

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 strongly urged to take one of the following Social Sciences General Education Sequences before taking more advanced courses in sociocultural anthropology: Power, Identity, and Resistance (SOSC 11100-11200-11300) or Self, Culture, and Society (SOSC 12100-12200-12300).

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 21232, 26100, 26500, 26800, 26900, 29300, 36200, 36400, 36500, 39800, 39900.

Linguistic. ANTH 27001, 27002, 27003, 27400, 27605, 37201, 37202, 37301, 37302, 37500, 37700, 37801, 37802.

Physical. ANTH 21102, 28300, 28400.

Sociocultural. ANTH 20516, 20600, 20701, 20702, 21000, 21002, 21203, 21210, 21217, 21230, 21301, 21404, 21408, 21900, 22000, 22200, 23101, 23102, 23103, 23300, 24101, 24202, 24500, 31500, 33101, 33102, 33400, 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 and ordinarily a GPA of 3.25 overall. To receive Honors in Anthropology, students must develop an extended piece of research via 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

A. Apter, M. Carneiro da Cunha, J. Comaroff, J. L. Comaroff, M. Dietler, K. Fikes, 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, S. Palmié, E. A. Povinelli, D. Rutherford, M. Silverstein, A. T. Smith, M.-R. Trouillot, R. H. Tuttle

Courses: Anthropology (ANTH)

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. For information on additional course offerings, students should see 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 2003-04; will be offered 2004-05.*

20300/31205. Historical Rituals. In colonial Latin America, order and consensus was built on the popularization of ritual, pageantry, and sacralized images. In this course we explore the ways in which baroque ritual and myth have served both as organizational experience and as models of and models for social action in the modern period, when secular ideologies have predominated. We explore the use of Catholic ritual, imagery, and mythology in revolution, nation-building, civic life, and sexual politics. C. Lomnitz. *Not offered 2003-04; will be offered 2004-05.*

20516. Contemporary Problems in African Ethnography. This course examines Africa's changing place in the global economy. Topics considered include alternative development strategies (African socialism, market approaches), the Debt crisis and impact of Structural Adjustment Programs, the informal economy, the new African role in global trade, and the impact of post-1989 economic liberalization. J. Schoss. *Summer.*

20600/31100. Film in India. (=CMST 24100/34100, HIST 26700/36700, SALC 20500/30500) *Some knowledge of Hindi helpful but not required.* This course considers film-related activities from just before Independence (1947) down to the present. Emphasis is placed on the reconstruction of film-related activities that can be taken as life practices from the standpoint of "elites" and "masses," "middle classes," men and women, people in cities and villages, governmental institutions, businesses, and "the nation." The course poses questions about how people try to realize their wishes and themselves through film. All films with English subtitles. *One film screening a week required. R. Inden. Autumn.*

20701-20702. Introduction to African Civilization I, II. (=HIST 10101-10102, SOCI 30305-30306, SOSC 22500-22600) *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 precolonial past to the present. The Autumn Quarter treats the social organization and political economy of several precolonial societies in southern, central, and eastern Africa. The Winter Quarter focuses on the historically and culturally complex experience of Ethiopia, using diverse primary texts (royal chronicles, folk poetry, art, music, coins, ethnographies, traveler's reports, survey data, and contemporary writing) along with scholarly analyses. *R. Austen, Autumn; D. Levine, Winter.*

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.*

21002. Mass Media and Society. (=ENGL 16001, SOCI 20136) This course serves as an introduction to the study of mass media through an examination of both traditional communication paradigms and more interpretive and critical modes of analysis. We survey some of the key debates about the social and political influence of mass-mediated communication in modern societies. Topics covered include the nature of publics and the role of media in a liberal democracy, the rise of media industries and mass culture, the mass culture/popular culture debates, and the late twentieth-century controversy over media effects. *G. Soderlund. Autumn.*

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 2003-04; will be offered 2004-05.*

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, Haeckel, Keith, Osborn, Jones, Gregory, Morton, Broom, Black, Dart, Weidenreich, Robinson, Leakey, LeGros-Clark, Schultz, Straus, Hooton, Washburn, Coon, Dobzhansky, Simpson, and Gould. *R. Tuttle. Winter.*

