

ARCHAEOLOGY

Courses offered by the Archaeology Program are listed under the subject code ARCHLGY on the (<http://explorecourses.stanford.edu/CourseSearch/search/?view=catalog&catalog=&page=0&q=ARCHLGY&filter-catalognumber-ARCHLGY=on>) Stanford Bulletin's (<http://explorecourses.stanford.edu/CourseSearch/search/?view=catalog&catalog=&page=0&q=ARCHLGY&filter-catalognumber-ARCHLGY=on>) ExploreCourses web site (<http://explorecourses.stanford.edu/CourseSearch/search/?view=catalog&catalog=&page=0&q=ARCHLGY&filter-catalognumber-ARCHLGY=on>).

Archaeology is the study of the past through its material remains that survive into the present. Archaeology is a discipline that offers direct access to the experiences of a wide range of people in numerous cultures across the globe. Increasingly, archaeology bridges past and present societies through the study of the human heritage and its role in contemporary societies. Stanford's Archaeology Program provides students with an interdisciplinary approach to the material remains of past societies, drawing in equal parts on the humanities, social sciences, and natural sciences.

The Archaeology curriculum draws on faculty from a wide range of University departments and schools. To complete the requirements for the major, students must take courses from the offerings of the program and from the listings of other University departments. The program culminates in a Bachelor of Arts (B.A.) in Archaeology.

Mission of the Undergraduate Program in Archaeology

The mission of the undergraduate program in Archaeology is to provide students with a broad and rigorous introduction to the analysis of the material culture of past societies, drawing on the questions and methods of the humanities, social sciences, and natural sciences. Students in the major learn to relate these analyses to the practice of archaeology in the contemporary world. The program seeks to help each student achieve a high level of understanding through concentrated study of a particular research area. Courses in the major complete a comprehensive curriculum that draws on faculty from a wide range of University departments and programs. Archaeology majors are well prepared for advanced training in professional schools such as education, law, and journalism and, depending upon their choice of upper-division course, graduate programs in the humanities, social sciences, and natural sciences.

Learning Outcomes (Undergraduate)

The department expects undergraduate majors in the program to be able to demonstrate the following learning outcomes. These learning outcomes are used in evaluating students and the department's undergraduate program. Students are expected to:

1. demonstrate an understanding of core knowledge of the history of thought and basic theoretical foundations in archaeology.
2. write clearly and persuasively, communicating ideas about archaeology to multiple audiences and different communities, from the scholarly and to the general public in a variety of formats.
3. learn about the development of archaeology as a discipline and the major trends that have influenced thinking and writing about archaeology today.

4. demonstrate their mastery of the broad historical and theoretical trends in the field through critique of research within archaeology.

Bachelor of Arts in Archaeology

The Department of Archaeology offers a Bachelor of Arts in Archaeology. Eligible students may also pursue a Bachelor of Arts with Honors (p. 3). The department also offers a minor in Archaeology (p. 3).

Suggested Preparation for the Major

All majors must complete 65 units with an overall minimum grade of 'C', which must form a coherent program of study and be approved by the student's faculty advisor and the program director.

Students who plan to pursue graduate work in Archaeology should be aware of the admission requirements of the particular departments to which they intend to apply. These vary greatly. Early planning is advisable to guarantee completion of major and graduate school requirements.

How to Declare the Major

To declare a major in Archaeology, students should apply for the B.A. in Archaeology on Axess and contact the student services officer who provides an application form, answers initial questions, and helps the student choose a faculty advisor. Students should declare by the beginning of their junior year.

Degree Requirements

The B.A. in Archaeology requires a minimum of 65 units in the major, with an overall minimum grade of 'C', and no more than 10 units may be taken for pass/no pass credit. The major requirements are divided among four components. A course may only be used once to fulfill a component.

Quantitative skills and computing ability are indispensable to archaeologists. To fulfill the analytical methods and skills requirements, students must take one statistics course, and may choose to fulfill the remainder of the unit requirements with a variety of courses on archaeological skills and methods.

Archaeological skills include archaeological formation processes, botanical analysis, cartography, ceramic analysis, dating methods, faunal analysis, geographic information systems, geology, geophysics, genetics, osteology, remote sensing, soil chemistry, and statistics.

With the approval of the instructor and Archaeology director, undergraduates may fulfill part of this requirement from graduate-level courses (typically courses with catalog numbers of 200 or higher).

Course Requirements

	Units
1. Core Courses ¹	20
Must be taken for a letter grade (minimum passing grade of 'B')	
ARCHLGY 1	Introduction to Archaeology (Gateway) 5
ARCHLGY 102	Archaeological Methods (Intermediate) 5
ARCHLGY 103	History of Archaeological Thought (Intermediate) 5
ARCHLGY 107A	Archaeology as a Profession 5
2. Analytical Methods and Skills	15
Complete one of the following:	
PSYCH 10/ STATS 60	Introduction to Statistical Methods: Precalculus
ECON 102A	Introduction to Statistical Methods (Postcalculus) for Social Scientists

Fulfill the remainder of your methods and skills requirements by choosing from the following courses:

ARCHLGY 21Q	Eight Great Archaeological Sites in Europe
ARCHLGY 86	Digital Methods for Archaeology and Anthropology
ARCHLGY 115	The Social life of Human Bones
ARCHLGY 119	Zooarchaeology: An Introduction to Faunal Remains
ARCHLGY 124	Archaeology of Food: production, consumption and ritual
ARCHLGY 125	Archaeological Field Survey Methods
ARCHLGY 126	Archaeobotany
ARCHLGY 134	Museum Cultures: Material Representation in the Past and Present
ANTHRO 175	Human Skeletal Anatomy
ARCHLGY 104	Digital Methods in Archaeology

3. Theory ² 10

Topics include archaeological, art-historical, sociocultural, historical, and material culture theory. With the approval of the instructor, undergraduates may fulfill part of this requirement from graduate-level courses (typically courses with catalog numbers of 200 or higher).

Complete at least 10 units of the following:

ANTHRO 34	Animals and Us
ANTHRO 90B	Theory of Cultural and Social Anthropology
ANTHRO 113	Culture and Epigenetics: Towards A Non-Darwinian Synthesis
ARCHLGY 151	Ten Things: An Archaeology of Design
ARCHLGY 156	Design of Cities
ARCHLGY 130	Senior research seminar for Archaeology majors and minors

4. Electives 20

Courses are arranged around a regional or thematic focus, and therefore, may appear more than once. Students have the option of taking courses around a theme or concentration, and are encouraged to do so by consulting with their faculty adviser(s) to design a course plan.

Courses other than those on this list can be used to fulfill this requirement with prior approval of the student's faculty adviser and program director. With the approval of instructor, undergraduates may fulfill part of this requirement from graduate-level courses, typically courses numbered 200 or higher.

Complete any of the courses listed below:

World Archaeology: Mediterranean

ARCHLGY 81	Introduction to Roman Archaeology
ARCHLGY 83	Pots, People, and Press: Greek Archaeology in the Media
ARCHLGY 96	The Secret Lives of Statues from Ancient Egypt to Confederate Monuments
ARCHLGY 118	Engineering the Roman Empire
ARCHLGY 145	Sailing the Wine-Dark Sea: Maritime Archaeology of the Ancient Mediterranean
ARCHLGY 165	Roman Gladiators
CLASSICS 52	Introduction to Roman Archaeology

World Archaeology: Americas

ARCHLGY 84	Incas, Spaniards, and Africans: Archaeology of the Kingdom of Peru
ARCHLGY 102B	Incas and their Ancestors: Peruvian Archaeology

World Archaeology: Asia

ARCHLGY 111	Emergence of Chinese Civilization from Caves to Palaces
-------------	---

ARCHLGY 135	Constructing National History in East Asian Archaeology	
Heritage		
ARCHLGY 95	Monumental Pasts: Cultural Heritage and Politics	
ARCHLGY 135	Constructing National History in East Asian Archaeology	
ARCHLGY 173	Heritage Institutions Inside Out: The Power of Bureaucracies	
Urbanism and Cities		
ARCHLGY 156	Design of Cities	3-5

5. Archaeological Fieldwork

Students must take part in a Stanford Archaeology Center field project directed by a Stanford faculty member, and enroll in any coursework that is required for participation in the field project. Projects are typically offered during summer months and funding may be provided. In 2019, field schools were located in: Peru, Bosnia, and Italy. The response to COVID-19 may impact field school offerings in 2021.

6. Collateral Language Requirement

All Archaeology majors must demonstrate competence in a foreign language beyond the first-year level. Students can meet this requirement by completing a course beyond the first-year level with a grade of 'B' or better, and are encouraged to choose a language that has relevance to their archaeological region or topic of interest. Students may petition to take an introductory-level course in a second language to fulfill this requirement by demonstrating the connection between the language(s) and their research interest(s).

7. Research and Independent Study

Students may count up to 5 units of research and independent study toward the Archaeology major.

Including but not limited to:

ARCHLGY 190	Archaeology Directed Reading/Independent Study
ARCHLGY 195	Independent Study/Research
ARCHLGY 199	Honors Independent Study

Total Units 65

¹ ARCHLGY 1 Introduction to Archaeology is recommended as a first course. Many upper-level courses in Archaeology require this course as a prerequisite. Students should normally take the capstone course in their final year of course work in the major.

² As a note, ARCHLGY 130 Senior research seminar for Archaeology majors and minors is offered to students in their final year of study as either a stand-alone course on designing research projects and writing, or as a touchpoint for students who are launching the writing phase of their honors thesis.

