Course information for planning your Medieval Studies Major or Minor

Website: http://medieval.arts.ubc.ca/

Medieval Studies Committee Co-Chairs:

Professor Courtney Booker  Professor John Christopoulos
(604) 822-6480            (604) 822-5938
ecbooker@mail.ubc.ca      john.christopoulos@ubc.ca
Students of the Middle Ages, whatever their special area of interest, should not be surprised to learn that interdisciplinary study is no recent invention but an approach older than the modern system of organizing knowledge by “disciplines.” Through a study of the medieval period, students can come to an understanding of a civilization as a whole in both its unity and diversity. Such a study offers coherence rather than fragmentation.

If a liberal education is to be developed around a grasp of the past and present in terms of connections among various phenomena, then medieval studies is central to that education. All three of the required core courses in Medieval Studies emphasize interdisciplinarity.

The Committee for Medieval Studies

The Committee for Medieval Studies is formed from among the medievalists in the Faculty of Arts. The primary function of the Committee is the development of medieval studies in general at UBC and, as part of that development, the maintenance of programs for undergraduates, offering several courses, at least three which are offered annually: Medieval Studies 210, 310, and 490. In addition to overseeing the curriculum and undergraduate programs, the Committee holds an annual workshop for scholars in the field, and sponsors frequent lectures on medieval topics.

Information about Medieval Studies at UBC is available at: http://medieval.arts.ubc.ca/
Undergraduate Programs in Medieval Studies

For the undergraduate who wishes to specialize in medieval studies, three approaches are available:

1. **A Major program in Medieval Studies.**
   A Major program is designed with the consultation and approval of the Medieval Studies advisor to suit the student’s interests as far as possible within the requirements of the Faculty of Arts and the Committee for Medieval Studies (at least 42 credits: 12 lower-division credits and at least 30 upper division credits, including MDVL 210, MDVL 310, and MDVL 490).

2. **A Double Major in Medieval Studies and a discipline/program that integrates well with Medieval Studies.**
   Such a program should be developed in consultation with both the Medieval Studies advisor and the departmental advisor. MDVL 210, MDVL 310, and MDVL 490 are required for the Medieval Studies Major. As many as nine credits may be counted toward both majors.

3. **A Major in a discipline/program with a Minor in Medieval Studies.**
   A minor in Medieval Studies requires 30 credits, with at least 18 credits from upper-level courses. Students interested in pursuing a minor in Medieval Studies should in the first and second years include the same courses recommended for majors; six lower-level credits are required. In students' third and fourth years at least 18 credits, but no more than 30 credits, should be selected from among courses acceptable for the major in Medieval Studies; MDVL 210 and MDVL 310 are required. Programs should be developed in consultation with the Medieval Studies advisor and should be designed to complement work in the major field. As many as six credits may be counted toward both the major and the minor (or nine credits toward an Honours program and a Medieval Studies minor).

**NOTES:**
- All Medieval Studies courses (MDVL) count automatically toward the Major or Minor (for example, MDVL 301 this year).
- Departments offer courses that may sometimes – but not always – deal with topics relevant to Medieval issues but do not automatically count toward Medieval Studies programs. Come see the Medieval Studies program advisor to make sure these courses are counting for your major or minor.
- It is essential for students interested in a professional career in medieval studies in any discipline to consult the Medieval Studies advisor as soon as possible for advice about language training.
MEDIEVAL STUDIES 210 (3 credits)

*Introduction to the Middle Ages*

**Term 1: MWF, 2:00-3:00 pm**

**Prof. Stephen Partridge**
Department of English
Office: Buchanan Tower 410
Phone: 604–822–4094
[stephen.partridge@ubc.ca](mailto:stephen.partridge@ubc.ca)

This course introduces students to the Middle Ages as a subject and to the interdisciplinary nature of the study of the period. Through three units, students encounter a range of historical, literary, and artistic material from medieval Britain and Northern Europe: the Anglo-Saxons and their culture in context (449-1066); the Vikings and their influence (c. 800-1100); and Britain as one element of a cross-Channel Norman kingdom during the renascence of the twelfth century.

These thematic units expose students to a range of disciplines through which scholars approach the Middle Ages: history, literature, art, religion, music, material culture, and theory. In their assignments students will have opportunities to pursue specific topics and fields in greater depth.

