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 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.
Instructor(s): Mandira Bhaduri Terms Offered: Winter
Prerequisite(s): BANG 30100 or comparable level of language skills

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.
Instructor(s): Mandira Bhaduri Terms Offered: Spring
Prerequisite(s): BANG 30200 or comparable level of language skills

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.
Instructor(s): Thibaut d’Hubert Terms Offered: Winter
Equivalent Course(s): SALC 28921, SALC 38921, BANG 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.
Instructor(s): Thibaut d’Hubert Terms Offered: Autumn

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.

Instructor(s): Mandira Bhaduri
Terms Offered: Autumn
Prerequisite(s): Third year Bangla or comparable level of language skills

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

TBD

Instructor(s): Mandira Bhaduri
Terms Offered: Winter
Prerequisite(s): BANG 40100 or comparable level of language skills

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.

Instructor(s): Mandira Bhaduri
Terms Offered: Spring
Prerequisite(s): BANG 40200 or comparable level of language skills

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.

Instructor(s): Mandira Bhaduri
Terms Offered: Autumn
Prerequisite(s): BANG 40300

BANG 47901. Rdgs: Advanced Bangla (Bengali) II. 100 Units.

TBD

Instructor(s): Thibaut d’Hubert
Terms Offered: Winter
Prerequisite(s): BANG 47900

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.

Instructor(s): Staff
Terms Offered: Spring
Prerequisite(s): BANG 47901

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 Bengal (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.

Instructor(s): T. D'Hubert Terms Offered: Autumn

Note(s): Students who want to take the course as an Advanced Bangla (BANG 47903) course must attend the additional reading course in which we will do close readings of texts in Bengali.

Equivalent Course(s): NEHC 47903, SALC 47903

**HIND 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.

Instructor(s): Ulrike Stark Terms Offered: Autumn

Prerequisite(s): HIND 20300 or comparable level of language skills

**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.

Instructor(s): Tyler Williams Terms Offered: Winter

Prerequisite(s): HIND 30100 or comparable level of language skills

**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.

Instructor(s): Ulrike Stark Terms Offered: Spring

Prerequisite(s): HIND 30200 or comparable level of language skills

**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.

Instructor(s): Ulrike Stark Terms Offered: Autumn

Prerequisite(s): HIND 30300 or comparable level of language skills

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

Instructor(s): Tyler Williams Terms Offered: Winter

Prerequisite(s): HIND 40100 or comparable level of language skills

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

Instructor(s): Ulrike Stark Terms Offered: Spring

Prerequisite(s): HIND 40200 or comparable level of language skills

**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

Instructor(s): Ulrike Stark Terms Offered: Autumn

Prerequisite(s): HIND 40300

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

Instructor(s): Tyler Williams Terms Offered: Winter

Prerequisite(s): HIND 47900

**HIND 47902. Readings: Advanced Hindi III. 100 Units.**
TBD

Instructor(s): Ulrike Stark Terms Offered: Spring
Prerequisite(s): HIND 47901

**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.
  Instructor(s): Sujata Mahajan Terms Offered: Autumn
  Prerequisite(s): MARA 20300 or equivalent

- **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.
  Instructor(s): Sujata Mahajan Terms Offered: Winter
  Prerequisite(s): MARA 20300 or equivalent

- **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.
  Instructor(s): Sujata Mahajan Terms Offered: Spring
  Prerequisite(s): MARA 20300 or equivalent

**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
  Instructor(s): Sujata Mahajan Terms Offered: Autumn
  Prerequisite(s): MARA 30300 or equivalent

- **MARA 40200. Fourth-Year Marathi II. 100 Units.**
  TBD
  Instructor(s): Sujata Mahajan Terms Offered: Winter
  Prerequisite(s): MARA 30300 or equivalent

- **MARA 40300. Fourth-Year Marathi III. 100 Units.**
  TBD
  Instructor(s): Sujata Mahajan Terms Offered: Spring
  Prerequisite(s): MARA 30300 or equivalent

