**Note: Listed at the end of the course titles are letters and symbols which represent Arts and Sciences breadth and distribution requirements. These are subject to change. Please verify this information with the instructor. Definitions of these letters and symbols are provided on the last page.**

**JWST 1102**  
Elementary Modern Hebrew II *(NES 1102)*  
4 credits  
MTWRF *(sem 101)* 9:05-9:55  
Shoer, S.  
5554  
MTWRF *(sem 102)* 10:10-11:00  
5557  
Letter grades only. Limited to 18 students per section. Prerequisite: JWST 1101 with grade of C- or better or permission of instructor. Intended for beginners. Provides a thorough grounding in reading, writing, grammar, oral comprehension, and speaking. Students who complete the course are able to function in basic situations in a Hebrew-speaking environment. For scheduling conflicts, contact instructor.

**JWST 2100**  
Intermediate Modern Hebrew II: Special Topics in Hebrew *(NES 2100)*  
4 credits  
MTWR 10:10-11:00  
Scharf, N.  
5535  
Provides language proficiency and satisfies Option 1. Prerequisite: JWST 1103 with grade equivalent to C- or above or permission of instructor. Letter grade recommended. Introduces Hebrew literature and Israeli culture through the use of texts and audiovisual materials. For scheduling conflicts, contact instructor.

**JWST 2501**  
Kosher and Halal Food Regulations *(FDSC 2500)* *(D)*  
3 credits  
M 7:30-9:25pm  
Regenstein, J.M.  
8418  
Prerequisite: at least sophomore standing. An introduction to the kosher and halal food laws and their application to the American food industry. The distance-learning component examines these laws and how modern religious food supervision functions. Discussion sessions with multiple discussion leaders cover readings in a variety of related diversity topics.

**JWST 2530**  
Culture of the Middle Ages: Travel & Exploration *(MDVL 2130, JWST 2530, COML 2531)*  
4 credits  
TR 2:55-4:10  
Toorawa, S.  
15537  
In the Middle Ages, people traveled for all sorts of reasons: adventure, commerce, pilgrimage, expansion, and more. In this course we will read the accounts of medieval travelers to gain a better understanding of the motives and motivations for travel and exploration. We will pay special attention to the ways in which travelers observed, interacted with, and described the people they encountered and the places they visited. Our travelers include Christian, Jewish, and Muslim merchants, ambassadors, scholars, geographers, explorers, sailors and soldiers. Materials include Marco Polo's Travels; Ibn Fadlan's description of his trip up the Volga; and Crusader accounts. All material in English translation. No prerequisites.

**JWST 2556**  
Introduction to the Quran *(NES/RELST 2556)*  
3 credits  
TR 11:40-12:55  
Toorawa, S.  
In this course, a literary, historical and religious introduction to the Qur'an—a book that has become a source of spiritual guidance and law for a billion and a half people the world over—we explore: the circumstances of the Qur'an's revelation; its written compilation (or redaction); its narrative structure; its rhetorical strategies; its major themes; its connections to and departures from the Hebrew Bible and the New Testament; Qur'an commentary and exegesis; translation and the problems associated with it; the impact of the Qur'an on political and religious thought; and the influence of the Qur'an on literature. All material in English. No prerequisites.
The Near East is a land often defined by “firsts”: the first cities, first writing, first empires. As a result, archaeology has long looked to the region for explanations of origins—particularly the origins of state and civilization. This course surveys 8000 years of human history in the ancient Near East, from the first appearance of farming villages to the dawn of imperialism, in order to come to terms with the region’s distinctive historical trajectory and legacies. The course also situates key developments in this region, such as the beginnings of agricultural production, urbanism, and the emergence of the “State”, within wider efforts to grapple with social complexity.

Under a Greco-Macedonian ruling dynasty, the Ptolemies, Egypt became a crossroads for the entire Mediterranean. Popular culture today remembers Ptolemaic Egypt best for the exploits of the famous queen Cleopatra, but a deeper study of this diverse society provides a unique window onto the ways that Greeks and Egyptians viewed the concepts of “Hellenicity” and “Egyptianness.” In this course, we will examine a variety of social, political, economic, and cultural perspectives on Ptolemaic Egypt and its relationships with the rest of the Mediterranean world. Topics include (1) the political and economic history of Ptolemaic Egypt; (2) the multicultural character of Ptolemaic society; (3) the interaction of Greek and Egyptian religious systems, and the creation of “fusion” gods; (4) Ptolemaic relations with the rest of the Hellenistic world, including Nubia, the Near East, the Aegean world, and Rome; and (5) the relevance of Ptolemaic Egypt to an understanding of modern phenomena such as globalization, tourism, and colonialism.

This course offers an introduction to modern literatures in Arabic, Hebrew, Persian, and Turkish. All readings will be in English. We will discuss poetry, short stories, and a novel from each tradition. Readings will be drawn from the work of an array of influential authors, including Nobel laureates S. Agnon (Israel), Naguib Mahfouz (Egypt), and Orhan Pamuk (Turkey).

