Institute for Medieval Studies

Fall 2016
Course Offerings
Medieval Studies

Fall 2016 Course Offerings

Medieval Studies Faculty

Justine M. Andrews, M.A. (Southern Methodist University), Ph.D. (UCLA); Dept. of Art and Art History

James L. Boone, M.A., Ph.D. (SUNY, Binghamton); Dept. of Anthropology

John Bussanich, Ph.D. (Stanford University); Dept. of Philosophy

Anthony Cárdenas, M.A., Ph.D. (University of Wisconsin); Dept. of Spanish and Portuguese

Jonathan Davis-Secord, M.A. (University of Notre Dame); Dept. of English

Sarah Davis-Secord, M.A. (Trinity International University), Ph.D. (University of Notre Dame); Dept. of English

Leslie A. Donovan, M.A. (University of New Mexico), Ph.D. (University of Washington); Dept. of History

Frederick Gibbs, M.A., Ph.D. (University of Wisconsin); Dept. of History

Timothy C. Graham, M. Phil. (University of London), Ph.D. (University of Cambridge); Dept. of History

Anita Obermeier, M.A. (Eastern Illinois University), Ph.D. (Arizona State University); Dept. of English

Patricia Risso, M.A., Ph.D. (McGill University); Dept. of History

Donna E. Ray, Ph.D. (University of New Mexico); Dept. of History

Michael A. Ryan, M.A. (Western Michigan University), Ph.D. (University of Minnesota); Dept. of History

Medieval Studies Student Association

www.unm.edu/~mssa

Institute for Medieval Studies
2045 Mesa Vista Hall
277-2252 • medinst@unm.edu • http://ims.unm.edu

Medieval Studies

Fall 2016 Course Offerings

Undergraduate courses in Medieval Studies. These courses apply toward the minor in Medieval Studies.

ANTH 420.005
Medieval Archaeology
James L. Boone and Osbjorn Pearson
TR 2:00–3:15

Medieval Archaeology is a primarily lecture-based course on archaeological approaches to the study of medieval Europe. This year’s course will focus on the end of Late Antiquity and the early medieval period: roughly A.D. 300 to 800. We will focus on the following kinds of topics: (1) What is the nature of the transition from Antiquity to the medieval period? (2) What is the nature of ethnic and tribal identity among the Germanic, Slavic, and other groups of the “Migration Period?” and what role did they play in the formation of early medieval Europe? The course will include considerable material on the analysis of variation in burial patterns and skeletal remains from the early medieval period.

ENGL 349.001
From Beowulf to Arthur
Staff
MWF 9:00–9:50

This course is designed as an introductory survey to the literary works produced in England in the Middle Ages, ca. 700–1500. While most texts will be read in Modern English translations, class lectures will provide some background on the development of the English language. The class will focus on both the specialized terminology and the literary devices particular to medieval English texts as well as the cultural, social, and political factors that influenced the development of English literature. Readings will introduce students to a wide variety of medieval genres and will include epic, lyric poetry, romance, mystical revelation, and outlaw tale as illustrated in such works as Beowulf, The Dream of the Rood, Sir Orfeo, the Showings of Julian of Norwich, and the Rhymes of Robin Hood.

HIST 201.001
The Medieval World
Timothy C. Graham
TR 9:30–10:45

This course offers a broad orientation to Western culture during the Middle Ages by surveying the history, literature, art, and spirituality of the West during the thousand-year period from the fall of the Roman Empire to the eve of the Renaissance. This was an especially fertile epoch during which there evolved ideas, institutions, and forms of cultural expression of enduring importance, many of them still influential today. Far from
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In the premodern period of European history, roughly stretching from Antiquity through the seventeenth century, the worlds of religion and science overlapped to such a degree that they were nigh indistinguishable. In the space where science and faith blended, there existed another discipline, that of magic. Today many people view science, religion, and magic as three separate and distinct spheres, never to intersect. But the historical reality of magic, science, and religion in premodern Europe cannot be farther from the truth. Put differently, to think of magic, science, and religion as separate disciplines is to impose a false construct on the past, one that ancient, medieval, and early modern people simply would not have thought about or done. Moreover magic, including the occult disciplines of alchemy, astrology, and divination, among other practices, permeated all aspects of premodern existence, impacting the worlds of political governance and statecraft, trade and economic endeavors, popular and elite culture, and how individuals engaged with their contemporaries and negotiated their larger society. The purpose of this class is to give students a basic, but by no means all-encompassing, understanding of the history of magic in premodern Europe and its overlap with the realms of science and religion. The study of ancient, medieval, and early modern magic is recognized as an important field of historical inquiry and is currently undergoing major cultural breakthroughs, including the evolution of the manuscript book, the origins of the university system of education, and the development of the architecture of Gothic cathedrals. The overall aim of the course is to provide a well-rounded assessment and evaluation of the most significant developments during this rich historical period.

HIST 326.001
History of Christianity to 1517
Donna Ray
TR 11:00–12:15

This course covers the history of Christianity from its beginnings in Palestine to the eve of the Protestant Reformation in the sixteenth century. This was a period of major growth and development for Christianity, but also a time in which the Church faced significant crises and underwent fundamental changes. We will see Christianity emerge from early challenges to become the official religion of the Roman Empire and then define many aspects of life during the Middle Ages. Primary focus will be on the rich variety of forms—doctrinal, liturgical, artistic, intellectual, and institutional—that Christianity assumed throughout this period. Also of concern will be Christianity’s contributions to Western culture and its significance as a “civilizing” force.

