Department of South Asian Languages and Civilizations

Chair
- Gary Tubb

Professors
- Muzaffar Alam
- Dipesh Chakrabarty
- Ulrike Stark - Director of Graduate Studies
- Gary Tubb

Associate Professors
- Whitney Cox - Director of Undergraduate Studies
- Thibaut d’Hubert
- Sascha Ebeling
- Rochona Majumdar

Assistant Professors
- Andrew Ollett
- Tyler Williams

Visiting Professors
- E. Annamalai

Associated Faculty
- Daniel A. Arnold (Divinity School)
- Christian K. Wedemeyer (Divinity School)

Instructional Professors
- Mandira Bhaduri
- Jason Grunebaum
- Sujata Mahajan
- Govindarajan Navaneethakrishan
- Karma T. Ngodup

Emeritus Faculty
- Wendy Doniger
- Ronald B. Inden
- Colin P. Masica
- C. M. Naim
- Clinton B. Seely
- Norman H. Zide

The Department

The Department of South Asian Languages and Civilizations is a multidisciplinary department comprised of faculty with expertise in the languages, literatures, histories, philosophies, and religions of South Asia. The examination of South Asian texts, broadly defined, is the guiding principle of our Ph.D. degree, and the dissertation itself. This involves acquaintance with a wide range of South Asian texts and their historical contexts, and theoretical reflection on the conditions of understanding and interpreting these texts. These goals are met through departmental seminars and advanced language courses, which lead up to the dissertation project.

The Department admits applications only for the Ph.D. degree, although graduate students in the doctoral program may receive an M.A. degree in the course of their work toward the Ph.D. Students admitted to the doctoral program will be guaranteed to have funding support from the University of Chicago, external sources, or a combination of the two for the duration of their program to include the following: Full tuition coverage, Annual stipend, Fully paid individual annual premiums for UChicago’s student health insurance (U-SHIP, the University Student Health Insurance Plan, and Student Services Fee (beginning in Autumn 2022). The
maximum registration time is 9 years for students who matriculate after Summer 2016 although departments may have earlier expected graduation dates. Experience in teaching positions is a required part of the program, and students are given opportunities to teach at several levels in both language courses and other courses.

Students seeking a terminal master’s degree should apply to the Master of Arts Program in the Humanities (MAPH, as either a three-quarter program of interdisciplinary study or - as is often more attractive to students interested in South Asia - in the MAPH two-year Language Intensive Option). MAPH students often take classes with students in the Ph.D. programs. Further details about the MAPH program are available at http://maph.uchicago.edu/

THE DEGREE OF DOCTOR OF PHILOSOPHY

Doctoral students in South Asian Languages and Civilizations must complete a minimum of 18 courses, which will include the required language courses, the three required departmental seminars, and other courses relevant to the student’s chosen specialty. Under some conditions, students may receive credit for earlier course work done in a higher degree program at another university. For details of the course requirements, see the Department webpages.

Before beginning work on the doctoral dissertation, Ph.D. students must also fulfill the following requirements:

• Meet general language requirements
• Complete the three required departmental seminars
• Receive a passing grade on the two qualifying papers
• Formulate two reading lists and pass an oral examination based on them
• Write and defend a dissertation proposal

The languages in which the department offers concentrations are Bangla, Hindi, Indo-Persian, Marathi, Sanskrit, Tamil, Tibetan, and Urdu. Persian and Arabic are also available through the Department of Near Eastern Languages and Civilizations. Students must meet specified standards in three languages:

• The South Asian language of concentration (the major language)
• A second South Asian language relevant to the student’s program of study (the minor language)
• A third language of scholarship (e.g. French, German, Hindi, Japanese)

Requirements for proficiency levels and coursework are explained in detail on the Department webpages.

Competence in South Asian languages and civilizations is demonstrated as much by close familiarity with South Asian texts as by a broad knowledge of the plurality of South Asian practices and traditions. To this end, the Ph.D. program includes three required departmental seminars, which are offered over a two-year cycle and must be completed in the first two years. The seminars include two on research themes and one on South Asia as a unit of study.

In each of the first two years of their programs, students are required to submit a qualifying paper on a subject agreed upon with a faculty member. The papers are designed to demonstrate, in addition to general scholarly competence, the ability to deal with secondary sources in the first year, and with primary sources in the second year.

Following the completion of the two qualifying papers, students compose, under the supervision of faculty members, two reading lists, and prepare for an oral examination on each of the lists, one of which one will deal with a major area of study and the other with a substantially different area.

Upon successful completion of the oral examinations, students write and defend a detailed dissertation proposal, prepared under the supervision of the chair of the proposed dissertation committee. Dissertation proposals are defended orally before the entire department.

The completed dissertation is defended before the dissertation committee, which ordinarily consists of three faculty members, with a member of the SALC faculty as chair, in an oral defense presided over by the departmental chair. At the discretion of the dissertation chairperson, a fourth member may be added to the dissertation committee. Further details about the composition of the dissertation committee are available on the departmental website.

Time to candidacy for the Ph.D. degree, marked by the successful defense of the dissertation proposal, is expected to be within four years. The PhD degree in SALC should be completed within eight years.

APPLICATION AND ADMISSION

Completed applications for admission and aid, along with all supporting materials, are due in mid-December for the academic year that starts in the following autumn.
Students whose first language is not English must submit scores from the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). Information about these tests may be obtained from the Educational Testing Service, Princeton, NJ 08540.

The application process for admission and financial aid for all graduate programs in 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/prospective/admissions.

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

FURTHER INFORMATION

The SALC Department webpages at http://salc.uchicago.edu provide detailed information on language programs, faculty specialties, degree requirements, teaching opportunities, sources of funding, fellowships for language study and for pre-dissertation research and overseas dissertation research, and many other resources.

MALAYAMAN COURSES

TELEGU COURSES

PANJABI COURSES

BANGLA COURSES

BANG 30100-30200-30300. Third-Year Bangla (Bengali) I-II-III.

When joining this course the student is expected to demonstrate the ability to narrate in all time frames of the language. The student should be able to provide a simple though articulate discourse on familiar topics and subjects directly related to the his/her interests. He/She will learn to provide a full account of events and to use appropriately complex sentences in Bangla. We will also focus on some aspects of the technical language pertaining to various domains. The student will be invited to discuss orally on written material studied in class and at home, and he/she will have to produce two to three pages long essays on a given topic. Systematic introductions to a variety of registers and literary idioms (19th century Sadhu Bhasha, dialects, etc.) will also be provided. By the end of the spring quarter the student will have the necessary tools to expand significantly his/her abilities in order to reach the superior level.

BANG 30100. Third-Year Bangla (Bengali) I. 100 Units.

When joining this course the student is expected to demonstrate the ability to narrate in all time frames of the language. The student should be able to provide a simple though articulate discourse on familiar topics and subjects directly related to the his/her interests. He/She will learn to provide a full account of events and to use appropriately complex sentences in Bangla. We will also focus on some aspects of the technical language pertaining to various domains. The student will be invited to discuss orally on written material studied in class and at home, and he/she will have to produce two to three pages long essays on a given topic. Systematic introductions to a variety of registers and literary idioms (19th century Sadhu Bhasha, dialects, etc.) will also be provided. By the end of the spring quarter the student will have the necessary tools to expand significantly his/her abilities in order to reach the superior level.

BANG 30200. Third-Year Bangla (Bengali) II. 100 Units.

When joining this course the student is expected to demonstrate the ability to narrate in all time frames of the language. The student should be able to provide a simple though articulate discourse on familiar topics and subjects directly related to the his/her interests. He/She will learn to provide a full account of events and to use appropriately complex sentences in Bangla. We will also focus on some aspects of the technical language pertaining to various domains. The student will be invited to discuss orally on written material studied in class and at home, and he/she will have to produce two to three pages long essays on a given topic. Systematic introductions to a variety of registers and literary idioms (19th century Sadhu Bhasha, dialects, etc.) will also be provided. By the end of the spring quarter the student will have the necessary tools to expand significantly his/her abilities in order to reach the superior level.

BANG 30300. Third-Year Bangla (Bengali) III. 100 Units.

When joining this course the student is expected to demonstrate the ability to narrate in all time frames of the language. The student should be able to provide a simple though articulate discourse on familiar topics and subjects directly related to the his/her interests. He/She will learn to provide a full account of events and to use appropriately complex sentences in Bangla. We will also focus on some aspects of the technical language pertaining to various domains. The student will be invited to discuss orally on written material studied in class and at home, and he/she will have to produce two to three pages long essays on a given topic. Systematic introductions to a variety of registers and literary idioms (19th century Sadhu Bhasha, dialects, etc.) will also be provided. By the end of the spring quarter the student will have the necessary tools to expand significantly his/her abilities in order to reach the superior level.
BANG 38921. Bengali Lyric Poetry: textual criticism and translation. 100 Units.
In this reading course, we will read lyric poems from the Padakalpataru using the texts of the oldest manuscript of the anthology kept at the Bibliothèque nationale de France in Paris. We will prepare an electronic text of the anthology and translate a selection of poems. The class will meet for two hours every week.
Equivalent Course(s): BANG 28921, SALC 38921, SALC 28921

BANG 39900. Middle Bengali and Early Bengali Grammars. 100 Units.
In this reading course, we will study the way Middle Bengali texts feature in the first grammar of Bengali written by Nathaniel Halhed (1751-1830) and published in 1778. We will also compare this work with the first grammar written in Bengali in the first decade of the nineteenth century.

BANG 39910. Advanced Academic Bangla. 100 Units.
This course develops Advanced Bangla language skills to prepare students for doing research both in India and Bangladesh. Students will read scholarly texts in their areas of academic interest intensively. Training will also include improving students’ speaking and listening skills so they can participate in academic talks and discussions and speak fluently and at length across academic topics.

BANG 40100-40200-40300. Fourth-Year Bangla (Bengali) I-II-III.
Students attending this course must be able to produce an articulate discourse on subjects related to history and literary criticism. They should also have a good command of Bengali grammar. The course is mainly devoted to the study of selected modern and premodern Bangla texts (narrative literature, devotional and courtly poetry, treatises) in their historical contexts. We propose various readings in the historiography of Bangla literature, philology, traditional performance of Bangla poetry, etc... Besides, material from all periods will be studied according to the student’s scholarly interests.

BANG 40100. Fourth-Year Bangla (Bengali) I. 100 Units.
Students attending this course must be able to produce an articulate discourse on subjects related to history and literary criticism. They should also have a good command of Bengali grammar. The course is mainly devoted to the study of selected modern and premodern Bangla texts (narrative literature, devotional and courtly poetry, treatises) in their historical contexts. We propose various readings in the historiography of Bangla literature, philology, traditional performance of Bangla poetry, etc... Besides, material from all periods will be studied according to the student’s scholarly interests.

BANG 40200. Fourth-Year Bangla II. 100 Units.
TBD

BANG 40300. Fourth-Year Bangla III. 100 Units.
Students attending this course must be able to produce an articulate discourse on subjects related to history and literary criticism. They should also have a good command of Bengali grammar. The course is mainly devoted to the study of selected modern and premodern Bangla texts (narrative literature, devotional and courtly poetry, treatises) in their historical contexts. We propose various readings in the historiography of Bangla literature, philology, traditional performance of Bangla poetry, etc... Besides, material from all periods will be studied according to the student’s scholarly interests.

BANG 46250. Padavali: Vernacular poetics in eastern South Asia (ca. 14th-18th AD) 100 Units.
Padavali (vernacular lyric poetry) is one of the threads that tied together the cultural region of eastern India from Tripura to Bihar, and from Assam to Odisha. In this course, we will study the making of this tradition rooted in the courtly poems of Vidyapati (ca. 1370-1460, Mithila) and follow its spread in Nepal, Assam, Bengal, and Odisha. We will discuss the very close relation between form and content in this poetic tradition that was closely connected with music. We will also study the expressive use of a complex prosodic system that was never described in the form of treatises and the many debates around the trans-regional aspects of Brajabuli as an artificial vernacular poetic idiom. Moreover, we will compare padavali literature with other premodern traditions from Medieval Europe, especially Old Occitan troubadour poetry and lyric poetry in Andalusian Arabic. This comparative approach is motivated by the many parallels one can observe between Medieval southern Europe and eastern South Asia, starting with the conscious crafting of lyric vernacular traditions in multilingual contexts against the background of classical literary cultures.
Equivalent Course(s): BANG 26250, MUSI 23121, SALC 26250, MUSI 33121, SALC 46250, MDVL 26260

BANG 47900-47901-47902. Rdgs: Advanced Bangla (Bengali) I-II-III.
This course is for students who have successfully completed third and fourth year Bangla. It is divided between classes dealing with the current research themes of the instructor, and the study of material directly related with the research interests of the students. The focus is on methodology and the use of Bangla as a research language.

BANG 47900. Rdgs: Advanced Bangla I. 100 Units.
This course is for students who have successfully completed third and fourth year Bangla. It is divided between classes dealing with the current research themes of the instructor, and the study of material directly related with the research interests of the students. The focus is on methodology and the use of Bangla as a research language.

