PROGRAM OF STUDY

Majors in Near Eastern Languages and Civilizations (NELC) at the University of Chicago pursue rigorous knowledge about a region of the world that is known as “the cradle of civilization” and the home of several important religious and cultural traditions, as well as one of the most important geopolitical areas of our contemporary world. NELC majors acquire languages; learn how archaeologists, economists, historians, linguists, literary scholars, and careful readers of legal, religious, economic, and other kinds of texts critically evaluate evidence; and acquire, largely in small class settings, analytical writing, thinking, and research skills that will help prepare them for a variety of careers.

Geographically centered on the Nile to Oxus and Danube to Indus region, NELC also embraces North Africa and Islamic Spain, as well as Central Asia and the Balkans in its ambit, from the early Bronze Age to the recent era of revolutions. Students can gain expertise in a wide variety of languages, including the living spoken tongues of the modern Middle East and Central Asia (Arabic, Armenian, modern Hebrew, Kazakh, Persian, Turkish, and Uzbek) or languages that open gateways onto the ancient past and the scriptures of contemporary religious traditions (Aramaic, Babylonian, Biblical Hebrew, Coptic, Egyptian Hieroglyphics, Elamite, Ge’ez, Hittite, Middle and Old Persian, Ottoman, Syriac, Ugaritic, etc.).

In an interdisciplinary area studies department like NELC, majors learn about the region through primary sources (material, oral, or textual) and scholarly analysis, structuring their curriculum around various disciplines and methodologies, including stratigraphy and paleobotany, comparative literature, cultural and civilizational studies, economics and numismatics, gender studies, history (economic, political, religious, and social), human rights, public policy, and digital humanities approaches.

Areas of specialization within NELC include:

• Arabic Studies
• Armenian Studies
• Archaeology and Art of the Ancient Near East
• Classical Hebrew Language and Civilization
• Cuneiform Studies (including Assyriology, Hittitology, and Sumerology)
• Egyptian Languages and Civilization
• History (Ancient Near East, Islamic History, Modern Middle Eastern History)
• Islamic Thought (including Law, Sufism)
• Israeli and Jewish Studies (including Biblical and Modern Hebrew, Aramaic, Syriac)
• Persian and Iranian Studies (Culture, Language, Literature, History, Religion)
• Semitic Languages and Literatures (Comparative Semitics, Northwest Semitics)
• Turkish and Ottoman Studies (Culture, History, Languages, Literatures)

Students who major in NELC who are interested in learning one or more of the languages we teach as a means of access to the cultures of the ancient Near East and/or the modern Middle East can do so in the Language and Culture Track of the NELC major, while students who are more interested in developing their knowledge of the material cultures of the Near East and of the concepts and techniques of archaeology can do so in the Archaeology Track of the NELC major. In consultation with the Director of Undergraduate Studies, each student chooses an area of specialization and devises a program of study that provides a sound basis for graduate work in that area or for a career in business, education, government, journalism, law, museology, public policy, public service, or a variety of other disciplines and professions.

MAJOR REQUIREMENTS

Requirements for the NELC major vary quite substantially between the Language and Culture Track on the one hand, and the Archaeology Track on the other hand. Specific requirements for each track are described below. The Director of Undergraduate Studies and the Department Administrator are available to answer questions, discuss programs of study, and support students as they make their way through the major in NELC. Students are encouraged to track their progress through requirements by using our major worksheet (available on the NELC website (http://nelc.uchicago.edu/undergraduate/)). NELC strongly encourages students to study abroad if they are able. Civilization sequences offered in the Study Abroad programs at Istanbul, Marrakesh, Cairo, and Jerusalem (300 units in one quarter) fulfill the requirements of the NELC major in terms of civilization courses. Language courses taken abroad can also be counted towards the major, after evaluation by the NELC coordinator for the language and approval by the Director of Undergraduate Studies. Students should consult
the website of the Study Abroad program study-abroad.uchicago.edu (https://study-abroad.uchicago.edu/) for further details.

Thirteen courses and a Research Project are required for a NELC major.

**Summary of Requirements: Language and Culture Track**

Two or three quarters of one of the following civilization sequences: *

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
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<tbody>
<tr>
<td>NEHC 20011</td>
<td>Ancient Empires I: The Hittite Empire</td>
</tr>
<tr>
<td>&amp; NEHC 20012</td>
<td>and Ancient Empires II</td>
</tr>
<tr>
<td>&amp; NEHC 20013</td>
<td>and Ancient Empires III: The Egyptian Empire of the New Kingdom</td>
</tr>
<tr>
<td>&amp; NEHC 20014</td>
<td>and Ancient Empires IV</td>
</tr>
<tr>
<td>&amp; NEHC 20015</td>
<td>and ANCIENT EMPIRES V: THE UMAYYADS</td>
</tr>
<tr>
<td>&amp; NEHC 20016</td>
<td>and Ancient Empires VI: Assyrian Empire</td>
</tr>
<tr>
<td>&amp; NEHC 20017</td>
<td>and Ancient Empires VII: Sumerians and Akkadians</td>
</tr>
</tbody>
</table>

NEHC 20201-20202-20203 Islamic Civilization I-II-III

NEHC 20004-20005-20006 Islamicate Civilization I-II-III

NEHC 20501-20502-20503 Ancient Near Eastern History and Society I-II-III

NEHC 20601-20602-20603 Islamic Thought and Literature I-II-III

JWSC 12000-12001 Jewish Civilization I: Ancient Beginnings to Medieval Period and Jewish Civilization II: Early Modern Period to 21st Century and Jewish Civilization III - Philosophical Responses to the Holocaust +

Six courses in one Near Eastern language, or three courses each in two of the Near Eastern languages (e.g., Arabic, Armenian, Babylonian, Egyptian, Hebrew, Kazakh, Persian, Turkish, Uzbek) **

Three or four elective courses in the student’s area of specialization ++

NEHC 29899 Research Colloquium

Total Units 1300

* Note that the course sequence on “Islamicate Civilization” does not fulfill the general education requirement in civilization studies. All of the other NELC civilization sequences do fulfill the general education requirement. NEHC 20501-20502-20503 Islamic History and Society I-II-III will not be offered in 2023-24. If a Near Eastern civilization sequence is used to meet the College general education requirement, a second Near Eastern civilization sequence is required for the NELC major. Students who took NEHC 20001-20002-20003 Ancient Near Eastern History and Society I-II-III prior to 2020–21 may continue to apply these courses toward NELC requirements. Students who took NEAA 20001-20002-20003-20006 Archeology of the Ancient Near East I-II-III-VI prior to 2020–21 may continue to apply these courses toward the Language and Culture Track.

+ Students who began taking Jewish Civilization courses prior to Autumn 2018 may continue to use the courses that previously satisfied the civilization studies requirement. See the Jewish Studies (http://collegecatalog.uchicago.edu/thecollege/jewishstudies/#jewishcivilizationsequence) page for details.

** Credit for language courses may not be granted by examination or petition.

++ These may consist of any NELC courses, including additional language courses, an additional civilization sequence, or NELC courses in areas such as archaeology, art, literature in translation, history, and religion. NEHC 29995 Research Project may be counted towards the elective requirement. Contact the NELC Director of Undergraduate Studies for questions about course requirements.

**Summary of Requirements: Archaeology Track**

One archaeological methods course

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<th>Course Code</th>
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<tbody>
<tr>
<td>NEAA 20100</td>
<td>Introduction to Archaeology</td>
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</tbody>
</table>

One course in geographic information science

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<tr>
<th>Course Code</th>
<th>Course Title</th>
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</thead>
<tbody>
<tr>
<td>NEAA 20061</td>
<td>Ancient Landscapes I</td>
</tr>
<tr>
<td>GISC 28100</td>
<td>Introduction to Geocomputation</td>
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</table>

Three methodologically oriented courses, chosen from among the following: *

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<tr>
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<tbody>
<tr>
<td>NEAA 10020</td>
<td>Ceramic Analysis in Archaeology</td>
</tr>
<tr>
<td>NEAA 20035</td>
<td>Introduction to Zooarchaeology</td>
</tr>
<tr>
<td>NEAA 20062</td>
<td>Ancient Landscapes II</td>
</tr>
<tr>
<td>ANTH 26900</td>
<td>Archaeological Data Sets</td>
</tr>
<tr>
<td>ANTH 28400</td>
<td>Bioarchaeology and Forensic Anthropology: Approaches to the Past</td>
</tr>
</tbody>
</table>
BIOS 22265 Human Origins: Milestones in Human Evolution and the Fossil Record

Three courses in the archaeology, history, or culture of the region(s) of interest offered by NELC or another department, for example:

- NEAA 20001-20002-20003-20006 Archaeology of the Ancient Near East I-II-III-VI
- NEAA 20501 Introduction to Islamic Archaeology
- EALC 28010 Archaeology of Anyang: Bronzes, Inscriptions, and World Heritage
- EALC 28015 Archaeology of Bronze Age China

Two courses in a relevant foreign language, ancient or modern, chosen in consultation with the NELC Director of Undergraduate Studies.

One course in statistical methods

- STAT 22000 Statistical Methods and Applications
- or DIGS 20002 Data Analysis I: Introduction to Statistics

NEAA 20991 Field Archaeology

NEHC 29899 Research Colloquium

Total Units 1300

* Students can also choose other approved undergraduate courses in archaeological methods or in the application of social theory in archaeological interpretation that may be offered in NELC or another department (e.g., archaeobotany, archaeometallurgy, archaeological conservation, ancient DNA, epigraphic methods, etc.)

+ This list is purely indicative. Students should discuss with the Director of Undergraduate Studies to establish a coherent list of electives in their areas and periods of interest.

** Students who have taken statistics to fulfill other requirements may substitute an approved elective.

++ This course entails participation in archaeological fieldwork with a University of Chicago faculty member or in an approved field school sponsored by another university. The fieldwork requirement for the major will often be fulfilled during the Summer Sessions for course credit from the University of Chicago or for transfer credit from another school. If the fieldwork is done without earning course credit, the student will substitute an additional elective chosen among the methodologically oriented courses or the courses in the archaeology, history, or culture of the region(s) of interest quoted above, or an additional language course. In any case, the student must engage in approved archaeological fieldwork as a requirement of the major.

** GRADING

All courses used to meet requirements in the major must be taken for quality grades with the exception of the NEHC 29899 Research Colloquium, which is taken for P/F grading.

** ADVISING

As soon as they declare their major in NELC, students must consult the Director of Undergraduate Studies to plan their programs of study. In Autumn Quarter of their fourth year, all NELC students must see the Director of Undergraduate Studies with an updated degree program and transcript.

** BA RESEARCH PROJECT

NELC majors are required to elaborate a substantial Research Project during their fourth year. In most cases, students choose to write a BA thesis, in the form of an original academic essay of approximately 30 to 50 pages. Upon agreement with instructors and the Director of Undergraduate Studies, the NELC major Research Project also allows for less traditional forms of knowledge production, such as (but not exclusively limited to) artistic expressions supported by a research question, various forms of research-oriented endeavors using computational methods (including geographic information systems), etc.

The timeline below assumes a Spring Quarter graduation. Students who expect to graduate in other quarters should consult the Director of Undergraduate Studies.

** Year 3: Spring Quarter

NELC majors in their third year should discuss possible topics for their Research Project with NELC faculty members with whom they have worked or who have expertise in their topic. This may grow out of a paper written from a course or may be an entirely new project.

After choosing a topic and narrowing down its focus, students are responsible to request a member of the NELC faculty to serve as their research adviser, who will help them further conceive the scope and aims of the project and provide guidance about methods and sources for carrying out their research.

Students must formally file the Research Topic Registration Form with their faculty adviser’s signature with the NELC department office before the end of their third year (by Monday of ninth week of Spring Quarter).
Year 4: Autumn Quarter

Students are required to register for NEHC 29899 (http://collegecatalog.uchicago.edu/search/?P=NEHC%2029899) Research Colloquium in Autumn Quarter of their fourth year. NEHC 29899 is a workshop course designed to survey the fields represented by NELC and to assist students in researching and finalizing their Research Projects. The instructor works closely with students and their faculty advisers to assist in all aspects of conceiving, researching, and writing. A passing grade (P) for NEHC 29899 depends on full attendance and participation throughout the quarter and is required to graduate with a NELC major. Students who pursue a double major and take an equivalent seminar in their other major may petition the Director of Undergraduate Studies in NELC to have this seminar be counted in lieu of NEHC 29899.

Year 4: Winter Quarter

NELC majors are encouraged to enroll with the Director of Undergraduate Studies for an optional one-quarter independent study course NEHC 29995 Research Project. This will allow time in their schedules over Winter Quarter to work on and revise their projects under the guidance of the instructor in charge of the Autumn Research Colloquium. Students will receive a quality grade for this course, equivalent to the final Research Project grade, reported in the Spring Quarter.

Year 4: Spring Quarter

The completed Research Project must be submitted to the NELC office by Monday of third week in Spring Quarter. For theses, students should email a PDF copy of their research to the Department Administrator (students should discuss with their faculty adviser whether they prefer a paper copy); for digital projects and other non-traditional projects, students are responsible for discussing in advance with their faculty adviser and the Department Administrator the format under which their work should be submitted. The Department Administrator will distribute the Research Projects to the faculty adviser. Students who fail to meet the deadline will not be eligible for honors and may not be able to graduate in that quarter.

The faculty adviser will grade the Research Project and submit grades and honors recommendations to the Director of Undergraduate Studies by Monday of fifth week in Spring Quarter.

Double Majors

Students intending to double major may, with the permission of the NELC Director of Undergraduate Studies, write a single Research Project that is designed to meet the requirements of both majors. Approval from both Directors of Undergraduate Studies is required. A consent form, to be signed by the Directors of Undergraduate Studies, is available from the College adviser. It must be completed and returned to the College adviser by the end of Autumn Quarter of the student's year of graduation.

Research Funding

Students are encouraged to begin the reading and research for their Research Project in the summer before their fourth year. Research grants are available to undergraduates. Please discuss the availability of grants with the Department Administrator and/or Director of Undergraduate Studies early in the third year and visit the department website for updated information.

Honors

Students who complete their course work and their Research Project with distinction are considered for honors. To be eligible for honors, students must have an overall GPA of 3.25 or higher, they must have a NELC GPA of 3.5 or higher, and they must have earned a grade of A on the Research Project.

Prizes

The department awards the Justin Palmer Prize annually to the Research Project judged to be the most outstanding. The Director of Undergraduate Studies makes this determination in consultation with the department chair and faculty members. This monetary prize is made possible by a generous gift from the family of Justin Palmer, AB'04, who completed a minor in NELC.

MINOR PROGRAM IN NEAR EASTERN LANGUAGES AND CIVILIZATIONS

Students in the College with an interest in the languages, cultures, and archaeology of the Middle East or of the ancient Near East may pursue a minor in NELC. Completion of this minor certifies that students’ undergraduate course work at the University of Chicago has prepared them with language skills, field-specific knowledge and methods, and cultural competency that can give them an advantage on the job market for a wide variety of careers—in business, in medicine or law, in the public sector, or in museums and cultural heritage.

Students who wish to take a minor in NELC must meet with the Director of Undergraduate Studies before the end of Spring Quarter of their third year to declare their intention to complete the minor. Students must submit the Consent to Complete a Minor Program (https://college.uchicago.edu/advising/tools-forms/) form to their College adviser by the deadline above. The Director of Undergraduate Studies and the Department Administrator are available to answer questions, discuss programs of study, and support students as they make their way through the minor in NELC. Students are encouraged to track their progress through requirements by
using our minor worksheet, which can be found on the NELC (https://nelc.uchicago.edu/undergraduate/why-study-near-east/) website (https://nelc.uchicago.edu/undergraduate/why-study-near-east/).

**Program Requirements for the Minor**

Students may choose one of three tracks: Language, Culture, or Archaeology. The first two tracks require a two- or three-quarter NELC civilization sequence which can be taken on campus or in one of the Study Abroad programs focusing on the Middle East (see Major Requirements for more detail on civilization sequences). In addition, the Language Track requires three courses of one NELC language at any level. Students using a NELC sequence to satisfy the general education requirement in civilization studies may seek approval from the department to substitute additional language course work in place of the civilization requirement in the minor. The Culture Track allows students to focus on such topics as history, religion, or literature in translation and does not have a language requirement. The Archaeology Track requires NEAA 20100 Introduction to Archaeology, one introductory course in geographical systems analysis (either NEAA 20061 Ancient Landscapes I or GISC 28100 Introduction to Geocomputation), two methodologically oriented courses (see Major Requirements for more detail on these courses), and two elective courses in the archaeology, history, or culture of the region(s) of interest offered by NELC or another department.

The six courses in the minor may not be double counted with a student’s major(s) or with other minors, and they may not be counted toward general education requirements. Courses in the minor must be taken for quality grades.

**Language Track Sample Minor**

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEHC 20004-20005-20006</td>
<td>Ancient Near Eastern Thought and Literature I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>HEBR 10101-10102-10103</td>
<td>Elementary Classical Hebrew I-II-III</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>600</strong></td>
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**Language Track Sample Minor**

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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>ARAB 20101-20102-20103</td>
<td>Intermediate Arabic I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>NEHC 20601-20602-20603</td>
<td>Islamic Thought and Literature I-II-III</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>600</strong></td>
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**Culture Track Sample Minor**

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<tr>
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<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEHC 20011 &amp; NEHC 20012 &amp; NEHC 20013</td>
<td>Ancient Empires I: The Hittite Empire and Ancient Empires II and Ancient Empires III: The Egyptian Empire of the New Kingdom</td>
<td>300</td>
</tr>
<tr>
<td>NEHC 20004-20005-20006</td>
<td>Ancient Near Eastern Thought and Literature I-II-III</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>600</strong></td>
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**Archaeology Track Sample Minor**

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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEAA 20100</td>
<td>Introduction to Archaeology</td>
<td>100</td>
</tr>
<tr>
<td>NEAA 10020</td>
<td>Ceramic Analysis in Archaeology</td>
<td>100</td>
</tr>
<tr>
<td>NEAA 20035</td>
<td>Introduction to Zooarchaeology</td>
<td>100</td>
</tr>
<tr>
<td>NEAA 20003</td>
<td>Archaeology of the Ancient Near East III: Levant</td>
<td>100</td>
</tr>
<tr>
<td>NEAA 20006</td>
<td>Archaeology of the Ancient Near East VI: Egypt</td>
<td>100</td>
</tr>
<tr>
<td>GISC 28100</td>
<td>Introduction to Geocomputation</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td></td>
<td><strong>600</strong></td>
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**Akkadian Courses**

**AKKD 10101-10102-10103. Elementary Akkadian I-II-III.**

The first two quarters of this sequence cover the elements of Babylonian grammar and the cuneiform writing system, with reading exercises in Old Babylonian texts (ca. 1900 to 1600 B.C.), such as the Laws of Hammurabi. The third quarter introduces Standard Babylonian, the literary language of ca. 1200 to 600 B.C., with readings in royal inscriptions and literary texts.

**AKKD 10101. Elementary Akkadian I. 100 Units.**

Introduction to the grammar of Akkadian, specifically to the Old Babylonian dialect.

**AKKD 10102. Elementary Akkadian II. 100 Units.**

Readings from the Code of Hammurapi, in the Old Babylonian dialect of Akkadian.

**AKKD 10103. Elementary Akkadian III. 100 Units.**

Selected readings of Akkadian texts in the Standard Babylonian dialect of the 1st millennium BC.
AKKD 10501-10502-10503. Introduction to Babylonian I-II-III.

Introduction to Babylonian

AKKD 10501. Introduction to Babylonian I. 100 Units.
Introduction to the grammar of Akkadian, specifically to the Old Babylonian dialect. The class covers the first half of the Old Babylonian grammar, an introduction to the cuneiform script, and easy translation exercises.

AKKD 10502. Introduction to Babylonian II. 100 Units.
This course is the second quarter of the annual introductory sequence to the Babylonian language and the Cuneiform script. Students will further explore the grammar of Babylonian in its Old Babylonian dialect (19th-16th c. BCE) and read ancient inscriptions (especially the Laws of Hammurabi) in the Old Babylonian monumental script. They will also be introduced to the Old Babylonian cursive used in letters and the documents of everyday life.

AKKD 10503. Introduction to Babylonian III: Divinatory Texts. 100 Units.
Akkadian readings in a wide variety of divinatory cuneiform texts, including omens from extispicy, teratology, libanomancy, medical diagnosis, and lunar eclipses, among others. Students are graded based on their preparation and mastery of cuneiform script-Old Babylonian cursive, in particular-and Akkadian philology.

AKKD 20352. Neo-Babylonian Legal Texts. 100 Units.
Neo-Babylonian Legal Texts
Equivalent Course(s): AKKD 30350

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

AKKD 20501. Summer Intensive Intermediate Akkadian. 150 Units.
Summer Intensive Intermediate Akkadian

AKKD 20504. Intermediate Akkadian: Babylonian Flood Narratives. 100 Units.
This course is specifically aimed at students having completed the Introduction to Babylonian sequence (AKKD 10501-10503) but can be taken by more advanced students as well. Building on the knowledge acquired in the introductory sequence, this course will explore the Old Babylonian Literary dialect in Old Babylonian cursive script, as well as the Standard Babylonian dialect in Neo-Assyrian cuneiform script, through a selection of readings on Flood Narratives from OB Atrahasis and the OB/SB Gilgamesh, the precursors to the story of Noah and the Flood in the Hebrew Bible.

AKKD 20601. Intermediate Akkadian: Myths of Creation and Destruction. 100 Units.
Akkadian readings of passages, mainly from the Babylonian Creation Epic (Enuma Elish) and the Babylonian Flood Story (Atrahasis), as well as from the Babylonian Theodicy, Gilgamesh, and the Myth of Seven Sages. Students are expected to master grammatical and narratival content, become familiar with the use of modern dictionaries and other Assyriological resources, and improve their proficiency in reading directly from Assyrian and Babylonian cursive cuneiform scripts.

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

AKKD 20603. Intermediate Akkadian: Neo-Assyrian Royal Inscriptions. 100 Units.
This course is specifically aimed at students having completed the first year of Elementary Akkadian (AKKD 10101-10103), but can be taken by more advanced students as well. Building on the knowledge acquired in the Elementary sequence, this course will further explore the Standard Babylonian dialect and Neo-Assyrian Cuneiform scripts, through a detailed analysis of the Annals of king Sennacherib (704-681 BCE) as they are represented in the ‘Chicago Prism’ acquired by J. H. Breasted in 1920 and currently on display in the Assyrian gallery of the Oriental Institute Museum. These include, among other military and building exploits of the king, his campaign to the Levant against Ezekiah, king of Judah - an episode also recounted in the Hebrew Bible (books of Second Kings, Isaiah and Chronicles) and Josephus’ Judean Antiquities.
Equivalent Course(s): AKKD 30603

AKKD 20604. Intermediate Akkadian - The Standard Babylonian Gilgamesh Epic. 100 Units.
This course expands and cements students’ knowledge of the Akkadian language through readings from the most famous work of literature from ancient Mesopotamia, the Standard Babylonian Epic of Gilgamesh. Our focus will be on deepening proficiency in grammar and reading cuneiform signs, on developing understanding of the literary dialect of Standard Babylonian, and on the pleasures of collectively reading this profound, perplexing, and beautiful text. We will also consider a range of issues relevant to the study of Babylonian
literature: critical use of sign lists, dictionaries, and other Assyriological resources; questions of translation; and matters of cuneiform textual criticism, particularly those that arise from the study of texts known from multiple manuscripts.
Equivalent Course(s): AKKD 30604

AKKD 20702. Advanced Akkadian: Neo-Babylonian Letters. 100 Units.
Students with a minimum of four quarters of Akkadian are introduced to the language, vocabulary, grammar, and social and political history of first millennium BC Babylonia through the examination of private letters and diplomatic correspondence.
Equivalent Course(s): AKKD 30702

AKKD 20801. Reforms and Edicts of the Old Babylonian Kings. 100 Units.
This course covers Reforms and Edicts of the Old Babylonian Kings.
Equivalent Course(s): AKKD 30801

AKKD 20900. Old Assyrian Letters and Documents. 100 Units.
This course introduces students to the Assyrian dialect of the early second millennium BCE, as witnessed in the archives of Assyrian merchants operating in the ancient city of Kaneš (modern Kültepe, Turkey). Students will read through a selection of letters, legal texts and administrative documents pertaining to the merchants’ activities between Northern Mesopotamia and Anatolia. They will be exposed to the earliest known attestation of the Northern dialect of Akkadian, which differs sensibly from the contemporary Old Babylonian and later Standard Babylonian dialects that are introduced in elementary and intermediate Akkadian courses. Similarly, Old Assyrian cursive paleography has its own rules for sign shapes and values, with some marked differences with contemporary Old Babylonian. Knowledge of the Old Babylonian grammar and cursive cuneiform script are therefore required to take this course, and knowledge of Standard Babylonian and the associated scripts are highly recommended. Due to the restrictions in classroom availabilities imposed by the current pandemic, this course will be offered remotely via Zoom. Evaluation will be based on participation (30%), a midterm take-home exam (30%) and a final take-home exam (40%).
Equivalent Course(s): AKKD 30900

ANCIENT ANATOLIAN LANGUAGES COURSES

AANL 10101-10102-10103. Elementary Hittite I-II-III.
This three-quarter sequence covers the basic grammar and cuneiform writing system of the Hittite language. It also familiarizes students with the field’s tools (i.e., dictionaries, lexica, sign list). Readings come from all periods of Hittite history (1650 to 1180 BC).

AANL 10101. Elementary Hittite I. 100 Units.
As part of a three quarter sequence, this course familiarizes the student with about 3/4 of Hittite grammar. The principles of the cuneiform writing system are taught and the student will learn some 100 signs of the basic syllabary and most important logograms. Also, a begin is made of introducing the student to the basic tools of the field.

AANL 10102. Elementary Hittite II. 100 Units.
As part of a three quarter sequence, this second quarter we finish the grammar and start reading Hittite texts, introducing the student to the various genres that Hittite literature has to offer. We will continue the introduction of important tools of the field and students will acquire further routine in reading cuneiform.

AANL 10103. Elementary Hittite III. 100 Units.
This is the third in a three-quarter sequence that covers the basic grammar and cuneiform writing system of the Hittite language. It also familiarizes the student with the field’s tools (i.e., dictionaries, lexica, sign list). Readings come from all periods of Hittite history (1650 to 1180 B.C.).

AANL 10123. Summer Elementary Hittite. 300 Units.

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

AANL 20121. Advanced Hittite: Prayers. 100 Units.
This course focuses on Hittite prayers. The texts are read in cuneiform and placed it in their social-historical context. The reading hones the student’s philological skills. We will study the development of Hittite prayers from the 17th century to 13th century, incorporating recent insights on the rhetorical structure and power of prayers and the influence from Mesopotamia. We will read a selection of Old Hittite benedictions (the forerunners of prayers), the hymn to the Sungod, the desperate prayers of Arnuwanda and Asmunikal for delivery from their enemies, and a plague prayer of Mursili II.
Equivalent Course(s): AANL 30121
AANL 20125. Advanced Readings in Hittite. 100 Units.
This course focuses on a particular genre of Hittite texts. The Hittite texts are read in cuneiform and placed it in their social-historical context and the reading hones the student's philological skills.

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

AANL 20127. Advanced Readings: Hittite Historical Texts. 100 Units.
Advanced Readings in Hittite historical texts

AANL 20128. Literary Analysis of Hittite Texts. 100 Units.
The focus of this course is the close reading and analysis of selected Hittite texts; specific texts and topics may vary from year to year.

AANL 20129. Hittite Vows. 100 Units.
This class introduces the Hittite Vow texts as part of Hittite religion and economy.

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

AANL 20301. Late Hieroglyphic Luwian (ca. 1200-700BCE) 100 Units.
This course introduces the student to the grammar and writing system of the Hieroglyphic Luwian language of the first millennium BC (1000 to 700). Once the grammar is discussed, older and younger texts of that period are read, including the Karatepe Bilingual.

AANL 20302. Luwian-2: Second Millennium Texts. 100 Units.
This course focuses on the Hieroglyphic Luwian inscriptions of the second millennium BC. Since Hieroglyphic Luwian I (AANL 20301) is required this course will not offer a grammatical overview but start with the texts immediately.

AANL 20401. Lydian, Carian, Sidetic and Pisidian. 100 Units.
Lydian (7th-3rd c. BCE), Carian (7th-4th c. BCE), Sidetic (5th-2nd c. BCE) and Pisidian (1st-2nd c. CE) are small corpus languages, all written in their own alphabet. They all belong to the Anatolian branch of the Indo-European language family. This course offers an overview of the histories, texts, alphabets and grammars, and prepares the student for further independent study.

AANL 20450. Hittite Mythological Texts. 100 Units.
What we call Hittite mythology is in fact a cover term for rather disparate strands of tradition: one at home in central Anatolia and often providing the etiology for rituals or religious festivals, and one derived from Hurrian speaking societies in northern Mesopotamia. We will read texts from both traditions and explore not only the differences in content and literary style, but also their Sitz im Leben.

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

AANL 20550. Hittite Official Correspondence. 100 Units.
The Hittite king and queen maintained a regular correspondence with their peers in Egypt and Babylon. Officials of the Hittite administration wrote to their subordinates and superiors, and scribes often added piggy-back letters for their colleagues on the 'other' side. These letters provide great insight in the international power dynamics of the Late Bronze Age, the workings of the Hittite administration, and the political struggles in the Hittite Kingdom.

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

AANL 20901. Introduction to Hurrian. 100 Units.
This class introduces the student to the grammar and texts of the Hurrian language. In addition we will read a number of representative texts in Hurrian.
ARABIC COURSES

ARAB 10101-10102-10103. Elementary Arabic I-II-III. 100 Units.
This sequence concentrates on the acquisition of speaking, reading, and aural skills in modern formal Arabic. The class meets for five days a week, 50 minutes each day.

ARAB 10101. Elementary Arabic I. 100 Units.
Elementary Arabic is a 3-course, year-long sequence intended for complete beginners. It targets both literacy in the formal, standard, written form of Arabic (fuSHa), and also integrates the spoken dialect (‘ammiyyah) when needed. Through in-class practice and intensive homework projects, students will gain a solid foundation in the four skills (reading, writing, speaking, listening). At the end of the sequence, students will gain basic functional fluency on a variety of personal topics (self, family, studies, location, daily activities, etc.). These courses adopt a project-based approach to learning, and therefore meet three times a week for 80 minutes.

ARAB 10102. Elementary Arabic II. 100 Units.
This course concentrates on the acquisition of speaking, reading, and aural skills in modern formal Arabic.

ARAB 10103. Elementary Arabic III. 100 Units.
This course concentrates on the acquisition of speaking, reading, and aural skills in modern formal Arabic.

