

97 年人文教育革新中綱計畫
子計畫三 人文領域人才培育國際交流計畫

【國內活動類：密集課程】

西洋古典與中世紀語文密集課程

期末成果報告

指導暨補助單位：教育部

指導單位：教育部顧問室人文教育革新中綱計畫辦公室

執行單位：輔仁大學外語學院西洋古典暨中世紀文化學程

計畫主持人：康士林 教授

執行日期：97 年 7 月 1 日至 12 月 31 日

中華民國 97 年 12 月 31 日

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一、計畫名稱：西洋古典與中世紀語文密集課程

二、計畫目標：

輔仁大學外語學院西洋古典暨中世紀文化學程自 91 學年度草創以來筆路藍縷至今已成立 7 年有餘。本學程之成立宗旨為一跨校、跨領域與跨學習的整合性學分學程。因此，為提供全國各大學院校之學生選修課程，故每年於暑期以密集課程進行。暑期之密集課程共開兩期，每期三週，每一門課 2 學分，上課總時數為 36 小時，相當於正常學期中 2 學分之上課總時數。鑑於國內缺乏教授西洋古典希臘文與中世紀拉丁文之師資，故本學程除邀請本校外籍教師來擔任語文課程外，自 92 學年度起即開始邀請國外教師來本校擔任密集課程之教學。因此，本學程於 96 學年度之暑期(97.6.30. - 97.8.8.) 聘請美國西密西根大學外文系具有中世紀拉丁語文專長的 Rand Johnson (莊森) 教授開設中世紀拉丁文、中世紀拉丁詩。

聘請紐約大學古典系具有希臘文專長並於喬治亞大學 (University of Georgia) 教授希臘文的博士生 Sean Signore (徐立仁) 講師開設初階希臘文 (一)、(二) 之課程，祈使能提供國內學生對西洋古典希臘文與中世紀拉丁文有一個進修學習的機會；並能更進一步的以研究西洋古典與中世紀文化為其學術研究方向，使修課學生能更加深對西洋古典與中世紀文學、語文的認識與接受其文化與文明的陶冶，本學程並以朝向培養國內希臘文與拉丁文之師資為主要宗旨與目標。

三、執行情形

(一) 開課情形－講授課程

課程名稱	時數	參與人數									
		校內人數				校外人數				其他	合計
		教師	博士生	碩士生	大學生	教師	博士生	碩士生	大學生		
初階希臘文（一）	36	0	1	1	1	2	2	4	1	0	12
初階希臘文（二）	36	0	1	1	1	1	2	4	1	0	11
中世紀拉丁文	36	1	0	1	0	7	0	0	1	1	11
中世紀拉丁詩	36	0	0	1	0	4	0	0	1	2	8
總計	144	1	2	4	2	14	4	8	4	3	42

(二) 學術活動舉辦情形

學術活動名稱	時數	參與人數									
		校內人數				校外人數				其他	合計
		教師	博士生	碩士生	大學生	教師	博士生	碩士生	大學生		
西洋古典暨中世紀文化工作坊	6	3	1	1	11	7	7	15	5	3	53
總計	6	3	1	1	11	7	7	15	5	3	53

(三) 參與人數統計

	教師 (含校內外)	博士生 (含校內外)	碩士生 (含校內外)	大學生 (含校內外)	其他	合計
講授課程	15	6	12	6	3	42
學術活動	10	8	16	16	3	53
總計	25	14	28	22	6	95

(四) 性別統計

	教師 (含校內外)		博士生 (含校內外)		碩士生 (含校內外)		大學生 (含校內外)		其他		合計	
	男	女	男	女	男	女	男	女	男	女	男	女
講授課程	4	11	4	2	2	10	3	2	3	0	16	21
學術活動	5	5	2	6	4	12	5	11	1	2	17	36
總計	25		14		28		22		6		95	