**MARA 47900. Readings: Advanced Marathi. 100 Units.**
TBD
Instructor(s): Sujata Mahajan Terms Offered: Autumn

**MARA 47901. Advanced Readings in Marathi-2. 100 Units.**
TBD
Instructor(s): Sujata Mahajan Terms Offered: Winter

**SANSKRIT 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.
  Instructor(s): Andrew Ollett Terms Offered: Autumn
  Prerequisite(s): SANS 20300 or approval of instructor

- **SANS 30200. Third-Year Sanskrit II. 100 Units.**
  TBD
**SANS 30300. Third-Year Sanskrit III. 100 Units.**

TBD

Instructor(s): Whitney Cox Terms Offered: Spring
Prerequisite(s): SANS 30200 or approval of instructor

**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.

Instructor(s): Andrew Ollett Terms Offered: Autumn
Prerequisite(s): PQ: Third year Sanskrit or comparable level of language skills. SANS 30300 or approval of instructor.

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

TBD

Instructor(s): Daniel Arnold Terms Offered: Winter
Prerequisite(s): SANS 40100 or approval of instructor

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

TBD

Instructor(s): Whitney Cox Terms Offered: Spring
Prerequisite(s): SANS 40200 or approval of instructor

**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

Instructor(s): Andrew Ollett Terms Offered: Autumn
Prerequisite(s): SANS 40300

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

TBD

Instructor(s): Daniel Arnold Terms Offered: Winter
Prerequisite(s): SANS 47900

**SANS 47902. Readings: Advanced Sanskrit-III. 100 Units.**

An advanced Sanskrit reading course focusing on the development of skills in either classical belles lettres (kaśyaya) 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.

Instructor(s): Whitney Cox Terms Offered: Spring
Equivalent Course(s): DVPR 41500

**SOUTH ASIAN LANGUAGES AND CIVILIZATIONS COURSES**

**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.

Instructor(s): Muzaffar Alam Terms Offered: Winter
Equivalent Course(s): ANTH 24101, HIST 10800, SOSC 23000, MDVL 20100, SALC 20100

**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.

Instructor(s): Ahona Panda Terms Offered: Spring
Equivalent Course(s): KNOW 20203, GNSE 32233, GNSE 22233, SALC 20203, GLST 20203, SOCI 20529, KNOW 30203, SOCI 30529

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 premodern 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 (Nā̄yaśāstram). 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.
Instructor(s): Andrew Ollett Terms Offered: Winter
Prerequisite(s): No prior knowledge of South Asian languages is required. Students who can read Sanskrit, however, are strongly encouraged to take an accompanying reading course.
Equivalent Course(s): TAPS 30513, TAPS 20513, 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.
Instructor(s): Jason Grunebaum Terms Offered: Spring
Prerequisite(s): Open bid through my.uchicago.edu. Attendance on the first day is mandatory. To participate in this class, students should have intermediate proficiency in a foreign language.
Equivalent Course(s): SALC 10606, GRMN 10606, CRWR 10606, CRWR 30606, GRMN 30606

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.
Instructor(s): Anna Schultz
Equivalent Course(s): SALC 20800, RLST 27700, MUSI 23706, MUSI 33706

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.
Instructor(s): Dan Arnold Terms Offered: Winter
Equivalent Course(s): SALC 20901, RLST 24201, HREL 30200, DVPR 30201

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 -- Mimā̄ṣā and Vedānta -- and their consequences for the philosophy of language, theories of cognitive error, and even poetics.
Instructor(s): Anand Venkatkrishnan, Andrew Ollett Terms Offered: Spring
Equivalent Course(s): DVPR 30302, RLST 24202, HREL 30300, SALC 20902, MDVL 24202

