

Key to Course Listings

Catalog numbers are part of a University-wide numbering system. Generally, courses numbered 100 to 199 are introductory, 200-299 are intermediate, and 300-499 are advanced (upper-level).

Reorganized or renumbered courses are denoted by a parenthetical number in boldface following the course number. When renumbering or reorganization has left the SUBJECT unchanged, only the previous catalog number is given; if the SUBJECT has also changed, the previous SUBJECT name and course number appear. A reorganized or renumbered course cannot be repeated for credit without special permission.

Cross-listed courses are sponsored by more than one department or program and may be elected in any of the participating units. Cross-listings appear in boldface and are denoted by a slash between the participating units.

Course titles appear in boldface after the catalog number.

Prerequisites appear in italics after the course title. Some prerequisites are advisory. They suggest the assumed background or level of academic experience, and students should be guided by these statements. Some prerequisites are mandatory and are enforced at the point of registration. The *Course Guide* and the *LS&A Bulletin* indicate the cases when prerequisites are enforced.

Prerequisites are of three types:

- *Courses*. Unless otherwise stated, the phrase "or equivalent" may be considered an implicit part of the prerequisite for any course. When a student has satisfactorily completed a course(s) at the required level of competency and when that course is believed to be substantially equivalent to one listed as a prerequisite, the student must consult the instructor or department. If equivalency is determined to have been satisfied, election may be approved by issuance of electronic permission.
- *Class standing* (first year, sophomore, junior, senior). A course might be appropriate for "first and second year students only," or for "juniors and seniors."
- *Permission of instructor*. The phrase "or permission of instructor" may be considered an implicit part of the statement of prerequisites for any course. When permission is a stated requirement, or when a student does not have the stated prerequisite for a course but can give evidence of sufficient background, the student should obtain approval from the instructor or department concerned and an electronic permission issued.

The Credit Symbol, an Arabic numeral in parentheses, denotes the credits earned for the course. Credit is granted in semester hours. Except for small seminars where the reading and/or writing requirements are intensive, one credit represents no less than one hour of class meeting time each week of the term, and usually represents two hours of work outside of class for each class hour.

Area distribution designation is approved by the LS&A Curriculum Committee on a yearly basis. A course may be approved with the designation natural science (*NS*), social science (*SS*), humanities (*HU*), mathematical and symbolic analysis (*MSA*), creative expression (*CE*), interdisciplinary (*ID*), or excluded from distribution (*Excl*).

Courses meeting certain college requirements are so listed. Language other than English (*LR*) courses may be used toward meeting the Language Requirement. The First-Year Writing Requirement may be met by courses designated (Introductory Composition). Courses approved with the designation "Language Requirement" or "Introductory Composition" may not be used as part of an area distribution plan. If an introductory language course is designated "Excluded" (*Excl*), it may not be used to satisfy the LS&A language requirement. (*BS*) means that the course may be used toward the 60 approved credits required for the B.S. degree. Courses meeting or partially meeting the Quantitative Reasoning

requirement are designated (*QR/1*) or (*QR/2*). Courses with standard approval for meeting the Race & Ethnicity (*R&E*) requirement are so indicated. Other courses may meet the R&E or QR requirements on a term-by-term basis and are listed on the LS&A website (<http://www.lsa.umich.edu/>).

Experiential, Independent Study, and Tutorial courses are so designated. (See Experiential and Directed Reading/Independent Study Courses in *Chapter IV*.)

Repetition of a course that varies in content from term to term is permitted only under certain conditions. When a department or program has a policy about the repetition of a course for credit, that policy is included in the course listing. The general statement "May be repeated for credit with permission" usually means "With permission of a concentration advisor." In all other instances, a student must get permission from both the department or program and the Academic Standards Board to repeat a course for credit. Generally, a course may be elected for credit once only.

Excluded combinations of course elections are designated in the listing of affected courses.

Special Grading pattern for a course is indicated in the course listing. Some LS&A courses are offered *mandatory credit/no credit*. (See Non-Graded Courses in *Chapter IV*.)

The Term Symbol, a Roman numeral, denotes the term(s) some courses are offered. The University year is divided into three terms: Fall (I), Winter (II), and Spring-Summer (III). The Spring-Summer Term is further divided: Spring-Half (IIIa) and Summer-Half (IIIb).

Courses That Count Toward Graduate Programs

Courses Approved for Regular Rackham Graduate Credit. All courses taken in fulfillment of Rackham degree requirements must be approved for Rackham graduate credit. Be certain that any courses you plan to take--especially those numbered in the 400s--are approved for Rackham credit before you enroll in them. The Graduate School policy on courses is as follows: Courses at the 400 level and above are acceptable for graduate credit if they have been approved by the Graduate School.

If you are uncertain whether or not a course is approved for Rackham credit, check with the department offering the course or with the Rackham Course Approval Officer (764-8221).

If you elect a course that has not been approved for Rackham graduate credit, the course will appear on your university transcript with the notation "Not for Graduate Credit. The course grade will appear on the transcript, but it will not be averaged into your cumulative grade point average or your credit toward program (CTP) total.

Courses Not Approved for Graduate Credit. Courses at the 300 level and below are not acceptable for graduate credit, without exception. Undergraduate level foreign language courses may occasionally be used in fulfillment of some departmental foreign language requirements.

Under unusual circumstances you may petition to receive graduate credit for a course not normally approved for graduate credit (*e.g.*, such as an undergraduate course where you will be expected to perform more advanced work than the undergraduates). Because there is no guarantee of approval, you should submit your petition to the Graduate School's Office of Academic Records and Dissertations (OARD) before taking the course. Your petition must be endorsed by the course instructor and by the graduate chair of your department or program, and it must include an explanation for requesting the exception. You will be expected to perform graduate level work in the course, and the petition must show how this will be accomplished. You may obtain a petition form from your department, from OARD, or online.

April 7, 2006

Near Eastern Studies**Near Eastern Studies****Ancient Civilizations and Biblical Studies** ACABS 314

LSA

Near Eastern Studies

Near Eastern Studies

<http://www.umich.edu/~neareast/>**Undergraduate Courses**100 **ACABS 100 / AAPTIS 100 / HJCS 100 / HISTORY 132.****Peoples of the Middle East.**

(4,3) : May not be repeated for credit.

(HU).

Taught in English.

An introductory course on the diversity of peoples, cultures, economies, and politics of the Middle East. Topics include religion (Judaism, Islam, Christianity), cities and nomads, women in the Middle East, economic change, social and political systems, and the world's first civilizations of Mesopotamia and Egypt.

101 **ACABS 101.****Elementary Classical Hebrew I.**

(3,3) : May not be repeated for credit.

(Excl).

I.

An introduction to the language and style of the Hebrew Bible and other ancient texts written in Hebrew. Regular instruction on grammar with drills.

102 **ACABS 102.****Elementary Classical Hebrew II.**

(3,3) : May not be repeated for credit.

(Excl).

ACABS 101. II.

Lessons and exercises on the language of the Hebrew Bible and other ancient texts written in Hebrew. Presentation of grammar and vocabulary.

121 **ACABS 121 / RELIGION 121.****Introduction to the Tanakh / Old Testament.**

(3,3) : May not be repeated for credit.

(HU).

This course is designed to introduce the student to the modern study of the Old Testament or Tanakh. This collection of texts is studied both as cultural vestige of the ancient Near East and as a foundational document to Western thought. Lectures and readings focus on the development of ancient Israel's literature, religion, and history, as well as on the roles of those central to the formation and maintenance of early Israelite traditions: the priest, king, prophet, and sage.

122 **ACABS 122 / RELIGION 122.****Introduction to the New Testament.**

(4,3) : May not be repeated for credit.

(HU).

This course introduces the student to the modern study of the new testament, the most widely read but, probably, least understood book in the world. The course places the New Testament in its historical setting and introduce students to the methods of interpretation of New Testament writings.

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- 192 **ACABS 192.**
First-Year Seminar in Ancient Civilizations and Biblical Studies.
 (3,3) : May not be repeated for credit.
 (HU).
Only first-year students, including those with sophomore standing, may pre-register for First-Year Seminars. All others need permission of instructor.
 First year seminar to be offered on special topics. Courses would not be part of the permanent curriculum, but offered by visiting faculty or permanent faculty for special purposes.
- 200 **ACABS 200 / AAPTIS 200 / HJCS 200 / RELIGION 201.**
Introduction to World Religions: Near Eastern.
 (4,3) : May not be repeated for credit.
 (HU).
I.
Religions of the Book: Judaism, Christianity, and Islam. An introduction to those world religions with roots in the Near East. The traditions studied include Ancient Israel (including the Hebrew Bible/Old Testament) as well as its "offspring:" Judaism, Christianity, and Islam. Special attention is paid the origins and development of these traditions, what they share, and how they differ.
- 201 **ACABS 201.**
Intermediate Classical Hebrew, I.
 (3,3) : May not be repeated for credit.
 (Excl).
ACABS 102. I.
 Introduction to the Hebrew language and literature of Ancient Israel. Special emphasis is placed on refining the student's knowledge of Classical Hebrew through the study of Hebrew syntax.
- 202 **ACABS 202.**
Intermediate Classical Hebrew, II.
 (3,3) : May not be repeated for credit.
 (LR).
ACABS 201. II.
 Introduction to Classical Hebrew language and literature through the reading and analysis of Biblical and extra-Biblical texts from the time of Ancient Israel. Special emphasis is placed on the study of Classical Hebrew syntax.
- 221 **ACABS 221 / RELIGION 280.**
Jesus and the Gospels.
 (4,3) : May not be repeated for credit.
 (HU).
 An examination of the life and teaching of Jesus of Nazareth and of the form, purpose, and context of the Gospels.
- 261 **ACABS 261.**
Ancient Egypt: Religion and Culture.
 (4,3) : May not be repeated for credit.
 (Excl).
 A general introduction to the religion and culture of Ancient Egypt, students in this course examine aspects of ancient Egyptian religion through its intellectual and material culture.
- 266 **ACABS 266.**
Before the Bible: The Phoenicians.
 (3,3) : May not be repeated for credit.
 (HU).
I.
 Introduction to the culture and religion of the Phoenicians, the inhabitants of ancient Lebanon and Palestine before and during the period of the Bible.

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270 **ACABS 270 / HJCS 270 / JUDAIC 270 / RELIGION 270.****Introduction to Rabbinic Literature.**

(3,3) : May not be repeated for credit.

(HU).

Taught in English. No credit granted to those who have completed or are enrolled in HJCS 470/JUDAIC 470 or HJCS 570/ACABS 570/JUDAIC 570.

Explores the history and substance of these writings on three levels. First, we will situate the rabbinic literary enterprise within a broader cultural, historical and religious context. Second, we will examine the various genres that constitute rabbinic literature and get acquainted with the sages, an elite group of Jewish intellectual, who created this corpus during the Roman and Byzantine periods. Finally, we will trace the way subsequent generations gradually shaped these texts to their current format and endowed them with their exalted status.

277 **ACABS 277 / HJCS 277 / AAPTIS 277 / JUDAIC 277 / HISTORY 277 / RELIGION 277.****The Land of Israel/Palestine through the Ages.**

(4,3) : May not be repeated for credit.

