

# FYS 100 Sky, Earth, & Native Culture Fall 2009

- Instructor:** Chris Magri Preble 336, 778-7369, [magri@maine.edu](mailto:magri@maine.edu)  
office hours M 1:00-3:00, W 9:00-10:00, TR 10:30-11:30, or by appt.
- Time & Place:** TR 1:40 - 3:20, Preble 333
- Course Web Page:** <http://academic.umf.maine.edu/~magri/fys100/>
- Required Texts:** Allen, *The hold life has: Coca and cultural identity in an Andean community*, second edition  
Farrer, *Living Life's Circle: Mescalero Apache Cosmovision*  
Krupp, *Skywatchers, Shamans & Kings: Astronomy and the Archaeology of Power*  
Opler, *Apache Odyssey: A Journey Between Two Worlds*  
Pitts, *Hengeworld*
- On Library Reserve:** Aveni, *Empires of Time: Calendars, Clocks, and Cultures*  
Aveni, *Stairways to the Stars: Skywatching in Three Great Ancient Cultures*  
Chamberlain, *When Stars Came Down to Earth: Cosmology of the Skidi Pawnee Indians of North America*  
Chamberlain, Carlson, and Young (eds.), *Songs from the Sky: Indigenous Astronomical and Cosmological Traditions of the World*  
D'Altroy, *The Incas*  
Eliade, *The Myth of the Eternal Return*  
Eliade, *The Sacred and the Profane*  
Fabian, *Space-Time of the Bororo of Brazil*  
Fountain and Sinclair (eds.), *Current Studies in Archaeoastronomy: Conversations Across Time and Space*  
Griffin-Pierce, *Earth is My Mother, Sky is My Father: Space, Time, and Astronomy in Navajo Sandpainting*  
Krupp, *Skywatchers, Shamans & Kings: Astronomy and the Archaeology of Power*  
McCleary, *The Stars We Know: Crow Indian Astronomy and Lifeways*  
Reinhard, *The Ice Maiden: Inca Mummies, Mountain Gods, and Sacred Sites in the Andes*  
Reinhard, *Machu Picchu: Exploring an Ancient Sacred Center*  
Ruggles, *Astronomy in Prehistoric Britain and Ireland*  
Ruggles and Saunders (eds.), *Astronomies and Cultures*  
Williamson, *Living the Sky: The Cosmos of the American Indian*

**Course Overview:**

This course is designed to give you practice with careful reading and written analysis in the context of non-Western astronomy and cosmology. We start with Stonehenge: What was this Neolithic monument’s function? Did it involve astronomy, and if so, was it astronomy as Western scientists use the word? Then we work our way through Krupp’s book, using a wide variety of cultures, from hunter-gatherers to large-scale empires, to illustrate how the celestial and terrestrial landscapes are sources of power. Finally we take closer looks at two particular cultures: the Andean people of the former Inca empire, and the Mescalero Apache. No background in scientific astronomy or physics is required (or relevant), since our goal will not be to see how “right” these peoples got things by scientific standards but instead to investigate the role played by celestial and terrestrial geography in their cultural worldviews – their “cosmovision.”

<b>Grading:</b>	24%	essays, 2 @ 12%	10%	mid-semester oral presentation
	12%	final essay	20%	20-page group paper
	14%	other writing assignments	20%	discussion participation

You will write two major essays along with various smaller writing assignments. At the end of the semester you will write a final essay in lieu of a final exam. There will also be a fair number of small writing assignments, since writing is one of the key elements of the First Year Seminars.

You and one or two other students in your section will write a 20-page group paper on the astronomy and cosmology of some culture, presumably one not discussed in detail in this course. (If you really want to research one that *is* discussed in the course, you’ll have to dig much deeper than we do in class.) You’ll need to have this topic approved by me so that I can be sure it’s appropriate and perhaps can give you some leads. You’ll get details on this group project later in the semester. As a warm-up for this project, you’ll research and give a short mid-semester oral presentation on one of the cultures discussed in Krupp’s book.

Reading, discussion, and writing are what the First Year Seminars are all about, so part of your grade will be based on your willingness to participate meaningfully in our class discussions. (“Meaningfully” means, among other things, that you’ve actually read the text being discussed so that your comments are relevant.) The amount of reading we’ll do this semester is fairly standard, perhaps even less than standard; the amount of writing will be a bit on the low side, but we’ll make up for that by also working on research skills and oral presentation technique.

**Attendance and Academic Honesty:**

You must attend all lectures: you will be graded down for missed classes and will fail the course if you miss more than three (unless you have a documented excuse, see below). The reason for this is that discussion is essential to the course (and to every other First Year Seminar) and you can't discuss anything if you're not there. You must come prepared: do the day's reading in advance and come to class with the reading in hand. If you skip lecture – or even show up significantly late – will be assigned a zero for the day.