**Learning outcomes:**

In the course introducing the Middle Ages, students become familiar with the basic structure and nature of medieval society. This introduction prepares students for upper level courses in both the Medieval Studies Program (MDVL 310 and 490), and for disciplinary specific medieval courses within the wider Faculty of Arts. Primary texts and documents (translated into English) are read in conjunction with secondary literature of scholars so students learn to critically evaluate how scholarly arguments are constructed based on primary evidence. The final research paper allows students to explore in further depth an issue or topic that has engaged them during the course.
MEDIEVAL STUDIES 301 European Literature from the 5th to the 14th Century:

*The Grail Quest: Myth, Mystery and Romance* (3 credits)

(cross-listed with FREN348 French Literature in Translation)

**Term 2: TTh 9:30-11:00 am**  
**Prof. Patrick Moran**, Department of French, Hispanic and Italian Studies  
Office: (604) 822-3548  
patrick.moran@ubc.ca

From Tennyson to Indiana Jones and The Da Vinci Code, much has been written and imagined about the Grail, but the earliest appearances of this mysterious artifact in medieval French literature are sometimes overlooked. This course is an opportunity to return to the great 12th and 13th century romances that first introduced the Grail and helped define it for subsequent generations.

Though the Grail is usually described today as the cup from which Christ drank at the Last Supper, early Grail romances are less clear on the matter. Chrétien de Troyes’ seminal *Story of the Grail* (c. 1180-1190) never quite explains the nature of the strange artifact that Perceval, a naive young man barely knighted by king Arthur, encounters during his adventures. In seeking to solve the mysteries left by Chrétien’s unfinished tale, however, his continuators and imitators built the Grail into an explicitly Christian relic, in line with the new religiosity of the early 13th century. The anonymous *Quest of the Holy Grail* (c. 1220) cements this interpretation and displaces Perceval in favour of a new hero, Galaad, a knight so pure and so chaste as to be otherworldly: his adventures and those of his companions take place in a heavily allegorical version of the Arthurian world where every encounter has a deeper spiritual meaning.

These two romances will form the main focus of the course, but we will also study two short texts from the Welsh Mabinogion: the romance of Peredur, which is a loose adaptation of Chrétien’s *Story of the Grail*, but might reflect earlier versions of the tale; and Branwen, the second branch of the Mabinogi, an early Welsh tale of war, death, rebirth and magic cauldrons, that hints at some of the earliest Celtic beliefs that may have influenced Chrétien’s work.

Throughout this course we will explore the themes of belief, valour, knowledge and fulfillment that unite the different early versions of the tale, despite their canonical divergences. The Grail quest, after all, is rarely about the Grail itself: it is about self-discovery; about finding the true nature of things beyond the veil of appearance.

**Required texts**

MEDIEVAL STUDIES 310A: Topics in Medieval Studies:

*Forgery and Authenticity in the Middle Ages and Renaissance* (3 credits)

**Term 2: MWF 1:00 – 2:00pm**

**Prof. Courtney Booker,** Department of History

Office: (604) 822-6480
cbooker@mail.ubc.ca

In the third and last edition (1586) of François Hotman’s exhaustive polemic against the hereditary nature of the French monarchy, Francogallia, the author inserted what he claimed was “a remarkable piece of evidence that was sent to me from a certain ancient manuscript of undetermined authorship.” This evidence purports to be the actual ordination sermon delivered by Archbishop Boniface of Mainz to Pepin the Short in 751, which confirmed the replacement of the Merovingian royal dynasty with Pepin and his Carolingian heirs at the request of the Gallic people. Unfortunately, Hotman’s “certain ancient manuscript” has never been found. Indeed, one of his contemporaries even doubted its very existence; the humanist Claude Fauchet admitted that, while Hotman was certainly a man of quality and learning, he was well known for his ill affection toward the present monarchy. When considered in this light, together with certain peculiarities in its vocabulary and syntax, the ordination sermon of 751 in Fauchet’s estimation appeared utterly suspect. He stopped short of naming Hotman as its author.

When considering the early history of the Frankish monarchy, what are we to make of Hotman’s text? Is Fauchet’s argument valid? When did context and anachronism become guiding criteria for the authenticity of such texts? In this course, we will examine a pair of alleged forgeries with several such questions in mind, remaining attentive to the sliding definitions of authenticity and forgery, and the ideas of truth and falsehood that underpin them. Ultimately we will explore the ways in which the practice of forgery during the Middle Ages led to the advancement of critical skills in dealing with evidence from the past, and the impact this advancement would have upon historical consciousness.

