

Anthropology

Chairman of the Committee on the Undergraduate Program:

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Program of Study

Anthropology encompasses a number of historical and comparative approaches to human cultural and physical variety, ranging from the study of human evolution and prehistory to the study of cultures as systems of meaningful symbols. Anthropology involves, at one extreme, such natural scientific studies as anatomy, ecology, genetics, and geology; at the other, various social sciences and humanities ranging from psychology, sociology, and linguistics to philosophy, history, and comparative religion. Anthropology can lead (through graduate study) to careers in research and teaching in university and museum settings. More often it provides a background for further work in other disciplines of the social sciences, humanities, and biological sciences, as well as for professional careers in government, business, law, medicine, social services, and other fields.

Program Requirements

Students must confer with the undergraduate chair before declaring a concentration in anthropology. The B.A. program in anthropology consists of thirteen courses, of which at least eleven are normally chosen from those listed or cross listed as Department of Anthropology courses (a minimum of three from the introductory group ANTH 21100 through 21400, plus eight others). The additional two courses may be courses offered by other departments; *approval must be obtained from the program chair before the end of the second week of the quarter in which the student is enrolled in the nondepartmental course.*

Students are encouraged to construct individual programs and, in so doing, they should consult regularly with the program chairman. For a view of the whole of anthropology they may wish to include courses in each of the four recognized subfields of anthropology: archaeological, linguistic, physical, and sociocultural. Examples from courses currently offered follow:

Archaeological. ANTH 21219, 21401, 26100, 26700, 28200, 36400, 36500, 39502.

Linguistic. ANTH 27001, 27002, 27003, 27200, 27400, 27500, 27700, 37201, 37202, 37300, 37400, 37600, 37700, 37800, 37900

Physical. ANTH 21406, 28400, 28600, 29900, 38100.

Sociocultural. ANTH 20501, 20512, 20516, 20600, 20701, 20702, 20703, 21000, 21201, 21219, 21220, 22197, 21305, 21403, 21407, 21408, 21409, 21900, 22000, 22500, 23101, 23102, 23103, 23800, 24101, 24202, 24300, 24500, 31300, 32303, 34401, 34402, 34501, 34502

The courses numbered ANTH 21100 through 21400 do not presume any previous study of anthropology and may be taken in any order. These courses are intended to offer an introduction to some of the substantive, methodological, and theoretical issues of sociocultural anthropology. Students emphasizing sociocultural anthropology are encouraged also to take one or more of the non-Western civilization sequences: African, South Asian, and Latin American. These civilization sequences normally feature anthropological approaches and content. With prior approval, other civilization sequences can be taken for anthropology credit (up to the two course limit for nondepartmental courses) in accordance with the individual student's needs or interests.

Students who wish to emphasize study in biological, archaeological, or linguistic anthropology are referred by the program chairman to departmental advisers in these fields to assist them in developing the requirements of their individual programs.

Where desirable for a student's individual anthropology program and with the approval of the program chairman in advance, a student may also obtain course credit for supervised individual reading or research (ANTH 29700), as well as by attending field schools or courses offered by other universities (up to the two course limit for nondepartmental courses).

Summary of Requirements

3	from ANTH 21100 to 21400
8	additional anthropology courses
2	anthropology courses or related courses
	(with prior approval)
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13	

Grading. Courses counted toward the thirteen required for the concentration must be taken for quality grades.

Honors. An honors program is open, on application to the undergraduate program chairman before the end of the junior year, to superior students with a GPA of 3.6 or higher in courses in the concentration who wish to develop an extended piece of research through a bachelor's essay under the approved supervision of a faculty member. One quarter's registration in ANTH 29900 may be devoted to the preparation of the senior honors essay and may count toward concentration requirements. For award of honors, the essay must be awarded a grade of no less than A- by both the faculty member who supervised the work and by the second reader approved by the program chairman. No later than the fifth week of the quarter in which the student expects to graduate, two copies of the completed paper must be submitted to the program chairman by the student being recommended for honors.

Faculty

N. Abu El-Haj, A. Apter, J. Comaroff, J. L. Comaroff, M. Carneiro da Cunha, M. Dietler, R. D. Fogelson, S. Gal, J. D. Kelly, A. L. Kolata, N. Kouchoukos, C. Lomnitz, J. P. Masco, W. T. S. Mazzarella, K. D. Morrison, E. A. Povinelli, D. Rutherford, M. Silverstein, A. T. Smith, M.-R. Trouillot, R. H. Tuttle

Courses

Many of the department's offerings at the 40000- and 50000-levels that are not listed below are open to qualified undergraduates with consent of the instructor. Information about many course offerings was not available at the time this publication went to press. For more current information, students should consult the time schedule and course descriptions on the departmental bulletin board outside H 119, the quarterly Time Schedules, or the program chairman.

20100/40100. The Inca and Aztec States. This course is an intensive examination of the origins, structure, and meaning of two native states of the ancient Americas: the Inca and the Aztec. Lectures focus on an examination of theories of state genesis, function, and transformation, with special reference to the economic, institutional, and symbolic bases of indigenous state development. The seminar is broadly comparative in perspective and considers the structural significance of institutional features that are either common to or unique expressions of these two Native American states. *A. Kolata. Not offered 2002-03.*

20200. Sociocultural Dynamics of Pre-Columbian Civilization. This course explores, in a comparative framework, the social and cultural dynamics of selected pre-Columbian civilizations of Mesoamerica and the Andean region, including the Maya, Moche, Inca, and Aztec. We focus on three themes related to social structure and cultural expression: social production and human-environment interaction, systems of representation and knowledge, and the nature of rulership and sovereignty. *T. Cummins, A. Kolata. Not offered 2002-03.*

20501. Afro-Caribbean Religions: Brazilian Candomble, Cuban Santeria, Haitian Vodou, and Trinidadian Orisha. Throughout the Caribbean, people of African descent practice religions whose roots stretch back to West Africa and are ever more important in the formation of Caribbean identity. This course explores the often misunderstood religious traditions of Cuban *Santeria*, Brazilian *Candomble*, Haitian *Voudou* and Trinidadian *Orisha* through readings, music, videos, and discussion. *N. Castor. Summer, 2002.*

20512. Contemporary Mayan Culture: Revitalization and Resistance. This course serves as an introduction to the study of contemporary Mayan culture, identity, and resistance. The continually evolving relationship between cultural tourism, anthropology, and Maya agency is explored. The class examines classic ethnographic studies and current Mayan revitalization and resistance movements, including Pan-Mayan activism in Guatemala and the Zapatista army in Chiapas, Mexico. *M. Day. Summer, 2002.*

20516. Contemporary Problems in African Ethnography. Using ethnographic materials from 1985 to the present, this course focuses on the problem of the state and civil society in postmodern Africa. Topics include popular resistance to state power, globalization and millennial capitalism, the crisis of higher education systems, and subsequent collapse of the African middle class. *J. Schoss. Summer, 2002.*

