

MI 10662 - Introduction to Arabic Culture and Civilization

This course is an introductory survey of Arabic culture and civilization from the pre-Islamic era to the conquest of Constantinople in 1453. The course will trace the origins of the Arab people and their distinctive culture and literature. The revelation of the Qur'an to the Prophet Muhammad and subsequent development of Islam will be treated in detail. Following this, the course will focus on the spread of Islamic civilization, its interactions with other cultures, and its contributions to scholarship in the areas of literature, art, and architecture.

MI 13185 - Philosophy University Seminar

Plato on Love and Knowledge: The course is designed to increase the students' ability to read, think, and write about philosophical texts, using a selection of Plato's dialogues as the basic material and using the Platonic doctrines of love and knowledge as guiding themes. The texts to be read include Phaedo, Symposium, Republic (selections), and Phaedrus, and students will write short paraphrases, summaries, and commentaries on the assigned passages throughout the course. By the end of the first week, students should have obtained a copy of Hamilton, Edith and Cairns, Huntington (eds.), Plato, The Collected Dialogues, New York: Pantheon, 1961 (or a later edition).

MI 20001 - The World of the Middle Ages

The Middle Ages have been praised and reviled, romanticized, and fantasized. Books, movies, and games like Harry Potter, The Lord of the Rings, Prince of Persia, Assassin's Creed, and Game of Thrones continue to spark our interest in and curiosity about the Middle Ages. Because of these, most of us have some kind of imaginative vision of the Middle Ages. But what were these ten centuries between Rome and the Renaissance really like? What do we mean when we talk about a "Medieval World"? This course will consider major themes and creations of the medieval civilization(s) that grew up in Europe, the eastern Mediterranean, and the Islamic world after the fall of Rome, exploring continuities and changes, war and peace, contacts and separations. We will constantly ask how can we know about the Middle Ages, and what kinds of things can we know, as we examine many types of medieval sources, including literary works, historical texts, religious and philosophical writings, and works of art. We will especially focus on certain kinds of people in medieval history and literature across cultures: rulers, lovers, warriors, traders, and believers. This course will constitute an extended introduction to the dynamic and fascinating world of the Middle Ages.

MI 20117 - Beowulf: Old and New

Beowulf is a poem of monsters, kings, and feuds, with a gold-hoarding dragon thrown in for good measure. But it is also a poem of nostalgia, death, endurance in the face of insurmountable forces, and loss. From J. R. R. Tolkien's use of the poem and its world in his tales of Middle Earth, to a range of movies, comic books, and modern translations, it is the only Old English poem to bleed out of academia and into popular culture. But why does this poem written so long

ago continue to resonate with modern audiences? This class will take a hard (and entertaining) look at Beowulf, the original context of the tale, and how modern versions reimagine it. We will read the poem together with contemporary literature (the Old Norse Saga of King Hrolf Kraki), and modern versions (Seamus Heaney's translation, John Gardner's novel *Grendel*, etc.), comparing these written works with movie versions as well. We will also survey some of the foundational scholarship on Beowulf by scholars such as J.R.R. Tolkien, Roberta Frank, Fred C. Robinson, and others. Our goal will be to explore many different approaches to the poem's hero and his monstrous companions through over a thousand years of artistic production.

MI 20123 - Beowulf and Heroic Legend

Beowulf is one of the oldest poems in English, the closest thing we have to a medieval English epic, a literary monument of extraordinary complexity, and a study in heroic behavior that evaluates and problematizes every aspect of the folklore, myth, and legend that it weaves into its narrative. The relationship between Beowulf and early medieval heroic legend will be front and center in this course, which will undertake a close reading of the poem set against several comparable exemplars of heroic behavior in neighboring medieval traditions, including the Old English *Battle of Maldon*, the Old High German *Hildebrandslied*, the Old Welsh *Gododdin*, the Latin *Waltharius*, the Old Irish *Táin Bó Cúailnge*, the Old French *Chanson de Roland*, and the Old Icelandic *Hrólfs saga kraka* (all in modern English translation). We'll look carefully at how heroic characters are represented and defined in these texts, and we'll consider the part played by feud, revenge, honor, loyalty, and social bonds and allegiances in constructing a heroic ethos. Weekly response papers, two essays, and a final exam.

MI 20181 - Dreaming in the Middle Ages

In this class we will read, analyze, discuss & write about an array of texts from the Middle Ages--all in Modern English translation-- that feature the experience of human dreaming. To ground our analyses, we will begin with some readings from 20th C. Freud and 5th C. Macrobius on dream types and techniques for interpreting dreams. Religious and secular subjects--and their 'dreamers'--including Boethius, King Arthur, St. Perpetua, and Chaucer's magnificent rooster, Chauncleer, will occupy us for the semester as we work to understand the universal and historically conditioned experience of dreams, as imagined by medieval poets & writers from the 5th to the 15th century.

MI 20182 - From Rome to Romance

Geoffrey Chaucer may not have looked good in a toga, but that doesn't mean he didn't know his Roman myths. In the Middle Ages, authors looked to the classical period for poetic models, as well as for a fund of stories and myths ripe for their reuse through translation, adaptation and interpretation. In this class, we will explore some of the debt that the Middle Ages owes to the classical period, and how medieval authors used texts from classical Greece and Rome. Students will read a variety of classical texts, including selections from the *Aeneid* and *Metamorphoses*, and will then read medieval texts that reuse the same stories, framed in a new context, and so trace their influence up through the fourteenth century. The class is an introduction to some of the most important authors of classical Rome (Ovid, Virgil) and the Middle Ages (Chaucer, Gower, Guillaume de Lorris). Even more, though, students will come to understand the dependence of medieval authors on the classical tradition, as well as how adaptation and

variation contributed to artistic creativity. The vast majority of assigned readings will be modern English translations of texts originally written in Latin, Old French, Middle English and even a little Old English. But students will be aware of the language of the originals, and in the case of the Middle English texts, will do work both inside and outside of class reading and translating this medieval language into modern English.

MI 20185 - Arthurian Literature

The large body of history, verse chronicle, heroic narrative, poetic romance, and prose fiction - all gathered under the canopy term "Arthurian Legend" - represents one of the most fascinating and most enduring literary phenomena of western culture. In this class, which will follow a lecture-discussion format, we will read a selection of writings that reflect the textual trace of Arthur from his earliest appearances in mytho-historical chronicles beginning in the sixth century and extending from the earliest medieval poetic and prose fictions featuring Arthur and the members of his court, through the great array of writers, past and present, who have tended these myths and legends with such imaginative care. Our readings, which begin in the Middle Ages, will culminate with the "Arthurian revivals" of the nineteenth and twentieth centuries, the latter extending to theatrical and film texts ranging from "Camelot" and Eric Rohmer's *Perceval* to Monty Python and Indiana Jones in their post-modern questing for the Holy Grail. In addition to attending ways in which the sheer pleasures-of-the-text have been constructed by these gifted authors, our own "literary quest" will involve questions of historical and social context, gender and genre, the history of reception, modes of literary representation including techniques of symbolic and allegorical figuration, and ways in which the theoretical and/or ideological positions of both writers and their audiences constrain and inspire the works they produce. While pondering how and why this vast body of myth and legend, clustered around the figure of Arthur, has managed to survive and thrive through such remarkably variant shifts of time, place, and circumstance; and while reflecting thoughtfully on our own investment in - or resistance to - the variety of assigned readings, each student will choose for particular close study an Arthurian hero, heroine, or villain (Lancelot, Gawain, Guinevere, Galahad, Merlin, Mordred, etc.), as well as some mytho-historical theme like the Round Table, the Grail Quest, the Sword-in-the-Stone, the Bride Quest, the Giant Combat, the Fatherless Boy, the Childless Queen, etc., as this "character" or "motif" presents some specific problem in interpretation. These "character studies" and thematic clusters will form the basis of two short essays, one due at midterm, one at end term. Specific topics, which will be shaped through individual consultation with the teacher, should, in the course of their critical argument, engage a variety of formal, stylistic, and rhetorical practices that have been employed by writers from the twelfth to the twentieth century as they conform to - and create fresh versions of - the plenitude of literary exemplars that characterize Arthurian Legend. Creative projects - individual or collective - are also welcome and, with the approval of the teacher, may be substituted for one of the essays. These alternative ways of investigating the materials of Arthurian Legend might include original poetic or prose compositions, dramatic presentations, graphic arts, videos, and/or musical performances, vocal or instrumental performances.

MI 20187 - The Book of Monsters: Monstrosity and Metamorphosis in Medieval Literature

Cyclopes, blemmyae, giants, women with the tails of lions, fairies, Chthulu-like beings from the chaotic abyss: these creatures and many more occupied the margins of human geography for centuries. In ancient thought, monsters were not merely fantastical creations, but existed as

important ways of talking about humans and their society: despite their distance - living as they did India, Africa, the depths of the sea or the burial mound, sometimes even on the moon - monsters and marvelous beings have been intimately involved with Western understandings of what it means to be a human being. While we will consider a few major works such as Beowulf and Shakespeare's *The Tempest*, we will also look at stories of werewolves in Norse saga and French romance, madmen, Biblical and apocryphal tales of monsters and fallen angels, classical and medieval "travelogues" (including voyages to outer space), and other sources to acquire an understanding of the historical and cultural contexts that make medieval texts different - and yet similar to - our own. Secondary critical readings will help students toward a sense of the many different issues at play in the primary works, from historical context to more in-depth considerations of gender, geography, and race.

MI 20191 - Medieval Heroes and Villains

We identify ourselves in so many different ways: we like a particular band or movie. We support a certain sports team. We identify ourselves through our friends, our family, our place of birth, the subject we study, the car we drive, the clothes we wear. Medieval people were no less dependent on a number of different ways of understanding who they were, both as individuals and within larger society, but the terms in which they did so could differ dramatically from ours. In this class, we will explore these medieval ways of thinking about identity as it was presented in the literature of the time. We will look at the way medieval authors defined and developed both their own identities and those of their characters, and the ways that they were expressed. What made a knight heroic, defined a saint, or marked a villain as truly monstrous were all problems of identity, and differed from our modern conceptions of the terms. These questions of identity were dependent on ways of thinking about oneself that were particular to medieval culture, from issues of class, gender and religion to codes of expected behavior, "scientific" explorations of the self through the disciplines of astrology, medieval theories of the mind and its relation to physical appearance, and even explorations of individual human identity in comparison with the inhumanity of medieval monsters.

MI 20192 - The Hero's Journey

In a book geared largely towards undergraduate readers, *How to Read Literature Like a Professor*, Thomas C. Foster identifies the quest as one of the great themes that recur over and over again throughout the whole of literary history. His first chapter, titled "Every Trip Is a Quest (Except When It's Not)," provides an overview of how the quest appears and reappears in literal, figurative, and even allegorical forms from the early medieval period to the present day. Focusing primarily on English and American literature, this course will take up Foster's discussion of the literary "quest" by examining different representations of journeys and the many types of travel that can occur under this heading, whether real or fantastical, religious or secular, literal or metaphorical, close to home or far away. It will include examples from a wide range of time periods and genres, beginning with translations of Gilgamesh and Homer's *Odyssey* and ending with modern texts such as Jack Kerouac's *On the Road* and Douglas Adams' *Hitchhiker's Guide to the Galaxy*. Because the quest can take many forms, the course will consider how the texts represent spiritual, psychological, and cultural journeys. Ultimately, students will be asked to consider what counts as a literary quest and what is its *raison d'être*. What roles do they and did they play in literature and in society? What kinds of audiences do they target? What influences might they have had on history? And, how does the purpose and

meaning of a quest change according to its historical context, genre, authorship, and intended readership? In addition to the ones listed above, the course readings will include Beowulf, Sir Gawain and the Green Knight, Sir Thomas Malory's *Le Morte Darthur*, Jonathan Swift's *Gulliver's Travels*, Samuel Johnson's *Rasselas*, and Joseph Conrad's *Heart of Darkness*.

MI 20195 - King Arthur through the Ages

Since its very beginnings in the seventh century, the legend of King Arthur and his knights has managed to enchant readers the world over. Today, we see King Arthur on our television and computer screens, at theatres, in fantasy and historical novels, in video games, and on bags of flour. Many of us are familiar with Arthurian legend without knowing it, like knowing that Darth Vader is Luke Skywalker's father without ever seeing *Star Wars*. What about the Arthurian legend has given it such longevity and cultural significance? What has compelled us generation after generation, across cultures, to adapt those ancient legends, to breathe new life into an old story. The purpose of this course is to allow you the opportunity to engage with literature and its historic moments while simultaneously demonstrating how great literature, and great literary traditions, transcend and cross over time. All of this will be done through a study of one of our most enduring stories, those tales typically contained in the Arthurian tradition. We will spend time understanding the origins of King Arthur, and trace the Round Table's development over the centuries, looking at histories, poems, novels, and films. Through it all, you will learn to appreciate a text's literariness and to identify the features of great works through close reading.

MI 20198 - Rebels and Outlaws in British and American Literature

This course takes as its thematic framework the rebel type in literature, addressing three of its incarnations in turn: the noble outlaw, the tragic rebel, and the rebellious woman. This framework provides a lens through which to examine major genres of literature (drama, fiction, poetry) and types of literary criticism. In examining and writing about these texts, students will also gain experience in literary analysis. Major texts to be read include *Beowulf*; Chaucer's "Wife of Bath's Tale"; *Twelfth Night, or What You Will*; *Frankenstein* or, the Modern Prometheus; Laurie R. King's *A Monstrous Regiment of Women*; "Bartleby the Scrivener"; and medieval and modern versions of the Robin Hood legend. Films also make up part of the course "texts" and include both the Kevin Reynolds and Ridley Scott Robin Hood films, *Thelma and Louise*, and Trevor Nunn's *Twelfth Night*. Course requirements include regular attendance and participation, weekly informal writing, a short oral presentation, two 3-4 page essays, and a final exam.

MI 20207 - The Good Life in Medieval Islam

One learns a great deal about a society from its definition of what constitutes the good life. This textually-based course will therefore examine the lifestyles of the rich, the famous, and the not-so-famous in the medieval Islamic world, in order to learn about that civilization's mores, material culture, technological sophistication, material wealth, and social customs. Issues that will be covered include the conspicuous consumption of the elite- in feasting; court ceremonial; slaves, eunuchs, and concubines; harems; hunting; extravagant parties; sartorial magnificence; retinues and private armies; jewels and objects d'art; praise poetry; and much more. In the process of exploring these issues, students will discover much about trade and agriculture in the Islamic Middle Ages; the role of women, slaves, eunuchs, and poets; the internal divisions within

Muslim society; courtly life and culture; and, finally, the alternative definitions of the good life offered by religious ascetics, mystics, and chivalric brotherhoods.

MI 20276 - Introduction to Islamic Civilization

This course is designed to introduce students to Islamic civilization and Muslim culture and societies. The course will cover the foundations of Islamic belief, worship, and institutions, along with the evolution of sacred law (al-shari`a) and theology, as well as various aspects of intellectual activities. The Koran and the life of the Prophet Muhammad will be examined in detail. Both Sunni and Shi`i perspectives will be considered. Major Sufi personalities will be discussed to illuminate the mystical, and popular, tradition in Islam. Topics on arts, architecture, literary culture, and sciences will be covered. Although the course is concerned more with the history of ideas than with modern Islam as such, it has great relevance for understanding contemporary Muslim attitudes and political, social, and cultural trends in the Muslim world today.

MI 20286 - Heroic Quests

Stories of questing knights and unending, heroic landscapes have enjoyed popularity in recent film versions of *The Lord of the Rings*, *The Chronicles of Narnia*, and even *Beowulf*. This course will explore the foundations of the heroic quest narrative in early British literature, focusing in particular on the transformations of the epic and romance genres in Medieval and Renaissance literature. What ties heroic tales to a given nation or culture? How do stories of knights, ladies, monsters, and faeries become vehicles for other ideas, such as religion, sex, and politics? And what happens when these stories become reimagined in early "modern" genres of drama, satire, and the novel? We will approach these questions by considering the epic ideal of the English warrior hero, and then follow it through the wanderings of the poetry, prose, and drama of Chaucer, Malory, Spenser, Shakespeare, and others. While we will spend the majority of our time on earlier British literature, we will consider, in class discussions and student presentations, contemporary versions and film representations of English epic and romance.

MI 20348 - The Thought of Aquinas

This course provides an overview of certain central teachings of St. Thomas Aquinas with attention particularly to philosophical topics touching upon theological questions. 1) Faith and reason and the ways to God; 2) Human nature, particularly soul, body, and the image of God; 3) Law and Virtue; 4) Nature and Grace.

MI 20406 - The Mass of the Roman Rite

An examination of the Catholic Eucharist as celebrated according to the Roman rite. Students explore the earliest witnesses of the Eucharist in Scripture and Tradition, then trace the emergence and development of the eucharistic rite in Rome itself and in areas influenced by Rome. Attention is paid to the origins and formation of liturgical texts, and their compilation into various books; vestments and vessels; and the arrangement of church architecture over the centuries. The course follows the Roman liturgy from the Eternal City (ca. 700) over the Alps into the Frankish realms and even into southern England in the early Middle Ages; then traces its reintroduction to the City in the eleventh and twelfth centuries, through the pontificate of Innocent III (1198-1216), and its reform after the Council of Trent. The course finally examines

the Liturgical Movement of the twentieth century and developments after Vatican II. Due consideration is given to the role of Joseph Ratzinger-Pope Benedict XVI in the new liturgical movement with particular focus on his liturgical legislation (*Summorum pontificum*, 7-7-2007), the *ars celebrandi*, and "the hermeneutic of continuity."

MI 20408 - The Eastern Church: Theology and History

The course provides an overview of the variety of the Eastern rite Churches belonging to different cultural traditions of Eastern Europe and the Eastern Mediterranean world. The students will be introduced to the theological views and liturgical life of the Eastern rite Christians, i.e., Orthodox, Oriental and Eastern Catholic, and their fascinating history. In the second part of the course we shall explore the Byzantine rite Churches in more detail, and discuss the challenges their theology and history present to the Christian world at large. Special attention will be given to Slavic Christianity and especially Russian and Ukrainian religious history. Reflection on the diversity of Christian traditions will lead to important insights into theological topics of central importance for today such as theology of culture, ecclesiology, sacramental theology and theology of history.

MI 20473 - Islam and Christian Theology

While many Christians have described Islam as a Christian heresy, many Muslims consider Christianity to be an Islamic heresy. Jesus, they maintain, was a Muslim prophet. Like Adam and Abraham before him, like Muhammad after him, he was sent to preach Islam. In this view Islam is the natural religion--eternal, universal, and unchanging. Other religions, including Christianity, arose only when people went astray. Therefore Muslims have long challenged the legitimacy of Christian doctrines that differ from Islam, including the Trinity, the incarnation, the cross, and the new covenant and the church. In this course we will examine Islamic writings, from the Qur'an to contemporary texts, in which these doctrines are challenged. We will then examine the history of Christian responses to these challenges and consider, as theologians, how Christians might approach them today. "Regarding the Islamic Challenge to Christian Theology" is the second of two required theology courses at Notre Dame (the "development" course). These two courses are directed towards a number of goals. First, they provide students with information about the Bible and Christian theology that in itself is important. Second, they form the basis of a Catholic community at Notre Dame where all students (whether or not they are practicing Catholics) have a common experience of texts and questions that might be discussed not only in class but while eating mashed potatoes in North Dining Hall. Third, theology itself is meant as a guiding light for all other classes. As with the great European universities (Paris, Bologna, Oxford, Cambridge etc.), Notre Dame was founded by the church to be a community where students are strengthened in their faith and morals, and therefore more able to see the truth in other fields, whether biology, music, or history. Like the first required course (Foundations), "Regarding the Islamic Challenge to Christian Theology" has the same goals. This is not an Islamic Studies course. It is a course which takes Islam's challenge to Christian teaching as the starting point for Christian theological reflection.

MI 20474 - Dying to Live: Martyrdom

Martyrdom has been centrally important to Christianity from the ancient world to contemporary debates about the category and its application. It is inextricable from questions about persecution

and power, death and identity, suffering and truth. Through lectures and tutorial discussions of primary sources, this course examines the experiences, representations, reception, and place of martyrs across two thousand years of the history of Christianity with particular emphasis on the early church and the Reformation era. It analyzes the importance of martyrdom for the definition and development of Christian doctrine, ecclesiology, and devotion, and the influence of these in turn on attitudes about persecution, the imitation of Christ, and martyrdom itself.

MI 20476 - The Monastic Way in the History of Christianity

In the history of the eastern and western churches, male and female monastics have composed a long and elaborate tradition of their collective life based on the imitation of Christ. A selection of the written sources attesting to the variety of the forms of monastic life and prayer, and theology and mysticism will form the syllabus for this class. It will explore the modes of life of the solitary monastic as well as those of monastic communities, from earliest Christianity through the present, by reading works from and about this form of life. It will discuss, among other themes, those of discipline, the meaning of the body and its labor, penance, suffering, humility, study and learning, the love of human beings, the love of God, union with God and participation in the life of God within the limits that the monastic life imposes.

MI 20482 - Saints in Art and Icons

A diachronic exploration of the lives and legends of the saints as depicted in art and iconography. Students will explore lives of the saints in select vitae as well as the most influential hagiographical collection of the Middle Ages, The Golden Legend of Dominican bishop James of Voragine. Due attention is paid to the arrangement of the sanctoral cycle, the compilation of calendars and martyrologies, and the theological underpinnings of classic iconography. Primary focus on identifying saints by iconographical attributes and conventions in both western and eastern iconography.