ARAB 10123. Summer Intensive Arabic Level 1. 300 Units.
Summer Intensive Arabic Level I is an eight-week course designed to introduce complete novices to the fundamentals of Arabic in the four language skills (speaking, listening, reading, and writing). Classes are small and use the Alif Baa’ and al-Kitaab textbook (2nd edition), supplemented by authentic materials, both to learn the language and to experience the culture. Cultural proficiency is an integral part of the language instruction (forms of address, youth phrases, phrases used among intimate friends, etc.). Students will spend 4-5 hours per day practicing using Arabic in classroom activities and should plan on studying an additional 3-4 hours most afternoons and evenings. In addition to class time, a full day trip to an Arab neighborhood in Chicago provides an opportunity to use Arabic in an authentic cultural context. Cultural exposure will also be supplemented through guest speakers, songs, and films. At the conclusion of the course, students can expect to have mastered the sounds and shapes of the Arabic alphabet and to be able to speak about themselves and their world in Modern Standard Arabic, as well as to engage in conversations about familiar topics with native speakers, to comprehend basic texts, and to use some common phrases in colloquial Egyptian and Shaami.

ARAB 10250. Colloquial Levantine Arabic. 100 Units.
Spoken Levantine Arabic is a proficiency-based course designed to develop the linguistic skills necessary for personal day-to-day life. The course focuses on spoken rather than Standard written Arabic, and will therefore target primarily the oral/aural skills. Through the knowledge of Modern Standard Arabic and the introduction of colloquial vocabulary, expressions and grammar, the course will build the students’ competence in spoken Arabic. Students will also be introduced to the Levantine culture of Syria, Lebanon, Jordan, and Palestine.

ARAB 10251. Colloquial Egyptian Arabic: Language and Culture. 100 Units.
This course introduces the student to the spoken language of Egypt, particularly of Cairo. Through extensive engagement with films, songs, talk shows, and other media, as well as productive student activities (skits, songs, riddles, etc.) the student will improve their listening and speaking skills. In addition, the course will introduce the student to the new phenomenon of written colloquial, found on social media as well as in some new literature.

ARAB 10257. Colloquial Levantine Arabic II. 100 Units.
Colloquial Levantine Arabic is a proficiency-based course designed to develop the linguistic skills necessary for personal day-to-day life. The course focuses on spoken rather than Standard written Arabic, and will therefore target primarily the oral/aural skills. Through the knowledge of Modern Standard Arabic and the introduction of colloquial vocabulary, expressions and grammar, the course will build the students’ competence in spoken Arabic. Students will also be introduced to the Levantine culture.

ARAB 10401. Heritage Arabic: Developing Foundational Skills. 100 Units.
This intensive online course is designed to build on heritage learners’ skills to prepare them for success in courses offered during the academic year. It focuses on the productive skills of speaking and writing in MSA/fuSHa, along with reading and listening. Students will be exposed intensively to the grammar structures and vocabulary needed to expand those skills into themes of public interest. Students can expect to do 25-30 hours of asynchronous work each week, in addition to weekly synchronous meetings. Passing this course satisfies the College Language Competency Requirement.

ARAB 10456. Summer Intensive Arabic Level 1.5. 300 Units.
Summer Arabic Level 1.5 is designed for the student who has begun studying Arabic, but who is not yet fully comfortable in speaking, listening, and/or writing on a wide range of common topics. In this eight-week course, students will consolidate and advance their Arabic language skills (reading, writing, speaking, and listening) to move confidently into the Intermediate range. The class materials (al-Kitaab Part 1, 2nd edition, children’s stories, popular songs, film excerpts) as well as a number of extra activities (a field trip to an Arab neighborhood,
guest lecturers) will be geared to integrating language and culture and encouraging students to communicate in culturally rich ways. At the conclusion of the sequence, students should be able to speak about themselves and their world in Modern Standard Arabic, as well as to engage in conversations about familiar topics with native speakers, to comprehend basic texts, and to use some common phrases in colloquial Egyptian and Shami. At the end of the sequence, students should advance to the Intermediate Low/Intermediate Mid level on the ACTFL scale.

**ARAB 10501-10502-10503. Low Intermediate Arabic-I-II-III.**
This is a parallel sequence to the regular Intermediate track, tailored for students who may have completed Elementary Arabic in unorthodox ways: in the far past, intensively (in the summer, etc.) without the benefit of practice over time, through self-study, or who feel they are not ready for the intensive Intermediate level. The classes train students in all 4 skills, by focusing on certain themes and genres (poetry, songs, short stories, food, music). The courses will lead the student to the Intermediate Mid to Intermediate High level at the end of the sequence (depending on students’ levels upon entering the class). Depending on an informal assessment at the end of any of the 3 classes, students may enter the Intermediate or High Intermediate classes.

**ARAB 10501. Low Intermediate Arabic-I. 100 Units.**
This is a parallel sequence to the regular Intermediate track, tailored for students who may have completed Elementary Arabic in unorthodox ways: in the far past, intensively (in the summer, etc.) without the benefit of practice over time, through self-study, or who feel they are not ready for the intensive Intermediate level. The classes train students in all 4 skills, by focusing on certain themes and genres (poetry, songs, short stories, food, music). The courses will lead the student to the Intermediate Mid to Intermediate High level at the end of the sequence (depending on students’ levels upon entering the class). Depending on an informal assessment at the end of any of the 3 classes, students may enter the Intermediate or High Intermediate classes.

**ARAB 10502. Low Intermediate Arabic-II. 100 Units.**
This is a parallel sequence to the regular Intermediate track, tailored for students who may have completed Elementary Arabic in unorthodox ways: in the far past, intensively (in the summer, etc.) without the benefit of practice over time, through self-study, or who feel they are not ready for the intensive Intermediate level. The classes train students in all 4 skills, by focusing on certain themes and genres (poetry, songs, short stories, food, music). The courses will lead the student to the Intermediate Mid to Intermediate High level at the end of the sequence (depending on students’ levels upon entering the class). Depending on an informal assessment at the end of any of the 3 classes, students may enter the Intermediate or High Intermediate classes.

**ARAB 10503. Low Intermediate Arabic-III. 100 Units.**
This is a parallel sequence to the regular Intermediate track, tailored for students who may have completed Elementary Arabic in unorthodox ways: in the far past, intensively (in the summer, etc.) without the benefit of practice over time, through self-study, or who feel they are not ready for the intensive Intermediate level. The classes train students in all 4 skills, by focusing on certain themes and genres (poetry, songs, short stories, food, music). The courses will lead the student to the Intermediate Mid to Intermediate High level at the end of the sequence (depending on students’ levels upon entering the class). Depending on an informal assessment at the end of any of the 3 classes, students may enter the Intermediate or High Intermediate classes.

**ARAB 15001. Elementary Arabic in Jerusalem. 100 Units.**
**ARAB 15002. Elementary Arabic in Jerusalem. 100 Units.**
**ARAB 15003. Intermediate Arabic in Jerusalem. 100 Units.**
**ARAB 15004. Intermediate Arabic in Jerusalem. 100 Units.**
**ARAB 15005. Advanced Arabic in Jerusalem. 100 Units.**
**ARAB 15006. Advanced Arabic in Jerusalem. 100 Units.**
**ARAB 15007. Elementary Arabic in Cairo. 100 Units.**
Elementary Arabic in Cairo
**ARAB 15008. Elementary Arabic in Cairo. 100 Units.**
Elementary Arabic in Cairo
**ARAB 15009. Intermediate Arabic in Cairo. 100 Units.**
Intermediate Arabic in Cairo
**ARAB 15010. Intermediate Arabic in Cairo. 100 Units.**
Intermediate Arabic in Cairo
**ARAB 15011. Advanced Arabic in Cairo. 100 Units.**
Advanced Arabic in Cairo
ARAB 15012. Advanced Arabic in Cairo. 100 Units.
Advanced Arabic in Cairo

ARAB 15013. Elementary Arabic in Morocco. 100 Units.
ARAB 15014. Elementary Arabic in Morocco. 100 Units.
ARAB 15015. Intermediate Arabic in Morocco. 100 Units.
ARAB 15016. Intermediate Arabic in Morocco. 100 Units.
ARAB 15017. Advanced Arabic in Morocco. 100 Units.
ARAB 15018. Advanced Arabic in Morocco. 100 Units.
ARAB 15019. Elementary Arabic in Granada. 100 Units.
ARAB 15020. Elementary Arabic in Granada. 100 Units.
ARAB 15021. Intermediate Arabic in Granada. 100 Units.
ARAB 15022. Intermediate Arabic in Granada. 100 Units.
ARAB 15023. Advanced Arabic in Granada. 100 Units.
ARAB 15024. Advanced Arabic in Granada. 100 Units.

ARAB 15020. Intermediate Modern Arabic for CPS Students. 100 Units.

ARAB 20101-20102-20103. Intermediate Arabic I-II-III.
This sequence concentrates on speaking, reading, and aural skills at the intermediate level of modern formal Arabic.

ARAB 20101. Intermediate Arabic I. 100 Units.
The first quarter of Intermediate Arabic

ARAB 20102. Intermediate Arabic II. 100 Units.
The second quarter of Intermediate Arabic

ARAB 20103. Intermediate Arabic III. 100 Units.
ARAB 20103 is the spring quarter continuation of the Intermediate Arabic sequence that began with ARAB 20101 last fall, and continued with ARAB 20102 in the winter. We will continue to work through the second half of Al-Kitaab Part 2. As in any language course, we address all four of the fundamental skills: reading, writing, listening, and speaking. A particular focus of this sequence, however, is ensuring that students have a solid, comprehensive understanding of the rules of Arabic syntax. In addition to readings and exercises from the textbook, we will increasingly make use of articles from Arabic-language news media.

ARAB 20110. Arabic for Special Purposes: Arabic for STEM. 100 Units.
Arabic for STEM is an advanced Arabic course that aims to develop students’ ability to communicate about science, technology, engineering, and math in Arabic. Over the course of the term, students build towards two parallel goals: (1) to be able to provide science and math tutoring in Arabic at the elementary or high school level, and (2) for STEM majors, to be able to discuss their studies in Arabic, or, for non-STEM majors, to be able to discuss current technical topics of interest in Arabic. Students work towards these goals by studying a series of modules, for example: mathematics & statistics, chemistry & climate change, physics & space exploration, and data & artificial intelligence.

ARAB 20111. Arabic for Special Purposes: Arabic for Business. 100 Units.
Arabic for Special Purposes: Arabic for Business

ARAB 20112. Arabic for Academic Reading. 100 Units.
Arabic for academic reading

ARAB 20113. Food Culture in the Arab World. 100 Units.
Food Culture in the Arab World

ARAB 20114. Themes in Arabic Linguistics. 100 Units.
Themes in Arabic linguistics.

ARAB 20115. Colloquial Egyptian Arabic Language and Culture I. 100 Units.
Colloquial Egyptian Arabic Language and Culture I

ARAB 20123. Summer Intensive Arabic Level II. 300 Units.
Summer Intensive Arabic Level 2 is designed for students who have completed the equivalent of Alif Baa’ and al-Kitaab Part One. In this 8-week summer course in Arabic, instructors will make full use of the abundant online resources and real-time interactions with native speakers to achieve the course objective of intermediate high proficiency in the four skills. Students will improve and refine their language skills using al-Kitaab part 2 (3rd edition), along with authentic film and video clips, social media posts, songs, stories, poems, and articles. Cultural proficiency is an integral part of the language instruction, as students immerse themselves in readings
(literary and journalistic) and engage in conversations with their classmates and with guest lecturers/presenters. Students will also extend their language and cultural skills by working on songs and film extracts. The class will help students develop their ability to initiate and sustain discussion on topics of general interest and to present information and simple narratives in Modern Standard Arabic; to understand a wide range of written genres in Arabic, including formal writing, journalistic texts, and less formal styles; to write and speak with increasing accuracy and fluency; and to carry out basic research with non-technical texts.

ARAB 20301. High Intermediate Modern Standard Arabic I. 100 Units.
High Intermediate Arabic, the modern track, provides students with a full academic year to activate the language and grammar studied in the first two years, while expanding their cultural and literary knowledge of the Arab world. This three-quarter sequence is taught in Arabic and focuses on all four language skills. The purpose of this sequence is conceived of functionally (what can students do) rather than with an eye to finishing a given textbook. It will have reached its objective if each student leaves with a clearly improved ability to produce oral and written Arabic in a variety of contexts (personal and professional correspondence, description, prescription, comparison narration, argumentation, etc.), to listen and understand spoken MSA, and to read a variety of texts (short stories, a novel, media writing, poetry, social media, opinion pieces, etc.) and a deepened understanding of the diversity of the Arab experience. An important component of the course is taking the learning outside the classroom: through visits to an Arab neighborhood, interviews of Arabs in Chicago, producing a play.

ARAB 20351. Maghribi Colloquial and Culture. 100 Units.
Maghribi Colloquial & Culture
Equivalent Course(s): ARAB 30351
ARAB 20381. Introduction to Arabic Poetry. 100 Units.
The course is an introduction to the texts, contexts, functions, and rhythms of Arabic poetry. Students read, translate, and analyze the most eloquent verse of the Arabic poetic canon, with a view to understanding its themes, metaphors, and forms. In addition, they study the prosody and rhetoric that underpins these texts in order to acquire a feel for its music and aesthetics. The class is part lecture, part readings. Its focus is on the classical material, but modern poetry (MSA and colloquial) is also introduced.
Equivalent Course(s): NEHC 20381, ARAB 30381, ISLM 30381
ARAB 20390. Arabic in Social Context. 100 Units.
This is a course for the advanced student of Arabic, focusing on improving listening comprehension and instilling an awareness of the social associations accompanying different speech styles. Through intensive exposure to a variety of authentic oral texts (talk shows, songs, soap operas, films, news shows, ads, comedy skits, etc.), students will delve into current social and political issues, as well as become sensitive to code switching between MSA and colloquial (all the major dialects). Through these texts, we will examine the themes of diglossia and code-switching; gendered discourse; urban-rural differences; class differences; youth language. A heavily aural course, class activities will involve student presentations (group and solo), discussion groups, and a final oral presentation project.
Equivalent Course(s): ARAB 30390
ARAB 20588. Media Arabic. 100 Units.
Media Arabic is a course designed for the advanced student of Modern Standard Arabic. The course objective is to improve students’ listening comprehension and writing skills. Students will advance toward this goal through listening to and reading a variety of authentic materials from Arabic Media (on politics, literature, economics, education, women, youth, etc.).
Equivalent Course(s): ARAB 30588
ARAB 20601. High Intermediate Modern Standard Arabic I. 100 Units.
High Intermediate Arabic, the modern track, provides students with a full academic year to activate the language and grammar studied in the first two years, while expanding their cultural and literary knowledge of the Arab world. This three-quarter sequence is taught in Arabic and focuses on all four language skills. The purpose of this sequence is conceived of functionally (what can students do) rather than with an eye to finishing a given textbook. It will have reached its objective if each student leaves with a clearly improved ability to produce oral and written Arabic in a variety of contexts (personal and professional correspondence, description, prescription, comparison narration, argumentation, etc.), to listen and understand spoken MSA, and to read a variety of texts (short stories, a novel, media writing, poetry, social media, opinion pieces, etc.) and a deepened understanding of the diversity of the Arab experience. An important component of the course is taking the learning outside the classroom: through visits to an Arab neighborhood, interviews of Arabs in Chicago, producing a play.

ARAB 20602. High Intermediate Modern Standard Arabic II. 100 Units.
Arabic Through Debate: Taking debate as its central fulcrum, the course will develop all four language skills: debaters must read on the proposition topic, prepare their arguments in writing, speak clearly to an audience, and listen carefully to their teammates and to the arguments of the opposing team. In the process, they will be immersed in Arab culture (targeted expressions and historical references, of-the-moment issues, etc.). Course Objectives a) Expanding student vocabulary and structures into the abstract, analytic realm, i.e., placing them solidly in the advanced ACTFL levels (see descriptions of ACTFL standards/levels: https://www.actfl.org/sites/default/files/pdfs/public/ACTFLProficiencyGuidelines2012_FINAL.pdf) b) Improving student speech techniques: pronunciation, intonation/voice modulation, pausing, emphasis, gesturing, visual communication c) Improving
listening and writing skills and expanding them to include topics of general and academic interest d) Through a thoughtful selection of debate propositions, exposing students to some salient social, cultural, and political themes of importance to the Arab public e) Sharpening the logical argumentative skills of students

ARAB 20603. High Intermediate Modern Standard Arabic III. 100 Units.
Arabic Through Extensive Reading In this course, students will read a whole work, most often, but not exclusively, a novel or play. Nevertheless, the course advances student proficiency in all 4 skills. Naturally, reading is a central activity of this course. Students in the Intermediate High range can expect to either feel more solidly comfortable in that level, or to go beyond it to the Advanced level. Students will improve their writing through a number of essays/reflections on the novel. The course is taught in Arabic, so, students will be negotiating meaning amongst themselves by discussing the novel. In addition, the presentational mode will be exercised in a series of prepared class presentations. To improve their listening skills, students will work on video materials connected to the novel, testing their abilities through worksheets. While no new grammar will be introduced in a formal manner, as students read the novel and use the writing book, they will be reviewing grammar studied earlier. In addition to the novel, students will benefit from guest speakers in our classroom.

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

ARAB 20701. High Intermediate Classical Arabic I. 100 Units.
The high intermediate (third year) classical Arabic class is intended for students who have learned the essentials of modern fu##a and who are beginning to read with some fluency. The goal is that by the end of the year, they will have mastered the essential features of classical grammar, as it differs from modern standard practice; that they will have significantly expanded their vocabulary, particularly as related to classical texts; that they will have read excerpts from a range of classical genres and will be able to tackle new texts on their own. Students with an interest in exploring the textual world of classical and medieval Islam will develop the necessary skills to engage with primary Arabic texts with increased confidence.

ARAB 20702. High Intermediate Classical Arabic II. 100 Units.
Second quarter of Classical High Intermediate Arabic

ARAB 20703. High Intermediate Classical Arabic III. 100 Units.
Third quarter of Classical High Intermediate Arabic
Equivalent Course(s): ARAB 30703

ARAB 20800. Arabic Language & Culture for Heritage Learners. 100 Units.
This course is meant to prepare heritage speakers of Arabic to enter either Arabic 202 or Arabic 302 in the Winter Quarter. By “heritage” learners, we mean those students who know the alphabet, speak or have spoken Arabic at home, are familiar with a broad vocabulary but lack the grammatical underpinnings of Arabic, its case system, its structure, verb forms, etc. As such, the course will train students in listening, speaking, reading and writing in Modern Standard Arabic, but with an overt and systematic focus on grammar. Materials used will be authentic, up-to-date, and relevant to student interests. In addition, the class will host guests from Chicago’s Arab community to visit and speak with the students.
Equivalent Course(s): ARAB 30800

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

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

Equivalent Course(s): ARAB 35888

ARAB 29001. Arabic Through Film. 100 Units.
This course immerses the student in Arabic through the genre of film, specifically, Egyptian film, a potent and pervasive medium since Arabs started making films in the 1920s, but more pervasive with the advent of television in the early 1960s. Proceeding chronologically, we examine the Egyptian film through distinct stages, from the early musicals and romantic comedies of the forties and fifties, to the slew of post-1952 films offering new notions of the nation, of citizens, of womanhood, to the films of the 1970s with their commentary on the new capitalist society Sadat espoused, to the nuanced realism and focus on individual angst of the 1980s and 90s, to the gritty realism of the pre and post Arab Spring period.

ARAB 29700. Rdg/Rsch Course: Arab. 100 Units.
Rdg/Rsch Course: Arab

ARAMAIC COURSES

ARAM 10101-10102-10103. Biblical Aramaic; Old Aramaic Inscriptions; Imperial Aramaic.
Three quarter sequence in Aramaic spanning Biblical Aramaic (Autumn), Old Aramaic (Winter), and Imperial Aramaic (Spring).

ARAM 10101. Biblical Aramaic. 100 Units.
This course provides a thorough introduction to the grammar of the Aramaic portions of the Hebrew Bible during the first few weeks. The remainder of the course is spent reading texts from the books of Daniel and Ezra.
Equivalent Course(s): JWSC 11000

ARAM 10102. Old Aramaic Inscriptions. 100 Units.
Selected monumental inscriptions from the Old Aramaic period (c. 1000-600 BCE) are read with special attention to the dialectal differences among various subgroups of texts.
Equivalent Course(s): JWSC 11100

ARAM 10103. Imperial Aramaic. 100 Units.
Selected letters and contracts from the Imperial Aramaic period (c. 600-200 BCE) are read with special attention to the historical development of the grammar of Aramaic during this time period.
Equivalent Course(s): JWSC 11200

ARAM 10401-10402-10403. Elementary Syriac I-II-III.
Elementary Syriac I-II-III

ARAM 10401. Elementary Syriac I. 100 Units.
The purpose of this three-quarter sequence is to enable the student to read Syriac literature with a high degree of comprehension. The course is divided into two segments. The first two quarters are devoted to acquiring the essentials of Syriac grammar and vocabulary. The third quarter is spent reading a variety of Syriac prose and poetic texts and includes a review of grammar.

ARAM 10402. Elementary Syriac II. 100 Units.
The purpose of this three-quarter sequence is to enable the student to read Syriac literature with a high degree of comprehension. The course is divided into two segments. The first two quarters are devoted to acquiring the essentials of Syriac grammar and vocabulary. The third quarter is spent reading a variety of Syriac prose and poetic texts and includes a review of grammar.

ARAM 10403. Elementary Syriac III. 100 Units.
The purpose of this three-quarter sequence is to enable the student to read Syriac literature with a high degree of comprehension. The course is divided into two segments. The first two quarters are devoted to acquiring the essentials of Syriac grammar and vocabulary. The third quarter is spent reading a variety of Syriac prose and poetic texts and includes a review of grammar.

ARAM 20301. Targum-I. 100 Units.
Targum - Aramaic

ARAM 20302. Targum-II. 100 Units.
This course consists primarily of reading selected portions of Clarke's edition of Targum Pseudo-Jonathan and Diez-Macho's edition of Targum Neofiti in comparison with the massoretic Hebrew text. A brief introduction to Late Jewish Literate Aramaic, the dialect of these translations, will be given during the first few sessions of the course with emphasis on the ways in which this dialect differs from other dialects of Aramaic. Some reading in the secondary literature of the targums will be assigned. The prerequisite for this course is knowledge of some dialect of Aramaic, preferably Biblical Aramaic.

ARAM 20303. Targum-III. 100 Units.
This course consists primarily of reading selected portions the Aramaic Targums of the Latter Prophets and the Writings in comparison with the massoretic Hebrew text. A brief introduction to these targums will be given.
during the first two sessions of the course. Some reading in the secondary literature of the Targums will be assigned. The prerequisite for this course is knowledge of Jewish Literary Aramaic and previous experience in the reading of Targum texts.

ARAM 20404. Advanced Syriac-I. 100 Units.
Advanced Syriac-I

ARMENIAN COURSES

ARME 10101-10102-10103. Elementary Modern Armenian I-II-III.
This three-quarter sequence focuses on the acquisition of basic speaking, listening, reading and writing skills in modern formal and spoken Armenian. The course utilizes the most advanced computer technology and audio-visual aids enabling students to master the alphabet, a core vocabulary, and some basic grammatical structures in order to communicate their basic survivor's needs in Armenian, understand simple texts and to achieve a minimal level of proficiency in modern formal and spoken Armenian. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies or to pursue work in Armenia. A language competency exam is offered at the end of spring quarter for those taking this course as college language requirement.

ARME 10101. Elementary Modern Armenian I. 100 Units.
This three-quarter sequence focuses on the acquisition of basic speaking, listening, reading and writing skills in modern formal and spoken Armenian. The course utilizes the most advanced computer technology and audio-visual aids enabling students to master the alphabet, a core vocabulary, and some basic grammatical structures in order to communicate their basic survivor's needs in Armenian, understand simple texts and to achieve a minimal level of proficiency in modern formal and spoken Armenian. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies or related fields, to visit or to pursue work in Armenia. A language competency exam is offered at the end of spring quarter for those taking this course as college language requirement.

ARME 10102. Elementary Modern Armenian II. 100 Units.
This three-quarter sequence focuses on the acquisition of basic speaking, listening, reading and writing skills in modern formal and spoken Armenian. The course utilizes the most advanced computer technology and audio-visual aids enabling students to master the alphabet, a core vocabulary, and some basic grammatical structures in order to communicate their basic survivor's needs in Armenian, understand simple texts and to achieve a minimal level of proficiency in modern formal and spoken Armenian. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies or related fields, to visit or to pursue work in Armenia. A language competency exam is offered at the end of spring quarter for those taking this course as college language requirement.

ARME 10103. Elementary Modern Armenian III. 100 Units.
This three-quarter sequence focuses on the acquisition of basic speaking, listening, reading and writing skills in modern formal and spoken Armenian. The course utilizes the most advanced computer technology and audio-visual aids enabling students to master the alphabet, a core vocabulary, and some basic grammatical structures in order to communicate their basic survivor's needs in Armenian, understand simple texts and to achieve a minimal level of proficiency in modern formal and spoken Armenian. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies or related fields, to visit or to pursue work in Armenia. A language competency exam is offered at the end of spring quarter for those taking this course as college language requirement.

ARME 10501. Intro To Classical Armenian. 100 Units.
The course focuses on the basic grammatical structure and vocabulary of the Classical Armenian language, Grabar (one of the oldest Indo-European languages). It enables students to achieve basic reading skills in the Classical Armenian language. Reading assignments include a wide selection of original Armenian literature, mostly works by 5th century historians, as well as passages from the Bible, while a considerable amount of historical and cultural issues about Armenia are discussed and illustrated through the text interpretations. Recommended for students with interests in Armenian Studies, Classics, Divinity, Indo-European or General Linguistics.
Equivalent Course(s): ANCM 32212, MDVL 10501

ARME 20101-20102-20103. Intermediate Modern Armenian I-II-III.
The goal of this three-quarter sequence is to enable students to reach an advanced level of proficiency in the Armenian language. This sequence covers a rich vocabulary and complex grammatical structures in modern formal and colloquial Armenian. Reading assignments include a selection of original Armenian literature and excerpts from mass media.

ARME 20101. Intermediate Modern Armenian I. 100 Units.
The course is aiming to enable students to reach a reasonable level of proficiency in the Armenian language. The curriculum is heavily based on real life situations. Each class session includes a healthy balance of real-life like conversations (shopping, placing an order in a restaurant, asking directions, talking with natives, getting around in the city, banking, etc.), readings (dialogues, jokes, stories, news, etc.) and writings (essays on selected topics, filling forms, etc.). The students can also communicate in Armenian well beyond basic needs about the daily life and obtain some level of fluency in their professional interests. This
The course is aiming to enable students to reach a reasonable level of proficiency in the Armenian language. The curriculum is heavily based on real-life situations. Each class session includes a healthy balance of real-life like conversations (shopping, placing an order in a restaurant, asking directions, talking with natives, getting around in the city, banking, etc.), readings (dialogues, jokes, stories, news, etc.) and writings (essays on selected topics, filling forms, etc.). The students can also communicate in Armenian well beyond basic needs about the daily life and obtain some level of fluency in their professional interests. This sequence covers a wider-range vocabulary and more complex grammatical structures in modern formal and colloquial Armenian. Reading assignments also include a selection of simple original Armenian literature. A considerable amount of historical-political and social-cultural issues about Armenia are skillfully built into the course for students who have intention to conduct research in Armenian Studies or related fields, or to pursue work in Armenia.

ARME 29702. Independent Study: Intermediate Modern Armenian. 100 Units.
The goal of this three-quarter sequence is to enable students to reach an advanced level of proficiency in the Armenian language. This sequence covers a rich vocabulary and complex grammatical structures in modern formal and colloquial Armenian. Reading assignments include a selection of original Armenian literature and excerpts from mass media.

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

Equivalent Course(s): ARME 49903

EGYPTIAN COURSES

EGPT 10101-10102. Introduction to Middle Egyptian Hieroglyphs I-II.
This sequence examines hieroglyphic writing and the grammar of the language of classical Egyptian literature.

EGPT 10101. Introduction to Middle Egyptian Hieroglyphs I. 100 Units.
This course and its sequel EGPT 10102 provide an introduction to the hieroglyphic writing system, vocabulary and grammar of Middle Egyptian, the ‘classic’ phase of the Egyptian language developed during the Middle Kingdom (circa 2025-1773 BCE) and used until the disappearance of hieroglyphs over two thousand years later.
Equivalent Course(s): ANCM 30500

EGPT 10102. Introduction to Middle Egyptian Hieroglyphs II. 100 Units.
This course completes an introduction to the hieroglyphic writing system, vocabulary and grammar of Middle Egyptian, the ‘classic’ phase of the Egyptian language developed during the Middle Kingdom (circa 2025-1773 BCE) and used until the disappearance of hieroglyphs over two thousand years later. It also begins an introduction to ancient Egyptian culture and society through a close reading of its ‘classic’ literature.
Equivalent Course(s): ANCM 30501

EGPT 10103. Middle Egyptian Texts I. 100 Units.
Reading of ancient Egyptian hieroglyphic texts
Equivalent Course(s): ANCM 30502

EGPT 10201. Introduction to Coptic. 100 Units.
This course introduces the last native language of Egypt, which was in common use during the late Roman, Byzantine, and early Islamic periods (fourth to tenth centuries CE). Grammar and vocabulary of the standard
Sahidic dialect are presented in preparation for reading biblical, monastic, and Gnostic literature, as well as a variety of historical and social documents.

Equivalent Course(s): MDVL 10201, HCHR 30601

EGPT 10202. Coptic Texts. 100 Units.
This course builds on the basics of grammar learned in EGPT 10201 and provides readings in a variety of Coptic texts (e.g., monastic texts, biblical excerpts, tales, Gnostic literature).

Equivalent Course(s): MDVL 10202, HCHR 30602

EGPT 20101. Middle Egyptian Texts II. 100 Units.
Second quarter reading course of ME texts

EGPT 20102. Introduction to Hieratic. 100 Units.
This course introduces the cursive literary and administrative script of Middle Egyptian (corresponding to the Middle Kingdom period in Egypt) and is intended to provide familiarity with a variety of texts written in hieratic (e.g., literary tales, religious compositions, wisdom literature, letters, accounts, graffiti).

EGPT 20110. Introduction to Old Egyptian. 100 Units.
This course provides an introduction to the hieroglyphic writing system, vocabulary and grammar of Old Egyptian, the phase of the Egyptian language used during the Old Kingdom (circa 2686-2181 BCE). It also provides an introduction to the culture and society of Egypt’s ‘Pyramid Age’ through a close reading of monumental texts from private tombs, royal and private stelae, administrative decrees, economic documents, and Pyramid texts. Some attention is given to Old Egyptian texts written in cursive Hieratic.