20600/31100. Film in India. (=CMST 24100/34100, HIST 26700/36700, SALC 20500/30500) *Some knowledge of Hindi helpful but not required.* For course description, see History. Films subtitled in English. *One film screening a week required. R. Inden. Autumn, 2002.*

20701-20702-20703. Introduction to African Civilization I, II, III. (=SOSC 22500-22600-22700) *PQ: General education social science sequence recommended. This sequence meets the general education requirement in civilization studies.* This course presents the political, economic, social, and cultural development of sub-Saharan African communities and states from a variety of points from the pre-colonial past to the present. The first part of the course treats the social organization and political economy of several pre-colonial societies in southern, central, and eastern Africa. The second part focuses on a comparative archaeological and ethnographic exploration of states and cities in East and West Africa, including an intensive examination of a stateless society in a modern postcolonial state (the Luo of Kenya). The third part deals with a single region (the Manden of West Africa), covering village social structure and political economy, pre-colonial trade and empire, Islam, European colonialism, and postcolonial society. *Autumn, Winter, Spring.*

21000. Anthropology and Mass Media. This course provides a theoretical and ethnographic overview of past, current, and future directions of anthropological research on the mass media. We study issues as diverse as political and economic pressures on the selectivity of media representation; the social, professional, and institutional contexts of media production; and the co-determinate relationship between new technologies, social organization, and cultural identities and aesthetics. *D. Boyer. Summer, 2003.*

21003. Sociology of News. (=SOCI 20137) This course examines the genre of news as a cultural, social, and political force in the United States and internationally. We explore various theories of news production and consumption, including liberal understandings of the press, narrative and cultural approaches to news, the propaganda model, and sociological studies of crime reporting and deviance. Substantive issues covered include the rise of journalism as a profession, whether the press encourages or stifles political debate, news as a commodity, objectivity and sensationalism, sexual and moral scandals, alternative media, and the globalization of news. Along the way we consider the various media that bring us news: newspapers, television, and, most recently, the Internet. *G. Soderlund. Spring, 2003.*

21101. Classical Readings in Anthropology: Archaeological Theory. *Class limited to twenty students.* This seminar examines the roots of archaeological thought and practice in classic writings from the early systematic explorations of the past through its material culture through Walter W. Taylor's study of the discipline in 1948. We examine works of researchers including Layard, Schliemann, Morgan, Petrie, Boas, Kidder, Lubbock, Kossina, Childe, and Morley. *A. T. Smith. Not offered 2002-03.*

21102/38400. Classical Readings in Anthropology: History and Theory of Human Evolution. (=EVOL 38400, HIPS 23600) This course is a seminar on racial, sexual, and class bias in the classic theoretic writings, autobiographies, and biographies of Darwin, Huxley, Haekel, Keith, Osborn,

Jones, Gregory, Morton, Broom, Black, Dart, Weidenreich, Robinson, Leakey, LeGros-Clark, Schultz, Straus, Hooton, Washburn, Coon, Dobzhansky, Simpson, and Gould. *R. Tuttle. Autumn. Offered 2003-04; not offered 2002-03.*

Numerous courses under the number ANTH 212XX are offered that are not included on the list that follows. Please consult the quarterly Time Schedules for final information.

21201. Intensive Study of a Culture: Chicago Blues. This course is an anthropological and historical exploration of one of the most original and influential American musical genres in its social and cultural context. The course examines transformations in the cultural meaning of the blues and its place within broader American cultural currents, the social and economic situation of blues musicians, and the political economy of blues within the wider music industry. *M. Dietler. Spring, 2003.*

21202. Intensive Study of a Culture: Eastern Europe. This close study of an ethnographic region explores the current dramatic transformations in Eastern Europe after the cold war, the meanings of nationalism in the region, everyday life under state socialism, how and why the "fall of Communism" occurred, current transnational migrations, the situation of ethnic and linguistic minorities, and the role of intellectuals in political life. *S. Gal. Not offered 2002-03.*

21203. Intensive Study of a Culture: Iroquois. This course offers an overview of Iroquois culture from its prehistoric backgrounds to the modern day. In addition to studying the basic data of Iroquois ethnology, the course examines how Europeans and anthropologists have viewed the Iroquois, as well as how the Iroquois view themselves and others. *R. Fogelson. Not offered 2002-03.*

21204. Intensive Study of a Culture: The Brazilian Amazon. This course deals with the Amazon and sustainable development. It focuses on international and Brazilian policies for the Amazon and on the involvement of traditional peoples in environmental issues. *M. da Cunha. Not offered 2002-03.*

21205. Intensive Study of a Culture: Colonial New Mexico. In an area with a rich documentary and ethnographic record, indigenous communities have often been viewed as coherent, bounded, and persistent units of social, political, and economic organization whose ethnographic present can be unproblematically transposed onto an archaeological past. Using primary material, we examine substantive and methodological issues raised by this claim. We examine the development of novel and integral economic, political, and social networks that have defined colonial society in the region over the last five hundred years. *M. Lycett. Not offered 2002-03.*

21206/33600. Intensive Study of a Culture: The Tswana, Past and Present. (=AFAM 20500) This course describes and analyzes the sociocultural order of an African people during the precolonial, colonial, and postcolonial periods. *J. Comaroff. Not offered 2002-03.*

21207/34600. Intensive Study of a Culture: Problems in the History and

Ethnography of Indonesia. Do Indonesian societies have any unity other than that which was originally imposed upon them by outsiders? Beginning with a review of the Dutch East Indies' colonial past, we consider how various scholars have responded to this question. The course pays special heed to a trait commonly attributed to the region's cultures: the ability to localize objects and texts from afar. *D. Rutherford. Not offered 2002-03.*

21209/40600. Intensive Study of a Culture: Yoruba. (=AFAM 20400) This course is a rigorous survey of kinship, politics, economics, and religion among the Yoruba of southwestern Nigeria, with special emphasis on ritual, gender, and colonialism. *A. Apter. Not offered 2002-03.*

21210/40700. Intensive Study of a Culture: Indigenous Australia. This course examines the role and function of real and imagined indigenous beliefs and practices in the making of the Australian nation, the discipline of modern anthropology, and the conditions of contemporary indigenous life. We read classic and contemporary ethnography, mass and independent film, and state and public documents. *E. Povinelli. Not offered 2002-03.*

21211/41700. Intensive Study of a Culture: Anthropology of the Middle East. This course is an in-depth introduction to historical and ethnographic studies of the Middle East examined through the lens of broader issues in anthropological inquiry. We examine writings framed under the rubrics of "Islam," "the Tribe," and "Honor and Shame" through a reading of canonical texts together with critical reworkings of those concepts. Regionally specific writings are read in conjunction with anthropological and philosophical interventions that speak to theories of religion, of tradition, and of gender and sexuality. *N. Abu El-Haj. Not offered 2002-03.*

21217. Intensive Study of a Culture: The Luo of Kenya. This course offers an overview of the history and contemporary culture of the Luo, a Nilotic-speaking people living on the shores of Lake Victoria. It examines the migration of the Luo into the region, the history of their encounter with British colonialism, and their evolving situation within the postcolonial Kenyan state. *M. Dietler. Not offered 2002-03.*

