

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

08. (STSC016) Islamic Science.

499. HONORS THESIS. (C)

298. STUDY ABROAD.

499. INDEPENDENT STUDY.

GENERAL

298. Study Abroad: Major Credit. (M)

NEAR EASTERN NON-LANGUAGE COURSES IN LITERATURE, HISTORY AND CULTURE

SM 008. (COML014) Arab Voices of Dissent: From Muhammad to Tahrir. (C) Saba. Prerequisite(s): None.

From Tunisia to Egypt to Syria to Iraq, dissent and rebellion seem to be on the upswing in the contemporary Middle East. The 'Arab Spring' brought about a renewed focus on the heritage of dissent in the Arab Middle East. This CWiC Critical Speaking Seminar will examine this heritage, starting with the religious and political dissent of the Prophet Muhammad against the polytheism of the Arabian peninsula, focusing on the different styles and kinds of dissent in, for example, literature, religion, and politics. In understanding this heritage, we will then look to how the actors in the 2011 Arab revolutions voiced their own dissent and interpreted this heritage of dissent.

SM 009. Critical Writing Seminar in Near Eastern Languages and Civilizations. (C) Staff.

This is a critical writing seminar. It fulfills the writing requirement for all undergraduates. As a discipline-based writing seminar, the course introduces students to a topic within its discipline but throughout emphasizes the development of critical thinking, analytical, and writing skills. For current listings and descriptions, visit the Critical Writing Program's website at www.writing.upenn.edu/critical.

031. (HIST081) History of the Middle East Since 1800. (C) History & Tradition Sector. All classes. Kashani-Sabet.

A survey of the modern Middle East with special emphasis on the experiences of ordinary men and women as articulated in biographies, novels, and regional case studies. Issues covered include the collapse of empires and the rise of a new state system following WWI, and the roots and consequences of the Palestinian-Israeli conflict, the Iranian revolution and the U.S.-Iraq War. Themes include: the colonial encounter with Europe and the emergence of nationalist movements, the relationship between state and society, economic development and international relations, and religion and cultural identity. Requirements: one paper and two take-home exams.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

032. (HIST084) Topics in 20th C. Middle East. (C) Kashani-Sabet.

If "the clash of civilizations" is the first image that jumps to mind when thinking about the modern Middle East, then this is the course for you. From the familiar narratives about the creation of modern nation-states to the oft-neglected accounts of cultural life, this course surveys the multi-faceted societies of the twentieth-century Middle East. Although inclusive of the military battles and conflicts that have affected the region, this course will move beyond the clichés of war and conflict in the Middle East to show the range of issues and ideas with which intellectuals and governments grappled throughout the century. The cultural politics and economic value of oil as well as the formation of a vibrant literary life will be among the topics covered in the course. By considering illustrative cultural moments that shed light on the political history of the period, this course will adopt a nuanced framework to approach the Arab/Israeli conflict, the history of the Gulf States, the Iran-Iraq War, and U.S. involvement in the region.

SM 037. People of Modern Egypt. (M) Sharkey. Freshman Seminar

During the past hundred years, Egypt has been the cultural and political pacesetter in the Middle East. It has been on the cutting edge of developments in Arabic literature, movies, and music, and has produced intellectual leaders ranging from feminists to Muslim activists. In the 1950s and '60s, the Egyptian president Gamal Abdel Nasser inspired the pan-Arab movement and at the same time made his country a central player in postcolonial Africa. Meanwhile, Egypt led the Arab countries in opposing the state of Israel until breaking ranks in 1978 to sign peace accords at Camp David. In this class, we will approach the history of twentieth-century Egypt through the lives of a spectrum of its peoples, including Muslims, Christians, and Jews; presidents and peasants; singers, writers, and radical thinkers. Along the way we will examine the social pressures that have inspired modern Egyptian revolutionaries and militants, and attempt to explain the reasons for the country's continuing prominence in the Arab and Muslim worlds.

SM 038. (AFST038) Narrative Journeys: Africa and Asia. (A) Staff.

Have you ever read the Tales of Sindbad and his travels? Do you like narratives about journeys, both ancient and contemporary? The purpose of this seminar is to introduce freshmen to a variety of narratives in different literary genres; to do so through the theme of the journey, whether it be a physical journey from one place to another, a process of change--a rite of passage perhaps, or an inward psychological quest. Female and male authors are presented, as are different periods in the long history of the Middle East and Africa. All the texts to be read are in English translation.

046. (ANCH046, RELS014) Myths and Religions of the Ancient World. (B) History & Tradition Sector. All classes. Frame.

This course will survey the religions of the ancient Middle East, situating each in its historical and socio-cultural context and focusing on the key issues of concern to humanity: creation, birth, the place of humans in the order of the universe, death, and destruction. The course will cover not only the better-known cultures from the area, such as Egypt and Mesopotamia, but also some lesser-known traditions, such as those of the Hurrians, or of the ancient Mediterranean town of Ugarit. Religion will not be viewed merely as a separate, sealed-off element of the ancient societies, but rather as an element in various cultural contexts, for example, the relationship between religion and magic and the role of religion in politics will be recurring topics in the survey. Background readings for the lectures will be drawn not only from the modern scholarly literature, but also from the words of the ancients themselves in the form of their myths, rituals, and liturgies.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

051. (HIST139, JWST156, NELC451, RELS120) History of Jewish Civilization I--Jews and Judaism in Antiquity: From the Bible to the Talmud. (A) Dohrmann.

The course is an overview of Jewish history, culture, and society from its biblical settings through the Hellenistic-Roman, and early rabbinic periods. The course will trace the political, social, and intellectual-religious, and literary development of Judaism in its formative centuries, building from an awareness of the impact of imperial power on Jewish thoughts, politics, and culture. Topics to be covered include: the evolution of biblical thought and religious practice over time; Jewish writing and literary genres; varieties of Judaism; Judaism and Imperialism; the emergence of the rabbinic class and institutions.

SM 047. Magical Science: Sages, Scholars and Knowledge in Babylon and Assyria. (M) Tinney. Freshman Seminar

From sympathetic rituals to cure sexual dysfunction to the sages' esoteric creation of worlds through the manipulation of words, we will learn from the ancient writings of Assyria and Babylonia just what knowledge was, what it was good for, and how it was divided up. This interdisciplinary course will combine literary, anthropological, historical and cultural approaches to textual, archaeological and iconographic data to bring to life the world, words and beliefs of these ancient intellectuals.

048. Introduction to Mesopotamian Civilization. (M) History & Tradition Sector. All classes. Tinney.

This class provides a chronologically organized survey of ancient Mesopotamian culture and history from the dawn of urbanization to the advent of the Greeks. Material culture and primary texts in translation are discussed in their contexts, introducing alongside the history such topics as urbanization and state formation; the invention of writing and the development of education; the king and his scholars in the Assyrian empire; the epic of Gilgamesh and other major works of Sumerian and Akkadian literature. One class will be held at the Penn Museum and will include hands-on experience of cuneiform school texts.

SM 049. Myths of Ancient Mesopotamia. (M) Tinney. Sometimes offered as a Freshman Seminar

Iraq's ancient civilizations, Sumer, Babylon and Assyria, have emerged spectacularly from their ruin mounds over the last century and a half. In this class we will read the core myths of these cultures in translation and situate them in their literary, historical, religious and cultural contexts. The cast of characters includes, among other, Enki, trickster and god of wisdom; Inana, goddess of sex and war; and Marduk, warrior son, slayer of the sea, king of the gods and founder of Babylon. Themes range from creation to flood, from combat to the dangers of humans acting in the worlds of the divine, to the heroic peregrinations of Gilgamesh as he wrestles with monsters, fate and the pain of mortality.

052. (HIST140, JWST157, NELC452, RELS121) Medieval and Early Modern Jewry. (A) History & Tradition Sector. All classes. Ruderman.

Exploration of intellectual, social, and cultural developments in Jewish civilization from the dawn of rabbinic culture in the Near East through the assault on established conceptions of faith and religious authority in 17th century Europe. Particular attention will be paid to the impact of Christian and Muslim "host societies" on expressions of Jewish culture.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

053. (HIST141, JWST158, RELS122) The History of Jewish Civilization from the Late Seventeenth Century to the Present. (B) History & Tradition Sector. All classes. Ruderman.

This course offers an intensive survey of the major currents in Jewish culture and society from the late middle ages to the present. Focusing upon the different societies in which Jews have lived, the course explores Jewish responses to the political, socio-economic, and cultural challenges of modernity. Topics to be covered include the political emancipation of Jews, the creation of new religious movements within Judaism, Jewish socialism, Zionism, the Holocaust, and the emergence of new Jewish communities in Israel and the United States. No prior background in Jewish history is expected.

061. (NELC463) Literary Legacy of Ancient Egypt. (M) Houser Wegner.

This course surveys the literature of Ancient Egypt from the Old Kingdom through the Graeco-Roman period, focusing upon theme, structure, and style, as well as historical and social context. A wide range of literary genres are treated, including epics; tales, such as the "world's oldest fairy tale;" poetry, including love poems, songs, and hymns; religious texts, including the "Cannibal Hymn"; magical spells; biographies; didactic literature; drama; royal and other monumental inscriptions; and letters, including personal letters, model letters, and letters to the dead. Issues such as literacy, oral tradition, and the question poetry vs. prose are also discussed. No prior knowledge of Egyptian is required.

062. (AFST062) Land of the Pharaohs. (C) History & Tradition Sector. All classes. Wegner.

This course provides an introduction to the society, culture and history of ancient Egypt. The objective of the course is to provide an understanding of the characteristics of the civilization of ancient Egypt and how that ancient society succeeded as one of the most successful and long-lived civilizations in world history.

064. (NELC664) The World of Cleopatra. (M) Houser Wegner.

The figure of Cleopatra is familiar from modern stories, legends, and film. Was this famous woman a brazen seductress or a brilliant political mind? How many of these presentations are historically accurate? This class will examine the Ptolemaic period in Egypt (305-30 BCE), the time period during which Cleopatra lived, in an attempt to separate myth from reality. The Ptolemaic period is filled with political and personal intrigue. It was also a time of dynamic multiculturalism. Arguably one of the most violent and fascinating eras in ancient Egyptian history, the Ptolemaic period is largely unknown and often misunderstood. This course will examine the history, art, religion and literature of Egypt's Ptolemaic period which culminated in the reign of Cleopatra VII.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

L/R 101. (ANCH025, HIST024) Introduction to the Ancient Near East. (A) History & Tradition Sector. All classes. Frame.

The great pyramids and mysterious mummies of Egypt, the fabled Tower of Babel, and the laws of the Babylonian king Hammurabi are some of the things that might come to mind when you think of the ancient Near East. Yet these are only a very few of the many fascinating -- and at time perplexing -- aspects of the civilizations that flourished there c. 3300-300 BCE. This is where writing first developed, where people thought that the gods wrote down what would happen in the future on the lungs and livers of sacrificed sheep, and where people knew how to determine the length of hypotenuse a thousand years before the Greek Pythagoras was born. During this course, we will learn more about these other matters and discover their place in the cultures and civilizations of that area.

This is an interdisciplinary survey of the history, society and culture of the ancient Near East, in particular Egypt and Mesopotamia, utilizing extensive readings from ancient texts in translation (including the Epic of Gilgamesh, "one of the great masterpieces of world literature"), but also making use of archaeological and art historical materials. The goal of the course is to gain an appreciation of the various societies of the time, to understand some of their great achievements, to become acquainted with some of the fascinating individuals of the time (such as Hatshepsut, "the women pharaoh," and Akhenaten, "the heretic king"), and to appreciate the rich heritage that they have left us.

SM 066. Lords of the Nile: Rulership and Government in Ancient Egypt. (M) Wegner. Freshman Seminar

In this course we will examine the ways in which one of the world's most ancient and longest lasting civilizations was governed. Egypt is renowned for the ubiquitous images of its Pharaohs: divine kings who ruled Egypt under the divine sanction of the gods. The king was only the top of a vast pyramid of powerful officials which included viziers, treasurers, military leaders, local governors, town mayors and scribes. The course aims to investigate the ways in which the rulership of Egypt worked: from the highest levels of royal power down to the running of towns and villages.

In the first part of the course we will explore the nature of the Pharaoh and his role as the supreme political and religious leader in the country. We will continue by looking at the activities of the royal family and central government working our way into an examination of how Egypt's provinces were run by local noble families (the "nomarchs"-who could often become as powerful as the king himself). At a lower level, but perhaps more important in the daily lives of most ancient Egyptians, we will look at the administration of cities, towns and villages by local headmen and mayors. Other topics we will delve into will include the role of the temples; crime and punishment; the military; the lifestyles of Egypt's rich and powerful, as well as the ways in which Egypt's rulers could be rapidly altered through revolution, coups and assassinations. Our ultimate goal will be an appreciation of both the successes and failures of the lords of the Nile in ruling their country over the remarkable time span of 3000 years.

068. (NELC668) Art and Architecture in Ancient Egypt. (M) Silverman.

This course will be an introduction to the art, architecture and minor arts that were produced during the three thousand years of ancient Egyptian history. This material will be presented in its cultural and historical contexts through illustrated lectures and will include visits to the collection of the University Museum.

L/R 085. Life and Death in Ancient China and Ancient Egypt. (M) Humanities & Social Science Sector. Class of 2010 & beyond. Steinhardt/Silverman/Wegner.

Using materials excavated in tombs, this course investigates funerary cults, death rituals, beliefs about the afterlife, and the preparations for death during life in China from 1500 BCE to AD 1000 and in Egypt from 3000-1000 BCE.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

102. (HIST023) Intro to Middle East. (B) History & Tradition Sector. All classes. Cobb, Sharkey.

This is the second half of the Near East sequence. This course surveys Islamic civilization from circa 600 (the rise of Islam) to the start of the modern era and concentrates on political, social, and cultural trends. Although the emphasis will be on Middle Eastern societies, we will occasionally consider developments in other parts of the world, such as sub-Saharan Africa, Central Asia, and Spain, where Islamic civilization was or has been influential. Our goal is to understand the shared features that have distinguished Islamic civilization as well as the varieties of experience that have endowed it with so much diversity.

103. (ANTH121, URBS121) Origin and Culture of Cities. (A) History & Tradition Sector. All classes. Zettler.

The UN estimates that 2.9 of the world's 6.1 billion people live in cities and that this percentage is rapidly increasing in many parts of the world. This course examines urban life and urban problems by providing anthropological perspectives on this distinctive form of human association and land use. First we will examine the "origin" of cities, focusing on several of the places where cities first developed, including Mesopotamia and the Valley of Mexico. We will then investigate the internal structure of non-industrial cities by looking at case studies from around the world and from connections between the cities of the past and the city in which we live and work today.

104. Jerusalem through Ages. (M) Staff. Offered through the College of Liberal and Professional Studies.

A study of Jerusalem, the sacred city for three different world religions, is fundamental to a rich understanding of the history and religions of the Middle East. Beginning in antiquity and continuing through the medieval and modern periods, this course will chronicle the rise, fall and reconstruction of Jerusalem many times over. Particular emphasis will be placed on the archaeology and architecture of the city, the phenomenology of sacred space, the meanings of Jerusalem in art, and the religious history of the city. We will investigate the meanings Jerusalem has had in the past and will also consider current questions about its future.

SM 119. (CINE119, COML129) Middle Eastern Cinema. (M) Staff.

In the past two decades, films from the Middle East have gained exceptional international reception. This course is designed to explore the reasons behind this reception through a study of the prevalent social, political, and historical themes and issues in Middle Eastern cinema. Questions such as women's laws, literature and its function, familial issues and gender roles, historical legacies and political tensions, and religion, will be discussed. This course assumes no previous knowledge of film studies or languages of the region. Films from Israel, the Arab World, Turkey, and Iran will be shown in subtitled versions.

SM 118. (CINE118, COML120, GSWS118, GSWS418, NELC618) Iranian Cinema: Gender, Politics and Religion. (A) Entezari.

This seminar explores Iranian culture, society, history and politics through the medium of film. We will examine a variety of cinematic works that represent the social, political, economic and cultural circumstances of contemporary Iran, as well as the diaspora. Along the way, we will discuss issues pertaining to gender, religion, nationalism, ethnicity, and the role of cinema in Iranian society and beyond. Discussions topics will also include the place of the Iranian diaspora in cinema, as well as the transnational production, distribution, and consumption of Iranian cinema. Films will include those by internationally acclaimed filmmakers, such as Rakhshan Bani-Etemad, Asghar Farhadi, Bahman Ghobadi, Abbas Kiarostami, Mohsen Makhmalbaf, Dariush Mehrjui, Tahmineh Milani, Jafar Panahi, Marjane Satrapi and others. All films will be subtitled in English. No prior knowledge is required.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

130. (RELS140) Introduction to the Qur'an. (M) Humanities & Social Science Sector. Class of 2010 & beyond. Lowry.

The goal of this course is to provide students with a general introduction to the holy scripture of the religion of Islam, the Qur'an. In particular, students will become familiar with various aspects of Qur'anic content and style, the significance of the Qur'an in Islamic tradition and religious practice, scholarly debates about the history of its text, and contemporary interpretations of it. Through close readings of a wide range of passages and short research assignments, students will gain first-hand knowledge of the Qur'an's treatment of prophecy, law, the Biblical tradition, and many other topics. No previous background in Islamic studies or Arabic language is required for this course.

SM 132. Origins of Islamic Political Thought. (C) Lowry.

