

## **Department of Anthropology**

### **Course Descriptions**

**Spring 2000**

**150(1) Human Adaptation**  
**MWF, 10:30-11:20**

**Alice G. Dewey**

The course starts with an examination of the principles of biological evolution and their application to changing human adaptations tracing the physical development especially the crucial increase in the brain and the resulting shift to a dependence on intelligence, tool use, and social cooperation as the essential factors in human survival. Archaeology traces the development of various adaptive styles of dealing with the environment and social and cultural anthropology provides ways of understanding living human cultures. A close study of selected cultures will attempt to clarify the logic of their economic, kinship, political, religious, etc. systems and their interaction and the way they guide people's lives and give meaning to their relationship with each other and with their environment.

There are two mid-terms consisting of objective questions and brief essays, one covering physical anthropology and one archaeology, and a similar two hour final covering social and cultural anthropology.

**150 Human Adaptation**  
**Sec. 1 - TR, 09:00-10:15**  
**Sec. 2 - TR, 10:30-11:45**

**James M. Bayman**

This course focuses on fundamental anthropological perspectives on human adaptation in the contemporary world and the prehistoric past. We will examine the ways in which anthropologists study human biological evolution, as well as the development of culture, language, and sociopolitical institutions. Among other topics, this course will examine the fossil record of human evolution, archaeological evidence of past lifeways, and linguistic and ethnographic insights on recent human societies. Anthropology offers cross-cultural explanations of human behavior and it is useful to students in a variety of disciplines and majors. The course format will include lectures and slide presentations, group discussions, laboratory exercises, videos, and a field trip to the Honolulu Zoo. The field trip will enable students to see how studies of monkeys and apes, our closest "relatives" in the animal kingdom, can be used to understand human evolution and social organization.

**200(1) Cultural Anthropology - Unit Mastery****Ben Finney**

**There will be one required meeting on Wednesday, January 12  
in Social Sciences Bldg. 345 at either 09:30 a.m. OR 02:30 p.m.**

This is a non-lecture, reading course in which students take exams at their own pace. Readings consist of a textbook (Kottak: *Mirror for Humanity*) and two cultural case studies (Turnbull, *The Forest People*, and Chagnon, *Yanomamo*, 5th edition). Topics covered by these books include the study of culture, how anthropologists do field research, the organization of societies (marriage and the family, social role and status, social stratification, etc.) cultural ecology, economic systems, the symbolic aspects of culture (world view, values, language, religion, magic) law, and politics. These are illustrated in a wide range of cultures extending from modern hunters and gatherers to complex societies around the world.

Grades are based solely upon 14 multiple-choice quizzes. The Testing Center is open two or three days for a total of six or nine hours per week. There are deadlines in the semester and bonus points to encourage students to take quizzes in a timely fashion. Study guides and discussion sessions are offered. A syllabus with further details will be available at the required meeting on January 12 and thereafter in the Anthropology Department Office in SSB 346.

Students desiring to attend regular class lectures for credit must take another section of Anth 200 instead of Section (1).

**200(2) Cultural Anthropology  
TR, 12:00-01:15****Jack Bilmes**

Cultural anthropology deals with the nature of human life in the social and material world. It examines the great variety of ways in which human groups have come to terms with, modified, and even created their physical and social, natural and supernatural environments, and the ways in which people endow their lives and their world with meaning and order.

The course will be based largely on a series of "modules." A module is an integrated set of discussion exercises, films, lectures, and written assignments on a topic, such as marriage, body and self, or food. Texts for the course will consist of two general ethnographies (an ethnography is a description of a culture)--*Yanomamo* by N. Chagnon, and *The Balinese* by S. Lansing--one "specialized" ethnography--*Body, Self, and Society: The View from Fiji* by A. E. Becker--and a collection of anthropologist-in-the-field stories--*The Naked Anthropologists* edited by P. DeVita--plus a few articles.