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.
Terms Offered: Not offered in 21-22.
Prerequisite(s): Lorraine Daston
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.
Instructor(s): Constantine Nakassis Terms Offered: Not offered 2021-22; may be offered 2022-23
Prerequisite(s): This course qualifies as a Discovering Anthropology selection for Anthropology Majors.
Equivalent Course(s): ANTH 22202, CRES 21202, ANTH 32202, SALC 22202

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.
Instructor(s): Ahona Panda Terms Offered: Winter
Equivalent Course(s): GNSE 22482, GNSE 32482, SALC 22482

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), Kīrtīlātā 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.
Instructor(s): T. D'Hubert Terms Offered: Autumn
Note(s): No prior knowledge of South Asian languages is required. The course is the perfect complement to the Introduction to South Asian Civilizations sequence (SALC 20100-20200). Beyond its focus on South Asia, students interested in classics, poetics, rhetoric, musicology, theater studies, and comparative literature will find plenty of food for thought in the readings, lectures, and class discussions. For students interested in languages, it is an ideal way to have a lively introduction to the linguistic variety of South Asia.
Equivalent Course(s): MDVL 22604, SALC 22604

SALC 32710. Introduction to Rajasthanhi 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'?
Instructor(s): Tyler Williams Terms Offered: Winter
Equivalent Course(s): MDVL 22604, SALC 22604

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 ethnomusicalogical 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.
Instructor(s): Phil Bohlman Terms Offered: Spring
Equivalent Course(s): RLVC 33221, SALC 23221, MUSI 33221, MUSI 23221, RLST 28221

SALC 33221. 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 visibility, narrative, technology, and dance, and with consideration of issues like displacement, 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.
Instructor(s): Anna Schultz Terms Offered: Spring
Equivalent Course(s): CMST 23221, SALC 23221, MUSI 33221, MUSI 23221, CMST 33221

SALC 33300. Introduction to Buddhist Hybrid Sanskrit. 100 Units.
Complementing the course on Buddhist Poetry in India, we will be reading a celebrated verse scripture, the Prajñā-pāramitā-ratnagūa-sañcaya-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 SALC.
Instructor(s): Matthew Kapstein Terms Offered: Autumn
Prerequisite(s): Students must have had two years of Tibetan OR Sanskrit.
Note(s): This course is open to undergraduates only by petition.
Equivalent Course(s): DVPR 34350, HREL 34350

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 Pali and the most ancient Indian example of women’s literature, selections from the work of the great Sanskrit poets Aśvaghōsa, Āryaśūra, and Māt̄ceta, and the mystical songs, in the Apabhrāśa language, of the Buddhist tantric saints.
Instructor(s): Matthew Kapstein Terms Offered: Autumn
Prerequisite(s): General knowledge of Buddhism is desirable.
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLVC 33700, HREL 33700

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 Prajñā-pāramitā-ratnagūa-sañcaya-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 SALC.
Instructor(s): Matthew Kapstein Terms Offered: Autumn
Prerequisite(s): Students must have had two years of Tibetan OR Sanskrit.
Note(s): This course is open to undergraduates ONLY by petition.
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 Pali texts, we then embark on examining its philosophical and historical developments from primitive Buddhism to sectarian Buddhism, and to the ramification 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.

Instructor(s): Yu Xue Terms Offered: Autumn
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 34441, RLST 20441, SALC 24441

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."

Instructor(s): L. Chatterjee Terms Offered: Winter
Note(s): Assignments: in-class presentation and a long paper.
Equivalent Course(s): HIST 35024, ENST 25025, SALC 25025, CHSS 35525, HIST 25025, HIPS 25525

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 Buddhists 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 Chronicle’ recounting the history of Buddhism) and royal inscriptions and paintings from the late-medieval period.

Instructor(s): John Holt Terms Offered: Autumn
Equivalent Course(s): HREL 36260, RLST 26260, HIST 36703, SALC 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.