We will begin by reading and discussing a wide range of secondary works on the topics of authorship; written and oral culture; paleography, codicology, and diplomatics; and lying and truth-telling. We will then turn to investigate as case studies the “Donation of Constantine” and the “Harangue to Pepin,” together with the remarks of their defenders and critics. In addition, we will read a number of broad essays throughout the term on the concepts of, and the complex relationships among, forgery, authenticity, culture, and value.
MEDIEVAL STUDIES 449 Graduating Essay or Supervised Study (6/12 credits)
This course is available any year for independent study to write a lengthy paper based on original research. It is possible that these credits might be combined with another medieval course so that more systematic and intensive work might be undertaken under the supervision of a Medieval Studies faculty member. If no MDVL 490 course is available, three of these credits may fulfill the MDVL 490 requirement. For further information, consult the Medieval Studies advisor.

MEDIEVAL STUDIES 490 Research Seminar in Medieval Studies (3 credits)
Although a specific MDVL 490 class is not offered in 2019W, seminars in other units may fulfill the Medieval 490-requirement for Medieval Studies Majors.
In 2019W Medieval Majors may take HIST 490W Conscience in the Middle Ages taught by Professor Courtney Booker, or ENGL 490 Medieval English Drama: Mysteries and Moralities, taught by Professor Leslie Arnovick.
Professor Arlene Sindelar is the Medieval Studies advisor (arlene.sindelar@ubc.ca) until July 1. As soon as you have enrolled in either seminar email her so that she can edit your program in Degree Navigator accordingly to count it for the MDVL 490 requirement in the Medieval Studies Major. After July 1, contact Professor Courtney Booker (cbooker@mail.ubc.ca).
(Double Majors in English and Medieval Studies may double count ENGL 490 or ENGL 491 for MDVL 490, if they are on appropriate medieval topics. Please consult the Medieval Studies Advisor.)

HIST 490W 101 Seminar for Majors in History (3 credits):
Conscience in the Middle Ages
Term 1: Wed. 2:00 - 4:00 pm
Prof. Courtney Booker, Department of History
Office: Buchanan Tower 1121
Phone: 604–822–5938
cbooker@mail.ubc.ca

This seminar explores medieval notions of conscience (conscientia), its nature, authority, and power, and the techniques developed to discern and master it in others. Topics to be explored will include hypocrisy, theatre and acting, torture and the ordeal by fire or water, blushing and physiognomy, names, naming, and identity, authorial personae, law and necessity.
Online registration for this seminar is restricted to History Majors, so you should email Professor Booker or the Medieval Studies Advisor to arrange your registration in this course, explaining that you are a Medieval Studies Major and request admission to the course.
ENGL 490 Literature Majors Seminar (3 credits):
*Medieval English Drama: Mysteries and Moralities*

**Term 1:** Wed. 2:00 - 4:00 pm  
**Prof. Leslie Arnovick, Department of English**  
Office: Buchanan Tower 201  
Phone: 604–822–5509  
leslie.arnovick@mail.ubc.ca

Plays like the “Second Shepherds’ Play” (shepherds greet a new baby who is really a sheep) and “Noah and the Ark” (a slapstick battle between Noah and his wife) are almost sacrilegiously funny. In fact, they were written by clergy and make serious points about God’s relationship with his people. Humor was often a vehicle for explaining the nature of free will and salvation, for the medieval church faced a real dilemma. How could they teach the people about the Bible and Christianity when church services – and the Bible – were in Latin, a language that most people did not understand? Even when, in the late middle ages, the Bible was translated into Middle English, it is uncertain how many average people were able to read Scripture. As a result, English drama plays a central role in religious education for the laity.

After reading a wide selection of dramas from the Corpus Christi Cycle (“Mystery Plays”) and the Morality plays in the first half of the course, each student will select an individual play for further analysis. In the second half of the course, each student will present individual research to the seminar.

While knowledge of Middle English (ME) would be ideal, a willingness to immerse oneself in this late medieval language (practically Early Modern English) is all that is necessary. Texts are given modern spellings (and glossed), while explanatory notes are provided in the edition ordered for class.

