

**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 repertories 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/](http://medieval.nd.edu/summer-study/).

**MI 60005 - Latin Paleography**

The course is an intensive survey of Latin scripts from antiquity through the Middle Ages and Renaissance. Students will be able to accurately read and transcribe Latin scripts, expand systems of abbreviation, identify, date, and localize (when possible) different hands, and defend their interpretations. There will be a strong emphasis on the different varieties of Gothic script (*textualis*, *cursiva*, *hybrida*). Once the class reaches the twelfth century, students will work

extensively with Notre Dame's medieval collection of codices and fragments. All meetings will be held in the Special Collections Seminar Room.

### **MI 60020 - Charlemagne, Emperor of the West**

This course will explore the sources for the reign of Charlemagne, ruler of the Franks and emperor, and how they can be understood. Charlemagne is the first medieval ruler to have a biography, written by someone who knew him, in addition to contemporary narratives of his reign we can study his laws, letters and poems written by his courtiers, and the evidence of coins, buildings, and manuscripts made during his lifetime. Subjects to be addressed include the rise of the Carolingians, Carolingian government, Charlemagne's conquests, the role of the Church, the idea of reform court culture, the imperial coronation, and the final years. Students will be expected to contribute to the weekly classes, and to write a research 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 60102 - Medieval Codicology, Literary Culture, Social Contexts: Reading MS Harley 2253**

The Harley manuscript (London, British Library MS Harley 2253) is a book crucial to our understanding of Middle English literature as it was produced and circulated, read and used, in a nonmetropolitan region of England. Its rare contents bring into view a vibrant social and literary scene that existed in the West Midlands not far from the Welsh border. Without this book's survival, we would not suspect that literary activity existed in such a concentrated way before the age of Chaucer, which came some forty years later. No other book preserves so rich a snapshot of what was clearly a vital world of poets, minstrel entertainers, preachers, and patrons. Because the scribe collected poems that were otherwise ephemeral, we can here recapture a world of trilingual social interaction, of performances in hall, of a taste for comedy mixed with edifying moralisms, of social pretensions mixed with low bawdy, of linguistic register matched to content. The Harley manuscript contains tantalizing love lyrics, poetry of fierce politics, verse of devout religion. It also has saints' tales and outrageously funny fabliaux, satires and comedies of complaint, debates and interludes, proverbs and guides on etiquette, as well as outlaw tales, Bible stories, a dream handbook, and guides for travelers to the Holy Land. Bursting with texts in three languages, the book's overall range is astounding. The scribal maker of this manuscript was a curious and acquisitive person, a connoisseur of popular literature and learning. Because the Harley manuscript has only just been made available in its entirety - its Latin and Anglo-Norman texts edited and translated for the first time, its more obscure English texts also made accessible. This course will offer students many opportunities for pursuing new research and generating innovative ideas. Methodological possibilities include classic literary analysis, studies of gender and class status, explorations of social history, investigations of genre (poetry, romance, fabliaux, comedy), and crosslingual practice. As we read the divergent texts of Harley 2253 straight through, we will continuously examine the scribe and his practices, while also considering authors and audiences. To understand medieval contexts, we will simultaneously delve into areas pertinent to Harley studies: (1) the Middle English lyric (all kinds: religious, secular, political); (2) matter-of-Britain romance, with local notions of nation, politics, and history; (3) saints' lives, pilgrimage texts, and views of the Jewish or Muslim Other; (4) fabliaux, both in French and English, and debates on the "nature" of women; (5) courtesy texts, proverbs, and practical lore; (6) comparable contemporary miscellanies of note (for example, Digby 86,

Auchinleck, Laud misc. 108, the later Vernon); (7) the literary landscape of pre-1350 trilingual England, particularly in the West Midlands; and (8) issues of palaeography and codicology, along with the current critical boom in scribal studies.