MI 20485 - C.S. Lewis: Sin, Sanctity, and the Saints

What is the path for each person through sanctification to the beatific vision? Using the fiction of C.S. Lewis for sign posts along that path, this course will consider the doctrine of sin (Screwtape Letters), sanctification as cooperating with grace (The Lion, the Witch & the Wardrobe, Perelandra), and the final formation of saints (The Great Divorce, The Last Battle). Other authors will be helpful in understanding Christian spirituality as a struggle to overcome the passions and cultivate the virtues: St. Augustine, Maximus the Confessor, Sayings of the Desert Fathers, Dorothy Sayers, Joseph Pieper, and G.K. Chesterton.

MI 20489 - St. Joseph in Catholic Teaching

The figure of Joseph of Nazareth, spouse of the Virgin Mary and foster-father of Jesus Christ, has emerged in increasingly high relief since the Middle Ages and particularly so in the nineteenth and twentieth centuries. The course begins with the scriptural treatment of St Joseph first in the infancy narratives and in occasional references to him in the Gospels, then in regard to his typological antecedent, the patriarch Joseph, son of Jacob and viceroy of Egypt. After an examination of Joseph in early Christian apocrypha (Protevangelium of James, Gospel of Mary), students will consider his rehabilitation by various Church Fathers (Jerome) and medieval theologians (Bernard of Clairvaux, Bernardine of Siena) despite flawed portrayals in popular

hagiography (The Golden Legend, religious dramas). The cultus of St Joseph and that of the Holy Family entered a vigorous phase with the Catholic Reformation (Teresa of Avila) and the establishment of the Church in North America (François de Laval). Attention will be paid to his patronage of various nations (e.g. Mexico, 1555; Canada, 1624) as well as that of the Catholic Church (1870). Special focus on the liturgical feasts and offices of St Joseph plus the devotional cult of St Joseph as it flourished not only under papal influence but also through the zeal of St André Bessette, CSC (1845-1937, canonized October 17, 2010), founder of the Oratory of St Joseph, Montreal, Canada and one of the most effective promoters of devotion to St Joseph. Papal teaching and legislation on St Joseph. Iconography of St Joseph. Theological implications of the increased liturgical and devotional prominence of St Joseph.

MI 20490 - The Immaculate Conception: From Bernard to Bernadette

On February 11, 2008, the Church observed the 150th anniversary of the apparition of our Lady in Lourdes, France. To Saint Bernadette, the "beautiful lady" declared, "I am the Immaculate Conception," thus confirming the dogma promulgated shortly before by Pope Pius IX in 1854. This Marian dogma deserves serious study from multiple perspectives: its historical development as a contested belief, its relation to other dogmas (Original Sin, the Virgin Birth, Redemption, the Assumption), its liturgical expressions, its crucial link to the understanding of Christian marriage as a sacrament, its representations in visual art and poetry, its special significance for women, and its general importance to Christian anthropology, as well as its particular connection to Lourdes. The syllabus will include readings from all these perspectives, film sessions, and a class trip to the Lourdes grotto on Notre Dame's campus.

MI 20493 - On Conversion

For all believing people, faith is a journey: a lifelong movement of growth in understanding of the divine Mystery in whose presence we live, and of commitment to serving God. Christian faith begins in Jesus' call to each person to follow him as a disciple; and while the general shape of that journey of companionship is modeled in the Gospels, it takes on very different concrete features in each particular life. In this course, we will reflect on the theological importance of conversion and spiritual growth for the life of faith, and will consider the stories of several well-known Christians (Augustine of Hippo, Francis of Assisi, Ignatius of Loyola, John Woolman, Dorothy Day, C. S. Lewis) that reveal the long-term implications of conversion to faith. We will also reflect on loss of faith as a kind of anti-conversion peculiar to modern culture.

MI 20494 - Mary in the Catholic Tradition

A study of the Blessed Virgin Mary, Mother of God, as her figure and role in the history of salvation emerge in Scripture and the Tradition of the Church. An examination of the Church's understanding of Mary as expressed in sacred and historical text, theological reflection, liturgical expression, iconographic representation, magisterial pronouncement, and the life of devotion. The course will also consider the relationship of Mariology to other branches of theology, such as protology, christology, soteriology, ecclesiology, and eschatology, as well as the impact of the cultus of the Virgin Mary on western art, music, and literature.

MI 20497 - Heaven, Hell, and Purgatory

If there is a life after death for human beings, what is it like? How does a person get there? reach one of the eternal destinations envisioned as punishments for our sins or reward for good deeds? Are they states of being, or actual places? If the latter, what do they look like, and who are the inhabitants? Early Judaism and two millennia of Christian tradition have developed a variety of sources to elaborate an answer to these questions. This course will consider how the tradition has proposed answers, and will look at various ways in which the answer has been elaborated. Materials for the course will draw from accounts of visionaries and mystics who ascended to Heaven (or descended to Hell) and reported what they saw, theologians who attempted to give comprehensive and consistent accounts of the paths to these places (or states), and Christian poets who metaphorically evoked Heaven and Hell to express the consequences of contemporary social or political conditions. The course will consider the development, primarily in Roman Catholicism, of the belief in doctrine of Purgatory and the debates about that belief. The contemporary reconsideration of Heaven, Hell and Purgatory, and the embarrassment about Hell will conclude the course.

MI 20609 - Reading and Writing Latin Prose

This second-year language course continues the review of grammar begun in CLLA 20003 and introduces students to stylistic analysis through close readings of Latin prose authors such as Cicero and the younger Pliny. A special feature of the course is that students learn to write classical Latin for themselves.

MI 20661 - Islam: Religion and Culture

This course will discuss the rise of Islam in the Arabian peninsula in the seventh century of the Common Era and its subsequent establishment as a major world religion and civilization. Lectures and readings will deal with the life of the Prophet Muhammad, the Qur'an and its role in worship and society, early Islamic history, community formation, law and religious practices, theology, mysticism, and literature. Emphasis will be on the core beliefs and institutions of Islam and on its religious and political thought from its formative period until our own time. The latter part of the course will deal with resurgent trends within Islam, both in their reformist and extremist forms, and contemporary Muslim engagements with modernity. We will also discuss the spread of Islam to the West and increasing attention focused on "political Islam" or "Islamism" today. All readings are in English translation.

MI 20670 - Irish Literature and Culture I

Ireland can lay claim to one of the most extensive, unique, and oldest literatures in Europe. By engaging with a wide range of literary texts from the medieval and early modern periods (ca. 800-1800), participants will consider how changing social, cultural, literary and intellectual contexts, in terms of both authors and audiences, have dramatically transformed Ireland's literature over the centuries. By looking at authors ranging from heroic bards and literary monks to lamenting wives and satirizing schoolmasters, we will examine the dynamics of production and the voices that speak to us from Ireland's past. Additionally, by thinking about the identities of those who have more recently translated and edited the versions of the texts we will read, by questioning the different topics that scholars have chosen to explore, and by articulating our own responses to often arresting works from the Irish literary tradition, we will begin to understand the complexities and rich possibilities inherent in experiencing these literary masterpieces in a

time and place very different from medieval or early modern Ireland. Participants will read both primary literary texts, which may include but are not limited to The Táin, stories from Early Irish Myths and Sagas, poems from An Duanaire: Poems of the Dispossessed, Merriman's Midnight Court, as well as a number of critical essays. Participants will be required to write several short response papers, to compose discussion questions to help direct class conversations, and to write 2 papers (4-5 pp. and 6-7 pp.)

MI 20671 - Celtic Heroic Literature

An exciting introduction to Celtic literature and culture, this course introduces the thrilling sagas, breathtaking legends, and prose tales of Ireland and Wales. Readings include battles, heroic deeds, feats of strength and daring, and dilemmas faced by the warrior heroes of the Celts. Celtic Heroic Literature, which requires no previous knowledge of Irish or Welsh, studies the ideology, belief system and concerns of the ancient Celtic peoples as revealed in their saga literature. By examining the hero's function in society, students investigate the ideological concerns of a society undergoing profound social transformation and religious conversion to Christianity and the hero's role as a conduit for emotional and social distress. Among the heroes to be studied in depth are: Cu Chulainn, Lug, St. Patrick, and the king-heroes. Wisdom literature, archeological, and historical evidence will also be considered in this course. No prior knowledge of Irish required. All texts provided in English.

MI 20672 - Introduction to Medieval Irish Literature

This course introduces students to various aspects of literature and culture in the Irish language in the period 600-1200. Outside the classical world of Greece and Rome, Ireland has the oldest attested European literature and this fact alone gives the literary products of Medieval Ireland a singular significance. A particular emphasis will be placed on studying mainly the heroic prose saga literature of this period in its various literary, cultural and historical contexts. This will involve both a close reading of the texts themselves in English translation and an examination of the material in the light of recent scholarship in this area. We will, however, also cover something of the breadth of Irish literary production by studying aspects of the poetry composed at this time. All literary genres will be studied with regard to the historical contexts that produced them.

MI 20700 - Introduction to Medieval Art

This course will provide an introduction to the visual arts of the period ca. 300 CE to ca. 1400 CE. In the course of the semester we shall devote much time to considering the possibility of a history of medieval art, as the objects and practices of the Middle Ages will be shown to problematize our assumptions about the nature of art history. Working from individual objects and texts we will construct a series of narratives that will attend to the varieties of artistic practices available to the Middle Ages. From these it will be shown that art was a vital, complex, lucid, and formative element in the societies and cultures, both secular and sacred, which shaped this period.

MI 20703 - Introduction to Early Christian and Byzantine Art

This course will introduce students to the visual arts of the period ca. AD 200 to ca. AD 1600. Our work will take us from the first fashioning of an identifiable Christian art through to the

remarkable poetics of Late Byzantine painting. In so doing, the student will be introduced to the full array of issues that arise around the question of there being a Christian art. Working from individual objects and texts, we will construct a variety of narratives that will reveal a vital, complex, and rich culture that, in a continuing tradition, has done so much to shape the visual imagination of Christianity.

MI 20704 - Introduction to Renaissance Art

This course will survey the major trends in the art of Italy and Northern Europe from roughly 1300 to 1575. It will concentrate on such major figures as Giotto, Donatello, Masaccio, Botticelli, Raphael, Michelangelo, and Titian in Italy, and the Limbourg Brothers, Jan van Eyck, Rogier van der Weyden, Hieronymus Bosch, Albrecht Durer, Mathias Grunewald, and Pieter Brueghel in the North. It will consider such themes as artistic production and technique, public and private spirituality, naturalism, narrative, and the changing status of the artist.

MI 20752 - Art of the Medieval Codex

In classical times text and image were applied to papyri and scrolls, in the mid-15th century movable type and woodcuts printed text and images into paper books. During the intervening millennium text and images written drawn, and painted by multiple hands onto the bound parchment of medieval codices. As an introduction to the study of medieval manuscripts, this class will begin with an overview of codicological methods and then move through a series of thematic questions as they relate to specific manuscripts made in Western Europe between the 5th and 15th centuries. We will consider production methods, text-image relationships, issues of patronage and use, and many other questions as we examine the central role manuscripts played in the evolution of medieval European culture.

MI 20772 - Medieval and Renaissance Music History I

A survey of music. The study of the major forms and styles in Western history. Required of music majors and minors, but open to students with sufficient musical background.

MI 22001 - The World of the Middle Ages: Tutorial

Discussion section accompanying MI 20001.

MI 24247 - Scotland and English Empire

ME 1006 at St. Andrews University. From the aftermath of the Norman Conquest of England to the close of the Fifteenth Century, the history of the island of Britain centred on the development of two monarchies: the English crown and its dominions and the kingdom of Scotland. This module has at its core the relationship between the two realms and comparisons of the different but related societies they contained. The English and Scottish realms are examined as specific examples of northern European kingdoms in the high and later Middle Ages. Attention is paid to their internal development and to issues of national identity but weight is also given to the full range of contacts between the princes and peoples of Britain and the wider world, in particular via the Church and through extensive ties with France and the Low Countries.

MI 24415 - Mystic, Saints, and Sinners: Studies in Medieval Catholic Culture

Course description to be provided by the Office of International Studies. Course taken at John Cabot University in Rome, Italy.

MI 24677 - Early Irish Hero Tales

CCIV 20050 Early Irish Hero Tales at UCD; The 'Táin' and associated Ulster Cycle tales are among the best-known narratives of Early Irish literature, not least through adaptations by the writers of the Irish Literary Revival at the turn of the 20th century. The tales depict the heroic society of pagan Ireland and the rivalry for status and supremacy between Ulster and Connacht. We will study, in translation, not just the centre-piece of the cycle - The 'Táin' or 'Cattle Raid of Cooley' - , but also other major and minor tales. Together they offer an introduction to the wide variety of themes, genres, and literary styles in this uniquely early literature.

MI 24804 - Old Irish

Taught as IR 1001 Uraiceacht Gramadaí (Introduction to Old Irish Grammar) at Trinity College; Duration: 1 year; Purpose: Step by step introduction to the grammar and grammatical terminology of Old Irish designed to prepare students for reading authentic Old Irish texts.

MI 24812 - Archaeology of Medieval Irish Castles at UCD

ARCH 20130 Archaeology of Medieval Irish Castles at UCD; This module introduces students to one of the most exciting and rapidly-expanding fields in archaeology: the archaeology of medieval castles. It will bring students through various types of castle built in Ireland during the middle ages and in the early modern period, explaining both architectural developments and changes in the social functions of castles. Special attention will be paid to debates, old and current, in Irish castle-studies, as well to the importance in castle-studies of thinking theoretically about architecture. Some field-trips to see castles in the Dublin area will be organised as part of the module.

MI 30181 - Dreaming in the Middle Ages

In this class we will read, analyze, discuss & write about an array of texts from the Middle Ages--all in Modern English translation-- that feature the experience of human dreaming. To ground our analyses, we will begin with some readings from 20th C. Freud and 5th C. Macrobius on dream types and techniques for interpreting dreams. Religious and secular subjects--and their 'dreamers'--including Boethius, King Arthur, St. Perpetua, and Chaucer's magnificent rooster, Chauncleer, will occupy us for the semester as we work to understand the universal and historically conditioned experience of dreams, as imagined by medieval poets & writers from the 5th to the 15th century.

MI 30203 - Medieval Europe, 400-1000: The "Dark Ages" and the Beginnings of Europe

This course surveys Europe during a time of great transition. We begin with an overview of the three great empires of late antiquity: Rome, Byzantium, and Islam. Next, we turn to three great themes of the seventh and eighth centuries: monasticism, manuscripts, and mass conversion. At the middle of the course stands the imposing figure of Charlemagne and the first European empire. The course concludes with segments on the Vikings and on the tenth century. In the latter, we break free of Europe to survey the entire world at the year 1000. We will tackle this

period on two levels. First, using a broad historical brush, we will look at how the growth and collapse of empires, the spread of religions, and the movements of peoples between 300 and 1100 formed what we call "Europe." Second, through primary source readings, we will work to gain a closer appreciation of the formation of early medieval culture, a dynamic mixture of Roman, Christian, and Germanic peoples, social structures, and ideas.

MI 30204 - Castles, Kingdoms, Cathedrals

This course is a thematic survey of the high (1000-1300) and late (1300-1500) Middle Ages. The course begins with an introduction to three emblematic developments of the high Middle Ages: cathedral-building, the crusading movement, and the beginnings of the universities. Themes addressed include the nature of high medieval religion, the agricultural and commercial revolutions, and high medieval politics and patronage. Treating the later Middle Ages, the course focuses upon a catastrophic event and an epic poem. The Black Death (and related late-medieval catastrophes) has traditionally been seen as marking a turning point in European history. To what extent is this so? Finally, Dante's *Inferno* will offer a window into key issues of late-medieval religious culture, including papal politics, the role of the laity in religion, late-medieval philosophical thought, heresy, and the Italian city-state as the site of a new Renaissance of learning.

MI 30205 - Saints and Sinners: The Medieval Laity 1000-1500

Course Description: This course examines the history of the Christian laity in medieval Western Europe. A religious worldview united all baptized medieval Christians, from learned clerics to illiterate peasants. This worldview and imagination produced some of the most powerful and enduring symbols and practices of Western Christianity. With the help of images, primary sources and secondary readings, we will discuss topics in the religious experience of these Christians. Special attention will be given to religious instruction and rituals; the material culture of lay religious life; to devotions to Christ, the Virgin Mary, and saints; and to pilgrimages and beliefs about the afterlife.

MI 30211 - The Age of Discovery

In this course we will examine the history of Europe, focusing on how Europeans processed and expanding world between approximately 1400 and 1700. We begin with a short survey of key developments: Renaissance, Reformations, and the discovery of the New World, along with the emergence of empires and wars of religion. In considering these, we will sample different modes of doing history, such as political, social, religious, and intellectual history. With these tools in hand, we will then focus on the European experience of new cultural exchanges made possible with the discoveries of antiquity, print, non-European peoples and objects, and natural science. Our sources will reflect the everyday experiences of merchants and artisans as well as the viewpoints of courtiers and philosophers.

MI 30212 - The Age of Charlemagne

The Carolingian (from Carolus, Latin for Charles: Charles the Great--Charlemagne--was the most famous Carolingian) period, roughly the 8th and 9th centuries, was foundational for Western Europe. But this was also the time when the mid-Byzantine Empire consolidated its position and when the Abbasid family of caliphs introduced important and durable changes in the

Islamic world. This course will focus on the West in the age of Charlemagne, but will draw frequent comparisons with and make continuous reference to Europe's Byzantine and Islamic neighbors. The course will explore such themes as: Europe's Roman and Christian inheritances from antiquity; the peoples of the Carolingian world; kingship and empire; political and social institutions and ideologies; religious and secular law; war and diplomacy; agriculture and trade; the church--popes, bishops, monks, and nuns; theology; art and architecture; Latin and vernacular literature. Reading assignments will combine modern scholarship and primary sources (in translation). Students will write midterm and final examinations and will choose between several short papers or one long paper.

MI 30214 - Italian Renaissance

This course examines the political, cultural, social, and religious history of Italy from about 1350 to 1550. Starting with an extended study of Florence, its economic foundations, social and political structures, artistic monuments, and key personalities, the course then examines how the culture of the Florentine Renaissance spread to the rest of Italy, especially to the papal court of Rome and the princely courts of northern Italy, and, finally, to the new nation-states of northern Europe. Key topics will include: the growth of the Italian city-state; the appearance of new, Renaissance "characters" (the merchant, the prince, the courtier, the mercenary, the learned lady, the self-made man); Renaissance humanism and the classical revival; the relationship between art and politics; and Renaissance ideas of liberty, virtue, historical change, and the individual's relationship to God. The course will not tell a story of steady progress from medieval to modern institutions, societies, and modes of thinking; rather, we will consider the Renaissance as a period in flux, in which established traditions thrived alongside creative innovations and vigorous challenges to authority. Students will write one long paper and take a midterm and a final exam.

MI 30220 - Roman Society & Culture

This upper-level course in ancient history is designed to introduce students to the principal features of Roman society and culture in the central era of Rome's history (c.150 B.C.-A.D. 200). After a general introduction to Rome's historical development, the course focuses on topics such as: Roman social structure; marriage and family life; child-rearing and education; demography and disease; labor and leisure; life in the Roman army; religious festivals and rituals; the lives of women; and the practice of slavery. The course concentrates at large on Roman social relations in the transitional age from rule by Republican government to rule by autocratic emperors, and is intended to display what has been called the "fabulous diversity and richness" of Roman socio-cultural life. Original sources are read in translation. Previous exposure to Roman history is recommended but not required.

MI 30221 - The Reformation

A narrative history of Christianity in Western Europe from c. 1500-c. 1650, which takes an international and comparative perspective, including Catholicism, Protestantism, and radical Protestantism. Topics covered include Christianity on the eve of the Reformation, Christian humanism, Luther and the German Reformation, the Peasants' War and Anabaptism, the English Reformation, Calvin and Calvinism, Catholic Reform and the Council of Trent, the French Wars of Religion, confessionalization, the Thirty Years War, and the English Revolution. Major

themes include matters of religious content (doctrinal positions and devotional sensibilities), the relationship between different Christian groups and political regimes, the impact of religious changes across the population, and the definitive emergence of Christian pluralism. Lectures plus discussion. A narrative history of Christianity in Western Europe from c. 1500-c. 1650, which takes an international and comparative perspective, including Catholicism, Protestantism, and radical Protestantism. Topics covered include Christianity on the eve of the Reformation, Christian humanism, Luther and the German Reformation, the Peasants' War and Anabaptism, the English Reformation, Calvin and Calvinism, Catholic Reform and the Council of Trent, the French Wars of Religion, confessionalization, the Thirty Years War, and the English Revolution. Major themes include matters of religious content (doctrinal positions and devotional sensibilities), the relationship between different Christian groups and political regimes, the impact of religious changes across the population, and the definitive emergence of Christian pluralism. Lectures plus discussion.