EGPT 20210. Introduction to Late Egyptian. 100 Units.
This course provides an introduction to the form of ancient Egyptian written and presumably spoken in the Egyptian New Kingdom (circa 1550-1069 BCE), in which literary and administrative texts and letters were written during the Egyptian Empire.

EGPT 20211. Late Egyptian Texts. 100 Units.
Building on the basics of grammar, vocabulary, and orthographic styles learned in EGPT 20210, this course focuses on the reading and analysis of Late Egyptian texts from the various genres.

EGPT 20220. Texts and Society in the Nubian Kingdom of Napata. 100 Units.
This course examines the culture and society of the Nubian kingdom of Napata (circa 750-350 BCE) through a close reading of its texts written in the ancient Egyptian language and hieroglyphic script. We will also review the language and script of the Nubian kingdom of Meroe (circa 350 BCE - 350 CE), in order to look for possible language contact in the Napatan texts written in ancient Egyptian.

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

Equivalent Course(s): GNSE 40590, EGPT 30590

EGPT 20890. Ancient Egyptian Religion. 100 Units.
TBA

GE’EZ COURSES

GEEZ 10101-10102. Elementary Ge’ez I-II.
This is a two quarter sequence introducing the fundamental grammar and writing structure of Ge’ez (Classical Ethiopic).

GEEZ 10101. Elementary Ge’ez I. 100 Units.
This course introduces the fundamentals of Ge’ez (Classical Ethiopic) with an overview of grammar and the writing system, as well as exercises in reading early monumental and simple narrative texts.

GEEZ 10102. Elementary Ge’ez II. 100 Units.
This course provides an introduction to the grammar and script of Classical Ethiopic (Ge’ez).

GEEZ 10103. Readings: Classical Ethiopic. 100 Units.
In this course, we will finish the grammar of Classical Ethiopic (Ge’ez) and start readings in Classical Ethiopic literature.

GEEZ 20111. Second Year Classical Ethiopic GE’EZ. 100 Units.
Second Year Classical Ethiopic: GE’EZ

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

HEBR 10101-10102-10103. Elementary Classical Hebrew I-II-III.
The purpose of this three-quarter sequence is to enable the student to read biblical Hebrew prose with a high degree of comprehension. The course is divided into two segments: (1) the first two quarters are devoted to acquiring the essentials of descriptive and historical grammar (including translation to and from Hebrew, oral exercises, and grammatical analysis); and (2) the third quarter is spent examining prose passages from the Hebrew Bible and includes a review of grammar.

HEBR 10101. Elementary Classical Hebrew I. 100 Units.
The purpose of this three-quarter sequence is to enable the student to acquire a knowledge of the vocabulary and grammar of Classical Hebrew sufficient to read prose texts with the occasional assistance of a dictionary. The first quarter focuses on the inflection of nouns and adjectives and begins the inflection of verbs. It includes written translation to and from Hebrew, oral exercises, and grammatical analysis of forms.
Equivalent Course(s): JWSC 22000

HEBR 10102. Elementary Classical Hebrew II. 100 Units.
The purpose of this three-quarter sequence is to enable the student to acquire a knowledge of the vocabulary and grammar of Classical Hebrew sufficient to read prose texts with the occasional assistance of a dictionary. The second quarter focuses on verb inflection and verbal sequences and includes written translation to and from Hebrew, oral exercises, and grammatical analysis of forms.
Equivalent Course(s): JWSC 22100

HEBR 10103. Elementary Classical Hebrew III. 100 Units.
The purpose of this three-quarter sequence is to enable the student to acquire a knowledge of the vocabulary and grammar of Classical Hebrew sufficient to read prose texts with the occasional assistance of a dictionary. The first half of the third quarter concludes the study of verb inflection and the second half is spent reading prose narrative texts with specific attention to the grammatical analysis of those texts.
Equivalent Course(s): JWSC 22200

HEBR 10501-10502-10503. Introductory Modern Hebrew I-II-III.
This three quarter course introduces students to reading, writing, and speaking modern Hebrew. All four language skills are emphasized: comprehension of written and oral materials; reading of nondiacritical text; writing of directed sentences, paragraphs, and compositions; and speaking. Students learn the Hebrew root pattern system and the seven basic verb conjugations in both the past and present tenses, as well as simple future. At the end of the year, students can conduct short conversations in Hebrew, read materials designed to their level, and write short essay.

HEBR 10501. Introductory Modern Hebrew I. 100 Units.
The beginner’s course is the first of three sequential courses offered to students at the university. The course aims to introduce students to reading, writing and speaking Modern Hebrew. Toward that end all four-language skills are emphasized: comprehension of written and oral materials; reading of non-diacritical text; writing of directed sentences, paragraphs, and compositions; speaking. You will learn the Hebrew root pattern system, and by the end of the year you will have mastered the five (active) basic verb conjugations in both the past and present tenses (as well as simple future). This grammatical knowledge is complemented by an 800+ word vocabulary, which is presented with an eye toward the major syntactic structures, including the proper use of prepositions. At the end of the year, you will conduct short conversations in Hebrew; read materials designed to this level and write short compositions. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Equivalent Course(s): JWSC 25000

HEBR 10502. Introductory Modern Hebrew II. 100 Units.
The beginner’s course is the first of three sequential courses offered to students at the university. The course aims to introduce students to reading, writing and speaking Modern Hebrew. Toward that end all four-language skills are emphasized: comprehension of written and oral materials; reading of non-diacritical text; writing of directed sentences, paragraphs, and compositions; speaking. You will learn the Hebrew root pattern system, and by the end of the year you will have mastered the five (active) basic verb conjugations in both the past and present tenses (as well as simple future). This grammatical knowledge is complemented by an 800+ word vocabulary, which is presented with an eye toward the major syntactic structures, including the proper use of prepositions. At the end of the year, you will conduct short conversations in Hebrew; read materials designed to this level and write short compositions. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class.
Equivalent Course(s): JWSC 25100

HEBR 10503. Introductory Modern Hebrew III. 100 Units.
The beginner’s course is the first of three sequential courses offered to students at the university. The course aims to introduce students to reading, writing and speaking Modern Hebrew. Toward that end all four-
language skills are emphasized: comprehension of written and oral materials; reading of non-diacritical text; writing of directed sentences, paragraphs, and compositions; speaking. You will learn the Hebrew root pattern system, and by the end of the year you will have mastered the five (active) basic verb conjugations in both the past and present tenses (as well as simple future). This grammatical knowledge is complemented by an 800+ word vocabulary, which is presented with an eye toward the major syntactic structures, including the proper use of prepositions. At the end of the year, you will conduct short conversations in Hebrew; read materials designed to this level and write short compositions. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. This course will require students to commit to undertaking intensive methods of instruction, which require their active participation in class and considerable attention to the language outside of class. Equivalent Course(s): JWSC 25200

HEBR 15001. Elementary Hebrew in Jerusalem. 100 Units.
HEBR 15002. Elementary Hebrew in Jerusalem. 100 Units.
HEBR 15003. Intermediate Hebrew in Jerusalem. 100 Units.
HEBR 15004. Intermediate Hebrew in Jerusalem. 100 Units.
HEBR 15005. Advanced Hebrew in Jerusalem. 100 Units.
HEBR 15006. Advanced Hebrew in Jerusalem. 100 Units.
HEBR 20001. Hebrew Letters and Inscriptions. 100 Units.
Acquisition of the ability to read Hebrew and Transjordanian inscriptions of the pre-exilic period
HEBR 20002. Phoenician Inscriptions. 100 Units.
This course involves reading and analysis of the inscriptions, primarily on stone and primarily from the Phoenician homeland, that belong to the early and middle first millennium BC.
HEBR 20003. Punic Inscriptions. 100 Units.
Initiation to the reading and interpretation of Punic inscriptions. Texts resulting from the Phoenician expansion into the Western Mediterranean (primarily North Africa) are studied.
HEBR 20100. Graphic Novels: Modern Hebrew Reading course. 100 Units.
The graphic novel is a relatively new genre in Hebrew literature. Books in the genre combine a story with the scope of a novel or a novella with comic strips or full illustrations. The evolution of the genre in the world, far beyond superhero comic books, and the openness of the Israeli audience, created a significant boom in the field in Israel since the early 2000s. This course is a guided reading of some of the most popular graphic novels in Modern Hebrew, which expose important aspects of contemporary Israel. Authors whose work we will read include: Rutu Modan, Ilana Zeffren, Asaf Hanukah, Etgar Keret, Michel Kichka, Yosi & Yarden Vasa and Yuval Noah Harai.
Equivalent Course(s): JWSC 20720, HEBR 30100

HEBR 20104-20105-20106. Intermediate Classical Hebrew I-II-III.
A continuation of Elementary Classical Hebrew. The first quarter consists of reviewing grammar, and of reading and analyzing further prose texts. The last two quarters are devoted to an introduction to Hebrew poetry with readings from Psalms, Proverbs, and the prophets.

HEBR 20104. Intermediate Classical Hebrew I. 100 Units.
Review basic Hebrew grammar, emphasis on morphology and basic syntax - Review/acquire historical morphology - Acquire facility in reading Biblical Hebrew prose
Equivalent Course(s): JWSC 22300

HEBR 20105. Intermediate Classical Hebrew II. 100 Units.
Continue acquisition of basic Biblical Hebrew; Continue acquisition of basic notions of historical grammar; Acquire the rudiments of analysis of Biblical Hebrew poetry.
Equivalent Course(s): JWSC 22400

HEBR 20106. Intermediate Classical Hebrew III. 100 Units.
Continue acquisition of basic Biblical Hebrew, emphasis on syntax; Increase familiarity with Biblical Hebrew poetry, emphasis on prophets; Continue acquisition of basic historical morphology; Reading ancient manuscripts.
Equivalent Course(s): JWSC 22500

HEBR 20107. Readings in Classical Hebrew Texts and Grammar. 100 Units.
This course consists of a rapid reading of Classical Hebrew texts from the Prophets and the Writings, with specific attention to the grammatically difficult parts of the text and emphasizing larger textual structures supported by the details of the grammar. In addition, work in the grammar of Hebrew will be required, both reading in the secondary grammatical literature and primary work on topics arising from the assigned Hebrew texts. The prerequisite for this course is HEBR 20106 or the equivalent.
Equivalent Course(s): HEBR 30107
HEBR 20501. Intermediate Modern Hebrew I. 100 Units.
The course, which builds upon Introductory Modern Hebrew (first year HEB) focuses on the acquisition of proficiency and communicative skills in Modern Hebrew. The purpose of this class is to expand and strengthen beginners’ Hebrew skills so that they become more self-assured, communicative, and versatile when they listen to, read, speak, and write Hebrew. It emphasizes both communicative and cultural themes and focuses on developing a rich and active vocabulary in several language domains.
Equivalent Course(s): JWSC 25300

HEBR 20502. Intermediate Modern Hebrew II. 100 Units.
This course is designed for students who possess a basic knowledge of modern and/or Biblical Hebrew (either the first year course or the placement exam are prerequisites). The main objective is to provide students with the skills necessary to approach Modern Hebrew prose, fiction and nonfiction. Students learn to use the dictionary, and approach unfamiliar texts and vocabulary. Many syntactic structures are introduced, including simple clauses, coordinate and compound sentences. Throughout the year, students read, write, and speak extensively and are required to analyze the grammatical structures of assigned materials.
Equivalent Course(s): JWSC 25400

HEBR 20503. Intermediate Modern Hebrew III. 100 Units.
The course, which builds upon Introductory Modern Hebrew (first year HEB) focuses on the acquisition of proficiency and communicative skills in Modern Hebrew. The purpose of this class is to expand and strengthen beginners’ Hebrew skills so that they become more self-assured, communicative, and versatile when they listen to, read, speak, and write Hebrew. It emphasizes both communicative and cultural themes and focuses on developing a rich and active vocabulary in several language domains.
Equivalent Course(s): JWSC 25500

HEBR 20521. Lower Intermediate Hebrew through Israeli Media. 100 Units.
This course focuses on the development of language skills in Modern Hebrew, primarily at the intermediate level, using the Hebrew media. This course aims, primarily but not only, to meet the need of heritage students who have one-quarter of Hebrew to meet college foreign language requirements. The course will introduce more advanced verb and syntax structures in addition to the core lexicon for understanding and reflecting on various topics in mainstream Israeli media in Hebrew, using newspaper articles, broadcast items, and other media. Students would work on enhancing all skills: speaking, reading, comprehension, and writing skills. The in-class quotient of the course will be heavily based on active listening and speaking practice, with much use of various print, video, and web-based media. Students should have one year of Modern Hebrew (formal studies) and/or took the online placement test and be placed into 205 level.
Equivalent Course(s): JWSC 20521

HEBR 20601. High Intermediate Modern Hebrew I. 100 Units.
This course, which builds upon Intermediate Modern Hebrew (second year HEB) assumes that students have full mastery of the grammatical and lexical content of the intermediate level. The focus of instruction is on further development of intermediate language skills in Modern Israeli Hebrew with special emphasis on oral and written communication. At the end of the course, all students are expected to reach the intermediate-high level of proficiency, as defined by the American Council on the Teaching of Foreign Languages (ACTFL) in
speaking, reading, and listening comprehension. The acquisition of cultural literacy will be an integral part of the curriculum throughout the semester.
Equivalent Course(s): JWSC 25550

HEBR 20602. High Intermediate Modern Hebrew II. 100 Units.
This course, which builds upon Intermediate Modern Hebrew (second year HEB) assumes that students have full mastery of the grammatical and lexical content of the intermediate level. The focus of instruction is on further development of intermediate language skills in Modern Israeli Hebrew with special emphasis on oral and written communication. At the end of the course, all students are expected to reach the intermediate-high level of proficiency, as defined by the American Council on the Teaching of Foreign Languages (ACTFL) in speaking, reading, and listening comprehension. The acquisition of cultural literacy will be an integral part of the curriculum throughout the semester.
Equivalent Course(s): JWSC 25560

HEBR 20603. High Intermediate Modern Hebrew III. 100 Units.
This course, which builds upon Intermediate Modern Hebrew (second year HEB) assumes that students have full mastery of the grammatical and lexical content of the intermediate level. The focus of instruction is on further development of intermediate language skills in Modern Israeli Hebrew with special emphasis on oral and written communication. At the end of the course, all students are expected to reach the intermediate-high level of proficiency, as defined by the American Council on the Teaching of Foreign Languages (ACTFL) in speaking, reading, and listening comprehension. The acquisition of cultural literacy will be an integral part of the curriculum throughout the semester.
Equivalent Course(s): JWSC 25570

HEBR 29700. Rdg/Rsch: Hebrew. 100 Units.
TBD

HEBR 29900. Reading Course: Modern Hebrew. 100 Units.
This course assumes that students have full mastery of the grammatical and lexical content of the advanced level. The main objective is literary fluency. By the end of the course, students should have an excellent command of Hebrew. The course concentrates on the written language, especially scientific writing, as well as elements of Biblical Hebrew, literature from earlier periods and sophisticated journalistic writing. Students read the various Israeli daily newspapers as well as Israeli literature, scientific articles and legal documents (with the help of a dictionary) of varying lengths. They have a good command of synonyms and idiomatic Hebrew, and also understand the subtle differences between words. Their already substantial vocabularies now include many words from a wide variety of genres. Students considerably improve their ability to write long essays in Hebrew on a wide range of topics, incorporating idiomatic language.
Equivalent Course(s): HEBR 49900, JWSC 29920, BIBL 48900

KAZAKH COURSES

KAZK 10101-10102. Elementary Kazakh-1; Elementary Kazakh-2.
This sequence introduces students to Kazakh, a Turkic language spoken in Kazakhstan and neighboring countries. The course teaches the fundamentals of grammar and it enables students to read, write, and speak Kazakh. Students will be exposed to the history and culture of Kazakhstan through modern and 19th-century literature, as well as to current events through mass media. The second and third quarters of this sequence and the Intermediate Kazakh sequence (KAZK 20101-20102-20103) are offered based on interest.

KAZK 10101. Elementary Kazakh-1. 100 Units.
This sequence introduces students to Kazakh, a Turkic language spoken in Kazakhstan and neighboring countries. The course teaches the fundamentals of grammar and it enables students to read, write, and speak Kazakh. Students will be exposed to the history and culture of Kazakhstan through modern and 19th-century literature, as well as to current events through mass media. The second and third quarters of this sequence and the Intermediate Kazakh sequence (KAZK 20101-20102-20103) are offered based on interest.

KAZK 10102. Elementary Kazakh II. 100 Units.
Elementary Kazakh II

KAZK 10103. Elementary Kazakh III. 100 Units.
Elementary Kazakh III

KAZK 10501. Intro to Turkic Languages I. 100 Units.
The first quarter of a two-section course in which Elementary Kazakh and Elementary Uzbek will be offered as one class, with the option for students to study one or the other, or both simultaneously.
Equivalent Course(s): TURK 10501, UZBK 10501

KAZK 10502. Introduction to Turkic Languages II. 100 Units.
The second quarter of a two-section course in which Elementary Kazakh and Elementary Uzbek will be offered as one class, with the option for students to study one or the other, or both simultaneously.
Equivalent Course(s): UZBK 10502, TURK 10502
NEAA 10020. Ceramic Analysis in Archaeology. 100 Units.
This course introduces the theoretical foundations and analytical techniques that allow archaeologists to use ceramics to make inferences about ancient societies. Ethnographic, experimental, and physical science approaches are explored to develop a realistic, integrated understanding of the nature of ceramics as a form of material culture. Practical training in the use of the ceramic labs is included.
Equivalent Course(s): ANTH 36200, NEAA 40020, ANTH 26200

NEAA 10630. Islamic Art & Architecture, 1100-1500. 100 Units.
This course surveys architecture, manuscript painting, sculpture, metalwork, textiles, ceramics, and glass produced in the Islamic world from 1000 CE - 1500 CE. Divisions and developments between and among principalities during this period brought about significant political fragmentation, but also enabled regional traditions and court styles to grow, flourish, and influence each other. This was a period of immense cross-cultural contact. Art produced according to Arabic traditions, on the one hand, and European and Central and East Asian conventions, on the other, each impacted the other, yielding styles and techniques that reflected the changing social, political, and economic interactions between these groups. In analyzing the work of a geographically and politically diverse group of artists, builders, and craftsmen, this course addresses the global history and impact of Islamic art. This course will focus on the art of the central Islamic lands, but also considers the diffusion of Islamic style in China, the Iberian Peninsula, and India. Special emphasis will go to studying the materials and techniques of the artworks discussed, and to learning through object study and close looking.
Equivalent Course(s): NEHC 16709, ARTH 16709

NEAA 10631. Islamic Art and Architecture, 14th to 21st Centuries. 100 Units.
Islamic art and architecture are often thought of as medieval -- and indeed they first blossomed in the medieval world. However, many of Islam’s best known monuments, from the Selimiye Mosque to the Taj Mahal, were actually made in the age of the Islam’s early modern empires. This course explores early modern Islamic arts and architecture through lenses of power, piety, and trade. It also traces legacies of early modern Islamic art and architecture in modern and contemporary visual creativity.
Equivalent Course(s): ARCH 16809, ARTH 16809

NEAA 18700. The Arts of Arabic and Persian Manuscripts. 100 Units.
This undergraduate art in context course focuses on Islamic arts of the book from the eleventh through sixteenth centuries. We will pay particular attention to relationships between painting, calligraphy, and illumination; problems of copying and originality; challenges posed by manuscripts that have been altered by successive generations of users; multiple levels of text-image relationships; and identify special considerations related to the manuscript format. Throughout the seminar we will consider points of congruence and divergence between how such issues were theorized in (translated) primary texts contemporaneous to the manuscripts being studied, and how they are theorized today.
Equivalent Course(s): ARTH 18700

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

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

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

NEAA 20005. Archaeogenetics and the Human Past. 100 Units.
The rapidly growing field of paleogenomics has brought together researchers from a wide variety of fields and perspectives in the social and natural sciences. This survey course is designed for students from all backgrounds interested in developing practical skills in ancient DNA methods, contextual research, analysis and interpretation. We will also focus on exploring and discussing ethics in the field and the implications of the growing interest of public audiences with ancient DNA. Throughout the course, we will also explore a variety of related topics by taking a deep dive into the archaeology context and analytical approaches of published case studies. Throughout the course, there will be a number of laboratory and computational activities to apply ancient DNA research methods. For a final project, you will explore a site, topic or study of your choosing with the tools learned in this course and evaluate the potential for ancient DNA to uncover new findings there.
Equivalent Course(s): KNOW 20005, KNOW 30024, NEAA 30024

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

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

NEAA 20028. 'Asia Minor' Between Myth and History: Towards a Postcolonial Archaeology of Anatolia. 100 Units.
Many think of Anatolia, modern Turkey, as lying at the crossroads of civilizations, the meeting-place of East and West. The metaphor holds because it is partially true: Anatolian locales and individuals appear in both Greek and Near Eastern sources, almost as soon as written traditions themselves exist; likewise, the archaeological evidence from Anatolia increasingly suggests a web of long-distance connections extending east and west from time immemorial. But this language of betweenness serves another purpose: from the 'topless towers' of Troy to the golden halls of King Midas, the archaeological sites of modern Turkey play a starring role in Greco-Roman foundation myths, making them-or the narratives we have built up around them, the parts of them we choose to claim-essential to constructions of 'western' identity. Taking our cue from a close reading of Said's Orientalism, we will bring a critical eye to the prevailing narratives of Anatolian history, disentangling textual and archaeological evidence and their corresponding interpretive frameworks at four key sites: Troy, Gordion, Sardis, and Karatepe in Cilicia. More than just text vs. archaeology, we will examine the heart of the historical method- interpreting what remains to us of the past as it has built up over time. Through presentations, research assignments, and exercises with primary evidence, students will build skills in creative problem-solving and critical thinking, and will gain basic familiarity with ArcGIS.
Equivalent Course(s): HIST 20006, CLCV 22919, NEAA 30028

NEAA 20030. The Rise of the State in the Ancient Near East. 100 Units.
This course introduces the background and development of the first urbanized civilizations in the Near East in the period from 9000 to 2200 BC. In the first half of this course, we examine the archaeological evidence for the first domestication of plants and animals and the earliest village communities in the "fertile crescent" (i.e., the Levant, Anatolia, and Mesopotamia). The second half of this course focuses on the economic and social transformations that took place during the development from simple, village-based communities to the emergence of the urbanized civilizations of the Sumerians and their neighbors in the fourth and third millennia BC.
Equivalent Course(s): ANTH 36715, ANTH 26715, NEAA 30030

NEAA 20034. Historical Archaeology of Mesopotamia. 100 Units.
This course will be a survey of the methods and theories of Historical Archaeology of the New World to be applied in the field of Mesopotamian Archaeology. This course intends to teach students a tools-set that will allow them to make appropriate use of textual sources in their research. The tool set will be developed based on a set of case studies from both the New World and Mesopotamia that will illustrate the potential of interdisciplinary approach in the study of the Ancient World.
Equivalent Course(s): NEAA 30034

NEAA 20035. Introduction to Zooarchaeology. 100 Units.
This course provides undergraduate and graduate students with an introduction to the use of animal bones in archaeological research. Students will gain hands-on experience analyzing faunal remains from an archaeological
site in the Near East. The class will address theoretical and methodological issues involved in the use of animal bones as a source of information about prehistoric societies. The course consists of lectures, laboratory sessions, and original research projects using collections of animal bone from archaeological excavations in southeast Turkey. Topics covered include: 1) identifying, ageing and sexing animal bones; 2) zooarchaeological sampling, measurement, quantification, and problems of taphonomy; 3) analysis of animal bone data; 4) reconstructing prehistoric hunting and pastoral economies, especially: animal domestication, hunting strategies, herding systems, seasonality, and pastoral production in complex societies.

Equivalent Course(s): ANTH 28410, ANTH 38810, NEAA 30035

NEAA 20036. Mesopotamian Cities. 100 Units.
Cities are extraordinarily successful forms of human settlement, currently home to over 6 billion people around the world. They offer employment opportunities, production efficiency, and expansive social networks. However, they also have negative impacts on social lives, health, resources, and the environment; they are deep wells of inequality, isolation, and disease. Were ancient cities similarly difficult? Through alternating lectures and seminars, this course examines ancient Mesopotamian cities from the perspective of city life and urban challenges, comprising the positive and negative aspects and possible compensatory factors to urban living in the past. We will examine cities from the world’s earliest, in the 4th millennium BCE, through mature cities of the 3rd and 2nd millennia BCE, to the artificial imperial cities of the 1st millennium BCE. Equivalent Course(s): ANTH 20336, NEAA 30036

NEAA 20044. Sardis and its Neighbors: Western Anatolia during the Iron Age. 100 Units.
This class is an in-depth study of western Anatolia’s most important archaeological site during the early first millennium BCE: Sardis, the capital city of the kingdom of Lydia. In addition to learning the archaeology of this site in detail, we will also use it as a foundation to explore neighboring excavations in the region, including Troy, Milletos, Beycesultan, and others.

Equivalent Course(s): NEAA 30044, CLAS 30023

NEAA 20045. Economic Organization of Ancient Complex Societies. 100 Units.
This course provides undergraduate and graduate students with an overview of some of the basic theoretical and methodological issues involved in the study of ancient complex societies, primarily through archaeological evidence supplemented by textual data.

Equivalent Course(s): ANTH 36740, NEAA 30045, ANTH 26740

NEAA 20051. Method and Theory in Near Eastern Archaeology. 100 Units.
This course introduces the main issues in archaeological method and theory with emphasis on the principles and practice of Near Eastern archaeology. Topics include: (1) the history of archaeology, (2) trends in social theory and corresponding modes of archaeological interpretation, (3) the nature of archaeological evidence and issues of research design, (4) survey and excavation methods and associated recording techniques, (5) the analysis and interpretation of various kinds of excavated materials, and (6) the presentation and publication of archaeological results. This course is offered in alternate years.

Equivalent Course(s): NEAA 30051

NEAA 20061-20062. Ancient Landscapes I-II.
The course is a two-course sequence that introduces students to theory and method in landscape studies and the use of Geographical Information Systems (GIS) to analyze archaeological, anthropological, historical, and environmental data. Course one covers the theoretical and methodological background necessary to understand spatial approaches to landscape and the fundamentals of using ESRI’s ArcGIS software, and further guides students in developing a research proposal. Course two covers more advanced GIS-based analysis (using vector, raster, and satellite remote sensing data) and guides students in carrying out their own spatial research project. In both courses, techniques are introduced through the discussion of case studies (focused on the archaeology of the Middle East) and through demonstration of software skills. During supervised laboratory times, the various techniques and analyses covered will be applied to sample archaeological data and also to data from a region/topic chosen by the student.

Equivalent Course(s): GISC 20061, ANTH 36710, CEGU 20061, NEAA 30061, GISC 30061, ANTH 26710, CEGU 30061

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

Equivalent Course(s): ANTH 26711, ANTH 36711, GISC 20062, CEGU 20062, NEAA 30062, GISC 30062, CEGU 30062

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

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

NEAA 20072. Water in the Middle East: Past and Present. 100 Units.
This course examines the distribution of water throughout the Middle East and the archaeology, anthropology, and history of water exploitation and management over the last 9,000 years. It will consider water in river valleys, deserts, highland zones, steppes, and coastal areas of Mesopotamia, Egypt, the Levant, and Arabia. The Middle East is an arid region, but dynamic human and natural systems have interacted to determine relative water scarcity and abundance at different times and places. These interrelated systems have also influenced the historical relationship between water control and political power. In the final weeks, we will discuss archaeology and historical anthropology's contribution to conceptions of water "sustainability" and landscape "resilience."
Equivalent Course(s): ANTH 36770, ENST 20045, ANTH 26770

NEAA 20091. Field Archaeology. 100 Units.
This course entails four weeks of full-time, hands-on training in field archaeology in an excavation directed by a University of Chicago faculty member. At the Tell Keisan site in Israel, students will learn techniques of excavation and digital recording of the finds; attend evening lectures; and participate in weekend field trips. Academic requirements include the completion of assigned readings and a final written examination. For more information about this archaeological field opportunity in Summer 2020, see http://keisan.uchicago.edu. Students who are enrolled in this course will pay a Summer Session tuition fee in addition to the cost of participation in the dig. UChicago College students are eligible to apply for College Research Scholar grants to fund their participation.
Equivalent Course(s): CLCV 20091, ANTH 26612, CLAS 30091, HIST 20091

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

NEAA 20122. Mesopotamian Archaeology II. 100 Units.
Intro to Mesopotamian Archaeology.
Equivalent Course(s): NEAA 30122

NEAA 20123. Mesopotamian Archaeology III. 100 Units.
Mesopotamian Archaeology III
Equivalent Course(s): NEAA 30123

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

Equivalent Course(s): ANTH 36725, NEAA 30161

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

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

NEAA 20170. The King on the Mountain: Images of Power in Late Antique Iranian Rock Reliefs. 100 Units.
This course focus on the study of the rock reliefs that were patronized by the kings of the Sasanian dynasty in Iran in late antiquity (Sasanian dynasty, 244 - 651). Particular attention will be paid to how these images formulate conceptions of royal power and are witness to the exercise of this power. These rock reliefs will be approached as a corpus of art history and this course will provide an opportunity to focus on the practice of art history. The latter is as diverse as there are art historians and corpuses and it is not a question of giving magic recipes. Rather, we will be interested in some of the thinkers and thoughts that punctuate the discipline, but also that come from other fields, and that can nourish our reflection. The course is therefore organized into themes of two sessions. The first session will be devoted to the study of a 'methodology/theory' employed by art historians, the second session will be devoted to what the critical use of this 'methodology/theory' can bring to the knowledge of Sasanian rock reliefs. More broadly, we will question what art history is in the field of Near Eastern studies. If possible, some of the sessions will take place at the Museum of the Oriental Institute.
Equivalent Course(s): NEAA 30170

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

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

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

NEAA 20329. Ancient Levant-1. 100 Units.
This course surveys the archaeology and history of the Levant from the time of its earliest human habitation in the Stone Age to the end of the Bronze Age around 1100 BCE.
NEAA 20332. Trade, Exchange, and Politics in the Ancient Near East. 100 Units.
This is a discussion-oriented seminar that introduces students to the evidence, issues, and debates concerning ancient trade and exchange, with a focus on the economic institutions of the ancient Near East and especially those of the Bronze and Iron Age Levant and Eastern Mediterranean.
Equivalent Course(s): NEAA 30322

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

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

The course will provide valuable training to students interested in archaeology, artifact studies, conservation, museum collections, and digital humanities.
Equivalent Course(s): NEAA 30352

NEAA 20373. Forensic Archaeology. 100 Units.
What is forensic science and how do archaeologists fit into the equation? Where forensics generally refers to the application of scientific principles to matters of criminal justice, forensic archaeology is the application of archaeological methods and theories to questions of medicolegal significance. In this course, we will explore the history and development of the role of the archaeologist in forensic investigations of ancient and modern origin, on both local and global scales. We will follow the processes undertaken by forensic archaeologists during their inquiries and examine the methods utilized in a number of cases ranging from mass graves and mass disasters, to crime scenes and crimes against humanity. We will explore the role of the forensic archaeologist in the study of warfare, examine forgeries like the Piltdown Man, and analyze the process of investigation from identification and survey, to recovery, and the analysis and reporting of evidence. Finally, we will consider the ethical responsibilities and standards of archaeologists in their methodologies and the legal implications of their findings. This class is intended for both archaeologists who want to understand how their methods finds purpose and meaning in modern contexts and for students who are more generally interested in the impact of forensic archaeology on contemporary medical and legal landscapes.