Numerous courses under the number ANTH 212XX are offered that are not included on the list that follows. Please consult the Anthropology Department and 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. Not offered 2003-04; will be offered 2004-05.*

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 women, ethnic and linguistic minorities, and the role of intellectuals in political life. *S. Gal. Not offered 2003-04; will be offered 2004-05.*

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. Autumn.*

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 2003-04; will be offered 2004-05.*

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 also discuss 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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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. Readings range from interpretive ethnographies in the tradition of Clifford Geertz to classics of Dutch structuralism to recent treatments of marginality and the postcolonial predicament. 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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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 study classic and contemporary ethnography, mass and independent film, and state and public documents. *E. Povinelli. Winter.*

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. The course also uses the wide variety of studies of the Luo to illuminate transformations in the nature of ethnographic research and representations. *M. Dietler. Winter.*

21219. Intensive Study of a Culture: Early Industrial South. This course brings together archaeology, history, and ethnography to explore the rapid and profound social changes that accompanied the industrialization of the American South in the later nineteenth and early twentieth centuries. Working first with the historiography of this period, we identify the analytical categories and narrative tropes that have structured classical accounts of the New South and discuss how modern anthropological perspectives on these concepts might raise new questions and problems. We then consider the diverse lines of material, documentary, and ethnohistoric evidence available to pursue these questions. *N. Kouchoukos. Not offered 2003-04; will be offered 2004-05.*

21220/30600. Intensive Study of a Culture: The Mande World of West Africa. (=HIST 20100/30100, ISHU 20600/30600) *R. Austen. Not offered 2003-04; will be offered 2004-05.*

21230/30705. Intensive Study of a Culture: Lowland Maya History and Ethnography. (=HUDV 20400/30401) This seminar surveys patterns of cultural continuity and discontinuity in the Lowland Maya area of southeastern Mexico from the time of Spanish contact until the present. The survey encompasses the dynamics of first contact, long term cultural accommodations achieved during colonial rule, disruptions introduced by state and market forces during the early postcolonial period, the status of indigenous communities in the twentieth century, and new social, economic, and political challenges being faced today by the contemporary peoples of the area. *J. Lucy. Winter.*

21231/39501. 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 Neolithic time 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 2003-04; will be offered 2004-05.*

21232/39502. 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. Autumn.*

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. Autumn.*

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. These include the relationship between production and reproduction in different sociocultural orders; the links between “public” and “private” in current theories of politics; the construction of sexualities, nationalities, and citizenship in a globalizing world, and women and gender in postcolonial discourse. *S. Gal. Not offered 2003-04; will be offered 2004-05.*

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. Autumn.*

21305/45300. Modern Readings in Anthropology: Explorations in Oral Narrative (The Folk Tale). 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. Not offered 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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.*

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 fieldwork, and the formation of archaeology's public persona. *A. T. Smith. Not offered 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

21408/42200. The Practice of Anthropology: Interpreting the Potlatch (History, Narrative, and the Ethnographic Object). This course explores the one hundred-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 scientific project and discussing ethnographic narrative, meaning, and form. Key texts in the ethnographic literature on the potlatch are paired with key statements from various theoretical schools within anthropology and narrative theory. *J. Masco. Spring.*

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 U.S. 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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

21900/32400. Religion and Modernity in Film. (=CMST 24300/34300, HIST 26800/36800) This course considers the problem of how popular films in the U.S., India, and Europe have represented the conventional religions’ relationship to modernity: the idea of film practices (“youth culture”) as constituting a secular religion alternative or antagonistic to the conventional religions, and the recuperation and transformation of conventional religiosity in modernist (patriotic and science-fiction) films as a national theology (“civil religion”). *One to two film screenings a week required. R. Inden. Winter.*

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. Spring.*

22100/32300. The Anthropology of Science. Reading key works in the philosophy of science as well as ethnographic studies of scientific practices and objects, this course provides an introduction to contemporary science studies. We interrogate how technoscientific “facts” are produced and discuss the transformations in social order produced by new scientific knowledge. Potential themes include the human genome project, biodiversity, and the digital revolution. *J. Masco. Not offered 2003-04; will be offered 2004-05.*

