

MI 60001 - 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.

MI 60003 - 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 60004 - 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 60005 - Latin Paleography

This course is an introduction to the study of writing materials, practices, and Latin scripts from antiquity to the early Renaissance. It is designed both to introduce students to the history and scholarship of developments in Latin scripts and to provide students with the necessary skills and knowledge to begin to transcribe and describe medieval Latin scripts independently in their own research. Students will: learn about developments in medieval Latin scripts across regions and contemporary scholarship in paleography; learn the principals and practice of scribal

abbreviations practice the accurate transcription of representative selection of scripts from manuscripts from across the period learn about scribal practices and materials, and experiment in the reproduction of letter forms; learn to describe accurately the characteristics of a script and of a hand; gain confidence in carefully attributing a date and (where possible) an origin to examples of various scripts; learn and practice the fundamental requirements of manuscript description; and be introduced to printed and online reference tools and current literature for the study of Latin paleography. Once per week the class will provide hands-on experience in one of the following three collections at or in proximity to Notre Dame: 1) Hesburgh Library, Rare Books and Special Collections; 2) The Frank M. Folsom Microfilm and Photographic Collection including microfilms of over 10000 medieval and renaissance manuscripts from the Biblioteca Ambrosiana (Milan); 3) Manuscript Collection of the Newberry Library (Chicago). Prerequisite: Working knowledge of Latin, at least recent completion of intermediate Latin, or the equivalent. If there is any doubt about the adequacy of a student's preparation for the course, please contact the instructor. 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 60104 - Imagining Medieval English

The linguistic and literary record from the years 500 to 1500, surviving as it does in manuscripts and inscriptions, is shaped by chance, access to literacy, and social practice. While reconstructions and comparative evidence allow us to fill in some gaps in this historical record, for the most part the record is partial. Medieval English, then, is less a found fact than one constructed through interpretation and classification of linguistic data in the light of varying practical and theoretical concerns. And as a label for the first millennium of English's history, "medieval" represents an argument about the categorization, continuity, and discontinuity of these data. This course will explore this argument and, more generally, what might be called the metaphysics of medieval English: the language's structural and literary traits but also the sociolinguistic and theoretical expectations that frame them and make them real, whether today or in the past. Topics we'll consider include the nature of linguistic and material evidence, language dynamics in both the Old and Middle English periods, regional and literary language, and the historical reception of medieval English.

MI 60110 - 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 60111 - 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 60112 - Introduction to Anglo-Saxon England

An introduction to the literature and culture of Anglo-Saxon England, with readings taken from Old English and Anglo-Latin poetry, saints' lives and homilies, the Anglo-Saxon Chronicle, Bede's Ecclesiastical History, charters and biblical commentaries, legal and scientific texts, charms and joca monachorum dialogues, and the Alfredian translations of the late ninth century. We will make an effort to proceed chronologically in order to sketch out a literary history of the period, negotiating the perils that beset such an enterprise at every turn. Students with experience reading Old English and Latin will be encouraged to read as much as they can in the original languages, but all readings will be made available in modern English translation as well for the benefit of students with no prior knowledge of these languages. In addition to regular reading and contributions to class discussion, requirements include a series of weekly response papers, an oral presentation to the seminar, a short bibliographical essay, and a research paper.

MI 60114 - Old English Biblical Verse

The Anglo-Saxons were the earliest people in western Europe to translate the Bible into their vernacular, and a substantial proportion of surviving Old English Verse consists in biblical translation and paraphrase. The principal focus of the course will be the biblical poems preserved in the so-called 'Junius Manuscript' (Genesis A, Genesis B, Exodus, Daniel), but these and other relevant poems will be studied in the wider context of early medieval biblical exegesis, in particular the contribution made to biblical interpretation by Anglo-Saxon exegetes such as Archbishop Theodore, Bede, Alcuin and Ælfric. Candidates for the course must already have completed English 40212 (Introduction to Old English).

MI 60118 - Translating Anglo-Saxon Poetry

The most famous Anglo-Saxon translator, King Alfred, recommended translating sometimes 'word for word' and sometimes 'sense for sense'. But how would we apply his advice to poetry, where the relationship between the text's words and the sense(s) it conveys is particularly vexed, fluid, open, or strained? Or where making 'sense' is not even the communicative goal of the text? In this course, we will examine all aspects of the art and science of translating Old English verse. We'll introduce ourselves to translation theory as it applies to poetry; we'll delve into Old English verse aesthetics in an attempt to understand what makes these poems worth translating, what we can hold on to and what we have lost from the poetic idioms available to us; we'll see how the

Anglo-Saxons themselves translated poetry by looking at their renderings of Latin texts into the vernacular; we'll look at the history of translating Old English in the modern era, and we'll read and discuss many translations by professional Anglo-Saxonists and professional poets alike. Naturally, we will also translate lots of Old English poetry ourselves, but our goal will not be the production of sterile, philologically 'correct' glosses to the texts, but to see how we might recapture the force and beauty of the poetry in modern English, or to see what we might gain from transforming or deforming it in a spirit of creative and critical experimentation. This course is open to all: students of modern poetry, practising poets and Anglo-Saxon specialists alike will have much to contribute to our discussions. Knowledge of the Old English language is not a prerequisite for this course; students will be able to pick up the essentials as we go along. Alongside full participation in classroom activities, this course will require students to submit two polished, annotated translations of their own and one research paper.

MI 60119 - Old English Seminar: The Exeter Book

The Exeter Book is the largest collection of Old English poetry to survive in a single manuscript, a tenth-century anthology containing some of the best-known poems in Old English (The Wanderer, The Seafarer, Deor, the Exeter Book Riddles) as well as others drawn from multiple literary traditions. We will read as much of this poetry as we can set against the background of the shaping events and concerns of tenth-century England, especially those set in motion by the Benedictine Reform and by contemporary developments in Anglo-Latin and Hiberno-Latin literature and Old English prose. A secondary goal of the course will be to introduce students to methods of research in several of the disciplines essential to the study of Old English poetry, including the liturgy, hagiography, eschatology, cosmology, biblical exegesis, mythology, and folklore of the early medieval West.

MI 60121 - The Vercelli Book

The Vercelli Book is a tenth-century collection of Old English poetry and homilies which stands alongside the Beowulf manuscript, the Exeter Book, and the Junius manuscript as one of the great treasures of Old English literature. This is the manuscript that contains The Dream of the Rood, Andreas, and Cynewulf's Elene and Fates of the Apostles, as well as twenty-three prose homilies on topics as divergent as the miracles that occurred at Christ's birth, the life of St Guthlac, the lassitude of women, the signs presaging Doomsday, and the colorful transformation of the soul at the moment of death. We'll read most of the poetry and about half of the homilies, and we'll explore in some detail the connections between the homilies and the Latin sermon literature of the period. Requirements include weekly response papers, an oral report, an annotated bibliography, and a seminar paper. Textbooks: The Vercelli Book, ed. G. P. Krapp, Anglo-Saxon Poetic Records 2 (1932); The Vercelli Homilies and Related Texts, ed. D. G. Scragg, EETS o.s. 300 (1992).

MI 60122 - Anglo-Saxon Manuscripts

A seminar on the manuscripts and book culture of Anglo-Saxon England, emphasizing the transmission of Latin and Old English texts, the curriculum of study in early English schools, the history of early English libraries and scriptoria, and varieties of literacy and reading practices. Students will gain experience reading and researching Anglo-Saxon manuscripts and will transcribe and edit texts in Latin and Old English.

MI 60131 - Anglo-Saxon Hagiography

A substantial part of the corpus of pre-Conquest British literature, in both Latin and Old English, consists of Lives of saints and related texts (such as calendars, martyrologies, legendaries, miracle tales, litanies, and accounts of relics) concerned with the exploits and exemplary behaviors of holy men and women from late Antiquity and the early Middle Ages. In this seminar we'll survey the whole territory with a broad flourish before narrowing in to examine the careers of some of the most accomplished hagiographers writing in England between the eighth and the eleventh century (especially Ælfric, Bede, Byrhtferth, Folcard, Goscelin, and Wulfstan of Winchester). From that point we will narrow in even further to undertake close readings of a core set of texts (Bede's Life of St Cuthbert, Felix's Life of St Guthlac, the Old English Martyrology, and selections from Ælfric's Lives of Saints), and we will give special attention to the literary dimensions of the cults of four prominent native English saints: Cuthbert, Guthlac, Æthelthryth, and Edmund. Requirements include regular reading in Latin and Old English, weekly response papers, a bibliographical essay, and a research paper.

MI 60132 - The Church Fathers in Anglo-Saxon England

Even though there was no clearly defined concept of "the Church Fathers" until late in the Anglo-Saxon period (with the regular designation of Ambrose, Augustine, Jerome, and Gregory as the four great Latin patres coming into vogue only late in the eleventh century), English scholars from Archbishop Theodore onward made a concerted effort to acquire a thorough command of early Latin ecclesiastical literature. Old English and Anglo-Latin literature are consequently profoundly indebted to the writings of many Church Fathers, and there are many cases of patristic texts that were more intensively studied in England than anywhere else in medieval Europe. This course will undertake a survey of the patristic literature known in Anglo-Saxon England, culminating in a focused study of the Old English translations of Augustine's Soliloquies and Gregory's Dialogues. Requirements include regular reading in Latin and Old English, weekly response papers, a bibliographical essay and oral report, and a research paper.