**200(3) Cultural Anthropology  
TR, 01:30-02:45****Leslie E. Sponsel**

Given that we are just entering the new century and millennium, what could be more timely and important than a course focused on change? This semester in this section of Anth 200, social and cultural change will be the context for learning about cultural anthropology, culture, cultural diversity, and cultural processes. We will focus on the dynamics of social, cultural, and

ecological change, especially in indigenous societies in relation to ongoing colonialism and human rights abuses. The regional foci will be the Amazon and Southeast Asia. The instructor will discuss his own fieldwork with the Yanomami of the Venezuelan Amazon and with Buddhist and Muslim communities in southern Thailand.

The format for the course will encompass a variety of lectures, class discussions, small group discussions, student panel discussions, slides, and videos. The grade will be based on several quizzes (30%), a final take-home essay examination (30%), panel discussion of one book (30%), attendance and participation (10%).

Three books are required reading: one text on core concepts of cultural anthropology, another on cultural change, and one case study, the latter of the student's choice (see below).

### Texts

Lavenda, Robert, and Emily Schultz, 1999. Core Concepts in Cultural Anthropology.  
Bodley, John, 1999. Victims of Progress (fourth edition).

### Case Studies (listed in order discussed)

Raybeck, Douglas, 1996. Mad Dogs, Englishmen, and the Errant Anthropologist: Fieldwork in Malaysia.  
Dentan, Robert Knox, et al., 1997. Malaysia and the Original People: A Case Study of the Impact of Development on Indigenous Peoples.  
Lansing, J. Stephen, 1995. The Balinese.  
Rai, Navin, 1990. Living in a Lean-To: Philippine Negrito Foragers in Transition.  
Eder, James F., 1992. On the Road to Tribal Extinction: Depopulation, Deculturation, and Adaptive Well-Being Among the Batak of the Philippines.  
Peters, John F., 1998. Life Among the Yanomami: The Story of Change Among the Xilixana on the Mucajai River in Brazil.  
Rabben, Linda, 1998. Unnatural Selection: The Yanomami, the Kayapo and the Onslaught of Civilization.  
Robarchek, Clayton, and Carole Robarchek, 1998. Waorani: The Contexts of Violence and War.

## **210 Archaeology MWF, 10:30-11:20**

**Terry L. Hunt**

Anthropology 210 is an introductory course in the principles of archaeology. It provides students with a broad introduction to the methods and theory that underlie what contemporary archaeologists do. The course covers 1) the origin, recent history, and goals of archaeology; 2) the acquisition of archaeological data, including methods of survey, sampling, and excavations; 3) the analysis of artifacts; and 4) synthesis and interpretation in prehistory. Several examples of archaeological research (especially from Hawai'i and the Pacific) will be used to illustrate how archaeologists discover and evaluate the evidence of the past. Students will have the option of taking a neighbor island field trip to visit important archaeological sites.

**215 Physical Anthropology**  
**TR, 09:00-10:15**

**Michael Pietrusewsky**

Physical anthropology is a biological science which focuses on adaptations, variability, and the evolution of humans and their nearest relatives, living and fossil. Because human biology is studied in the context of human culture and behavior, physical anthropology is also a social science.

This course serves as an introduction to the field. The areas to be covered include the principles of evolution, biological basis of life, Mendelian and population genetics, human diversity, human (climatic) adaptability, growth and nutrition, biological classification, the biology and behavior of non-human primates (primatology), and the study of primate and human fossils (paleoanthropology).

A separate laboratory (1 credit) is offered in conjunction with this course. All those registered for the lecture course are required to register for the lab (ANTH 215L). Separate grades will be given for each course.

Required texts:

R. Jurmain, H. Nelson, L. Kilgore, & W. Trevathan (2000). *Introduction to Physical Anthropology*. 8th ed. Wadsworth Publ. Co.

Grading:

3 lectures exams (2 midterms @ 20 pts. & final @ 30 pts.)	70 pts
3 film reviews (@ 5 pts.)	15 pts
Unannounced quizzes (approx. 15)	<u>15 pts</u>
Total	100 pts

Extra Credit:

The option of earning 5 extra points (to be added to final grade) is made available through approved projects. Read handout and see course instructor.