Instructor(s): Yu Xue Terms Offered: Autumn
Prerequisite(s): Some knowledge on the general history and basic philosophy of Buddhism.
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 36265, SALC 26265, RLST 26265

SALC 36611. Empires, Imperialism, and Islam. 100 Units.

This seminar course will survey interactions between empires and Islam from the early nineteenth century to the early twenty-first century. It will consider the varied responses of Islamic polities to the expansion of European empires, their role in proliferating networks of travel and communication, as well as the place of religion in anti-imperial and anticolonial movements. Geographically we will cover Asia very broadly defined: from the Ottoman Empire in the west, through the Middle East and Central and South Asia, to Indonesia and Malaysia to the east. Individual classes will focus, for instance, on imperial connections, the emergence of pan-Islamism, Sufi networks, oceanic travel, subaltern social and political movements, and Cold War-era Muslim ideologues. The course will conclude with a look at the rise of more militant Islamic ideologies in recent years. Investigating this two-century long history will help students understand the complex role that Islam has played in the making of the modern world. Course readings will be on the whole recent scholarship on these subjects, with key primary texts introduced in class.
Equivalent Course(s): HIST 26611, HIST 36611, SALC 26611

SALC 36614. Making the Monsoon: The Ancient Indian Ocean. 100 Units.
The course will explore the human adaptation to a climatic phenomenon and its transformative impacts on the littoral societies of the Indian Ocean, circa 1000 BCE–1000 CE. Monsoon means season, a time and space in which favorable winds made possible the efficient, rapid crossing of thousands of miles of ocean. Its discovery—at different times in different places—resulted in communication and commerce across vast distances at speeds more commonly associated with the industrial than the preindustrial era, as merchants, sailors, religious specialists, and scholars made monsoon crossings. The course will consider the participation of Mediterranean, Middle Eastern, South Asian, and East African actors in the making of monsoon worlds and their relations to the Indian Ocean societies they encountered; the course is based on literary and archaeological sources, with attention to recent comparative historiography on oceanic, climatic, and global histories.
Instructor(s): R. Payne Terms Offered: Spring
Equivalent Course(s): NEHC 26614, CLAS 36620, SALC 26614, MDVL 26614, NEHC 36614, HIST 36614, HIST 26614, CLCV 26620

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.
Instructor(s): Tyler Williams Terms Offered: Spring
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.
Instructor(s): E. Chatterjee Terms Offered: Autumn
Note(s): No prior knowledge of South Asian languages is required, though some familiarity with Indian history would be an asset.
Equivalent Course(s): SALC 26805, HIST 36805, HIST 26805

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.
Instructor(s): Sree Padma Holt Terms Offered: Winter
Equivalent Course(s): SALC 27440, ARTH 27440, HREL 37440, RLVC 37440, ARTH 37440, RLST 27440, HIST 36704

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 Buddhism, 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).
Instructor(s): Jaś Elsner Terms Offered: Spring
Note(s): The course will be taught over 5 weeks in the Spring Quarter on an intensive schedule. This course meets the HS or LMCS Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 37490, ARTH 27490, RLVC 37490, RLST 27490, 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.
Instructor(s): M. Alam Terms Offered: Autumn
Prerequisite(s): Advanced standing or consent of instructor. Prior knowledge of appropriate history and
secondary literature required.
Equivalent Course(s): SALC 27701, HIST 26602, HIST 36602, NEHC 20570, NEHC 30570
SALC 38000. Introduction to Prakrit. 100 Units.
SALC 38002. Can Women Think? The Female Intellectual in South Asia. 100 Units.
How have South Asian 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 seen themselves, 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.
Instructor(s): Ahona Panda Terms Offered: Spring
Equivalent Course(s): SALC 28002, GNSE 38003, GNSE 28003
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.
Instructor(s): Sarah Pierce Taylor Terms Offered: Autumn
Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students.
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 mediation
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.
Instructor(s): Yu Xue Terms Offered: Winter
Prerequisite(s): Some basic knowledge of Buddhism recommended.
Note(s): This course meets the CS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): HREL 38219, SALC 28219, RLST 28219
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 Bhoodan 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?
Instructor(s): Sujata Mahajan Terms Offered: Autumn
Note(s): Undergraduate & graduate students across disciplines are eligible to enroll. All class meetings are mandatory. No prior knowledge of India/South Asia or a South Asian language is required.
Equivalent Course(s): SALC 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.
Instructor(s): Thibaut d’Hubert Terms Offered: Winter
Equivalent Course(s): SALC 28921, BANG 38921, BANG 28921