(HU).

Taught in English.

A survey course on the history of the Land of Israel. It outlines the historical events that occurred in that territory, analyze the various factors (political, economic, cultural) that shaped its development, and introduce empires and nations that ruled the land as well as the people who inhabited its cities and villages.

281 **ACABS 281.****Ancient Egypt and its World.**

(4,3) : May not be repeated for credit.

(HU).

A general introduction to the history and culture of ancient Egypt and the peoples and cultures in contact with the Egyptians.

291 **ACABS 291.****Topics in Ancient Civilizations and Biblical Studies.**

(3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.

(Excl).

Undergraduate topics course in the field of Ancient Culture and Biblical Study.

292 **ACABS 292.****Seminar in Ancient Civilizations and Biblical Studies.**

(3,3) : May not be repeated for credit.

(Excl).

Seminar offered on special topics for undergraduates.

307 **ACABS 307 / GREEK 307.****The Synoptic Gospels: Matthew, Mark and Luke.**

(3,3) : May not be repeated for credit.

(Excl).

GREEK 101 and 102; and permission of instructor. Taught in Greek. The language requirement is satisfied with the successful completion of both ACABS 307 and 308.

Careful attention is paid to the morphology and syntax of *Koine* Greek, particularly as the morphology and syntax contrasts with Attic Greek. The three Gospels are read in their entirety, with close attention paid to stylistic differences in the accounts.

308 **ACABS 308 / GREEK 308.****The Acts of the Apostles.**

(3,3) : May not be repeated for credit.

(Excl).

GREEK 102; and permission of instructor. Taught in Greek. The language requirement is satisfied with the successful completion of both ACABS 307 and 308.

A continuation of ACABS 307, with greater attention to New Testament idiom and style. Special attention is given to selected vocabulary: the etymology and the shift in meaning as the words are used in Attic, Hellenistic and *Koine* Greek.

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- 322 **ACABS 322 / HISTORY 307 / RELIGION 359.**
History and Religion of Ancient Judaism.
 (4,3) : May not be repeated for credit.
 (HU).
May be elected independently of ACABS 321.
 Covers the history and religion of Ancient Judaism from the Babylonian exile (6th century BCE) to the emergence of Rabbinic Judaism (3rd century CE).
- 323 **ACABS 323 / RELIGION 350.**
Christianity after the New Testament: The First Six Centuries.
 (4,3) : May not be repeated for credit.
 (Excl).
 An introduction to the writings of the Church Fathers, east and west, from the 1st through the 5th centuries CE. The course is organized around certain recurring themes and problems in the history of Christianity, including: the unity of God, the inspiration of scripture, the place of the Church in society, etc.
- 382 **ACABS 382 / HISTART 382 / ANTHRARC 381.**
Introduction to Egyptian Archaeology.
 (4,3) : May not be repeated for credit.
 (HU).
 This course focuses on the material culture and disposition of archaeological sites in ancient Egypt and Nubia from c. 3200 bce-285 ac. The logic and nature of both sacred and secular landscapes are explored, and specific sites, some well known (such as the extensive temple precinct at Karnak and the Meroitic pyramids).
- 393 **ACABS 393 / AAPTIS 393 / RELIGION 393.**
The Religion of Zoroaster.
 (3,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A comprehensive introduction to the dualistic religion of Zoroaster, his view of creation and salvation, and ethics.
- 395 **ACABS 395.**
Ancient Civilizations and Biblical Studies: Directed Readings.
 (1-3,1-3) : May be repeated for credit for a maximum of 6 credits.
 (Excl). (INDEPENDENT).
Consent of instructor required (Prerequisites enforced at registration). I, II, III, IIIa, IIIb.
 Designed for individual students who have an interest in a specific topic (usually that has stemmed from a previous course). An individual instructor must agree to direct such a reading and the requirements are specified when approval is granted.
- 470 **ACABS 470 / HJCS 470 / JUDAIC 470.**
Reading the Rabbis.
 (4,4) : May not be repeated for credit.
 (Excl).
HJCS 202. No credit granted to those who have completed or are enrolled in HJCS 270/ACABS 270/JUDAIC 270/RELIGION 270, or HJCS 570/ACABS 570/JUDAIC 570.
 An advanced undergraduate introduction to rabbinic literature, a multifaceted corpus produced by Jewish scholars from the 1st to 7th century C.E. It provides the necessary information for contextualizing the rabbinic project – historical, social, cultural, and religious backgrounds – as well as for mapping the various genres represented in this literature. It offers a firsthand encounter with the texts in their original language as well as an introduction to the most important scholarly trends in the field.

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498 **ACABS 498.****Senior Honors Thesis.**

(1-6,1-6) : May be repeated for credit.

(Excl). (INDEPENDENT).

Consent of instructor required (Prerequisites enforced at registration). Continuing Course. Y grade can be reported at end of the first-term to indicate work in progress. At the end of the second term of ACABS 498, the final grade is posted for both term's elections. I, II, III, IIIa, IIIb.

The Senior Honors thesis is for students who have been approved by the Near Eastern Studies concentration advisor, honors advisor, and the LS&A Honors Council. The length of the thesis may vary, but 50-60 pages is common. Two advisors should be chosen. The principal advisor is a member of the faculty in whose field of expertise the thesis topic lies, and he or she oversees the student's research and the direction taken by the thesis.

Undergraduate and Graduate Courses411 **ACABS 411.****Introduction to Akkadian.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

I.

Examination of the principles underlying the writing system of the Babylonians, followed by guided reading in Assyrian and Babylonian texts.

412 **ACABS 412.****Akkadian Texts.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

ACABS 411 (Prerequisites enforced at registration).

Examination of the principles underlying the writing system of the Babylonians, followed by guided reading in Assyrian and Babylonian texts.

413 **ACABS 413 / ANTHRARC 442 / HISTORY 440.****Ancient Mesopotamia: History and Culture.**

(4,3;3,3) : May not be repeated for credit.

(Excl).

Junior standing.

Sumerian, Babylonian, and Assyrian civilization from the first cuneiform documents to the fall of the Neo-Babylonian empire; special attention to (1) the rise and nature of early Mesopotamian city-states; (2) Mesopotamian economics; (3) Mesopotamian law; (4) ethnic relations in Mesopotamia; (5) Mesopotamia and its neighbors – Egypt, Iran, Israel; (6) the collapse of Mesopotamian civilization.

414 **ACABS 414 / RELIGION 442.****Mythology and Literature of Ancient Mesopotamia.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

This course provides a broad introduction to the two and a half millennia of Sumerian and Akkadian writing including myth and literature. It is studied from a variety of perspectives, concentrating on the historical and social contexts of writing. Genre theory, semiotics, hermeneutics and reader response is studied in conjunction with the unique problems of ancient myths.

415 **ACABS 415.****Elementary Hittite.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

An introduction to the earliest-attested Indo-European language. Presentation of the fundamentals of Hittite grammar and orientation to the cuneiform writing system. Consideration of the position of Hittite among the languages of Europe and the Near East.

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- 421 **ACABS 421 / RELIGION 488 / CLCIV 483.**
Christianity and Hellenistic Civilizations.
 (4,4;4,4) : May not be repeated for credit.
 (Excl).
 Selected themes in the study of early Christianity against the background of Hellenistic culture: the sources and analogues of the gospels, common themes in early Christian and Greco-Roman thought and the intellectual matrix of Christian doctrine are examined.
- 429 **ACABS 429 / GREEK 489.**
Letters of Paul in Greek.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
One to two years Greek; and permission of instructor.
 Interpretation of selected texts with attention to philological, historical, and theological problems.
- 483 **ACABS 483.**
Aramaic, I.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 ACABS 102.
 Introduction to the classical Aramaic of the Persian and Hellenistic periods.
- 484 **ACABS 484.**
Aramaic, II.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 ACABS 483.
 Introduction to the classical Aramaic of the Persian and Hellenistic periods.
- 485 **ACABS 485.**
Introduction to Middle Egyptian, I.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 An introduction to the grammar and literature of ancient Egypt, and to the hieroglyphic script.
- 486 **ACABS 486.**
Introduction to Middle Egyptian, II.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 ACABS 485 (*Prerequisites enforced at registration*).
 An introduction to the language of the Middle Kingdom.
- 487 **ACABS 487 / WOMENSTD 487.**
Gender and Society in Ancient Egypt.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Some familiarity with Egypt is helpful.
 Using ancient texts in translation, secondary readings and artifacts in the Kelsey Museum of Archaeology, students in this course examine the definitions of gender, gender roles, and relations and the impact of status, religion, sexuality, and ethnicity on ancient Egyptian understandings of gender.

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- 488 **ACABS 488 / ANTHRARC 486.**
Archaeology of Ancient Mesopotamia.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Upperclass standing. II.
 Development of Mesopotamia from the small farming villages of the Neolithic to the fall of the last native dynasty in Babylon in 538 B.C. Archaeological approach using material remains to understand Mesopotamian economies and political systems, social groups, and ideologies.
- 491 **ACABS 491.**
Topics in Ancient Civilizations and Biblical Studies.
 (3,3;3,3) : May be repeated for credit for a maximum of 6 credits.
 (Excl).
 A course for upper-level undergraduates and graduate students taught by temporary faculty or as a testing course for permanent faculty.
- 511 **ACABS 511.**
Introduction to Sumerian.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
I.
 Introduction to the study of Sumerian with emphasis on learning to read.
- 512 **ACABS 512.**
Sumerian Texts.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
ACABS 511.
 Continuation of Introduction to Sumerian with emphasis on learning to read.
- 543 **ACABS 543 / HJCS 543.**
The Bible in Jewish Tradition.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Permission of instructor.
 Selections from the Hebrew Bible are read and interpreted in the light of the ancient (Aramaic) Targumim and the medieval commentaries.
- 581 **ACABS 581.**
Ugaritic, I.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
ACABS 102.
 Readings in the Ras Shamra texts, with emphasis on the development of the Canaanite languages.
- 582 **ACABS 582.**
Ugaritic, II.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
ACABS 581.
 Readings in the Ras Shamra texts, with emphasis on the development of the Canaanite languages.

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- 585 **ACABS 585.**
Advanced Middle Egyptian.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 ACABS 486.
 This course continues the study of Middle Egyptian beyond the first year by exposing students to a variety of texts in this language. Students read a selection of biographical, literary, religious, magical, medical and documentary texts, in modern transcriptions and in facsimiles of the ancient originals.
- 587 **ACABS 587.**
Seminar in Ancient Egyptian History and Culture: Selected Topics.
 (3,3;3,3) : May be repeated for credit for a maximum of 6 credits.
 (Excl).
 ACABS 281 or 382 or HISTART 382 or ANTHRARC 381 (*Prerequisites enforced at registration*).
 Selected topics in Ancient Egyptian history and culture.
- 591 **ACABS 591.**
Topics in Ancient Civilizations and Biblical Studies.
 (3,3;3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 A course for upper-level undergraduates and graduate students taught by temporary faculty or as a testing course for permanent faculty.
- 592 **ACABS 592.**
Seminar in Ancient Civilizations and Biblical Studies.
 (3,3;3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 Seminar intended for upper level undergraduates and graduate students.
- 611 **ACABS 611.**
Akkadian Documents.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 ACABS 412.
 Readings in Akkadian.
- 612 **ACABS 612.**
Akkadian Readings.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 ACABS 412.
 Close reading of literary texts or historical narratives, with grammatical review.