**215L Physical Anthropology Laboratory**  
**Sec. 01 - M, 01:30-04:20**  
**Sec. 02 - W, 01:30-04:20**

**Michael Pietrusewsky**

This lab course accompanies Anth 215. Concurrent enrollment in both courses is required. The labs will meet once a week for 3 hrs.

Purpose/Objectives of Course:

This course serves as the laboratory study of human and population genetics, human variability, primatology, human osteology, and human and primate paleontology. There will be assigned reading and assignments from the required textbook for this course. Approximately 10 lab

assignments (see accompanying outline for detailed list of assignments) are to be completed for a grade. The laboratory assignments will augment the material covered in the lecture portion of this course and provide ample opportunity for understanding the subject matter, concepts, and principles through observation, demonstration, and problem solving. In addition to completing lab assignments, students are required to take a lab practical exam.

Grading:

10 Graded lab assignments (worth 80% of final grade) and one lab practical (worth 20% of final grade).

Required Textbook:

Wolfe, L. D., L. S. Liberman, & D. L. Hutchinson (1999) *Physical Anthropology Laboratory Textbook*. Fifth Edition. Raleigh, N.C.: Contemporary Publishing Co.

**305 History of Anthropology (Theory)**  
**MWF, 09:30-10:20**

**Christine R. Yano**

This course traces the development of anthropological cultural theory from its inception in the 19<sup>th</sup> century to its fragmentation at the end of the 20<sup>th</sup> century. The emphasis of the course will be to embed anthropology itself as an historical phenomenon and cultural product--that is, reflecting and constituting a particular confluence of time, place, and people. We will link anthropology to other intellectual fields as well: political science, economics, sociology, linguistics, psychology, philosophy, literature, art, music, architecture. The goal of the course is to give the student a firm grounding in anthropology's development(s) as a study of human beings and cultural practices.

All students will be required to provide weekly written (1-2 pages) responses to readings, due every Friday. These can be in the form of comments, critiques, and questions raised by the readings. These, as well as attendance and discussion, will constitute the class participation portion of the grade.

In addition to weekly readings and discussions, students will be required to facilitate two different class sessions during the semester, one each during the two halves of the semester. Facilitation will entail the following: 1) provide one-page precise of readings by Wednesday; 2) provide one-page annotated bibliography of theorist's major works; 3) distribute discussion questions and lead discussion. Please provide copies for all members of the class of each of three items above. All student-facilitated sessions will take place on Friday.

Grading will be as follows:

Facilitation #1	25%
Facilitation #2	25%
Class Participation	20%

Final exam            30%

**310    Human Origins (Theory)**  
**TR, 01:30-02:45**

**Michael Pietrusewsky**

This course is about paleoanthropology, the study of the human origins. Evolutionary theory, comparative primate anatomy and behavior, and the fossil record are the three main foci of this course. A survey of the fossil record, and some of the early archaeological record, for human evolution is the major emphasis.

The theory of evolution, including the causes of evolution, classification and evolutionary systematics, and the origin of species are covered in the first part of the course. Primate dental anatomy and mastication, the special senses, brain, limb anatomy, primate communication, and locomotion are some of the topics considered under primate comparative anatomy and behavior. The fossil evidence for primate (prosimians, monkeys, and apes) and human evolution are reviewed in the last half of the course.

Course mechanics:

In addition to lectures, there several laboratory sessions are planned for this course. Labs will include exercises for learning human osteology, comparative primate anatomy, and examining fossil casts. A further requirement of this course will be to write a short term paper or book review (8-10 typed double-spaced pages). There will be two lecture exams, two lab exams, and a number of unannounced quizzes.

Required Texts:

Poirier, F.E. and J. F. McKee 1999. *Understanding Human Evolution*. 4<sup>th</sup> ed. Prentice Hall.  
Larsen, C. S., R. M. Matter, D. Gebo 1998. *Human Origins. The Fossil Record*. 3rd. ed.  
Waveland Press.