### **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 60106 - Medieval Interiorities and Modern Readers: Historical and Formalist Approaches**

This course will examine issues of interiority in the major Middle English writers, especially Chaucer, Langland, Hoccleve, Julian of Norwich, and in some anonymous English and Irish lyrics. We will begin with brief extracts from key introspective texts originating in Latin (by St. Perpetua, St. Augustine and Christina of Markyate) and from the Early Middle English period (e.g. Ancrene Wisse, La3amon's Brut, the "Kildare" Lyrics, the Arundel Lyrics). We will move then to the introspective works of the major Edwardian and Ricardian writers, especially Langland (Piers Plowman), Chaucer (Prologue to Legend of Good Women, the "women's" Canterbury Tales, his Retraction, and selected lyrics), and Hoccleve (Complaint and Dialogue). We will finish with a look at the London Carthusian house as a "leaky conduit" (in Vincent Gillespie's words) for sophisticated, daring writing by women, notably Julian or Norwich and Marguerite Porete. The methodological threads of the course will follow the most influential of the critical trends for medievalists to date. 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 Deconstruction) did little to test the accuracy of these views. New Historicism, a critical approach developed in part from ethnography that took Renaissance literary studies by storm in the 80s, offered medievalists an alternative, if somewhat flawed methodology for understanding their literature in its cultural contexts. Since then various kinds of historicist and historical approaches have been developed, now encompassing an emphasis on formalism and aesthetics in newer literary histories. 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 to interiority that involve cognition ("embodied" or otherwise), material culture, and theories of narration (Spearing's "textual I"). We will finish with some very new ways of looking at modern response, especially those that supersede "medievalism" approaches

by focusing instead on formalist ways that scholars of 21st c. art and literature understand Medieval (rather than "Early Modern") art forms as the true forerunners of the contemporary. Topics to be discussed will include "self-fashioning," authorial self-representation, the impact of the under-employed clerical proletariat on secular writing, political and religious dissent, the pressures of patronage, scribal censorship, and the role of women in the rise of English literature. We will also sample how the top discoveries in Manuscript Studies and medieval reading practices (focusing on performative, meditational, allegorical, mnemonic, and cognitive methods) have changed the way we approach the "medieval self."

### **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 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 60124 - Conversion of Northern Europe**

The conversion of the Germanic and Celtic lands to Christianity was perhaps the greatest revolution in European history. It precipitated or hastened the spread of literacy, the development of the nation state, and the extinction or effacement of many indigenous cultural traditions. In this class, we will consider what it might have been like to be involved in this epochal shift. Whereas many historical studies of conversion concentrate on the causes and processes by which change took place, we will center our investigation on its effects and affects. How did individuals experience conversion and how did they or others relive or evoke these experiences in written narratives? We will read widely across the medieval literatures of Germany, the British Isles, the Frankish lands and Scandinavia. All primary texts will be read in translation. We will test various modern theoretical models as potential keys to unlocking the lived and narrated experience of conversion. This class is open to all interested graduate students.

### **MI 60125 - The Anglo-Scandinavian Middle Ages**

Since the Middle Ages, the cultural fortunes of Britain and Scandinavia have been inextricably bound to one another. A Viking presence in Anglo-Saxon England transformed language, social organization, and literature, while to the early medieval Scandinavians England often proved a testing ground for valor and achievement. By the Middle English period, most Scandinavians had assimilated, but stories about them persisted in England, as did forms of their language. And in the early modern period, theologians, historians, and scholars turned to Scandinavia to locate the origins of British culture. When nineteenth-century British scientists, scholars, adventurers, and tourists visited Scandinavia, they did so to view and describe natural phenomena, or to fish, hike, and hunt. But building on historical British interest in Scandinavia, they also saw an image of what they regarded as their own primitive innocence. In effect, going to Scandinavia became like a ride on a time machine. This is a course, then, about time, culture, and representation. And its primary concerns turn on this question: How did British writers of several genres and several centuries use Scandinavia to imagine themselves and their own Middle Ages? To address this our readings will include Old English poetry and prose (in translation), Old Icelandic poetry and prose (again in translation), *Havelok the Dane*, *Wollstonecraft's Letters Written in Sweden, Norway, and Denmark*, *Morris's Journals of Travel in Iceland*, *Collingwood's The Life and Death of Cormac the Skald*, *Tolkien's The Hobbit*, and selections from several early modern histories and commentaries.

