

Medieval Studies Program Undergraduate Courses

Listed below were the Medieval Studies Program course selections for the 2014-2015 academic year. If you have questions about what courses apply toward the major or the minor, please contact the department chair.

Autumn 2014

ARTH 22550. Histories of Cairo. H. Badamo. Autumn.

This course examines the urban planning and architectural development of the city from the late antique era to the present. By studying urban planning and the main architectural types in different periods--churches, mosques, synagogues, palaces, defensive works, mausoleums, and houses--this course considers the role of architecture in shaping society. It combines study of monuments and primary sources with work on urban spaces from relevant disciplines, to addresses themes such as the temporalities of monuments, minorities within the Islamic city, orientalism, modernization, contemporary practices of preservation and accommodation, and the recent role of public spaces in politics.

ARTH 17612. The Art of Michelangelo. C. Cohen. Autumn.

The central focus of this course will be Michelangelo's prolific production in sculpture, painting, and architecture while making substantial use of his writings, both poetry and letters, and his extensive extant body of preparatory drawings to help us understand more about his artistic personality, creative processes, theories of art, and his intellectual and spiritual biography, including his changing attitudes towards Neoplatonism, Christianity, and politics. Our structure will be roughly chronological starting with his highly precocious juvenilia of the 1490s in Florence at the court of Lorenzo the Magnificent through his death in Rome in 1564 as an old man who was simultaneously already the deity of art and a lonely, troubled, repentant Christian, producing some of his most moving works in a highly personal style. Beyond close examination of the works themselves, among the themes that will receive considerable attention for the ways they bear upon his art are Michelangelo's fraught relationship with patrons such as the Medici and a succession of popes; his complex devotion to and rivalry with ancient classical art and his living rivalry with Leonardo da Vinci, Raphael, Bramante, and others; his changing attitude towards religion, especially his engagement with the Catholic Reform and some of its key personalities such as Vittoria Colonna; his sexuality and how it might bear on the representation of gender in his art and poetry; his "official" biographies created by the devotees Giorgio Vasari (1550, 1568) and Ascanio Condivi (1553) during Michelangelo's lifetime and some of the most influential moments in the artist's complex, sometimes ambivalent, reception over the centuries; new approaches and ideas about

Michelangelo that have emerged in recent decades from the unabated torrent of scholarship and, especially, the restoration and scientific imaging of many of his works. Through the concentrated art-historical material studied, the course will take seriously the attempt to introduce students with little or no background in art or art history to some of the major avenues for interpretation in this field, including formal, stylistic, iconographical, psychological, social, feminist, theoretical, and reception. Readings are chosen with this diversity of approach in mind.

ENGL 15600. Middle English Literature. M. Miller. Autumn.

This course examines the relations among psychology, ethics, and social theory in fourteenth-century English literature. We pay particular attention to three central preoccupations of the period: sex, the human body, and the ambition of ethical perfection. Readings are drawn from Chaucer, Langland, the Gawain-poet, Gower, penitential literature, and saints' lives. There are also some supplementary readings in the social history of late medieval England.

FNDL 26108. Persian Poetry: Shahnameh of Ferdowsi F. Lewis. Autumn.

FNDL 28102. Machiavelli's Political Thought. J. McCormick

This course is devoted to the political writings of Niccolò Machiavelli. Readings include *The Prince*, *Discourses on Livy's History of Rome*, selections from the *Florentine Histories*, and Machiavelli's proposal for reforming Florence's republic, "Discourses on Florentine Affairs." Topics include the relationship between the person and the polity; the compatibility of moral and political virtue; the utility of class conflict; the advantages of mixed institutions; the principles of self-government, deliberation, and participation; the meaning of liberty; and the question of military conquest.

HIST 25701. North Africa: Late Antiq-Islam. W. Kaegi. Autumn.

Examination of topics in continuity and change from the third through ninth centuries CE, including changes in Roman, Vandalic, Byzantine, and early Islamic Africa. Topics include the waning of paganism and the respective spread and waning of Christianity, the dynamics of the seventh-century Muslim conquest and Byzantine collapse. Transformation of late antique North Africa into a component of Islamic civilization. Topography and issues of the autochthonous populations will receive some analysis. Most of the required reading will be on reserve, for there is no standard textbook. Readings in translated primary sources as well as the latest modern scholarship. Final examination and ten-page course paper.