MI 60142 - Canterbury Tales

A study of the Canterbury Tales read in the original middle English. Chaucer's comic genius will shape the approach to the text, which has been carefully constituted by its author as a virtual anthology of medieval fictional forms--everything from bawdy stories to saints' lives engaged Chaucer's most mature imaginative energies in this, his last great work. The class will work its way toward an appreciation of the kaleidoscopic subtleties involved in his poetic shaping of this wide, deep, and humanely envisioned text-world.

MI 60146 - Early Chaucer

If Chaucer had never written the Canterbury Tales, his claim upon our attention as one of the greatest poets ever writing in the English language would be secure based on the earlier works that will occupy us as readers/ writers/ discussants during this term: Book of the Duchess, House of Fame, Parliament of Fowls and the magnificent Troilus & Criseyde. Additionally we will certainly read some--or all--of the short poems that--along with Canterbury Tales (which we will not read)--comprise the Chaucer canon. No prior experience with Middle English is required.

Requirements: a midterm, a final, and a term paper. Text: Larry Benson's "The Riverside Chaucer" or any scholarly edition of the early poems named above.

MI 60149 - The Long Fourteenth Century and the Rise of English Literature

Even Richard II, the king under whom literary giants like Geoffrey Chaucer, William Langland, and the Pearl Poet produced their mature works, owned no books in English. When he was deposed in 1399, English literary texts were still a minority interest among the educated, the majority as yet preferring to read in Latin or French. This was to change dramatically within a generation. This course traces the rise of English as a "national" literature (a literature read across England, in colonial Ireland and lowlands Scotland) by uncovering the reading circles that nurtured it. From its Early Middle English beginnings through the "Alliterative Revival," to the now famous London reading circles at the turn of the century, the course follows the trajectory of "the Long Fourteenth Century." Beginning with selections from Early Middle English works that continued to be actively read after 1300, such as *Ancrene Wisse*, *Layamon's Brut*, the *Arundel Bestiary*, and moving on to early fourteenth century masterpieces like the *Harley Lyrics*, the "Kildare" Poems, and the key romances of the Auchinleck manuscript, the course will attempt to link these achievements to the Ricardian "Golden Age" they heralded. By considering the less studied works of the late Edwardian era (such as *The Chorister's Lament*, *Winner and Waster*, *Julian's Short Text*, and the strange, abbreviated version of *Piers Plowman* known as "Z"), the course will provide a fuller historical context for Ricardian London reading circles. It will conclude with works by the Pearl Poet, a selection of some of Chaucer's "most English" poetry, and new women writers from the London Charterhouse. In particular, we will examine the role that the legal community, the civil service, and the pastorate played in the early development of post-Conquest English, its relations with the literature of the "French in England," and the trilingual contexts of the book production. Other key topics will include court culture, authorial self-representation, social and political dissent, and literary colonialism. We will look at various historicist approaches to the study of regional and developing reading communities, along with aspects of medieval literary theory and newer methodologies, such as the history of book culture. The course will involve a good deal of close reading of earlier and more difficult English prior to Chaucer's.

MI 60150 - Middle English Drama

This course will survey the extant canon of both "religious" and "secular" dramatic texts - primarily those from the fourteenth-century up to the establishment of the professional theaters in the sixteenth in England, though we will also attend to antecedent practices in liturgy and civic spectacle. In addition to this survey, the course will also provide an introduction to primary source material in the *Records of Early English Drama* to allow us to investigate dramatic performance in historical context and will examine some of the more recent critical trends in scholarship by Carol Symes, Sarah Beckwith, and Ruth Nissé, among others, who have examined the definition and role of "drama" in medieval culture more broadly. Assignments will include a few short papers and presentations and one larger research project.

MI 60151 - Censorship and Controversy in Middle English

Fourteenth-century writers operated in a world fraught with political and ecclesiastical controversy, sometimes extending to censorship, yet at the same time, evidence survives of a

surprising degree of tolerance for certain radical ideas. This course will examine how the major writers of late medieval England simultaneously negotiated these troubled waters, and earned or exploited tolerances extended by the authorities. English authors to be studied will include Geoffrey Chaucer, William Langland, Thomas Hoccleve, Julian of Norwich, Margery Kempe, and M.N.'s Middle English translation of Marguerite Porete. These texts will be read alongside excerpts from several Latin or Continental writers, which may include Hildegard of Bingen, Joachim of Fiore, Bridget of Sweden, William Ockham, or others, and alongside some anonymous English texts, including political lyrics, Richard the Redeless, Mum and the Sothsegger and Wycliffite writings. Examples from articles of inquisition, statutes, legal defenses, petitions and broadsides may also be used. 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. The course will also examine and question modern scholarly trends, especially the recent tendency to use the Wycliffite movement as a popular cultural and theoretical lens through which to understand the phenomenal rise of vernacular literature in Ricardian England. Topics to be discussed will include: reception of visionary writing, attitudes toward women's learning and preaching, controversial religious doctrines (like universal salvation, millenarianism, and intellectual freedom), and political controversies over the Commons' control of royal tyranny, the Rising of 1381, the deposition of Richard II, and the colonial suppression of Irish language and literary culture.

MI 60152 - Langland and Allegory

This course will examine concepts and uses of allegory, focusing primarily on the seminal yet difficult poem, *Piers Plowman*. Though a significant amount of time will be spent deciphering Langland's dream vision, its complicated textual history, and its place in 14th-century literary production, our focus will always consider the larger implications of Langland's poem for our understanding of allegorical writing more broadly conceived and its place in literary history. Comparisons to allegorical writings by other writers and from other periods will be encouraged. Our study will include readings in theories of allegory from Origen and Hugh of St. Victor to Paul de Man, Walter Benjamin, and Frederic Jameson.

MI 60160 - The Works of the Pearl Poet

Readings of the Arthurian romance of *Gawain and the Green Knight*, *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 60188 - Historicism and History in the Literature of Late Medieval England

Until the mid-1980s, the Middle Ages was seen as having had no very sophisticated literary theory, no serious engagement with realism and no great interest in the individual; culturally the period was characterized as an era of unquestioning credulity and unmitigated historical pessimism. Twentieth-century critical trends (from New Criticism to Deconstructionism) did

little to test the accuracy of these views. New Historicism, a critical approach developed in part from ethnography and which first took Renaissance literary studies in the 80s by storm, offered an alternative methodology for understanding medieval literature in its cultural and ideological contexts. Since then various kinds of historicist and historical approaches have been developed, some intensely historical, and with more recent emphasis on formalism, a return to literary history itself. This course will introduce the students to historicist and literary historical methodologies; texts will range across literary and documentary sources, autobiography, legal and chronicle sources, medieval library catalogues, as well as to some of the problems of textual criticism and manuscript study. We will begin with an examination of both the achievements and the blindspots of "classic" New Historicism, and proceed to a study of more recent approaches that draw upon history. Topics to be discussed will include "self-fashioning," authorial self-representation, political dissent, patronage, scribal and official censorship, nationalism, and the role of women in the rise of a "national" literature. This course will examine Chaucer's Legend of Good Women, Troilus, the most influential of the Canterbury Tales, Wycliffite texts, the fifteenth-century "Piers Plowman Tradition" poems, Hoccleve, Lydgate, the Robin Hood ballads, Margery Kempe, Sir Thomas Malory, the Findern women poets, the Paston women's letters, the 'Scottish Chaucerians' (James I, Henryson, and Dunbar), Skelton, Thomas More, John Foxe, and Ann Askew.

MI 60189 - The Rise of English Literature: Medieval Book Production and Reading Practices (Theirs and Ours)

The Ricardian "Golden Age" gave birth to what Chaucer's literary executors and disciples suddenly recognized as a national literature, largely the result of the immigration of a young, under-employed clerical "proletariat" who found jobs in the burgeoning Westminster civil service. This included alliterative poets of the West, Continentally influenced writers of the South and East, and less noticed contributors from the out-posted colonial civil service in Dublin. Recent discoveries in Manuscript Studies, alongside newer theories of medieval reading practices (which include performative, meditational, allegorical, mnemonic, and cognitive methods, to name but a few) have changed how we approach this "Rise of English." Scholars are now tracing its roots ever earlier, even back to the Anglo-Saxon period. The Oxford Handbook of Medieval Literature in English (Oxford, 2010), which will be one of our guides in this course, offers the first scholarly attempt to harness major critical approaches of the 21st century by integrating these book production and reading discoveries into mainstream criticism. It also departs from 20th-century criticism by integrating both Old and Middle English literature into each of its essays, emphasizing continuities between the eras rather than rupture. This course will cover book production, reading communities, courtly, clerical and bureaucratic elites, medieval subjectivities and emergent Englishness, diversities in the 'national literature', and the rising importance of travel writing, myth and legend. Authors to be covered, in whole or in part, may include: Bede (Ecclesiastical History, especially St. Hilda and St. Aethelthryth), Christina of Markyate, Gerald of Wales (Topographia Hibernica, and its later 15th c. Dublin translation), La3amon's Brut, Ancrene Wisse, Susannah, the A-Text of Piers Plowman, Mandeville's Travels, Chaucer (House of Fame, Parliament of Foules, and Fragment I of the Canterbury Tales), Hoccleve (Complaint and Dialogue), Malory (Morte Darthur, Books 7 and 8). The course will work backwards chronologically to accommodate those newer to Middle English reading who want to join us. Students presenting papers at the Manuscript Studies and Reading Practices

Conference in Honour of Derek Pearsall at the ND London Facility can use those as the basis for their term papers and seminar reports, with a goal to preparing them for publication.