### **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, legends, 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 60140 - Langland, Chaucer, and Literary London**

George Kane referred to Chaucer and Langland as "the obligatory conjunction" for all medievalists, yet these twin fathers of the "rise of English" are rarely read closely together. This course will involve in-depth study of these two great London writers, and the question of mutual influence. Chaucer and Langland especially, found their initial and most sophisticated audiences in the court, civil service and merchant classes in London. The Ricardian 'Golden Age' gave birth to what Chaucer's and Langland's disciples suddenly recognized as a national literature, largely attracting a young, under-employed audience of the clerical "proletariat", that is, those who had found jobs in the burgeoning London civil service, law courts, scribal communities and as household secretaries, often to women. This London audience included aspiring alliterative poets of the West, Continentally influenced writers of the South and East, and clerks from the out-posted colonial civil service in Dublin. We will look at various traditional historicist approaches to the study of Chaucer and Langland, and their first reading circles, along with medieval literary theory, and newer methodologies including material culture and history of the book. Some special features of the course will be a chance to post on the newly created Notre Dame Medieval English blog, and a chance to explore material culture via hands-on workshops in medieval tapestry weaving and book-binding. Topics to be discussed will include genre, authorial self-representation, coterie readership, social, political, and religious dissent, illustrated manuscripts of the two poets, textile history, and the role of women in the Chaucerian and Langlandian rise of a "national" literature.

### **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 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*, *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 Fowles, 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 Aijt 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 – History, Science, Technology, and Medicine 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 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 60304 - Introduction to Byzantine Philosophy**

The course will study the development of Byzantine philosophy by reading a careful selection of primary sources. Although students who have the necessary linguistic knowledge will be encouraged to look at extracts from certain documents in Greek, the aim of the course is to bring Byzantine philosophy to the widest possible audience by also using such translations as are available. In addition, the instructor will attempt to make some of the more recherché material accessible to the students with and without Greek by means of his own summaries and translations. The course will proceed chronologically. Beginning in the world of late antiquity and of the Greek Fathers, we will examine evidence regarding the MSS tradition of ancient philosophical texts, passing quickly on to the "revival" of philosophy with Michael Psellos and his students. Taking the complex relation between Proclus and Dionysius the Areopagite as a theme, we will continue our history by studying extracts from the writings of John Italos and Eustratios of Nicaea, and also those of the Georgian philosopher Petritsi, ending this phase with a more detailed analysis of Nicholas of Methone's Anaptyxis. Passing on through Gregory Palamas, Barlaam of Calabria, Nikephoros Gregoras and the Hesychast debates, we will study the writings of George Gemistos Plethon and Cardinal Bessarion in some detail, concluding with a brief look at the influence of Byzantine philosophy on the Italian Renaissance. Requirements: one brief oral report and a final paper (ca. 20 pp.)

### **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 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 60364 - Anselm and Nicholas of Cusa: God as Maximum**

A study of two of the most important non-scholastic philosophical writers before 1500 -- Anselm of Canterbury and Nicholas of Cusa -- laying emphasis upon the methodological and doctrinal continuities and contrasts between them. Of Anselm, we shall read *Monologion*, *Proslogion*, and *De Veritate*, and of Cusanus *De Docta Ignorantia*, *De li Non Aliud*, and *De Possess.* Among the philosophical issues selected for discussion will be 1. starting from Anselm's notion of God as "That-than-which-a-greater-cannot-be-thought" -- the theological and cosmological notion of maximum; 2. the contrast between Anselm's Aristotelian-Boethian logic and the alternative logic(s) of Cusanus; and 3. the contrast between Anselm's (apparently) Augustinian Platonism and the more Dionysian and "Chartrian" Platonism(s) of Cusanus. Requirement: one final written paper of 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 (Calcidius, Macrobius, Martianus Capella, and Boethius) whose influence formed the philosophical-humanist mentality. Knowledge of Latin is desirable for this course. Written requirement: one final paper of ca. 20 pp.