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

NEAA 20451. Maritime Archaeology and Shipwrecks II: the Iron and Classical Ages. 100 Units.
From complex trading networks that reached beyond India, to fierce naval battles that determined the fate of empires, seafaring played a pivotal role in shaping the Iron Age and Classical worlds. This course explores the impact of ships and seafaring on the ancient world beginning with the Phoenician expansion and the ships of Homer, and continues through the end of the Roman Period. While we will primarily focus on Aegean and Mediterranean societies, we will also voyage west to Spain and England, and as far east as India and Sri Lanka. This course will draw on diverse sources of evidence, including shipwrecks, archaeological remains, artifacts, art, and literature. Class themes include sailing and shipbuilding, trade and exploration, ports and harbors, naval tactics and warfare, pirates, navigation, religious practice, and the literature of the sea.
Equivalent Course(s): CLAS 33422, ClcV 23422, NEAA 30451
NEAA 20501. Introduction to Islamic Archaeology. 100 Units.
This course is intended as a survey of the regions of the Islamic world from Arabia to North Africa, from Central Asia to the Gulf. The aim will be a comparative stratigraphy for the archaeological periods of the last millennium. A primary focus will be the consideration of the historical archaeology of the Islamic lands, the interaction of history and archaeology, and the study of patterns of cultural interaction over this region, which may also amplify understanding of ancient archaeological periods in the Near East.
Equivalent Course(s): MDVL 20530, NEAA 30501

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

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

NEAA 20522. Archaeology of Islamic Syria-Palestine. 100 Units.
This course is an exploration of the cultural patterns in the Levant from the late Byzantine period down to modern times, a span of some 1500 years. While the subject matter is archaeological sites of this period in Syria, Lebanon, Jordan, and Israel, the focus is on the role of medieval archaeology in amplifying the history of economic and social systems. It is this connective quality of Islamic archaeology that contributes to an understanding of the earlier history and archaeology of this region.
Equivalent Course(s): MDVL 20522, NEAA 30522

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

NEAA 20533. Problems Islamic Archaeology: Regional Studies. 100 Units.
This course is an exploration of the continuities of Egyptian culture from the Ptolemaic period down to modern times, a span of over 2000 years. Our emphasis is on the archaeology of Coptic and Islamic Egypt. The focus is on the role of medieval archaeology in amplifying the history of economic and social systems. It is this connective quality of Islamic archaeology that contributes to an understanding of Pharaonic culture and fills the gap between ancient and modern Egypt.
Equivalent Course(s): NEAA 30532, MDVL 20532

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

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

Equivalent Course(s): ARTH 26712, ANTH 36712, NEAA 36712

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

Equivalent Course(s): NEAA 30801, ARTH 23400, ARTH 33400

NEAA 20913. The Emergence of 'Israelite' and Other Ethnic Identities in the Iron Age Southern Levant. 100 Units.
The question of Israel’s emergence on the historical scene has puzzled scholars for decades, and constitutes one of the hottest debates in biblical studies and Levantine archaeology. This specific question is intertwined with the way other groups in the Iron Age southern Levant defined, negotiated and redefined their identities, including the groups known as the Philistines, the Canaanites, and others that evolved at the time. Combining the detailed archaeological and historical information with the insights of anthropological studies on identity-formation, the course will examine the interaction between the various groups that existed in the region, and how it shaped and reshaped their identities.

Equivalent Course(s): Rlst 22333, HIJD 32333, BIBL 32333, JWSC 20913

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

Equivalent Course(s): ANTH 26712, ANTH 36712, NEAA 36712

NEAR EASTERN HISTORY AND CIVILIZATIONS COURSES

NEHC 10101. Introduction to the Middle East. 100 Units.
Prior knowledge of the Middle East not required. This course aims to facilitate a general understanding of some key factors that have shaped life in this region, with primary emphasis on modern conditions and their background, and to provide exposure to some of the region’s rich cultural diversity. This course can serve as a basis for the further study of the history, politics, and civilizations of the Middle East.

Equivalent Course(s): HIST 15801

NEHC 10122. Nations in Crisis, Nations in Diaspora. 100 Units.
The class compares the histories of both Iraq and Palestine to explore questions relating to colonialism, nationalism and resistance in the modern Middle East. Each class will take up a theme, ranging from arm resistance to gender roles in post-colonialist contexts, and will compare the Iraqi to the Palestinian case.

NEHC 10300. Ancient Middle Eastern Religions. 100 Units.
This course is an introduction to the religions of the ancient Middle East-Egypt, the Levant, Anatolia, and Mesopotamia-with an emphasis on the variety to these religions and the ways regional religious expression and practice changed over time. We will read several famous myths, hymns, and other narrowly "religious" texts-including excerpts from the Akkadian creation myth Enûma eliš, the Egyptian Book of the Dead, and a Hittite myth of a disappearing god. But we will also explore visual art and other material culture sources and we will read letters, treaties, and other more mundane texts to define how these sources differently show how religion manifested "on the ground." The social and political resonances of religion will be stressed, with examples ranging from kings dubiously claiming the rediscovery of important religious texts to international theft of divine statues. We will discuss the influence of ancient Middle Eastern religions on that of neighboring regions, especially the Greco-Roman world. Students will pursue creative projects with the goal of more deeply understanding ancient Middle Eastern religions; these may include adapting a known religious phenomenon to a different medium or genre or even fabricating new texts, images, or practices while demonstrating their innovative benefits and historical connections to skeptical adherents.

Equivalent Course(s): JWSC 10300, RLST 10300
NEHC 10666. Hell! Discussion about Hell in Middle Eastern Cultures. 100 Units.
The class looks at images of, and narratives about, hell, from depictions of hell in the Quran to depictions of
contemporary refugee camps as modern infernos. We will also study the construction of the image of Satan (Iblis)
and of demons (jins) in various Islamic texts. The class will focus on reading of primary sources in translation
(The Quran, Ibn ‘Arabi, Abu al-‘Ala al-Ma’ari, Nagib Mahfouz, Ghassan Kanfani) and the text book “Locating
Hell in Islamic Traditions”, edited by Christian Lange (Brill, 2015, open online access)
Equivalent Course(s): NEHC 40666

NEHC 10750. History of Jews in the Middle Eas. 100 Units.
The class explores the history of Middle Eastern Jews during the years 1908-2008. We will investigate the ways in
which modern education, infrastructure, and forms of political governance birthed new kinds of Middle Eastern
Jews, with the opening of new Western schools, the establishment of democratic institutions like provincial
representative assemblies, parliaments, and municipal councils (in which Jews took part) and the constructions of
roads which enhanced new Jewish networks. We begin by investigating Jews as Ottoman subjects whose
universe was shaped by a series of Ottoman state reforms aimed at the Modernization and Centralization of the
Ottoman state and who attempted to achieve equality before the law within the Ottoman state. We will discuss
the history of Jews in modern Arab states, in Turkey and in Iran, their perceptions of Arab, Turkish and Iranian
nationalism and patriotism, as well as in mandatory Palestine. Finally, we will examine Jewish displacement and
the painful immigration and integration of Middle Eastern Jews into Israel society. The class will focus on
the identity formation, examining modern Sephardi, Mizrahai, Arab-Jewish, Zionist and anti-Zionist formations,
and will likewise examine issues of intersectionality between modern Middle Eastern identities and the
categories of gender and class.

100 Units.
Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition
from its ancient beginnings through its rabbinic and medieval transformations to its modern manifestations.
Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and
literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater
depth on major themes, ideas, and events in Jewish history. The Spring course in 2021 will start with two stories
from Genesis-the creation story and the story of the Tower of Babel in chapter 11-and consider the intertwined
dynamics of language, creation, and translation in Jewish thought and literature. In addition to commentaries on
both of these key texts, we will read philosophical and literary texts that illuminate the workings of language as
a creative force and the dynamics of multilingualism and translation in the creation of Jewish culture. Through
this lens, we will consider topics such as gender and sexuality, Jewish national identity, Zionism, the revival of
the Hebrew language, Jewish responses to the Holocaust, and contemporary American Jewish culture.
Equivalent Course(s): RLST 22012, JWSC 12003, CMLT 12003

NEHC 12005. Jewish Civilization III - Narratives of Assimilation. 100 Units.
This course offers a survey into the manifold strategies of representing the Jewish community in East Central
Europe beginning from the nineteenth century to the Holocaust. Engaging the concept of liminality-of a society
at the threshold of radical transformation-it will analyze Jewry facing uncertainties and challenges of the modern
era and its radical changes. Students will be acquainted with problems of cultural and linguistic isolation, hybrid
identity, assimilation, and cultural transmission through a wide array of genres-novel, short story, epic poem,
memoir, painting, illustration, film. The course draws on both Jewish and Polish-Jewish sources; all texts are read
in English translation.
Equivalent Course(s): REES 27005, JWSC 12005, RLST 22014

NEHC 12006. Jewish Spaces and Places, Imagined and Real. 100 Units.
What makes a ghetto, a ghetto? What defines a Jewish neighborhood? What determined the architectural form
of synagogues? Taught in Special Collections in Regenstein Library and making extensive use of the textual and
visual sources there, this course will analyze how Jews (in all their diversity) and non-Jews defined Jewish places and
spaces. Sources will include: Jewish law and customary practice, cookbooks, etiquette guides, prints, films,
novels, maps, memoirs, architectural drawings and photographs, and tourist guides. We may also take a field
trip to the Oak Woods Cemetery. The focus will be on Europe in the 19th and 20th centuries, but we will also
venture back into the early modern period and across the Mediterranean to Palestine/Israel and North Africa
and the Atlantic to the Caribbean and the Americas. We will study both actually existing structures and texts and
visual culture in which Jewish places and spaces are imagined or vilified. Parallel to our work with primary
sources we will read in the recent, very rich, scholarly literature on this topic. This is not a survey course; we
will undertake a series of intensive case-studies through which we will address the larger issues. Assignments
include: presentations (individual or collaborative), short papers, Canvas postings, and there will also be the
option of making a digital map or an on-line exhibition. This is a limited-enrollment, discussion-based course. No
previous knowledge of Jewish history is expected.
Equivalent Course(s): JWSC 12006, HIST 11703, RLST 22015

NEHC 16709. Islamic Art & Architecture, 1100-1500. 100 Units.
This course surveys architecture, manuscript painting, sculpture, metalwork, textiles, ceramics, and glass
produced in the Islamic world from 1000 CE - 1500 CE. Divisions and developments between and among
principalities during this period brought about significant political fragmentation, but also enabled regional
trading and court styles to grow, flourish, and influence each other. This was a period of immense cross-cultural contact. Art produced according to Arabic traditions, on the one hand, and European and Central and East Asian conventions, on the other, each impacted the other, yielding styles and techniques that reflected the changing social, political, and economic interactions between these groups. In analyzing the work of a geographically and politically diverse group of artists, builders, and craftsmen, this course addresses the global history and impact of Islamic art. This course will focus on the art of the central Islamic lands, but also considers the diffusion of Islamic style in China, the Iberian Peninsula, and India. Special emphasis will go to studying the materials and techniques of the artworks discussed, and to learning through object study and close looking. Equivalent Course(s): ARTH 16709, NEAA 10630

NEHC 19043. Study Abroad in Istanbul. 100 Units. Study Abroad in Istanbul

NEHC 20001-20002-20003. Ancient Near Eastern History and Society I-II-III. This sequence meets the general education requirement for civilization studies.

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

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

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

NEHC 20004-20005-20006. Ancient Near Eastern Thought and Literature I-II-III. This sequence surveys the thought and literature of the Near East. Each course in the sequence focuses on a particular culture or civilization. Texts in English. This sequence meets the general education requirement in civilization studies. Taking these courses in sequence is not required.

NEHC 20004. Ancient Near Eastern Thought and Literature I: Mesopotamian Literature. 100 Units. This course gives an overview of the richness of Mesopotamian Literature (modern Iraq) written in the 3rd-1st millennium BC. We will read myths and epics written on clay tablets in the Sumerian and Akkadian language in English translation and discuss content and style, but also the religious, cultural and historic implications. Particular focus will be on the development of stories over time, the historical context of the literature and mythological figures. The texts treated cover not only the famous Epic of Gilgamesh, but also various legends of Sumerian and Akkadian kings, stories about Creation and World Order, and destruction. The topics covered range from the quest for immortality, epic heroes and monsters, sexuality and love.
NEHC 20005. Ancient Near Eastern Thought & Literature II: Anatolian Lit. 100 Units.
The goal of this class is to get an overview of Hittite literature, as "defined" by the Hittites themselves, in the wider historical-cultural context of the Ancient Near East. Some of the most important questions we can ask ourselves in reading ancient texts are: why were they written down, why were they kept, for whom were they intended, and what do the answers to these questions (apart from the primary content of the texts themselves) tell us about - in our case - Hittite society?

NEHC 20006. Ancient Near Eastern Thought & Literature III: Ancient Egyptian Literature. 100 Units.
This course employs English translations of ancient Egyptian literary texts to explore the genres, conventions and techniques of ancient Egyptian literature. Discussions of texts examine how the ancient Egyptians conceptualized and constructed their equivalent of literature, as well as the fuzzy boundaries and subtle interplay between autobiography, history, myth and fiction.

NEHC 20010. Social Theory and Ancient Studies. 100 Units.
This course introduces the main paradigms of social thought and their philosophical basis and examines their impact on archaeology and historical studies. Theoretical views, whether acknowledged or merely implicit, strongly affect scholarly interpretations of empirical data. The data do not speak for themselves but are interpreted quite differently depending on the theoretical paradigm at work in the interpretation. In this course, we will focus on the ways in which various social theories have shaped scholarly views of social and economic life in the ancient Near East, in particular.
Equivalent Course(s): NEHC 30010

NEHC 20011. Ancient Empires I: The Hittite Empire. 100 Units.
This course introduces students to the Hittite Empire of ancient Anatolia. In existence from roughly 1750-1200 BCE, and spanning across modern Turkey and beyond, the Hittite Empire is one of the oldest and largest empires of the ancient world. We will be examining their history and their political and cultural accomplishments through analysis of their written records - composed in Hittite, the world's first recorded Indo-European language - and their archaeological remains. In the process, we will also be examining the concept of "empire" itself: What is an empire, and how do anthropologists, archaeologists, and historians study this unique kind of political formation?
Equivalent Course(s): CLCV 25700, HIST 15602

NEHC 20012. Ancient Empires II. 100 Units.
The Ottomans ruled in Anatolia, the Middle East, South East Europe and North Africa for over six hundred years. The objective of this course is to understand the society and culture of this bygone Empire whose legacy continues, in one way or another, in some twenty-five contemporary successor states from the Balkans to the Arabian Peninsula. The course is designed as an introduction to the Ottoman World with a focus on the cultural history of the Ottoman society. It explores identities and mentalities, customs and rituals, status of minorities, mystical orders and religious establishments, literacy and the use of the public sphere.
Equivalent Course(s): MDVL 20012, CLCV 25800, HIST 15603

NEHC 20013. Ancient Empires III: The Egyptian Empire of the New Kingdom. 100 Units.
For most of the duration of the New Kingdom (1550-1069 BC), the ancient Egyptians were able to establish a vast empire and becoming one of the key powers within the Near East. This course will investigate in detail the development of Egyptian foreign policies and military expansion which affected parts of the Near East and Nubia. We will examine and discuss topics such as ideology, imperial identity, political struggle and motivation for conquest and control of wider regions surrounding the Egyptian state as well as the relationship with other powers and their perspective on Egyptian rulers as for example described in the Amarna letters.
Equivalent Course(s): HIST 15604, CLCV 25900

NEHC 20014. Ancient Empires IV. 100 Units.
This course introduces students to the Achaemenid Empire, also known as the First Persian Empire (ca. 550-330 BCE). We will be examining the political history and cultural accomplishments of the Achaemenids who, from their homeland in modern-day Iran, quickly rose to become one of the largest empires of the ancient world, ruling from North Africa to North India at their height. We will also be examining the history of Greek-Persian encounters and the image of the Achaemenids in Greek and Biblical literature. The students will visit the Oriental Institutes' archive and object collection to learn more about the University of Chicago's unique position in the exploration, excavation, and restoration of the Persian Empire's royal architecture and administrative system through the Persian Expedition carried out in the 1950s.
Equivalent Course(s): HIST 25602, CLCV 21722

NEHC 20015. ANCIENT EMPIRES V: THE UMAYYADS. 100 Units.
The Umayyads ruled over the last "great empire" of late antiquity: the early Islamic empire, spanning from the Atlas to the Hindu Kush, from the Atlantic to the Amu Darya, and embracing regions with different cultural and political traditions. This course introduces to the history of the Umayyad caliphate, focusing on some of the visible legacies its inhabitants left behind: texts, objects, and monumental buildings that are still standing in cities of the Middle East and Europe. But we will also reflect upon less material legacies: for example, cities with a long-lasting urban culture, infrastructures for communicating across a vast empire, the consolidation of religious traditions, and exchanges and cohabitation of different religious groups.
Equivalent Course(s): HIST 25706, RLST 20315
NEHC 20016. Ancient Empires VI: Assyrian Empire. 100 Units.
This course will examine the concept and definition of empire and the practices of imperial control through a case study of Mesopotamia's best-known empire, the Neo-Assyrian (first half of the 1st millennium BCE). At its peak, the Assyrians ruled a vast area covering most of modern Iraq and Syria, plus parts of Iran, Turkey and the Levant, with aspirations to control Egypt. The gradual expansion of this empire from late 2nd millennium BCE beginnings and its extremely rapid collapse in ca. 612 BCE provide an excellent example of the tensions within trajectories of empire. The course themes include warfare and political strategies, identity and ethnicity, imperial bureaucracy, and the practical and ideological purposes of infrastructure building. Evidence examined will include texts (in translation) and the archaeological record at various scales, from settlements through artworks. We will also examine paradoxes, such as the contrast between textual claims of hegemony and limited archaeological evidence for this, and the power of visual propaganda versus its select audience.
Equivalent Course(s): HIST 20405

NEHC 20017. Ancient Empires VII: Sumerians and Akkadians. 100 Units.
The course introduces students to the first 'empires' in the ancient Middle East. We will study the earliest attempts under both Sumerian and Akkadian leadership at unifying the old Sumerian city states in what is today southern Iraq in the mid-third millennium BCE. Our focus will then be on the two successful empires that arose from these attempts, namely the one founded by Sargon of Akkad in ca. 2300 BCE and the one ruled by the Third Dynasty of Ur from 2092-2003 BCE. While exploring a rich variety of sources, both textual and from archaeological contexts, we will pay particular attention to understanding expansionist efforts, strategies of empire building, the establishment of a centralized state bureaucracy, ideologies of kingship, ethnicity and identity, as well as rebellions against the new political system and theories about why these early empires began to crumble after only a few generations. Since these new forms of dominion were tested and developed for the first time in this formative period and kings of these dynasties acquired a special status in Mesopotamian cultural memory, this course provides a solid base for understanding the later development of ancient Middle Eastern history but can also be studied for the sake of understanding early empire formation.
Equivalent Course(s): HIST 20406

NEHC 20019. Mesopotamian Law. 100 Units.
Ancient Mesopotamia--the home of the Sumerians, Babylonians, and Assyrians who wrote in cuneiform script on durable clay tablets--was the locus of many of history's firsts. No development, however, may be as important as the formations of legal systems and legal principles revealed in contracts, trial records, and law collections (codes), among which The Laws of Hammurabi (r. 1792-1750 BC) stands as most important for understanding the subsequent legal practice and thought of Mesopotamia's cultural heirs in the Middle East and Europe until today. This course will explore the rich source materials of the Laws and relevant judicial and administrative documents (all in English translations) to investigate topics of legal, social, and economic practice, including family formation and dissolution, crime and punishment (sympathetic or talionic eye for an eye, pecuniary, corporal), and procedure (contracts, trials, ordeals).
Equivalent Course(s): SIGN 26022, NEHC 30019

NEHC 20020. Encounters: Travelling and Meeting People Before Modernity. 100 Units.
This course will explore the exciting intersections of worldviews to understand how people of bygone societies imagined others, and how their perceptions may have been transformed as they encountered and developed a closer contact with people from other places. We will study primary sources on the contacts and interactions between individuals from different cultures, and explore the meaning of culture, identity, tradition and how borders between people were formed and crossed. What does it mean to belong to a culture and what results from an encounter with a foreign culture? Why were some encounters peaceful and others violent? What are the present-day analogues, in the age of mass migration, to such historical encounters? By exploring these questions, the course aims to provide historical perspectives on cross-cultural human encounters, as well probe into deep questions of identity and belonging.
Equivalent Course(s): HIST 29532

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

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

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

NEHC 20032. Imagining the Text: Books and Manuscripts in the Ancient ME. 100 Units.
Imagining the Text: Books and Manuscripts in the Ancient Middle East offers a unique perspective within the larger paradigm of approaches to the written word known as the “History of the Book.” While many such courses look only briefly at pre-printed textual material, this course will provide an overview on the use of texts from antiquity (from the earliest writing to the Middle Ages) in the Middle East. Site visits to local repositories will provide hands-on experience with papyri, clay tablets, parchment, vellum, and rare books. Readings and discussions will explore what is meant by the term “text” in order to deeply investigate the methodologies of book history and textual criticism.
Equivalent Course(s): NEHC 30032

NEHC 20033. Monsters and Magic. 100 Units.
Middle East and readings in literary and cultural theory. The two categories of “monstrosity” and “magic” are usefully considered together in this historical and geographical context since ancient Middle Eastern magic is often directed at or calls on hybrid creatures of various sorts. Primary source corpora to be approached include (all in English translation): (1.) incantations from Mesopotamia (ancient Iraq) and Syria on tablets, amulets, bowls, etc.; (2.) mythological narratives from the same regions; and (3.) relevant portions of the Hebrew Bible (/Old Testament). Questions to be addressed include: (1.) how did authors and artisans in the ancient Near East conceptualize non-human creatures? (2.) what are constitutive or common features of interactions with these entities, whether “magical” or non-magical? and (3.) what is included in the modern categories mentioned above, and how have these definitions influenced (or how do they still influence) study of the ancient world?

NEHC 20034. From the Harem to Helam: Gender and Sexuality in the Modern Middle East. 100 Units.
This course will provide a historical and theoretical survey of issues pertaining to gender and sexuality in the modern Middle East. First, we will outline the colonial legacies of gender politics and gendered discourses in modern Middle Eastern history. We will discuss orientalist constructions of the harem and the veil (Allouche, Laila Ahmed, Lila Abu-Loghod), and their contested afterlives across the Middle East. We will also explore colonial (homo)sexuality, and attendant critiques (Najmabadi, Massad). We will pay especial attention to local discourses about gender and sexuality, and trouble facile assumptions of “writing back” while attending to the various specificities of local discourses of everyday life across various sites of the Middle East. Eschewing reductive traps for more nuanced explorations of the specifics of life in Beirut, Cairo, Istanbul, or Tehran - as well as to rural areas - we will show how gender and sexuality are constructed and practiced in these locales. In addition to foundational scholarly texts in the field, we will also engage with an array of cultural texts (films, novels, poetry, comics) and - where possible - have conversations with activists who are working in these sites via Skype/teleconferencing.
Equivalent Course(s): NEHC 30034, GNSE 30112, GNSE 20112

NEHC 20035. Babylonian Knowledge: The Mesopotamian Way of Thought. 100 Units.
This course has two goals. The first is an interior goal, to introduce students to the major categories of knowledge created and employed in ancient Assyria and Babylonia, as the Mesopotamian “core curriculum.” This was the corpus of material that had to be mastered by scribes of the Neo-Sumerian and Neo-Assyrian periods, including proverbs, lists, omens, geographies, medicine, magic, law, mathematics, history, royal wisdom, and accounting. The second goal is “exterior” to examine the epistemological precepts on which knowledge was constructed. What was held to be knowable? What methods and techniques were used to identify and justify knowledge as valid or authentic? What roles did copying, editing, authorship, and literacy play in the production of knowledge texts? How the organization and preservation of texts create canons and curricula? No prior knowledge of Mesopotamian history or literature is required. Students are asked to think with the primary texts, not to demonstrate mastery of them.
Equivalent Course(s): KNOW 30035, KNOW 20035
NEHC 20037. Introduction to Islamic and Jewish Law. 100 Units.
This comparative course on Jewish and Islamic law is co-taught by Ahmed El Shamsy (Chicago, Islamic law) and Evyatar Maroenberg (University of North Carolina, Jewish law). It brings together students on both campuses in one virtual classroom using videoconferencing technology. We explore the nature, structure, development, and significance of the legal system of each of these two religions. Covered topics might include laws about food, holidays, prayer, finances, relations with other groups, sexuality, the status of women, medical treatment, and more. No background knowledge of Judaism or Islam or familiarity with Hebrew or Arabic is required; all texts are provided in English.
Equivalent Course(s): NEHC 30037

NEHC 20041. Ethnography in the Middle East. 100 Units.
This anthropology course centers on ethnographic research conducted in and about the Middle East, but it also trains students in the practice of ethnographic field research methods. Ethnography is at the heart of the discipline of cultural anthropology. In this course, we will study what ethnography is, where ethnographic fieldwork has been conducted in the Middle East, and why, and what political and social conditions have shaped knowledge of the region. We will ultimately discover the ways in which ethnography is a complex embodied human practice. This class has two primary learning objectives. First, to teach students how to do ethnographic fieldwork about the Middle East through assignments that mobilize various techniques, including participant observation, mapping a field-site, interviews, “deep hanging out,” gathering documents, producing genealogies and writing up field-notes. Over the course of the semester students will draw on these short assignments to produce a final ethnographic research paper on some aspect of social life. Second, alongside short fieldwork assignments, students will study the history and theoretical debates of ethnography in the Middle East, such as discussions about the politics of representation, the construction of ‘otherness’ in knowledge, colonialism and its relationship to the social sciences, gender and race theory, and the ethics of conducting research among different vulnerable groups.
Equivalent Course(s): ANTH 20041, NEHC 30041

NEHC 20042. Medicine and Culture in the Middle East. 100 Units.
This course examines the intersections of culture, politics, and biomedicine in the Middle East from a variety of theoretical and scholarly approaches. Students will study different conceptualizations of health, healing, the body, and personhood in the region, with a strong emphasis on biomedicine and contemporary state and governmental processes. Key topics covered in class include but are not limited to: the rise of western biomedicine in the region; religious perspectives of the body; Islam and organ trafficking and transplantation; racialized bodies in medical science; war and medicine, sex, gender, and reproductive technologies, and the impact of COVID-19 across the region.
Equivalent Course(s): ANTH 20042, NEHC 30042

NEHC 20050. Introduction to Hadith Literature. 100 Units.
This course offers an introduction to hadith literature, which encompasses traditions about the life of the prophet Muhammad, his speeches and deeds. The aim is to familiarize students with the basic terminology, the different genres of hadith literature, the development of the classical hadith scholarship, the most important hadith collections, as well as studies on hadith criticism. We will examine the methods of collecting and transmitting the hadiths in Islamic history, their evaluation and assessment by Muslim scholars, the role of hadiths in law, theology and Sufism, and the modern academic debates on the authenticity of the hadiths. Additionally, the course will engage with the genesis of Twelve Shiite and Zaidi hadith.
Equivalent Course(s): NEHC 30050, RLST 11050, ISLM 30050

NEHC 20055. Iran Between Constitutional and Islamic Revolutions: 1905-1979. 100 Units.
Why did the Islamic Revolution take place? What were its causes? Iran was the site of two of the most important revolutions in the Middle East in the 20th century: the Constitutional (1905-1911) and Islamic Revolutions (1979). What was the historical relationship between them? This course is intended to answer these questions by exploring the history of Iran from late Qajar period until the early 1980s. We will examine the complex socio-economic and religio-political developments such as the Tobacco Protest, oil nationalization and student movements. We will emphasize long-term changes with a particular attention to the diverse actors and influences of the revolutions (tribes, landowners, foreign governments, merchants, religious scholars, political dissidents, urban poor, intellectuals). We will use a wide swath of primary sources including films, comic books, posters, footages and poems. No prior background in the subject is required.
Equivalent Course(s): CMES 30055

NEHC 20060. The Discovery of Egypt in the Age of European Enlightenment and its Aftermath. 100 Units.
The interests by Europeans in Egypt extends back to famous scholars such as Athanasius Kircher in the 17th century and was fueled by the mysteries of the Orient and seeking to understand the birth of civilization. While the beginnings of exploring the land of the Nile can be traced as least as far back as the Renaissance, it is within the context of the age of Enlightenment that Europeans sponsored research expeditions into this so far little known territory. By the late 18th century interests in Egypt, particularly by the French and British, had evolved considerably and were motivated by a diverse number of factors (political, colonial, economic, scientific). However, it was Napoleon Bonaparte’s campaign to Egypt in 1798 that took the first initiative to explore this distant land from a scientific point of view through the involvement of a group of leading French scientists (savants) who were tasked to document and analyze all aspects of this fascinating country and its past. This went
NEHC 20075. The Exotic and the Exotified: Gender in the Ancient Near East. 100 Units.
This course aims to bring modern theories of gender into conversation with the study of the ancient Middle East by exploring the diverse social and religious roles of women in the ancient world. The subject has been marginalized in ancient Near Eastern studies, due in part to antiquated conceptions of ‘women and ‘the orient.’ As a result, myths of cloistered women and sacred prostitution still abound. However, a serious study of the ancient Near East will undermine these myths and show that women across the ANE held numerous different positions in society, some of which were quite influential. The course will begin with the oldest textual sources from the third millennium BCE and end with the conquest of Alexander the Great in 333 BCE, and will cover the relevant textual materials from Mesopotamia, Anatolia, the Northern and Southern Levant, and Egypt.
Equivalent Course(s): NEHC 30075

NEHC 20085. BIG: Monumental Buildings and Sculptures in the Past and Present. 100 Units.
Why are so many societies - including our own - obsessed with building monumental things like pyramids and palaces? What do we learn about cultures past and present from the monuments they built? This course explores famous monuments from around the world to answer these questions through the lens of archaeology, architecture, and art history.
Equivalent Course(s): KNOW 26000, SIGN 26000, ARCH 20085

NEHC 20089. Muhammad and Ahmad al-Ghazali. 100 Units.
Abu Hamid Muhammad al-Ghazali died nine hundred years ago, in 505 / 1111; his younger brother Ahmad in 1126. This course explores the thought and writings of these influential brothers through close readings and discussion of a selection of their devotional, mystical, creedal and political works, including Munqidh min al-dalal; Ayyuha al-walad / Ay Farzand; Kimia-yi sa’adat; Ihya ‘ulum al-din; Mishkat al-anwar; Nasihat al-moluk / al-Tibr al-masbuk; Fada’il al-anam min rasa’il Hujjat al-Islam; Bahar al-qa’iq, Savanib, etc.. Class time will be divided between reading original texts in Arabic or Persian, and discussion of secondary sources in English.
Equivalent Course(s): ISLM 30089, NEHC 30089

NEHC 20091. Al-Ghazali. 100 Units.
This course introduces students to the figure of Abu Hamid al-Ghazali and his enormously influential contributions to philosophy, theology, Sufism, and law. In addition to reading his writings, we examine al-Ghazali’s reception in secondary scholarship and the various roles attributed to him - extinguisher of reason, proponent of double truth, architect of a grand synthesis. Open to undergraduates with sufficient Arabic and instructor permission.
Equivalent Course(s): MDVL 20091, RLST 24591, ISLM 30091, NEHC 30091

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

NEHC 20101. Intro to History of Science in the Pre-Modern Islamicate World. 100 Units.
Intro to History of Science in the Pre-Modern Islamicate World

NEHC 20108. The History and Politics of Modern Iran. 100 Units.
The History and Politics of Modern Iran

NEHC 20111. History of Ottoman Armenians through Autobiographical Writings. 100 Units.
History of Ottoman Armenians through Autobiographical Writings is an interdisciplinary seminar and examines the links between memory, autobiographical writings, and history of Armenians in the late Ottoman Empire and Turkey. It aims to introduce students to the scholarship on autobiographical writings and memory, and second, it proposes to have close and critical readings of a selection of the self-narratives produced by Armenians in the late Ottoman Empire and Republican Turkey. The seminar will cover topics including the position of Armenians in the cosmopolitan past of the empire, Armenian women autobiographers in the late Ottoman Empire, self-narratives of violence and trauma of the Great War and the Genocide, and autobiographical novels by Armenians in the recent decades.
Equivalent Course(s): HIST 25801, NEHC 30111

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

Equivalent Course(s): NEHC 30112

NEHC 20212. The Bible and Archaeology. 100 Units.