LATN 101.001
Elementary Latin I
Staff
MWF 10:00–10:50

LATN 101.002
Elementary Latin I
Staff
MWF 11:00–11:50

LATN 101.003
Elementary Latin I
Staff
MWF 1:00–1:50

LATN 101.004
Elementary Latin I
Staff
MWF 2:00–2:50

LATN 101.005
Elementary Latin I
Staff
MWF 12:00–12:50

LATN 101.006
Elementary Latin I
Staff
MWF 9:00–9:50

LATN 201.001
Intermediate Latin I
Staff
MWF 3:00–3:50

ENGL 445.001/545.001
History of the English Language
Jonathan Davis-Secord
MWF 1:00–1:50

The English language can be traced back many centuries to a form nearly unrecognizable to most modern speakers. Nonetheless, Present-day English still contains many significant features of its previous incarnations. This course will examine the history of English from its Indo-European roots through its medieval developments to its modern, international forms and the politics and racism of language. In the process, students will learn methods of linguistic analysis and description along with the historical contexts of the developments. No previous knowledge of Old or Middle English is necessary.
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ANTHROPOLOGY

ANTH 570.006
Medieval Archaeology
James L. Boone and Osbjorn Pearson
TR 2:00–3:15

Medieval Archaeology is a primarily lecture-based course on archaeological approaches to the study of medieval Europe. This year’s course will focus on the end of Late Antiquity and the early medieval period: roughly A.D. 300 to 800. We will focus on the following kinds of topics: (1) What is the nature of the transition from Antiquity to the medieval period? (2) What is the nature of ethnic and tribal identity among the Germanic, Slavic, and other groups of the “Migration Period” and what role did they play in the formation of early medieval Europe? The course will include considerable material on the analysis of variation in burial patterns and skeletal remains from the early medieval period.

ENGLISH

ENGL 581.001
Chaucer and Gender
Anita Obermeier
R 4–6:30

Chaucer has often been credited with creating the first psychologically viable women characters in English literature: the Wife of Bath and Criseyde, one a contemporay fourteenth-century antifeminist caricature, the other an ancient Juliet. In this course, we will test this scholarly commonplace and examine just how conservative or avant-garde Chaucer really was in relation to gender. Of course, Chaucer’s canon contains numerous women characters aside from Alisoun and Criseyde—among them nuns, lovers, martrys, wives, virgins, queens, bourgeois merchants, adulteresses, courtly and peasant women— as well as colorful male characters, such as Troilus, Pandarus, the Miller, the Reeve, Harry Bailey, the Friar, and the Pardoner, to name a few. We will read a selection of shorter poems, The Book of the Duchess, The Parliament of Fowls, Troilus and Criseyde, The Legend of Good Women, and an assortment of Canterbury Tales. In our inquiries, we will enlist feminist, gender, and queer theory. The course will posit that the examination of Chaucer’s works with a gendered lens will provide us with new and fresh insights into the characters (both male and female), the works, and the author.

HISTORY

HIST 500.006
Magic, Science, and Faith
Michael A. Ryan
TR 2:00–3:15

In the premodern period of European history, roughly stretching from Antiquity through the seventeenth century, the worlds of religion and science overlapped to such a degree that they were nigh indistinguishable. In the space where science and faith blended, there existed another discipline, that of magic. Today many people view science, religion, and magic as three separate and distinct spheres, never to intersect. But the historical reality of magic, science, and religion in premodern Europe cannot be further from the truth. Put differently, to think of magic, science, and religion as separate disciplines is to impose a false construct on the past, one that ancient, medieval, and early modern people simply would not have thought about or done. Moreover magic, including the occult disciplines of alchemy, astrology, and divination, among other practices, permeated all aspects of premodern existence, impacting the worlds of political governance and statecraft, trade and economic endeavors, popular and elite culture, and how individuals engaged with their contemporaries and negotiated their larger society. The purpose of this class is to give students a basic, but by no means all-encompassing, understanding of the history of magic in premodern Europe and its overlap with the realms of science and religion. The study of ancient, medieval, and early modern magic is recognized as an important field of historical inquiry and is currently undergoing something akin to a scholarly Renaissance. Students will be exposed to a variety of primary and secondary sources that negotiate this scholarly terrain. Utilizing both primary and secondary sources, students will be required to write a research paper that focuses on some aspect of ancient, medieval, and/or early modern magic and which will comprise a significant percentage of the final overall grade.

HIST 668.002
Medieval Muslim-Christian Encounters
Sarah Davis-Secord
T 4:00–6:30

This course will address relations between Christians and Muslims during the Middle Ages, ranging from political and military conflicts to commercial and cultural exchanges. In addition to general theological and cultural differences between the two civilizations, we will focus on four major geographical areas of contact: the Mediterranean Sea, Spain, Sicily and Southern Italy, and the Middle East during the time of the Crusades. Topics running throughout the course will include the following: the creation, maintenance, and crossing of borders, boundaries, and frontiers; the balance between violence and cooperation; relationships between religious minorities and their dominant society; and commercial and cultural exchanges between societies. The course materials and assignments will ask students to grapple with the larger questions of how we should view the interactions of medieval Muslims and Christians and how this is related to our understanding of the Middle Ages as a whole.