Related Courses

Archaeology is an interdisciplinary program. Students should meet with their advisor about degree requirements and the applicability of courses from other University departments to the Archaeology major or minor. Applicable courses are commonly found in Anthropology (ANTHRO), Classics (CLASSICS), and East Asian Languages and Cultures (EALC), but are not limited to these departments. Students should consult their advisor and the program director for course approvals.

Additional Information

Overseas Studies Courses in Archaeology

For course descriptions and additional offerings, see the listings in the Stanford Bulletin's ExploreCourses (<http://explorecourses.stanford.edu/>) web site or the Bing Overseas Studies

(<http://bosp.stanford.edu/>) web site. Students should consult their department or program's student services office for applicability of Overseas Studies courses to a major or minor program.

Honors Program

The honors program in Archaeology gives qualified majors the chance to work closely with faculty on an individual research project culminating in an honors thesis. Students may begin honors research from a number of starting points, including topics introduced in the core or upper-division courses, independent interests, research on artifacts in Stanford's collections, or fieldwork experiences.

Interested Archaeology majors of junior standing may apply for admission by submitting an honors application form, including a 4-5 page statement of the project, a transcript, and a letter of recommendation from the faculty member supervising the honors thesis to the student services specialist, no later than the end of the fourth week of the Spring Quarter. Archaeology majors are eligible to apply for honors candidacy. The thesis is due in early May of the senior year and is read by the candidate's advisor and a second reader appointed by the undergraduate committee.

return to top of page (p. 1)

Minor in Archaeology

A minor in Archaeology provides an introduction to the study of the material cultures of past societies. It can complement many majors, including but not limited to Anthropology, Applied Physics, Art and Art History, Classics, Earth Systems, Geological and Environmental Sciences, History, Engineering, and Religious Studies.

Students must complete the declaration process, including the planning form submission and Axxess registration, by the last day of the quarter, two quarters prior to degree conferral; for example, by the last day of Autumn Quarter if Spring graduation is the intended quarter of graduation.

Degree Requirements

To minor in Archaeology, students must complete at least 27 units of relevant course work, including:

	Units
1. Core Program ¹	10
Complete the following:	
ARCHLGY 1 Introduction to Archaeology (Gateway Course, Required)	5
Complete one of the following:	
ARCHLGY 103 History of Archaeological Thought	
ARCHLGY 107A Archaeology as a Profession	
2. Archaeological Skills	2-5
Archaeological skills include dating methods, faunal analysis, botanical analysis, ceramic analysis, geology, geophysics, soil chemistry, remote sensing, osteology, genetics, statistics, cartography, and geographic information systems.	
Complete 2-5 units from the following:	
PSYCH 10 Introduction to Statistical Methods: Precalculus	
ECON 102A Introduction to Statistical Methods (Postcalculus) for Social Scientists	
ARCHLGY 21Q Eight Great Archaeological Sites in Europe	
ARCHLGY 86 Digital Methods for Archaeology and Anthropology	
ARCHLGY 115 The Social life of Human Bones	

ARCHLGY 119	Zooarchaeology: An Introduction to Faunal Remains	
ARCHLGY 124	Archaeology of Food: production, consumption and ritual	
ARCHLGY 125	Archaeological Field Survey Methods	
ARCHLGY 126	Archaeobotany	
ARCHLGY 134	Museum Cultures: Material Representation in the Past and Present	
ANTHRO 175	Human Skeletal Anatomy	
ARCHLGY 104	Digital Methods in Archaeology	
3. Theory		5
Topics include archaeological, art historical, sociocultural, historical, and material culture theory.		
Complete 5 units from the following:		
ANTHRO 34	Animals and Us	
ANTHRO 90B	Theory of Cultural and Social Anthropology	
ANTHRO 113	Culture and Epigenetics: Towards A Non-Darwinian Synthesis	
ARCHLGY 151	Ten Things: An Archaeology of Design	
ARCHLGY 156	Design of Cities	
ARCHLGY 130	Senior research seminar for Archaeology majors and minors	
4. Electives		10
Students have the option of taking courses around a theme or concentration, and are encouraged to do so by consulting their faculty advisers to design a course plan.		
Complete 10 units from the following:		
World Archaeology: Mediterranean		
ARCHLGY 96	The Secret Lives of Statues from Ancient Egypt to Confederate Monuments	
ARCHLGY 118	Engineering the Roman Empire	
ARCHLGY 145	Sailing the Wine-Dark Sea: Maritime Archaeology of the Ancient Mediterranean	
ARCHLGY 165	Roman Gladiators	
CLASSICS 52	Introduction to Roman Archaeology	
World Archaeology: Americas		
ARCHLGY 84	Incas, Spaniards, and Africans: Archaeology of the Kingdom of Peru	
ARCHLGY 102B	Incas and their Ancestors: Peruvian Archaeology	
ARCHLGY 111B	Muwekma: Landscape Archaeology and the Narratives of California Natives	
ARCHLGY 83	Pots, People, and Press: Greek Archaeology in the Media	
World Archaeology: Asia		
ARCHLGY 111	Emergence of Chinese Civilization from Caves to Palaces	
ARCHLGY 135	Constructing National History in East Asian Archaeology	
Heritage		
ARCHLGY 95	Monumental Pasts: Cultural Heritage and Politics	
ARCHLGY 135	Constructing National History in East Asian Archaeology	
ARCHLGY 173	Heritage Institutions Inside Out: The Power of Bureaucracies	
Urbanism and Cities		
ARCHLGY 156	Design of Cities	3-5
Total Units		27

¹ ARCHLGY 1 Introduction to Archaeology is recommended as a first course, and many of the upper-level courses in Archaeology require this course as a prerequisite. Students have the option to take ARCHLGY 103 History of Archaeological Thought or ARCHLGY 107A Archaeology as a Profession to fulfill the rest of the 10 unit core requirement for the minor.

COVID-19 Policies

On July 30, the Academic Senate adopted grading policies effective for all undergraduate and graduate programs, excepting the professional Graduate School of Business, School of Law, and the School of Medicine M.D. Program. For a complete list of those and other academic policies relating to the pandemic, see the "COVID-19 and Academic Continuity (<http://exploreddegrees.stanford.edu/covid-19-policy-changes/#tempdeptemplatetabtext>)" section of this bulletin.

The Senate decided that all undergraduate and graduate courses offered for a letter grade must also offer students the option of taking the course for a "credit" or "no credit" grade and recommended that deans, departments, and programs consider adopting local policies to count courses taken for a "credit" or "satisfactory" grade toward the fulfillment of degree-program requirements and/or alter program requirements as appropriate.

Undergraduate Degree Requirements

Grading

The Archaeology Center counts all courses taken in academic year 2020-21 with a grade of 'CR' (credit) or 'S' (satisfactory) towards satisfaction of undergraduate degree requirements that otherwise require a letter grade. The Archaeology Center still requires that any students who pursue an honors thesis complete their thesis with a 'B+' or higher to earn the honors distinction.

Director: Ian Hodder (Anthropology)

Director of Undergraduate Studies: Ian Hodder (Anthropology)

Department Faculty:

Professors: Ian Hodder (Anthropology), Li Liu (East Asian Languages and Cultures, on leave 2019-20), Lynn Meskell (Anthropology), Ian Morris (Classics), Michael Shanks (Classics)

Associate Professors: Giovanna Ceserani (Classics), Jody Maxmin (Art and Art History, Classics), John Rick (Anthropology, emeritus), Jennifer Trimble (Classics), Barbara Voss (Anthropology)

Assistant Professors: Andrew Bauer (Anthropology), Justin Leidwanger (Classics), Krish Seetah (Anthropology)

Academic Staff: Christina Hodge (Academic Curator & Collections Manager), Laura Jones (Campus Archaeologist)

Postdoctoral Fellows: Jiajing Wang, Elisabeth Niklasson, Brendan Weaver, Megan Rhodes Victor

Affiliated Faculty:

Professors: Rob Dunbar (Earth Sciences), Mark Lewis (Chinese Culture, Religious Studies), J. Moldovan (Geological and Environmental Sciences), Amos Nur (Earth Sciences), Peter Vitousek (Earth System Science)

Associate Professors: Paulla Ebron (Anthropology), James A. Fox (Anthropology, Iberian and Latin American Cultures, Linguistics, on leave A), Grant Parker (Classics)

Overseas Studies Courses in Archaeology

The Bing Overseas Studies Program (<http://bosp.stanford.edu>) (BOSP) manages Stanford international and domestic study away programs for Stanford undergraduates. Students should consult their department or program's student services office for applicability of Overseas Studies courses to a major or minor program.

The BOSP course search site (<https://undergrad.stanford.edu/programs/bosp/explore/search-courses/>) displays courses, locations, and quarters relevant to specific majors.

For course descriptions and additional offerings, see the listings in the Stanford Bulletin's ExploreCourses (<http://explorecourses.stanford.edu>) or Bing Overseas Studies (<http://bosp.stanford.edu>).

Due to COVID-19, all BOSP programs have been suspended for Autumn Quarter 2020-21. All courses and quarters of operation are subject to change.

		Units
OSPCPTWN 16		2
OSPCPTWN 36	The Archaeology of Southern African Hunter Gatherers	4
OSPAUSTL 40	Australian Studies: History, Society and Culture Down Under	3

Courses

ARCHLGY 1. Introduction to Archaeology. 3-5 Units.

Aims, methods, and data in the study of human society's development from early hunters through late prehistoric civilizations. Archaeological sites and remains characteristic of the stages of cultural development for selected geographic areas, emphasizing methods of data collection and analysis appropriate to each.

Same as: ANTHRO 3

ARCHLGY 12. Peopling of the Globe: Changing Patterns of Land Use and Consumption Over the Last 50,000 Years. 3-5 Units.