*If you are not an English Major, contact Professor Arnovick if you are interested in this course. She welcomes Medieval Studies students, but must give priority to English Majors. If there is space – that is, if the English department enrolls fewer than 16 students – she will have you enrolled in the course.*

* If you are interested in the topic, but can’t register for this course, or prefer not to take it as a seminar, Professor Arovick’s lecture course deals with Medieval Mystery Plays: ENGL 344 *Medieval Studies: The Bible on Stage.* See description on page 11.

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**Note:** Transfer credits from medieval courses completed at other institutions and accepted by UBC are also eligible for lower-level credit in Medieval Studies Major and Minor Programs. See the Medieval Advisor if these credits do not automatically apply to your program.
# Pre-Approved Courses for the Medieval Studies Major and Minor

*These courses are offered by various departments in the Faculty of Arts in 2019W. This is based on information available on 1 June 2019 and may be subject to change. Check the official UBC Schedule.*

| Arabic Studies | ARBC 101 (3) | Beginning Classical Arabic I  
Term 1, Section 001: TT 9:30-11:00am, B. Ghazi  
Term 1, Section 002: TT 6:00-7:30pm, TBA |
| ARBC 102 (3) | Beginning Classical Classic Arabic II  
Term 2, Section 001: TT 9:30-11:00am, B. Ghazi  
Term 2, Section 002: TT 6:00-7:30pm, TBA |
| ARBC 201 (3) | Intermediate Classical Arabic I  
Term 1, TT 12:30-2:00pm, B. Ghazi |
| ARBC 202 (3) | Intermediate Classical Arabic II  
Term 2, TT 12:30-2:00pm, B. Ghazi |

| Art History | ARTH 225 (3) | Art in Europe to the Sixteenth Century  
Term 1, M 2:00pm-4:00pm, plus discussion section, S. Salgirli |
| ARTH 311 (3) | Art in the Early Medieval West  
Term 2, TTh 9:30-11:00am, TBA |
| ARTH 351 (3) | Art and Architecture in the Islamic World  
Term 2, TTh 3:30-5:00pm, S. Salgirli |
| ARTH 360 (3) | Chinese Painting: Word and Image  
Term 2, TTh 9:30-11:00am, J. Orell |
| ARTH 362 (3) | Art in Japan: Objects and Spaces  
Term 2, W 2:00-5:00 pm, I. Adriarola Munoz |

| Asian Studies | ASIA 314 (3) | Premodern Japan  
Term 1, MWF 1:00-2:00pm, F. Clements |
| ASIA 317 (3) | The Rise of Korean Civilization  
Term 2, MWF 2:00-3:00 pm, D. Baker  
(See MDVL advisor to count) |
| ASIA 320 (3) | History of Early Imperial China  
Term 2, MWF 12:00-1:00pm, C. Ashton  
(Cross listed with HIST 378) |
| ASIA 340 (3) | History of Later Imperial China  
Term 2, T 3:30-5:00pm, L. Shin  
(Cross listed with HIST 379) |
| ASIA 344A (3) | Topics in Japanese Cultural History I: Aristocrats and Warriors  
Term 2, TTh 11:00-12:30pm, J. Mostow  
(See MDVL advisor to count) |
| ASIA 347 (3) | Traditional Korean Literature in Translation  
Term 1, MTW 9:00-10:00am, TBA  
(See MDVL advisor to count) |
| ASIA 370 (3) | The Sanskrit Cosmopolis: India and the World, 200-1500 CE  
Term 1, MWF 11:00-12:00am, T. Hunter  
(See MDVL advisor to count) |
| ASIA 393 (3) | History of Iran from the Sasanians to the Safavids  
Term 2, MWF 2:00-3:00 pm, M. Abedinifard  
(See MDVL advisor to count)  
Restricted |
| ASIA 440 (3) | Cultural History of Imperial China  
Term 2, T 3:30-6:30pm, L. Shin  
(See MDVL advisor to count) |
## Classical Studies