MI 60190 - The Psalter: Lyric and Community

The Psalter was arguably the "soundtrack" of the Middle Ages and beyond: resource for lyric exploration of the subject as well as for the expression of religious community, the center of both clerical identity and lay devotion, the psalms were ubiquitous. This course will consider uses of the Psalter from the late medieval to early modern period. After familiarizing ourselves with the Psalter itself, we will examine various literary and liturgical practices involving the psalter as well as psalter translations and their (sometimes controversial) reception from the 14th through the 16th centuries. Our study will also introduce several different methodological approaches, including critical theory (theories of the lyric, theories of performance), manuscript studies, textual editing, and various historicisms. Individual projects can allow further exploration of any of these methodologies or a felicitous combination thereof. Primary texts beyond the Vulgate/Douay-Rheims Psalter will include selected Middle English and Early Modern lyrics, excerpts from *Piers Plowman*, and Psalter translations by Maidstone, Rolle, the Lollards, Lydgate, Sternhold and Hopkins, and Philip and Mary Sidney. Requirements will include a few short papers, presentations, and one seminar-length final project. The course can be used to satisfy the English Department's "theory" requirement if the final seminar paper is primarily based in critical theory.

MI 60196 - 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 60199 - Introduction to Middle English Manuscript Studies: Authors, Scribes and Readers

This course will examine the culture of the book in late medieval English, including the important literary writers who made it a national literary language, the scribes who transmitted and often transformed their works, and the wide range of readers they reached. Among the writers to be studied will be Julian of Norwich, Geoffrey Chaucer, William Langland, the Gawain Poet, Thomas Hoccleve, Margery Kempe and James I of Scotland; among the topics to be discussed: literacy, book illustration, marginalia, social conditions of authorship, the rise of heresy, women and book production, nun's libraries, patronage, household books, religious and political trends, and attempts at official censorship. Students will also learn both editorial theory and practice, and have a chance to transcribe and edit for publication in a forthcoming anthology of Middle English writings restored to their manuscript context.

MI 60208 - Women, Religion, and Writing, from Hildegard of Bingen to Alijt Bake

For the past generation medieval historians have given considerable attention to woman writers after generations of neglect. This course seeks to do two things: to acquaint students with this literature and selected matters under debate, and more particularly to ground this discussion historically. It will ask about how women could come to write, under what circumstances, with what training, with what patronage, with what limitations. Students will write an original research paper on an author of their choice, treated historically and contextually and using the original language (s) of the author. To participate in the class students must be able to read Latin. But there will also be extended readings in English so as to facilitate greater coverage.

MI 60212 - Age of Charlemagne

The Carolingian (from Carolus, Latin for Charles: Charles the Great--Charlemagne--was the most famous Carolingian) period, roughly the eighth and ninth 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 mid-term and final examinations and will choose between several short papers or one long paper. Graduate students will meet weekly with the professor, carry out reading assignments different from those of the undergraduates, and submit a series of short papers.

MI 60213 - Hist Sci Tech, Med to 1750

This course will be the first half of a two-semester survey of the main events in the history of natural philosophy and science from Greek antiquity to the early Enlightenment. The first half, taught by Professor Robert Goulding, will begin with Presocratic reflections and carry the course to the Renaissance. The second half, taught by Professor Sloan, will deal with the science of Galileo, Descartes, Boyle and Newton.

MI 60219 - 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 60252 - 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 60256 - Mslms&Chrstns in MdvI Med Worl

This course will examine contacts between Christianity and Islam in the period from the seventh century to the fifteenth century. Although issues of religion will be addressed, the course is more concerned with diplomatic, economic, military, cultural, technological, and intellectual encounters and exchange. Special attention will be focused on the regions of Spain, Sicily, and the Crusader States. The course is designed as a survey, but students may elect to write either a research paper or three shorter historiographical essays. Regular student presentations will also be required.

MI 60293 - The History of Optics

This course concerns the history of optics from antiquity to the early modern period. The term "optics" will be taken in the broadest possible sense. As well as studying mathematical optics, catoptrics (mirrors, plane and curved), dioptrics (refraction) and related disciplines through history, we will also look at such subjects as: illusion and "natural magic;" theories of perception

and philosophies of light; the technology of lenses and mirrors and their uses; astrology, natural philosophy and theories of radial influence; optics as a paradigmatic example of both continuity and revolutionary change in the development of science; modern scholarship on the changing role of the observer.

MI 60294 - 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 60300 - 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 60321 - 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 60322 - 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 60324 - 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 60325 - 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 60327 - 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 60330 - 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 60332 - 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 issues 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 60362 - 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 60368 - 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 soul. Knowledge of Latin is desirable but not essential. Requirement: one final paper (ca. 20 pp.)

MI 60369 - 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 60371 - Medieval Theories of Cosmic Harmony

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

MI 60373 - 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 (Cicero, 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 60374 - 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 60378 - 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 60400 - Early Christianity: An Introduction

This course provides an introduction to the history and thought of the first 500 years of the Christian church. The approach taken will be largely that of social history: we will try to discover not only the background and context of the major theological debates but also the shape and preoccupations of "ordinary" Christian life in late antiquity. Topics to be studied will therefore include canon formation, martyrdom, asceticism, Donatism, Arianism, and Pelagianism. The class will stress the close reading of primary texts. Requirements include class participation, a final examination, the memorization of a few important dates and places, and two papers, one of which will be an exercise in the close reading of an additional primary source and the other an exploration of early Christian exegesis.

MI 60401 - Introduction to Medieval Theology

The high middle ages witnessed tremendous creativity in theology, and the writings of theologians as diverse as Anselm, Bernard of Clairvaux, Peter Abelard, Thomas Aquinas, and Mechthild of Magdeburg have proven to be of enduring significance. This course examines the high medieval achievement in theology, both scholastic and spiritual, through close study of selections from many of the most important theologians from the 12th through the early 14th centuries. While considerable attention will be given to doctrinal development and intellectual disagreement, cultural as well as literary questions will also receive their due - to what extent did institutional and educational changes stimulate theological progress? Why did theologians employ such a broad range of genres, and are different genres better suited to certain theological

tasks? How do earlier writings, both Christian (scriptural, patristic, and early medieval), and, non-Christian (especially, but not exclusively, Aristotelian), figure in the high medieval theological enterprise? Heavy emphasis will be placed on the analysis, both oral and written, of primary texts. Thematic continuity will be provided by focusing on medieval discussions of 'theology' as science and as wisdom; the understanding of Scripture; providence and predestination; and, Christology. To facilitate future research, students will also be introduced to the principal scholarly resources for the study of medieval theological history.

MI 60409 - Liturgical Prayer

A study of the theology and practice of liturgical prayer in the Christian tradition past and present.

MI 60412 - Popes, Patriarchs, and Councils: Medieval Ecclesiology West and East

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 60414 - Introduction to Early Christianity

From its origins in the Judaism of first-century Palestine, early Christianity spread quickly into Aramaic-, Greek-, and Latin-speaking communities of the Roman Empire. This course will introduce the institutions created by Christianity as it separated from Judaism, as well as its interaction with the cultures into which it spread around the Mediterranean basin and into Mesopotamia and the Caucasus. From these interactions came an articulated church structure, with literary and liturgical cultures specific to particular territories, and a cluster of beliefs both shared with and differentiated from Graeco-Roman and eastern cultures. Along with the history of these cultures, the course will consider the book cultures of early Christianity and its catechists, who gave rise to a web of teachings modulated in controversy and ecumenical councils. The resultant theology, particularly teachings about the divine nature of Jesus and the related doctrine of the triadic godhead, is an important philosophical legacy of early Christianity, and will be the focus of inquiry as the course progresses.

MI 60426 - Patristic Exegesis

This course will be an examination of traditions of biblical interpretation in the early Church. Since the greatest proportion of exegetical literature in the early Church was homiletic, this course will also entail an examination of traditions of preaching. We will devote considerable attention to ancient allegorical schools of interpretation (Origen), to reactions against it ("Antiochene" exegesis), and to Western exegetes (Augustine, Gregory the Great). We will also look at the uses of the Bible in ascetical literature (desert Fathers and Mothers, etc.).

MI 60427 - John Chrysostom and Social Issues

The early church confronted pressing social issues. Many of these still challenge us today. In this course we will examine some of these concerns as they emerge in the writings of John Chrysostom, priest of Antioch and bishop of Constantinople at the end of the fourth and the beginning of the fifth century. Some of the issues we will consider include: urban poverty, the environment, sickness bereavement, marriage, child-rearing, entertainment, conversion, and competition with other religious groups.