Fossil, genetic and archaeological evidence suggest that modern humans began to disperse out of Africa about 50,000 years ago. Subsequently, humans have colonized every major landmass on earth. This class introduces students to the data and issues regarding human dispersal, migration and colonization of continents and islands around the world. We explore problems related to the timing and cause of colonizing events, and investigate questions about changing patterns of land use, demography and consumption. Students are introduced to critical relationships between prehistoric population changes and our contemporary environmental crisis.

Same as: ANTHRO 18, EARTHSYS 21

ARCHLGY 16. Native Americans in the 21st Century: Encounters, Identity, and Sovereignty in Contemporary America. 5 Units.

What does it mean to be a Native American in the 21st century? Beyond traditional portrayals of military conquests, cultural collapse, and assimilation, the relationships between Native Americans and American society. Focus is on three themes leading to in-class moot court trials: colonial encounters and colonizing discourses; frontiers and boundaries; and sovereignty of self and nation. Topics include gender in native communities, American Indian law, readings by native authors, and Indians in film and popular culture.

Same as: ANTHRO 16, NATIVEAM 16

ARCHLGY 21Q. Eight Great Archaeological Sites in Europe. 3-5 Units.

Preference to sophomores. Focus is on excavation, features and finds, arguments over interpretation, and the place of each site in understanding the archaeological history of Europe. Goal is to introduce the latest archaeological and anthropological thought, and raise key questions about ancient society. The archaeological perspective foregrounds interdisciplinary study: geophysics articulated with art history, source criticism with analytic modeling, statistics interpretation. A web site with resources about each site, including plans, photographs, video, and publications, is the basis for exploring.

Same as: CLASSICS 21Q

ARCHLGY 34. Animals and Us. 5 Units.

The human-animal relationship is dynamic, all encompassing and durable. Without exception, all socio-cultural groups have evidenced complex interactions with the animals around them, both domesticated and wild. However, the individual circumstances of these interactions are hugely complicated, and involve much more than direct human-animal contact, going far beyond this to incorporate social, ecological and spiritual contexts. This course delves into this complexity, covering the gamut of social roles played by animals, as well as the methods and approaches to studying these, both traditional and scientific. While the notion of 'animals as social actors' is well acknowledged, their use as proxies for human autecology (the relationship between a species and its environment) is also increasingly recognized as a viable mechanism for understanding our cultural and economic past. It will piece together the breadth of human-animal relationships using a wide geographic range of case studies.

Same as: ANTHRO 34

ARCHLGY 43N. The Archaeological Imagination. 3 Units.

More than excavating ancient sites and managing collections of old things, Archaeology is a way of experiencing the world: imagining past lives through ruins and remains; telling the story of a prehistoric village through the remains of the site and its artifacts; dealing with the return of childhood memories; designing a museum for a community. The archaeological imagination is a creative capacity mobilized when we experience traces and vestiges of the past, when we gather, classify, conserve and restore, when we work with such remains to deliver stories, reconstructions, accounts, explanations, or whatever. This class will explore such a wide archaeological perspective in novels, poetry, fantasy literature, the arts, movies, online gaming, and through some key debates in contemporary archaeology about human origins, the spread of urban life, the rise and fall of ancient empires.

Same as: CLASSICS 43N

ARCHLGY 47. Introduction to Digital Archaeology. 4 Units.

While the tools of Digital Archaeology frequently change, using digital tools has been part of the discipline for decades. These tools and approaches provide new forms of research, visualization, and outreach to archaeological investigations. This course is designed to introduce students of archaeology to the digital research methods useful to the discipline, and provide them with hands-on experience in three types of digital method: digital mapping, visualization, and 3D modeling. The goal of the course is for students to learn about the state of digital archaeology, to become familiar with common methods, and become aware of the resources available for research.

Same as: CLASSICS 57

ARCHLGY 54N. Archaeology in the Digital Age. 3 Units.

Like so many fields, archaeology is being transformed by new opportunities and challenges of technologies inconceivable only a generation ago: online tourist photographs are assisting replication of an arch destroyed by terrorists, detailed scans reveal how tools were manufactured and used 2000 years ago, and excavated remains historically texture lost worlds for games like Assassin's Creed. These artifacts and sites allow us to recreate human pasts in different ways, but only if we can make the most of every partial clue that archaeology uncovers. How do approaches like laser scanning and digital modeling help us maximize archaeological documentation and analysis? How will 3D visualization bring archaeological finds to the public in more innovative, immersive, and democratic ways than ever before? How can we put the past into the hands of a global community anywhere and at any time through interactive digital reconstructions and physical replicas? Can 4D approaches integrating time help us understand ancient social processes through digital approaches? What ethical questions of practice, ownership, and display arise as archaeology confronts each of these new opportunities? How do such developments force us to reexamine the complex ways in which technologies are changing our relationship with the human past? This seminar bridges the theoretical and the practical, allowing students to develop hands-on projects using 3D analysis of objects on campus that ask fundamental questions about how artifacts worked in the past, how they speak in the present, and how new digital tools can transform their voices in the future. Trips to collections on campus and in the area, as well as visits from diverse experts in the field and case studies from the instructor's own excavation (a Roman shipwreck of marble architectural materials) allow engagement with emerging technological approaches to the archaeological record.

ARCHLGY 58. Egypt in the Age of Heresy. 3-5 Units.

Perhaps the most controversial era in ancient Egyptian history, the Amarna period (c. 1350-1334 BCE) was marked by great sociocultural transformation, notably the introduction of a new 'religion' (often considered the world's first form of monotheism), the construction of a new royal city, and radical departures in artistic and architectural styles. This course will introduce archaeological and textual sources of ancient Egypt, investigating topics such as theological promotion, projections of power, social structure, urban design, interregional diplomacy, and historical legacy during the inception, height, and aftermath of this highly enigmatic period. Students with or without prior background are equally encouraged.

Same as: AFRICAAM 58A, AFRICAST 58, CLASSICS 58

ARCHLGY 60N. Digging for Answers: 5 Big Questions of Our Time. 3-5 Units.

The aim in this course is to explore the archaeological evidence for long-term change with regard to 5 major questions of our time: Where do we come from? Has inequality increased? Have we become more violent? Why do we have so much stuff? What is the relationship between humans and climate change? You will be introduced to recent publications for class debate, and will also be introduced to the ways in which archaeologists use evidence in order to explore the 5 themes. We will go to Stanford's archaeological collections so that you can have hands-on experience of artifacts and will be able to problem solve using data from the instructor's own excavations. We will also visit labs (archaeological and genomic for example), local museums and local archaeological excavations.

Same as: ANTHRO 60N

ARCHLGY 75Q. Mad Dogs and Englishmen: Archaeology and the Modern History of the Ancient Near East. 3 Units.

The decades between the early-nineteenth and mid-twentieth centuries saw substantial change in the region Europeans referred to as the Near East, characterized by the decline of the Ottoman empire, the disarray of World War I, and the establishment of modern national borders. You will learn to analyze, interpret, and critically evaluate archaeological data and the ways in which that data is used to construct an historical narrative. Readings include ancient texts in translation; archaeological field records and reports; travelogues, personal letters and autobiographies; and scholarly articles on the art and archaeology of the Near East.

ARCHLGY 78. Disruption and Diffusion: The Archaeology of Innovation. 3-5 Units.

This undergraduate seminar uses engagement with canonical archaeological topics and questions about the emergence of civilization to introduce students to critical perspectives on the nature of novelty, progress, and modernity. The first weeks of the course will be spent learning about archaeological hypotheses and debates on early human innovation (e.g. urban development, agriculture). Later weeks will focus on developing a robust theoretical framework through which to better understand and interrogate claims about the origin of innovation. Same as: ANTHRO 78A

ARCHLGY 79. Mediterranean Archaeology Today: Heritage, Ethics, and Practice in a Changing World. 3-5 Units.

While archaeology engages with material remains from the past, it is embedded in and inseparable from contemporary practice. This seminar discusses a wide range of ethical dilemmas raised by archaeology in the 21st century. It aims to develop an acquaintance with legal and ethical codes as well as disciplinary practices that relate to cultural heritage, with a strong focus on the ancient Mediterranean world. Such issues will be approached primarily through discussion and debate of current case studies including: ownership and destruction of cultural property, colonialism and decolonization, ethical responsibilities in scientific practice, and cultural, nationalistic, religious, and popular uses of heritage. By the end of the term, students should be able to apply critical reasoning to a variety of ethical issues related to heritage of the Mediterranean world and beyond, and to articulate (in oral and written form) responses to current controversial topics about the human past.

ARCHLGY 80. Heritage and Human Rights. 3-5 Units.

What does archaeology have to say about human rights? Is there a right to cultural heritage? How can archaeology and heritage help protect rights—or encroach upon them? Themes we will address in this course include the archaeological investigation of human rights topics; the right to heritage; conflicts of different rights regimes in heritage contexts; and ethical considerations about rights during research and heritage management. These questions will take us to cases as diverse as forensic investigation of the disappeared in Argentina, the archaeology of homelessness in the U.K., the destruction of heritage as cultural genocide in Bosnia and the Middle East, and the rights of indigenous groups in Australia and the U.S. to control cultural heritage. Same as: ANTHRO 80A

ARCHLGY 81. Introduction to Roman Archaeology. 3-5 Units.

