia, modern Turkey, as lying at the crossroads of civilizations, the meeting-place of East and West. The metaphor holds because it is partially true: Anatolian locales and individuals appear in both Greek and Near Eastern sources, almost as soon as written traditions themselves exist; likewise, the archaeological evidence from Anatolia increasingly suggests a web of long-distance connections extending east and west from time immemorial. But this language of betweenness serves another purpose: from the ‘topless towers’ of Troy to the golden halls of King Midas, the archaeological sites of modern Turkey play a starring role in Greco-Roman foundation myths, making them—or the narratives we have built up around them, the parts of them we choose to claim-essential to constructions of ‘western’ identity. Taking our cue from a close reading of Said’s Orientalism, we will bring a critical eye to the prevailing narratives of Anatolian history, disentangling textual and archaeological evidence and their corresponding interpretive frameworks at four key sites: Troy, Gordian, Sardis, and Karatepe in Cilicia. More than just text vs. archaeology, we will examine the heart of the historical method-interpreting what remains to us of the past as it has built up over time. Through presentations, research assignments, and exercises with primary evidence, students will build skills in creative problem-solving and critical thinking, and will gain basic familiarity with ArcGIS. Equivalent Course(s): HIST 20006, NEAA 20028, CLCV 22919

NEAA 30030. The Rise of the State in the Ancient Near East. 100 Units.

This course introduces the background and development of the first urbanized civilizations in the Near East in the period from 9000 to 2200 BC. In the first half of this course, we examine the archaeological evidence for the first domestication of plants and animals and the earliest village communities in the “fertile crescent” (i.e., the Levant, Anatolia, and Mesopotamia). The second half of this course focuses on the economic and social transformations that took place during the development from simple, village-based communities to the emergence of the urbanized civilizations of the Sumerians and their neighbors in the fourth and third millennia BC. Equivalent Course(s): ANTH 36715, ANTH 26715, NEAA 20030

NEAA 30034. Historical Archaeology of Mesopotamia. 100 Units.

This course will be a survey of the methods and theories of Historical Archaeology of the New World to be applied in the field of Mesopotamian Archaeology. This course intends to teach students a tool-set that will allow them to make appropriate use of textual sources in their research. The tool set will be developed based on a set of case studies from both the New World and Mesopotamia that will illustrate the potential of an interdisciplinary approach in the study of the Ancient World. Equivalent Course(s): NEAA 20034

NEAA 30035. Introduction to Zooarchaeology. 100 Units.

This course provides undergraduate and graduate students with an introduction to the use of animal bones in archaeological research. Students will gain hands-on experience analyzing faunal remains from an archaeological site in the Near East. The class will address theoretical and methodological issues involved in the use of animal bones as a source of information about prehistoric societies. The course consists of lectures, laboratory sessions, and original research projects using collections of animal bone from archaeological excavations in southeast Turkey. Topics covered include: 1) identifying, ageing and sexing animal bones; 2) zooarchaeological sampling, measurement, quantification, and problems of taphonomy; 3) analysis of animal bone data; 4) reconstructing prehistoric hunting and pastoral economies, especially: animal domestication, hunting strategies, herding systems, seasonality, and pastoral production in complex societies. Equivalent Course(s): ANTH 28410, ANTH 38810, NEAA 20035

NEAA 30036. Mesopotamian Cities. 100 Units.

Cities are extraordinarily successful forms of human settlement, currently home to over 6 billion people around the world. They offer employment opportunities, production efficiency, and expansive social networks. However, they also have negative impacts on social lives, health, resources, and the environment; they are deep wells of inequality, isolation, and disease. Were ancient cities similarly difficult? Through alternating lectures and seminars, this course examines ancient Mesopotamian cities from the perspective of city life and urban challenges, comprising the positive and negative aspects and possible compensatory factors to urban living in the past. We will examine cities from the world’s earliest, in the 4th millennium BCE, through mature cities of the 3rd and 2nd millennia BCE, to the artificial imperial cities of the 1st millennium BCE. Equivalent Course(s): ANTH 20356, NEAA 20036

NEAA 30044. Sardis and its Neighbors: Western Anatolia during the Iron Age. 100 Units.

This class is an in-depth study of western Anatolia’s most important archaeological site during the early first millennium BCE: Sardis, the capital city of the kingdom of Lydia. In addition to learning the archaeology of this site in detail, we will also use it as a foundation to explore neighboring excavations in the region, including Troy, Miletos, Beycesultan, and others. Equivalent Course(s): NEAA 20044, CLAS 30023

NEAA 30045. Economic Organization of Ancient Complex Societies. 100 Units.

This course provides undergraduate and graduate students with an overview of some of the basic theoretical and methodological issues involved in the study of ancient complex societies, primarily through archaeological evidence supplemented by textual data.
NEAA 30051. Method and Theory in Near Eastern Archaeology. 100 Units.
This course introduces the main issues in archaeological method and theory with emphasis on the principles and practice of Near Eastern archaeology. Topics include: (1) the history of archaeology, (2) trends in social theory and corresponding modes of archaeological interpretation, (3) the nature of archaeological evidence and issues of research design, (4) survey and excavation methods and associated recording techniques, (5) the analysis and interpretation of various kinds of excavated materials, and (6) the presentation and publication of archaeological results. This course is offered in alternate years.
Equivalent Course(s): NEAA 20051

NEAA 30061. Ancient Landscapes I. 100 Units.
This is a two-course sequence that introduces students to theory and method in landscape studies and the use of Geographical Information Systems (GIS) to analyze archaeological, anthropological, historical, and environmental data. Course one covers the theoretical and methodological background necessary to understand spatial approaches to landscape and the fundamentals of using ESRI's ArcGIS software, and further guides students in developing a research proposal. Course two covers more advanced GIS-based analysis (using vector, raster, and satellite remote sensing data) and guides students in carrying out their own spatial research project. In both courses, techniques are introduced through the discussion of case studies (focused on the archaeology of the Middle East) and through demonstration of software skills. During supervised laboratory times, the various techniques and analyses covered will be applied to sample archaeological data and also to data from a region/topic chosen by the student.
Equivalent Course(s): GISC 20061, ANTH 26710, CEGU 30061, ANTH 26710, CEGU 30061, NEAA 20061

NEAA 30062. Ancient Landscapes II. 100 Units.
This is a two-course sequence that introduces students to theory and method in landscape studies and the use of Geographical Information Systems (GIS) to analyze archaeological, anthropological, historical, and environmental data. Course one covers the theoretical and methodological background necessary to understand spatial approaches to landscape and the fundamentals of using ESRI's ArcGIS software, and further guides students in developing a research proposal. Course two covers more advanced GIS-based analysis (using vector, raster, and satellite remote sensing data) and guides students in carrying out their own spatial research project. In both courses, techniques are introduced through the discussion of case studies (focused on the archaeology of the Middle East) and through demonstration of software skills. During supervised laboratory times, the various techniques and analyses covered will be applied to sample archaeological data and also to data from a region/topic chosen by the student.
Equivalent Course(s): NEAA 20062, ANTH 26711, ANTH 36711, GISC 20062, CEGU 20062, GISC 30062, CEGU 30062

NEAA 30070. Intro to the Archaeology of Afghanistan. 100 Units.
Intro to the Archaeology of Afghanistan
Equivalent Course(s): ANTH 26755, ANTH 36755, NEAA 20070

NEAA 30071. Texts in Context: Documents and Archaeology. 100 Units.
This course investigates public and private buildings in which ancient records have been found in situ, seeking to find correlations based on architecture, artifacts, and the contents of texts. Often, in the past, the findspots of texts have not been meticulously recorded, resulting in the loss of valuable information on the function of specific buildings or even rooms in buildings; the layout of a building can also give information that can add significantly to the interpretation of the texts.
Equivalent Course(s): NEAA 20071

NEAA 30091. Field Archaeology. 300 Units.
This course is for students that will be overseas participating in an Archaeological Field Project. Consent of instructor required.

NEAA 30100. Introduction to Archaeology. 100 Units.
Archaeology is the study of the material evidence of past human activity. This course, which is offered every year in the Autumn Quarter, explores the history of archaeology as a discipline and the methods used by archaeologists to obtain evidence about past human activity via excavations, surface surveys, and remote-sensing technologies such as satellite imagery and ground-penetrating radar, with emphasis on archaeological fieldwork in the Middle East. This course also surveys the latest methods used to date, classify, and analyze various kinds of evidence after it has been obtained. And since archaeological data is always collected and interpreted within an intellectual framework of theoretical conceptions concerning human society, culture, and history, this course provides a brief overview of "archaeological theory," i.e., the uses made by archaeologists of a wide range of different social theories that may lead to quite different interpretations of the same data. This topic is explored in more depth in a companion course on "Social Theory and Ancient Studies" (NEHC 20010/30010), which is offered in alternate years in the Winter Quarter.
Equivalent Course(s): NEAA 20100

NEAA 30122. Mesopotamian Archaeology II. 100 Units.
Intro to Mesopotamian Archaeology.
NEAA 30123. Mesopotamian Archaeology III. 100 Units.
Mesopotamian Archaeology III
Equivalent Course(s): NEAA 20123

NEAA 30131. Problems in Mesopotamian Archaeology. 100 Units.
This course examines specific issues relating to the archaeology of Mesopotamia. The content of the course in a given quarter will vary.

NEAA 30133. Readings in Mesopotamian Archaeology. 100 Units.
This course is tailored to the needs of individual students, with a list of readings to be set depending on the interests and level of the student. The readings are meant to fill in knowledge of Mesopotamian Archaeology, and are often used by the student to refine the area to be selected for a doctoral dissertation. The student meets with the professor once a week to discuss what has been read and decide what should be the next logical source to be read. The student’s detailed notes on all the reading or a paper summing up the quarter’s findings, as well as the discussion sessions are the basis for grading. The schedule of meetings is flexible and will be arranged with each student.

NEAA 30161. Topics in Mesopotamian Prehistory: The Ubaid Horizon & Origins of Social Complexity in Mesopotamia. 100 Units.
The Ubaid period (6th-5th millennia BC) saw the earliest documented agricultural settlement of the south Mesopotamian alluvium, the beginnings of social complexity, major innovations in craft technology, and the coalescence of an interaction system that extended outward from southern Mesopotamia to encompass an area extending from southeast Anatolia down to the western littoral of the Persian gulf. Ubaid developments constitute the foundation for the emergence of the first cities and states in the subsequent Uruk period. This seminar examines the Ubaid horizon from several perspectives - a close examination of key Ubaid sites, and a consideration of the main theoretical issues involved in understanding inter-regional variation in the social, economic, and political organization of this period.
Equivalent Course(s): NEAA 20161, ANTH 36725

NEAA 30162. Topics: Mesopotamian History II: Uruk Mesopotamia and Neighbor. 100 Units.
The Uruk period (4th millennium BC) saw the emergence of the earliest known state societies, urbanism, kingship, writing, and colonial network extending from Mesopotamia across the Jazira and into neighboring resource zones in the Taurus and Zagros mountains. This seminar examines Uruk Mesopotamia and neighboring regions from several perspectives â€“ an examination of key sites in Mesopotamia and contemporaneous local late chalcolithic polities in Syria, southeast Anatolia and Iran. The seminar also considers the main theoretical issues involved in understanding inter-regional interaction in the social, economic, and political organization of this period.
Equivalent Course(s): NEAA 20162

NEAA 30163. Sensory Archaeology of Mesopotamia. 100 Units.
This course will critically analyse past human sensory experiences, based in case studies of ancient Mesopotamia from the 5th through 1st millennia BCE. These case studies will vary in scale from portable material culture through vast natural landscapes. The case studies will include the effects of materials, objects and both built and natural spaces on vision, smell, touch, hearing and taste. Building on this traditional five-sense framework, we will also aim to reconstruct and analyse synaesthetic experiences (multi-sensory or combined senses) and will further explore the more enigmatic senses of fear or awe, of comfort, and of place and belonging. We will engage both empirical analyses and socio-cultural perspectives via synthesis of practical data and critical reading of ancient texts (in translation). The aims of the course are to expand students’ interpretive toolkit and to encourage thinking about archaeological data from the ground up (rather than top down), via lived experiences and sensual and emotional perceptions. This course is intended as a seminar for graduate students (MA and PhD); advanced undergraduates may request to attend but should have some prior knowledge of Mesopotamia.
Equivalent Course(s): NEAA 20163

NEAA 30170. The King on the Mountain: Images of Power in Late Antique Iranian Rock Reliefs. 100 Units.
This course focuses on the study of the rock reliefs that were patronized by the kings of the Sasanian dynasty in Iran in late antiquity (Sasanian dynasty, 244 - 651). Particular attention will be paid to how these images formulate conceptions of royal power and are witness to the exercise of this power. These rock reliefs will be approached as a corpus of art history and this course will provide an opportunity to focus on the practice of art history. The latter is as diverse as there are art historians and corpuses and it is not a question of giving magic recipes. Rather, we will be interested in some of the thinkers and thoughts that punctuate the discipline, but also that come from other fields, and that can nourish our reflection. The course is therefore organized into themes of two sessions. The first session will be devoted to the study of a “methodology/theory” employed by art historians, the second session will be devoted to what the critical use of this “methodology/theory” can bring to the knowledge of Sasanian rock reliefs. More broadly, we will question what art history is in the field of Near Eastern studies. If possible, some of the sessions will take place at the Museum of the Oriental Institute.
Equivalent Course(s): NEAA 20170
NEAA 30211. Introduction to Ancient Egyptian Art. 100 Units.
This course will provide an introduction to Egyptian art focusing specifically on a diachronic analysis of statues, reliefs, and paintings. The aim is to acquire the basic stylistic overview of the material and the contexts as well as purpose of these objects. This class is not designed as a 'material culture' class and therefore cannot take into account other object categories which would simply be too much to cover in the available time frame. For each class the readings will be discussed in depth with additional points concerning the cultural framework and context being provided by the instructor. For the class presentations at the end of the Quarter, each student will select an object or a group of objects and do an in-depth analysis. This can be from a catalogue or from the OI museum/basement.
Equivalent Course(s): EGPT 30211, NEAA 20211

NEAA 30224. Urbanism in Ancient Egypt. 100 Units.
Urbanism in Ancient Egypt

NEAA 30237. New Kingdom Archaeology. 100 Units.
This course focuses on the analysis and discussion of archaeological remains dating to Egypt's New Kingdom (ca. 1550 -1070 BCE). The aim is not only to get a good background in the most important archaeological discoveries but also to become familiar with the main studies and fieldwork reports that have shaped our understanding of this dynamic period of ancient Egyptian culture. Archaeological evidence will be discussed within the wider framework of ancient Egyptian society in addition to getting a good grasp of problems and priorities in current research of the New Kingdom.

NEAA 30250. The Archaeology of the Amarna Period in Egypt. 100 Units.
This seminar will focus on the ancient city of Tell el-Amarna, a famous and short-lived royal capital dating to the end of the 18th Dynasty in Egypt. The aim is to explore the rich archaeological data from old and new fieldwork projects at the site and to analyse the results within the wider perspective of political and cultural changes. This includes the evidence for the monumental and domestic architecture but also the corresponding cemeteries. In addition, we will evaluate whether we can consider Amarna as a source for the study of urban society in Egypt.'
Equivalent Course(s): NEAA 20250

NEAA 30321. Ancient Levant-I. 100 Units.
This course surveys the archaeology and history of the Levant from the time of its earliest human habitation in the Stone Age to the end of the Bronze Age around 1100 BCE.
Equivalent Course(s): NEAA 20329

NEAA 30322. Ancient Levant-II: The Iron Age and Persian Period. 100 Units.
This course surveys the archaeology and history of the Levant from the end of the Bronze Age around 1100 BCE to the Roman conquest of the region in 64-63 BCE.

NEAA 30330. The Neo-Hittite and Aramaean City-States. 100 Units.
This seminar explores the city-state system that arose in the eastern Mediterranean at the beginning of the Iron Age, ca. 1200 B.C.E. Most commonly referred to as "Syro-Hittite," these kingdoms thrived for roughly 500 years until their piecemeal destruction at the hands of the Assyrian Empire. We will examine models for how this city-state system arose following the collapse of the Late Bronze Age political economy, how statehood and social identity were enacted during the centuries of their greatest cultural expressions, and how and why their political structure and cultural patterns came to an end. Our sources will be contemporary inscriptions and the archaeological record of the region. Other topics will include religious practices, military history, and interregional connections with the Assyrian Empire, the Aegean, and Israel/Judah.

NEAA 30331. Households, Kinship and Demography. 100 Units.
This is a discussion-oriented seminar that introduces students to terms and concepts used in the study of kinship and historical demography, with a focus on households and neighborhoods in the ancient Near East and Mediterranean.
Equivalent Course(s): NEAA 20321

NEAA 30332. Trade, Exchange, and Politics in the Ancient Near East. 100 Units.
This is a discussion-oriented seminar that introduces students to the evidence, issues, and debates concerning ancient trade and exchange, with a focus on the economic institutions of the ancient Near East and especially those of the Bronze and Iron Age Levant and Eastern Mediterranean.
Equivalent Course(s): NEAA 20332

NEAA 30333. Gordium and its Neighbors: Central Anatolia during the Iron Age. 100 Units.
This class is an in-depth study of central Anatolia's most important archaeological site during the early first millennium BCE: Gordium, the capital city of the kingdom of Phrygia. In addition to learning the archaeology of this site in great detail, we will also use it as a foundation to explore neighboring excavations in the region, including the Iron Age levels of Hattusha, Kaman-Kalehöyük, Kınık Höyük, and others.
Equivalent Course(s): CLAS 30321, CLCV 20321, NEAA 20333

NEAA 30352. Digital Imaging and Modeling in Archaeology. 100 Units.
3D technology has transformed the way we interact with ancient artifacts and archaeological sites, from initial documentation to public outreach. This course will provide an overview of the various digital recording technologies available and will explore how they can be used for analysis, map making, creating virtual
museums, and replicating ancient objects for public outreach and education. Participants will learn how to use photogrammetry to transform archaeological sites and artifacts into 3D models and 3D-printed objects. We will cover data collection using both cameras and drones, data processing, digital inking in Photoshop, 3D model export, online presentation, 3D printing and model painting. We will also consider the ways in which digital tools can be used to for public outreach, education, and to make archaeology more equitable and accessible. The course will provide valuable training to students interested in archaeology, artifact studies, conservation, museum collections, and digital humanities.
Equivalent Course(s): NEAA 20352

**NEAA 30450. Maritime Archaeology and Shipwrecks of the Ancient World. 100 Units.**  
While the ships and exploits of ancient mariners were memorialized in art and literature, many aspects of maritime history were lost beneath the waves until technological advances opened the seas to archaeological investigation. This course will examine how seafaring connected and transformed the far-flung societies of the ancient Mediterranean and Near East by facilitating trade, diplomacy, warfare, and cross-cultural exchange. This course takes a broadly comparative approach. We will examine diverse seafaring traditions from the Mediterranean, Aegean, Red Sea, Persian Gulf, and Indian Ocean, and cover material from the Bronze Age up to the Classical Period. Class themes include: methods (underwater archaeology, deep-sea ROV survey, and shipwreck conservation), seafaring (navigation, sailing, and shipbuilding), trade (ports, merchants, commodities, and shipping routes), and impact on society (warfare, diplomacy, colonization, and religion). We will also discuss the ethics surrounding underwater excavation, treasure hunting, shipwreck ‘ownership,’ and the protection of submerged resources. By the end of this course, students will have a basic foundation in maritime archaeology, an appreciation for the impact seafaring had on the ancient world, and a greater respect for the capabilities of ancient mariners.
Equivalent Course(s): NEAA 20450

**NEAA 30451. Maritime Archaeology and Shipwrecks II: the Iron and Classical Ages. 100 Units.**  
From complex trading networks that reached beyond India, to fierce naval battles that determined the fate of empires, seafaring played a pivotal role in shaping the Iron Age and Classical worlds. This course explores the impact of ships and seafaring on the ancient world beginning with the Phoenician expansion and the ships of Homer, and continues through the end of the Roman Period. While we will primarily focus on Aegean and Mediterranean societies, we will also voyage west to Spain and England, and as far east as India and Sri Lanka. This course will draw on diverse sources of evidence, including shipwrecks, archaeological remains, artifacts, art, and literature. Class themes include sailing and shipbuilding, trade and exploration, ports and harbors, naval tactics and warfare, pirates, navigation, religious practice, and the literature of the sea.
Equivalent Course(s): CLAS 33422, CLCV 23422, NEAA 20451

**NEAA 30501. Introduction to Islamic Archaeology. 100 Units.**  
This course is intended as a survey of the regions of the Islamic world from Arabia to North Africa, from Central Asia to the Gulf. The aim will be a comparative stratigraphy for the archaeological periods of the last millennium. A primary focus will be the consideration of the historical archaeology of the Islamic lands, the interaction of history and archaeology, and the study of patterns of cultural interaction over this region, which may also amplify understanding of ancient archaeological periods in the Near East.
Equivalent Course(s): MDVL 20530, NEAA 20501

**NEAA 30512. Egypt after the Pharaohs: Archaeology of Coptic and Islamic Egypt. 100 Units.**  
This course is an exploration of the continuities of Egyptian culture from the Ptolemaic period down to modern times, a span of over 2000 years. The emphasis will be on the archaeology of Coptic and Islamic Egypt. The focus will be on the role of medieval archaeology in amplifying the history of economic and social systems. It is this connective quality of archaeology which contributes to an understanding of Pharaonic culture and fills the gap between ancient and modern Egypt.
Equivalent Course(s): NEAA 20512, MDVL 20512

**NEAA 30521. Archaeology of Coptic and Islamic Egypt. 100 Units.**  
This course is an exploration of the continuities of Egyptian culture after the Ptolemaic period down to modern times, a span of over 2000 years. Our emphasis is on the archaeology of Coptic and Islamic Egypt. The focus is on the role of medieval archaeology in amplifying the history of economic and social systems. It is this connective quality of archaeology that contributes to an understanding of Pharaonic culture and fills the gap between ancient and modern Egypt.
Equivalent Course(s): NEAA 20521, MDVL 20521

**NEAA 30522. Archaeology of Islamic Syria-Palestine. 100 Units.**  
This course is an exploration of the cultural patterns in the Levant from the late Byzantine period down to modern times, a span of some 1500 years. While the subject matter is archaeological sites of this period in Syria, Lebanon, Jordan, and Israel, the focus is on the role of medieval archaeology in amplifying the history of economic and social systems. It is this connective quality of Islamic archaeology that contributes to an understanding of the earlier history and archaeology of this region.
Equivalent Course(s): MDVL 20522, NEAA 20522
NEAA 30524. Archaeogenetics and the Human Past. 100 Units.
The rapidly growing field of paleogenomics has brought together researchers from a wide variety of fields and perspectives in the social and natural sciences. This survey course is designed for students from all backgrounds interested in developing practical skills in ancient DNA methods, contextual research, analysis and interpretation. We will also focus on exploring and discussing ethics in the field and the implications of the growing interest of public audiences with ancient DNA. Throughout the course, we will also explore a variety of related topics by taking a deep dive into the archaeology context and analytical approaches of published case studies. Throughout the course, there will be a number of laboratory and computational activities to apply ancient DNA research methods. For a final project, you will explore a site, topic or study of your choosing with the tools learned in this course and evaluate the potential for ancient DNA to uncover new findings there.
Equivalent Course(s): KNOW 20005, NEAA 20005, KNOW 30524

NEAA 30532. Problems in Islamic Archaeology: The Islamic City. 100 Units.
This course is intended to follow the Introduction to Islamic archaeology, a survey of the regions of the fertile crescent from the 9th to the 19th century. Beginning with P. Wheatley’s Places where Men Pray Together, the institution of the Islamic city is examined in light of its beginnings and definitions. Emphasis is on archaeological remains from the Middle East.
Equivalent Course(s): MDVL 20532, NEAA 20532

NEAA 30533. Problems Islamic Archaeology: Regional Studies. 100 Units.
This seminar will consider the development of Islamic archaeology in various aspects revealed in a new publication, The Archaeology of the Early Islamic Settlement in Palestine by Jodi Magness (Winona Lake IN: Eisenbrauns, 2003). This volume began with concerns raised in Magness’s dissertation, particularly misperceptions in the transition from Late Antiquity to Early Islam and the utilization of archaeological evidence for this problem. The specific region is southern Palestine and the Negev, where a critical mass of archaeological evidence is now available; the broader patterns of historical archaeology are implicit in research on this material.
Equivalent Course(s): NEAA 20533

NEAA 30610. From Ground to Gallery: Visual Culture of the Ancient Near East. 100 Units.
What is the "ancient Near East"? What is its visual culture? This course explores the ancient art and architecture of Western Asia and North Africa—a corpus that includes the palaces, temples, ziggurats, carved reliefs, royal images, votive statues, cylinder seals, and cuneiform tablets crafted of clay, rock, semi-precious stones, metals, ivory, and pigments of Mesopotamia, Persia, Syro-Anatolia, the Levant, and Egypt dating from ca. 3500 to 330 BCE. In addition to formal and stylistic qualities, we will consider craftsmanship and creative practices, the cultural value of raw materials, life histories and modes of circulation, interactive and experiential potential, social and political contexts and the reception and treatment of these works of art in a modern context, including museum spaces. Class meetings-structured around thematic case studies of material groups generally presented in chronological sequence-address conceptual issues (agency, materiality, aesthetics, narrative, ideology, space, representation, style, sensory experience), theoretical and methodological considerations (archaeological, art historical, anthropological, philological, historical), and current topics and debates related to these fields of study and museum practice (colonialism, ownership, repatriation, stewardship). The course draws primarily on archaeological evidence and ancient textual sources with class meetings split between the classroom and the galleries of the Oriental Institute Museum.
Equivalent Course(s): ARTH 33010, ARTH 23010, NEAA 20610, HIST 35624, HIST 25624