MI 30222 - Tudor England: Politics and Honor

The period from 1485 to 1603, often feted as something of a 'Golden Age' for England, saw that country undergo serious changes that challenged the traditional ways in which the nation conceived of itself. These included the break from Rome, the loss of England's foothold in France, and the unprecedented experience of monarchical rule by women. Each of these challenges demanded creative political responses and apologetic strategies harnessing intellectual resources from classical, Biblical, legal, chivalric and ecclesiastical sources. This course will examine these developments. It will also look at how the English, emerging from under the shadow of the internecine dynastic warfare of the fifteenth century, sought to preserve political stability and ensure a balance between continuity and change, and, furthermore, how individuals could use these unique circumstances to their own advantage.

MI 30225 - After Rome: Birth of the Medieval World

This course will examine the history of the Roman world from the time of the first incursions of barbarians into the Roman empire in the 3rd century to the time of the final invasions in the 10th. It will concentrate first on the crises of the 3rd century, and on the consequent transformation of the relatively unified, urbanized, tolerant, polytheistic Roman Empire of late Antiquity into the two distinct, deurbanized, intolerant, monotheistic, and politically divided civilizations of Latin or Catholic Christendom and Greek or Orthodox Christendom. Next it will briefly examine the emergence in the 7th century of the new monotheistic religion of Islam and of the new civilization and empire centered on it, which quickly conquered not only the old Persian empire but most of the Asian and all of the African provinces of the continuing Roman empire, and in 711-18 conquered most of Spain as well. The remainder of the course will concentrate on the history of Latin Christendom and its pagan barbarian neighbors to the north and east between the beginning of the Germanic conquests of the western provinces c. 400 and the final conversion of the peoples of central and northern Europe to Christianity and the simultaneous emergence of a new socio-political order in the older kingdoms around 1000. There will be two short papers, two tests, and a final examination.

MI 30226 - From Jesus to the Year 1000

After beginning as a minority break-away religion the Church became the predominant power in politics, society and culture for hundreds of years. This course traces that history in its first thousand years, through the Roman Empire into the Middle Ages to its position in Rome and Europe on the eve of the year 1000. It looks at changing notions of holy people (saints), new ways of building churches, evolving tastes in art (and arguments over the role of art), and struggles over the role of politics and law in shaping religious life. These centuries laid foundations for both the Roman Catholic and the Eastern Orthodox churches, and are here viewed here through history, literature, and art.

MI 30233 - Early Medieval Ireland

Consideration of the period between 950 and 1400 is of crucial importance in understanding Irish history. This course not only covers the range of continuities and radical discontinuities that marked Ireland's development during this time, but charts the attempted conquest of the entire country by the English Crown. The lecture series also seeks to answer a number of questions. Why did the Papacy give the English Crown sovereignty over Ireland? Why did a country like Ireland, on the verge of attaining political and economic centralization, not organize better resistance to English attempts to subdue it? Why did the English colony fail to prove more successful in exerting its will over indigenous Irish potentates? Culturally the period also witnessed the growing assimilation of English invaders to the norms of Gaelic Irish politics and society. Lastly, events in Ireland had a serious influence on developments in England, Wales, and Scotland, provoking, amongst other things, the fall of the Plantagenet dynasty and an attempted invasion by King Robert I of Scotland.

MI 30234 - Early Modern Ireland

This course offers new perspectives on the struggle for mastery in Ireland from 1470 to 1660. Though keeping in mind the traditional view of the "English reconquest" (decades of rebellion, dispossession, and plantation until, in the aftermath of Cromwell, all Ireland was finally subjected to English rule) this course will take a different approach. By investigating a range of primary sources from the period, students will explore the interactions between the three different models of conquest: (1) descendants of the old Norman colonists (e.g., Fitzgeralds and Butlers) seeking to finish the job; (2) Tudor reform (inspired by Renaissance optimism), by which the English attempted to establish rule by means of legal, social, and cultural assimilation; and (3) unabashed exploitation by English private entrepreneurs on the make. The most important effect of these "contending conquests" was the way they shaped the diverse responses of the native Irish, ranging from accommodation and assimilation to outright rebellion and national war.

MI 30235 - Medieval Middle East

This course offers a survey of Middle Eastern history from the rise of Islam in the seventh century CE until the rise of Mongol successor polities in the fifteenth century. The course is structured to cover political and cultural developments and their relationship with broader changes in society during the formative centuries of Islamic civilization. Specific topics include: the career of the Prophet Muhammad and the origins of the earliest Muslim polity; the creation and breakup of the Islamic unitary state (the Caliphate); the impact of Turkish migrations on the Middle East; social practices surrounding the transmission of learning in the Middle Ages; the

diversity of approaches to Muslim piety and their social and political expression; popular culture; non-Muslims in Islamic society; the creation of the medieval Islamic "international" cultural order. Among the more important themes will be long-term cultural and social continuities with the Islamic and ancient Near East, and concepts of religious and political authority.

MI 30237 - Medieval and Early Modern Russia

This course will examine the history of Russia from its medieval origins until the age of Catherine the Great in the 18th century. We will begin with the genesis of Orthodox Slavic civilization in medieval Kievan Rus and that state's destruction in the Mongol invasion. Then we will study the rise of the tsardom of Muscovy and the fateful developments that nearly doomed it in the 16th-17th century: the reign of Ivan the Terrible, the Time of Troubles, the imposition of serfdom, the schism of the Orthodox Church, and widespread popular revolts. Lastly, we will see how Peter the Great and his 18th century successors attempted to stabilize the social order, Westernize the upper classes, and make Russia a great European power.

MI 30238 - Early Modern Rome

This course traces the interlocking histories of the papacy and the city of Rome from the Renaissance to the birth of the modern Italian state. Topics will include the rise and fall of the papal monarchy; cultural and intellectual life at the Vatican court; the urban fabric of Rome from the Renaissance to the Baroque; the peculiar strains of Roman society; and the tumultuous relationship, both political and cultural, between Rome and the rest of Europe from the Reformation to the age of revolution. The course will proceed chronologically, but will pause frequently to examine special topics including: the Renaissance cardinal and his household; Michelangelo's Rome; the building of St. Peter's; Jesuit science; the trial of Galileo; archaeology and antiquarianism; the Roman Carnival; the Inquisition; Bernini's Rome; the Grand Tour; Rome in the Romantic imagination; and Napoleon's Rome. Students will write several short papers in response to readings and visual materials, and take a midterm and a final exam.

MI 30241 - Ancient Japan

History is not a single "true story," but many competing narratives, each defined by values, interests, and political commitments. This course on ancient Japanese history provides an overview of three sets of competing narratives: first, the politically charged question of Japan's origins, when we explore archeological evidence and chronicles of the Sun Goddess; second, the question of whether culture (through continental imports of writing, religious forms, and statecraft) or nature (as disease and environmental degradation) defined the Yamato state from the sixth to the ninth century; and, third, whether Heian court power rested on economic, political, military, judicial, or aesthetic grounds and if its foundations were undermined internally or by the invasion of the Mongols. In examining these competing narratives, we aim to develop the disciplined imagination necessary to enter another culture and another time.

MI 30242 - Ancient and Medieval South Asia (before Europe)

This course covers the history of the South Asian subcontinent from the beginning of the historical period to about 1700. During this period, the region witnessed the formation of regional states, the rise and fall of strong empires, the evolution of increasingly complex forms of caste and kinship ties, multiple religious traditions including Hinduism, Buddhism and Islam,

and the coexistence of different economic organizations ranging from hunting and food-gathering to sophisticated urban communities. Discussion will focus on the transformation of local kinship ties into regional kingdoms and empires, the evolution of religion and the legacy of the expansion of Islam and the consequent rise of Turkish, Afghan and Mughal empires in the area. The main purpose of the course is to introduce students to South Asian civilization in a global context, with special emphasis on the wider linkages of transnational and world history. Finally, there will be a discussion of how interpretations of the South Asian past resonate in the region's modern politics. Besides learning about India this course will provide transferable skills about analyzing primary resources, seminar presentation and effective ways of using internet resources.

MI 30243 - Ireland in the Dark Ages

Ancient and early medieval Ireland was a place of tumultuous change, full of charismatic kings, warrior women, and aggressive saints. But does it deserve to be called the Dark Ages? We will endeavor to answer that question by examining Ireland from prehistoric times through the Norman Conquest and colonization of Ireland in the twelfth century, focusing on daily life, marriage and family, religious beliefs and practices (both pagan and Christian), kingship and social life, monasteries and settlements, and other topics. Sources include epics, sagas, and myths such as the Táin Bó Cuailnge, various annals recording historical events, law codes, letters, saints' lives, penitentials, and commentary from outside observers.

MI 30245 - The Medieval Iranian World

The Iranian cultural world, from late antiquity until the 13th century, stretched from what is today Iraq all the way to India, and from the Persian Gulf deep into Central Asia. Although in the seventh century the early Islamic conquests put an end to the Persian Empire and occupied the Iranian world, a new era of Iranian hegemony began in Islamic history with the 'Abbasid Revolution in 750 and the establishment of the new Islamic capital, Baghdad, in the old Persian heartland. This event inaugurated a growing dominance by Iranians, and Persian traditions, in all areas of Islamic civilization- cultural, religious, military, and political- culminating in the establishment of the autonomous Persianate dynasties which ruled the Islamic heartland from the ninth century until invading Turco-Mongol tribes seized political control of the Islamic world in the twelfth century. This course will explore the many ways in which the Persianate world- today's Iran, Afghanistan, and Central Asia- helped form the Islamic world, focusing on its contributions to political order and ideology; its leading role in the formation and elaboration of Sunnism; its rich cultural productions; and its expansion of the borders of Islam.

MI 30249 - Italy in the Middle Ages

It is difficult to understand the works of Dante or Giotto without having some knowledge of the Italy of their times. The course will provide an introduction to the economic, social, political and cultural history of Italy from about 1050 to 1350 with particular focus on the communal cities of the center and north peninsula. Among the topics to be covered there will be: the growth of rural economy, the emergence of an urban class of knights, the commercial revolution, the rise of city communes, the mechanisms of government, the internal conflicts, the diplomatic and military relations between cities and other powers. Each topic will be introduced through formal lectures, and then illustrated through the reading of primary sources and chronicles in translation, images,

and scholarly papers. In this way the course will also act as a discussion on how historical developments can be reconstructed from the analysis of medieval documents and modern research.

MI 30250 - Plague in the Medieval Mediterranean

Outbreaks of infectious disease loomed large for the peoples living in the medieval world. This class will investigate this history by studying one of the most dramatic epidemics in the history of the medieval world in depth, the mid-fourteenth century Black Death. It will examine the social, cultural, and economic effects of the Black Death, and discuss its origins, and then its spread through the Mediterranean and to western Europe. It will introduce students to the kinds of sources that provide evidence about the Black Death, and consider the challenges in attempting to make medieval sources speak the language of modern biology and medicine. Beyond this, this course will also show students that plague in the fourteenth century was only one episode in a much longer history of disease and illness in medieval society, and will explore the other epidemics, diseases, and ailments that shaped the experience of life in the period.

MI 30251 - Medieval Cities

This course will cover the structure and development of urban centers in Europe and the Mediterranean World from the Late Antique period until the 14th century. The course will begin with a general discussion of modern urban theory together with ancient and medieval conceptions of what makes a "city." From this point, we will track the history of urban life in medieval Europe, Byzantium, and the Islamic World, with lectures devoted to urban geography, architecture, society, economy, and demography. We will also look in depth at medieval life in individual cities, including London, Paris, Cairo, and Constantinople, in order to consider variations in urban society and institutions in different regions.

MI 30255 - Twelfth-Century European Renaissance and Reform

The thousand years of history we call "the middle ages" witnessed repeated efforts to reform and enlighten society through learning and religion. Such aspirations did not wait for the periods we call Renaissance and Reformation. This course will examine reform movements in the years 1050-1215, a time of great cultural expansion often called the "twelfth-century renaissance." Here we find the invention of the university and also of chivalry, mystics as well as satirical mockers. We will read original sources dealing with ethics, politics, love, and religion in that society. We will ask what it means, historically, to speak of a society as undergoing renewal or reform: Can a whole society be reformed? By whom? By what means? Three short papers, and a midterm, will be required.

MI 30260 - The Black Death

In the winter of 1347, a deadly epidemic infiltrated Europe's Mediterranean ports and quickly spread inland. Three years later, the disease, known to later generations as the Black Death, killed an estimated 30-50 percent of the continent's entire population. Such a drastic reduction of Europe's population had immediate as well as long term effects, both quantitatively (extreme demographic shifts and a radically contracted economy) and qualitatively (a re-ordering of religious priorities and a re-thinking of the individual's relationship with the church). Malnutrition, poverty, disease and hunger were rampant, and war, growing inflation and fear

continued to cripple medieval Europe. This was a society in crisis, and it is perhaps not surprising that renewed religious fervor, mass hysteria and persecutions followed in the plague's wake. This course aims to understand the causes, immediate impact, and long-term consequences of the Black Death as students learn to appreciate how a highly developed society deals with extreme crisis.

MI 30261 - Politics and Religion in Medieval Europe

This course considers the intersection between political action and religious claims in medieval Europe. Virtually all the powers--kings and popes, princes and bishops--claimed to act on religious principle and in accord with transcendent notions of virtue or world order. And yet they fought bitterly with each other, with words and with swords, and mutually condemned one another. The course will begin with the showdown between emperors and popes known as the investiture contest, then take up pivotal figures like Pope Innocent III, King Frederick II, and Pope Boniface IX, and conclude with sections on the spiritual Franciscans and on conciliarism. Two papers based on primary sources, one midterm, and a final.

MI 30262 - The Popes and the Papacy

History of Popes.

MI 30263 - The Natural World in the Middle Ages

Medieval thinkers believed that God created two books: the Book of Scripture and the Book of Nature, capable of teaching moral and spiritual truths. In this course we will examine how medieval men and women "read" the Book of Nature as a source of knowledge about themselves and the divine. We will also reflect on the impact their views have had in shaping modern conceptions of nature and humanity. Some of the issues we will address include: What role did the natural world play in salvation history? How did medieval thinkers reconcile the biblical commands to dominate and to care for the natural world? What intrinsic value did animals, plants, and stones have? What power did nature exercise over human life? What separated the human from the nonhuman and the marvelous from the quotidian? To answer these questions we will examine a variety of primary texts including theological, literary, legal, artistic, and cartographic sources. The course will begin with a survey of biblical and classical attitudes towards nature and end with a discussion of the European commodification of the natural resources of the New World. The majority of the course, however, will focus on the Middle Ages. In addition to sharpening critical thinking and writing skills, students will develop a conceptual vocabulary that will enable them to discuss in a variety of contexts fundamental questions about the relationship between humanity and the natural world.

MI 30264 - The Viking Age

From their violent emergence onto the European scene at the close of the eighth century up to the present day, images of bloody raids, pillaging, and horned helmets have dominated our shared vision of the Vikings. But how accurate is that picture? Some Scandinavians were indeed remarkable, if violent, seafarers whose reach extended from Ireland to Russia, Byzantium, and even the shores of North America. Others were farmers, skilled craftsmen, and savvy politicians and merchants who helped to shape the medieval world with their innovative technology and artistry. In this class we will examine the historical, archaeological, and literary record to

generate a more complete picture of these medieval Scandinavians between roughly 750-1100. We will start in their homeland by learning about their society, family life, art, literature, technology, mythology, and conversion to Christianity. We will then follow the Vikings as they explore, trade, and raid their way across wide swaths of the known world, giving special attention to their impact on Ireland and Britain. Throughout the course we will pay close attention to how the Vikings have been understood and represented by their contemporaries and by modern observers and see how closely that matches the historical record.

MI 30272 - Christian/Jew/Muslim in the Middle Ages

This course examines the three major Abrahamic religions of the medieval West. We will explore the similarities and the differences among the three religions, and consider how they influenced each other and how they distanced and refuted each other. The goal is to investigate the range of ideas concerning the nature of faith and law existing in the Middle Ages and to think about how context-political, social, cultural, and intellectual--informs those ideas. During the semester students will compare important texts from the three major religions, analyze their content, and evaluate the relationships among them. All of our reading will be primary sources, available for purchase at the bookstore or as part of a course pack.

MI 30275 - Castles and Courts in Medieval Europe

The expanded title of this course is Castles, Castellannies, and Courts in Latin Europe, 900-1650. This course will examine the high period in the history of the castle--a combination of fort and residence--of the castellany or district subjected to the domination of a castle, and of the household and court of the kings, princes, and barons who built such residences and organized their lives and their activities within their various structures. It will first consider the castle as a form of fortification, review briefly the history of fortifications before 900, and examine the ways in which lords and their builders steadily improved their defensive capabilities in response to new knowledge and to new methods and tools of siegecraft. It will then examine the relationship of the castle to the contemporary forms of non-fortified or semi-fortified house, and finally its relationship to the lordly household (the body of servants organized into numerous departments associated with particular rooms or wings of the castle) and with the court (or body of soldiers, officers, allies, students, and temporary guests) who filled the castle when the lord was present. The course will conclude with an examination of the history of the castellany as a form of jurisdiction. The course will concentrate on the castles of the British Isles and France, but will examine the great variety of types found throughout Latin Europe.

MI 30278 - King Arthur in History and Literature

This course--intended to introduce undergraduates to one of the major themes as well as to the interdisciplinary approaches characteristic of medieval studies--is a team-taught examination of the development and influence of the legend of Arthur, King of Britain, both in history and in literature. The historical Arthur is very obscure, but he was probably a Romanized Celtic war-leader who fought the invading Angles and Saxons at the beginning of the history of what was to become England. His memory was preserved in the oral literature of his own people, now called the Welsh, but he was soon converted into a mythic hero surrounded by magical companions. In the 12th century this legendary Arthur was not only incorporated into the new historiography of England (since 1066 under the rule of French-speaking Normans) but into the new genre of

literature created in France around 1150--the chivalric romance--that itself embodied a new ideal for the relationship between men and women derived from the songs of the troubadours of the south. The great majority of these tales of love and marvelous adventures written over the next four centuries were to be set in the court of the legendary Arthur, and the Round Table was invented in this period as the central focus of the ideals it was made to represent. History soon began to imitate literature, as kings and princes attempted to emulate the idealized Arthurian court in their tournaments and other court festivities, and from 1330 to 1469 actually founded orders of knights based on the Round Table. The class will read the relevant parts of some of the chronicles, histories, and epics in which Arthur was mentioned, as well as a representative sample of the Arthurian romances of the later period, and of related documents like the statutes of the chivalric orders. Two in-class tests, two short papers, and a final examination will be required.

MI 30283 - Heresy and Dissent in Medieval Europe

Burning at the stake was the ultimate punishment for heretics and witches in the European Middle Ages. This course examines the phenomenon of heresy and its repression concentrating on the fascinating but controversial primary sources that are our chief source of knowledge about it. We will explore religious heresy and dissent, both intellectual and popular, reappearing in Western Europe around 1000 AD for the first time since late antiquity. Several key questions will be addressed: how are heresy and orthodoxy defined? and by whom? How was heresy dealt with and what impact, social and ecclesiastical, did it have? Of particular interest is the fragile definition of heresy in the medieval West and the ways in which inquisitors understood and explained their work.

MI 30290 - Violence in Late Medieval and Renaissance Europe

Violence was a dominant feature of life in late medieval and Renaissance Europe, and students in this course will explore that violence in all its manifestations -- political, economic, military, cultural, and social.

MI 30292 - Women, Marriage, Family, and Sexuality in Medieval Europe

In this course we will explore the medieval roots of our modern ideas about marriage, gender roles, and sexuality. The period to be studied ranges from the early Christian period up until the fifteenth century. We will first examine the spread of Christian influence on the practices of marriage, divorce, and child-bearing through legal and theological records. Once armed with the basic concepts of how marriage functioned, we will move on to more varied topics, including parenthood, contraception, rape/abduction, prostitution, as well as a look at how women's daily lives changed over the course of the medieval period.

MI 30294 - Muhammad and the Qur'an

Islamic law, theology, and spirituality are all derived primarily from the Qur'an and the practice (sunna) of the messenger and exemplar Muhammad. This course provides students with an in-depth introduction to these twin foundations of the Islamic religious tradition. Students will read a comprehensive biography (sira) of Muhammad based on the earliest sources. Students will also read selections from the Qur'an, contextualized within the narrative of Muhammad's prophetic career. In addition to familiarizing students with the traditional narrative of Muhammad's life and

the style, content and structure of the Qur'an, this course also explores contemporary questions and debates in the historical-critical study of Islamic origins.

MI 30297 - The Church in the Middle Ages

This course offers an introduction to the story of the medieval church in the thousand years of the Middle Ages. It will begin in Late Antique Rome with Christians becoming the privileged majority religion, and will conclude in the late middle ages with attempts to reform the church on the eve of the Reformation. The course will draw upon primary sources as much as possible, and students will write papers on those sources. The lectures will balance matters of ordinary practice (such as the cult of saints) with organized religious life (such as monasticism) and the high politics of the papal church.

MI 30299 - Unsolved Historical Mysteries

This course examines three episodes: the trial of the Knights Templar (1312), the trial of Joan of Arc (1431), and the fate of the princes in the Tower (1483). Emphasis will be on the careful reading of primary texts (in translation), evaluating conflicting accounts, source criticism, surveying historiographical debates, and reconstructing plausible narratives. The trial of the Templars illustrates the difficulty of discovering the truth from suspicious and contradictory evidence. Were the Templars guilty of secret crimes, or the victims of scheming political enemies? The conviction of Joan of Arc as a heretic was almost immediately denounced, and provides an interesting case study in the convergence of religion and politics. The fate of the princes in the Tower of London is a classic historical mystery. Did Richard III have them killed, or did they somehow survive only to reappear in the reign of Henry VII? At stake here is the reputation of Richard III. Was he a monstrous villain or the victim of Tudor propaganda? Each case illustrates the way historical narratives are constructed.