21219. Intensive Study of a Culture: Early Industrial South. *N. Kouchokos. Winter, 2003.*

21220/30600. Intensive Study of a Culture: The Mande World of West Africa. (=GSHU 20600/30600, HIST 20100/30100) For course description, see History. *R. Austen. Winter, 2003.*

21224. Intensive Study of a Culture: Peace, Violence, and Political Suffering in South Asia. (SALC 20801) This course aims to introduce students to key concepts and debates in the anthropology of conflict and violence. Drawing on ethnographic and literary material from South Asia, we consider the particular contribution anthropology can make to an understanding of the urgent problems of collective and structural violence that have plagued the region since independence and partition. A central premise of the course is that making sense of social conflict requires an understanding of the cultural context in which subjects wage war and garner peace, avoid or contain conflict, and reconcile or recover after violence. Thus, we pay particular attention to the role of social and cultural processes

in the construction of ethnic or communal identity and enmity, the interpretation and narrativization of suffering, the formation of gendered subjects and objects of violence; and the labors of peaceful coexistence. *L. Ring. Spring, 2003.*

21226/31905. Intensive Study of a Culture: Modern Middle East and North Africa. (=NEHC 20914) The Middle East and North Africa remain captioned in the news by Islamic extremism and political demagoguery, irresolvable conflict, brutal environmental conditions, and ancient customs. The social and cultural contexts that inform modern daily life are routinely dismissed as derivative. This course uses ethnography to interrogate such frames. Through a variety of readings that include several monographs focusing on Egypt, we foreground the study of family life and sentiments, grade schools and institutions of religious study, and political organizations and law courts. Continuous attention is devoted to transformations in the local and global organization of discourse. While developing a multi-tiered approach to a particular set of case-studies, we routinely turn the analytic lense back on our own involvement with the region by considering systems of representation, colonization, media networks, and public communities. *F. Miller. Spring, 2003.*

21227/33805. Cultures, Histories, and the Anthropological Imagination: An Introduction to Amazonia. This course is a general introduction to the anthropology of indigenous Amazonia from its late prehistory to the present. The goals of the course are (1) offering basic information on the archeology, history, and ethnology of the region; (2) critically presenting the main topics of Amazonian anthropology; and (3) discussing some general anthropological issues from the perspective of one of its regional traditions. We start with a very broad picture of the South American Lowlands, focusing particularly on the ecology of the region, as well as its demographic dynamics and cultural history since late prehistory. We then review such topics as indigenous economy and settlement patterns, political power and hierarchies, gender relations, warfare and cannibalism, shamanism and ritual, and sociocultural change. *C. Fausto. Spring, 2003.*

21297. Intensive Study of a Culture: Contemporary Chinese Society. China is much in the news, but media reports give little indication of what life is like for average Chinese people. This course is an anthropological introduction to Chinese society, focusing on daily life in this rapidly changing nation. Course topics include family life and education, changing work and housing, and new forms of media and expression. *T. Wornov. Summer, 2003.*

21301. Modern Readings in Anthropology: Shamanism. The venerable topic of shamanism is explored in its original Siberian manifestations, North American variations, and extensions into Central and South America and elsewhere. The New Age and not-so-New Age interest in shamanism is also considered. *R. Fogelson. Not offered 2002-03.*

21302/30300. Modern Readings in Anthropology: Gender Theory and Anthropology. This course examines gender as a cultural category in anthropological theory, as well as in everyday life. After reviewing the historical sources of the current concern with women, gender, and sexuality in anthropology and the other social sciences, we critically explore some key

controversies. *S. Gal. Not offered 2002-03.*

21303. Modern Readings in Anthropology: Making the Natural World (The Anthropology of Ecology). In this course we not only consider the conceptual underpinnings of contemporary Western notions of ecology, environment, and balance, but also examine several specific historical trajectories of anthropogenic landscape change. We approach these issues from the vantage of several different disciplinary traditions including environmental history, ecological anthropology, and paleoecology. *K. Morrison. Not offered 2002-03.*

21304/42100. Modern Readings in Anthropology: Kinship and Everyday Life. *PQ: Third- or fourth-year standing.* This course provides a critical survey of debates, old and new, in the study of kinship with an eye towards exploring their relevance to research on the reproduction and erosion of sociocultural difference. Readings range from classical treatments to recent reformulations that use kinship as a lens for exploring the dynamics of history, memory, and power. *D. Rutherford. Not offered 2002-03.*

21305/45300. Modern Readings in Anthropology: Explorations in Oral Narrative (The Folk Tale). (=HUMA 28100) This course studies the role of storytelling and narrativity in society and culture. Among these are a comparison of folk tale traditions; the shift from oral to literate traditions and the impact of writing; the principal schools of analysis of narrative structure and function; and the place of narrative in the disciplines: law, psychoanalysis, politics, history, philosophy, and anthropology. *J. Fernandez. Spring, 2003.*

21306. Modern Readings in Archaeological Theory. This seminar explores the shaping and reshaping of contemporary archaeology within the two dominant paradigm shifts of the last half-century: the rise of the New Archaeology and the critical response of postprocessualism. We examine key texts and controversial papers, including works by Binford, Flannery, Schiffer, Hodder, Wylie, and Leone. *A. T. Smith. Spring. Offered 2003-04; not offered 2002-03.*

21401. The Practice of Anthropology: Logic and Practice of Archaeology. This course offers an overview of the concepts and practice of anthropological archaeology. We discuss the varied goals of archaeological research and consider the range of ways in which archaeologists build inferences about the past from the material record. Our more general discussion of research logic and practice is situated in the context of detailed consideration of current archaeological projects from different parts of the world. *M. Lycett. Autumn, 2002.*

21402/33500. The Practice of Anthropology: Lévi-Strauss. *Class limited to twenty students.* This course discusses some fundamental topics in Lévi-Strauss's anthropology, namely, kinship, myth, and structure. Starting with alliance theory, it proceeds to examine the structural analysis of myths, its relationship to art, and the very notion of structure in Lévi-Strauss, relating it with models in other sciences that were its inspiration. *M. da Cunha. Not offered 2002-03.*

21403/33900. The Practice of Anthropology: Trends in Amazonian

Ethnology. *Class limited to twenty students.* This course discusses some paradigmatic monographs on Lowland South American Indians. *M. da Cunha. Spring, 2003.*

21404/36000. The Practice of Anthropology: Great Excavations. In this class we approach the practice of archaeology through the medium of the excavation using a number of pivotal site reports and excavation summaries to examine the intellectual development of the field from the nineteenth century through today, traditions of scholarly representation, the methodological expansion of field work, and the formation of archaeology's public persona. *A. T. Smith. Not offered 2002-03.*

21405/38000. The Practice of Anthropology: The Search for Culture. *Class limited to twenty students.* As a point of departure, we read and discuss Adam Kuper's provocative book, *Culture: The Anthropologists' Account* (Harvard University Press, 1999). Then, students report on other books and papers to stimulate our collective discussion of questions on the operational definitions of culture, cultural categories, and multiculturalism. We also explore the question of whether other animals, specifically chimpanzees, have culture. *R. Tuttle. Not offered 2002-03.*