Graduate Courses

- 513 **ACABS 513.**
Ancient Mesopotamia.
 (3,3) : May not be repeated for credit.
 (Excl).
Graduate standing.
 This course will survey Sumerian, Babylonian, and Assyrian civilization from the first written documents (ca. 3100 BC) to the fall of the Neo-Babylonian empire (539 BC).

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570 ACABS 570 / HJCS 570 / JUDAIC 570.**Reading the Rabbis.**

(4) : May not be repeated for credit.

(Excl).

Second year proficiency in Hebrew (HJCS 202). No credit granted to those who have completed or are enrolled in HJCS 270/ACABS 270/JUDAIC 270/RELIGION 270 or HJCS 470/ACABS 470/JUDAIC 470.

An advanced undergraduate introduction to rabbinic literature, a multifaceted corpus produced by Jewish scholars from the 1st to 7th century C.E. It provides the necessary information for contextualizing the rabbinic project – historical, social, cultural, and religious backgrounds – as well as for mapping the various genres represented in this literature. It offers a firsthand encounter with the texts in their original language as well as an introduction to the most important scholarly trends in the field.

601 ACABS 601.**Advanced Readings in Classical Hebrew.**

(3,3) : May not be repeated for credit.

(Excl).

ACABS 102; graduate standing.

This course is an introduction to the literature of the Hebrew Bible. Texts representing different literary genres, and dating from different periods, will be read in the original. Students will be introduced to the history of the text of the Hebrew Bible and the problems of its translation and interpretation. Special emphasis will be placed on refining the student's knowledge of Biblical Hebrew through the study of Hebrew syntax.

602 ACABS 602.**Advanced Readings in Classical Hebrew.**

(3,3) : May not be repeated for credit.

(Excl).

ACABS 601. Graduate Standing.

As a continuation of ACABS 601, the students will be introduced to additional elements of Biblical Hebrew syntax and other aspects of advanced grammar. Further selected Biblical texts will be read, and their historical and literary backgrounds analyzed and discussed.

615 ACABS 615.**Sumerian Readings.**

(3,3) : May not be repeated for credit.

(Excl).

ACABS 512. Graduate Standing.

Readings in Sumerian.

618 ACABS 618.**Hittite Readings.**

(3) : May be elected up to six times for credit.

(Excl).

ACABS 415 and graduate standing. ACABS 415 or basic knowledge of Hittite and cuneiform script.

Study of Hittite texts in their original cuneiform manuscripts, with intensive review of grammar. Attention is paid to the development of epigraphic skills. Each term, the focus is on a different genre.

681 ACABS 681.**Ancient Egyptian History.**

(3) : May not be repeated for credit.

(Excl).

Graduate standing.

Advanced study of the history of ancient Egypt, with special emphasis on the later periods (1000 BCE-395 CE) traditionally neglected by scholars. The course will explore the kinds of evidence available for ancient Egyptian history and the theoretical and methodological models within which this evidence is analyzed and interpreted.

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- 682 **ACABS 682.**
Middle Egyptian Readings I.
 (3,3) : May not be repeated for credit.
 (Excl).
ACABS 585. Graduate Standing.
 An introduction to the hieroglyphic texts of the Middle Kingdom and Empire Periods.
- 686 **ACABS 686.**
Seminar in Egyptian Archaeology.
 (3,3) : May not be repeated for credit.
 (Excl).
Graduate standing.
 This course focuses specifically on the material culture and disposition of archaeological sites in ancient Egypt and Nubia from ca. 3200 bc–285 ac. The logic and nature of both sacred and secular landscapes will be explored, and specific sites, some well-known (such as the extensive temple precinct at Karnak and the Meroitic pyramids), some less well-known (such as the town of Karanis and the city of Kerma), will be investigated as examples of different kinds of interpretive problems in archaeology. The course also will introduce a consideration of theoretical approaches to Nile Valley archaeological data and the ways in which they articulate with other sources of information.
- 722 **ACABS 722.**
Ancient Israel/Hebrew Bible Seminar: Topics in History and Historiography.
 (3,3) : May not be repeated for credit.
 (Excl).
ACABS 202. Graduate Standing.
- 723 **ACABS 723.**
Ancient Israel/Hebrew Bible Seminar: Topics in Religion and Culture.
 (3,3) : May not be repeated for credit.
 (Excl).
ACABS 202. Graduate Standing.
 ACABS 723 comprises a seminar in which participants will address various topics and issues pertaining to Ancient Israel or the Hebrew Bible.
- 798 **ACABS 798.**
Directed Graduate Readings.
 (1-3,1-3) : May not be repeated for credit.
 (Excl). (INDEPENDENT).
Consent of instructor required (Prerequisites enforced at registration). Graduate standing and permission of instructor.
 Designed for individual students who have an interest in a specific topic (usually that has stemmed from a previous course). An individual instructor must agree to direct such a reading, and the requirements are specified when approval is granted.
- 811 **ACABS 811.**
Northwest Semitic Inscriptions.
 (3,3) : May not be repeated for credit.
 (Excl).
A knowledge of Classical Hebrew. A knowledge of Classical Hebrew. ACABS 202. Graduate Standing.
 An introduction to the corpus of the Northwest Semitic inscriptions of the Canaanite group: Moabite, Ammonite, Edomite, Judaeen (Hebrew), "Ephraimite," Eqrnite, Lachishite. Special emphasis on Phoenician and Punic. Instruction in the form of lecture and readings: readings in the form of photocopies of relevant inscriptions taken from standard collections, such as those of Donner-Roellig, Magnanini, Guzzo Amadasi.

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- 812 **ACABS 812.**
Northwest Semitic Inscriptions 2: Phoenicians and Punic.
 (3,3) : May not be repeated for credit.
 (Excl).
Graduate Standing.
 This seminar initiates graduate students and advanced undergraduates to the study of the Phoenician language. We will cover its full chronological span, from the oldest known inscriptions of the Phoenician cities on the Levantine coast, dating to the early centuries of the 1st Millennium BCE, until the Punic inscription dating to shortly after the fall of the North African colonial city of Carthage during the Roman period.
- 990 **ACABS 990.**
Dissertation Research Precandidate.
 (1-8,1-4) : May be repeated for credit.
 (Excl). (INDEPENDENT).
Election for dissertation work by doctoral candidate not yet admitted as a Candidate. Graduate Standing. This course has a grading basis of "S" or "U."
 Election for dissertation work by doctoral student not yet admitted as a Candidate.
- 993 **ACABS 993.**
Graduate Student Instructor Training Program.
 (1,1) : May not be repeated for credit.
 (Excl).
Consent of instructor required (Prerequisites enforced at registration). Must have a Teaching Assistantship. Graduate Standing. Permission of instructor required. This course has a grading basis of "S" or "U."
 A seminar for all beginning graduate student instructors, consisting of a two day orientation before the term starts and periodic workshops/meetings during the Fall Term. Beginning graduate student instructors are required to register for this class.
- 995 **ACABS 995.**
Dissertation/Candidate.
 (8,4) : May be repeated for credit.
 (Excl). (INDEPENDENT).
Graduate School authorization for admission as a doctoral Candidate (Prerequisites enforced at registration). This course has a grading basis of "S" or "U."
 Graduate School authorization for admission as a doctoral Candidate. N.B. The defense of the dissertation (the final oral examination) must be held under a full term Candidacy enrollment period.

Arabic, Armenian, Persian, Turkish, and Islamic Studies AAPTIS 325

LSA

Near Eastern Studies

Near Eastern Studies

<http://www.umich.edu/~neareast/>

Undergraduate Courses

100 **AAPTIS 100 / ACABS 100 / HJCS 100 / HISTORY 132.**

Peoples of the Middle East.

(4,3) : May not be repeated for credit.

(HU).

Taught in English.

An introductory course on the diversity of peoples, cultures, economies, and politics of the Middle East. Topics include religion (Judaism, Islam, Christianity), cities and nomads, women in the Middle East, economic change, social and political systems, and the world's first civilizations of Mesopotamia and Egypt.

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- 101 **AAPTIS 101.**
Elementary Modern Standard Arabic, I.
 (5,5) : May not be repeated for credit.
 (Excl).
Laboratory fee (\$12) required.
 First course of a two-term sequence in elementary Arabic. It is designed to those who want to study MSA for communication and academic purposes. An introduction to Arabic phonology and script combined with oral basic communication practice, situational dialogues and short reading passages including basic vocabulary and fundamental grammatical structures.
- 102 **AAPTIS 102.**
Elementary Modern Standard Arabic, II.
 (5,5) : May not be repeated for credit.
 (Excl).
AAPTIS 101. Laboratory fee (\$10) required.
 Sequel to AAPTIS 101. Acquisition of basic vocabulary and fundamental structure is continued and increased emphasis on developing speaking, reading, and writing skills and use of an Arabic-English dictionary.
- 141 **AAPTIS 141.**
Elementary Persian, I.
 (4,4) : May not be repeated for credit.
 (Excl).
No credit granted to those who have completed or are enrolled in AAPTIS 143. I.
 The standard colloquial of Tehran with an introduction to the modern written language of Iran.
- 142 **AAPTIS 142.**
Elementary Persian, II.
 (4,4) : May not be repeated for credit.
 (Excl).
AAPTIS 141. No credit granted to those who have completed or are enrolled in AAPTIS 143. II.
 The standard colloquial of Tehran with an introduction to the modern written language of Iran.
- 151 **AAPTIS 151.**
Elementary Turkish, I.
 (4,4) : May not be repeated for credit.
 (Excl).
No credit granted to those who have completed or are enrolled in AAPTIS 155. I.
 Part of the departmental sequence in modern Turkish language, this course aims at introducing and providing the opportunity to practice the basic structures of Turkish. Although it specifically focuses on enhancing spoken proficiency, reading and writing skills are emphasized through written assignments.
- 152 **AAPTIS 152.**
Elementary Turkish, II.
 (4,4) : May not be repeated for credit.
 (Excl).
AAPTIS 151. No credit granted to those who have completed or are enrolled in AAPTIS 155. II.
 This course is the sequel to AAPTIS 151 and is the second half of Elementary Turkish. We focus on speaking and writing the language of Modern Turkey. Course topics include the phonological structure of Turkish, basic sentence patterns, and basic vocabulary. The aural-oral approach is emphasized and serves as the basic course format. There are tapes which accompany the text.
- 153 **AAPTIS 153.**
Elementary Uzbek, I.
 (4,4) : May not be repeated for credit.
 (Excl).
 Course teaches the principles of Uzbek grammar; phonological structure, sentence patterns and morphology of the language. The proficiency methodologies are used.