Optional Texts:

Jones, S., R. Martin and D. Pilbeam (eds.) 1992. *The Cambridge Encyclopedia of Human Evolution*. Cambridge University Press.

Grading:

2 Lecture exams (20 pts. each)	=	40%
2 Lab quizzes (15 pts. each)	=	30%
Term paper or book review	=	20%
Quizzes	=	10%
		<u>100%</u>

**315    Sex and Gender (Theory)**  
**W, 01:30-04:00**

**Nancy Kleiber**

In this course we will examine biological, evolutionary, social, economic, legal, and ideological

aspects of sex and gender in selected developing and industrialized societies. Ethnographic examples will be drawn primarily from the societies of the Pacific Islands. We will also explore the impact of sex and gender in anthropological research, and feminist issues in anthropology. (Cross-listed as WS 315)

**345 Aggression, War, and Peace (Theory)**  
**TR, 10:30-11:45**

**Leslie E. Sponsel**

How can environmental and cultural considerations inform our understanding of war and peace? What are the spatial and temporal distributions of war and peace? Are violence and war the inevitable expression of human nature? How do natural resource depletion and environmental degradation contribute to the causes and/or effects of war? What insights do anthropology and geography provide regarding the future of war and peace?

The above and other questions will be explored in this class and in Professor Joe Morgan's class (Geog 336 Geography of Peace and War) as part of a special Learning Community. (Geog 336 meets in the same room during the prior period at 9-10:15 am. TTh). Students are strongly encouraged to take both courses as a learning community, but may opt for only one of them. The instructors will coordinate their class schedules to usually cover the same questions, issues, topics, regions, and/or wars on the same day. The unifying theme pursued by both courses is "The Environment of War and Peace: Past as Prologue."

The 345 course emphasizes anthropological perspectives on temporal, tribal, ethnic, and cultural aspects of war, and also positive peace (absence of war plus the presence of nonviolence, social and economic justice, human rights, etc.).

The format will include lectures, general class discussions, small group discussions, student panel discussions of regional case studies, and videos and video segments (CNN, etc.). This course is not writing intensive, but it certainly is thinking and discussion intensive.

The grade will be based on a student panel discussions (30%), mid-term and final take-home essay examinations (30% each), and class attendance and participation (10%).

Students are required to read one book-length case study of their choice selected from a list provided by the instructor, and one of the following textbooks of their choice:

Eller, Jack David, 1999. From Culture to Ethnicity to Conflict: An Anthropological Perspective on International Ethnic Conflict. Ann Arbor, MI: University of Michigan Press.

Myers, Norman, 1996. Ultimate Security: The Environmental Basis of Political Stability. Washington, D.C.: Island Press.

Nordstrom, Carolyn, and Antonius C.G.M. Robben, eds., 1995. Fieldwork Under Fire: Contemporary Studies of Violence and Survival. Berkeley, CA: University of California Press.

**350 Pacific Island Cultures (Area)**  
**TR, 12:00-01:15**

**Ben Finney**

An introductory lecture course on the indigenous peoples and cultures of the Pacific Islands (Polynesia, Micronesia and Melanesia). A dynamic view of how the islands came to be settled, of the adaptation and evolution of different island cultures, and of the recent impact of the outside world on these cultures.

The prerequisite Anthropology 200 may be waived upon request and on the basis of other suitable college-level courses or extra-college experience.

**420 WI/Communication and Culture (Theory)**  
**TR, 10:30-11:45**

**Andrew Arno**

This writing intensive course will explore the nature and evolution of language as a multimodal phenomenon--audio and visual in its essence. The classification of communication modes as audio and visual rather than the usual verbal and nonverbal classification places greater importance on visual communication. The readings and lectures will examine the role of gesture in the evolution of the human capacity for language and in the ethological context of animal communication studies, such as those by Tinbergen. A Whorfian, comparative and relativist approach to thought, language, and social action will contrasted with the Chomskyan, universalist perspective. The role of communication will also be explored from a functionalist perspective, looking at the impact of various historical developments in communication media as they have served as interactional resources in the context of social and cultural institutions and practices. In particular, the role of the news media will be examined from the perspective of communication and culture.