MI 30301 - Ancient and Medieval Philosophy

This course will concentrate on major figures and persistent themes. A balance will be sought between scope and depth, the latter ensured by a close reading of selected texts.

MI 30370 - Platonic Love

This course will study the theme of platonic love from Plato (via Augustine and Aquinas) to Marsilio Ficino, focusing on half a dozen key texts in English translation.

MI 30404 - Christianity in the Middle East

The spread of Christianity from Palestine to the West is well-documented. Less well-known is the development of Christianity in the lands of its origin, the Middle East. This course introduces students to the largely untold story of Christianity that expresses itself in the native Aramaic language and culture of the Semitic East. Topics include: the origins of the indigenous Christian churches of Syria, Lebanon, Palestine, Armenia, Iraq, and Iran; The development of these traditions will be viewed in relation to western/European forms of Christianity that have come to dominate and that are viewed as "mainstream" and "normative." The course concludes with an assessment of the impact of religious "fundamentalisms," the diaspora of Middle Eastern

Christians throughout Europe and the United States, and the contemporary state of Christianity in the Middle East.

MI 30405 - The History of Catholicism 300 to 1500

Course explores the evolution of Catholicism from 300 to 1500.

MI 30411 - Christian Theological Traditions I

This course offers a survey of Christian theology from the end of the New Testament to the eve of the Reformation (well, almost). Taking the theological idea of "Mystery" as our theme, we will acquaint ourselves with theologians or theological developments of major significance in the period covered by the survey. Thus, students will be invited to think about the character and nature of the theological task while investigating major issues, challenges, and questions at the intersection of faith and reason.

MI 30477 - The Qur'an and Its Relation to the Bible

To Muslims the Qur'an is the uncreated, eternal Word of God. As Jesus Christ is to Christians, the Qur'an to Muslims is the fullest expression of God's mercy and concern for humanity. It is both the source of complete spiritual wisdom and the constitution for a more perfect society. In the present course we will encounter this revered text with the following goals: to examine the history of the Qur'an's composition and reception; to explore the major themes of the Qur'an; to discuss new theories on and debates over the Qur'an, and, finally, to research the Qur'an's statements on issues of contemporary interest, especially sex, politics, and war.

MI 30500 - Survey of Spanish Literature I

A survey of Spanish literature through 1700. Readings of selected texts in prose, poetry, and theater from the medieval, Renaissance, and baroque periods.

MI 30530 - Overview of French Literature and Culture I

Reading of selections and complete works of outstanding French authors from major genres and periods. Students are expected to have already taken ROFR 30310.

MI 30577 - Medieval-Renaissance Italian Literature and Culture

An introduction to the close reading and textual analysis of representative texts from the Duecento through the Renaissance, including Dante, Petrarch, Boccaccio, Poliziano, Machiavelli, and Ariosto.

MI 30610 - Latin History-Writing

This third-year course builds on CLLA 20003 and CLLA 20004, and offers close reading of passages from the works of the historical writers Caesar and Sallust. Latin historiography is a sophisticated instrument for narrating past events, for showing how notions of cause and effect and change over time develop in historical thinking, and for indicating the relevance of the past to the present. The political and social conditions of Rome that informed the writings of Caesar and Sallust are discussed, and the compositional techniques of their works are examined. The

course prepares students for advanced offerings in Latin literature, especially CLLA 40022, CLLA 40032, and CLLA 40052.

MI 30615 - Exploring Late Antiquity

In this course, we will study late antiquity both as a fascinating era in its own right and as a gateway to the Western Middle Ages and ultimately towards the emergence of modern Western civilizations. The Greco-Roman world of the late second to the early seventh century witnessed such important developments as the rise of Christianity, the birth of asceticism and monasticism, the fundamental transformation of the Roman Empire, and an ethical and cultural shift in the population of its former realm. We will base most of our coursework on readings of original literary sources (both pagan and Christian), accompanied by the testimony of art and archaeology.

MI 30630 - Introduction to the Latin Vulgate

(Recommended for students who have completed CLLA 20003 or equivalent.) Readings in the prose and poetry of the Latin Bible. The peculiarities of its Latin, influenced by Greek and Hebrew, will be analyzed from an historical linguistic perspective and also interpreted according to Christian exegetical tradition. Special stress on the Psalms with accompanying readings in Augustine's *Enarrationes*. No knowledge of Hebrew or Greek required.

MI 30639 - Latin Saints' Lives

"Recommended for students who have completed CLLA 20003 or equivalent." Hagiography is one of the most versatile literary genres of Late Antiquity, and saints' lives are among the most famous and celebrated texts of that age. Starting out as simple eye-witness accounts of martyrdom and minutes of the martyrs' trials (*Acta*), they soon evolved into far more sophisticated literary forms: they served not only for the edification, but also for the amusement of the Christian people, replacing the pagan novel with their fanciful narratives of persecution and constancy, and they merged with the traditions of classical poetry to create a wide range of poetic forms: epigrams for martyrs' tombs (by Pope Damascus), hymns for liturgical use (Ambrose of Milan) and private piety (Prudentius), epic poems (the highly influential *Life of St Martin of Tours* by Venantius Fortunatus) and the laudatory "Birthday Poems" that Paulinus of Nola wrote for the patron saint of his city. In this course, we will cover both prose and poetic texts (authors, apart from the abovementioned, will include Jerome, Eugippius, *Vita Severini*, and the *Passio Perpetuae and Felicitatis*). Due to the historical importance and the wide later tradition of ancient hagiography, we will frequently refer to art and archaeology, history, and music. The texts are suitable for students with intermediate and advanced Latin knowledge. Some experience with classical poetry (Vergil) will be helpful.

MI 30641 - Cicero, Augustine, and Rhetoric

How did Latin rhetoricians signal their attitude towards their topic? How did those compositional techniques affect them as readers? How do compositional techniques develop over time? The classical rhetorical concept of "types of style" (*genera dicendi*) gives one point of entry into those questions. This class will center around the theory and practice of that idea, considering the relevant sections of the *Rhetorica ad Herennium*, Cicero's *Orator*, Quintilian and Augustine's *de*

Doctrina Christiana, as well as Cicero's speeches, including de lege Manilia, pro Rabirio perduellionis reo, pro Cluentio and some of Augustine's sermons.

MI 30663 - Historical Survey: Arabic Middle East

This course will chart the history of the Arab Middle East from the formative period of the emergence of Islam in the seventh century through the fall of Constantinople in 1453 and the creation of the Ottoman Turkish Empire. Intended to be broad in its coverage and comprehensive in its scope, the course will introduce students to the social, cultural, and religious crosscurrents that came to define the Arab life and culture in the region.

MI 30664 - Islamic Religious Thought

This course traces developments in the first few centuries of Islam in theology (kalam), law (shari'a and fiqh), and mysticism (tasawwuf or sufism). Students will gain a solid understanding of diversity within Islam including and beyond the typical distinction between Sunnism and Shi'ism. Beginning with a brief overview of Muhammad and the Qur'an, the course explores the issue of succession, codification of hadith, formation of major schools of thought, and development of consensus. Students will receive both a historical survey and read primary texts in translation. Given that most modern Islamic movements view the first few centuries of Islam as a "golden age"- this course provides essential background for students to engage debates that are taking place within contemporary Islam.

MI 30667 - The Arabic Literary Heritage

This course introduces students to classical/medieval Arabic literature from its beginnings in the pre-Islamic period to the eve of the Ottoman Empire (600-1517). Its emphasis is on direct examination of Arabic literature through a close reading of the representative texts in English translation. Among the topics to be discussed: the impact of Islam on the Arabic literary tradition, the relationship between convention and invention, the emergence of lyric genres and the development of a concept of fiction. Readings include pre-Islamic Arabian poetry, the Qur'an (as literary text), lyric poetry and Sufi poetry, the Arabian Nights and medieval Arabic narrative romances. No knowledge of Arabic is required.

MI 30674 - The Irish Tradition I

Ireland possesses the oldest vernacular literary tradition in Europe, spanning over 1500 years to the present day. This course will provide a survey of the origins and development of that literary tradition through more than a millennium from its beginnings until the seventeenth century, when political circumstances led to the collapse of the highly-developed native system of learning, poetry and patronage. The development of the Irish literary tradition will be traced against this background of political and cultural upheavals from approximately 500 to 1650.

MI 30680 - Medieval German Literature

This course constitutes a survey of German literature from its beginnings during Germanic times until the sixteenth century. Ideas, issues, and topics are discussed in such a way that their continuity can be seen throughout the centuries. Lectures and discussions are in German, but individual students' language abilities are taken into consideration. Readings include modern

German selections from major medieval authors and works such as Hildebrandslied, Rolandslied, Nibelungenlied, Iwein, Parzival, Tristan, courtly lyric poetry, the German mystics, secular and religious medieval drama, Der Ackermann aus Bohmen, and the beast epic Reineke Fuchs. Class discussions and brief presentations in German by students on the selections are intended as an opportunity for stimulating exchange and formal use of German.

MI 30700 - Introduction to Medieval Art

This course will introduce the visual arts of the period ca. A.D. 300 to ca. A.D. 1300. In the course of the semester, we shall devote much time to considering the possibility of a history of medieval art, as the objects and practices of the Middle Ages will be shown to make our assumptions about the nature of art history problematic. Working from individual objects and texts we will construct a series of narratives that will attend to the varieties of artistic practices available to the Middle Ages. From these, it will be shown that art was a vital, complex, lucid, and formative element in the societies and cultures, both secular and sacred, that shaped this period.

MI 30704 - Survey of Italian Renaissance Art

This course will examine the painting, sculpture and architecture produced in Italy from the very end of the twelfth through the beginning of sixteenth century; from Giotto's Franciscan spirituality to Michelangelo's heroic vision of man and God. A wide variety of questions will be considered in the context of this chronological survey including changing conventions of representation, the social function of art, and the impact of the Renaissance ideology of individual achievement on the production of art and the role of the artist.

MI 30720 - Late Antique and Early Christian Art

Art in Late Antiquity has traditionally been characterized as an art in decline, but this judgment is relative, relying on standards formulated for art of other periods. Challenging this assumption, we will examine the distinct and powerful transformations within the visual culture of the period between the third and the eighth centuries AD. This period witnesses the mutation of the institutions of the Roman Empire into those of the Christian Byzantine Empire. The fundamental change in religious identity that was the basis for this development had a direct impact upon the visual material that survives from this period, such that the eighth century witnesses extensive and elaborate debates about the status and value of religious art in Jewish, Moslem, Byzantine, and Carolingian society. This course will examine the underlying conditions that made images so central to cultural identity at this period.

MI 30724 - Gothic Art and Architecture

The first monument definitively labeled as "Gothic" is the Abbey church at St. Denis, yet no correlating monument or object exists to mark the finale of Gothic art. The term "Gothic" carries a wide range of connotations and it is applied to European art and architecture from the mid-12th century to roughly the 15th century. In examining the architecture, sculpture, manuscripts, metalwork, wall-paintings & textiles from these centuries, this class will compare the implications historically ascribed to "Gothic" with the ideas promoted by the cultures & individuals actually creating these objects. Although the focus of this course will be France, comparative material from Germany, England, Austria, & Italy will be included.

MI 30753 - Art into History: Reading the Art of Medieval Byzantium

Byzantine art has often been opposed to the traditions of Western naturalism, and as such has been an undervalued or little known adjunct to the story of medieval art. In order to develop a more sophisticated understanding of this material we will examine the art produced in Byzantium in the period from the ninth to the twelfth century, a period marking the high point of Byzantine artistic production and influence. Stress will be placed upon the function of this art within the broader setting of this society. Art theory, the notions of empire and holiness, the burdens of the past, and the realities of contemporary praxis will be brought to bear upon our various analyses of material from all media. How we, as art historians, can write the history of this rich culture will be a central issue of this course.

MI 30757 - Venetian and Northern Italian Renaissance Art

This course focuses on significant artistic developments of the sixteenth century in Venice with brief excursions to Lombardy and Piedmont. Giorgione, Titian, and Palladio, the formulators of the High Renaissance style in Venice, and subsequent artists such as Tintoretto & Veronese are examined. An investigation of the art produced in important provincial and urban centers such as Brescia, Cremona, Milan and Parma also provide insight into the traditions of the local schools & their patronage.

MI 30758 - Kingdom, Empire and Devotion: Art in Anglo-Saxon, Ottonian and Romanesque Europe

Although the Anglo-Saxon kingdom and Ottonian Empire overlap in time during the 10th and 11th centuries, the images and objects produced by both cultures manifest the different political, social, and religious identities being deliberately constructed. By the mid-11th century, the Normans had invaded England, the Salian emperors had succeeded the Ottonians, and European art is more cohesively and problematically labeled as Romanesque. This class will examine Anglo-Saxon and Ottonian art as individual visual traditions and trace their impact on images, objects, and monuments of the more loosely defined Romanesque era.

MI 30800 - Ancient and Medieval Political Theory

What is the meaning of justice and why should we care about it? Can politics ever perfectly establish justice? Which forms of government are best for human beings to live under, and why? What is the political relevance of religion and philosophy, family and ethnicity, war and peace, nature and freedom, law and right? What are the qualities of a good citizen and political leader? How should relations among diverse political communities be conducted? This course introduces students to theoretical reflection on these and related questions through the study of some of the great works of ancient and medieval political thought. Readings will include writings of authors such as Thucydides, Plato, Aristotle, Cicero, Augustine, Farabi, Maimonides, and Aquinas.

MI 30814 - Gateway to East Asia I: The Classical Foundations

An interdisciplinary introduction to the literature, history, art, religion, and philosophy of China, Japan, and Korea from antiquity to ca. 1400. Readings are focused on primary texts in translation and complemented by critical and scholarly studies, films, and other materials from the visual arts. The objective of the course is to gain a greater understanding of these cultures while

exploring - and possibly challenging - the received dichotomies that shape our interpretations of the world. The course will include guest lectures by Asian studies faculty in East Asian Languages and Cultures, Anthropology, History, Political Science, and Comparative Theology.

MI 30815 - Politics and Conscience

Against a backdrop of large-scale society, mass movements, and technological bureaucracy, the invocation of "conscience" recalls the individual human person as a meaningful actor in the political sphere. But what is conscience, and what are its rights and responsibilities? What is it about conscience that ought to command governmental respect? Are there limits to its autonomy? What role should conscience play in questions of war and peace, law-abidingness and civil disobedience, citizenship and political leadership? And how does the notion of conscience relate to concepts of natural law and natural rights, rationality and prudence, religion and toleration? This course engages such questions through readings from the Catholic intellectual tradition (Augustine, Thomas Aquinas, Thomas More, Francisco de Vitoria, Desiderius Erasmus, John Henry Newman, Karol Wojty'a/John Paul II, and Joseph Ratzinger/Benedict XVI) and other writers of the history of ethical-political thought (Cicero, Seneca, John Locke, Mahatma Gandhi, Jan Pato'ka, and Alexandr Solzhenitsyn). We consider also various contemporary reflections on conscience expressed in films, essays, letters, plays, short stories, speeches, and declarations, beginning with Martin Luther King, Jr.'s "Letter from a Birmingham Jail" and Václav Havel's speech "Politics and Conscience." This class serves as both the capstone course for the interdisciplinary minor Philosophy in the Catholic Tradition and an upper-level elective for Political Science majors and Peace Studies minors. Its format combines lecture and seminar-style discussion.

MI 30816 - Chinese Ways of Thought

This lecture and discussion course on the religion, philosophy, and intellectual history of China that introduces the student to the world view and life experience of Chinese as they have been drawn from local traditions, as well as worship and sacrifice to heroes, and the cult of the dead. Through a close reading of primary texts in translation, it also surveys China's grand philosophical legacy of Daoism, Buddhism, "Confucianism" and "Neo-Confucianism," and the later religious accommodation of Christianity and Islam.

MI 30817 - The Samurai in Classical Japanese Literature

The sword-wielding samurai warrior is perhaps the most familiar icon of pre-modern Japan, one that continues to influence how the Japanese think of themselves and how others think of Japan even in modern times. Who were the samurai? How did they see themselves? How did other members of Japanese society see them in the past? How did the role and the image of the samurai change over time? To answer these questions, we will explore the depiction of samurai in various kinds of texts: episodes from quasi-historical chronicles, 14th-century Noh plays, 17th-century short stories, and 18th-century Kabuki and puppet plays. While some of these texts emphasize themes of loyalty, honor, and military prowess, others focus on the problems faced by samurai in their domestic lives during times of peace. The last part of the course will be devoted to the most famous of all stories, The Revenge of the 47 Samurai. Students will read eyewitness accounts of this vendetta, which occurred in 1702, and then explore how the well-known Kabuki/puppet play Chushingura (A Treasury of Loyal Retainers 1748) dramatizes the

conflicting opinions surrounding it. All readings will be in English translation and no previous knowledge of Japan is required.

MI 33031 - Medieval Echoes in Religion and Literature: Alchemy through the Ages

This course will address the topic of alchemy as treated in religion and literature from the Middle Ages to the present.

MI 34209 - Medieval UK Field Studies

Students will tour medieval places of importance in the northern United Kingdom and be asked to consider issues in medieval religious and cultural history, and also developments in medieval art and architecture. In addition to the 5-day tour, requirements will include various readings, a 5-6 page research paper on one of the sites visited, and a corresponding 20-minute oral presentation.

MI 34222 - Tudor England: Politics and Honor

The period from 1485 to 1603, often feted as something of a "Golden Age" for England, saw that country undergo serious changes that challenged the traditional ways in which the nation conceived of itself. These included the break from Rome, the loss of England's foothold in France, and the unprecedented experience of monarchical rule by women. Each of these challenges demanded creative political responses and apologetic strategies harnessing intellectual resources from classical, Biblical, legal, chivalric and ecclesiastical sources. This course will examine these developments. It will also look at how the English, emerging from under the shadow of the internecine dynastic warfare of the fifteenth century, sought to preserve political stability and ensure a balance between continuity and change, and, furthermore, how individuals could use these unique circumstances to their own advantage.

MI 34232 - Britons and Saxons

ME 3101 at St. Andrews University. This module will examine the relationship between English and British communities in the period from the late-sixth to the early-ninth century focusing on conflict and interaction. This period is characterised by both the emergence of kingdoms amongst the English and by the conquest by these kingdoms of most of the territories occupied by the Britons at the beginning of the period. Social and economic aspects of this competition for resources will be examined as will warfare and ecclesiastical structures. The module will rely upon both textual and archaeological materials.

MI 34248 - Culture and Society in Renaissance Scotland

ME 3303 at St. Andrews University. The century between 1450 and 1550 was a true "golden age" of Scottish culture, encompassing not only the literary output of the Makars - Henryson, Dunbar, Douglas and Lindsay - but also a rich variety of other cultural achievements in fields as diverse as philosophy, music and architecture. The purpose of this module is to explore the full range of Scottish cultural life in the Renaissance period in its social and political contexts and with reference to the wider world of European culture.

MI 34269 - Europe in the Late Middle Ages

ME 2004 at St. Andrews University. This module analyses the great changes that took place in Western European society during the fourteenth and fifteenth centuries: the social and economic impact of the devastating Black Death, the intellectual and artistic developments which constituted what we call the Renaissance, the ideas and movements which characterized an age of religious diversification and challenge, and the development of powerful nation-states such as France, England and Castile. Detailed study of selected primary sources will prepare students for work in honours.

MI 34676 - King Tales of Early Ireland

CCIV 30050 King Tales of Early Ireland at UCD; Among the most attractive and accessible of the Early Irish tales (c. 700- 1200 AD) are those dealing with the lives of legendary or early historical kings, such as Cormac mac Airt. A number of these sagas will be read and studied in translation, and we will analyze their themes and techniques to arrive at an understanding of the pressing concerns of the ruling elites of Early Ireland, and how those concerns were encoded and explored in a memorable literature.

MI 34753 - Byzantine Art and Architecture

Taught as A634 - 'Byzantine Art and Architecture' at a host institution. The course surveys the development of Byzantine art from the Late Antique Period through the Palaeologan periods. Architecture provides the framework from which the other arts, especially mosaic, fresco, panel painting, and manuscript illumination are examined. These works are looked at in terms of their formal characteristics, but the emphasis of the course is placed on exploring the meaning of this art beyond its formal aspects, and on appreciating its function in Byzantine society, particularly as a reflection of both the theological concerns and the political realities that the Byzantine Empire confronted. Readings introduce a range of approaches to this art in current scholarship, and class trips to a number of monasteries and museums, allow personal investigation of some of the most important and beautiful examples of Byzantine Art that have survived.

MI 35811 - Archaeology of Ireland

This course examines the cultural and historical trajectory of the archaeology of Ireland through a series of richly illustrated lectures, organized chronologically, that trace cultural, social, and technological developments from the Neolithic through the Viking period. Integrated with this lecture series, and running concurrently on alternate days, will be a series of seminar and discussion classes focused upon a number of anthropological and archaeological issues related to each of these periods of time. This includes the emergence of the unique systems of communities, and the development of systems of metallurgy in the Iron Age. Other classes will touch upon the topics of regionalism, identity and contact at different periods of time; mortuary practices and ritual; and discussion of village life in ring forts during the Bronze Age.