HIST 21701. Byzantine Empire: 330-610. W. Kaegi. Autumn.

A lecture course, with limited discussion, of the formation of early Byzantine government, society, and culture. Although a survey of event and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny.

There will be some discussion of relevant archaeology and topography. No prerequisite. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Final examination and a short paper.

ITAL 23900. Marsilio Ficino's "On Love." A. Maggi. Autumn.

This course is first of all a close reading of Marsilio Ficino's seminal book *On Love* (first Latin edition *De amore* 1484; Ficino's own Italian translation 1544). Ficino's philosophical masterpiece is the foundation of the Renaissance view of love from a Neo-Platonic perspective. It is impossible to overemphasize its influence on European culture. *On Love* is not just a radically new interpretation of Plato's *Symposium*. It is the book through which sixteenth- and seventeenth-century Europe read the love experience. Our course will analyze its multiple classical sources and its spiritual connotations. During our close reading of Ficino's text, we will show how European writers and philosophers appropriated specific parts of this Renaissance masterpiece. In particular, we will read extensive excerpts from some important love treatises, such as Castiglione's *The Courtier (Il cortigiano)*, Leone Ebreo's *Dialogues on Love*, Tullia d'Aragona's *On the Infinity of Love*, but also selections from a variety of European poets, such as Michelangelo's *canzoniere*, Maurice Scève's *Délie*, and Fray Luis de León's *Poesía*. Course taught in English.

MUSI 27100. Topics in the History of Western Music. STAFF. Autumn.

This course begins with the earliest notated music and considers monophonic liturgical chant and the development of sacred and secular vocal polyphony through the sixteenth century.

NEAA 20532. Problems in Islamic Archaeology: The Islamic City. D. Whitcomb. Autumn.

This course is intended to follow the Introduction to Islamic archaeology, a survey of the regions of the fertile crescent from the 9th to the 19th century. Beginning with P. Wheatley's *Places where Men Pray Together*, the institution of the Islamic are examined in light of its beginnings and definitions. Emphasis is on archaeological remains from the Middle East.

NEHC 20411–20412–20413. Medieval Jewish History I, II, III. N. Golb. Autumn, Winter, Spring.

This sequence does NOT meet the general education requirement in civilization studies. This three-quarter sequence deals with the history of the Jews over a wide geographical and historical range. First-quarter work is concerned with the rise of early rabbinic Judaism and development of the Jewish communities in Palestine and the Eastern and Western diasporas during the first several centuries CE. Topics include the legal status of the Jews in the Roman world, the rise of rabbinic Judaism, the rabbinic literature of Palestine in that context, the spread of rabbinic Judaism, the rise and decline

of competing centers of Jewish hegemony, the introduction of Hebrew language and culture beyond the confines of their original home, and the impact of the birth of Islam on the political and cultural status of the Jews. An attempt is made to evaluate the main characteristics of Jewish belief and social concepts in the formative periods of Judaism as it developed beyond its original geographical boundaries. Second-quarter work is concerned with the Jews under Islam, both in Eastern and Western Caliphates. Third-quarter work is concerned with the Jews of Western Europe from the eleventh through the fifteenth centuries.

NEHC 20501. Islamic History and Society I: The Rise of Islam and the Caliphate.C. Fleischer. Autumn.

This course covers the period from ca. 600 to 1100, including the rise and spread of Islam, the Islamic empire under the Umayyad and Abbasid caliphs, and the emergence of regional Islamic states from Afghanistan and eastern Iran to North Africa and Spain.

NEHC 20504. Introduction to the Hebrew Bible: Jewish Thought and Literature.S. Chavel. Autumn.