### **MI 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 60420 - Topics in Early Christianity**

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 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 Brigittines 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 60468 - Love and Wisdom in Medieval Theology**

The high middle ages (the 12th century through the early 14th) witnessed great vitality and creativity in the doing of theology, and high medieval theological work has proven to be of continuing significance and interest. This course provides an advanced orientation to the high medieval theological achievement, by identifying the main kinds of medieval theological work, as well as their principal settings and genres, and by introducing some of the more renowned scholastic, monastic, and, lay spiritual theologians. To give focus to the course, special

consideration will be given to the themes of love and wisdom, as these play out in discussions of Trinity, Christ, and the sacraments (not least, that of the Eucharist). Among the theologians who will figure prominently in the course are Bernard of Clairvaux, Bonaventure, Thomas Aquinas, and Mechthild of Magdeburg.

### **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 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 60476 - Monasticism**

One of the most enduring legacies of early Christianity is the monastic movement. In this course we will explore the varieties of ascetic practices in the early church, beginning with the New Testament and Apocryphal Acts. We will read works from the earliest ascetic theorists, Clement of Alexandria, and Tertullian, before moving on to consider the solitary and communal forms of monastic life in Egypt, Syria, and Palestine. We will read and compare the Rules of Pachomius, Shenoute, Basil, and Augustine, and assess the impact of geography, pilgrimage, and architecture on monastic practice and spirituality. Course requirements include a midterm and final exam as well as two papers.

### **MI 60478 - Islam and Christian-Muslim Relations**

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 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*, *trouvere* 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 Notre 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 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 60587 - The French of England**

Most of the literature read in England in the period 1100-1300 was written in "Anglo-Norman," the French of England. This course will introduce the classic works and genres of medieval literature in Anglo-Norman, including the epic, lai, the medieval romance, lyric poetry and drama. Love in its various forms, including mystical love of God, will be a unifying theme among the various works. Works to be discussed will include the Chanson de Roland, the Romance of Horn, Haveloc, Robert Grosseteste's The Castle of Love, the Childhood of Jesus, and the Jeu d'Adam. Texts will be read in English translation, but students able to read French will have access to texts in French. All discussions will be conducted in English.

### **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, Eugippius, Vita Severini, and the Passio Perpetuae and Felicitatis). Due to the historical importance and the wide later tradition of ancient hagiography, we will frequently refer to art and archaeology, history, and music. The texts are suitable for students with intermediate and advanced Latin knowledge. Some experience with classical poetry (Vergil) will be helpful.

### **MI 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 60643 - "Vulgar Latin" and Its Non-Literary Sources**

This course will be conducted according to an inductive method, inferring the description of 'vulgar' linguistic tendencies from the reading of original texts. Different texts will be read and translated, aiming to describe the phonological, morphological, and syntactic features which are typical of 'vulgar Latin': (i) texts preserved in direct tradition (private letters, receipts, contracts of sale, graffiti from Pompeii); (ii) texts preserved in Medieval manuscripts (the *Appendix Probi*). By the end of this course, students will be able to deal with the complexity of the Latin language, as it is reflected by 'vulgar' texts, and to perceive it as a non-monolithic language, endowed as it is with diachronic and diastratic variations; furthermore, they will be able to approach sources with different critical attitudes, and to recognize 'vulgar' tendencies in texts, such as phonology, morphology, syntax (i.e., word order and complex sentences).