MI 40003 - Introduction to Christian Latin Texts

This class surveys the development of Christian Latin language and literature from their origins through Late Antiquity and the early Middle Ages. It introduces students to the various important linguistic, stylistic and literary influences that contributed to Christian Latin poetry and prose. Students will also be introduced to the varieties of Christian Latin texts and the bibliographical and research skills needed to pursue research into these texts. All along we will be concerned to

improve our abilities to read and understand the Latin of the tradition that stretches from the first translations of scripture to the treatises of Jerome and Augustine. The survey of Medieval Latin language and literature in the spring semester follows and builds upon this course.

MI 40004 - Medieval Latin

This introduction to the Latin language and literature of the late antique and medieval periods (fourth to fifteenth centuries) is designed both to introduce students to distinctive characteristics of medieval Latin, and to move students toward independent work with medieval Latin texts. Students will learn about developments in medieval Latin (morphology, syntax, vocabulary, orthography and pronunciation); practice close reading and accurate translation of a broad and representative selection of medieval Latin texts (including examples of the following: Latin influenced by another language; administrative Latin; technical texts; scholastic Latin; Latin of various professions; narrative accounts; imitations of classical style; formal styles; rhymed prose; cursus; ornamented styles; rhymed and metric poetry); review and practice the principal constructions of classical Latin in order to bolster confidence and accuracy in comprehension and translation; and be introduced to some of the areas and tools of medieval Latin philology, including lexica, bibliographies, important edited collections and repertoires of sources (printed and online) through exercises involving the use of these sources. Note: The Medieval Academy of America's Committee on Centers and Regional Associations (CARA) offers two full-tuition scholarships for students taking either Medieval Latin or Latin Paleography for credit through the Medieval Institute at Notre Dame. Application details and eligibility information are available at medieval.nd.edu/summer-study/.

MI 40102 - History of the English Language

This is a course on the history of the English language from its elusive but largely reconstructible roots in Indo-European to more or less the present, with a heavy bias towards the earlier pre-modern periods. The goals of the course are to acquaint students with the development of English morphology, phonology, syntax, semantics, graphics, and vocabulary, and to explore the cultural and historical contexts of the language's transformation from the Anglo-Saxon period onward. In working toward these goals, we'll spend time rooting around in the dustbins of English etymology, lexicography, onomastics, and dialectology, and we will explore some current problems in usage and idiom. The course is by nature heavily linguistic, which is to say we'll be spending a lot of time talking about language, grammar, and the forces that act upon spoken and written English. Students can expect to achieve a basic understanding of the cultural and linguistic phenomena that have shaped the language we now speak and write; they will become versed in the fundamental methodology and terminology of historical and descriptive linguistics; they will learn to effect a reasonably credible pronunciation of Old, Middle, and Early Modern English (including something very close to Shakespeare's probable pronunciation); they will discover the true meanings of their own given name and surname; and they will gain experience researching a couple of aspects of the language that interest them. In addition to regular reading and workbook assignments, the course's requirements include two exams, three essays, and responsible attendance.

MI 40110 - Introduction to Old English

In November 1882, Gerard Manley Hopkins wrote to his friend and fellow-poet Robert Bridges: "I am learning Anglo-Saxon and it is a vastly superior thing to what we have now." Auden was similarly moved by his first encounter with Old English: "I was spellbound. This poetry, I knew, was going to be my dish . . . I learned enough to read it, and Anglo-Saxon and Middle English poetry have been one of my strongest, most lasting influences." ENGL 40212 is an introduction to the language and literature that so captivated Hopkins and Auden, that later inspired Tolkien and Lewis, and that remains the historical and linguistic foundation of English literary studies. Our focus for about half the term will be the grammar of Old English, but from the very beginning we will read from a variety of texts in verse and prose (including riddles, a monastic sign-language manual, and King Alfred's prefatory letter to the Old English translation of Gregory the Great's Pastoral Care), and the course will culminate in a focused study of *The Wanderer* and *The Dream of the Rood*. This course may be especially useful for students interested in historical linguistics and the history of the English language, in the Anglo-Saxon foundations of British literature, and in medieval literature in general. Requirements include two exams, a series of grammar quizzes, and a translation project. The final exam will involve a short oral recitation. Graduate students will meet for two extra class periods and will be assigned some additional reading.

MI 40111 - Beowulf

An intensive study of *Beowulf* and the critical literature surrounding it. We will first read the poem in translation, then move slowly through the text in Old English, addressing the key problems and questions that have dominated recent scholarship. Previous experience reading Old English will be necessary. Requirements include regular reading and contribution to class discussion, a lexicography project, a translation exercise, and a research paper.

MI 40115 - Old English and the Modern Medieval

One of the most exciting features of modern and contemporary engagement with the earliest English writing (of the period between the seventh and the twelfth centuries) is how it has been taken up by creative writers, film-makers, visual and performance artists. In this regard, films such as *Beowulf* (Robert Zemeckis, 2007), translations such as Seamus Heaney's *Beowulf* (2000), or anthologies such as *The Word Exchange: Anglo-Saxon Poems in Translation* (2011) are symptoms of a much wider and more diverse creative investment in the Anglo-Saxon past which we might call the Modern Medieval. This course will examine ideas about and practices of this investment in detail, working with a series of modern and contemporary re-workings of early medieval literature, predominantly in Old English but also in Latin. The course will explore the work of writers such as Edwin Morgan, Denise Levertov, Sara Maitland and Fiona Sampson as well as Seamus Heaney and Paul Muldoon, and we will work with Old English texts such as the Riddles, *Beowulf*, and early medieval saints' lives.

MI 40123 - Beowulf and Heroic Legend

Beowulf is one of the oldest poems in English, the closest thing we have to a medieval English epic, a literary monument of extraordinary complexity, and a study in heroic behavior that evaluates and problematizes every aspect of the folklore, myth, and legend that it weaves into its narrative. The relationship between *Beowulf* and early medieval heroic legend will be front and center in this course, which will undertake a close reading of the poem set against several

comparable exemplars of heroic behavior in neighboring medieval traditions, including the Old English Battle of Maldon, the Old High German Hildebrandslied, the Old Welsh Gododdin, the Latin Waltharius, the Old Irish Táin Bó Cúailnge, the Old French Chanson de Roland, and the Old Icelandic Hrólfs saga kraka (all in modern English translation). We'll look carefully at how heroic characters are represented and defined in these texts, and we'll consider the part played by feud, revenge, honor, loyalty, and social bonds and allegiances in constructing a heroic ethos. Weekly response papers, two essays, and a final exam.

MI 40142 - The Canterbury Tales

The Canterbury Tales are read in the original Middle English, with the twin goals of obtaining a deepened knowledge of the text-world contained within it along with how applications of contemporary critical practices can be used to produce new insights into the work.

MI 40143 - Chaucer's Early Poetry

If Chaucer had never written the Canterbury Tales he would still be counted as a major medieval poet whose fictions rank among the most supreme examples of poetic complexity and enduring fascination. In this class we will read some of Chaucer's short lyrics--amorous, ironic, satiric and politically engaged--and his three major 'dream vision' texts: Book of the Duchess, an elegy composed to commemorate the death-by-plague of Blanche of Lancaster, the young wife of Chaucer's patron, John of Gaunt; House of Fame, a fabulous fable of poetic, personal, philosophical and political satire and reflection; and Parliament of Fowls, a joyous combination of erotic, ethical, political & poetic strands that begin in anxiety & conclude in lyrical delight. We will conclude by reading Troilus & Criseyde, Chaucer's incomparable retelling of the 'tragedy' of 'star-crossed lovers, set against the mythopoetic backdrop of the Trojan War.

MI 40151 - Book Under Suspicion: Censorship and Freedom of Expression in Medieval English Literature

Late medieval writers operated in a world distressed by social injustice, political oppression and church controversy. Although this period saw the rise of modern English literature itself, it was also a time when starving peasants rebelled against their overlords, knights rode off on crusade amidst anti-war critique, English translations of the Bible were suppressed, women mystics struggled to be heard amidst gender prejudice, and the king Chaucer worked for was deposed and murdered. This course will examine how the major writers of late medieval England negotiated these troubled waters, writing sometimes candidly and sometimes secretly about dangerous or disturbing matters. Authors to be studied will include Geoffrey Chaucer, William Langland, the Wakefield Master playwright, Julian of Norwich, Margery Kempe, and Marguerite Porete (the only medieval woman author to have been burned at the stake for her writings). The aim is to help illuminate how literary writers sought to defend or enlarge their religious or political orthodoxies in response to the challenges of the time.

MI 40153 - Chaucer: Canterbury Tales

Geoffrey Chaucer wrote in a time of great social, political, and religious upheaval, a time in which the stakes of English writing were uncertain. This course examines Chaucer's efforts during that period to create sustained fiction in English through his most ambitious and

experimental work, *The Canterbury Tales*. Ultimately, we will find out what earned Chaucer the title "Father of English poetry."

MI 40163 - Dante

A study of *The Divine Comedy*, in translation with facing Italian text, with special attention to the history of ideas, the nature of mimesis and allegory, and Dante's sacramental vision of life. We will also consider the influence of Augustine's *Confessions* on Dante's imagination and experience and read selections from the *Fioretti*, or *Little Flowers of St. Francis*, and from such later figures as Teresa of Avila as well as modern writers-- including T. S. Eliot--for whom Dante constitutes a powerful presence. Readings: *Inferno*, *Purgatorio*, and *Paradiso*, trans. John D. Sinclair (Oxford); St. Augustine, *Confessions*.

MI 40180 - Medieval Drama

This course will examine the performance of drama in England in the era before the establishment of professional theaters. Our starting point will be the actual play texts and records that survive from the Middle Ages. With our primary focus on biblical plays (plays that reenact stories from the bible) and morality plays (allegorical plays that explore the moral framework of humanity), we will pursue a number of questions: who wrote these plays? who performed them, how, and for whom? what was their purpose? We will investigate these issues through research and textual analysis, but also through our own experimentation in staging and performing parts of the plays in class. We will then put our knowledge to use in a class project: the mounting of a medieval play for the Notre Dame community. Together we will select the play, edit the text, design costumes, props and sets, all while we consider how and what it means to "translate" these pre-modern plays for a modern audience. Major writing requirements will include a short paper involving textual analysis, a slightly longer research paper on some aspect of medieval dramatic performance, and in-class essays. As mentioned above, the course will involve in-class performances, but this is not a class in performance itself: you will not be graded on your acting ability. All students will be required to contribute in some capacity to our class performance and to reflect on this project in a short final essay.

MI 40181 - Medieval Dreaming/Dream Texts

Where do our dreams come from? What do they 'mean'? How and why do they matter? From ancient times to the contemporary present, the power of dreams to shape public and private experience has commanded the attention of authors writing both sacred and secular texts, with the human experience of dreams figured as crucial. In this class we will read an array of works from the medieval tradition in English where dreams hold a central place in the construction of meaning. Our conversation will be grounded in an initial reading of key selections from two seminal theoretical works on dreams, one medieval; one modern: [Freud, *On the Interpretation of Dreams* and Macrobius, *Commentary on the Dream of Scipio*]. Subsequent readings will include the account in Bede's *History of the English Church and People* of how Caedmon's "Hymn of Creation"--the earliest surviving piece of poetry written in English--came to be composed by an illiterate cowherd under the inspiration of a dream; the Anglo-Saxon "Dream of the Rood"; some Middle English lyrics and ballads featuring dream texts; the Gawain-poet's powerful and moving dream-vision, *Pearl*; Chaucer's early "Book of the Duchess," an elegiac dream vision composed (probably for a memorial service) for Blanche, Duchess of Lancaster and wife of Chaucer's royal

patron, John of Gaunt, after her death from plague. We will conclude the semester's readings with selections from the English Arthurian poetic tradition that were influential in Malory's great prose composition, *Le Morte D'Arthur*, followed by close reading of Malory's final book in that great compendium of Arthurian stories--"The Death of Arthur"--where the accumulating burden of portentous dreams, and the failure to 'read' them correctly, results in those tragic and apocalyptic scenarios surrounding the death of the 'once and future king.' Throughout the term, we will be observing connections between biblical and secular traditions of reading & writing dreams and their imaginative entwinement by medieval fictionists. We will also be building an articulate sense of what dreams might have to do with the theory and practice of allegory, a major aesthetic mode of imaginative creation and reader- reception in the Middle Ages.

MI 40185 - Arthurian Literature

The large body of history, verse chronicle, heroic narrative, poetic romance, and prose fiction - all gathered under the canopy term "Arthurian Legend" - represents one of the most fascinating and most enduring literary phenomena of western culture. In this class, which will follow a lecture-discussion format, we will read a selection of writings that reflect the textual trace of Arthur from his earliest appearances in mytho-historical chronicles beginning in the sixth century and extending from the earliest medieval poetic and prose fictions featuring Arthur and the members of his court, through the great array of writers, past and present, who have tended these myths and legends with such imaginative care. Our readings, which begin in the Middle Ages, will culminate with the "Arthurian revivals" of the nineteenth and twentieth centuries, the latter extending to theatrical and film texts ranging from "Camelot" and Eric Rohmer's *Perceval* to Monty Python and Indiana Jones in their post-modern questing for the Holy Grail. In addition to attending ways in which the sheer pleasures-of-the-text have been constructed by these gifted authors, our own "literary quest" will involve questions of historical and social context, gender and genre, the history of reception, modes of literary representation including techniques of symbolic and allegorical figuration, and ways in which the theoretical and/or ideological positions of both writers and their audiences constrain and inspire the works they produce. While pondering how and why this vast body of myth and legend, clustered around the figure of Arthur, has managed to survive and thrive through such remarkably variant shifts of time, place, and circumstance; and while reflecting thoughtfully on our own investment in - or resistance to - the variety of assigned readings, each student will choose for particular close study an Arthurian hero, heroine, or villain (Lancelot, Gawain, Guinevere, Galahad, Merlin, Mordred, etc.), as well as some mytho-historical theme like the Round Table, the Grail Quest, the Sword-in-the-Stone, the Bride Quest, the Giant Combat, the Fatherless Boy, the Childless Queen, etc., as this "character" or "motif" presents some specific problem in interpretation. These "character studies" and thematic clusters will form the basis of two short essays, one due at midterm, one at end term. Specific topics, which will be shaped through individual consultation with the teacher, should, in the course of their critical argument, engage a variety of formal, stylistic, and rhetorical practices that have been employed by writers from the twelfth to the twentieth century as they conform to - and create fresh versions of - the plenitude of literary exemplars that characterize Arthurian Legend. Creative projects - individual or collective - are also welcome and, with the approval of the teacher, may be substituted for one of the essays. These alternative ways of investigating the materials of Arthurian Legend might include original poetic or prose compositions, dramatic presentations, graphic arts, videos, and/or musical performances, vocal or instrumental performances.

MI 40191 - Imitation and Devotion

This team-taught course will ask, What does it mean to write 'original' poetry in imitation of the Bible? To voice one's own prayers by redeploying words and forms set down by another? To write one's life narrative using scriptural narratives as the primary frame? To presume to write a prophetic allegory in imitation of Revelation? How did medieval and Reformation-era men and women legitimate their efforts to imitate, in writing and in practice, the highest forms of religious authority for their own religious and literary purposes? In the late middle ages and the early Reformation period, imitation of prior literary models, not originality, was the highest literary value. In devotional practices as well imitation of exemplary figures, most especially Christ himself, was critically important. This course will explore questions about authoritative literary and religious discourses, and about the relative values of imitation and originality, in the late medieval and early Reformation periods. Over the semester, we'll raise questions about areas of continuity and change across the supposedly sharp historical line dividing pre- from post-Reformation culture. The authors we'll read include Margery Kempe and Anne Askew (two of the earliest female religious writers in the English language); Richard Rolle and Thomas a Kempis (author of the vastly popular *Imitatio Christi*); Richard Maidstone, Thomas Brampton, Sir Thomas Wyatt, and Philip and Mary Sidney (poets who versified the Psalms); treatises arguing for (and sometimes against) biblical translation; and the visionary poetry of William Langland and Edmund Spenser. Assignments will include regular response papers, a research-based paper of ten to twelve pages in length, an oral presentation, and a final exam.

MI 40192 - Allegory and Imagination

In this class we will read a selection of writings from the early Christian era through the late Middle Ages that make use of allegorical varieties of representation. Readings will include the prison diary of St. Perpetua, and 4 dreams she records there while awaiting execution by wild beasts; the Old French Quest of the Holy Grail, one of the greatest exemplars of medieval allegorical method (and the ancestor of Monty Python's provocative 20th c. re-write); four mythic fictions from Medieval Wales [*The Mabinogion*]; and the four great poetic narratives included in the unique manuscript (British Cotton Nero Ax) that include Pearl [a dream vision]; Purity [a homiletic verse narrative that traces themes and varieties of 'cleanness' throughout salvation history, from the fall of the angels to the poet's own contemporary era]; Patience [a short and imaginatively provocative re-telling of the story of Jonah & the Whale] and the courtly romance, *Sir Gawain & the Green Knight*, one of the best known and most loved imaginative texts from the medieval period. Through this highly varied set of texts--all of which make unique uses of the allegorical method of representation so favored by medieval poets and writers--we will try to understand the theoretical basis of the emerging practice of allegory, and ways in which that theory produces such a rich array of poetic and prose texts.

MI 40194 - Readings in Medieval Literature

In this class we will read nine (9) representative texts that trace and track the formation, and creative development, of literary imagination in the European Middle Ages. All readings will be in Modern English translation. We will begin with one foundational text from each of the three fields of theology [Augustine, *On Christian Doctrine*]; philosophy [Boethius, *Consolation of Philosophy*]; and literary criticism [Boccaccio, "On Poetry"]. Building on these three highly influential master-texts, we will then read a variety of poetic and prose works composed by

medieval artists who are named and anonymous, male and female, laity and religious, whose creative range includes the genres of romance; lai; drama; chanson de geste; lyric; dream vision and Norse saga. In addition to the 3 titles, above, by Augustine, Boethius and Boccaccio, our readings will include Chaucer's "Knight's Tale" and Book of the Duchess; the Lais of Marie de France; The Song of Roland; the Play of Adam and the great Njal's Saga, often identified--on the basis of its striking stylistic compression and acute psychological representations of fatefully intersecting public and personal events--as the ancestor of the modern historical novel. These six (6) fictional titles--individually and collectively--constitute exemplars of both continuity and creative departure that will form the basis of our individual and collective study during the semester. Together, the foundational texts of Augustine, Boethius and Boccaccio + the syllabus of nine fictional readings can be seen as mapping many of the personal and political tensions that attended the emergence and evolution of amorous, social, political, mythic, ethnic, legal, religious and secular strands of culture in England, France, Italy, and Scandinavia between the 5th and 15th centuries. Additionally, while providing a rich, representative introduction to western medieval literary imagination, the class can also supply a sound basis for understanding certain subsequent developments and departures in British and American literary culture. Requirements: Midterm and final exams; class attendance and participation; possible, occasional short quizzes; occasional short supplementary readings. A literary/critical term paper: topic chosen and plan of development submitted in 1st quarter (for feedback); written & revised in 2nd quarter.

MI 40196 - Introduction to Old Norse

'A person should be wise enough, but never too wise; life is most pleasant for those who know just enough'. Old Norse proverb, from Hávamál. In this course, students will come to grips with Old Norse, a term that encompasses the medieval vernacular languages of Scandinavia and the vernacular literatures that flourished in Norway and Iceland between the Viking Age and the Reformation. The Old Norse literary corpus is remarkable for its breadth and variety, its literary quality and its cultural value: Norse manuscripts preserve our fullest record of pre-Christian mythology from northern Europe; traditional Germanic narrative and poetic traditions are uniquely well-represented in Old Norse versions, some of which date back to well before the Conversion; in the Icelandic sagas, one of Europe's most distinctive medieval genres, we see an unprecedented forerunner of 'realistic' prose fiction. Knowledge of Old Norse also gives access to many primary sources relating to the perennially controversial and fascinating Vikings, who took their language as far afield as Russia, Rome, Reykjavik and Rouen. (And Old Norse was probably the first European language spoken in North America.) Over the course of a semester, we will learn the fundamentals of Old Norse grammar, syntax and vocabulary. Although it has some quirks, Old Norse is not a particularly difficult language to pick up, and students will soon be able to read a saga in the original. We will introduce students to the history and literature of medieval Scandinavia, using translations at first but gradually bringing in original language material as our mastery of Old Norse increases. This course will be assessed by means of regular grammar quizzes and translation exercises, and a final exam.

MI 40206 - Augustine and Cicero

Augustine of Hippo is best known and is most intensively studied as the theologian whose Confessions, commentaries on Genesis, Trinity, On Christian teaching, and City of God have shaped Christian thinking for centuries, and do so even now. His engagement with classical

Greek and Roman authors has also been studied, but much less so. The purpose of this course is to follow Augustine's lifelong interest in the writings of the Roman orator, statesman and philosopher Cicero. It was Cicero who inspired Augustine's early interest in philosophy, and references to Cicero's ethical enquiries in the *Tusculan Disputations* and elsewhere appear frequently in Augustine's writings. He also thought about Cicero the orator when considering the tasks of Christian writers and preachers. Above all, in the *City of God*, Augustine responded to Cicero's dialogue *On the nature of the gods*, which in turn conditioned his understanding of Roman history and of the content of human history at large.