21406/38300. The Practice of Anthropology: Celebrity and Science in Paleoanthropology. This seminar explores the balance among research, "show biz," big business, and politics in the careers of Louis, Mary, and Richard Leakey; Alan Walker; Donald Johanson; Jane Goodall; Dian Fossey; and Biruté Galdikas through films, taped interviews, autobiographies, biographies, pop publications, instructor's anecdotes, and samples of scientific writings. *R. Tuttle. Winter, 2003.*

21407/51800. The Practice of Anthropology: Decolonization, New Nations, and Great Traditions. Seeking perspective on contemporary scholarship on nation-states, this course examines American anthropological research on nations and nationalism since World War II. Why was the "new nations" project followed by increasing regionalism and then by an explosion in "imagination" and "identity" theory? How does scholarship on nations connect to World War II, the Holocaust, decolonization, the rise and fall of the cold war, the increasing gap between rich and poor, and contemporary economic and cultural globalization? *J. Kelly. Spring, 2003.*

21408/42200. The Practice of Anthropology: Interpreting the Potlatch (History, Narrative, and the Ethnographic Object). This course explores the 100-plus years of ethnographic writing about Northwest Coast gift exchange. It examines the ethnographic archive of texts devoted to "the potlatch" as a means of examining the intellectual history of anthropology as a discipline and discussing ethnographic narrative, meaning, and form. Key texts in the ethnographic literature on the potlatch are paired with key statements from different theoretical approaches within anthropology as well as important texts in narrative theory. *J. Masco. Spring, 2003.*

21409. The Practice of Anthropology: Youth as an Object of Study. This course traces the emergence of youth and youth culture as objects of social investigation, and evaluate the various concepts and approaches employed in the creation of youth as a legitimate topic of inquiry. Additionally, discussion addresses the possibility of new intellectual approaches to the

category of youth and its relationship to questions of race, class, gender, and the market. *J. Mathien. Summer, 2003.*

21600. Eye of the Beholder: Travel, Otherness, and Anthropology. If there are basic similarities in the ways travelers tend to perceive foreigners, can anthropology be any more than a sophisticated form of tourism? Would a naïve traveler to the United States today find Americans as odd as Marco Polo found the Mongol? Those are some of the questions this course addresses by way of a close reading of the eyewitness accounts of travelers of various backgrounds, from ancient to present times. *M.-R. Trouillot. Not offered 2002-03.*

21700/31400. Media and Collective Identities in India. Through a series of in-depth studies, we consider the complex and often contradictory public cultural roles of various forms of mediation in modern India. Conceptual and methodological questions of more general concern are also addressed. For instance, how are we to conduct critical yet ethnographically engaged studies of the relation between localized identity politics and trans-local forms of mediation. *W. T. S. Mazzarella. Not offered 2002-03.*

21800/31200. Amazonian Local Knowledge. This course discusses, on Amazonian ethnographic grounds, a major current debate, namely the appropriation of local knowledge by the West. Following a general introduction to Amazonian ethnology, the course deals with the nature of shamanism and knowledge, as well as the process of generating and acquiring knowledge among some Amazonian societies. We then discuss issues around intellectual rights in relation to biological and knowledge prospection. *M. da Cunha. Not offered 2002-03.*

21900/32400. Religion and Modernity in Film. (=CMST 24300/34300, HIST 26800/36800) For course description, see History. *One to two film screenings a week required. R. Inden. Winter, 2003.*

22000/35500. The Anthropology of Development. (=ENST 22000) This course applies anthropological understanding to development programs in "underdeveloped" and "developing" societies. Topics include the history of development; different perspectives on development within the world system; the role of principal development agencies and their use of anthropological knowledge; the problems of ethnographic field inquiry in the context of development programs; the social organization and politics of underdevelopment; the culture construction of "well-being"; economic, social, and political critiques of development; population, consumption, and the environment; and the future of development. *A. Kolata. Winter, 2002.*

22100. The Anthropology of Science: Genetics and Reconfiguring Social Imaginaries. (=HIPS 25100) This course examines central debates surrounding the new genetic technologies: Are there novel conceptions of bodies and of selves enabled by this genetic technology? What kinds of debates has "cloning" raised about questions of "identity" and its relationship to DNA? What is the meaning of "race" when remade in genotypic and no longer a predominantly phenotypic form? What happens to our understandings of "Life" when it can be manufactured, and possibly "improved," through technological intervention? *N. Abu El-Haj. Not offered 2002-03.*

22300. The Anthropology of Intellectuals. Although the term "intellectual" has had only a short history in the English language, a number of scholars have seen a vast array of societies as harboring something like an "intellectual class." In this course we grapple with various analytical definitions of "intellectuals." We then seek some rudimentary comparisons of the various kinds of cultural values and institutions that "intellectuals" have lived by. We devote the bulk of the course to studying varying conditions and characteristics of intellectuals in modern societies. *C. Lomnitz. Not offered 2002-03.*

22400/34900. Big Science and the Birth of the National Security State. (=HIPS 21200) This course examines the mutual creation of big science and the American national security state during the Manhattan Project. It presents the atomic bomb project as the center of a new orchestration of scientific, industrial, military and political institutions in everyday American life. Exploring the linkages between military technoscience, nation-building, concepts of security and international order, this class interrogates one of the foundation structures of the modern world system. *J. Masco. Not offered 2002-03.*

22500/41000. Introduction to the Anthropology of the Media. This course explores the relationship between anthropology and media studies. On the one hand, we engage with key problematics in the critical study of the media: the role of the media in constituting and contesting publics, their shifting relationships to states and markets, and their implication in hegemonic and counterhegemonic social projects. On the other hand, we explore the ways in which these problematics may have to be reconfigured in the movement beyond the Euro-American contexts of their invention. *W. T. S. Mazzarella. Spring, 2003.*

23002/31602. Religion and Therapy: From Salvation to Healing. (=HUDV 36702) This class explores different religious healing practices and also psychotherapeutic practices to discuss issues of human suffering, healing, treatment, and spirituality, as well as also what constitutes religion as opposed to, or in connection with, therapy. In the first part of the class, we compare and contrast religious healing practices with each other and with various forms of psychotherapy. We then discuss issues such as the "psychologization of religion," which suggests that contemporary religions have been shifting their emphasis from worship of a deity and questions of "salvation," to working on believers' psychological attitudes and questions of "healing," bringing their practices closer to therapy. While cases are drawn from a variety of regions, special attention is paid to Japan. *C. O. Silva. Spring, 2003.*

23101-23102-23103. Introduction to Latin American Civilization I, II, III. (=HIST 16100-16200-16300, LTAM 16100-16200-16300/34600-34700-34800, SOSC 26100-26200-26300) *PQ: Completion of the general education requirement in social sciences. May be taken in sequence or individually. This sequence meets the general education requirement in civilization studies.* For course description, see History. *This course is offered in alternate years. E. Kouri, A. Kolata, Autumn; D. Borges, Winter; D. Borges, Spring. Offered 2002-03; not offered 2003-04.*

23400/32500. Military Theory and Practice. This course introduces classic

military theories (i.e., Ibn Khaldun, Machiavelli, Clausewitz, Upton, Lyautey, Mahan, Keegan) and their deployments. It also considers the impact of new technologies on conditions of possibility for coercion. Particular attention is given to anti-colonial and counter-insurgency campaign strategies (i.e., Gandhi, Fanon, Truman, Rostow) and the rise and style of American power, including new concepts and practices of military intervention (e.g., "compellence" theory) being developed in the contemporary United States. *J. Kelly. Not offered 2002-03.*

23700/33700. Capitalism, Colonialism, and Nationalism in the Pacific.