This seminar will introduce students to the early and medieval tradition of Islamic political thought. The course will begin by examining notions of power in the Qur'an, and then turn to the career of the Prophet Muhammad. Much of the course will then be devoted to a consideration of the formation of the institution of the caliphate and of resistance of various kinds to caliphal legitimacy and authority. Medieval responses to the caliphate and its waning will also be considered, as well as the distinctive contribution of Iranian ideas and the Iranian heritage to Islamic political thought. The course will conclude with a brief consideration of some contemporary appropriations of the tradition. (This course will not cover the important, but arguably discrete topic of the reception of Greek political thought in the Islamic intellectual tradition.) The majority of the readings consist of translations of primary Arabic and Persian sources. Due consideration will be given to the literary character of these sources, as well as to the question of the limits of the qualifiers "Islamic" and "Muslim" in regard to the political ideas that emerge from the readings.

SM 133. Penn/Philadelphia/and the Middle East. (C) Sharkey,H.

This seminar explores the historic engagement of the University of Pennsylvania and its faculty, students, and graduates in the Near and Middle East. It does so while drawing on archives, rare books and manuscripts, and artifacts that are now preserved in the University Archives, the Penn Museum, and the Penn Libraries. Together we will consider how, beginning in the late nineteenth century, Penn scholars engaged in archaeological expeditions to celebrated sites like Ur (in what is now Iraq) and Memphis (in Egypt) and how some of these efforts influenced the late Ottoman Empire's policies towards antiquities and museums. We will examine how Penn's curriculum changed over time to accommodate Semitics, including the study of languages and biblical traditions, in light of or in spite of historic tensions at the university between secular and religious learning. We will assess how Penn responded to changing American popular attitudes and U.S. foreign policy concerns relative to the Middle East, including during the Cold War and post-2001 (post-9/11) eras. Finally, we will trace the stories or biographies of some individual objects in Penn collections in order to appreciate the university's roles in collecting, preserving, analyzing, and disseminating knowledge about the region's deep cultural heritage. Ultimately, by investigating and writing

134. Getting Crusaded. (H) History & Tradition Sector. All classes. Cobb.

What did it feel like to get crusaded? In this course, we will examine the roughly two-century period from the call of the First Crusade in 1095 to the final expulsion of Latin Crusaders from the Middle East in 1291. Our examination will be primarily from the perspective of the invaded, rather than the invaders, as is usually done. How did the Muslims, Jews, and Eastern Christians of the medieval Middle East respond to the presence of Frankish invaders from Europe?

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

150. (JWST150, NELC450, RELS125) Introduction to the Bible (The "Old Testament"). (A) Humanities & Social Science Sector. Class of 2010 & beyond. Staff.

An introduction to the major themes and ideas of the Hebrew Bible (the Old Testament), with attention to the contributions of archaeology and modern Biblical scholarship, including Biblical criticism and the response to it in Judaism and Christianity. All readings are in English.

136. (RELS143, SAST139) Introduction to Islam. (A) Elias.

This course is an introduction to Islam as a religion as it exists in societies of the past as well as the present. It explores the many ways in which Muslims have interpreted and put into practice the prophetic message of Muhammad through historical and social analyses of varying theological, philosophical, legal, political, mystical and literary writings, as well as through visual art and music. The aim of the course is to develop a framework for explaining the sources and symbols through which specific experiences and understandings have been signified as Islamic, both by Muslims and by other peoples with whom they have come into contact, with particular emphasis given to issues of gender, religious violence and changes in beliefs and behaviors which have special relevance for contemporary society.

139. (HIST189) Modern Egypt. (C) Troutt-Powell.

This course will seek to explore how Egyptian culture has dealt with its many pasts by investigating early modern and modern Egyptian history. With an emphasis on the 18th century to the present we will explore the culture of Egypt under the Ottoman Empire, slavery in Egypt, the unsuccessful French attempt to colonize Egypt and the successful British occupation of the country.

SM 145. Ancient Iraq: Mesopotamian Culture and Its Legacy. (M) Frame. Sometimes offered as a Benjamin Franklin Seminar.

A study of Mesopotamian civilization, its cultural impact on the ancient Near East and the Bible, and the legacy it bequeathed to Western civilization. Topics will include Mesopotamian religion, law, literature, historiography, and socio-political institutions.

SM 152. (JWST152, RELS127) Jewish Law & Ethics. (A) Staff. Freshman Seminar

An introduction to the literary and legal sources of Jewish law within an historical framework. Emphasis will be placed upon the development and dynamics of Jewish jurisprudence, and the relationship between Jewish law and social ethics.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

154. (GRMN262, GSWS162) Women in Jewish Literature. (M) Arts & Letters Sector. All Classes. Hellerstein.

This course introduces students of literature, women's studies, and Jewish studies to the long tradition of women as readers, writers, and subjects in Jewish literature. All texts will be in translation from Yiddish and Hebrew, or in English. Through a variety of genres--devotional literature, memoir, fiction, and poetry -- we will study women's roles and selves, the relation of women and men, and the interaction between Jewish texts and women's lives. The legacy of women in Yiddish devotional literature will serve as background for our reading of modern Jewish fiction & poetry from the past century. The course is divided into five segments. The first presents a case study of the Matriarchs Rachel and Leah, as they are portrayed in the Hebrew Bible, in rabbinic commentary, in pre-modern prayers, and in modern poems. We then examine a modern novel that recasts the story of Dinah, Leah's daughter. Next we turn to the seventeenth century Glikl of Hamel, the first Jewish woman memoirist. The third segment focuses on devotional literature for and by women. In the fourth segment, we read modern women poets in Yiddish, Hebrew, and English. The course concludes with a fifth segment on fiction and a memoir written by women in Yiddish, Hebrew, and English.

"Jewish woman, who knows your life? In darkness you have come, in darkness do you go." J. L. Gordon (1890)

155. (ANTH124, JWST124, RELS024) Archaeology and the Bible. (M) Zettler.

The Hebrew Bible (Tanakh) and archaeological research provide distinct, and at times conflicting, accounts of the origins and development of ancient Israel and its neighbors. Religion, culture and politics ensure that such accounts of the past have significant implications for the world we live in today. In this course we will discuss the latest archaeological research from Israel, the Palestinian Territories, and Jordan as it relates to the Bible, moving from Creation to the Babylonian Exile. Students will critically engage the best of both biblical and archaeological scholarship. Open discussions of the religious, social and political implications of the material covered will be an important aspect of the course.

SM 156. (COML057, JWST151, NELC456, RELS027) Great Books of Judaism. (A) Arts & Letters Sector. All Classes. Staff.

The Babylonian Talmud (Bavli), a product reflecting the collaborative effort of generations of sages, is the foundational legal and ethical document of rabbinic Judaism. Both the methods of interpreting this text --and their theoretical frameworks--have varied dramatically, evolving creatively throughout the generations. In the past century, theories of how to read the Talmud and hypotheses about its formation and redaction have opened up new avenues for understanding what the text says and, more importantly, how it works. Through in-depth examination of demonstrative legal passages, this course will contrast the insights generated by the major critical schools of the past century and with the interpretations of selected medieval scholars, the Rishonim. English translations will be provided alongside the original texts. Previous study of Talmud is helpful.

SM 158. (COML257, JWST153, NELC458, RELS223) Jewish Literature in the Middle Ages in Translation. (C) Fishman.

Course explores the cultural history of Jews in the lands of Islam from the time of Mohammed through the late 17th century (end of Ottoman expansion into Europe) --in Iraq, the Middle East, al-Andalus and the Ottoman Empire. Primary source documents (in English translation) illuminate minority-majority relations, internal Jewish tensions (e.g., Qaraism), and developments in scriptural exegesis, rabbinic law, philosophy, poetry, polemics, mysticism and liturgy. Graduate students have additional readings and meetings. Spring 2015

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

180. (COML125, ENGL103, FOLK125) Narrative Across Cultures. (C) Arts & Letters Sector. All Classes. Staff.

The purpose of this course is to present a variety of narrative genres and to discuss and illustrate the modes whereby they can be analyzed. We will be looking at some shorter types of narrative: short story, the novella, and the fable, but also some extracts from longer works such as autobiography. While some of the works will be from the Anglo-American tradition, a large number of others will be from European and non-Western cultural traditions and from earlier time periods. The course will thus offer ample opportunity for the exploration of the translation of cultural values in a comparative perspective.

159. (CINE159, COML282, ENGL079, JWST154) Modern Hebrew Literature and Culture in Translation. (C) Arts & Letters Sector. All Classes. Gold. There will be five film screenings; the films will also be placed on reserve at the library for those students unable to attend. The content of this course changes from year to year, and therefore, students may take it for credit more than once.

Fall 2016: In the first decade of the new millennium, the so called "Second Generation", children of Holocaust survivors reached maturity. Only in their 40s and 50s they finally began confronting and reconstructing their parents' experiences, as well as their own nightmarish childhoods. These include striking narratives *Our Holocaust* by Amir Gutfreund and *Corner People* by Esty G. Hayim as well as films like *Walk on Water*. The third generation is also returning to the forbidden story with prize winning films like "The apartment." The quintessential Holocaust narrative *The Diary of Anne Frank* appeared in 1947, one year prior to the establishment of the Jewish State. Nevertheless, Israeli culture "waited" until the public trial of Adolf Eichmann in 1961 to hesitantly face the momentous catastrophe. The Zionist wish to forge a "New Jew" motivated this suppression, at least in part. Aharon Appelfeld's stories were the first Holocaust-related works to enter the modernist literary scene in the 1960s, followed by the cryptic verse of Dan Pagis, a fellow child survivor. It was not until 1988 that this practice of concealing the past was broken, when two Israeli-born pop singers, children of survivors, released the watershed documentary "Because of That War."

This course will follow and analyze the transformation of Israeli literature and cinema from instruments of suppression into a means of processing this national trauma. While Israeli works constitute much of the course's material, European and American film and fiction play comparative roles.

166. (NELC468, RELS114) The Religion of Ancient Egypt. (M) Silverman/Wegner.

Weekly lectures (some of which will be illustrated) and a field trip to the University Museum's Egyptian Section. The multifaceted approach to the subject matter covers such topics as funerary literature and religion, cults, magic religious art and architecture, and the religion of daily life.

168. (AFST168, GSOC168, NELC568) Women in Ancient Egypt. (M) Houser Wegner.

This class will examine the many roles played by women in ancient Egypt. From goddesses and queens, to wives and mothers, women were a visible presence in ancient Egypt. We will study the lives of famous ancient Egyptian women such as Hatshepsut, Nefertiti and Cleopatra. More independent than many of their contemporaries in neighboring areas, Egyptian women enjoyed greater freedoms in matters of economy and law. By examining the evidence left to us in the literature (including literary texts and non-literary texts such as legal documents, administrative texts and letters), the art, and the archaeological record, we will come away with a better understanding of the position of women in this ancient culture.

182. (ANTH139, URBS139) Ancient Civilizations of the World. (M) Zettler.

The archaeology of the complex societies of the Old and New Worlds from the end of the paleolithic up to and including the earliest civilizations.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

186. (JWST102, JWST126, RELS126) Jewish Mysticism. (M) Arts & Letters Sector. All Classes. Fishman.

Survey of expressions of Jewish mysticism from Hebrew Scripture through the 21st century. Topics include rabbinic concerns about mystical speculation, the ascent through the celestial chambers - heikhalot-, the Book of Creation, the relationship of Jewish philosophy and mysticism, techniques of letter permutation, schematization of the Divine Body, the prominence of gender and sexuality in kabbalistic thought, the relationship of kabbalah to the practice of the commandments, Zohar, Lurianic kabbalah, Hasidism, New-Age Jewish spirituality and the resurgence of Jewish mysticism in the 20th century. All readings will be in English translation.

188. (HIST188) Revolutions Middle East.

201. (COML212) Modern Middle Eastern Literature in Translation. (B) Arts & Letters Sector. All Classes. Allen/Gold.

The Middle East boasts a rich tapestry of cultures that have developed a vibrant body of modern literature that is often overlooked in media coverage of the region. While each of the modern literary traditions that will be surveyed in this introductory course-Arabic, Hebrew, Persian and Turkish-will be analyzed with an appreciation of the cultural context unique to each body of literature, this course will also attempt to bridge these diverse traditions by analyzing common themes-such as modernity, social values, the individual and national identity-as reflected in the genres of poetry, the novel and the short story. This course is in seminar format to encourage lively discussion and is team-taught by four professors whose expertise in modern Middle Eastern literature serves to create a deeper understanding and aesthetic appreciation of each literary tradition. In addition to honing students' literary analysis skills, the course will enable students to become more adept at discussing the social and political forces that are reflected in Middle Eastern literature, explore important themes and actively engage in reading new Middle Eastern works on their own in translation. All readings are in English.

238. (RELS248) Introduction to Islamic Law. (A) Lowry.

This course will introduce students to classical Islamic law, the all-embracing sacred law of Islam. Among the world's various legal systems, Islamic law may be the most widely misunderstood and even misrepresented; certainly, misconceptions about it abound. Islamic law is, however, the amazing product of a rich, fascinating and diverse cultural and intellectual tradition. Most of the readings in this course will be taken from primary sources in translation. Areas covered will include criminal law, family law, law in the Quran, gender and sexuality, the modern application of Islamic law, Islamic government and other selected topics.

233. Arabic Literary Heritage. (A) Fakhreddine.

This course provides a survey of the genres and major figures in Arabic literary history from the 6th century up to the present day. Selections will be read in translation after a general introduction to the cultural background and a session devoted to the Qur'an and its influence, a sequence of sessions will be devoted to poetry, narratives, drama, and criticism. Each set of texts is accompanied by a collection of background readings which place the authors and works into a literary, political and societal context. This course thus attempts to place the phenomenon of "literature" into the larger context of Islamic studies by illustrating the links between Arab litterateurs and other contributors to the development of an Islamic/Arab culture on the one hand and by establishing connections between the Arabic literary tradition and that of other (and particularly Western) traditions.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 234. The Mongol Experience. (M) Cobb.

Was Genghis Khan really such a bad guy after all? Were the Mongol Invasions of the 13th century really a disaster? It almost seems immoral to ask questions like this, but in this class we'll go ahead and ask them anyway. This course is a survey of the history of the medieval Mongol Empire, which, at its greatest extent, stretched from Korea to Germany. We will focus more specifically on that smaller Middle Eastern piece of the empire known as the Il-Khanate, which merely stretched from Turkey to Afghanistan, and made Iran a locus for synthesizing the cultures of Iran, the Arab world, Central Asia, and China. It also produced a lasting political, economic, and cultural legacy throughout much of the Middle East and beyond.

SM 235. (HIST205, JWST205, RELS212) Food in the Islamic Middle East: History, Memory, Identity. (M) Sharkey.

In the tenth century, a scholar named Ibn Sayyar al-Warraq produced an Arabic manuscript called *Kitab al-Tabikh* ("The Book of Cooking".) This volume, which compiled and discussed the recipes of eighth-and ninth-century Islamic rulers (caliphs) and their courts in Iraq, represents the oldest known surviving cookbook of the Arab-Islamic world. Many more such cookbooks followed; in their day they represented an important literary genre among cultured elites. As one food historian recently noted, "there are more cookbooks in Arabic from before 1400 than in the rest of the world's languages put together". This course will take the study of Ibn Sayyar's cookbook as its starting point for examining the cultural dynamics of food. The focus will be on the Middle East across the sweep of the Islamic era, into the modern period, and until the present day, although many of the readings will consider the study of food in other places (including the contemporary United States) for comparative insights. The class will use the historical study of food and "foodways" as a lens for examining subjects that relate to a wide array of fields and interests. These subjects include politics, economics, agricultural and environmental studies, anthropology, literature, religion, and public health. With regard to the modern era, the course will pay close attention to the

social consequences of food in shaping memories and identities - including religious, ethnic, national, and gender-based identities - particularly among people who have dispersed or otherwise migrated.

SM 239. (ASAM239, NELC539, SAST269) Migration and the Middle East. (M) Sharkey.

This reading-and discussion-intensive seminar examines the phenomenon of migration into, out of, within, and across the Middle East and North Africa. We will focus on the period from the late nineteenth century to the present, and will emphasize the cultural (rather than economic) consequences of migration. Along the way we will trace connections between the Middle East and other regions-- notably the Americas, sub-Saharan Africa, South Asia, the Caucasus, and Western Europe. Readings are interdisciplinary and include works of history, anthropology, sociology, medical research, literature, political science, geography, and human rights advocacy. As students develop final projects on topics of their choice, we will spend time throughout the semester discussing tactics for research and writing.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

241. (ANTH236, ANTH636, NELC641, URBS236) Iraq: Ancient Cities and Empires. (M) Zettler.

This course consists of an analytical survey of civilization in the ancient Mesopotamia from prehistoric periods to the middle centuries of the first millennium B.C. A strong focus is placed on Mesopotamia (Iraq, eastern Syria) proper, but it occasionally covers its adjacent regions, including Anatolia (Turkey), north-central Syria, and the Levantine coast. As we chronologically examine the origin and development of civilization in the region, various social, political, economic, and ideological topics will be explored, including subsistence, cosmology, writing, trade, technology, war, private life, burial custom, and empire. Based on both archaeological and historical evidence, these topics will be examined from archaeological, anthropological, historical and art historical perspectives. Students will be exposed to a variety of theoretical approaches and types of relevant evidence, including settlement survey data, excavated architectural remains and artifacts, and written documents. The course aims to provide students with a strong foundation for further study in Near Eastern civilization.