22200. Slavery and Unfree Labor. Contrary to widespread popular conceptions, American chattel slavery is only one of many historically known and ethnographically documented forms of unfreedom and exploitation. This course offers a concise overview of institutions of dependency, servitude, and coerced labor in Europe and Africa, from Roman times to the onset of the Atlantic slave trade, and compares their further development (or decline) in the context of the emergence of New World plantation economies based on racial slavery. *S. Palmié. Spring.*

22300. The Anthropology of Intellectuals. (=HIST 16300) 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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

23101-23102-23103. Introduction to Latin American Civilization I, II, III. (=HIST 16101-16102-16103, LACS 34600-34700-34800, LTAM 16100-16200-16300, 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.* This three-quarter sequence introduces students to the

history and cultures of Latin America, including Mexico, Central and South America, and the Caribbean Islands. The first quarter examines the origins of civilizations in Latin America with a focus on the political, social, and cultural features of the major pre-Columbian civilizations of the Maya, Inca, and Aztec, concluding with the Spanish and Portuguese conquest. The second quarter considers the evolution of colonial societies, the wars for independence, and the emergence of Latin American nation-states in the changing international context of the nineteenth century. The third quarter addresses the twentieth century, with a special emphasis on the challenges of economic, political, and social development in the region. *D. Borges, Autumn; D. Borges, Winter; E. Kouri, Spring.*

23300. Anthropology of Travel. The objective of this course is to consider how the recognition of “difference” is coordinated through transnational networks of state monitored travel. Focusing primarily upon the movements of Europeans and Africans, between Europe and Africa, from the eighteenth century to the present, this course details how postcolonial and colonial travel regulations tailored social life. It questions how we can begin to consider how practices and conditions of spatial mobility are historically constitutive elements in the logics that not only recognize difference among subjects but also empower the meaning of the space itself in relation to the ways that differently restricted citizens are perceived and, hence, allowed to occupy, engage, and embody space. *K. Fikes. Spring.*

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., “compellance” theory) being developed in the contemporary U.S. *J. Kelly. Not offered 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

24101-24102. Introduction to the Civilization of South Asia I, II. (=HIST 10800-10900, SALC 20100-20200, SASC 20000-20100, SOSC 23000-23100) *PQ: Must be taken in sequence. This sequence meets the general education requirement in civilization studies.* Using a variety of disciplinary approaches, this sequence familiarizes students with some of the important textual, institutional, and historical ideas and experiences that have constituted “civilization” in South Asia. Topics in the Autumn Quarter include European and American representations of South Asia, its place in world history as a “Third World” or “underdeveloped” country, Gandhi and Nehru’s visions of modernity, India’s recent repositioning in the global economy as a consumer society, and its popular movements (women’s, rural, tribal, urban slum, Dalit). Topics in the Winter Quarter include urban and rural ways of life and the place of film and television in cultural life. *R. Inden. Autumn, 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. Not offered 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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.*

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 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

25305. 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, until quite recently, they did 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. Not offered 2003-04; will be offered 2004-05.*

25500/42600. Cultural Politics of Contemporary India. Structured as a close-reading seminar, this class offers an anthropological immersion in the cultural politics of urban India today. A guiding thread in the readings is the question of the ideologies and somatics of shifting “middle class” formations, and their articulation through violence, gender, consumerism, religion, and technoscience. *W. T. S. Mazzarella. Not offered 2003-04; will be offered 2004-05.*

25505/42605. Gandhi Today: Whatever Happened to the Mahatma? (=HMRT 25505) 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. Not offered 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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.*

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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

26500/46300. Archaeology and the Natural Sciences. *PQ: Prior course work in archaeology. 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. Autumn.*

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. Not offered 2003-04; will be offered 2004-05.*

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. Winter.*

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. Spring.*

27001-27002-27003/37001-37002-37003. Introduction to Linguistics I, II, III. (=LING 20100-20200-20300/30100-30200-30300, SOSC 21700-21800-21900) *Must be taken in sequence.* This course is an introductory survey of methods, findings, and problems in areas of major interest within linguistics. We also discuss the relationship of linguistics to other disciplines. Topics include the biological basis of language, basic notions of syntax, semantics, pragmatics, basic syntactic typology of language, phonetics, phonology, morphology, language acquisition, linguistic variation, and linguistic change. *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, as well as genres of textual monuments of it. We also discuss the dynamic intersections of institutional forces that have shaped, and are currently shaping, American English discursive practices and linguistic structure. *M. Silverstein. Not offered 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