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- 157 **AAPTIS 157.**
Elementary Kazak, I.
 (5) : May not be repeated for credit.
 (Excl).
(Videoconference course, from Indiana University).
 This course familiarizes students with the sound system and alphabet of Kazak. It provides systematic presentation of basic grammar and practical use of the language by stressing extensive practice in conversation, listening, reading, and writing.
- 158 **AAPTIS 158.**
Elementary Kazak, II.
 (5) : May not be repeated for credit.
 (Excl).
AAPTIS 157. (Videoconference course, from Indiana University).
 Continuation of AAPTIS 157 providing systematic presentation of basic grammar and practical use of the language.
- 171 **AAPTIS 171 / ARMENIAN 171.**
Western Armenian, I.
 (4,4) : May not be repeated for credit.
 (Excl).
No credit granted to those who have completed or are enrolled in AAPTIS 173.
 This course is designed for beginners with no previous knowledge of Western Armenian. Reading, writing, listening, speaking are equally emphasized.
- 172 **AAPTIS 172 / ARMENIAN 172.**
Western Armenian, II.
 (4,4) : May not be repeated for credit.
 (Excl).
AAPTIS 171. No credit granted to those who have completed or are enrolled in AAPTIS 173.
 This course is a continuation of Western Armenian, I. Reading, writing, listening, speaking are equally emphasized.
- 173 **AAPTIS 173 / ARMENIAN 173.**
Intensive First-Year Western Armenian.
 (8) : May not be repeated for credit.
 (Excl).
No credit granted to those who have completed or are enrolled in AAPTIS 172.
 This course is designed for beginners with no previous knowledge of Western Armenian. Combines 171/172 in an intensive half-term. Reading, writing, listening, speaking are equally emphasized.
- 183 **AAPTIS 183 / ARMENIAN 183.**
Intensive First-Year Eastern Armenian.
 (8,8) : May not be repeated for credit.
 (Excl).
No credit granted to those who have completed or are enrolled in AAPTIS 182. IIIb.
 Designed for beginners with no previous knowledge of Eastern Armenian. Combines 181/182 in an intensive half-term. Reading, writing, listening, and speaking are equally emphasized.
- 192 **AAPTIS 192.**
First-Year Seminar in Arabic, Armenian, Persian, Turkish, and Islamic Studies.
 (3,3) : May not be repeated for credit.
 (HU).
Only first-year students, including those with sophomore standing, may pre-register for First-Year Seminars. All others need permission of instructor.
 First year seminar to be offered on special topics. Courses would not be part of the permanent curriculum, but offered by visiting faculty or permanent faculty for special purposes.

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- 200 **AAPTIS 200 / ACABS 200 / HJCS 200 / RELIGION 201.**
Introduction to World Religions: Near Eastern.
 (4,3) : May not be repeated for credit.
 (HU).
Religions of the Book: Judaism, Christianity, and Islam. An introduction to those world religions with roots in the Near East. The traditions studied include Ancient Israel (including the Hebrew Bible/Old Testament) as well as its "offspring:" Judaism, Christianity, and Islam. Special attention is paid the origins and development of these traditions, what they share, and how they differ.
- 201 **AAPTIS 201.**
Intermediate Modern Standard Arabic, I.
 (5,5) : May not be repeated for credit.
 (Excl).
AAPTIS 102. Laboratory fee (\$16) required.
 Continues the process of acquiring proficiency in the language. Listening, speaking, reading, and writing skills are developed.
- 202 **AAPTIS 202.**
Intermediate Modern Standard Arabic, II.
 (5,5) : May not be repeated for credit.
 (LR).
AAPTIS 201. Laboratory fee (\$9) required. II.
 Continuation of AAPTIS 201. Continues the development of reading, discussion, and writing skills based on a variety of literary Arabic texts. Special attention is given to Arabic grammar and terminology, reading, analysis, and discussion of texts with focus on important aspects of Arab-Islamic culture.
- 203 **AAPTIS 203.**
Intermediate Arabic for Communication I.
 (5,5) : May not be repeated for credit.
 (Excl).
AAPTIS 102.
 AAPTIS 203-204 is designed for students who have completed at least one year of standard Arabic and want to expand their knowledge of spoken and written standard Arabic for communication and career purposes. AAPTIS 203 provides useful information on all Arab countries and includes topics related to the communication needs of travelers and business people. The situational-communicative methodology is used throughout the course to help students become fluent in the use of Arabic in communicative situations. Emphasis is placed on listening, speaking, writing and culture.
- 204 **AAPTIS 204.**
Intermediate Arabic for Communication II.
 (5,5) : May not be repeated for credit.
 (LR).
AAPTIS 203.
 This course is the second half of AAPTIS 203. It continues the process of developing fluency and ease in the use of standard Arabic for both oral and written communication as well as appreciation and awareness of contemporary Arab culture. It includes situational topics. Instruction includes a combination of video, audio, and text supported by multimedia interactive drill practice in the language lab.
- 241 **AAPTIS 241.**
Intermediate Persian, I.
 (4,4) : May not be repeated for credit.
 (Excl).
AAPTIS 142 or 143. No credit granted to those who have completed or are enrolled in AAPTIS 243. I.
 Reading of modern Persian texts, with conversation drill.
- 242 **AAPTIS 242.**
Intermediate Persian, II.
 (4,4) : May not be repeated for credit.
 (LR).
AAPTIS 241. No credit granted to those who have completed or are enrolled in AAPTIS 243. II.
 Reading of modern Persian texts, with conversation drill.

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- 251 **AAPTIS 251.**
Intermediate Turkish, I.
 (4,4) : May not be repeated for credit.
 (Excl).
AAPTIS 152 or 155. No credit granted to those who have completed or are enrolled in AAPTIS 255. I.
 The course emphasizes further study of Turkish grammar and stresses development of comprehension, and oral and written expression through the use of selected materials relating to Turkish culture. Reading and translation from modern texts and translation into Turkish.
- 252 **AAPTIS 252.**
Intermediate Turkish, II.
 (4,4) : May not be repeated for credit.
 (LR).
AAPTIS 251. No credit granted to those who have completed or are enrolled in AAPTIS 255. II.
 The course provides further study of Turkish grammar, vocabulary and pronunciation. Comprehension and oral and written expression are developed through translations and compositions. Readings are emphasized. Reading and translation from modern texts and translation into Turkish.
- 262 **AAPTIS 262 / RELIGION 204.**
Introduction to Islam.
 (4,4) : May not be repeated for credit.
 (HU).
II.
 This course provides a comprehensive introduction to Islam as a religious tradition. After examining the fundamental sources of Islam, particularly the Qur'an and the Reports about the activities and sayings of the Prophet Muhammad, we discuss how these foundations gave rise to the beliefs and practices of Muslims and to an Islamic civilization with spectacular achievements in such areas.
- 269 **AAPTIS 269 / HISTORY 278.**
Introduction to Turkish Civilizations.
 (4,4) : May not be repeated for credit.
 (HU).
Taught in English.
 This survey course introduces students to the basic features of Turkish civilizations from the earliest time to the 20th century, and to related phenomena: Turkic languages, ideas of statehood, ethnogenesis, tribalism, traditions of epic literature, pre-Islamic religion, Islamization, the rise of Turkish empires, modern nationalism.
- 271 **AAPTIS 271 / ARMENIAN 271.**
Intermediate Western Armenian, I.
 (4,4) : May not be repeated for credit.
 (Excl).
AAPTIS 172 or 173. No credit granted to those who have completed or are enrolled in AAPTIS 273.
 The course is a continuation of Armenian 171/172. Reading, conversation, and composition. A balanced approach giving equal emphasis to the development of language skills and the study of Armenian culture is employed.
- 272 **AAPTIS 272 / ARMENIAN 272.**
Intermediate Western Armenian, II.
 (4,4) : May not be repeated for credit.
 (LR).
AAPTIS 271. No credit granted to those who have completed or are enrolled in AAPTIS 273.
 The course is a continuation of ARMENIAN 271. Reading, conversation, and composition. A balanced approach giving equal emphasis to the development of language skills and the study of Armenian culture is employed.

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- 274 **AAPTIS 274 / ARMENIAN 274.**
Armenia: Culture and Ethnicity.
 (3) : May not be repeated for credit.
 (HU).
Taught in English.
 This course explores various aspects of the Christian Armenian identity, from the earliest times to the 1990s, against a historical and political background, with a greater emphasis on the more modern times. It highlights the formation of the Armenian self-image; its principal features (political, religious, cultural); and its historical evolution in a multi-religious and multinational region that has undergone territorial and cultural transformation.
- 277 **AAPTIS 277 / HJCS 277 / ACABS 277 / JUDAIC 277 / HISTORY 277 / RELIGION 277.**
The Land of Israel/Palestine through the Ages.
 (4,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A survey course on the history of the Land of Israel. It outlines the historical events that occurred in that territory, analyze the various factors (political, economic, cultural) that shaped its development, and introduce empires and nations that ruled the land as well as the people who inhabited its cities and villages.
- 281 **AAPTIS 281 / ARMENIAN 281.**
Intermediate Eastern Armenian I.
 (4,4) : May not be repeated for credit.
 (Excl).
 AAPTIS 182.
 This course is a continuation of AAPTIS 181-182 and forms the intermediate stage in teaching Eastern Armenian in a two-year cycle. Fundamentals of grammar, reading, writing and speaking, as well as translation from Armenian into English and vice versa are emphasized.
- 282 **AAPTIS 282 / ARMENIAN 282.**
Intermediate Eastern Armenian II.
 (4,4) : May not be repeated for credit.
 (LR).
 AAPTIS 281.
 This course is a continuation of AAPTIS 181-182 and forms the intermediate stage in teaching Eastern Armenian in a two-year cycle. Fundamentals of grammar, reading, writing and speaking, as well as translation from Armenian into English and vice versa are emphasized.
- 285 **AAPTIS 285 / HISTART 285.**
Visual Culture Islam.
 (4,4) : May not be repeated for credit.
 (HU). (R&E).
 Survey of the arts in the Islamic world from Spain to India, 7th-19th centuries. Students study a limited selection of architectural monuments and luxury arts (books, paintings, objects) in light of the art historical and socioeconomic parameters of their production and consumption. The visual culture also anchors the study of the spiritual and intellectual values of Islam and the formation and development of its distinctive cultural idioms.
- 289 **AAPTIS 289 / ASIAN 289 / HISTORY 289 / MENAS 289 / REES 289.**
From Genghis Khan to the Taliban: Modern Central Asia.
 (4,3-4) : May not be repeated for credit.
 (SS). (R&E).
 This course provides an overview of modern Central Asian history. It focuses on the empires of the last 300 years: especially in Russian and Soviet Central Asia, but also the neighboring areas dominated by Britain and China (Afghanistan, Pakistan, Xinjiang).
- 291 **AAPTIS 291.**
Topics in Arabic, Armenian, Persian, Turkish and Islamic Studies.
 (3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 Undergraduate topics course in the field of Arabic, Persian, Turkish, or Islamic Studies.