BANG 47901. Rdgs: Advanced Bangla (Bengali) II. 100 Units.
TBD
BANG 47902. Readings: Advanced Bangla III. 100 Units.
This course is for students who have successfully completed third and fourth year Bangla. It is divided
between classes dealing with the current research themes of the instructor, and the study of material directly
related to the research interests of the students. The focus is on methodology and the use of Bangla as a
research language.

BANG 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 Bengali (scholastic and non-scholastic, classical and
vernacular languages, individual reading and publicly performed texts, hinduyani 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, Apabhramsha, Arabic, Persian, Maithili, and Awadhi 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 47903, SALC 47903

HINDI COURSES

HIND 30100-30200-30300. Third-Year Hindi I-II-III.
Readings from Hindi literary and journalistic texts and a wide array of other sources depending on student
interests, with continuing grammar review and practice in listening comprehension, composition and speech.

HIND 30100. Third-Year Hindi I. 100 Units.
Readings from Hindi literary and journalistic texts and a wide array of other sources depending on student
interests, with continuing grammar review and practice in listening comprehension, composition and speech.

HIND 30200. Third-Year Hindi II. 100 Units.
Readings from Hindi literary and journalistic texts and a wide array of other sources depending on student
interests, with continuing grammar review and practice in listening comprehension, composition and speech.

HIND 30300. Third-Year Hindi III. 100 Units.
Readings from Hindi literary and journalistic texts and a wide array of other sources depending on student
interests, with continuing grammar review and practice in listening comprehension, composition and speech.

HIND 40100-40200-40300. Fourth-Year Hindi I-II-III.
Readings from Hindi literary and journalistic texts and a wide array of other sources depending on student
interests, with continuing grammar review and practice in listening comprehension, composition and speech.

HIND 40100. Fourth-Year Hindi I. 100 Units.
Readings from Hindi literary and journalistic texts and a wide array of other sources depending on student
interests, with continuing grammar review and practice in listening comprehension, composition and speech.

HIND 40200. Fourth-Year Hindi II. 100 Units.
TBD

HIND 40300. Fourth-Year Hindi III. 100 Units.
TBD

HIND 47900-47901-47902. Rdgs: Advanced Hindi I-II-III.
Readings from Hindi literary and journalistic texts and a wide array of other sources depending on student
interests, with continuing grammar review and practice in listening comprehension, composition and speech.

HIND 47900. Readings: Advanced Hindi I. 100 Units.
TBD

HIND 47901. Readings: Advanced Hindi II. 100 Units.
TBD

HIND 47902. Readings: Advanced Hindi III. 100 Units.
TBD
MARATHI COURSES

MARA 30100-30200-30300. Third-Year Marathi I-II-III.
MARA 30100-30200-30300 is offered based on demand. Interested students should consult with the director of undergraduate studies. Students in this course read from An Advanced Marathi Reader and a wide array of other sources depending on their interests. This course also includes continuing grammar review and practice in composition and speech. This course typically is offered in alternate years.

MARA 30100. Third-Year Marathi I. 100 Units.
Readings from An Advanced Marathi Reader and a wide array of other sources depending on student interests, with continuing grammar review and practice in composition and speech.

MARA 30200. Third-Year Marathi II. 100 Units.
Readings from An Advanced Marathi Reader and a wide array of other sources depending on student interests, with continuing grammar review and practice in composition and speech.

MARA 30300. Third-Year Marathi III. 100 Units.
Readings from An Advanced Marathi Reader and a wide array of other sources depending on student interests, with continuing grammar review and practice in composition and speech.

MARA 40100-40200-40300. Fourth-Year Marathi I-II-III.
MARA 40100-40200-40300 is offered based on demand. Interested students should consult with the director of undergraduate studies. Directed readings are selected (based on student interests and research needs) from the entire range of genres (verse and prose) and periods, excluding Old Marathi (thirteenth and fourteenth centuries), with continuing grammar review and practice in composition and speech.

MARA 40100. Fourth-Year Marathi I. 100 Units.
TBD

MARA 40200. Fourth-Year Marathi II. 100 Units.
TBD

MARA 40300. Fourth-Year Marathi III. 100 Units.
TBD

MARA 47900. Readings: Advanced Marathi. 100 Units.

MARA 47901. Advanced Readings in Marathi-2. 100 Units.

COURSES

PALI 30100-30200-30300. Third-Year Pali I-II-III.
PALI 30100-30200-30300 is offered based on demand. Interested students should consult with the director of undergraduate studies. These courses will not be offered in the 13-14 academic year.

PALI 30100. Third-Year Pali I. 100 Units.
Advanced Pali is offered based on demand. If it is not listed for the current academic year, interested students should consult with the director of undergraduate studies.

PALI 30200. Third-Year Pali II. 100 Units.
Advanced Pali is offered based on demand. If it is not listed for the current academic year, interested students should consult with the director of undergraduate studies.

PALI 30300. Third-Year Pali III. 100 Units.
Advanced Pali is offered based on demand. If it is not listed for the current academic year, interested students should consult with the director of undergraduate studies.

PALI 40100-40200-40300. Fourth-Year Pali I-II-III.
PALI 40100-40200-40300 is offered based on demand. Interested students should consult with the director of undergraduate studies. Readings are drawn from all styles and periods of Pali literature, in prose and verse, chosen according to student interests. These courses will not be offered in the 13-14 academic year.

PALI 40100. Fourth-Year Pali I. 100 Units.
TBD

PALI 40200. Fourth-Year Pali II. 100 Units.

PALI 40300. Fourth-Year Pali III. 100 Units.

SANSKRT COURSES

SANS 30100-30200-30300. Third-Year Sanskrit I-II-III.
Reading selections introduce major Sanskrit genres, including verse and prose narrative, lyric poetry, drama, and the intellectual discourse of religion, philosophy, and the sciences. Analysis of the language and style employed in commentarial texts and practice in reading such texts is also emphasized.
SANS 30100. Third-Year Sanskrit I. 100 Units.
Reading selections introduce major Sanskrit genres, including verse and prose narrative, lyric poetry, drama, and the intellectual discourse of religion, philosophy, and the sciences. Analysis of the language and style employed in commentarial texts and practice in reading such texts is also emphasized.

SANS 30200. Third-Year Sanskrit II. 100 Units.
TBD

SANS 30300. Third-Year Sanskrit III. 100 Units.
TBD

SANS 40100-40200-40300. Fourth-Year Sanskrit I-II-III.
The goal of this sequence is to provide students with strong reading expertise in a wide range of Sanskrit texts in literature (poems and plays, verse and prose) and the scientific and philosophical discourses (e.g., grammar, logic, poetic theory, Buddhist thought), and commentarial literature on both.

SANS 40100. Fourth-Year Sanskrit I. 100 Units.
The goal of this sequence is to provide students with strong reading expertise in a wide range of Sanskrit texts in literature (poems and plays, verse and prose) and the scientific and philosophical discourses (e.g., grammar, logic, poetic theory, Buddhist thought), and commentarial literature on both.

SANS 40200. Fourth-Year Sanskrit II. 100 Units.
TBD

SANS 40300. Fourth-Year Sanskrit III. 100 Units.
TBD

SANS 47900-47901-47902. Rdgs: Advanced Sanskrit I-II-III.
Readings drawn from texts at an advanced level of difficulty in any of the relevant genres of Sanskrit, including literature, philosophy, literary theory, and religion, for students who have already completed fourth-year Sanskrit. Continuing attention is given to matters of grammar, style, scholastic techniques, and intellectual and cultural content.

SANS 47900. Readings: Advanced Sanskrit I. 100 Units.
TBD

SANS 47901. Rdgs: Advanced Sanskrit II. 100 Units.
TBD

SANS 47902. Readings: Advanced Sanskrit-III. 100 Units.
An advanced Sanskrit reading course focusing on the development of skills in either classical belles lettres (kāvya) or scholastic, commentarial prose (śāstra). In the former, emphasis is on the ability to re-arrange complex poetic forms into digestible prose word order. In the latter, students learn both the stylistic conventions of scholastic Sanskrit and the technical vocabulary of the relevant intellectual discipline.
Equivalent Course(s): DVPR 41500

SOUTH ASIAN LANGUAGES AND CIVILIZATIONS COURSES

SALC 30011. Inequalities. 100 Units.
This course analyzes inequality and the overt and covert violence that results from it. These inequalities are often grounded in gender and sex but also result from a complex intersection of sex gender systems with other historical factors such as city life, environment, media and so on. Inequality is what produces the experience of differential citizenship, a topic that exercises scholars the world over. In particular, those interested in issues of feminism, community, and ethnicity have studied why women (some women more than others) or particular social groups such as gay or trans groups, experience disenfranchisement more than their counterparts, even when, officially, many cultures/nation states grant their members/citizens formal legal equality. Many of the examples around which this course is framed emerge out of South Asia, but our analyses will be structured through an engagement with theoretical texts that address issues of gendered oppression and discrimination in other parts of the world. Readings will include historical, anthropological, literary texts.
Equivalent Course(s): GNSE 20113, GNSE 30111, SALC 20113

SALC 30100. Introduction to the Civilizations of South Asia I. 100 Units.
The first quarter focuses on Islam in South Asia, Hindu-Muslim interaction, Mughal political and literary traditions, and South Asia’s early encounters with Europe.
Equivalent Course(s): MDVL 20100, ANTH 24101, HIST 10800, SALC 20100, SOSC 23000

SALC 30203. Caste and Race: The Politics of Radical Equality. 100 Units.
This course will explore the bodies of knowledge surrounding the politics and practices of caste in South Asia. We will study the emergence and development of radical social movements in the colonial and postcolonial periods that were opposed to caste oppression, along with scholarship that seeks to understand how such a form of social hierarchy and difference operates within regional and national communities. We will also examine how caste interacts with forms of identity such as class, gender, and religion. Caste has often been compared to race: we will study historical parallels as well as present scholarship and activism that aligns political struggles against caste and racial injustice in South Asia and the United States. Through close readings of primary sources
and secondary literature in the fields of history, political science, anthropology and literature, the course will foreground the ubiquity of caste in everyday life in South Asia; the epistemologies that have developed to explain, understand and accommodate it; and finally the urgent, radical struggles that seek to annihilate it.

Equivalent Course(s): SOCI 20529, KNOW 20203, KNOW 30203, GNSE 22233, SOCI 30529, GLST 20203, GNSE 32233, SALC 32003

SALC 30332. Persian Sufi Texts. 100 Units.
Survey of Sufism of Persianate expression. We will read and discuss primary texts and secondary literature devoted to devotional practices, genres of mystical and sufı literature, hagiography and Sufı 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, Savanah (Spiritual Happenings) Abu Sa id-i Abi al-Khayr, Halat va sokhanan (States and Sayings) Muhammad-i Munavvar, Asrar al-tawhid (Secrets of God’s Mystical Oneness) Ahwal va aqwal-i Shaykh Abu al-Hasan-i Kharaqqani (States and Sayings) Farid al-Din Attar, Tazkirat al-awliya (Memorials of the Faithful) Yayha Suhravardi, Partaw-nama (Book of Radiance) Baha al-Din Valad, Ma arif (Discourses) Shams al-Din Tabriz, Magalat (Discourses) Jalal al-Din Rumi, Fih ma fih (Discourses) Jami, Nafahat al-uns Kamal al-Din Gazurgahi, Majalis al-‘ubshaq Ahmad Sirhindi, Maktabat Dara Shikoh, Majma’ al-Bahrayn

Equivalent Course(s): RLST 20504, PERS 30332, ISLM 30339

SALC 30509. Bombay to Bollywood. 100 Units.
This course will map the transformation of the Hindi film industry in India. Starting out as a regional film production center, how did the Bombay film industry and Hindi cinema gain the reputation of being the leader of Indian cinema? This despite the fact that most critical acclaim, by the state and film critics, was reserved for “art cinema.” Through an analysis of Hindi films from the 1950s to the present we map the main trends of this complex artistic/industrial complex to arrive at an understanding of the deep connect between cinema and other social imaginaries.

Equivalent Course(s): HIST 36709, CMST 34107, CMST 24107, SALC 30509, GNSE 20509, HIST 26709

SALC 30511. Screening India: Bollywood and Beyond. 100 Units.
Cinema is, unarguably, the medium most apposite for thinking through the complexities of democratic politics, especially so in a place like India. While Indian cinema has recently gained international currency through the song and dance ensembles of Bollywood, there remains much more to be said about that body of films. Moreover, Bollywood is a small (though very important) part of Indian cinema. Through a close analysis of a wide range of films in Hindi, Bengali, Kannada, and Urdu, this course will ask if Indian cinema can be thought of as a form of knowledge of the twentieth century.

Equivalent Course(s): SALC 20511, KNOW 24112, HIST 26808, GNSE 24112, HIST 36808, CMST 34112, CMST 24112, GNSE 34112, KNOW 34112

SALC 30513. Theater of Premodern South Asia. 100 Units.
This course will cover the history and poetics of the stage play in premodern South Asia, which was, according to the eighth-century theorist Vāmana, “the best among the types of literature.” The play, according to many premotic critics, was uniquely capable of bringing about a profound aesthetic experience because of its integration of diverse forms of art - plot-driven narrative, poetry, acting, and music. We will read a variety of plays in translation, including works by Bhāsa, Kālidāsa, Bhavabhūti, and Murāri, as well as selections from technical literature such as the Treatise on Theater (Nāyāśāstram). We will also watch a number of modern performances. Besides discussing individual plays, we will cover the following topics in detail: the different genres of the stage play; the theory of plot construction; the theory of aesthetic experience (rasa); the languages of the theater; the role of music, dance, and gesture; theater and ritual; and the performance tradition of Kū̄iyā̄̄am.