The Hebrew Bible (Old Testament) is a complex anthology of disparate texts and reflects a diversity of religious, political, and historical perspectives from ancient Israel, Judah, and Yehud. Because this collection of texts continues to play an important role in modern religions, new meanings are often imposed upon it. In this course, we will attempt to read biblical texts apart from modern preconceptions about them. We will also contextualize their ideas and goals through comparison with texts from ancient Mesopotamia, Syro-Palestine, and Egypt. Such comparisons will demonstrate that the Hebrew Bible is fully part of the cultural milieu of the Ancient Near East. To accomplish these goals, we will read a significant portion of the Hebrew Bible in English, along with representative selections from secondary literature. We will also spend some time thinking about the nature of biblical interpretation.

NEHC 20601. Islamic Thought and Literature I. T. Qutbuddin. Autumn.

This course covers the period from ca. 600 to 950, concentrating on the career of the Prophet Muhammad; Qur'an and Hadith; the Caliphate; the development of Islamic legal, theological, philosophical, and mystical discourses; sectarian movements; and Arabic literature.

SPAN 21703. Introducción a las literaturas hispánicas: textos españoles clásicos. F. de Armas. Autumn.

This course involves careful reading and discussion of significant works from the Spanish Middle Ages, Renaissance, and the Golden Age, including Juan Manuel's *Conde Lucanor*, Jorge Manrique's *Coplas*, the anonymous *Lazarillo de Tormes*, and the theater of Calderón.

Winter 2015

ARTH 14215. Roman Art II: Late Antique and Early Christian Art and Architecture. P. Crowley. (A)

This course offers an introductory survey of the art and architecture of the Roman world starting from the beginning of the second century AD, when the Empire reached its point of greatest expansion. It then proceeds through a period of relative peace and prosperity before witnessing the effects of a political, social, and economic “crisis” of the third century AD, the adoption of Christianity as the state religion, and the tremendous consequences of moving the capital from Rome to Constantinople. Throughout the course, we will consider how the built environments and artifacts produced by an incredible diversity of peoples and places can make visible larger trends of historical, political, and cultural change. What, we will begin and end by asking, is Roman about Roman art?

ARTH 14505. The Global Middle Ages. H. Badamo. (A, H)

The goal of this course is to understand the complexity of religious, political, and visual interactions in the Middle Ages, a period in which the rise and expansion of Christian and Islamic polities brought together diverse religious communities, generating both social frictions and new cultural forms. We will examine monuments from spaces of contact in the Byzantine, Islamic, Spanish, Norman, and Venetian Mediterranean realms, giving due attention to the minority cultures within these governing polities. Through case studies of key monuments of architecture, luxury objects, painting, and the arts of the book, we will analyze the ways in which artists, patrons, and the denizens of cities in the Mediterranean world deployed the visual to enunciate the spiritual and intellectual values, the socio-economic parameters, and the racial, ethnic, gendered, and lingual particularities of vastly divergent cultural regimes.

ARTH 17211. Arts of Medieval Japan. C. Foxwell. (A)

The arts of medieval Japan are known for their material luxury and otherworldly splendor, as in images of Buddhist paradise, and, conversely, for their rusticity and understatement, as exemplified by developments in ink painting, architecture, and ceramics. This course will examine the worldviews, historical circumstances, and practices of making and appreciation that underscore both trends. We will explore how the aesthetic tensions within and between objects relate to the social and political tensions among groups during this age of unrest and instability. The course spans the period between 1200 and 1550.

ARTH 23005. Medieval Islamic Art and Architecture: Mongols and Mamluks. P. Berlekamp (A)

The Mongol Conquest of Baghdad and the Islamic east in 1258 deepened cultural divisions between the eastern and western Islamic lands to an unprecedented degree.

Under the Mongol Ilkhans in the Islamic east, artists and architects combined familiar and newly introduced visual forms to negotiate their place in a radically altered new world order. Under the Mamluk sultans in the Islamic west, artists and architects visually asserted the Mamluks' special claim to legitimacy as the defenders of Islam who had stopped the Mongol advance. And yet, artists, architects and objects moved frequently between Mongol and Mamluk courts, complicating what at first appears to be a simple dichotomy between experimental and traditionalist visual cultures in the eastern and western regions of the Islamic world in this period. Students will write research papers on topics chosen in consultation with the instructor.