SM 250. (COML380, JWST255, NELC550, RELS224) The Bible in Translation. (C) Cranz. Spring 2015

Spring 2015: The Book of Isaiah spans over two centuries and documents one of the most turbulent periods in the histories of Judah and Israel. In this course, we read Isaiah's prophecies in the context of their historical settings and in consideration of their theological implications. We will align the biblical texts to ancient artifacts and inscriptions that were created during the time of the prophet. A close reading of the text will allow us to appreciate Isaiah's message of peace and salvation. We can then ask: how is Isaiah's message relevant for us today?

242. (AAMW543, ANCH542, NELC542) Early Empires of the Ancient Near East: The Neo-Assyrian Empire. (M) Frame. Prerequisite(s): NELC 101 or permission of the instructor.

The Assyrians appear as destructive and impious enemies of the Israelites and Judeans in various books of the Bible and this view is reflected in Lord Byron's poem: "The Assyrian came down like the wolf on the fold, / And his cohorts were gleaming in purple and gold" (Hebrew Melodies. The Destruction of Sennacherib). In the ninth, eighth and seventh centuries BCE, Assyrian armies marched out from their homeland in northern Iraq to Iran in the East, Egypt in the West, the Persian Gulf in the south and central Turkey in the north, and they created the largest empire known up until that time. They built impressive palaces and cities, created great works of art and have left us a vast number of documents preserving ancient literature and scholarly knowledge. In the course we will look at the structure of the Assyrian state, Assyrian culture, the development of the Assyrian empire, and its sudden collapse at the end of the seventh century. While the course will emphasize the use of textual sources, archaeological and iconographic data will also be used to help us arrive at an understanding of the great achievements of the ancient Assyrians. The classes will be part lecture and part seminar.

SM 244. (NELC544) Reading Ancient Mesopotamia. (C) Tinney.

An introduction to the literature of Ancient Mesopotamia. The literature of ancient Mesopotamia flourished thousands of years ago in a culture all of its own, yet the survival of hundreds of thousands of written records challenges us to read it and make sense of it without simply approximating it to the realm of our own understanding. How can we learn to do this? Situating our understanding of how we read and how we understand culture within an interdisciplinary range of literary-critical and analytic approaches, we will approach this question by immersing ourselves in the myths tales and mentalities that made Mesopotamian literature meaningful. To give us a measure of our progress we will bracket the semester by reading Gilgamesh which is never less than a great story, but which will take on new layers of meaning as the semester develops and we learn to read the text in more and more Mesopotamian ways. As we journey through these mysterious realms we will reflect not only Mesopotamia and its immortal literature but on what it means to read and understand any cultures other than our own.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

SM 251. (JWST225, NELC651, RELS225) Dead Sea Scrolls. (M) Staff.

Exploration of the issues relating to the identification and history of the people who produced and used these materials as well as the claims made about the inhabitants of the Qumran site near the caves in which the scrolls were discovered, with a focus on what can be known about the community depicted by some of the scrolls, its institutions and religious life, in relation to the known Jewish groups at that time (the beginning of the Common Era). This will involve detailed description and analysis of the writings found in the caves -- sectarian writings, "apocrypha" and "pseudepigrapha," biblical texts and interpretations.

SM 252. (ANTH129, FOLK252, JWST100, NELC552, RELS129) THEMES JEWISH TRADITION: JEWISH ESOTERICISM. (C) History & Tradition Sector. All classes. Ben-Amos/ Dohrmann/Fishman.

Course topics will vary; they have included The Binding of Isaac, Responses to Catastrophes in Jewish History, Holy Men & Women (Ben-Amos); Rewriting the Bible (Dohrmann); Performing Judaism (Fishman); Jewish Political Thought (Fishman); Jewish Esotericism (Lorberbaum) Democratic culture assumes the democracy of knowledge - the accessibility of knowledge and its transparency. Should this always be the case? What of harmful knowledge? When are secrets necessary? In traditional Jewish thought, approaching the divine has often assumed an aura of danger. Theological knowledge was thought of as restricted. This seminar will explore the "open" and "closed" in theological knowledge, as presented in central texts of the rabbinic tradition: the Mishnah, Maimonides and the Kabbalah. Primary sources will be available in both Hebrew and English.

254. (COML259, FOLK296, JWST102) Jewish Humor. (M) Arts & Letters Sector. All Classes. Ben-Amos.

In modern American popular culture Jewish humor is considered by Jews and non-Jews as a recognizable and distinct form of humor. Focusing upon folk-humor, in this course we will examine the history of this perception, and study different manifestation of Jewish humor as a particular case study of ethnic in general. Specific topics for analysis will be: humor in the Hebrew Bible, Jewish humor in Europe and in America, JAP and JAM jokes, Jewish tricksters and pranksters, Jewish humor in the Holocaust and Jewish humor in Israel. The term paper will be collecting project of Jewish jokes.

258. (COML283, FOLK280, JWST260, RELS221) Jewish Folklore. (A) Ben-Amos.

The Jews are among the few nations and ethnic groups whose oral tradition occurs in literary and religious texts dating back more than two thousand years. This tradition changed and diversified over the years in terms of the migrations of Jews into different countries and the historical, social, and cultural changes that these countries underwent. The course attempts to capture the historical and ethnic diversity of Jewish Folklore in a variety of oral literary forms.

266. (NELC666) History of Ancient Egypt. (A) Wegner.

Review and discussion of the principal aspects of ancient Egyptian history, 3000-500 BC.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

SM 331. (AFST331, AFST531, NELC531) Iraq, Egypt, Algeria: Case Studies from the Arab World. (M) Sharkey. Prerequisite(s): A university-level survey class in Middle Eastern and North African history.

This reading- and discussion-intensive seminar will use historical and political analyses, ethnographic studies, novels, and films to consider and compare the experiences of Iraq, Egypt, and Algeria in the modern period. Themes to be covered include the nature of local Arab and Arabic cultures; the impact and legacies of Ottoman and Western imperialism; the development of Islamist, nationalist, and feminist movements; the status of non-Arab or non-Muslim minorities (notably the Iraqi Kurds, Egyptian Copts, and Algerian Berbers); and patterns of social and economic change. The class will culminate in research projects that students individually design and pursue. This class is intended for juniors, seniors, and graduate students.

281. (ANTH100, ANTH654, NELC681, SAST161) Topics In Anthropology and the Modern World. (B) Spooner.

This course relates anthropological models and methods to current problems in the Modern World. The overall objective is to show how the research findings and analytical concepts of anthropology may be used to illuminate and explain events as they have unfolded in the recent news and in the course of the semester. Each edition of the course will focus on a particular country or region that has been in the news.

283. (JWST123, RELS123) Introduction to Classical Judaism. (M) Dohrmann.

This course will be a broad introduction for those with little or no knowledge of Judaism. It will be a sampling of several key themes in the religion, as well as several ways to think about both Judaism in particular and religion in general (what after all does it mean to "introduce" a religion?). We will read from several key texts in Jewish history, from Bible to Talmud, mystical and philosophical texts, and beyond. Practices and key concepts (i.e., sacred texts, law, ritual, diaspora, assimilation, Israel, interpretation...) will be studied as dynamic and changing institutions, against the background of historical change.

285. (AAMW635, ARTH235, ARTH635, NELC685, VLST235) Jews Under Medieval Islam. (M) Goldstein.

This seminar will examine what Jews living in Muslim lands wrote during medieval times, focusing on a range of primary sources including poetry, Bible commentary, historiography and polemics. Through these sources we will develop an understanding of the place of this community in Jewish history as well as within the medieval empire of Islam.

SM 332. (AFST332, AFST533, HIST370, NELC632) North Africa: History, Culture, Society. (M) Sharkey. Prerequisite(s): A university-level survey course in Middle Eastern, African, or Mediterranean history.

This interdisciplinary seminar aims to introduce students to the countries of North Africa, with a focus on the Maghreb and Libya (1830-present). It does so while examining the region's close economic and cultural connections to sub-Saharan Africa, Europe, and the Middle East. Readings will include histories, political analyses, anthropological studies, and novels, and will cover a wide range of topics such as colonial and postcolonial experiences, developments in Islamic thought and practice, and labor migration. This class is intended for juniors, seniors, and graduate students.

SM 334. (AFST373, HIST412) Africa and the Middle East. (C) Troutt Powell.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 335. (HIST479, JWST335, NELC535, RELS311) Muslim, Christian, and Jewish Relations in the Middle East and North Africa: Historical Perspectives. (C) Sharkey.

This class is a reading- and discussion-intensive seminar that addresses several recurring questions with regard to the Middle East and North Africa. How have Islam, Judaism, and Christianity influenced each other in these regions historically? How have Jews, Christians, and Muslims fared as religious minorities? To what extent have communal relations been characterized by harmony and cooperation, or by strife and discord, and how have these relations changed in different contexts over time? To what extent and under what circumstances have members of these communities converted, intermarried, formed business alliances, and adopted or developed similar customs? How has the emergence of the modern nation-state system affected communal relations as well as the legal or social status of religious minorities in particular countries? How important has religion been as one variable in social identity (along with sect, ethnicity, class, gender, etc.), and to what extent has religious identity figured into regional conflicts and wars? The focus of the class will be on the modern period (c. 1800-present) although we will read about some relevant trends in the early and middle Islamic periods as well. Students will also pursue individually tailored research to produce final papers. Prior background in Islamic studies and

Middle Eastern history is required. This class is intended for juniors, seniors, and graduate students.

SM 336. (NELC536) Nationalism and Communal Identity in the Middle East. (A) Sharkey. Prerequisite(s): NELC 102 or other relevant introductory courses on the Middle East.

This seminar views the phenomenon of nationalism as it affected the modern Middle East in the nineteenth and twentieth centuries. Together we will consider the diverse components of nationalism, including religion, language, territorial loyalty, and ethnicity, and test the thesis that nations are "imagined communities" built on "invented traditions." At the same time, we will examine other forms of communal identity that transcend national borders or flourish on more localized scales. This class approaches nationalism and communal identity as complex products of cultural, political, and social forces, and places Middle Eastern experiences within a global context. Students must take a survey of modern Middle Eastern history or politics before enrolling in this class. This class is intended for juniors, seniors, and graduate students.

SM 422. (URDU422) Intermediate Urdu Part II. Pien.

This continuing second-year course allows students to continue improving their Urdu proficiency while also gaining a broad foundational understanding of Urdu society and culture throughout South Asia. The course provides students the tools needed to handle a variety of authentic written and spoken Urdu sources including film, music, media reports, folk tales, and simple literature. Students will also continue to increase their speaking and writing proficiency to be able to discuss a broad range of concrete, real-world topics. The course is designed for students with one year of previous Urdu or Hindi study or the equivalent proficiency.

351. (NELC551) History and Civilization of Ancient Israel. (M) Staff.

This course is a study of ancient Israel from its pre-nation origins through the early Second Temple period. Topics include: methodological issues for the reconstruction of Israelite history; pre-Israelite Canaan - a bridge between empires; the patriarchal and Exodus traditions; Israelite settlement of Canaan; the rise of the monarchy; the Davidic dynasty; the states of Israel and Judah in the context of the greater ancient Near East; the fall of the Israelite states - the Assyrian and Babylonian exiles - and the return from exile in the Persian period. Special issues include: the development of monotheism; the role of the prophet in Israelite society; and the formation of Biblical corpus. Archaeological evidence from the land of Israel and other Near Eastern States, especially written material, will be utilized to supplement the Biblical sources.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 356. (COML556, JWST356, JWST555, NELC556, RELS418) Ancient Interpretation of the Bible. (M) Staff.

Christianity and Judaism are often called "Biblical religions" because they are believed to be founded upon the Bible. But the truth of the matter is that it was less the Bible itself than the particular ways in which the Bible was read and interpreted by Christians and Jews that shaped the development of these two religions and that also marked the difference between them. So, too, ancient Biblical interpretation --Jewish and Christian-- laid the groundwork for and developed virtually all the techniques and methods that have dominated literary criticism and hermeneutics (the science of interpretation) since then.

The purpose of this course is to study some of the more important ways in which the Bible was read and interpreted by Jews and Christians before the modern period, and particularly in the first six centuries in the common era. We will make a concerted effort to view these interpretive approaches not only historically but also through the lens of contemporary critical and hermeneutical theory in order to examine their contemporary relevance to literary interpretation and the use that some modern literary theorists (e.g. Bloom, Kermode, Derrida, Todorov) have made of these ancient exegetes and their methods. All readings are in English translation, and will include selections from Philo of Alexandria, the Dead Sea Scrolls, Rabbinic midrash, the New Testament and early Church Fathers, Gnostic writings, Origen, and Augustine. No previous familiarity with Biblical scholarship is required although some familiarity with the Bible itself would be helpful.

SM 383. (COML205, JWST213, RELS203) The Religious Other. (M) Fishman.

Course explores attitudes toward monotheists of other faiths, and claims made about these "religious Others" in real and imagined encounters between Jews, Christians and Muslims from antiquity to the present. Strategies of "othering" will be analyzed through an exploration of claims about the Other's body, habits and beliefs, as found in works of scripture, law, theology, polemics, art, literature and reportage. Attention will be paid to myths about the other, inter-group violence, converts, cases of cross-cultural influence, notions of toleration, and perceptions of Others in contemporary life. Primary sources will be provided in English.

434. (COML353, COML505) Arabic Literature and Literary Theory. (C) Fakhreddine.

This course will explore different critical approaches to the interpretation and analysis of Arabic literature from pre-Islamic poetry to the modern novel and prose-poem. The course will draw on western and Arabic literary criticism to explore the role of critical theory not only in understanding and contextualizing literature but also in forming literary genres and attitudes. Among these approaches are: Meta-poetry and inter-Arts theory, Genre theory, Myth and Archetype, Poetics and Rhetoric, and Performance theory.

SM 437. Islamic Intellectual Tradition. (M) Lowry.

This comprehensive survey of the traditions of rational thought in classical Islamic culture is distinguished by its attempt to contextualize and localize the history of what is best described as philosophy in Islam, including not only the Islamic products of the Hellenistic mode of thought but also religious and linguistic sciences whose methodology is philosophical. Reading history as a set of local contingencies, the course examines the influence of these different disciplines upon each other, and the process of the Islamic "aspecting" of the Greek intellectual legacy. The readings thus include not only the works of Hellenized philosophers (falasifa) of Islam, but also those of theologians (mutakallimun), legists (fiqh scholars), and grammarians (nahw/lugha scholars). No prerequisites. Additional advanced-level assignments can be given for graduate credit.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

450. (NELC150) Introduction to the Bible (The "Old Testament"). (A) Staff.

An introduction to the major themes and ideas of the Hebrew Bible (the Old Testament), with attention to the contributions of archaeology and modern Biblical scholarship, including Biblical criticism and the response to it in Judaism and Christianity. All readings are in English.

SM 456. (NELC156) Great Books of Judaism. (A) Arts & Letters Sector. All Classes. Staff.

The Babylonian Talmud (Bavli), a product reflecting the collaborative effort of generations of sages, is the foundational legal and ethical document of rabbinic Judaism. Both the methods of interpreting this text --and their theoretical frameworks--have varied dramatically, evolving creatively throughout the generations. In the past century, theories of how to read the Talmud and hypotheses about its formation and redaction have opened up new avenues for understanding what the text says and, more importantly, how it works. Through in-depth examination of demonstrative legal passages, this course will contrast the insights generated by the major critical schools of the past century and with the interpretations of selected medieval scholars, the Rishonim. English translations will be provided alongside the original

451. (HIST139, JWST156, NELC051, RELS120) History of Jewish Civilization I--Jews and Judaism in Antiquity: From the Bible to the Talmud. (A) Dohrmann.

The course is an overview of Jewish history, culture, and society from its biblical settings through the Hellenistic-Roman, and rabbinic periods. We will trace the political, social, and intellectual-religious, and literary development of Judaism from its beginnings through the Second Temple period to the formation and evolution of Rabbinic Judaism. Topics to be covered include: the evolution of biblical thought and religious practice over time; Jewish writing and literary genres; varieties of Judaism; Judaism and Imperialism; the emergence of the rabbinic class and institutions.

452. (HIST140, JWST157, NELC052, RELS121) Medieval and Early Modern Jewry. (A) Ruderman.

Exploration of intellectual, social, and cultural developments in Jewish civilization from the dawn of rabbinic culture in the Near East through the assault on established conceptions of faith and religious authority in 17th century Europe. Particular attention will be paid to the impact of Christian and Muslim "host societies" on expressions of Jewish culture.

SM 454. (JWST320, JWST520, RELS321, RELS520) Spirit and Law. (M) Fishman.

While accepting "the yoke of the commandments", Jewish thinkers from antiquity onward have perennially sought to make the teachings of revelation more meaningful in their own lives. Additional impetus for this quest has come from overtly polemical challenges to the law, such as those leveled by Paul, medieval Aristotelians, Spinoza and Kant. This course explores both the critiques of Jewish Law, and Jewish reflections on the Law's meaning and purpose, by examining a range of primary sources within their intellectual and historical contexts. Texts (in English translation) include selections from Midrash, Talmud, medieval Jewish philosophy and biblical exegesis, kabbalah, Hasidic homilies, Jewish responses to the Enlightenment, and contemporary attempts to re-value and invent Jewish rituals.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 458. (COML257, JWST153, NELC158, RELS223) Jewish Literature in the Middle Ages in Translation. (C) Fishman.