Equivalent Course(s): TAPS 20513, TAPS 30513, SALC 20513

SALC 30706. Beginning Translation Workshop. 100 Units.
Beginning Workshops are intended for students who may or may not have previous experience, but are interested in gaining experience in translation. See the course description for this particular workshop section in the notes below.

Equivalent Course(s): SALC 10606, CRWR 30606, CRWR 10606, GRMN 30606, GRMN 10606

SALC 30722. Colonialisms and Literature: Adventures, Exoticisms, East and West. 100 Units.
European imperialism and colonialism have shaped the modern world as we know it today. The “Age of Empire” has bequeathed us a wealth of literary texts, from adventure tales to more serious novels about colonial encounters and life in the colonies. Colonialism also introduced the novel as a new literary genre to many literatures in Asia. Over the past decades literary critics, theorists, historians and philosophers have examined the interdependence of imperialism/colonialism and literature from many perspectives, notably in what is generally referred to as postcolonial theory. The present course provides a first introduction to to colonial writing and theoretical approaches to literary practices under colonialism, to its key thinkers, concepts and methods by examining what Empire was in the case of British India and the Dutch East Indies (today’s Indonesia) and by reading English and Dutch novels together with the work of Asian writers (Forster, Rajam Aiyar, Couperus, Abdoel Moeis). We will explore key terms, such as ‘otherness’, ‘hybridity’, ‘agency’, ‘modernity’, ‘nationalism” as well as larger themes, such as empire and gender and sexuality or colonial knowledge formation. - Of
interest to students of literature, history, anthropology and other disciplines dealing with ‘texts’. Open to both undergraduate and graduate students; No prior knowledge of literary theory or South or Southeast Asian writing assumed.
Equivalent Course(s): CMLT 30702, CMLT 20702, SALC 20722

SALC 30800. Music of South Asia. 100 Units.
The course explores some of the music traditions that hail from South Asia—a region defined by the countries of India, Pakistan, Sri Lanka, Nepal, Bhutan, Afghanistan, Maldives, and their diasporas. The course will study music and some of its inextricably linked forms of dance and theatre through the lens of ethnomusicology, where music is considered in its social and cultural contexts. Students will develop tools to listen, analyze, watch, and participate in South Asian forms of music-making, using case-study based inquiries as guides along the way.
Equivalent Course(s): SALC 20800, MUSI 33706, RLST 27700, MUSI 23706

SALC 30900. Cultural Politics of Contemporary India. 100 Units.
Structured as a close-reading seminar, this class offers an anthropological immersion in the cultural politics of urban India today. A guiding thread in the readings is the question of the ideologies and somatics of shifting ‘middle class’ formations; and their articulation through violence, gender, consumerism, religion, and technoscience.
Equivalent Course(s): ANTH 42600, ANTH 25500, SALC 20900

SALC 30901-30902. Indian Philosophy I-II.

SALC 30901. Indian Philosophy I: Origins and Orientations. 100 Units.
This course introduces some of the early themes and textual traditions that set much of the agenda for the later development of Indian philosophy. Particular attention will be paid to the rivalry that was perhaps most generative throughout the history of Indian philosophy: that between the Hindu schools of thought rooted in the Vedas, and the Buddhists who so powerfully challenged them.
Equivalent Course(s): RLST 24201, DVPR 30201, HREL 30200, SALC 20901

SALC 30902. Indian Philosophy II: The Classical Traditions. 100 Units.
This course follows the first module on Indian philosophy by exploring the debates between several classical “schools” or “viewpoints” (darśanas) of Indian philosophy. In addition to expanding upon the methods of systematized reasoning inaugurated by the Nyāya and Buddhist epistemological traditions, particular attention will be given to systems of scriptural hermeneutics -- Mīmāśā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Equivalent Course(s): MDVL 24202, DVPR 30302, SALC 20902, RLST 24202, HREL 30300

SALC 30904. Jainism: An Indian Religion and Its Contributions to Philosophy. 100 Units.
The course will introduce the history and doctrines of the Jaina religion and, in the second half of the quarter, turn to consider a selection of recent writings on Jaina philosophy in particular. Though there is no formal prerequisite, the course will presuppose a basic background in the study of Indian religions and philosophies, as is given, for instance, in Indian Philosophy I & II (RLST 24201, RLST 24202). Please contact the instructor (m-kapslein@uchicago.edu) if you are uncertain as to your prior preparation.
Equivalent Course(s): RLST 23903, HREL 32401, DVPR 32401

SALC 30927. Knowledge as a Platter: Comparative Perspectives on Knowledge Texts in the Ancient World. 100 Units.
In various ancient cultures, sages created the new ways of systematizing what was known in fields as diverse as medicine, politics, sex, dreams, and mathematics. These texts did more than present what was known; they exemplified what it means to know - and also why reflective, systematic knowledge should be valued more highly than the knowledge gained from common sense or experience. Drawing on texts from Ancient India, Greece, Rome, and the Near East, this course will explore these early templates for the highest form of knowledge and compare their ways of creating fields of inquiry: the first disciplines. Texts include the Arthashastra, the Hippocratic corpus, Deuteronomy, the Kama Sutra, and Aristotle’s Parva naturalia.
Equivalent Course(s): HREL 32927, CHSS 30927, KNOW 31415, SCTH 30927

SALC 32000. Fundamentals of Literary Analysis. 100 Units.
This course introduces students to key terms, concepts, and theories from the humanities and social sciences as they relate to the study of literary texts. The orientation and format of the course are expressly hermeneutical and heuristic; we will discuss readings in theory and criticism not simply on their ‘own terms’ but rather in terms of how they may be used to deduce, adduce, or produce meaning from literary texts. Each student will be asked to choose a text from South Asia with which to work over the course of the quarter, applying the theories and methods learned in the course to the chosen text. Critical writings will be taken from a variety of intellectual traditions both within and outside of South Asia, including Marxism, Post-Structuralism, Post-Colonial Studies, psychoanalysis, Continental philosophy, Feminism, Queer theory, Sanskrit alākāra, and Persian adab.

SALC 32202. Anthropology of Caste. 100 Units.
This seminar course explores anthropological approaches to caste. We will survey colonial ethnological accounts to structuralist, transactionalist, historical anthropological, and contemporary ethnographic accounts of forms of caste difference, identity, and violence in South and East Asia, with an eye to comparison to other forms of invidious social difference in other times and cultures.
Equivalent Course(s): SALC 22202, ANTH 32202, ANTH 22202, CRES 21202

SALC 32302. Caste and Class. 100 Units.
This course analyzes social differentiation and structural inequity through a comparative lens. We will analyze two categories by which groups of people come to be differentiated and categorized, and with which people experience and think about social life: class and caste. While class and caste are often imagined as features of radically different societies - "Global North" nation-states with long-established capitalist markets; colonial and postcolonial South Asia - this course will draw these examples close to each other, seek specificities and similarities that can illuminate the constants in dynamics shaped by social inequality, and foreground the many contexts in which the forms of inequity operating through these two categories intersect. We will look at the ways in which societies in Europe, South Asia, and elsewhere, break into groups along lines differentiated and actualized by these categories. We will also take up instances of communities and individuals mobilizing hierarchical differentiation, both strategically and less consciously, to make moral, ethical, and political claims, assert their distinct positions, and build sociopolitical causes. These case studies will give us an opportunity to survey social scientific explanations accounting for inequality in European and Indian societies, and the respective emphasis placed on class and caste - among several other factors (race, ethnicity, kinship, gender and others) - in making these situations intelligible.
Equivalent Course(s): CRES 20900, ANTH 20900, SALC 22302

SALC 32482. The Other Woman: Sexual Deviancy in South Asia. 100 Units.
The figure of the public, often sexually deviant, female in South Asia has existed and been imagined in myriad ways over the centuries, including as courtesans, temple workers, and royal mistresses. In the colonial period, multiple forms of supposed female deviancy began to be labeled with another term - "prostitute" - leading to the loss of social status and legal rights of many women. In this course, we will study the evolution of prostitution and female otherness in South Asian cultural and political history. We will explore how the female deviant shaped religious, social and political life; how notions of sex, sexuality and intimacy informed classical dance, music, literature and performing arts; and how sex work came to be defined and stigmatized by the colonial and postcolonial states in South Asia.
Equivalent Course(s): SALC 22482, GNSE 22482, GNSE 32482

SALC 32605. A Poem in Every House': Persian, Arabic, and Vernacular Poetry in North India and the Deccan. 100 Units.
gehe gehe kalau kāvyā ... In the Kali age, there is a poem in every house ... Vidyāpati (ca. 1370-1460, Mithila), Kirtilātā The Indian subcontinent is home to some of the most vibrant literary traditions in world history. The aim of this course is to introduce students to the main trends in the premodern (pre-nineteenth century) literature of South Asia through a selection of poetic and theoretical texts translated from a variety of languages (Arabic, Bengali, Dakani, Hindi, Maithili, Marathi, Persian, Panjabi, Sanskrit, Urdu, etc.). We will discuss issues of literary historiography, the relations between orality and writing, and the shared aesthetic world of poetry, music, and visual arts. We will review the basic principles of Perso-Arabic and vernacular poetics through a selection of representative theoretical treatises and poems. We will also explore the linguistic ecology of the Subcontinent, the formation of vernacular literary traditions, multilingual literacy, and the role of literature in social interactions and community building in premodern South Asia. Every week the first half of the class will be devoted to the historical context and conceptual background of the texts we will read in the second half. Attention will be given to the original languages in which those texts were composed as well as the modes of performance of the poems and songs we will read together.
Equivalent Course(s): SALC 22482, GNSE 22482, GNSE 32482

SALC 32606. Classical Literature of South Asia: Part One. 100 Units.
This is a broadly chronological survey of South Asia's literary traditions. In the first part of this two-part sequence, our focus will be on the first millennium CE, and we will read a wide variety of literary works in translation: lyric poetry, stage plays, courtly epics, romances and satires. We will read these texts as representing both evolving traditions of literary art and a diverse constellation of social imaginaries. Our conversations will thus range over: questions of language, genre, form and style; subcontinental traditions of poetics, which elaborated the themes and techniques of literary art; issues of sexuality and gender; the intellectual and religious traditions with which works of literature were in conversation; contexts of performance; and issues of literary history. We will sometimes read short texts in the original languages (Prakrit, Tamil and Sanskrit) to gain a better understanding of their texture and technique, but no prior knowledge of South Asian languages is required. The second part of this two-part sequence will cover South Asian literature from about 1000 to 1750. The courses may be taken in any order.
Equivalent Course(s): MDVL 22604, SALC 22604

SALC 32704. Global Health, Environment, and Indigenous Futures. 100 Units.
The global coronavirus pandemic has made evident the significance of ecological (in)balances for the well-being of societies. The relationship between structural inequalities, changing environments and health, especially for historically and socio-economically marginalized communities, is now well established. At the same time, a growing body of literature links the material conditions of marginalized communities-for instance, spaces of dwelling and conditions of labor-to health status, globally. Based on a set of interdisciplinary literature arranged through anthropological theories, this course will critically engage with notions of health and well-being for indigenous communities, tracing injustices that stem histories of racial, caste- and ethnicity-based,
and environmental exclusions. The readings are organized around one central question: What does it mean to be indigenous in a changing planet where social, political, and economic systems are marked by enduring legacies of systemic violence? This graduate and undergraduate level course will introduce contexts within which structural exclusions lead to ill-health and loss of well-being among indigenous communities across the globe. The aim is to develop critical thinking on the political economy and political ecologies of indigenous health as imbricated with issues of social, economic, and environmental justice.