### **MI 60677 - A Divine Vernacular: Old Irish**

A Divine Vernacular: Old Irish Language and Literary Culture Early Irish sources record that at the Tower of Babel, when faced with the disordered confusion of languages Fénus Farsaid and Goídel Glas deployed a team of scholars to take "what was best of every language and what was widest and finest"; from these choice linguistic elements they made the Irish language, Goídelc, 'A Divine Vernacular: Old Irish Language and Literary Culture Early Irish sources record that at the Tower of Babel, when faced with the disordered confusion of languages Fénus Farsaid and Goídel Glas deployed a team of scholars to take "what was best of every language and what was widest and finest"; from these choice linguistic elements they made the Irish language, Goídelc, 'Gaelic' or (Mod. Irish) 'Gaeilge'. These origin myths tell us that Irish was created to restore and preserve God's language and heavenly speech, and that eventually it was brought from the Holy Land to Ireland, where Irish linguistic and literary culture flourished. Old Irish was at a very early period used extensively as a language of learning and literature: Irish is Europe's oldest vernacular, or native, literary culture, and Old Irish texts are some of the most diverse and intriguing of the Middle Ages, as we will explore in this course. When the Irish began to create literature in their native language, what ideas, stories and aspects of their culture were they most interested in exploring? Operating in a culture with a vibrant oral, story-telling bardic culture, how did the Irish use their native language to preserve and develop these spoken traditions in writing? In this course participants will divide their time between 1) learning the fundamentals of

the Old Irish language (no previous experience necessary!) and 2) studying key texts which give us insight into medieval Irish thinking about the role and importance of language and literary culture. We will examine early heroic sagas, saints' lives, myths about legendary poets and the act of literary creation, stories of pre-Christian women warriors and otherworldly prophets, monstrous human heroes and poems as diverse as those celebrating the natural world, praising God, recording fears about Viking raids and even pondering the difficulty of getting thoughts down on paper. All literary texts will be available in English translation, though as our Old Irish skills develop over the course of the semester, we will also increasingly engage with the texts in their original Old Irish forms. No previous knowledge of Irish (modern or otherwise), or other medieval languages, is necessary for this course. Course requirements will include completion of language exercises, translation of a text of the participant's choosing (creative adaptations as well as linguistically precise translations are possible), a paper on any aspect of medieval Irish literary, linguistic or textual culture, and 1-2 exams. Graduate students will be expected to undertake additional reading, writing and translation.

### **MI 60678 - Storied Landscapes**

Medieval Irish, English and Welsh literature (Latin and vernacular) feature a high concentration of sophisticated narratives invested in mapping persons and places. All unified by their conscientious use of a poetics of place, the texts we will examine variously focus on the movement of heroes, saints and colonizers through challenging and transformative geographies; some tales probe both individual and community reactions to being shepherded to or driven from the places, both mundane and otherworldly, they would like to call home; bountiful hunts and rich harvests to demonstrate the happy union of a people with their intended homeland; the land's own agency, its ability to catch fire and its rivers rise in fury to protest a leader's bad judgments. Rooted in the physical geographies of Ireland, England and Wales (and to a lesser extent, the Holy Land), these narrative topographies nonetheless move beyond the land itself and become powerful, portable worlds that can be accessed and occupied by readers anywhere and at any time; this becomes particularly clear as we examine the historical contexts of the different texts and consider how they are written and circulated as responses, often recuperative, to experiences of disenfranchisement from the land.

### **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 60693 - Patristic and Byzantine Greek**

Intended particularly for students who have a foundation in Classical or Koine Greek but wish to study later Greek authors, this course will introduce students to a variety of genres in Patristic and Byzantine Greek, including narrative, exegesis, dogmatic theology, letters, and poetry. The selected texts, ranging from relatively simple to quite difficult, will comprise a representative sampling from the fourth century AD until the fall of Constantinople. It is expected that the emphasis will be upon texts of theological interest, but the instructor will be sensitive to the interests of the students. Among the authors and texts we may read are the following: the Cappadocian fathers, Pseudo-Dionysius, Romanos the Melodist, John Moschus, Maximos the Confessor, John of Damascus, Andrew of Crete, John Mauropus, Michael Psellos, Symeon the New Theologian, Theophylact of Ochrid, Nicholas of Methone, and Gregory Palamas. Students will also be introduced to the rudiments of Greek paleography. Prerequisite: At least one year of classical or Koine Greek.

### **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 60780 - Transcribing Early Notations and 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 60781 - Music in Christian Thought**

When is music truly Christian? What kind(s) of music are ideal for Christian worship, entertainment, artistic creation? Can music be sinful or un-Christian? We will read what major Christian thinkers have written about music in all its varieties, from the Bible, through the Church Fathers, medieval Catholic and Eastern Orthodox theologians, Protestant reformers, Popes and Councils through Vatican II and its aftermath. Come prepared to debate.