Course explores the cultural history of Jews in the lands of Islam from the time of Mohammed through the late 17th century (end of Ottoman expansion into Europe) --in Iraq, the Middle East, al-Andalus and the Ottoman Empire. Primary source documents (in English translation) illuminate minority-majority relations, internal Jewish tensions (e.g., Qaraism), and developments in scriptural exegesis, rabbinic law, philosophy, poetry, polemics, mysticism and liturgy. Graduate students have additional readings and meetings. Spring 2015

463. (NELC061) Literary Legacy of Ancient Egypt. (M) Silverman.

This course surveys the literature of Ancient Egypt from the Old Kingdom through the Graeco-Roman period, focusing upon theme, structure, and style, as well as historical and social context. A wide range of literary genres are treated, including epics; tales, such as the "world's oldest fairy tale;" poetry, including love poems, songs, and hymns; religious texts, including the "Cannibal Hymn"; magical spells; biographies; didactic literature; drama; royal and other monumental inscriptions; and letters, including personal letters, model letters, and letters to the dead. Issues such as literacy, oral tradition, and the question poetry vs. prose are also discussed. No prior knowledge of Egyptian is required.

465. Egyptian Artifacts. (C) Wegner.

Detailed typological and chronological discussion of principal kinds of ancient Egyptian artifacts.

SM 466. Archaeology and History of the Middle Kingdom. (M) Wegner.

467. (AFST467) History of Egypt -New Kingdom. (M) Wegner.

Covers principal aspects of ancient Egyptian culture (environment, urbanism, religion, technology, etc.) with special focus on archaeological data; includes study of University Museum artifacts. Follows AMES 266/466 - History of Egypt taught in the Fall semester.

468. (NELC166, RELS114) The Religion of Ancient Egypt. (M) Silverman/Wegner.

Weekly lectures (some of which will be illustrated) and a field trip to the University Museum's Egyptian Section. The multifaceted approach to the subject matter covers such topics as funerary literature and religion, cults, magic

469. The Archaeology of Nubia. (M) Wegner.

The course will examine the archaeology of Ancient Nubia from Pre-history through the Bronze and Iron Ages, ca. 5000 BCE to 300 AD. The course will focus on the various Nubian cultures of the Middle Nile, and social and cultural development, along with a detailed examination of the major archaeological sites and central issues of Nubian archaeology.

489. (AAMW435, ARTH435, COML415) Medieval Islamic Art and Architecture. (M) Holod.

An introduction to the major architectural monuments and trends, as well as to the best-known objects of the medieval (seventh-to fourteenth-century) Islamic world. Attention is paid to such themes as the continuity of late antique themes, architecture as symbol of community and power, the importance of textiles and primacy of writing. Suitable for students of literature, history, anthropology as well as art history.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

SM 535. (NELC335, RELS311) Muslim, Christian, and Jewish Relations in the Middle East and North Africa: Historical Perspectives. (M) Sharkey.

This class is a reading- and discussion-intensive seminar that addresses several recurring questions with regard to the Middle East and North Africa. How have Islam, Judaism, and Christianity influenced each other in these regions historically? How have Jews, Christians, and Muslims fared as religious minorities? To what extent have communal relations been characterized by harmony and cooperation, or by strife and discord, and how have these relations changed in different contexts over time? To what extent and under what circumstances have members of these communities converted, intermarried, formed business alliances, and adopted or developed similar customs? How has the emergence of the modern nation-state system affected communal relations as well as the legal or social status of religious minorities in particular countries? How important has religion been as one variable in social identity (along with sect, ethnicity, class, gender, etc.), and to what extent has religious identity figured into regional conflicts and wars? The focus of the class will be on the modern period (c. 1800-present) although we will read about some relevant trends in the early and middle Islamic periods as well. Students will also pursue individually tailored research to produce final papers. Prior background in Islamic studies useful.

515. (NELC115, RELS544) Persian Mystical Thought: Rumi. (M) Staff.

The Islamic Republic of Iran sought to create for its citizens a new Islamic subjectivity, and today's young people, all born after the Revolution of 1978-79, were the targets of that process. By probing the political, cultural, and artistic interests that the young people in Iran have engaged since the Revolution, we might evaluate the effectiveness of that project. To what extent has the Iranian youth conformed to or resisted the kind of citizenship that its government determined for it? Do we sense ambivalence or apathy towards that subjectivity? This course will provide students with the materials necessary to construct an ethnographic portrait of contemporary Iranian youth. Examining a wide range of sources, including films, documentaries, blogs, graffiti, photography, memoirs, music videos, and novels, we will specifically attempt to locate and explore the various languages - visual, musical, written, and spoken - that have emerged alongside these youth cultures.

SM 531. (AFST331, AFST531, NELC331) Iraq, Egypt, Algeria: Case Studies from the Arab World. (M) Sharkey.

This reading- and discussion-intensive seminar will use historical and political analyses, ethnographic studies, novels, and films to consider and compare the experiences of Iraq, Egypt, and Algeria in the modern period. Themes to be covered include the nature of local Arab and Arabic cultures; the impact and legacies of Ottoman and Western imperialism; the development of Islamist, nationalist, and feminist movements; the status of non-Arab or non-Muslim minorities (notably the Iraqi Kurds, Egyptian Copts, and Algerian Berbers); and patterns of social and economic change. The class will culminate in research projects that students individually design and pursue. This class is intended for juniors, seniors, and graduate students. required.

SM 534. (RELS545, SAST549) Topics in Islamic Religion. (M) Staff.

Selected topics, such as Sufi texts or The Qur'an, in the study of Islamic religion.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

SM 536. (NELC336) Nationalism and Communal Identity in the Middle East. (A) Sharkey. Prerequisite(s): NELC 102 or other relevant introductory courses on the Middle East.

This seminar views the phenomenon of nationalism as it affected the modern Middle East in the nineteenth and twentieth centuries. Together we will consider the diverse components of nationalism, including religion, language, territorial loyalty, and ethnicity, and test the thesis that nations are "imagined communities" built on "invented traditions." At the same time, we will examine other forms of communal identity that transcend national borders or flourish on more localized scales. This class approaches nationalism and communal identity as complex products of cultural, political, and social forces, and places Middle Eastern experiences within a global context.

537. Introduction to Islamic Intellectual History: Hellenism, Arabism, and Islamism. (C) Staff. Does not require a knowledge of Arabic

A comprehensive survey of the traditions of rational thought in classical Islamic culture. The course is distinguished by its attempt to contextualize and localize the history of what is best described as philosophy in Islam, including not only the Islamic products of the Hellenistic mode of thought but also religious and linguistic sciences whose methodology is philosophical. Reading history as a set of local contingencies, the course examines the influence of these different disciplines upon each other, and the process of the Islamic "aspecting" of the Greek intellectual legacy. The readings thus include not only the works of Hellenized philosophers (falasifa) of Islam, but also those of theologians (mutakallimun), legists (fiqh-writers), and grammarians (nahw/lugha-writers). No prerequisites. Additional advanced-level assignments can be given for graduate credit.

SM 544. (NELC244) Reading Ancient Mesopotamia. (C) Tinney.

An introduction to the literature of Ancient Mesopotamia.

542. (AAMW543, ANCH542, NELC242) Early Empires of the Ancient Near East: The Neo-Assyrian Empire. (M) Frame. Prerequisite(s): NELC 101 or permission of the instructor.

The Assyrians appear as destructive and impious enemies of the Israelites and Judeans in various books of the Bible and this view is reflected in Lord Byron's poem: "The Assyrian came down like the wolf on the fold, / And his cohorts were gleaming in purple and gold" (Hebrew Melodies. The Destruction of Sennacherib). In the ninth, eighth and seventh centuries BCE, Assyrian armies marched out from their homeland in northern Iraq to Iran in the East, Egypt in the West, the Persian Gulf in the south and central Turkey in the north, and they created the largest empire known up until that time. They built impressive palaces and cities, created great works of art and have left us a vast number of documents preserving ancient literature and scholarly knowledge. In the course we will look at the structure of the Assyrian state, Assyrian culture, the development of the Assyrian empire, and its sudden collapse at the end of the seventh century. While the course will emphasize the use of textual sources, archaeological and iconographic data will also be used to help us arrive at an understanding of the great achievements of the ancient Assyrians. The classes will be part lecture and part seminar.

SM 550. (COML380, JWST255, NELC250, RELS224) The Bible in Translation. (C) Staff. May be repeated for credit.

Careful study of a book of the Hebrew Bible (the Old Testament) as a literary and religious work in the light of modern scholarship, ancient Near Eastern documents, comparative literature and religion, and its reverberations in later Judaism, Christianity, and Western (particularly American) Civilization.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

551. (NELC351) History and Civilization of Ancient Israel. (M) Staff.

This course is a study of ancient Israel from its pre-nation origins through the early Second Temple period. Topics include: methodological issues for the reconstruction of Israelite history; pre-Israelite Canaan - a bridge between empires; the patriarchal and Exodus traditions; Israelite settlement of Canaan; the rise of the monarchy; the Davidic dynasty; the states of Israel and Judah in the context of the greater ancient Near East; the fall of the Israelite states - the Assyrian and Babylonian exiles - and the return from exile in the Persian period. Special issues include: the development of monotheism; the role of the prophet in Israelite society; and the formation of Biblical corpus. Archaeological evidence from the land of Israel and other Near Eastern States, especially written material, will be utilized to supplement the Biblical sources.

SM 552. (NELC252, RELS129, RELS523) THEMES JEWISH TRADITION: JEWISH ESOTERICISM. (C) Ben-Amos/Dohrmann/Fishman.

Course topics will vary; they have included The Binding of Isaac, Responses to Catastrophes in Jewish History, Holy Men & Women (Ben-Amos); Rewriting the Bible (Dohrmann); Performing Judaism (Fishman); Jewish Political Thought (Fishman); Jewish Esotericism (Lorberbaum) Democratic culture assumes the democracy of knowledge - the accessibility of knowledge and its transparency. Should this always be the case? What of harmful knowledge? When are secrets necessary? In traditional Jewish thought, approaching the divine has often assumed an aura of danger. Theological knowledge was thought of as restricted. This seminar will explore the "open" and "closed" in theological knowledge, as presented in central texts of the rabbinic tradition: the Mishnah, Maimonides and the Kabbalah. Primary sources will be available in both Hebrew and English.

When did the Bible become the Bible? What was the nature of canon and authority in early Israel and Judaism, and how did biblical communities think about their sacred texts? How and what did the Bible mean to ancient readers? The answers to these questions are varied and surprising. This course looks at early biblical and Jewish texts that both write and re-write the tradition's own central texts. We will think widely and creatively about ancient textuality, orality, interpretation, composition, and authority. Drawing on literary theory, the course will examine the ways that biblical and post-biblical literature from the Second Temple to the rabbinic period (with some forays into contemporary literature) manifest complex ideas about power, meaning, and religiosity in early Judaism.

555. (NELC255) Archaeology and Society of the Holy Land. (M) Staff.

This course will survey the archaeological history of the southern Levant (Israel, West Bank and Gaza, Jordan, southern Lebanon and Syria) from the early complex societies of the Chalcolithic through the demise of the biblical states of the Iron Age. It will focus in particular on the changing organization of society through time, using excavated evidence from burials, houses, temples and palaces to track changes in social heterogeneity, hierarchy and identity. In following the general themes of this course, students will have opportunity to familiarize themselves with the geographic features, major sites and important historical events of the southern Levant. Class material will be presented in illustrated and supplemented by the study

568. (NELC168) WOMEN IN ANCIENT EGYPT. (B)

This class will examine the many roles played by women in ancient Egypt. From goddesses and queens, to wives and mothers, women were a visible presence in ancient Egypt. We will study the lives of famous ancient Egyptian women such as Hatshepsut, Nefertiti and Cleopatra. More independent than many of their contemporaries in neighboring areas, Egyptian women enjoyed greater freedoms in matters of economy and law. By examining the evidence left to us in the literature (including literary texts and non-literary texts such as legal documents, administrative texts and letters), the art, and the archaeological record, we will come away with a better understanding of the position of women in this ancient culture.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 556. (NELC356) Ancient Interpretation of the Bible. (M) Staff. May be repeated for credit

Christianity and Judaism are often called "Biblical religions" because they are believed to be founded upon the Bible. But the truth of the matter is that it was less the Bible itself than the particular ways in which the Bible was read and interpreted by Christians and Jews that shaped the development of these two religions and that also marked the difference between them. So, too, ancient Biblical interpretation --Jewish and Christian-- laid the groundwork for and developed virtually all the techniques and methods that have dominated literary criticism and hermeneutics (the science of interpretation) since then.

The purpose of this course is to study some of the more important ways in which the Bible was read and interpreted by Jews and Christians before the modern period, and particularly in the first six centuries in the common era. We will make a concerted effort to view these interpretive approaches not only historically but also through the lens of contemporary critical and hermeneutical theory in order to examine their contemporary relevance to literary interpretation and the use that some modern literary theorists (e.g. Bloom, Kermode, Derrida, Todorov) have made of these ancient exegetes and their methods. All readings are in English translation, and will include selections from Philo of Alexandria, the Dead Sea Scrolls, Rabbinic midrash, the New Testament and early Church Fathers, Gnostic writings, Origen, and Augustine. No previous familiarity with Biblical scholarship is required although some familiarity with the Bible itself would be helpful.

SM 557. (HEBR557, JWST553, RELS557) Seminar in Rabbinic Literature. (B) Staff. Prerequisite(s): Proficiency in Hebrew and/or Greek recommended. Undergraduates need permission to enroll. May be repeated for credit

Most of the foundational writings of rabbinic Judaism corpora of midrash, Mishna, and the two Talmuds were in existence by the end of the sixth century CE. Yet, for several centuries thereafter, there is little evidence attesting to the lived nature of rabbinic culture and society. Course will focus on writings by Jews and about Jews, produced between the 7th and 10th centuries, complemented by secondary sources. Texts will include selections from archaeological inscriptions; midrash; liturgical poetry; Targum; Masora; geonic responsa, writings by Muslims and by Church Fathers. While students must be able to read Hebrew, much class time will be devoted to the improvement of reading and comprehension skills. Undergraduates should seek permission of the instructor.

SM 567. Seminar on Egyptian Archaeology and History. (M) Wegner.

Specific topics will vary from year to year.

SM 569. Problems in Ancient Egyptian History. (M) Wegner.

In depth analysis of specific historical issues and topics. Reading knowledge in French and German is required.

614. (NELC114) Introduction to Persian Literature. Staff.

This course, which requires no knowledge of Persian, aims to introduce students to the major trends and developments in the Persian literary tradition, which has spanned for more than a millennium. Introductory sessions will familiarize students with the history of Persian literature, especially the transition away from classical modes of representation, a tradition that was largely poetic, to modern genres and forms, including the novel, blank-verse poetry, and short stories. However, most of the course will be organized thematically rather than chronologically, and each unit will bring together literary texts from both the classical and modern traditions. Together we will examine how authors from different historical periods have utilized a limited number of motifs in order to represent and critique the dominant religious and social institutions of their time. We will conclude by considering the rapid politicalization of Persian literature in the 20th century and recent efforts to control systems of representation, and especially the written word, in the Islamic Republic of Iran.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 617. (AAMW537, ARTH537) Art of Iran. (M) Holod.

Iranian art and architecture of the Parthian, Sassanian and Islamic periods, with particular emphasis on regional characteristics in the period. Different themes are explored each time the course is offered. In the past, these have been Ilkhanid and Timurid painting, the city of Isfahan, metropolitan and provincial architecture in the fourteenth century.

618. (NELC118) Iranian Cinema: Gender, Politics and Religion. (C) Staff.

This seminar explores Iranian culture, art, history and politics through film in the contemporary era. We will examine a variety of works that represent the social, political, economic and cultural circumstances of post-revolutionary Iran. Along the way, we will discuss issues pertaining to gender, religion, nationalism, ethnicity, and the function of cinema in present day Iranian society. Films to be discussed will be by internationally acclaimed filmmakers, such as Abbas Kiarostami, Mohsen Makhmalbaf, Rakhshan Bani-Etemad, Tahmineh Milani, Jafar Panahi, Bahman Ghobadi, among others.

641. (ANTH236, NELC241) Iraq: Ancient Cities and Empires. (M) Zettler.

This course consists of an analytical survey of civilization in the ancient Mesopotamia from prehistoric periods to the middle centuries of the first millennium B.C. A strong focus is placed on Mesopotamia (Iraq, eastern Syria) proper, but it occasionally covers its adjacent regions, including Anatolia (Turkey), north-central Syria, and the Levantine coast. As we chronologically examine the origin and development of civilization in the region, various social, political, economic, and ideological topics will be explored, including subsistence, cosmology, writing, trade, technology, war, private life, burial custom, and empire. Based on both archaeological and historical evidence, these topics will be examined from archaeological, anthropological, historical and art historical perspectives. Students will be exposed to a variety of theoretical approaches and types of relevant evidence, including settlement survey data, excavated architectural remains and artifacts, and written documents. The course aims to provide students with a strong foundation for further study in Near Eastern civilization.

SM 632. (AFST332, AFST533, NELC332) North Africa: History, Culture, Society. (M) Sharkey. Prerequisite(s): A university-level survey course in Middle Eastern, African, or Mediterranean history.

This interdisciplinary seminar aims to introduce students to the countries of North Africa, with a focus on the Maghreb and Libya (1830-present). It does so while examining the region's close economic and cultural connections to sub-Saharan Africa, Europe, and the Middle East. Readings will include histories, political analyses, anthropological studies, and novels, and will cover a wide range of topics such as colonial and postcolonial experiences, developments in Islamic thought and practice, and labor migration. This class is intended for juniors, seniors, and graduate students.