Equivalent Course(s): CEGU 30700, CEGU 20700, SALC 26501, RDIN 30700, CHDV 30750, RDIN 20700, ANTH 30700, CHDV 20700, ANTH 20700

SALC 32710. Introduction to Rajasthani Literature. 100 Units.
This course will introduce students to the language, genres, and history of literature in the region now known as Rajasthan. Students will gain basic philological skills related to the grammar and vocabulary of the literary languages known as dīgal and pīgal and the paleography and codicology of written sources in those languages (stone inscriptions and paper manuscripts), as well as receive a general overview of the various literary traditions of the region. We will read excerpts from works representing different genres; this survey will thus be general rather than comprehensive. We will discuss questions such as the following: what constitutes a ‘language’, literary or otherwise, in precolonial South Asia? What distinguishes a ‘region’ as a geographical and cultural entity? What constitutes a literary genre or ‘tradition’?
Equivalent Course(s): SALC 22710

SALC 33221. Music in the Indian Ocean. 100 Units.
In this course, we gather sound and music to afford new ways to understand the history and culture of a geographical region. Instead of an area study, we concern ourselves with listening to sound worlds, local and global. We balance the reading of primary and secondary sources—the writings of travelers and practitioners alongside theoretical treatises and modern ethnomusicological scholarship—with the different listening practices, especially collections and assemblages of recorded sound and film. Each student will develop her or his own means of entering different sound worlds. Accordingly, students with varying degrees of musical background will be able to navigate the Indian Ocean World in ways suitable to their own backgrounds and interests. Students from the Humanities, Social Sciences, and Divinity are welcome. Both College students and graduate students may register for the course, with the only distinction being in the scope of the final project.
Equivalent Course(s): MUSI 33221, MUSI 23221, RLVC 33221, RLST 28221, SALC 23221

SALC 33321. Bollywood Beats: Music and Sound in Popular Hindi Cinema. 100 Units.
This course explores the music and sound of popular Hindi cinema from aesthetic, social, cultural, economic, historical, and political perspectives. Students will be introduced to the musical conventions and practices of the genre, and to changes in Bollywood musical style over the course of the 20th and 21st centuries. We will watch select films with keen attention to music’s imbrication with cinematic visuality, narrative, technology, and dance, and with consideration of issues like emplacement, gender, caste, religion, capitalism, nationalism, and transnationalism. Bollywood is a cosmopolitan music, drawing from and contributing to a range of regional and international music practices; we also venture into some of those streams.
Equivalent Course(s): MUSI 23321, CMST 33321, CMST 33231, MUSI 33321, SALC 23321

SALC 33700. How to do Things with South Asian Texts? Literary Theories and South Asian Literatures. 100 Units.
This course provides an overview of different methods, approaches and themes currently prevalent in the study of South Asian texts from various periods. Topics covered will include translation (theory and practice), book history, literary history, textual criticism, genre theory (the novel in South Asia), literature and colonialism, cultural mobility studies (Greenblatt) and comparative literature/new philologies (Spivak, Ette). Readings will include work by George Steiner, Sheldon Pollock, Meenakshi Mukherjee, Terry Eagleton, Stephen Greenblatt, Gayatri Spivak, Ottmar Ette, and others. We will discuss these different approaches with particular reference to the texts with which participating students are working for their various projects. Students interested in both pre-modern and modern/contemporary texts are welcome. While the course is organized primarily from a literary studies perspective, it will also be of interest to students of history, anthropology and other disciplines dealing with ‘texts’. The course is open to both undergraduate and graduate students (no prior knowledge of literary theory or South Asian writing is assumed).
Equivalent Course(s): CMLT 33700

SALC 33701. Special Topics in Hinduism. 100 Units.
This course is a research-oriented seminar that focuses on contemporary themes and methodologies in the study of Hinduism. Readings come from prominent books in the field published in the last five to ten years. Themes explored will include Hinduism and politics, ritual theory, wonder, modernity, yoga, gender, caste, class, sexuality, pluralism, and bhakti. Students will develop research projects of their own choosing in close consultation with the instructor.
Equivalent Course(s): RLVC 33700, HREL 33700

SALC 34000. Language, Power, Cultural Identity: The Hindi-Urdu Controversy in Historical Perspective. 100 Units.
Central to the cultural politics of nineteenth-century North India, the language debate over Hindi and Urdu has been viewed both as an instance of Hindu-Muslim elite competition over economic and political power and as an ideological process of identity formation in which language and script became charged cultural and
political symbols. This course traces the history of the Hindi-Urdu controversy from its local beginnings in the North-Western Provinces of British India in the 1830s to the debates over the national language of India and Pakistan in the years leading up to Independence. We will explore the role of prominent figures and institutions in the divisive process in which Hindi came to be exclusively identified with Hindus, and Urdu with Muslims. Paying close attention to a variety of primary sources, we will discuss the cultural, political, and socioeconomic implications of the language debate in the context of Indian nationalism and Muslim separatism.

Equivalent Course(s): SALC 24000

**SALC 34300. Buddhist Poetry in India. 100 Units.**
The substantial Buddhist contribution to Indian poetry is of interest for what it teaches us of both Buddhism and the broad development of Indian literature. The present course will focus upon three phases in this history, with attention to what changes of language and literary genre tell us of the transformations of Indian religious culture from the last centuries B.C.E. to about the year 1000. Readings (all in translation) will include the Therīgāthā, a collection of verses written in Pāli and the most ancient Indian example of women's literature, selections from the work of the great Sanskrit poets Āśvaghoṣa, Aryaśūra, and Māṭceta, and the mystical songs, in the Apabhraṣṭa language, of the Buddhist tantric saints.

Equivalent Course(s): Rlst 26250, RLVC 34300, MDVL 26250, HREL 34300, DVPR 34300

**SALC 34350. Introduction to Buddhist Hybrid Sanskrit. 100 Units.**
Complementing the course on Buddhist Poetry in India, we will be reading a celebrated verse scripture, the Pārjanī-pāramitā-ratna-guṇa-sahaya-gāthā ("Verses Gathering the Jewel-like Qualities of the Perfection of Wisdom") in both its Buddhist Hybrid Sanskrit original and its Tibetan translation. (Students are required to have had at least two years of either Sanskrit or Tibetan - it will not be necessary to do both.) Those wishing to take the course for Sanskrit credit should enroll in SALT.

Equivalent Course(s): DVPR 34350, HREL 34350

**SALC 34441. Theravada Buddhism: History and Philosophy. 100 Units.**
This course studies the history and philosophy of Theravada Buddhism in India and other Southeast Asian countries. We first introduce the life of the Buddha and his major teachings within the context of the social and cultural environments in which Buddhism emerged about 2500 years ago. Having thus grasped some fundamental knowledge on Buddhism based on Pāli texts, we then embark on examining its philosophical and historical developments from primitive Buddhism to sectarian Buddhism, and to the ramifications of Theravada Buddhism in various countries such as Sri Lanka and Thai Land throughout its long history. Towards the end of the quarter, the class briefly discusses the revival of Theravada Buddhism in Indian in connection with the arising of Protestant Buddhism in Sri Lanka in the early 20th century. It is hoped that students having completed this course will be equipped with sufficient knowledge on general history, major philosophy and outstanding cultural tradition of Theravada Buddhism.

Equivalent Course(s): HREL 34441, Rlst 20441, SALC 24441

**SALC 34600. Buddhist Meditation: Tradition, Transformation, Modernization. 100 Units.**
From the Satipaṭṭhāna sutta of the Pāli canon to the "mindfulness" boom of recent years, Buddhism and meditation often appear inseparable. The aim of this seminar is to historicize and critically question this seemingly natural intimacy, for while it certainly cannot be denied that the various Buddhist traditions have always had on offer a plethora of techniques for mental (and physical) cultivation, it is far from clear how or even if all these could be subsumed under the in its current usage relatively recent category of "meditation". Drawing on Buddhist meditation literature from various traditions, historical periods, and literary genre, in this seminar we will take up a twofold question: First, how has the encounter with Buddhist techniques of cultivation shaped the modern understanding of "meditation", and second, up to which extend, and at what cost, has this very modern understanding conversely conditioned us to see Buddhism as a "meditative religion" par excellence? Equivalent Course(s): Rlst 24600, EALC 34600, HIST 34122, SALC 24600, EALC 24609, HIST 24122, HREL 34600

**SALC 35025. Environmental Histories of the Global South. 100 Units.**
Drawing on cases from Africa, Latin America, and especially Asia, this course explores key themes in the modern environmental history of the world beyond the rich industrialized North. Our investigations will focus on the ecological impacts of colonialism, war, and development, and how environmental management has helped to construct modern states and capitalist practices in turn. Ranging from the malarial plantations of the Caribbean to the forests of southeast Asia, we will analyze not-so-natural disasters like floods and chemical spills as well as the slow violence of deforestation and droughts. Combining primary sources with classic scholarship, we will encounter pioneering green activists like the original "tree huggers" of the Himalayas and environmental advocates for brutal population control. The course will conclude by examining the emergence of a newly assertive Global South in international climate negotiations, and its implications for the environmental history of our planet at large. The course is open to all, but may be of particular interest to students who have taken "Introduction to Environmental History."

Equivalent Course(s): HIST 25025, CHSS 35525, ENST 25025, CEGU 25025, HIST 35024, HIPS 25525, SALC 25025

**SALC 35328. The Global Color Line and the New International Order. 100 Units.**
In 1900, W. E. B. Du Bois prophesied that the "problem of the twentieth century is the problem of the color line," concomitantly laying the foundation of a new language of solidarity by enlisting, not only the "millions of black men in Africa [and] America" but also "the brown and yellow myriads" in Asia, as victims of White oppression. The color line, seen as a collaborative imperial instrument to keep European states atop a global hierarchy, thus
represented both problem and solution for Du Bois. This course explores the provocative thesis of color line by examining two sites where its structural logic was most evident: the continent of Africa and the emerging international law, in the early 20th century. The first part of the course focuses on Africa as a crucible for various White imperialists and a diverse group of settlers belonging to “darker races” - drawn to the continent by its riches. We will explore the multiple forms of solidarity forged among people of color, while acknowledging how real-world animosities attenuated this aspiration. The second half examines the burgeoning int’l order by pivoting on the evolution of int’l law reliant on an “exclusion-inclusion model” that perpetuated the color line, along with a concomitant process of global solidarity that culminated in the Bandung Conference. Students will utilize archival and primary sources, complemented by cutting-edge contemporary scholarship.

Equivalent Course(s): RDIN 30600, SALC 25328, CHDV 20600, RDIN 20600, HIST 27417

SALC 35701. Rel/Sex/Poli/Release Anc India. 100 Units.
TBD
Equivalent Course(s): SALC 25701, GNSE 32200, HREL 32200, SCTH 35600, RLST 27300, FNDL 23601

SALC 35703. Religion, Sex and Politics in Ancient India: the Kamasutra and the Arthashastra. 100 Units.
None available.
Equivalent Course(s): HREL 32202, SALC 25703, SCTH 32200

SALC 36101. Painting in South Asia. 100 Units.
This course surveys the rich diversity of painted media in South Asia, from the fifth-century murals that decorate the rock-cut Buddhist caves at Ajanta to contemporary canvases that travel the world. We will explore how the familiar categories with which we describe painting, such as Landscape, Portraiture, Narrative, and even Modern, might be productively reassessed in light of South Asian aesthetic traditions by locating the works in their physical, ritual, and intellectual contexts. The course culminates in the contested spaces of contemporary art, where questions of politics, identity, and intention come to the fore. Although mainly focusing on the painting traditions of India, the course will include painting from Pakistan, the Himalayas, Sri Lanka, and the South Asian diaspora.

Equivalent Course(s): ARTH 26101, SALC 26101

SALC 36260. Buddhism in Early Theravada Literature. 100 Units.
A critical examination of important canonical (Buddhavacana--attributed to the Buddha) and non-canonical Pali literature central to the religious “imaginaire” of Theravada Buddhism in Sri Lanka and Southeast Asia. Literary texts include Vinayapitaka (Book of Monastic Discipline), Dhammapada (didactic verses attributed to the Buddha), Mahaparinibbana Sutta (sermon recounting the final 3 months of the Buddha’s career), Vessantara Jataka (epic narrative of the Buddha’s next-to-last rebirth as a king), the Edicts of Asoka (proclamations of the 3rd c. BCE Indian emperor), Anagatavamsa Desana (prophecy of the future Buddha Metteyya), Mahavamsa (the monastic “Great Chronicler” recounting the history of Buddhism) and royal inscriptions and paintings from the late-medieval period.

Equivalent Course(s): HIST 36703, SALC 26260, HREL 36260, RLST 26260

SALC 36265. Comparative Study of Humanistic Buddhism and Engaged Buddhism. 100 Units.
This course is designed for students who would like to explore further social philosophy and implication of Humanistic Buddhism and Engaged Buddhism, the two mainstreams of Buddhist development in modern world. We first examine historical background for the arising of Humanistic Buddhism from Mahayana tradition in China and Buddhist revivalism or Protestant Buddhism, the forerunner of Engaged Buddhism in Sri Lanka almost simultaneously at the beginning of 20th century, and their subsequent developments respectively. Having then briefly reviewed some prominent figures such as Taixu (1898-1947), Dhammapala (1864-1933), and their major advocates, we undertake thorough comparative studies of the two Buddhisms by exploring several topics, including modern education and science, environment and ecology, human rights and feminism, politics and violence, suffering and happiness, and others. While discussing these topics, we also examine how Buddhism has transformed itself from the religion of other world to that of this world, how Buddhists have reinterpreted Buddhism in order to fit the idea and practice of modernity, an how new cultures have thus been recreated to cater for the needs of contemporary life both in the East and West. Toward the end of the quarter, discussion may be extended to compare other new religious movements so that students may have a broader vision on religions and their social advocates in contemporary world.

