

Fall 2002 IC Latin 395: Literature from Late Antiquity and the Medieval Period

Syllabus and Course Policies

Description

This course, making extensive use of resources available via the internet, focuses on the evolution of Latin literature during late antiquity and the medieval period, beginning in the second century and continuing until the fifteenth century. Students will read and study the works of some of the major authors of the period, including Tertullian, Perpetua, Augustine, Jerome, Cassiodorus, Benedict, Hrotsvitha, Abelard, Heloise, and others. The course will focus on four main themes-- religion, education, ethnicity, and gender-- within the consideration of changing historical, social, and cultural modes and values. Students will participate in a weekly webcast lecture, an on-line discussion moderated by faculty members from participating institutions from the Associated Colleges of the South, and weekly tutorials with faculty members at their home institutions.

Objectives

This course is specifically designed for advanced students and will include a rigorous study of the cultural and historical context during late antiquity and the medieval period. Students will continue developing their understanding of the language by studying the literature that evolved during this period. The goals of this course are to teach students to read late antique and medieval Latin poetry and prose with full comprehension of form and content; to master its genres and conventions and follow essential points of written discourse; to demonstrate an awareness of the aesthetic properties of medieval Latin language and literary style and how these differ from classical Latin; to understand the historical, social, and cultural world of the medieval period as the bridge between antiquity and the modern world and the problems associated with such "periodization" of history; and to become familiar with current trends in scholarly interpretation.

Course Requirements

Preparation: This course is intended for advanced, mature students, who can effectively and conscientiously work through the readings and fulfill the assignments with minimal supervision. The participating faculty members presuppose that students will come to each event prepared to participate actively. Students should take advantage of every resource to ensure that they thoroughly understand the readings and have a command of the interpretive issues that will form the basis of the lectures, discussions, and tutorials. There are two levels of students for this Latin class. Students in Latin 395 are responsible for extra Latin readings (in addition to those read by students in Latin 295). The extra 395 Latin readings are listed second under the reading assignment for each week. Students in Latin 295 should read these extra Latin readings in English translation. Readings in English should be completed by all students.

Lectures: Beginning September 16, students and faculty members will "meet" for lectures on Monday evenings. Those from institutions in the Central Time zone will have class from 5:30 p.m. to 7:00 p.m. Students in the Eastern Time zone will meet from 6:30 p.m. to

8:00 p.m. The final lecture will take place on Monday, December 2.

The lectures will originate at one of the participating institutions and be available as a RealAudio webcast to all of the participants in the course. Shortly before the lecture begins, students will [log into the Virtual Classroom](#) with the associated chat room, which will allow the director of the course to monitor the reception of the lecture, ensure that students receive credit for attending, and permit students and faculty members to direct questions to the lecturer.

Because the lectures will be available over the internet both during the live webcast and as archived files, which participants can subsequently access from the ACS CDS, there will be no excuse for missing a lecture, and students can expect to encounter questions on the examinations concerning the content of the lectures and the lecturers' responses to questions from the participants.

Discussion: Students will participate in an on-line discussion during the week (Wednesday-Thursday). This will take place via [the ACS Course Delivery System \(CDS\)](#). You must be registered for the course to receive a user-name and password. Please contact Rebecca Davis at rdavis@colleges.org or (512) 863-1734 if you do not receive your log-in information from your professor.

Due Dates and Times for Discussion Questions	
Time	Activity
10 PM (CST) Wednesdays	First Answers to Study Questions due
12 AM (CST) Thursdays	First Answers Released by Course Director
10 PM (CST) Thursdays	Responses to other students' answers due

A set of study questions accompanies each reading assignment. The questions are designed to evoke a sustained, synthetic engagement with the readings and motivate students to examine their own culture in comparison with the social conventions of the ancient Romans. At the conclusion of the course, the weekly contributions of each student to the discussion list should represent a significant body of interpretative work. Consequently, the response to each question should be considerably more than a sentence or two and each set of responses should represent at least an hour or two of focused, reflective engagement with the readings after the texts have been thoroughly read and studied. Please note that the director of the course will return to the student any posting to the discussion list that does not meet minimal standards of engagement with the material. After the responses to the study questions appear on the discussion list, students will then be responsible for carefully reading and commenting on at least one other set of responses.