MI 40219 - A History of Islamic Science

Scientists in the era of classical Islam are credited with numerous advances in fields such as mathematics, astronomy, optics, medicine, and philosophy. This course investigates the extent and significance of such contributions to world intellectual history. Our point of departure will be the translation movement from Greek into Arabic with a survey of the Hellenistic heritage in Islam. Along with examining methods and landmark achievements, we will also look at elements of classical Islamic culture, ideas and institutions that inspired and propelled scientific activity. Attention will be paid to competing theories for the "rise and decline" of science in the Islamic world, as well as its influence on Europe.

MI 40252 - Medieval Nobilities

This course will introduce students to one of the major areas of historical investigation in Europe since 1945: the evolution and function of the hereditary élites now generally called "nobilities". Although alien to the culture and legal system of the United States, an élite social category of this general type dominated the economic, political, social, and cultural life of every major European people and state throughout and often somewhat beyond the agricultural or pre-industrial era of its history - most commonly to about 1918 - and may be seen as a characteristic feature of polities on the levels of chiefdom and agricultural state throughout the world. Thus some understanding of the phenomenon of nobility and its many variant forms is essential to an understanding of the history not only of Europe, but of the civilized world in general before the twentieth century. The course will begin with an examination of both medieval and modern ideas of "nobility" (which designated at once an inherent condition, a legal status, and a social category), the words employed to express those ideas, the ways in which noble status could be acquired and lost, the attributes that might be used to express it (including heraldic emblems), and the approaches taken to the whole phenomenon by social, political, constitutional, and cultural historians of various schools. It will then examine the history of a few of the numerous different nobilities that developed in the countries of Catholic Europe between 400 and 1500, and finally examine what is currently known about such themes as noble privilege, power, wealth, and influence.

MI 40300 - Early Medieval Philosophy

A survey of medieval philosophical literature from ca. 400 to ca. 1200 based on original texts. We shall review the most well-known authors and works in the first instance: Augustine (*Soliloquies*, *De Libero Arbitrio*, *Confessions*), Boethius (*Opuscula Sacra*, *De Consolatione Philosophiae*, logical works), Eriugena (*Periphyseon*), Anselm of Canterbury (*Monologion*, *Proslogion*), the "School of Chartres" (*Commentaries on Boethius*). However, considerable

emphasis will be placed on major traditions ignored by earlier histories of medieval philosophy: glossing of Plato Latinus, Aristotles Latinus, Macrobius, and Martianus Capella.

MI 40320 - Introduction to Plotinus

A study of Plotinus' Enneads in which a close reading of selected texts roughly in their chronological order will be interspersed with commentary on their historical and philosophical background. After an introduction based on Porphyry's Life of Plotinus, we will read a selection of earlier treatises (including I. 6, V. 9, V. 1, and VI. 9), a selection of writings from the author's middle period (concentrating on III. 8, V. 8, V. 5, and II. 9), and a selection of later texts (including III. 2-3, I. 8, and VI. 8). Since the texts will be read in the English translation of A. H. Armstrong, knowledge of Greek is an advantage but not a necessity. Written requirement: one final paper of ca. 20 pp.

MI 40321 - Boethius's De Consolatione Philosophiae: Construction and Deconstruction

Boethius's *De Consolatione Philosophiae* is perhaps one of the few texts of late antiquity that can truly be said to have equal importance for philosophical and literary studies. Boethius here presented a compelling digest of late ancient philosophy in general and especially of the harmony of Platonism and Aristotelianism. In so doing, he explored a variety of literary genres and topics in both prose and verse. Perhaps most remarkably, he produced a document that is ambiguous enough to have stimulated and to continue to stimulate a variety of creative readings. The aims of this course are threefold: 1) to introduce the work as a philosophical and literary artifact within its historical context and initiate the study of its sources and influences; 2) to test to destruction the limits of the hermeneutic flexibility that it seems to invite; and 3) to examine the epistemological and methodological issues raised by the tension between aims 1 and 2. The course is designed for students both with and without a mastery of Latin. Requirements: one final essay of about twenty pages (chosen by the student in consultation with the instructor) either on Boethius himself or on the repercussions of his thought in later philosophy and literature.

MI 40322 - Founders of the Middle Ages

The course will introduce the work of four Christian writers of late antiquity who can be considered as foundational with respect to the early medieval understanding of the relation between the trivium and quadrivium and biblical study, and therefore to the early medieval approach to the intellectual life in general. We will take a predominantly historical and biographical approach in order to examine the life, sources, works, and ideas of Augustine, Boethius, Cassiodorus, and Isidore of Seville by means of selected readings in Latin and in English translation. Using similar methods, we will also look more briefly at the influence of the four writers on certain later figures such as Bede and Alcuin who were themselves foundational with respect to medieval pedagogy. Although some of the textual materials will be read in class in the original language, demonstrable knowledge of Latin will not be required in order to take the course. Requirements: one oral presentation and one final paper of ca. 20 pp, these two projects being either related to or independent of one another.

MI 40324 - Plotinus and Proclus

This course will (a) introduce students to the two major figures of ancient Greek Neoplatonism and (b) provide a sketch of their influences on Latin, Byzantine, and Islamic thought. The multicultural approach of the second half of the project will be stressed.

MI 40325 - Anselm and His Biographer

The course will be of a philosophical-theological, historical, and literary-philological nature. It will also have two more specific aims: 1. to introduce the philosophical work of Anselm of Canterbury, and investigate some of its sources and influences during the Middle Ages, and 2. to pursue Latin readings in works by Anselm himself, and in works by other medieval writers about Anselm. One session of each week will be devoted to Latin reading. Students will be required to prepare a Latin text for oral translation and be prepared to comment on philological issues. Texts will be distributed in advance by the instructor. The second session of the week will be devoted to lectures on Anselm and his milieu by the instructor, although students will be required to make a short oral presentation on a topic of their choice but approved by the instructor towards the end of the semester. Requirement: competence in Classical Latin (intermediate or advanced level).

MI 40327 - Boethius and His Commentators

The first part of this course will provide an introduction to Boethius' life and works, and to his relation to the earlier Greek and Latin traditions. Although we will consider *De Consolatione Philosophiae* to be his most important text, devoting some weeks to the reading of the work sequentially through its five books, some attention will also be paid to Boethius' theological opuscula and to his writings on logic, rhetoric, music, and arithmetic. The second part of the course will be devoted to the tradition of Latin commentary on Boethius during the western Middle Ages between the early Carolingians and the thirteenth century with special reference to the writings of Eriugena, Remigius of Auxerre, Bovo of Corvey, and William of Conches. Again, the primary emphasis will be placed on the afterlife of *De Consolatione*, although there will also be some opportunity to consider the commentaries on the theological treatises, and also the numerous Boethian citations and resonances in literary, theological, and philosophical works that are not "commentaries" on this author in the strict sense. Students may write their required final essays on Boethius himself or on the Latin or vernacular traditions of Boethian reading.

MI 40330 - The Philosophy of Augustine

The course is intended as an introduction to Augustine's work from the philosophical viewpoint, although necessarily certain theological questions will also be examined. The emphasis will fall partly on the reading of selected texts (in English translation) beginning with dialogues of Cassiciacum such as *Against the Academics*, *On Order*, *Soliloquies*, *On the Teacher*, continuing with *On the Quantity of the Soul*, *On Music*, *On the Immortality of the Soul*, *On Free Choice of the Will*, and concluding with *The City of God*. The course will also identify certain philosophical themes as particularly worthy of discussion, including Augustine's ideas about the nature of God, his theories of knowledge and language, and his notions of the relations between good and evil, providence and free will. Requirement: one final paper (ca. 20 pp.) and an oral book report.

MI 40332 - Augustine on Thinking and Language

As indicated by autobiographical references in the Confessions, an understanding of the nature and function of language, from the simplest notions of orthography to the most subtle and complex aspects of hermeneutics, was always a central issue in Augustine's thought. Our course on the Augustinian philosophy of language, which will be based on a close reading of selected texts or parts of texts in English translation (but always with an eye on the original Latin), will be divided into three segments in accordance with the philosopher's own development from the liberal arts, through Platonic philosophy, to Biblical exegesis: 1. The human languages: Grammar and Rhetoric (with readings of *De Dialectica*, *De Magistro*, *De Doctrina Christiana*); 2. Language, Logic (Dialectic), and Ontology (with readings of *Contra Academicos*, *De Ordine*, *De Immortalitate Animae*, *De Quantitate Animae*), and 3. The divine and human Words (with readings of *Confessions* and *De Trinitate*). Requirements: two brief oral reports and a final written paper (ca. 20 pp.).

MI 40362 - Hermeneutics, Deconstruction and Medieval Thought

The aims of this course are both methodological and historical. The methodological part will consist of an introduction to hermeneutics (in a broad sense) as theorized and/or practiced in certain areas of modern continental philosophy. After a brief look at the crucial innovations of Husserl, we shall study carefully chosen extracts (in English translation) of Heidegger: *Being and Time* and *What is Called Thinking*, Gadamer: *Truth and Method*, and Derrida: *Of Grammatology*, *Writing and Difference*, *Dissemination* in order to illuminate the different (even opposing) ways in which the idea of "hermeneutics" can develop. This general discussion will be combined with specific consideration of the themes of allegory and negativity. The historical part of the course will concentrate on late ancient, patristic, and early medieval readings (Origen: *On First Principles*, Augustine: *On Christian Teaching*, *Literal Interpretation of Genesis*, Proclus: *Commentary on Plato's Timaeus*). Here, we shall attempt to advance our comprehension of ancient literature by 1. looking for parallels with modern hermeneutic techniques, 2. applying the modern techniques in test cases. The course is intended to be relatively open-ended, i.e., students will be expected to think about the way in which these discussions are internally coherent and also relate to their own areas of interest (which may be elsewhere in philosophy, theology, or literature (Latin or vernacular)). Requirement: one final essay of ca. 20 pp.

MI 40368 - Allegory and Cosmology

During the Middle Ages in the Latin West, the *Timaeus* was the only work of Plato that achieved wide dissemination (in the translation by Calcidius). Especially when read in conjunction with other works of late antiquity such as Macrobius' commentary on the Cicero's *Dream of Scipio* and Servius' commentary on Virgil's *Aeneid*, this dialogue came to be viewed as "cosmological" with regard to content and as "mythical" or "allegorical" with regard to style. Our course will be devoted to the influence of such a *Timaeus* in twelfth-century Latin authors. Beginning with some discussion of the philosophical commentaries of Bernard of Chartres and William of Conches, we will engage in a sustained reading of Bernard Silvestris' *Cosmography* and Alan of Lille's *On the Complaint of Nature*, paying close attention to the themes of the disorder of matter, the harmony of the spheres, and the soul's celestial journey. Knowledge of Latin is desirable but not essential. Requirement: one final paper (ca. 20 pp.)

MI 40369 - Medieval Negative Theology

The course will begin by examining the historical background in ancient and later ancient philosophy (Plato, the Neopythagoreans, the Neoplatonists) of the theological and philosophical method which later became known as "negative theology." Having extracted a kind of definition from the historical survey, we will look at four major figures of the early Christian and medieval periods in greater detail, reading selected works or parts of works in English translation but also paying attention to the original Latin (or Greek). The authors and works will be: 1. Pseudo-Dionysius the Areopagite (On Divine Names, On Mystical Theology, On the Celestial Hierarchy), 2. Iohannes Scottus Eriugena (Periphyseon, books I-III), 3. Meister Eckhart (Parisian Questions, selections from biblical commentaries, selected German and Latin sermons), 4. Nicholas of Cusa (On Learned Ignorance, books I-II, On the Vision of God). The last part of the course will consist of a brief survey of the many other medieval writers who used the negative method, and also some notes on its influence in the Renaissance and later times. Knowledge of Latin will be useful but not necessary for the course. Written requirement: one final paper of ca. 20 pp.

MI 40371 - Medieval Theories of Cosmic Harmony

A study of Pythagorean tradition in the Middle Ages using both philosophical-theological and music-theoretical texts.

MI 40373 - Philosophy and Humanism in the Twelfth Century

The course will concentrate on the writings of a group of French thinkers - Bernard of Chartres, William of Conches, Thierry of Chartres, Clarembald of Arras, and Bernard Silvestris (often known collectively as "The School of Chartres") who exemplify the combination of philosophical and literary interests that is perhaps unique to the first half of the twelfth century. We will consider the texts not only in themselves but in relation to the Latin writers of late antiquity (Calcidius, Macrobius, Martianus Capella, and Boethius) whose influence formed the philosophical-humanist mentality. Knowledge of Latin is desirable for this course. Written requirement: one final paper of ca. 20 pp.

MI 40374 - Hermeneutics: Ancient and Modern

The course will be a study of general hermeneutics (with special reference also to philosophical-theological and literary hermeneutics) through the staging of an encounter between classic texts dealing with this subject from the late ancient period and from the twentieth century respectively. From the earlier time-period the texts will include Origen: On First Principles, book IV, Augustine: On Christian Teaching, On the Literal Interpretation of Genesis, books I-IV, and Proclus (selections from exegetical works dealing with Homer and Plato); from the later time-period, Heidegger: Being and Time, introduction, Elucidations of Holderlin's Poetry, Gadamer: Truth and Method, Derrida: Of Grammatology, Dissemination. In addition to studying the texts carefully - the first requirement of an exegete - we will consider such questions as: Is a "non-hermeneutic" view of reality possible?; What is the difference between philosophical-theological and literary hermeneutics?; What is the relation between translation and hermeneutics?; Can one have a theory of hermeneutics independent of its practice. Requirement: one final paper of ca. 20 pp.

MI 40378 - Light and Darkness in Medieval Thought

The symbolism of light and darkness has played an enormous role in the histories of European philosophy, theology, and literature. Taking the Book of Genesis and Plato's Republic as the twin starting-points of the tradition, this course will mark out the main contours of this history of symbolism during the western Middle Ages first, by isolating key texts or parts of texts (from Augustine's Soliloquies, Confessions, and commentaries on Genesis, and from Dionysius the Areopagite's Hierarchies and Mystical Theology at one end of the period to Robert Grosseteste's De Luce and other writings of the Scholastic period at the other, together with the numerous relevant Carolingian and twelfth-century cosmologists and Dionysian commentators in between). Secondly, we will distinguish the many different applications of the symbolism of light and darkness in the contrast between good and evil, in the identification of darkness paradoxically with both ignorance and transcendent vision, in the association of light with fire and love, in the identification of darkness and nothingness, and so forth. Knowledge of Latin is useful but not essential for participation in the course. The written requirement is one final essay on a relevant topic of the student's choice that is approved by the Instructor.

MI 40407 - Introduction to the Early Church

This course offers a basic introduction to the theology and life of the early Church from the second to the fifth centuries. Special emphasis is given to the development of doctrine, the development of a spiritual theology, and the shape of the lives of Christians both ordinary and extraordinary.

MI 40412 - Popes, Patriarchs, and Councils

This course examines medieval theological thinking about the Church: her unity, her boundaries, the variety of cultural traditions within her, her place in the world, and the ways the Church should be structured and governed. We shall base our discussions upon the reading of the medieval Latin texts in translation from the time of the Gregorian Reform in the 11th century to the age of Conciliarism and the Pre-Reformers in the 15th century. The course will also provide an introduction into the main texts, figures and tenets of Byzantine ecclesiological thinking from the 11th century up to 1453 (about one third of the course material). We shall also explore and discuss the opportunities and challenges medieval thinking poses to contemporary ecclesiological discourse.

MI 40429 - Spiritual Masters: Early Christianity

An examination, through primary sources and selected interpretive studies, of the lives and works of ten accomplished male and female guides to the life of prayer and contemplation. The class will study their social contexts, sources and disciples as well as their formation in communal worship. Requirements: attentive reading and note-taking on each author, with notes submitted bi-weekly; one paper; one in-class presentation.

MI 40433 - Augustine

Augustine of Hippo was arguably the most influential theological thinker in the history of western Christianity. A brilliant professional rhetorician and a profound student of Neoplatonic philosophy, Augustine brought his gifts and training to the service of the Church when he was baptized, after a long struggle of faith, in 387. Yet perhaps because of his gifts, he was always surrounded by controversy, and has remained so down to the present - appearing to many to be

responsible for some of the main shortcomings of the Church's theology and practice, even as his writings largely set the agenda for later theological discussion in the West. In this course, we will read a representative sample of his major works - some of his early philosophical treatises, the Confessions, his homilies on I John and on some of the Psalms, some of his controversial works on grace and human freedom, and parts of On Christian Teaching, On the Trinity, and On the City of God. Our goal will be to discover Augustine's characteristic blend of exegesis, pastoral concern, philosophical speculation, and spirituality, and to let it challenge and nourish our own reflective faith.

MI 40442 - Thomas Aquinas and the Pursuit of Wisdom

This course offers an orientation to the theology of Thomas Aquinas through his account of "wisdom," which in Thomas refers to the contemplation of divine things and the ordering of all else in that light. The theme of "wisdom" threads its way through the entire range of Thomas's theology, and attention to "wisdom" will make clear many of Thomas's most important convictions about the nature of the theological enterprise; the interrelated doctrines of God, and, of Christ; and, the specific character of Christian discipleship.

MI 40453 - Three Twelfth-Century Cistercians

Contemporaries of one another, Bernard of Clairvaux (1090-1153), William of St. Thierry (1085-1148), and Aelred of Rievaulx (1110-1167) each contributed with passion and genius to the great twelfth-century Cistercian reform of Benedictine spirituality. They did so in complementary ways, reflecting their unique temperaments, backgrounds, geographic surroundings, mystical experiences, and missions. In this course we will read the principle writings of each, comparing and contrasting their approaches to the central Cistercian themes of self-knowledge, charity, and reform (personal and communal). Emphasis will be placed on their common engagement with Augustinian theology and their novel insights into its richness as a mystical way.

MI 40460 - Jesus and the Spiritual Life

From the very origins of the Christian tradition, theologians have sought the face of Jesus both through systematic theological reflection on the nature of Jesus' person and saving work and through that encounter with the risen and ascended Jesus by prayer and discipleship commonly known as the Christian spiritual life. In this course, we will consider how these two aspects of Christology - the theological and the spiritual - have come together in the writings of some of the patristic and medieval Church's most eminent theologians. In what ways, we will ask, does a particular theological account of Jesus' person and saving work influence or shape devotion to him by prayer and discipleship? And, conversely, how do various forms of prayer and discipleship to Jesus influence or shape particular theological accounts of his person and work? Following an overview of the early Church's Christological controversy and its biblical origins, we will undertake a sustained, careful reading of several classical Christological texts from Athanasius, Gregory Nazianzus, Augustine, Bernard of Clairvaux, Bonaventure, and Thomas Aquinas. As we work through these texts, students will be invited, and encouraged, to consider the significance of these classic Christological reflections for their own lives and personal spiritual development. How, we will ask ourselves and each other, do these Christologies challenge us to reflect more deeply on our core beliefs about Jesus and to deepen our encounter

with him by our prayer and discipleship in the world of today. Our inquiry will be primarily discussion-based and will entail several exegetical papers as well as a final exam.

MI 40461 - Early Christian Jerusalem

How did Christians appropriate and create traditions about the holy land and city of Jerusalem? Early Christianity, emphasizing its otherworldly and international mission, contained differing opinions about the importance of these places. This course explores various early Christian traditions about Jerusalem and the land of Israel -- their holiness for Christians as the land of promise, the site of the ministry and passion of Jesus, and, from the third to the seventh centuries, a center for pilgrims and monastic establishments. It also considers the role of the bishops of Jerusalem in theological controversy, imperial largesse and building programs and the ongoing importance of Jerusalem for ancient Judaism. The course also explores the adjustments among religious communities invested in the city and the land during the first centuries after the arrival of Islam.

MI 40464 - Medieval Exegesis of the Bible

This course examines how medieval thinkers interpreted the Bible. As for early Christian authors, the Bible guided the ways medieval authors wrote about God and human beings, Judaism and Christianity and sacraments and morality. We will discuss how early (ca. 600-1000: Venerable Bede, Sedulius Scotus, Claudius of Turin, Haimo of Auxerre), high (ca. 1000-1300: Peter Lombard, Peter Abelard, Robert Grosseteste, Thomas Aquinas) and late medieval commentators (ca. 1300-1500: Nicholas of Lyra, John Wycliffe, Denis the Carthusian, Lorenzo Valla) interpreted the Bible. In this course we will learn about the historical and theological context in which these interpretations were given. We will familiarize ourselves with the methods, questions, presuppositions and rationale of their interpretations. The course will conclude by surveying the differences from and continuities with medieval exegesis in the interpretive work of sixteenth-century biblical interpreters (e.g., Erasmus of Rotterdam, Martin Luther and Cardinal Cajetan). Selections of texts will be read in English translation. No knowledge of Latin is required.