Equivalent Course(s): HIST 36703, SALC 26265, HREL 36260, RLST 26260

SALC 36613. Courts, Trials, and Controversies in Modern India. 100 Units.
The courtroom is a physical location where judges and juries sit to hear cases and deliver justice. It is also a site of intrigue, drama, controversy, and, as we will consider in this course, a tremendously rich and important source of history. The focus of this course will be the modern legal and political history of colonial and postcolonial India in the nineteenth and twentieth centuries. The course will move through a series of courtroom trials that range from everyday cases that received almost no attention in their time to high-profile cases involving political leaders such as Mahatma Gandhi. Placing these trials in their wider political, social, and cultural context, the course will encourage students to consider the place of law in history, and of history in law. By the end of the course, students will be able to critically interrogate what the purpose of different forms of trials are, what politics undergirds law, and what light the drama of the courtroom can shed upon larger questions of historical interest. Themes will include colonial violence, nationalism, postcolonial state formation, personal law, gender and justice, and history from below.
SALC 36702. Why comment? Early modern commentarial literature. 100 Units.
What is the purpose of a commentary? What do commentaries in different languages, and on different types of texts, do? This course will take the example of commentarial literature from early modern South Asia—primarily but not exclusively northern India—to explore the different contexts, projects, and intellectual milieus in which commentaries were composed, circulated, and performed. Primary readings will be in English, Sanskrit, and Hindi, and include commentaries (and their accompanying root texts); we will also read a selection of modern scholarly writings on commentarial literature to survey different approaches to working with commentarial works.
Equivalent Course(s): SALC 26702

SALC 36805. The History of Capitalism in India. 100 Units.
This course explores the trajectory of capitalism in India from the colonial period to the present, with a particular focus on the twentieth century. How should we understand colonial India’s place in the global history of capitalism? What was the relationship between postcolonial economic planning and changing class politics in the decades after independence in 1947? Finally, has India begun to converge upon a global paradigm of neoliberalism since the 1980s? As part of this course, we will read classic texts of Indian political economy, analyzing how both the theory and practice of capitalism in the region challenge Western-centered histories.
Equivalent Course(s): HIST 26805, SALC 26805, HIST 36805

SALC 36807. Dissent in the Indian Intellectual Tradition: South India from the 19th century to the present. 100 Units.
This course explores the role dissent played in the political, social, and religious controversies that took place in colonial and postcolonial Tamil-speaking southern India. Topics include the ‘pamphlet wars’ of late 19th century Madras, the emergence of the Atheist, Dalit, and Self-Respect (Non-Brahman movements), progressive literary movement and its critique, the emergence of women writers, and the controversies around the banning of the novelist Perumal Murugan’s Madhorubagan (“One Half Woman”). Thinkers covered include Vallalar, Arumuga Navalar, Iyotheethass Pandithar, Periyar, Sundara Ramaswamy, Salma and Perumal Murugan. Course materials will be in English; no knowledge of Tamil is necessary.

SALC 37002. Indo-Islamic Literature and Culture. 100 Units.
TBD
Equivalent Course(s): SALC 27002

SALC 37440. Buddha Then and Now: Transformations from Amaravati to Anuradhapura. 100 Units.
The Buddhist sculptures in Amaravati are arguably the earliest to influence the early Buddhist art of the other parts of the sub-continent as well as south and southeast Asia. The course begins with the discussion of the context in which the Buddha images were made in Amaravati and the factors including Buddhist doctrinal developments that contributed to the spread of these images to various parts of Sri Lanka. Then it traces the course and function of Buddhist iconography in Sri Lanka until into the 21st century to assess the role of geopolitical factors. The positionality and portrayals of the images of Buddha are also considered and analyzed. The course traces the trajectories that transformed the image of the Buddha from a symbol of peace to jingoist assertiveness. Through the study of the images of the Buddha, the aim is to comprehend the ways Buddhism has changed over centuries from an inclusive posture which helped it sustain and spread to different parts of the world only later to become exclusionary.
Equivalent Course(s): RLVC 37440, ARTH 37440, ARTH 27440, HREL 37440, HIST 36704, RLST 27440, SALC 27440

SALC 37490. Art as Buddhism in Ancient India: Explorations in the Stupa of Amaravati and Other Monuments. 100 Units.
This course will examine the visual construction of early Buddhism in India, focusing in particular on stupas and especially on the art of the great stūpa (mahachaitya) at Amarāvati in Andhra Pradesh. We will examine questions of Buddhology, of the diversity and range of conversations within early Buddhism, leading to the rise of the Mahāyāna, in relation to the visualization of Buddhist theory and narrative in the extensive and extraordinary decorations of the major sites. The course will introduce those taking it to the rich visual, material and epigraphic culture of the Buddhist stupas as well as the vibrant textual world of Indian Buddhist writing—from stories to suttas to commentaries. Students will have the opportunity to develop their own final papers in relation to this material or comparatively with other material in which they also retain an interest (not necessarily only Buddhist).
Equivalent Course(s): HREL 37490, ARTH 27490, RLST 27490, RLVC 37490, ARTH 37490, SALC 27490

SALC 37701. 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): NEHC 20570, HIST 36602, SALC 27701, NEHC 30570, HIST 26602
SALC 38000. Introduction to Prakrit. 100 Units.

SALC 38002. Can Women Think? The Female Intellectual in South Asia. 100 Units.
How have women crafted lives for themselves as intellectuals, regardless of their social worlds? This introductory class will examine the figure of the woman-scholar in South Asia from antiquity to the twentieth century. How have South Asian women been seen, or have they been seen as intellectuals? We will study how women have provided critical reflections on society, identified normative problems, and argued for their rightful place in public life. This course will think of the specificity of South Asia and the global South in order to understand the relationship between women, authority and authorship, gender and cultural production, the problems of historical memory, and will challenge the notion of a unified collective of women intellectuals by considering caste, class and religious differences. We will study more than just feminist thought and scholarship. By reflecting on the active process and performance of thinking, we will question the historical and cultural conditions in South Asia which make thinking possible for women.
Equivalent Course(s): GNSE 28003, GNSE 38003, SALC 28002

SALC 38100. Gender and Salvation in Jainism and Buddhism. 100 Units.
In 1991, Padmanabh Jaini published Gender and Salvation, a monograph that tracks the unfolding of debates within Jainism about the spiritual liberation of women. The book persuasively demonstrates how Jainism and, by extension, Buddhism began to question and subsequently answer questions about women and gender non-conforming people's bodies, specific paths of women's religiosity, and the (im)possibility of women's liberation. This course takes Jaini's book as its starting point, to explore secondary scholarship on Jainism and Buddhism published in its wake alongside primary source materials.
Equivalent Course(s): GNSE 38100, RLVC 38100

SALC 38219. Understanding Buddhism Through Meditation. 100 Units.
This course studies succinct theories and systematic practices of Buddhist meditation based on both Theravada and Mahayana texts and traditions; it is divided into 4 parts: 1. Theories and practices of meditation in Pali texts and Theravada tradition-we examine idea and practice of Samadha and Vipassana mainly based on the Satipatthana Sutta and Visuddhimagga; 2. Chinese Texts and Zen Buddhism-The Great Concentration and Contemplation, and the Platform Sutra, two of the most important texts in Chinese Buddhism will be read and discussed; 3. Scientific studies and understanding of Buddhist meditation, and dialogue between Buddhist meditation and science-we read and discuss research papers and experimental reports on meditation practice by modern scholars through neuroscience and psychotherapy in the West. A special attention is paid to the discussion on the Western derivatives of Buddhist meditation for different purposes other than the final enlightenment of Buddhism, and on arising of variety of meditation practices such as Mindfulness-Based Stress Reduction, Mindfulness-Based Cognitive Therapy, Loving-Kindness Meditation, Cognitively-Based Compassion Training, Compassion Cultivation Training; and 4. Meditation session-the course instructor or meditation masters will provide instructions for students to practice meditation based on theories and methods discussed in the class and through readings.
Equivalent Course(s): HREL 38219, RLST 28219, SALC 28219

SALC 38303. Machiavelli and the Arthashastra. 100 Units.
TBD
Equivalent Course(s): FNDL 29313, HREL 34800, PLSC 32115, RLST 27301

SALC 38304. Ethical and Theological Issues in Hinduism. 100 Units.
An exploration of Hindu attitudes to, and mythologies of, women, animals, people of low caste, members of various religious groups, homosexuals, foreigners, criminals, and in general violators of the codes of dharma. The course is designed around the new Norton Anthology of Hinduism, supplemented by a history of the Hindus. The readings will focus closely on a few texts, some Sanskrit and some from vernacular literatures, from several different historical periods. It will situate each major idea in the context of the historical events to which it responded: the Rig Veda in the Indo-European migrations, the Upanishads in the social crisis of the first great cities on the Ganges, and so forth, up to the present day BJP revisionist tactics. And it will emphasize the alternative traditions of women and the lower classes.
Equivalent Course(s): RLST 23904, HREL 33702, THEO 33702, SCTR 32202

SALC 38606. The Spirit of the Nation: Comparisons between India and China. 100 Units.
This course examines the spiritual nature of nationalism. All over the world nationalists of various political persuasions try to formulate the spiritual essence ('Geist') of the nation. They built theories of civilizational uniqueness or 'the genius of the nation', but use ideas that were originally intended to promote 'universal spirituality'. This tension between nationalism and universalism will be explored. Spiritual nationalism also has an uneasy relation with existing religious traditions that have their own ideas and practices around spirits. The course will focus on comparisons between India and China, but also engage with other nationalisms and religious traditions, such as Japanese Shintoism. The approach is less from a formal history of the circulation of ideas than from a comparative anthropology. Examination by final essay.
Equivalent Course(s): ANTH 35032, AASR 36806, ANTH 23912, SALC 28606

SALC 38701. Acharya Vinoba Bhave's Contribution in Colonial and Post-colonial India. 100 Units.
The course examines the life, work, and career of Acharya Vinoba Bhave (1895-1982) in colonial and postcolonial India. We read Bhave - who was widely touted as M.K. Gandhi's 'spiritual' successor - as developing a
significant response to the cardinal questions and concerns of his time: building a national community free from stratification, exploitation, and communal strife while abiding by the values of non-violence (ahīsā) and truth (satya). Drawing upon Gandhi’s ingenious mobilisation of the term, Bhave found his answer in the ideal of sarvodaya (universal upliftment) and laboured, throughout his long and illustrious life, to make it into an instrument of thought and action. This course will offer a multi-dimensional view of Vinoba’s ideas and socio-political initiatives - including, but not limited to the well-known Bhooman Movement (1951). We think about Bhave as a political thinker and actor while also paying due attention to some of his other, equally significant contributions. These would comprise his writings on education/pedagogy, ecological conservation, and India’s religious philosophies and languages. Bhave’s erudite and experimental wisdom in reinterpreting the revered Bhagavadgītā will receive special attention. We end by raising some questions of relevance. Are Vinoba Bhave’s principles pertinent in the twenty-first century? Can they be reshaped according to our more global needs and made to speak to the many predicaments of a deeply destructive present?
Equivalent Course(s): SALT 28701

SALC 38921. Bengali Lyric Poetry: textual criticism and translation. 100 Units.
In this reading course, we will read lyric poems from the Padakalpataru using the texts of the oldest manuscript of the anthology kept at the Bibliothèque nationale de France in Paris. We will prepare an electronic text of the anthology and translate a selection of poems. The class will meet for two hours every week.
Equivalent Course(s): BANG 38921, BANG 28921, SALT 28921

SALC 39000. Counterhistories of Mathematics and Astronomy. 100 Units.
Mathematics and astronomy are often taught as packaged universal truths, independent of time and context. Their history is assumed to be one of revelations and discoveries, beginning with the Greeks and reaching final maturity in modern Europe. This narrative has been roundly critiqued for decades, but the work of rewriting these histories has only just begun. This course is designed to familiarize students with a growing literature on the history of mathematics and astronomy in regions which now make up the global south. It is structured as a loosely chronological patchwork of counterexamples to colonial histories of mathematics and astronomy. Thematic questions include: How were mathematical and astronomical knowledge conjoined? How were they embedded in political contexts, cultural practices, and forms of labor? How did European scientific modernity compose itself out of the knowledges of others? Where necessary, we will engage with older historiographies of mathematics and astronomy, but for the most part we will move beyond them. No mathematics more advanced than highschool geometry and algebra will be assumed. However, those with more mathematical preparation may find the course especially useful.
Equivalent Course(s): HIST 35305, HIPS 27010, ASTR 39000, ASTR 29000, CHSS 39001, KNOW 39000

SALC 39001. Tibetan Buddhism. 100 Units.
This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in Tibet from its origins in the mid-first-millennium through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.
Equivalent Course(s): HREL 35200

SALC 39002. Tibet: Culture, Art, and History. 100 Units.
This class will introduce students to Tibetan civilization from pre-modernity to the present with an emphasis on literature, society, visual arts, and history. Attention will be paid to Tibet’s relations with neighboring polities in South, East, and Central Asia, as well as distinctive indigenous practices. The course will cover a range of Tibetan cultural forms, highlighting pre-modern scientific and medical developments in Tibetan modernity and the diaspora communities. Course materials will include primary sources in translation (e.g. Dunhuang manuscripts and other literature), contemporary scholarship, as well as audio-visual materials. In addition to informed participation in course meetings/discussions, including regular, timely completion of reading assignments, students are expected to write two short (5-7pg) papers. Students will have the opportunity to work on any topics of Tibetan culture, art and history of their choosing for the final assignment.
Equivalent Course(s): SALT 29002

SALC 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: Īnāyatallāh’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, PERS 39021, SALT 29021

SALC 39400. South Asian Archaeology. 100 Units.
South Asia has a rich historical record, from the very beginnings of our species to the present, and yet the earlier part of this record is surprisingly little-known outside specialist circles. This course provides a broad overview of South Asian archaeology and early history, from the beginnings of agricultural production to the expansion of states and empires in the early days of textual records. We cover critical anthropological processes such as the origins and expansion of agriculture, the development of one of the world’s first urban societies-the Harappan or Indus civilization-the growth and institutionalization of social inequalities, and changing contexts of social and religious life. While the course actually extends a bit beyond the time of the Buddha, its major focus is on the periods up to and including the Early Historic. No prior experience of either South Asia or archaeology is
assumed; indeed, we will think quite a bit about the nature of evidence and about how we know about the more distant past.
Equivalent Course(s): ANTH 39400, ANTH 25900

SALC 39503. Deccan Days: Exploring South Indian Frontiers. 100 Units.
This SALC seminar, open to both undergraduates and graduate students, attempts a cultural-historical overview of the great Deccan plateau and its major languages, cultures, literary and artistic monuments, and driving historical forces and themes. It follows a broad chronological order but also seeks to juxtapose thematic and generic topics from distinct historical periods. Each class presents at least one major text in translation, keyed to the period and the topics examined. Given the wide scope of Deccani history, the seminar seeks to make good use of expertise in many fields by SALC faculty and can be classed as a Faculty Seminar.
Equivalent Course(s): SALC 29503

SALC 39700. Introduction to Buddhism. 100 Units.
This course will be an introduction to the ideas and meditative practices of the Theravada school of South and Southeast Asian Buddhism, from ancient to modern times. It will study both classical texts and modern ethnography.
Equivalent Course(s): HREL 39700, CHDV 39701, SALC 29700, CHDV 29701, RLST 26150

SALC 39900. Informal Reading Course. 100 Units.
This is a specially designed course not normally offered as part of the curriculum that is arranged between a student and a faculty member.