### **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 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," Aquina'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 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: Late 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 63230 - Topics in Medieval Iberian History**

This seminar will focus on the history and historical sources of medieval Iberia, covering both al-Andalus and the Christian kingdoms, from the eighth to the fifteenth centuries. Topics will

include the consolidation and fracturing of regional power; relations between Christians and Muslims in the peninsula and debates over cross-cultural contacts and the construct of convivencia; perceptions of the role of reconquest and frontier in Iberian history; and the image of medieval Spain in the broader European and Mediterranean narrative. Students will be responsible for in-class presentations on monographs and primary sources, and they may choose between writing a research paper or two historiographical surveys. Competence in Latin and/or Castilian will be helpful.

### **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 63257 - The English Universities: Intellectual and Scientific Exchange, 1500-1670**

In the sixteenth and early seventeenth centuries, the traditional medieval teaching of the sciences (the "quadrivium") at Oxford and Cambridge underwent radical changes. Students from outside the traditional social classes began to attend university, with quite different goals from those of the medieval student. Undergraduates traveled abroad, visiting eminent European scholars and studying at Continental universities, and brought back home new ideas, books and instruments that made the traditional curriculum appear out of date; as did practical developments closer to home, in the workshops and factories of London. And, partly in imitation of Continental universities, the teaching of the sciences, like that of many other subjects, came to be more and more the province of an appointed professor with specialty knowledge of the field, replacing the medieval system in which recent graduates provided instruction to students hardly much younger than themselves. This course surveys the teaching of the sciences at the English universities, with an emphasis on the transformations that grew out of intellectual exchange beyond the walls of the academies, and across the Channel. Equal emphasis will be placed on the modern secondary scholarship, and on texts and other evidence from the period. Students will write a research paper for this seminar, with the intention of presenting it at a conference in July, 2014 at Merton College, Oxford, the theme of which will be the sciences at Oxford and Cambridge in this period.

### **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 63283 - Heresy, Inquisition, and Society, 1100-1450**

Over the past generation heresy and dissent has represented one of the most active fields of medieval historical research. This course aims to accomplish two ends. It will introduce students to the interpretative literature broadly and to selected famous cases by way of reading extensively in English and other modern languages. It will also, in the nature of a seminar, read intensively in selected primary sources involving two cases, the so-called Spiritual Franciscans and the Lollards. The goal is to practice research and interpretation on the basis of selected texts. This means Latin, and Middle English. Students will write a major research paper to complete the course.

### **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 63341 - Aquinas's Disputed Questions on the Soul**

Aquinas' Disputed Question on the Soul treats in a much more expansive way the questions raised in questions 75 and 76 of the first part of the Summa Theologiae. Distinct from and proceeding in a different order from his commentary on Aristotle's De Anima, it provides an opportunity to fill out various issues that arise in an abbreviated form in the Summa, including the status of the soul as both a bodily form and a particular subsistent, its incorporeality, immateriality, and incorruptibility, whether it is composed of parts, its relationship to its powers, and various questions concerning what it can know and what it can suffer or enjoy apart from and following bodily death.

### **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 63403 - Medieval Latin Reading I**

The course aims to give graduate students the opportunity to read in Latin, to translate, and to comment upon primary texts from the medieval Western theological tradition. Each semester the

Latin readings for translation reflect a specific genre of theological prose writing. Prerequisite: two semesters of Latin grammar or the equivalent.

### **MI 63418 - Between Esau and Jacob: Jewish Christian Relations in the Time of the Crusades**

The High and early Late Middle Ages is not only a normative period for Christian Western Europe and its Roman Catholic church, but also for the Jewish communities of western and northern Europe. Confusingly enough the same period is known as the time of the Crusades, usually depicted as a time of cruelty and conflicts between the Christian majority and the Jewish minority. The seminar tries to challenge this simplistic view. After a general historical introduction concerning Jewish-Christian everyday life and the Christian theological perception of Jews and Judaism in the time of the Crusades (Bernard of Clairvaux, Peter the Venerable, Hildegard of Bingen and others), we will concentrate on the reading and examination of two corpora of Hebrew sources (in an English translation). The first collection of sources (Hebrew chronicles on the first crusade, etc.), deals with the traumatic experience of persecution and death and its impact on the relation to the non-Jewish world as well as to eschatological questions. The second collection of sources focuses more on the question of how Christians and Christianity were generally looked at and perceived among Jewish intellectuals during that period.