Course requirements are participation in class discussion and six short essay assignments based on the readings and lectures as well as a term paper.

**427 WI/Food, Health, and Society (Method or Theory)**  
**TR, 09:00-10:15**

**Nina Etkin**

"Nutritional Anthropology" — the study of food, health, and society — examines the cultural constructions and physiologic implications of human diets across time, space, society, and culture. An integrated biobehavioral perspective comprehends that foods have both material and nonmaterial realities and that diet/cuisine is best understood in the specific context in which it is created. In human societies, foods may be wild or domesticated, abundant or scarce; they speak to both tradition/continuity and modernity/change and foster identities at the same time that they create boundaries — among ethnic groups, genders, ages, nationalities, and historical eras.

The holistic study of food and nutrition draws attention to the identification of "edibles" and their organization into cuisines; political ecology and resource allocation; subsistence and food production systems; individual and population differences in food metabolism; how demographic variables (gender, ethnicity, age) influence access to, selection, and experience with foods; medicinal foods and the implications of diet for health. A specific objective of this course is to foster the comprehension of the complex interrelations among these variables.

**446 Southeast Asian Cultures (Area)**  
**MWF, 12:30-01:20**

**Alice G. Dewey**



The course will cover a representative sample of societies from both mainland and island Southeast Asia ranging from small-scale hunting and gathering societies through the level of chiefdoms, up to large scale complex kingdoms with peasants and elaborate court cultures and the relationships between these societies and the modern nations within which they have now been absorbed. The community structure, political and economic structure, the kinship system, and the religion, or often religions, of each society will be discussed. The prehistorical and historical background of the region will be dealt with briefly and the impact of more recent political and economic events on each society and its environment will be discussed.

**461 Southeast Asian Cultures (Area)**  
**TR, 01:30-02:45**

**Miriam T. Stark**

This course reviews the archaeology of Southeast Asia from the Pleistocene onward until the mid-first millennium A.D. Southeast Asia is a unique area of the world whose archaeological record is still largely unknown. As global interest grows in Asia and the entire Pacific Rim, so, too, has interest developed in the archaeological record of this region. Studying Southeast Asian archaeology is, of course, fascinating in its own right. However, studying Southeast Asian archaeology is also useful for archaeologists who study the peopling of the Pacific. For specialists in Southeast Asian Studies, this class provides time depth.

In this course, we explore particularities of the Southeast Asian cultural sequence by comparing them with developments found elsewhere in the world. We study these developments by focusing on geography, ecology, and archaeological data. We examine four key changes through the development sequence: (1) the appearance of the first hominids, (2) the origins and timing of plant and animal domestication, (3) the timing and impact of early metallurgy in Southeast Asia, and (4) the emergence of sociopolitical complexity. We view these transitions in terms of general ecological adaptations, and frame our explanations for these transitions through a comparative archaeological perspective. Class discussions concentrate on key methodological and theoretical issues in Southeast Asian archaeology. Some topics that we will examine include: the uses of ethnographic analogy and historical records as data sources; applications of anthropological notions of ethnicity; how we study culture change using archaeological data; and archaeological approaches to understanding political economy.

**464 WI/Hawaiian Archaeology (Area)**  
**MWF, 12:30-01:20**

**Terry L. Hunt**

This course is an in-depth and critical introduction to the archaeology and pre-contact history of the Hawaiian Islands. The course will be regional, topical, and problem-oriented. We will first examine notions of prehistory in light of the goals of archaeologists working in Hawai'i and the Pacific over the past several decades. We go on to consider the Oceanic context of Hawaiian culture and pre-contact history, considering the multiple lines of evidence we use to study the past. We will interweave substantive details of the archaeological record of Hawai'i, emphasizing special research topics, and unresolved problems for research throughout lectures and class discussions.

Specific topics to be considered include: 1) Hawaiian palaeoenvironments; 2) Hawaiian origins and colonization; 3) patterns and processes of cultural change in Hawai'i; 4) population growth and expansion on the Hawaiian landscape; 5) agriculture and systems of production; 6) the origins of socio-political complexity (including a critique of previous accounts); 7) population collapse with European contact; and 8) activism, historic preservation law, and protection of Hawaiian archaeological sites.