MI 40466 - Eucharist in the Middle Ages

The Eucharist stands at the heart of western European Christianity in the high middle ages. The insistence of church officials on regular reception of the Eucharist; the numerous scholastic treatments of the theoretical issues associated with the Eucharist; the recourse by spiritual authors, especially women, to the Eucharist to express their most profound religious and devotional insights; the pointed reference to the Christ Eucharistically-present to establish Christian identity and to distinguish the members of Christ from others, both within and outside of western Europe; the development of new rituals focussed on aspects of the Eucharist; the burgeoning of artistic representations of Eucharistic themes--all testify to the centrality of the Eucharist in medieval theological and religious consciousness. Through the close reading of representative texts by a wide variety of 13th-century authors, and, the study of the different kinds of 'Eucharistic' art, this course examines the uses made of the Eucharist by a broad spectrum of high medieval Christians. A special concern of the course is the relation between Eucharistic doctrine and religious practice: to what extent have teachings about

transubstantiation and real presence shaped religious expression? how has religious experience itself occasioned the refinement of these doctrines?

MI 40474 - Sacramental Mystery in Medieval Theology

The course will provide an overview of the history of sacramental theology in the Middle Ages, on the basis of the reading of primary texts. We shall start from St. Augustine's ideas on the sacraments and follow the formation of the a systematic treatise on the sacraments in the Early Scholasticism of the 12th century. Special attention will be given to the most important theologians of the High Scholastic period, such as Thomas Aquinas, Bonaventure, and Duns Scotus. The students will also be introduced to the main personalities of the Byzantine theological interpretation of the liturgy, ritual and mysteries of the church, in particular Nicolaos Cabasilas and Symeon of Thessalonike.

MI 40491 - The Holy Land

This course will investigate the manner in which Christians and Muslims through the centuries have understood the religious dimension of Palestine, and of Jerusalem in particular. In the first section of the course we will analyze classical religious texts, including: the New Testament prophecies of Jerusalem's destruction; the narratives surrounding Saint Helen's recovery of the true Cross and sacred relics; the traditions of Muhammad's night journey to Jerusalem, and Muslim narratives on the conquest of Palestine and the construction of the Dome of the Rock. In the second section of the course we will turn to the memories and visions of individual believers, such as the descriptions of medieval Muslim geographers, the travelogues of European Christian pilgrims, the writings of Eastern Orthodox monks of the Palestinian desert, and the popular religious pamphlets and web sites of the Muslim and Christian faithful today.

MI 40498 - Religious Life and Religious Perfection

The scriptural witness of Jesus and his followers constitutes the primary model of Christian life. Indeed, to be a Christian is, in some sense, to be a disciple of Jesus. It is no surprise, then, that the history of Christian doctrine and spirituality focuses on the nature and content of the apostolic life as paradigmatic for human action and growth in Christian perfection. These themes are taken up and enlarged in medieval Christian thought in vital ways. This course, *Medieval Theology and the Apostolic Life*, will explore practical and theological attempts to practice an apostolic life as a mean for Christian perfection in 13th Century Christian thought. It will focus on the origin and development of Franciscan and Dominican life as a distinctive, mendicant attempt to undertake the apostolic life. To that end, the course will first consider the early biographies and writings related to the founders of the orders, and it will then turn to the theology of Bonaventure and Thomas Aquinas as mature expositions of the Christian life and its apostolic dimensions. As it proceeds, the course will also consider other contemporary apostolic movements for the similarities and differences to mendicant movements. Moreover, the course will also engage ways in which mendicant theology further informed Christian piety and art during high and late middle ages. The course will (1) provide an introduction and overview to the development of the mendicant orders in the 13th Century; (2) present diverse examples of theological arguments and explore the theological development of mendicant theology, including defenses of mendicant life against outside attacks; (3) require students to practice critical interpretation and evaluation of theological texts in oral and written forms; and (4) explore the

practical implications of these doctrines in Catholic culture and piety. Students will read, analyze, and discuss primary texts, and they will complete regular writing assignments which examine and evaluate material covered in class as well as a final seminar paper. Surveying medieval treatments of the apostolic life, the course offers students the opportunity to critically compare and evaluate diverse theological viewpoints using skills and vocabulary acquired during the semester.

MI 40502 - Renaissance and Baroque Poetry of Spain

A close reading of traditional and Italianate poetry that includes villancicos, romances, and the works of Garcilaso de la Vega, Fray Luis de Leon, San Juan de la Cruz, Gongora, Quevedo, and Sor Juana Ines de la Cruz.

MI 40504 - Cervantes: Don Quixote

A close reading of Cervantes' novel in relation to the prose tradition of the Renaissance: novella, the pastoral romance, the romance of chivalry, the humanist dialogue, and the picaresque novel. We will also pay attention to the historical, social, and cultural context of the work. Students in this seminar must participate actively in class discussions. Each student will be required to make a presentation (15 minutes) upon the subject of his/her term paper. The term paper, of approximately 8-10 pages, will be on a topic individually agreed upon and discussed by each student with the instructor. No prior knowledge of Cervantes is necessary to take this course, but a solid knowledge of Spanish is required.

MI 40509 - Spanish Golden Age Short Novel

A close reading of traditional peninsular narratives.

MI 40510 - Picaresque and Golden Age Autobiography

A study of major themes, structure and discursive models that give literary shape to autobiographical narratives in early modern Spanish literature. Works to be read in this course include Lazarillo de Tormes, Santa Teresa de Jesús' Libro de la Vida, Guzmán de Alfarache, El Buscón, Alonso de Contreras' Discurso de mi vida, Vida i sucesos de la Monja Alférez, and some selections by Cervantes. Active student participation in the analysis and discussion of the texts is required. The class will be conducted in Spanish.

MI 40511 - Troubled Society and Conflicted Love at the Dawn of Modernity: Cervantes and Zayas' Short Novels

The aim of this course is to examine the complexities of a highly controlled society as well as the problematic relationships between men and women during the first half of seventeenth century Spain through the artistic imagination of two major writers of short novels, a popular genre in the period. We will first discuss the various ways that Miguel de Cervantes evades, undermines or coincides with social and literary paradigms in his *Novelas ejemplares* (1613). In the second part of the semester we will examine how María de Zayas, in her *Novelas amorosas y ejemplares* (1637) and *Desengaños amorosos* (1647), denounces traditional love relationships and the subjection of women while supporting female creativity and independence.

MI 40531 - Introduction to Old French

This course is designed to be an introduction to the language and dialects of medieval France, including Anglo-Norman. Readings will include texts written between the 12th and the 14th centuries, such as the *Lais* of Marie de France, trouvère poetry, the prose *Lancelot*, Machaut, and Froissart.

MI 40532 - From Roland to the Holy Grail

This is a survey of medieval French literature from 1100 to 1300, including the epic, the romance, drama, and poetry.

MI 40533 - Life, Love, and Literature in Renaissance Lyons

The city of Lyons was a cultural center of Renaissance France. This course will focus on the literature that arose from that location, most especially (but not exclusively) the love poetry of three French Renaissance lyricists: Maurice Scève's *Délie*, the Rymes of Pernette Du Guillet, and the *Oeuvres Poétiques* of Louise Labé. Excerpts from other authors associated with Lyons, including Rabelais, Marot, and Du Bellay will also be treated. This course will take a "cultural studies" approach, and students will be expected to work on topics such as the presence of Italians, royal pageantry and celebrations, the presence of the court, industry, fairs, banking and trade, architecture, art and music, intellectual circles, and the Reformation in the city of Lyons. Special attention will be given to the role of women in Lyonnais society and the *Querelle des Amyes* generated in that city. This course will be taught in French. ROFR 30310 (Textual Analysis) or prior experience with textual analysis highly recommended. NOTE: If there is sufficient interest, it may be possible to arrange a "field trip" to Lyons over spring break. Please contact the professor immediately if you have an interest in pursuing this possibility.

MI 40541 - Music and Lyrics of the French Renaissance

This course constitutes a survey of French Renaissance poetry on various topics: love, religion, politics, social satire, etc. Special attention is given to poetry that was set to music at that time.

MI 40552 - Dante I

An in-depth study, over two semesters, of the entire *Comedy*, in its historical, philosophical, and literary context, with selected reading from the minor works (e.g., *Vita Nuova*, *Convivio*, *De vulgari eloquentia*). Lectures and discussion in English; the text will be read in the original with facing-page translation. Students may take one semester or both, in either order.

MI 40553 - Dante II

An in-depth study, over two semesters, of the entire *Comedy*, in its historical, philosophical and literary context, with selected readings from the minor works (e.g., *Vita Nuova*, *Convivio*, *De vulgari eloquentia*). Lectures and discussion in English; the text will be read in the original with facing-page translation. Students may take one semester or both, in either order.

MI 40564 - Machiavelli NOW

In this seminar we will approach Machiavelli through the careful study of his major works, read against the background of the political crisis of the Italian Renaissance, and with particular attention to their resonance for subsequent political analyses of the condition of modernity. Reading will include: On the method of dealing with the Rebellious Peoples of Valdichiana; A Description of the Methods Adopted by the Duke Valentino when Murdering Vitellozzo Vitelli, Oliverotto da Fermo, the Signor Pagolo, and the Duke di Gravina Orsini, The Prince, Mandragola, Belfagor, the Discourses on the First Decade of Livy, and the Dialogue on the Language. The course will be offered in English.

MI 40565 - Dante's Divine Comedy: The Christian Universe as Poetry

No course description available.

MI 40584 - Meaning, vulnerability & human identity: the relationship between theological & literary reflections

This course explores the contribution that the coming together of theological and literary reflection can make to our understanding of the nature of meaning. Focusing on the work of Augustine, Aquinas, Dante, Primo Levi, Dostoevsky and Shakespeare, students will address questions such as 'What is it we are doing when speaking, reading, using language?', 'How do the intellect and the imagination work in relation to literary texts?', 'How might all this relate to our ways of thinking about God, human nature, and the relationship between them?' Such questions will be addressed, in particular, through reflection on how the texts studied invite us to think about the nature of love, forgiveness, vulnerability and creativity.

MI 40601 - Ovid

This advanced course provides an introduction to the poetry of the prolific author Ovid. It explores the creative history of the one writer who can truly be called a poet of the Augustan age through close reading of passages from his love poetry (the Amores and the Ars Amatoria, a handbook on seduction), his great mythological poem, the Metamorphoses, and the poems written after Ovid was exiled by Augustus to a remote spot on the shores of the Black Sea (the Tristia and Epistulae ex Ponto). Special attention is paid to the contexts in which Ovid composed his works, and current and traditional interpretations of his poetry are considered.

MI 40613 - Remembering Rome: The Culture of Memory

As the Roman republic was failing, to be replaced by a system of empire, the memory of the past became a source of reflection, anxiety, and debate. Romans remembered their dead, their ancient customs, language, religion, warfare, and their vanishing liberty. Much of this remembering involved a fabrication of the past. What to remember and how to remember (writing literature, erecting monuments, passing laws, performing rites) are central concerns for Romans from Cicero through the Roman empire. Memory is theorized by philosophers, rhetoricians, and theologians. We shall study the theories and practices of remembering through an examination of texts and material culture (architecture, city planning, art history). Texts and topics will include the antiquarianism of the great republican scholar Varro, Cicero (especially in the dialogues), the early imperial historical writers Velleius Paterculus and Valerius Maximus, the encyclopedist Pliny the elder, the scholarly collector of the past Aulus Gellius, and Augustine's ideas of memory.

MI 40632 - Medieval Latin Survey

The aim of this course is to experience a broad spectrum of Medieval Latin texts. Readings representative of a variety of genres (literary and subliterary), eras, and regions will be selected. Students planning to enroll in this course should be completing Introduction to Christian Latin Texts or they must secure the permission of the instructor.

MI 40665 - The Family in Muslim Societies

High rates of divorce, often taken to be a modern and western phenomenon, were also typical of pre-modern Muslim societies. How was that possible, insofar as "Marriage is half [fulfillment of one's] religious duties," as the Prophet Muhammad once famously dictated? What, then, is the Islamic ideal of marriage? What were the patriarchal models advocated by medieval Muslim jurists and moralists? Did the historical reality of marriage and family life in the Islamic Near East have anything in common with these models? Do the assumptions about the legal inferiority of Muslim women and their economic dependence on men hold truth? These are the questions this course will try to address. To that end, we will read and discuss a wide range of primary sources (all in English translation) - the Koran and Hadith (Muhammad's saying and deeds), legal writings, narrative (chronicles, belles-lettres) sources, and documentary (archives, contracts) materials' as well as recent scholarship on the subject. While our theoretical framework is that of social history, we will also pay close attention to intimate accounts of, and reflections on, individual medieval lives. We will conduct case studies as for group projects. While the focus is on the Islamic Near East (700-1500), we will extend our inquiry to include the modern Middle East as well. Prerequisites: Two years of college Arabic or by instructor's permission.

MI 40681 - God, Love, and Sex in German Medieval Literature

This course explores the ways in which medieval Germans reconciled their sexuality with their spirituality - or failed to. Through canonical romances, theater, poetry and mysticism, students will examine the way in which medieval religion influenced the way people experienced, thought about and wrote about romantic love and how romantic love in turn shaped religious devotion. Themes will include tokens of affection as relics, what it meant to be a "bride" of Christ, and the different ways divine and carnal love were experienced in and performed by the human body. Authors may include, among others, Hrotsvit von Gandersheim, Hartmann von Aue, Gottfried von Strassburg, Mechthild von Magdeburg and Meister Eckhart. The course will be conducted in German.

MI 40724 - High Renaissance in Rome and Florence

This course will focus on the major artistic developments in Rome and Florence from 1480 to 1520. We will begin with the revolutionary works of Leonardo da Vinci in Florence and Milan, and will return to Florence to witness the emerging geniuses of Michelangelo and Raphael. In Rome during the pontificates of Julius II and Leo X, Bramante, Michelangelo and Raphael will reach full maturity with their papal projects as in the radical new design for St. Peter's, Pope Julius' Tomb, the fresco and tapestry decorations for the Sistine Chapel, and the frescoes in the papal apartments in the Vatican Palace. Additional discussion will be devoted to the artistic

achievements of such artists as Andrea del Sarto, Luca Signorelli, Andrea and Jacopo Sansovino, and Sebastiano del Piombo.

MI 40725 - Fifteenth-Century Italian Renaissance Art

This course investigates the century most fully identified with the Early Renaissance in Italy. Individual works by artists such as Brunelleschi, Donatello, Ghiberti, Botticelli, and Alberti are set into their social, political, and religious context. Special attention is paid to topics such as the origins of art theory, art and audience, Medician patronage, and art for the Renaissance courts of northern Italy and Naples.

MI 40726 - Northern Renaissance Art

This course traces the development of painting in Northern Europe (France, Germany, and Flanders) from approximately 1300 to 1500. Special attention is given to the art of Jan Van Eyck, Rogier van der Weyden, Heironymous Bosch, and Albrecht Dürer. Through the consideration of the history of manuscript and oil painting and the graphic media, students will be introduced to the special wedding of nature, art, and spirituality that defines the achievement of the Northern Renaissance.

MI 40786 - Music in the Medieval West

This graduate seminar is about how music was recorded, changing modes of transmission, and the interactions between the performer, the notator, the poet/dramatist, the patron, and the scholar throughout the Middle Ages. The work begins in the early Christian period and ends in around 1400, providing an overview of the development of music in its historical contexts. The first half of the course, focuses upon repertory during and after the monumental changes of the Carolingian period. As the church controlled the means of book production, all that survives is sacred music, most of it is liturgical. Students will prepare transcriptions for use in our work and to do this, expertise in a variety of subjects will be well-received, from composition and music theory, to music performance, to Latin studies, history, and liturgics. A class project at mid-term will involve the reconstruction of a medieval Vespers service from the manuscripts we have been studying, including a Carthusian diurnal written in Paris in the thirteenth century, but preserving a tradition that is far older. This work will be filmed as part of a project supported by the Mellon Foundation: "Performing the Middle Ages." The second half of the course will focus on rhythm, music and poetry, and dramatic and narrative structures, ending with the performance of scenes from Hildegard of Bingen's *Ordo Virtutum*, a musical play that will drawn on a variety of student expertise, from the theological to the musical, the art historical to the digital. Student will have an opportunity to engage with a digital reconstruction of Hildegard's musical cosmos. The course is open to graduate and professional students, as well as to advanced undergraduates in Theology and the MI. The inter-disciplinary nature of the subject precludes prerequisites; all are welcome, and musical expertise is not required. Individual projects and presentations will be tailored to each student's training, interests, and expertise.

MI 40806 - Early English Theatre

This course focuses on English theatre during the two-century 'run' from c. 1350-1576 of the great civic religious dramas known as cycle plays, which depict the breadth of cosmic and human history from the Creation to Doomsday. The study of drama and theatre of this period

will help to establish the context for Shakespeare and his contemporaries by examining not only the surviving plays but also the sources that provide external evidence of drama, secular music, and other communal entertainment and ceremony.

MI 40809 - Archaeology of Religion

Religion and ritual have been part of humanity since the Upper Paleolithic and possibly earlier. In this class, we will use the archaeological record to explore the deep history, richness, and diversity of religious practice throughout the world. The first issue to grapple with is the extent to which we can learn about religion through material culture and how this perspective adds to our understanding of the role religion plays in the human experience, how religions are organized, and how they change through time. These issues will be explored using examples from the Upper Paleolithic, Egypt, U.S. Southwest, Maya, and the Andes, to name a few, and we will also investigate the origins of Christianity, Islam, Hinduism, Judaism, and Buddhism.

MI 43028 - Theodicy's Lock, Alchemy's Key

This course will begin with an investigation into the Theodicy question, whence evil? And it will continue its search through an examination of eastern and western medieval texts, both traditional and esoteric, with particular emphasis on alchemy.

MI 43029 - The Mystery of Alchemy in Religion and Literature

Alchemy has always fascinated the curious, although not always for the same reasons. The hope of learning how to transmute base metals into silver and gold has an obvious allure, and has held sway over centuries and across cultures. However, for a more discerning group, it has promised something much different, discovering the key to the universe, and through this the secret to personal transmutation like lead to gold, the pure gold of perfected transcendent being. In this course we will explore alchemy as the science seeking "The Philosopher's Stone," and approach it through the religion and literature of both the eastern and western traditions, with a particular emphasis on the Middle Ages.

MI 43032 - Soul's Quest: Hildegard & Jung

This course will explore the soul's quest for wholeness, primarily treating the works of 12th-century Hildegard of Bingen, and 20th-century Carl Jung. In addition to reading primary and secondary works, students will be required to write a final paper.

MI 43201 - Seminar: The Pearl Poet

Close readings of the Arthurian romance of Gawain, Patience (the whimsical, pre-Pinnocchio-and-Gepetto paraphrase of the story of Jonah and the whale), Cleanness (a series of homiletic reflections of great power, beauty, grim wit, and compassionate insight centered on varying conceptions of "purity"), and Pearl (the elegiac dream-vision that begins with the mourning father who has lost a young daughter, then moves with amazing grace from the garden where he grieves into a richly envisioned earthly paradise where he is astonished to re-encounter his lost "Pearl," who then leads him to the vision of a New Jerusalem whose post-apocalyptic landscape is populated exclusively by throngs of beautiful maidens).

MI 43285 - Knighthood and Chivalry in Medieval Europe, 750-1625

This course introduces students to the history of knighthood (the status of noble heavy cavalryman) and chivalry (the distinctive ethos and code of the knightly class) from their emergence in Western Europe between 950 and 1180 through their apogee between 1180 and 1380 to their slow decline between 1380 and 1625 (and their revival in the 19th century). It will deal first with the knight as warrior, vassal, and monk (in the religious orders of knighthood), then with the knight as nobleman and landowner, and finally with the knight as courtier and civil servant in the emerging state. It will next proceed to an examination of knightly games, festivals, and iconography, and conclude with a look at the survival and revival of chivalry in the post-Gothic period.

MI 43290 - Violence in European History

During the late-medieval and early-modern period Western Europe was a particularly violent place, but Europeans did not believe themselves to be living in a state of chaos. This course will examine the ways in which violence manifested itself throughout the period, with particular attention to the theoretical justifications that underpinned it, the rituals that surrounded it and the calculation with which it was used. We will also consider the centrality of violence in rituals that upheld personal honour as well as the persistent notions that the use of violence lay at the very heart of good government and the maintenance of law and order. The way the idea of the knight as a Christian professional justified many occasions of violence, and the opportunities for financial advancement that the use of mercy (the flip-side of violence) offered those capable of devastating violence will be topics of special interest. Using contemporary accounts, the course will bring the student from the streets of sixteenth century Rome to the fields of war-torn France, from the western seaboard of Ireland to the contested waters of the Mediterranean in a world where life was often cheap and mercy was generally expensive.

MI 43295 - Seminar: Travel in the Middle Ages and Beyond

Many familiar events (from Exodus, to the voyages of Columbus, the Crusades, or the American Gold Rush) can be seen as examples of travel in history. This seminar will examine the phenomenon of travel, and will look at different types of travelers, including soldiers, pilgrims, explorers, missionaries, adventurers, and merchants. We will concentrate on the medieval period (500-1500 CE), but will also consider travel in other periods. The chronological scope of the course will be broad in order to trace changing perceptions of the world from the early Middle Ages up through the voyages of Marco Polo and Christopher Columbus. We will read the writings of Christian, Jewish, and Muslim travelers, and will discuss the differing motives, interests, and concerns of these itinerant men and women. We will also discuss the evolution of cartography, and shifting views of the world as revealed in early maps. The course will cover the technical aspects of medieval travel, with a discussion of roads, bridges, inns, overland transport, and shipping. We will also consider less physical aspects of travel and the ways in which medieval writers employed the metaphor of travel in different genres of literature such as the epic quest and accounts of spiritual journeys. Students will write a research paper based on primary sources broadly concerned with issues of travel in a historical period of their choice.