NEAA 30760. Mongol and Timurid Art and Architecture in the Islamic Lands, 1258 to 1506. 100 Units.
This course explores art and architecture in the Islamic east from 1258 to 1506. After the sack of Baghdad in 1258, the eastern half of the Islamic world was incorporated into a Mongol world empire stretching from China to Eastern Europe. Along with a brutally imposed new world order came new visual forms, such as the phoenix, as well as shifts in patronage patterns, evidenced by the rise of women patrons. Conquerors and the conquered negotiated their positions vis-à-vis each other through the arts, and rival Turk-Mongol princes vied to attract the best artists to their courts. The vibrancy of this period was universally acknowledged under subsequent Islamic dynasties. Later writers traced the origins of Persian manuscript painting tradition to the early fourteenth century, and later courts positioned themselves as heirs of the Timurid artistic legacy. Later writers traced the origins of Persian manuscript painting tradition to the early fourteenth century, and later courts positioned themselves as heirs of the Timurid artistic legacy.
Equivalent Course(s): ARTH 33009, NEAA 20760, ARTH 23009

NEAA 30801. Art, Architecture, and Identity in the Ottoman Empire. 100 Units.
Though they did not compose a “multi-cultural society” in the modern sense, the ruling elite and subjects of the vast Ottoman Empire came from a wide variety of regional, ethnic, linguistic, and religious backgrounds. The dynamics of the Empire’s internal cultural diversity, as well as of its external relations with contemporary courts in Iran, Italy, and elsewhere, were continuously negotiated and renegotiated in its art and architecture. This course examines classical Ottoman architecture, arts of the book, ceramics, and textiles. We will study the urban transformation of Byzantine Constantinople into Ottoman Istanbul after 1453, the formation of a distinctively Ottoman visual idiom in the sixteenth century, and how this idiom functioned as a point of reference in later Ottoman visual culture.
Equivalent Course(s): NEAA 20801, ARTH 23400, ARTH 33400

NEAA 36712. Archaeological Approaches to Settlement and Landscape Survey. 100 Units.
Archaeological field survey has been instrumental in the recovery of ancient settlements and the exploration of forgotten political geographies and historical landscapes. This course covers methodology for survey...
archaeology through discussion of case studies and hands-on exercises. We will discuss the relationship between research questions, field conditions, and methodology as well as the various goals of survey-such as settlement pattern analysis, site catchment analysis, demographic reconstruction, and landscape archaeology-in the context of both "classical" and recent case studies drawn from the archaeology of China, the Near East, the Mediterranean, and Mesoamerica. Hands-on exercises will include training in the use of a total station, training in the use of a hand-held GPS receiver in combination with freeware mapping tools, and practice designing hypothetical archaeology surveys and data recording systems.
Equivalent Course(s): ANTH 26712, ANTH 36712, NEAA 26712

NEAA 40020. Ceramic Analysis in Archaeology. 100 Units.
This course introduces the theoretical foundations and analytical techniques that allow archaeologists to use ceramics to make inferences about ancient societies. Ethnographic, experimental, and physical science approaches are explored to develop a realistic, integrated understanding of the nature of ceramics as a form of material culture. Practical training in the use of the ceramic labs is included.
Equivalent Course(s): ANTH 36200, NEAA 10020, ANTH 26200

NEAA 40024. Nomads, Networks and Political Complexity in the Ancient Near East. 100 Units.
This course draws on archaeological and historical approaches to examine pastoral nomadism in the ancient Near East. Historians and archaeologists increasingly acknowledge the central role pastoralists and nomads played in the development of cities, states, and empires, as well as the dynamism and complexities of transhumant societies that traditionally figured only marginally in their accounts. The course re-centers the historical perspective through a focus on mobile groups in the geographical and cultural interstices of traditional civilizational "centers."
Equivalent Course(s): ANTH 46425, CDIN 40024, HIST 58003, NEHC 40024

NEAA 43221. Israel and Judah under Empire: Archaeology and History of the Assyrian and Babylonian Periods. 100 Units.
In the late 8th century BCE Israel, Judah and the other polities of the southern Levant came under Assyrian hegemony, and then under the Babylonian and Persian empires. The seminar will review the demographic and economic situation in the region before the arrival of the first empire in the late 8th century BCE, and the subsequent changes during the 7th-6th centuries BCE in an attempt to use the unparalleled data available from this region to (1) reconstruct life in the provinces and client kingdoms and (2) use the detailed information to learn about imperial encounters at large, and the impact of imperial control on the life of the peoples under its yoke.
Equivalent Course(s): BIBL 33221, HIJD 43221

NEAA 49900. Reading and Research. 100 Units.
Independent study in Near Eastern Art and Archaeology.

NEAR EASTERN HISTORY AND CIVILIZATIONS COURSES

NEHC 30001. Ancient Near Eastern History and Society I: Egypt. 100 Units.
This course surveys the political, social, and economic history of ancient Egypt from pre-dynastic times (ca. 3400 B.C.) until the advent of Islam in the seventh century of our era.
Equivalent Course(s): NEHC 20001

NEHC 30002. Ancient Near Eastern History and Society II. 100 Units.
This course offers an overview of the history of Mesopotamia from its origins down to the Achaemenid and Hellenistic periods, when Mesopotamia became part of larger empires. Weeks 1 to 5, preceding mid-term exam, cover the periods ranging from the late Chalcolithic down to the end of the Middle Bronze age (late fifth to mid-second millennia BCE). Weeks 6 to 10 study the developments of the Late Bronze and Iron Ages, from the period of the archives of El-Amarna in the fourteenth century BCE down to the time of Alexander the Great in the late fourth century BCE.
Equivalent Course(s): NEHC 20002

NEHC 30003. Ancient Near Eastern History and Society III. 100 Units.
This course introduces students to the history of ancient Anatolia and its neighbors from the first historical texts around 2000 BCE, with a short detour through prehistory and the appearance of Proto-Indo-European culture, to the arrival of Alexander the Great. Some of the famous ancient Near Eastern civilizations that we encounter include the Assyrians, Hittites, Phrygians, Lydians, Persians, and Israelites. We will focus on the information provided by inscriptions - especially political and socioeconomic history - as well as the relevant archaeological and art historical records. No prior knowledge of Anatolian or Near Eastern history is required.
Equivalent Course(s): NEHC 20003

NEHC 30010. Social Theory and Ancient Studies. 100 Units.
This course introduces the main paradigms of social thought and their philosophical basis and examines their impact on archaeology and historical studies. Theoretical views, whether acknowledged or merely implicit, strongly affect scholarly interpretations of empirical data. The data do not speak for themselves but are interpreted quite differently depending on the theoretical paradigm at work in the interpretation. In this course, we will focus on the ways in which various social theories have shaped scholarly views of social and economic life in the ancient Near East, in particular.
NEHC 30019. Mesopotamian Law. 100 Units.
Ancient Mesopotamia—the home of the Sumerians, Babylonians, and Assyrians who wrote in cuneiform script on durable clay tablets—was the locus of many of history’s firsts. No development, however, may be as important as the formations of legal systems and legal principles revealed in contracts, trial records, and law collections (codes), among which The Laws of Hammurabi (r. 1792-1750 BC) stands as most important for understanding the subsequent legal practice and thought of Mesopotamia’s cultural heirs in the Middle East and Europe until today. This course will explore the rich source materials of the Laws and relevant judicial and administration documents (all in English translations) to investigate topics of legal, social, and economic practice, including family formation and dissolution, crime and punishment (sympathetic or talionic eye for an eye, pecuniary, corporal), and procedure (contracts, trials, ordeals).
Equivalent Course(s): NEHC 20019, SIGN 26022

NEHC 30022. Documentary Cultures in Early Islamicate Societies. 100 Units.
This Seminar for graduate students centers on the use of material and documentary sources for the study of early Islamic history (ca. 640-1000 CE), particularly looking at multiple religious groups, languages, and literary traditions. It will introduce the students to the study of documentary texts such as the Arabic papyri, the expansion of Arabic papyrology as a field, and the integration of literary and non-literary sources. Students will be encouraged and challenged to think of texts also as material objects. We will talk about sources and resources for the study of political, economic, social, and intellectual histories of the Islamicate world; in so doing, we will discuss also methods, problems, and perspectives.
Equivalent Course(s): HIST 46000, ISLM 30022

NEHC 30024. Everyday Life in the Early Islamic Period. 100 Units.
How did people live in the early Islamic period? How did they work and study? What do we know about their relations with family members, loved ones, and neighbors? How did they relate to the administration and to people who ruled them? Did they get together to celebrate religious festivals? Did they have parties? What sources do we have to learn about their habits, routines, and feelings? What can we learn about everyday struggles, and how much do these differ from our own? This course aims to introduce undergraduate and early graduate students to the study of social history through a combination of literary and documentary sources from the early centuries of Islam. We will learn about both opportunities and limits of studying history from the "bottom-up."
Equivalent Course(s): HIST 25705, HIST 35705, ISLM 30024, NEHC 20024, RLST 20324

NEHC 30025. Introduction to Islamic Law. 100 Units.
Is Islam a religion or a political ideology? What is shari‘a and what is shari‘ah law? What do Muslims mean when they use terms like shari‘a, fiqh and Islamic law? Does Islamic law represent a challenge to the authority of the nation-state?" In this course, we will examine all of these issues and more. In this course, we will approach Islamic law from three main angles, jurisprudence, substantive law, and the judiciary. The substantive areas of Islamic law to be covered include the following: ritual worship, family and personal status law, criminal law, contract law, constitutional & international law. We will also be dealing with the challenges posed by the advent of modernity and colonialism to Muslims’ understanding and practice of Islamic law. The course will combine readings in primary and secondary literature with case studies to illustrate the workings of Islamic law. The main textbooks will be Wael Hallaq’s Introduction to Islamic Law and Knut Vikor’s Between God and the Sultan: A History of Islamic Law. Supplemental readings will be provided from other works. Students will be required to write three 3-4 page response papers, take a midterm and a final exam. The final exam will comprise take home essay questions.
Equivalent Course(s): RLST 20801, NEHC 20025, ISLM 30025

NEHC 30026. Islamic Literature in Translation. 100 Units.
In this course, we will explore nearly 1500 years of Arabic prose. Beyond familiar texts, such as the Qur’an and A Thousand and One Nights, we will read short stories from the distant past and present, modern novels and their precursors, sermons, theatre, and even medieval collections of jokes. Texts—fiction, non-fiction, and what lies between—will be taught in translation (though knowledge of Arabic is very much welcome). Students will acquire a broad knowledge of the history of Arabic literature, its genres, and its rather significant influence on literature from Europe to India. Classes will feature both short lectures and group discussions, and students will be evaluated on response papers and a final project.
Equivalent Course(s): NEHC 20026

NEHC 30027. Sources of the Pentateuch. 100 Units.
Seminar for hands-on experience in identifying, "separating," and interpreting sources within the Pentateuch (and Joshua) through varied examples.
Equivalent Course(s): BIBL 55110

NEHC 30030. Introduction to the Qur’an. 100 Units.
The Qur’an’s historical setting, thematic and literary features, major biblical figures, and foundational narratives of the Quran. Explorations of medieval exegetical literature on the Quran and its reception in the early (8th-10th century CE) and medieval periods (11th - 15th century CE) will feature heavily in this course. Readings consist primarily of English translations of the Quran alongside a running commentary, as well as secondary articles.
NEHC 30032. Imagining the Text: Books and Manuscritps in the Ancient ME. 100 Units.

Imagining the Text: Books and Manuscripts in the Ancient Middle East offers a unique perspective within the larger paradigm of approaches to the written word known as the “History of the Book.” While many such courses look only briefly at pre-printed textual material, this course will provide an overview on the use of texts from antiquity (from the earliest writing to the Middle Ages) in the Middle East. Site visits to local repositories will provide hands-on experience with papyri, clay tablets, parchment, vellum, and rare books. Readings and discussions will explore what is meant by the term “text” in order to deeply investigate the methodologies of book history and textual criticism.

Equivalent Course(s): NEHC 20032

NEHC 30034. From the Harem to Helem: Gender and Sexuality in the Modern Middle East. 100 Units.

This course will provide a historical and theoretical survey of issues pertaining to gender and sexuality in the modern Middle East. First, we will outline the colonial legacies of gender politics and gendered discourses in modern Middle Eastern history. We will discuss orientalist constructions of the harem and the veil (Allouche, Laila Ahmed, Lila Abu-Loghod), and their contested afterlives across the Middle East. We will also explore colonial (homo)sexuality, and attendant critiques (Najmabadi, Massad). We will pay especial attention to local discourses about gender and sexuality, and trouble facile assumptions of “writing back” while attending to the various specificities of local discourses of everyday life across various sites of the Middle East. Eschewing reductive traps for more nuanced explorations of the specifics of life in Beirut, Cairo, Istanbul, or Tehran - as well as to rural areas - we will show how gender and sexuality are constructed and practiced in these locales.

In addition to foundational scholarly texts in the field, we will also engage with an array of cultural texts (films, novels, poetry, comics) and - where possible - have conversations with activists who are working in these sites via Skype/teleconferencing.

Equivalent Course(s): GNSE 30112, GNSE 20112, NEHC 20034

NEHC 30035. What is a Madrasa Education? 100 Units.

Although public education has almost completely eclipsed and replaced traditional educational systems throughout the Muslim world, madrasas continue to play a significant role in Muslim societies to this day. This course explores the complex, evolving, and often conflicting pedagogical models of learning in Islamic civilization from the medieval period up to the present. Three fundamental concerns guide our examination of the various modes of organization, acquisition, embodiment, and transference of knowledge in madrasa institutions: (1) Epistemology: What is knowledge (ṣilm)? And what is an ʿālim, or “traditional Muslim knower” expected know? (2) Pedagogy: How does an ʿālim acquire, organize, transmit, and publish his/her ʿilm? (3) Religious Authority: How is ʿilm verified, authenticated, institutionalized, certificated, and mainstreamed in madrasa institutions? The sheer enormity of the subject and the variety of competing pedagogical models in the Muslim world belies a comprehensive survey. Our approach will thus be grounded in multidisciplinary research (history, ethnography, sociology, religious studies) and anchored in case studies. The readings covered in class will address questions of philosophy of education; the politics of knowledge; core texts studied in madrasas; day-to-day lived experience of students and teachers; how classical texts are taught.

Equivalent Course(s): ISLM 30035

NEHC 30037. Introduction to Islamic and Jewish Law. 100 Units.

This comparative course on Jewish and Islamic law is co-taught by Ahmed El Shamsy (Chicago, Islamic law) and Evyatar Marienberg (University of North Carolina, Jewish law). It brings together students on both campuses in one virtual classroom using videoconferencing technology. We explore the nature, structure, development, and significance of the legal system of each of these two religions. Covered topics might include laws about food, holidays, prayer, finances, relations with other groups, sexuality, the status of women, medical treatment, and more. No background knowledge of Judaism or Islam or familiarity with Hebrew or Arabic is required; all texts are provided in English.

Equivalent Course(s): NEHC 20037

NEHC 30040. Introduction to the Qur’an. 100 Units.

The Qur’an, the holy book of Muslims, is not only a sacred text but also the most authoritative source for defining the Muslim way of life and one of the world’s most widely read books. The course will introduce the Qur’an through a careful study of its content, structure, form, language, style, central themes, and the process of canonization. We will examine the historical, cultural, religious and interpretive dimensions wherein the Qur’an developed. Moreover, we will discuss the traditional hermeneutical approaches to the Qur’anic text (tafsir), the Qur’an as a source of law, as well as the various theories, methods and approaches employed by modern scholars in the understanding of the Qur’an.

Equivalent Course(s): RLST 11040, ISLM 30040

NEHC 30041. Ethnography in the Middle East. 100 Units.

This anthropology course centers on ethnographic research conducted in and about the Middle East, but it also trains students in the practice of ethnographic field research methods. Ethnography is at the heart of the discipline of cultural anthropology. In this course, we will study what ethnography is, where ethnographic fieldwork has been conducted in the Middle East, and why, and what political and social conditions have shaped knowledge of the region. We will ultimately discover the ways in which ethnography is a complex embodied human practice. This class has two primary learning objectives. First, to teach students how to do ethnographic
fieldwork about the Middle East through assignments that mobilize various techniques, including participant observation, mapping a field-site, interviews, “deep hanging out,” gathering documents, producing genealogies and writing up field-notes. Over the course of the semester students will draw on these short assignments to produce a final ethnographic research paper on some aspect of social life. Second, alongside short fieldwork assignments, students will study the history and theoretical debates of ethnography in the Middle East, such as discussions about the politics of representation, the construction of ‘otherness’ in knowledge, colonialism and its relationship to the social sciences, gender and race theory, and the ethics of conducting research among different vulnerable groups.

Equivalent Course(s): ANTH 20041, NEHC 20041

NEHC 30042. Medicine and Culture in the Middle East. 100 Units.
This course examines the intersections of culture, politics, and biomedicine in the Middle East from a variety of theoretical and scholarly approaches. Students will study different conceptualizations of health, healing, the body, and personhood in the region, with a strong emphasis on biomedicine and contemporary state and governmental processes. Key topics covered in class include but are not limited to: the rise of western biomedicine in the region; religious perspectives of the body; Islam and organ trafficking and transplantation; racialized bodies in medical science; war and medicine, sex, gender, and reproductive technologies, and the impact of COVID-19 across the region.

Equivalent Course(s): ANTH 20042, NEHC 20042

NEHC 30050. Introduction to Hadith Literature. 100 Units.
This course offers an introduction to hadith literature, which encompasses traditions about the life of the prophet Muhammad, his speeches and deeds. The aim is to familiarize students with the basic terminology, the different genres of hadith literature, the development of the classical hadith scholarship, the most important hadith collections, as well as studies on hadith criticism. We will examine the methods of collecting and transmitting the hadiths in Islamic history, their evaluation and assessment by Muslim scholars, the role of hadiths in law, theology and Sufism, and the modern academic debates on the authenticity of the hadiths. Additionally, the course will engage with the genesis of Twelve Shiite and Zaidi hadith.

Equivalent Course(s): NEHC 20050, RLST 11050, ISLM 30050

NEHC 30055. Topics in Medieval and Early Modern Historiography. 100 Units.
The course will take its start from combing the "Histories" and "Politics" sections, and their commentaries, and listings of the recently published Inventory of the Ottoman Palace Library of Sultan Bayezid II of 1502-1503 (Treasures of Knowledge: An Inventory of the Ottoman Palace Library (1502-1503/1503-1504), eds. G. Necipoglu, C. Kafadar, C.H. Fleischer, 2 vols., Brill 2019), to develop a map of the Arabic, Persian, and Turkish historiographical and political theoretical terrain that formed the foundation of the early modern Islamic understanding of history as science, and its mobilization in the interest of reestablishment of universalist sovereignty in the sixteenth century and beyond. It will then proceed to selected readings in original languages, selections to be determined by linguistic capacities and focus of participants.

NEHC 30075. The Exotic and the Exotified: Gender in the Ancient Near East. 100 Units.
This course aims to bring modern theories of gender into conversation with the study of the ancient Middle East by exploring the diverse social and religious roles of women in the ancient world. The subject has been marginalized in ancient Near Eastern studies, due in part to antiquated conceptions of 'women' and 'the orient.' As a result, myths of cloistered women and sacred prostitution still abound. However, a serious study of the ancient Near East will undermine these myths and show that women across the ANE held numerous different positions in society, some of which were quite influential. The course will begin with the oldest textual sources from the third millennium BCE and end with the conquest of Alexander the Great in 333 BCE, and will cover the relevant textual materials from Mesopotamia, Anatolia, the Northern and Southern Levant, and Egypt.

Equivalent Course(s): NEHC 20075

NEHC 30089. Muhammad and Ahmad al-Ghazali. 100 Units.
Abu Hamid Muhammad al-Ghazali died nine hundred years ago, in 505 / 1111; his younger brother Ahmad in 1126. This course explores the thought and writings of these influential brothers through close readings and discussion of a selection of their devotional, mystical, creedal and political works, including Munqidh min al-dalal; Ayyuha al-walad / Ay Farzand; Kimia-yi sa’adat; Ihya ‘ulum al-din; Mishkat al-anwar; Nasihat al-moluk / al-Tibr al-masbuk; Fada’il al-anam min rasa’il Hujjat al-Islam; Bahr al-haqiqa, Savanih, etc.. Class time will be divided between reading original texts in Arabic or Persian, and discussion of secondary sources in English.

Equivalent Course(s): NEHC 20089, ISLM 30089

NEHC 30091. Al-Ghazali. 100 Units.
This course introduces students to the figure of Abu Hamid al-Ghazali and his enormously influential contributions to philosophy, theology, Sufism, and law. In addition to reading his writings, we examine al-Ghazali’s reception in secondary scholarship and the various roles attributed to him - extinguisher of reason, proponent of double truth, architect of a grand synthesis. Open to undergraduates with sufficient Arabic and instructor permission.

Equivalent Course(s): MDVL 20091, NEHC 20091, RLST 24591, ISLM 30091
NEHC 30092. Classical Arabic Linguistics. 100 Units.
This course delves into debates in Arabic linguistics of the classical period (before the fifteenth century) on questions such as, What is the origin of language? How does language work? How do languages relate to one another? Where does the Arabic language come from? Is the distinction between literal and figurative uses of language real? We read writings by seminal Arabic linguists, such as al-Tabari, Abu Hilal al-'Askari, Ibn Faris, al-Qadi 'Abd al-Jabbar, and Ibn Taymiyya, addressing not only linguistics proper but also topics in fields such as Quranic exegesis, theology, and legal theory. We also discuss key works of secondary scholarship on the subject. Undergraduate students by instructor permission only.
Equivalent Course(s): ISLM 30092, NEHC 20092

NEHC 30103. Thesis Preparation I - Modern Track. 100 Units.
Thesis Preparation I - Modern Track course is for CMES 2nd-Year students (Modern Track) in the initial research and proposal phase of their Masters Thesis.

NEHC 30109. The Rise of Christianity in Iran. 100 Units.
The course will examine the emergence and evolution of Christianity in the Iranian Empire and neighboring societies in late antiquity. Normally studied in its Roman context, the expansion of the religion East of the Euphrates raises the problem of how Christian communities developed without a Constantine, that is, within a non-Christian, Zoroastrian empire. The seminar will provide an introduction to recent scholarship, literary sources in a variety of Near Eastern languages, and the archaeology of ecclesiastical institutions. It will debate how Christians adapted to an Iranian political, social, and economic order and how Zoroastrian elites accommodated them, as well as the attendant consequences for the histories of Iran and Christianity alike.
Equivalent Course(s): HIST 25801, NEHC 20111

NEHC 30111. History of Ottoman Armenians through Autobiographical Writings. 100 Units.
History of Ottoman Armenians through Autobiographical Writings’ is an interdisciplinary seminar and examines the links between memory, autobiographical writings, and history of Armenians in the late Ottoman Empire and Turkey. It aims to introduce students to the scholarship on autobiographical writings and memory, and second, it proposes to have close and critical readings of a selection of the self-narratives produced by Armenians in the late Ottoman Empire and Republican Turkey. The seminar will cover topics including the position of Armenians in the cosmopolitan past of the empire, Armenian women autobiographers in the late Ottoman Empire, self-narratives of violence and trauma of the Great War and the Genocide, and autobiographical novels by Armenians in the recent decades.
Equivalent Course(s): HIST 35706

NEHC 30112. Islamic City and Its Parts. 100 Units.
This course is designed for graduate or upper-level undergraduate students interested in the social history of the Mediterranean, late Antiquity, the Middle Ages and Early modernity. We will have survey and explore the history of urban classes, guilds, religious communities, waqf and urbanism, everyday life, disasters and celebrations in “Islamic” cities. The course will begin by examining the primary sources on the subject. We will also cover a growing corpus of secondary sources on life in Islamic cities. Among the questions we will ask are what are the forces of growth and decline of Islamic cities, what groups and classes of people lived in cities, what did cityscapes look like and what kinds of businesses and concerns occupied people’s daily lives.
Equivalent Course(s): NEHC 20112

NEHC 30115. Iran and Turan. 100 Units.
The course will examine the encounter of the Near East with the economies, cultures, and political orders of Central Eurasia in late antiquity. With the rise of the Huns and the Turks, the Iranian Empire confronted nomadic imperialists that curtailed its ambitions in Central Asia and created trans-Eurasian networks. The seminar will provide an introduction to the relevant historical scholarship and literary and archaeological evidence. It will also debate fundamental historiographical questions, such as the nature of nomadic imperialism, the role of the so-called “Silk Road” in Near Eastern and Central Eurasian political economies, and the scope of trans-Eurasian cultural exchange.

NEHC 30120. The History of Muslim Histories. 100 Units.
This course surveys Muslim history-writing in Arabic from its beginnings to the nineteenth century. Through reading the work of historians such as al-Baladhuri, al-Tabari, Miskawayh, Ibn ‘Asakir, Ibn Khaldun, and al-Jabarti, we investigate different genres of historical writing and examine the various methodologies employed by Muslim historians.
Equivalent Course(s): ISLM 31120, HIST 35706

NEHC 30121. The Bible and Archaeology. 100 Units.
In this course we will look at how interpretation of evidence unearthed by archaeologists contributes to a historical-critical reading of the Bible, and vice versa. We will focus on the cultural background of the biblical narratives, from the stories of Creation and Flood to the destruction of the Jerusalem temple by the Romans in the year 70. No prior coursework in archaeology or biblical studies is required, although it will be helpful for students to have taken JWSC 20120 (Introduction to the Hebrew Bible).
Equivalent Course(s): RLST 20121, JWSC 20121, NEHC 20121

NEHC 30123. Islamic Doxography. 100 Units.
This course explores the Islamic tradition of doxography—the study of sectarian differences. We read works by al-Balkhi, (pseudo?)al-Jubba’i, al-Ash’ari, al-Nawbakhti, al-Shahrastani, and Ibn Hazm to understand what the
GENRE OF DOXOGRAPHY CONSISTED OF, WHICH METHODS ITS AUTHORS DEPLOYED, AND HOW THEY ENVISIONED THE MUSLIM COMMUNITY AND SECTARIAN IDENTITIES WITHIN IT.

Equivalent Course(s): ISLM 31123, ARAB 30123

NEHC 30145. GENDER RELATIONS IN ISRAEL. 100 UNITS.