五、執行成果分析與檢討

(一) 教學評量問卷統計

輔仁大學外語學院西洋古典暨中世紀文化學程
教學評量表

課程名稱：_____ 原主修學系（職業身分）：_____

您好！

本問卷的目的旨在瞭解同學對於「西洋古典暨中世紀文化學程」課程之意見，以做為未來學程規劃及教學改進之參考。

請您仔細的閱讀下列各題，並於適當的空格內勾選您的回答。非常謝謝您的合作。

西洋古典暨中世紀文化學程

一、您是：

- 大學部在學學生 研究所在學學生
社會人士 本校或他校教職員 大陸老師或研究生

二、您的性別是：

- 男 女

1. 這門課的課程規劃明確有組織，您同不同意？

- 非常不同意 不同意 很難說 同意 非常同意

2. 這門課的內容豐富而且充實，您同不同意？

- 非常不同意 不同意 很難說 同意 非常同意

3. 您認為這門課教材難不難？

- 非常難 有點難 適中 有點容易 非常容易

4. 老師是否關心學生的學習狀況？

- 非常不關心 不關心 很難說 關心 非常關心

5. 無論課外或課內，老師對學生的問題有適切的反應，您同意不同意？

- 非常不同意 不同意 很難說 同意 非常同意

6. 老師上課的準備充分不充分？

- 非常不充分 不充分 很難說 充分 非常充分

7. 目前為止您出席上這門課的次數占全部應出席次數的比例是多少？

- 不到一半 一半到 2/3 2/3 到 3/4 3/4 以上到 100%

8. 除了上課時間外，您每日平均花多少時間在這門課程？

- 3 小時以上 2-3 小時 1 小時左右 30 分鐘以下

9. 您對課程整體內容理解的程度是：

- 全部 大部分 一半一半 小部分 幾乎全部不理解

10. 三週的密集教學，您覺得在學習效果上：

- 非常不好 不好 普通 很好 非常好

11. 您自己對這門課的學習態度：

- 非常不認真 不認真 不知道 認真 非常認真

12. 這門課是否值得向同學及朋友推薦修習？

- 非常不值得 不值得 很難說 值得 非常值得

課程名稱：中世紀拉丁文		授課教師：Rand Johnson			問卷人數：8 人	
基本資料		答案一	答案二	答案三	答案四	答案五
	身份	0.00%	12.50%	37.50%	50.00%	0.00%
	性別	25.00%	75.00%			
問題						
1	課程規劃有組織	0.00%	0.00%	12.50%	25.00%	62.50%
2	課程的內容豐富而充實	0.00%	0.00%	12.50%	25.00%	62.50%
3	教材困難度	0.00%	50.00%	37.50%	12.50%	0.00%
4	老師關心學生學習狀況	0.00%	0.00%	0.00%	50.00%	50.00%
5	老師對學生問題有適切反應	0.00%	0.00%	0.00%	25.00%	75.00%
6	老師準備課程充分	0.00%	0.00%	0.00%	50.00%	50.00%
7	上課出席比例	0.00%	0.00%	0.00%	100.00%	
8	花多少時間在這課程上	50.00%	37.50%	12.50%	0.00%	
9	對課程理解程度	0.00%	87.50%	12.50%	0.00%	0.00%
10	三周的密集課程在學習效果上	0.00%	0.00%	50.00%	25.00%	25.00%
11	自己的學習態度	0.00%	0.00%	0.00%	62.50%	37.50%
12	值得向同學朋友推薦學習	0.00%	0.00%	0.00%	62.50%	37.50%

課程名稱：中世紀拉丁詩		授課教師：Rand Johnson			問卷人數：7人	
基本資料		答案一	答案二	答案三	答案四	答案五
	身份	14.29%	14.29%	57.14%	14.29%	0.00%
	性別	42.86%	57.14%			
問題						
1	課程規劃有組織	0.00%	0.00%	14.29%	71.43%	14.29%
2	課程的內容豐富而充實	0.00%	0.00%	28.57%	42.86%	28.57%
3	教材困難度	0.00%	28.57%	57.14%	0.00%	14.29%
4	老師關心學生學習狀況	0.00%	0.00%	0.00%	85.71%	14.29%
5	老師對學生問題有適切反應	0.00%	0.00%	0.00%	85.71%	14.29%
6	老師準備課程充分	0.00%	0.00%	0.00%	71.43%	28.57%
7	上課出席比例	0.00%	0.00%	0.00%	100.00%	
8	花多少時間在這課程上	42.86%	42.86%	14.29%	0.00%	
9	對課程理解程度	14.29%	71.43%	14.29%	0.00%	0.00%
10	三周的密集課程在學習效果上	0.00%	0.00%	0.00%	57.14%	42.86%
11	自己的學習態度	0.00%	0.00%	0.00%	57.14%	42.86%
12	值得向同學朋友推薦學習	0.00%	0.00%	0.00%	57.14%	42.86%