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.
Instructor(s): Christian Wedmeyer Terms Offered: Spring
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 sciences of medicine, logic, and meditation, as well as contemporary 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 (5–7 pg) papers. Students will have the opportunity to work on any topics of Tibetan culture, art and history of their choosing for the final assignment.
Instructor(s): K. Ngodup Terms Offered: Autumn
Note(s): All course readings will be available on electronic reserve via Canvas.
Equivalent Course(s): SALC 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: Ināyatallāh’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.
Instructor(s): Thibaut d’Hubert Terms Offered: Winter
Equivalent Course(s): PERS 29021, SALC 29021, PERS 39021

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.
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Note(s): Requires consent of instructor.

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.
Instructor(s): Thibaut d’Hubert Terms Offered: Autumn

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.
Instructor(s): Thibaut d’Hubert Terms Offered: Winter
Prerequisite(s): SALC 39910

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.
Instructor(s): Thibaut d’Hubert Terms Offered: Autumn

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.
Instructor(s): Thibaut d’Hubert Terms Offered: Winter
Prerequisite(s): SALC 39920

SALC 39922. Readings in Indo-Persian Literature III. 100 Units.
In this third course we will continue to 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.
Instructor(s): Thibaut d’Hubert Terms Offered: Spring
Prerequisite(s): SALC 39921

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.
Instructor(s): Muzaffar Alam Terms Offered: Winter
Prerequisite(s): Must have the consent of the instructor.

SALC 40000. South Asia as a Unit of Study. 100 Units.
The central aim of this course will be to closely read and discuss read 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.
Instructor(s): R. Majumdar Terms Offered: Spring
Prerequisite(s): SALC Core Requirement

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.
Instructor(s): T. Williams Terms Offered: Spring

SALC 40105. Research Themes in South Asian Studies: What is Brahmanism? 100 Units.
TBD
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 context of religious and moral panics.

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 context of religious and moral panics.

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 context of religious and moral panics.

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 context of religious and moral panics.

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 context of religious and moral panics.

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 context of religious and moral panics.

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 context of religious and moral panics.

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 context of religious and moral panics.

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 context of religious and moral panics.
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): ANTH 35218, HIST 40101, CHDV 30609, CDIN 43105

SALC 4356. 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 the subcontinent. 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.

Instructor(s): Anand Venkatkrishnan and Sarah Pierce Taylor Terms Offered: Autumn
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RAME 43456, HREL 43456, RLVC 43456

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.

Instructor(s): Christian Wedemeyer Terms Offered: Winter
Prerequisite(s): Some prior study of South Asian religions
Equivalent Course(s): RAME 43456, HREL 43456, RLVC 43456

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.

Instructor(s): John Holt Terms Offered: Spring
Prerequisite(s): Some familiarity with Buddhism is helpful.
Note(s): This course is open to undergrads by Petition.
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.

Instructor(s): Daniel Arnold Terms Offered: Spring
Prerequisite(s): Some background in Buddhist thought and/or classical Buddhist languages is desirable.
Note(s): This course meets the HS or CS Committee distribution requirement for Divinity students.
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 Bengal (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.

Instructor(s): T. D’Hubert Terms Offered: Autumn
Note(s): Students who want to take the course as an Advanced Bangla (BANG 47903) course must attend the additional reading course in which we will do close readings of texts in Bengali.
Equivalent Course(s): NEHC 4903, BANG 4903

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) culminating in an analysis of various versions of the Vessantara (Visvantara) 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.