ISRAEL IS WIDELY KNOWN AS A STATE THAT TREATS MEN AND WOMEN EQUALLY. ISRAEL HAS HAD A FEMALE PRIME MINISTER, WOMEN GRADUALLY EARN THEIR RIGHT TO INTEGRATE INTO THE ARMY AS COMBAT SOLDIERS, AND TEL AVIV HAS A REPUTATION AS ONE OF THE MOST QUEER-FRIENDLY CITIES IN THE WORLD. YET, ISRAEL DOES NOT SEPARATE BETWEEN RELIGION AND STATE, FAMILY LAW IN ISRAEL IS LARGELY INFLUENCED BY RELIGIOUS PATRIARCHAL NORMS, SAME-SEX COUPLES CANNOT GET MARRIED IN ISRAEL, THERE ARE RELATIVELY FEW WOMEN REPRESENTATIVES AT THE KNESSET AND THE GOVERNMENT, AND NO WOMAN HAS EVER REPRESENTED A ULTRA-ORTHODOX POLITICAL PARTY AT THE KNESSET. THE AIM OF THE COURSE IS TO UNPACK THESE CONTRADICTIONS, AND PROVIDE AN OVERVIEW OF THE COMPLEX MIRIAD OF GENDER RELATIONS IN ISRAELI SOCIETY WITH A FOCUS ON SPECIFIC CASE STUDIES. TO DO SO, WE WILL STUDY THE LIVES AND STATUS OF WOMEN AND THE LGBT COMMUNITY IN LIGHT OF THE REALITY OF THEIR LIVES. WE WILL EXPLORE WAYS IN WHICH THEY ACT CREATIVELY TO AFFECT SOCIAL CHANGE, AND THE PROJECTS AND ORGANIZATIONS THEY FORM TO COMBAT GENDER PREJUDICE AND DISCRIMINATION.

Equivalent Course(s): RLST 27717, JWSC 20426, GNSE 30445, GNSE 20445, NEHC 20145

NEHC 30155. A POLITICAL HISTORY OF THE ANCIENT KINGDOM OF GREATER ARMENIA. 100 UNITS.


Equivalent Course(s): NEHC 20135, CLCV 21716, CLAS 31716

NEHC 30160. CENTRAL ASIA PAST AND PRESENT/FROM ALEXANDER THE GREAT TO AQ AEDA. 100 UNITS.


Equivalent Course(s): NEHC 20160, ANTH 23616, ANTH 32206

NEHC 30170. MULTICULTURALISM IN ISRAEL. 100 UNITS.


Equivalent Course(s): NEHC 20170, JWSC 20425, RLST 27718

NEHC 30180. CONSTITUTIONAL LAW AND THE PALESTINIAN-ARAB MINORITY IN ISRAEL. 100 UNITS.

THIS COURSE WILL PROVIDE AN INTRODUCTION TO ISRAELI CONSTITUTIONAL LAW WITH AN EMPHASIS ON THE CASE OF THE ARAB AND PALESTINIAN CITIZENS IN ISRAEL'S ETHNIC DEMOCRACY. IT EXPLORES THE SCOPE OF THE INDIVIDUAL AND GROUP RIGHTS THEY ENJOY, AS WELL AS THEIR VARIOUS LIMITATIONS. THE COURSE WILL DISCUSS CONSTITUTIONAL ISSUES ARISING INSIDE ISRAEL.
and issues arising with respect to the Occupied Territories. Students will be offered the opportunity to examine and critically evaluate key features of constitutional jurisprudence in Israel such as the concept "defensive democracy" plays in Israeli constitutional law, judicial decision concerning voting rights, freedom of expression, housing, equality and anti-discrimination, social rights, and cultural rights. The course assumes no previous knowledge of law or Israeli legal system. It is available for both undergraduate and graduate students.
Equivalent Course(s): RLST 27180, NEHC 20180, JWSC 20444, GLST 20180, CRES 20180

NEHC 30195. Linguistic Policy and Agenda in Israel. 100 Units.
This course deals with linguistic policy and linguistic agenda and their manifestation in Israeli society. Along with Hebrew, which is the dominant language in Israel’s public sphere, two major minority languages are also present - Arabic and Russian. The diverse linguistic landscape in Israel creates controversial challenges for Israeli society. The discussion in the first part of the course will focus on the level of theoretical and conceptual analysis. We will review different definitions of terms such as “multilingualism”, “linguistic landscape”, “ethnic democracy”, “human rights”, “linguistic identity”, and their different manifestations in public debates in Israel concerning linguistic challenges. In the second part of the course, we will explore concrete dilemmas that arise in Israel regarding the Arab and the Russian linguistic minorities. These dilemmas include the visibility and presence of Arabic and Russian in Israel’s public space, the extent to which they should be accommodated by various public institutions, the extent to which they are supported by educational institutions (from kindergarten to high education), the sociological and the political aspects of their presence in the private and public sphere, etc. The course will consist of both lecture and group discussion that requires active and informed participation by the students. Every student will be required to submit a short (one-page long) response paper to one of the papers and to present it in class.
Equivalent Course(s): JWSC 20427, NEHC 20195

NEHC 30200. Ancient Egyptian History. 100 Units.
This course surveys the political, social, and economic history of ancient Egypt from pre-dynastic times (ca. 3400 B.C.) until the advent of Islam in the seventh century of our era.
Equivalent Course(s): NEHC 20200

NEHC 30201. Islamicate Civilization I: 600-950. 100 Units.
This course is an introduction to the history and the study of early Islamicate societies, from the rise of Islam in late antiquity to the early Abbasid period (ca. 600-950 CE), considering various religious and social groups. We will look at the same historical arc from multiple perspectives: political events, such as the Muslim conquests and the rise of ruling dynasties, but also other factors that impacted people’s lives in the early centuries of Islamic rule—the environment they inhabited and transformed, documents they created, social institutions, and economic activities. What broad developments characterized the early Islamic period? Who brought those changes about? And how are they studied today?
Equivalent Course(s): ISLM 30201, HIST 35621, MDVL 20201, RLST 20201, HIST 15611, NEHC 20201

NEHC 30202. Islamicate Civilization II: 950-1750. 100 Units.
This course, a continuation of Islamicate Civilization I, surveys intellectual, cultural, religious and political developments in the Islamic world from Andalusia to the South Asian sub-continent during the periods from ca. 950 to 1750. We trace the arrival and incorporation of the Steppe Peoples (Turks and Mongols) into the central Islamic lands; the splintering of the Abbasid Caliphate and the impact on political theory; the flowering of literature of Arabic, Turkic and Persian expression; the evolution of religious and legal scholarship and devotional life; transformations in the intellectual and philosophical traditions; the emergence of Shi’i states (Buyids and Fatimids); the Crusades and Mongol conquests; the Mamluks and Timurids, and the “gunpowder empires” of the Ottomans, Safavids, and Moghuls; the dynamics of gender and class relations; etc. This class partially fulfills the requirement for MA students in CMES, as well as for NELC majors and PhD students.
Equivalent Course(s): MDVL 20202, ISLM 30202, HIST 35622, HIST 15612, NEHC 20202, RLST 20202

NEHC 30203. Islamicate Civilization III: 1750-Present. 100 Units.
This course covers the period from ca. 1750 to the present, focusing on Western military, economic, and ideological encroachment; the impact of such ideas as nationalism and liberalism; efforts at reform in the Islamic states; the emergence of the “modern” Middle East after World War I; the struggle for liberation from Western colonial and imperial control; the Middle Eastern states in the cold war era; and local and regional conflicts.
Equivalent Course(s): ISLM 30203, HIST 35623, RLST 20203, HIST 15613, NEHC 20203

NEHC 30212. Introduction to Egyptian Religion and Magic. 100 Units.
Why did the Egyptians wrap mummies in linen? Did they believe in a human soul? How did they envision life after death? Who was Osiris? This course will seek answers to those (and other) questions through an introduction to the religious beliefs and practices of the ancient Egyptians. Each week we will cover a thematic topic with readings, lectures, and discussions. Focus will be placed on trying to understand ancient Egyptian perspectives in order to evaluate popular mischaracterizations. Students will get the chance to investigate ancient Egyptian creation accounts, the pantheon of gods, the role of humans, conceptions of the afterlife, the mysteries of Osiris, ritual practices, and domestic religion while applying what they learn to portrayals found in popular media such as The Mummy films, pulp fiction, and scifi horror.
Equivalent Course(s): NEHC 20212
NEHC 30223. Narratives of Assimilation. 100 Units.
This course offers a survey into the manifold strategies of representing the Jewish community in East Central Europe beginning from the nineteenth century to the Holocaust. Engaging the concept of liminality-of a society at the threshold of radical transformation-it will analyze Jewry facing uncertainties and challenges of the modern era and its radical changes. Students will be acquainted with problems of cultural and linguistic isolation, hybrid identity, assimilation, and cultural transmission through a wide array of genres-novel, short story, epic poem, memoir, painting, illustration, film. The course draws on both Jewish and Polish-Jewish sources; all texts are read in English translation.
Equivalent Course(s): NEHC 20223, REES 37003, JWSC 20223, REES 27003, RLST 26623

NEHC 30229. Israeli Cultural History, 1948-2015. 100 Units.
The course looks at manifestations of new Israeli history and Zionist ideology in film, literature and art. We will explore how various works reflect tensions in Israeli society between secular and religious groups, Jews and Muslims, rich and poor, women and men, Mizrahim and Ashkenazim. We will likewise examine how the debates relating to LBGT rights, Palestinian rights and women's rights affected Israeli culture. We will start with the early debates in the Israeli state about migration and integration and end with debates about militarism and the draft.
Equivalent Course(s): JWSC 20229, NEHC 20229

NEHC 30325. Imaging Armenia: Diaspora and the Constitution of Subjectivity. 100 Units.
What does it mean to be "Armenian"? Despite centuries of dispersion and displacement, there has remained, in the Armenian diaspora, a sense of Armenian-ness-a sense, in other words, of being Armenian. This course will serve as an interrogation of and meditation on what that sense of being has looked like across time and space, as seen through the lens of pivotal musical and other artistic works from the post-genocide diaspora. Through in-depth analyses of these works and the discourses surrounding them, this course will trace the emergence, articulation, and negotiation of Armenian diasporic subjectivities and the ways in which those subjectivities have emerged in relation to and in conversation with power structures both internal and external to the Armenian communities under discussion. Diaspora, then, will be approached not as a fixed unit of analysis, but as something that emerges and is sustained through complex relationships and negotiations with sociopolitical forces both within and outside the diasporic community. Through this course, we will see that artistic expression in the Armenian diaspora functions as a site of agency: a site in which the question of what it is to be Armenian is explored in ways that shape, challenge, and upend notions and understandings of diasporic identity.
Equivalent Course(s): NEHC 20325, MUSI 33325

NEHC 30340. Women's Movements in the Modern Middle East. 100 Units.
If asked about women's movements in the United States, one could expect responses of "Susan B. Anthony," "first wave versus second wave," "pussy hats" and so-on. But what about women's movements in the Middle East? Can you name a famous Middle Eastern feminist? This course will expose you to the rich and diverse history of women's movements in the Modern Middle East. Beginning in the late 19th century when concepts of love and marriage changed popularly and legally, we will move into the 20th century exploring Middle Eastern women's involvement at major international women's congresses, the co-option of women's groups by single-party states, and into the 21st century looking at LGBTQ activism. In this course, we will assess different varieties of feminism and women's movements, as these concepts are intersectional and not monolithic. You will interrogate the role of the press, education, colonialism/anticolonialism, religion, and popular culture. Alongside secondary sources, you will examine primary sources produced by these movements - pamphlets, posters, memoirs, and even YouTube videos. We will develop close reading skills and you will have the quarter long project of researching, writing, and producing a podcast episode for a class series. Some prior knowledge of Middle Eastern history is helpful, but certainly not required, and all materials will be available in translation.
Equivalent Course(s): Rlst 20240, HIST 25712, JWSC 20540, GNSE 22240, NEHC 20240

NEHC 30350. Persian Paleography, Codicology, and Text Editing. 100 Units.
This course aims to increase familiarity with the chirographic condition of Persian texts and to develop ease and proficiency in reading various kinds of handwritten documents in various styles of handwriting - primarily Nasta`liq, the evolution of which over several centuries and in different regions will be our focus. But we will also consider Naskh and Shekaste, and other handscripts, including individual Iranian handwriting styles found in modern personal correspondence, official communications, archival documents, as well as machine-reproduced handwriting (jellygraphs and lithographs of the 19th and 20th century), in the form of books and newspapers. We will also compare multiple manuscripts of the same work in order to exercise basic text editing skills (collating, choosing a copy text, evaluating variants, creating an apparatus criticus etc.), and discuss best practices by analyzing examples of several modern text-critical editions and their textual apparatus. We will also gain some familiarity with bio-bibliographical reference materials & ms. catalogues.
Equivalent Course(s): RLST 20240, HIST 25712, JWSC 20540, GNSE 22240, NEHC 20240

NEHC 30327. Egypt in Late Antiquity. 100 Units.
Egypt in Late Antiquity was a melting pot of cultures, languages, and religions. With the native Egyptians subject to a series of foreign masters (Greek and Roman), each with their own languages and religious practices, Egyptian society was marked by a rich and richly documented diversity. In this course we will pay special attention to the contact of languages and of religions, discussing on the basis of primary sources in translation different aspects characteristic of this period: the crises of the Roman Empire and their effects in Egypt, the
emergence of Christianity and the decline of paganism, the development of monastic communities. The course will end at the Islamic conquest.

Equivalent Course(s): NEHC 20287, HREL 30287, CLCV 20216, CLAS 35716

NEHC 30290. Media and Social Change in the Middle East. 100 Units.
Media are commonly viewed as catalysts of social change, particularly in reference to recent uprisings in the Middle East. This course will consider how scholars have assessed the relationship between media and social change from the early diffusion of mass communication in the mid-twentieth century to the contemporary world of social media.

Equivalent Course(s): NEHC 20290

NEHC 30300. Introductory Qur'anic Arabic III. 100 Units.
This course is the third in a 3-quarter sequence "Introduction to Qur'anic Arabic" (IQA), which aims to provide students with foundational philological and reading skills by covering the essentials of Qur'anic/Classical Arabic grammar. This course also features readings of select passages from the Qur'an, hadith and Tafsīr. The 3 quarters of IQA are sequential, and students are strongly encouraged to join in the first quarter. Exceptions can be made on a case by case basis.

Equivalent Course(s): RLST 15300, ISLM 30300

NEHC 30303. Comics and the (Arab) City. 100 Units.
The city has often been connected to the practice of making comics, and Arab cities are no exception. In this course, we will build on theorizations of comics and of urban studies - and comics and the urban - and apply this theoretical foundation to an exploration of various cities in Arab comics in translation (or in English). How does the visual and verbal language of comics expand our understanding of urban life in the modern Arab world? What cities and urban experiences dominate in comic renderings, and why?

Equivalent Course(s): NEHC 20303

NEHC 30310. The Mishnah. 100 Units.
This course provides the student with a brief introduction to the study of the Mishnah, including its origins and historical context, its place within rabbinic literature, the language of its text, and recent scholarly approaches to the text. Following this introduction, selected portions of the text will be read in English translation and discussed in class. A brief (6-10 pages) paper and class presentation will be required (topic subject to the approval of the instructor). There will also be a final exam. Prerequisite: For graduate students, knowledge of either Classical or Modern Hebrew is required.

Equivalent Course(s): JWSC 22550, NEHC 20310

NEHC 30350. Bordering the Middle East. 100 Units.
This is a course on the origins of modern state boundaries in North Africa and Southwest Asia. It examines the history and epistemology of nineteenth-century boundary-making (the Ottomans, French, and British) and processes of colonial state-building after World War I.

Equivalent Course(s): NEHC 20350

NEHC 30355. Awakening, Death and Survival: The History of Ottoman-Turkish Armenians from the Tanzimat to Present. 100 Units.
The aim of this course is to follow the trajectory of the Armenians in Ottoman-Turkish context from the early nineteenth century to the present. The history of the Armenians in the late Ottoman Empire is a tale of ebb and flows, hopes and frustrations. Their history in modern Turkey, on the other hand, is a struggle to survive as a people and silent resistance to complete extinction. This course examines their history oscillating between hope and despair and their effort to exist in their homeland, and in this struggle how they invented the 'third way' of being Armenian in Turkey, besides in diaspora and in the nation state, Armenia. To provide the background, the course will follow the Ottoman-Turkish history from the Tanzimat to the Turkish Republic. The course also observes how Ottoman-Turkish polity failed in creating equal citizens out of Armenians. The course is divided into five parts: (a) the Ottoman Tanzimat (Reorganization) and Armenian Zartonk (Awakening); (b) Sultan Abdulhamid II and setbacks for the Armenians; (c) the 1908 Revolution and Armenian hopes; (d) War and the Armenian Genocide; and (e) the Republic of Turkey and the survival and mutation of Armenian life. Topics of focus will include the Ottoman millet system, the birth of the 1863 Armenian Constitution and communal conflict that shaped it, the Armenian Question, the 1908 “Revolution”, the 1915 “Revolution”, and the survival and mutation of the Armenian community in Turkey.

Equivalent Course(s): NEHC 20355

NEHC 30401. Jewish History and Society I. 100 Units.
TBD

Equivalent Course(s): JWSC 20001, NEHC 20401, RLST 20604, BIBL 31400

NEHC 30404. Jewish Thought and Literature I: Introduction to the Hebrew Bi. 100 Units.
Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies. Students in this sequence explore Jewish thought and literature from ancient times until the modern era through a close reading of original sources. A wide variety of works is discussed, including the Hebrew Bible (Old Testament) and texts representative of rabbinic Judaism, medieval Jewish philosophy, and modern Jewish culture in its diverse manifestations. Texts in English.
NEHC 30416. Semitic Languages, Cultures, and Civilizations I. 100 Units.
This course looks at the attestations of Semitic, the development of the language family and its individual languages, the connection of language spread and political expansions with the development of empires and nation states (which can lead to the development of different language strata), the interplay of linguistic innovation and archaism in connection with innovative centers and peripheries, and the connection and development of language and writing.
Equivalent Course(s): NEHC 20416, HIST 15702

NEHC 30417. Semitic Languages, Cultures, and Civilizations II. 100 Units.
This course explores various peoples of the ancient Near East from the third through the first millennium BC. The shared characteristic of those peoples is their use of Semitic languages. The focus is on major cultural traditions that later become of interest for the modern Middle East and for the Western world. This course provides a background to understand contemporary problems in a historical context. This includes a close examination and discussion of representative ancient sources, as well as readings in modern scholarship to help us think of interpretative frameworks and questions. Ancient sources include literary, historical, and legal documents. Texts in English.
Equivalent Course(s): HIST 15703, NEHC 20417

NEHC 30418. Semitic Languages, Cultures, and Civilizations III. 100 Units.
The course studies how various groups in the Middle East imagined the ancient Semitic heritage of the region. We examine how Semitic languages (in particular, Arabic and Hebrew) came to be regarded as the national markers of the peoples of the Middle East. We likewise explore the ways in which archeologists, historians, novelists, and artists emphasized the connectivity between past and present, and the channels through which their new ideas were transmitted. The class thus highlights phenomena like nationalism, reform, and literary and print capitalism (in both Hebrew and Arabic) as experienced in the Middle East.
Equivalent Course(s): HIST 15704, NEHC 20418, JWSC 21100

NEHC 30433. Israeli Society from a Sociological Point of View. 100 Units.
This course integrates between sociological themes such as stratification, gender, culture, ethnicity, race, religion, political sociology and economy in order to study the Israeli society with all its diversity. Israeli society is a unique case for sociological study. A young nation which on the one side has a successful economy, but on the other side is dealing with an ongoing conflict with its Arab and Palestinian neighbors. Inequality rates in Israel are among the highest in the OECD, based on class, gender, ethnicity and nationality. Israel is exhibiting opposite trends between promoting gay rights and becoming more religious. In its 70th year Israel is facing deep social and political dilemmas which intertwine with major sociological themes. This course wishes to reveal these dilemmas and their deep complexities. The course will be divided to meetings which in each of them sociological themes and theories will be explored and problematized vis-à-vis Israeli society.
Equivalent Course(s): NEHC 20433, SOCI 20507, JWSC 20433, RLST 20433

NEHC 30435. From Seclusion to Global Success: Creativity and Politics on Israeli Television. 100 Units.
Television is one of the major media phenomena of the 20th and 21st centuries. Television had a significant part in the building of the modern nation-state and is, nowadays, one of the main manifestations of global capitalism. The Israeli television market went from one public channel, dominated by the government, to become a leading exporter of television content to the Western World. During the semester we will review the political history of global and Israeli TV, we will learn to distinguish between different TV genres such as soap opera, sitcom, “reality” TV and quality drama series. We will explain how the growth of various creative products and different genres reflected both the political and economic zeitgeist. Likewise, we will focus on how the unique characteristics of the Israeli television market brought about its international success. We will focus on the narratives of Israeli successful drama series such as Fauda (a series about an under-cover IDF unit aired on Netflix), In treatment (a psychological drama which was aired on HBO) and Homeland (an Israeli action format aired on Show-time) and try to explain their global success. We will also focus on how the various political minorities in Israel are represented on television and the political and social impact of their representation. In addition, we will discuss concepts such as “quality” and “trash” TV as concepts reflecting social, political and economic struggles.
Equivalent Course(s): JWSC 20435, NEHC 20435

NEHC 30455. Topics in Semitic Studies. 100 Units.
In this course, we will investigate and discuss prevalent topics in the philological and linguistic study of Semitic languages. The weekly topics will touch on the major sub-categories of grammar and focus on methodology

NEHC 30466. Coping with Changing Climates in Early Antiquity I. 100 Units.
This two-quarter seminar is offered as part of an ongoing collaborative research project called “Coping with Changing Climates in Early Antiquity: Comparative Approaches Between Empiricism and Theory,” developed jointly at the University of Chicago, the University of Michigan and Purdue University. Using a shared syllabus at the three institutions, and some joint sessions in the form of webinars, the seminar will cover the theoretical framework that allows for an in-depth understanding of the relations between human societies and their environments, and on social response to change in their social, political and environmental climates (Winter
This course covers the period from ca. 600 to 1100, including the rise and spread of Islam, the Islamic empire under the Umayyad and Abbasid caliphs, and the emergence of regional Islamic states from Afghanistan and eastern Iran to North Africa and Spain.

Equivalent Course(s): ISLM 30350, NEHC 20511, RLST 20350

NEHC 30470. Fashioning Identities in Ancient Egypt and Beyond. 100 Units.

The rich material and visual culture of Ancient Egypt provide an opportunity to study costume from various perspectives and through a variety of sources. Contact with different groups of foreigners was always omnipresent in Egypt, and when they ruled the country (e.g. Hyksos, Libyan, Kushites, Assyrians, Persian, Greeks, Roman), they exposed Egypt to outward culture and fashion. This presents an opportunity to inquire if and how the political situation affected the way Egyptian dressed, as costume is a powerful means to assimilate and acculturate a wearer in society. This course will give a quick overview of the Egyptian costume through the lens of art historical sources as well as of the organic remains of textiles. It will demonstrate how to use clothing as a tool to investigate a distant civilization. By analyzing the clothing of Egyptians and foreigners, it will familiarize students with ancient wardrobe, as well as provide an overview of Egyptian art and material culture. It will investigate the importance of clothing as a marker of the self and its role as an expression and negotiation of identity. The attire will be set in a broad socio-cultural perspective where the meaning of dress in terms of various identities, whether social (including gender and ethnicity), political, and/or religious, will be questioned.

Equivalent Course(s): NEHC 20470

NEHC 30485. Jews in Graeco Roman Egypt. 100 Units.

This course will revise the sources, literary and documentary, for the history of the Jews in Egypt from the 5th cent. BCE (the Elephantine papyri) to the 4th cent CE (Jews and Christians in Egypt). We will revise both the papyrological evidence and the literary evidence that we have for each period, and will focus on historical and social questions. The sources will be read in translation.

Equivalent Course(s): CLCV 25315, RLST 20485, NEHC 20485, JWSC 20485, HIJD 30485, CLAS 35315

NEHC 30500. The Beginnings of Islam. 100 Units.

This course will cover the first 150 years of Islamic history, beginning with the Prophet Muhammad’s (d. 632) prophetic mission until the demise of the Umayyad dynasty in 749. Initially the focus will be on the Prophet’s life as portrayed in the work of the 8th century compiler Ibn Ishaq (d. 767) as well as in modern biographies. In the second part, the focus will move to the Islamic conquests and the age of the Rashidun caliphs, who ruled for three decades (632-661) after the Prophet’s death. The third and final part of the course will introduce the first Muslim dynasty, the Umayyads, under whose rule (661-750) the early Islamic community was transformed into a fully-fledged state. We will discuss several different topics, such as state formation in early Islam, ideas about religious vs. political leadership, the development of new religious identities, the emergence of a new ruling elite, formation of Muslim scholarly circles, the first examples of Islamic art and architecture, as well as inner-Muslim conflicts and rebellions.

Equivalent Course(s): ISLM 30350, NEHC 20511, RLST 20350

NEHC 30501. Islamic History and Society I: The Rise of Islam and the Caliphate. 100 Units.

This course covers the period from ca. 600 to 1100, including the rise and spread of Islam, the Islamic empire under the Umayyad and Abbasid caliphs, and the emergence of regional Islamic states from Afghanistan and eastern Iran to North Africa and Spain.

Equivalent Course(s): HIST 25704, HIST 35704, CMES 30501, MDVL 20501, ISLM 30500, RLST 20501, NEHC 20501

NEHC 30467. Coping with Changing Climates in Early Antiquity II. 100 Units.