SM 633. Seminar in Selected Topics in Arabic Literature. (B) Allen.

This is the graduate seminar course in which a variety of aspects of Arabic literature studies are covered at the advanced graduate level. Students in this course are expected to be able to read large amounts of literature in Arabic on a weekly basis and to be able to discuss them critically during the class itself. Topics are chosen to reflect student interest. Recent topics have included: 1001 NIGHTS; the short story; the novel; MAQAMAT; classical ADAB prose; the drama; the novella; modern Arabic poetry.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 638. (LAW 737, RELS648) Approaches to Islamic Law. (M) Lowry. Prerequisite(s): Some background knowledge about Islam is an asset.

This course aims to introduce students to the study of Islamic law, the all-embracing sacred law of Islam. In this course we will attempt to consider many different facets of the historical, doctrinal, institutional and social complexity of Islamic law. In addition, the various approaches that have been taken to the study of these aspects of Islamic law will be analyzed. The focus will be mostly, though not exclusively, on classical Islamic law. Specific topics covered include the beginnings of legal thought in Islam, various areas of Islamic positive law (substantive law), public and private legal institutions, Islamic legal theory, and issues in the contemporary development and application of Islamic law.

SM 651. (JWST225, NELC251, RELS225) Dead Sea Scrolls. (M) Staff.

Exploration of the issues relating to the identification and history of the people who produced and used these materials as well as the claims made about the inhabitants of the Qumran site near the caves in which the scrolls were discovered, with a focus on what can be known about the community depicted by some of the scrolls, its institutions and religious life, in relation to the known Jewish groups at that time (the beginning of the Common Era). This will involve detailed description and analysis of the writings found in the caves -- sectarian writings, "apocrypha" and "pseudepigrapha," biblical texts and interpretations.

664. (NELC064) The World of Cleopatra. (M) Houser Wegner.

The figure of Cleopatra is familiar from modern stories, legends, and film. Was this famous woman a brazen seductress or a brilliant political mind? How many of these presentations are historically accurate? This class will examine the Ptolemaic period in Egypt (305-30 BCE), the time period during which Cleopatra lived, in an attempt to separate myth from reality. The Ptolemaic period is filled with political and personal intrigue. It was also a time of dynamic multiculturalism. Arguably one of the most violent and fascinating eras in ancient Egyptian history, the Ptolemaic period is largely unknown and often misunderstood. This course will examine the history, art, religion and literature of Egypt's Ptolemaic period which culminated in the reign of Cleopatra VII.

666. (NELC266) History of Ancient Egypt. (A) Wegner.

Review and discussion of the principal aspects of ancient Egyptian history, 3000-500 BC.

668. (NELC068) Art and Architecture in Ancient Egypt. (M) Silverman.

This course will be an introduction to the art, architecture and minor arts that were produced during the three thousand years of ancient Egyptian history. This material will be presented in its cultural and historical contexts through illustrated lectures and will include visits to the collection of the University Museum.

681. (ANTH100, ANTH654, NELC281, SAST161) Topics In Anthropology and the Modern World. (B) Spooner.

This course relates anthropological models and methods to current problems in the Modern World. The overall objective is to show how the research findings and analytical concepts of anthropology may be used to illuminate and explain events as they have unfolded in the recent news and in the course of the semester. Each edition of the course will focus on a particular country or region that has been in the news.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

440. (ANEL640) First Year Akkadian I. (A) Staff.

Introduction to the grammar of the Akkadian language with emphasis on developing skills in the cuneiform writing system and reading of selected texts.

682. (COML529, FOLK532) Proverb, Riddle & Speech Metaphor. (M) Ben-Amos.

Through readings and collaborative projects this working seminar will explore the place of metaphor in the genres of proverb and riddle and examine their position in oral communication in traditional and modern societies. Critical readings of former definitions and models of riddles and metaphors will enable students to obtain a comprehensive perspective of these genres that will synthesize functional, structural, metaphoric, and rhetoric theories.

683. (COML662, FOLK629, RELS605) Theories of Myth. (M) Ben-Amos.

Theories of myth are the center of modern and post-modern, structural and post-structural thought. Myth has served as a vehicle and a metaphor for the formulation of a broad range of modern theories. In this course we will examine the theoretical foundations of these approaches to myth focusing on early thinkers such as Vico, and concluding with modern twentieth century scholars in several disciplines that make myth the central idea of their studies.

SM 686. (HIST640) Topics in Mid East History.

Reading and discussion course on selected topics in Middle Eastern history.

ANCIENT NEAR EASTERN LANGUAGE COURSES (ANEL)

441. (ANEL641) First Year Akkadian II. (B) Staff. Prerequisite(s): ANEL 440.

Introduction to the grammar of the Akkadian language with emphasis on developing skills in the cuneiform writing system and reading of selected texts.

460. (AFST460) Middle Egyptian. (E) Silverman.

Introduction to the grammar of Middle Egyptian.

461. Middle Egyptian Texts: Literary. (C) Silverman. Prerequisite(s): ANEL 460.

This course will deal with those texts of the Middle Kingdom that are written in the classical form of the language. It will include both monumental inscriptions, such as autobiographical stela inscriptions (P. Newberry, BENI HASSAN) and stelae (Seth, LESESTUCKE) as well as narratives in prose (DeBuck, READING BOOK). Religious texts (ibid. and COFFIN TEXTS) will also be studied and analyzed. Distinctions between the grammar of the literary and non-literary genres will be discussed.

462. (AFST462) Middle Egyptian Texts: Non-Literary. (C) Silverman. Prerequisite(s): ANEL 460.

The course will emphasize non-literary texts dating to Middle Kingdom: letters, reports, medical and mathematical papyri, and dialogues in tombs. The material will in large part be in the hieratic script, except for the tomb inscriptions.

540. Akkadian Literary Texts. (C) Frame. Prerequisite(s): ANEL 441/641.

Readings in Akkadian literary texts from ancient Mesopotamia.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

541. Akkadian Historical Texts. (C) Frame.Prerequisite(s): ANEL 441/641.

Readings in Akkadian historical texts from ancient Mesopotamia

542. Akkadian Letters. (C) Frame.Prerequisite(s): ANEL 441/641.

Readings in Akkadian letters from ancient Mesopotamia.

546. Intermediate Sumerian. (E) Tinney.

560. Late Egyptian. (C) Staff.Prerequisite(s): ANEL 460.

Introduction to the grammar of Late Egyptian.

561. Late Egyptian Texts: Literary. (C) Silverman.Prerequisite(s): ANEL 560.

This course will concentrate on the literary texts of the New Kingdom: Late Egyptian narratives such as THE DOOMED PRINCE, THE TWO BROTHERS, and HOURS AND SETH (Gardiner, LATE EGYPTIAN STORIES) and poetry; (Gardiner, CHESTER BEATTY I and Muller, LIEBESPOESIE). The grammar will be analyzed (Erman, NEUAGYPTISCHE GRAMMATIK and Korostovtzev, GRAMMARIE DU NEO-EGYPTIEN) and compared to that used in non-literary texts (Groll, THE NEGATIVE VERBAL SYSTEM OF LATE EGYPTIAN, NON-VERBAL SENTENCE PATTERNS IN LATER EGYPTIAN, and THE LITERARY AND NON-LITERARY VERBAL SYSTEMS IN LATE EGYPTIAN).

562. Late Egyptian Texts: Non-Literary. (C) Silverman.Prerequisite(s): ANEL 560.

This course will concentrate on the translation and grammatical analysis of non-literary texts.

563. (AFST563) Old Egyptian. (C) Silverman.Prerequisite(s): ANEL 460; knowledge of German.

This course is an introduction to the language of the Egyptian Old Kingdom. The grammar of the period will be introduced during the early part of the semester, using Ededl's ALTAGYPTISCHE GRAMMATIK as the basic reference. Other grammatical studies to be utilized will include works by Allen, Baer, Polotsky, Satzinger, Gilula, Doret, and Silverman. The majority of time in the course will be devoted to reading varied textual material: the unpublished inscriptions in the tomb of the Old Kingdom official Kapure--on view in the collection of the University Museum; several autobiographical inscriptions as recorded by Sethe in URKUNDEN I; and a letter in hieratic (Baer, ZAS 93, 1966, 1-9).

564. Ancient Egyptian Biographical Inscription. (M) Silverman.

571. History of the Linguistics of the Near East. (M) Staff.

572. (JWST558) Northwest Semitic Epigraphy. (D) Staff.Prerequisite(s): Ability to read an unpointed Hebrew text and facility in the Hebrew Bible.

This is a seminar in which we read inscriptions in the Canaanite dialects other than Hebrew (Phoenician, Moabite, Ammonite, Edomite) as well as Aramaic and Philistine texts, which were written in the 10th-6th centuries BCE, and discovered in the last 140 years by archeologists. The course is a continuation of HEBR555, but can be taken independently.

577. Syriac I. (A) Staff.

An introduction to the grammar of Syriac with emphasis on developing skills in reading Syriac texts.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

573. Ugaritic I. (A) Staff.

An introduction to the grammar of the Ugaritic language with emphasis on developing skills in reading Ugaritic texts.

574. Ugaritic II. (B) Staff. Prerequisite(s): ANEL 573 or permission of the instructor.

An introduction to the grammar of the Ugaritic language with emphasis on developing skills in reading Ugaritic texts.

575. (JWST457) Aramaic: Approaches to Talmud: Traditional and Academic. (A) Staff. Prerequisite(s): Prior experience studying the Babylonian Talmud in the original.

Course will examine several key legal passages (sugyot) in the Babylonian Talmud from both a traditional and an academic perspective. After identifying important tensions and inconsistencies in each text, we will consider the disparate solutions posed by the early medieval rabbis (Rishonim) and contemporary scholars, and compare their respective approaches. Through these in-depth readings we will highlight how modern assumptions and goals for Talmud study differ from earlier generations and how contemporary approaches allow us to uncover new structures and meanings in the text. Attention will be paid to the comprehension of Aramaic lexical and grammatical forms. Open to students with prior experience studying the Babylonian Talmud in the original.

578. Syriac II. (B) Staff. Prerequisite(s): ANEL 577 or permission of the instructor.

An introduction to the grammar of Syriac with emphasis on developing skills in reading texts.

640. (ANEL440) First Year Akkadian I. (A) Staff.

Introduction to the grammar of the Akkadian language with emphasis on developing skills in the cuneiform writing system and reading of selected texts.

641. (ANEL441) 1st Year Akkadian II. (M) Staff. Prerequisite(s): ANEL 440, ANEL 640 or permission of the instructor.

Introduction to the grammar of the Akkadian language with emphasis on developing skills in the cuneiform writing system and reading of selected texts.

SM 644. Readings Akkadian Texts I. (M) Frame.

Readings in Akkadian texts on selected topics.

SM 645. Readings Akkadian Texts II. (M) Frame.

Readings in Akkadian texts on selected topics.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

646. The Land of Sumer: Writing, Language, and Culture. (M) Tinney.

This self-contained course sets the Sumerian language, writing system and use of writing in their social and historical context. The aim is to provide students of ancient history and culture from diverse disciplines with a good grounding in Sumerian culture, familiarity with the Sumerian language and cuneiform writing system and the requisite knowledge for critical assessment of published translations and of the secondary literature. The course is organized as two threads, culture on the one hand and language on the other. The two threads are united by taking examples in the language exercises, vocabulary assignments, etc., as far as possible from the domain of the week's cultural topics. The net effect is to examine the culture both through contemporary secondary literature and through direct contact with elementary primary texts of relevance to the various topics of discussion. The language component of the course will be carried out in a combination of transliteration and cuneiform, with an expectation that all students will gain familiarity with at least the core 80 syllabic signs, and about 100 additional logographic signs.

660. Old Egyptian Texts: Religious. (C) Silverman. Prerequisite(s): ANEL 563.

This course will examine the texts and grammar of religious and wisdom literature. The religious texts utilized will come from the spells of the Pyramid Texts (K. Sethe, DIE ALTÄGYPTISCHEN PYRAMIDENTEXTS), and the offering formulae carved on stelae and tomb walls. Sources for the latter will include published and unpublished material from Dendera, Giza, and other sites in the collections of the University Museum (H. Fischer, DENDERA IN THE THIRD MILLENNIUM, B.C., C. Fisher, THE MINOR CEMETERIES AT GIZA and W. Barta, AUFBAU UND BEDEUTUNG DER ALTÄGYPTISCHEN OPFERFORMEL). For the wisdom literature, the texts of Kagemni (Jequier, LE PAPIRUS PRISSE ET SES VARIANTES) and Prince Hordjedef (Brunner-Traut, ZAS 76 (1940), 3-9 will be read.

661. Old Egyptian Texts: Secular. (C) Silverman. Prerequisite(s): ANEL 563.

This course will concentrate on non-religious themes written in Old Egyptia. The texts utilized will include those written in the hieratic as well as hieroglyphic script; comparisons to and distinctions between the grammar used in these texts and those in the religious material will be made. The autobiographical inscriptions in tombs from Giza, Elephantine and Saqqara, (Sethe, URKUNDEN I) will be studied in addition to contemporaneous letters (Gunn, ASAE 25, (1925) 242-55, Gardiner and Sethe, LETTERS to the DEAD, and P. Posener-Krieger, HIERATIC PAPYRI in the BRITISH MUSEUM) and economic documents (ibid. and LES ARCHIVS du TEMPLE FUNÉRAIRE de NEFERIRKARE-KAKAI).

664. (RELS616) Coptic. (M) Silverman.

The course will be an introduction to the writing, grammar, and literature of Coptic.

665. Demotic. (M) Houser Wegner.

The course will be an introduction to the writing, grammar, and literature of Demotic, the phase of the language in use during the latter periods of Egyptian history.

667. Readings in Demotic. (M)

740. Akkadian Religious and Scientific Texts. (C) Frame. Prerequisite(s): ANEL 441/641.

Readings in Akkadian of religious and scientific texts from ancient Mesopotamia.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

SM 744. Readings Akkadian Texts III. (M) Frame.

Readings in Akkadian texts on selected topics.

741. Akkadian Legal Texts. (C) Frame.Prerequisite(s): ANEL 441/641.

Readings in Akkadian legal texts and law corpora from ancient Mesopotamia.

SM 742. Akkadian Economic Texts. (M) Frame.Prerequisite(s): ANEL 441/641.

Readings in Akkadian economic texts from ancient Mesopotamia.

743. Peripheral Akkadian. (C) Staff.Prerequisite(s): ANEL 441/641.

Readings in selected texts in Akkadian from the periphery of Mesopotamia, including Alalah, Ugarit, Nuzi, Suza and El-Amarna.

SM 745. Readings Akkadian Texts IV. (M) Frame.

Readings in Akkadian texts on selected topics.

746. Readings in Sumerian Texts. (C) Tinney.Prerequisite(s): ANEL 246/646.

Selected readings in Sumerian texts.

SM 749. Seminar in Cuneiform Texts. (C) Staff.Prerequisite(s): ANEL 441.

Extensive readings in selected cuneiform texts.

Amharic Language Courses (NELC)

481. (AFRC240, AFRC540, AFST240, AFST540) Elementary Amharic I. (A) Hailu. Offered through the Penn Language Center

The Elementary Amharic I course can be taken to fulfill a language requirement, or for linguistic preparation to do research on Ethiopia/Africa-related topics. The course emphasizes communicative competence to enable the students to acquire linguistic and extra-linguistic skills in Amharic. The content of the course is selected from various everyday life situations to enable the students to communicate in predictable common daily settings. Culture, as it relates to language use, is also part of the course content.

482. (AFRC241, AFRC541, AFST241, AFST541) Elementary Amharic II. (B) Staff.Prerequisite(s): Completion of NELC 481. Offered through the Penn Language Center

Continuation of Elementary Amharic I.

483. (AFRC242, AFRC543, AFST242, AFST543) Intermediate Amharic I. (A) Hailu.Prerequisite(s): Completion of NELC 482 or permission of the instructor. Offered through the Penn Language Center

484. (AFRC243, AFRC544, AFST243, AFST544) Intermediate Amharic II. (B) Hailu. Offered through the Penn Language Center

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

583. (AFST247, AFST547) Advanced Amharic. (M) Staff.Prerequisite(s): Completion of NELC 484 or permission of the instructor.

An advanced Amharic course that will further sharpen the students' knowledge of the Amharic language and the culture of the Amharas. The learners communicative skills will be further developed through listening, speaking, reading and writing. There will also be discussions on cultural and political issues.

ARABIC LANGUAGE COURSES (ARAB)

031. (ARAB631) Elementary Arabic I. (A) Staff.

This is the beginners course in Modern Standard Arabic (MSA). It will introduce you to the speaking, listening, reading and writing skills in the standard means of communication in the Arab World. The course is proficiency-based, implying that all activities within the course are aimed at placing you, the learner, in the context of the native-speaking environment from the very beginning. Evaluation is done by the more traditional testing methods (vocabulary tests, dictations, grammar and translation exercises). We anticipate that by the end of this course (ARAB 031) students will range in proficiency from Novice High to Intermediate Low on the ACTFL scale; in other words (using the terminology of the government's Foreign Service Institute), from 'incipient survival' to 'full' survival' in the native-speaking environment.

032. (ARAB632) Elementary Arabic II. (B) Staff.Prerequisite(s): ARAB 031.

This course is a continuation of ARAB 031/631.