Grading of the Discussion

The grade for this element of the course will consist of two components. The first, which accounts for twenty-five percent of the students' final grades, will depend on the students' adequately and timely responding to the study questions and providing thoughtful commentary on the responses of at least one of their peers. Students will receive full credit for posting their responses to the questions and their commentaries on the remarks of other students by the scheduled deadlines. (However, please note that the tutors and director of the course may award additional credit to students whose

engagement with the readings or commentary on the responses of others is particularly exceptional.) The second component, ten percent of the final grade, measures the quality of the contributions. The on-campus tutors will award this grade, which will take into consideration both the work submitted to the discussion list and a final summative commentary on the weekly contributions. Students will write this commentary in consultation with their on-campus tutors. It may take a number of forms, for example, an introduction, epilogue, critical review, or expansion on one or more of the topics. These two components will account for thirty-five percent of the students' final grades.

Tutorials: Each student will meet for at least one hour every week with a mentor at her or his home institution. The times and locations of these meetings will be determined on each campus. Students are responsible for contacting their faculty mentors and finalizing the details of their weekly meetings. The quality of these meetings, as measured by students' preparation, attendance, and engagement with the readings, will account for twenty percent of their final grades.

Examinations: As noted on the accompanying schedule, there will be three hourly examinations during the course of the semester. Examinations may vary slightly in format, but all will feature 1) the translation and/or reading comprehension of seen and sight passages and 2) essay questions of various types and lengths. The translation and reading comprehension portion of the examinations will cover readings from the authors we have studied since the previous exam, addressing the features of the Latin language (vocabulary, grammar, and syntax; style; rhetorical or poetic figures) as reflected in these readings and in additional sight passages. In answering the essay questions students should draw upon 1) the primary source readings (both Latin and English), 2) the information and ideas presented in the lectures, and 3) the ideas that students have developed in the on-line discussion of the study questions. Each of the hourly examinations will account for fifteen percent of the final grade. For more information on the grading of the exams, please consult the "[Grading Guidelines](#)."

1. Design of the examinations

The mentors from each campus will collaborate on the design of these quizzes and examinations to ensure that they reflect the common experience of the students in the course. During this design process, the mentors also establish the evaluative guidelines they will follow when grading the quizzes and examinations.

2. The grading process

When students submit their work, the course director will remove any biographical information from the exams and distribute the responses to the mentors who will evaluate the students' work without knowledge of the students' identity. This anonymous procedure ensures that students from different institutions will receive an impartial evaluation of their work. When the mentors return the exams to the director, she or he will combine the work with the biographical data and return the graded work to the students and their faculty mentors. As is true of all courses at the collegiate level, only the student and her or his faculty mentor will receive the grades.

3. Studying for examinations

Sunoikisis has designed this system of evaluation to make it easier for students to prepare for and complete the exams. Questions about the grading should be referred to the director of the course.

Evaluation

Grades will be based on the following components:

Class preparation and work in tutorial:	20%
Participation in the on-line discussion:	35%
First hourly exam:	15%
Second hourly exam:	15%
Third hourly exam:	15%

See the [grading standards page](#) for an explanation of how Latin translations and essay questions will be graded.

Readings

Readings for this course are drawn from sources both on-line and in a textbook. Please see the syllabus for the names of specific texts:

- Harrington, K. P. second edition rev. J. Pucci, [Medieval Latin](#). Chicago: University Chicago Press, 1997. ISBN # 0226317137 (= H on syllabus)
- On-line material. Many of the texts are available on-line and are linked from the syllabus.
- Password protected readings. Some of the texts have been scanned and due to copyright issues are available only to students in this class. These readings are listed on this page and designated on the syllabus by CP ([Class Pack](#)). Ask your instructor for the password.

Schedule of Assignments

Readings

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- On-line material. Many of the texts are available on-line and are linked from the syllabus.
- Password protected readings. Some of the texts have been scanned and due to copyright issues are available only to students in this class. These readings are listed on this page and designated on the syllabus by CP (Course Pack). Please get the username and password from your instructor. When

you click on the link for this reading a dialog box will pop up that will ask you for a username and password. The files are in pdf format. You will need the latest version of Adobe Acrobat Reader, which you can get from the [Adobe Acrobat Reader Download Site](#). You can see a listing of all these readings on the [Classpack page](#).