This two-quarter seminar is offered as part of an ongoing collaborative research project called ”Coping with Changing Climates in Early Antiquity: Comparative Approaches Between Empiricism and Theory,” developed jointly at the University of Chicago, the University of Michigan and Purdue University. Using a shared syllabus at the three institutions, and some joint sessions in the form of webinars, the seminar will cover the theoretical framework that allows for an in-depth understanding of the relations between human societies and their environments, and on social response to change in their social, political and environmental climates (Winter quarter); it will present a series of case studies in three key geographic areas: Egypt and Nubia; the Eastern Mediterranean and Anatolia; and Mesopotamia (Spring quarter). Students will be exposed to cross-cultural approaches and will be able to interact with partners at other institutions through an online discussion group. Students will have the opportunity to work collaboratively (2-3 students) within their institution and across institutions on a research project of their choice, whose results will be presented at a poster session during the project’s final conference in 2020, and will then be exhibited at the three partner institutions in the course of Academic Year 2020-2021.

Equivalent Course(s): HIST 30310

NEHC 30467. Coping with Changing Climates in Early Antiquity II. 100 Units.

This two-quarter seminar is offered as part of an ongoing collaborative research project called ”Coping with Changing Climates in Early Antiquity: Comparative Approaches Between Empiricism and Theory,” developed jointly at the University of Chicago, the University of Michigan and Purdue University. Using a shared syllabus at the three institutions, and some joint sessions in the form of webinars, the seminar will cover the theoretical framework that allows for an in-depth understanding of the relations between human societies and their environments, and on social response to change in their social, political and environmental climates (Winter quarter); it will present a series of case studies in three key geographic areas: Egypt and Nubia; the Eastern Mediterranean and Anatolia; and Mesopotamia (Spring quarter). Students will be exposed to cross-cultural approaches and will be able to interact with partners at other institutions through an online discussion group. Students will have the opportunity to work collaboratively (2-3 students) within their institution and across institutions on a research project of their choice, whose results will be presented at a poster session during the project’s final conference in 2020, and will then be exhibited at the three partner institutions in the course of Academic Year 2020-2021.

Equivalent Course(s): HIST 30310
NEHC 30502. Islamic History and Society II: The Middle Period. 100 Units.
This course covers the period from ca. 1100 to 1750, including the arrival of the Steppe Peoples (Turks and Mongols), the Mongol successor states, and the Mamluks of Egypt and Syria. We also study the foundation of the great Islamic regional empires of the Ottomans, Safavids, and Moghuls.
Equivalent Course(s): HIST 25804, HIST 35804, NEHC 20502, MDVL 20502, CMES 30502, ISLM 30600

NEHC 30503. Islamic History and Society III: The Modern Middle East. 100 Units.
This course covers the period from ca. 1750 to the present, focusing on Western military, economic, and ideological encroachment; the impact of such ideas as nationalism and liberalism; efforts at reform in the Islamic states; the emergence of the "modern" Middle East after World War I; the struggle for liberation from Western colonial and imperial control; the Middle Eastern states in the cold war era; and local and regional conflicts.
Equivalent Course(s): HIST 25904, HIST 35904, NEHC 20503

NEHC 30504. Introduction to the Hebrew Bible. 100 Units.
Introduction to the Jewish/Hebrew Bible as literature with a material history. Surveys the genres in it, reviews scholarly theories about it and its sources, situates it in the history and culture of ancient Southwest Asia (Near East + eastern Mediterranean). Section features creative, mixed-modes student engagement and interaction.
Equivalent Course(s): HIJD 31004, BIBL 31000, NEHC 20504, FN DL 11004, RLST 11004, JWSC 20120

NEHC 30505. Identity and the Other in the Qur’an. 100 Units.
How did the Qur’an, Islam’s holy text, articulate what it meant to be a Muslim by constructing the confessional other? How did the social, cultural, and political context of the Qur’an’s interpreters influence their conceptions of gender or ethnicity? This course explores identities and identity formation in the Qur’an and its interpretation by asking how identity was articulated through the construction of the religious, ethnic, or gendered “other.” You will read English translations from the Qur’an, literature associated with its interpretation (exegesis tafsir, biography stara, sayings of the Prophet hadith, and “occasions of revelation” asbab al-nuzul), as well as relevant secondary literature. By the end of the course, you will be familiar with the structure and content of the Qur’an, its history as a text, the early Islamic community, and Qur’anic revelations’ relationship to other Abrahamic faiths (Christianity and Judaism). No prior knowledge of Middle Eastern history or languages is required, but if you have interests in the study of the Middle East, the Qur’an, or identity, you are strongly encouraged to incorporate your own experiences, research, or projects into the course.
Equivalent Course(s): RLST 20650, CRÉS 20500, NEHC 20500

NEHC 30560. Global Humanitarianism in the Middle East. 100 Units.
Today, the Middle East is host to the world’s largest humanitarian crises since World War II. This course examines the politics and ethics of humanitarian intervention in the region, including emergency medical aid and global healthcare. It takes a critical approach to humanitarian action, focusing on long-term, lived effects as well as intentions, and foregrounds the experiences, voices, and perspectives of local aid recipients. In class we will examine works produced by leading Middle East scholars including anthropologist, sociologist, historians, philosophers, and political scientists. Beginning in the 1980s, with the rise of global humanitarianism, and leading up to the present day, topics covered in class include but are not limited to: the politics of vulnerability and innocence; the body in humanitarianism; war and refugees; food aid; children and global humanitarianism; and medical aid and global health.
Equivalent Course(s): SOCI 30336, HMRT 30560, GLST 29560, NEHC 20560

NEHC 30568. Balkan Folklore. 100 Units.
Vampires, fire-breathing dragons, vengeful mountain nymphs. 7/8 and other uneven dance beats, heart-rending laments, and a living epic tradition. This course is an overview of Balkan folklore from historical, political, and anthropological perspectives. We seek to understand folk tradition as a dynamic process and consider the function of different folklore genres in the imagining and maintenance of community and the socialization of the individual. We also experience this living tradition firsthand through visits of a Chicago-based folk dance ensemble, “Balkan Dance.”
Equivalent Course(s): ANTH 25908, REES 29009, NEHC 20568, ANTH 35908, CMLT 23301, CMLT 33301, REES 39009

NEHC 30570. Mughal India: Tradition & Transition. 100 Units.
The focus of this course is on the period of Mughal rule during the late sixteenth, seventeenth, and eighteenth centuries, especially on selected issues that have been at the center of historiographical debate in the past decades.
Equivalent Course(s): SALC 37701, NEHC 20570, HIST 36602, SALC 27701, HIST 26602

NEHC 30573. The Burden of History: A Nation and Its Lost Paradise. 100 Units.
What makes it possible for the imagined communities called nations to command the emotional attachments that they do? This course considers some possible answers to Benedict Anderson’s question on the basis of material from the Balkans. We will examine the transformation of the scenario of paradise, loss and redemption into a template for a national identity narrative through which South East European nations retell their Ottoman past. With the help of Žižek’s theory of the subject as constituted by trauma and Kant’s notion of the sublime, we will contemplate the national fixation on the trauma of loss and the dynamic between victimhood and sublimity.
Equivalent Course(s): REES 39013, CMLT 23401, NEHC 20573, HIST 24005, REES 29013, HIST 34005, CMLT 33401
NEHC 30585. Journeys Real & Virtual. Travel in the Pre-modern Mediterranean. 100 Units.
This course focuses on the art of travel in the Medieval and early modern Mediterranean. From the late Middle Ages through the sixteenth century, European pilgrimage to the Holy Land constituted some of the most advanced experiments in representing travel, describing foreign cities, and mapping out territories. Travel accounts represent the core material around which this course is structured along with images and maps in other contexts that such experiments influenced. Course material will span the fields of religion, art, literary, and urban history, encompassing historical geography, cartography, and cultural history. Students will engage directly with the verbal and visual modes that characterize the documentary legacy of mental and physical travel in order to come to terms with the different regimes of knowledge they construct as well as the cognitive demands they place on their audience. Through a comparison of techniques, students will explore the ways in which texts, images, and maps sought to understand human interaction, visualize geographical context, locate history, and make sense of the world beyond their drama of their local experience.
Equivalent Course(s): RLLT 33020, CDIN 45085, HIST 60705, HCHR 45805, RLVC 45805, ARTH 40585

NEHC 30589. Sefarad and Andalus: Jewish Thinkers in Islamic Spain. 100 Units.
The period known as "the Golden Age" in Islamic Spain is associated with some of the most famous names in Jewish thought, such as Maimonides or Judah Halevi. Through readings of individual thinkers in their cultural context, this course will study the emergence of Jewish thought in Islamic Spain (al-Andalus), and its development within and beyond its borders.
Equivalent Course(s): HIJD 30589, ISLM 30589

NEHC 30595. Colloquium: The Ottoman Novel and Historical Perspective. 100 Units.
The Ottoman novel was both an artistic and political form expression. Authors often wrote in a heavily didactic vein, using fiction to express their views on the shortcomings of existing society or their ideals for societal improvement. This was especially, though not exclusively, the case with regard to issues of gender roles and family structure. In this course will will read a number of novels from the last quarter of the 19th Century and the first decades of the 20th Century (in transliteration from Ottoman, or adaptation to modern Turkish, or translation), and consider them with regard to the circumstances of their production and the societal commentary they express.

NEHC 30600. Saints and Sinners in Late Antiquity. 100 Units.
Between the third and seventh centuries, Christian communities came to flourish throughout the Middle East and neighboring regions in the Roman and Iranian empires as well as the kingdoms of the Caucasus, Central Asia, and Ethiopia. This course will examine the development of Christian institutions and ideologies in relation to the distinctive social structures, political cultures, economies, and environments of the Middle East, with a focus on the Fertile Crescent. The makers of Middle Eastern Christianities were both saints and sinners. Holy men and women, monks, and sometimes bishops withdrew from what they often called "the world" with the intention of reshaping society through prayer, asceticism, and writing; some also intervened directly in social, political, and economic relations. The work of these saints depended on the cooperation of aristocrats, merchants, and rulers who established enduring worldly institutions. To explore the dialectical relationship between saints and sinners, we will read lives of saints in various Middle Eastern languages in translation.
Equivalent Course(s): NEHC 20600, HIST 35613, HIST 25613

NEHC 30605. Colloquium: Sources for the Study of Islamic History. 100 Units.
This course is designed to acquaint the student with the basic problems and concepts as well as the sources and methods of study of post-classical Islamic history. Sources will be largely in English translation and the tools acquired will be applied to specific research projects to be submitted as term papers.
Equivalent Course(s): NEHC 20605, MDVL 20605, ISLM 30605, HIST 36005, HIST 26005

NEHC 30609. Saints and Sinners in Late Antiquity. 100 Units.
Saints and Sinners in Late Antiquity
Equivalent Course(s): NEHC 20609

NEHC 30612. Critical Arabic Philology. 100 Units.
This course introduces students to the indigenous tools and techniques devised for the critical study of texts within the classical Arabic-Islamic scholarly tradition, comparing and contrasting them with modern critical philology. We begin with an examination of two modern accounts of philology from the early 1930s, put forward by a German Orientalist and a Yemeni corrector working in India, respectively. Parallel to these readings, students edit collaboratively sections of a medieval manuscript in order to gain a direct insight into the problems of deciphering and editing manuscripts. We then examine the explicit textual methodologies developed in the field of Hadith collection and reproduction. The course ends with discussion of a fourteenth-century philological analysis that uncovered a historical forgery of a document allegedly written by Muhammad.
Equivalent Course(s): NEHC 20612, ISLM 40612

NEHC 30613. Dreams in the Ancient World. 100 Units.
Dreams belong to the universals of human existence as human beings have always dreamt and will continue to dream across time and cultures. The questions where do dreams come from and how to unravel a dream have always preoccupied the human mind. In this course we will focus on dreams in the Greco-Roman and Greco-Egyptian cultural environments. We will cover dreams from three complementary perspectives: dreams as experience, dream interpretation and dream theory. The reading materials will include: (a) a selection of
dream narratives from different sources, literary texts as well as documentary accounts of dreams; (b) texts which
document the forms and contexts of dream interpretation in the Greco-Roman and Greco-Egyptian cultures and
(c) texts which represent attempts to approach dreams from a more general perspective by among others
explaining their genesis and defining dream-types.
Equivalent Course(s): CLCV 24519, CLAS 34519, ANCM 44519, NEHC 20613, RLST 24503, HREL 34519
NEHC 30615. Drawn Together: Comics Culture in the Middle East. 100 Units.
Playing on the collaboration between scholarly and artistic approaches to comics between Ghenwa
Hayek and two Beirut-based innovators in Arabic comics, Omar Khouri and the fdz, co-founders (with Hatem
Imam and Lena Merhej) of the Lebanese comics collective Samandal. Comics, like all graphic narratives, are a
hybrid form that draws the visual and verbal together into a dynamic interplay. Modeling this interplay, we will
bring a dynamic simultaneity of theory, practice and translation into the classroom. In this class, we combine a
theoretically informed historical engagement with the region, comics studies, and a comics practice that seeks
to imagine and complicate the future. We will chart the dominant genres and practices of comics production in
the Middle East from the points of view of both scholars and practitioners. At the same time, we will experiment
in creating a hands-on workspace in which all we collaborate on all aspects of creating two ongoing comics
projects - Nahā (Omar Khouri) and Jähiliyya (fdz) - from the world-building to the characters, design, stories,
and translation.
Equivalent Course(s): NEHC 20615
NEHC 30625. Approaches to the Study of the Ancient Near East. 100 Units.
This is a required introductory course for all CMES-ancient-track students.
Equivalent Course(s): CMES 31002
NEHC 30630. Introduction to Islamic Philosophy. 100 Units.
This course offers an introduction to the terms and concepts current in Arabic philosophical writings in the
classical period of Islamic thought (roughly 9th to 17th century). It begins with the movement to translate Greek
texts into Arabic and the debate among Muslims about the validity of philosophy versus revelation. From a close
reading of key works (in English) by important philosophers such as al-Kindī, al-Rāzī, al-Sijistānī, al-Fārābī, Ibn
Sinā (Avicenna), al-Ghazzālī, Ibn Bājja, Ibn Tufayl, Ibn Rushd (Averroes), Suhrawardī, and Mullā ṣadrā, a series
of lectures will follow the career of philosophy in the Islamic world, first as a 'foreign' science and then, later, as
selectively rejected but also substantially accepted as a natural component of sophisticated discourse.
Equivalent Course(s): RLST 23630, NEHC 20630, ISLM 30630
NEHC 30640. History of the Qur’ān and its Interpretation. 100 Units.
This course explores the content and literary features of the Qur'ān and charts the historical development of
Muslim communal engagement with its holy scripture. Beginning with its revelation in the early-seventh century
CE, the Qur'ān has been an object of interpretation and debate, culminating in the solidification of the exegetical
tradition, or tafsīr, in the tenth through fourteenth centuries CE. The course begins with an in-depth investigation
into the history and text of the Qur'ān and is followed by a survey of tafsīr literature until modern times. By the
end of the semester, students will understand: 1) The Qur'ān's core themes, arguments, and literary features 2)
The historical context in which the Qur'ān was first promulgated and codified 3) The relationship between the
Qur'ān and the preceding literary traditions of the ancient world, in particular the Bible, post-biblical Jewish and
Christian writings, and Arabic poetry 4) Muslim utilization of the Qur'ān towards intellectual, social, religious,
legal, and political ends 5) The pre-modern and modern scholarly traditions of interpreting the Qur'ān 6) The
skills of close reading, argumentation, and academic writing
Equivalent Course(s): RLST 20640, NEHC 20640, HIST 25707
NEHC 30641. Islamic Origins. 100 Units.
The course examines a wide array of scholarship surveying the problems posed by the rise of Islam from the
historical and historiographical points of view.
Equivalent Course(s): ISLM 30641
NEHC 30642. The High Caliphate. 100 Units.
Review of major developments in the history of the Islamic community from ca. 700 CE until ca. 1000 CE,
with focus on the extensive secondary literature devoted to key issues, including: character of Umayyad rule,
conversion and taxation, rise of piety-minded opposition, character of the "Abbasid revolution," nature of
Abbasid rule, development of Shi‘ism and ‘Abbāsid rivality, the Abbasid civil war, Byzantium and the
caliphate, evolution of military institutions, vizierate and bureaucracy, rise of Samarra and the Samarra period,
rise of regionalism, beginnings of Ism‘ī allism, commercial relations, the Buyid ascendancy.
Equivalent Course(s): ISLM 30642, HIST 35807, NEHC 20642, HIST 25807
NEHC 30643. Topics: Med Islam Social Hist. 100 Units.
The course reviews the issues and scholarship on various facets of the social history of the Islamic Near East, ca.
700-1500 CE), including Patterns of Social Organization ("class," tribal or kinship ties, professional ties, ethnicity,
etc.), the role of pastoral nomadism in Near Eastern societies, non-Muslim communities and their relations with
Muslims, Women and Gender issues, Technology and Social Change, Historical Demography, and Urbanism.
NEHC 30645. History of the Fatimid Caliphate. 100 Units.
This course will cover the history of the Fatimid (Shiite) caliphate, from its foundation in the North Africa about 909 until its end in Egypt 1171. Most of the material will be presented in classroom lectures. Sections of the course deal with Fatimid history treated chronologically and others with separate institutions and problems as they changed and developed throughout the whole time period. Readings heavily favored or highly recommended are all in English.
Equivalent Course(s): NEHC 20645, HIST 34401, MDVL 20645, HIST 24401

NEHC 30647. Topics in Medieval Islamic Social History. 100 Units.
Readings on diverse topics in medieval Islamic social history, including patterns of social organization; “tribes,” “classes,” and social strata; concepts of ethnicity; the role of pastoral nomadism; non-Muslim communities; women and gender; technology and social change; historical demography; urbanism; and environmental history.

NEHC 30658. Narrating Conflict in Modern Arabic Literature. 100 Units.
This course is an exploration of conflict in the Arab world through literature, film and new media. In this course, we will discuss the influence of independence movements, wars, and revolts on Arabic literature: how do writers write about, or film, conflict? How does conflict affect language itself? How do these texts engage with issues of trauma and bearing witness? To answer these questions, we will look at a number of key moments of conflict in the Arab world, including the Arab-Israeli conflicts, the Algerian war of independence, the 2011 Egyptian revolution, the Lebanese and Iraq wars, and the ongoing war in Syria. Rather than follow a historical chronology of these events, we will read these texts thematically, beginning with texts that seek to present themselves as direct, sometimes eye-witness, accounts and then moving on to narratives that complicate the relationship between conflict and its narration.
Equivalent Course(s): ARAB 20658, ARAB 30658, NEHC 20658

NEHC 30659. The Task of the Self Translator. 100 Units.
Walter Benjamin famously wrote that a translation issues from the “afterlife” of the original: “For a translation comes later than the original, and since the important works of world literature never find their chosen translators at the time of their origins, their translation marks their stage of continued life.” This graduate seminar focuses on the case of multilingual writers and their self-translations to raise questions concerning the temporality, directionality, and “afterlife” of translated works. The figure of the self-translator challenges models of translation and cross-cultural circulation that assume various cultural and historical gaps between the source and its translation. For one, self-translation calls into question the notions of originality or “the original” and of “fidelity,” and requires us to consider the overlap between translation and rewriting. What brought writers to produce the same texts in different languages, at times for similar audiences of multilingual readers? What theories of translation or world literature might be helpful when approaching the case of Jewish self-translation in the nineteenth and twentieth centuries? We will discuss these issues also in the context of comparative Jewish studies, considering the difference between internal, Hebrew-Yiddish, self-translation, and the translation between Hebrew or Yiddish and a third “non-Jewish” language, whether European or Middle-Eastern.
Equivalent Course(s): RLVC 30659, CMLT 30610

NEHC 30670. Order amidst Chaos? Egypt from the First through Second Intermediate Period. 100 Units.
Ancient Egyptian history is conventionally divided into a series of “Kingdoms” and “Intermediate Periods” grouped and understood as either periods of unity and prosperity or fracture and chaos. Alongside these chronological divisions is the frequent narrative of cyclical conflict between Upper and Lower Egypt that is ultimately resolved by Upper Egypt’s triumphant reestablishment of the unified, prosperous state. As a result, the study of ancient Egypt generally focuses on the Kingdoms and their purported periods of stability. This course inverts this narrative. Rather than proceeding from Kingdom to Kingdom, we will go from Intermediate Period to Intermediate Period. It also explores cultural developments in art, literature, and society. A special emphasis is placed on recent archaeological finds and current scholarship reinterpreting older material, focusing on primary sources - private and royal inscriptions, settlement and funerary remains, two- and three-dimensional art, and small finds - to tackle these, and other, questions. This course fulfills the requirements of a survey course in Egyptian civilization as defined by the Ancient PhD programs in NELC and the MA program in the CMES.
Equivalent Course(s): NEHC 20670

NEHC 30677. Beyond Genocide & Diaspora: Armenians in the Middle East. 100 Units.
Despite the genocide, Armenians have known thriving political, sociocultural, ideological, and ecclesiastical centers in the twentieth century. The seminar Beyond Genocide & Diaspora: Armenians in the Middle East focuses on such centers: in Lebanon, Syria, Palestine, Egypt, Iran, and Turkey, amongst others. This will not be a journey of loss or simple rebirth, perspectives omnipresent in writings on modern Armenian history. Rather, we will be analyzing the history of power: on how Armenians experienced the everyday and the ordinary in the Middle East, making these places their own, and how they manipulated and managed loss and renewal. At the same time, this seminar asks: what can we learn about these spaces, and the region more broadly, by looking at it through the lens of everyday Armenian sociopolitics? This analysis of Armenians does not only contribute to the study of Armenians, then. Rather, it shows how Armenians in the Middle East experienced politics everyday, and what those experiences can teach us about interlinked national and global events. This course also examines changing aspects of belonging, and explores how these concepts travel over time and space.
Equivalent Course(s): NEHC 20677
NEHC 30685. Art of the Book in the Islamic World. 100 Units.
This seminar offers an opportunity for in-depth consideration of methodological and theoretical issues as they pertain to the study of arts of the book in Islamic cultures. These include relationships between calligraphy, illumination, and painting; visual paradigms of authority from scribal culture to lithography; problems of copying and originality; challenges posed by manuscripts that have been altered by successive generations of users; multiple levels of text-image relationships; verbal and visual translation; and the history of arts of the book as a reference point for contemporary artists. Each student will write a research paper on a topic to be developed in consultation with the instructor.
Equivalent Course(s): ARTH 42106

NEHC 30687. Coll: Persian Historical Texts. 100 Units.
This course will focus on the study and utilization of narrative, normative, and archival sources in Persian. Texts of the major Iranian historians and biographers will be subjected to close reading and analysis. The scripts, protocols, and formula used by Irano-Islamic chancelleries will also be introduced and the form and content of published and unpublished archival documents will be transcribed and examined in their institutional context.
Equivalent Course(s): HIST 59000, CMES 30687

NEHC 30692. Armenian History through Art and Culture. 100 Units.
Who are the Armenians and where do they come from? What is the cultural contribution of Armenians to their neighbors and overall world heritage? This crash-course will try to answer these and many other similar questions while surveying Armenian history and elements of culture (mythology, religion, manuscript illumination, art, architecture, etc.). It also will discuss transformations of Armenian identity and symbols of ‘Armenianness’ through time, based on such elements of national identity as language, religion, art, or shared history. Due to the greatest artistic quality and the transcultural nature of its monuments and artifacts, Armenia has much to offer in the field of Art History, especially when we think about global transculturation and appropriation among cultures as a result of peoples’ movements and contacts. The course is recommended for students with interest in Armenian Studies or related fields, in Area or Civilizations Studies, Art and Cultural Studies, etc.
Equivalent Course(s): ARTH 20692, HIST 25711, ARCH 20692, NEHC 20692

NEHC 30705. Literatures of Eurasia. 100 Units.
This course explores literatures produced across Eurasia, with a particular focus on the Caucasus and Central Asia including the writings of Lermontov, Blok, Gorodetsky, Solovoy, Memmedquluzaeh, Iskender, Atmatov, as well as the films of Paradjanov and Ibragimbekov. We will also trace the intellectual history of the orientalist conception of Eurasianism and its variants including conceptions of race and ethnicity that it produced. In this way, we will attend to connections forged between Eurasianist ideologies and conceptions of language, geography and biology.
Equivalent Course(s): CMLT 20905, CMLT 30905, REES 29812, NEHC 20705, HIST 33603, HIST 23603

NEHC 30721. Iranian Political Culture. 100 Units.
The first of a two-part seminar examining the emergence and evolution of the Iranian Empire in late antiquity, the most enduring territorially extensive political system in ancient Near Eastern history. Its name, Ērānšahr, signaled the centrality of Zoroastrianism to its conception and organization. The seminar will therefore focus on the role of the religion, as a complex of ideas and institutions, in the shaping of Iran’s society, culture, political economy, and imperial infrastructure. In so doing, students will gain familiarity with the range of available literary, documentary, and archaeological sources...
Equivalent Course(s): HIST 35611, NEHC 20721, HIST 25611

NEHC 30725. Cultural Identities in the Ancient Near East. 100 Units.
The ancient Near East (ANE) was comprised of multiple cultures with a variety of languages, economies, and religions. The close proximity of these cultures precipitated interactions via trade, migration, and/or conflict. This course will explore the dynamic reality of cultural identity in the midst of cultural interaction. By examining the available data we will identify key features of particular ANE cultures and then consider how cross-cultural interaction changed or replaced those features. Topics include comparing religions and religious expression, treatment and description of international enemies and allies, as well as the similarities and differences in how ANE cultures describe the world around them. Focus will be placed on engaging with original source material, including physical artifacts, iconography, and texts in English translation. This course will also utilize modern theory on culture, cultural identity, and comparative methodology in the analysis of the data.
Equivalent Course(s): NEHC 20725, CMES 30725

NEHC 30737. Imperialism before the Age of Empires? 100 Units.
This course offers a critical analysis of the use of concepts such as empire and imperialism in the historiography of ancient Mesopotamia to address political formations that developed (and vanished) from the Early to Late Bronze Ages (mid-3rd to late-2nd millennium BCE). Drawing from theoretical studies on imperialism and the imperial constructions that developed in the Iron Age and beyond (starting with the Neo-Assyrian and Neo-Babylonian empires), this seminar will explore the nature of power, control, and resource management in these early formations, and how they qualify (or not) as imperial policies. Students will address a substantial part of Mesopotamian history (from the Sargonic down to the Middle Assyrian and Babylonian periods) and study in depth some key historiographical issues for the history of Early Antiquity. Primary documents will be read in translation and the course has no ancient language requirements. However, readings of secondary literature...
in common academic languages (especially French and German) are to be expected. This course fulfills the requirements of a survey course in Mesopotamian civilization as defined by the Ancient PhD programs in NELC and MA program in the CMES.  
Equivalent Course(s): HIST 20312, HIST 30312, NEHC 20737

NEHC 30755. Research Topics in Ottoman History. 100 Units.  
This course will discuss current trends in research for 19th and early 20th Century Ottoman and Turkish history.