033. (ARAB633) Intermediate Arabic III. (A) Staff.Prerequisite(s): ARAB 032 or equivalent.

This is the continuation of the Elementary course in Modern Standard Arabic (MSA). This course is also proficiency-based, implying that all activities within the course are aimed at placing you, the learner, in the context of the native-speaking environment from the very beginning. This is the continuation of ARAB031 and ARAB 032, the elementary course in Modern Standard Arabic (MSA). This course is also proficiency-based, implying that all activities within the course are aimed at placing you, the learner, in the context of the native-speaking environment from the very beginning. As in ARAB 031-032, evaluation is done by the more traditional testing methods (vocabulary tests, grammar and translation exercises). We anticipate that students range from Intermediate Low to Intermediate High according to the ACTFL scale.

034. (ARAB634) Intermediate Arabic IV. (B) Staff.Prerequisite(s): ARAB 033.

This course is a continuation of ARAB 033/633.

035. (ARAB635) Advanced Intermediate Arabic I. (A) Staff.Prerequisite(s): ARAB 034.

This is a proficiency-based course which continues from the first intermediate course, ARAB 033/034. Emphasis continues to be on all four language skills: Speaking, Listening, Reading, & Writing. The readings for the class are chosen from actual texts from both medieval and modern Arabic in a variety of fields and subjects. Students will be expected to give classroom presentations and to write short essays in Arabic. Evaluation will be both Achievement- and proficiency- based.

036. (ARAB636) Advanced Intermediate Arabic II. (B) Staff.Prerequisite(s): ARAB 035.

This course is a continuation of ARAB 035/635.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

037. (ARAB637) Advanced Arabic and Syntax I. (A) Staff. Prerequisite(s): ARAB 036/636 or permission of the instructor.

Advanced syntax through the reading of Arab grammarians. Development of reading in bulk. Emphasis on classical Arabic read in works by medieval and modern writers. This course is designed to give the student experience in reading whole works in Arabic and giving reports on them.

043. Continuing Arabic III. (A) Staff. See the CLPS Course Guide. **This course does not fulfill the College language requirement.

This is the continuation of ARAB041 and ARAB 042, the elementary course in Modern Standard Arabic (MSA). This course is also proficiency-based, implying that all activities within the course are aimed at placing you, the learner, in the context of the native-speaking environment from the very beginning. As in ARAB 041-042, evaluation is done by the more traditional testing methods (vocabulary tests, grammar and translation exercises). Completion of this course fulfills the College of Liberal and Professional Studies language requirement in Arabic but not for the School of Arts and Sciences. However, it should be emphasized that you will need a longer period of study to achieve proficiency in Arabic. We anticipate that students range from Intermediate Low to Intermediate High according to the ACTFL scale.

039. (ARAB639) Colloquial Arabic. (C) Staff.

A one-semester, introductory course to the spoken Arabic of one of the regions of the Arab world, chosen according to the dialect of instructor.

041. Beginning Arabic I. (A) Staff. See the LPS Course Guide. **This course does not fulfill the College/Wharton language requirement.

This is a beginner course in Modern Standard Arabic (MSA). It will introduce you to the speaking, listening, reading, and writing skills in the standard means of communication in the Arab world. The course is proficiency-based, implying that all activities are aimed at placing you, the learner, in the context of the native-speaking environment from the very beginning. Evaluation is done by the more traditional testing methods (vocabulary tests, dictations, grammar and translation exercises). We anticipate that by the end of this course (ARAB 041) students will range in proficiency from Novice High to Intermediate Low on the ACTFL scale; in other words (using the terminology of the government's Foreign Service Institute), from 'incipient survival' to 'full' survival' in the native-speaking environment.

042. Beginning Arabic II. (B) Staff. Prerequisite(s): ARAB 041 or permission of the instructor. See the LPS Course Guide. **This course does not fulfill the College language requirement.

044. Continuing Arabic IV. (B) Staff. Prerequisite(s): ARAB 043 or permission of the instructor See the LPS Course Guide. **This course does not fulfill the College language requirement. See the LPS Course Guide. **This course does not fulfill the College language requirement.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

131. (ARAB431) Intensive Elementary Arabic I&II. (L) Staff. Offered through the College of Liberal and Professional Studies Summer Session I.

This is a six-week intensive beginners' course in Modern Standard Arabic (MSA). It will introduce the student to speaking, listening, reading, and writing skills in the standard means of communication in the Arabic world. The course is proficiency-based, implying that all activities are aimed at placing the student in the context of the native-speaking environment from the very beginning. Evaluation is done by the more traditional testing methods (vocabulary tests, dictations, grammar and translation exercises). We anticipate that by the end of this course (ARAB 041) students will range in proficiency from Novice High to Intermediate Low on the ACTFL scale; in ot the terminology of the government's Foreign Service Institute) survival' to 'full survival' in the native-speaking environment.

133. (ARAB530) Intensive Intermediate Arabic I&II. (L) Staff. Offered through the College of Liberal and Professional Studies Summer Session I.

This is a six-week intensive course offered in the summer through the LPS School ; see the Penn Summer Course Guide. This is the continuation of ARAB031-32 or ARAB 131, the elementary course in Modern Standard Arabic (MSA). This course is also proficiency-based, implying that all activities within the course are aimed at placing the student in the context of the native-speaking environment from the very beginning. As in ARAB 031-032 or ARAB 131, evaluation is done by the more traditional testing methods (vocabulary tests, grammar and translation exercises). Completion of this course fulfills the College of Arts and Sciences language requirement in Arabic. However, it should be emphasized that the student will need a longer period of study to achieve proficiency in Arabic. We anticipate that students range from Intermediate Low to Intermediate High according to the ACTFL scale.

135. (ARAB630) Intensive Advanced Intermediate Arabic I&II. (L) Staff. Offered through the College of Liberal and Professional Studies Summer Session I.

This is a six-week intensive course offered in the summer through the College of General Studies; see Penn Summer Course Guide. It continues from the first intermediate course, ARAB 033/034 or ARAB 133. Emphasis continues to be on all four language skills: speaking, listening, reading, and writing. Students will be expected to give classroom presentations and to write short essays in Arabic. Evaluation will be both achievement-based and proficiency-based. There is no Oral Proficiency Interview at the end of this session, but we anticipate that by the end of this, third year students will range in proficiency from Intermediate High to Advanced Mid on the ACTFL scale.

SM 180. Arabic in Residence. (E)

331. (ARAB531) Advanced Spoken Standard Arabic. (C) Staff.Prerequisite(s): ARAB 036/636.

The course will concentrate on the reading and speaking skills at the advanced level. Students will be assigned reading and audio-visual materials on which to prepare oral classroom presentations. Final examination in the course will be based on performance in the oral proficiency interview.

332. (ARAB532) Advanced Arabic Composition. (M) Staff.Prerequisite(s): ARAB 036/636.

Development of writing skills within a variety of subjects. Extensive readings in various prose techniques and a thorough review of Arabic grammar.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

SM 435. Readings in Islamics. (M) Lowry. Prerequisite(s): Completion of ARAB 036/636 Advanced Intermediate Arabic; or permission of the instructor.

This course provides practice in reading pre-modern classical Arabic texts drawn from a variety of intellectual disciplines, especially (but not exclusively) the religious sciences. Although the texts in this course are pre-modern, the course reinforces MSA reading skills.

SM 333. Readings in the Qur'an and Tafsir. (M) Lowry. Prerequisite(s): ARAB 35 or permission of the instructor.

This course has two goals: to introduce undergraduate students to reading the Qur'an in Arabic, and to enhance the speaking, listening, and writing skills in MSA. Through the reading and study of selected major Qur'anic narratives and commentary (tafsir), students will become familiar with Qur'anic vocabulary, style, recitation practices, and other intricacies of the Qur'anic text. All students will also memorize a short sura of their choice and practice reciting it in an aesthetically appropriate manner (typically suras 1, 112, 113, or 114). Taught in MSA with writing assignments in MSA.

SM 432. (COLL226, COML432) Arabic Readings in Belles-Lettres. (A) Arts & Letters Sector. All Classes. Staff. Prerequisite(s): Proficiency in ARAB 036/636.

This course aims to improve reading skills and vocabulary by introducing students to extensive passages taken from a variety of Arabic literary genres from all periods. Taught in MSA with writing assignments in MSA.

433. Arabic Readings in the Social Sciences and the Media. (K) Staff. Prerequisite(s): Completion of ARAB 036/636 or permission of the instructor.

This course trains students to be proficient with written materials and media in MSA. This class will explore the Middle East through timely analysis of Arabic media as well as original analysis of the ideological, intellectual, social, cultural, and religious background to current events, including the Arab Spring and its aftermath. It is intended that, upon completion of this course, students will be able to work independently with a variety of media texts at different levels. Taught in MSA with writing assignments in MSA.

SM 436. Introduction to Pre-Modern Arabic Texts. (C) Lowry. Prerequisite(s): Completion of ARAB 036/636 Advanced Intermediate Arabic; or permission of the instructor. May be taken twice for credit with instructor's permission.

This course aims to provide incoming graduate students and advanced undergraduate students with an introduction to issues in Arabic grammar and syntax that commonly arise in pre-modern Arabic texts. Students will also be introduced to, and expected to consult, the standard reference works used as aids in reading such texts. Students will be expected to prepare a text or set of texts assigned by the instructor for each session. It is intended that, upon completion of this course, students will be able to work independently with a wide variety of pre-modern Arabic texts. Although the texts in this course are pre-modern, the course reinforces MSA reading skills.

531. (ARAB331) Advanced Spoken Standard Arabic. (A) Staff. Prerequisite(s): ARAB 036/636.

The course will concentrate on the reading and speaking skills at the advanced level. Students will be assigned reading and audio-visual materials on which to prepare oral classroom presentations. Final examination in the course will be based on performance in the oral proficiency interview. Taught in MSA with writing assignments in MSA.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

532. (ARAB332) Advanced Arabic Composition. (M) Staff. Prerequisite(s): ARAB 036/636.

Development of writing skills within a variety of subjects. Extensive readings in various prose techniques and a thorough review of Arabic grammar. Taught in MSA with writing assignments in MSA.

SM 533. Readings in Islamic Law. (M) Lowry. Prerequisite(s): Completion of ARAB036/636 or permission of the instructor.

631. (ARAB031) Elementary Arabic I. (E) Staff. Prerequisite(s): For the second semester: completion of the first semester or permission of the instructor.

This is the beginners course in Modern Standard Arabic (MSA). It will introduce you to the speaking, listening, reading and writing skills in the standard means of communication in the Arab World. The course is proficiency-based, implying that all activities within the course are aimed at placing you, the learner, in the context of the native-speaking environment from the very beginning. Evaluation is done by the more traditional testing methods (vocabulary tests, dictations, grammar and translation exercises). We anticipate that by the end of this course (ARAB 002) students will range in proficiency from Novice High to Intermediate Low on the ACTFL scale; in other words (using the terminology of the government's Foreign Service Institute), from 'incipient survival' to 'full' survival' in the native-speaking environment.

632. (ARAB032) Elementary Arabic II. (E) Staff.

This course is a continuation of ARAB 031/631.

633. (ARAB033) Intermediate Arabic III. (E) Staff. Prerequisite(s): ARAB 033 or equivalent. For the second semester: completion of the first semester or permission of the instructor.

This is the continuation of the Elementary course in Modern Standard Arabic (MSA). This course is also proficiency-based, implying that all activities within the course are aimed at placing you, the learner, in the context of the native-speaking environment from the very beginning. This is the continuation of ARAB031 and ARAB 032, the elementary course in Modern Standard Arabic (MSA). This course is also proficiency-based, implying that all activities within the course are aimed at placing you, the learner, in the context of the native-speaking environment from the very beginning. As in ARAB 031-032, evaluation is done by the more traditional testing methods (vocabulary tests, grammar and translation exercises). We anticipate that students range from Intermediate Low to Intermediate High according to the ACTFL scale.

634. (ARAB034) Intermediate Arabic IV. (E) Staff.

This course is a continuation of ARAB 033/633.

636. (ARAB036) Advanced Intermediate Arabic II. (E) Staff.

This course is a continuation of ARAB 035/635.

635. (ARAB035) Advanced Intermediate Arabic I. (E) Staff. Prerequisite(s): ARAB 033 or permission of instructor.

This is a proficiency-based course which continues from the first intermediate course, ARAB 033/034. Emphasis continues to be on all four language skills: Speaking, Listening, Reading, & Writing. The readings for the class are chosen from actual texts from both medieval and modern Arabic in a variety of fields and subjects. Students will be expected to give classroom presentations and to write short essays in Arabic. Evaluation will be both Achievement- and proficiency- based. The test of speaking ability will

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

637. (ARAB037) Advanced Arabic and Syntax I. (C) Staff. Prerequisite(s): ARAB 036/636 or permission of the instructor.

Advanced syntax through the reading of Arab grammarians. Development of reading in bulk. Emphasis on classical Arabic read in works by medieval and modern writers. This course is designed to give the student experience in reading whole works in Arabic and giving reports on them.

639. (ARAB039) Colloquial Arabic. (M) Staff.

A one-semester, introductory course to the spoken Arabic of one of the regions of the Arab world, chosen according to the dialect of instructor.

SM 730. Topics in Islamics. (C) Staff.

The topic may vary from year to year.

SM 731. Topics in Islamic Studies. (C) Lowry. ARAB 436 or equivalent

Topics vary from year to year in accordance with the interests and needs of students. Although this course typically focuses on premodern Arabic texts, the readings reinforce MSA reading skills.

SM 733. Arabic Texts in Islamic History. (M) Cobb. Prerequisite(s): ARAB 036 or permission of the instructor.

This is a graduate seminar course in which different genres of premodern Arabic texts are covered at the advanced graduate level. Students in this course are expected to be able to read and prepare (vowel, parse, and translate) passages from Arabic texts on a weekly basis and to be able to discuss them critically during the class itself. Topics are chosen to reflect student interest. Recent and potential topics include: Geographers and travel accounts; biographical dictionaries; chronicles; heresiography; poetry; memoir and sira. Although this course typically focuses on premodern Arabic texts, the readings reinforce MSA reading skills.

401. (HIND400, URDU401) Beginning Hindi Part I. (E) Qureshi. This is a two-semester course offered through the Penn Language Center

This is a systematic introduction to Urdu language and culture for beginners. the course aims at developing listening and comprehension and a real life interactive speaking ability in a variety of everyday topics. The urdu script is introduced from the beginning. The target language is presented in its total socio cultural context for achieving a meaningful and operational control of languages. Students acquire basic rules for structural and socio - cultural appropriateness. Students are expected to learn a vocabulary of about 1200 words during the semester. the final evaluation will be based on class participation, performance in quizzes and tests and completed assignments.

SM 402. (HIND401, URDU402) Beginning Urdu Part II. Pien.

This continuing first-year course offers beginning students an introduction to the Urdu language and its associated culture. Throughout the first year there will be a special emphasis on speaking and listening skills. The style of language introduced is one that is common to Urdu and Hindi and spoken in both India and Pakistan. Students will also learn to read and write comfortably in the Urdu script. At the end of the first year, students will have learned the skills needed to live in, travel, and engage with Urdu and Hindi speakers throughout South Asia. Students will also acquire a solid conceptual understanding of the language and a broad, functional vocabulary. The course introduces the language through a fun and interactive curriculum that incorporates hands-on activities, role plays, and authentic Urdu in Bollywood film songs.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

421. (URDU421) Intermediate Urdu. (E) Qureshi. This is a two-semester course offered through the Penn Language Center.

In Intermediate Urdu, the curriculum focuses on the development of reading, listening and speaking skills. Although there are short assignments for writing in Urdu, the emphasis on developing writing as a skill is not part of the course objectives. Authentic texts in the three skills include conversations, short stories, current events, articles, films and plays. There is a continuous emphasis on vocabulary development and students are expected to add about five hundred new words to their active vocabulary per semester. The rules of grammar for structural accuracy and social-cultural propriety are parts of the regular curriculum. Class activities include students' short presentations, role-plays, singing and conversations. There are weekly assignments and quizzes, a mid-term and a final examination. The final evaluation will rest on class participation, performance in quizzes and tests, and completed assignments. This is a two-semester course.

431. (URDU431) Advanced Urdu. (E) Qureshi.

HEBREW LANGUAGE COURSES (HEBR)

051. (HEBR651, JWST051) Elementary Modern Hebrew I. (C) Staff.

An introduction to the skills of reading, writing, and conversing in modern Hebrew. This course assumes no previous knowledge of Hebrew. A grade of B- or higher is needed to proceed to HEBR 052, Elementary Modern Hebrew II.

052. (HEBR652, JWST052) Elementary Modern Hebrew II. (C) Staff. Prerequisite(s): HEBR 051 or permission of instructor.

A continuation of HEBR 051, First Year Modern Hebrew, which assumes basic skills of reading and speaking and the use of the present tense. Open to all students who have completed one semester of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

151. (HEBR451, JWST171, JWST471) Elementary Biblical Hebrew I. (A) Carasik.

This course is an introduction to Biblical Hebrew. It assumes no prior knowledge, but students who can begin to acquire a reading knowledge of the Hebrew alphabet before class starts will find it extremely helpful. The course is the 1st of a 4-semester sequence whose purpose is to prepare students to take courses in Bible that demand a familiarity with the original language of the text.

053. (HEBR653, JWST053) Intermediate Modern Hebrew III. (C) Staff. Prerequisite(s): HEBR 052 or permission of the instructor.