SALC 39910. Readings in Middle Bengali literature. 100 Units.
This informal reading course focuses on the methods of textual criticism in the domain of Middle Bengali. We will read various texts from manuscripts, transcribe them, analyze their content at the linguistic and stylistic levels, and translate them into English. Although the primary aim of the course is to familiarize students with the close reading of Middle Bengali poetry, we will also discuss questions of literary historiography and poetics.

SALC 39911. Readings in Middle Bengali Literature II. 100 Units.
This informal reading course focuses on the methods of textual criticism in the domain of Middle Bengali. We will read various texts from manuscripts, transcribe them, analyze their content at the linguistic and stylistic levels, and translate them into English. Although the primary aim of the course is to familiarize students with the close reading of Middle Bengali poetry, we will also discuss questions of literary historiography and poetics.

SALC 39912. Readings in Middle Bengali Literature III. 100 Units.
This is the third course in the series of informal reading courses that focus on the methods of textual criticism in the domain of Middle Bengali. We will read various texts from manuscripts, transcribe them, analyze their content at the linguistic and stylistic levels, and translate them into English. Although the primary aim of the course is to familiarize students with the close reading of Middle Bengali poetry, we will also discuss questions of literary historiography and poetics.

SALC 39920. Readings in Indo-Persian Literature. 100 Units.
In this course we will read Persian texts produced in South Asia between the 12th and 19th centuries. The texts under scrutiny will be lyric and narrative poems, treatises on grammar and poetics, and biographical dictionaries of poets.

SALC 39921. Readings in Indo-Persian Literature II. 100 Units.
In this course we will read Persian texts produced in South Asia between the 12th and 19th centuries. The texts under scrutiny will be lyric and narrative poems, treatises on grammar and poetics, and biographical dictionaries of poets.

SALC 39922. Readings in Indo-Persian Literature III. 100 Units.
In this course we will read Persian texts produced in South Asia between the 12th and 19th centuries. The texts under scrutiny will be lyric and narrative poems, treatises on grammar and poetics, and biographical dictionaries of poets.

SALC 39923. Readings in Indo-Persian Literature IV. 100 Units.
In this graduate seminar course, we will read and discuss selections from two sets of Mughal and early modern south Asian texts: 1) some passages from the Persian translations of early Indian Sanskrit texts; 2) commentaries and observations on the classical Persian poetry and prose by south Asian scholars.

SALC 40000. South Asia as a Unit of Study. 100 Units.
The central aim of this course will be to closely read and discuss four recent monographs in the field, with an eye towards thinking through questions of their place in the history of the field and (as is inevitably the case a heterogeneous discipline like area studies) of the connections with other fields or bodies of scholarship. During the even weeks of the quarter we will read these four books in their entirety; in the odd-numbered weeks (except week 1), groups of the students, working in collaboration with the instructor, will generate and present a selection of articles that contextualize the preceding week’s monograph both within and without South Asian studies. The course is therefore collaborative and somewhat experimental: the instructor will arrange to meet with the class participants collectively in the beginning of the Fall quarter to get them organized into groups for preparing these selections. These groups will be responsible for leading discussion for their sessions, while
a different group will be responsible for presenting and leading discussion for each monograph. Everyone will thus participate in two group presentations, which will be part of the assessment. The remaining part of the grade will be determined by an end-of-quarter essay, based on either of these presentations.

**SALC 40010. Contemporary Topics in the Study of South Asian Religion. 100 Units.**
This course takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. It foregrounds history, that is, the historical lives of religion in the subcontinent. Theory, in both the sense of conceptualizing religion and the concepts of religious actors themselves, is treated as an historical object, as emerging from and participating in history. Topics covered in the course range between: religious encounter and shared practices; sexuality and spirit-possession; epics and everyday ethics; poverty and plenitude; hospitality and healing; colonial systems of classification; caste and regimes of unfree labor.
Equivalent Course(s): HREL 40010

**SALC 40020. Contemporary Topics in the Study of South Asian Religion: Imagining South Asian Islam. 100 Units.**
This course is a continuation of the annual Divinity School seminar on contemporary topics in the Study of South Asian Religion, which takes up theoretical problems in religious studies, issues specific to the study of South Asia, and the intersections between the two. The focus for this year is "Religion in Medieval South India." We will read and problematize earlier scholarship on South India from the origins of the study of bhakti to South India as a buttress to Islam. We will also take up more recent scholarship that has queried the relationship of Vīraśaivism to Hinduism, unfolded the institutional history of the monastery (marāh), among others.
Equivalent Course(s): RLVC 40025, HREL 40020

**SALC 40100. Research Themes I. 100 Units.**
This course offers an introduction to the theory and practice of book history and print culture studies, a relatively recent and vibrant field of inquiry in South Asian Studies. The course will explore some of the main theoretical approaches, themes, and methodologies of the history of the book in comparative perspective, and discuss the specific conditions and challenges facing scholars of book history in South Asia. Topics include orality and literacy, technologies of scribal and print production, the sociology of texts, authorship and authority, the print "revolution" and knowledge formation under colonial rule, material cultures of the book, the economy of the book trade, popular print, and readership and consumption. We will also engage with texts as material artifacts and look at the changing contexts, techniques, and practices of book production in the transition from manuscript to print. This graduate course is open to advanced undergraduates (instructor consent required).
Equivalent Course(s): HIST 61802, CMLT 40101

**SALC 40104. Research Themes in South Asian Studies: Aesthetic Thought. 100 Units.**
In this seminar we will attempt to understand what the realm of the ‘aesthetic’ is as a phenomenon and what ‘aesthetics’ is as a field of intellectual inquiry. Our goal will be to understand individually and analyze comparatively material from major traditions of aesthetic thought in South Asia in order to understand how people at various times and places have delineated the concept or phenomenon of aesthetic experience and attempted to explain it. One of the salient questions in the course will be whether any distinction can or should be made between ‘critical’ and ‘creative’ works when speaking of aesthetic discourse. Ultimately, our aim is not simply to understand aesthetic discourse on its own terms, but to understand how it intersects other critical, creative, social, and political discourses, such as poetics, ethics, statecraft, metaphysics, etcetera, and to observe how it functions in spheres beyond ‘art’ proper, such as religion, politics, and human sexuality.

**SALC 40105. Research Themes in South Asian Studies: What is Brahmanism? 100 Units.**
TBD

**SALC 40106. Research Themes in South Asian Studies: Textual Transformations - From Manuscript to Print. 100 Units.**
This course offers an introduction to the theory and practice of book history and print culture studies, a relatively recent and vibrant field of inquiry in South Asian Studies. The course will explore some of the main theoretical approaches, themes, and methodologies of the history of the book in comparative perspective, and discuss the specific conditions and challenges facing scholars of book history in South Asia. Topics include orality and literacy, technologies of scribal and print production, the sociology of texts, authorship and authority, the print “revolution” and knowledge formation under colonial rule, material cultures of the book, the economy of the book trade, popular print, and readership and consumption. We will also engage with texts as material artifacts and look at the changing contexts, techniques, and practices of book production in the transition from manuscript to print.
Equivalent Course(s): HIST 46606

**SALC 40107. Research Themes: Memory, Text, Tradition. 100 Units.**
This course examines the long history of the role that memory has played in textual traditions in South Asia, from the sacred texts of the Brahmins, Buddhists and Jains, to the imagination of certain texts as repositories of cultural memory, to the composition and performance of large-scale works like the Mahābhārata and the purāṇas, to the very hesitant and uneven adoption of the technology of writing. Besides primary sources, we will draw from work in philosophy, psychology, media studies, and history to understand the ways that reflection on and concerns about memory shaped the traditions that have defined South Asian cultures.
SALC 40401. Pedagogy and Methods. 100 Units.
This class is a seminar designed to help students with pedagogical issues that arise in teaching South Asia. We will address the major milestones of a graduate student career in South Asian studies. This class is also designed to help you teach successfully in the College classroom. You will have opportunities to practice both lecturing and discussion-leading, to observe and reflect on others’ teaching, and to design syllabi and assignments. Your assignments in this course will together constitute an initial draft of your teaching portfolio, including a statement of teaching philosophy, sample syllabi, assignments, and other materials.

SALC 40700. Rethinking Treasure: New Perspectives on the gter ma Traditions of Tibet. 100 Units.
A distinctive feature of Tibetan religion is its tradition of ‘Treasure discovery’ (gter ma), in which prophesied individuals reveal hidden treasures of sacred texts, sacred objects, and sundry other items, concealed in the landscape, the elements, or even the mind. Much of Tibet’s most influential religious literature is revealed in this way, so the Treasure traditions have attracted considerable academic interest. Why and how did this unique tradition arise? Early scholars tried to explain it predominantly as a device for religious innovation that drew on the pre-Buddhist burial cults of the ancient emperors, but neither of these propositions now remain entirely tenable. By contrast, many more salient features have so far remained under explored: gter ma’s dense intersections with the cosmologies of Tibet’s non-elite indigenous ‘nameless’ religion; its cultural interconnectedness with the contemporaneous textual revelatory traditions of the non-dual Saivism of Kashmir; the efforts of early gter ma apologists to present it as a continuation of the Indian traditions of nidhi, including the nidhiśāstra materials shared by Śaiva and Buddhist tantrists in India; the widespread adaptation of Mahāyāna narrative tropes of prophesied dharmabhā̄kas that characterised much early Tibetan tradition-building; and more. This course will present materials from a book in progress that rethinks the nature and origins of gter ma.
Equivalent Course(s): HREL 40700, EALC 40700

SALC 42117. A Global Sonic History in 30 Objects. 100 Units.
Students will draw upon the wide range of disciplinary perspectives that contribute to sound studies. Collectively they will use these to understand the historical meaning present in the materiality of what we call the “audio moment.” Critical to the audio moment is the transformation from object to subject, from the material to the sonic. These transformations unleash meaning and generate the multiple subjectivities from which history emerges. Basic ontologies will be challenged in our consideration of each object. The objects we consider are largely not primarily associated with music alone, but through their transformation into audio moments we are often able to understand just where music situates them in the human subjectivities of different societies. In addition to its interdisciplinarity this CDI seminar will be broadly comparative and will draw upon diverse sources and collections for its objects (e.g., with visits to urban and architectural spaces on campus, the Art Institute of Chicago, the Digital Media Archive). The goal of such comparative investigation is not to undo ontological assumptions about the dialectics of music/sound, but rather to use the collective thought that grows from the seminar participants to generate new approaches to the aesthetics and epistemology of sound and history globally.
Equivalent Course(s): CMES 42117, CDIN 42117, MUSI 42117

SALC 42501. Many Ramayanas. 100 Units.
This course is a close reading of the great Hindu Epic, the story of Rama’s recovery of his wife, Sita, from the demon Ravana on the island of Lanka, with special attention to the changes in the telling of the story throughout Indian history. Readings are in Paula Richman, Many Ramayanas and Questioning Ramayanas; the Ramayanas of Valmiki (in translation by Goldman, Sattar, Shastri, and R. K. Narayan), Kampan, and Tulsi; the Yogavasistha-Maharamayana; and contemporary comic books and films.
Equivalent Course(s): SCTH 40701, HREL 42501, FNDL 22911, RLST 26801