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<tr>
<th>Course</th>
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<tbody>
<tr>
<td>CLST 211 (3)</td>
<td>Greek Philosophy I (Cross listed with PHIL 211)</td>
<td>Term 1, MWF 1-2 pm, M. Griffin</td>
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<tr>
<td>CLST 212 (3)</td>
<td>Greek Philosophy II (Cross listed with PHIL 212)</td>
<td>Term 2, MWF 1-2 pm, M. Griffin</td>
</tr>
<tr>
<td>CLST 232 (3)</td>
<td>Ancient Rome</td>
<td>Term 2, MWF 1-2 pm, K. Huemoeller</td>
</tr>
<tr>
<td>CLST 312 (3)</td>
<td>Women in the Roman World of Republican and Imperial Times</td>
<td>Term 21, MWF 9:00-10:00 am, C. Gorrie</td>
</tr>
<tr>
<td>CLST 353 (3)</td>
<td>The Early Roman Empire</td>
<td>Term 1, MWF 1:00-2:00 pm, K. Huemoeller</td>
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## English

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<tr>
<td>ENGL 220 (3)</td>
<td>Literature in English to the 18th Century</td>
<td>Various Sections in each term by various instructors</td>
</tr>
<tr>
<td>ENGL 318 (3)</td>
<td>History of the English Language: Early History</td>
<td>Term 1, MWF 12:00-3:00 pm, L. Arnovick</td>
</tr>
<tr>
<td>ENGL 319 (3)</td>
<td>History of the English Language: Later History</td>
<td>Term 2, MWF 10:00-11:00 am, L. Brinton</td>
</tr>
<tr>
<td>ENGL 342 (3)</td>
<td>Introduction to Old English</td>
<td>Term 1, MWF 2:00-3:00 pm, M. Pareles</td>
</tr>
<tr>
<td>ENGL 343 (3)</td>
<td>Old English Literature</td>
<td>Term 2, MWF 1:00-2:00 pm, M. Pareles</td>
</tr>
<tr>
<td>ENGL 344 (3)</td>
<td>Middle English Literature</td>
<td>Term 2, MWF 10:00 am-11:00am, L. Arnovick: See description on page 11.*</td>
</tr>
<tr>
<td>ENGL 346 (3)</td>
<td>Chaucer</td>
<td>Term 1, MWF 12:00-1:00pm, S. Partridge</td>
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## French

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<tbody>
<tr>
<td>FREN 220 (3)</td>
<td>Introduction to Early French Literature and Textual Analysis</td>
<td>Term 1, Taught in French. Pre-requisite: FREN 123</td>
</tr>
<tr>
<td>FREN 348 (3)</td>
<td>French Literature from the Middle Ages, cross-listed with MDVL 301</td>
<td>Term 1, TTh 9:30-11:00am, P. Moran</td>
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## History

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<tr>
<td>HIST 202 (2)</td>
<td>Gateway to the Middle Ages</td>
<td>Terms 1, MWF 12:00-1:00 pm, C. Booker</td>
</tr>
<tr>
<td>HIST 240 (3)</td>
<td>Health, Illness and Medicine I: From the Ancient World to the Early Modern Period</td>
<td>Terms 1, MWF 1:00-2:00 pm, plus discussions, J. Christopoulos</td>
</tr>
<tr>
<td>HIST 280 (3)</td>
<td>Islamic World History</td>
<td>Term 2, MW 12:00-1:00 pm, plus discussions, S. Prange</td>
</tr>
<tr>
<td>HIST 363 (3)</td>
<td>Europe in the Early Middle Ages</td>
<td>Term 1, MWF 3:00-4:00 pm, C. Booker</td>
</tr>
<tr>
<td>HIST 365 (3)</td>
<td>Europe During the Renaissance</td>
<td>Term 1, TTh 2:00-3:30 pm, J. Christopoulos</td>
</tr>
<tr>
<td>HIST 379 (3)</td>
<td>History of Later Imperial China (Cross listed with HIST 379)</td>
<td>Term 2, Section 001: 3:30-5:00 pm, L. Shin</td>
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<tr>
<td>HIST 484 (3)</td>
<td>East Asian Military Systems and Warfare China</td>
<td>Term 2, M 6:00-9:00pm, C. Green</td>
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<tr>
<td>HIST490W (3)</td>
<td>Seminar for Majors in History: Conscience in the Middle Ages.</td>
<td>Term 1, F 12:00-4:00 pm, C. Booker (See advisor to count for Medieval Studies Program: equivalent to MDVL490)</td>
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### Italian Studies and Italian