ENGL 14900/34900. Old English. C. von Nolcken.(L)

This course will seek to provide the linguistic skills and historical and cultural perspectives necessary for advanced work on Old English language and literature. We will work through some early and late prose texts, as well as some short poetic texts, like the Exeter Book riddles. We will also consider the historical record, archeology, manuscript construction and illumination, and the growth of Anglo-Saxon studies as an academic discipline.

ENGL 11501. Chaucer and the Literary Voice. J. Orlemanski. (L)

Since Chaucer's writings consistently foreground questions of who is "speaking" in his writing, we will take "literary voice" as our guiding heuristic, and examine relationships between speech, writing, translation, and *dramatis personae*. The class will read works from Chaucer's lyrics, dream visions, and *Canterbury Tales*.

ENGL 35418 Figura, Persona, Vox: Prosopopoeia in the Middle Ages. J. Orlemanski.(L)

This graduate seminar considers fictional persons, tropes of anthropomorphism, and personificational allegory in the theory and practice of medieval imaginative writing. Medieval texts will include works by Boethius, Martianus Capella, Alan of Lille, Bernard of Clairvaux, Jean de Meun, William Langland, and (especially) Geoffrey Chaucer. We will additionally be reading a range of literary-theory addressing such topics as fictional worlds, literary character, tropes (personification and allegory), affect, the referential properties of language, recognition, and the relation of speech and writing.

FREN 26700. Jeanne d'Arc: histoire et légende. Cours introductorie. D. Delogu. (L)

Dans ce cours nous interrogerons la plasticité et l'utilité de la figure de Jeanne d'Arc. Nous commencerons avec une étude de Jeanne d'Arc dans son contexte historique en nous penchant sur des documents rédigés pendant sa vie et au cours de son procès. Ensuite nous considérerons les ré-inventions multiples et variées de Jeanne au cours des siècles suivants, prenant en compte les textes de Voltaire, de Michelet, d'Anouilh, et d'autres, ainsi que des films qui présentent la vie de Jeanne d'Arc. Pour terminer, nous

verrons comment les gens de la droite ont manipulé l'image de Jeanne d'Arc pour la faire servir leurs objectifs idéologiques. Ce cours illuminera donc la manière dont nous transformons le passé à la lumière des besoins et des soucis du présent.

GREK 261000/36100. Introduction to Papyrology. D. Martinez (M)

PQ: at least three years of Greek (or by consent of instructor) This course will concentrate on the methods and perspectives of the discipline of papyrology, including the "hands on" experience of working with actual texts in Chicago's collections of documents in Regenstein and Oriental Institute and the Ptolemaic collection at the University of Texas at Austin. No previous knowledge of the field is assumed; we will begin from ground up. Among the topics we will cover are: the major branches of papyrology (including documentary, literary, magical, and Christian texts), including analysis of the form and structure of different kinds of papyrus documents; the linguistic phenomenon of koine Greek; and the contribution of papyrology to other areas of the study of antiquity such as literature, social history, linguistics, and religion.

HIPS 25307. History and Historiography of Science. A. Johns (M)

Science poses particular problems of historical understanding because it claims to reveal truths independent of human culture and historical change. Yet scholars have argued for decades that both the enterprise of science and, indeed, scientific knowledge itself can be accounted for historically. Since World War II a thriving discipline has arisen to pursue this objective. It has transformed our understanding of such central topics as the practice of experiment, the social meaning of nature, and the constitution of scientific authority. History and Historiography of Science offers an opportunity to see how historians of science have achieved this. We will read both canonical works and new research, in order to understand how they practice their craft of bringing history to bear on what seems the most unhistorical of subjects.

HIST 23501 The Arts of Language in the Middle Ages: The Trivium. R. Fulton. (H, L)

Throughout the Middle Ages, formal education began with the study of language: grammar, including the study of literature as well as the practical mastery of the mechanics of language (here, Latin); logic or dialectic, whether narrowly defined as the art of constructing arguments or, more generally, as metaphysics, including the philosophy of mind; and rhetoric, or the art of speaking well, whether to praise or to persuade. In this course, we will be following this medieval curriculum insofar as we are able through some of its primary texts, many only recently translated, so as to come to a better appreciation of the way in which the study of these arts affected the development of medieval European intellectual and artistic culture.