SALC 42605. Intro to Premodern South Asian Lit: Courts, Poets, Power. 100 Units.
The Indian subcontinent and the surrounding areas were home to some of the most vibrant literary traditions in world history. The aim of this course is to introduce students to the main trends in the premodern (pre-nineteenth century) literatures of South Asia through a selection of texts translated from a variety of languages (Bengali, Hindi, Marathi, Persian, Sanskrit, Tamil, Telugu, Urdu, etc.). We will discuss issues of literary historiography, the relations between orality and writing, the basic principles of Dravidian, Sanskrit, and Perso-Arabic poetics, the formation of vernacular literary traditions, multilingual literacy, and the role of literature in social interactions and community building in premodern South Asia. Each reading will thus be framed by the systematic exploration of those poetic systems and a close reading of representative texts. Attention will also be given to the original languages in which those texts were composed. The course offers a comprehensive and critical introduction to major non-western knowledge systems and aesthetic theories.
Equivalent Course(s): SALC 22603

SALC 42910. Gender and Sexuality in South Asian Religions. 100 Units.
From Vātsyāyana’s Kaśmīraśīrṣa to debates around widow remarriage in the colonial period, the nexus of gender and sexuality fundamentally shapes religious practices and beliefs as well as the lives of women and gender non-conforming people. The central questions guiding this course are: How do South Asian religious traditions incorporate sexual practice and/or restraint into a vision of ethical life? When does one’s gender become dangerous or unethical? How do histories of imperialist interfere with and transform the study of gender and sexuality in South Asian religions? In pursuing these questions through a range of methodological
approaches to the field, students will gain a deep familiarity with practices of religious asceticism, the place of erotics within religious discourse, new perspectives on queer and trans theory, emic feminisms, and sexual ethics. Equivalent Course(s): RLVC 42910, HREL 42910, GNSE 42911

SALC 43105. Women’s Rights, Cultural Nationalisms, and Moral Panics. 100 Units.
The discourse on women’s rights, and more gradually the rights of transgender and intersex communities, has gained tremendous momentum globally in the last few decades. At the same time, in many parts of the world, these changes have been accompanied by moral panics over what such empowerment means for national “cultures.” They have sometimes also resulted in violence against women and sexual minorities. In South Africa, for example, marriage rates have reached new lows and single mothers have become a highly visible social category, eligible for state relief through a newly-instated Child Support Grant. Their access to these new state privileges has been accompanied by increased social surveillance; South African men and elders accuse young mothers of abusing their rights, upending the moral order. Both Uganda and Kenya, where national constitutions guarantee gender quotas for elected politicians, have also recently passed national legislation that seeks to regulate women’s clothing (i.e. the so-called “Miniskirt Bill” passed in Uganda in 2014). In India, women’s increasing participation in the workforce and their visibility in public space, or couples who contract marriages across religious divides, have led to violent disciplining by other members of the community, sometimes in the name of a “love jihad.” Feminists and queer activists, however, are not mute in the face of such resistance. Instead they have sought new ways to make claims about their right to “public” space. Equivalent Course(s): CDIN 43105, CHDV 30609, ANTH 35218, HIST 40101

SALC 43200. Indian Philosophy of Language. 100 Units.
In this course, we will consider representative topics and thinkers in the history of Indian philosophy, with a particular focus on developments in the latter half of the first millennium. Equivalent Course(s): DVPR 43200

SALC 43456. Settler Religion: Searching for Indians. 100 Units.
This course examines the study of religion as a settler practice through the intertwined histories of Indians, both of the Americas and in India. It demonstrates how the motif of the “Indian” has been central to the history of religious studies. The course explores religion itself as a settler colonial enterprise, through the spread of Christianity in the Americas at the nexus of race and religion, and missionary forms of political Hinduism in colonial and postcolonial India. By tracing the figure of the Indian across time and place, this course uncovers an alternative history of indigenous and subaltern resistance alongside histories of cultural appropriation and genocide that are absorbed, elided, and challenged by the consolidation of the study of religion. Equivalent Course(s): RAME 43456, RLVC 43456, HREL 43456

SALC 43800. Wives, Widows, and Prostitutes: Indian Literature and the “Women’s Question” 100 Units.
From the early 19th century onward, the debate on the status of Indian women was an integral part of the discourse on the state of civilization, Hindu tradition, and social reform in colonial India. This course will explore how Indian authors of the late 19th and early 20th centuries engaged with the so-called “women’s question.” Caught between middle-class conservatism and the urge for social reform, Hindi and Urdu writers addressed controversial issues such as female education, child marriage, widow remarriage, and prostitution in their fictional and discursive writings. We will explore the tensions of a literary and social agenda that advocated the ‘uplift’ of women as a necessary precondition for the progress of the nation, while also expressing patriarchal fears about women’s rights and freedom. The course is open to both undergraduate and graduate students. Basic knowledge of Hindi and/or Urdu is preferable, but not required. We will read works by Nazir Ahmad, Premcand, Jaimendra Kumar, Mirza Hadi Ruswa, and Mahadevi Varma in English translation, and also look at texts used in Indian female education at the time. Equivalent Course(s): SALC 27904, GNSE 47900, GNSE 27902

SALC 44000. Religious Law, Secular Law, and Sexual Deviation in Ancient India. 100 Units.
The Laws of Manu, the Arthasastra, and the Kamasutra This course will compare these three important texts in order, first, to understand the social norms for religion and sexuality in ancient India (in The Laws of Manu); and then to discover how two widely accepted scientific texts (the Kamasutra, on pleasure, and the Arthasastra, on politics) challenged those norms. Equivalent Course(s): HREL 44009, RLST 27701, GNSE 44009

SALC 44701. Ritual in South Asian Buddhism. 100 Units.
This course will explore some ritual practices and theories of South Asian Buddhists in light of current theorization of ritual. What is it that Buddhists “actually” (physically and verbally) do? And, what do they say about what they do? Does what they do “mean” anything? If so, how? And, what significance might this have for anyone else? What happens when we consider these possibly meaningful forms of expression as “ritual?” Exemplaria will be drawn from India, Nepal, Burma and Tibet, with some comparative perspectives considered along the way. Equivalent Course(s): HREL 44701

SALC 46250. Padavali: Vernacular poetics in eastern South Asia (ca. 14th-18th AD) 100 Units.
Padavali (vernacular lyric poetry) is one of the threads that tied together the cultural region of eastern India from Tripura to Bihar, and from Assam to Odisha. In this course, we will study the making of this tradition rooted in the courtly poems of Vidyapati (ca. 1370-1460, Mithila) and follow its spread in Nepal, Assam, Bengal,
and Odisha. We will discuss the very close relation between form and content in this poetic tradition that was closely connected with music. We will also study the expressive use of a complex prosodic system that was never described in the form of treatises and the many debates around the trans-regional aspects of Brajabuli as an artificial vernacular poetic idiom. Moreover, we will compare padavali literature with other premodern traditions from Medieval Europe, especially Old Occitan troubadour poetry and lyric poetry in Andalusian Arabic. This comparative approach is motivated by the many parallels one can observe between Medieval southern Europe and eastern South Asia, starting with the conscious crafting of lyric vernacular traditions in multilingual contexts against the background of classical literary cultures.

Equivalent Course(s): DVPR 47300, BANG 47903

SALC 47270. Being Buddhist in Southeast Asia. 100 Units.
A study of the various ways in which lay and monastic Buddhists practice and express their understanding of the Theravada religious path in Sri Lanka and SE Asia (Laos, Thailand, Myanmar and Cambodia). Ethnographic and historical readings will focus on social (ritual) articulations of Buddhist practice and identity in contemporary cultural contexts. A term paper on topic in consultation with instructor is required.
Equivalent Course(s): ANTH 42615, HREL 47270

SALC 47300. Philosophical Traditions in Indian Buddhist Thought. 100 Units.
In this seminar, we will consider representative texts from what traditional doxographical schemas take to be the principal schools of Buddhist thought in India in the first millennium CE.
Equivalent Course(s): DVPR 47300

SALC 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 Bengali (scholastic and non-scholastic, classical and vernacular languages, individual reading and publicly performed texts, hinduyani 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, Apabhramsha, Arabic, Persian, Maithili, and Awadhi 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 47903, BANG 47903

SALC 48200. The Mahabharata in English Translation. 100 Units.
A reading of the Mahabharata in English translation (van Buitenen, Narasimhan, Ganguli, and Doniger [ms.]), with special attention to issues of mythology, feminism, and theodicy. (C)
Equivalent Course(s): RLST 26800, SCTH 32201, SALC 20400, FNDL 24400, HREL 35000

SALC 48203. Buddhist Narratives. 100 Units.
This course will read and discuss stories translated mostly from Pali (with some from Sanskrit), on the topics of the Buddha’s (extended) (Auto)biography, and the Past Lives of the Buddha (Jātakas) concluding in an analysis of various versions of the Vessantara (Viśvantara) Jātaka. Such stories will be considered also in light of the theory of the Ten Excellencies (Perfections. pāramī). It will also study some works on Narrative Theory, and on the difference between narrative and systematic thought, asking what different textual form makes to Buddhist ideas, ideals and values.
Equivalent Course(s): HREL 48203

SALC 48306. Indian Buddhism. 100 Units.
This course is designed to serve as an introductory survey of the history, doctrines, institutions, and practices of Buddhism in India from its origins through the present. Readings will be drawn both from primary sources (in translation) and secondary and tertiary scholarly research.
Equivalent Course(s): HREL 35100

SALC 48316. Readings: Advanced Tibetan III. 100 Units.
Readings: Advanced Tibetan is for students who have successfully completed the third year and a fourth-year or equivalent with a placement test. The sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction includes guided readings with continuing grammar review, practice in speaking, and application of philological methods.
Equivalent Course(s): HREL 52402, TBTN 47902

SALC 48317. Readings in Madhyamaka. 100 Units.
This course will involve close philosophical attention to a representative range of Indian Madhyamaka texts.
Equivalent Course(s): DVPR 41700
SALC 48400. Second-Year Sanskrit II. 100 Units.
This sequence begins with a rapid review of grammar learned in the introductory course, followed by readings from a variety of Sanskrit texts. The goals are to consolidate grammatical knowledge, expand vocabulary, and gain confidence in reading different styles of Sanskrit independently. The winter quarter will be a reading of the Mahabharata.
Equivalent Course(s): SANS 20200, HIREL 36000

SALC 48403. Text and World in Medieval India. 100 Units.
This course is intended as a graduate seminar (undergraduates are welcome to attend, too) concentrating on the cultural and intellectual history of medieval southern Asia. For the purposes of the course, ‘medieval’ is roughly delimited by the half-millennium 700-1200 CE; ‘southern Asia’ refers mostly to the Indian subcontinent, with collateral attention paid to mainland and insular Southeast Asia. The recurrent focus will be on the reciprocal connections between texts and physical artifacts, concretizations of cultural knowledge, articulations of traditions of wisdom, and realizations of intentional projects—and the social and physical world of their emergence and circulation. The class meetings will be divided between thematic and regional topics. Themes include the royal court, the nature of religious plurality, literary intertextuality, and the nature and efficacy of linguistic reference; regional concentrations include the Tamil country, Pala-Sena Bengal, Angkor, central Java, and Kashmir.
Equivalent Course(s): SALC 28403

SALC 48404. The Philosophical Career of Vasubandhu. 100 Units.
In this course we will take some soundings in the huge corpus of the Indian Buddhist philosopher Vasubandhu (c. 4th century C.E.), who produced works influentialy expressing what have been taken as several different schools of Buddhist thought—in particular, the Sarvastivada and Sautrantika trends of Abhidharma literature, and the Mahayana philosophical program of Yogacara. Canvassing examples of many of Vasubandhu’s major writings, we will particularly consider the sense it makes for all of these works to have been written by the same person; we will consider, that is, the philosophical coherence of the diverse body of work that’s generally attributed to this one thinker.
Equivalent Course(s): DVPR 47900

SALC 48405. The Theory and Practice of Indic Textual Criticism. 100 Units.
This course will serve as an introduction to the methods of textual criticism, the practice of editorial philology, and the bibliographical nature of the critical edition as they are applicable to premodern South Asia, especially to works in Sanskrit, although other linguistic and textual cultures will also be considered. The titular difference between ‘theory’ and ‘practice’ is not meant as a cliché, and the two weekly sessions will be organized along distinct lines. In the first meeting, we will read, discuss, and present works that variously introduce, discuss, critique, and exemplify these sorts of textual practices. We will begin with some orientating works on philology more generally (e.g. the guidebooks of Paul Maas and Martin West; Housman’s polemical essays; Timpanaro’s study of Lachmann; Turner’s recent popular history) and proceed to move into more South Asia specific materials from there, including classics (Sukthankar, Katre, M.R. Kavi) as well as contemporary discussions (Pollock, Alam, Kinra, Phillips-Rodriguez). Big questions will include: in what ways are the methods developed for the classical Mediterranean and European worlds applicable to other textual cultures? In what ways does this constitute a specifically ‘scientific’ (i.e. transparent, falsifiable) practice of knowledge? What can be said of the institutional motivations for the production of critical editions, in India or elsewhere?