(Formerly CLASSART 81.) This course will introduce you to the material culture of the ancient Roman world, from spectacular imperial monuments in the city of Rome to cities and roads around the Mediterranean, from overarching environmental concerns to individual human burials, from elite houses and army forts to the lives of slaves, freedmen and gladiators. Key themes will be change and continuity over time; the material, spatial and visual workings of power; how Roman society was materially changed by its conquests and how conquered peoples responded materially to Roman rule. Same as: CLASSICS 52

ARCHLGY 83. Pots, People, and Press: Greek Archaeology in the Media. 3-5 Units.

Archaeological discovery has long captured the popular imagination, and the media undoubtedly plays a crucial role in this phenomenon. In the case of Greek archaeology, much of this imagination has been intertwined with the legacies of ancient Greek culture(s) in the construction of modern identities and ideologies, including the concept of ‘Western Civilization.’ This course explores the intersections between academic research, media narratives, and the social, political, and cultural context of Greek archaeology from the 19th century to the present. Through a diachronic range of case studies, we will engage with a selection of media accounts and representations, alongside scholarly work and commentaries. In doing so, the class will more broadly examine issues surrounding archaeological evidence and interpretation, narrative formation, the reception and appropriation of the past, conceptualizations of race and ethnicity, nationalism and archaeology, and cultural heritage management. No prior knowledge of Greek archaeology is required. Same as: CLASSICS 93

ARCHLGY 84. Incas, Spaniards, and Africans: Archaeology of the Kingdom of Peru. 3-5 Units.

Students are introduced to Andean archaeology from the rise of the Inca empire through the Spanish colonial period. We will explore archaeological evidence for the development of late pre-Hispanic societies in western South America, the Spanish conquest, and the origins of key Spanish colonial institutions in the Andean region: the Church, coerced indigenous labor, and African slavery. Central to this course is an archaeological interrogation of the underpinnings and legacies of colonialism, race, and capitalism in the region. Students will also consider the material culture of daily life and those living on the social margins, both in pre-Hispanic societies and under Spanish rule.

ARCHLGY 86. Digital Methods for Archaeology and Anthropology. 3-5 Units.

Digital tools can be a powerful way of collecting, analyzing and presenting data in social-cultural anthropology and archaeology. This survey course is designed for students from all backgrounds interested in developing practical skills in computational methods, no previous computational experience is required. Over the span of four 2.5 week units, we will develop foundational skills for 1) text processing, 2) geospatial analysis (e.g GIS), 3) bioinformatics and paleogenetics, and 4) data visualization. Each unit will take a deep dive into the way these approaches have been used in anthropology in published case studies. This will be complemented by digital lab activities (suitable for remote or in-person learning) to develop skills and complete an independent project of your choosing with the tools learned in this course. The goal is to set you up with digital tools that are useful to you in academic, journalistic, and other related endeavors.

ARCHLGY 92. Introduction to Greek Art and Archaeology. 5 Units.

This course will introduce students to the art and archaeology of Greece and the Greek world from the Neolithic through Early Roman periods. By integrating both historical and current approaches to the archaeology of Greece, this course aims to supplement the typical chronological narrative of the development of Greek material culture with various thematic explorations (e.g. nationalism in archaeology, social complexity, postcolonial approaches), as well as to critically evaluate mechanisms of interpretation in Greek archaeology over time. Same as: CLASSICS 92

ARCHLGY 95. Monumental Pasts: Cultural Heritage and Politics. 3-5 Units.

What is heritage? Who decides what and how pasts matter? Our pasts loom monumental in multiple senses. At the intersection of archaeology and anthropology, the emerging discipline of heritage is often described as the politics of the past. What people choose to take from their histories varies and is often contested. Heritage shapes and is shaped by power. This course introduces contemporary themes and debates in cultural heritage. Together we'll develop a critical stance toward dominant perspectives to understand how pasts are used, erased, reclaimed, and mobilized in the present, for the future. In doing so we'll think through concepts such as materiality, intangibility, monumentality, value, memory, identity, community, nationalism, and universality. Our case studies will range from contemporary debates over Jim Crow era monuments in the USA, to UNESCO World Heritage List politics, and the development of community identities. We will also reflect on heritage at a personal scale and its relationship to belonging. Course materials will include readings and media from around the globe. Students will participate through seminar discussions, proposing and presenting topics of their choice, regular journal entries, and a choice of final project: podcast, paper, or exhibition plan.

Same as: ANTHRO 95C

ARCHLGY 96. The Secret Lives of Statues from Ancient Egypt to Confederate Monuments. 3-5 Units.

Statues, human-shaped sculptures, walk a fine line between being inert matter and living entities. Throughout human existence, humans have recognized that statues are not alive even as they understand that statues are capable of becoming potent allies or enemies. They are capable of engendering profound emotional responses, embodying potent ideas, and co-opting the past in service of the present. However, the same materiality that endows statues with these exceptional capacities also makes them vulnerable to humans intent on acquiring otherwise-expensive materials cheaply, committing sectarian violence by proxy, and obliterating the material manifestations of others' memories. In this course, we will study sixteen (groups of) statues thematically. To do this, we will draw on a wide variety of disciplines, including archaeology, art history, history, law, media studies, museum studies, and religious studies, to articulate how people in diverse places and times have revered and reviled statues precisely because they are uncanny objects that seem to have an all-too-human kind of agency. In so doing, we will gain appreciation for and insight into how and why the statues in our own lives are significant.

Same as: ARTHIST 104A, CLASSICS 96

ARCHLGY 97. Archaeology Internship. 1-10 Unit.

Opportunity for students to pursue their specialization in an institutional setting such as a laboratory, clinic, research institute, museums or government agency. May be repeated for credit. Prior instructor consent needed.

ARCHLGY 100D. Chavin de Huantar Research Seminar. 3-5 Units.

Archaeological analytical techniques appropriate for data recovered during archaeological fieldwork in Chavin de Huantar, Peru. Open to all interested students; fieldwork participants are expected to take the course. Students work on data from the previous field season to produce synthetic written reports, focusing on specific methodological issues.

Same as: ANTHRO 100D

ARCHLGY 102. Archaeological Methods. 5 Units.

Methodological issues related to the investigation of archaeological sites and objects. Aims and techniques of archaeologists including: location and excavation of sites; dating of places and objects; analysis of artifacts and technology and the study of ancient people, plants, and animals. How these methods are employed to answer the discipline's larger research questions.

Same as: ANTHRO 91A

ARCHLGY 102B. Incas and their Ancestors: Peruvian Archaeology. 3-5 Units.

The development of high civilizations in Andean S. America from hunter-gatherer origins to the powerful, expansive Inca empire. The contrasting ecologies of coast, sierra, and jungle areas of early Peruvian societies from 12,000 to 2,000 B.C.E. The domestication of indigenous plants which provided the economic foundation for monumental cities, ceramics, and textiles. Cultural evolution, and why and how major transformations occurred.

Same as: ANTHRO 106, ANTHRO 206A

ARCHLGY 103. History of Archaeological Thought. 5 Units.

Introduction to the history of archaeology and the forms that the discipline takes today, emphasizing developments and debates over the past five decades. Historical overview of culture, historical, processual and post-processual archaeology, and topics that illustrate the differences and similarities in these theoretical approaches. Satisfies Archaeology WIM requirement. In 2020-2021, also satisfies Classics WIM requirement.

Same as: CLASSICS 170

ARCHLGY 104. Digital Methods in Archaeology. 3-5 Units.

Archaeologists have long adapted and incorporated available digital tools into their methodological toolkits. The recent explosion in computing power and availability has led to a proliferation of digital apparatus in archaeology and sparked dynamic theoretical and methodological discussions within the discipline. This course provides an overview of digital tools and methods utilized by archaeologists through all stages of research.

ARCHLGY 105. Global Heritage: Conflict, Reconciliation, and Diplomacy. 3-5 Units.

Archaeological studies from the 1990s framed cultural heritage as a resource that created attachments to place and to the past as a means to buttress national and cultural identities. But heritage can no longer be viewed as simply a marker of a singular, national identity. As a global era ushers in new regimes of heritage management, heritage becomes embroiled in a multitude of interactions whether acting as a fulcrum of transnational governance or functioning at the crux of community empowered utilizations and initiatives. This course will trace what happens to heritage as it has been drawn into a world of global interactions while also maintaining more local forms of attachment. The class will address three themes (conflict, reconciliation, and diplomacy), all of which result from the multi-scalar relations that emerge from heritage financing, management, and preservation in a transnational arena. While the class will discuss cases that include both tangible and intangible heritage, the focus of the course will center around tangible elements of the past, including heritage sites and archaeological artifacts. Combining readings from the field of international relations, archaeology, and heritage studies, the class will question if and how heritage can be used in local settings while also producing international exchanges.

Same as: ANTHRO 117C

ARCHLGY 106. The Archaeology of Climate. 3 Units.

This course reviews the long-term relationships between human societies and Earth's climatic systems. It provides a critical review of how archaeologists have approached climate change through various case studies and historical paradigms (e.g., societal collapse, resilience, historical ecology) and also addresses feedbacks between past human land use and global climate change, including current debates about the onset of the Anthropocene.

Same as: ANTHRO 103

ARCHLGY 107A. Archaeology as a Profession. 5 Units.

Academic, contract, government, field, laboratory, museum, and heritage aspects of the profession.

Same as: ANTHRO 101A

ARCHLGY 108. Ancient DNA and the Human Past. 3-5 Units.

The rapidly growing field of paleogenomics has brought together researchers from a wide variety of fields and perspectives in the social and natural sciences. This survey course is designed for students from all backgrounds interested in developing practical skills in ancient DNA methods, contextual research, analysis and interpretation. We will also focus on exploring and discussing ethics in the field and the implications of the growing interest of public audiences with ancient DNA (such as the 23andMe direct-to-consumer genetic test for Neanderthal ancestry). Throughout the course, we will also explore a variety of related topics by taking a deep dive into the archaeology context and analytical approaches of published case studies. For a final project, you will explore a site, topic or study of your choosing with the tools learned in this course and evaluate the potential for ancient DNA to uncover new findings there.