NEHC 30765. Introduction to the Musical Folklore of Central Asia. 100 Units.  
This course explores the musical traditions of the peoples of the Central Asian states, both in terms of historical development and cultural significance. Topics include the music of the epic tradition, the use of music for healing, instrumental genres, and Central Asian folk and classical traditions. Basic field methods for ethnomusicology are also covered. Extensive use is made of recordings of musical performances and of live performances in the area.
Equivalent Course(s): NEHC 20765, MUSI 33503, MUSI 23503, REES 35001, REES 25001, ANTH 25905

NEHC 30766. Shamans and Oral Poets of Central Asia. 100 Units.  
Anthropological/Ethnographic Survey of Pre-Modern Central Asian Cultures. This course explores the rituals, oral literature, and music associated with the nomadic cultures of Central Eurasia.
Equivalent Course(s): ANTH 25906, NEHC 20766

NEHC 30802. Empires and Peoples: Ethnicity in Late Antiquity. 100 Units.  
Late antiquity witnessed an unprecedented proliferation of peoples in the Mediterranean and the Middle East. Vandals, Arabs, Goths, Huns, Franks, and Iranians, among numerous others, took shape as political communities within the Roman and Iranian empires or along their peripheries. Recent scholarship has undone the traditional image of these groups as previously undocumented communities of “barbarians” entering history. Ethnic communities emerge from the literature as political constructions dependent on the very malleability of identities, on specific acts of textual and artistic production, on particular religious traditions, and, not least, on the imperial or postimperial regimes sustaining their claims to sovereignty. The colloquium will debate the origin, nature, and roles of ethno-political identities and communities comparatively across West Asia, from the Western Mediterranean to the Eurasian steppes, on the basis of recent contributions. As a historiographical colloquium, the course will address the contemporary cultural and political concerns—especially nationalism—that have often shaped historical accounts of ethnosynthesis in the period as well as bio-historical approaches such as genetic history that sometimes sit uneasily with the recent advances of historians.
Equivalent Course(s): CLAS 33718, HIST 20902, CLCV 23718, MDVL 20902, NEHC 20802, HIST 30902

NEHC 30808. Biography of the Prophet Muhammad. 100 Units.  
This introductory course offers an overview of Prophet Muhammad’s life as portrayed in the early and medieval Arabic narrative tradition and through the lens of modern scholarship. We will discuss a diverse range of topics, such as life in pre-Islamic Arabia, the Prophet’s early life before prophethood, the first revelations, the Meccan period, his migration to Medina, his religio-political leadership and the military expeditions during the Medinan period, his reported miracles, etc. At the same time, students will gain an overview of the sira/maghza’ literature, i.e., the texts devoted to the life of the Prophet Muhammad in the Muslim tradition. Modern methodological questions which concern the reliability of the narrative traditions in reconstructing the biography of the “historical Muhammad” and a wide range of approaches developed in Western academia to overcome problems related to the source material will also be addressed.
Equivalent Course(s): RLST 20808, ISLM 30808, NEHC 20808, MDVL 20808

NEHC 30815. Languages of the Ottoman Empire. 100 Units.  
This course explores the languages of the Ottoman Empire.

NEHC 30822. Topics in Ottoman Cultural History. 100 Units.  
This course focuses on the recent trends and developments in Ottoman Studies. We examine topics and methodologies in works published in recent years and explore the ensuing debates.
Equivalent Course(s): NEHC 20822

NEHC 30827. The "Woman Question" & Reformist Thought in the Ottoman Empire. 100 Units.  
The course is a one-quarter colloquium open both to graduate students and to advanced undergraduates. The course will focus on reading and discussing literature concerned with the perception among nineteenth- and early-twentieth-century Ottoman reformers and intellectuals, that the "proper" place of women in society was an urgent question. We will examine why this question was regarded as urgent and fundamental, and in what ways it was seen as related to an overall framework of reform.
Equivalent Course(s): NEHC 20827

NEHC 30832. Late Ottoman History I. 100 Units.  
This course will examine important themes in late Ottoman history such as changing urban space, institutional reform, the development of consultative structures, taxation, and intellectual movements. The course may be repeated for credit with instructor permission.

NEHC 30837. Early Turkish Republic. 100 Units.  
This course will examine the development of the Turkish state following WWI including questions of economy, institutions, and identity formation. The first quarter make be taken as a free-standing colloquium, or students may take both quarters and produce a research paper.
Equivalent Course(s): HIST 35702, NEHC 20837, HIST 25702

NEHC 30838. Further Topics in Late Ottoman History-1. 100 Units.
This course will introduce students to a number of important topics in Eighteenth and nineteenth century Ottoman history, such as the nature of the great local notables, the growing importance of proteges, and the bureaucratic reform.
Equivalent Course(s): NEHC 20838

NEHC 30839. Further Topics in Late Ottoman History-2. 100 Units.
Further Topics in Late Ottoman History-2

NEHC 30840. Radical Islamic Pieties: 1200 to 1600. 100 Units.
Some knowledge of primary languages (i.e., Arabic, French, German, Greek, Latin, Persian, Spanish, Turkish) helpful. This course examines responses to the Mongol destruction of the Abbasid caliphate in 1258 and the background to formation of various regional Muslim empires. Topics include the opening of confessional boundaries; Ibn Arabi, Ibn Taymiyya, and Ibn Khaldun; the development of alternative spiritualities, mysticism, and messianism in the fifteenth century; and transconfessionalism, antinomianism, and the articulation of sacred sovereignties in the sixteenth century. All work in English. This course is offered in alternate years.
Equivalent Course(s): MDVL 20840, ISLM 30840, NEHC 20840, HIST 25901, RLST 20840, HIST 35901

NEHC 30847. History of the Early Turkish Republic II. 100 Units.
This is the continuation of NEHC 20837/20837: History Early Turkish Republic I. Students will produce a seminar/research paper and meet to discuss selected readings on the transition from Ottoman Empire to Turkish Republic and the consolidation of the Republican regime.

NEHC 30852. The Ottoman World in the Age of Suleyman the Magnificent. 100 Units.
This seminar/colloquium focuses on the transformation of the Muslim Ottoman principality into an imperial entity--after the conquest of Constantinople in 1453--that laid claim to inheritance of Alexandrine, Roman/Byzantine, Mongol/Chinggids, and Islamic models of Old World Empire at the dawn of the early modern era. Usually taught as a two-quarter research seminar, this year only the first quarter is offered, with a 15-20 paper due at the end. Special attention is paid to the transformation of Ottoman imperialism in the reign of Sultan Süleyman the Lawgiver (1520-1566), who appeared to give the Empire its "classical" form. Topics include: the Mongol legacy; the reformulation of the relationship between political and religious institutions; mysticism and the creation of divine kingship; Muslim-Christian competition (with special reference to Spain and Italy) and the formation of early modernity; the articulation of bureaucratized hierarchy; and comparison of Muslim Ottoman, Iranian Safavid, and Christian European imperialisms. The quarter-long colloquium comprises a chronological overview of major themes in Ottoman history, 1300-1600. In addition to papers, students will be required to give an oral presentation on a designated primary or secondary source in the course of the seminar.
Equivalent Course(s): ISLM 30852, CMES 30852, NEHC 20862, HIST 58302

NEHC 30866. The Economy by Other Means': New Approaches to the Economy of the Late and Post-Ottoman Middle East. 100 Units.
Questions around political economy and capitalism are once again gaining prominence in Ottoman and Middle East studies. Whereas these questions have been fundamental to the traditional confines of economic history and political economy, this new engagement takes its cue from a different and diverse pool of fields. As one observer recently put it, an emerging body of literature engages with "the economy by other means." This course takes stock of these still-uncharted means by bringing together and examining a selection of recently published books treating economic themes in the late Ottoman Empire and in the post-Ottoman Middle East up to the midtwentieth century. How do these books challenge, build on, and/or conform to the contours of economic modes of analysis? What do they contribute to our understanding of capitalism in the Middle East? What are the new archives they create for the study of economic life? How do they destabilize the conceptual repertoire of political economy? More importantly, in what ways do they change our view of the late Ottoman and modern Middle East? This course will take us from malaria in Anatolia to "men of capital" in Mandate Palestine; from legal battles on family inheritance in Ottoman Syria to the "colonial economism" of the British occupation of Egypt; from the late Ottoman culture of productivity to the rise of the Arabic novel during nahda.
Equivalent Course(s): NEHC 20866, KNOW 30866, HIST 25809, KNOW 20866, HIST 35803

NEHC 30884. The Brighter Side of the Balkans: Humor & Satire in Lit & Film. 100 Units.
In this course, we examine the poetics of laughter in the Balkans. In order to do so, we introduce humor as both cultural and transnational. We unpack the multiple layers of cultural meaning in the logic of "Balkan humor." We also examine the functions and mechanisms of laughter, both in terms of cultural specificity and general practice and theories of humor. Thus, the study of Balkan humor will help us elucidate the "Balkan" and the "World," and will provide insight not only into cultural mores and social relations, but into the very notion of "funny." Our own laughter in class will be the best measure of our success - both cultural and intellectual.
Equivalent Course(s): REES 29007, CMLT 26610, NEHC 20884

NEHC 30885. Returning the Gaze: The Balkans and Western Europe. 100 Units.
This course investigates the complex relationship between South East European self-representations and the imagined Western "gaze" for whose benefit the nations stage their quest for identity and their aspirations for recognition. We also think about differing models of masculinity, the figure of the gypsy as a metaphor for the national self in relation to the West, and the myths Balkans tell about themselves. We conclude by considering the
role that the imperative to belong to Western Europe played in the Yugoslav wars of succession. Some possible
texts/films are Ivo Andric, Bosnian Chronicle; Aleko Konstantinov, Baj Ganyo; Emir Kusturica, Underground;
and Milcho Manchevski, Before the Rain.
Equivalent Course(s): NEHC 20885, CMLT 23201, CMLT 33201, REES 29012, REES 39012

NEHC 30888. Evliya Çelebi. 100 Units.
This course will explore the exciting intersections of worldview to understand how people of bygone societies
imagined others, and how their perceptions may have been transformed as they encountered and developed
a closer contact with people from other places. Our course takes the Ottoman globetrotter Evliya Çelebi as
a sample traveller to inquire about the questions outlined above. Evliya was born in Istanbul in the early
seventeenth century and travelled across the territories of the Ottoman Empire (that is the wider Middle East)
as well as beyond its borders. His (oftentimes witty) take on different groups of people, events, marvellous
happenings and other exciting topics are recorded in his ten-volume Book of Travels (probably the longest and
greatest travel account of premodern times). We will read Evliya’s account in English translation and approach
several exciting topics by studying and discussing secondary literature.
Equivalent Course(s): NEHC 20888

NEHC 30889. Introduction to Ottoman Poetry. 100 Units.
Ottoman poetry is notoriously very difficult to understand. This course is designed as an introduction to the
technical and aesthetic aspects of the genre. We will also try to understand the culture around the social milieu of
Ottoman poets

NEHC 30891. Sem: Intro to the Ottoman Press-1. 100 Units.
Course introduces students to the historical context and specific characteristics of the mass printed press
(newspapers, cultural and political journals, etc.) in the Ottoman Empire in the 19th C. We will investigate
issues such as content, censorship, production, readership and distribution through secondary reading and the
examination of period publications.
Equivalent Course(s): HIST 35707

NEHC 30893. Sem: WWI in the Ottoman Empire-1. 100 Units.
World War I in the Ottoman Empire. This course will examine WWI in in the Ottoman Empire broadly,
considering social, economic, and military aspects of the conflict and with attention to the wartime experience
for those at the front and on the home front. This is a two-quarter seminar, where the first quarter can be taken
independently as a colloquium-style course for credit.
Equivalent Course(s): HIST 59301

NEHC 30896. The Mizrahi Discourse in Israel. 100 Units.
The course concerns the many ways Oriental Jews are represented in Israeli discourse: in academic writings, in
history curricula, in Israeli novels and films, in ethnic museums and in political discourse. It will also discuss
Mizrahi self-identities as manifested in protest movements, civil organizations, and political parties. The course
will take a chronological path and will follow the changes that occurred in the discourse about ethnicity from the
state’s early years until recent days.
Equivalent Course(s): NEHC 20896, HIST 25905, JWSC 20896

NEHC 30904. Religion and State in Israel and the Middle East. 100 Units.
Religion and State in Israel and the Middle East
Equivalent Course(s): HIST 36006, JWSC 20904, PLSC 30904, NEHC 20904

NEHC 30913. Cities in the Middle East. 100 Units.
At the crossroads of conflicting global interests and cultural images, the Middle East continues to challenge
the political and anthropological imagination. Dominant understandings, however, are shaped by powerful
essentializing tendencies, especially Orientalist stereotypes, religious reductionisms and nationalist ideologies.
All of these interpretive paradigms, in popular as well as in much of the scholarly discourse, project and reify
a view of the Middle East principally as a site of either religious authenticity, nationalist extremism or cultural
autochthony. Symbolically mapped through spatial key-metaphors of the “holy cities,” such as Jerusalem,
Mecca and Najaf, the Middle East is heavily associated with the “sacred” (with its discourses of eschatology and
redemption), while simultaneously being fixed as “stagnant,” “traditional,” and “despotic.” In significant political
and religious discourses, the region’s current predicament is only matched by its mythified past glory. This
course construes the Middle East as an anthropological and historical laboratory, inviting students to critically
explore - through cities - central debates in the social sciences about such themes as modernization, nomadism,
colonialism, nationalism, “fundamentalism,” cosmopolitanism, gender and patriarchy. Structured along these
themes, the course problematizes the relations between the “urban” and the “regional” (as institutionalized in
Middle Eastern “area studies”), while utilizing them as a lens into broader theoretical inquiry.
Equivalent Course(s): ANTH 21239, JWSC 21200, NEHC 20913

NEHC 30914. History of Turkey and Iran in the 20th Century. 100 Units.
This course will offer a survey of the main political and social developments in Turkey and Iran since the end of
WWI.
Equivalent Course(s): NEHC 20914
NEHC 30921. Arab America. 100 Units.
In this course, we will read a variety of texts that imagine or represent the Arab experience of exile to and diaspora within the United States, focusing on the ways that these texts re-construct and imagine the key dialectic of home/diasporic space, specifically within the framework of the complicated and dynamic relationship between the Arab world and the United States. Throughout the quarter, the readings would enable us to engage with several key concepts related to the Arab (and broader) immigrant experience in the US, including race, memory and nostalgia, language, and second-generational post-memory, as well as the role of the immigrant community in forming the ‘homeland’s vision of itself. We would begin with a historical overview of emigration from the Arabic-speaking world, beginning with the vast emigration of Lebanese and Syrians from Mount Lebanon and Syria in the mid-nineteenth century, but will pay particular attention to moments in which this identity has been or become particularly fraught, for example, following such events as the 1967 war, the 9/11 attacks, or the recent Executive Order by the Trump Administration (1/2017).
Equivalent Course(s): NEHC 20921, SIGN 26026

NEHC 30937. Nationalism & Colonialism in the Middle East. 100 Units.
The seminar covers the history of the region during the 19th and 20th centuries. It looks at how the modern historiography of modern Middle Eastern studies shaped, and was shaped by, post-colonial studies, subaltern studies, and historical perceptions of urbanity, modernity, Orientalism, and class. The class will pay heed to the fluid and constructed nature of Arab national culture, and the terminology used by Arab nationalists concerning “nahda,” “revival,” and “rebirth.” We will explore various “golden ages” Arab nationalists envisioned, like pre-Islamic Semitic empires, the first Islamic state under the leadership of the Prophet Muhammad, the Ummayyds, the Abbasids and Muslim Spain, as a way of analyzing the the constructed and temporal nature of national discourses. We will finally examine the distinction between Pan-Arab nationalism (qawmiyya), which considered Arab culture, history, and language as markers of one’s national identity, and often strove for political unity with other Arab states; and territorial-patriotic nationalism (wataniyya), which hailed the national cultures of particular Arab states (Egyptian, Iraqi, Lebanese), focusing on their geography, archaeology, and history the key features of national identity.

NEHC 30942. History of Modern Syria. 100 Units.
This course covers the period from ca. 1800 to the present and is an introductory survey of both the major political developments in Syrian history, as well as the ongoing Syrian conflict. The broad historical periodization will cover late Ottoman Syria, French colonial rule following World War I, the years of instability following Syrian independence, and "stability" under the Assad household. This course will also discuss the rise of Syrian national and broader pan-Arab consciousness, Islamic revivalism, and armed revolt. Concurrent with our survey of Syrian history, this course will also progress chronologically through the Syrian conflict and leverage the history learned along the way as a lens through which we contextualize and analyze the ongoing crisis. No prior knowledge of the Middle East is required and this course is open to both undergraduate and graduate students. Additional Notes: This course is a mix of lectures and regular student participation. Students will be asked to select a particular aspect of Syrian history (e.g. the Kurdish community, refugees, militant activity, etc.) that they are interested in researching and presenting brief updates on throughout the course. As such, students will be expected to supplement the syllabus with outside historical works. This course also has a weekly discussion section on Fridays where we will discuss and analyze primary sources written or translated into English.
Equivalent Course(s): NEHC 20940

NEHC 30943. Colloquium: Iran and Central Asia I. 100 Units.
The first quarter will take the form of a colloquium on the sources for and the literature on the political, social, economic, technological, and cultural history of Western and Central Asia from approximately 1500 to 1750. Classroom presentations and a short paper are required.
Equivalent Course(s): CMES 58601, HIST 58601

NEHC 30944. Colloquium: Iran and Central Asia II. 100 Units.
The second quarter will be devoted to the preparation of a major research paper.
Equivalent Course(s): CMES 58602, HIST 58602

NEHC 31000. Before the Zodiac: Astronomy and Mathematics as Ancient Culture. 100 Units.
Taking as its central theme the cultural situatedness of the earliest systems of mathematics and astronomy—from their origins in ancient Mesopotamia (Iraq, c. 3400 BCE) until the Common Era (CE)—this course explores topics in mathematical language and script, metrology, geometry and topology, music theory, definitions of time, models of stars and planets, medical astrology, and pan-astronomical hermeneutics in literature and an ancient board game. Pushing against boundaries separating the humanities and social and physical sciences, students discover how histories of science and mathematics could be decisively shaped not merely by sensory experience or axiomatic definition, but also by ideas and imagery derived from the cultures, societies, and aesthetics of their day.
Equivalent Course(s): HIPS 21001, NEHC 21000, SIGN 26045

NEHC 31010. The Age of Innovation: Mesopotamian Writing through Objects. 100 Units.
The first man on moon”, “the first Thanksgiving,” or “the first kiss”–our society is still fascinated and remembers the exact moment something happened for the first time. The history of the Ancient Near East, especially the ancient civilization of Mesopotamia (modern Iraq), is quite rich of such “firsts in history.” From the moment writing is discovered, textual records have been abundant, covering the first documents about politics, law, and
economics. The first private documents allow us to glimpse what living was like more than 5,000 years ago. This course will explore ancient Mesopotamian writing through original objects in the Oriental Institute Museum and English translations. Students will learn to tell and write compelling stories through objects.
Equivalent Course(s): SIGN 26016, NEHC 21010

NEHC 31012. The Age of Empires in the Ancient Near East. 100 Units.
This course offers a critical appraisal of the concepts of empire and imperialism in the historiography of ancient Mesopotamia and Iran to address political formations that developed (and vanished) during the first millennium BCE, with a focus on the Neo-Assyrian, Neo-Babylonian, and Achaemenid empires. This seminar will explore the nature of power, control, and resource management in these early empires, and how they served as the blueprint for the later imperial formations of Classical and Late Antiquity. Students will address a substantial part of Mesopotamian and Iranian history and study in depth some key historiography issues for the history of Antiquity. Primary documents will be read in translation and the course has no ancient language requirements. However, some readings of secondary literature in common academic languages (especially French and German) are to be expected. Students will be asked to present the readings and participate in classroom discussions; write a book review; and conduct a personal research on a topic of their choice (midterm annotated bibliography and research proposal; final essay).
Equivalent Course(s): NEHC 21012

NEHC 31116. Herodotus. 100 Units.
Herodotus has a well-deserved reputation as a great story teller. He broke new ground in his writing of a history of the world as he knew it in prose, while at the same time claiming the heritage of Homeric epic. While reading Herodotus will prove to be a pleasure in itself, it will also help aspiring Hellenists get the hang of the structural characteristics of Greek narrative prose. Readings will be primarily from book 1, with a selection of passages from the later books. Students are encouraged to read the full Histories in translation. Instructor(s): H. Dik Terms Offered: Autumn Equivalent Course(s): GREK 31116
Equivalent Course(s): GREK 31116, GREK 21116, BIBL 31116, RLST 21116, NEHC 21116, FNDL 21116

NEHC 31211. The Medieval Armenian Monastery: Or, Reconsidering a Complex Institution in a Changing Landscape. 100 Units.
Medieval monastic life looms large in the modern imagination. One of the staunchest believers in the importance of imagination and creativity for historians of the medieval world, Umberto Eco’s The Name of the Rose (based on a mystery that takes place in a monastery) is considered one of the most widely-read books ever published. Similarly, director Sergei Paradajov’s 1969 film "The Color of Pomegranates” on the monastery-bound early life of the Armenian poet and minstrel Sayat Nova has consistently been considered a revolutionary piece of cinema inside and outside the former U.S.S.R., since its debut. This class will try to use some of the tools offered to us by these creative minds in order to look to the past and attempt to uncover the daily lived experiences of medieval Armenian monasteries.
Equivalent Course(s): NEHC 21211

NEHC 31215. Abraham's Sacrifice of Isaac in Multiple Perspectives. 100 Units.
The story of Abraham’s (near) sacrifice of his son, Isaac, found in Genesis 22:1-19, is one of the most influential and enduring stories in Western literature and art. It is part of the living tradition of Judaism, Christianity, and Islam and its meaning and implications have been repeatedly explored in the communities defined by these religions, and has, in turn, helped to shape the self-perception of those communities. This course will consider the multiple perspectives from which this story has been viewed and the multiple interpretations which this story has generated, starting with its earliest incorporation into the Hebrew Bible, moving to its role in Judaism, Christianity, and Islam, and concluding with its influence on modern works. No knowledge of Hebrew is required.
Equivalent Course(s): JWSC 21215, BIBL 31215, RLST 21215, HIJD 31215, NEHC 21215, ISLM 31215

NEHC 31702. Byzantine Empire: 610-1025. 100 Units.
A lecture course, with limited discussion, of the principal developments with respect to government, society, and culture in the Middle Byzantine Period. Although a survey of events and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Midterm, final examination, and a short paper.
Equivalent Course(s): MDVL 21702, HIST 21702, CLAS 34307, CLCV 24307, ANCM 34307, HIST 31702, NEHC 21702

NEHC 32205. Writing Central Asia. 100 Units.
This course examines contemporary ethnographies to show how anthropologists have tried to capture and represent Central Asian cultures and societies. We will seek out broader ideas and ideologies that inform the anthropologists’ research questions.
Equivalent Course(s): ANTH 21612, NEHC 21612, ANTH 32205

NEHC 32700. Biblical Law. 100 Units.
This course will examine the laws in the Torah/Pentateuch and elsewhere in the Hebrew Bible for their legal, social, and moral reasoning; their style; their meaning in literary works, as literature; and their historical setting. It will compare them to laws in other ancient works like the Hammurabi monument(s).
Equivalent Course(s): JWSC 22702, HIJD 32700, NEHC 22700, BIBL 32700, RLST 22700
NEHC 32906. The Book of Ezekiel. 100 Units.
A seminar for reading the Book of Ezekiel (in English; optional reading group for those who read biblical Hebrew), the Bible's most bizarre and challenging Prophetic work. It features Ezekiel's close encounters with a brutal divine, instantaneous transportation to future spaces and faraway places, dream-scenes that become real, mortifying dramatizations, and surreal sensory overload. Ezekiel says he played the role of a crude mime, a confounding cryptic, and an erotic singer. This charged and disturbing work generated a variety of literary and speculative Jewish and Christian traditions, like the Apocalyptic and the Mystical. Modern Bible critics discount its retrospective frame, consider it a repository of historical materials, and probe Ezekiel for personality disorders. We will engage it the way it presents itself to us, as literature, in which a character tells his glorious and troubled story, and explore its frame, content, poetics, Judean literary traditions, contemporary Babylonian scene, and historical message.
Equivalent Course(s): JWSC 22906, RLST 22906, HIJD 32906, NEHC 22906, BIBL 32906

NEHC 33271. Islamic Education in West Africa. 100 Units.
This course will critically explore the history of Islamic scholarship and the transmission of religious knowledge and scholarly authority in West African Muslim societies from the late medieval period to the present day. We will examine a variety of knowledge traditions, textual and pedagogical approaches, epistemologies, and embodied practices of Muslim scholars and students of the region in order to understand what it means to seek, transmit, and create knowledge in the context of West African Muslim societies. In addition to relevant secondary literature, we will read passages from some of the texts taught in these places. Intermediate Arabic is recommended, but not required for this course.
Equivalent Course(s): KNÖW 33271, NEHC 20271, ISLM 33271, RLST 20271

NEHC 33601. The Problem of Evil and Philosophical Commentaries on the Book of Job in Medieval Philosophy: Saadia. 100 Units.
This seminar will examine medieval philosophers' discussions of evil and suffering, natural, bodily, and mental, in their philosophical treatises and in their commentaries on the Book of Job. We will be concerned both with standard topics such as theodicies or justifications for evil, providence and natural evils, and what exactly 'the' problem of evil is as well as with the question whether and how the genre in which one pursues these questions makes a difference. In particular, did the commentary form, especially on a book like Job with its enigmatic literary form, enable medieval thinkers to articulate philosophical issues they could not in their philosophical treatises using discursive argumentation? (IV)
Equivalent Course(s): DVPR 53601, PHIL 53601