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Schedule of Assignments

Introduction (9/9-13)		
	<u>Reading:</u>	Elliott, Alison Goddard, "A Brief Introduction to Medieval Latin Grammar," (H 1-51)
	<u>On-line Lecture:</u>	Introduction to the Course <ul style="list-style-type: none"> • Historical overview • Introduction of the themes of the course • Introduction of the participants in the course • Mechanics and expectations
	<u>On-line Discussion:</u>	Registering for the Course <ol style="list-style-type: none"> 1. When were you born? 2. Where is the geographical origin of your family and how did your family get to where they currently live? 3. Describe the type of community in which you grew up. Was it primarily rural? A small town? An urban area? 4. What is your gender? 5. Do you identify more with a community of worship or with your academic community? 6. With a preliminary understanding of how identity was constructed in Late Antiquity and the Medieval Period, how would you describe yourself to someone from these periods in terms that she or he would understand? 7. With the information you have already provided in mind, what else would you like the members of the course to know about you?
Week 1 (9/16-20): Rome in the First and Second Centuries and the Emergence of Christianity		
	<u>Reading for 295 & 395:</u>	Pliny the Younger, <i>Epistulae</i> 10.96-97 [525] Commentary for Pliny (CP) Tacitus, <i>Annales</i> 15.44 [206] Gospel of Luke (in English) "Cultus Deorum Romanorum: Pliny, Trajan, and the Persecution of Christians" by Professor Thomas McGinn, Vanderbilt

		Professor McGinn's Lecture Notes are available on-line for viewing while you hear the lecture.
	<u>Extra Latin Reading for 395 only (295 should read in English):</u>	Tertullian, Apologeticus 2 [315]; English text on-line (read chapter II) <i>Song of Songs</i> 5 [300]: Latin text on-line ; English text on-line
Monday:	<u>On-line Lecture:</u> (1)	Cultus Deorum Orbis Terrarum : David Sick, Rhodes College (Lecture Notes Available via the CDS) <ul style="list-style-type: none"> • Impact of Ethnic Groups
Tuesday-Thursday:	<u>On-line discussion:</u>	<ol style="list-style-type: none"> 1. In the letters of Pliny and Trajan, we see the developing Roman attitude toward Christians. What is Luke's view of the Romans? 2. How do the texts comment on the issue of tolerance and intolerance? 3. The Song of Songs was sometimes considered an embarrassment by early Christians in view of their notions of virginity, chaste marriage, and marriage. How does this text relate to your views of love and marriage?
Friday:	<u>Tutorial:</u>	
	<i>Notes:</i>	
Week 2 (9/23-27): Christian and Non-Christian: Views on Social and Literary Traditions		
	<u>Reading for 295 & 395:</u>	<i>Passio Sanctarum Perpetuae et Felicitatis</i> 10 (in Latin) [342]; text & commentary in CP (all in English) <i>Claudian, De raptu Proserpinae</i> 2.101-372 (in English, CP)
	<u>Extra Latin Reading for 395 only (295 should read in English):</u>	<i>Claudian, De raptu Proserpinae</i> 2.273-372 (in Latin) [583]
Monday:	<u>On-line Lecture:</u> (2)	Perpetua and Claudian: Rebecca Resinski, Hendrix College <ul style="list-style-type: none"> • Female identities • Interactions with literary traditions • The <i>paterfamilias</i>
Tuesday-Thursday:	<u>On-line discussion:</u>	<ol style="list-style-type: none"> 1. What techniques do these authors employ to make the scenes and actions seem vivid and concrete? 2. Discuss how these texts comment on the issue of women's self-determination. 3. With whom do you sympathize in the <i>Passio</i>?