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- 331 **AAPTIS 331.**
Introduction to Arab Culture: Race, Ethnicity, and Gender Issues.
 (4,4) : May not be repeated for credit.
 (HU). (R&E).
Taught in English. II.
 Offers a broad mosaic survey of the cultural, historical, social, religious, political and ethnic diversity in the Arab world.
- 332 **AAPTIS 332.**
Introduction to Persian Culture and Language.
 (3,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A general survey of the social, cultural, and linguistic aspects of the Modern Iranian world, including Iran, Afghanistan, and Tajikistan. Surveys era the three countries, including their multi-ethnicity, their shared ancient history, their self-image, and their image in the West. Includes a special section on the crucial impact of Iranian thought and religion on the Persianate culture.
- 335 **AAPTIS 335 / CAAS 335 / RELIGION 310.**
African-American Religion Between Christianity and Islam.
 (4,4) : May not be repeated for credit.
 (HU).
 A study of African-American Religion, as a phenomenon that develops out of the experience of enslaved Africans in the Americas, and its dialectical relationship with the supertradition of Christianity, on the one hand, and Islam, on the other, studied diachronically from the 18th through the 20th centuries.
- 339 **AAPTIS 339.**
Turkey: Language, Culture, Society Between East and West.
 (3,3) : May not be repeated for credit.
 (Excl).
Taught in English. A knowledge of Turkish is not required.
 Introduction to the culture, language, and society of modern Turkey with special emphasis on the Turkish position between Europe and the Middle East, and the Turkish project of modernity.
- 351 **AAPTIS 351.**
Advanced Turkish, I.
 (3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 252 or 255. I.
 The third part of the departmental sequence in Modern Turkish. It aims at improving students' proficiency in all four skills, reading, writing, listening, and speaking, based on original Turkish texts from a variety of sources, in combination with selected exercises on grammar and style.
- 352 **AAPTIS 352.**
Advanced Turkish, II.
 (3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 351. I.
 The third part of the departmental sequence in Modern Turkish. It aims at improving students' proficiency in all four skills, reading, writing, listening, and speaking, based on original Turkish texts from a variety of sources, in combination with selected exercises on grammar and style.

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- 361 **AAPTIS 361.**
Jihad in History.
 (4,3) : May not be repeated for credit.
 (HU).
 Examines the idea of jihad and the ways in which Muslims have experienced it and thought about it throughout their history. Jihad is not only an important part of religious doctrine and belief; it has also been an element in the building of Islamic societies and states in many environments over many centuries. The course uses jihad as a key to understanding relations between Muslims and non-Muslims (peaceful and otherwise). It pays special attention to the controversies and debates that have taken place over jihad, both among Muslims and non-Muslims.
- 364 **AAPTIS 364 / MENAS 334 / HISTORY 334.**
Selected Topics in Near and Middle Eastern Studies.
 (1-3) : May not be repeated for credit.
 (Excl).
 This course consists of a series of lectures creating themes in some crucial aspect of Near and Middle East from the third millennium to the present. It consists of a weekly lecture and a discussion section.
- 381 **AAPTIS 381.**
Introduction to Arab Literature in Translation.
 (3,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A survey of the major genres of Arabic literature from pre-Islamic times to the present. Introductory lectures lead to examination and discussion of selected works through the medium of English translations.
- 383 **AAPTIS 383.**
The Arab-Israeli Conflict in Middle Eastern Literature.
 (3,3) : May not be repeated for credit.
 (HU).
 Examines how authors from various parts of the Middle East (primarily but not exclusively Israelis and Palestinians) portray the Arab-Israeli conflict in their writings, from within different cultural contexts and literary traditions, and from differing ideological and political viewpoints.
- 393 **AAPTIS 393 / ACABS 393 / RELIGION 393.**
The Religion of Zoroaster.
 (3,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A comprehensive introduction to the dualistic religion of Zoroaster, his view of creation and salvation, and ethics.
- 395 **AAPTIS 395.**
Directed Undergraduate Readings.
 (1-3,1-3) : May be repeated for credit for a maximum of 6 credits.
 (Excl). (INDEPENDENT).
Consent of instructor (Prerequisites enforced at registration). I, II, III, IIIa, IIIb.
 Designed for individual students who have an interest in a specific topic (usually that has stemmed from a previous course). An individual instructor must agree to direct such a reading and the requirements are specified when approval is granted.

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498 **AAPTIS 498.****Senior Honors Thesis.**

(1-6,1-6) : May be repeated for credit.

(Excl). (INDEPENDENT).

Consent of instructor required (Prerequisites enforced at registration). Continuing Course. Y grade can be reported at end of the first-term to indicate work in progress. At the end of the second term of AAPTIS 498, the final grade is posted for both term's elections. I, II, III, IIIa, IIIb.

The Senior Honors thesis is for students who have been approved by the Near Eastern Studies concentration advisor, honors advisor, and the LS&A Honors Council. The length of the thesis may vary, but 50-60 pages is common. Two advisors should be chosen. The principal advisor is a member of the faculty in whose field of expertise the thesis topic lies, and he or she oversees the student's research and the direction taken by the thesis.

Undergraduate Courses; Graduate credit with Additional Work493 **AAPTIS 493 / MENAS 493.****Comparative Perspectives of the Middle East and North Africa.**

(1;1) : May be elected for a maximum of 12 credits. May be elected more than once in the same term.

(Excl).

Rackham credit requires additional work.

The aim of this course is to expose students to various UM faculty and outside experts on a particular theme. It is taught from a comparative perspective to introduce students to a range of historical periods, geographical areas, and methods for future study and research.

580 **AAPTIS 580 / HISTART 581.****Islamic Architecture: Continuity and Innovation.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

Upperclass standing, and HISTART 285. Rackham credit requires additional work.

This course explores the architecture of the Islamic world from Spain to India, spanning the mid-seventh through the eighteenth centuries, C.E. It provides students with a brief background to the indigenous architectural traditions in regions as geographically diverse as South Asia and southern Europe.

Undergraduate and Graduate Courses401 **AAPTIS 401 / HISTART 401.****The Art and Architecture of Armenia.**

(2,2;2,2) : May not be repeated for credit.

(Excl).

Upperclass standing. Taught in English.

This minicourse surveys the art and architecture of medieval Armenia, considering illuminated manuscripts, sculpture, and architecture from the fourth century to the late medieval era. In addition to addressing art historical issues such as iconography and style, we consider patterns of patronage, the place of images in medieval Armenian society, and cross-cultural contacts with the neighboring empires of Byzantium and the Sasanian and Islamic Near East.

403 **AAPTIS 403.****Advanced Modern Standard Arabic I.**

(3;3) : May not be repeated for credit.

(Excl).

AAPTIS 202. I.

The objectives of this course are to develop fluency and accuracy in understanding, speaking and writing modern standard Arabic and to expand students' awareness of Arab-Islamic culture and traditions. The course is based on a variety of literary texts and authentic cultural audio visual materials. The course materials reflect not only the literary but also the cultural, social and political trends of contemporary Arabic society.

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- 404 **AAPTIS 404.**
Advanced Modern Standard Arabic II.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 403.
 This course continues the process of developing fluency and ease in the use of modern standard Arabic for both oral and written communication. It is mainly designed for learners of Arabic at the advanced level of proficiency. The course includes a wide variety of authentic textual and audio visual materials ranging from correspondents to short stories, essays, plays, poems, excerpts from speeches and panel discussions as well as tape recordings of live speeches and lectures and short films.
- 411 **AAPTIS 411.**
Classical Arabic Grammar.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Three years of Arabic study.
 This course approaches the study of Arabic grammar in the same way as it was approached by traditional Arab grammarians. We analyze the structure of Arabic discourse by applying Arabic grammatical terminology and highlighting the relationship of the lexical meaning of the term to its denoted function. Illustrative examples are taken from classical texts including but not limited to Qur'an, Hadith, literary prose and pre-Islamic poetry.
- 415 **AAPTIS 415.**
Colloquial Egyptian Arabic, I.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 102.
 Provides extensive oral and communicative practice based on situational dialogues as used by native Egyptian speakers. The basic principles of pronunciation, grammar and functional vocabulary are emphasized through oral and pattern practice drills. The goal is to develop the ability to communicate with native speakers of Egyptian Arabic with some ease.
- 416 **AAPTIS 416.**
Colloquial Egyptian Arabic, II.
 (3,3;3,3) : May not be repeated for credit.
 (LR).
AAPTIS 415.
 Extensive oral drill with a native speaker emphasizing phonological, morphological, and basic syntactic structures of Egyptian Arabic. Aims at helping the student achieve fluency in this dialect of Arabic.
- 417 **AAPTIS 417.**
Colloquial Levantine Arabic, I.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 102.
 Provides extensive oral and communicative practice based on situational dialogues as used by native speakers in Jerusalem, Amman, Damascus and Beirut. Emphasis placed on basic principles of pronunciation, grammar and functional vocabulary, the practical use of dialect through interactive communicative tasks, and cultural and social conventions.
- 418 **AAPTIS 418.**
Colloquial Levantine Arabic, II.
 (3,3;3,3) : May not be repeated for credit.
 (LR).
AAPTIS 417.
 Extensive oral drill with a native speaker emphasizing phonological, morphological, and basic syntactic structures of the colloquial Arabic as spoken primarily by educated Arabs from Jerusalem, Beirut, or Damascus.

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- 432 **AAPTIS 432.**
Arabic Phonology and Morphophonology.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
One year of Arabic. Taught in English.
 Phonetic, phonological, and morphophonological analysis of literary and dialectal Arabic.
- 440 **AAPTIS 440.**
The Literature of the Turks.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 An examination of the literature of the Western Turks in its pre-Islamic, Islamic, and modern setting through lectures and English translations.
- 451 **AAPTIS 451.**
Introductory Ottoman Turkish, I.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 152 or 155.
 Intended for those studying Turkish for the purpose of reading Ottoman texts and archives. Course is designed to gain the expertise necessary to read the printed work in Ottoman Turkish in the Arabic script. The method of instruction is through the study of texts while reviewing the Arabic and Persian elements in the language.
- 459 **AAPTIS 459.**
Ottoman Turkish Culture.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 An introduction to the Turko-Islamic elite and popular culture of the Ottoman Empire, approached within the broader context of Islamic culture on the one hand and the specific geographical and social conditions of the Ottoman world on the other.
- 461 **AAPTIS 461 / HISTORY 442.**
The First Millennium of the Islamic Near East.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Junior standing. Taught in English.
 A survey of the history and culture of the Islamic Near East from the era of Muhammad through establishment of the Ottoman and Safavid empires in the 16th century. This course is the first half of a two-course sequence surveying the history of the Islamic Near East.
- 462 **AAPTIS 462 / HISTORY 536.**
The Rise of Islam.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Junior standing. Taught in English.
 The Near East and eastern Mediterranean world in late antiquity; Muhammad and the formation of Islam; the early Islamic empire at its heights
- 465 **AAPTIS 465 / RELIGION 465.**
Islamic Mysticism.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 Beginning with the Qur'anic origins of Islamic mysticism and its early Christian and ascetic influences, this course explores the central themes and institutional forms of Sufism, a stream of Islam which stresses the esoteric (mystical) dimensions of religious faith. It reflects upon the inward quest and devotions of Muslim mystics as these have been lived and expressed in art, theology, literature, and fellowship since the 8th century CE.