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

Equivalent Course(s): RLST 20121, NEHC 30121, JWSC 20121

NEHC 20310. Textual Amulets in the Ancient Mediterranean. 100 Units.

Amulets with inscribed texts were used broadly by individuals and households and across ancient Mediterranean cultures for protection against evils, for curing disease, and for obtaining advantage over adversaries in all walks of life. In this course, we will survey a broad range of such amulets coming from the Levant, Mesopotamia, the Phoenician-Punic world, Greece and southern Italy, and inscribed on such varied materials as sheets of gold and silver, papyri, ostraca and gems, while scrutinizing their material aspects, their cultural context, and their shared and distinctive features.

Equivalent Course(s): CLCV 27923, HREL 40130, CLAS 37923, NEHC 40130, RLST 20130

NEHC 20415. Gender Relations in Israel. 100 Units.

Israel is widely known as a state that treats men and women equally. Israel has had a female Prime Minister, women gradually earn their right to integrate into the army as combat soldiers, and Tel Aviv has a reputation as one of the most queer-friendly cities in the world. Yet, Israel does not separate between religion and state, family law in Israel is largely influenced by religious patriarchal norms, same-sex couples cannot get married in Israel, there are relatively few women representatives at the Knesset and the government, and no woman has ever represented a ultra-orthodox political party at the Knesset. The aim of the course is to unpack these contradictions, and provide an overview of the complex myriad of gender relations in Israeli society with a focus on specific case studies. To do so, we will study the lives and status of women and the LGBT community in light of the reality of their lives. We will explore ways in which they act creatively to affect social change, and the projects and organizations they form to combat gender prejudice and discrimination.

Equivalent Course(s): RLST 27717, JWSC 20426, GNSE 30445, GNSE 20445, NEHC 30145

NEHC 20515. A Political History of the Ancient Kingdom of Greater Armenia. 100 Units.

Generally speaking, the ancient kingdom of Great Armenia is a marginal entity within the fields of ancient history and archaeology, which attracted relatively few historians of antiquity. As a matter of fact, scholars of Antiquity usually refer to Armenia only when it was involved into one of the frequent military crises between East and West. The country had an important strategic position, a vast expanse of territory, and wealthy natural resources. This explains very well the efforts of the Seleucids and of Rome, and of the Iranian dynasties of the Parthians and the Sassanids, to establish a military control and cultural influence over Armenia. Both contacts with the West and the East shaped the complex identity of Armenia - a somewhat mixed identity which is rather difficult to study. Therefore, both Classical and Iranian scholars tend to neglect the role of Armenia, or to diminish its position in the balance of power: the anachronistic cliché of a Greater Armenia as a «buffer state» is still mentioned. Accordingly, the few specialists on pre-Christian Armenia hardly communicate with those other scholars. Therefore, the very marginality of the kingdom of Armenia has not stimulated neither Classical scholars, nor Iranian scholars, to show interest in Armenia as well. This course will present a comprehensive history of ancient Armenia, from its origins to the fall of the kingdom in 428 CE, in order to reconstruct the history of the Artaxiad and of the Arsacid dynasties.

Equivalent Course(s): RLST 27717, JWSC 20426, GNSE 30445, GNSE 20445, NEHC 30145

NEHC 20610. Central Asia Past and Present/From Alexander the Great to Al Qaeda. 100 Units.

Central Asia Past and Present serves as a multi-disciplinary course, spanning anthropology, history and political science. This course introduces students to the fluid, political-geographic concept of Central Asia as well as to the historical and cultural dimensions of this particular and oft-redefined world. My understanding of Central Asia comes from studies of ex-Soviet Central Asia, which includes five independent countries (since 1991) within central Eurasia—the former U.S.S.R. Thus the course encompasses Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan in addition to parts of northern Iran, Afghanistan, Pakistan, India, and western China (Xinjiang/Sinkiang). Students will familiarize themselves with universal and divergent factors among the Central Asian peoples based on phenomena such as human migrations, cross-cultural influences, historical events, and the economic organization of peoples based on local ecology and natural boundaries. Working together and as individuals, we will study maps and atlases to gain a fuller understanding of historical movements and settlements of the Central Asian peoples.

Equivalent Course(s): NEHC 30160, ANTH 23616, ANTH 32206
NEHC 20165. Religious Minorities in the Islamic Middle East. 100 Units.
This course will explore four broad aspects of Middle Eastern religious minority communities: 1) their origins and histories; 2) their religious beliefs and cultures; 3) their relationships with political power and the religious majority; 4) their contemporary political situation and recent experiences. Prior knowledge of Islam or Middle East studies will be useful, but is not a prerequisite for this course.

NEHC 20170. Multiculturalism in Israel. 100 Units.
The course deals with multiculturalism and its manifestation in Israeli society. Israeli citizens are deeply divided by national, religious or ethnic identity. In addition to the difference between the Jewish majority and the Arab minority, there is also a difference between various movements within Judaism (Ultra-Orthodox, Religious, Traditional, Conservative, Reform, and secular Jews), and various religious affiliation within the Arab minority (Muslims, Christians - over ten different communities - and Druze). In terms of ethnic identity, the Jewish majority includes Ashkenazi, Sephardi, and Mizrahi identity. Such diversity creates controversial challenges for Israeli society, such as the extent to which diversity should be accommodated, the possibility, if any, to create a core, shared citizenship with which everyone can identify. The discussion in the first part of the course will focus on the level of theoretical and conceptual analysis. We will review different definitions of terms such as "multiculturalism", "multicultural state", "liberal state", "cultural rights", "group rights", "minority", "minority within minority" and their different manifestation in public debates in Israel. In the second part of the course, we will explore dilemmas and legal issues that arise in multicultural states regarding minority group rights, such as representation, language rights, affirmative action, group equality, the problem of the minority within minority, minorities and immigration.
Equivalent Course(s): NEHC 30170, JWSC 20425, RLST 27718.

NEHC 20180. Constitutional Law and the Palestinian-Arab Minority in Israel. 100 Units.
This course will provide an introduction to Israeli constitutional law with an emphasis on the case of the Arab and Palestinian citizens in Israel's ethnic democracy. It explores the scope of the individual and group rights they enjoy, as well as their various limitations. The course will discuss constitutional issues arising inside Israel and issues arising with respect to the Occupied Territories. Students will be offered the opportunity to examine and critically evaluate key features of constitutional jurisprudence in Israel such as the concept "defensive democracy" plays in Israeli constitutional law, judicial decision concerning voting rights, freedom of expression, housing, equality and anti-discrimination, social rights, and cultural rights. The course assumes no previous knowledge of law or Israeli legal system. It is available for both undergraduate and graduate students.
Equivalent Course(s): NEHC 30180, RLST 27180, JWSC 20444, GLST 20180, CRES 20180.

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

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

NEHC 20201-20202-20203. Islamicate Civilization I-II-III.
This sequence surveys the intellectual, cultural, religious, and political development of the Islamic world (Middle East and North Africa), from its origins in pre-Islamic Arabia to the late 20th century. The sequence is required for MA students in CMES and counts toward completion of the NELC major and minor. It is recommended that the course be taken in sequence.

NEHC 20201. Islamicate Civilization I: 600-950. 100 Units.
This course is an introduction to the history and the study of early Islamicate societies, from the rise of Islam in late antiquity to the early Abbasid period (ca. 600-950 CE), considering various religious and social groups. We will look at the same historical arc from multiple perspectives: political events, such as the Muslim conquests and the rise of ruling dynasties, but also other factors that impacted people's lives in the early centuries of Islamic rule-the environment they inhabited and transformed, documents they created, social institutions, and economic activities. What broad developments characterized the early Islamic period? Who brought those changes about? And how are they studied today?
NEHC 2002. Islamic Civilization II: 950-1750. 100 Units.
This course, a continuation of Islamic Civilization I, surveys intellectual, cultural, religious and political developments in the Islamic world from Andalusia to the South Asian sub-continent during the periods from ca. 950 to 1750. We trace the arrival and incorporation of the Steppe Peoples (Turks and Mongols) into the central Islamic lands; the splintering of the Abbasid Caliphate and the impact on political theory; the flowering of literature of Arabic, Turkic and Persian expression; the evolution of religious and legal scholarship and devotional life; transformations in the intellectual and philosophical traditions; the emergence of Shi’i states (Buyids and Fatimids); the Crusades and Mongol conquests; the Mamluks and Timurids, and the “gunpowder empires” of the Ottomans, Safavids, and Moghuls; the dynamics of gender and class relations; etc. This class partially fulfills the requirement for MA students in CMES, as well as for NELC majors and PhD students.
Equivalent Course(s): MDVL 20202, ISLM 30202, HIST 35622, HIST 15612, RLST 20202, NEHC 30202

NEHC 20023. Islamic Civilization III: 1750-Present. 100 Units.
This course covers the period from ca. 1750 to the present, focusing on Western military, economic, and ideological encroachment; the impact of such ideas as nationalism and liberalism; efforts at reform in the Islamic states; the emergence of the “modern” Middle East after World War I; the struggle for liberation from Western colonial and imperial control; the Middle Eastern states in the cold war era; and local and regional conflicts.
Equivalent Course(s): ISLM 30203, HIST 35623, NEHC 30203, RLST 20203, HIST 15613

NEHC 20210. Greek and Near Eastern Creation Stories. 100 Units.
This course will offer a comparative view of Greek traditions about the origin of the world (cosmogony) and the origin of the gods (theogony), and the multiple layers on which they were entangled with Near Eastern narratives. On the Greek side, we will focus on Hesiod, Homer, and the Orphic poems. Near Eastern sources will include Mesopotamian, Egyptian, Hittite, Phoenician, and Hebrew texts. The reading of primary sources will be done in translation (though students are always encouraged to check the texts in the original language for closer reading and discussion, if training allows). We will engage with secondary bibliography, especially works that take a comparative approach or discuss the comparative method. We will discuss the methodological challenges and advantages of comparative mythology and the phenomenon of cultural exchange, as revealed in these mythical and literary connection.
Equivalent Course(s): RLST 20210, CLCV 20222

NEHC 20211. Alexander and his Successors on the Silk Road: History and Reception. 100 Units.
In usual historiography, Alexander’s campaigns from 336 to 323 BCE ushered in an age of intense cultural exchange between Hellenism and various eastern cultures that lasted until late antiquity. Applying the concept of the “Silk Road,” this course will explore cultural exchanges between the Greco-Roman world and the East from the 4th century BCE to the 3rd century CE as well as how contemporary East Asian media products represent this age. Primary sources originally written in Greek, Latin, Iranian, Babylonian, and Chinese will be read in English translations.
Equivalent Course(s): HIST 24120, CLCV 28622

NEHC 20212. Introduction to Egyptian Religion and Magic. 100 Units.
Why did the Egyptians wrap mummies in linen? Did they believe in a human soul? How did they envision life after death? Who was Osiris? This course will seek answers to those (and other) questions through an introduction to the religious beliefs and practices of the ancient Egyptians. Each week we will cover a thematic topic with readings, lectures, and discussions. Focus will be placed on trying to understand ancient Egyptian perspectives in order to evaluate popular mischaracterizations. Students will get the chance to investigate ancient Egyptian creation accounts, the pantheon of gods, the role of humans, conceptions of the afterlife, the mysteries of Osiris, ritual practices, and domestic religion while applying what they learn to portrayals found in popular media such as The Mummy films, pulp fiction, and sci-fi horror.
Equivalent Course(s): NEHC 30212

NEHC 20214. Devils and Demons: Agents of Evil in the Bible and Ancient World. 100 Units.
While the words “devil,” “demon,” and “Satan” usually conjure the image of a horned and hoofed archfiend, this has always been the case. Students in this course will discover both the origins of and complications to dominant popular images of “the Devil” by engaging ancient Middle Eastern and Mediterranean texts, including Mesopotamian literature, the Hebrew Bible, the New Testament, and other early Christian and Jewish texts. We will discuss Satan’s origins as the biblical god Yahweh’s henchman, Mesopotamian and Greco-Roman conceptions of subordinate divine entities, Hellenistic and Roman-period tendencies towards cosmic dualism, and much more. Students will also have the opportunity to explore pop culture and political discourse to examine how Biblical and other ancient demons productively recur in such contexts. A guiding question will be why the category of “demon” has proven so productive and necessary to diverse religious worldviews and what the common features and actions of these figures reveal about persistent human anxieties.
Equivalent Course(s): RLST 20214, CLCV 21719, JWSC 20214
NEHC 20215. Babylon and the Origins of Knowledge. 100 Units.
In 1946 the famed economist John Maynard Keynes declared that Isaac Newton was the last of the magicians, the last of the Babylonians. We find throughout history, in the writings of Galileo, Jorge Luis Borges, Ibn Khaldun, Herodotus, and the Hebrew Bible, a city of Babylon full of contradictions. At once sinful and reverential, a site of magic and science, rational and irrational, Babylon seemed destined to resound in the historical imagination as the birthplace of knowledge itself. But how does the myth compare to history? How did the Babylonians themselves envisage their own knowledge? And is it reasonable to draw, as Keynes did, a line that begins with Babylon and ends with Newton? In this course we will take a cross comparative approach, investigating the history of the ancient city and its continuity in the scientific imagination.
Equivalent Course(s): HIST 25617, HIPS 27004, KNOW 27004

NEHC 20222. Masculinities in pre-modern Middle Eastern Literature. 100 Units.
Have you ever wondered what men looked like, how they lived and loved in the pre-modern Middle East? In this class, we will encounter cuckolded husbands, muscular heroes, angry kings, mad lovers, and chivalrous bandits - all fictional. We will analyze how masculinities are constructed in selected passages of Arabic, Persian, and Turkish literature in translation, and evaluate normative expectations, caricatures, and anxieties about masculinities in the cultural consciousness of the pre-modern Middle East. In this course, you will become familiar with theoretical principles of the study of masculinities as well as acquire tools for literary analysis and close reading. Case studies will be drawn from a variety of literary sources, such as the Thousand and One Nights (Alf Layla wa-layla), the Persian Book of Kings (Shāhnāmeh), the love story of Laylà and Majnûn, as well as other texts.
Equivalent Course(s): GNSE 22222

NEHC 20223. Narratives of Assimilation. 100 Units.
This course offers a survey into the manifold strategies of representing the Jewish community in East Central Europe beginning from the nineteenth century to the Holocaust. Engaging the concept of liminality—of a society at the threshold of radical transformation—it will analyze Jewry facing uncertainties and challenges of the modern era and its radical changes. Students will be acquainted with problems of cultural and linguistic isolation, hybrid identity, assimilation, and cultural transmission through a wide array of genres—novel, short story, epic poem, memoir, painting, illustration, film. The course draws on both Jewish and Polish-Jewish sources; all texts are read in English translation.
Equivalent Course(s): REES 37003, JWSC 20223, REES 27003, NEHC 30223, RLST 26623

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

NEHC 20235. Imaging Armenia: Diaspora and the Constitution of Subjectivity. 100 Units.
What does it mean to be “Armenian”? Despite centuries of dispersion and displacement, there has remained, in the Armenian diaspora, a sense of Armenian-ness—a sense, in other words, of being Armenian. This course will serve as an interrogation of and mediation on that sense of being that has looked like across time and space, as seen through the lens of pivotal musical and other artistic works from the post-genocide diaspora. Through in-depth analyses of these works and the discourses surrounding them, this course will trace the emergence, articulation, and negotiation of Armenian diasporic subjectivities and the ways in which those subjectivities have emerged in relation to and in conversation with power structures both internal and external to the Armenian communities under discussion. Diaspora, then, will be approached not as a fixed unit of analysis, but as something that emerges and is sustained through complex relationships and negotiations with sociopolitical forces both within and outside the diasporic community. Through this course, we will see that artistic expression in the Armenian diaspora functions as a site of agency: a site in which the question of what it is to be Armenian is explored in ways that shape, challenge, and upend notions and understandings of diasporic identity.
Equivalent Course(s): MUSI 33325, NEHC 30235

NEHC 20240. Women’s Movements in the Modern Middle East. 100 Units.
If asked about women’s movements in the United States, one could expect responses of “Susan B. Anthony,” “first wave versus second wave,” “pussy hats” and so-on. But what about women’s movements in the Middle East? Can you name a famous Middle Eastern feminist? This course will expose you to the rich and diverse history of women’s movements in the Modern Middle East. Beginning in the late 19th century when concepts of love and marriage changed popularly and legally, we will move into the 20th century exploring Middle Eastern women’s involvement at major international women’s congresses, the co-option of women’s groups by single-party states, and into the 21st century looking at LGBTQ activism. In this course, we will assess different varieties of feminism and women’s movements, as these concepts are intersectional and not monolithic. You will interrogate the role of the press, education, colonialism/anticolonialism, religion, and popular culture. Alongside secondary sources, you will examine primary sources produced by these movements - pamphlets, posters, memoirs, and even YouTube videos. We will develop close reading skills and you will have the quarter long project of researching,
NEHC 20271. Islamic Education in West Africa. 100 Units.

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

NEHC 20287. Egypt in Late Antiquity. 100 Units.

Egypt in Late Antiquity was a melting pot of cultures, languages, and religions. With the native Egyptians subject to a series of foreign masters (Greek and Roman), each with their own languages and religious practices, Egyptian society was marked by a rich and richly documented diversity. In this course we will pay special attention to the contact of languages and of religions, discussing on the basis of primary sources in translation different aspects characteristic of this period: the crises of the Roman Empire and their effects in Egypt, the emergence of Christianity and the decline of paganism, the development of monastic communities. The course will end at the Islamic conquest.
Equivalent Course(s): NEHC 30287, HREL 30287, CLCV 20216, CLAS 35716

NEHC 20290. Media and Social Change in the Middle East. 100 Units.

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

NEHC 20303. Comics and the (Arab) City. 100 Units.

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

NEHC 20305. Language, Creation, and Translation in Jewish Thought and Literature. 100 Units.

Starting with two stories from Genesis - the creation story and the story of the Tower of Babel in chapter 11 - this course considers the intertwined dynamics of language, creation, and translation in Jewish thought and literature. In addition to commentaries on both of these key texts, we will read philosophical and literary texts that illuminate the workings of language as a creative force and the dynamics of multilingualism and translation in the creation of Jewish culture. Through this lens, we will consider topics such as Gender and Sexuality, Jewish national identity, Zionism, the revival of the Hebrew language, Jewish responses to the Holocaust, and contemporary American Jewish culture.

NEHC 20310. The Mishnah. 100 Units.

This course provides the student with a brief introduction to the study of the Mishnah, including its origins and historical context, its place within rabbinic literature, the language of its text, and recent scholarly approaches to the text. Following this introduction, selected portions of the text will be read in English translation and discussed in class. A brief (6-10 pages) paper and class presentation will be required (topic subject to the approval of the instructor). There will also be a final exam. Prerequisite: For graduate students, knowledge of either Classical or Modern Hebrew is required.
Equivalent Course(s): JWSC 20540, NEHC 30240, HIST 25712, NEHC 30240, HIST 25712, JWSC 20540, GNSE 22240

NEHC 20323. Journey Down the Silk Roads: Central Eurasia in World History. 100 Units.

This course will explore the narrative history of Central Eurasia and the "Silk Roads" from rise of the nomadism up to the coming of modernity. It will discuss the peoples who lived there, the political entities that ruled, and the region's role in the ancient, medieval and modern world. The course considers a wide range of topics in the context of the Silk Roads history, including nomadism; religions (such as Buddhism and Islam), languages, and ethnicities. It approaches Central Eurasia as a cohesive unit of historical inquiry while connecting to the Middle East, East Asia, Russia among other units surrounding it. In making sense of the past, provides insights into current issues such as Islam in China, terrorism, separatist movements, the construction of the "New Silk Roads," and the Taliban takeover of Afghanistan.
Equivalent Course(s): HST 25800, CRE 20323

NEHC 20344. Modern Shi'a Thought and Identity. 100 Units.

This course provides an interdisciplinary survey of modern Shi'a thought and identity in the Middle East. It complicates dominant narratives and conventional understandings of sectarianism, Shi'a Islam, and geopolitical
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conflict in the Middle East by differentiating between distinct yet overlapping factors such as state competition (i.e. between Iran and Saudi Arabia), historical legacies of empire and state building, and actual substantive theological and intellectual differences between Shi’a and Sunni Islam. It looks at the origins of Shi’ism and who the Shi’a are today as the second largest denomination within Islam including their diverse ethnic, geographic, cultural, and political backgrounds. The course will focus on modern intellectual and political movements in Shi’a thought from the post-colonial period onwards including Shi’a revivalist thought and national liberation movements in the early 20th century; Shi’a clerical innovation and institutions (including wilayat al-faqih, the theocratic system dominant in Iran); mass pilgrimage practices and sociological changes in the Shi’a world; Iran’s Islamic revolution; and, the transnational politics of Shi’a political parties and armed movements, such as the Lebanese Hezbollah, Iraq’s Popular Mobilization Forces (Hashd al-Sha’abi), and Yemen’s Ansarallah (the Houthis). The course will also cover the “Axis of Resistance” that has Iran, Syria, Hezbollah and other partners engaging in new socio-political and intellectual par

Equivalent Course(s): RLST 20344, CMES 30344

NEHC 20345. Marxists, Maoists, and the Middle East: the Arab Left in the Twentieth Century. 100 Units.
In this seminar, we will look at the development of political leftism in the Arab world over the course of the twentieth century. Like many of their comrades around the globe in the same period, Arab leftists adopted various forms of Marxism, Leninism, and, later, Maoism to address local political and social issues, particularly those stemming from continued foreign imperialism and local autocratic (bourgeois) rule in the region. In the transition from formal colonialism to Cold War politics, these individuals experimented with local communist parties, student unions, and armed guerrillas (fida’yyin) groups, often facing violent reactions from regional and foreign authorities. Arab leftists also contributed to and were shaped by global revolutionary discourses as they engaged in fierce intellectual debates about the nature of socio-economic change, labor, the Israeli-Palestinian conflict, the Vietnam War, and contemporary anti-colonial ideals regarding “Third World” solidarity.

NEHC 20350. Bordering the Middle East. 100 Units.
This is a course on the origins of modern state boundaries in North Africa and Southwest Asia. It examines the history and epistemology of nineteenth-century boundary-making (the Ottomans, French, and British) and processes of colonial state-building after World War I.

Equivalent Course(s): NEHC 30350

NEHC 20355. Awakening, Death and Survival: The History of Ottoman-Turkish Armenians from the Tanzimat to Present. 100 Units.
The aim of this course is to follow the trajectory of the Armenians in Ottoman-Turkish context from the early nineteenth century to the present. The history of the Armenians in the late Ottoman Empire is a tale of ebb and flows, hopes and frustrations. Their history in modern Turkey, on the other hand, is a struggle to survive as a people and silent resistance to complete extinction. This course examines their history oscillating between hope and despair and their effort to exist in their homeland, and in this struggle how they invented the 'third way' of being Armenian in Turkey, besides in diaspora and in the nation state, Armenia. To provide the background, the course will follow the Ottoman-Turkish history from the Tanzimat to the Turkish Republic. The course also observes how Ottoman-Turkish polity failed in creating equal citizens out of Armenians. The course is divided into five parts: (a) the Ottoman Tanzimat (Reorganization) and Armenian Zartonk (Awakening); (b) Sultan Abdulhamid II and setbacks for the Armenians; (c) the 1908 Revolution and Armenian hopes; (d) War and the Armenian Genocide; and (e) the Republic of Turkey and the survival and mutation of Armenian life. Topics of focus will include the Ottoman millet system, the birth of the 1863 Armenian Constitution and communal conflict that shaped it, “the Armenian Question”, the 1908 “Revolution”, annihilation of the Armenians in their homeland, and the “minoritization” of the Armenian community in Turkey.

Equivalent Course(s): NEHC 30355

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

Equivalent Course(s): ARAB 30381, ISLM 30381, ARAB 20381

NEHC 20401. Jewish History and Society I. 100 Units.

TBD

Equivalent Course(s): JWSC 20001, NEHC 30401, RLST 20604, BIBL 31400

NEHC 20404. Jewish Thought and Literature I: Introduction to the Hebrew Bi. 100 Units.

TBD

NEHC 20416-20417-20418. Semitic Languages, Cultures, and Civilizations I-II-III.
This sequence meets the general education requirement in civilization studies.

NEHC 20416. Semitic Languages, Cultures, and Civilizations I. 100 Units.
This course looks at the attestations of Semitic, the development of the language family and its individual languages, the connection of language spread and political expansions with the development of empires and nation states (which can lead to the development of different language strata), the interplay of linguistic
innovation and archaism in connection with innovative centers and peripheries, and the connection and development of language and writing.
Equivalent Course(s): NEHC 30416, HIST 15702

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

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

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

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

NEHC 20464. Did Climate Doom the Ancients? 100 Units.
This course offers a critical introduction to the study of the relationship between human societies and their environment, with a specific focus on situations of rapid climatic change (RCC) in early historical periods. Students will be invited to reflect on discourses about climate and its influence on human societies from Herodotus to the IPCC; on notions such as environmental or social determinism, possibilism and reductionism, societal collapse and resilience; and on recent academic trends at the crossroads of Humanities, Social Sciences and Environmental Studies. Alternating lectures (Tu) and discussion sessions (Th), the first half of the quarter introduces the notion of “climate,” from its origins in Classical Greece to the present, and how this concept has been (and still is) used to define human groups and their history; it also offers an overview of the theories and methods that shape our current understanding of climate change and its effect on societies (past and present). The second half of the quarter is devoted to case studies, with a specific focus on the Ancient Near East (from prehistory to the first millennium BCE). Students will be asked to present the readings and participate in classroom discussions; write an article summary; and conduct a personal research (midterm annotated bibliography and research proposal; final essay) on a topic of their choice, which needs not be limited to the Ancient Near East.
Equivalent Course(s): SIGN 26082, HIST 20310
NEHC 20470. Fashioning Identities in Ancient Egypt and Beyond. 100 Units.
The rich material and visual culture of Ancient Egypt provide an opportunity to study costume from various
perspectives and through a variety of sources. Contact with different groups of foreigners was always
omnipresent in Egypt, and when they ruled the country (e.g. Hyksos, Libyan, Kushites, Assyrians, Persian,
Greeks, Roman), they exposed Egypt to outward culture and fashion. This presents an opportunity to inquire if
and how the political situation affected the way Egyptian dressed, as costume is a powerful means to assimilate
and acculturate a wearer in society. This course will give a quick overview of the Egyptian costume through
the lens of art historical sources as well as of the organic remains of textiles. It will demonstrate how to use
clothing as a tool to investigate a distant civilization. By analyzing the clothing of Egyptians and foreigners, it
will familiarize students with ancient wardrobe, as well as provide an overview of Egyptian art and material
culture. It will investigate the importance of clothing as a marker of the self and its role as an expression and
negotiation of identity. The attire will be set in a broad socio-cultural perspective where the meaning of dress in
terms of various identities, whether social (including gender and ethnicity), political, and/or religious, will be
questioned.
Equivalent Course(s): NEHC 30470

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

NEHC 20485. Jews in Graeco Roman Egypt. 100 Units.
This course will revise the sources, literary and documentary, for the history of the Jews in Egypt from the 5th
cent. BCE (the Elephantine papyri) to the 4th cent CE (Jews and Christians in Egypt). We will revise both the
papyrological evidence and the literary evidence that we have for each period, and will focus on historical and
social questions. The sources will be read in translation.
Equivalent Course(s): CLCV 25315, RLST 20485, JWSC 20485, HIJD 30485, CLAS 35315, NEHC 30485

NEHC 20491. Jews and Judaism in the Classical Era and Late Antiquity: From Temple to Text, From ‘Land’ to ‘Torah’ 100 Units.
This course will address the thousand-year evolution of post-Biblical Judaism from a Temple and Land
orientation to the emergence of Rabbinic Judaism. The first section of the course will focus on the political and
cultural effects of the Hellenistic and early Roman periods on Jews and Judaism, with a stress placed not only on
the social and political developments in Judea but on the early stages and subsequent growth of Jewish diaspora
communities as well. In this context special attention will be given to the variegated literary corpus produced by
Jews both in Judea and the diaspora. The second section will analyze the changes in Jewish life and self-identity
in the aftermath of the destruction of Jerusalem and the Second Temple in 70CE, and the gradual emergence of
Rabbinic Judaism as an alternative expression of Jewish religious commitment. The Roman Empire’s embracing
of Christianity on the one hand, and the growing assertiveness of a Babylonian Rabbinic community on the other,
will also be closely examined.
Equivalent Course(s): HIJD 30911, JWSC 20911, RLST 20911

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

NEHC 20501-20502-20503. Islamic History and Society I-II-III.
This sequence meets the general education requirement in civilization studies. This sequence surveys the main
trends in the political history of the Islamic world, with some attention to economic, social, and intellectual
history. Taking these courses in sequence is recommended but not required.