Friday:	<u>Tutorial:</u>	
	<i>Notes:</i>	
Week 3 (9/30-10/4): Rome in the Fourth and Fifth Centuries and the Ascendency of Christianity		
	<u>Reading for 295 & 395:</u>	Ammianus Marcellinus, <i>Historiae</i> 16.10.13 [63] Sulpicius Severus, <i>Vita Sancti Martini</i> 13.1-9.4 [292] (H 78-82) Egeria, <i>Itinerarium peregrinationis</i> 1-2 [483] (H 72-77)
	<u>Extra Latin Reading for 395 only (295 should read in English):</u>	Prudentius, <i>Praefatio</i> [200] (H 101-106) (English in CP)
Monday:	<u>On-line Lecture:</u> (3)	Constantine: John Gruber-Miller, Cornell College <ul style="list-style-type: none"> • Conversion of Constantine • Transitions in art and architecture • Constantine as a synthesis of classical and Christian ideas • Jerusalem, Constantinople, and Rome
Tuesday-Thursday:	<u>On-line discussion:</u>	<ol style="list-style-type: none"> 1. In your opinion, based on the readings you have encountered over the past few weeks, why were so many willing to become Christians? 2. These texts illustrate a transition from a pagan to a Christian world. Identify the elements associated with each in at least two of the readings. 3. In what ways does each text describe pilgrimage?
Friday:	<u>Tutorial:</u>	
	<i>Notes:</i>	
Week 4 (10/7-11): Rome in the Fourth and Fifth Centuries and the Ascendency of Christianity (cont.)		
	<u>Reading for 295 & 395:</u>	Augustine, Confessiones 1.12-13 [634] Julian, " Rescript on Christian Teachers " (in English)
	<u>Extra Latin Reading for 395 only (295 should read in English):</u>	Jerome, Epistulae 22.30 [600] (CP) (English text)
Monday:	<u>On-line Lecture:</u> (4)	"What has Athens to do with Jerusalem?": John Quinn, Hope College <ul style="list-style-type: none"> • Julian and education • Relationship between church and state • The fall of Rome

		<ul style="list-style-type: none"> • The beginning of the Middle Ages
Tuesday-Thursday:	<u>On-line discussion:</u>	<ol style="list-style-type: none"> 1. Jerome and Augustine seem to reject a classical education. In what ways do the texts themselves argue against this interpretation? 2. At least one non-Christian author, Ammianus Marcellinus, condemned Julian's rescript. Basing your response on the readings for the last several weeks, explore possible reasons for this reaction. 3. Some commentators have seen an analogy between the sack of Rome in 410 and the attacks on September 11. Is this a valid comparison? Why or why not?
Friday:	<u>Tutorial:</u>	
<i>Notes:</i>	The first examination will be posted on Tuesday, October 15, the day after the next lecture on music and liturgy.	

Week 5 (10/14-18): The Early Middle Ages

	<u>Reading for 295 & 395:</u>	<p>Venantius Fortunatus, "Vexilla Regis Prodeunt" [106] (H 158-159) [Jacopone], "Stabat Mater" [212] (CP) [Thomas of Celano], "Dies Irae" [273] (CP)</p> <p>Cassiodorus, Institutes 1.29-30 (in English) (CP) Caesarius of Arles, "Rule for Nuns" (in English) (CP)</p>
	<u>Extra Latin Reading for 395 only (295 should read in English):</u>	<p>Venantius Fortunatus, "Pange, lingua, gloriosi"[199] (H 166-168) (English text) Benedict, Regula 48 ("De opera manuum cotidiana") [362] (CP) (English text)</p>
Monday:	<u>On-line Lecture:</u> (5)	<p>Music and Liturgy: Ellsworth Peterson, Southwestern University</p> <ul style="list-style-type: none"> • Court of the king; court of the church • Monastic hours
Tuesday-Thursday:	<u>On-line discussion:</u>	There will not be any discussion questions this week because of the examination. The examination will be available on Tuesday and will be due by 10:00 p.m. CT on Thursday.
Friday:	<u>Tutorial:</u>	
<i>Notes:</i>		

Week 6 (10/21-25): The Early Middle Ages (cont.)