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<tbody>
<tr>
<td>ITST 231</td>
<td>Introduction to Italian Literature and Culture of the Middle Ages and Early Modern Period</td>
<td>Term 1, TTh, 11:00-12:30 pm, G. Boccassini</td>
</tr>
<tr>
<td>ITST 413</td>
<td>Dante Alighieri's Divine Comedy in Translation</td>
<td>Term 1, TTh 2:00-3:30 pm, D. Boccassini</td>
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### Latin

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<tbody>
<tr>
<td>LATN 101</td>
<td>Beginning Latin I</td>
<td>Term 1, various sections; Term 2, various instructors.</td>
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<tr>
<td>LATN 102</td>
<td>Beginning Latin II</td>
<td>Term 2: various instructors</td>
</tr>
<tr>
<td>LATN 201</td>
<td>Intermediate Latin I</td>
<td>Term 1, MWF 10:00-11:00am, C. Gorrie</td>
</tr>
<tr>
<td>LATN 202</td>
<td>Intermediate Latin II</td>
<td>Term 2, MWF 10:00-11:00am, C. Gorrie</td>
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### Music

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<tbody>
<tr>
<td>MUSC 120</td>
<td>History of Music I</td>
<td>Term 1, TTh 9:30-11:00 am, A. Fisher</td>
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### Philosophy

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<tbody>
<tr>
<td>PHIL 211</td>
<td>Greek Philosophy I: Socrates and Plato (Cross listed with CLST 211)</td>
<td>Term 1, MWF 1:00-2:00 pm, M. Griffin</td>
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<tr>
<td>PHIL 212</td>
<td>Greek Philosophy II: Aristotle and After (Cross-listed with CLST 212)</td>
<td>Term 2, MWF 1-2 pm, M. Griffin</td>
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<tr>
<td>PHIL 310</td>
<td>The Philosophy of Plato</td>
<td>Term 1, MWF 11:00-12:00 pm, B. Somerville</td>
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<tr>
<td>PHIL 311</td>
<td>The Philosophy of Plato</td>
<td>Term 2, MWF 11:00-12:00 pm, Somerville</td>
</tr>
<tr>
<td>PHIL 313</td>
<td>Medieval Philosophy</td>
<td>Term 1 MWF 12:00-14:00 pm, K. Anders</td>
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### Religious Studies

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<tr>
<td>RELG 2341</td>
<td>Ci Art and Architecture in the Islamic World (crosslisted with ARTH 351)</td>
<td>Term 2, TTh 3:30-5:00 pm, S. Salgirli</td>
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### Romance Studies

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<tbody>
<tr>
<td>RMST 221</td>
<td>Literatures and Cultures of the Romance World I: Medieval to Early Modern</td>
<td>Term 1, TTh, 9:30-11:00 am, J. O'Brien</td>
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### Scandinavian Studies

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<tr>
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<tbody>
<tr>
<td>SCAN 335</td>
<td>Vikings and Norse Mythology (in English)</td>
<td>Term 1, MTW 3:00-4:00 pm, K. West</td>
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<td>Term 2, TTh 9:30-11:00 am, G. Winthrop-Young</td>
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### Spanish

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<tbody>
<tr>
<td>SPAN 357</td>
<td>The Golden Age of Peninsular Literature and Culture</td>
<td>Term 1, TTh 2:00-3:30 pm, R. Alvarez-Moreno, (taught in Spanish)</td>
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* ENGL 444 Medieval Studies: *The Bible on Stage* (3 credits):

In this course we will read the Bible stories familiar to people in medieval Britain. We will read, for example, about Adam and Eve, Noah and his ark, the (almost) sacrifice of Isaac, Moses and Pharaoh, Herod’s slaughter of the innocents, the Passion of Jesus, the Resurrection, the acts of the apostles, and visions of Doomsday. But how did average men and women learn about the Bible in medieval England? The church made religious education a priority. Stained glass windows and plaster wall frescos taught the Bible visually. Then there was drama. Often staged in celebration of the Feast of Corpus Christi, cycles of “Mystery” pageants re-enacted sacred history from Creation to the Last Judgment using vernacular, spoken English. We will look at corresponding Mystery plays – in all their humor and pathos – originally staged by crafts-worker guilds in the city of York. We will read pageants and we will watch modern performances (on DVD) of the historic texts. Finally, as a capstone to the course, students will produce and perform one of the York mystery plays.