MI 60429 - 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 60442 - 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 60453 - 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 60454 - Making History with the Saints

No subject has engaged medievalists in recent decades like the saints. The intensity of interest is present in every discipline, from history to theology, from literature to the study of liturgy, art, architecture, and music. Study of relics has ushered in newly focused emphases on material culture. Yet the saints are too rarely explored through the multifold ways that their cults drove historical understanding, indeed, were written into both chronicles and histories, and were fundamental to artistic and liturgical representations of the past. This course studies historians and hagiography, working with a series of figures who both created liturgical materials and lives for the saints, and who also wrote histories and chronicles. We will think about what it means that cantors, the men and women in charge of monastic and cathedral music and liturgy, were

also often the chroniclers; and examine the ways in which local cults became enshrined in understandings of the past, both in written and in artistic displays. Sometimes too, new liturgies, such as that of the Brigidines embodied a particular sense of history dependent upon cult. Each student will choose a figure or group of figures, saints' cults, or related liturgical, art or musical, historical, theological or exegetical materials, and study the ways in which history was "made" out of or incorporated cult and/or liturgical understandings of the saints. Participants in the seminar will work out of their own disciplines, but be part of an inter-disciplinary conversation on the subject of history making, liturgy, and hagiography, and will learn to work with the basic materials necessary for the study of local saints cults, from calendars and breviaries, to martyrologies, legendaries, tropers, and collections of sequences, learning to relate them to local chronicles and histories. Figures to be incorporated into our discussions will include a variety of twelfth-century English figures, and, in addition some of the following: Paul the Deacon; Notker of St. Gall; Regino of Prüm; Hroswitha of Gandersheim; Helgaud of Fleury; Hermanus Contractus; Ademar of Chabannes; Fulcher of Chartres; Suger of St. Denis; Simeon of Durham; William of Malmesbury; Volmer of the Disibodenberg (and his partner Hildegard of Bingen); Bernard Itier; Gerald of Frachet; Brigitta of Sweden; and Thomas Walsingham.

MI 60461 - Philosophical Theology: The Metaphysics of Creation

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 60466 - Eucharist in High Medieval Religion

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 60474 - 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 60478 - Islam and Muslim-Christian Dialogue

In our course we will consider Christianity's encounter with Islam, from the Islamic conquests of the 7th century to the internet age. The first section of the course is historical. We will examine how various historical contexts have affected the Christian understanding of Muslims and Islam, from the lifetime of the Prophet Muhammad to September 11 and beyond. The second section of the course is systematic. How are Christians today to respond to Islam, in light of recent world events and recent Church teaching? In addressing this question we will analyze primary theological sources that express a range of responses, from pluralism to dialogue to evangelism. Students in this class will be introduced to the Quran, to the life of Muhammad, to the difference between Sunni and Shi'ite Islam, to Church teaching on Christianity's relationship with Islam, and to trends in the theology of religions.

MI 60491 - 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 60498 - 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 60501 - Medieval Spanish Literature: From Reconquest to Renaissance

The literature of medieval Spain in light of recent developments in critical theory.

MI 60531 - Intro 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 twelfth and the fourteenth centuries, such as the Lais of Marie de France, trouvère poetry, the prose Lancelot, Machaut, and Froissart.

MI 60534 - Visions and Miracles: Religious Literature in Medieval France

This course is designed to be an introduction to the religious literature of medieval France. In addition to overtly religious works like saints' lives and miracles of the Virgin, we will also read secular works that deal with religious themes (La Chanson de Roland, the Conte du Graal (Perceval) by Chretien de Troyes, La Quete du saint Graal). One of the themes of the course will be the overlap between sacred and secular, and the appropriation of secular genres by religious writers. Other readings will include French versions of Bible stories, poetry of the troubadours and trouveres, selections from the Miracles Nostre Dame of Gautier de Coinci and from the Golden Legend, poems by Christine de Pizan, Guillaume de Machaut and Francois Villon. Reading knowledge of modern French is essential. Depending on the will of the class, discussions will be either in French or in English, but class presentations and the research paper (ca. 18 pages) may be in either language.

MI 60535 - Lyric and Narrative in Medieval French Literature

A study of narrative transformations of the themes of the courtly lyric in the 13th and 14th centuries.

MI 60537 - Ren. Love Poetry: Ronsard

An in-depth reading of the love lyrics of Ronsard or Maurice Sceve, particularly as they relate to the Italian Petrarchist tradition.

MI 60552 - Dante I

Many have considered Dante's Comedy to be the greatest poetic achievement in Western literature. It is also perhaps the most perfect synthesis of medieval culture, and the most powerful expression of what even today remains the foundation of the Catholic understanding of human nature, the world, and God. This course is 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 will be in English; the text will be read in the original, but all who can follow with the help of a facing-page translation are welcome.

MI 60553 - 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 60558 - Dante's World of Books

"Dante's World of Books" aims to examine the oeuvre and career of, arguably, the most original and influential writer in Western culture from three closely interlinked perspectives. First, the course provides an overview of all Dante's writings, the books he actually produced. Second, it explores his intellectual formation and his attitude towards the literary tradition, the books that were probably present in his 'library'. Third, it will assess the manner in which Dante synthesized his different ideological and poetic interests in order to develop an incisive and powerful assessment and critique of humanity's position in the order of divine creation. In the Middle Ages, the created universe was often metaphorically described as "God's book" or the "book of creation". The course thus attempts to investigate the complex inter-relationship that Dante forged between his books and the 'book' of the Supreme Artist, a popular and highly influential medieval image for God the Creator.

MI 60583 - 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 Panciatichiano).

MI 60601 - 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 60609 - Reading and Writing Latin Prose

This second-year language course continues the review of grammar begun in CLLA 20-003 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. Offered each spring semester.

MI 60610 - Latin History-Writing

(Recommended for students who have completed CLLA 20003 or equivalent.) 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 60612 - The History of Latin

This course will examine the phonological, morphological, syntactic, semantic and stylistic development of the Latin language from Proto-Italic to early medieval Latin. Analysis of sample texts will alternate with discussion of relevant topics, which will include the principles of historical and comparative linguistics, Latin and its sister languages, the creation of the Latin inflectional system, the varieties of classical Latin, the development of Latin poetics and metrics, and the influence of Greek on Latin.

MI 60613 - 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 60630 - 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 60632 - Medieval Latin II: 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. Those with interests in particular text types should inform the instructor well in advance so that he can try to accommodate their interests.

MI 60639 - 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, Eusebius, 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 60640 - Latin Text Editing

This seminar will provide a practical introduction to the editing of Latin texts, especially those of the Late Antique and Medieval periods. There are many unedited texts from these periods which present a number of challenges. Some have complex manuscript transmission, some exist in several versions. Commentaries and glossed manuscripts present their own difficulties. And of course the Latinity of these texts can be specialized. Much scholarship has turned recently to the editing of such challenging texts. Students will be introduced to the theory and practice of edition and textual criticism--including how to find mss., how to collate them, how to discern their relationships, and how to find funds to travel to collections and the requisite scholarly research tools (databases, software, etc.). We will devote our efforts to several text editing projects: the *Distichs of Cato* and some of its commentaries, the commentary tradition on Ovid's *metamorphoses*, the sixth-century monastic text, the *Life of the Younger Pacomius*, and Augustine's *Enarrationes in Psalmos*. During Spring break the class will travel to Austria to work

at several important manuscript repositories and scholarly institutions. A knowledge of Latin, some paleographical training, and a knowledge of a European vernacular language are necessary. The class will be taught by Professors Martin Bloomer and Hildegund Mueller, with special contributions from the emeritus professor of Latin at Notre Dame, Professor Daniel Sheerin.

MI 60641 - 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 60642 - Latin Philosophical Prose

Authors to be read include Cicero, Seneca the Younger, Augustine and Boethius. Special attention will be devoted to the origins and development of philosophical idiom, the challenges of rendering Greek, and the influence of rhetorical training on philosophical works. According to the needs and interests of the class, texts from the early Medieval period may be included.

MI 60680 - Medieval German Literature

This course constitutes a survey of German literature from its beginnings during Germanic times until the 16th 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 Böhmen*, 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 60692 - Advanced Greek: Greek Christian Hymnody and Homiletic

The course will examine literary and philological aspects of Greek hymnody of the patristic church. It will begin with hymns drawn from the Scriptures and patristic exegesis of these texts, and then move on to study composed pieces and their appropriation of material from patristic homilies. Students will be introduced to the reference materials available for the study of Christian Greek and given assignments in which they will make use of these resources. Each student will be expected to make an initial evaluation of his /her progress in Greek and those whose knowledge of Greek is rusty or less advanced will work out, in collaboration with the instructor, a program to remedy any obvious deficiencies.

MI 60700 - Introduction to Medieval Art

This course will introduce the visual arts of the period c. A.D. 300 to c. 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 60704 - 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 60720 - Late Antique/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 sixth centuries AD. This period witnesses the mutation of the institutions of the Roman Empire into those of the Christian Byzantine Empire. Parallel to these social changes we can identify the emergence of a Christian art that defines our basic assumptions about the role of art in a Christian society. 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. This course examines the underlying conditions that made images so central to cultural identity at this period.

MI 60724 - 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 60725 - 15th-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 60726 - 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 Duerer. 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 60753 - 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 12th century, a period that marks 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 in this course.

MI 60757 - 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 and Veronese are examined. An investigation of the art produced in important provincial and urban centers such as Brescia, Cremona, Milan, Parma, Varallo, and Vercelli also provide insight into the traditions of the local schools and their patronage.

MI 60758 - 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 60773 - Performing Renaissance Polyphony

This course will focus on the performance issues in presenting Renaissance sacred polyphony: specifically, how to determine tempos, how to tune an a cappella choir, where to apply the sharps and flats of musica ficta, and how to differentiate music by a composer like Josquin Desprez from the music of a composer like Carlo Gesualdo.

MI 60783 - 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 60784 - Vocal Sacred Music II

Vocal Sacred Music II is devoted to Renaissance polyphony (ca. 1400-1600). The course will cover matters of liturgy, performance practice, musical forms, notation, sources and major composers. The course is open to graduate students in the Medieval Institute and Master of Sacred Music Program.