Development of the skills of reading, writing, and conversing in modern Hebrew on an intermediate level. Open to all students who have completed two semesters of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

054. (HEBR654, JWST054) Intermediate Modern Hebrew IV. (C) Staff. Prerequisite(s): HEBR 053 or permission of instructor.

This course constitutes the final semester of Intermediate Modern Hebrew. Hence, one of the main goals of the course is to prepare the students for the proficiency exam in Hebrew. Emphasis will be placed on grammar skills and ability to read literary texts. Open to all students who have completed three semesters of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

059. (HEBR552, JWST059) Advanced Modern Hebrew: Reading and Composition. (C)
Engel.Prerequisite(s): HEBR 054 or permission of instructor.

After four semesters of language study, it's time to enter the vibrant world of contemporary Israeli culture. In this course students read some of the best plays, poems, short stories, and journalism published in Israel today. They also watch and analyze some of Israel's most popular films, TV programs, and videos. Themes include Jewish-Arab relations, the founding of the State, family ties and intergenerational conflict, war and society, and the recent dynamic changes in Israel society. HEBR 054 or permission of instructor. Since the content of this course may change from year to year, students may take it more than once (but only once for credit).

152. (HEBR452, JWST172, JWST472) Elementary Biblical Hebrew II. (B) Carasik.Prerequisite(s): Successful completion of HEBR 151 or permission of the instructor.

A continued introduction to the grammar of Biblical Hebrew, focusing on the verbal system, with an emphasis on developing language skills in handling Biblical texts. A suitable entry point for students who have had some modern Hebrew.

153. (HEBR453, JWST173, JWST473) Intermediate Biblical Hebrew I. (A) Carasik.Prerequisite(s): Successful completion of HEBR 152 or permission of the instructor. This course is the prerequisite for HEBR 154 (no one is "permitted" into that semester; you must take the previous semester course).

This course will focus on using the grammar and vocabulary learned at the introductory level to enable students to read Biblical texts independently and take advanced Bible exegesis courses. We will also work on getting comfortable with the standard dictionaries, concordances, and grammars used by scholars of the Bible. We will concentrate on prose this semester, closely reading Ruth, Jonah, and other prose selections. We will begin to translate from English into Biblical Hebrew, and there will also be a unit on the punctuation marks used in the Bible. This is a suitable entry point for students who already have strong Hebrew skills.

154. (HEBR454, JWST174, JWST474) Intermediate Biblical Hebrew II. (B) Carasik.Prerequisite(s): Successful completion of HEBR 153.

This course is a continuation of the Fall semester's Intermediate Biblical Hebrew I. No one will be admitted into the course who has not taken the Fall semester. It will continue to focus on using the grammar and vocabulary learned at the introductory level to enable students to read biblical texts independently and take advanced Bible exegesis courses. We will concentrate this semester on various selections of Biblical poetry, including Exodus 15 and Job 28. We will also continue to translate English prose into Biblical Hebrew.

182. Study Abroad.

250. (COML228, JWST256, RELS220) Studies in the Hebrew Bible. (B) Staff.

This course introduces students to the methods and resources used in the modern study of the Bible. To the extent possible, these methods will be illustrated as they apply to a single book of the Hebrew Bible that will serve as the main focus of the course.

The course is designed for undergraduates who have previously studied the Bible in Hebrew either in high school or college. It presupposes fluency in reading and translating Biblical Hebrew and a working knowledge of Biblical Hebrew grammar.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

SM 258. (FOLK258, HEBR558, JWST258, RELS228) Studies in Medieval Jewish Literature. (C) Fishman. Prerequisite(s): Reading knowledge of Hebrew.

This course will introduce students to the modern academic study of the different genres of medieval Jewish literature-- poetry, narrative, interpretation of the Bible, liturgy, historiography, philosophy, sermonic, mystical and pietistic writings. In addition to studying the primary texts, the course will also explore the historical, religious, and cultural contexts in which these texts were first produced and then studied, and the aspects of Jewish historical experience that these texts reflect. The specific topic of the course (eg. Medieval Biblical Interpretation, Kabbalah) will vary from semester to semester. In some cases, the specific topic may also be the work of a specific author, like Maimonides. Primary sources will be read in their original Hebrew. While no previous experience in studying these texts is required, students should be able to read unpointed Hebrew texts. If there is a question as to whether the course is appropriate for you, please contact the professor.

357. (HEBR657, JWST352, JWST552) Classical Midrash & Aggadah. (D) Staff. Prerequisite(s): Students must be able to read an unpointed Hebrew text.

Readings in Rabbinic lore from classical Midrashic texts.

SM 259. (COML266, HEBR559, JWST259) Introduction to Modern Hebrew Literature: 1ST ISRAELIS:AMICHAIOZ. (A) Arts & Letters Sector. All Classes. Gold. Prerequisite(s): HEBR 059 or equivalent. The class will be conducted in Hebrew and the texts read in the original. There will be 3-4 short papers and a final exam.

Fall 2016: We will discuss literary works that reflect Israelis' struggle with their national identity. For the patriotic 1948 generation, self and country were one and the same while contemporary writers ask what it means to be Israeli. Yehuda Amichai's 1955 poem "I want to die in my bed" was a manifesto for individualism, yet the seemingly interminable Arab-Israeli conflict forced writers to return to the national, social, and political arenas starting in the 1980s, although in entirely different ways. Readings include works by the contemporary Orly Kastel Bloom, Etgar Keret and Sayed Kashua as well as by the early writers Natan Alterman, Amir Gilboa, Dahlia Ravikovitch, A.B. Yehoshua, and David Grossman. The class is conducted in Hebrew and all texts are read in the original. The amSeminar. Fulfills Arts & Letters. (HEBR 259, HEBR 559, COML 266, COLL 227)

SM 350. (HEBR550, JWST351, RELS322) A Book of the Bible. (A) Staff. Prerequisite(s): Thorough command of Biblical Hebrew and prior experience studying the Bible in the original in high school, college, or a comparable setting. Language of instruction is in English. The course is designed primarily for undergraduates who have previously studied the Bible in Hebrew either in high school or college. It presupposes fluency in reading Biblical Hebrew, including a working knowledge of Biblical Hebrew grammar.

In-depth textual study of a book of the Hebrew Bible studied in the light of modern scholarship (including archaeology and ancient Near Eastern literature) as well as ancient and medieval commentaries. The book varies each semester and the course may be repeated for credit. Prerequisite (s): Thorough command of Biblical Hebrew and prior experience studying the Bible in the original in high school, college, or a comparable setting. Language of instruction is in English.

356. (HEBR656, RELS327) Talmudic Midrashic Literature. (M) Staff. Prerequisite(s): Two years of Hebrew or equivalent required.

An introduction to the reading of classical Rabbinic literature. The topic will vary ranging from Talmudic to Siddur. Readings will be in Hebrew with supplemental English works.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

358. (HEBR658, JWST355) Siddur and Piyyut. (M) Staff. Prerequisite(s): HEBR 052 or equivalent.

A study of the institution of Jewish prayer, its literature, and synagogal poetry. Texts will be read in Hebrew with supplementary English readings.

SM 359. (CINE359, COLL227, COML359, HEBR659, JWST359) Seminar Modern Hebrew Literature: LITERATURE & IDENTITY. (B) Arts & Letters Sector. All Classes. Gold. Prerequisite(s): HEBR 059 or HEBR 259 or permission of the instructor. This class is conducted in Hebrew and the texts are read in the original. The syllabus serves solely as an outline. The amount of material we cover depends on the pace of the class. Additionally, the packet contains significantly more material than will be studied in class to compensate for the difficulty of obtaining Hebrew texts in America. The content of this course changes from year to year and therefore students may take it for credit more than once.

This course is for students who are interested in taking in

451. (HEBR151, JWST171, JWST471) Elementary Biblical Hebrew I. (A) Carasik.

This course is an introduction to Biblical Hebrew. It assumes no prior knowledge, but students who can begin to acquire a reading knowledge of the Hebrew alphabet before class starts will find it extremely helpful. The course is the 1st of a 4-semester sequence whose purpose is to prepare students to take courses in Bible that demand a familiarity with the original language of the text.

452. (HEBR152, JWST172, JWST472) Elementary Biblical Hebrew II. (B) Carasik. Prerequisite(s): Successful completion of HEBR 451 or permission of the instructor.

A continued introduction to the grammar of Biblical Hebrew, focusing on the verbal system, with an emphasis on developing language skills in handling Biblical texts. A suitable entry point for students who have had some modern Hebrew.

453. (HEBR153, JWST173, JWST473) Intermediate Biblical Hebrew I. (A) Carasik. Prerequisite(s): Successful completion of HEBR 452 or permission of the instructor. This course is the prerequisite for HEBR 454 (no one is "permitted" into that semester; you must take the previous semester course).

This course will focus on using the grammar and vocabulary learned at the introductory level to enable students to read Biblical texts independently and take advanced Bible exegesis courses. We will also work on getting comfortable with the standard dictionaries, concordances, and grammars used by scholars of the Bible. We will concentrate on prose this semester, closely reading Ruth, Jonah, and other prose selections. We will begin to translate from English into Biblical Hebrew, and there will also be a unit on the punctuation marks used in the Bible. This is a suitable entry point for students who already have strong Hebrew skills.

454. (HEBR154, JWST174, JWST474) Intermediate Biblical Hebrew II. (B) Carasik. Prerequisite(s): Successful completion of HEBR 453.

This course is a continuation of the Fall semester's Intermediate Biblical Hebrew I. No one will be admitted into the course who has not taken the Fall semester. It will continue to focus on using the grammar and vocabulary learned at the introductory level to enable students to read biblical texts independently and take advanced Bible exegesis courses. We will concentrate this semester on various selections of Biblical poetry, including Exodus 15 and Job 28. We will also continue to translate English prose into Biblical Hebrew.

455. Post-Baccalaureate Hebrew Texts. (M) Staff.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 557. (JWST257, NELC557) Studies in Rabbinic Literature: Law and Judaism. (D) Prerequisite(s): Knowledge of Hebrew.

SM 486. (JWST426, RELS426) Rabbinic Writers on Rabbinic Culture. (M) Fishman. Prerequisite(s): Reading knowledge of Hebrew.

This course traces reflections on rabbinic culture produced within Jewish legal literature of the classic rabbinic period - - Midrash, Mishna, and Talmud - - and in later juridical genres - - Talmudic commentary, codes and responsa. Attention will be paid to the mechanics of different genres, the role of the underlying proof-text, the inclusion or exclusion of variant opinions, the presence of non-legal information, attitudes toward predecessors, balance between precedent and innovation.

SM 550. (HEBR350, JWST351, JWST550, RELS322, RELS521) A Book of the Bible. (A) Staff. Prerequisite(s): Thorough command of Biblical Hebrew and prior experience studying the Bible in the original in high school, college, or a comparable setting. Language of instruction is in English. The course is designed primarily for undergraduates who have previously studied the Bible in Hebrew either in high school or college. It presupposes fluency in reading Biblical Hebrew, including a working knowledge of Biblical Hebrew grammar.

In-depth textual study of a book of the Hebrew Bible studied in the light of modern scholarship (including archaeology and ancient Near Eastern literature) as well as ancient and medieval commentaries. The book varies each semester and the course may be repeated for credit. Prerequisite(s): Thorough command of Biblical Hebrew and prior experience studying the Bible in the original in high school, college, or a comparable setting. Language of instruction is in English.

552. (HEBR059, JWST059) Advanced Modern Hebrew: Reading and Composition. (C) Engel. Prerequisite(s): HEBR 054 or permission of instructor.

After four semesters of language study, it's time to enter the vibrant world of contemporary Israeli culture. In this course students read some of the best plays, poems, short stories, and journalism published in Israel today. They also watch and analyze some of Israel's most popular films, TV programs, and videos. Themes include Jewish-Arab relations, the founding of the State, family ties and intergenerational conflict, war and society, and the recent dynamic changes in Israel society. HEBR 054 or permission of instructor. Since the content of this course may change from year to year, students may take it more than once (but only once for credit).

SM 558. (FOLK258, HEBR258, JWST258, RELS228) Studies in Medieval Jewish Literature. (C) Fishman. Prerequisite(s): Undergraduates need permission from the instructor.

This course will introduce students to the modern academic study of the different genres of medieval Jewish literature-- poetry, narrative, interpretation of the Bible, liturgy, historiography, philosophy, sermon, mystical and pietistic writings. In addition to studying the primary texts, the course will also explore the historical, religious, and cultural contexts in which these texts were first produced and then studied, and the aspects of Jewish historical experience that these texts reflect. The specific topic of the course (eg. Medieval Biblical Interpretation, Kabbalah) will vary from semester to semester. In some cases, the specific topic may also be the work of a specific author, like Maimonides. Primary sources will be read in their original Hebrew. While no previous experience in studying these texts is required, students should be able to read unpointed Hebrew texts. If there is a question as to whether the course is appropriate for you, please contact the professor.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

SM 559. (COLL227, COML266, HEBR259, JWST259) Introduction to Modern Hebrew Literature: 1ST ISRAELIS:AMICHAIOZ. (A) Gold.Prerequisite(s): HEBR 059 or equivalent. The class will be conducted in Hebrew and the texts read in the original. There will be 3-4 short papers and a final exam.

Fall 2016: We will discuss literary works that reflect Israelis' struggle with their national identity. For the patriotic 1948 generation, self and country were one and the same while contemporary writers ask what it means to be Israeli. Yehuda Amichai's 1955 poem "I want to die in my bed" was a manifesto for individualism, yet the seemingly interminable Arab-Israeli conflict forced writers to return to the national, social, and political arenas starting in the 1980s, although in entirely different ways. Readings include works by the contemporary Orly Kastel Bloom, Etgar Keret and Sayed Kashua as well as by the early writers Natan Alterman, Amir Gilboa, Dahlia Ravikovitch, A.B. Yehoshua, and David Grossman. The class is conducted in Hebrew and all texts are read in the original. The seminar. Fulfills Arts & Letters. (HEBR 259, HEBR 559, COML 266, COLL 227) original. The content of this course changes from year to year and therefore students may take it for credit more than once.

The content of this course changes from year to year, thus students may take it for credit more than once.

SM 583. (COML527, HIST523, JWST523, RELS523) Studies in Medieval Jewish Culture. (A) Fishman.Prerequisite(s): Unless otherwise noted, reading knowledge of Hebrew is required.

According to reigning historiography, the Jewish subcultures of Ashkenaz and Sefarad developed differently because the former was the cultural heir of ancient Palestinian Jewry, while the latter was the heir of Babylonian Jewry. Yet scholarship of the last several decades has shown the inadequacy of this claim. This graduate level course will reconstruct some of the underlying problems with this claim and suggest that examination of developments in the broader Roman, Christian and Islamic societies offer alternate ways of accounting for the emergence of these Jewish subcultures in the Middle Ages. Topics to be explored include cultural-geographic patterns following the collapse of the Roman Empire; divergent approaches to Islamic law under the abbasid and Umayyad caliphates; genres of legal composition in different parts of the Islamic world, and the status of aggadah (i.e., non-legal rabbinic tradition) in medieval Ashkenaz and Sephardic traditions. Undergraduates may attend with the instructor's permission.

651. (HEBR051, JWST051) Elementary Modern Hebrew I. (C) Staff.

An introduction to the skills of reading, writing, and conversing in modern Hebrew. This course assumes no previous knowledge of Hebrew.

656. (HEBR356, RELS327) Talmudic Midrashic Literature. (M) Staff.Prerequisite(s): Two years of Hebrew or equivalent required.

An introduction to the reading of classical Rabbinic literature. The topic will vary ranging from Talmudic to Siddur. Readings will be in Hebrew with supplemental English works.

652. (HEBR052, JWST052) Elementary Modern Hebrew II. Staff.Prerequisite(s): HEBR 651 or permission of instructor.

A continuation of HEBR 051, First Year Modern Hebrew, which assumes basic skills of reading and speaking and the use of the present tense. Open to all students who have completed one semester of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

653. (HEBR053, JWST053) Intermediate Modern Hebrew III. (C) Staff.Prerequisite(s): HEBR 652 or permission of the instructor.

Development of the skills of reading, writing, and conversing in modern Hebrew on an intermediate level. Open to all students who have completed two semesters of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

654. (HEBR054, JWST054) Intermediate Modern Hebrew IV. (C) Staff.Prerequisite(s): HEBR 653 or permission of instructor.

This course constitutes the final semester of Intermediate Modern Hebrew. Hence, one of the main goals of the course is to prepare the students for the proficiency exam in Hebrew. Emphasis will be placed on grammar skills and ability to read literary texts. Open to all students who have completed three semesters of Hebrew at Penn with a grade of B- or above and new students with equivalent competency.

657. (HEBR357, JWST352, JWST552) Classical Midrash & Aggadah. (D) Staff.Prerequisite(s): Students must be able to read an unpointed Hebrew text.

Readings in Rabbinic lore from classical Midrashic texts.

658. (HEBR358, JWST355, JWST655) Siddur & Piyyut. Staff.Prerequisite(s): HEBR 054 or equivalent.

A study of the institution of Jewish prayer, its literature, and synagogue poetry. Texts will be read in Hebrew with supplementary English readings.

SM 659. (CINE359, COLL227, COML359, HEBR359, JWST359) Seminar Modern Hebrew Literature: LITERATURE & IDENTITY. (M) Gold.Prerequisite(s): HEBR 059 or HEBR 259 or permission of the instructor. This class is conducted in Hebrew and the texts are read in the original. The syllabus serves solely as an outline. The amount of material we cover depends on the pace of the class. Additionally, the packet contains significantly more material than will be studied in class to compensate for the difficulty of obtaining Hebrew texts in America. The content of this course changes from year to year and therefore students may take it for credit more than once. The content of this course changes from year to year; and, therefore, students may take it for credit more than once.