This course compares colonial capitalist projects and their dialogic transformations up to present political dilemmas, with special attention given to Fiji, New Zealand, and Hawaii. We also focus on the labor diaspora, the fates of indigenous polities, and tensions in contemporary citizenship. General propositions about nationalism, "late" capitalism, global cultural flows, and postcolonial subject positions are juxtaposed with contemporary Pacific conflicts. *J. Kelly. Not offered 2002-03.*

23801/40200. Neoliberal Predicaments: Ethnographic Readings.

In the period since 1989, the heralds of the free market have identified the "end of history" in the global triumph of a neoliberal order. Rather than retreating into defensive localism, the neoliberal claim challenges us, as anthropologists, to think critically about the mutually constitutive (and mutually destabilizing) relationships between local projects and global structures. *W. T. S. Mazzarella. Spring, 2003.*

24101-24102. Introduction to the Civilization of South Asia I, II.

(=HIST 10800-10900, SALC 20100-20200, SASC 20000-20100, SOSC 23000-23100) *PQ: Completion of the general education requirement in social sciences. Must be taken in sequence. This course meets the general education requirement in civilization studies.* For course description, see South Asian Languages and Civilizations. *S. Pollock, Autumn; M. Alam, Winter.*

24300/40300. Medicine and Culture.

(=GNDR 24300, HIPS 27300, RLST 27500) This course examines diverse systems of thought and practice concerning health, illness, and the management of the body and person in everyday and ritual contexts. We seek to develop a framework for studying the cultural and historical constitution of healing practices, especially the evolution of Western biomedicine. *J. Comaroff. Autumn, 2002.*

24400. Image and Fetish.

This course discusses issues arising from visual representation, such as the role of image and iconography as a system. Examples are taken from diverse cultural contexts. *M. da Cunha. Not offered 2002-03.*

24500/40500. Traditional Peoples' Intellectual Rights.

(=HMTR 24600) This course examines the field of discussion for indigenous intellectual rights in relation to knowledge of biological resources. Many different actors participate in it, ranging from indigenous people, their organizations, other NGOs of different scopes, academics of different disciplines, industry with diverse strategies, multilateral banks and institutions, international institutions, and science foundations. The debate also impinges on a larger one about the public and the private spheres. *M. da Cunha. Spring, 2003.*

24700/34700. Political Anthropology. This course is an exploration of major theoretical approaches to the study of political institutions, structures, and processes in different societies, with special reference to the nature of power, the role of symbolism and ideology in politics, and images of the state. *J. L. Comaroff. Not offered 2002-03.*

24900. The Invention of the Americas. This course examines the material and symbolic transformations behind the changing images of this hemisphere. Utopian America, Conquest America, Plantation America, and Imperial America are among the many moments to be analyzed as the dividing lines within the hemisphere move from the Antilles to the mainland, from south to north of the Rio Grande, or from race to class. Readings range from Las Casas and Montaigne to Marti, Twain, and Todorov. *M. R. Trouillot.*

25100/45100. Anthropology of the Body. This course explores a range of texts, both classic and more recent, that treat the body as the subject and object of social processes. Introductory lectures are followed by student presentations, the goal being to ground theoretical inquiry in ethnographic and historical materials. *J. Comaroff.*

25300. The Anthropology of Food and Cuisine. Contemporary human foodways are not only highly differentiated in cultural and social terms, but often have long and complicated histories. Anthropologists have long given attention to food but, up until quite recently, they have done so in an unsystematic, haphazard fashion. This course explores several related themes with a view towards both the micro- and macro-politics of food by examining a range of ethnographic and historical case studies and theoretical texts. It takes the format of a seminar augmented by lectures (during the first few weeks), scheduled video screenings, and individual student presentations during the rest of the course. *S. Palmié. Spring, 2003.*

25505/42605. Gandhi Today: Whatever Happened to the Mahatma? (=SALC 20900/30900) In this seminar, we explore what the struggle over the meaning and value of Gandhi implies for contemporary Indian cultural politics and political cultures. We engage with classic texts by Gandhi himself and by some of his critical contemporaries alongside scholarly interpretations of Gandhi's legacy and more recent revisionist accounts in history, political commentary, and film. *W. T. S. Mazzarella. Spring, 2003.*

25900/39400. South Asia before the Buddha. This is a study of the archaeology of South Asia that covers the period from the beginning of the Holocene (ca. 10,000 years ago) to the Early Historic (to ca. A.D. 500) or the time of Early Buddhism. We discuss the multiple transitions to agriculture across the subcontinent, the development and disappearance of urbanism in the Indus Valley, the establishment of the first empires, and the shifting mosaic of cultural and economic practices that constitutes early South Asia. *K. Morrison. Not offered 2002-03.*

25905. Introduction to Musical Folklore of Central Asia. (NEHC 20765/30762) This course covers a variety of ethnic groups in spaces ranging from Xinjiang province (Uyghur Autonomous Region) in China to the Republic of Tatarstan in the Russian Federation (East to West), and from the Saxa Republic in the Russian Federation to the northern provinces of

Afghanistan. We examine instrumental “folk” traditions, “folk” song genres, “classical” genres, differences and similarities between regional and ethnic musical genres and playing styles, relationships between musical genres and religious-spiritual practices, healing with music, and integration of music and music-related topics into the larger context of culture and tradition. *K. Arik. Spring, 2003.*

26100/46500. Ancient Celtic Societies. This course explores the prehistoric societies of Iron Age "Celtic" Europe and their relationship to modern communities claiming Celtic ancestry. The course aims to impart an understanding of (1) the kinds of evidence available for investigating these ancient societies and how archaeologists interpret these data, (2) processes of change in culture and society during the Iron Age, and (3) how the legacy of Celtic societies has both persisted and been reinvented and manipulated in the modern world. *M. Dietler. Spring, 2003.*

26300/36300. Andean Prehistory. This course is an in-depth examination of selected pre-Hispanic Andean societies and their evolution. It is not an exhaustive survey of South American prehistory. Rather, emphasis is placed on the formulation of general theoretical cultural models for Andean societies and their evolution through a series of empirical case studies. The central role of ethnohistorical research in understanding the dynamics and institutional bases of indigenous Andean civilization is a recurrent theme during the course. *A. Kolata. Not offered 2002-03.*