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467 **AAPTIS 467 / HISTORY 541 / RELIGION 467.****Shi'ism: The History of Messianism and the Pursuit of Justice in Islamdom.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

Junior standing.

The course surveys the history of diverse Alid movements from the assassination of Ali (d.661) to the crystallization of Shi'ism into distinct political, legal and theological schools (Twelver, Isma'ili, Zaydi), and ends with the establishment of Twelver Shi'ism as an imperial religion in Safavi Iran (1501-1722). Emphasis on the debate over authority in Islam.

468 **AAPTIS 468.****Islamic Law.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

AAPTIS 262.

This course deals with the philosophy, history, and principal features of Islamic Law. A comparative study of the major Islamic legal schools is made, and the Islamic legal system as a whole is compared with non-Islamic legal systems. Some of the legal problems faced by present-day Muslim societies also are examined. The course is given mainly in the form of lectures, and is built around two or three works (in English).

469 **AAPTIS 469.****Islamic Intellectual History.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

Taught in English.

A comparative study of Islamic Sufism, theosophy, philosophy, and dialectical theology, focusing on how these diverse fields – varying in methodology and purpose – have conceived of God and the relationship between him and the created world, especially the world of human beings.

473 **AAPTIS 473 / ARMENIAN 415.****An Introduction to Classical and Medieval Armenian Literature.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

Taught in English.

This course explores the history of Armenian literature from the 5th to the 15th centuries. It highlights the ways in which the new, Christian Armenian tradition was formulated as well as the subsequent phases of its evolution. Various aspects of the new identity and fresh themes and genres that echoed Armenian concerns and aspirations are critically evaluated against a historical and comparative background.

474 **AAPTIS 474 / ARMENIAN 416.****An Introduction to Modern Armenian Literature.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

Taught in English.

This course outlines a history of Armenian Literature from the 16th to the 20th centuries, concentrating on the works of major authors who flourished within and without Armenia. Both the traditional and new literature are analyzed, but a greater emphasis is placed on the 19th-20th centuries, including Eastern and Western Armenian literatures, literature of the post-Genocide dispersion, and that of Soviet Armenia.

475 **AAPTIS 475.****Rumi and the Great Persian Mystical Poets.**

(3,3;3,3) : May not be repeated for credit.

(Excl).

Taught in English.

Introduction to the Classical Persian mystical poets through translations. Focus on Rumi as well as on Rebe's, Mahsati, Sana'i, Attar, and Hafez. Each is placed in the context of their own time and place. Students are also introduced to the major tenets of Sufism as reflected in the visions of these Persian poets, and their role in society to this day.

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- 480 **AAPTIS 480 / ARMENIAN 483.**
Intensive Introductory Classical Armenian.
 (6;6) : May not be repeated for credit.
 (Excl).
No credit granted to those who have completed or are enrolled in AAPTIS 479. IIIb.
 This intensive course is designed for students with no previous knowledge of Armenian. Emphasis is on grammar and reading of classical and medieval texts.
- 486 **AAPTIS 486.**
Topics in Modern Arabic Literature in Translation.
 (3,3;3,3) : May be elected up to three times for credit.
 (Excl).
Taught in English.
 Focus is on three main topics: (1) Mappings of the Arabic Renaissance: an alternative, cultural, literary and intellectual reading of the Arab Renaissance (Nahdah) from the stand-out of its forerunners. A special emphasis is put on the emergence of the concept of time, heralding the birth of the Arabic novel. (2) The Rise of the Arabic Novel: the emergence of this literary genre in modern Arabic literature has always been a very controversial issue, in point of the origin and possible influences, both intrinsic and foreign. We attempt to subvert some of the prevalent notions, and reexamine some of the counter-arguments. (3) Autobiography in Modern Arabic Literature: against a background of literary theory, we conduct a close reading, in English translation, of selected texts that are either novels disguised autobiographies, or autobiographies disguised as novels. Materials are in English translation.
- 488 **AAPTIS 488.**
History of Arabic Literature in English.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 An introduction to the literary history of Arabic, from the earliest to modern times. Works in English translation exemplify this literature which is drawn from poetry and prose. Lectures and class discussion relate these writings to the societies, historical circumstances, and cultural values to which they give expression.
- 491 **AAPTIS 491.**
Topics in Arabic, Armenian, Persian, Turkish, and Islamic Studies.
 (3,3;3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 A course for upper-level undergraduates and graduate students taught by temporary faculty or as a testing course for permanent faculty.
- 495 **AAPTIS 495 / WOMENSTD 471 / HISTORY 546 / RELIGION 496.**
Gender and Sexuality in Pre-Modern Islam.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Students should preferably have had one course in Islamic Studies. Taught in English.
 Explores Muslim constructions of gender and sexuality in the pre-modern era (600-1700 CE). It integrates issues of sexuality and gender, bringing to bear on each other the ways in which masculinity and femininity were intimately constructed within the project of Islam.
- 496 **AAPTIS 496 / WOMENSTD 496.**
Gender and Representation in the Modern Middle East.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 An examination of the construction of gender as pertains to the contemporary Middle East (predominantly but not exclusively the Arab Middle East) as found in a wide array of literary and cultural representations (fiction, travel accounts, photographs, painting, film) produced both in the Middle East and outside of it.

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- 501 **AAPTIS 501.**
Advanced Arabic Conversation and Composition.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 404. Taught in Arabic. I.
 Objectives is to develop fluency and accuracy in understanding, speaking, and writing modern standard Arabic, and to expand students' awareness of Arab-Islamic culture, and civilization.
- 502 **AAPTIS 502.**
Advanced Arabic Readings in Special Subjects.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 501. Taught in Arabic.
 Provides training in developing and using learning strategies independently as they red authentic materials. Students select the topics in which they are interested and prepare written summary reports to be presented in class. After each presentation, the whole class engages in discussions and conversations that promote analysis, reflection, and critical thinking.
- 504 **AAPTIS 504.**
Communication Media.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 202 or 403. Taught in Arabic.
 Emphasizes developing ease and fluency in listening, speaking, reading and writing journalistic Arabic. Course material includes unedited news items and radio and television programs which serve as the basis for class discussion and writing summaries.
- 531 **AAPTIS 531.**
Reading Modern Arab Authors in Arabic.
 (3,3;3,3) : May be repeated for credit for a maximum of 6 credits.
 (Excl).
AAPTIS 501 and permission of instructor.
 Selected texts (novels, short stories, poetry, and personal interviews), written by modern Arab authors in the last two decades, are read and discussed in Arabic, with a special emphasis on the language and strategies of narration, cultural contextualizations, and the sheer pleasure of reading an original text.
- 540 **AAPTIS 540 / LING 540.**
Structure of Persian and Iranian Linguistics.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 For students interested in Iranian, Near Eastern Languages and comparative linguistics. The objective of this course is the position of Persian within Iranic dialectology and the larger context of symbolic and adjacent language groups.
- 541 **AAPTIS 541.**
Classical Persian Texts.
 (3,3;3,3) : May be repeated for credit. Repetition requires permission of the instructor.
 (Excl).
AAPTIS 242 or 243.
 Selected passages from the major prose writers e.g., Bal'ami, Bayhaqi, Nizam al-Mulk, Nizami-yi Arudi and poets e.g., Rudaki, Firdousi, Nizami, Sa'di, Hafiz of the Classical period.
- 544 **AAPTIS 544.**
Modern Persian Fiction.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 242 or 243.
 Readings from selected works of modern Persian prose and poetry. Close reading and literary analysis.

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- 545 **AAPTIS 545.**
Modern Persian Nonfiction.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 242 or 243. Taught in Persian.
 The objective of this course is the language and rhetoric of the Iranian media. It is open to all students with a two-year knowledge of Persian, or equivalent. The course is organized in four parts, 10 sessions each: (1) daily and weekly printed press; (2) television news; (3) television features and videos; and (4) magazines.
- 551 **AAPTIS 551.**
Readings in Ottoman Turkish.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 252 and 452.
 Selections from Ottoman writings in Arabic characters.
- 553 **AAPTIS 553.**
Modern Turkish Readings.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 252 or 255.
 The emphasis is on developing comprehension. Selected passages from books and articles of a general character are studied.
- 561 **AAPTIS 561.**
Modern Arabic Fiction.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 403 or reading knowledge of Arabic.
 Selected examples of contemporary imaginative prose writing, such as short and long fiction and drama. Readings are in Arabic and class discussion in English.
- 563 **AAPTIS 563.**
Modern Arabic Nonfiction.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 403 or reading knowledge of Arabic.
 This course introduces the work of major Arab writers of the 19th and 20th centuries. Variable in focus according to the interests of the class, readings are selected for translation, analysis, and commentary. The course explores the historical progression in the development of political and societal theories in modern times in the Arab world.
- 565 **AAPTIS 565.**
Qur'anic Studies.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 202.
 Combines Western approaches to the Qur'an with selected readings from Muslim writings on Qur'anic exegesis, history of the Revelation, inimitability of the Qur'an, the abrogating and abrogated verses, the so-called "mysterious letters," mystical interpretations of the Qur'an as well as other topics pertaining to Qur'anic studies. Close reading and translation of selected Arabic works by al-Tabari, al-Tabrisi, al-wahidi, al-Nahhas, al-Suyuti, al-Hallaj, Ibn 'Arabi, al-Quashani (al-Kashani) and some other Muslim authors.
- 567 **AAPTIS 567.**
Readings in Classical Islamic Texts.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 202 or 403. Taught in English.
 Selected theological, philosophical, historical, and geographical texts.

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- 569 **AAPTIS 569.**
Modern Arabic Poetry.
 (3,3;3,3) : May be repeated for credit for a maximum of 6 credits.
 (Excl).
AAPTIS 502. Fluency in Arabic at the advanced level.
 This course is meant to introduce students of modern Arabic literature to the sheer pleasure of reading – and discussing – a poem in the original language. We closely read and analyze selected poems written throughout the century, representing different schools and trends.
- 583 **AAPTIS 583.**
Medieval Arabic Historical, Biographical, and Geographical Texts.
 (3,3;3,3) : May be repeated for credit for a maximum of 9 credits.
 (Excl).
AAPTIS 404.
 Reading and intensive study of selected texts, in Arabic, from the Islamic Middle Ages. Course rotates focus on major writers from three traditions or genres: historical, biographical, or geographical traditions.
- 584 **AAPTIS 584.**
Persianate History Through Political and Cultural Texts.
 (3,3;3,3) : May be repeated for credit for a maximum of 9 credits.
 (Excl).
Advanced reading knowledge of Persian.
 A textual study of Medieval and Early Modern political and cultural history through a variety of genres (chronicles, Bios of poets, hagiographies, "mirrors of princes", local histories, religious poetry, disputations and epics) shared by Persianate cultural spheres from Anatolia through the Iranian plateau into Central Asia and India. Primary Texts are all in Persian
- 586 **AAPTIS 586.**
Avestan.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 This course is an introduction to the grammar of Avestan, the ancient language of the Zoroastrian religion. Like its sister language Vedic and Sanskrit it represents one of the oldest manifestations of Indo-European, dating back to the 15th century BCE, and its texts offer insights into one of the earliest world views, in particular of the prophet Zarathustra, which deeply influenced the Near Eastern and Western religions, and the Classic Greeks.
- 587 **AAPTIS 587.**
Studies in Pahlavi and Middle Persian.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
 Introduction to the Middle Persian language, and its three major variants and alphabets, the Pahlavi of the Zoroastrian Books, the Middle Persian of the Manichaean writings from Chinese Turkestan, and the Middle Persian of the Sasanians inscriptions.
- 591 **AAPTIS 591.**
Topics in Arabic, Armenian, Persian, Turkish, and Islamic Studies.
 (3,3;3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 Course for upper level undergraduates and graduate students taught by temporary faculty or as a testing course for permanent faculty.
- 592 **AAPTIS 592.**
Seminar in Arabic, Armenian, Persian, Turkish, and Islamic Studies.
 (3,3;3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 Course for upper level undergraduates and graduate students taught by temporary faculty or as a testing course for permanent faculty.