	<u>Reading for 295 & 395:</u>	<p>Gregory of Tours, <i>Historiae</i> 2.30-31 (excerpts) [463] (H 149-157) Bede, Historia Ecclesiastica, 4.22.1-20 [161] (CP)</p> <p>St. Patrick, Confessio (in English)</p>
	<u>Extra Latin Reading for</u>	Bede, Historia Ecclesiastica , 4.22 (all) [600] (CP) (English text from the Medieval Sourcebook On-line--the relevant passage is listed under chapter

	<u>395 only</u> (295 should read in	XXIV rather than XXII)
Monday:	<u>English):</u> <u>On-line</u> <u>Lecture:</u> (6)	Conversion and Monasticism: Damian Hinojosa, Southwestern University
Tuesday-Thursday:	<u>On-line</u> <u>discussion:</u>	<ol style="list-style-type: none"> 1. In these three accounts of conversion, what strategies do the authors employ in order to heighten the drama? What is the effect of each conversion? 2. We have seen several examples of dreams and visions in our readings. Choose one from this week's readings and compare it with one from a previous week's readings. 3. The ultimate model of the American college is the monastery. What aspects of your college environment can you trace to the influence of monasticism?
Friday:	<u>Tutorial:</u>	
<i>Notes:</i>		
Week 7 (10/28-11/1): Carolingian Renaissance		
	<u>Reading for</u> <u>295 & 395:</u>	Einhard, <i>Vita Karoli Magni</i> 22, 25 [355] (H 238-239; 243; 245) Isidore of Seville, <i>Etymologiarum sive originum libri XX</i> 12.7.25-37 [402] The Saint John's Bible Project
	<u>Extra Latin</u> <u>Reading for</u> <u>395 only</u> (295 should read in English):	Alcuin, <i>Epistulae</i> 4.43 [500] (CP); (English Text in the Class Pack)
Monday:	<u>On-line</u> <u>Lecture:</u> (7)	Manuscript Tradition: Anne Leen, Furman University <ul style="list-style-type: none"> • Scriptoria • Scribes • Bookhands and illuminations
Tuesday-Thursday:	<u>On-line</u> <u>discussion:</u>	<ol style="list-style-type: none"> 1. How does the letter of Alcuin instruct Charlemagne in the value of books and what they impart? 2. We in the 21st century have access to many different presentations of text. <ul style="list-style-type: none"> ◦ Pick a book of the Bible (e.g., Luke, Song of Songs). ◦ Find a Latin page of that text in each of these three media: medieval manuscript facsimile (a copy either from the library or on the web), printed book, and web version. ◦ Create your own handwritten version of this Latin text. For extra credit, scan and submit your manuscript as an electronic version to the ACS Tech. Center (Send to Rebecca Davis, rdavis@colleges.org)

		<p>Latin Oration</p> <ul style="list-style-type: none"> After completing your version, reflect on and write about your experience of each of these four versions. Be sure to cite the versions used.
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Friday:	<u>Tutorial:</u>	
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Notes:		
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Week 8 (11/4-8): Two Renaissance Women

	<u>Reading for 295 & 395:</u>	<p>Hrotsvitha, <i>Dulcitius</i> I-V (in Latin) [683](H 352-357)</p> <p>Hrotsvitha, Preface on her relationship to Terence (in English, CP)</p> <p>Hrotsvitha, <i>Dulcitius</i> (all in English)</p>
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	<u>Extra Latin Reading for 395 only (295 should read in English):</u>	<p>Hildegard, <i>Symphonia</i> 19 [107], 64 [195] (H 572-574; 578-579; 581-583) (English Text in the Class Pack)</p>
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Monday:	<u>On-line Lecture:</u> (8)	<p>Group Play Reading (Conference Call)</p> <ul style="list-style-type: none"> Defining "Renaissance" Reviving and appropriating the past
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Tuesday-Thursday:	<u>On-line discussion:</u>	<ol style="list-style-type: none"> What choices did you make to perform your role in the Group Reading effectively? Many scholars, in a belief that the Middle Ages needed to be rehabilitated, have used the term "renaissance" to describe various periods within the Middle Ages. Drawing on what you have learned about the Middle Ages, reflect on the meanings and usefulness of this term. What are the (dis)advantages of periodizing history in this way? How does virginity encode vulnerability and power for both the virgins within this week's texts and the virgin authors?
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Friday:	<u>Tutorial:</u>	
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Notes:	Second examination	
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Week 9 (11/11-15): Students and Teachers in the Middle Ages