NEHC 20501. Islamic History and Society I: The Rise of Islam and the Caliphate. 100 Units.
This course covers the period from ca. 600 to 1100, including the rise and spread of Islam, the Islamic empire
under the Umayyad and Abbasid caliphs, and the emergence of regional Islamic states from Afghanistan
and eastern Iran to North Africa and Spain.
Equivalent Course(s): HIST 25704, HIST 35704, CMES 30501, MDVL 20501, NEHC 30501, ISLM 30500, RLST
20501
NEHC 20502. Islamic History and Society II: The Middle Period. 100 Units.
This course covers the period from ca. 1100 to 1750, including the arrival of the Steppe Peoples (Turks and Mongols), the Mongol successor states, and the Mamluks of Egypt and Syria. We also study the foundation of the great Islamic regional empires of the Ottomans, Safavids, and Moghuls.
Equivalent Course(s): HIST 25804, HIST 35804, NEHC 30502, MDVL 20502, CMES 30502, ISLM 30600

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

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

NEHC 20511. The Beginnings of Islam. 100 Units.
This course will cover the first 150 years of Islamic history, beginning with the Prophet Muhammad’s (d. 632) prophetic mission until the demise of the Umayyad dynasty in 749. Initially the focus will be on the Prophet’s life as portrayed in the work of the 8th century compiler Ibn Ishaq (d. 767) as well as in modern biographies. In the second part, the focus will move to the Islamic conquests and the age of the Rashidun caliphs, who ruled for three decades (632-661) after the Prophet’s death. The third and final part of the course will introduce the first Muslim dynasty, the Umayyads, under whose rule (661-750) the early Islamic community was transformed into a fully-fledged state. We will discuss several different topics, such as state formation in early Islam, ideas about religious vs. political leadership, the development of new religious identities, the emergence of a new ruling elite, formation of Muslim scholarly circles, the first examples of Islamic art and architecture, as well as inner-Muslim conflicts and rebellions.
Equivalent Course(s): ISLM 30350, NEHC 30500, RLST 20350

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

NEHC 20525. Women’s Writing/Writing Women in Islamic Literary History. 100 Units.
Despite commonplace assumptions about their restricted status in Islam, Muslim women have a long, if sometimes fraught, history of participation in literary culture. Nevertheless, the male-dominated sphere of literary history writing has tended to minimize, misrepresent, or entirely mute their significant contributions. In this course, students will read and discuss the literary works of important yet all-too-often forgotten women writers from the Islamic world from the 7th-21st centuries. We will be reading and analysing works authored by women translated from Arabic, Turkish, Persian, and Urdu, including various genres of poetry (Sufi, lyric, erotic), oratory, short stories, novels, life writing, and songs. Additionally, students will probe methodological and theoretical issues which pertain to the study of women’s writing and Islamicate cultural history. In the context of a weekly seminar guided by primary and secondary readings, presentations, and group discussion, together we will interrogate the gendered aspects of canon formation in the premodern and modern Islamic world; consider how gender has affected form, content, and access to literary spaces; explore modern feminist literature by Muslim women; question Eurocentric approaches to the study and translation of women’s writing; and ask: how can women’s literary history be written and criticised responsibly?
Equivalent Course(s): CMLT 20525, GNSE 20525

NEHC 20550. Scandal as Historical Document, 17th-21st Centuries. 100 Units.
How can we use scandals as windows into the cultural history of the modern and early modern worlds? What does a scandal tell us about the public that consumes and disseminates it? In this course, we tackle these questions through an investigation of some of the major scandals of the early modern and modern periods in both Europe and the Middle East. From courtroom dramas in Paris and London to fierce debates in coffee houses and newspapers in Cairo, Beirut, and Istanbul, this course offers a comparative view of how scandals were disseminated, received, and narrativized across time and space. In doing so, we will also examine the central role of the “public” both as a concept and as an actor in early modern and modern scandals. The course will also introduce students to a wide variety of primary sources as well as a rich literature on the subject. All readings are in English. No prior background on the subject is required.
Equivalent Course(s): HIST 22608
NEHC 20552. Slavery and Social Justice in the Hebrew Bible. 100 Units.
What is a “just” society? And how do we know if justice has been achieved? This course is both an overview of the concept of a “just society” and a thematic survey of the narratives of the Hebrew Bible (the Jewish Tanak, the Christian Old Testament) through the lens of social justice. In this course we will examine several perspectives within the Hebrew Bible on what makes a just society, with particular emphasis on the narratives and legal corpora of the Pentateuch, the historical narratives of the former prophets, and the sayings and exhortations of the “writing” prophets. We will aim to understand more clearly what the ancient Israelites would have likely understood by the notion of a “just society,” and how those understandings may differ from our own. Through our discussions, students will develop their skills in close-reading of texts and literary analysis of biblical narratives. In this course we will study several social issues and their reflections in biblical texts. Among the possibilities are: slavery, the treatment of the poor, the rights of the community vs. the individual, the treatment of the disabled, homicide, war, revenge, animal rights and environmentalism, inheritance, and immigration.
Equivalent Course(s): RLST 23550, JWSC 20550

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

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

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

NEHC 20572. Humor in Muslim Literature: 600 - Present. 100 Units.
In this course, we will explore the theoretical and practical aspects of humor in Muslim literatures. The material studied in this course spans over a millennium and a half, beginning in the century prior to the emergence of Islam until the modern period, and includes texts translated from a variety of languages from Islamic civilizations (e.g., Arabic, Persian, Turkish). By focusing on humor-by which we mean material created to entertain and make one laugh—we will trace the development of Muslim literature while engaging the material on a linguistic, formal, and cultural level. Humor presents the opportunity to address issues such as race, religion, class, sexuality, and even pre-modern daily life; the material can be difficult, often vulgar, contentious, and deeply offensive at times. However, this class will treat this difficulty as an opportunity to reflect upon how humor interacts with humankind’s less attractive qualities. This course is intended for both students with no exposure to Muslim literatures and those with an extensive background in the field. Secondary readings will treat the authors and texts as well as critical approaches to humor. The instructor will lecture for a small amount of time each class, but the bulk of the class will be spent discussing the text and its place in the history of Muslim literatures.
Equivalent Course(s): CRES 20572

NEHC 20573. The Burden of History: A Nation and Its Lost Paradise. 100 Units.
What makes it possible for the imagined communities called nations to command the emotional attachments that they do? This course considers some possible answers to Benedict Anderson’s question on the basis of material from the Balkans. We will examine the transformation of the scenario of paradise, loss, and redemption into a template for a national identity narrative through which South East European nations retell their Ottoman past. With the help of Žižek’s theory of the subject as constituted by trauma and Kant’s notion of the sublime, we will contemplate the national fixation on the trauma of loss and the dynamic between victimhood and sublimity.
Equivalent Course(s): REES 39013, CMLT 23401, NEHC 30573, HIST 24005, REES 29013, HIST 34005, CMLT 33401

NEHC 20585. Jews and Christians in the Middle East. 100 Units.
Minorities around the world today invite questions about the prospects of pluralism and tolerance in modern societies. This course will explore these long-studied questions by examining the case of Jews and Christians in
the Middle East, as well as its tangled histories with Muslims and Jews in Mediterranean Europe. Co-taught by a historian of Jews in Iraq and an anthropologist of Copts in Egypt, we will explore histories and ethnographies to consider the political, social, and religious dimensions of minority communities. Our syllabus also blends various literary genres and forms of media with academic scholarship to explore various voices in the conversation about Jews and Christians in the Middle East—from novels, films, and poetry to theological tracts and political treatises. We raise the following questions throughout our course: What terms for coexistence have governed Jews, Christians, and Muslims in the Mediterranean? How are religious practices and traditions linked to histories of rule? How do ideologies (e.g., nationalism, secularism, communism) shape the way minorities understand themselves and how society understands them?

Equivalent Course(s): JWSC 26215, RLST 20231, BPRO 25400

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

Equivalent Course(s): NEHC 30600, HIST 35613, HIST 25613

NEHC 20601-20602-20603. Islamic Thought and Literature I-II-III.
This sequence explores the thought and literature of the Islamic world from the coming of Islam in the seventh century C.E. through the development and spread of its civilization in the medieval period and into the modern world. Including historical framework to establish chronology and geography, the course focuses on key aspects of Islamic intellectual history: scripture, law, theology, philosophy, literature, mysticism, political thought, historical writing, and archaeology. In addition to lectures and secondary background readings, students read and discuss samples of key primary texts, with a view to exploring Islamic civilization in the direct voices of the people who participated in creating it. All readings are in English translation. No prior background in the subject is required. This course sequence meets the general education requirement in civilization studies. Taking these courses in sequence is recommended but not required.

Equivalent Course(s): NEHC 30600, HIST 35613, HIST 25613

NEHC 20601. Islamic Thought and Literature I. 100 Units.
This sequence explores the thought and literature of the Islamic world from the coming of Islam in the seventh century C.E. through the development and spread of its civilization in the medieval period and into the modern world. Including historical framework to establish chronology and geography, the course focuses on key aspects of Islamic intellectual history: scripture, law, theology, philosophy, literature, mysticism, political thought, historical writing, and archaeology. In addition to lectures and secondary background readings, students read and discuss samples of key primary texts, with a view to exploring Islamic civilization in the direct voices of the people who participated in creating it. All readings are in English translation. No prior background in the subject is required. This course sequence meets the general education requirement in civilization studies.

Equivalent Course(s): RLST 20401, MDVL 20601, SOSC 22000, HIST 25610

NEHC 20602. Islamic Thought and Literature II. 100 Units.
This course covers the period from ca. 950 to 1700, surveying works of literature, theology, philosophy, sufism, politics, history, etc., written in Arabic, Persian and Turkish, as well as the art, architecture and music of the Islamicate traditions. Through primary texts, secondary sources and lectures, we will trace the cultural, social, religious, political and institutional evolution through the period of the Fatimids, the Crusades, the Mongol invasions, and the “gunpowder empires” (Ottomans, Safavids, Mughals). 

Equivalent Course(s): HIST 25615, MDVL 20602, RLST 20402, SOSC 22100

NEHC 20603. Islamic Thought and Literature III. 100 Units.
This course covers the period from ca. 1700 to the present. It explores Muslim intellectuals’ engagement with tradition and modernity in the realms of religion, politics, literature, and law. We discuss debates concerning the role of religion in a modern society, perceptions of Europe and European influence, the challenges of maintain religious and cultural authenticity, and Muslim views of nation-states and nationalism in the Middle East. We also give consideration to the modern developments of transnational jihadism and the Arab Spring. This course sequence meets the general education requirement in civilization studies.

Equivalent Course(s): RLST 20403, SOSC 22200, HIST 25616

NEHC 20605. Colloquium: Sources for the Study of Islamic History. 100 Units.
This course is designed to acquaint the student with the basic problems and concepts as well as the sources and methodology for the study of premodern Islamic history. Sources will be read in English translation and the tools acquired will be applied to specific research projects to be submitted as term papers.

Equivalent Course(s): MDVL 20605, ISLM 30605, HIST 36005, HIST 26005, NEHC 30605
NEHC 20609. Saints and Sinners in Late Antiquity. 100 Units.
Saints and Sinners in Late Antiquity
Equivalent Course(s): NEHC 30609

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

NEHC 20613. Dreams in the Ancient World. 100 Units.
Dreams belong to the universals of human existence as human beings have always dreamt and will continue to dream across time and cultures. The questions where do dreams come from and how to unravel a dream have always preoccupied the human mind. In this course we will focus on dreams in the Greco-Roman and Greco-Egyptian cultural environments. We will cover dreams from three complementary perspectives: dreams as experience, dream interpretation and dream theory. The reading materials will include: (a) a selection of dream narratives from different sources, literary texts as well as documentary accounts of dreams; (b) texts which document the forms and contexts of dream interpretation in the Greco-Roman and Greco-Egyptian cultures and (c) texts which represent attempts to approach dreams from a more general perspective by among others explaining their genesis and defining dream-types.
Equivalent Course(s): CLCV 24519, CLAS 34519, ANCM 44519, RLST 24503, HREL 34519, NEHC 30613

NEHC 20615. Drawn Together: Comics Culture in the Middle East. 100 Units.
Playing on the multiple meanings of the concept of being “drawn together”, this course brings a combined theoretical and practical lens to understanding the histories, politics, and practice of Middle Eastern comics. It does this through a collaboration between scholarly and artistic approaches to comics between Ghnwa Hayek and two Beirut-based innovators in Arabic comics, Omar Khouri and the fdz, co-founders (with Hatem Imam and Lena Merhej) of the Lebanese comics collective Samandal. Comics, like all graphic narratives, are a hybrid form that draws the visual and verbal together into a dynamic interplay. Modeling this interplay, we will bring a dynamic simultaneity of theory, practice and translation into the classroom. In this class, we combine a theoretically informed historical engagement with the region, comics studies, and a comics practice that seeks to imagine and complicate the future. We will chart the dominant genres and practices of comics production in the Middle East from the points of view of both scholars and practitioners. At the same time, we will experiment in creating a hands-on workspace in which all we collaborate on all aspects of creating two ongoing comics projects - Nahfa (Omar Khouri) and Jähiliyya (fdz) - from the world-building to the characters, design, stories, and translation.
Equivalent Course(s): NEHC 30615

NEHC 20625. Politics of Cultural Heritage Practices. 100 Units.
In this course, students will explore the complex questions surrounding the politics of the past in the modern-day world. Following the outbreak of the Iraq War and the subsequent increase in the looting and destruction of artifacts, the boom of the antiquities market, and the rise of ISIS, issues surrounding the interpretation, preservation, and repatriation of cultural heritage have become all the more relevant. Through a series of case studies, this discussion-based seminar class will explore how we as humans relate to the past by considering subjects such as the meaning of cultural heritage, the origins of archaeology and its connections to colonialism and nationalism, depictions of the field in popular media, and recent controversies surrounding the trade of antiques.
Equivalent Course(s): HIST 21009

NEHC 20630. Introduction to Islamic Philosophy. 100 Units.
This course offers an introduction to the terms and concepts current in Arabic philosophical writings in the classical period of Islamic thought (roughly 9th to 17th century). It begins with the movement to translate Greek texts into Arabic and the debate among Muslims about the validity of philosophy versus revelation. From a close reading of key works (in English) by important philosophers such as al-Kindī, al-Rāzī, al-Sijistānī, al-Fārābī, Ibn Sinā (Avicenna), al-Ghazzālī, Ibn Bājja, Ibn Tufayl, Ibn Rushd (Averroes), Suhrawardī, and Mullā #adrā, a series of lectures will follow the career of philosophy in the Islamic world, first as a ‘foreign’ science and then, later, as selectively rejected but also substantially accepted as a natural component of sophisticated discourse.
Equivalent Course(s): RLST 23630, NEHC 30630, ISLM 30630

NEHC 20640. History of the Qur’an and its Interpretation. 100 Units.
This course explores the content and literary features of the Qur’an and charts the historical development of Muslim commumal engagement with its holy scripture. Beginning with its revelation in the early-seventh century CE, the Qur’an has been an object of interpretation and debate, culminating in the solidification of the exegetical tradition, or tafsīr, in the tenth through fourteenth centuries CE. The course begins with an in-depth investigation into the history and text of the Qur’an and is followed by a survey of tafsīr literature until modern times. By the
end of the semester, students will understand: 1) The Qur'an's core themes, arguments, and literary features 2) The historical context in which the Qur'an was first promulgated and codified 3) The relationship between the Qur'an and the preceding literary traditions of the ancient world, in particular the Bible, post-biblical Jewish and Christian writings, and Arabic poetry 4) Muslim utilization of the Qur'an towards intellectual, social, religious, legal, and political ends 5) The pre-modern and modern scholarly traditions of interpreting the Qur'an 6) The skills of close reading, argumentation, and academic writing

Equivalent Course(s): RLST 20640, HIST 25707, NEHC 30640

NEHC 20642. The High Caliphate. 100 Units.
Review of major developments in the history of the Islamic community from ca. 700 CE until ca. 1000 CE, with focus on the extensive secondary literature devoted to key issues, including: character of Umayyad rule, conversion and taxation, rise of piety-minded opposition, character of the “Abbasid revolution,” nature of Abbasid rule, development of Shi‘ism and the A‘lid-Abbasid rivalry, the Abbasid civil war, Byzantium and the caliphate, evolution of military institutions, vizierate and bureaucracy, rise of Samarra and the Samarra period, rise of regionalism, beginnings of Ism‘ilism, commercial relations, the Buyid ascendancy.

Equivalent Course(s): ISLM 30642, NEHC 30642, HIST 35807, HIST 25807

NEHC 20645. History of the Fatimid Caliphate. 100 Units.
This course will cover the history of the Fatimid (Shiite) caliphate, from its foundation in the North Africa about 909 until its end in Egypt 1171. Most of the material will be presented in classroom lectures. Sections of the course deal with Fatimid history treated chronologically and others with separate institutions and problems as they changed and developed throughout the whole time period. Readings heavily favored or highly recommended are all in English.

Equivalent Course(s): NEHC 30645, HIST 34401, MDVL 20645, HIST 24401

NEHC 20647. Islamic Political Thought in the Global Era. 100 Units.
This course examines the trajectory of Islamic political thought from the nineteenth century to the present day. Through a close study of key texts in this tradition, we will investigate how Islam has remained a vital source of principles and doctrines for a diverse array of political thinkers and movements over the course of the past two centuries. Developments in Islamic thought will be considered in the context of global trends, from the rise of liberalism, nationalism, and socialism to the liberation movements of the twentieth century and the confusion sewn by humanitarian crises of an unprecedented scale.

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

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

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

Equivalent Course(s): NEHC 30670

NEHC 20677. Beyond Genocide & Diaspora: Armenians in the Middle East. 100 Units.
Despite the genocide, Armenians have known thriving political, sociocultural, ideological, and ecclesiastical centers in the twentieth century. The seminar Beyond Genocide & Diaspora: Armenians in the Middle East focuses on such centers: in Lebanon, Syria, Palestine, Egypt, Iran, and Turkey, amongst others. This will not be a journey of loss or simple rebirth, perspectives omnipresent in writings on modern Armenian history. Rather, we will be analyzing the history of power: on how Armenians experienced the everyday and the ordinary in the Middle East, making these places their own, and how they manipulated and managed loss and renewal. At the same time, this seminar asks: what can we learn about these spaces, and the region more broadly, by looking at it through the lens of everyday Armenian sociopolitics? This analysis of Armenians does not only contribute to the study of Armenians, then. Rather, it shows how Armenians in the Middle East experienced politics everyday,
and what those experiences can teach us about interlinked national and global events. This course also examines changing aspects of belonging, and explores how these concepts travel over time and space.
Equivalent Course(s): NEHC 30677

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

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

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

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

NEHC 20735. Persia: The First World Empire. 100 Units.
Stretching from Pakistan to Egypt and Greece, the Achaemenid Persian Empire dominated the Middle East for over 200 years (559-330 BCE) and was the first world empire in history. The Persian Empire brought diverse cultures, such as those of Mesopotamia, Egypt, and Greece, under a single rule, and witnessed transformations in the economies, religions, and political structures of the ancient world. In this course, we will trace the rise and fall of the Persian Empire and its afterlife, as the history of the Persian Empire continues to affect how we conceive of the Middle East today.
Equivalent Course(s): NEHC 30725, CMS 30725

NEHC 20737. Imperialism before the Age of Empires? 100 Units.
This course offers a critical analysis of the use of concepts such as empire and imperialism in the historiography of ancient Mesopotamia to address political formations that developed (and vanished) from the Early to Late Bronze Ages (mid-3rd to late-2nd millennium BCE). Drawing from theoretical studies on imperialism and the imperial constructions that developed in the Iron Age and beyond (starting with the Neo-Assyrian and Neo-Babylonian empires), this seminar will explore the nature of power, control, and resource management in these early formations, and how they qualify (or not) as imperial policies. Students will address a substantial part of Mesopotamian history (from the Sargonic down to the Middle Assyrian and Babylonian periods) and study in depth some key historiographical issues for the history of Early Antiquity. Primary documents will be read in translation and the course has no ancient language requirements. However, readings of secondary literature in common academic languages (especially French and German) are to be expected. This course fulfills the requirements of a survey course in Mesopotamian civilization as defined by the Ancient PhD programs in NELC and MA program in the CMES.
What constitutes a poet? What role does a poet play in society? Can we think of poets as agents of change? If so, in what capacity? This course asks the student to consider the role of the poet in the shaping of Islamic history. The course traces the changing role of the poet and of poetry in Islamic history with a focus on Arabic poetry (in translation) in the early modern and modern Middle East and North Africa. From early modern mystical poets, to modern Arab nationalist poets, to the street poets of the Arab Spring, the course investigates the role and function of the poet as an agent of change and of poetry as a catalyst for the formation of collective identity. To do this the course also explores the variety of mediums through which poetry was transmitted and remembered. We will thus consider the role of orality, aurality, and memory in the creation, preservation, and transmission of poetry in the early modern and modern Arabic-speaking world.

Equivalent Course(s): CMLT 22609, HIST 22609

NEHC 20765. Introduction to the Musical Folklore of Central Asia. 100 Units.
This course explores the musical traditions of the peoples of Central Asia, both in terms of historical development and cultural significance. Topics include the music of the epic tradition, the use of music for healing, instrumental genres, and Central Asia folk and classical traditions. Basic field methods for ethnomusicology are also covered. Extensive use is made of recordings of musical performances and of live performances in the area.
Equivalent Course(s): MUSI 33903, MUSI 23503, REES 35001, NEHC 30765, REES 25001, ANTH 23905

NEHC 20766. Shamans and Oral Poets of Central Asia. 100 Units.
Anthropological/ Ethnographic Survey of Pre-Modern Central Asian Cultures. This course explores the rituals, oral literature, and music associated with the nomadic cultures of Central Eurasia.
Equivalent Course(s): NEHC 30766, ANTH 23906

NEHC 20802. Empires and Peoples: Ethnicity in Late Antiquity. 100 Units.
Late antiquity witnessed an unprecedented proliferation of peoples in the Mediterranean and the Middle East. Vandals, Arabs, Goths, Huns, Franks, and Iranians, among numerous others, took shape as political communities within the Roman and Iranian empires or along their peripheries. Recent scholarship has undone the traditional image of these groups as previously undocumented communities of "barbarians" entering history. Ethnic communities emerge from the literature as political constructions dependent on the very malleability of identities, on specific acts of textual and artistic production, on particular religious traditions, and, on the imperial or postimperial regimes sustaining their claims to sovereignty. The colloquium will debate the origin, nature, and roles of ethno-political identities and communities comparatively across West Asia, from the Western Mediterranean to the Eurasian steppes, on the basis of recent contributions. As a historiographical colloquium, the course will address the contemporary cultural and political concerns-especially nationalism-that have often shaped historical accounts of ethnogenesis in the period as well as bio-historical approaches such as genetic history that sometimes sit uneasily with the recent advances of historians.
Equivalent Course(s): NEHC 30802, CLAS 33718, HIST 20902, CLCV 23718, MDVL 20902, HIST 30902

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

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

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

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

Equivalent Course(s): HIST 20312, NEHC 30737, HIST 30312
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NEHC 20838. Further Topics in Late Ottoman History-1. 100 Units.
This course will introduce students to a number of important topics in Eighteenth and nineteenth century Ottoman history, such as the nature of the great local notables, the growing importance of proteges, and the bureaucratic reform.
Equivalent Course(s): NEHC 30838

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

NEHC 20852. Race and Ethnicity in the Modern Middle East. 100 Units.
This seminar examines the ways that race and ethnicity are identified and discussed in Middle Eastern societies from the late-eighteenth century to the contemporary period. This class will analyze debates surrounding Middle Eastern racial and ethnic constructions in order to consider the extent to which these are the products of European colonialism--as some claim--or other legacies including Ottoman slave trade networks. This course addresses the ways these categories have shaped nationalist discourses, anticolonial struggles, US involvement in the Middle East, and contemporary questions of citizenship. Students will examine the role of diaspora encounters in Europe and the Americas in crafting these categories and ask whether new flows of migrants from sub-Saharan Africa, South Asia, and the Philippines to the Middle East are reconfiguring old constructions or creating new ones. Sources will include literature, music, and film and methodologies are cultural, social, and political history. The class comprises case studies from Morocco, the Nile Valley, Turkey, Israel, and the Gulf States.
Equivalent Course(s): HIST 25709, CRES 25709

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

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

NEHC 20884. The Brighter Side of the Balkans: Humor & Satire in Lit & Film. 100 Units.
In this course, we examine the poetics of laughter in the Balkans. In order to do so, we introduce humor as both cultural and transnational. We unpack the multiple layers of cultural meaning in the logic of "Balkan humor." We also examine the functions and mechanisms of laughter, both in terms of cultural specificity and general practice and theories of humor. Thus, the study of Balkan humor will help us elucidate the 'Balkan' and the 'World,' and will provide insight not only into cultural mores and social relations, but into the very notion of 'funny.' Our own laughter in class will be the best measure of our success - both cultural and intellectual.
NEHC 20885. Returning the Gaze: The Balkans and Western Europe. 100 Units.
This course investigates the complex relationship between South East European self-representations and the
imagined Western "gaze" for whose benefit the nations stage their quest for identity and their aspirations for
recognition. We also think about differing models of masculinity, the figure of the gypsy as a metaphor for the
national self in relation to the West, and the myths Balkans tell about themselves. We conclude by considering the
role that the imperative to belong to Western Europe played in the Yugoslav wars of succession. Some possible
texts/films are Ivo Andric, Bosnian Chronicle; Aleko Konstantinov, Baj Ganjo; Emir Kusturica, Underground;
and Milcho Manchevski, Before the Rain.
Equivalent Course(s): NEHC 30885, CMLT 23201, CMLT 33201, REES 29012, REES 39012

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

NEHC 20895. The Construction of Jewish History in Israel. 100 Units.
The course concerns the ways Jewish history has been constructed and conceptualized in the State of Israel
since 1948. It will examine academic and para academic research, popular history books, TV series, educational
programs, national archives and public ceremonies.
Equivalent Course(s): JWSC 20895

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

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

NEHC 20911. Prophets in Jewish and Islamic Traditions. 100 Units.
In this course, we will study the tales of the prophets as found in the Bible, the Qur’an, and Jewish and Islamic
interpretive traditions. By examining and enjoying the narratives of individual prophets, we will develop an
understanding of prophecy as a broad religious phenomenon. The course offers opportunities for comparative
enquiry into two sacred scriptures—the Bible and the Qur’an—and the rich interpretive literature that Jewish
and Islamic communities created in order to understand them. All readings will be in English translation.
Assignments include three short essays, an oral presentation, and a final exam.
Equivalent Course(s): RLST 20910, JWSC 20910

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

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

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

NEHC 20944. Who Owns the Past? 100 Units.
Humans across cultures have historically attached great religious, cultural, political, and social value to a variety of cultural artifacts and sites, usually with significant immediate and historical consequences. Political ideologies, such as colonialism and nationalism, wars, poverty, a thriving illicit antiquities market: all of these are entwined with the ways in which the knowledge about the past is manipulated, collected, interpreted, presented, preserved, and destroyed to create meaning in the present. This course explores this relationship between past cultural heritage and the present through a cross-cultural and cross-disciplinary survey of the human obsession with the past. We will consider a variety of topics such as the history of archaeology, the antiquities trade, and disputes over cultural ownership, along with a discussion of the repatriation of artifacts and current controversies surrounding antiquities around the globe.

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

NEHC 21002. Greece and the Balkans in the Age of Nationalism. 100 Units.
This course is an introduction to the history of Southeastern Europe since the 1790s. Each week’s work will examine a key topic in the Balkan affairs through a combination of lectures, readings and discussion of associated issues. The class will not follow the history of any one Balkan country comprehensively. Instead, the course will direct students’ attention to relevant developments which address questions like these: 1. How does Balkan history related to European history? 2. What is a nation, a nationality, and an ethnic group? 3. What has nationalism meant in the Balkans? The course emphasizes the history of Greece, Albania, Bulgaria, Romania and Yugoslavia, with some attention to events in the Ottoman Empire, the Habsburg Monarchy and Hungary as appropriate. The course aims to offer a historical background that will enable students to better understand the recent history of Greece and the Balkans.
Equivalent Course(s): HIST 23613, MOGK 31001, MOGK 21001, REES 21001

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

Equivalent Course(s): SIGN 26016, NEHC 31010

NEHC 21012. The Age of Empires in the Ancient Near East. 100 Units.

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

Equivalent Course(s): NEHC 31012

NEHC 21116. Herodotus. 100 Units.

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

Equivalent Course(s): GREK 31116, GREK 21116, NEHC 31116, BIBL 31116, RLST 21116, FNDL 21116

NEHC 21202. Israeli Society through Media: The Four Tribes of Israel. 100 Units.

From the outside, Israeli society might seem homogeneous and cohesive, bound together by the outside challenges and threats that have defined its eight decades of existence. However, in a recent public speech, President Reuben Rivlin warned Israelis of the tribal schisms tearing contemporary Israeli society and defined a ‘new Israeli order’ splitting the state into 4 groups: Arabs, ultra-Orthodox Jews, national religious Jews and secular Jews. Using the president’s description of the “four tribes of Israel” as our framework, this course focuses on representations of the different groups in Israeli media and popular culture. We will ask: • What distinguishes each of these tribes? • What is the narrative held by each tribe to describe itself and the ‘other’ tribes? • How do the different tribes interact? • Is modern Israel a successful immigration society or a failed experiment at creating a melting pot? Using Israeli society as a case study, we will also consider prevailing ideas about mediation and reconciliation in fragmented societies. If there is student interest, the course may include a section for advanced Hebrew learners.

Equivalent Course(s): JWSC 21202, RLST 27714

NEHC 21210. Tel Aviv: Urban Culture/Urban Image. 100 Units.

This course deals with Tel Aviv as a cultural-social and demographic locus in the Israeli imagination. Since its establishment in 1909 as the ‘First Hebrew City’ and a realization of Theodor Herzl vision for Alt-Neu-Land (Old New Land), Tel Aviv has held a huge significance in the Zionist and Israeli imagination as a cultural-economic capital, attracting young people from all over the world and offering a liberal state of mind inspired by big world cities like New York, Berlin and Vienna. In this course, we will examine the different representations of Tel Aviv in Israeli culture and the gaps between the public image of the city and the reality. Readings and film screenings will include critical writing like White City Black City: Architecture and War in Tel Aviv and Jaffa, latest popular movies taking place in TLV and poems and short stories about the city.

Equivalent Course(s): JWSC 21210, RLST 27716

NEHC 21211. The Medieval Armenian Monastery: Or, Reconsidering a Complex Institution in a Changing Landscape. 100 Units.