### **MI 63421 - Early Christianity Seminar: The Cappadocians**

Studies of selected patristic texts and early Christian history. (Offered with varying topic each spring) Spring 2015 topic: The Cappadocians.

### **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: Early Christian Asceticism**

Asceticism is now rightly understood as being a central theological and social phenomenon in the early church. A sharpened appreciation for this centrality over the past few decades has resulted in a proliferation of theoretical approaches. The aim of this course is to acquaint you with some of these new insights and methodologies, as well as with a representative selection of the broad array of ascetic texts and options within early Christianity.

### **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 63470 - Medieval Latin Reading**

The course aims to give graduate students the opportunity to read in Latin, to translate, and to comment upon primary texts from the medieval Western theological tradition. Each semester the Latin readings for translation reflect a specific genre of theological prose writing. Prerequisite: two semesters of Latin grammar or the equivalent.

### **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 Muhammad, 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 Qur'an --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 Qur'an, 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 Qur'an) 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 Qur'an hosted at Notre Dame.

### **MI 63472 - Ordo Romanus Primus**

The First Roman Ordo, dating from the early 8th century, is the oldest description of how the pope celebrated Mass in Rome, evidently written to instruct Frankish bishops and priests in how to celebrate the Roman rite in their own country. The text varies quite a bit in its many MSS, reflecting several stages of editing as the text was transmitted across Europe, encountered both non-Roman practices and different varieties of Latin and proto-Romance dialects. Thus there are complex interrelationships with many other Roman ordines and liturgical texts. This seminar for students who can read Latin will examine many issues involving textual transmission, early medieval Latinity, the hybridization of the Romano-Frankish liturgy in the Carolingian era, and the survival of imperial and court ceremonial from Greco-Roman antiquity. Since the First Roman Ordo has often been described as Byzantine and contains many Greek terms, students with Greek will be encouraged to undertake comparative, parallel studies Byzantine ceremonial texts like the *De Caeremoniis* of Emperor Constantine VII Porphyrogenitos. Roman and non-Roman church buildings from the period will also be studied in detail.

### **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 is 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"; Pope Innocent III and the establishment of the Latin Empire in Constantinople (1204); Councils in Nicaea and Nymphaion (1234); II Council of Lyons (1274); scholastic theologians of the "classical era" and their attitudes towards Byzantine theology and culture; Byzantine humanists and latinophones of the 14th century their appeal for Christian unity; and the document of the Council of Florence (1439) on the union with Greeks. 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). An intermediate Latin and Greek is required for the course.

### **MI 63503 - Cervantes and His Time**

A close reading of Cervantes's *Don Quijote* in relation to the prose tradition of the Renaissance: novella, the pastoral romance, the romance of chivalry, the humanist dialogue, and the picaresque novel. We will pay attention to the historical, social and cultural context of the work.

In addition, students will get familiarized with major critical trends and interpretations of this classical novel. In this seminar, students must participate actively in class discussions and will be required to make several short presentations. The term paper, of approximately 15-20 pages, will be on a topic individually agreed upon and discussed by each student with the instructor. This class includes a graduate symposium at the end of the semester in which students will present their papers.

### **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 63513 - Creating Female Disability in Early Modern Spanish Discourse**

This course examines, from the perspective of feminist disability theories, the concepts and roles of women in selected Spanish discourses and literary texts from the end of the fifteenth to the seventeenth century. The purpose is to show how diverse early modern texts perpetuate traditional notions and segregation of female bodies considered imperfect and inferior in contrast to the norm of male corporeality. In addition to selected theoretical approaches, the readings include primary Spanish medical and moral treatises as well as a variety of literary texts such as Fernando de Rojas's *Celestina*, Francisco Delicado's *Lozana Andaluza*, the picaresque novels *Lazarillo de Tormes*, *Buscón* and *Guzmán de Alfarache*, Cervantes's *La tía fingida* and *Coloquio de los perros*, Quevedo's satirical poetry and Teresa de Ávila's *Libro de la vida*.