ARCHLGY 109. Religions of Ancient Eurasia. 3-5 Units.

This course will explore archaeological evidence for the ritual and religions of Ancient Eurasia, including Greco-Roman polytheism, early Christianity, and early Buddhism. Each week, we will discuss the most significant themes, methods, and approaches that archaeologists are now using to study religious beliefs and rituals. Examples will focus on the everyday social, material, and symbolic aspects of religion. The course will also consider the role of archaeological heritage in religious conflicts today and the ethical dilemmas of archaeology in the 21st century.

Same as: CLASSICS 165

ARCHLGY 109A. Archaeology of the Modern World. 3-5 Units.

Historical archaeology, also called the archaeology of the modern world, investigates the material culture and spatial history of the past five centuries. As a discipline, historical archaeology has been characterized by (1) a methodological conjunction between history and archaeology; (2) a topical focus on the ζ three Cs ζ : colonization, captivity, and capitalism ζ forces which arguably are constitutive of the modern world; and (3) an epistemological priority to recovering the perspectives of ζ people without history. ζ Each of these three trends is widely debated yet they continue to profoundly shape the field. This seminar provides an in-depth examination of the emergence and development of this historical archaeology, with a focus on current issues in theory and method. For undergraduates, the prerequisite is Anthro 3 or consent of instructor.

Same as: ANTHRO 109A, ANTHRO 209A

ARCHLGY 110. Environmental Archaeology. 5 Units.

This course investigates the field of environmental archaeology. Its goals are twofold: 1) to critically consider the intellectual histories of environmental archaeology, and, 2) to survey the various techniques and methods by which archaeologists assess historical environmental conditions through material proxies. The course will include lab activities.

Same as: ANTHRO 110, ANTHRO 210

ARCHLGY 111. Emergence of Chinese Civilization from Caves to Palaces. 3-4 Units.

Introduces processes of cultural evolution from the Paleolithic to the Three Dynasties in China. By examining archaeological remains, ancient inscriptions, and traditional texts, four major topics will be discussed: origins of modern humans, beginnings of agriculture, development of social stratification, and emergence of states and urbanism.

Same as: ARCHLGY 211, CHINA 176, CHINA 276

ARCHLGY 111B. Muwekma: Landscape Archaeology and the Narratives of California Natives. 3-5 Units.

This course explores the unique history of San Francisco Bay Area tribes with particular attention to Muwekma Ohlone- the descendent community associated with the landscape surrounding and including Stanford University. The story of Muwekma provides a window into the history of California Indians from prehistory to Spanish exploration and colonization, the role of Missionaries and the controversial legacy of Junipero Serra, Indigenous rebellions throughout California, citizenship and land title during the 19th century, the historical role of anthropology and archaeology in shaping policy and recognition of Muwekma, and the fight for acknowledgement of Muwekma as a federally recognized tribe. We will visit local sites associated with this history and participate in field surveys of the landscape of Muwekma.

Same as: ANTHRO 111C, NATIVEAM 111B

ARCHLGY 113. Culture and Epigenetics: Towards A Non-Darwinian Synthesis. 4-5 Units.

The course examines the impact of new research in epigenetics on our understanding of long-term cultural change. The course examines the various attempts that have been made over recent decades to find a synthesis between cultural and biological evolution. These approaches, often termed neo-Darwinian, include memes, dual inheritance theory, theories of cultural selection and transmission, niche construction theory and macro-evolutionary approaches. Research in all these areas will be examined, with particular reference to explanations for the origins of agriculture, but also including other transformations, and critiqued. New research in epigenetics offers an alternative non-Darwinian evolutionary perspective that avoids many of the problems and pitfalls in the neo-Darwinian approaches. Cultural evolution comes to be viewed as cumulative, directional and Lamarckian, since heritable epigenetic variation can underlie evolutionary change. Epigenetics opens the way for human cultural entanglements to become the drivers for evolutionary change, thus allowing the full range of social processes studied in the social and cultural sciences to take their place in the study and analysis of long-term change.

Same as: ANTHRO 113, ANTHRO 213

ARCHLGY 114. Rights and Ethics in Heritage. 5 Units.

Heritage is a human thing: made by people and mobilized for their own purposes, it has a range of effects on communities. This course focuses on the human dimension of heritage with special attention to questions of rights and ethics. Where can we locate the intersections of heritage and rights? How do communities and governing structures negotiate control over and participation in heritage, and with what impacts on people? Which ethical challenges arise and how have archaeologists, heritage managers, museums, legislators, community leaders, and others approached these issues? The first half of this seminar course focuses on the theoretical and contextual basis for these discussions. We will address topics such as cultural ownership and participation as well as the global and governing contexts within which heritage is mobilized. Building on this, the second half examines cases in which different rights, needs, and goals come into conflict: museum practice, public memory, upheaval stemming from violence or disaster, and the ethics of the material world itself. Throughout, we will highlight heritage in relation to communities, rights, and responsibilities, all while thinking through ethical modes of heritage research and practice.

Same as: ANTHRO 114, ANTHRO 214

ARCHLGY 115. The Social life of Human Bones. 3-5 Units.

Skeletal remains serve a primary function of support and protection for the human body. However, beyond this, they have played a range of social roles once an individual is deceased. The processes associated with excarnation, interment, exhumation and reburial all speak to the place that the body, and its parts, play in our cultural as well as physical landscape. This course builds on introductory courses in human skeletal anatomy by adding the social dynamics that govern the way humans treat other humans once they have died. It draws on anthropological, biological and archaeological research, with case studies spanning a broad chronological and spatial framework to provide students with an overview of social practice as it relates to the human body.
Same as: ANTHRO 115, ANTHRO 215

ARCHLGY 116. Heritage Development in the Global South. 3-5 Units.

Heritage is a site of both promise and contestation in the Global South. These nations use it for a wide range of purposes: Peru's thriving tourism sector rests on a basis of heritage attractions, South Africa negotiates a post-apartheid identity through heritage, and India places increasing numbers of sites on the World Heritage List. Outlining different modes of heritage production and interpretation, this class investigates heritage regimes on scales ranging from local communities and national governance to international recognition. We will examine the role of heritage in building communities and identity; the place of heritage within economic development; the efforts of Global South countries to negotiate the legacies of colonialism and global inequality through managing their pasts; and the deployment of heritage as part of international power struggles within worldwide structures like UNESCO. Drawing on anthropology, heritage studies, and archaeology, students will gain a deeper understanding of how heritage is used by Global South countries to produce identity, support development, domesticate the past, and build the future.
Same as: ANTHRO 118C

ARCHLGY 117B. Archaeologies of Religion: Belief, Ritual and Tradition. 3-5 Units.

Talking about religion and its place in modern life, inevitably appears to rest on evaluations of what religion was in the past. 'Antiquated beliefs', 'medieval hidebound ritual', 'blind prejudice', 'cultic devotion', and the constraints of tradition upon personal freedom — such judgments abound and come readily to our minds and roll off our tongues. But what do we know of premodern religion? In this course we will learn more about religion, past and present, by engaging with different archaeological approaches to religion. We will start by reviewing key anthropological debates over what religion is and how (and why) it might be defined. We will pause to ask ourselves: Is religion principally immaterial or profoundly material? Is it a matter of private belief or public life? What can material remains teach us of 'religion' in the past and about ourselves? We shall engage with the following debates: How has the origin of religion been understood? What is ritual and how is it studied archaeologically? How do these relate to belief? Based on these explorations we will ask: is it more valuable to try to define religion, to study its evolutionary, symbolic or performative aspects or to ask what it is that 'religion' does?
Same as: ANTHRO 117B, ANTHRO 217

ARCHLGY 118. Engineering the Roman Empire. 3-5 Units.

Enter the mind, the drafting room, and the building site of the Roman architects and engineers whose monumental projects impressed ancient and modern spectators alike. This class explores the interrelated aesthetics and mechanics of construction that led to one of the most extensive building programs undertaken by a pre-modern state. Through case studies ranging from columns, domes and obelisks to road networks, machines and landscape modification, we investigate the materials, methods, and knowledge behind Roman innovation, and the role of designed space in communicating imperial identity.
Same as: CLASSICS 168

ARCHLGY 119. Zooarchaeology: An Introduction to Faunal Remains. 5 Units.

As regularly noted, whether historic or pre-historic, animal bones are often the most commonly occurring artefacts on archaeological sites. As bioarchaeological samples, they offer the archaeologist an insight into food culture, provisioning, trade and the social aspects of human-animal interactions. The course will be taught through both practical and lecture sessions: the 'hands-on' component is an essential complement to the lectures. The lectures will offer grounding in the main methodological approaches developed, as well as provide case-studies to illustrate where and how the methods have been applied. The practical session will walk students through the skeletal anatomy of a range of species. It will guide students on the identification of different parts of the animal, how to age / sex individuals, as well as recognize taphonomic indicators and what these mean to reconstructing post-depositional modifications.
Same as: ANTHRO 119, ANTHRO 219

ARCHLGY 120A. Bioethics and Ancient DNA. 3-5 Units.