MI 60786 - 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 60787 - 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 60803 - Nature, Grace, and History

This seminar will explore several interrelated themes concerning the relationship between religious belief and politics. It will critically compare several authors on a variety of questions including the status of politics, its natural versus conventional status, whether religion is understood as natural theology or divine particular providence, whether reason and revelation can conflict, toleration of other religions, and what claims are made about the role of revealed religion in establishing political obligation. Readings will include parts of Plato "Laws," Augustine's "City of God," Aquinas's "Summa Theologica," Maimonides "Guide of the Perplexed," Alfarabi's "Plato's Laws," John Calvin's "Institutes of the Christian Religion," and selections from Martin Luther. Requirements will include two five-page seminar papers, four one-page commentaries, and a 20-page term paper due at the end of the semester.

MI 60805 - Aquinas on the Virtues, Law, and Politics

This graduate seminar will study many of the politically relevant writings of Thomas Aquinas. Special attention will be given to the interplay between faith and reason and between ethics, law, and politics in Aquinas's thought. Our aim will not be solely to gain a historical grasp of one of the great thinkers of the past, but also and especially to examine what relevance the problems he tackles and the approaches he proposes might have for us today. We will read selections from Aquinas's commentaries on Aristotle's Nicomachean Ethics and Politics; De Regno; and Summa Theologiae on political authority and government, virtues such as charity, mercy, justice, prudence, and law in its various forms. Students will also gain some familiarity with contemporary literature and debates which engage aspects of Aquinas's ethical, legal, and political thought.

MI 60807 - Machiavelli's Political Thought

"Machiavellian" politics are usually understood to be manipulative and self-interested, if not simply evil. Yet Machiavelli himself was a loyal officer of the Florentine Republic. How did he get his reputation? What sort of politics did he actually recommend? We will read his two most comprehensive works, The Prince and his Discourses on Livy, in an attempt to find out.

MI 60813 - Augustine and Contemporary Political Thought

In the first half of this seminar we focus on Augustine's ethical and political thought, studying his masterwork The City of God and a selection of his letters. In the second half of the seminar we examine Augustine's influence in contemporary political thought and the commentary of contemporary scholars on his writings. Readings for this portion of the course include works by political theorists such as Hannah Arendt, Reinhold Niebuhr, Jean Bethke Elshtain, Alasdair MacIntyre, Charles Taylor, and Eric Gregory, and Augustine scholars such as Robert Dodaro, Robert Markus, Ernest Fortin, John von Heyking, John Cavadini, and Frederick Crosson.

MI 63197 - The (Un)Natural World in Medieval Literature

Can we get 'back to nature' by going back in time? Did medieval people perceive and represent their physical environments in ways radically different to ours? When did 'nature' divorce from 'culture' and why? How do 'pre-scientific' communities think the world works? Can we blame René Descartes for our alienation from the world that should nurture us? Or was feudalism at fault? Or Christianity? In this course, we'll attempt to answer these questions (and many more) through a cross-cultural investigation of the nature of 'nature' in medieval literatures of the North

Sea region. Informed by readings of ecocritical theory, we will attempt to navigate worldviews of medieval texts as they react to (and thereby conceive of and produce) space and place, landscape, the non-human, the inexplicable and uncanny, in the most mundane and most exotic surroundings: the worlds that medieval people called home and the worlds they created for themselves. This class will be seminar-based and student-led: students will be required to introduce primary texts to the group and will be called upon to lead off discussion when their text comes up in the schedule. The geographical and temporal scope is flexible, but we will potentially be looking at texts in Old English, Old Norse, Anglo-Norman and early Middle English, as well as Latin of different periods and a bit of medieval Welsh and Irish. All texts will be available in translation, although students will be encouraged to bring their linguistic expertise to bear on original texts wherever possible. Medievalists of all backgrounds are welcome; not just literary scholars.

MI 63201 - Proseminar in Medieval History I

A chronological proseminar in substance and bibliography required of all students in medieval history. (Rotating series)

MI 63202 - Proseminar 1: The Early Middle Ages

This course is designed to introduce students to major historiographical issues and interpreters for the years between 450 and 1000. Students will learn to read critically, and must be prepared to write short summaries and discuss intelligently each week. The course will begin with the question of Late Antiquity as a distinct historical era, examine the Merovingian and Carolingian kingdoms, and end with the state of Europe in the year 1000.

MI 63209 - Proseminar II: High Middle Ages

This course is designed to introduce students to major topics under discussion in the history of the high and later middle ages, roughly the years 1100-1400. Among the topics to be treated, with the historians now at work on them, are: law, government and literacy; the church as an institutional and cultural force; social class and mobility as economic realities and cultural images; the university in society and culture; and the cultivation of the human person in literary sensibility and religious devotion. Most of the course will consist of intensive secondary readings, with regular written reports, occasional primary readings, and a major bibliographical paper at the end.

MI 63214 - The Renaissance: Society, Culture, and Ideas

An exploration of the Italian Renaissance.

MI 63223 - Carolingian History

Proceeding thematically, this course will introduce students to classic works as well as exciting recent scholarship on Carolingian Europe. Weekly sessions will involve the discussion of both modern studies and primary sources (some in Latin). Students will occasionally lead discussions, write a series of critical reviews, and prepare a take-home final examination.

MI 63224 - The Islamic Caliphate

The Caliphate was the central unifying political and religious institution of classical Islamic civilization, from its inception in the seventh century until its violent downfall at the hands of the Mongol invaders in the thirteenth. This course will examine the historical development and significance of the institution, focusing on the ways in which both the conception and the role of the caliphate changed over time. Topics to be covered include the early caliphal ideal; the caliphs and Jihad; the effect of the civil wars on caliphal legitimacy and the formulation of alternative visions of the caliphate; the 'Abbasid revolution and other messianic movements; the caliphal court and its courtiers, poets, and boon companions; the harem; the caliphal bureaucracy and its functionaries; caliphal armies and the rise of the slave soldiery; the political dissolution of the caliphate in the ninth century and the rise of autonomous dynasties; the caliphal role in Islamic chivalry; and more. Readings will include both secondary works and the close analysis of primary sources in translation.

MI 63239 - Topics in Early Modern European History

A colloquium to acquaint graduate students with significant scholarship on early modern Europe, in its political, social, cultural, and religious contexts. Students will lead class discussions, write book reviews, and produce a historiographical essay on a topic of their choice. Reading ability in languages other than English desirable but not required.

MI 63246 - Proseminar: The Medieval Islamic World

The purpose of this course is to introduce students to the major historiographical issues and modern scholarly interpretations of the medieval Islamic world, from the rise of Islam in the early 7th century until the Mongol conquests in the 13th. Such issues will include the rise of Islam and the official biography of the Prophet Muhammad; the early formation of the religion; the meaning and role of the Caliphate at different periods; the 'Abbasid Revolution; the respective role of the various ethnic groups, Arab, Persian and Turkish, in Islamic history; military slavery; the break-up of Islamic political unity and the rise of the autonomous Persianate dynasties; and the transition from Persian to Turkish political primary in the Seljuq period.

MI 63253 - Learning in the High Middle Ages

From about 1150 university-trained clerics began to play prominent roles in nearly every aspect of medieval society and culture, from administration to law and theology. This course explores the role of that learning in re-shaping views and practices in specific areas especially religion and law, while at the same time offering a general introduction to medieval universities and the roles of university clerics in medieval society. We will read primary sources in Latin, and students will prepare an original research paper as the culmination of their class work.

MI 63254 - Medieval Monasticism

This course examines key phases in the evolution of medieval religious life as a predominant institution and ideal in medieval society. The course will introduce students to key topics, require reading in essential secondary sources, and examine each week selected primary sources in Latin. While all aspects of monastic life will be touched upon, the readings, both primary and secondary, will focus particularly upon distinctive features with regard to organization and authority on the institutional side and literary manifestations on the cultural side. The course culminates in major research paper drawn from primary sources.

MI 63255 - 12th Century Renaissance and Reform

Since the publication of Charles Homer Haskin's *Renaissance of the Twelfth Century* in 1927 and Giles Constable's *Reformation of the Twelfth Century* in 1996, together with enormous literatures on the Gregorian Reform and on the emergent vernacular literatures, the years 1050-1200 have come to stand as a turning-point in European history, for some the hinge between the earlier and the later middle ages, for some the making of "Old Europe," a culture and society that persisted to the eighteenth century. This will be an intensive graduate-level reading course in the secondary literature surrounding these claims, and as well in selected primary sources. Beyond the themes already noted, the course will consider the rise of literacy, the new centers of culture (university, courts, episcopal courts), the place of women's writings in all this, and broader questions of commonality or diversity.

MI 63265 - Medieval Communication

This course is designed to introduce students to the rich literature on late medieval communication from a historian's perspective. It can serve as the basis for a field examination in medieval history; it may also provide ancient and early-modern historians and medieval literary scholars with the basis for a fruitful comparative approach to their fields.

MI 63291 - Medieval Trade and Traders

This graduate seminar examines the history and historiography of merchants and their commercial affairs in the Mediterranean World and Europe from Late Antiquity, through the so-called "Commercial Revolution," into the later medieval period. We will consider both primary sources (written and material) and secondary literature.

MI 63298 - Latin Scientific Literature

This course is organized around the reading of Latin scientific texts, in the original language. We will read natural philosophical and scientific texts from antiquity to the seventeenth century, in a variety of genres (philosophical poetry, technical treaties, question commentaries etc.), working from manuscript and early printed editions, as well as modern editions. Equal emphasis will be paid to the content of the text, and linguistic or palaeographical issues. Intermediate level Latin required.