NEHC 33704. Religion in Modern Iran. 100 Units.
TBD
Equivalent Course(s): ISLM 33404, AASR 33404

NEHC 33825. Human Rights in the Middle East. 100 Units.
This seminar explores the broad range of human rights struggles, concerns and activism in the contemporary Middle East region. The class will examine human rights issues posed by authoritarian, dictatorial and single-party state formations in the Middle East particularly by looking at the effects of internal security apparatuses, mechanisms of state violence, and struggles for political participation and liberty. We explore ongoing indigenous struggles for recognition and autonomy, such as the Kurdish, Sahrawi and Amazigh cases, while also contextualizing the region's complex history of colonial and neocolonial interventions by force and their human rights implications. We will examine the varied roles that non-state actors play in Middle Eastern human rights spheres, from militias to NGOs to religious and communal structures. The course will look to local actors and movements to explore forms of resistance, struggle, and social change while maneuvering through often highly-constrained political spaces. We pay particular attention to marginalized communities by looking at the rights struggles of minorities, women, children, migrant workers, the disabled, and the LGBTQ+ community in Middle Eastern contexts. Personal Status Laws and their effects on rights, especially with regard to marital relations and parental rights are considered. Interdisciplinary and varied modes of knowledge production including film serve as source materials.
Equivalent Course(s): HMRT 33825, HMRT 23825, GLST 23825, NEHC 23825

NEHC 34110. The Soviet Empire. 100 Units.
What kind of empire was the Soviet Union? Focusing on the central idea of Eurasia, we will explore how discourses of gender, sexuality and ethnicity operated under the multinational empire. How did communism shape the state’s regulation of the bodies of its citizens? How did genres from the realist novel to experimental film challenge a cohesive patriarchal, Russophone vision of Soviet Eurasia? We will examine how writers and filmmakers in the Caucasus and Central Asia answered Soviet Orientalist imaginaries, working through an interdisciplinary archive drawing literature and film from the Soviet colonial ‘periphery’ in the Caucasus and Central Asia as well as writings about the hybrid conception of Eurasia across linguistics, anthropology, and geography.
Equivalent Course(s): NEHC 24110, REES 34110, CMLT 24111, CRES 24111, CRES 34111, CMLT 34111, REES 24110

NEHC 34118. Coptic Bible. 100 Units.
The Coptic versions of the Bible present one of the earliest translations of Christian scripture as the new religion spread. Understanding how the Bible (canonical and non-canonical) was read and used in Egypt at this early
NEHC 34590. Early Islamic Theological (Kalām) Texts. 100 Units.
This course offers the opportunity of engaging first-hand with the Arabic texts that define the discussions and polemics in Islamic theology of the formative period (7-10th centuries). Besides studying texts from different genres and produced by authors of differing theological orientations, we will discuss a wide range of themes, such as faith, free will, God’s attributes, revelation, etc., in their intellectual and polemical contexts. The study of the primary readings will be supplemented by secondary scholarly literature. The main objective of this course is to enable students to understand the early theological texts in their religious and historical contexts, which will also inform their study of the major theological works of the Islamic tradition in the later periods.
Equivalent Course(s): MDVL 24590, RLST 24590, ISLM 34590, NEHC 24590

NEHC 34592. Jewish and Islamic Ethics in al-Andalus. 100 Units.
This course will include readings in Jewish and Islamic ethics from al-Andalus and the Maghrib with a focus on the writings of Maimonides (d. 1204) -- especially his "Eight Chapters" and Commentary on Avot (completed in the 1160s) and Ibn al-Mar’a of Malaga (d. 1214) -- especially his commentary on Ibn al-’Arif.
Equivalent Course(s): JWSC 24592, HIJD 34592, MDVL 24592, ISLM 34592, NEHC 24592, RETH 24592

NEHC 34723. Guardians of knowledge: scribes and books from Antiquity to the Middle Ages. 100 Units.
Books have been a fundamental part of the transmission of knowledge and more generally, human communication. They collect thoughts, experiences, feelings, knowledge and ideas into a material artifact that is distributed to an audience of readers. The work of scribes and scholars is the silent agent of this millennial enterprise. The process of book-production involves a large number of different skills from these artisans: material manufacture, preparation of writing surfaces and inks, writing skills, calligraphy, binding, distribution. In this course students will study the history of books, from Antiquity to the invention of the printing press, and their makers. The topics covered will include scribal training, book manufacture, circulation and trade of books, readership, and other such topics around the world of books and scholars. The course will focus on books as artifacts, as transmitters of knowledge and literary creativity.
Equivalent Course(s): RLST 22723, CLCV 24723, BIBL 34723, CLAS 34723, NEHC 23723

NEHC 34800. Jews, Palestinians, and Israel. 100 Units.
A distinction will be made between mainly three approaches to Zionism: essentialist-proprietary, constructivist-egalitarian, and critical-dismissive. This will be followed by an explication of these approaches' implications for four issues: pre-Zionist Jewish history; institutional and territorial arrangements in Israel/Palestine concerning the relationships between Jews and the Palestinians; the relationships between Israeli Jews and world Jewry; and the implications of these approaches for the future of Israel/Palestine and the future of Judaism.
Equivalent Course(s): PLSC 28510, JWSC 20233, PLSC 38510, NEHC 24800

NEHC 34801. Nationalism and Multiculturalism. 100 Units.
The main goal of the course is to conduct a critical discussion of the different types of multicultural and national rights, their possible justifications, and the way they should apply in Israel, compared to some other cases. In order to facilitate this, two general topics will be discussed: the concepts of the nation and of cultural groups; a normative typology of nationalist ideologies and types of multicultural programs. These then will be applied to more particular issues such as national self-determination, cultural preservation rights, nationalism and immigration, with special attention to the Israeli case (e.g. Israel’s Law of Return, refusal to allow the return of Palestinian refugees, etc.).
Equivalent Course(s): PLSC 28510, JWSC 20233, PLSC 38510, NEHC 24800

NEHC 34815. Collecting the Ancient World: Museum Practice and Politics. 100 Units.
Where is this artifact from? Who does it belong to? How did it get here? Who’s telling its story? Critical inquiry into the practice and politics of museums has reached a new zenith in contemporary discourse. From discussions of acquisition and repatriation to provenience (archaeological findspot) and provenance (an object's ownership history) and the ethics of curation and modes of display, museum and art professionals-and the general public alike-are deliberating on the concept of museums and the responsibilities of such institutions towards the collections in their care. This course will explore the early history of museums and collecting practices and their impact on the field today, with a focus on cultural heritage collections from West Asia and North Africa. We will first spend time on such topics as archaeological exploration of "the Orient," colonial collecting practices, and the antiquities trade, as well as the politics of representation and reception in the nineteenth and twentieth centuries. Next, we will look at critical issues presently facing museums, including ethical collection stewardship, provenance research, repatriation, community engagement, and public education. The course will be structured
in a seminar format, with lectures devoted to the presentation of key themes by the instructor and critical discussion as a group. Meetings will include visits to the ISAC Museum at UChicago.
Equivalent Course(s): ARTH 34815, HIST 20509, ARTH 24815, NEHC 24815, HIST 30509

NEHC 35004. Readings in Ibn Tufayl’s Hayy b. Yaqzan. 100 Units.
A study of Ibn Tufayl’s twelfth-century philosophical/mystical romance about a boy spontaneously generated on a desert island who achieves knowledge of God through empirical study of nature. The many themes in Hayy ibn Yaqzan will be studied in relation to the philosophical literature that formed it and in light of recent modern scholarship about it.
Equivalent Course(s): FNDL 25105, RLST 25105, MDVL 15004, ISLM 35004, HIJD 35004

NEHC 35020. Culture and Zionism. 100 Units.
This seminar will examine the intersection of culture and Zionism. We will begin by considering the historical formation referred to as “cultural Zionism” and examining its ideological underpinnings. Other topics include: Hebrew revival, the role of culture in the Zionist revolution, Israeli culture as Zionist culture. Readings include: Ahad Haam, Haim Nahman Bialik, S.Y. Agnon, Orly Kastel-Blum, Edward Said, Benjamin Harshav.
Equivalent Course(s): CMLT 35020, JWSC 25020, HIJD 35020, CMLT 25020, NEHC 25020

NEHC 35147. Anthropology of Israel. 100 Units.
This seminar explores the dynamics of Israeli culture and society through a combination of weekly screenings of Israeli fiction and documentary films with readings from ethnographic and other relevant research. Among the (often overlapping) topics to be covered in this examination of the institutional and ideological construction of Israeli identity(ies): the absorption of immigrants; ethnic, class, and religious tensions; the kibbutz; military experience; the Holocaust; evolving attitudes about gender and sexuality; the struggle for minorities’ rights; and Arab-Jewish relations.
Equivalent Course(s): NEHC 25147, ANTH 35150, ANTH 25150, JWSC 25149, MAPS 35150, CMES 35150

NEHC 35149. Architecture and the Zionist Imagination. 100 Units.
This course explores the intersection of form and ideology through the example of the built environments (both speculative and realized) that were part of the formation of the Jewish state and its history. We will follow the evolution of Israeli architecture, starting with the interwar period, in which Zionist institutions were built in Palestine under British colonial rule. In this context, debates centered on the question of how different modernist styles developed in Europe and imported to the Middle East can respond to different streams within Zionism. We then move on to the period of nation-building, in which attempts were made to develop an Israeli architectural style that would respond to the waves of immigration and the formation of state institutions. Now, a debate emerged between the modernist style that came to represent an emergent tradition, and a new generation of architects who sought to develop a more local idiom. The current phase of Israeli architecture is influenced by the political turn to the right, the institution of liberal economic policies, the arrival of a large wave of post-Soviet Russian immigrants, and an opening to global commerce, all of which have weakened the nation state. In addition to studying this architectural history, we will engage with cultural texts (literary, filmic, artistic) that imagine and describe Zionist spaces and places, starting with Theodor Herzl’s Zionist Utopia, Altneuland, and all the way through contemporary TV sitcoms.
Equivalent Course(s): ARTH 26510, NEHC 25149, ARTH 36510

NEHC 35218. Suhrawardi and His Interpreters. 100 Units.
Shihâb al-Dîn Suhrawaiî (d. 1191), the founder of the ishrâqi philosophical tradition, is undoubtedly one of the most innovative and influential philosophers in the history of Islamic thought. In this seminar, we will examine major themes in the writings of Suhrawaiî along with excerpts from Arabic commentaries by Muslim and Jewish authors such as Ibn Kammûnah (d. 1284), Shahrazûrî (d. 1288), Quðb al-Dîn Shirâzî (d. 1311), Dawânî (d.1502), Dashtakî (d. 1542), Qarâbâghî (d. 1625) and Harâwî (d. 1689). Topics include, Suhrawaiî’s understanding of the history of philosophy, light and the order of existence, virtues and human happiness, self-knowledge and self-awareness, conceptual and non-conceptual knowledge, and theory of ritual actions.
Equivalent Course(s): NEHC 25218, FNDL 25218, MDVL 25218, RLST 25218, ISLM 35218

NEHC 35222. Readings in Syriac Literature. 100 Units.
This course provides the student with an introduction to the major authors and various genres of Syriac literature, including chronicles and historical texts, hagiography, biblical commentary, and letters/responsa. Following this introduction, selected portions of several Syriac texts will be read in English translation and discussed in class. A brief (6-10 pages) paper and class presentation will be required (topic subject to the approval of the instructor). There will also be a final exam.
Equivalent Course(s): NEHC 25222

NEHC 36103. Dreams, Visions, and Mystical Experience. 100 Units.
An exploration of primary literature and secondary scholarship on dream interpretation, luminous vision, and religious experience, with a focus on the writings of figures from the late North African Sufi tradition such as ‘Ali al-Jamal and ‘Abd al-‘Aziz al-Dabbagh.
Equivalent Course(s): RLST 26103, NEHC 26103, ISLM 36103

NEHC 36150. The Modern Discovery of the Ancient Middle East: Archaeology. 100 Units.
The class studies the ways in which modern archaeology shaped discourses in the Middle East regarding nationalism, colonialism, culture, and modernity; we will likewise explore the rise of the discipline in Europe
and the United States. We will begin our class studying Napoleon’s occupation of Egypt (1798), and the archaeological activities it inspired and end our discussions with very recent debates about cultural heritage, pertinent to the Iraq War and the battle against the Islamic State. Great emphasis in the class will be placed on how Arab, Turkish, Iranian and Zionist national movements appropriated the ancient past in order to make modern claims about territoriality and ethnicity.

Equivalent Course(s): NEHC 26150

NEHC 36152. The History of Iraq in the 20th Century. 100 Units.
The class explores the history of Iraq during the years 1917-2015. We will discuss the rise of the Iraqi nation state, Iraqi and Pan-Arab nationalism, and Iraqi authoritarianism. The class will focus on the unique histories of particular group in Iraqi society; religious groups (Shiis, Sunnis, Jews), ethnic groups (especially Kurds), classes (the urban poor, the educated middle classes, the landed and tribal elites), Iraqi women, and Iraqi tribesmen. Other classes will explore the ideologies that became prominent in the Iraqi public sphere, from communism to Islamic radicalism. We will likewise discuss how colonialism and imperialism shaped major trends in Iraqi history. The reading materials for the class are based on a combination of primary and secondary sources: we will read together Iraqi novels, memoirs and poems (in translation), as well as British and American diplomatic documents about Iraq.

Equivalent Course(s): SIGN 26028, NEHC 26151

NEHC 36155. Arabic Manuscripts. 100 Units.
This course is an introduction to Arabic manuscripts. We discuss their material dimensions (including the production of paper, ink, and codices), their educational contexts (including scribal training and their use in teaching), the places in which they were kept, and the philological techniques developed to preserve and reconstruct them. The course will involve some hands-on practice with manuscripts housed in the OI.

NEHC 36250. Introduction to Islamic Theology. 100 Units.
Survey of ideas and arguments formulated by renowned Muslim theologians and responses that their doctrines triggered. Major doctrines will be covered, starting with early debates over the nature of belonging to the Muslim community, the nature of God, revelation, prophecy, freewill and predestination. The course roughly follows the historical development of Islamic theology in conversation with other Islamic sciences (philosophy, sufism, law), with a close examination of the confrontation between a group of rationalist theologians (Muḥtazīlim), the traditionalist hadith-scholars, and the emergence of Sunni Ashʿarite theology between the 9th and 11th centuries.

Equivalent Course(s): NEHC 23250, RLST 23250, ISLM 36250

NEHC 36500. The Radiant Pearl: Introduction to Syriac Literature and its Historical Contexts. 100 Units.
After Greek and Latin, Syriac literature represents the third largest corpus of writings from the formative centuries of Christianity. This course offers students a comprehensive overview of the dominant genres and history of Syriac-speaking Christians from the early centuries through the modern day. Moving beyond traditional historiography that focuses exclusively on early Christianity within the Roman Empire, this class examines Christian traditions that took root in the Persian and later Islamic Empires as well. Through studying the history and literature of Syriac-speaking Christians, the global reach of early Christianity and its diversity comes to the fore. Syriac-speaking Christians preached the Gospel message from the Arabian Peninsula to early modern China and India. Syriac writers also raised female biblical figures and holy women to prominent roles within their works. Students will broaden their understanding of the development of Christian thought as they gain greater familiarity with understudied voices and visions for Christian living found within Syriac literature. Special attention will be paid to biblical translation, asceticism, poetry, differences between ecclesial communities as well as the changing political fortunes of Syriac-speaking populations. No previous knowledge or study expected.

Equivalent Course(s): NEHC 26500, HCHR 36500, GNSE 36505, BBIBL 36500, RLST 16500, GNSE 26505

NEHC 36515. Architecture in Action: Modernism & Politics in Israel/Palestine. 100 Units.
How does architecture provoke change? What is the knowledge and praxis through which it competes over the meaning of space? The agency of architecture in constructing political spaces is contingent on its capacity to frame the private domain of everyday life on the one hand, and to articulate ideological narratives through bodily experience in space on the other. We will examine why and how the distracted experience of the built environment as a matter of fact empowers architecture and highlights its unique position in assuming national identities as a natural, essential and indispensable phenomenon. We will discuss the relationship between political and architectural modernism in order to primarily understand architecture neither as an autonomous field, nor as a set of technical expertise executing a meaning beyond its domain. Rather, we will examine, mainly through the case study of Israel/Palestine, how architecture acts through its own cultural toolkit, and how as a result, it articulates ideas ranging from progress to war, and from settlement to heritage, in form, space, materials and orchestrated movement. To that end the course introduces and weaves key ideas of architectural modernism, particularly since WWII, and key moments in the cultural and political history of the Israeli state and its conflict with Palestine.

Equivalent Course(s): ARTH 36515, JWSC 26515, ARTH 26515, NEHC 26515

NEHC 37001. Introduction to the History of Central Asia. 100 Units.
This course will explore the narrative history of Central Asia from rise of the nomadism up to the end of the Central Asian Timurids in the fifteenth century. We will discuss the people who lived there, the political entities that ruled, and the region’s role in the pre-modern world. This course assumes that Central Asia can be
studied as a cohesive unit of historical inquiry and that its peoples, civilizations, and cultures share common elements that make this approach possible. We will devote considerable effort to problems of historiography and methodology and will explore possible solutions to these problems.

Equivalent Course(s): HIST 25803, NEHC 27001

NEHC 37002. Introduction to the History of Central Asia-2. 100 Units.
Introduction to the History of Central Asia-2
Equivalent Course(s): HIST 25805, NEHC 27002

NEHC 37213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project "ideal" belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.
Equivalent Course(s): BBL 37213, RLST 27213, HIJD 37213, CLCV 24021, CLAS 34021, HCHR 37213, NEHC 27213, JWSC 27213, HIST 31600

NEHC 37930. Myth and Religion in Hellenistic-Roman Historians from the Near East. 100 Units.
In the Hellenistic and Roman periods authors from Egypt, Israel, Phoenicia, and Syria set out to write regional and national histories for a Greek-speaking audience of local and international patrons. We will read a selection of the works of Berossus, Manetho, Philo of Alexandria, Josephus, Lucian, Philo of Byblos, Plutarch, and some fragmentary works, and discuss how they negotiated tradition and innovation as they incorporated millennia-old mythological and sacred narratives into new historical and intellectual frameworks.
Equivalent Course(s): RLST 27930, CLAS 35723, NEHC 27930, HREL 37930, CLCV 25723

NEHC 38002. Islamic Art and Architecture of the Medieval Perso-Turkic Courts. 100 Units.
This course considers art and architecture patronized by the Seljuk, Mongol, and Timurid courts from Anatolia to Central Asia from the eleventh to the fifteenth centuries. While the princes of these courts were of Turkic and/or Mongol origin, they adopted many of the cultural and artistic expectations of Perso-Islamicate court life. Further, many objects and monuments patronized by these courts belong to artistic histories variously shared with non-Islamic powers from the Byzantine Empire to China. Questions of how modern scholars have approached and categorized the arts and architecture of these courts will receive particular attention. Each student will write a historiographic review essay with a research component.
Equivalent Course(s): NEHC 28002, ARTH 38002, MDVL 28002, ARTH 28002

NEHC 38003. Islamic Art: Private Collections on Public Display. 100 Units.
In the past decade, two museums in Texas - the MFA Houston and the Dallas Museum of Art -- have suddenly emerged as major centers for Islamic art. Usually, well-developed displays of Islamic art build on sustained institutional commitment to curation over several generations. However, these Texas museums both quickly transformed their abilities to exhibit Islamic art by securing long term loans of significant private collections. With the al-Sabah Collection and the Hossein Afshar Collection, MFA Houston more than doubled its display space for Islamic art in 2023; and similarly, the Dallas Museum of Art has displayed the Keir Collection since 2014. This travelling seminar brings students to Texas for two weeks, facilitating direct study of an expansive range of Islamic arts produced from the medieval period to the present, in materials ranging from silk, parchment, ceramic, and rock crystal; to lacquer, sandstone, metal, jade, and plexiglass. Students will learn basic classification systems for navigating the vast range of Islamic arts, and will also each select a specific work for close study. Upon return to campus, students will develop their thoughts on the object in relation to questions of collection and display. What force does a given object have in shaping, confirming, or challenging logics of collection and display? What might the same object achieve differently within the context of a different, possibly thematic, exhibition?
Equivalent Course(s): ARTH 38003, ARTH 28003, NEHC 28003

NEHC 38499. How Did The Ancients Interpret Their Myths? 100 Units.
How did the ancient Greeks interpret their own narratives about the gods? How did their encounter with Near Eastern mythologies shape their own story-telling, and how did their understanding and use of myths evolve with time? In this course, we will explore the ancient interpretation of myth from the archaic Greek to the Roman periods. First, we will focus on the cross-cultural adaptations of Near Eastern traditions in Greek epic (Homer and Hesiod), as a form of interpretation itself. Then we will discuss how ancient poets and thinkers interpreted and reinterpreted divine narratives, paying attention to their philosophical, literary, and cultural strategies, from Orphism and Plato to the Stoics and later philosophical schools, including Euhemerism and its engagement with Phoenician mythology.
Equivalent Course(s): HREL 38499, RLST 28499, NEHC 28499, CLAS 38422, CLCV 28422
NEHC 39023. Returning the Gaze: The West and the Rest. 100 Units.
Aware of being observed. And judged. Inferior... Abject... Angry... Proud... This course provides insight into identity dynamics between the "West," as the center of economic power and self-proclaimed normative humanity, and the "Rest," as the poor, backward, volatile periphery. We investigate the relationship between South East European self-representations and the imagined Western gaze. Inherent in the act of looking at oneself through the eyes of another is the privileging of that other's standard. We will contemplate the responses to this existential position of identifying symbolically with a normative site outside of oneself-self-consciousness, defiance, arrogance, self-exoticization-and consider how these responses have been incorporated in the texture of the national, gender, and social identities in the region. Orhan Pamuk, Ivo Andrić, Nikos Kazantzakis, Aleko Konstantinov, Emir Kusturica, Milcho Manchevski.
Equivalent Course(s): HIST 23609, CMLT 39023, HIST 33609, REES 39023, REES 29023, CMLT 29023, NEHC 29023

NEHC 39030. Islam, Race and Decoloniality. 100 Units.
This course explores the historical and discursive practices through which the racialization of Muslims and Islamic cultures developed and remains sustained within colonial and neo-colonial contexts, modalities and relations. Particular attention to the "threat of Islam" is examined in various literary, media and ethnic/national narratives. This course examines how race is constituted within contemporary imperialist practices, specifically the global war on terror's focus on constructing Islam and Muslim cultures as uncivilized, inferior, and oppressive. Using a de-colonial framework, the course will engage the politics of pluralism, multivocality and resistance.
Equivalent Course(s): Rlst 29030, KNOW 39030, ISLM 39030, NEHC 29030

NEHC 39400. The History of Sunnism. 100 Units.
This course surveys primary and secondary scholarship to answer the deceptively simple questions of what Sunnism is, when it began, and how it developed. We will read primary sources from the fields of history, theology, and hadith studies, and compare these texts with influential narratives of Sunni history in secondary scholarship.
Equivalent Course(s): NEHC 29400, RLST 20400, ISLM 39400

NEHC 39501. Politics of Gender, Modernity, and Home: Armenians in the Late Ottoman Empire and Early Rep. Turkey. 100 Units.
This course takes gender as a critical analytical tool in the study of the late Ottoman and early Turkish republican Armenian history. It offers a close reading of a range of original Armenian texts in English translation (mostly from the manuscript of Feminism in Armenian: An Interpretive Anthology by Melissa Bilal and Lerna Ekmeçioğlu, forthcoming 2019). These texts are primary sources in the form of literary works and political essays written by Armenian women in their native Ottoman capital and in its diaspora. Throughout the term, we will be contextualizing women's responses and interventions to the patriarchal family, moral double standards regulating female sexuality, male dominance in communal decision-making bodies, and the overall politics of modern Armenian nationhood. Secondary sources will help us better frame Armenian women's interventions to the public opinion and discourses on the relationship between the sexes and between communities in periods of social change and transformation. They will also enable us raise critical questions about gender and production of knowledge, about historical consciousness, and about politics of memory. We will situate the history of Armenian feminism within the scholarship on feminist historiography of the Ottoman Empire and the Republic of Turkey and will address the formative silences in historical narratives.
Equivalent Course(s): GNSE 39501, HIST 25708

NEHC 39538. Global Jewish History since the 1960s. 100 Units.
Jewish history around the globe since the mid-century watershed of the Holocaust of European Jewries; the establishment of a Jewish nation-state and a majority-Jewish Israeli society marked by radically new forms of Jewish culture and profound divisions of identity, ideology, and inequity; the unmaking of Jewish life in the Middle East and North Africa; the unprecedentedly full integration of American Jews into the political, economic, and cultural life of a global power; the total assimilation but stigmatization of Soviet Jews, and the further entanglement of Jewish and Palestinian life after 1967. Examines Jewish political, cultural, religious, and intellectual life with a particular focus on the creation and then ongoing crisis of secular Jewishness in Israel, the complexities of full integration in a dynamic but deeply fissured United States, the evolution of the Israeli-Arab conflict, and the deepening of Israeli domination over Palestinian life, feminism and the transformation of Jewish communal life, resurgent traditionalist religiosity, and rising disagreements over Zionism, identity, politics, and the future of Jewish communities in Turkey. We will situate the history of Armenian feminism within the scholarship on feminist historiography of the Ottoman Empire and the Republic of Turkey and will address the formative silences in historical narratives.
Equivalent Course(s): HIJD 30751, RLST 20751, NEHC 29538, HIJD 39538, JWSC 29538, HIJD 29538