The first ancient human genome was sequenced just 10 years ago. From a single genome in 2010 to what has been hailed as a 'scientific revolution' today, the field of paleogenomics has expanded rapidly. 10 years on we will explore how the field is grappling with emerging issues related to ethical and responsible research, including sampling practices, collaborative community partnerships, and accessibility of research findings to the broader public. How have researchers successfully leveraged multiple voices, perspectives, and priorities engaged with ancient DNA to explore the human past? What are the possibilities of engagement beyond the practical and project-based level? How do these new alliances formed around paleogenomics inform the ethics of sampling, participation, and interpretation? In this course, we will thoughtfully and critically engage with aDNA research in the present to envision possible futures for the field.
Same as: ANTHRO 120, ANTHRO 220

ARCHLGY 122A. Decolonizing Archaeology. 3 Units.

What does it mean to say that archaeology is a colonial discipline? Anthropology and archaeology are rooted historically in projects of domination and extermination by colonial powers. Today many scholars, practitioners, and colonized peoples are exploring ways to recast the archaeological project—to de-colonize it. There are many approaches to such attempts and this course will explore three of them: Indigenous archaeology, community-based participatory research, and activist archaeology. There are no recipes to produce de-colonized archaeology and no clear answers to the questions that arise in the process. As a class we will explore possibilities and chart futures for a practice of archaeology that breaks from divides between researcher and subject, past and present, and scholarship and social justice. From this course you will gain an understanding of foundational critiques of archaeology from inside and outside the discipline and from Indigenous, Black, and people of color who have historically been the subject of archaeology's colonial practices. You will also gain an understanding of attempts to move beyond colonial frameworks and your own position within them through a series of archaeological case studies. You will not leave this course with answers, but you will leave this course with a deeper understanding of the ongoing project of decolonization.
Same as: ANTHRO 122A, ANTHRO 222A, ARCHLGY 222A

ARCHLGY 124. Archaeology of Food: production, consumption and ritual. 3-5 Units.

This course explores many aspects of food in human history from an archaeological perspective. We will discuss how the origins of agriculture helped to transform human society; how food and feasting played a prominent role in the emergence of social hierarchies and the development of civilization; and how various foodways influenced particular cultures. We will also conduct experimental studies to understand how certain methods of food procurement, preparation, and consumption can be recovered archaeologically.
Same as: ARCHLGY 224

ARCHLGY 125. Archaeological Field Survey Methods. 3 Units.

Practicum applying a variety of survey techniques to discover, map, and record archaeological sites. Basic cartographic skills for archaeologists and an introduction to GIS tools, GPS instruments, and geophysical techniques. Participants should be able to walk 3 - 4 miles over uneven terrain or make special arrangements with the instructor for transportation.

Same as: ARCHLGY 225, ASNAMST 125A

ARCHLGY 125A. Critical Mapping Methods in Archaeology. 3-4 Units.

Another title for this course could be "mapping and its discontents" because this is a critical methods course. You will learn, through hands-on lab assignments, how to create and use maps in archaeological analysis using open-source Geographic Information Systems (GIS) software QGIS and other free online tools. At the same time, you will come to understand the history of mapping as a technology of rule and resistance, how GIS is used to answer archaeological questions, and creative strategies used by scholars and non-scholars alike that challenge conventional practices. This class focuses weekly readings on these topics around assignments that put your critical and spatial thinking to work. By the end of term you will be able to find spatial data from reputable sources, create a GIS using that data, and analyze anthropological questions using that GIS. The course brings together scholarship and resources from anthropology, geography, environmental design and planning, and art to tackle the question "What do maps do?".

Same as: ANTHRO 125A, ANTHRO 225A, ARCHLGY 225A

ARCHLGY 126. Archaeobotany. 5 Units.

Archaeobotany, also known as paleoethnobotany, is the study of the interrelationships of plants and humans through the archaeological record. Knowledge and understanding of Archaeobotany sufficient to interpret, evaluate, and understand archaeobotanical data. Dominant approaches in the study of archaeobotanical remains: plant macro-remains, pollen, phytoliths, and starch grains in the identification of diet and environmental reconstruction.

Same as: ARCHLGY 226

ARCHLGY 127. HERITAGE POLITICS. 3-5 Units.

Heritage is a matter of the heart and not the brain, David Lowenthal once said. It does not seek to explore the past, but to domesticate it and enlist it for present causes. From the drafting of the first royal decrees on ancient monuments in the 17th century, political interests have had a hand in deciding which traditions, monuments and sites best represent and best serve the needs of the nation. The sum of these domestication efforts, the laws, institutions and practices established to protect and manage heritage, is what we call heritage governance. In this seminar you will learn about the politics of 21st century heritage governance at national and international level. Students will become familiar with key conventions and learn about the functioning of heritage institutions. We will also examine the hidden practices and current political developments that impact heritage governance: how UNESCO heritage sites become bargaining tools in international relations, how EU heritage policies are negotiated in the corridors of Brussels, and how the current re-nationalization of Western politics can affect what we come to know as our common past.

Same as: ANTHRO 127D, ARCHLGY 227

ARCHLGY 128. Europe Before the Romans: Early Complex Societies. 3-5 Units.

This course will provide a broad introduction to theories of change in early complex societies and polities. Over the course of the quarter, we will examine a series of hotly debated theoretical frameworks. From the beginning, you will develop a case study for your final research paper using an appropriate theoretical framework. The course will look at a series of global case studies but will focus specifically on western Europe's protohistoric Iron Age (c.800-1000BCE), a period of technological innovation, rich art and cultural expression, rapidly growing connectivity and trade, alongside rapid social and political change.

Same as: CLASSICS 128

ARCHLGY 129. Archaeology of Gender and Sexuality. 5 Units.

How archaeologists study sex, sexuality, and gender through the material remains left behind by past cultures and communities. Theoretical and methodological issues; case studies from prehistoric and historic archaeology.

Same as: ANTHRO 111, FEMGEN 119

ARCHLGY 130. Senior research seminar for Archaeology majors and minors. 3-5 Units.

The aim of this research seminar is to provide an opportunity for students to experience and participate in research projects that bring together various aspects of the archaeology courses taken during the student's time at Stanford. The research projects will be tailored to the specific interests of the individual students involved and will involve individualized and independent research. In some cases the projects will grow out of Honors Theses, or out of fieldwork or internships undertaken. The projects will be individually supervised by the faculty teacher and will be designed to incorporate theory, method as well as particular information from particular regions and time periods. The projects will involve independent problem solving and writing up of results.

ARCHLGY 131. The Use and Abuse of Prehistory. 3-5 Units.

To borrow Glyn Daniel's phrase, the "Idea of Prehistory" invokes notions of deep time, human origins, and mysterious monuments. While the origins of prehistoric research in the 19th century were connected to the emerging sciences of geology, evolution, and archaeology, they were just as intertwined with nation-state building, colonialism, and race science. This course examines the development of prehistory through a thematic and critical lens. How have Western conceptualizations of time and writing affected the definition and study of prehistory? What are some of the colonial legacies in both research agendas and museum collections? Do new methods always provide new answers? What role has gender played in prehistoric interpretation? Drawing from case studies in the Mediterranean, the Americas, Europe, and Africa, we will explore various archaeological approaches to prehistory from the late 19th century to the present, as well as how the idea of prehistory itself has evolved, expanded, or been abandoned altogether.

Same as: ANTHRO 131A, CLASSICS 138

ARCHLGY 134. Museum Cultures: Material Representation in the Past and Present. 3-5 Units.

Students will open the "black box" of museums to consider the past and present roles of institutional collections, culminating in a student-curated exhibition. Today, museums assert their relevance as dynamic spaces for debate and learning. Colonialism and restitution, the politics of representation, human/object relationships, and changing frameworks of authority make museum work widely significant and consistently challenging. Through thinking-in-practice, this course reflexively explores "museum cultures": representations of self and other within museums and institutional cultures of the museum world itself. 3 credits (no final project) or 5 credits (final project). May be repeat for credit.

Same as: ARCHLGY 234, ARTHIST 284B

ARCHLGY 135. Constructing National History in East Asian Archaeology. 3-5 Units.

Archaeological studies in contemporary East Asia share a common concern, to contribute to building a national narrative and cultural identity. This course focuses on case studies from China, Korea, and Japan, examining the influence of particular social-political contexts, such as nationalism, on the practice of archaeology in modern times.

Same as: ARCHLGY 235, CHINA 175, CHINA 275

ARCHLGY 137. Political Exhumations. Killing Sites Research in Comparative Perspective. 3-5 Units.

The course discusses the politics and practices of exhumation of individual and mass graves. The problem of exhumations will be considered as a distinct socio-political phenomenon characteristic of contemporary times and related to transitional justice. The course will offer analysis of case studies of political exhumations of victims of the Dirty War in Argentina, ethnic cleansing in former Yugoslavia, the Holocaust, communist violence in Poland, the Rwandan genocide, and the Spanish Civil War. The course will make use of new interpretations of genocide studies, research of mass graves, such as environmental and forensic approaches.

Same as: ANTHRO 137D, ARCHLGY 237, DLCL 237, REES 237

ARCHLGY 145. Sailing the Wine-Dark Sea: Maritime Archaeology of the Ancient Mediterranean. 3-5 Units.

Why do we care about shipwrecks? What can sunken sites and abandoned ports tell us about our past? Focusing primarily on the archaeological record of shipwrecks and harbors, along with literary evidence and contemporary theory, this course examines how and why ancient mariners ventured across the "wine-dark seas" of the Mediterranean for travel, warfare, pilgrimage, and especially commerce. We will explore interdisciplinary approaches to the development of maritime contacts and communication from the Bronze Age through the end of Roman era. At the same time, we will engage with practical techniques of maritime archaeology, which allows us to explore the material record first hand.

Same as: CLASSICS 154

ARCHLGY 147B. World Heritage in Global Conflict. 5 Units.