ITAL 23502. Boccaccio's *Decameron*. J. Steinberg. (L)

One of the most important and influential works of the middle ages—and a lot funnier than the *Divine Comedy*. Boccaccio's *Decameron*, written in the midst of the social disruption caused by the Black Death (1348), may have held readers' attention for centuries because of its bawdiness, but it is also a profound exploration into the basis of faith and the meaning of death, the status of language, the construction of social hierarchy and social order, and the nature of crisis and historical change. Framed by a story telling contest between seven young ladies and three young men who have left the city to avoid the plague, the one hundred stories of the *Decameron* form a structural masterpiece that anticipates Chaucer's *Canterbury Tales*, the Renaissance epics, and the modern short story. Students will be encouraged to further explore in individual projects the many topics raised by the text, including (and in addition to the themes mentioned above) magic, the visual arts, mercantile culture, travel and discovery, and new religious practices.

LACS 26615 Buildings as Evidence: Multidisciplinary Methods E. de Antunano. (M)

This course will explore one simple, yet crucial, question: Have twentieth-century Latin America cities constituted spaces of emancipation and inclusion or spaces of political and social exclusion? At the heart of this question lies the paradox of millions of people consistently and willingly migrating into cities often characterized by gross inequality, poverty, and political oppression. Dealing with these matters asks for an understanding of several historical processes—global and rural-urban migration, urbanization, and demographic growth—that have transformed Latin American societies from rural communities into urban ones. But answering the normative side of the question additionally demands an understanding of the historicity of political concepts such as citizenship, equality, democracy, and human rights, without which we cannot make a reckoning of twentieth-century Latin American cities.

LATN 25000. Augustine's Confessions. P. White (L, P/T)

Prerequisite(s): LATN 20600 or equivalent. Substantial selections from books 1 through 9 of the *Confessions* are read in Latin (and all thirteen books in English), with particular attention to Augustine's style and thought. Further readings in English provide background about the historical and religious situation of the late fourth century AD.

NEHC 20012. Ancient Empires II: The Ottoman Empire. H. Karateke (H)

The sequence introduces three great empires of the ancient world. Each course in the sequence focuses on one empire, with attention to the similarities and differences among the empires being considered. By exploring the rich legacy of documents and monuments that these empires produced, students are introduced to ways of understanding imperialism and its cultural and societal effects—both on the imperial elites and on those they conquered. The first course of this three-course sequence focuses on the Ottoman Empire.

NEHC 20412. Medieval Jewish History II. N. Golb (H)

NEHC 20502. Islamic History and Society II: The Middle Period. J. Woods. (H)

Not open to first-year students. This course covers the period from ca. 1100 to 1750, including the arrival of the Steppe Peoples (Turks and Mongols), the Mongol successor states, and the Mamluks of Egypt and Syria. We also study the foundation of the great Islamic regional empires of the Ottomans, Safavids, and Moghuls.

NEHC 20602. Islamic Thought and Literature II. F. Lewis. (L, P/T)

This course covers the period from ca. 950 to 1700. We survey such works as literature, theology, philosophy, sufism, politics, and history that were written in Arabic, Persian, and Turkish. We also consider the art, architecture, and music of the Islamicate traditions. Through primary texts, secondary sources, and lectures, we trace the cultural, social, religious, political, and institutional evolution through the period of the Fatimids, the Crusades, the Mongol invasions, and the "gunpowder empires" (Ottomans, Safavids, Mughals).

PHIL 26000. History of Philosophy II: Medieval and Early Modern Philosophy. B. Callard. (P/T)

Prerequisites: Completion of the general education requirement in humanities required; PHIL 25000 recommended. A survey of the thought of some of the most important figures of this period, including Anselm, Aquinas, Descartes, Hobbes, Spinoza, Leibniz, Locke, Berkeley, and Hume.