This course is for students who are interested in taking a literature course in Hebrew and are proficient in it. Grading is based primarily on students' literary understanding. There will be four 2-page written assignments over the course of the semester. We will discuss literary works that reflect Israelis' struggle with their national identity, from the patriotic 1948 generation for whom self and country overlapped to contemporary writers who ask what it means to be Israeli. While Yehuda Amichai's 1955 poem "I want to die in my bed" was a manifesto for individualism, the seemingly interminable Arab-Israeli conflict returned writers to the national, social, and political arenas starting in the 1980's. Readings include poems by Natan Alterman, Amir Gilboa, Meir Wieseltier and Roni Somek as well as fiction by Amos Oz, David Grossman, Sayed Kashua, Alona Kimhi and Etgar Keret. Texts, discussions and papers in Hebrew. The content of This course changes from year to year so students may take it for credit more than once.

PERSIAN LANGUAGE COURSES (PERS)

NEAR EASTERN LANGUAGES AND CIVILIZATIONS

(AS) {NELC}

011. (PERS611) Elementary Persian I. (A) Entezari.

This course is designed to help you start learning Persian and to give you the necessary tools to continue your study of Persian. This course introduces the Persian alphabet alongside grammar and vocabulary. Emphasis is placed on actively using the language for interpersonal, interpretive, and presentational modes of communication. The four language skills (i.e., listening, speaking, reading and writing) as well as pronunciation and culture are integrated into the curriculum. There is no prerequisite.

012. (PERS612) Elementary Persian II. (B) Entezari.

This course is designed to help you build upon what you have learned in Elementary Persian I. Emphasis is placed on using the language for interpersonal, interpretive, and presentational modes of communication. Therefore use of English is restricted. Listening, speaking, reading, and writing-as well as culture, vocabulary, grammar, and pronunciation-are integrated into the course. Students must either have successfully completed PERS-011, or take the departmental exam.

013. (PERS613) Intermediate Persian I. (A) Entezari. Prerequisite(s): PERS 012 or equivalent.

This course is conducted in Persian and designed to help you continue expanding upon what you have learned in Elementary Persian II (PERS-012). In this course, we will begin to address a broader variety of cultural topics in order to increase your proficiency in linguistic as well as cultural terms. Emphasis is placed on actively using the language for interpersonal, interpretive and presentational modes of communication. Therefore use of English is restricted. Listening, speaking, reading, and writing are integrated into the course, as are culture, grammar, vocabulary, and pronunciation. Students must either have successfully completed PERS-012 or take the departmental placement exam.

014. (PERS614) Intermediate Persian II. (B) Entezari.

In this course, we will continue to address a broader variety of cultural topics in order to increase your proficiency in linguistic as well as cultural terms. Emphasis is placed on actively using Persian for interpersonal, interpretive and presentational modes of communication. Therefore use of English is restricted. Listening, speaking, reading, and writing are integrated into the course, as are culture, grammar, vocabulary, and pronunciation. Students must either have successfully completed PERS-013, or take the departmental placement exam.

018. Advanced Persian in the Media. (C) Staff.

015. (PERS615) Advanced Persian I. (A) Staff. Prerequisite(s): For the second semester: completion of the first semester or permission of the instructor; PERS 013 or PERS 017 or permission of the instructor.

016. (PERS616) Advanced Persian II. (B) Assefi-Shirazi. Prerequisite(s): PERS015 or permission of the instructor.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

017. (PERS617) Persian for Heritage Speakers I. (C) Assefi-Shirazi. Prerequisite(s): Fluency in spoken Persian.

An intensive course designed to teach the reading and writing of standard Tehran Persian to those with a speaking knowledge of that language. In recent years there has been an increasing demand from Persian-speaking Iranian-American students for formal instruction in Persian. While many of these students have some degree of spoken fluency in Persian, they are often unable to read or write it. Their speaking ability makes it difficult to integrate them into first- or second-year classes of students who have started with no knowledge of Persian. If these Persian-speaking students could be brought to at least a second-year level of reading and writing, they could then be enrolled in more advanced courses in Persian where they would be more or less at the same level as other students. The course will focus on the lexical and syntactic differences between written and spoken Persian, and the problems of Persian spelling.

111. (PERS511, SAST405) Beginning Pashtu I. (A) Santry.

Reading, writing, basic grammar and elemental speaking.

SM 112. (PERS512, SAST406) Beginning Pashtu II. (B) Santry. Prerequisite(s): For second semester, completion of the first semester. This is a two-semester course.

Reading, writing, basic grammar and elemental speaking.

113. (PERS513, SAST425) Intermediate Pashtu. (A) Santry. Prerequisite(s): Beg. Pashtu, or permission by instructor.

A wide variety of reading genres, writing, and oral expression.

SM 114. (PERS514, SAST426) Intermediate Pashtu II. (B) Santry. Offered through Penn Language Center. This is a two-semester course.

Beg. Pashto, or permission of the instructor. A wide variety of reading genres, writing, and oral expression

115. (PERS515, SAST435) Advanced Pashtu I. (A) Santry. Prerequisite(s): Beg. And Int. Pashto required. Offered through the Penn Language Center

Modern literary short stories. BBC news broadcasts for listening comprehension and discussion.

116. (PERS516, SAST445) Advanced Pashtu II. (B) Santry. Offered through Penn Language Center.

Pashto dialects, using recordings from different regions. BBC broadcasts for listening comprehension and discussion.

511. (PERS111, SAST405) Beginning Pashtu I. (A) Santry. Offered through the Penn Language Center

Reading, writing, basic grammar and elemental speaking.

SM 512. (PERS112, SAST406) Beginning Pashtu II. (G) Santry. Prerequisite(s): For second semester, completion of the first semester. Offered through Penn Language Center. This is a two-semester course.

Reading, writing, basic grammar and elemental speaking.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

513. (PERS113, SAST431) Intermediate Pashtu I. (G) Santry. Prerequisite(s): Beg. Pashtu, or permission by instructor. Offered through the Penn Language Center

A wide variety of reading genres, writing, and oral expression.

SM 514. (PERS114, SAST426) Intermediate Pashtu II. (G) Santry. Offered through Penn Language Center. This is a two-semester course.

515. (PERS115, SAST432) Advanced Pashtu I. (G) Santry. Offered through the Penn Language Center

516. (PERS116) Advanced Pashtu II. (G) Santry. Offered through Penn Language Center.

611. (PERS011) Elementary Persian I. (A) Entezari.

This course is designed to help you start learning Persian and to give you the necessary tools to continue your study of Persian. This course introduces the Persian alphabet alongside grammar and vocabulary. Emphasis is placed on actively using the language for interpersonal, interpretive, and presentational modes of communication. The four language skills (i.e., listening, speaking, reading and writing) as well as pronunciation and culture are integrated into the curriculum. There is no prerequisite.

612. (PERS012) Elementary Persian II. (B) Entezari.

This course is designed to help you build upon what you have learned in Elementary Persian I. Emphasis is placed on using the language for interpersonal, interpretive, and presentational modes of communication. Therefore use of English is restricted. Listening, speaking, reading, and writing-as well as culture, vocabulary, grammar, and pronunciation-are integrated into the course. Students must either have successfully completed PERS-611, or take the departmental exam.

613. (PERS013) Intermediate Persian I. (A) Entezari. Prerequisite(s): For the second semester: Completion of the first semester or permission of the instructor.

This course is conducted in Persian and designed to help you continue expanding upon what you have learned in Elementary Persian II (PERS-012). In this course, we will begin to address a broader variety of cultural topics in order to increase your proficiency in linguistic as well as cultural terms. Emphasis is placed on actively using the language for interpersonal, interpretive and presentational modes of communication. Therefore use of English is restricted. Listening, speaking, reading, and writing are integrated into the course, as are culture, grammar, vocabulary, and pronunciation. Students must either have successfully completed PERS-612 or take the departmental placement exam.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

617. (PERS017) Persian Reading and Writing for Fluent Speakers. (C) Staff. Prerequisite(s): Fluency in spoken Persian.

An intensive, one-semester course designed to teach the reading and writing of standard Tehran Persian to those with a speaking knowledge of that language. In recent years there has been an increasing demand from Persian-speaking Iranian-American students for formal instruction in Persian. While many of these students have some degree of spoken fluency in Persian, they are often unable to read or write it. Their speaking ability makes it difficult to integrate them into first- or second-year classes of students who have started with no knowledge of Persian. If these Persian-speaking students could be brought to at least a second-year level of reading and writing, they could then be enrolled in more advanced courses in Persian where they would be more or less at the same level as other students. The course will focus on the lexical and syntactic differences between written and spoken Persian, and the problems of Persian spelling.

TURKISH LANGUAGE COURSES (TURK)

614. (PERS014) Intermediate Persian II. (B) Entezari.

In this course, we will continue to address a broader variety of cultural topics in order to increase your proficiency in linguistic as well as cultural terms. Emphasis is placed on actively using Persian for interpersonal, interpretive and presentational modes of communication. Therefore use of English is restricted. Listening, speaking, reading, and writing are integrated into the course, as are culture, grammar, vocabulary, and pronunciation. Students must either have successfully completed PERS-613, or take the departmental placement exam.

615. (PERS015) Advanced Persian I. (A) Staff. Prerequisite(s): For the second semester: completion of the first semester or permission of the instructor; PERS 013 or PERS 017 or permission of the instructor.

616. (PERS016) Advanced Persian II. (B) Staff.

021. (TURK621) Elementary Turkish I. (A) Hatiboglu.

This is a course for beginners who have no previous knowledge of Turkish. Using a communicative approach, Elementary Turkish introduces basic vocabulary and grammar rules and focuses on building language competencies in listening, reading, speaking and writing. By the end of the course, students will be able to participate in simple conversations, to know daily expressions, and will understand simple dialogues in day-to-day context and will be able to count and tell time. Will be able to speak about events that happened in the past and express plans for the future. Students will also develop writing strategies that will allow them to write simple letters and fill in commonly-used forms.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

022. (TURK622) Elementary Turkish II. (B) Hatiboglu. Prerequisite(s): TURK 021, Elementary Turkish I, or equivalent.

This course is a continuation of TURK 021 and is designed to strengthen and extend students' listening, speaking, reading and writing competence and to deepen an understanding of Turkish people in Turkey. By the end of this course, students will be able to handle a variety of day to day needs in Turkish-speaking settings and engage in simple conversations. Students can expect to be able to order food and drinks, purchase things, and to be able to be familiar with current social topics. Students will be able to talk about all tenses, present, future, past, past continuous, make comparisons, describe people and things in detail, make travel plans, make reservations in hotels and holiday resorts, write complaint letters. By the end of the course, students will be able to talk about their studies and their plans for the future. Also, students will develop reading strategies that should allow them to understand the general meaning of articles, and short literary texts. Students will learn practical life in Turkey and will explore Turkish culture on the internet.

023. (TURK623) Intermediate Turkish I. (A) Hatiboglu. Prerequisite(s): TURK 022 or equivalent.

A continuation of elementary Turkish, with emphasis on grammar and reading. This course is for students who have previous knowledge of Turkish or students who have completed Elementary Turkish I and II. This course is designed to improve students' writing and speaking competence, to increase vocabulary, to deepen grammar usage and to help develop effective reading and listening strategies in Turkish, and in order give them cultural knowledge, students are exposed to authentic materials.

024. (TURK624) Intermediate Turkish II. (B) Hatiboglu.

Expands students writing and speaking competence in Turkish, increases vocabulary, and helps students' practice effective reading and listening strategies. Our in-class discussions are based on role-plays and weekly readings and news reports from TV and newspapers. We create discussion groups and let them communicate through, threaded discussions, chat rooms and skype. The review of grammar will not be the primary focus of the course. Students will, expand and deepen their knowledge of grammar through specific grammar exercises. They will have opportunity to practice and read about the cultural and historical issues and get prepared for an advanced level Turkish.

025. (TURK625) Advanced Modern Turkish I. (A) Hatiboglu. Prerequisite(s): TURK 024, Intermediate Turkish II.

The study of modern Turkish at the advanced level; emphasis on grammar and reading, focusing on Business Turkish. Interviews with professionals from different business groups will take place, such as, education, medicine, business law and political science.

026. (TURK626) Advanced Modern Turkish II. (B) Hatiboglu. Prerequisite(s): TURK 025, Advanced Modern Turkish I, or equivalent.

This course is designed to improve students writing and speaking levels through role plays, case studies, essays, interviews, reading articles from newspapers, analyzing books of contemporary Turkish authors such as Orhan Pamuk, Elif Safak, Ayse Kulin, Yasar Kemal and introduce students to Turkish poets such as Nazim Hikmet, Orhan Veli, Ozdemir Asaf, Murathan Mungan, Can Yucel. During each lesson, students will be asked to interview each other on given news articles about different subjects including economy, politics, sports, art, music and daily news. These conversations will take place on student's level of Turkish knowledge.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

SM 122. (TURK522) Advanced Turkish Culture & Media II. (B) Hatiboglu.

Similar to TURK 212, Advanced Turkish Culture & Media I, in this course students also will have exposure to social Turkish clubs and to establish their own. They will arrange their Turkish tea parties and learn about Turkish cuisine. Expose Turkish daily news and interview Turkish business people in Turkish. Team spirit or ethics with those of the United States. Students will present and prepare a drama. Mainly students will create and decide their activities and discussions and the instructor will just monitor them most of time. They will continue watching Turkish movies and expose to Turkish culture through these films. After each movie discussions and essay writings will be expected.

027. (TURK627) Advanced Spoken Turkish and Cinema I. (A) Hatiboglu.

028. (TURK628) Advanced Spoken Turkish and Cinema II. (B)

SM 121. (TURK521) Advanced Turkish Culture & Media I. (A) Hatiboglu.

This course is for students who are from all different levels of Turkish knowledge. They are expected to write and talk about Turkish movies, culture, politics according to their own level and pace. They will talk to Turkish visitors and interview them. Turkish movies will be the part of the course and once a month, students will watch a Turkish movie and analyze it. Discussions will take place and students will write essays about the movie. This course is designed with a technology-rich, project based approach. The materials will go beyond instruction in grammar and vocabulary to support the acquisition of socio-cultural pragmatics, and intercultural learning.

SM 229. (TURK629) Ottoman Turkish I. (M) Hatiboglu. Prerequisite(s): One semester Arabic or Persian equivalent.

This course is an introduction to Ottoman Turkish with basic characteristics. Ottoman Turkish through readings in printed selections will be exercised with different techniques. Students will learn Persian and Arabic effects on Ottoman Turkish. They will be able to read simple texts at the end of this course. General information on Ottoman Turkish will be given to students during this course. This course will be offered one semester during the school year.

Not open to auditors

SM 329. (TURK729) ADV RDGS OTTOMAN TEXTS. (M)

SM 521. (TURK121) Advanced Turkish Culture & Media I. (A) Hatiboglu.

This course is TURK 121 for graduate students.

SM 522. (TURK122) Advanced Turkish Culture & Media II. (B) Hatiboglu.

This course is TURK 122 for graduate students.

621. (TURK021) Elementary Turkish I. (A) Hatiboglu.

This course is TURK-021 for graduate students. Introduction to the spoken and written language of contemporary Turkey.

622. (TURK022) Elementary Turkish II. (B) Hatiboglu. Prerequisite(s): TURK 621, Elementary Turkish I or equivalent.

This course is TURK 022 for graduate students.

NEAR EASTERN LANGUAGES AND CIVILIZATIONS (AS) {NELC}

623. (TURK023) Intermediate Turkish I. (A) Hatiboglu.Prerequisite(s): TURK 622, Elementary Turkish II, or equivalent.

A continuation of TURK 622, with emphasis on grammar and reading. This course is TURK 022 for graduate students.

624. (TURK024) Intermediate Turkish II. (B) Hatiboglu.Prerequisite(s): TURK 623, Intermediate Turkish I or equivalent.

This course is TURK 024 for graduate students.

625. (TURK025) Advanced Modern Turkish I. (A) Hatiboglu.Prerequisite(s): TURK 024, Intermediate Turkish II or equivalent.

The study of modern Turkish at the advanced level; emphasis on grammar and reading, focusing on business Turkish. Interviews with professionals from different business groups will take place, such as, education, medicine, business, law, and political science. This course is TURK 025 for graduate students.

626. (TURK026) Advanced Modern Turkish II. (B) Hatiboglu.Prerequisite(s): TURK 625, Advanced Modern Turkish I, or equivalent.

This course is TURK 026, Advanced Modern Turkish II for graduate students.

627. (TURK027) ADV SPOKEN TURK/CINEMA. (A)

628. (TURK028) ADV SPKN TURK/CINEMA II. (B)

SM 629. (TURK229) Ottoman Turkish I. (M) Hatiboglu.Prerequisite(s): One semester Arabic or Persian equivalent.

This course is an introduction to Ottoman Turkish with basic characteristics. Ottoman Turkish through readings in printed selections will be exercised with different techniques. Students will learn Persian and Arabic effects on Ottoman Turkish. They will be able to read simple texts at the end of this course. General information on Ottoman Turkish will be given to students during this course. This course will be offered one semester during the school year.

SM 729. (TURK329) ADV RDGS OTTOMAN TEXTS.