Heritage is always political, it is typically said. Such a statement might refer to the everyday politics of local stakeholder interests on one end of the spectrum, or the volatile politics of destruction and erasure of heritage during conflict, on the other. If heritage is always political then one might expect that the workings of World Heritage might be especially fraught given the international dimension. In particular, the intergovernmental system of UNESCO World Heritage must navigate the inherent tension between state sovereignty and nationalist interests and the wider concerns of a universal regime. The World Heritage List has over 1000 properties has many such contentious examples, including sites in Iraq, Mali, Syria, Crimea, Palestine and Cambodia. As an organization UNESCO was born of war with an explicit mission to end global conflict and help the world rebuild materially and morally, but has found its own history increasingly entwined with that of international politics and violence.

Same as: ANTHRO 147B, ANTHRO 247B

ARCHLGY 148. Ceramic Analysis for Archaeologists. 3-5 Units.

The analysis and interpretation of ceramic remains allow archaeologists to accomplish varied ends: establish a time scale, document interconnections between different areas, and suggest what activities were carried out at particular sites. The techniques and theories used to bridge the gap between the recovery of ceramics and their interpretation within archaeological contexts is the focus of this seminar.

Same as: ARCHLGY 248

ARCHLGY 151. Ten Things: An Archaeology of Design. 3 Units.

Connections among science, technology, society and culture by examining the design of a prehistoric hand axe, Egyptian pyramid, ancient Greek perfume jar, medieval castle, Wedgwood teapot, Edison's electric light bulb, computer mouse, Sony Walkman, supersonic aircraft, and BMW Mini. Interdisciplinary perspectives include archaeology, cultural anthropology, science studies, history and sociology of technology, cognitive science, and evolutionary psychology.

Same as: CLASSICS 151

ARCHLGY 154. Animism, Gaia, and Alternative Approaches to the Environment. 3-5 Units.

Indigenous knowledges have been traditionally treated as a field of research for anthropologists and as mistaken epistemologies, i.e., un-scientific and irrational folklore. However, within the framework of environmental humanities, current interest in non-anthropocentric approaches and epistemic injustice, animism emerged as a critique of modern epistemology and an alternative to the Western worldview. Treating native thought as an equivalent to Western knowledge will be presented as a (potentially) decolonizing and liberating practice. This course may be of interest to anthropology, archaeology and literature students working in the fields of ecocriticism and the environmental humanities/social sciences, students interested in the Anthropocene, geologic/mineral, bio-, eco- and geosocial collectives, symbiotic life-forms and non-human agencies. The course is designed as a research seminar for students interested in theory of the humanities and social sciences and simultaneously helping students to develop their individual projects and thesis.

Same as: ANTHRO 154C, ANTHRO 254C, ARCHLGY 254, DLCL 254, REES 254

ARCHLGY 156. Design of Cities. 3-5 Units.

Long-term, comparative and archaeological view of urban planning and design. Cities are the fastest changing components of the human landscape and are challenging our relationships with nature. They are the historical loci of innovation and change, are cultural hotspots, and present a tremendous challenge through growth, industrial development, the consumption of goods and materials. We will unpack such topics by tracking the genealogy of qualities of life in the ancient Near Eastern city states and those of Graeco-Roman antiquity, with reference also to prehistoric built environments and cities in the Indus Valley and through the Americas. The class takes an explicitly human-centered view of urban design and one that emphasizes long term processes.

Same as: CLASSICS 156, CLASSICS 256

ARCHLGY 165. Roman Gladiators. 3-5 Units.

In modern America, gladiators are powerful representatives of ancient Rome (Spartacus, Gladiator). In the Roman world, gladiators were mostly slaves and reviled, barred from certain positions in society and doomed to short and dangerous lives. A first goal of this course is to analyze Roman society not from the top down, from the perspective of politicians, generals and the literary elite, but from the bottom up, from the perspective of gladiators and the ordinary people in the stands. A second goal is to learn how work with very different kinds of evidence: bone injuries, ancient weapons, gladiator burials, laws, graffiti written by gladiators or their fans, visual images of gladiatorial combats, and the intricate architecture and social control of the amphitheater. A final goal is to think critically about modern ideas of Roman ¿bloodthirst.¿ Are these ideas justified, given the ancient evidence?.

ARCHLGY 173. Heritage Institutions Inside Out: The Power of Bureaucracies. 5 Units.

Anyone interested in how objects, places and customs become heritage should be interested in bureaucracies. Given that dealing with bureaucratic procedures often cause something of an allergic reaction among people, heritage researchers included, it is perhaps no wonder that they have long been neglected as acts of heritage-making; considered less attractive research subjects than archaeological field ventures, World Heritage sites and grass root heritage communities. Yet it is precisely in the everyday practices of regional, national and international bureaucracies in the administrative tasks, paper shuffling and decisions taken across shiny tables that much of the power to define, select and configure the values of heritage lie. The main task of this course is to introduce bureaucracies as agents in sustaining and producing heritage regimes, and to discuss how to go about the study of such institutions. Drawing on the research of an emergent group of scholars dealing with UNESCO, the European Union, international corporations and national governments, the first set of seminars will explore the logics of Western bureaucracy and discuss specific examples relating to heritage. The second set of seminars will discuss some methods and analytical approaches to studying heritage bureaucracies, particularly ethnography and Actor Network Theory. Leaning on contemporary research in political anthropology, the points and pitfalls of document analysis, participant observation and interviewing will be covered, as will the challenges of analyzing such knowledge and turning it into academic text.

ARCHLGY 188. Matter and Mattering: Transdisciplinary Thinking about Things. 4-5 Units.

Things sit at the nexus of cross-cutting heterogeneous processes; tracing the entanglements of any prominent thing or class of things demands a transdisciplinary approach that recruits expertise from the natural sciences, social sciences and humanities. For example, carbon is a key factor in global warming for reasons that are as much socio-historical as bio-physical, and we could not begin to sketch the full significance of carbon without considering such diverse frames of reference. Our growing appreciation in the social sciences and humanities of the agency, polyvalence and catalytic role of things has given rise to The New Materialist and Post-Humanist movements, which in turn raise questions about intra-action and observational perspective that are echoed in the modern physical and life sciences. In this class we will explore these theoretical convergences in considering themes such as things-in-themselves, networks and open systems, assemblages and entanglements. We will also examine specific examples such as oil, metal (guns), dams, viruses, electricity, mushrooms; each thing will be explored both in terms of its social and ethical entanglements and in terms of its material properties and affordances. There will also be hands-on encounters with objects in labs and a couple of local field trips. The key question throughout will be 'why and how does matter matter in society today?.'

Same as: ANTHRO 188, ANTHRO 288, APPPHYS 188

ARCHLGY 190. Archaeology Directed Reading/Independent Study. 1-5 Unit.**ARCHLGY 195. Independent Study/Research. 1-5 Unit.**

Students conducting independent study and or research with archaeology faculty members.

ARCHLGY 199. Honors Independent Study. 5-6 Units.

Independent study with honors faculty adviser.

ARCHLGY 201. Becoming Muslim: Practice, Assemblage, Tradition. 5 Units.

The growing study of material Islam broadly occupies two distinct fields: first, archaeologies of premodern Islam and material histories and second, ethnographic meditations on the distinctive relation between the materiality of practice and subjectivity in muslim societies. This intensive reading seminar brings major recent studies from both these fields into conversation. We will read archaeological, historical, and ethnographic studies to consider how debates over the materiality of practice from muslim contexts pose problems to social theory. The course will first engage with definitional and theoretical problems in understanding Islam and conversion to Islam. Subsequently, the course considers the following themes: conduct, embodiment, prayer, suffering and care. Through these engagements we will examine the relations between moral and material substance, the place of objects within ethical pursuits, and the salience of material assemblages to the in/disciplines of the body. These explorations will be situated within wider anthropological discussions of agency and volition, becoming, and theorizations of materiality, assemblages, and forms of life. Prerequisite: consent of instructor.

Same as: ANTHRO 304

ARCHLGY 211. Emergence of Chinese Civilization from Caves to Palaces. 3-4 Units.

Introduces processes of cultural evolution from the Paleolithic to the Three Dynasties in China. By examining archaeological remains, ancient inscriptions, and traditional texts, four major topics will be discussed: origins of modern humans, beginnings of agriculture, development of social stratification, and emergence of states and urbanism.

Same as: ARCHLGY 111, CHINA 176, CHINA 276

ARCHLGY 222. Pottery Analysis for Archaeologists: The Social and Material Dimensions of Ceramic Containers. 5 Units.

Due to the dominance of pottery in the archaeological record for the past 10,000 years, its analysis has attracted a great deal of research attention, making it imperative that all archaeologists have at least a working knowledge of ceramics. This course provides classroom and laboratory perspectives for understanding the information about ancient society, economy, and culture that can be plausibly derived from pottery and the visual, structural, and compositional methods that best help obtain that information.

ARCHLGY 222A. Decolonizing Archaeology. 3 Units.

What does it mean to say that archaeology is a colonial discipline? Anthropology and archaeology are rooted historically in projects of domination and extermination by colonial powers. Today many scholars, practitioners, and colonized peoples are exploring ways to recast the archaeological project—to de-colonize it. There are many approaches to such attempts and this course will explore three of them: Indigenous archaeology, community-based participatory research, and activist archaeology. There are no recipes to produce de-colonized archaeology and no clear answers to the questions that arise in the process. As a class we will explore possibilities and chart futures for a practice of archaeology that breaks from divides between researcher and subject, past and present, and scholarship and social justice. From this course you will gain an understanding of foundational critiques of archaeology from inside and outside the discipline and from Indigenous, Black, and people of color who have historically been the subject of archaeology's colonial practices. You will also gain an understanding of attempts to move beyond colonial frameworks and your own position within them through a series of archaeological case studies. You will not leave this course with answers, but you will leave this course with a deeper understanding of the ongoing project of decolonization.