We will take at least two field trips (*optional*) to visit archaeological sites. One of these will be a weekend trip to a neighbor island.

**475 Faunal Analysis (Method)**  
**TR, 10:30-11:45**

**Barry V. Rolett**

This course focuses on archaeozoology - the analysis and interpretation of archaeologically recovered faunal remains. A combination of class discussions and laboratory exercises will be oriented around themes related to reconstructing prehistoric diets and subsistence strategies. Grading is based mainly on a mid-term examination and a final project. Students will gain experience in developing and carrying out research projects involving faunal collections. Course requirements are somewhat different for graduate students than for undergraduates. Students without a background in basic skeletal biology from Anthropology 215 or 381 should consult the instructor before enrolling.

**601 Ethnology (Theory)**  
**W, 10:30-01:00**

**Christine R. Yano**

This course takes an historical and comparative approach to theoretical developments in cultural anthropology from the nineteenth century to the present. Its aim is to provide a firm grounding in the theoretical underpinnings of the discipline so that students are prepared to undertake their own work from an informed perspective of both what has gone on before and what is shaping the discipline now. It is an assumption of this course that cultural anthropology stands at a critical point characterized by heated debates over its very foundations. In particular, questions over the notions of culture and power, and the place of cultural anthropology in attending to analyses of these devolve into blurrings of whole fields of study, genres, subjects, and objects. Because of the complexity and contentiousness of these debates, the course will devote the full second half of the semester to theory since the 1960s. In particular, the second half will focus on theoretical treatment of current issues--that is, culture in relation to gender, body, place, modernity, globalism, race/ethnicity, and class. It is the goal of this course to tackle these debates head on through critical readings, writings, and discussion.

The semester will be structured by weekly readings and student presentations on the theories, historical context, subsequent influence, and critique. Students can expect to read approximately 250 pages a week. Grading will be as follows:

- 30% class discussion, presentations
- 30% midterm

40% final

**603 Archaeology (Theory)**  
**TBA**

**Miriam T. Stark**

This is a graduate core course in the Department of Anthropology, with a sub-disciplinary emphasis on archaeology. This seminar provides a critical, synthetic review of method and theory as it is applied to explanation and interpretation in archaeology. The intellectual goal of the course is to develop critical and analytic skills, while familiarizing ourselves with a range of archaeological literature. In addition, we will cover the “theoretical” literature of archaeology. The perspective used in this course draws heavily from the Americanist tradition of archaeology, with contributions from British and European archaeology as well. Our focus on explanation and interpretation will lead us to major questions, such as the origins of agriculture and social complexity, that archaeologists and anthropologists have long attempted to answer.

The course is organized in a sequence that begins with philosophical discussions of theory, explanation, and the structure of archaeological knowledge. We discuss several paradigms of archaeology, and attempts to explain culture change and diversity. As a graduate level seminar, this class combines lectures, student presentations and discussion. Course requirements include regular participation in discussions, a midterm, a final, and a term paper.

**604 Physical Anthropology (Theory)**  
**TBA**

**Nina Etkin**

This core course surveys physical (biological) anthropology and offers a theoretical and conceptual basis for investigating human physical variability as it reflects adaptations to different bio-cultural environments in past and contemporary populations. The text and assigned readings provide background as well as perspective for weekly topics, which include: hominid evolution, human ecology and adaptability, infectious disease, and the sociopolitical determinants of health in developing countries.

**640F Method & Theory in Arch.: Underwater (Method or Theory)** **James M. Bayman**  
**M, 02:30-05:00**

This graduate seminar on underwater archaeology is designed to serve as a core course in the University of Hawai'i Graduate Certificate in Maritime Archaeology and History. The seminar introduces students to the history, theory, methods, and substantive concerns of underwater archaeology. Particular attention will be given to the types of investigations and environments in which underwater archaeology is conducted and its theoretical contributions to the broader field of problem-oriented anthropological archaeology. Topics that we will consider include the archaeology of inundated sites, shipwrecks, legal and ethical aspects of underwater archaeology, historical research, curation and field preservation, and methods and techniques of site discovery

and excavation.