	<u>Reading for 295 & 395:</u>	<p>Carmina Burana 17 ("O Fortuna") [82] (CP)</p> <p>Abelard, <i>Historia calamitatum</i> ("The History of My Misfortunes" [429] (H 489-494, line 11)</p> <p>Heloise, <i>Epistulae</i> 2 ("Letter to Abelard") [161] (H 506-507, line 14)</p> <p>Jacques de Vitry, Life of the Students at Paris</p>
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	<u>Extra Latin Reading for 395 only (295 should</u>	<p><i>Carmina Cantabrigiensia</i>, 23 ("Vestiunt silve tenera ramorum") [99] (H 398-400; 407-408) (English Translation in Class Pack)</p> <p>Carmina Burana 130 ("Olim lacus colueram") [89] (CP) (English Translation in Class Pack)</p>
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	<u>read in English):</u>	Heloise, <i>Epistulae</i> 2 ("Letter to Abelard") [59] (H 507, lines 14-21) (English Translation in Class Pack)
Monday:	<u>On-line Lecture: (9)</u>	Virgin Martyrs & the Rise of the University, Kenny Morrell, Rhodes College <ul style="list-style-type: none"> • Curriculum: trivium and quadrivium • Cathedral schools • Itinerant scholars • Town and gown
Tuesday-Thursday:	<u>On-line discussion:</u>	There will not be any discussion questions this week because of the examination. The examination will be available on Tuesday and will be due by 10:00 p.m. CDT on Thursday.
Friday:	<u>Tutorial:</u>	
<i>Notes:</i>	Second examination	
Week 10 (11/18-22): Mythologizing the Past		
	<u>Reading for 295 & 395:</u>	Geoffrey of Monmouth, <i>Historia regum Britannie</i> , 157 [294] (H 514-516; 518-519) Leo of Naples, Historia de preliis , 1.11, 2.9 [262] Bonaventure, "Life of St. Francis" (in English) (H 652-654; 656-659)
	<u>Extra Latin Reading for 395 only (295 should read in English):</u>	Geoffrey of Monmouth, <i>Historia regum Britannie</i> , 157 [106] (H 520) (English Translation in Class Pack) Leo of Naples, Historia de preliis , 2.12 [338] (English Translation in Class Pack)
Monday:	<u>On-line Lecture: (10)</u>	Heroes and Saints: Glenda Carl, Southwestern University <ul style="list-style-type: none"> • Hagiography • Romance
Tuesday-Thursday:	<u>On-line discussion:</u>	<ol style="list-style-type: none"> 1. How are heroes and saints (dis)similar? What evidence can you find in this week's readings to support your answer? 2. We have studied a variety of Christian responses to the non-Christian past. Where would you situate the mythologizing of the past, evident in this week's readings, on the continuum from rejection to appropriation? Use other readings from the course to define this continuum. 3. Cite and discuss two examples of how we mythologize the past.
Friday:	<u>Tutorial:</u>	
<i>Notes:</i>		

Weeks 11 & 12: 11/25 - 12/6 will be combined due to the Thanksgiving Holiday. The lecture will

be Monday, 11/25, but the study questions will not be due until Wednesday, 12/4.

Weeks 11 & 12 (11/25-12/6): Pilgrimage to Rome

	<u>Reading for 295 & 395:</u>	Mirabilia Urbis Romae , 11 [186] (CP) "O Roma nobilis" [83] (CP) Hildebert of Lavardin, Carmina , 36 [231] (CP)
	<u>Extra Latin Reading for 395 only (295 should read in English):</u>	Hildebert of Lavardin, Carmina 38 [225] (CP); (English Translation in Class Pack) Godfrey of Viterbo, Speculum Regum 6.846-887 [269] (CP); (English Translation in Class Pack)
Monday, November 25:	<u>On-line Lecture:</u> (11)	<i>Visio Augusti: Cynthia White, University of Arizona</i> <ul style="list-style-type: none"> • Pilgrimage texts • <i>Laus urbis</i> • Sibylline oracles • 12th century renaissance
Tuesday-Thursday, December 3-5:	<u>On-line discussion:</u>	<ol style="list-style-type: none"> 1. In his poems on Rome, Hildebert makes reference to ancient topography and Roman rulers. What assumptions does he make about his readers when he does this and why? 2. Why does the <i>Mirabilia Urbis Romae</i>, a pilgrim's guide for Christians, include classical monuments? 3. In the late antique and medieval periods the idea of Rome exerted a profound appeal, and it still does today. Why?
Friday:	<u>Tutorial:</u>	
<i>Notes:</i>	<i>Third examination</i>	