27400/37400. Language, Power, and Identity in Southeastern Europe: A Linguistics View of the Balkan Crisis. (=HUMA 27400, LING 27200/37200, SLAV 23000/33000) Language is a key issue in the articulation of ethnicity and the struggle for power in Southeastern Europe. This course familiarizes students with the linguistic histories and structures that have served as bases for the formation of modern Balkan ethnic identities and that are being manipulated to shape current and future events. Course content may vary in response to ongoing current events. *V. Friedman. Winter.*

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. Not offered 2003-04; will be offered 2004-05.*

27605/37605. Language, Culture, and Thought. (=HUDV 21900/31900, PSYC 21950/31900) This is a survey course exploring the role of natural language in shaping human thought. The topic is taken up at three levels: semiotic-evolutionary (the role of natural language in enabling distinctively human forms of thinking—the rise of true concepts and self-consciousness), structural-comparative (the role of specific language codes in shaping habitual thought—the “linguistic relativity” of experience), and functional-discursive (the role of specialized discursive practices and linguistic ideologies in cultivating specialized forms of thought—the pragmatics,

politics, and aesthetics of reason and expression). Readings are drawn from many disciplines but emphasize developmental, cultural, and critical approaches. *J. Lucy. Autumn.*

27700/47900. Romani Language and Linguistics. (=EEUR 21000/31000, LGLN 27800) An introduction to the language of the Roms (Gypsies). The course is based on the Arli dialect currently in official use in the Republic of Macedonia, but due attention is given to other dialects of Europe and the U.S. The course begins with an introduction to Romani linguistic history followed by an outline of Romani grammar based on Macedonian Arli. This serves as the basis of comparison with other dialects. The course includes readings of authentic texts and discussion of questions of grammar, standardization, and Romani language in society. *V. Friedman. Spring.*

27705/47905. Language and Globalization. (=BPRO 24500, LING 25700/37500) *PQ: Third- or fourth-year standing.* "Globalization" has become a buzz word. Its various meanings over the past few decades have become more and more challenging to characterize in a uniform way. The phenomena it names have been associated with important transformations in our cultures, including the languages we speak. Distinguishing myths from facts, this course articulates the different meanings of *globalization*, anchors them in a long history of socioeconomic colonization, and highlights the specific ways in which the phenomena it names have affected the structures and vitalities of languages around the world. We learn about the dynamics of population contact and their impact on the evolution of languages. *S. Mufwene, W. Wimsatt. Winter.*

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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

28100/38100. 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. Not offered 2003-04; will be offered 2004-05.*

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. Not offered 2003-04; will be offered 2004-05.*

28300/38200. Comparative Primate Morphology. (=EVOL 38200, HIPS 23500) *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.*

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. Winter.*

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. Not offered 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

29300. History, Ethnohistory, and Archaeology. 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. Spring.*

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. Not offered 2003-04; will be offered 2004-05.*

31500. Introduction to Theories of Sex/Gender: Ideology, Culture, and Sexuality. (=GNDR 21400/31400) *PQ: Consent of instructor required; GNDR 10100-01200 recommended.* 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. Winter.*

31800. Religious Movements of Native North America. New Agers 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 2003-04; will be offered 2004-05.*

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 2003-04; will be offered 2004-05.*

32002. Topics on Native Americans: 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 2003-04; will be offered 2004-05.*

32003. Topics on Native Americans: Black Indians. This course covers five hundred 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. Not offered 2003-04; will be offered 2004-05.*

32900. Introduction to Theories of Sex and Gender. (=GNDR 21400) Feminism and sexuality studies have contributed to work in many different regions of humanistic and social scientific inquiry. Some of the most interesting contributions have involved the development of new theoretical frames in which to formulate questions for disciplinary work. This course is intended to be both a survey of some theoretical work on sex and gender, and a sweeping introduction to some of the cultural and social roots of feminism and queer theory. *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, Winter.*

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. Spring.*

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 2003-04; will be offered 2004-05.*

34401-34402. Fourth World Religions I, II. *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. Not offered 2003-04; will be offered 2004-05.*

34501-34502. Anthropology of Museums. *PQ: Advanced standing and consent of instructor.* This sequence examines museums from a variety of perspectives. We consider the World’s Columbian Exposition of 1893, 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.*