NEHC 39714. North Africa in Literature and Film. 100 Units.
This course explores twentieth- and twenty-first century literary and cinematic works from the countries of North Africa. We will focus in particular on the region of Northwestern Africa known as the Maghreb-encompassing Algeria, Morocco, and Tunisia. Situated at the crossroads of Africa, the Middle East, and Europe, the Maghreb has a layered colonial past culminating in France's brutal occupation of the region through the 1960s. Inflected by this colonial history, Maghrebi studies tends to privilege Francophone works while overlooking the region's rich Arabic and indigenous traditions. Understanding the Maghreb as both a geopolitical as well as an imagined space, our course materials reflect the region's diverse cultural histories and practices. We will consider the Maghreb's ethnic, linguistic, and religious pluralism in dialogue with broader...
questions of cultural imperialism, orientalism, decolonization, and globalization. Fictional and cinematic works will be paired with relevant historical and theoretical readings. In light of the recent ‘Arab Spring’ catalyzed by the Tunisian uprising in January 2011, we will also touch on contemporary social and political happenings in the region.
Equivalent Course(s): NEHC 29714, CMLT 39714, CMLT 29714

NEHC 40020. The Mediterranean Sea in Antiquity: Imperial Connections. 100 Units.
The Mediterranean Sea has long inspired imaginings of lands and peoples connected by its waters. From the Romans’ Mare Nostrum, “our sea,” to today’s variants of “middle sea” - Greek Mesogeios, German Mittelmeer, and of course, Latin Mediterranean - imaginations of the sea have often celebrated its spatial and social cohesion. The Mediterranean continues to possess a middling geopolitical identity today, situated as it is between continental Europe, the Aegean, the Middle East, and North Africa. And yet, despite our diachronic investment in recognizing the Mediterranean’s grand narrative as a locus of cultural connectivity, its long-term histories of interregional dynamics remain difficult to approach holistically. This concern is especially salient when it comes to the study of ancient empires, those large, expansionary polities whose social, political, and economic practices drew disparate groups together, and at times forced them apart. This class has two closely related objectives. First, we tackle the most ambitious pieces of scholarship on Mediterranean history to evaluate how various disciplines have sought to analyze and to bound the sea as a cartographic whole. In the process, we gain an appreciation not only for the methodological and interpretive scales involved in such an undertaking, but for the various disciplinary strategies the Mediterranean’s diverse histories have inspired. Second, we interrogate one sociopolitical structure - the empire - and question how the Mediterranean encouraged and challenged imperialism as a recurring formation that worked to maintain sovereignty across broad geographical expanses. In doing so, we explore the variegated processes of cultural connectivity that have characterized the ancient Mediterranean from east to west.
Equivalent Course(s): CLAS 41717, ANTH 46715, CDIN 41717, ANCM 41717, HIST 51300

NEHC 40024. Nomads, Networks and Political Complexity in the Ancient Near East. 100 Units.
This course draws on archaeological and historical approaches to examine pastoral nomadism in the ancient Near East. Historians and archaeologists increasingly acknowledge the central role pastoralists and nomads played in the development of cities, states, and empires, as well as the dynamism and complexities of transhumant societies that traditionally figured only marginally in their accounts. The course re-centers the historical perspective through a focus on mobile groups in the geographical and cultural interstices of traditional civilizational “centers.”
Equivalent Course(s): NEAA 40024, ANTH 46425, CDIN 40024, HIST 58003

NEHC 40130. Textual Amulets in the Ancient Mediterranean. 100 Units.
Amulets with inscribed texts were used broadly by individuals and households and across ancient Mediterranean cultures for protection against evils, for curing disease, and for obtaining advantage over adversaries in all walks of life. In this course, we will survey a broad range of such amulets coming from the Levant, Mesopotamia, the Phoenician-Punic world, Greece and southern Italy, and inscribed on such varied materials as sheets of gold and silver, papyri, ostraca and gems, while scrutinizing their material aspects, their cultural context, and their shared and distinctive features.
Equivalent Course(s): CLCV 27923, HREL 40130, NEHC 20130, CLAS 37923, RLST 20130

NEHC 40470. Readings in Maimonides’ Guide of the Perplexed. 100 Units.
A careful study of select passages in Maimonides’ Guide of the Perplexed, focusing on the method and its major philosophical-theological themes, including: divine attributes, creation vs. eternity, prophecy, the problem of evil and divine providence, law and ethics, the final aim of human existence.
Equivalent Course(s): HREL 45401, JWSC 21107, MDVL 25400, RLST 21107, RLVC 45400, ISLM 45400, HIJD 45400, FNDL 24106, NEHC 20471

NEHC 40600. Islamic Love Poetry. 100 Units.
The focus of this course is classical Islamic love poetry, Arabic and Persian love lyric will be covered, as well as some Ottoman love lyric (at least in translation). In the past we have incorporated Urdu, Punjabi, Bangla, Bosnian, and Turkish traditions, and-for comparative and historical purposes-Hebrew poetry from medieval Andalus. Because none of us are proficient in the all these languages, students who are proficient a given language are asked to provide a guide (including text, translation, explanation of key vocabulary, etc.) for selected poems from in that language. Each member of the class will be asked to present one poem guide, in addition to a final assignment. Among the poets commonly included in the course are Ibn Zaydun, Ibn al-Farid, Ibn al-‘Arabi, Rumi, Hafiz, Baba Fighani, Na’ili, Mir Dard, Bulleh Shah, and Ghalib.
Equivalent Course(s): ISLM 40100, CMLT 40100, RLIT 40300

NEHC 40601. Readings in the Text of the Qur’an. 100 Units.
Intensive readings in the Arabic text of the Qur’an. We focus on reading the Qur’anic text closely, with attention to grammar, syntax, recitation protocols, vocabulary, parables, symbols, figures of speech, rhetoric, changes in voice and person, allusions to parallel Qur’anic passages, and theology. Classical and modern commentaries are consulted, but the primary emphasis is on the Qur’anic text itself. The winter 2013 course will focus upon suras attributed to the Meccan period of Muhammad’s prophetic career, particularly those such as suras 52, 53, 55, and 56 that take up the theme of the garden. Students may well have different levels of Arabic; the course does not make Arabic proficiency into a matter of evaluation, but encourages each participant to work at his or her level.
Equivalent Course(s): ISLM 40500

NEHC 40604. Readings in Arabic Religious Texts. 100 Units.  
Texts to be covered include the 27th Sura of the Qur'an, selections from the Adab work Muhadarat al-Abbar of Ibn `Arabi, and examples of the Hadith Qudsi genre (hadiths that report divine, non-Qur'anic messages given to the Prophet).
Equivalent Course(s): HIJD 50200, ISLM 50200

NEHC 40605. From Caliphate to Nation State: A Survey of Modern Muslim Constitutional Thought. 100 Units.
Equivalent Course(s): ISLM 49200

NEHC 40630. Early Islamic Texts. 100 Units.
The course introduces students to Islamic texts of the first two centuries, covering early Islamic poetry, history, sira, hadith collections, law, theology, and political polemics. In the process, we address the overall questions of how and to what extent historical events and ideas of the early period can be reconstructed, what hitherto un- or underused sources might be at our disposal, and what approaches and methods could be appropriate for examining these sources.
Equivalent Course(s): ISLM 49630

NEHC 40666. Hell! Discussion about Hell in Middle Eastern Cultures. 100 Units.
The class looks at images of, and narratives about, hell, from depictions of hell in the Quran to depictions of contemporary refugee camps as modern infernos. We will also study the construction of the image of Satan (Iblis) and of demons (jins) in various Islamic texts. The class will focus on reading of primary sources in translation (The Quran, Ibn `Arabi, Abu al-`Ala al-Ma`ari, Nagib Mahfouz, Ghassan Kanfani) and the text book "Locating Hell in Islamic Traditions", edited by Christian Lange (Brill, 2015, open online access)
Equivalent Course(s): NEHC 10666

NEHC 40680. Readings in Islamic Thought I: 800-1200. 100 Units.  
This course focuses on close reading of selected primary texts in Arabic from a wide variety of fields, including history, theology, language, philosophy, and law. The aim of the course is both to familiarize students with the content and style of these works and to provide tools for and practice in analyzing the works within their particular intellectual contexts. (Readings in Islamic Thought I and II can be taken separately.)

NEHC 40681. Readings in Islamic Thought II: 1200-1600. 100 Units.  
This course focuses on close reading of selected primary texts in Arabic from a wide variety of fields, including history, theology, language, philosophy, and law. The aim of the course is both to familiarize students with the content and style of these works and to provide tools for and practice in analyzing the works within their particular intellectual contexts. (Readings in Islamic Thought I and II can be taken separately.)
Equivalent Course(s): ISLM 40681

NEHC 40701. Sem: Iran and Central Asia 1. 100 Units.
The first quarter will take the form of a colloquium on the sources for and the literature on the political, social, economic, technological, and cultural history of Western and Central Asia from 900 to 1750. Specific topics will vary and focus on the Turks and the Islamic world, the Mongol universal empire, the age of Timur and the Turkmens, and the development of the "Gunpowder Empires." The second quarter will be devoted to the preparation of a major research paper.
Equivalent Course(s): HIST 78601, CMES 40701

NEHC 40702. Sem: Iran and Central Asia 2. 100 Units.
The second quarter will be devoted to the preparation of a major research paper.
Equivalent Course(s): CMES 40702, HIST 78602

NEHC 40711. Cinema Without an Archive. 100 Units.  
This seminar takes a comparative approach to issues of archival precarity with particular attention to cinema, memory, and materiality. We will investigate the fraught and contested histories and problems of the archive and the limitations of archival thinking and practice in a comparative context, focusing on post-colonial and post-conflict sites in the Middle East, Asia, Africa, as well as the low rates of survival for minoritarian film practices in the United States. Some of these problems are about gaps: how do we attend to the absence and instability of the film artifact? How do these problems surface-and how are they mediated-in postcolonial sites that grapple with conflict, weak state structures, and contested commemorative practices and issues? Other questions concern definitive versions, remediation, degraded extant material, and barriers to archival access. Topics include the use of extrafilmic evidence and primary paracinematic evidence, fiction and speculative approaches to history, theories of evidence, archival theories and practices, commemorative practices, and the role of state and nongovernmental institutions in the formation of cultural memory.
Equivalent Course(s): CDIN 67814, CMST 67814, CMLT 67814

NEHC 40723. Art, Science, and Magic in the Pre-Modern Islamic World. 100 Units.  
This seminar examines relationships between arts and the study of the cosmos in the pre-modern Islamic world. Our objects of study mediated human understanding of the cosmos, and/or offered humans the possibility of manipulating their position within it. The media in which these objects were made include manuscripts, textiles, ceramics, metalwork, and architecture. Recurrent questions of the seminar include the following. How
closely can we define historically appropriate theoretical frameworks (e.g., Neoplatonic, Hermetic, Aristotelian, Prophetic Medicinal) for particular objects? How do we explain objects of similar forms which might be theorized through divergent models, or objects of divergent forms which might be theorized through similar models?

Equivalent Course(s): ARTH 42009

NEHC 40902. The Books of Kings: Critical Review. 100 Units.
Students read the entire Book of Kings to learn its shape, scope, and character. Read scholarship on major and local aspects to learn the field. Lay groundwork to write seminar paper in winter course BIBL 52800.
Equivalent Course(s): HIJD 50902, BIBL 50902

NEHC 40925. Readings in Islamic Law. 100 Units.
This course provides a survey of the primary literatures of Islamic law and their treatment in modern scholarship. Primary texts read and discussed in class cover the following genres: compendium (mukhtasar), commentary (sharh), legal disputation (jadal), legal theory (usul al-fiqh), legal maxims (qawa'id fiqhiyya), handbooks for judges (adab al-qadi), handbooks for muftis (adab al-mufti), and legal responsa (fatawa). We will read closely selected excerpts from each of these genres and discuss relevant secondary literature in order to contextualize the primary texts thematically and historically and to examine critically the research questions that have thus far animated the modern study of Islamic law. Undergraduate students by instructor permission only.
Equivalent Course(s): CMES 40925, ARAB 40925, ISLM 40925

NEHC 41000. Writings of Ibn al-'Arabi. 100 Units.
This course will focus on sections from Ibn al-‘Arabi’s al-Futuhat al-Makkiyya “The Meccan Openings,” including chapters 1 and 10, as well as the commentary he wrote upon his own love poems. The important new critical edition of the Futuhat, by Abd al-‘Aziz Sultan al-Mansub (Yemen, 2013), will serve as the base text. We will also engage one of the chapters from Ibn ‘Arabi’s Fusus al-Hikam (Bezels of Wisdom) and will be able to take advantage of the new, fully-vocalized edition of that work.
Equivalent Course(s): ISLM 51000

NEHC 41004. Shi‘ism and Modernity. 100 Units.
This is a graduate seminar treating various themes in contemporary Shi‘ism. Topics include marja‘iya and authority; trans-nationalism and cosmopolitanism; revolutionary dissent and activism; state, science, and bureaucracy; and law and women’s rights.
Equivalent Course(s): ISLM 41004, ANTH 41004, AASR 41004

NEHC 41500. Ibn al-Arabi and His Commentators. 100 Units.
This course examines the mystical philosophy of Muhyi-i-Dīn Ibn al-ṣArabi (d. 637/1240), one of the most influential and original thinkers of the Islamic world. Notoriously complex, his writings have been the subject of numerous commentaries, and thinkers from virtually every discipline have drawn from his inspirations. This course systematically covers Ibn al-ṣArabī’s ontology, theology, epistemology, teleology, spiritual anthropology and eschatology, each topic building from the previous. We look closely at the commentarial tradition surrounding his works and trace the reception and transmission of his ideas. Notably, we will look at the integration of his thought within twelve Shi‘ism through figures such as Haydar Amuli and dissemination of his ideas in the Ottoman Empire, India, China and East Asia through Central Asia through the likes of #Abd al-Rahman Jami.
Equivalent Course(s): ISLM 41500

NEHC 41780. Poetry of the Hebrew Bible. 100 Units.
The course will survey poetic genres of the Hebrew Bible, their elements and tropes, scholarship on biblical poetry specifically, and approaches to poetry in general.
Equivalent Course(s): RLST 21780, BIBL 41780, HIJD 41780, NEHC 21780

NEHC 41815. Writing the Algerian War of Independence. 100 Units.
This course aims to examine the representation of the Algerian War of Independence (1954-1962) in the work of Algerian and French writers. It will consider a corpus of testimonial texts, novels, and poetry in relation to the memory of the war, its traumatic experiences, and various forms of anticolonial struggle and insurgency. We will analyse the narrative, discursive, and poetic strategies used by authors to explore individual and collective memories and elaborate a politics of resistance and transformation in the Algerian context. Studied authors include Maïssa Bey, Assia Djebar, Leïla Sebbar, Mouloud Feraoun, Jean Sénac, Laurent Mauvignier, and Joseph Andras.
Equivalent Course(s): FREN 41815, CMLT 41815

NEHC 42308. Phoenician Religion (In Their Own Words And Those of Their Neighbors) 100 Units.
The Phoenicians were a Canaanite people who maintained their language, religion, and culture until Roman times. One of the main challenges facing the study of the Phoenician religion (and culture in general) is that most of their literature is lost. This course gathers together a variety of emic sources in the Phoenicians’ own language or stemming from the Phoenician realm but written in Greek or Latin, as well as sources written by others about the Phoenicians, with a special focus on cult and religious identity. The texts we will read and discuss range from royal, votive, and funerary inscriptions, to the views about the Phoenicians in the Hebrew Bible, and Greek and Roman writers. This course is partly a text-based, reading course, and partly a thematic, culture course.
NEHC 42700. Interactions b/w Jewish Phil. and Lit. in Middle Ages. 100 Units.
Any study of Jewish philosophy that focuses on a small collection of systematic summas tells only half the story. In this seminar, the emphasis will be shifted from canonical theologies to lesser-known works of literature. Each class will examine the way a different genre was used to defend philosophy and teach it to the community at large. Emphasis will be on literary form and style, rhetoric, methods of teaching and argumentation, all in relation to questions about reception and dissemination, progress and creativity, science and religion.
Equivalent Course(s): RLST 28504, MDVL 22700, RLVC 42700, NEHC 28504, ISLM 42700, HIJD 42700, JWSC 22701

NEHC 42720. The Return of Migration: Mobility and the New Empiricism. 100 Units.
This seminar questions the prerogatives of disciplines in framing and explaining social change via mobility. Following earlier theories of diffusion to understand diachronic cultural change, and the subsequent contextual critiques that privilege historical contingencies and human agency, advances in identifying past human movement through techniques like ancient DNA genome testing have increasingly led to the revival of migration as a subject of focus and explanation. As growing interest in contemporary refugee and forced migration studies is showing, migration represents not just a wide-ranging practice of different types, but is a semantically charged and ambiguous term whose recent applications provide new opportunities to assess its interpretive advantages and limitations. Is the new empirical emphasis on migration re-racializing antiquity? What do we gain by studying concepts of diasporas, transnationalism, and border crossings in the premodern world? Why does migration matter? Divided into two parts, the course covers the conceptual and theoretical work in current literature on migration as well as applications to specific historical problems from ancient and modern Eurasia.
Equivalent Course(s): CLAS 42720, HIST 50500, CDIN 42720

NEHC 42780. Readings: Sufism in Morocco. 100 Units.
A close reading of primary and secondary literature on the Moroccan Sufi tradition, including key texts from the Shadhiliya order.
Equivalent Course(s): ISLM 42780, RLST 22780

NEHC 42800. The Book of Kings: Seminar. 100 Units.
Seminar on select topics in the Book of Kings, with a focus on completing a major research paper.
Equivalent Course(s): BIBL 52800, HIJD 52800

NEHC 43500. Islamic Jurisprudence, Reason, and the State. 100 Units.
This course will explore social scientific approaches to the study of Islamic jurisprudence. We will be reading historical, legal, and anthropological literature on Islamic law, as well as introducing/revisiting anthropological theories of the state, public policy, governmentality and scientific knowledge production, in order to produce novel questions and analytics. Much of this work will be experimental and tentative as we collaboratively build on existing literature and supply our collective theoretical and conceptual toolbox.
Equivalent Course(s): NEHC 43500, ANTH 42815, AASR 43500

NEHC 44600. Zion and Zaphon: Biblical Texts and Memory Studies. 100 Units.
The course will engage memory studies to analyze how ancient authors responded to the campaigns of Assyria against Judea and Israel in the 8th-7th cents BCE. Sources will include ancient art, archaeological finds, and literature of many genres in the Hebrew Bible and outside it.
Equivalent Course(s): NEHC 21865, BIBL 44600, KNOW 44600, HIJD 44600, RLST 21865

NEHC 44602. Song of Songs. 100 Units.
In this text-course we will read the entire poetic composition, drawing on theory of literature in general and poetry in particular, tracing its unique forms of continuity, and analyzing its biblically distinctive forms of gender characterization.
Equivalent Course(s): BIBL 44602, RLST 24602, GNSE 24603, HIJD 44602, GNSE 44603

NEHC 44801. Words of the Wise: Proverbs and Qohelet. 100 Units.
Text-course (text in biblical Hebrew only) covering the literary genres, discursive styles, and philosophical ideas of Proverbs and Qohelet (Ecclesiastes), with attention to voicing, double-voicing, and intertextuality.
Equivalent Course(s): NEHC 24801, BIBL 44800, RLST 22304, HIJD 44800

NEHC 45516. Seminar: State and Society under the Ptolemies. 100 Units.
Recent research encourages a reexamination of the classical opposition between pre-modern and modern states. As traditionally defined, the key difference would be the inability of a pre-modern state to exercise in-depth control of society. Being unable to develop a significant bureaucratic apparatus, a pre-modern state could have only achieved a weak control of the people it administered. To a certain extent, the opposition still has some validity, but the alleged “weakness” of pre-modern states, for instance in terms of capacity for extraction of revenue, should be revisited. Thanks to the sources available, the Ptolemaic possessions (by which one will understand not only Egypt but all the other territories under Ptolemaic control, from Asia Minor to Syria and from Cyrene to Cyprus) provide an ideal case study to test these concepts. We will examine written documents in their original languages, but translations will also be provided, which will allow students who do not control the ancient languages to also participate in the seminar.
Equivalent Course(s): HIST 70407, ANCM 45516
NEHC 47800. Between the Jewish Question & the Modern Condition: Jewish Thought, Culture, and Politics, 1830-1940. 100 Units.
In the 19th c., the Jewish presence in Europe ceased to be a fact & became a Question: how were Jews to be transformed and integrated—or "emancipated"—into "society." From the 1870s, this Jewish Question was globalized & politicized by nationalism, new forms of antisemitism, European imperialism, capitalism's reordering of global life, mass migration from Eastern Europe to the US, the racialization of global politics & tensions of nation & empire in Eastern Europe, the Ottoman world & the Middle East. This class investigates how European, US & Middle Eastern Jews confronted the Jewish Question (1830s-1930s) communally & individually. It asks how this confrontation shaped key dimensions of modern Jewish thought, culture & politics: Zionism & other forms of modern Jewish politics, Jewish social thought, religious life, communal policy & new forms of secular culture. Conversely, we will also consider the limits of approaching modern Jewish culture & consciousness as a response to the Jewish Question: are modern forms of Jewish religiosity & secularity, gender norms, visions of culture, education & the moral life better understood as emergent responses to more general problems of modernity? Alternatively, should key aspects of contemporary Jewish life-such as religious nationalism & religious revivalism-be understood at least in part as products not so much of modernity's powers as of modernity's limited effects on a Jewish tradition evolving according to its own cultural logic?
Equivalent Course(s): HIST 49800, REES 49800, GRMN 38821

NEHC 47903. Writing, Reading, and Singing in Bengal, 8th to 19th AD. 100 Units.
The course offers an introduction to the literary traditions of Bengal (today's West Bengal in India, and Bangladesh). We will study the making of Bengal as a region of literary production through a selection of secondary and primary sources in translation. We will look at how literature and literacy have been defined in various contexts up to the colonial period and discuss what constituted the literary identity of Bengal's various linguistic traditions. We will approach the topics of reading practices and genres from the perspective of both material culture (script and scribal practices, manuscript formats, etc.) and the conceptual categories underlying literary genres and the linguistic economy of Bengal (scholastic and non-scholastic, classical and vernacular languages, individual reading and publicly performed texts, hinduynai and musalmani). Even if Bengali language and literature stand at the center of this course, we will also discuss the literary traditions that predate the formation of Bengali literature and were part of the background of the making of Bengali texts (Sanskrit, Apabhrāṃsha, Arabic, Persian, Maithili, and Awadhī literature). The aim of the course is to introduce students to precolonial Bengali literature in its conceptual, aesthetic, and historical dimensions. The course will address topics of interest for students in comparative literature, religious studies, history, linguistics, medieval studies, book history, musicology or performance studies.
Equivalent Course(s): NEHC 28402, BANG 47903

NEHC 48402. The Book of Judges. 100 Units.
A text-course (text in biblical Hebrew only). It will cover the book's concept of a "judge," its themes, plot, and values, its sources and formation, the real beginning and end of the book, and its historical referents. Framed by theory of history and of narrative.
Equivalent Course(s): NEHC 28402, HIJD 48402, RLST 22302, BIBL 48402

NEHC 48602. Persian Poetry and Philology. 100 Units.
This course is an introduction to Persian philology and poetry in South Asia. During the first sessions we will review some fundamental methods and basic terminology of Indo-Persian philology. We will read excerpts from two traditional grammars. Then, we will see how this grammatical knowledge was used to analyze the language of classical poetry and prose by closely reading short excerpts of commentaries on classical works. After these introductory classes, we will focus on Akbar's poet laureate Fāyṣī's works. We will read short excerpts from Nāman (the mathnawi adaptation of a very popular story found in the Sanskrit Mahābhārata) and his prose writings on poetry (e.g., the preface of his Diwān and letters to various men of letters). About half of the course will be devoted to a close reading of a selection of poems from his Diwān. The poems are selected in such a way that students will be gradually exposed to a set of common tropes and rhetorical devices of Persian lyric poetry, but also to themes that are more specific to Fāyṣī's oeuvre. When selecting the poems special attention was given to the intertext by identifying poetic responses to ghazals by previous poets, or to the recurring presence of verses from specific ghazals by Fāyṣī in poetic anthologies (tadhkiras). The aim of this course is to sharpen our gaze as readers of Persian poetry by using the tools offered by traditional Indo-Persian philology.
Equivalent Course(s): SALC 48602, BIBL 28602, PERS 48602

NEHC 48603. Talking Birds and Cunning Jackals: A Survey of Indo-Persian Prose. 100 Units.
South Asia was a major source of narrative matter for the development of literary prose in the Islamic world. For instance, literary prose in Arabic, but also in Persian (and Castilian) were fashioned through successive renderings of the Sanskrit Panḍita/cantra. Later, in the post-Timurid period, South Asian Persiansate literati, and munshis in particular, contributed to elevate the status of Persian prose to that of poetry. This course offers a survey of a variety of Indo-Persian prose texts such as tales, premodern translations of Indian romances and epics (Mahābhārata, Rāmāyaṇa, Panḍita/cantra, Mādhavānala Kāmakandalā, etc ...), letters, anecdotes from chronicles, tadhkira literature, autobiographical writings, treatises, and encyclopedic works. The readings are organized thematically and by degree of stylistic elaboration. We will first read plain prose texts that will introduce the students to key elements of the Persianate understanding of Indic culture. In this first section of the course, we will mostly read narrative texts (chronicles, translations of Sanskrit and Hindavi works, and dāstāns). We will then turn to epistolography, biographies, and autobiographical writings. Finally, we will read technical and non-
technical texts dealing with various aspects of Indo-Persian courtly culture and aesthetics (philosophy, mysticism, grammar, poetry, or musicology). Each text will be introduced and framed by discussions on relevant secondary literature in English and Persian.
Equivalent Course(s): SALC 48603, PERS 48693

NEHC 48610. Jewish Sufism. 100 Units.
During the Middle Ages the Jews in the Muslim world developed a robust synthesis of Jewish Spirituality and Islamic Sufism. Even those who did not subscribe to a Sufi pietistic Judaism nevertheless introduced Sufi language and ideas into their Jewish thought. This course will introduce several important figures in this Jewish Sufi movement, from Bahya ibn Paquda in 11th-century Spain to Maimonides and his descendants in 12th/14th century Egypt. There will be a section for Arabists to read Bahya’s "Duties of the Hearts" in Arabic, and a section for Hebraists to read the twelfth-century Hebrew translation of it.
Equivalent Course(s): NEHC 28611, RLST 28611, RLVC 48610, ISLM 48610, HIJD 48610, JWSC 28610, MDVL 28610

NEHC 49000. Thesis Research: Nehc. 100 Units.
Students may register for this course while conducting research for the MA thesis. Students need to obtain permission of their advisor and contact the department coordinator for assistance in registration.

