

MI 60005 01 Latin Paleography

David Gura

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, etc.). Once the class reaches the twelfth century, students will work extensively with Notre Dame's medieval collection of 288 manuscripts and fragments. Aspects of practical applications and textual criticism will be addressed at the end of the course. All meetings will be held in the Special Collections Seminar Room.

MI 60034 01 Cultural and Intellectual History
in the Pluralistic Middle Ages, 600-1600

Thomas Burman

This course will introduce students to a broad range of modern scholarship and medieval texts bearing on four aspects of Medieval European and Mediterranean cultural and intellectual history: 1] The movement of texts, ideas, and stories around the across religious, linguistic, and ethnic borders; 2] the role of frontier areas (Iberia, Asia Minor) in shaping and filtering those movements; 3] the cultivation across ethnic/religious/linguistic boundaries of a common (and self conscious?) European/Mediterranean cultural and intellectual tradition; and 4] the energetic, enduring practices (despite the three foregoing realities) of difference making that continued to divide people into distinct identities. Students will write a substantial primary-source/historiographic paper, as well as weekly blog posts.

MI 60035 01 Navigating the Digital Frontier with
Vernacular Manuscripts from England

Julia Marvin

In this hands-on class, choosing from collections in London, students will "adopt" a vernacular manuscript from England that is of interest to them and is available in some digital form. We will spend the first half of the semester working with the digital versions of these manuscripts while exploring theoretical and practical issues in digital humanities and manuscript studies. Over spring break (March 8-14, 2020), we will travel to London for intensive examination of the real manuscripts. (ND will cover airfare and lodging; students will be responsible for local transport, food, and any documentation required for travel.) Over the rest of the semester, students will complete a project arising from the experience of studying both forms (for example, assessment of the platform on which the manuscript is presented, or of cataloging and descriptive issues, or a small editorial project, or a study of some aspect of the manuscript). Students will be encouraged to choose manuscripts and projects that may result in publishable work and/or the development of ideas for their dissertation.

The class is meant to give students experience in varieties of research crucial to medievalists - and to promote critical perspective on the benefits and limitations of digitization. Requirements: at least one prior course in paleography or codicology (if you do not meet this requirement but wish to join the class, please e-mail Professor Marvin directly); a firm commitment to make the trip to London March 8-14, 2020; and a \$300 "commitment fee" (required by fundor). Because travel planning must take place as soon as possible, late registration will not be available.

MI 60478 01 Islam and Christian-Muslim Relations Gabriel Reynolds and Mun'im Sirry

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 60537 01 Medieval Voyages Katherine Brown

This course will examine literary representations of real and imagined voyages in the Middle Ages by such diverse itinerants as pilgrims, crusaders, merchants, monarchs, knights, and minstrels. We will study a range of texts composed in Old French and Occitan in their historical and social contexts in order to explore the role(s) travel played in this period. The course will also reflect on the ways in which medieval understandings of travel and the world inform later eras, from the beginnings of European colonization to current views on migration and globalization.

MI 60553 01 Dante II Christian Moevs

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 60610 01 Latin History-Writing Elizabeth Mazurek

(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 60632 01 Medieval Latin Survey

Hildegund Müller

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

MI 63403 01 Medieval Latin Reading

Ann Astell and Joseph Wawrykow

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 63443 01 Grace in Medieval Theology: Aquinas

Joseph Wawrykow

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 63550 01 History of the Italian Language

Theodore Cachey

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 63563 01 Boccaccio

Christian Moevs

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 83461 01 Care of the Dead in Early Christianity

Robin Jensen

This interdisciplinary seminar considers practices surrounding the care of the dying, funeral rites, burial practices, mourning, and beliefs about the resurrection of the body in early Christianity. Students will engage texts as well as physical evidence (e.g., tombs, cemeteries, memorial inscriptions, and visual art) to gain a broad understanding of the ways Christian practices and beliefs about death and the afterlife are both like and unlike those of their non-Christian contemporaries.

MI 83465 01 Comparative Semitics

Adam Bremer-McCollum

Comparative Semitics is the linguistic study, broadly construed, of one Semitic language alongside one or more other Semitic languages. The Semitic languages, which form one language family within the macro-family of Afroasiatic, include, among others, Hebrew (in a few different varieties), Akkadian, Arabic (with a number of written and spoken varieties), several Ethiopian Semitic languages, Syriac, and various other Aramaic "dialects" ranging from the ninth century BCE to the present day. The Semitic languages include not only well-known languages, ancient and modern, with many speakers and wide-ranging literatures, but also some that are less well known and have been used by smaller groups of speakers. Some Semitic languages served as a major lingua franca at some time or other in the Middle East (and beyond): Akkadian, Aramaic, and Arabic. The main goal of the course is to interrogate our readings (and hearings) of texts in the Semitic languages, especially considered together, with an aim of doing so in a linguistically informed way. This will also entail more general coverage of linguistic topics such as phonetics and phonology (alongside individual, particular phonologies), graphemics (writing systems), language change, dialectology, register, language contact (including loanwords), and lexicography, together with discussions of historical linguistics as a method. The second half of the course will partly consist of student presentations on particular topics of Comparative Semitic relevance. The course is designed for those with intermediate or above experience in one or more Semitic languages and who wish to learn about the features, individual and collective, that make the Semitic languages like and unlike each other, and, typologically speaking, like and unlike other languages of the world. It will be of possible interest to those working on the texts, languages, and/or literatures in ancient near eastern studies, late ancient studies, biblical studies, early Christian studies, liturgical studies, Byzantine studies, translation studies, etc., that is, anyone who wants to interact attentively and creatively with the primary Semitic-language texts that they meet, treating those texts respectfully and responsibly as having come from and through particular communities before reaching us.

MI 90199 01 Medieval Mysticism

Michelle Karnes

This class will focus on medieval Christian mystical literature, beginning with Augustine and Dionysius and ending with Margery Kempe. Special attention will be paid to English mystics, but we'll also look at important works from continental Europe, such as those by Bernard of Clairvaux and Hildegard of Bingen. We'll see that, over the course of the Middle Ages, mysticism changes from being a genre associated primarily with highly educated men in religious orders to one shaped by women and lay people. The genre of mysticism in fact gives us our first known women writers in English. We'll devote a good deal of class time to mystical language and the role that figurative language plays in mystics' efforts to describe the ineffable. We'll also talk about the philosophy and theology of the texts. All readings will be in Middle or Modern English, but no prior knowledge of medieval literature or Middle English is expected.

MI 66020 01-39 Directed Readings - Grad Various

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 77001 01 Field Examination Preparation Various

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 01-39 Dissertation Proposal Preparation Various

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

MI 77011 01 Nonresident Field Exam Preparation Various

Offers nonresident 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 88001 01-40 Resident Dissertation Research Various

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

MI 88002 01-39 Nonresident Dissertation Research Various

Required of nonresident graduate students who are completing their theses in absentia and who wish to retain their degree status.

MI 98200 01 Dissertation Completion

Various

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