26400/46200. Archaeology of Industry. *Class limited to fifteen students.* This course is an introduction to the social organization of material production and to the methods archaeologists use to make inferences about past societies from their material remains. Drawing on ethnographic, historical, and experimental evidence, the range of ways in which specific technical goals can be accomplished socially is examined. These core themes are developed through comparison of lithic, textile, metallurgical, and ceramic industries in different cultural and historical settings. *N. Kouchoukos. Not offered 2002-03.*

26500/46300. Archaeology and the Natural Sciences. *PQ: Prior course work in archaeology; ANTH 26400/46200 helpful but not required. Class limited to fifteen students.* This course is a survey of the state of the art in archaeometry and an inquiry into the epistemological and theoretical frameworks that guide translation of measurements into knowledge about the past. Topics include chronometry, stable isotope analysis, neutron activation analysis and other bulk compositional techniques, thin-section petrography, and metallography. *N. Kouchoukos. Not offered 2002-03.*

26700/36100. Nomads and Settlers. This lecture course examines the ancient and modern nomadic societies of Southwest Asia, Central Asia, and North Africa in comparative historical perspective, focusing on their interactions with sedentary polities, states, and empires. Emphasis is placed on the creation and transformation of social relationships in the process of this interaction and implications for analyses of the economy, political organization, and emergence and development of nomadic groups. *N. Kouchoukos. Winter, 2003.*

26800/36800. Rise and Fall of Early Complex Societies. In this course we

examine contemporary approaches to the problems associated with the rise and fall of early complex polities and undertake a comparative examination of five pivotal case studies: Sumer, Egypt, China, the Maya lowlands, and Teotihuacan. The course introduces the role of early complex societies in nineteenth- and twentieth-century social thought followed by an evaluation of the major theoretical frameworks archaeologists have constructed to explain the rise of states. *A. T. Smith. Not offered 2002-03.*

26900/46900. Archaeological Data Sets. This course focuses on the methodological basis of archaeological data analysis. Its goals are twofold: (1) to provide students with an opportunity to examine research questions through the study of archaeological data; and (2) to allow students to evaluate evidential claims in light of analytical results. We consider data collection, sampling and statistical populations, exploratory data analysis, and statistical inference. The course is built around computer applications and, thus, also provides an introduction to computer analysis, data encoding, and database structure. *M. Lycett. Not offered 2002-03.*

27001-27002-27003/37001-37002-37003. Introduction to Linguistics I, II, III. (=ANTH 27001-27002-27003/37001-37002-37003, LING 20100-20200-20300/30100-30200-30300, SOSC 21700-21800-21900) *Must be taken in sequence.* For course description, see Linguistics. *J. Merchant, Autumn; J. Goldsmith, Winter; S. Mufwene, Spring.*

27100. Cultural History of American English. This course explores the emergence of the American English linguistic community within the context of North American and more global English-centered speech communities. Topics include American culture and the American culture of language, genres of textual monuments of it, as well as the dynamic intersections of institutional forces that have shaped, and are currently shaping, American English discursive practices, and linguistic structure. *M. Silverstein. Not offered 2002-03.*

27300. Language, Voice, and Gender. The role of language (as structure, as text, and as discursive practice) is considered in the sociocultural construction of gender as an aspect of social identity. A variety of scholarly and popular works is discussed in a cross-cultural framework of comparison, with a view to locating the cultural processes in specific cases. *M. Silverstein. Offered 2003-04; not offered 2002-03.*

27400/37400. Language, Power, and Identity in Southeastern Europe: A Linguistics View of the Balkan Crisis. (=HUMA 27400, LING 27200/37200, SLAV 23000/33000) For course description, see Linguistics. *V. Friedman. Winter, 2003.*

27500/47500. Semiotics of Culture. This course begins with overview materials that give a contemporary approach to understanding "culture" as inherently semiotic, i.e., mediated by sign phenomena in all modalities of experience. Though influenced in many ways by the analysis of verbal language, the generalization to other "codes and modes" is, in principle, different from such analysis. We examine various proposals for such nonlinguistic analyses in a sampling of recent literature. *M. Silverstein. Spring, 2003.*

27700/47900. Romani Language and Linguistics. (=EEUR 21000/31000, LGLN 27800) For course description, see Linguistics. *V. Friedman. Spring, 2003.*

27800. Culture and Cognition: Linguistic Relativity. *PQ: Knowledge of linguistics or cognitive studies helpful.* Understanding language both as a systematic representation of the thinkable and as a systematic way of inhabiting a universe of social action, we review the ways modern social and cognitive scientists have dealt with the implications of the formal variability of language. We consider cross-linguistic, cross-societal implications, and the significance of register-based social variability of language within linguistic communities. *M. Silverstein. Not offered 2002-03.*

28000. Health and Demography in Archaeological Perspective. This course is a critical examination of the theoretical and methodological basis of demographic and biocultural inferences in archaeology. In the first half of the quarter we consider the sources of evidence and the analytical strategies employed by archaeologists and biological anthropologists to inform on human health status and population dynamics in the past. We then explore the conjunction of these varied lines of evidence in relation to specific research problems. *M. Lycett. Not offered 2002-03.*

28200. Archaeology of the Spanish Borderlands. Drawing on archaeological and ethnohistorical data, this course examines colonial and indigenous societies and their articulations on the northern periphery of New Spain between the fifteenth and eighteenth centuries A.D. Although the scope of this course is geographically broad, including northern Mesoamerica and Spanish North America, its focus is topical and selective rather than chronological and exhaustive. We explore the ways European contact and colonization created new and locally variable social and ecological relationships that shaped both indigenous and colonial societies in these regions. *M. Lycett. Autumn, 2002.*

28400/38800. Bioarchaeology and the Human Skeleton. This course is designed to provide students in archaeology with a thorough understanding of bioanthropological and osteological methods used in the interpretation of prehistoric societies. The goal of this course is to introduce students to bioanthropological methods and theory. In particular, lab instruction stresses hands-on experience in analyzing the human skeleton; whereas, seminar classes integrate bioanthropological theory and application to specific cases throughout the world. *Lab and seminar-format class meet weekly. M. C. Lozada. Spring, 2003.*

28405/38805. Analysis of Stone Tools. (NEAA 20320/30320) The goal of this class is to introduce students to the method and theory of lithic analysis. Students learn the kind of questions lithic analysis can answer about human life, behavior, and development during Paleolithic periods as well as in complex societies. Topics include history of lithic studies, methods of lithic analysis, typological and technological approaches to stone tool analysis, understanding assemblage variability, raw material identification, edge wear analysis, refitting, and the identification of archaeological cultures and behavior through the analysis of lithic assemblages. Students handle lithic collections from various sites and periods within the Levant. *I. Saca. Spring, 2003.*

28600/38600. Apes and Human Evolution. (=EVOL 38600, HIPS 23700) A critical examination of the ways in which data on the behavior, morphology, and genetics of apes have been used to elucidate human evolution, with particular emphasis on bipedalism, hunting, meat-eating, tool behavior, food sharing, cognitive ability, language, self-awareness, and sociability. *Visits to local zoos, films, and demonstrations with casts of fossils and skeletons required.* R. Tuttle. Spring, 2003.