MI 43323 - Malmonides and the Crisis of Faith

A careful reading of Maimonides, philosophical classic *A Guide for the Perplexed*. Close attention will be paid to its influence on Aquinas.

MI 43326 - St. Anselm's Philosophy/Theology

An examination of the major philosophical and theological writings of St. Anselm. His *Monologion*, *Proslogion*, and *Cur Deus Homo* will be of central concern, but several lesser known texts will also be read. Topics discussed in these writings include arguments for the existence of God, the divine nature, the Trinity, the Incarnation, freedom (and its compatibility with divine foreknowledge), and truth.

MI 43333 - Augustine's Confessions

A close reading of Augustine's *Confessions* from a primarily philosophical perspective. It will consider the themes of Faith and Reason, Human Nature, Memory, Understanding and Love, Time and God in Augustine's quest for self understanding and wisdom.

MI 43340 - Aquinas on God

A close reading of the first 43 questions of the first book of the *Summa Theologiae*. These questions, which deal both with the divine essence and with the three divine persons, provide a comprehensive survey of St. Thomas's *Metaphysics*.

MI 43341 - Aquinas's Philosophy and Theology

A close examination of the philosophical arguments within the first thirteen questions of Aquinas' *Summa Theologiae*, including arguments about the distinction between philosophy and Sacred Theology, the existence of a god, divine simplicity, divine perfection, divine goodness, divine infinity, divine immutability, divine eternity, divine unity, how God is known by us, and how God is spoken about by us.

MI 43343 - Aquinas on Human Nature

A close study of St. Thomas Aquinas's philosophical anthropology, based on questions 75-101 of the First Part of the *Summa Theologiae*. Some topics include: the human soul and its powers, the sentient appetite, higher human cognition and willing, and the production of the first human beings in the state of innocence.

MI 43345 - The Ethics of Thomas Aquinas

A systematic discussion of the main features of the moral teaching of Thomas Aquinas. The *Summa Theologiae*, *Prima Secundae* and Aquinas's commentary on the *Nicomachean ethics* will be the principal sources.

MI 43346 - The Philosophy of Thomas Aquinas

The course surveys the principal themes of Aquinas's philosophy, focusing on close readings of relevant texts.

MI 43347 - Aquinas on Virtue and Law

A close study of virtue and law, and of their relation to one another, in the moral theory of St. Thomas Aquinas, as laid out in the First Part of the Second Part of the Summa Theologiae.

MI 43349 - The Ethics of Aristotle & Aquinas

Many philosophers regard the ethical thought of Aristotle as expressed in the Nicomachean Ethics as the high point of ethical thought in the ancient world. Similarly, the ethical thought of Thomas Aquinas, especially as expressed in the Summa Theologiae and in the Commentary on Aristotle's Nicomachean Ethics, is frequently regarded as the summit of ethical thinking in the medieval period. In spite of many surface differences between the pagan thought of Aristotle and the deeply Christian thought of Aquinas, the thought of Aristotle had an enormous influence on Aquinas, an influence discernible not only in the particular views held by each of these thinkers, but also in the overall structures of their ethical theories. In this course, we will do a close reading of the Nicomachean Ethics with the goal of achieving a critical understanding of Aristotle's ethical theory. Following this reading, we will examine key texts from the Summa and the Commentary on the Ethics in order to achieve a similar understanding of Aquinas's ethics. In the final part of the course, we will look briefly at a number of contemporary figures (including Alasdair MacIntyre, Ralph McInerny, Etienne Gilson, and John Finnis) who have held diverging views on the relation of Aristotle and Aquinas. Our goal will be both to understand the ethical views of these great thinkers and to come to a better appreciation of the relation of their views. In particular, we will be concerned to discern how the addition of Christian insights to pagan philosophy both allows for continuity and divergence.

MI 43375 - Aquinas and Scotus: Rival Catholic Thinkers

This course will cover some of the key points in the philosophical and theological thought of Thomas Aquinas and Duns Scotus, focusing on ways in which their systems contrast with each other on many significant issues. Topics to be discussed will include philosophical ones (some or all of the following: universals and individuation; identity and distinction; essence and existence; univocity and analogy; body and soul; cognitive theory; the freedom of the will; the grounding of the moral law; the existence and nature of God) and theological ones (some or all of the following: Trinity; Christology [hypostatic union and Christocentrism]; grace; sacraments). The texts will be studied in English, when necessary in translations provided by the instructor.

MI 43376 - The Cardinal and Theological Virtues

An examination of the nature of virtue generally, and its manifestation in the cardinal virtues of Justice, Temperance, Courage, and Prudence and the Theological virtues of Faith, Hope, and Love. What is meant by saying 'cardinal virtue' versus 'theological'. How are the virtues related and how do they differ. Basis of the course will be the treatment of these virtues given by Josef Piper supplemented by selections from Aquinas.

MI 43379 - Aquinas on Angels

A close study of what St. Thomas Aquinas has to say in Summa Theologiae about the nature, cognition, and action of purely spiritual substances.

MI 43428 - Early Christian Latin Texts

A close reading of Latin Patristic Texts with attention not only to grammar and syntax but also to their historical context and theological significance.

MI 43499 - Joint Seminar in Philosophy and Theology: Augustine

A close reading and analysis of some of the more important works of Augustine of Hippo (+430), whose influence on subsequent Western intellectual history has had very few rivals. Particular attention will be paid to questions of faith and reason, God and the soul, and the human person in the light of grace.

MI 43583 - King Arthur in European Literature

We will read representative works chosen from the major medieval European literary traditions, including, for example Latin (Geoffrey of Monmouth), English (Lawman, Malory), French (Chrétien de Troyes, the Vulgate Cycle), Spanish (La Tragedia de Lançalot, Tristán), German (Hartmann von Aue, Gottfried von Strassburg), and Italian (La Tavola Ritonda, Tristan Panciaticiano).

MI 43611 - Constantine and Julian

This advanced seminar in ancient history and literature examines the lives and reigns of the fourth-century Roman emperors Constantine and Julian. Constantine was a pivotal figure in world history, the founder of a new dynasty of rulers in a centuries-old empire facing many challenges, and the first Roman emperor to embrace and promote Christianity. His rule changed the complexion of the ancient world. His descendant Julian reigned only for a short time, but he is remembered above all for the concerted effort he made to return Rome to its traditional religious orientation. He failed in his attempt, in part because of his premature death, but as the last pagan emperor of Rome he remains a figure of almost mythological status. The course investigates the principal features of the history of these two rulers, political, military, socio-economic and religious. A principal theme is the question of how historical experience can be recovered. Readings from original sources (in English translation) are studied in conjunction with documentary and iconographic evidence. The course also considers how modern historians, biographers and novelists have recreated these compelling figures.

MI 43638 - Augustine: Selected Readings

In this course, we will read select passages from Augustine's earliest extant works, the so-called Cassiciacum dialogues. Augustine spent the winter between his conversion (386) and his baptism (Easter 387) at a friend's villa in Cassiciacum near Milan, where he wrote four philosophical works, *Contra Academicos*, *De Beata Vita*, *De Ordine*, and *Soliloquia*. In choosing the form of the philosophical dialogue, he paid homage to his pagan predecessors, above all Cicero. The influence of pagan philosophy, especially Neoplatonism, is present throughout the dialogues, as is the interest in classical literature and in the Liberal Arts. The dialogues represent Augustine's first attempt to express and structure his new-found belief (as well as the experience of his conversion), and the views and sentiment expressed in them sometimes widely differ from his later works; yet it is unmistakably Augustine who is speaking. We will discuss the position of the dialogues in the course of Augustine's intellectual development by comparing them to selections from later works (above all, *Confessions*) and from pagan philosophers (Cicero, Plotinus). Prerequisite: 3 years of college Latin or by permission of the instructor.

MI 43666 - Islamic Texts Seminar

This course offers students the opportunity to read classical Islamic texts in translation, with an optional additional credit for students of Arabic to read them in the original language (MEAR 32305). Topics will vary from semester-to-semester allowing students to take the seminar more than once. Potential topics may be thematic, such as hadith ("tradition" or reports about Muhammad's words and deeds), tafsir (qur'anic exegesis), fiqh and shari`a (jurisprudence and law), tasawwuf, kalam and falsafa (theology, philosophy and mysticism), or focused around a significant figure such as al-Ghazali. In addition to reading texts, we will also engage contemporary scholarly literature on the sources and their analysis.

MI 43750 - Seminar: Topics in Medieval Art

The subject of this seminar will vary from year to year.

MI 43755 - The Art and History of the Road to Santiago de Compostela

The journey to Santiago de Compostela was the most important Christian pilgrimage route in medieval Europe. The relics of St. James, which were discovered in northwestern Spain in the ninth century, drew thousands of medieval pilgrims from all over Europe, and even today Santiago de Compostela continues to be a major site for modern pilgrimage and devotion. This interdisciplinary team-taught course will examine the medieval heritage of the Camino and the cult of St. James, with special attention to the historical context and artistic monuments of the pilgrim's road. In addition to working with primary textual and artistic sources, this class will include a trip to Spain during Fall break. Over eight days, we will travel along the Camino route, on foot and by bus, to study the medieval and modern aspects of this famous route. Each student will undertake a research project that will include an oral presentation at the site of their research in Spain, an end-of-semester presentation in the classroom, and a final research paper. This is a team-taught class that covers two disciplines (History and Art History), but it is also open to qualified students in other fields. The class is designed for upper level students with a demonstrated interest in the subject of the class; some prior background in relevant languages is advisable. Admission to the class is by application only, and enrollment is limited to sixteen students. For more information, contact Professor Constable (oconstab@nd.edu) or Professor Joyner (djoyner@nd.edu), or attend the information session in early March (watch for notices).

MI 43786 - Music in the Medieval West

This graduate seminar is about how music was recorded, changing modes of transmission, and the interactions between the performer, the notator, the poet/dramatist, the patron, and the scholar throughout the Middle Ages. The work begins in the early Christian period and ends in around 1400, providing an overview of the development of music in its historical contexts. The first half of the course, focuses upon repertory during and after the monumental changes of the Carolingian period. As the church controlled the means of book production, all that survives is sacred music, most of it is liturgical. Students will prepare transcriptions for use in our work and to do this, expertise in a variety of subjects will be well-received, from composition and music theory, to music performance, to Latin studies, history, and liturgics. A class project at mid-term will involve the reconstruction of a medieval Vespers service from the manuscripts we have been studying, including a Carthusian diurnal written in Paris in the thirteenth century, but preserving

a tradition that is far older. This work will be filmed as part of a project supported by the Mellon Foundation: "Performing the Middle Ages." The second half of the course will focus on rhythm, music and poetry, and dramatic and narrative structures, ending with the performance of scenes from Hildegard of Bingen's *Ordo Virtutum*, a musical play that will draw on a variety of student expertise, from the theological to the musical, the art historical to the digital. Student will have an opportunity to engage with a digital reconstruction of Hildegard's musical cosmos. The course is open to graduate and professional students, as well as to advanced undergraduates in Theology and the MI. The inter-disciplinary nature of the subject precludes prerequisites; all are welcome, and musical expertise is not required. Individual projects and presentations will be tailored to each student's training, interests, and expertise.

MI 43808 - The World at 1200

The 12th and 13th centuries were a dynamic period in world history as civilizations across the globe experienced significant growth, reorganization, and even collapse. Trade, wars, missionary work, and exploration fostered extensive and far-reaching interactions among neighboring and more distant cultures. Genghis Khan, the Crusades, the Khmer Empire, the end of the Toltec Empire, and the peak of the ancestral Pueblo occupation of the Mesa Verde cliff dwellings are but a few of the forces and civilizations shaping the world at A.D. 1200. Traditionally, these civilizations and events are studied diachronically and in relative isolation from contemporaneous global developments. This course departs from tradition and adopts a synchronic analysis of the dramatic changes experienced across the globe during the twelfth and thirteenth centuries. By examining these cultural shifts in light of simultaneous transitions in other areas of the world, new questions and answers can be generated concerning the activities and processes that shape people's lives in past and present civilizations.

MI 44020 - Directed Readings

Offers advanced undergraduate students a possibility to work closely with a professor in preparing a topic mutually agreed upon.

MI 44105 - Medievalism

Taught as EN 4403 Medievalism at St. Andrews University. This module considers literary efforts to continue, revive or adapt the Mediaeval by reference to a range of texts from Spenser to Tolkien. Areas of study will include *The Faerie Queene*; Eighteenth century Gothick; Scott and the Romantics; the Pre Raphaelites; the Arts and Crafts Movement and its modern followers. Much of the base material can be found in the Norton Anthology of English Literature, to be supplemented by other literary texts and ancillary material from religion, art and architecture.

MI 44110 - Old English

Taught as EN 1013 Old English Heroic Literature at Trinity College; This course provides an introduction to Old English heroic literature and the language in which it is written. Duration: 2 terms (Hilary, Trinity)

MI 44118 - Introduction to Old English

Training in reading the Old English language and study of the literature written in Old English.

MI 44161 - Arthurian Legends

An examination of the textual traditions surrounding the once-and-future-king, Arthur, through readings of Geoffrey of Monmouth's History of the Kings of Britain, Chretien de Troyes' The Story of the Grail, The Quest of the Holy Grail, selected short fictions from the Welsh Mabinogion, Marie de France's Lais, Sir Gawain & the Green Knight, and selections from Malory's Morte D'Arthur, Tennyson's Idylls of the King, and T. H. White's The Once & Future King.

MI 44244 - Gildas and the Ruin of Britain

This module will investigate the transformation of Britain and Ireland in the two hundred years following the so called "Barbarian Conspiracy" of AD 367. The core text will be the De Excidio Britanniae, written by Gildas, our sole-surviving authority from sixth-century Britain. Themes covered will include the ending of Roman rule, the Anglo-Saxon invasions, the emergence of post-Roman British kingdoms as well as the conversion of Ireland to Christianity and the origins of Insular monasticism. A combination of textual and archaeological materials will be examined.

MI 44285 - Knighthood and Chivalry in Medieval Europe 750-1625

This course introduces students to the history of knighthood (the status of noble heavy cavalryman) and chivalry (the distinctive ethos and code of the knightly class) from their emergence in Western Europe between 950 and 1180 through their apogee between 1180 and 1380 to their slow decline between 1380 and 1625 (and their revival in the 19th century). It will deal first with the knight as warrior, vassal, and monk (in the religious orders of knighthood), then with the knight as nobleman and landowner, and finally with the knight as courtier and civil servant in the emerging state. It will next proceed to an examination of knightly games, festivals, and iconography, and conclude with a look at the survival and revival of chivalry in the post-Gothic period.

MI 44566 - The Philology of Dante

Taught at a host institution. At the end of the course the student knows the works of Dante, in particular the Comedy, from a textual and philological point of view, with particular attention to the secular Dantean secular exegesis.

MI 44581 - The Renaissance Woman

We are all familiar with the expression "a Renaissance Man," a formula derived from the Italian "uomo universale" that was used to indicate a highly cultured, multiply-talented (male) individual personified by the likes of Leonardo da Vinci. This course will attempt to define instead a "Renaissance Woman," chiefly through the medium of literature but with a significant cultural studies component that will be greatly enhanced by the on-site opportunities afforded by the London Program.

MI 44586 - Life, Love, and Literature at the Renaissance Court: Henry VIII and Francis I

In Hampton Court Palace, just outside London, at one end of the Tudor Great Hall, hangs a painting entitled The Field of Cloth of Gold. This painting, which dates from approximately 1545, depicts the meeting of King Henry VIII of England (1491-1547; coronation 1509) and Francis I of France (1494-1547; coronation 1515) near Calais in 1520. The purpose of the meeting was, ostensibly, to celebrate a recently signed Anglo-French treaty and to cement the friendly relationship between the two young monarchs, who were close in age and who in fact were destined to die within months of each other near the middle of the sixteenth century. The painting depicts multiple scenes of activities that occupied the two Renaissance princes, including feasting, dancing, and athletic tournaments; it certainly suggests the lavishness, luxury, and refinement of life in the courts of these rival kings. This painting will serve as the backdrop and point of departure for the new course I intend to develop for the London program, which will examine key Renaissance literary texts from England and Europe within a larger cultural framework. The course will be centered on the loci of Henry's palaces as well as Francis's châteaux and will consider material culture, print culture, art (paintings, sculpture, and tapestries), architecture, music, and religion as a complement to the study of early modern literature.

MI 44762 - Barbarians, Monks, and Kings: Early Medieval Art & Architecture

Course description to be provided by the Office of International Studies. Course taken at John Cabot University in Rome, Italy.

MI 44763 - Art and Society in Italy from the Middle Ages to the Renaissance

Taught at a host institution. This course aims to illustrate through historical and anthropological analysis the characteristics of Italian identity beginning with the history of food culture and traditions. This analysis will take into consideration the events connected with Italy as a unified country (which coincide with the political unification only in the last 150 years) from a cultural standpoint. Historically, the course will cover a much wider span, from the Middle Ages to today.

MI 45001 - Medieval Institute Summer Internship

Summer internship performing research under faculty supervision.

MI 46020 - Directed Readings-Undergrad

Offers advanced undergraduate students a possibility to work closely with a professor in preparing a topic mutually agreed upon.

MI 47801 - NSF-REU Biocultural Research Program

This hands-on research course will engage students in an experiential learning environment that immerses them in anthropological method and theory. Using the large Bab edh-Dhra' skeletal collection from Early Bronze Age Jordan as the cornerstone, archaeological and osteological information will be synthesized in a biocultural reconstruction of ancient life near the Dead Sea. Students will conduct original research, share in an active field trip program, and participate in a lecture program delivered by top scholars in the fields of biological anthropology, classics, and Near Eastern studies. Students will develop a suite of methodological skills in the natural and

social sciences, explore artifacts and life ways of the study population, delve into the pertinent literature using several world-class libraries, develop skills for collaborative research, and discover the importance of a holistic approach to a fuller understanding of life in the past.

MI 50001 - Introduction to Medieval Studies

A one-credit-hour course designed to introduce students to the basic bibliographies, handbooks, and research tools in medieval studies. Professors from various disciplines will participate. Open only to honors track majors in Medieval Studies.

MI 50266 - History of the Medieval University

With the exception of the great cathedrals, the university is the most emblematic, successful, and enduring legacy of medieval European civilization. As students and teachers at a university, we are confronted by this legacy every day. But the medieval university was quite different from its modern descendent. In this course we will study the origins, development, and growth of the universities of Europe from the twelfth until the end of the fifteenth century. We will focus principally on the universities of Bologna, Salerno, Paris, and Oxford but will also examine the spread of universities throughout Europe. To obtain a complete picture of the medieval university, we will consider the legal aspects of universities, the development and debates over curriculum and ideas, the circulation of ideas and universities' response to controversy, the influence and impact of new religious orders and religious movements, the daily life (often rambunctious) and careers of students and masters, the innovation of colleges, and finally, the role that political and religious institutions had on the university's development. To aid our understanding of this period and institution further, we will examine and learn about the university's most indispensable tool: manuscripts. This course is open to undergraduate AND graduate students.

MI 50783 - Gregorian Chant in the Roman Rite

Vocal Sacred Music I is devoted primarily to Gregorian chant, with some study toward the end of the semester of medieval polyphonic works based on chant. The course will cover matters of liturgy, performance practice, musical forms, notation, and sources. The course is open to upper-class music majors and graduate students in the Master of Sacred Music Program.

MI 50787 - Transcribing Early Notations & Making Computerized Editions of Gregorian Chant and Early Polyphony

The course will focus both on how to interpret early notations and how to make computerized modern editions using MakeMusic's Finale program for Mac or PC. Topics to be addressed will include "barlines: yes or no?", "when to use musica ficta and how to indicate it," "problems of text underlay," "when to transpose for the convenience of the singers," "reduce the original note shapes or make a diplomatic transcription?" and "the advantages and disadvantages of computer programs that create quadratic Gregorian notation."

MI 53556 - Italian Senior Seminar

An in-depth study of a particular author, theme, genre, or century. In addition to treating the primary texts, some critical material will be required reading. This course culminates in a

substantial research paper. The Italian Seminar courses are numbered in the range ROIT 53000 to 53999.

MI 53810 - Issues in Sacred Architecture

An upper-level seminar exploring themes related to issues in sacred architecture. The course is open to architecture students and students in other disciplines.

MI 56001 - Senior Research Paper

This class offers a student a chance to research a topic in medieval studies and write an in-depth seminar paper on the subject. By the end of the semester, a 20- to 25-page research paper will be submitted to the professor for the final grade.

MI 58001 - Senior Honors Thesis I-Research

This course is part of a two-semester sequence open only to seniors in the Medieval Studies honors program. Guided by a faculty adviser, students will research and write a thesis that results in a scholarly examination of a clearly defined topic. In the fall semester, students formalize the choice of a topic initially selected at the end of their junior year and complete the research begun on the project during the preceding summer. Specific deadlines for a thesis proposal and bibliography are available from the Director of Undergraduate Studies.

MI 58002 - Senior Honors Thesis II-Writing

This course is part of a two-semester sequence open only to seniors in the Medieval Studies honors program who have completed MI 58001 successfully. Guided by a faculty adviser, students will use the research completed in the fall to write drafts and a final version of their senior honors thesis. Specific deadlines and requirements for the written stages of the thesis are available from the Director of Undergraduate Studies.