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

Equivalent Course(s): NEHC 31211

NEHC 21215. Abraham’s Sacrifice of Isaac in Multiple Perspectives. 100 Units.

The story of Abraham’s (near) sacrifice of his son, Isaac, found in Genesis 22:1-19, is one of the most influential and enduring stories in Western literature and art. It is part of the living tradition of Judaism, Christianity, and Islam and its meaning and implications have been repeatedly explored in the communities defined by these
NEHC 21902. Byzantine Empire: 610-1025. 100 Units.
A lecture course, with limited discussion, of the principal developments with respect to government, society, and culture in the Middle Byzantine Period. Although a survey of events and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Midterm, final examination, and a short paper. Equivalent Course(s): MDVL 21865, HIST 21865, NEHC 41780, RLST 21865

Equivalent Course(s): JWSC 12000, RLST 21800, HIJD 41780, NEHC 44600, RLST 21800

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

NEHC 2010. Jewish Civilization I: Ancient Beginnings to Medieval Period. 100 Units.
Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinc and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. The autumn course will deal with antiquity through the Middle Ages. Its readings will include material from the Bible and writings from the second temple, Hellenistic, rabbinc, and medieval periods. All sections of this course will share a common core of readings; individual instructors will supplement with other materials. It is recommended, though not required, that students take the three Jewish Civilization courses in sequence. Students who register for the Autumn Quarter course will automatically be pre-registered for the winter segment. In the Spring Quarter students have the option of taking a third unit of Jewish Civilization, a course whose topics will vary (JWSC 1200X). Equivalent Course(s): JWSC 12000, RLST 22010, MDVL 12000, HIST 11701

NEHC 22011. Jewish Civilization II: Early Modern Period to 21st Century. 100 Units.
Jewish Civilization is a three-quarter sequence that explores the development of Jewish culture and tradition from its ancient beginnings through its rabbinc and medieval transformations to its modern manifestations. Through investigation of primary texts-biblical, Talmudic, philosophical, mystical, historical, documentary, and literary-students will acquire a broad overview of Jews, Judaism, and Jewishness while reflecting in greater depth on major themes, ideas, and events in Jewish history. The Winter course will begin with the early modern period and continue to the present. It will include discussions of mysticism, the works of Spinoza and Mendelsohn, the nineteenth-century reform, the Holocaust and its reflection in writers such as Primo Levi and Paul Celan, and literary pieces from postwar American Jewish and Israeli authors. All sections of this course will share a common core of readings; individual instructors will supplement with other materials. It is recommended, though not required, that students take the three Jewish Civilization courses in sequence. Students who register for the Autumn Quarter course will automatically be pre-registered for the winter segment. In the Spring Quarter students have the option of taking a third unit of Jewish Civilization, a course whose topics will vary (JWSC 1200X). Equivalent Course(s): JWSC 12001, RLST 22011, HIST 11702

NEHC 22020. Alternative Feminisms: Gender, Agency, and Liberation in the Middle East. 100 Units.
This course critically examines gender, agency, and liberation in the Middle East. The course will begin with a discussion of human agency, its relation to sociocultural context, and the feminist literature on the issues of agency, resistance, and liberation. Then, we will explore these relationships in non-Western contexts by drawing examples from Turkey, Iran, and Northern Syria. In the cases of Turkey and Iran, we will focus on the feminist movements and women's collective actions for the right to wear and take off the headscarf. In the case of Northern Syria, we will explore the agencies of Kurdish female guerrillas and their conceptions of
empowerment. In each case, we will focus on the moral and ethical principles that guide women’s choices and trace their sociohistorical foundations.

Equivalent Course(s): NEHC 32020, CHDV 32020, CHDV 22020, GNSE 32020, ANTH 22020, ANTH 32020, GNSE 23159

NEHC 22115. Iconoclasm. 100 Units.

The recent removal of Confederate statues in the US and ISIL’s destruction of ancient sites in Iraq and Syria, while motivated by different aims, find a common solution in dealing with images deemed inappropriate. Context is crucial to understanding what is at stake in these different iconoclastic acts: What is being destroyed? Who is destroying it and why? Although the term “iconoclasm” initially was used to describe the violent clashes between rival Christian ideologies over the status of images in a religious context in the 8th century, scholars now use it more capaciously and it refers to any movement dedicated to the destruction of images, be it in ancient Mesopotamia, Reformist Europe, or Talibanist Afghanistan. While the term offers syntactical clarity, it simultaneously obscures the various processes that go into practicing iconoclasm; for example, what motivated Byzantine destruction of icons is distinct from why European colonizers destroyed Native American heritage. This seminar proposes a broad and historically contingent study of iconoclasm. By looking at a range of examples from different periods and geographical contexts, we will examine the ways in which images have been perceived as threats, aberrations, seductions, or inconveniences best removed. We will also explore the various ways in which removed images continue to resonate with new meanings. The seminar spends a week defining the key terms before delving into particular case studies of iconoclasm.

Equivalent Course(s): RLST 28312, ARTH 22115, ARTH 32115

NEHC 22308. Phoenician Religion (In Their Own Words And Those of their Neighbors) 100 Units.

The Phoenicians were a Canaanite people who maintained their language, religion, and culture until Roman times. One of the main challenges facing the study of the Phoenician religion (and culture in general) is that most of their literature is lost. This course gathers together a variety of emic sources in the Phoenicians’ own language or stemming from the Phoenician realm but written in Greek or Latin, as well as sources written by others about the Phoenicians, with a special focus on cult and religious identity. The texts we will read and discuss range from royal, votive, and funerary inscriptions, to the views about the Phoenicians in the Hebrew Bible, and Greek and Roman writers. This course is partly a text-based, reading course, and partly a thematic, culture course.

Equivalent Course(s): RLST 22308, NEHC 42308, CLAS 32322, CLCV 22322, HREL 42308

NEHC 22322. Ancient Writing Systems. 100 Units.

You have probably seen the meme - the one that compares emojis to ancient Egyptian hieroglyphs and says something like, “4000 years later and we’re back to the same language.” This meme is evidence of a widespread misunderstanding about what ancient writing systems are and how they function. In this course, students will examine what writing is by going back to the beginning, looking at some of the most ancient writing systems from all over the world, including Western Asia, North Africa, China, and Mesoamerica. Students will learn about how these writing systems were developed, used, and re-used. They will also explore the diverse ways in which writing can express spoken language. No knowledge of an ancient language is required, as this course will not be an introduction into ancient languages themselves, but rather the writing systems in which they are written. That being said, this course will still be useful for anyone looking to study an ancient language, in particular one written in one of the writing systems that will be discussed in this class.

Equivalent Course(s): CMES 32322

NEHC 22500. Intersections of Gender and Race Throughout the Modern Middle East. 100 Units.

This course will explore how parts of the modern Middle East confronted notions, questions, and definitions of race and gender. Organized thematically and covering a region that spans from North Africa to Iran, we will use the analytics of race and gender in an intersecting way to explore topics in the Middle East such as: structural racism, colonialism, slavery, local nationalisms, whiteness, racism in nation building, eugenics, scientific racism, and global solidarity movements. In so doing, our course will reveal that race is an operative category in the study of Middle East history, the historical racial logics operating in various Middle Eastern countries, and how race and gender intersect at the site of individual as well as the effects of this. This course is designed for anyone interested in race theory, gender theory, intersectionality, and Middle East history. By the end of this course, students will have the tools to think in a multidimensional way about aspects of Middle East history that do not often receive such an intersectional treatment. Additionally, they will develop the methodological tools to discern local race and gender logics that might be different than what they’re most familiar with. Finally, through coming to understand and their relationship to the knowledge of our course, students will also be able to use the course as a springboard for continued learning in other courses that treat race, gender, and the Middle East.

Equivalent Course(s): GNSE 22509, CRES 12500

NEHC 22700. Biblical Law. 100 Units.

This course will examine the laws in the Torah/Pentateuch and elsewhere in the Hebrew Bible for their legal, social, and moral reasoning; their style; their meaning in literary works, as literature; and their historical setting. It will compare them to laws in other ancient works like the Hammurabi monument(s).

Equivalent Course(s): NEHC 32700, JWSC 22702, HIJD 32700, BIBL 32700, RLST 22700

NEHC 22707. Rumi: Poetry, Wisdom, and Metaphysics. 100 Units.

Hailed as one of the world’s greatest mystical poets, Jalal al-Din Rumi (d. 1273) transcends the boundaries of language, religion and ethnicity. Today Rumi’s poems can be heard in mosques, monasteries, churches and
synagogues. This course examines Rumi's teachings, the metaphysics of love and his perennial wisdom through translations of his sublime verse, the quintessential art form of the Sufis. Students will engage with the field of Persian Sufi literature and understand the methods employed by scholars in studying Sufi poetry.
Equivalent Course(s): Rlst 22707, Fndl 22707

NEHC 22906. The Book of Ezekiel. 100 Units.
A seminar for reading the Book of Ezekiel (in English; optional reading group for those who read biblical Hebrew), the Bible's most bizarre and challenging Prophetic work. It features Ezekiel's close encounters with a brutal divine, instantaneous transportation to future spaces and faraway places, dream-scenes that become real, mortifying dramatizations, and surreal sensory overload. Ezekiel says he played the role of a crude mime, a confounding cryptic, and an erotic singer. This charged and disturbing work generated a variety of literary and speculative Jewish and Christian traditions, like the Apocalyptic and the Mystical. Modern Bible critics discount its retrospective frame, consider it a repository of historical materials, and probe Ezekiel for personality disorders. We will engage it the way it presents itself to us, as literature, in a which a character tells his glorious and troubled story, and explore its frame, content, poetics, Judean literary traditions, contemporary Babylonian scene, and historical message.
Equivalent Course(s): Jwsc 22906, Rlst 22906, Nehc 32906, Hjjd 32906, Bibl 32906

NEHC 23010. Introduction to the History and Civilizations of Central Eurasia I: Pre-1500s. 100 Units.
This course will explore narrative and thematic histories of Central Asia up to the fifteenth century, starting from the development of pastoral nomadism and ending during the rule of the Timurids. We will discuss the everyday practices of the peoples in the area, the formation and influence of political, economic, and religious forces, and the region's wider interactions with other parts of the premodern world. While acknowledging the disparate peoples and cultures of the region, the course nevertheless assumes that Central Asia can be studied as a cohesive unit of historical inquiry. Throughout the course, we will also address the problems of historiography and methodology in the study of premodern Central Asian history and will explore possible solutions to these issues.
Equivalent Course(s): Ealc 33010, Ealc 13010, Hist 15404, CRES 13010

NEHC 23250. Introduction to Islamic Theology. 100 Units.
Survey of ideas and arguments formulated by renowned Muslim theologians and responses that their doctrines triggered. Major doctrines will be covered, starting with early debates over the nature of belonging to the Muslim community, the nature of God, revelation, prophecy, freewill and predestination. The course roughly follows the historical development of Islamic theology in conversation with other Islamic sciences (philosophy, sufism, law), with a close examination of the confrontation between a group of rationalist theologians (Mu'tazilites), the traditionalist hadith-scholars, and the emergence of Sunni Ash'arite theology between the 9th and 11th centuries.
Equivalent Course(s): Nehc 36250, Rlst 23250, Islm 36250

NEHC 23613. Popular Culture in the Middle East and North Africa. 100 Units.
TBD
Equivalent Course(s): Musi 23613

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

NEHC 23825. Human Rights in the Middle East. 100 Units.
This seminar explores the broad range of human rights struggles, concerns and activism in the contemporary Middle East region. The class will examine human rights issues posed by authoritarian, dictatorial and single-party state formations in the Middle East particularly by looking at the effects of internal security apparatuses, mechanisms of state violence, and struggles for political participation and liberty. We explore ongoing indigenous struggles for recognition and autonomy, such as the Kurdish, Sahrawi and Amazigh cases, while also contextualizing the region's complex history of colonial and neocolonial interventions by force and their human rights implications. We will examine the varied roles that non-state actors play in Middle Eastern human rights spheres, from militias to NGOs to religious and communal structures. The course will look to local actors and movements to explore forms of resistance, struggle, and social change while maneuvering through often highly-constrained political spaces. We pay particular attention to marginalized communities by looking at the rights struggles of minorities, women, children, migrant workers, the disabled, and the LGBTQ+ community in Middle Eastern contexts. Personal Status Laws and their effects on rights, especially with regard to marital relations and parental rights are considered. Interdisciplinary and varied modes of knowledge production including film serve as source materials.
NEHC 24110. The Soviet Empire. 100 Units.

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

Equivalent Course(s): REES 34110, NEHC 34110, CRES 24111, CRES 34111, CMLT 34111, REES 24110

NEHC 24118. Coptic Bible. 100 Units.

The Coptic versions of the Bible present one of the earliest translations of Christian scripture as the new religion spread. Understanding how the Bible (canonical and non-canonical) was read and used in Egypt at this early stage implies studying the development of Christian communities in those agitated times, as well as paying attention to questions of literacy and linguistic environment, book production, Bible (both Greek and Coptic) on papyrus, and translation and interpretation in Antiquity. The course will draw on materials assembled from my work on the critical edition of the Gospel of Mark, but will also look into other materials like the Coptic Old Testament, and non-canonical scriptures such as Nag Hammadi and the Gnostic scriptures. No previous knowledge of Coptic is required. A brief introduction to the Coptic language will be part of the class, and parallel sessions of additional language instruction will be planned for those who are interested in learning more.

Equivalent Course(s): NEHC 34118, CLAS 34118, FNDR 21450, RLST 21450, CLCV 24118, MDVL 24118, BIBL 31418

NEHC 24590. Early Islamic Theological (Kalām) Texts. 100 Units.

This course offers the opportunity of engaging first-hand with the Arabic texts that define the discussions and polemics in Islamic theology of the formative period (7-10th centuries). Besides studying texts from different genres and produced by authors of differing theological orientations, we will discuss a wide range of themes, such as faith, free will, God’s attributes, revelation, etc., in their intellectual and polemical contexts. The study of the primary readings will be supplemented by secondary scholarly literature. The main objective of this course is to enable students to understand the early theological texts in their religious and historical contexts, which will also inform their study of the major theological works of the Islamic tradition in the later periods.

Equivalent Course(s): MDVL 24590, RLST 24590, ISLM 34590, NEHC 34590

NEHC 24592. Jewish and Islamic Ethics in al-Andalus. 100 Units.

This course will include readings in Jewish and Islamic ethics from al-Andalus and the Maghrib with a focus on the writings of Maimonides (d. 1204) -- especially his “Eight Chapters” and Commentary on Avot (completed in the 1160s) and Ibn al-Mar’a of Malaga (d. 1214) -- especially his commentary on Ibn al-‘Arif.

Equivalent Course(s): JWSC 24592, HIJD 34592, MDVL 24592, ISLM 34592, RETH 34592, NEHC 34592, RLST 24592

NEHC 24777. North African France: Decolonization, Immigration and Postcolonial Identity. 100 Units.

This course will combine a series of site visits with selected readings. For site visits, in addition to walks through historic African and Arab Paris, we will visit several institutions and museums in the French capital including the Institut du Monde Arabe (the Arab World Institute), the Grand Mosque of Paris, the Cité Nationale de l’Histoire de l’Immigration (France’s first national museum on the history of immigration), and the Cité Internationale Universitaire de Paris (a foundation and campus for international students). For further contextualization, we will visit bookstores, libraries, markets, and art collections (mainly the Louvre and the Musée d’Orsay) in Paris and its suburbs. Time permitting, we may travel to Marseille to visit the Old Port, the Museum of European and Mediterranean Civilizations (MUCEM), and other sites of interest. This course will include readings from history, sociology, and literature, with a focus on the cultures and contemporary politics of Morocco, Algeria, and Tunisia from both North African and French perspectives. While drawing on foundational and recent scholarship in French studies, North African studies, and postcolonial studies, we will examine fictional and non-fictional texts by Maghrebī and second-generation Maghrebī authors. We will also analyze a selection of cinematic, artistic, and musical works by Franco-Maghrebī artists as a way to explore the relationship between verbal and visual modes of representation.

Equivalent Course(s): FREN 24777

NEHC 24800. Jews, Palestinians, and Israel. 100 Units.

A distinction will be made between mainly three approaches to Zionism: essentialist-proprietary, constructivist-egalitarian, and critical-dismissive. This will be followed by an explication of these approaches’ implications for four issues: pre-Zionist Jewish history; institutional and territorial arrangements in Israel/Palestine concerning the relationships between Jews and the Palestinians; the relationships between Israeli Jews and world Jewry; and the implications of these approaches for the future of Israel/Palestine and the future of Judaism.

Equivalent Course(s): PLSC 28510, JWSC 20233, PLSC 38510, NEHC 34800
NEHC 24801. Words of the Wise: Proverbs and Qohelet. 100 Units.
Text-course (text in biblical Hebrew only) covering the literary genres, discursive styles, and philosophical ideas of Proverbs and Qohelet (Ecclesiastes), with attention to voicing, double-voicing, and intertextuality.
Equivalent Course(s): NEHC 44801, BIBL 44800, RLST 22304, HIJD 44800

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

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

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

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

NEHC 25209. Jews, Arabs, and Others: Nations from the Nile to the Jordan. 100 Units.
This course considers nationbuilding as an ongoing and recurring process in the Middle East, realigning identities and communities according to the political concerns of the time. In particular, we will examine how Arabs and Others have figured in the political imagination of both Egypt and Israel-Palestine. When can Egyptians, Palestinians, and Israelis consider themselves “Arab”—and when not? What are the stakes of naming Arab-ness or claiming it for oneself? To answer these questions, this course will include readings and popular films on Arab nationalism and minorities in Egypt, the question of Jewish versus Israeli nationalism, Arab (or Mizrahi) Jews in Israel, and the relationship of Palestinian nationalism to the borders that have been drawn within the historic land of Palestine.
Equivalent Course(s): NEHC 25020, ANTH 24110

NEHC 25218. Suhrawardi and His Interpreters. 100 Units.
Shihāb al-Dīn Suhrawardī (d. 1191), the founder of the ishrāqī philosophical tradition, is undoubtedly one of the most innovative and influential philosophers in the history of Islamic thought. In this seminar, we will examine major themes in the writings of Suhrawardī along with excerpts from Arabic commentaries by Muslim and Jewish authors such as Ibn Kammūnah (d. 1284), Shahrazūrī (d. 1288), Quṭb al-Dīn Shirāzī (d. 1311),
Dawānī (d. 1502), Dashtakī (d. 1542), Qarabāghī (d. 1625) and Harawī (d. 1689). Topics include, Suhrāwārdī’s understanding of the history of philosophy, light and the order of existence, virtues and human happiness, self-knowledge and self-awareness, conceptual and non-conceptual knowledge, and theory of ritual actions.
Equivalent Course(s): NEHC 35218, FNLD 25218, MDVL 25218, RLST 25218, ISLM 35218

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

NEHC 25252. Languages of the Ancient World: diversity and survival. 100 Units.
The five continents of the Modern World are multilingual areas, some countries even have more than one official language. Individuals in different communities use daily two or three languages to communicate at home and in society. The same was true in the Ancient World. The Mediterranean, the Roman Empire, Africa, Asia, the Ancient Americas, were the stage of different cultures and languages, many of them lost forever, others surviving in written sources and transmitted literature. In this class we will explore the types of sources we have for the study of ancient languages, methods to study them, the decipherment of lost languages and writing systems, and the application of modern linguistics to dead languages. We will also study the approach that the ancients had to their own languages and the languages of the other, and the different sociolinguistic situations of multilingual spaces in Antiquity, with a special emphasis on the Mediterranean.
Equivalent Course(s): SIGN 26087, LING 25222, CLCV 25222

NEHC 25770. Islam in African History. 100 Units.
From the early years of the spread of Islam to contemporary forms of religious expressive cultures, Islam has shaped and continues to shape the lives of people across Africa, where today roughly a third of the global Muslim populations resides. This course examines Islamic history in Africa as a religious orientation that informs architectural traditions, political elections, creative prose, and artistic expression. It investigates the diversity of Islamic cultures in Africa through historical writings, art, literature, and film, as well as examining the experiences of diasporic African Muslims in North America and Europe and the writings of Black American Muslims on the continent. Students will examine debates that animate this field of scholarship from the politics of the study of Islam, to debates about race and slavery within Islamic societies, to gender and society, to the diverse encounters with colonial states and struggles for decolonization. In addition to scholarship based on textual analysis, students will use visual and material sources, including mosque architecture, paintings, photography, films, and music to examine the past, present, and imagined futures of African Islamic expressive cultures in a global context.
Equivalent Course(s): GNSE 25700, RLST 20270, CRES 25700, HIST 25700

NEHC 25806. The Political Theologies of Zionism. 100 Units.
The relationship between nationalism and religion has throughout history been a stormy one, often characterized by antagonisms and antipathy. In this course we will examine from various aspects the complex nexus of these two sources of repeated ideological and political dispute within Judaism, and more specifically within Zionism as its political manifestation. Zionism has mostly been considered a secular project, yet recently, Zionist theory is scrutinized to identify and unearth its supposedly hidden theological origins. In nowadays Israel, a rise in religious identification alongside an increasing religionization of the political discourse calls for the consideration of new theopolitical models of Zionism applicable in a post-secular environment. The aim of this course is to explore this complex intertwining of politics and religion in Israel from both historical and contemporary perspectives. The first part of the course will outline the theoretical foundation of post-secular and political-theological discourses. The second part will address the explicit and implicit political theologies of Zionism. The third part will outline contemporary aspects of political-theological thought in Israel, and their actual appearance in the political sphere.
Equivalent Course(s): HIST 39403, RLST 25806, JWSC 27940, THEO 35806, HIJD 35806

NEHC 25820. Psychology of Conflict: Lessons from Jerusalem. 100 Units.
Conflict is an inescapable aspect of life. Psychological theories help us to understand the origin of conflict, its escalation and resolution. In this course students will learn about the psychology of power, perspective taking and competition. We will also explore the various barriers to mutually-beneficial solutions. We will study all this in the context of Jerusalem, an ancient city that is sacred to many religions. It is a kaleidoscope of diversity, with multitudes of holy places, traditions, languages, identities and nationalities. Jerusalem will provide the prism through which to look at the intersection of linguistic and cultural landscapes, tensions between and within religions and the Israeli-Palestinian conflict. In this multi-disciplinary course, we will consider concepts from Psychology, History, Sociology, Religion and Political Science. Students will engage in role plays to simulate real-life events, learning from direct experience as well as from discussions of research findings. We will use a variety of media including short videos, art, a virtual tour, and lectures by visiting experts.
Equivalent Course(s): PSYC 25820, RLST 25821
NEHC 26062. Jewish Graphic Narrative: Between Memory and Caricature. 100 Units.
Over the past decade, there has been an explosion of "graphic novels" aimed at adult readers concerning Jewish society, history, and religion. This course explores the history of comics through the lens of its Jewish creators and Jewish themes, and the history of Jewish culture and society through the lens of graphic storytelling. We learn to interpret this complex art form that combines words and hand-drawn images, translating temporal progression into a spatial form. Reading American, European, and Israeli narratives, our discussions will focus on autobiographical and journalistic accounts of uprooting, immigration, conflict, and loss. We will ask: how do Jewish graphic novelists grapple with the history of racist caricature? What is the relationship between graphic narrative and memory culture? Authors whose work we will study include: Art Spiegelman, Rutu Modan, Lianna Finck, Joann Sfar, Joe Sacco, R. Crumb.
Equivalent Course(s): SIGN 26062, RLST 26062, JWSC 20701, CMLT 20711

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

NEHC 26150. The Modern Discovery of the Ancient Middle East: Archaeology. 100 Units.
The class studies the ways in which modern archaeology shaped discourses in the Middle East regarding nationalism, colonialism, culture, and modernity; we will likewise explore the rise of the discipline in Europe and the United States. We will begin our class studying Napoleon's occupation of Egypt (1798), and the archaeological activities it inspired and end our discussions with very recent debates about cultural heritage, pertinent to the Iraq War and the battle against the Islamic State. Great emphasis in the class will be placed on how Arab, Turkish, Iranian and Zionist national movements appropriated the ancient past in order to make modern claims about territoriality and ethnicity.
Equivalent Course(s): NEHC 36150

NEHC 26151. The History of Iraq in the 20th Century. 100 Units.
The class explores the history of Iraq during the years 1917-2015. We will discuss the rise of the Iraqi nation state, Iraqi and Pan-Arab nationalism, and Iraqi authoritarianism. The class will focus on the unique histories of particular group in Iraqi society; religious groups (Shiis, Sunnis, Jews), ethnic groups (especially Kurds), classes (the urban poor, the educated middle classes, the landed and tribal elites), Iraqi women, and Iraqi tribesmen. Other classes will explore the ideologies that became prominent in the Iraqi public sphere, from communism to Islamic radicalism. We will likewise discuss how colonialism and imperialism shaped major trends in Iraqi history. The reading materials for the class are based on a combination of primary and secondary sources: we will read together Iraqi novels, memoirs and poems (in translation), as well as British and American diplomatic documents about Iraq.
Equivalent Course(s): SIGN 26028, NEHC 36152

NEHC 26322. Healing Traditions. 100 Units.
This seminar is a comparative exploration of medical and healing traditions and their religious, spiritual, and cultural intersections. Students will gain an understanding of the history of medicine in the Middle East, India, China, and the West, including the metaphysical systems that inform those traditions. Within the frameworks of Islamic Medicine, i.e. "prophetic medicine" and Sufi healing practices, Avicenna and the Galenic tradition, Chinese Medicine, Ayurveda and Buddhist medicine, we will discuss the following topics: Ritual healing, faith and prayer, divine healers and medical authority, etiology and pathology, religious pharmacology and drugs, mental health, spiritual states and possession, and near death experiences, among others. Students will conduct research on a particular modality in conversation with recent trends in health in modern allopathy while evaluating efficacy, scope and place of traditional modalities.
Equivalent Course(s): HLTH 26322, RLST 26322, KNOW 26322, GLST 26322, CCTS 26322

NEHC 26500. The Radiant Pearl: Introduction to Syriac Literature and its Historical Contexts. 100 Units.
After Greek and Latin, Syriac literature represents the third largest corpus of writings from the formative centuries of Christianity. This course offers students a comprehensive overview of the dominant genres and history of Syriac-speaking Christians from the early centuries through the modern day. Moving beyond traditional historiography that focuses exclusively on early Christianity within the Roman Empire, this class examines Christian traditions that took root in the Persian and later Islamic Empires as well. Through studying the history and literature of Syriac-speaking Christians, the global reach of early Christianity and its diversity comes to the fore. Syriac-speaking Christians preached the Gospel message from the Arabian Peninsula to early modern China and India. Syriac writers also raised female biblical figures and holy women to prominent roles within their works. Students will broaden their understanding of the development of Christian thought as they gain greater familiarity with understudied voices and visions for Christian living found within Syriac literature. Special attention will be paid to biblical translation, asceticism, poetry, differences between ecclesial communities as well as the changing political fortunes of Syriac-speaking populations. No previous knowledge or study expected.
Equivalent Course(s): HCHR 36500, GNSE 36505, BIBL 36500, RLST 16500, GNSE 26505, NEHC 36500
NEHC 26515. Architecture in Action: Modernism & Politics in Israel/Palestine. 100 Units.
How does architecture provoke change? What is the knowledge and praxis through which it competes over the meaning of space? The agency of architecture in constructing political spaces is contingent on its capacity to frame the private domain of everyday life on the one hand, and to articulate ideological narratives through bodily experience in space on the other. We will examine why and how the distracted experience of the built environment as a matter of fact empowers architecture and highlights its unique position in assuming national identities as a natural, essential and indispensable phenomenon. We will discuss the relationship between political and architectural modernism in order to primarily understand architecture neither as an autonomous field, nor as a set of technical expertise executing a meaning beyond its domain. Rather, we will examine, mainly through the case study of Israel/Palestine, how architecture acts through its own cultural toolkit, and how as a result, it articulates ideas ranging from progress to war, and from settlement to heritage, in form, space, materials and orchestrated movement. To that end the course introduces and weaves key ideas of architectural modernism, particularly since WWII, and key moments in the cultural and political history of the Israeli state and its conflict with Palestine.
Equivalent Course(s): ARTH 36515, NEHC 36515, JWSC 26515, ARTH 26515

NEHC 26602. Markets Before Capitalism. 100 Units.
Is the market system a new invention linked to the recent development of modern European societies? Is the market the hero or the villain of the story? Is everything marketable? Is the market the driver for economic development? We will address these and other questions in a deliberately comparative way, focusing on the cases of ancient Mesopotamia, ancient Greece and Rome, and medieval and early modern Europe. We will read excerpts from Smith, Ricardo, Marx, Weber, Polanyi, Braudel, Wallenstein, Geertz, Horden, and Purcell. We will examine the controversies in which these scholars were involved and the echoes they still have in our own contemporary debates. Assignments: Two papers, two quizzes.
Equivalent Course(s): HIST 16602, SIGN 26054, CLCV 14519

NEHC 26910. Narrating Israel and Palestine through Literature and Film. 100 Units.
In this course, we will problematize notions of conflict by exploring the ways in which Israeli and Palestinian identities are constructed and negotiated in literature and film. Specifically, we will investigate how national imaginaries are fashioned, how loss is narrated, and how linguistic and political boundaries between these two communities are demarcated and challenged. Engaging with an array of literary and cinematic depictions throughout the quarter, our aim is to go beyond stereotypes, dualistic, and black-and-white portrayals, in order to understand the rich landscape of voices that animate Palestinian and Israeli experiences and representations. Our class will begin with the 1948 War, the Palestinian Nakba, and the loss of Palestinian village life in contemporary Israel. We will then move thematically to illuminate important historical markers and issues in Palestine and Israel up until the early 2000s. By the end of the quarter, students will be able to develop their own complex evaluations of Israeli and Palestinian narratives—and recognize how comparisons through artistic expression can be a powerful tool for honoring a multiplicity of stories. Through critically and thoughtfully analyzing a variety of literature and films, we will develop a nuanced understanding of a region that has customarily been defined through binaries and by discord.
Equivalent Course(s): CRES 26910, CMLT 26910, JWSC 26910

NEHC 27001. Introduction to the History of Central Asia. 100 Units.
This course will explore the narrative history of Central Asia from rise of the nomadism up to the end of the Central Asian Timurids in the fifteenth century. We will discuss the people who lived there, the political entities that ruled, and the region’s role in the pre-modern world. This course assumes that Central Asia can be studied as a cohesive unit of historical inquiry and that its peoples, civilizations, and cultures share common elements that make this approach possible. We will devote considerable effort to problems of historiography and methodology and will explore possible solutions to these problems.
Equivalent Course(s): HIST 25803, NEHC 37001