Format and requirements: 1) class meetings, 2) critique of readings and related assignments: members of the class should read all of the assigned reading for each session, and distribute a 1-2 page abstract on this reading. A modest number of brief written assignments that are relevant to the course will be completed at various points during the semester, 3) guest speakers and 4) term paper (written submission and oral presentation).

**645 Historic Preservation (Method)  
R, 03:30-06:00****William Chapman**

Historic and cultural resources are now covered by a raft of federal and local historic preservation laws. The intent of these laws is to protect and to encourage the wise management and preservation of these significant resources. In the first part of the seminar, the various laws and associated regulations together with their combined impact on historic properties will be presented and discussed. In the second half of the course, we assess and critique the various components of historic preservation, including concepts and ethics as they apply to historic preservation. Students are expected to actively participate in each class meeting. There is a midterm exam following the first part of the course; students undertake a written research project pertaining to historic preservation during the latter half of the class. There is no assigned book; a set of all the relevant historic preservation laws will be copied for the course.

**712 Data Processing in Anthropology (Method)  
F, 02:00-04:30****Shannon P. McPherron**

This course will provide both conceptual background and concrete examples of topics and issues related to working with anthropological data. The course will explore techniques for acquiring and processing anthropological data sets. Students will be introduced to a number of different types of data and data acquisition techniques including survey with total stations, automated data entry with digital instruments, document scanning, and digital photography. Attention will be given to integrating various kinds of data sets using a good database design to facilitate analysis with tools such as geographic information systems (GIS) and statistical packages. Electronic publication and digital archives will also be discussed. Techniques for identifying and eliminating errors and for documenting data (metadata) will be considered. Students will work with actual data sets, either pre-existing or created for the course from published sources, that have the potential to address anthropological research questions.

**750B(1) Research Seminar: Archaeology (Theory)  
"Archaeology of Complexity"  
T, 03:00-05:30****Miriam T. Stark**

Archaeologists have studied complexity for several decades using myriad theoretical frameworks. Ideas like *heterarchy*, *diversity*, *sequential hierarchy*, *political ecology*, and *chaos theory* have infiltrated the archaeological literature in most of the world's regions and for most portions of the prehistoric sequence. What do these notions mean, and how have archaeologists applied them? How does a working understanding of complexity affect the ways we interpret archaeological patterning? We examine ecological, technological, and organizational complexity by evaluating theoretical frameworks, research methods, and techniques of analysis for selected studies of complexity. Our case studies derive from most of the world's regions, with a particular emphasis on Asia (East, South, and Southeast) and the Pacific.

**750B(2) Research Seminar: Archaeology (Theory)**  
**"Research Problems in the Pacific"**  
**W, 3:30-06:00**

**Terry L. Hunt**

In this seminar we will examine a range of substantive problems informed by evolutionary theory. Our discussions should raise methodological concerns for archaeology and prehistory. In the process, we will address some enduring, even paradoxical problems in the prehistory of the region.

We will cover the following substantive and theoretical topics:

- \* Explanatory paradigms (and their limitations) for archaeology in Oceania
- \* Environmental context, variability, and palaeoenvironmental change in Oceania
- \* The earliest colonization of Greater Australia and Near Oceania
- \* Lapita and Remote Oceania--Malaria, Demography, and "Waste?"
- \* "Phylogenetic" prehistory; problems and alternatives
- \* Homology, analogy, and cultural change
- \* Evolutionary theory and social complexity
- \* Rapa Nui, Hawai'i, and "Waste" (or turning cultural evolutionary narratives up-side-down?)

Students will read recent work and participate in weekly discussions. The main requirement will be a research paper or proposal relating issues addressed in the seminar.