Same as: ANTHRO 122A, ANTHRO 222A, ARCHLGY 122A

ARCHLGY 224. Archaeology of Food: production, consumption and ritual. 3-5 Units.

This course explores many aspects of food in human history from an archaeological perspective. We will discuss how the origins of agriculture helped to transform human society; how food and feasting played a prominent role in the emergence of social hierarchies and the development of civilization; and how various foodways influenced particular cultures. We will also conduct experimental studies to understand how certain methods of food procurement, preparation, and consumption can be recovered archaeologically.

Same as: ARCHLGY 124

ARCHLGY 225. Archaeological Field Survey Methods. 3 Units.

Practicum applying a variety of survey techniques to discover, map, and record archaeological sites. Basic cartographic skills for archaeologists and an introduction to GIS tools, GPS instruments, and geophysical techniques. Participants should be able to walk 3 - 4 miles over uneven terrain or make special arrangements with the instructor for transportation.

Same as: ARCHLGY 125, ASNAMST 125A

ARCHLGY 225A. Critical Mapping Methods in Archaeology. 3-4 Units.

Another title for this course could be "mapping and its discontents" because this is a critical methods course. You will learn, through hands-on lab assignments, how to create and use maps in archaeological analysis using open-source Geographic Information Systems (GIS) software QGIS and other free online tools. At the same time, you will come to understand the history of mapping as a technology of rule and resistance, how GIS is used to answer archaeological questions, and creative strategies used by scholars and non-scholars alike that challenge conventional practices. This class focuses weekly readings on these topics around assignments that put your critical and spatial thinking to work. By the end of term you will be able to find spatial data from reputable sources, create a GIS using that data, and analyze anthropological questions using that GIS. The course brings together scholarship and resources from anthropology, geography, environmental design and planning, and art to tackle the question "What do maps do?".

Same as: ANTHRO 125A, ANTHRO 225A, ARCHLGY 125A

ARCHLGY 226. Archaeobotany. 5 Units.

Archaeobotany, also known as paleoethnobotany, is the study of the interrelationships of plants and humans through the archaeological record. Knowledge and understanding of Archaeobotany sufficient to interpret, evaluate, and understand archaeobotanical data. Dominant approaches in the study of archaeobotanical remains: plant macro-remains, pollen, phytoliths, and starch grains in the identification of diet and environmental reconstruction.

Same as: ARCHLGY 126

ARCHLGY 227. HERITAGE POLITICS. 3-5 Units.

Heritage is a matter of the heart and not the brain, David Lowenthal once said. It does not seek to explore the past, but to domesticate it and enlist it for present causes. From the drafting of the first royal decrees on ancient monuments in the 17th century, political interests have had a hand in deciding which traditions, monuments and sites best represent and best serve the needs of the nation. The sum of these domestication efforts, the laws, institutions and practices established to protect and manage heritage, is what we call heritage governance. In this seminar you will learn about the politics of 21st century heritage governance at national and international level. Students will become familiar with key conventions and learn about the functioning of heritage institutions. We will also examine the hidden practices and current political developments that impact heritage governance: how UNESCO heritage sites become bargaining tools in international relations, how EU heritage policies are negotiated in the corridors of Brussels, and how the current re-nationalization of Western politics can affect what we come to know as our common past.

Same as: ANTHRO 127D, ARCHLGY 127

ARCHLGY 233. EXPERIMENTAL ARCHAEOLOGY. 2-5 Units.

This course is designed for graduate students who are interested in experimental study in archaeology. We will discuss the current issues in the discipline, particularly related to archaeological research on food and foodways. We will conduct experimental study and laboratory analyses to investigate ancient human behavior in food fermentation. The archaeological methods include analyses of use-wear on stone tools and various microbotanical remains (starch, phytoliths, fibers, fungi, etc.) on artifacts.

ARCHLGY 234. Museum Cultures: Material Representation in the Past and Present. 3-5 Units.

Students will open the "black box" of museums to consider the past and present roles of institutional collections, culminating in a student-curated exhibition. Today, museums assert their relevance as dynamic spaces for debate and learning. Colonialism and restitution, the politics of representation, human/object relationships, and changing frameworks of authority make museum work widely significant and consistently challenging. Through thinking-in-practice, this course reflexively explores "museum cultures": representations of self and other within museums and institutional cultures of the museum world itself. 3 credits (no final project) or 5 credits (final project). May be repeat for credit.

Same as: ARCHLGY 134, ARTHIST 284B

ARCHLGY 235. Constructing National History in East Asian Archaeology. 3-5 Units.

Archaeological studies in contemporary East Asia share a common concern, to contribute to building a national narrative and cultural identity. This course focuses on case studies from China, Korea, and Japan, examining the influence of particular social-political contexts, such as nationalism, on the practice of archaeology in modern times.

Same as: ARCHLGY 135, CHINA 175, CHINA 275

ARCHLGY 237. Political Exhumations. Killing Sites Research in Comparative Perspective. 3-5 Units.

The course discusses the politics and practices of exhumation of individual and mass graves. The problem of exhumations will be considered as a distinct socio-political phenomenon characteristic of contemporary times and related to transitional justice. The course will offer analysis of case studies of political exhumations of victims of the Dirty War in Argentina, ethnic cleansing in former Yugoslavia, the Holocaust, communist violence in Poland, the Rwandan genocide, and the Spanish Civil War. The course will make use of new interpretations of genocide studies, research of mass graves, such as environmental and forensic approaches.

Same as: ANTHRO 137D, ARCHLGY 137, DLCL 237, REES 237

ARCHLGY 248. Ceramic Analysis for Archaeologists. 3-5 Units.

The analysis and interpretation of ceramic remains allow archaeologists to accomplish varied ends: establish a time scale, document interconnections between different areas, and suggest what activities were carried out at particular sites. The techniques and theories used to bridge the gap between the recovery of ceramics and their interpretation within archaeological contexts is the focus of this seminar.

Same as: ARCHLGY 148

ARCHLGY 254. Animism, Gaia, and Alternative Approaches to the Environment. 3-5 Units.

Indigenous knowledges have been traditionally treated as a field of research for anthropologists and as mistaken epistemologies, i.e., un-scientific and irrational folklore. However, within the framework of environmental humanities, current interest in non-anthropocentric approaches and epistemic injustice, animism emerged as a critique of modern epistemology and an alternative to the Western worldview. Treating native thought as an equivalent to Western knowledge will be presented as a (potentially) decolonizing and liberating practice. This course may be of interest to anthropology, archaeology and literature students working in the fields of ecocriticism and the environmental humanities/social sciences, students interested in the Anthropocene, geologic/mineral, bio-, eco- and geosocial collectives, symbiotic life-forms and non-human agencies. The course is designed as a research seminar for students interested in theory of the humanities and social sciences and simultaneously helping students to develop their individual projects and thesis.

Same as: ANTHRO 154C, ANTHRO 254C, ARCHLGY 154, DLCL 254, REES 254

ARCHLGY 299. INDEPENDENT STUDY/RESEARCH. 1-5 Unit.
nnINDEPENDENT STUDY/RESEARCH.**ARCHLGY 307. Historical Archaeology of Race and Class in the Americas. 3-5 Units.**

The history of race in the Americas is one intimately tied to the formation of typologies of human bodies at work and the political, economic, and health disparities made manifest from imposed difference. This seminar is divided into three themes: How have historical archaeologists approached the issues of inequality, racialization, and class in the Americas? How do we as archaeological professionals recognize the legacies of racial and class inequities within our own disciplinary praxis? And, how can we mobilize public and activist archaeologies to solve real-world problems? Rooted in an examination of traditional scholarship and emergent themes, such as the production of whiteness, biopolitics, and indigenous archaeologies, this seminar explores the idea that archaeology can develop tools to address inequities in the Americas. This course also has a built-in quarter-long digital public archaeology lab, making use of local assemblages from the Stanford Archaeology Collection.

ARCHLGY 342. Archaeology of Roman Slavery. 3-5 Units.

The archaeological study of Roman slavery has been severely limited by a focus on identifying the traces of slaves in the material record. This seminar explores a range of newer and more broadly conceived approaches to understanding slavery and slaves' experiences, including spatial analysis, bioarchaeology, epigraphy, visual imagery, and comparative archaeologies of slavery. Students will learn about the current state of research, work with different kinds of evidence and a range of methodologies, and develop original research projects of their own.

ARCHLGY 367. Mediterranean Networks. 3-5 Units.

The the ancient Mediterranean was highly interconnected is common knowledge, and the idea of integration has become a defining factory in current approaches to Greco-Roman cultural identities. Yet how connectivity functioned, and how we should effectively analyze it, are less well understood. This seminar highlights emerging network approaches—both broad theoretical network paradigms and specific network science methodologies—as conceptual tools for archaeological and historical investigations of cultural interaction (economic, religious, artistic, colonial, etc.) across the Mediterranean world.

ARCHLGY 376. Methods, Theories, and Practice in Chinese Archaeology. 2-5 Units.

This course is designed for graduate students who are interested in Chinese archaeology. We will discuss the current issues in the discipline, particularly related to archaeological research on food and foodways. We will conduct experimental study and laboratory analyses to investigate ancient human behavior in food procurement, preparation, and consumption. The archaeological methods include analyses of use-wear on stone tools and various microbotanical remains (starch, phytoliths, etc.) on artifacts.

Same as: CHINA 376