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- 593 **AAPTIS 593.**
Mini Course – Topics in Arabic, Armenian, Persian, Turkish, and Islamic Studies.
 (1,1;1,1) : May not be repeated for credit.
 (Excl).
 Course for upper level undergraduates and graduate students to be taught by temporary faculty or as an experimental course for permanent faculty.
- 661 **AAPTIS 661 / HISTORY 664.**
Studies in the Modern Middle East.
 (3,3) : May not be repeated for credit.
 (Excl).
Graduate standing.
 Stresses social and cultural history, not diplomatic history. Critical reading in Western sources, oral and written reports and discussion.

Graduate Courses

- 653 **AAPTIS 653 / POLSCI 653.**
Proseminar in Middle East Politics.
 (3,3) : May not be repeated for credit.
 (Excl).
Graduate standing.
 The seminar will focus on democracy, civil society and citizenship in the Middle East. Questions the seminar explores drawing both on theoretical works on democracy, civil society and citizenship and case studies from Middle Eastern countries:
 Islam: Is it incompatible with democracy and civil society?
 The Middle Eastern State: Is it too strong and despotic, or too weak and fragile to facilitate democratic governance?
 Society in the Middle East: Is it a hopeless nation torn by supra and sub-national struggles, an informal network of relations anchored in primordial relations, or is society in the Middle East stuck with clientelism and patronage? What roles do economic liberalization and social classes play in the transformation of Middle Eastern policies toward democracy and civil society?
- 662 **AAPTIS 662 / HISTORY 665.**
Medieval Arabic Historiography.
 (3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 461; graduate standing. Reading knowledge of Arabic is not required, though helpful.
 Introduction to the study of historical writing and thought in the Islamic middle ages, with emphasis on Arabic historians of the classical period.
- 663 **AAPTIS 663 / HISTORY 663.**
Persian Historiography from Medieval to Early Modern Times.
 (3,3) : May not be repeated for credit.
 (Excl).
AAPTIS 461 or 464; Reading knowledge of Persian is helpful. Graduate standing.
 Introduction to the study of history, as understood by medieval and early modern Persianate historians, and historiographical traditions they followed in relating contemporaneous events. Classical Persian chronicles in English translation are used to elucidate the process of the amalgamation between steppe and sedentary political ideals and institutions in the imperial courts of the eastern Islamdom.
- 793 **AAPTIS 793 / MENAS 695 / HISTORY 793.**
Seminar: The Study of the Near East.
 (3,3) : May not be repeated for credit.
 (Excl).
Graduate standing.
 A departmental colloquium designed to introduce students to reference and research tools, major trends in the scholarship of the field, and the faculty of the department.

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- 798 **AAPTIS 798.**
Directed Graduate Readings.
 (1-3,1-3) : May not be repeated for credit.
 (Excl). (INDEPENDENT).
Consent of instructor required (Prerequisites enforced at registration). Graduate standing. Permission of instructor required.
 Designed for individual students who have an interest in a specific topic (usually that has stemmed from a previous course). An individual instructor must agree to direct such a reading, and the requirements are specified when approval is granted.
- 837 **AAPTIS 837.**
Applied Linguistics and the Teaching of Arabic.
 (4,4) : May not be repeated for credit.
 (Excl).
Permission of instructor and advanced knowledge of Arabic. Graduate Standing.
 The main purpose of this course is to provide graduate students, who are genuinely interested in teaching, with basic training in applied linguistics and theory and practice in foreign language teaching and learning with particular emphasis on teaching Arabic to non-Arabs. Topics include: teacher's preparation; Arabic diglossia and its implication for Arabic instruction; learning theories and principles of second language acquisition; teaching the specific skills of listening, speaking, reading, writing, and culture; testing and grading; use of audiovisual and technological aids; material development; evaluation and modification of instructional materials.
- 990 **AAPTIS 990.**
Dissertation/Precandidate.
 (1-8,1-4) : May be repeated for credit.
 (Excl). (INDEPENDENT).
Election for dissertation work by doctoral candidate not yet admitted as a Candidate. Graduate Standing. This course has a grading basis of "S" or "U."
 Election for dissertation work by doctoral student not yet admitted as a Candidate.
- 993 **AAPTIS 993.**
Graduate Student Instructor Training Program.
 (1,1) : May not be repeated for credit.
 (Excl).
Consent of instructor required (Prerequisites enforced at registration). Must have a Teaching Assistantship. Graduate Standing. Permission of instructor required. This course has a grading basis of "S" or "U."
 A seminar for all beginning graduate student instructors, consisting of a two day orientation before the term starts and periodic workshops/meetings during the Fall Term. Beginning graduate student instructors are required to register for this class.
- 995 **AAPTIS 995.**
Dissertation/Candidate.
 (8,4) : May be repeated for credit.
 (Excl). (INDEPENDENT).
Graduate School authorization for admission as a doctoral Candidate (Prerequisites enforced at registration). This course has a grading basis of "S" or "U."
 Graduate School authorization for admission as a doctoral Candidate. N.B. The defense of the dissertation (the final oral examination) must be held under a full term Candidacy enrollment period.

Hebrew and Jewish Cultural Studies HJCS 389

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Undergraduate Courses**100 HJCS 100 / AAPTIS 100 / ACABS 100 / HISTORY 132.****Peoples of the Middle East.**

(4,3) : May not be repeated for credit.

(HU).

Taught in English.

An introductory course on the diversity of peoples, cultures, economies, and politics of the Middle East. Topics include religion (Judaism, Islam, Christianity), cities and nomads, women in the Middle East, economic change, social and political systems, and the world's first civilizations of Mesopotamia and Egypt.

101 HJCS 101.**Elementary Modern Hebrew, I.**

(5,5) : May not be repeated for credit.

(Excl).

I.

Development of basic communication skills in Hebrew – reading, writing, and grammar. There are class discussions and readings in Hebrew as well as class and language laboratory drills.

102 HJCS 102.**Elementary Modern Hebrew, II.**

(5,5) : May not be repeated for credit.

(Excl).

HJCS 101. II.

Continuation of building basic communication skills including reading, writing, and grammar. Class discussions and readings in Hebrew as well as class and language laboratory drills.

200 HJCS 200 / ACABS 200 / AAPTIS 200 / RELIGION 201.**Introduction to World Religions: Near Eastern.**

(4,3) : May not be repeated for credit.

(HU).

Religions of the Book: Judaism, Christianity, and Islam. An introduction to those world religions with roots in the Near East. The traditions studied include Ancient Israel (including the Hebrew Bible/Old Testament) as well as its "offspring:" Judaism, Christianity, and Islam. Special attention is paid the origins and development of these traditions, what they share, and how they differ.

201 HJCS 201.**Intermediate Modern Hebrew, I.**

(5,5) : May not be repeated for credit.

(Excl).

HJCS 102. I.

The focus of instruction is on the four language skills. Review of morphology and syntax. Continued emphasis on oral work and writing skills.

202 HJCS 202.**Intermediate Modern Hebrew, II.**

(5,5) : May not be repeated for credit.

(LR).

HJCS 201. II.

The focus of instruction is on the four language skills. Review of morphology and syntax, and readings in fiction and nonfiction prose. Continued emphasis on oral work and writing skills.

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- 270 **HJCS 270 / ACABS 270 / JUDAIC 270 / RELIGION 270.**
Introduction to Rabbinic Literature.
 (3,3) : May not be repeated for credit.
 (HU).
Taught in English. No credit granted to those who have completed or are enrolled in HJCS 470/JUDAIC 470 or HJCS 570/ACABS 570/JUDAIC 570.
 Explores the history and substance of these writings on three levels. First, we will situate the rabbinic literary enterprise within a broader cultural, historical and religious context. Second, we will examine the various genres that constitute rabbinic literature and get acquainted with the sages, an elite group of Jewish intellectual, who created this corpus during the Roman and Byzantine periods. Finally, we will trace the way subsequent generations gradually shaped these texts to their current format and endowed them with their exalted status.
- 276 **HJCS 276 / JUDAIC 205.**
Introduction to Jewish Civilizations and Culture.
 (4,4) : May not be repeated for credit.
 (HU).
No credit granted to those who have completed or are enrolled in HJCS 576.
 An interdisciplinary, introductory survey of Jewish civilizations and culture from Biblical times to the present in many countries. Jewish culture and civilization, among the oldest extant, have been enriched by their development in different cultural contexts. The course includes history, rabbinics, Jewish thought, Hebrew and Yiddish literatures, sociology, and political science.
- 277 **HJCS 277 / ACABS 277 / AAPTIS 277 / JUDAIC 277 / HISTORY 277 / RELIGION 277.**
The Land of Israel/Palestine through the Ages.
 (4,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A survey course on the history of the Land of Israel. It outlines the historical events that occurred in that territory, analyze the various factors (political, economic, cultural) that shaped its development, and introduce empires and nations that ruled the land as well as the people who inhabited its cities and villages.
- 281 **HJCS 281 / JUDAIC 281 / SLAVIC 281.**
Jews in the Modern World: Texts, Images, Ideas.
 (4,4) : May not be repeated for credit.
 (HU).
 Examines the multiple ways in which Jews in Europe, America, Israel, and the Middle East have responded to the cultural, political, economic, and social forces of modernity. By focusing on a variety of textual and visual material from the late 18th century to the present (including literary texts, fine art, film, architecture), students have an opportunity to explore the processes by which Jewish culture has been shaped and reshaped in the face of unprecedented new freedoms and persecutions.
- 291 **HJCS 291.**
Topics in Hebrew and Jewish Cultural Studies.
 (3,3) : May be repeated for credit. May be elected more than once in the same term.
 (Excl).
Taught in English.
 Undergraduate topics course in the field of Hebrew and Jewish Cultural Studies.
- 296 **HJCS 296 / JUDAIC 296 / RELIGION 296.**
Perspectives on the Holocaust.
 (4,3) : May not be repeated for credit.
 (HU).
Taught in English.
 A study of the Holocaust as an historical event and its impact on Jewish thought and culture.