**750B(3) Research Seminar: Archaeology (Area and Theory)**  
**"East Polynesian Prehistory"**  
**F, 02:30-05:00**

**Barry V. Rolett**

This seminar focuses on reconstruction and analysis of the ancestral Polynesian homelands. We will begin by examining the linguistic approach to reconstructing proto-languages, then consider the way that linguistic reconstructions (and sometimes oral traditions) can be integrated with archaeological data to develop homeland models. We will look at evidence for the Austronesian homeland (6000 B.P.; Taiwan/southeast China), the West Polynesian homeland (2000 B.P.; Samoa/Tonga), and the East Polynesian homeland (1000 B.P.; Societies/Marquesas/Cooks/Australs). Students will develop research on a specific homeland, and this will lead to a term paper and final presentation.

**750D Research Seminar: Ethnography (Method)**  
**"Microanalysis of Verbal Interaction"**  
**W, 02:30-05:00**

**Jack Bilmes**

This will be a workshop-type course, with classroom time devoted largely to on-the-spot analysis of transcribed data. We will talk a bit about the readings and concepts, but for the most part we will proceed by repeated listening to/watching a piece of interaction, studying the transcript until

beads of sweat pop out on our foreheads, and sharing our ideas. We will work with data primarily from three sources--the Linda Tripp tapes, political campaign debates, and televised talk shows. Students will learn transcription skills.

We will consider various analytical techniques. However, the general methodology framework will be that of conversation analysis. This involves, in particular, the use of naturally-occurring, recorded talk (rather than invented examples), a focus on interaction (rather than isolated utterances), and a participant orientation. That is, we will be concerned with how the participants construct the interaction and what they make of the talk rather than what an analyst might make of it. Readings will consist of selected articles. Evaluation will be based on analytical exercises and a term paper.

**750E Research Seminar: Social (Theory or Area)**  
**"Religion, Ritual & Sacrifice in Southeast Asia"**  
**M, 01:30-04:00**

**Nicholas Barker**

The seminar will explore the central themes of religion, ritual, sacrifice and the human body by focusing upon the ancient and complex phenomenon of religious self-mortification: that is, rituals which involve self-inflicted pain, usually administered by beating or piercing the body. In the late twentieth century, religious self-mortification has undergone a dramatic and perhaps unexpected revival in parts of Asia, especially Southeast Asia, transcending cultural and religious boundaries in the region. Annual religious festivals involving public performance of ritual self-mortification now attract hundreds of thousands of spectators, as well as global media attention. These include Thaipusam in Malaysia and Singapore (Hindu), the Vegetarian Festival in Thailand (Buddhist), Holy Week in the Philippines (Christian), Kataragama in Sri Lanka (Hindu/Buddhist), as well as Islamic rituals in Indonesia, the self-mortification of Chinese spirit-mediums in Singapore and Taiwan, and the asceticism of sadhus in India. These and other case-studies from outside the region will be analyzed via scholarly texts, ethnographic films and photographs.

The seminar will endeavor to answer a variety of questions using literature from anthropology, psychology, history, sociology, religious studies and medicine. What is religious self-mortification? How is the phenomenon different, for example, from the corporeal self-modification and auto-mutilation of the "Modern Primitives" movement in California, or rites of passage involving self-inflicted pain? How should anthropologists go about studying, representing and translating the phenomenon of religious self-mortification? To what extent is cross-cultural generalization meaningful? Why, throughout history, have human beings across the world voluntarily inflicted pain upon themselves in culturally sanctioned ritual contexts? Why is religious self-mortification currently undergoing a renaissance in Southeast Asia? What is the role of pain, trance and achieved analgesia during ritual performance? How are cultural values inscribed upon the human body? To what extent is pain a cultural construction? What does Nietzsche mean when he says "pain hurts more today"? In what ways are religious self-mortification rituals sacrificial or supplicatory rites? How do mortification ceremonies harness mystical power and enable esoteric healing? By inflicting pain upon themselves, do ritual protagonists seek to make suffering sufferable? How does religious self-mortification blur or bridge the boundary between ritual and "reality"? And why is the human body such a

powerful locus for contestation of identity?