RLST 21801. Religion and Society in the Middle Ages. L. Pick. (H, P/T)

This course examines some of the roles played by religion within medieval society. We consider topics such as the conversion of Europe to Christianity, monasticism, the cult of saints, the rise of the papacy, and the rise of heresy and religious dissent. We study medieval religious ideals as well as the institutions created to perpetuate those ideals, weighing the experience of the individual and the group. We read autobiographies, saints' lives, chronicles, miracle collections, papal documents, among other kinds of sources.

SLAV 22000. Old Church Slavonic. Y. Gorbachov (L)

This course introduces the language of the oldest Slavic texts. It begins with a brief historical overview of the relationship of Old Church Slavonic to Common Slavic and the other Slavic languages. This is followed by a short outline of Old Church Slavonic inflectional morphology. The remainder of the course is spent in the reading and grammatical analysis of original texts. Texts in Cyrillic or Cyrillic transcription of the original Glagolitic.

Spring 2015

ARTH 25301/35301. Pilgrimage in Antiquity and the Early Christendom. J. Elsner.
(H)

This course will present an interdisciplinary interrogation into the nature of pilgrimage in pre-Christian antiquity and the rise of Christian pilgrimage in the years after Constantine. It will simultaneously be a reflection on the disciplinary problems of examining the phenomena of pilgrimage from various standpoints including art history, archaeology, anthropology, the history of religions, the literary study of travel writing, as well as on the difficulties of reading broad and general theories against the bitty minutiae of ancient evidence and source material. The core material, beyond the theoretical overview, will be largely limited to antiquity and early Christianity; but if students wish to write their papers on areas beyond this relatively narrow remit (in other religions, in the middle ages, modern or early modern periods), this will be positively encouraged! The course will be taught in an intensive format over 5 weeks, plus some individual discussion sessions to set up term papers.

ARTH 44014. The Veneration of Icons in Byzantium: History, Theory, and Practice. K. Krause (H, M, A)

In order to appreciate the pivotal religious significance icons had in Byzantium for private devotion, in the liturgy, in civic ritual, and in military campaigns, we will survey the visual evidence along with a vast array of written sources. We will explore the origins of the Christian cult of icons in the Early Byzantine period and its roots in the Greco-Roman world of paganism. Through close analysis of icons executed over the centuries in different artistic techniques, we will examine matters of iconography, style and aesthetics. We will also have a close look at Byzantine image theory, as developed by theologians from early on and codified in the era of Iconoclasm. All readings are in English, but Greek skills will be helpful.

ARTH 44604. Byzantine Art: Special Topics in Iconography. K. Krause (M, A)

This course is designed to familiarize students with some of the more prominent topics, sacred and profane, depicted in the visual arts of Byzantium and (where applicable) with their textual sources. Through close analysis of the specific functions, capacities and constraints of images we will gain a critical understanding of the place of the visual arts in Byzantine culture. Students will become familiar with the methodology and resources that are indispensable for approaching issues of iconography and iconology. During the quarter, students will improve their ability to describe systematically and with sophistication visual images in different media, styles and techniques.

CATA 22015/32015 Gained in Translation: Translations, Literature, Languages(M)

Today, Translation Studies encompass a great variety of interests from literary and sociological research to machine translation, from teaching and learning processes to symbolic analysis of complex cultural systems. In most cases translation has left aside the

old discussions of equivalence or faithfulness, to pay attention to the whole spectrum of historical, social or individual elements which are at work in any given transfer instance between cultures. This course aims to highlight this new position of translation studies through a variety of independent instances in view to make students rethink the role of translation and its fundamental links with the social and cultural system.

CLAS 24113. The Archaeology of Death in Ancient Rome. P. Crowley. (M)

This course serves as a general introduction to the commemoration of death in Roman funerary monuments, giving particular attention to the social bonds they were meant to express and reinforce through visual modes of address. Memorials dedicated by a socially diverse group of patrons including both elites and non-elites, metropolitan Romans and far-flung provincials, will be studied in relation to an equally diverse body of material evidence including tomb architecture and cemetery planning, inscriptions, sarcophagi and cinerary urns, and portraiture. The course will also take advantage of sites in Chicago such as Rosehill or Graceland Cemetery as important points of comparison with the ancient material.

