

ARKY 531.91: Maya Epigraphy and Iconography
Tuesdays 3:30-6:30

Professor Kathryn Reese-Taylor
850 Earth Sciences
Office hours: Tuesdays 11:00-12:00
Office phone: 403-220-6369
E-mail: kreeseta@ucalgary.ca

Required Texts:

- **How To Read Maya Hieroglyphs**, John Montgomery
- **Reading Maya Glyphs**, second edition. Coe and Van Stone
- Assorted articles to be posted on Blackboard

Course Grading:

- 25% of your grade will be based on leading a class discussion of the readings for the week.
- 25% of your grade will be based on a class presentation.
- 40% of your grade is based on a research paper.
- 10% of your grade is based on class participation and discussion of the readings.

Description of Presentations:

The presentation should be 45 minutes in length and should present the results of an analysis that you have conducted on a specific text or image (or group of texts or images).

Final Research Paper:

Your final paper should be approximately 20-25 pages in length and address the same text or image presented in your final presentation. A final version of your paper is due on the last day of class.

Grading Scale:

A+ > / = 100-97	B+ 88-85	C+ 76-73	D+ 64-61
A 96-93	B 84-81	C 72-69	D 60-57
A- 92-89	B- 80-77	C- 68-65	F <56

Student Accommodations:

“It is the student's responsibility to request academic accommodations. If you are a student

with a documented disability who may require academic accommodation and have not registered with the Disability Resource Centre, please contact their office at 220-8237. Students who have not registered with the Disability Resource Centre are not eligible for formal academic accommodation. You are also required to discuss your needs with your instructor no later than fourteen (14) days after the start of this course.”

DEPARTMENT OF ARCHAEOLOGY

STATEMENT OF INTELLECTUAL HONESTY (With thanks to the Department of Anthropology for use of their Statement of Intellectual Honesty as our guide.)

Intellectual honesty is the cornerstone of the development and acquisition of knowledge. Knowledge is cumulative and further advances are predicated on the contributions of others. In the normal course of scholarship, these contributions are apprehended, critically evaluated and utilized as a foundation for further inquiry. Intellectual honesty demands that the contribution of others be acknowledged.

Essentially, plagiarism is a form of cheating that involves submitting or presenting work in a course as if it were the student’s own done expressly for that particular course when, in fact, it is not. Most commonly plagiarism exists when:

- the work submitted or presented was done, in whole or in part, by an individual other than the one submitting or presenting the work (this includes having another person impersonate the student or otherwise substituting the work of another for one’s own in an examination or test).
- parts of the work are taken from another source without references to the original author.
- the whole work is copied from another source and/or
- a student submits or presents work in one course which has also been submitted in another course (even though it may be entirely the work of that student) without the express consent of the instructors of the courses concerned.

While it is recognized that scholarly work often involves reference to the ideas, data and conclusions of other scholars, intellectual honesty requires that such references be explicitly and clearly noted. Plagiarism is an extremely serious academic offense.

The elementary rules of quotation and paraphrase are given below. There are further details and conventions of punctuation that you will need to look up in a manual of style, but observance of these rules should assure compliance with contemporary standards of intellectual honesty.

- If you use more than four words from any source, put them in quotation marks and identify the source with a reference.

EXAMPLE:

It has been observed that “many tribes are, in a sense, ethnographic fictions” (Leach 1954: 291).

- If your direct quotation is more than three lines long, put it in block form, that is, left and right indented and single-spaced, without quotation marks and with a reference.

EXAMPLE:

Malinowski thought of tribes as social systems with well defined boundaries. This conception of tribe was later to be challenged by one of his students, who observed that:

The ethnographer has often only managed to discern that existence of ‘a tribe’ because he took it as axiomatic that this kind of cultural entity must exist (Leach 1954: 291).

- To paraphrase the work of another means to present the same train of thought and evidence, but rephrased into your own words. Whenever you do this, you must include a note or reference to the source. A common mistake is to break up an author’s words, and rearrange them slightly, passing them off as your own. This is wrong, even if you include a note or reference to the source. To do this for more than a few words is to commit plagiarism.

Below are three passages. The first is an excerpt from E.A. Leach, *Political Systems of Highland Burma*. The second is an improper paraphrase of the passage that would be considered plagiarism. The third is a proper paraphrase.

- It is largely an academic fiction to suppose that in a ‘normal’ ethnographic situation one ordinarily finds distinct ‘tribes’ distributed on the map in orderly fashion with clear-cut boundaries between them. I agree of course that ethnographic monographs frequently suggest that this is the case, but are the facts proved? My own view is that the ethnographer has often only managed to discern the existence of ‘a tribe’ because he took it as axiomatic that this kind of cultural entity must exist. Many such tribes are, in a sense, ethnographic fictions (Leach 1954: 290-1). **(source)**
- It is an academic misconception to think that in a typical ethnographic situation tribes with clear-cut boundaries can be found distributed in an orderly fashion on the map. Ethnographic monographs often imply that this is so, but what are the facts? The ethnographer is often able to find a ‘tribe’ only because she takes it for granted that this kind of group must exist. Many tribes are figments of the anthropologist’s imagination. **(plagiarism)**
- Ethnographic monographs often suggest that it is normally the case that there exist in the real world contiguous tribes with clearly discernible boundaries: however, it is Leach’s view that such units are found only because the ethnographer has taken their existence for granted (Leach 1954: 290-1). **(proper paraphrase)**