Satisfies Option 1. Limited to 15 students. Prerequisites: for 3101, NES 2100 with grade of C- or above or permission of instructor; for 3102, NES/JWST 3101. Advanced study of the Hebrew language both orally and through the analysis of mostly unedited texts of social, political, and cultural relevance, with less emphasis on the study of grammar. Students are introduced to articles published in Israeli newspapers and magazines, works by authors, and movies. Students develop composition and advanced writing skills by studying language structure, idioms, and various registers of style. For scheduling conflicts, contact instructor.

Letter grade recommended. For Non-Native Speakers Only. Prerequisite: NES 3101, NES 3102 or permission of instructor. This course is intended to continue the development of all aspects of the language. Emphasis, however, will be placed on speaking skills and understanding by using text material relevant to Israeli contemporary society. The instructor will be sensitive to individual student needs. For scheduling conflicts, contact instructor.

A Writing in the Majors course. The purpose of the course is to place the Bible within the context of a larger ancient world that can be explored by systematic excavation of physical remains. Students will become familiar with archaeological excavations and finds from ancient Syria-Palestine from 10,000 bce to 586 bce. We will explore this archaeological evidence on its own terms, taking into consideration factors such as archaeological method and the interpretive frameworks in which the excavators themselves work, as well as the implications of this body of evidence for understanding the complexity and diversity of biblical Israel.
From the Broadway production, “Joseph and the Amazing Technicolor Dreamcoat” and Hollywood’s “The Prince of Egypt,” to the Hellenistic tale of Joseph and Asenath, the Joseph story has captured the imagination. In this class we will “go back to the source,” reading the biblical novella in its original Hebrew. We will consider the story from an array of perspectives, including literary, literary historical, archaeological and socio-historical, in order to develop a better understanding of its resonance as an ancient Near Eastern literary composition, its history of development, and position within the literary traditions of ancient Israel. Along the way students will develop a better understanding of the mechanics of biblical Hebrew, and learn to translate with greater sensitivity to the particular nuances of biblical Hebrew grammar and syntax. At least one year of biblical Hebrew, two years of Modern, or special permission from this instructor is required.

This seminar will examine several of the major debates in the study of the Holocaust by using a variety of types of historical and literary sources. In addition to secondary historical texts, we will focus on recapturing the personal dimension of the history of the Holocaust by using a variety of printed primary sources: memoirs and diaries; novels and short stories, and films. We will also attempt to assess the diverse vantage points offered by these different sorts of sources. Finally, we will examine the historical memory of the Holocaust. A film series will be associated with this course.

Prerequisites: Reading skills in Hebrew and Arabic. Following the establishment of the State of Israel in 1948 and the first Arab-Israeli war, over 150,000 Palestinian Arabs remained in Israel. Referred to by the Arab media as “1948 Arabs” or “Arabs within” and by the Israeli media as “Israeli Arabs” or “the Arab sector,” this community is often overlooked in discussions about the Israeli-Palestinian conflict and the peace process. In this seminar we will focus our attention on the history, experiences and identity of this marginalized, and largely bi-lingual community. We will read and discuss a range of texts in Hebrew and Arabic by and about Palestinian-Israelis. Readings will include historical and sociological studies, journalism and literature. Students are expected to have achieved an advanced level of either Hebrew or Arabic and an intermediate level of the other language.

What is the role of the literary imagination in keeping the memory of the Holocaust alive for our culture? We shall examine major and widely read Holocaust narratives that have shaped the way we understand and respond to the Holocaust. We shall begin with first person reminiscences—Wiesel’s Night, Levi’s Survival at Auschwitz, and The Diary of Anne Frank—before turning to realistic fictions such as Kineally’s Schindler’s List (and Spielberg’s film), Kertesz’s Fateless, Kosinski’s The Painted Bird, and Ozick’s “The Shawl.” We shall also read the mythopoeic vision of Schwarz-Bart’s The Last of the Just, the illuminating distortions of Epstein’s King of the Jews, the Kafkaesque parable of Appelfeld’s Badenheim 1939, and the fantastic cartoons of Spiegelman’s Maus books.

Our title is derived from the political philosopher Leo Strauss, who provides our initial analytic, methodological, and theoretical model. But we extend it beyond Straussian ideological positions and we include Art unrestricted to Written philosophy and literature, as in painting, music, cinema, and Reason of State. Persecution (via censorship or heterodoxy) is understood as being both externally imposed and internalized. “The double rhetoric” or “esotericism,” and hence “writing between the lines,” has a millennial history dating back to archaic times in probably all known cultures. We focus on more recent manifestations across disciplines, periods, and places. Examples include Gramsci (Prison Notebooks), Hegel (as read by Left-Hegelians and by Marx), and Lessing (on the Free Masons), but also Nietzsche, Heidegger, Freud, Wittgenstein, and their legacies.
**®** = Indicates course counts towards the research seminar requirement for NES majors.

# = Historical breadth

@ = Geographical breadth

(LA-AS) = Literature & the Arts

(HA-AS) = Historical Analysis

(CA-AS) = Cultural Analysis

(SBA-AS) = Social & Behavioral Analysis

(KCM-AS) = Knowledge, Cognition & Moral Reasoning