MI 63340 - Aquinas on Actions and Intentions

An examination of Aquinas' treatment of the nature of human action. The voluntary, the involuntary, and the non-voluntary. Intention and choice. The relationship between intellect and will as originating action. As the occasion arises some discussion of contemporary action theory insofar as it bears upon or differs from Aquinas--Davidson, Anscombe, Thompson, etc.. If time permits action theory as exhibited in the New Natural Law Theory.

MI 63344 - Aquinas and Dualism

An examination of the role of various dualisms concerning human nature, the soul, and the mind in the thought of Aquinas. These will mainly be considered from a historical and textual point of view, that is, reading the arguments in their context, with a discussion in particular of the

Augustinian Aristotelian background for the issues. But, time permitting, a discussion of the relation of Aquinas' position(s) to contemporary discussions of mind/body dualisms, and recent efforts to situate Aquinas with regard to those discussions.

MI 63377 - Relations and Identity in Medieval Philosophy

By means of close readings of texts, this course looks at the varieties of sameness proposed by various medieval philosophers, and traces the origins of the notion of identity. As necessary background, the course begins by examining general medieval understandings of relations. Most though not all of the texts will come from discussions of the Trinity.

MI 63402 - Historical Theology Seminar: Medieval Theology

Seminar on a selected theological topic in the medieval period.

MI 63421 - Early Christianity Seminar: Augustine

"You are a chosen race, a royal priesthood, a holy nation.; once you were no people, but now you are God's people." (I Pet 2.9-10) So the author of the First Letter of Peter addresses a group of Christian congregations across Asia Minor (see 1.1) towards the end of the first century. It is striking that while reflection on the structures and boundaries of the Church, on the articulation and purpose of authority within it, and on the importance and limits of community in our human sharing of God's work of salvation, have all been central topics of reflection and argument for Christian theologians of all persuasions since the time of the Reformation, there are, arguably, no early Christian treatises simply on the reality of the Church, as there are on the being of God or the person and identity of Christ - no obvious Patristic essays in ecclesiology. This seminar will be based on the assumption that the reality of Church is nevertheless a central object of theological meditation in early Christianity, integral to the Fathers' understanding of God's salvation in history. We will study just how the community of life in Christ was imagined and spoken of by the Church Fathers, by reading works by a series of major theologians, Eastern and Western, from the end of the first century of our era to the middle of the seventh. We will ask what images and categories they used to speak of the Christian community, what Biblical texts they drew on, and what conclusions they drew for how the community is to be shaped, nourished and led. We will also hear reports on several influential modern theologians whose vision of the Church has been shaped by reading Patristic literature.

MI 63423 - St. Ephrem the Syrian

This Seminar explores the life and literary legacy of St. Ephrem the Syrian (c. 310 - c. 373), Father and Doctor of the Church. The singular importance of Ephrem derives from the fact that he is the most eloquent representative of Christian faith expressed in its native Semitic milieu. Long after Greco-Latin writers embraced the analytical categories of philosophy and classical rhetoric, Syriac-speaking Christianity in the person of Ephrem continued to articulate its faith in the richly allusive and nuanced language of Symbolic Theology. Ephrem's poetic sensibility combined with his arresting interpretive skills earned him the title "Master" of Christian Aramaic biblical exegesis and catechesis. In short, Ephrem represents the unique phenomenon of Christianity in cultural and linguistic dialogue with the thought-world of Late Second Temple Judaism while anticipating the language and religious milieu of nascent Islam. Contemporary

scholarship unanimously regards Ephrem as the most influential theologian-poet in all of early Christianity.

MI 63424 - The Creation of Early Christian Biography

Beginning in the third century, late-ancient authors created the form of the biography as an instrument of praise, and also as a measure of the admirable life. For early Christian authors, both the scriptural and apocryphal lives of Jesus and the idealized biography of various philosophers provided models for the literary presentation of an ideal Christian life. This course begins with quasi-biographical treatments of Cyprian and Origen and explores a series of long and short biographies, with their theological, social-historical, and textual elements, up through the work of Gregory the Great.

MI 63425 - Patristics Seminar: The Mystical Reading of Sacred Scriptures in Early Christianity

This course considers the development of reading practices in early Christianity that, in concert with developing community life and ritual, led to mystical approaches to scripture with the goal of reaching contemplative states. Seminar members will consider the sources for this broad approach in ancient interpretive practices, including the disciplines of ancient Jewish reading, both as predecessors and interlocutors. We will focus on primary sources from the second through the fourth centuries, from Clement of Alexandria through Augustine of Hippo.

MI 63428 - 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 63440 - Ethics Seminar: Aquinas

In this course, we will examine Aquinas' theory of the natural law, as seen in the context of his twelfth and thirteenth century interlocutors. The student will be invited to develop her/his own interpretation of Aquinas' theory of the natural law and to reflect systematically on its significance. This course is meant both to introduce the ethical thought of an important pre-modern Christian theologian, and to develop some of the skills and sensitivities needed for the fruitful use of historical sources in constructive theology. Texts Except for Aquinas' two summae (the Summa theologiae and the Summa contra gentiles), all readings can be found in two class-packs. I am assuming that you will be able to find the summae, but if you can't, let me know. You may use any translation of either, except one labeled "condensed," "abridged," or the like.

MI 63443 - Grace in Medieval Theology: Aquinas

Aquinas's discussion of grace in the Summa theologiae is richly textured, and dense in historical and systematic insight. The very placement of the treatise on grace underscores the centrality of grace for Aquinas. Located at the end of the Prima Secundae (qq.109-114), the Summa's treatise on grace brings to completion the general reflections that constitute ST I- II, on the movement of the rational creature to God as end, and sets the stage for the more specialized inquiries of the Secunda Secundae. This course examines the Summa's teaching on grace in various contexts as a discrete treatise that is itself carefully designed; in connection with such related topics elsewhere

in the Summa as virtue, gifts of the Holy Spirit, providence and predestination, and, the missions, of both Son and Spirit; in comparison with discussions of grace in his other major writings (including the biblical commentaries); and, in dialogue with the principal interlocutors (both Christian and non-Christian, both ancient and more recent) on whom Aquinas drew in presenting his analysis of grace. Close reading will drive the course, supplemented by reports (on adjacent themes, on the key sources) and a final term paper.

MI 63450 - John of the Cross: Theological Inquiry

This course explores from theological perspectives the writings of John of the Cross (1542-1591), poet, mystic, saint and doctor of the church. Theologians like Karl Rahner have discovered the relevance for theology of the mystical tradition. Following such leads, we shall investigate the texts of this Spanish Carmelite as *loci theologici*, that is, as places or matter for theological reflection. The course will trace various theological themes in the writings of John of the Cross, e.g., John's use of scripture especially his use of the Song of Song's tradition., Trinitarian, Christological and Pneumatological perspectives, grace, freedom, creation, apophatic/kataphatic character of these texts, the question of whether John is a Thomist or an Augustinian, the primacy of John's poetry and the relevance of this poetry for theology. We shall also examine Bernard McGinn's proposal for studying mysticism from the perspectives of the categories of presence and consciousness. Sharing one's research into John of the Cross' texts will be a feature of the ongoing seminar's meetings with a class presentation near the end of the semester. This sharing will focus on one's selection of a theological theme for a final paper. Periodic reports on one's research and a mid-semester outline of one's work will be shared with the professor who will be available for ongoing consultation.

MI 63462 - Music and Abrahamic Faiths

This seminar traces the various meanings and modes of significance associated with music making in Judaism, Christianity and Islam. Widely known by attribution to Abraham, the three religious faiths have shared an historic and geographic existence in a relatively small part of the ancient world. Their cultural and literary connections continue to be subject to many studies, as do their traditions of chanting and music. Participants in this seminar will be exposed to studies on, and practices of, what scholars largely identify as music in these faiths. We will look at how the three traditions perceive music in select contexts, and will examine issues relating to the role music making plays in the religious, social, political, and cultural lives of their proponents. Examples will be drawn from specific parts of the world, and there will be a focus on intersections between music, religion, and culture in the contexts studied. While this course does not take a comparative approach, it will deal with convergences, as well as divergences, between the three traditions' respective conceptions of music on the one hand and the practical, intellectual, and artistic translations thereof on the other hand.

MI 63467 - Medieval Liturgies

The purpose of this seminar is to examine the various sacramental rites in the Middle Ages, especially the Eucharistic liturgy, and to attempt to reconstruct them within the context of liturgical enactment, architectural space, artistic and musical decoration, etc. The seminar must necessarily deal with liturgical texts, but this is only a first step for understanding the broader dimensions of the liturgy. Architectural, artistic and musical components will be taken into

consideration. Numerous commentaries on the liturgy are also an important source for garnering the medieval understanding of the liturgy, especially in its allegorical interpretation. A tangential but key element for the understanding is the devotional and spiritual practices that grew up alongside the official liturgy. Therefore, some attention will be given to these dimensions, including liturgical drama.