NEHC 49003. Islam Beyond the Human: Spirits, Demons, Devils, and Ghosts. 100 Units.
This seminar explores the diverse spiritual and sentient lifeforces within Islamic cosmology that exist beyond the human-from jinn, angels, and ghosts to demons and devils. We will focus on theological, scientific, philosophical, anthropological, and historical accounts of these creatures across a variety of texts, as well as their literary and filmic afterlives in contemporary cultural representations. In so doing, we consider the various religious, social, and cultural inflections that shape local cosmological imaginaries. We ask how reflecting on the nonhuman world puts the human itself in question, including such concerns as sexuality and sexual difference, the boundaries of the body, reason and madness, as well as the limits of knowledge.
Equivalent Course(s): GNSE 49003, GNSE 29003, RLST 29003, CMLT 29003, CMLT 29003, CMLT 49003, ANTH 49003, KNOW 49003, ISLM 49003, CMLT 49003, ANTH 29003, NEHC 29003

NEHC 49900. Reading and Research. 100 Units.
This is a reading course with the instructor listed. Students need to contact the department coordinator for assistance in registration.

NEHC 49989. Race and the Bible. 100 Units.
The course will cover race in the Bible, race in the ancient world of the Bible, American use of the Bible on race, and the critique of race as a formative and constructed concept.
Equivalent Course(s): CRES 27699, HIJD 49999, NEHC 29989, BIBL 49999, HCHR 49999, RLST 29109

NEHC 55800. Novellas of the Hebrew Bible: Jonah, Ruth, Esther, Job. 100 Units.
Seminar using theory of narrative to interact with scholarship on biblical narrative and analyze four narrative works in the Hebrew Bible.
Equivalent Course(s): HIJD 55800, BIBL 55800

NEHC 59200. Colloquium: New Scholarship on post-1967 Israel and Palestine. 100 Units.
Intensive survey of recent (and some select classic) scholarship on Israel and Palestine since 1967, with special interest in the last three decades. Historical, sociological, anthropological, cultural studies, literary studies and political science literature all in the viewfinder.
Equivalent Course(s): HIST 59200

NEAR EASTERN LANGUAGES COURSES

NELG 30301. Introduction to Comparative Semitics. 100 Units.
This course examines the lexical, phonological, and morphological traits shared by the members of the Semitic language family. We also explore the historical relationships among these languages and the possibility of reconstructing features of the parent speech community.
Equivalent Course(s): NELG 20301

NELG 30325. Intro: Old South Arabian. 100 Units.
This course is an introduction to the languages of the inscriptive material found in western South Arabia, today’s Yemen. The inscriptions date from roughly the 8th century BCE to the 6th century CE and are written in four closely related languages, Sabaic, Minaic, Qatabanic, and Hadramitic. In this class we will read material from all major periods and languages of attestation.
Equivalent Course(s): LGLN 30325

NELG 40301. Advanced Seminar: Comparative Semitic Linguistics. 100 Units.
This course is an advanced seminar in comparative Semitics that critically discusses important secondary literature and linguistic methodologies concerning topics in the field, including topics in phonology, morphology, syntax, etc.
Equivalent Course(s): NELG 20901
PERSIAN COURSES

PERS 30020. Poetics/Politics of Modern Iran. 100 Units.
Poetics/Politics of Modern Iran
Equivalent Course(s): PERS 20020

PERS 30220. Poetics/Politics Modern Iran. 100 Units.
Poetics/Politics Modern Iran

PERS 30230. Persian Travelogues: The Safar-nâma Genre. 100 Units.
This course provides an introduction and overview of the genre of travel writing in Persian. In seminar format, students prepare the readings, focusing on vocabulary acquisition, syntax, questions of grammar and style, with an eye toward gaining familiarity with the historical development of the language. We will also pay attention to transliteration systems (LoC, IJMES, Encyclopaedia Iranica, Abstracta Iranica, etc.) Requirements Include preparation of the texts for reading in class (voweling, vocabulary, etc.) and translation. A final examination that will test students' mastery of the texts read.
Equivalent Course(s): PERS 20320, ISLM 20320, FNDL 26108

PERS 30250. Persian Paleography, Codicology, and Text Editing. 100 Units.
This course aims to increase familiarity with the chirographic condition of Persian texts and to develop ease and proficiency in reading various kinds of handwritten documents in various styles of handscript – primarily Nastaliq, the evolution of which over several centuries and in different regions will be our focus. But we will also consider Naskh and Shekaste, and other handscripts, including individual Iranian handwriting styles found in modern personal correspondence, official communications, archival documents, as well as machine-reproduced handwriting (jellygraphs and lithographs of the 19th and 20th century), in the form of books and newspapers. We will also compare multiple manuscripts of the same work in order to exercise basic text editing skills (collating, choosing a copy text, evaluating variants, creating an apparatus criticus etc.), and discuss best practices by analyzing examples of several modern text-critical editions and their textual apparatus. We will also gain some familiarity with bio-bibliographical reference materials & ms. catalogues.
Equivalent Course(s): NEHC 30250

PERS 30320. Persian Poetry: Shahnameh of Ferdowsi. 100 Units.
The Shahnameh, the Persian "Book of Kings," is generally classed as an epic or national epic. While it does not lack for battling champions and heroic saga, it also includes episodes in a variety of disparate genres and themes: creation narrative, mythology, folk tale, romance, royal chronicle, and political history. In this course we gain familiarity with the style and language of Ferdowsi's Shahnameh by slow reading and discussion of select episodes in Persian, in tandem with a reading of the whole text in English translation. We approach the work as a foundational text of Iranian identity; compendium of pre-Islamic mythology and lore; a centrifugal axis of Persianate civilization and Iranian monarchal tradition throughout Anatolia, Central Asia and South Asia; and as an instance of "world literature." We will read with an eye toward literary structure; genre; Indo-Iranian mythology; political theory and commentary; character psychology; ideals of masculinity, femininity and heroism; the interaction of text, oral tradition, illustration, scholarship, and translation in the shaping of the literary reception of the Shahnameh; and, of course, the meaning(s) of the work. We also address wider issues of textual scholarship: the sources of the Shahnameh, the scribal transmission of Ferdowsi's text, and the production of modern critical editions and theories of textual editing. Class discussions will be in English.
Equivalent Course(s): PERS 20320, ISLM 20320, FNDL 26108

PERS 30330. Layli and Majnun of Nezami. 100 Units.
Layli and Majnun of Nezami
Equivalent Course(s): CMLT 30330

PERS 30332. Persian Sufi Texts. 100 Units.
Survey of Sufism of Persianate expression. We will read and discuss primary texts and secondary literature about devotional practices, genres of mystical and Sufi literature, hagiography and Sufi saints, theory of love, as well as Theosophy. Authors and texts covered will include selections from the following: Hujwiri, Kashf al-mahjub (Revealing What's Veiled) 'Abd Allah Ansari, Munajat nama, Sad Maydan (Intimate Prayers/ Hundred Grounds) Muhammad al-Ghazali, Kimia-ye Sa adat (Alchemy of Happiness) Ahmad al-Ghazali, Savanih (Spiritual Happenings) Abu Sa'id-i Ahi al-Khaya, Halat va sokhnan (States and Sayings) Muhammad-i Munavvar, Asrar al-tawhid (Secrets of God's Mystical Oneness) Ahval va aqval-i Shaykh Abu al-Hasan-i Kharraqani (States and Sayings) Farid al-Din Attar, Tajzikat al-awliya (Memorials of the Faithful) Yahya Suhravardi, Partaw-nama (Book of Radiance) Baha al-Din Valad, Ma arif (Discourses) Shams al-Din Tabriz, Maqalat (Discourses) Jalal al-Din Rumi, Fih ma fih (Discourses) Jami, Nafahat al-uns Kamal al-Din Gazurgahi, Majalis al-usbshaq Ahmad Sirhind, Makhtubat Dara Shikoh, Majma' al-Bahrayn
Equivalnt Course(s): RLST 20504, ISLM 30339, SALC 30332

PERS 30337. Persian Lyric Poetry I. 100 Units.
The ghazal developed from a lyrical poem in Arabic on the topic of heterosexual love, to a fixed form in Persian on love (often homoerotic) and loss, wine, praise of the patron/ruler, or meditation on the divine Beloved, to a melancholy meditation on the human condition and personal defeat. It took European romanticism by storm and has recently become a canonical form in English poetry. This class traces the development of the Persian ghazal from Rudaki (d. 941) up through Jami (d. 1942), with emphasis on some major practitioners of the form (Sana'i, Attar, Sa'di, Rumi, Hafez, Jahan Malek Khatun, etc.).
Equivalent Course(s): ISLM 30337

**PERS 30338. Persian Lyric Poetry II. 100 Units.**
Topic: Ghazal Poetry 2 - Safavids to the Present The ghazal developed from a lyrical poem in Arabic on the topic of heterosexual love, to a fixed form in Persian on love (often homoerotic) and loss, wine, praise of the patron/ruler, or meditation on the divine Beloved, to a melancholy meditation on the human condition and personal defeat. It took European romanticism by storm and has recently become a canonical form in English poetry. This class traces the development of the Persian ghazal from Jami (d. 1492) through the 20th century, examining the Realist School poets (Maktab-e voq’i”), the Fresh Style (Tazeh-gu”), neo-Classical style, and modernist ghazal poets, examining questions of lyric form, traditional conventions and their adaptation, complexity, the ethics of defeatism, gendering of the form and the breakdown of traditional lyrical form into “ghazal-like” poems (ghazalvaareh), with a special focus on Yahshi, Sa’eb, Bidel, Hazin, Zib al-Nesa, Qorrat al-’Ayn, Iqbal, Simin-e Behbehani.
Equivalent Course(s): ISLM 30338

**PERS 30340. Persian Prosody and Poetic Devices. 100 Units.**
The course Persian Prosody and Poetic Devices intends to familiarize the students primarily with Persian meters, to teach them how to scan Persian poetry and recognize the meters, how to read and enjoy Persian poetry. But apart from this, which would be a constant part of each session, other aspects, poetic devices and tropes will also be introduced and studied through ample examples, mostly from classical poetry but also from modern poetry. The students are expected to prepare for each session, do the assignments, participate actively in discussions, and be ready for short presentations.
Equivalent Course(s): PERS 20340

**PERS 30370. Poetry of Nezami. 100 Units.**
Poetry of Nezami

**PERS 30395. Writings of Baha’u’llah: Mystical Verse and Prose Works. 100 Units.**
This course focuses on the mystical prose and poetry of Mirza Husayn-Ali Nuri Baha’ Allah (1817-1892), including the verse works, cadenced prose, and plain prose works, mostly those composed in the Sulaymaniyya, Baghdad and Istanbul period (1844-1864), but possibly including later works that might also be classed as or include mystical and ascetic themes, such as the Kitab-i ’ahdii. The course will focus however on verse works (Rashr-i ’ammii, Masnavi-yi Mubarak, Saqi az ghayb-i baqa, etc.), and their historical, literary and theological context, as well as prose works such as Haft Vadi, Chahar Vadi, Kalimat-i maknuna, Lawh-i ’ashiq va ma shuq, etc. Depending on students’ proficiency in Arabic, we might also cover some of his Arabic works, such as Asil-i Kulli al-khayr, Qasida-yi warqa’iyya, Surat al-Qalam, Ta‘fis-i Hu, Lawh-i Mallah al-quds, Javahir al-asrar, Hurufat-i ‘aliyyin, Hur ‘ubaj, etc.

**PERS 30423. Persian Prose: Modern Scholarly Prose. 100 Units.**
The course Persian Prose: Modern Scholarly Prose intends to familiarize the students with the prose style of contemporary Iranian scholars or prominent essayists and journalists. A selection of articles, essays or book chapters, predominantly from the field of literature but also cultural studies or history, will be closely studied and discussed. The students are expected to prepare for each session, participate actively in discussions, be ready for short presentations, and write an essay (in Persian or English).

**PERS 30525. Modern Iranian Fiction and Film. 100 Units.**
Through an examination of modern Iranian fiction and film, students in this course will encounter vibrant personalities and evocative locales as they meet characters from all walks of Iranian life: from Sadegh Hedayat’s honorable gangsters, to Shahrnoush Parsipour’s downtrodden but tenacious women, and Houshang Golshiri’s haunting scarecrow, which comes to represent something far more sinister to a group of Iranian villagers. The course takes a content-based approach, guiding students through five selections of modern Persian fiction and their accompanying adaptations for the screen, thereby developing students’ skills in reading and analyzing modern Persian prose as well as in interpreting masterworks of Iranian cinema. Students will expand their vocabulary and further their knowledge of more complex syntactical constructions that arise in literary texts. Additionally, they will be exposed key concepts in Iranian culture and history and develop a broader understanding of the evolutions of the Persian language over the course of the twentieth century. Finally, students will cement this knowledge in a capstone project that asks them to write criticism on a film or literary piece of their choosing. The course will be primarily conducted in Persian.
Equivalent Course(s): PERS 20525

**PERS 30921. Satire against Tyranny: 20th c. Iran in Satirical Works. 100 Units.**
Against the background of Iran’s recent history, from late Qajar period to present, this course will focus on a selection of satirical works (mainly in verse, but also some prose) in Persian language. Apart from a thorough review of the recent history, and apart from providing a lot of fun through satirical works, the students will be introduced to more advanced Persian. The secondary sources recommended will include articles, interviews and reviews in both Persian and English.
Equivalent Course(s): PERS 20921

**PERS 39021. Reading Indo-Persian harmonized prose: Bahār-i dānish. 100 Units.**
In this course, we will read excerpts from one of the most popular collections of stories written in harmonized (aka ornate) prose in Mughal India: ṢInāyatallāh’s Bahār-i dānish. We will use several editions of the texts as well
as commentaries and translations and focus on grammar, rhetoric, and the various strategies one may use to render Persian harmonized prose into English.

Equivalent Course(s): PERS 29021, SALC 29021, SALC 39021

PERS 48602. Persian Poetry and Philology. 100 Units.
This course is an introduction to Persian philology and poetry in South Asia. During the first sessions we will review some fundamental methods and basic terminology of Indo-Persian philology. We will read excerpts from two traditional grammars. Then, we will see how this grammatical knowledge was used to analyze the language of classical poetry and prose by closely reading short excerpts of commentaries on classical works. After these introductory classes, we will focus on Akbar’s poet laureate Fayšī’s works. We will read short excerpts from Nal Daman (the mathnawi adaptation of a very popular story found in the Sanskrit Mahābhārata) and his prose writings on poetry (e.g. the preface of his Diwān and letters to various men of letters). About half of the course will be devoted to a close reading of a selection of poems from his Diwān. The poems are selected in such a way that students will be gradually exposed to a set of common tropes and rhetorical devices of Persian lyric poetry, but also to themes that are more specific to Fayšī’s oeuvre. When selecting the poems special attention was given to the intertext by identifying poetic responses to ghazals by previous poets, or to the recurring presence of verses from specific ghazals by Fayšī in poetic anthologies (tadhkiras). The aim of this course is to sharpen our gaze as readers of Persian poetry by using the tools offered by traditional Indo-Persian philology.

Equivalent Course(s): SALC 48602, SALC 28602, NEHC 48602

PERS 48693. Talking Birds and Cunning Jackals: A Survey of Indo-Persian Prose. 100 Units.
South Asia was a major source of narrative matter for the development of literary prose in the Islamicate world. For instance, literary prose in Arabic, but also in Persian (and Castilian) were fashioned through successive renderings of the Sanskrit Panḍacantra. Later, in the post-Timurid period, South Asian Persianate literati, and munshis in particular, contributed to elevate the status of Persian prose to that of poetry. This course offers a survey of a variety of Indo-Persian prose texts such as tales, premodern translations of Indian romances and epics (Mahābhārata, Rāmāyaṇa, Panḍacantra, Mādhavānala Kāmakandalā, etc ...), letters, anecdotes from chronicles, tadhkira literature, autobiographical writings, treatises, and encyclopedic works. The readings are organized thematically and by degree of stylistic elaboration. We will first read plain prose texts that will introduce the students to key elements of the Persianate understanding of Indic culture. In this first section of the course, we will mostly read narrative texts (chronicles, translations of Sanskrit and Hindavi works, and dāstāns). We will then turn to epistolography, biographies, and autobiographical writings. Finally, we will read technical and non-technical texts dealing with various aspects of Indo-Persian courtly culture and aesthetics (philosophy, mysticism, grammar, poetry, or musicology). Each text will be introduced and framed by discussions on relevant secondary literature in English and Persian.

Equivalent Course(s): NEHC 48603, SALC 48603

PERS 49900. Reading and Research: PERS. 100 Units.
TBD

SUMERIAN COURSES

SUMR 30201. All about Kings: Sumerian Royal Inscriptions, Correspondence, and Hymns. 100 Units.
In this course, we will read a selection of Sumerian texts that provide insights into the image of the king. We will start with royal inscriptions, move on to the so-called royal correspondence of the Kings of Ur, and finish with excerpts from the self-praise poem of king Sulgi commonly referred to as ‘Sulgi B’. Apart from tackling philological issues and practicing to read cuneiform from copies and photos, we will also address broader questions during classroom discussions, such as: Can we use royal inscriptions, correspondence, and hymns as historical sources? Can we bridge the gap between the reign of historical Ur III kings and their feats as commemorated in texts preserved exclusively on Old Babylonian manuscripts? Can we use language and orthography for dating a text?

Equivalent Course(s): SUMR 20201

SUMR 30202. Dumuzi’s Dream. 100 Units.
In this course, we will read the Sumerian mythological narrative known by its modern title ”Dumuzi’s Dream.” Judging by the numerous manuscripts preserved from the Old Babylonian period, it was a popular text in scribal education. We will practice reading from copies, photos, and original cuneiform tablets, as five manuscripts are housed at the Oriental Institute Museum and available for hands-on study. Based on close engagement with the individual manuscripts, we will discuss the principles of textual criticism and how to prepare an eclectic text, as well as a text edition. Besides philological issues, we will also address broader questions during classroom discussions, such as: Can we use such literary texts to reconstruct Sumerian mythology? How does this text relate to other literary compositions revolving around the divine couple Innana and Dumuzi, and how does it relate to non-literary text corpora? In how far can we determine its function, both within scribal education and beyond?
Can we actually apply the term ’literature’ to the Sumerian textual legacy?

Equivalent Course(s): SUMR 20202

SUMR 30320. Readings in Emešal. 100 Units.
The nature and function of Emešal, the most important variety of Sumerian after the so-called main dialect, remain debated. This is mainly due to the heterogeneity of the corpus of texts transmitted in Emešal. After familiarizing ourselves with the characteristics of Emešal, available resources and the latest scholarly discourse, we will approach the question of how we might define Emešal by reading excerpts from a variety of sources
dating to the 2nd and 1st millennia BCE, ranging from proverbs and literary disputations between women to 'love songs', mythological narratives, city laments, and ritual lamentations.
Equivalent Course(s): SUMR 20320

SUMR 30401. A School in Nippur. 100 Units.
Using the original tablets excavated by the Oriental Institute in Nippur, we will read different texts found in House F, an Old Babylonian School. The class will include introductions to typical genres like lexical texts, model contracts, and literary school texts.
Equivalent Course(s): SUMR 20401

SUMR 30402. The Decade in Nippur. 100 Units.
In this sequel to "A School in Nippur" we will read nine different literary texts taught to Babylonian school children in Sumerian. We will also discuss content and context, and didactic methods. Whenever possible, we will read originals from the OI tablet collection.

SUMR 30505. Introduction to Neo-Sumerian Economic Texts. 100 Units.
The goal of this class is to provide an overview of various genres of economic and administrative texts from the Neo-Sumerian (or so-called "Ur III") period, ca. 2112-2004 BC, with the bulk of preserved textual material spanning from the latter part of Shulgi's reign to the early years of Ibbi-Sin (ca. 2064-2025). Emphasis will be made on the technical aspects of reading and interpreting individual documents (signs, vocabulary, format, etc.) as well as on the utilization of the documents to reconstruct a coherent and comprehensive picture of Sumerian government, society, and economy.
Equivalent Course(s): SUMR 20505

SUMR 30608. Advanced Sumerian Literary Texts. 100 Units.
Advanced seminar in Sumerian literary texts

SUMR 30609. Advanced Sumerian: Sumerian Legal Texts. 100 Units.
TBD

TURKISH COURSES

TURK 30101-30102-30103. Advanced Turkish I-II-III.
The objectives of the course are to develop advanced language skills in Modern Turkish through reading, writing, listening, and speaking, with special emphasis on the proper usage of vocabulary and idiomatic expressions, and to continue the study of Turkish literature and texts begun in the second year. This course is conducted entirely in Turkish. The course is designed to bring the advanced student to a professional level of proficiency. Students are expected to produce advanced level writing in Turkish.

TURK 30101. Advanced Modern Turkish. 100 Units.
Advanced Turkish students will develop their language skills in speaking, reading, translating, listening, and writing, while learning about Turkish society and culture at the same time. To address all of these aspects each class is divided into three sections which focuses on a specific skill. Section one is the conversation part: it involves reading (or listening to) short (audio) pieces or phrases on a given topic; section two is reading and translation: students read and prepare pieces from Turkish literature, literature readings are short stories or selected parts from novels; section three is the listening part: by watching parts of a Turkish movie, students' skills in listening and understanding will get faster while we progress through the movie.

TURK 30102. Advanced Turkish II. 100 Units.
Advanced Turkish students will develop their language skills in speaking, reading, translating, listening, and writing, while learning about Turkish society and culture at the same time. To address all of these aspects each class is divided into three sections which focuses on a specific skill. Section one is the conversation part: it involves reading (or listening to) short (audio) pieces or phrases on a given topic; section two is reading and translation: students read and prepare pieces from Turkish literature, literature readings are short stories or selected parts from novels; section three is the listening part: by watching parts of a Turkish movie, students' skills in listening and understanding will get faster while we progress through the movie.

TURK 30103. Advanced Turkish III. 100 Units.
Advanced Turkish students will develop their language skills in speaking, reading, translating, listening, and writing, while learning about Turkish society and culture at the same time. To address all of these aspects each class is divided into three sections which focuses on a specific skill. Section one is the conversation part: it involves reading (or listening to) short (audio) pieces or phrases on a given topic; section two is reading and translation: students read and prepare pieces from Turkish literature, literature readings are short stories or selected parts from novels; section three is the listening part: by watching parts of a Turkish movie, students' skills in listening and understanding will get faster while we progress through the movie.

TURK 30200. Colloquium: Sources for the Study of the Ottoman World. 100 Units.
This course introduces the students the major sources for the study of Ottoman history and culture.
TURK 30201. Colloquium: Sources for the Study of Ottoman World 2. 100 Units.
This course is the second part of a seminar series to introduce students to the major sources for the study of
Ottoman history and culture.

TURK 30350. Readings in Ottoman Court Records. 100 Units.
This course introduces the students to the scholarship on and the original texts of Ottoman court records.
Thousands of registers with millions of court cases covering the period from the sixteenth century to modern
times have survived to date. These documents are celebrated by modern historians as exceptional snapshots into
the daily lives of common people. Monday sessions are reserved for the discussion of secondary literature; we
will read from the original court records on Fridays.
Equivalent Course(s): TURK 20350

TURK 30351. Nineteenth Century Ottoman Documents in Riqa Script. 100 Units.
This course introduces the students to riqa, the most common handwriting style used in Ottoman state
documents and personal correspondence during the nineteenth century. We will read a variety of documents
with different subject matters in this course. The students are expected to prepare the documents in advance.
Students who want to concentrate on nineteenth-century Ottoman history are welcome.
Equivalent Course(s): TURK 20351

TURK 30501-30502-30503. Ottoman Turkish I-II-III.
A selection of Turkish texts in Arabic script, both printed and handwritten, introduced in order of difficulty, and
ranging from the fourteenth to the nineteenth centuries. Texts are drawn from chronicles, official documents,
memoirs, poetry, and other genres.

TURK 30501. Ottoman Turkish I. 100 Units.
A selection of Turkish printed texts in Arabic script from the nineteenth and twentieth centuries is
introduced in order of difficulty. Hakan Karateke’s unpublished “Ottoman Reader” serves as a text book. The
texts are drawn from historical textbooks, official documents, novels, and other genres.

TURK 30502. Ottoman Turkish II. 100 Units.
A selection of Turkish printed texts in Arabic script from the nineteenth and twentieth centuries is
introduced in order of difficulty. Hakan Karateke’s unpublished “Ottoman Reader” serves as a text book. The
texts are drawn from historical textbooks, official documents, novels, and other genres.

TURK 30503. Ottoman Turkish III. 100 Units.
A selection of Turkish printed texts in Arabic script from the nineteenth and twentieth centuries is
introduced in order of difficulty. Hakan Karateke’s unpublished “Ottoman Reader” serves as a text book. The
texts are drawn from historical textbooks, official documents, novels, and other genres.

TURK 40586. Advanced Ottoman Reading I. 100 Units.
This course introduces the students to difficult Ottoman narratives from different periods. Please be in touch
with the instructor if you are not sure of your level.

TURK 40587. Advanced Ottoman Readings II. 100 Units.
Advanced Ottoman Readings II

TURK 49900. TURK Reading/Research. 100 Units.
TURK Reading/Research

TURK 49901. Reading and Research in Old Turkic. 100 Units.
Independent study in Introduction to Old Turkic. An introduction to the language, texts and historical and
cultural context of the 8th-9th Century Turkic inscriptions.

UGARITIC COURSES

UZBEK COURSES

UZBK 49900. Reading and Research Course: UZBK. 100 Units.
Reading and Research Course: UZBK