CLAS 26914. Death in the Classical World: Texts and Monuments. S. Torallas Tovar (M)

This course will focus on the evolution of beliefs and rituals related to death in the Mediterranean cultures of the Greek world and the Roman Empire, including the Egyptians among others. The course will draw on literary and documentary sources as well as archaeology and remnants of material culture. The topics that will be covered include not only the practicalities of death (funerary rituals, legal aspects of death, like wills and inheritance), but also beliefs and myths of the afterlife, magical rituals such as necromancy, the impact of Christianization on Roman understandings of death, and later Christian developments like the cult of the saints.

ENGL 14801 Monsters and Men: Difference and Fear in Medieval England. H. Christensen. (L)

In medieval England as now, depictions of the “monstrous” in popular culture provide insight into social pressure points: monsters represent cultural anxieties translated into bodily forms. In this class we will look at some notable medieval monster-narratives accompanied by modern critical works which strive to illuminate the ramifications of monstrosity.

ENGL 15000/35001 Old English Poetry. C. von Nolcken (L)

A reading of some of the major poems in Old English. In addition to the texts, the course will examine the nature of the textual and critical problems encountered in studying this literature. There will be a term paper and a final examination. PQ: ENGL 14900 or equiv.

ENGL 35417 Perfection and Utopia in the Late Middle. M. Miller (L, H)

The culture of late medieval England was both haunted and goaded by the joint ambitions of individual ethical perfection and utopian sociality. This course will examine the ways these ambitions structure agency and identity, the forms of desire, disavowal, misrecognition, and shame that emerge around them, and the conceptual and political conditions of possibility, and impossibility, that inform them. Readings will explore the relations among subject-formation, ethics, and social forms in readings from a range of genres, including chivalric romance, allegory, exemplary narrative, and hagiography, from the work of Chaucer, Langland, Gower, the Gawain-poet, and others. We will also read “background” texts such as Augustine’s account of Edenic sociality and sexuality in the City of God, Innocent III’s devastating *On the Misery of the Human Condition*, and Alain de Lille’s *The Complaint of Nature*. Writing for the course will include robust participation in the Chalk discussion board and a long final paper.

HIJD 41100 Animal Spirituality in the Middle Ages. J. T. Robinson (P/T)

HIJD 45500 Medieval Commentaries on Ecclesiastes. J. T. Robinson, M. Fishbane (P/T)

This course will introduce medieval Jewish biblical exegesis by focusing on a single case study: the history of commentaries on Ecclesiastes (Qohelet). Following a brief survey of modern scholarship on Ecclesiastes we will proceed chronologically from Rabbinic Midrash and Targum in late antiquity to the work of Karaites and Rabbanites, Pashtanim and Darshanim, Philosophers and Kabbalists.

HIST 14203 Doing History, Theories and Practices. S. Burns (M)

This colloquium is designed for first- and second-year students interested in majoring in the Department of History. Over the course of the quarter, we will be pursuing two questions: what is history and how do you do history? In relation to the first question, we will explore the kinds of questions that have oriented recent historical practice. Topics to be examined include the possibilities and limitations of doing national, global, and microhistory, as well as cultural history, visual and material culture, gender and sexuality, environmental, and public history. In exploring the practice of history, we will think about how historians find and use sources, how they analyze them, and how they narrate their findings. There will be several field trips, including Special Collections in Regenstein library, the Chicago History Museum, and the Newberry Library. Requirements include weekly chalk postings and a final research paper of approximately fifteen pages.

HIST 21702 Byzantine Empire, 610-1025. W. E. Kaegi (H)

A lecture course, with limited discussion, of the principle developments with respect to government, society, and culture in the Middle Byzantine Period. Although a survey of event and changes, including external relations, many of the latest scholarly controversies will also receive scrutiny. No prerequisite. Readings will include some primary sources in translation and examples of modern scholarly interpretations. Final examination and a short paper.