MI 63471 - Islamic Origins

In 1851 the French scholar Ernest Rénan wrote: "one can say without exaggeration that the problem of the origins of Islam has definitely now been completely resolved." In 2012, however, scholars are more divided than ever over the question of Islamic origins. Rénan's confidence stemmed from the appearance in his day of medieval Muslim biographies of Muḥammad, which in their detailed descriptions of the Muslim prophet seemed to offer reliable historical data. Yet they are also late sources. The earliest Islamic biographies date from approximately 150 years after the traditional death date of Muhammad (632). The only earlier sources that scholars have to work with are the Qurʾān --a text marked by Biblical allusions and religious exhortation, not historical narratives --and the early Greek, Syriac and Armenian literature (primarily Christian) which alludes to the rise of a new religious movement in the Near East, but not in the manner of later Islamic works. All three sources --the Qurʾān, early non-Muslim literature, and classical Islamic sources --present particular interpretive challenges. In this seminar we will address the question of Islamic origins by appreciating the particular types and functions of these sources. At the same time we will examine the debate over these sources in recent scholarship, with particular attention to the theories of those (esp. Wansbrough, Crone, and Luxenberg) who argue that the origins of Islam are more closely related to the development of Christianity in the Late Antique Near East than is traditionally assumed. In this regard the present seminar is not a foray into Religious Studies as much as a studied examination of a movement (Islam) that is closely connected to Christianity, and of a text (the Qurʾān) that itself claims to present the proper exegesis of Biblical narratives. Accordingly students are not assumed to have any special background in Islamic Studies or in Arabic. They will be asked, on the other hand, to apply their knowledge of the History of Christianity (and Judaism) and Biblical Studies to the study of Islamic origins. In Fall 2012 students in the seminar will have the opportunity to participate in the activities of an international Mellon Foundation project on the study of the Qurʾān hosted at Notre Dame.

MI 63486 - Mystical Theology: Current Theological Perspectives

This seminar will begin with a quick survey of the current research on mystics using William Harmless's recent (Oxford University Press). We will then read some current theological discussions in books like those of, Denys Turner and Mark McIntosh. We will assume as background Bernard McGinn's survey of the literature (philosophical, psychological and theological) in the first volume of his work on the history of Western Mysticism. Students will lead discussions of the readings and make class presentations on a topic of their own choosing inspired by the readings. Such presentations will be anterior to a major paper on a topic chosen after consultation with the professor.

MI 63487 - Hagiography

In recent years, a burgeoning scholarship on medieval and early modern hagiography has explored its literary conventions; its expression in a variety of forms: chronicles, romances, sermons, legenda, sequences, hymns, drama, (auto)biography, visual art, and parody; its social, cultural, and political uses; its relationship to historical and biblical writing; its complex authorship; and its depiction of gender. Less frequently has hagiography been studied in relation to specifically theological questions (biblical, moral, liturgical, and dogmatic). Drawing upon the theoretical resources of narrative theology, dialogical hermeneutics, and theo-aesthetics (in combination with the resources of other disciplines) participants in the seminar will seek answers from various perspectives to the question: What is the theological significance of the saint's Life?

MI 63495 - Marian Questions in the Late Middle Ages

The scholastic theology of Anselm of Canterbury, Thomas Aquinas and John Duns Scotus, among others, addressed a series of questions concerning the Virgin Mary with regard to her predestination, her status as Mother of God, her immaculate conception or sanctification; her marriage to Joseph, and her Assumption. Other questions related to her participation in Christ's passion emerged, stirred by artistic representations and dramatizations of the crucifixion, the founding of new religious orders, and calls for new Marian feasts. In this seminar we will study these late medieval questions as symptomatic of, and as spurs to resolving, other related questions in the realms of soteriology, sacramentality, and ecclesiology.

MI 63496 - Latin West and Byzantine East in the High and Later Middle Ages: A History of the Schism

The course will be based upon reading and informed discussion of source texts referring to the main events and topics in the history of relations between Latins and Byzantines from the 11th to the 15th century: the so-called "Schism of 1054;" Early Scholastic theologians (Anselm of Canterbury, Roscellin, Peter Abelard, etc.) and their attitudes towards Greeks; Pope Innocent III and the establishment of the Latin Empire in Constantinople (1204); II Council of Lyons (1274); scholastic theologians of the "classical era" (Alexander of Hales, Bonaventure, Albert the Great, Thomas Aquinas and Duns Scotus) and their attitudes towards Byzantine theology and culture; Byzantine humanists and latinophrones of the 14th and 15th centuries (Demetrios Kydones etc.) and their appeal for Christian unity; the Council of Florence (1439), its personalities, achievements and failures. The course will focus on ecclesiological self-understanding of conflicting Churches, and their respective perception of a theological and cultural "other." Special emphasis will be placed upon the developments in Latin theology that resulted from or was inspired by the encounter with the Byzantines (ecclesiology, sacramental and moral theology, canon law). A basic knowledge of Latin is required for the course. The knowledge of Greek is not necessary; however, it is desirable for greater participation in the course.

MI 63512 - Convivencia, Conversion, and Inquisition

While the High Middle Ages in Spain is marked by the celebrated "convivencia" of Christians, Muslims, and Jews, in the late Middle Ages, widespread pogroms, anti-judaic legislation, theological disputations, and an aggressive proselytizing movement by the mendicant orders combined to produce a new minority in an already tricultural society - the conversos - whose problematic presence would dismantle the last vestiges of convivencia and usher in inquisition and ultimately expulsion. While the conversos are a persecuted minority, they also constitute the

intellectual elite of 15th-century Spain and collude with the monarchy to engineer the emergence of Spain as a modern nation-state and world empire and the construction of an orthodox, patriarchal Spanish identity purified of its others: ethnic others through reconquest and expulsion, religious others through conversion and inquisition, and sexual others through misogyny and homophobia. Texts will include Poema de mio Cid; Los milagros de Nuestra Señora by Gonzalo de Berceo; Alfonso Martínez de Toledo's Arçipreste de Talavera; Juan de Mena, Laberinto de Fortuna; Jorge Manrique, "Coplas por la muerte de su padre"; Teresa de Cartagena, Admiración operum Dey; the Libro del Alborayque; Juan de Flores, Grisel y Mirabella; Diego de San Pedro, Cárcel de Amor; Fernando de Rojas, Celestina; and selections. Primary texts will be supplemented with critical, scholarly, cultural, and theoretical readings.

MI 63536 - French Lyric Poetry of the Renaissance

An in-depth study of the oeuvre of one or two poets (e.g., Du Bellay), including non-amatory poetry.

MI 63539 - Imitation and Intertextuality in the Renaissance

This course will survey a variety of texts (originally written in Latin, Italian or French) on the question of imitation in the Renaissance. Additionally, we will read a number of modern critics who have discussed Renaissance imitative practices as well as modern theorists who have touched on the notions of intertextuality and influence in fields beyond the Renaissance. Students will be encouraged to develop their own personal project on imitative theory and practice in the literature of the language they study. Taught in English.

MI 63542 - Medieval French Literature in Manuscript

The course will introduce, through an examination of their manuscript tradition, the major of literary expression of medieval France - epic, lyric poetry, romance. We will read some of the important texts, including La Chanson de Roland, trouvère poetry, Chrétien de Troyes' Yvain, Le Roman de Tristan et Iseut, La Quête du saint Graal, Le Roman de la Rose, Christine de Pizan's Epître d'Othea, and come to understand the contexts in which they were read in the Middle Ages. The course will include an introduction to French vernacular scripts 1125-1500. Experience with manuscripts or with Old French language is useful but not required. There will be several short papers rather than a long research paper. The course will be conducted in English.

MI 63543 - Medieval and Renaissance Lyric Poetry

This course will explore the French lyric tradition from the Troubadours through the Pléiade poets, examining such themes as courtly love, petrarchism, and neoplatonism, and issues of transmission (in manuscript or print). Authors to be read include Jaufré Rudel, Thibaut de Champagne, Charles d'Orléans, François Villon, Joachim Du Bellay, and Pierre de Ronsard.

MI 63550 - History of the Italian Language

An advanced introduction to the history of the Italian language from its origins to the High Renaissance with special emphasis on Dante, Petrarch, and Boccaccio during the medieval period and Bembo, Castiglione, and Machiavelli for the Renaissance.

MI 63560 - Dante: Poet and Intellectual

This course aims to examine the oeuvre and career of, arguably, the most original and influential writer in Western culture from four closely interlinked perspectives. First, the course provides an overview of all Dante's writings; indeed, the same attention is given to the so-called 'minor' works as to the *Commedia*. Second, it explores the poet's intellectual formation, focusing in particular on the ways in which Dante attempted to discriminate between and reconcile different and frequently competing philosophical and theological traditions. Third, it considers his attitude towards the established literary canon and the ways in which he challenged, reformed, and reconstructed this, especially in the light of the literary lessons that he was able to draw from Scripture. Fourth, it assesses the manner in which Dante synthesized his different ideological and poetic interests in order to develop a culturally incisive and ethically rigorous assessment and critique of humanity's position in the order of divine creation. The course thus endeavors to offer an insight into the interplay and tensions between two sets of books - those that Dante wrote and those that he read - and between both of these and the late medieval world.

MI 63562 - Petrarchism in Print

This course will examine the phenomenon of Italian and (to a lesser extent) European Petrarchism (as well as anti-Petrarchism) as it relates to print culture. Extensive use will be made of holdings in Special Collections, where some class time will be spent each week. A reading knowledge of Italian is essential.

MI 63563 - Boccaccio

A textual analysis of the *Decameron*, with emphasis on structure and themes. Different critical approaches will be used in the analysis of individual tales, their relationships to the frames and their reflection on Boccaccio's society.

MI 63567 - Petrarch: The Soul's Fragments

Before taking up the *Canzoniere* we'll consider the life of Petrarch, his intellectual activity and his other works, including selections from his epistolary collections (*Letters on Familiar Matters* and *Letters of Old Age*) and other Latin works, especially the *Secretum* (*Petrarch's Secret*). Our reading of the *Canzoniere* will utilize Santagata's recent edition and commentary and will engage critically a variety of hermeneutical and philological approaches to the book. The seminar will be conducted in English but reading knowledge of Italian is essential.