### **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 *Épître 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 63551 - Renaissance Italian Theatre**

A study of Italian Renaissance theatre in all its dimensions (literary, cultural, social, technical, philosophical, political) from the birth of modern theatre in the late Middle Ages to the birth of *commedia dell'arte* and opera.

### **MI 63555 - Humanity and Divinity**

In this course, we will explore the intersection of literary and theological concerns pervading Dante's writings. We will consider the significance of Dante's understanding of the relationship between humanity and divinity both as presented in individual works and as evolving throughout his life, and beyond. The first half of the semester will be dedicated to the *Commedia*. In the second half of the semester we will study Dante's other works and will reflect on the importance of Dante for contemporary Italian culture, especially through engagement with works by Primo Levi and Roberto Benigni. The course will be conducted in English. Students in the Italian program will be required to work with Italian texts in the original.

### **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 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 63588 - Truth, Language, Love: The Theology of Dante's Comedy**

Taught in English, and requiring no prior knowledge of Dante, this course is intended for any graduate student wishing to spend a semester studying one of the greatest works in the Western tradition. We will concentrate on three aspects of Dante's work: 1) Dante's understanding of the divine, or 'truth'; 2) the conception of language and poetics underlying his presentation of our journey towards truth; 3) his notion of love as the fullest expression of both truth and language. We will reflect on these three things and on their interrelations with a specific focus on the narrative dynamics of Dante's text, and especially on its portrayal of human encounter. In doing so, we will have the opportunity to engage in detail with one of the greatest existing examples of the fusion between theological seeking and poetic experimentation.

### **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 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`a (jurisprudence and law), tasawwuf, kalam and falsafa (theology, philosophy and mysticism), or focused around a significant figure such as al-Ghazali. In addition to reading texts, we will also engage contemporary scholarly literature on the sources and their analysis.

### **MI 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 63818 - Philology: A Critical and Comparative History**

Philology is the historically dynamic set of theories, methodologies, and techniques that seek to provide an appropriate understanding of oral and written discourse in its proper context of production and original reception. A traditional philology understands this recuperation to be difficult because and to the degree that the text is foreign, distant, sacred, or just highly complex. Philology in the West through the Renaissance had been a set of textual practices asserting continuity with an authoritative past, classical and scriptural. Thereafter ideas of the nation state were anticipated and strengthened by the recuperation or even fabrication through vernacular philologies of a worthy and empowering past. It is not then the case that philology is simply the servant of intact "tradition." Furthermore, philology is essentially interdisciplinary, since it is an indispensable substrate for other disciplines like philosophy, theology, literary criticism, and linguistics. Indeed, the desacralization and academic institutionalization of philology led to the development of such disciplines as linguistics and the vernacular languages and literatures. In cooperation with the Nanovic Institute and in collaboration with an international conference to be held Sept. 22-23 and with a number of visiting speakers thereafter, this seminar will meet five times in the fall semester and five in the spring (students may take a single semester). The fall semester will examine, in addition to fundamental conceptions of philology, the topics of philology and religion and philology and education. In the spring we shall turn to philology and nationalism and philology and interdisciplinarity. We shall consider as well non-Western and non-traditional philologies.

### **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 73021 - Manuscript Studies Practicum**

This course is designed to develop those skills needed in working with manuscripts by considering a number of manuscript related topics, and working individually with students on problems which they may encounter. Topics addressed: 1) defining the scriptorium; 2) the choice of script; 3) the role of the exemplar; 4) the tasks of the reader; 5) best sellers; 6) the nature of manuscript culture.

### **MI 77001 - Field Examination Preparation**

Offers students a possibility, normally in their second or third year, to work closely with a professor in preparing for one of their field examinations.

### **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 wish to retain their degree status.

**MI 98200 - Dissertation Completion**

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