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- 301 **HJCS 301.**
Advanced Hebrew, I.
 (3,3) : May not be repeated for credit.
 (Excl).
HJCS 202. I.
 The course materials consist of texts from Modern Hebrew prose: fiction and non-fiction. Writing and speaking skills are enhanced through a series of related assignments. Review of basic language structures and enrichment of vocabulary are among the objectives of this course.
- 302 **HJCS 302.**
Advanced Hebrew, II.
 (3,3) : May not be repeated for credit.
 (Excl).
HJCS 301.
 The course materials consist of texts from Modern Hebrew prose: fiction and non-fiction. Writing and speaking skills are enhanced through a series of related assignments. Review of basic language structures and enrichment of vocabulary are among the objectives of this course.
- 305 **HJCS 305(405).**
Israeli Theater and Film.
 (3,3) : May not be repeated for credit.
 (ID).
Consent of instructor required (Prerequisites enforced at registration). HJCS 301. Taught in Hebrew.
 This course builds a bridge between language classes and upper division Hebrew literature courses by further developing reading, listening, and writing skills, while at the same time exploring different writing styles, language registrars, thematic constructs, and cultural contexts.
- 335 **HJCS 335 / ANTHRCUL 335.**
Tokyo-Tel Aviv: City, Nation, and Identity in Israel and Japan.
 (4) : May not be repeated for credit.
 (ID).
 Explores two major cities – Tokyo and Tel Aviv – in two countries – Israel and Japan – that are located on either side of the Asian continent. Using ethnographies, films, and literature, it paints a grittingly textured portrait of each city that challenges existing stereotypes.
- 373 **HJCS 373 / JUDAIC 373.**
Israeli Culture and Society.
 (3,3) : May not be repeated for credit.
 (SS).
 Contemporary Israeli culture from the origins of the state to the present; study of various bases of identity and tensions within the society. The approaches are multidisciplinary and incorporate a wide variety of materials from different media.
- 381 **HJCS 381 / JUDAIC 381.**
Introduction to Israeli Literature and Culture.
 (4,4) : May not be repeated for credit.
 (HU).
Taught in English.
 Since 1948 Israeli literature has dealt with issues confronting a new nation-state created with a utopian vision, but also burdened with a legacy of war and amazingly rapid social change. This course explores the main writers and trends of Israeli literature and culture from the War Generation of the late 40's to the new postmodern voices of the 21st century, analyzing how they respond both to the dreams and the reality of modern Israel. A wide variety of novels, poetry and short stories from the best and most important Israeli writers are presented. Additionally, students view and discuss film adaptations of literary works. All the texts are in English translation.

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- 395 **HJCS 395.**
Directed Undergraduate Readings.
 (1-3,1-3) : May be repeated for credit for a maximum of 6 credits.
 (Excl). (INDEPENDENT).
Consent of instructor required (Prerequisites enforced at registration). I, II, III, IIIa, IIIb.
 Designed for individual students who have an interest in a specific topic (usually that has stemmed from a previous course). An individual instructor must agree to direct such a reading and the requirements are specified when approval is granted.
- 470 **HJCS 470 / ACABS 470 / JUDAIC 470.**
Reading the Rabbis.
 (4,4) : May not be repeated for credit.
 (Excl).
HJCS 202. No credit granted to those who have completed or are enrolled in HJCS 270/ACABS 270/JUDAIC 270/RELIGION 270, or HJCS 570/ACABS 570/JUDAIC 570.
 An advanced undergraduate introduction to rabbinic literature, a multifaceted corpus produced by Jewish scholars from the 1st to 7th century C.E. It provides the necessary information for contextualizing the rabbinic project – historical, social, cultural, and religious backgrounds – as well as for mapping the various genres represented in this literature. It offers a firsthand encounter with the texts in their original language as well as an introduction to the most important scholarly trends in the field.
- 495 **HJCS 495.**
Directed Undergraduate Readings.
 (1-3,1-3) : May be elected twice for credit.
 (Excl). (INDEPENDENT).
Consent of instructor (Prerequisites enforced at registration).
 Designed for individuals who have an interest in a specific topic, perhaps stemming from a previous course. A specific instructor must agree to direct such readings and the requirements must be specified when the approval is given.
- 498 **HJCS 498.**
Senior Honors Thesis.
 (1-6,1-6) : May be repeated for credit.
 (Excl). (INDEPENDENT).
Consent of instructor required (Prerequisites enforced at registration). Continuing Course. Y grade can be reported at end of the first-term to indicate work in progress. At the end of the second term of HJCS 498, the final grade is posted for both term's elections. I, II, III, IIIa, IIIb.
 The Senior Honors thesis is for students who have been approved by the Near Eastern Studies concentration advisor, honors advisor, and the LS&A Honors Council. The length of the thesis may vary, but 50-60 pages is common. Two advisors should be chosen. The principal advisor is a member of the faculty in whose field of expertise the thesis topic lies, and he or she oversees the student's research and the direction taken by the thesis.

Undergraduate and Graduate Courses

- 401 **HJCS 401.**
Hebrew of the Communications Media, I.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
HJCS 202.
 The focus of this course is Hebrew of the Media and discussion of contemporary political, social, and cultural issues in Israeli press and television news broadcasts. Reading, listening, and writing assignments are accompanied by a discussion of the issues.
- 471 **HJCS 471.**
Reading Hebrew Literature.
 (4,4;4,4) : May be repeated for credit for a maximum of 12 credits.
 (Excl).
HJCS 302. No credit granted to those who have completed HJCS 381 or JUDAIC 381.
 Texts are selected from a variety of Hebrew writers of the 20th century. Basic literary concepts and methods of analysis of texts are covered in this course. Reading selections reflect a variety of genres of Modern Hebrew literatures.

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- 472 **HJCS 472.**
Introduction to Modern Hebrew Literature, II.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
HJCS 302.
 Texts are selected from a variety of Hebrew writers of the 20th century. Basic literary concepts and methods of analysis of texts are covered in this course. Reading selections reflect a variety of genres of Modern Hebrew literatures.
- 477 **HJCS 477 / JUDAIC 478 / RELIGION 478.**
Modern Jewish Thought.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 Topics within history of modern Judaism, such as reform and tradition in modern Judaism, theological responses to the Holocaust, modern Jewish philosophy.
- 478 **HJCS 478 / JUDAIC 468 / RELIGION 469.**
Jewish Mysticism.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Taught in English.
 A critical study of the historical development of Jewish mysticism, its symbolic universe and its social ramifications. The focus is on the variegated medieval stream known as Kabbalah. The issues to be explored are: the nature of mystical experience; images of God and the Person; symbols of the male and female; the problems of evil; mysticism and language; kabbalistic myth and ritual innovation; and kabbalistic interpretations of history.
- 491 **HJCS 491.**
Topics in Hebrew and Jewish Cultural Studies.
 (3,3;3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 A course for upper-level undergraduates and graduate students taught by temporary faculty or as a testing course for permanent faculty.
- 543 **HJCS 543 / ACABS 543.**
The Bible in Jewish Tradition.
 (3,3;3,3) : May not be repeated for credit.
 (Excl).
Permission of instructor.
 Selections from the Hebrew Bible are read and interpreted in the light of the ancient (Aramaic) Targumim and the medieval commentaries.
- 571 **HJCS 571.**
Israeli Literature, I.
 (3,3;3,3) : May be elected twice for credit.
 (Excl).
HJCS 302.
 Readings in the prose and poetry of major Hebrew authors of the late nineteenth and twentieth centuries.
- 577 **HJCS 577 / JUDAIC 467 / RELIGION 471.**
Seminar: Topics in the Study of Judaism.
 (3,3;3,3) : May be repeated for credit for a maximum of 9 credits.
 (Excl).
 Topics within history of Judaism such as reform and tradition in modern Judaism, theological responses to the Holocaust, the Sabbath and sacred time, Hasidism, and the emotions and senses in Judaism.

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- 591 **HJCS 591.**
Topics in Hebrew and Jewish Cultural Studies.
 (3,3;3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 Course for upper level undergraduates and graduate students taught by temporary faculty or as a testing course for permanent faculty.
- 592 **HJCS 592.**
Seminar in Hebrew and Jewish Cultural Studies.
 (3,3;3,3) : May be elected for a maximum of 6 credits. May be elected more than once in the same term.
 (Excl).
 Course for upper level undergraduates and graduate students taught by temporary faculty or as a testing course for permanent faculty.

Graduate Courses

- 570 **HJCS 570 / ACABS 570 / JUDAIC 570.**
Reading the Rabbis.
 (4) : May not be repeated for credit.
 (Excl).
Second year proficiency in Hebrew (HJCS 202). No credit granted to those who have completed or are enrolled in HJCS 270/ACABS 270/JUDAIC 270/RELIGION 270 or HJCS 470/ACABS 470/JUDAIC 470.
 An advanced undergraduate introduction to rabbinic literature, a multifaceted corpus produced by Jewish scholars from the 1st to 7th century C.E. It provides the necessary information for contextualizing the rabbinic project – historical, social, cultural, and religious backgrounds – as well as for mapping the various genres represented in this literature. It offers a firsthand encounter with the texts in their original language as well as an introduction to the most important scholarly trends in the field.
- 576 **HJCS 576 / JUDAIC 505.**
Introduction to Jewish Civilizations and Culture.
 (4,4) : May not be repeated for credit.
 (Excl).
Graduate standing. No credit granted to those who have completed or are enrolled in HJCS 276.
 An overview of 3,000 years of Jewish Civilization, from its Near Eastern roots to contemporary times, from the rabbis to the uncertainties of the year 2000.
- 798 **HJCS 798.**
Directed Graduate Readings.
 (1-3,1-3) : May not be repeated for credit.
 (Excl). (INDEPENDENT).
Consent of instructor required (Prerequisites enforced at registration). Graduate standing and permission of instructor.
 Designed for individual students who have an interest in a specific topic (usually that has stemmed from a previous course). An individual instructor must agree to direct such a reading, and the requirements are specified when approval is granted.
- 990 **HJCS 990.**
Dissertation Research Precandidate.
 (1-8,1-4) : May be repeated for credit.
 (Excl). (INDEPENDENT).
Election for dissertation work by doctoral candidate not yet admitted as a Candidate. Graduate standing. This course has a grading basis of "S" or "U."
 Election for dissertation work by doctoral student not yet admitted as a Candidate.
- 993 **HJCS 993.**
Graduate Student Instructor Training Program.
 (1,1) : May not be repeated for credit.
 (Excl).
Consent of instructor required (Prerequisites enforced at registration). Must have a Teaching Assistantship. Graduate standing. Permission of instructor required. This course has a grading basis of "S" or "U."
 A seminar for all beginning graduate student instructors, consisting of a two day orientation before the term starts and periodic workshops/meetings during the Fall Term. Beginning graduate student instructors are required to register for this class.

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995 **HJCS 995.****Dissertation Research.**

(8,4) : May be repeated for credit.

(Excl). (INDEPENDENT).

Graduate School authorization for admission as a doctoral Candidate (Prerequisites enforced at registration). This course has a grading basis of "S" or "U."

Graduate School authorization for admission as a doctoral Candidate. N.B. The defense of the dissertation (the final oral examination) must be held under a full term Candidacy enrollment period.