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. *N. Kouchoukos. Autumn.*

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 fieldwork 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: Indian Ocean Trade. The Indian Ocean has been host to extensive networks of exchange and cultural interaction for at least the last two thousand 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 the islands of Southeast Asia. *K. Morrison. Not offered 2003-04; will be offered 2004-05.*

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. Among topics discussed in the first half of the sequence are 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 publics, performance and ritual, and language ideologies, among other topics. *M. Silverstein, Autumn; S. Gal, Winter.*

37301. Phonology I. (=LING 20800/30800) *PQ: ANTH 27001-27002-27003/37001-37002-37003 or 37700, or equivalent.* An introduction to the general principles of phonology as a discipline. The emphasis is on fundamental notions that have always been central to phonological analysis, and which transcend differences between theoretical approaches: contrast, neutralization, natural classes, distinctive features, and basic phonological processes (e.g., assimilation). Although earlier structuralist approaches are discussed, the emphasis is on generative phonology, both “classical” and autosegmental models, with brief discussion of Optimality Theory. *G. Hansson. Winter.*

37302. Phonology II. (=LING 20900/30900) *PQ: ANTH 37301.* An introduction to output-oriented and constraint-based approaches, focusing on Optimality Theory. This currently dominant framework of phonological analysis is studied in considerable detail. The point of departure is prosodic structure in its various aspects (e.g., syllabification, quantity, stress, and metrical structure), but processes of segmental phonology are also reexamined in light of the theory. *G. Hansson. Spring.*

37500. Morphology. (=LING 21000/31000) This course deals with linguistic structure and patterning beyond the phonological level, focusing on analysis of grammatical and formal oppositions, and their structural relationships and interrelationships (morphophonology). *J. Sadock. Spring.*

37700. Phonetics. (=LING 20600/30600) *PQ: ANTH 27001-27002-27003/37001-37002-37003 or consent of instructor.* This is an introduction to the study of speech sounds. Speech sounds are described with respect to their articulatory, acoustic, and perceptual structures. There are lab exercises both in phonetic transcription and in the acoustic analysis of speech sounds. *Autumn.*

37801. Syntax I. (=LING 20400/30400) *PQ: ANTH 27001-27002-27003/37001-37002-37003 or equivalent.* An introduction to basic goals and methods of current syntactic theory through a detailed analysis of a range of phenomena, with emphasis on argumentation and empirical justification. Major topics include phrase structure and constituency, selection and subcategorization, argument structure, case, voice, expletives, and raising and control structures. *J. Merchant. Autumn.*

37802. Syntax II. (=LING 20500/30500) *PQ: ANTH 37801 or consent of instructor.* A continuation of ANTH 37801. Major topics include wh-movement, islands, the Binding Theory, and the nature of unbounded dependencies, with a view to understanding their properties and distribution

cross-linguistically. *A. Dahlstrom. Spring.*

39800. Archaeology of Technology. (=NEAA 30081) *PQ: Advanced standing and consent of instructor. Must be taken concurrently with ANTH 39900.* 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, with particular emphasis on natural resource use, labor organization, style, and innovation. These core themes are developed through comparison of lithic, textile, metallurgical, and ceramic industries in different cultural and historical settings and inform critical discussion of how and to what extent analyses of artifacts, workshops, factories, and industrial regions can provide novel insight into prehistoric and historic societies. *N. Kouchoukos, A. Yener. Spring.*

39900. Instrumental Analysis in Archaeology. (=NEAA 30093) *PQ: Advanced standing and consent of instructor. Must be taken concurrently with ANTH 39800.* This lab course is an introduction to the principles, instruments, and practices archaeologists use to extract information about ancient societies from their artifacts. Weekly case studies and hands-on demonstrations in different experimental facilities on campus survey the ways in which physical and chemical measurements, set within the theoretical frameworks developed in the companion course, can illuminate the processes, knowledge systems, and social relationships that governed the manufacture, distribution, and use of material objects. Topics include sample preparation and processing, light and scanning electron microscopy, X-ray spectroscopy, metallography and petrography, mass spectrometry, neutron activation analysis, data management and analysis, and report preparation. *A. Yener, N. Kouchoukos. Spring.*