HIST 22203 The Holy Roman Empire, 800-1500. J. Lyon (H)

During the first seven centuries of its existence, the Holy Roman Empire emerged as one of the most politically and culturally heterogeneous states in all of Europe. A vast expanse of central Europe that is today divided among more than a dozen different nations was ruled, at least in theory, by the emperors during the central and late Middle Ages. The purpose of this course is to trace some of the major developments in imperial history between 800 (Charlemagne's coronation as emperor) and the early sixteenth century. Topics will include the changing nature of imperial authority from the Carolingians to the Habsburgs, the Church's and the nobility's establishment of quasi-independent lordships inside imperial territory, papal-imperial relations, and the eastward expansion of the empire

HIST 22404 The Crusades and the Mediterranean. C. Mathieu (H,M)

The Crusades constitute one the most complex episodes in European and Mediterranean history and they have created one of the most iconic images of the Middle Ages. The popular understanding of the Crusades is often related to violence, religious intolerance, or European colonialism. However, during the past forty years, historical research has undergone an important renewal, which strongly challenges some of these interpretations. This course will introduce students to the main aspects of the political, social, religious, and cultural history of the Crusades and to the renewal of the historiography. The classes will be a combination of lectures (providing background information and historical interpretations) and discussions. In-class debates will especially focus on primary sources, in translation, and the way historians are reading them.

HIST 23310 Animals in the Middle Ages. R. Fulton-Brown (H, P/T)

“Animals,” the anthropologist Claude Lévi-Strauss once famously observed, “are good to think.” They are also good to eat, ride, look at, hunt, train for battle, make things out of, and keep as companions. This course considers the many ways in which medieval Europeans used and thought about animals: from the horses, hawks, and hounds of the hunt to the sheep, cows, chickens, and pigs of the home, as well as the lambs, doves, and lions of Holy Scripture, the talking foxes and cats of the beast fable, and the unicorns and dragons of saints' lives, bestiaries, and travelers' tales. Topics and questions to be addressed include the economic and social importance of animals, the symbolism of animals, animals in law, science, philosophy, and art, and whether animals were believed to have feelings and/or souls.

HREL 35802 Religions of Tang China and the Eastern Silk Road. P. Copp (H, P/T)

An introduction to the religious practices of the world encompassed by medieval Central Asia and Tang China, focusing on Buddhism Manichaeism, Zoroastrianism, and “Nestorian” Christianity.

NEAA 10630. Islamic Art and Architecture, 1100 to 1500. P. Berlekamp (A)

This course surveys the art and architecture of the Islamic world from 1100 to 1500. In that period, political fragmentation into multiple principalities challenged a deeply rooted ideology of unity of the Islamic world. The course of the various principalities competed not only in politics but also in the patronage of architectural projects and of arts (e.g., textiles, ceramics, woodwork, arts of the book). While focusing on the central Islamic lands, we consider regional traditions from Spain to India and the importance for the arts of contacts with China and the West.

NEHC 26106. The Medieval Persian Romance: Gorgani's Vis and Ramin. C. Cross (L)

This class is an inquiry into the medieval romance genre through the close and comparative reading of one of its oldest extant representatives, Gorgâni's *Vis & Râmin* (c. 1050). With roots that go back to Late Antiquity, this romance is a valuable interlocutor between the Greek novel and the Ovidian erotic tradition, Arabic love theory and poetics, and well-known European romances like *Tristan*, *Lancelot*, and *Cligès*: a sustained exploration of psychological turmoil and moral indecision, and a vivid dramatization of the many contradictions inherent in erotic theory, most starkly by the lovers' faithful adultery. By reading *Vis & Râmin* alongside some of its generic neighbors (*Kallirrhoe*, *Leukippe*, *Tristan*, *Cligès*), as well as the love-theories of writers like Plato, Ovid, Avicenna, Jâhiz, Ibn Hazm, and Andreas Cappellanus, we will map out the various kinds of literary work the romance is called upon to do, and investigate the myriad and shifting conceptions of romantic love as performance, subjectivity, and moral practice. An optional section introducing selections from the original text in Persian will be available if there is sufficient student interest.