SALC 48501. Readings in Tibetan Buddhist Texts. 100 Units.
Readings in selected Buddhist doctrinal writings in Tibetan.
Equivalent Course(s): HIREL 48910, DVPR 48910

SALC 48602. Persian Poetry and Philology. 100 Units.
This course is an introduction to Iranian 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 Fāyti’s works. We will read short excerpts from his Diwān (the mathnawi adaptation of a very popular story found in the Sanskrit Mahabharata) 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 Fāyti’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 Fāyti in poetic anthologies (fadhikiras). 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 28602, PERS 48602, NEHC 48602

SALC 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 Islamicate world. For instance, literary prose in Arabic, but also in Persian (and Castilian) were fashioned through successive renderings of the Sanskrit Panca-tantra. 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, Pan̄catantra, 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, PERS 48693

SALC 49006. Yogaçara. 100 Units.
This seminar, which presupposes a basic knowledge of Indian and/or Tibetan Buddhist philosophy, will consider some of the foundational texts of the Yogacara tradition of thought, with particular reference to the works of Vasubandhu. In addition to close readings of assorted primary sources, we will consider contemporary scholarly debates regarding the interpretation of Yogacara (e.g., concerning the question whether this is aptly characterized as an “idealist” school of thought).
Equivalent Course(s): DVPR 51700

SALC 49404. Colloquium: Historical Time and the Anthropocene. 100 Units.
The course will review debates in the social sciences and the humanities on the idea of a new geological age of the humans, the so-called Anthropocene, and discuss their implications for historiography and historical thinking.
Equivalent Course(s): CHSS 49404, HIST 49404

SALC 49630. Madhyamaka in India and China. 100 Units.
This seminar will consider exemplary texts from the Madhyamaka school(s) of Buddhist philosophy, particularly focusing on notable points of divergence and/or concord between the Indian schools with which the tradition originated, and the various Chinese schools that reflect China’s distinctive appropriation of the tradition.
Equivalent Course(s): EALC 49630, DVPR 49630

SALC 49900. Thesis Research. 100 Units.

SALC 50200. Colloquium: Subaltern Studies-Issues and Historiography. 100 Units.
The course will discuss problems of researching and writing histories of “subaltern classes” by focusing on some key ideas and texts produced by scholars related to the South Asian series Subaltern Studies (c. 1980-2000).
Equivalent Course(s): CCCT 62100, HIST 62100

SALC 50204. Destruction of Images, Books & Artifacts in Europe and S. Asia. 100 Units.
The course offers a comparative perspective on European and South Asian iconoclasm. In the European tradition, iconoclasm was predominantly aimed at images, whereas in South Asian traditions it was also enacted upon books and buildings. The combination of these traditions will allow us to extend the usual understanding of iconoclasm as the destruction of images to a broader phenomenon of destruction of cultural artifacts and help question the theories of image as they have been independently developed in Europe and South Asia, and occasionally in conversation with one another. We will ask how and why, in the context of particular political imaginaries and material cultures, were certain objects singled out for iconoclasm? Also, who was considered to be entitled or authorized to commit their destruction? Through a choice of concrete examples of iconoclasm, we will query how religious and political motivations are defined, redefined, and intertwined in each particular case. We will approach the iconoclastic events in Europe and South Asia through the lenses of philology, history, and material culture. Class discussions will incorporate not only textual materials, but also the close collaborative study of images, objects, and film. Case studies will make use of objects in the Art Institute of Chicago and Special Collections at the University Library.
Equivalent Course(s): CDIN 50204, HREL 50204, RLVC 50204, ARTH 40204, CMLT 50204

SALC 61803. Colloquium: Postcolonial Theory and South Asian History. 100 Units.
This seminar will discuss the history of postcolonial criticism by looking at the works of some of the main theorists in the field, such as Homi Bhabha and Gayatri Spivak. It will also focus on some key texts of modern South Asian history to explore how the writing of South Asian history has been influenced by conceptual and theoretical concerns that may be seen as postcolonial.
Equivalent Course(s): HIST 61803

SALC 61804. Colloq: Caste, Identity, & Politics in So. Asia, c. 1600-Present. 100 Units.
A course examining how the understanding of and debates on caste and related questions of power and identity have undergone major changes in early modern and modern South Asian history.
Equivalent Course(s): HIST 61804

SALC 61805. Colloquium: South Asian Political Thought-A Genealogy. 100 Units.
This course will look at some key texts of the colonial and postcolonial periods of South Asian history to see how the domain of the political has been understood and debated in the subcontinent since the beginning of the twentieth century.
Equivalent Course(s): HIST 61805
SALC 61901. Colloquium: Historical Texts of Hindu Nationalism. 100 Units.
This course will discuss and analyze some classic texts of Hindu nationalism, including those by Vivekananda, Savarkar, Golwalkar, and others.
Equivalent Course(s): PLSC 61901, HIST 61901

SALC 64400. Colloquium: The Humanities, the Human, and the Nonhuman. 100 Units.
In this course, we will read some basic classical and early modern humanist texts in European history and try to relate them to later intellectual developments, such as nineteenth-century humanism, as well as to more recent ideas about the posthuman and the nonhuman.
Equivalent Course(s): SCTH 64400, HIST 64400, KNOW 64400, CCCT 64400

SALC 65601. Extra-Ordinary Ordinary: Rdgs & Writing Grassroots & Microhist. 100 Units.
This graduate colloquium confronts the challenges of writing history from the bottom up. Although the syllabus engages with debates launched by the Subaltern Studies Collective, our investigation will not adopt a specific regional or temporal focus. Students can experiment beyond their usual writing style or topic. We will engage with the theoretical legacies and challenges of postcolonial history writing, the linguistic turn, and microhistory. The course pays special attention to different ways to grapple with sources and the construction of diverse archives.
Equivalent Course(s): HIST 65601, EALC 65601

SALC 70000. Advanced Study: South Asian Languages & Civilizations. 300.00 Units.
Advanced Study: South Asian Languages & Civilizations

TAMIL COURSES
TAML 30100-30200-30300. Third-Year Tamil I-II-III.
On the basis of a variety of readings, such as short stories, poems, excerpts from novels or non-fiction, this course addresses those issues of modern written Tamil grammar which have not been covered during the previous two years. Readings are typically selected with a view to providing important cultural information, and they are supplemented by film clips and other media. Class content may be chosen or adapted based on particular student needs. Further work on listening and speaking proficiency is also part of the course. Based on prior consultation with instructor regarding placement, this course might be an appropriate starting point for speakers of Tamil with previous knowledge (e.g., heritage students).

- TAML 30100. Third-Year Tamil I. 100 Units.
  TBD
- TAML 30200. Third-Year Tamil II. 100 Units.
  tbd
- TAML 30300. Third-Year Tamil III. 100 Units.
  tbd

TAML 40100-40200-40300. Fourth-Year Tamil I-II-III.
This course typically includes an introduction to Classical Tamil grammar and literature, with sample readings reaching from the oldest known Tamil literature (Sangam poetry) via bhakti poems to the magnificent courtly compositions of the high and late medieval periods. Various other types of linguistic variation may also be studied, e.g. inscriptive Tamil or dialects/regional language registers. Depending on the students’ needs, an overview of Tamil literary history is also given. Native or heritage speakers of Tamil are required to have a solid knowledge of modern Tamil grammar.

- TAML 40100. Fourth-Year Tamil I. 100 Units.
  TBD
- TAML 40200. Fourth-Year Tamil II. 100 Units.
  tbd
- TAML 40300. Fourth-Year Tamil III. 100 Units.
  tbd

TAML 47900-47901-47902. Rdgs: Advanced Tamil; Rdgs: Advanced Tamil II-III.
This course is for students who have successfully completed third- and fourth-year Tamil. It is typically tailored to student needs in terms of the selection of texts to be addressed and discussed. Depending on their interest, students may choose to read Tamil texts from any time period, country or genre. Prior consent of instructor is required.

- TAML 47900. Rdgs: Advanced Tamil. 100 Units.
  TBD
- TAML 47901. Rdgs: Advanced Tamil II. 100 Units.
  tbd
- TAML 47902. Rdgs: Advanced Tamil III. 100 Units.
  TBD
TAML 47904. The Metrical Language of Tamil Poetry. 100 Units.
This will be a lecture cum workshop. It will trace the history of the prosody used in Tamil literary works from the beginning to the modern from the points of its grammar, development and the demands on it from the emergence of new genres, literary themes and audience. The workshop part will consist of doing prosodic analysis of selected literary works.

TIBETAN COURSES
TBTN 30100-30200-30300. Third-Year Tibetan I-II-III.
The third- and fourth-year sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction consists in guided readings, with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 30100. Third-Year Tibetan I. 100 Units.
The third- and fourth-year sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction consists in guided readings, with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 30200. Third-Year Tibetan II. 100 Units.
The third- and fourth-year sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction consists in guided readings, with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 30300. Third-Year Tibetan III. 100 Units.
The third- and fourth-year sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction consists in guided readings, with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 40100-40200-40300. Fourth-Year Tibetan I-II-III.
The third- and fourth-year sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction consists in guided readings, with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 40100. Fourth-Year Tibetan I. 100 Units.
The third- and fourth-year sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction consists in guided readings, with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 40200. Fourth-Year Tibetan II. 100 Units.
The third- and fourth-year sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction consists in guided readings, with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 40300. Fourth-Year Tibetan III. 100 Units.
The third- and fourth-year sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction consists in guided readings, with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 47900-47901-47902. Rdgs: Advanced Tibetan I-II-III.
Readings: Advanced Tibetan is for students who have successfully completed third year and fourth year or equivalent with placement test. The sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction includes guided readings with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 47900. Readings: Advanced Tibetan I. 100 Units.
Readings: Advanced Tibetan is for students who have successfully completed third year and fourth year or equivalent with placement test. The sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction includes guided readings with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 47901. Readings: Advanced Tibetan II. 100 Units.
Readings: Advanced Tibetan is for students who have successfully completed third year and fourth year or equivalent with placement test. The sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction includes guided readings with continuing grammar review, practice in speaking, and application of philological methods.

TBTN 47902. Readings: Advanced Tibetan III. 100 Units.
Readings: Advanced Tibetan is for students who have successfully completed the third year and a fourth-year or equivalent with a placement test. The sequence is meant to expose students to a range of genres in Tibetan literature, including religious, historical, philosophical, scientific, and literary works. Instruction includes guided readings with continuing grammar review, practice in speaking, and application of philological methods.
Equivalent Course(s): SALC 48316, HREL 52402

**URDU COURSES**

**URDU 30100-30200-30300. Third-Year Urdu I-II-III.**
This third- and fourth-year sequence consists of courses primarily in Urdu prose, meant for students who have already mastered the grammar and control vocabulary past the basic level. The two-year cycle includes passages/selections from noted Urdu writers from the late eighteenth through the twentieth century. The sequence has two major goals. The first goal is to emphasize training in comprehension, reading, writing, philology, and discussion (in Urdu). A second goal is to encourage analysis of the widely acknowledged masters of Urdu style by locating them within the larger context of early modern and modern South Asian social and intellectual history.

- **URDU 30100. Third-Year Urdu I. 100 Units.**
  TBD
- **URDU 30200. Third-Year Urdu II. 100 Units.**
  TBD
- **URDU 30300. Third-Year Urdu III. 100 Units.**
  TBD

**URDU 40100-40200-40300. Fourth-Year Urdu I-II-III.**
This third- and fourth-year sequence consists of courses primarily in Urdu prose, meant for students who have already mastered the grammar and control vocabulary past the basic level. The two-year cycle includes passages/selections from noted Urdu writers from the late eighteenth through the twentieth century. The sequence has two major goals. The first goal is to emphasize training in comprehension, reading, writing, philology, and discussion (in Urdu). A second goal is to encourage analysis of the widely acknowledged masters of Urdu style by locating them within the larger context of early modern and modern South Asian social and intellectual history.

- **URDU 40100. Fourth-Year Urdu I. 100 Units.**
  TBD
- **URDU 40200. Fourth-Year Urdu II. 100 Units.**
  TBD
- **URDU 40300. Fourth-Year Urdu III. 100 Units.**
  TBD

**URDU 47900-47901-47902. Rdgs: Advanced Urdu I-II-III.**
This course is for students who have successfully completed third- and fourth-year Urdu. It is typically tailored to student needs in terms of the selection of texts to be addressed and discussed. Depending on their interest, students may choose to read Urdu texts from any time period, country or genre. Prior consent of instructor is required.

- **URDU 47900. Readings: Advanced Urdu I. 100 Units.**
  This course is for students who have successfully completed third- and fourth-year Urdu. It is typically tailored to student needs in terms of the selection of texts to be addressed and discussed. Depending on their interest, students may choose to read Urdu texts from any time period, country or genre. Prior consent of instructor is required.
- **URDU 47901. Readings: Advanced Urdu II. 100 Units.**
  This course is for students who have successfully completed third- and fourth-year Urdu. It is typically tailored to student needs in terms of the selection of texts to be addressed and discussed. Depending on their interest, students may choose to read Urdu texts from any time period, country or genre. Prior consent of instructor is required.
- **URDU 47902. Readings: Advanced Urdu III. 100 Units.**
  This course is for students who have successfully completed third- and fourth-year Urdu. It is typically tailored to student needs in terms of the selection of texts to be addressed and discussed. Depending on their interest, students may choose to read Urdu texts from any time period, country or genre. Prior consent of instructor is required.