29100/39100. Archaeobotanical Analysis. This class introduces the theory, method, and technique of a range of archaeobotanical analyses. We discuss field methods in archaeobotany, sampling, presentation, and interpretation of data; and specific applications such as crop processing studies, vegetation reconstruction, and fire history. Students combine written work with lab exercises in macrobotanical (seeds and wood) and microbotanical (pollen and charcoal) analysis. K. Morrison. Not offered 2002-03.

29200. The Archaeology of Place. Archaeological practice centers on the study of "sites," locations subject to human modification in the past. In this course we critically discuss the conceptual and methodological underpinning of the notion "site," and examine the methods by which archaeologists make inferences about ancient places from contemporary material records. In particular, we consider site structural approaches to architectural form, the analysis of built environments, and the articulation between the occupational history of place and the culturally organized structure of landscapes. M. Lycett. Not offered 2002-03.

29300. History, Ethnohistory, and Archaeology. During the quarter, we critically examine both the intellectual history of and the recent renewal of claims to historical perspectives in archaeology. The goals of this course are twofold: first, to examine the many uses of and understandings of *history* as evidentiary source, subject matter, and conceptual framework in the archaeological literature; and second, to assess the logic and methods used by researchers to incorporate documentary, ethnohistorical, and archaeological evidence. M. Lycett. Not offered 2002-03.

29700. Readings in Anthropology. PQ: Consent of instructor and program chairman. Students are required to submit the College Reading and Research Course Form. At the discretion of the instructor, this course is available for either Pass or letter grading. Autumn, Winter, Spring.

29900. Preparation of Bachelor's Essay. PQ: Consent of instructor and program chairman. Students are required to submit the College Reading and Research Course Form. At the discretion of the instructor, this course is available for either Pass or letter grading. For honors requirements, consult the honors section under Program Requirements. Autumn, Winter, Spring.

31300. Rethinking the African Diaspora. (=AFAM 20300) This course focuses on the "African" experience in the New World, particularly in Brazil, Haiti, Cuba, Trinidad, and North America. Acculturation, syncretism, adaptation, and resistance in the classic diaspora literature are reevaluated in light of current issues in cultural studies: hegemony and politics of African identity, the symbolic construction (and deconstruction) of "origins"; the rhetoric of racial and sexual difference; black nationalist ideologies; and the material conditions of imagined communities. A. Apter. Spring, 2003.

31500. Ideology, Culture, and Sexuality. This course examines contemporary theories of sexuality, culture, and society and situates them in a global and historical perspective. Topics and issues are explored through theoretical, ethnographic, popular, and film and video texts. *E. Povinelli. Not offered 2002-03.*

31800. Religious Movements of Native North America. New Ager essentialize and romanticize Native American religions. Religious beliefs and practices are assumed to be primordial, eternal, and invariable. However, a closer examination reveals that Native American religions are highly dynamic and adaptive, ever reactive to internal pressure and external circumstances. We examine classic accounts of the Ghost Dance, often considered to be the prototypical Native American religious movement; the Handsome Lake Religion among the Senecas; and other Native American religious movements. *R. Fogelson. Not offered 2002-03.*

32001. Topics on Native Americans: Federal Indian Law. This course examines the culture, history, and politics of federal Indian law and the policy that informs it. Topics vary and have included examination of the 1990 Native American Graves Protection and Repatriation Act, the Indian Child Welfare Act, the Indian Civil Rights Act, and the legal context of American Indian gaming. *A. T. Straus. Not offered 2002-03.*

32002. Topics on Native America: Native Americans in Cities. This course examines Native American communities in urban areas, especially Chicago, Milwaukee, Detroit, Minneapolis, Oakland, and Los Angeles. By looking at history, institutions, leadership, demography, political issues, ethnic identity, and world view, students develop an understanding of the meaning, function, and value of "community" for Native Americans in cities. *A. T. Straus. Not offered 2002-03.*

32003. Topics on Native Americans: Black Indians. This course covers 500 years of African, African-American, and Native American relations omitted or obfuscated in much of the American historical record. Photographic and oral historic evidence help to fill in some of the gaps; biographic sketches personalize the historical narrative. The chronological structure of the course is complemented by presentations of ongoing research. *R. Fogelson, A. T. Straus. Winter, 2003.*

32105. Ethnography and Theory of Self and Emotion. (=HUDV 38600) This course focuses on the intersection between the individual and the social by examining the ways in which people construct self and emotion in a variety of different situations. Our aim is to develop a set of concepts that draws together insights from recent anthropology into the importance of power and history together with tools drawn from psychological anthropology so as to construct a historical, socially grounded approach to self and emotion. In addition to numerous theoretical/agenda setting articles, we read the following ethnographies: Beth Conklin, *Consuming Grief*; Jean Briggs, *Inuit Morality Play*; Lamb, Sarah, *White Saris and Sweet Mangoes*; Don Kulick, *Travesti: Sex, Gender, and Culture among Brazilian Transgender Prostitutes*; Gananath Obeyesekere, *Medusa's Hair*; and Isabelle Nabokov, *Religion Against the Self*. *J. Cole. Spring, 2003.*

32900. Introduction to Theories of Sex/Gender. (=GNDR 21400) For

course description, see Gender Studies. *Winter*.

33101-33102. Native Peoples of North America I, II. *PQ: Third- or fourth-year standing.* This course is a comprehensive review of Native American cultural history, including consideration of intellectual context, prehistory, ethnology, history, and the contemporary situation. The last half of the third quarter is devoted to a mutually agreed-on topic in which students pursue individual research, the results of which are presented in seminar format. *R. Fogelson. Autumn, 2003; Winter, 2004.*

33400. Ethnographic Writing: Narrative and Experimental Ethnography. *PQ: Third- or fourth-year standing and consent of instructor.* This is a study of ethnography as a problem of narration and employment, based mainly on the study of the reflexive ethnographies written in the last fifteen years under the epistemological and methodological pressures of phenomenology, critical theory, interpretivism, and postmodernism. We mainly consider ethnographies that have won the Victor Turner Prize for Ethnographic Writing of the American Anthropological Association over the last decade. *J. Fernandez. Not offered 2002-03.*

34301. Psychological Anthropology: Historical Perspectives on Psychological Anthropology. This course considers the logical status of psychological anthropology as an anthropological discipline. Attention is paid to the "prehistoric" roots of psychological discipline, as well as the influence of psychoanalysis on anthropology. The "culture and personality" movement is evaluated as a movement. The course concludes with a discussion of trends and trending in modern psychological anthropology. *R. Fogelson. Not offered 2002-03.*

34302. Psychological Anthropology: Issues of Self, Person, and Identity. *R. Fogelson. Not offered 2002-03.*

34401-34402. Fourth World Religions I, II. (HUDV 33500-33501) *PQ: Third- or fourth-year standing; must be taken in sequence.* A theoretical and substantive survey of the religions of "primitive" peoples. Topics include the notion of primitivism, a history of the anthropological study of religion, minimal definitions of religion, religious experience, dreams, myths, ritual, divination, theories of magic, shamanism, curing, conceptions of power, and dynamics of religious change. *R. Fogelson. Autumn, 2002; Winter, Spring, 2003.*