Documented excuses -- illness and other serious matters -- should be brought to me as soon as you return to class. Note that if you're sick enough to miss class, you're sick enough to visit a doctor or nurse and to get a note. (However, see the next page for information regarding the swine flu.)

Any student who engages in significant plagiarism on a written assignment will automatically fail the course. Less serious infractions will be dealt with on a case-by-case basis.

**General:**

Do the reading *before* class, so that you understand what's being said in class and so that you're not a dead weight (so to speak) who can't meaningfully contribute to the discussion. Obviously, always bring the reading with you to class.

Please stop by my office or phone me or send me e-mail when you have questions outside of class: that's what I'm here for. Perhaps we can figure out where you're going wrong if you have my undivided attention.

The more you participate during class and think about the material outside of class, the more likely you are to succeed. The only person who can teach you is *you*; my job is simply to guide you.

NOTE: EQUAL EDUCATIONAL OPPORTUNITY IS OFFERED TO STUDENTS WITH SPECIAL NEEDS DUE TO DISABILITY.

PLEASE NOTIFY YOUR INSTRUCTOR IF A REASONABLE ACCOMMODATION IS NEEDED TO MEET COURSE REQUIREMENTS.

NOTES ON THE SWINE FLU:

1) In the event of disruption of normal classroom activities due to an outbreak of H1N1 flu, the format and attendance requirements for this course may be modified to enable completion of the course. Should this occur, you will be provided an addendum to the course syllabus that will supersede the initial version.

2) We are asking all members of the UMF community to help us in limiting the spread of this virus and other communicable illnesses. Students who are experiencing influenza-like symptom – a fever, sore throat, and/or cough – should not attend class. These absences will not be penalized. You do not need to provide a note from your physician. However, it is your responsibility to notify all your instructors (via e-mail, telephone, or voice mail) as soon as possible about your condition. You will still be responsible for all course-related work, but appropriate accommodations will be provided.

3) Should you experience a fever, sore throat, and/or cough, you need immediately to contact the Health Center at 778-7200 or your own health care provider. According to the Maine Center for Disease Control, you must be placed in isolation (not in your room in the residence hall) either by returning to your home or by being placed in a pre-designated isolation room in one of our residence halls. If you remain on campus, the Health Center will assign you to available space where you must stay until you are free of fever, without fever-reducing medication, for a period of 24 hours or until your symptoms have resolved, whichever is longer. You should not return to class until that time.

For more information about the progress of the H1N1 virus in Maine, please go to <http://www.maine.gov/dhhs/boh/index.shtml>

## Tentative Course Schedule:

- Sep. 3 introduction, celestial cycles  
8 celestial cycles, Stonehenge basics  
10 Pitts, Parts I-II  
15 Pitts, Parts III-IV  
17 online readings on Parker-Pearson excavations  
22 online readings on Darvill & Wainwright excavations  
24 Eliade excerpt assign essay #1  
29 Krupp, Chap. 1
- Oct. 1 Krupp, Chap. 2  
6 Krupp, Chap. 3  
8 Krupp, Chap. 4 group project topic due  
13 Krupp, Chap. 5  
15 Krupp, Chap. 6  
20 Krupp, Chap. 7  
22 Krupp, Chap. 8  
27 Krupp, Chap. 9 assign essay #2  
29 Reinhard & Ceruti paper
- Nov. 3 Bauer paper  
5 Allen, Introduction & Chap. 1-3  
10 Allen, Chap. 4-6  
12 Allen, Chap. 7-9 & Epilogue  
17 Allen, Afterword  
19 Opler, Part Two, Chap. 1-2  
24 Opler, Part Two, Chap. 3-4;  
26 \*\*\*\*\* Thanksgiving break \*\*\*\*\*
- Dec. 1 Farrer, Chap. 2-4  
3 Farrer, Chap. 5; Borg excerpt; Opler story  
8 Farrer, Chap. 6  
10 Farrer, Chap. 7-8 assign final essay
- Dec. 17 Final Essay due

**Supplementary Readings** (see course Web page for online readings):

Bauer, B. S. (1996). Legitimization of the state in Inca myth and ritual. *American Anthropologist*, 98(2), 327-337.

Borg, M. J. (2003). *The heart of Christianity: Rediscovering a life of faith*. New York: HarperCollins, Chapter 8.

Eliade, M. (1987). *The sacred and the profane: The nature of religion*. (W. R. Trask, Trans.). New York: Harcourt, Chap. 1-2. (Original work published 1957).

Opler, M. E. (1994). *Myths and tales of the Chiricahua Apache Indians*. Lincoln, NE: University of Nebraska Press, pp. 74-79. (Original work published 1942).

Reinhard, J., & Ceruti, C. (2005). Sacred mountains, ceremonial sites, and human sacrifice among the Incas. *Archaeoastronomy*, 19, 1-43