Instructor(s): S. Collins
Terms Offered: Spring
Prerequisite(s): PQ: Previous knowledge of Buddhism (at least one course)
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.
Instructor(s): Christian Wedemeyer
Terms Offered: Winter
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.
Instructor(s): Mathew Kapstein
Terms Offered: Spring
Prerequisite(s): Students must have had two years of Tibetan.
Note(s): This course is open to undergrads ONLY by petition.
Equivalent Course(s): TBTN 47902, HREL 52402

SALC 48317. Readings in Madhyamaka. 100 Units.
This course will involve close philosophical attention to a representative range of Indian Madhyamaka texts.
Instructor(s): Dan Arnold
Terms Offered: Winter
Prerequisite(s): Some Tibetan or Sanskrit is expected. Exceptions with consent of the instructor.
Equivalent Course(s): DVPR 41700

SALC 48400. Second-Year Sanskrit II. 100 Units.
This course 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.
Instructor(s): Whitney Cox
Terms Offered: Winter
Prerequisite(s): SANS 20100 or consent of instructor
Equivalent Course(s): SANS 20200, HREL 36000

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; Turn'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?
Instructor(s): Whitney Cox
Terms Offered: Autumn

SALC 48501. Readings in Tibetan Buddhist Texts. 100 Units.
Readings in selected Buddhist doctrinal writings in Tibetan.
Instructor(s): Matthew Kapstein
Terms Offered: Winter
Prerequisite(s): Open to students reading Tibetan at an advanced level.
Equivalent Course(s): HREL 48910, DVPR 48910

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 Islamic world. For instance, literary prose in Arabic, but also in Persian (and Castilian) were fashioned through successive renderings of the Sanskrit Pan̄catantra. 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. Each text will be introduced and framed by discussions on relevant secondary literature in English and Persian.

Instructor(s): T. D’Hubert Terms Offered: Spring
Prerequisite(s): Intermediate level of Persian
Equivalent Course(s): NEHC 48603, PERS 48693

SALC 49006. Yogacara. 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.e., concerning the question whether this is aptly characterized as an “idealistic” school of thought).

Instructor(s): Dan Arnold Terms Offered: Spring
Prerequisite(s): Some knowledge of Sanskrit or Tibetan is preferred.
Equivalent Course(s): DVPR 51700

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.

Instructor(s): Brook Ziporyn and Dan Arnold Terms Offered: Spring
Note(s): This course is open to undergrads ONLY by Petition.
Equivalent Course(s): EALC 49630, DVPR 49630

SALC 49900. Thesis Research. 100 Units.
Instructor(s): Student chooses instructor Terms Offered: Autumn,Winter,Spring
Note(s): Requires consent of instructor

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).

Instructor(s): D. Chakrabarty Terms Offered: Spring
Prerequisite(s): Open to MA and PhD students only.
Equivalent Course(s): HIST 62100, CCCT 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): CMLT 50204, CDIN 50204, RLVC 50204, HREL 50204, ARTH 40204

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 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.

Instructor(s): D. Chakrabarty and F. Hartog Terms Offered: Autumn
Prerequisite(s): Open to MA and PhD students only.
Equivalent Course(s): HIST 64400, CCCT 64400, SCTH 64400, KNOW 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.

Terms Offered: Winter
Equivalent Course(s): HIST 65601, EALC 65601

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

TAML 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
Instructor(s): Staff
Terms Offered: Autumn
Prerequisite(s): TAML 20300 or comparable level of language skills. Prior consent of instructor required.

TAML 30200. Third-Year Tamil II. 100 Units.
tbd
Instructor(s): Staff
Terms Offered: Winter
Prerequisite(s): TAML 30100 or comparable level of language skills. Prior consent of instructor required.