34501-34502. Anthropology of Museums. (=SOSC 34500) *PQ: Advanced standing and consent of instructor.* This course considers museums from a variety of perspectives. We consider the Columbian Exposition, the Native American Graves Protection and Repatriation Act, the image and imagination of African-American culture as presented in local museums, and museums as history and memorials as exemplified by Holocaust exhibitions. *Several visits to area museums required. R. Fogelson, M. Fred. Winter, Spring, 2003.*

34805. Comparative Poetry/Poetics. (=CMLT 32800, HUMA 23700, SCTH 32700) This course includes fundamentals of poetic language and poetry: the music of language, theory of figures, the mythological basis, linguistic relativism, sociopolitical context, and the moral intentions of the poet. Russian, Eskimo, T'ang Chinese, and modern American examples are

considered. *P. Friedrich. Spring, 2003.*

35300. The Millennium, Revisited. *PQ: Third- or fourth-year standing and consent of instructor.* This course is an exploration of the phenomenon of the millennium, as approached from the perspectives of history, anthropology, and social theory. Readings range from the classical literature on "cargo cults" and millennialist movements to recent treatments of modernity and the politics of time. In addition to discussing the readings, students reflect on the question: what forms, if any, does "millennialism" take today? *D. Rutherford. Not offered 2002-03.*

36200. Ceramic Analysis for Archaeologists. *PQ: Consent of instructor.* This course introduces students to 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. *Spring, 2004.*

36400. Archaeological Field Studies: Southwestern Archaeology. *PQ: Must be taken concurrently with ANTH 36500. Consent of instructor. Class limited to sixteen students.* Students participate directly in an ongoing scientific research project while pursuing studies in archaeological theory, method, and data collection. These courses are set in the Middle Rio Grande Valley of New Mexico. Current archaeological, historical, and paleoenvironmental research in the North American Southwest and beyond are introduced through direct field experience and evening seminars and lectures. *M. Lycett. Summer.*

36500. Archaeological Field Studies: Design and Method. *PQ: Must be taken concurrently with ANTH 36400. Consent of instructor. Class limited to sixteen students.* This course provides practical experience in the design and implementation of archaeological field work and basic lab procedures and an introduction to the analysis of chipped stone, ceramic, floral, and faunal materials recovered from archaeological contexts. Through field and lab work, students do archaeological research, including surface documentation, transit mapping, excavation, artifact processing, and preliminary artifact analysis. They may pursue a directed research project under the guidance of the instructor. *M. Lycett. Summer.*

36900. Commerce and Culture: The Indian Ocean Trade in Archaeological Perspective. The Indian Ocean has been host to extensive networks of exchange and cultural interaction for at least the last 2,000 years. In this course we focus primarily on the South Asian subcontinent, but we also consider its relationships with the Mediterranean, East Africa, the Arabian peninsula, and island Southeast Asia. *K. Morrison. Not offered 2002-03.*

37201-37202. Language in Culture I, II. (=LING 21100-21200/31100-31200) *PQ: Consent of instructor. Must be taken in sequence.* This two-quarter course presents the major issues in linguistics of anthropological interest, including, in the first half, the formal structure of semiotic systems, the ethnographically crucial incorporation of linguistic forms into cultural systems, and the methods for empirical investigation of "functional"

semiotic structure and history. The second half of the sequence takes up basic concepts in sociolinguistics and their critique, linguistic analysis of public, performance and ritual, and language ideologies, among other topics. *R. Moor, Autumn, 2002; J. Blommaert, Winter, 2003; M. Silverstein, Autumn, 2003; S. Gal, Winter, 2004.*

37301. Phonology I. (=LING 20800/30800) *PQ: LING 20100, 20200, 20300, or 20600/30100, 30200, 30300 or 30600; or equivalent.* For course description, see Linguistics. *G. Hansson. Winter.*

37302. Phonology II. (=LING 20900/30900) *PQ: LING 20800/30800.* For course description, see Linguistics. *G. Hansson. Spring.*

37500. Morphology. (=LING 21000/31000) For course description, see Linguistics. *J. Sadock. Spring.*

37700. Phonetics. (=LING 20600/30600) *PQ: LING 20100, 20200, or 20300; or consent of instructor.* For course description, see Linguistics. *There are lab exercises both in phonetic transcription and in the acoustic analysis of speech sounds. K. Landahl. Autumn.*

37801. Syntax I. (=LING 20400/30400) *PQ: LING 20100, 20200, 20300/30100, 30200, 30300; or equivalent.* For course description, see Linguistics. *J. Merchant. Autumn.*

37802. Syntax II. (=LING 20500/30500) *PQ: LING 20400/30400 or consent of instructor.* For course description, see Linguistics. *A. Dahlstrom. Spring.*

38100. Evolution of the Hominoidea. (=EVOL 38100, HIPS 24000) *PQ: Third- or fourth-year standing and consent of instructor. This course carries 200 units of credit.* A detailed consideration of the fossil record and the phylogeny of Hominidae and collateral taxa of the Hominoidea is based upon studies of casts and comparative primate osteology. *R. Tuttle. Autumn.*

38200. Comparative Primate Morphology. (=EVOL 38200, HIPS 23500) *PQ: Consent of instructor. This course carries 200 units of credit.* Functional morphology of locomotor, alimentary, and reproductive systems in primates is studied. Dissections are performed on monkeys and apes. *R. Tuttle. Spring. Offered 2003-04; not offered 2002-03.*

39001-39002. Theory and Method in Archaeology. *PQ: Required of first- and second-year graduate students in archaeology; open to undergraduates only with consent of instructor. This course carries 200 units of credit.* This course provides an intensive critical orientation to the logics of archaeological interpretation and aesthetics of archaeographic representation from the nineteenth century to the present. Students engage in close readings of canonical theoretical texts in order to track the major philosophical shifts in the discipline from its antiquarian origins through postmodernity. Simultaneously, we examine the reports from a group of landmark research projects to document how theory was put into practice. In addition to lectures and discussion sessions, students conduct a series of debates intended to expose the central tenets underlying the primary paradigm shifts of the last century. *A. T. Smith. Spring, 2003.*

39501. Archaeology of Eurasia. This course explores the prehistory and early history of the Eurasian Steppe and Caucasia from the appearance of the first settled villages during the Neolithic through the rise of the first complex societies. Our goal is to provide students with an overview of the archaeological record from these regions and an understanding of the history of research in the area. *A. T. Smith. Not offered 2002-03.*

39502. Eurasian Complex Societies. This course examines the rise and fall of complex societies in the Caucasus, Central Asia, and on the Eurasian Steppe. Our focus is the unique practices and traditions that promoted the emergence of socially stratified, politically institutionalized polities. We examine the following cases: Tripolye, Sintashta, Bronze Age Oasis Civilization (BAOC), Urartu and its predecessors, and Greco/Scythian settlements on the Black Sea coast. *A. T. Smith. Winter, 2003.*