MI 63568 - Books, Authors, and Readers in Italy from the Late Middle Ages to the Renaissance

The course will treat the history of the book in Italy, with a particular focus on the transmission and the reception the Italian classics. It will analyze the forms and means of transmission of literary texts in the late middle ages (how a manuscript was assembled, bought, read, etc.), the practice and the metaphors of reading (especially in Petrarch), the diffusion of the masterpieces of Dante, Petrarch and Boccaccio, the changing shape of books in the Renaissance, the innovation of printing and its consequences on Sixteenth Century culture and literature (the entertainment poetry, the linguistic debate, the problems of authorship, the censorship). The period covered is comprising mainly the 13th to the 16th Century, from the origins of Italian

literature to the Counter-Reformation, but the course will also approach the book history of modern Italy, making use of the holdings of the Department of Special Collections. Students will develop research papers examining the relationship between book history and the development of Italian literary and cultural history.

MI 63585 - Religion and Literature: In the Light of Job

A study of religion and literature through the works of Gregory the Great, Dante, Shakespeare and Primo Levi.

MI 63611 - 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 63614 - Reciprocity of Transmission and Reception: The *Disticha Catonis*

This seminar will explore the reciprocal relationship between transmission and reception of texts, using as a case study Cato's *Distichs*, one of the most widely read and studied texts of the medieval and early modern period. Transmission means the deliberate communication of a text from one generation to subsequent ones, involving a network of paratextual elements that make it attractive, accessible, and useful to future readers. Reception means the active receiving of a text, conditioned by these paratextual elements and by the newly developing requirements of the time. Written down about 200 AD, Cato's versified proverbs collection became a "set book" of elementary education throughout Europe from the ninth through the seventeenth centuries, and so was continually copied, frequently printed, and subject to various commentaries, Latin paraphrases, vernacular translations, and new editions - all witness to the extent and character of the transmission and reception of the *Distichs*. As the culmination of the class, there will be a one-week research visit at the Bibliotheca Ambrosiana in Milan. Enrollment by permission of the instructor.

MI 63637 - *Sententia et Sapientia*

Latin literature provided an authoritative source of wisdom from antiquity through the middle ages and the early modern era. Commentators sought to explain, amplify, abbreviate, correct, Christianize, and bowdlerize what was for them an authoritative account of the conduct of life and the forms of communication. This course introduces students to this literary culture. Students will learn how these texts were copied and commented upon. Students will be introduced to and

and practice bibliographic and paleographical research methods as well as literary criticism and history. Thanks to the support of the Delmas Foundation and the graduate school, during March break, seminar members may conduct research, under the guidance of the instructor, at the Herzog-August-Bibliothek in Wolfenbüttel, Germany. This seminar is intended as a workshop in research methods during which students will learn how to design, prepare, and complete a research project involving manuscript evidence. Some experience with Latin paleography is desirable but not required. Competence in Latin or a basic knowledge of Latin and competence in a Medieval or early modern vernacular language are required.

MI 63638 - 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 63666 - 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'ah (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 63691 - Greek Christian Hymnody

In this course students will examine Christian hymnody from its antecedents in Hellenic and Semitic hymn forms; e.g., Homeric Hymns, psalms and canticles from the Septuagint to the emergence of later hymnodic genres, such as the mature troparion, kontakion, and canon. Students should have a sound reading knowledge of Greek (at least four semesters), an acquaintance with Scripture, and a basic knowledge of theology.

MI 63750 - Seminar: Topics in Medieval Art

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

MI 63760 - Imago: Constructing a Medieval Theory of Images

Despite the wealth of artistic creations surviving from western medieval Europe, the Middle Ages lacked a formative written tradition defining a theory of imagery in its own right. This textual silence contrasts starkly with the highly complex and varied systems of representation demonstrably at work in medieval images, objects, and monuments. In a culture that defined man as made in the image and likeness of God, that delighted in the metaphor of the logos made flesh, that granted divinity to fragmentary parts, that defined memories as tangible impressions upon the brain, and that attached indulgences to pictures of the Holy Face, the richly nuanced concept of imago exerted a profound influence on representations spanning the millenium. Using visual and textual primary sources supplemented by secondary studies, this class will examine the nature of the medieval imago as it appeared in practice and as it has been constructed in modern scholarship on the Middle Ages. This course draws from multiple fields and reveals the truly interdisciplinary nature of the imago as it was created, seen, studied, replicated, adored, and defiled throughout the Middle Ages.

MI 63761 - Seminar: Iconoclasm

This seminar considers the implications of contesting and destroying the work of art. We will seek to understand manifestations of these phenomena as historical and philosophical/theological events. As we do this, we will problematize the power of verbal discourse over visual materials and give thought to the sacredness of art. Our focus will be on the debates found in primary and secondary readings that address the origins and nature of Byzantine iconomachy. This early Medieval controversy provides the primary moment for the formulation of definitions regarding the possibility of a Christian art. A thorough examination of the varieties of argument brought to bear on this issue will provide paradigms for the consideration of the power and limits of representation in other periods. Student research papers will be able to address other manifestations of iconoclasm, including those of the Carolingian period, of later Medieval Europe, of the Reformation, and of the Modern era.

MI 63764 - Medieval Seminar: The Art of Time

In the European Middle Ages, time distinguished the created world from eternal realms, it structured monastic and agricultural lives, and it was a compelling topic for philosophical debate, theological inquiry, scientific definition, and artistic challenge. This class examines the nature of time as it was considered separately and conjointly in visual and verbal realms. Some of the art we will analyze includes late antique mosaics, narrative sequences in wall paintings and sculpture, calendars, cosmological and computus diagrams, personifications, and late medieval constructions of time-telling devices. Some of the texts to be discussed include Augustine's Confessions, Bede's The Reckoning of Times, Bernardus Silvestris's Cosmographia, Heinrich Seuse's Wisdom's Watch Upon the Hours, and Petrarch's Triumph of Time. The goal of this seminar is to gain a better understanding of how medieval artists, authors, poets, and others formulated questions and answers regarding the ubiquitous yet intangible phenomenon of time.

MI 63808 - Proseminar in Early Christian Studies

The Proseminar in Early Christian Studies will examine some of the most prominent theoretical models used in the study of early Christianity. We will read selections from classic works by Weber, Engels, Douglas, Freud, Foucault, Bourdieu, DeCerteau, and Bhabha, among others. At

the same time, we will discuss a selection of recent articles and chapters, which draw on these theoretical models and insights to illuminate aspects of early Christianity.

MI 66020 - Directed Readings-Grad

Offers graduate students a possibility, normally in their second or third year, to work closely with a professor in preparing a topic mutually agreed upon. Student and professor must sign a form that records the readings.

MI 67001 - 2nd Year Research Tutorial I

An intensive program of reading in primary sources (preponderantly in the original language) and scholarly literature with a view to identifying a worthwhile, original research project, for completion in the following semester.

MI 67002 - 2nd Year Research Tutorial II

Second-year graduate students in medieval studies produce a substantial, original research paper based on the intensive program of reading in primary sources (preponderantly in the original language) and scholarly literature undertaken with a teacher in the previous semester. Alternatively, by permission of the Medieval Institute's director, students may use the tutorial to expand and polish a paper prepared originally for a previous research seminar.

MI 67020 - Editing Medieval Manuscripts

In this course, students will be introduced to the principles and basic procedures involved in editing later medieval Latin texts from manuscripts: the reading and transcription of manuscripts, the collation of manuscripts, the preparation of an apparatus criticus and a apparatus fontium, the presentation of critically edited texts in print, etc. Students will learn the importance of paleographic, codicological, philological, and historical-bibliographical analysis in critical editions executed according to the "historical method." By reference to exemplary critical editions of later medieval Latin works, students will also be introduced to hermeneutical issues involved in editing. Moreover, students will be introduced to the techniques, sources and instruments of primary research among the manuscripts, and will prepare a term-long heuristic project. Having passed the Medieval Institute Latin examination (or some equivalent) is a prerequisite for enrolling in the course; any exceptions to the prerequisite must be approved by the teacher, after consultation with him.

MI 67890 - Independent Summer Research

This course is for graduate students receiving a summer stipend and conducting independent research. Registering for this course will ensure proper classification for tax purposes. Only those students both actively engaged in research and receiving a stipend are eligible for this course.

MI 77001 - Field Examination Preparation

Offers students a possibility, normally in their second or third year, to work closely with a

MI 77002 - Dissertation Proposal Preparation

Offers students the opportunity to work with their adviser in preparing their dissertation proposal.

MI 83030 - Topics in the History of the Book

In this course students will be introduced to various ways of working with medieval manuscripts. Topics will include: Copying an exemplar, attitudes to the page, medieval punctuation and what it can teach, the evidence of annotation, the transmission of texts, medieval libraries. the ordering of books, medieval manuscripts and fragments on the web. The main focus will be the digitized manuscripts from the libraries of Cologne, Lyons, the Reichenau and St. Gall, and the digitized microfilms of manuscripts from St. Amand in the library of Valenciennes. This course will allow students to use the evidence of art history, liturgy, patristics, hagiography, intellectual history, and canon law to supplement their skills in paleography, codicology, and textual scholarship.

MI 88001 - Resident Dissertation Research

Independent research and writing on an approved subject under the direction of a faculty member.

MI 88002 - Nonresident Dissertation Research

Required of nonresident graduate students who are completing their theses in absentia and who

MI 98200 - Dissertation Completion

This course is a required course for graduate students who have completed 8 years of study.