TAML 30300. Third-Year Tamil III. 100 Units.
tbd
Instructor(s): Staff
Terms Offered: Spring
Prerequisite(s): TAML 30200 or comparable level of language skills. Prior consent of instructor required.

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. inscriptional 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
Instructor(s): Staff
Terms Offered: Autumn
Prerequisite(s): TAML 30300 or comparable level of language skills. Prior consent of instructor required.

TAML 40200. Fourth-Year Tamil II. 100 Units.
tbd
Instructor(s): Staff
Terms Offered: Winter
Prerequisite(s): TAML 40100 or comparable level of language skills. Prior consent of instructor required.

TAML 40300. Fourth-Year Tamil III. 100 Units.
tbd
Instructor(s): Staff
Terms Offered: Spring
Prerequisite(s): TAML 40200 or comparable level of language skills. Prior consent of instructor required.

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
Instructor(s): Staff
Terms Offered: Autumn
Prerequisite(s): TAML 40300

TAML 47901. Rdgs: Advanced Tamil II. 100 Units.
tbd
Instructor(s): Govindarajan Navaneethakrishnan
Terms Offered: Winter
Prerequisite(s): TAML 47900

TAML 47902. Rdgs: Advanced Tamil III. 100 Units.
TBD
Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): TAML 47901

TAML 47904. The Metrical Language of Tamil Poetry. 100 Units.
The course 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.
Instructor(s): E. Annamalai Terms Offered: Winter

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.
Instructor(s): Mathew Kapstein Terms Offered: Autumn
Prerequisite(s): TBTN 30300 or consent of instructor

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.
Instructor(s): Christian Wedemeyer Terms Offered: Winter
Prerequisite(s): TBTN 30100 or consent of instructor

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.
Instructor(s): Karma Ngodup Terms Offered: Spring
Prerequisite(s): TBTN 30200 or consent of instructor

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.
Instructor(s): Mathew Kapstein Terms Offered: Autumn
Prerequisite(s): TBTN 30300 or consent of instructor

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.
Instructor(s): Christian Wedemeyer Terms Offered: Winter
Prerequisite(s): TBTN 40100 or consent of instructor

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.
Instructor(s): Karma Ngodup Terms Offered: Spring
Prerequisite(s): TBTN 40200 or consent of instructor

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.
Instructor(s): Mathew Kapstein Terms Offered: Autumn
Prerequisite(s): TBTN 40300

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.
Instructor(s): Christian Wedemeyer Terms Offered: Winter
Prerequisite(s): TBTN 47900

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 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.
Instructor(s): Mathew Kapstein Terms Offered: Spring
Prerequisite(s): Students must have had two years of Tibetan.
Note(s): This course is open to undergrads ONLY by petition.
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
Instructor(s): Muzaffar Alam Terms Offered: Autumn
Prerequisite(s): URDU 20300 or consent of instructor

URDU 30200. Third-Year Urdu II. 100 Units.
TBD
Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): URDU 30100 or consent of instructor

URDU 30300. Third-Year Urdu III. 100 Units.
TBD
Instructor(s): Muzaffar Alam Terms Offered: Spring
Prerequisite(s): URDU 30200 or consent of instructor

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
Instructor(s): Muzaffar Alam Terms Offered: Autumn
Prerequisite(s): URDU 30300 or consent of instructor

URDU 40200. Fourth-Year Urdu II. 100 Units.
TBD
Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): URDU 40100 or consent of instructor
URDU 40300. Fourth-Year Urdu III. 100 Units.
TBD
Instructor(s): Muzaffar Alam Terms Offered: Spring
Prerequisite(s): URDU 40200 or consent of instructor

URDU 47900-47901-47902. Readings: 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.
Instructor(s): Muzaffar Alam Terms Offered: Autumn
Prerequisite(s): URDU 40300

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.
Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): URDU 47900

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.
Instructor(s): Muzaffar Alam Terms Offered: Spring
Prerequisite(s): URDU 47901