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

NEHC 27213. Partings, Encounters, and Entangled Histories: The Formation of Judaism and Christianity. 100 Units.
When did the fault lines between Judaism and Christianity emerge? This course explores this question by examining the formation of Judaism and Christianity within the world of the Ancient Mediterranean. What religious views, texts, and practices did Jews and Christians hold in common? How did early writers construct communal boundaries and project “ideal” belief and practice? What role did the changing political tides of the Roman and Persian empires play? We will explore continuities and growing distinctions between Jews and Christians in the areas of scriptural interpretation, ritual practices, and structures of authority. Special attention will be paid to debates around gender and sexuality, healing, and views of government and economics. We will approach these issues through material evidence and close readings of early literature in light of contemporary scholarship. Students interested in modern histories of Judaism and Christianity will gain a firm foundation in the pivotal debates, texts, and events that set the trajectories for later centuries.
Equivalent Course(s): BIBL 37213, RLST 27213, HIJD 37213, CLCV 24021, CLAS 34021, HCHR 37213, NEHC 37213, JWSC 27213, HIST 31600
NEHC 27550. Black Power and Jews, Black Power and Palestine. 100 Units.
This course focuses on how several movements with goals of a more liberated future negotiated mutual recognition and were inspired by each other. Mainly, we'll look at the influence the Black Power Movement and women of color feminism in the U.S. had on Middle Eastern Jewish struggles against racism in Israel and Palestinian struggles against Israeli occupation. Looking at Black Power’s influence on Middle Eastern Jews and Palestinians will also necessitate explorations into shared organizing among U.S. based efforts to combat racism and anti-semitism. Our examination of these influences and intersectional organizing will focus not only on when solidarity seemed productive, but when it seemed limited or difficult, often due to presentist concerns. A major goal of the course is for the liberated future these anti-discriminatory movements were and are working towards to be thought of as possible. To this end, by the end of the course students will be able to understand the motivations for solidarity efforts among black, Jewish, and Palestinian activists, recognize what factors have historically disrupted these efforts, and by extension use this knowledge to feel hopeful about the shared struggle of these movements. While reading and analyzing historical and theoretical articles, memoirs, podcasts, and op-eds, the course will also include instruction on and practice of writing visionary fiction and op-eds.
Equivalent Course(s): GNSE 27550, JWSC 26610, CRES 27550, CRES 37550, GNSE 37550

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

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

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

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

NEHC 28499. How Did The Ancients Interpret Their Myths? 100 Units.
How did the ancient Greeks interpret their own narratives about the gods? How did their encounter with Near Eastern mythologies shape their own story-telling, and how did their understanding and use of myths evolve with time? In this course, we will explore the ancient interpretation of myth from the archaic Greek to the Roman periods. First, we will focus on the cross-cultural adaptations of Near Eastern traditions in Greek epic (Homer and Hesiod), as a form of interpretation itself. Then we will discuss how ancient poets and thinkers interpreted and reinterpreted divine narratives, paying attention to their philosophical, literary, and cultural strategies, from Orphism and Plato to the Stoics and later philosophical schools, including Euhemerism and its engagement with Phoenician mythology.
Equivalent Course(s): HREL 38499, RLST 28499, CLAS 38422, NEHC 38499, CLCV 28422
NEHC 28504. Interactions b/w Jewish Phil. and Lit.in Middle Ages. 100 Units.
Any study of Jewish philosophy that focuses on a small collection of systematic summas tells only half the story. In this seminar, the emphasis will be shifted from canonical theologies to lesser-known works of literature. Each class will examine the way a different genre was used to defend philosophy and teach it to the community at large. Emphasis will be on literary form and style, rhetoric, methods of teaching and argumentation, all in relation to questions about reception and dissemination, progress and creativity, science and religion.
Equivalent Course(s): RLST 28504, MDVL 22700, RLVC 42700, NEHC 42700, HIJD 42700, JWSC 22701

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

NEHC 28871. Infinite Narrative: The Arabian Nights and its Global Refractions. 100 Units.
The Arabian Nights, or A Thousand and One Nights, has had a profound influence on global culture. A shaping force in the formation of European Orientalism and Romanticism in the eighteenth and early nineteenth centuries, the work has since inspired a vast array of writers, filmmakers, and artists across the world. We will begin this course by studying the Nights as a product of the medieval Arabo-Islamic world, examining the major themes and formal features of the work. We will then investigate the translation and reception of the Nights in early modern Europe, before analyzing a selection of short stories, films, and novels based on or inspired by the Nights spanning the nineteenth to the twenty-first century. These will include stories by Edgar Allan Poe and Jorge Luis Borges; films by Masaki Kobayashi and Pier Paolo Pasolini; and novels by one or more of Naguib Mahfouz, Radwa Ashour, Salman Rushdie, and Isabel Allende. The primary texts will be supplemented with readings concerning narratology and the art of storytelling, the fantastic and magic realism, and contemporary debates about world literature. All texts will be read in translation, but students with knowledge of Arabic will be encouraged to participate in additional sessions devoted to reading parts of the Arabic texts in the original.
Equivalent Course(s): CMLT 28870, FNDL 20221

NEHC 28882. Magic and Divination in the Islamic World. 100 Units.
From weather forecasts to stock market speculations, our modern world is saturated with predictions for the future. In spite of this, other divinatory methods such as astrology are often portrayed as superstitious, irrational, or unreligious. This course will introduce students to the unexpected interaction of science, magic, and religion through the exploration of divination in the Islamic world. We will ask how divination can be a part of religious practice and how methods of future-telling are said to "work" from the perspective of the philosophers and scientists who practiced them. We will also explore the arguments against divination and identify and understand religious and/or scientific objections to the practice. All readings will be in English translation.
Equivalent Course(s): CCTS 21020, MDVL 28882, HIP 28882, RLST 28882, KNOW 28882

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

NEHC 29018. Love, Desire, and Sexuality in Islamic Texts and Contexts. 100 Units.
What separates love from lust? How do our erotic desires and sexual practices intersect with our beliefs? This interdisciplinary class explores these questions in conversation with foundational thinkers from the Islamic tradition alongside insights from feminist and queer theory. We will delve into questions on the relationship between romantic, familial, and divine love; gender, sexuality, and the body; and Orientalism and the politics of reading desire cross-culturally. Exploring a diverse set of primary sources that range from the Qur'an to Rumi's Masnavi to contemporary Bollywood, we will encounter different representations of love, desire, and sexuality in religious and philosophical discourses, literary representations, and visual media. We will examine not only how these representations reflect different historical norms, but also how and to what extent texts and images can inform or impact the norms of their contexts as well. No prerequisite knowledge of the topics or time periods discussed is needed, and students will have the opportunity over the course of the class to develop a project that relates our content to their own interests.
Equivalent Course(s): SALC 28013, CMLT 28013, RLST 28013, GNSE 23135, MDVL 28013
NEHC 29023. Returning the Gaze: The West and the Rest. 100 Units.

Aware of being observed. And judged. Inferior... Abject... Angry... Proud... This course provides insight into identity dynamics between the "West," as the center of economic power and self-proclaimed normative humanity, and the "Rest," as the poor, backward, volatile periphery. We investigate the relationship between South East European self-representations and the imagined Western gaze. Inherent in the act of looking at oneself through the eyes of another is the privileging of that other's standard. We will contemplate the responses to this existential position of identifying symbolically with a normative site outside of oneself-self-consciousness, defiance, arrogance, self-exoticization-and consider how these responses have been incorporated in the texture of the national, gender, and social identities in the region. Orhan Pamuk, Ivo Andrić, Nikos Kazantzakis, Aleko Konstantinov, Emir Kusturica, Milcho Manchevski.

Equivalent Course(s): HIST 23609, CMLT 39023, HIST 33609, REES 39023, REES 29023, CMLT 29023, NEHC 39023

NEHC 29030. Islam, Race and Decoloniality. 100 Units.

This course explores the historical and discursive practices through which the racialization of Muslims and Islamic cultures developed and remains sustained within colonial and neo-colonial contexts, modalities and relations. Particular attention to the 'threat of Islam' is examined in various literary, media and ethnographic narratives. This course examines how race is constituted within contemporary imperativeist practices, specifically the global war on terror's focus on constructing Islam and Muslim cultures as uncivilized, inferior, and oppressive. Using a de-colonial framework, the course will engage the politics of pluralism, multivocality and resistance.

Equivalent Course(s): RLST 29030, NEHC 39030, KNOW 39030, ISLM 39030

NEHC 29400. The History of Sunnism. 100 Units.

This course surveys primary and secondary scholarship to answer the deceptively simple questions of what Sunnism is, when it began, and how it developed. We will read primary sources from the fields of history, theology, and hadith studies, and compare these texts with influential narratives of Sunni history in secondary scholarship.

Equivalent Course(s): RLST 29400, ISLM 39400, NEHC 39400

NEHC 29538. Global Jewish History since the 1960s. 100 Units.

Jewish history around the globe since the mid-century watershed of the Holocaust of European Jewries; the establishment of a Jewish nation-state and a majority-Jewish Israeli society marked by radically new forms of Jewish culture and profound divisions of identity, ideology, and inequity; the unmaking of Jewish life in the Middle East and North Africa; the unprecedentedly full integration of American Jews into the political, economic, and cultural life of a global power; the total assimilation but stigmatization of Soviet Jews, and the further entanglement of Jewish and Palestinian life after 1967. Examines Jewish political, cultural, religious, and intellectual life with a particular focus on the creation and then ongoing crisis of secular Jewishness in Israel, the complexities of full integration in a dynamic but deeply fissured United States, the evolution of the Israeli-Arab conflict, and the deepening of Israeli domination over Palestinian life, feminism and the transformation of Jewish communal life, resurgent traditionalist religiosity, and rising disagreements over Zionism, identity, politics, and the Jewish future roiling Jewish communities.

Equivalent Course(s): HIJD 30751, RLST 20751, HIST 39538, JWSC 29538, NEHC 39538, HIST 29538

NEHC 29700. Reading and Research Course. 100 Units.

Students are required to submit the College Reading and Research Course Form.

NEHC 29714. North Africa in Literature and Film. 100 Units.

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

Equivalent Course(s): NEHC 39714, CMLT 39714, CMLT 29714

NEHC 29800. BA Paper Seminar. 100 Units.

Required of fourth-year students who are majoring in NELC. This is a workshop course designed to survey the fields represented by NELC and to assist students in researching and writing the BA paper. Students must get a Reading and Research form from their College Adviser and complete the form in order to be registered. Signatures are needed from the adviser and Director of Undergraduate Studies. Please indicate on the form that you wish to register for NEHC 29800 Section 01.
NEHC 29899. Research Colloquium. 100 Units.
Required of fourth-year students who are majoring in NELC. This is a workshop course designed to survey the fields represented by NELC and to assist students in researching and completing their Research Project. Students must get a Reading and Research form from their College Adviser and complete the form in order to be registered. Signatures are needed from the adviser and Director of Undergraduate Studies. Please indicate on the form that you wish to register for NEHC 29899 Section 01.

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

NEHC 29995. Research Project. 100 Units.
In consultation with a faculty research adviser and with consent of the Director of Undergraduate Studies, students devote the equivalent of a one-quarter course to the preparation of their Research Project. Students are required to submit the College Reading and Research Course Form. Please indicate that you wish to register for NEHC 29995 Section 01 with the Director of Undergraduate Studies.

NEHC 29999. BA Paper Preparation. 100 Units.
Students are required to submit the College Reading and Research Course Form. In consultation with a faculty research adviser and with consent of the Director of Undergraduate Studies, students devote the equivalent of a one-quarter course to the preparation of the BA paper. Please indicate that you wish to register for NEHC 29999 Section 01 with the Director of Undergraduate Studies.

NEAR EASTERN LANGUAGES COURSES

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

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

PERSIAN COURSES

PERS 10101-10102-10103. Elementary Persian I-II-III.
This sequence concentrates on modern written Persian as well as modern colloquial usage. Toward the end of this sequence, students are able to read, write, and speak Persian at an elementary level. Introducing the Iranian culture is also a goal.

PERS 10101. Elementary Persian I. 100 Units.
This course is designed for complete beginners and teaches students to pronounce, read and write standard Persian, as well as some Iranian colloquial dialect. It includes an introduction to the alphabet, pronunciation patterns, greetings, basic structures, and other fundamentals. Students who have exposure to other Middle Eastern or South Asian languages, but have not formally studied Persian before, should enroll in this course. By the end of the course, students will be able to communicate in Persian at a Novice-Mid level according to the ACTFL National Standards. They should be able to read and compose basic texts in formal Persian relating to themselves and their everyday lives, and handle basic ‘survival’ scenarios that have been covered in class

PERS 10102. Elementary Persian II. 100 Units.
This sequence concentrates on all skills of language acquisition (reading, writing, listening, and speaking). The class begins with the Persian alphabet, and moves to words, phrases, short sentences, and finally short paragraphs. The goal is to enable the students towards the end of the sequence to read, understand, and translate simple texts in modern standard Persian and engage in short everyday conversations. All the basic grammatical structures are covered in this sequence. Introducing the Iranian culture through the texts is also a goal. The class meets four hours a week with the instructor and one hour with a native informant who conducts grammatical drills and Persian conversation.

PERS 10103. Elementary Persian III. 100 Units.
This sequence concentrates on all skills of language acquisition (reading, writing, listening, and speaking). The class begins with the Persian alphabet, and moves to words, phrases, short sentences, and finally short paragraphs. The goal is to enable the students towards the end of the sequence to read, understand, and translate simple texts in modern standard Persian and engage in short everyday conversations. All the basic grammatical structures are covered in this sequence. Introducing the Iranian culture through the texts is also a goal. The class meets four hours a week with the instructor and one hour with a native informant who conducts grammatical drills and Persian conversation.
PERS 20101-20102-20103. Intermediate Persian I-II-III.
This sequence deepens and expands students’ knowledge of modern Persian at all levels of reading, writing, and speaking. Grammar is taught at a higher level, and a wider vocabulary enables students to read stories, articles, and poetry. Examples of classical literature and the Iranian culture are introduced.

PERS 20101. Intermediate Persian I. 100 Units.
This sequence deepens and expands the students’ knowledge of modern Persian. The goal is to enable the students to gain proficiency in all skills of language acquisition at a higher level. In this sequence, the students learn more complex grammatical structures and gain wider vocabulary through reading paragraph-length texts on a variety of topics related to Persian language, literature, and culture. Students will also be familiarized with Persian news and media terminology. Class meets four hours a week with the instructor and one hour with a native informant who conducts grammatical drills and Persian conversation.

PERS 20102. Intermediate Persian II. 100 Units.
This sequence deepens and expands the students’ knowledge of modern Persian. The goal is to enable the students to gain proficiency in all skills of language acquisition at a higher level. In this sequence, the students learn more complex grammatical structures and gain wider vocabulary through reading paragraph-length texts on a variety of topics related to Persian language, literature, and culture. Students will also be familiarized with Persian news and media terminology. Class meets four hours a week with the instructor and one hour with a native informant who conducts grammatical drills and Persian conversation.

PERS 20103. Intermediate Persian III. 100 Units.
This sequence deepens and expands the students’ knowledge of modern Persian. The goal is to enable the students to gain proficiency in all skills of language acquisition at a higher level. In this sequence, the students learn more complex grammatical structures and gain wider vocabulary through reading paragraph-length texts on a variety of topics related to Persian language, literature, and culture. Students will also be familiarized with Persian news and media terminology. Class meets four hours a week with the instructor and one hour with a native informant who conducts grammatical drills and Persian conversation.

PERS 20123. Summer Intensive Intermediate Persian. 300 Units.
This course is designed for students with some previous background in the language, typically a year of elementary Persian at the college level (at the University of Chicago or another school), and who have speaking proficiency at the Novice High/Intermediate Low level on the ACTFL scale. The goal is to enable the students to gain proficiency in all skills of language acquisition at a higher level. In this sequence, the students learn more complex grammatical structures and gain wider vocabulary through reading paragraph-length texts on a variety of topics related to Persian language, literature, and culture. Students will also be familiarized with Persian news and media terminology. Class meets four hours a week with the instructor and one hour with a native informant who conducts grammatical drills and Persian conversation.

PERS 20220. Poetics/Politics Modern Iran. 100 Units.
Poetics/Politics Modern Iran
Equivalent Course(s): PERS 30220

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

PERS 20340. Persian Prosody and Poetic Devices. 100 Units.
The course Persian Prosody and Poetic Devices intends to familiarize the students primarily with Persian meters, to teach them how to scan Persian poetry and recognize the meters, how to read and enjoy Persian poetry. But apart from this, which would be a constant part of each session, other aspects, poetic devices and tropes will also be introduced and studied through ample examples, mostly from classical poetry but also from modern poetry. The students are expected to prepare for each session, do the assignments, participate actively in discussions, and be ready for short presentations.
PERS 20500. Media Persian. 100 Units.
This course provides students with an opportunity to read authentic texts in Persian. Through various exercises, the students will be familiar with the news terminology as well as other complex expressions and proverbs used throughout the news articles that encompass different themes related to Iran’s politics, literature, culture, economy, etc. During this course, you will read a variety of news excerpts from the newspapers printed inside Iran (Ettelā’āt, Keyhān, Sharq, Ētemād, Irān, and Mardomsālārī) and follow their current status as reflected in today’s media. Class meets three hours a week with the instructor and one hour with a native informant who conducts grammatical drills and Persian conversation.

PERS 20502. Persian Literary Translation Through the Translation of Hafez. 100 Units.
Persian Literary Translation Through the Translation of Hafez Translating poetry is often a challenging endeavor, but translating Persian classical poetry is especially complex for several reasons, including the genre’s prevalence of ebhām (ambiguity) and ihām (polyvalence). These challenges have caused many literary translators to dub Hafez’s poetry as practically untranslatable, yet nonetheless there have been many attempts at translation, with varying degrees of success. This course aims to both explore the specific challenges translators of Hafez have encountered and also to strengthen students’ literary translation skill through the translation of Hafez’s works. After conducting a survey of existing translations of Hafez and other Persian classical poets, hands-on translations of several ghazals of Hafez will foster a better understanding of the multilayered meanings of his poetry. In addition, published as well as video sources on literary translation will serve as an introduction to prevailing theories of translation and to efficient methodologies of translating literary texts. The course being essentially designed to familiarize students with the practice of translation, students will create and refine their own translations of selected poems of Hafez. The complete term paper must be 10-15 pages of typed double-spaced font 12 text and include the introductory essay, the translation, and the original poems.

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

Equivalent Course(s): PERS 30925

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

Equivalent Course(s): PERS 30921

PERS 29021. 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: Ḳalā’ūn & Shāh’s Bahār-i dānish. We will use several editions of the texts as well as commentaries and translations and focus on grammar, rhetoric, and the various strategies one may use to render Persian harmonized prose into English.

Equivalent Course(s): PERS 30921, SALC 29021, SALC 39021

SUMERIAN COURSES

SUMR 10101-10102-10103. Elementary Sumerian I-II-III.
This sequence typically begins in Winter Quarter and concludes Autumn Quarter of the next academic year. This sequence covers the elements of Sumerian grammar, with reading exercises in Ur III, pre-Sargonic, and elementary literary texts. This sequence is offered in alternate years.

SUMR 10101. Elementary Sumerian I. 100 Units.
This course covers Elementary Sumerian.

SUMR 10102. Elementary Sumerian II. 100 Units.
Elementary Sumerian II

SUMR 10103. Elementary Sumerian III. 100 Units.
This course covers the elements of Sumerian grammar, with reading exercises in Ur III, pre-Sargonic, and elementary literary texts.
SUMR 20201. All about Kings: Sumerian Royal Inscriptions, Correspondence, and Hymns. 100 Units.
In this course, we will read a selection of Sumerian texts that provide insights into the image of the king. We will start with royal inscriptions, move on to the so-called royal correspondence of the Kings of Ur, and finish with excerpts from the self-praise poem of king Sulgi commonly referred to as ‘Sulgi B’. Apart from tackling philological issues and practicing to read cuneiform from copies and photos, we will also address broader questions during classroom discussions, such as: Can we use royal inscriptions, correspondence, and hymns as historical sources? Can we bridge the gap between the reign of historical Ur III kings and their feats as commemorated in texts preserved exclusively on Old Babylonian manuscripts? Can we use language and orthography for dating a text?
Equivalent Course(s): SUMR 30201

SUMR 20202. Dumuzi’s Dream. 100 Units.
In this course, we will read the Sumerian mythological narrative known by its modern title “Dumuzi’s Dream.” Judging by the numerous manuscripts preserved from the Old Babylonian period, it was a popular text in scribal education. We will practice reading from copies, photos, and original cuneiform tablets, as five manuscripts are housed at the Oriental Institute Museum and available for hands-on study. Based on close engagement with the individual manuscripts, we will discuss the principles of textual criticism and how to prepare an eclectic text, as well as a text edition. Besides philological issues, we will also address broader questions during classroom discussions, such as: Can we use such literary texts to reconstruct Sumerian mythology? How does this text relate to other literary compositions revolving around the divine couple Innana and Dumuzi, and how does it relate to non-literary text corpora? In how far can we determine its function, both within scribal education and beyond? Can we actually apply the term ‘literature’ to the Sumerian textual legacy?
Equivalent Course(s): SUMR 30202

SUMR 20310. Sumerian Literary Texts 1. 100 Units.
This advanced Sumerian course covers a selection of Sumerian literary texts from the Old Babylonian period. The prerequisite for this class is the one-year introductory sequence, Sumerian 10101, 10102, and 10103.

SUMR 20311. Sumerian Literary Texts 2. 100 Units.
This course is a continuation of Sumerian Literary Texts I. We will continue, and finish, reading Gilgamesh and Huwawa A, and then continue on to Gilgamesh, Enkidu, and the Netherworld before reading Enki and Ninhursag.

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

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

SUMR 20501. Old Sumerian. 100 Units.
We will first read a selection of royal inscriptions mainly from the 1st Dynasty of Lagash. Then we read selected excerpts of the earliest literary texts. The goal of the class is to familiarize students with the sign forms, orthography, and grammatical particularities of Old Sumerian.

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

SUMR 20601. Advanced Sumerian: Epigraphy. 100 Units.
In this class students will learn to produce line drawings of cuneiform texts first with pen and paper and then using newer technologies. We will study different styles and approaches to line drawings and focus first on the Neo-Sumerian then on the Old Babylonian epigraphy.
TURKISH COURSES

TURK 10101-10102-10103. Elementary Turkish I-II-III.
This sequence features proficiency-based instruction emphasizing grammar in modern Turkish. This sequence consists of reading and listening comprehension, as well as grammar exercises and basic writing in Turkish. Modern stories and contemporary articles are read at the end of the courses.

TURK 10101. Beginning Modern Turkish. 100 Units.
This sequence features proficiency-based instruction emphasizing grammar in modern Turkish. This sequence consists of reading and listening comprehension, as well as grammar exercises and basic writing in Turkish. Modern stories and contemporary articles are read at the end of the courses.

TURK 10102. Elementary Turkish II. 100 Units.
Elementary Turkish (First Year)

TURK 10103. Elementary Turkish III. 100 Units.
Elementary Turkish (First Year)

TURK 10105-10106-10107. Introduction to Old Turkic I-II-III.
An introductory sequence in the written language of the Orkhon Inscriptions, dating back to the fifth-to-eighth-century Kök Türk State of Central Eurasia, and of related inscriptions from the Yenisei River area, Mongolia, Central Asia, and Eastern Europe. The language of the inscriptions is considered to be the ancestor of the majority of Turkic languages spoken today and uses a distinctive alphabet sometimes known as the Old Turkic Runiform Alphabet. The course covers a brief historic overview, basic grammar, reading selections from the inscriptions in the original and in translation, and familiarization with the alphabet itself.

TURK 10105. Introduction to Old Turkic I. 100 Units.
An introductory course in the written language of the Orkhon Inscriptions, dating back to the 5th-8th Century Kök Türk State of Central Eurasia, and of related inscriptions from the Yenisei River area, Mongolia, Central Asia and Eastern Europe. The language of the inscriptions is considered to be the ancestor of the majority of Turkic languages spoken today, and uses a distinctive alphabet sometimes known as the Old Turkic Runiform Alphabet. The course covers a brief historic overview, basic grammar, reading selections from the inscriptions in the original and in translation, and familiarization with the alphabet itself. K. Arik, Autumn.
Equivalent Course(s): MDVL 10105

TURK 10106. Introduction to Old Turkic II. 100 Units.
An introduction to the language and inscriptions of the Old Turkic period.
Equivalent Course(s): MDVL 10106

TURK 10107. Introduction to Old Turkic III. 100 Units.
An introduction to the language and inscriptions of the Old Turkic period.
Equivalent Course(s): MDVL 10107

TURK 10501. Intro to Turkic Languages I. 100 Units.
The first quarter of a two-section course in which Elementary Kazakh and Elementary Uzbek will be offered as one class, with the option for students to study one or the other, or both simultaneously.
Equivalent Course(s): KAZK 10501, UZBK 10501

TURK 10502. Introduction to Turkic Languages II. 100 Units.
The second quarter of a two-section course in which Elementary Kazakh and Elementary Uzbek will be offered as one class, with the option for students to study one or the other, or both simultaneously.
Equivalent Course(s): UZBK 10502, KAZK 10502

TURK 10503. Introduction to Turkic Languages III. 100 Units.
Introduction to Turkic languages III

TURK 15000. Turkish in Istanbul. 100 Units.
TBD

TURK 15001. Elementary Turkish in Istanbul. 100 Units.
Elementary Turkish in Istanbul
TURK 15002. Elementary Turkish in Istanbul. 100 Units.
TURK 15003. Intermediate Turkish in Istanbul. 100 Units.
TURK 15004. Intermediate Turkish in Istanbul. 100 Units.
TURK 15005. Advanced Turkish in Istanbul. 100 Units.
TURK 15006. Advanced Turkish in Istanbul. 100 Units.
TURK 15007. Elementary Turkish in Vienna. 100 Units.
TURK 15008. Elementary Turkish in Vienna. 100 Units.
TURK 15009. Intermediate Turkish in Vienna. 100 Units.
TURK 15010. Intermediate Turkish in Vienna. 100 Units.
TURK 15011. Advanced Turkish in Vienna. 100 Units.
TURK 15012. Advanced Turkish in Vienna. 100 Units.
TURK 20101-20102-20103. Intermediate Turkish I-II-III.
This sequence features proficiency-based instruction emphasizing speaking and writing skills as well as reading and listening comprehension at the intermediate to advanced levels in modern Turkish. Modern short stories, novel excerpts, academic and journalistic articles form the basis for an introduction to modern Turkish literature. Cultural units consisting of films and web-based materials are also used extensively in this course, which is designed to bring the intermediate speaker to an advanced level of proficiency.

TURK 20101. Intermediate Turkish I. 100 Units.
This sequence features proficiency-based instruction emphasizing speaking and writing skills as well as reading and listening comprehension at the intermediate to advanced levels in modern Turkish. Modern short stories, novel excerpts, academic and journalistic articles form the basis for an introduction to modern Turkish literature. Cultural units consisting of films and web-based materials are also used extensively in this course, which is designed to bring the intermediate speaker to an advanced level of proficiency. Prerequisite(s): TURK 10103, or equivalent with intermediate level proficiency test.

TURK 20102. Intermediate Turkish II. 100 Units.
This sequence features proficiency-based instruction emphasizing speaking and writing skills as well as reading and listening comprehension at the intermediate to advanced levels in modern Turkish. Modern short stories, novel excerpts, academic and journalistic articles form the basis for an introduction to modern Turkish literature. Cultural units consisting of films and web-based materials are also used extensively in this course, which is designed to bring the intermediate speaker to an advanced level of proficiency.

TURK 20103. Intermediate Turkish III. 100 Units.
This sequence features proficiency-based instruction emphasizing speaking and writing skills as well as reading and listening comprehension at the intermediate to advanced levels in modern Turkish. Modern short stories, novel excerpts, academic and journalistic articles form the basis for an introduction to modern Turkish literature. Cultural units consisting of films and web-based materials are also used extensively in this course, which is designed to bring the intermediate speaker to an advanced level of proficiency.

TURK 20123. Summer Intensive Intermediate Turkish. 300 Units.
Summer Intensive Intermediate Turkish enables students to develop strong intermediate speaking, listening, reading and writing skills and further solidify their foundation and proficiency in Turkish. Students study Turkish as it is used in authentic media, literature, and film, and gain familiarity with Turkish culture and civilization. The course will also address the needs of those preparing to study Ottoman. The first half of the course emphasizes completing skills acquired in Beginning Turkish and improving competency, while the second half further deepens students' proficiency, using an introductory sample of authentic textual and audio-visual materials, and excerpts from Turkish literature and texts, ranging from late Ottoman and early Republican period to the present time. Students will have 25 contact hours per week in this course, including synchronous and asynchronous online class time with the instructor, and time spent similarly with the native language assistant. Several hours will be allocated each week to cultural activities such as viewing films, clips, and presentations, and virtual conversation tables. Intensive Intermediate Turkish is the equivalent of the 20100-20200-20300 sequence offered during the regular academic year at the University of Chicago.

TURK 20350. Readings in Ottoman Court Records. 100 Units.
This course introduces the students to the scholarship on and the original texts of Ottoman court records. Thousands of registers with millions of court cases covering the period from the sixteenth century to modern times have survived to date. These documents are celebrated by modern historians as exceptional snapshots into the daily lives of common people. Monday sessions are reserved for the discussion of secondary literature; we will read from the original court records on Fridays.
Equivalent Course(s): TURK 30350
TURK 20351. Nineteenth Century Ottoman Documents in Riqa Script. 100 Units.
This course introduces the students to riqa, the most common handwriting style used in Ottoman state
documents and personal correspondence during the nineteenth century. We will read a variety of documents
with different subject matters in this course. The students are expected to prepare the documents in advance.
Students who want to concentrate on nineteenth-century Ottoman history are welcome.
Equivalent Course(s): TURK 30351

TURK 29700. Independent Study: Turkish. 100 Units.
Reading & Research Course

TURK 29701. Independent Study: Old Turkic. 100 Units.
Independent study in Old Turkic.

UZBEK COURSES

UZBK 10101. Elementary Uzbek I. 100 Units.
The first quarter of Elementary Modern Literary Uzbek.

UZBK 10103. Elementary Uzbek-3. 100 Units.
TBD

UZBK 10501. Intro to Turkic Languages I. 100 Units.
The first quarter of a two-section course in which Elementary Kazakh and Elementary Uzbek will be offered as
one class, with the option for students to study one or the other, or both simultaneously.
Equivalent Course(s): TURK 10501, KAZK 10501

UZBK 10502. Introduction to Turkic Languages II. 100 Units.
The second quarter of a two-section course in which Elementary Kazakh and Elementary Uzbek will be offered
as one class, with the option for students to study one or the other, or both simultaneously.
Equivalent Course(s): TURK 10502, KAZK 10502

UZBK 29700. Independent Study: Uzbek. 100 Units.
Independent Study: Uzbek - Continuation of Introduction to Turkic Languages