課程名稱：初階希臘文（一）		授課教師：Sean Signore			問卷人數：9人	
基本資料		答案一	答案二	答案三	答案四	答案五
	身份	0.00%	55.56%	0.00%	11.11%	33.33%
	性別	33.33%	66.67%			
問題						
1	課程規劃有組織	0.00%	0.00%	0.00%	22.22%	77.78%
2	課程的內容豐富而充實	0.00%	0.00%	0.00%	22.22%	77.78%
3	教材困難度	11.11%	55.56%	33.33%	0.00%	0.00%
4	老師關心學生學習狀況	0.00%	0.00%	0.00%	22.22%	77.78%
5	老師對學生問題有適切反應	0.00%	0.00%	0.00%	0.00%	100.00%
6	老師準備課程充分	0.00%	0.00%	0.00%	11.11%	88.89%
7	上課出席比例	0.00%	0.00%	0.00%	100.00%	
8	花多少時間在這課程上	66.67%	33.33%	0.00%	0.00%	
9	對課程理解程度	22.22%	33.33%	33.33%	11.11%	0.00%
10	三周的密集課程在學習效果上	0.00%	11.11%	11.11%	44.44%	33.33%
11	自己的學習態度	0.00%	0.00%	0.00%	44.44%	55.56%
12	值得向同學朋友推薦學習	0.00%	0.00%	11.11%	11.11%	77.78%

課程名稱：初階希臘文（二）		授課教師：Sean Signore			問卷人數：10 人	
基本資料		答案一	答案二	答案三	答案四	答案五
	身份	20.00%	40.00%	20.00%	0.00%	20.00%
	性別	40.00%	60.00%			
問題						
1	課程規劃有組織	0.00%	0.00%	10.00%	40.00%	50.00%
2	課程的內容豐富而充實	0.00%	0.00%	10.00%	40.00%	50.00%
3	教材困難度	30.00%	50.00%	20.00%	0.00%	0.00%
4	老師關心學生學習狀況	0.00%	0.00%	0.00%	20.00%	80.00%
5	老師對學生問題有適切反應	0.00%	0.00%	0.00%	10.00%	90.00%
6	老師準備課程充分	0.00%	0.00%	0.00%	20.00%	80.00%
7	上課出席比例	0.00%	0.00%	0.00%	100.00%	
8	花多少時間在這課程上	50.00%	40.00%	10.00%	0.00%	
9	對課程理解程度	0.00%	70.00%	20.00%	10.00%	0.00%
10	三周的密集課程在學習效果上	10.00%	30.00%	40.00%	10.00%	10.00%
11	自己的學習態度	0.00%	0.00%	0.00%	80.00%	20.00%
12	值得向同學朋友推薦學習	0.00%	0.00%	0.00%	40.00%	60.00%

(二) 學習意見調查表問卷統計

輔仁大學外語學院西洋古典暨中世紀文化學程學習意見調查表

課程名稱：_____

原主修學系（職業身分）：_____

您好！

本問卷的目的旨在瞭解同學對於「西洋古典暨中世紀文化學程」課程之意見，以做為未來學程規劃及教學改進之參考。

請您仔細的閱讀下列各題，並於適當的空格內勾選您的回答。非常謝謝您的合作。

一、您是：

- 大學部在學學生 研究所在學學生 社會人士
本校或他校教職員 大陸老師或研究生

二、您的性別是：

- 男 女

1. 您從何管道知道輔大開設的「西洋古典暨中世紀文化學程」？

- 看到海報宣傳 網路上看到的
聽系上老師說的 同學、朋友說的 其他(請說明)

2.

西洋古典暨中世紀文化學程的宗旨：提供跨學科之整合性課程，加強古典語文訓練與多元課題探討，以培養學生對西洋古典暨中世紀文化的研習興趣，提昇人文涵養，具備深度的文化包容力，及寬廣的國際視野。您認為此宗旨對您來說吸引力大不大？

- 非常大 有些吸引力 很難說 吸引力不大

3.

西洋古典暨中世紀文化學程開設的選修課程中有下列幾類，請選擇您有興趣的類別(可複選)

- 古典語文 中世紀語文 歷史 宗教
文學 藝術 哲學

4. 本學程為跨校學程，原則上在寒暑假開課，您覺得時間是否適當？

- 很適當 適當 不適當 沒意見

5. 如在寒暑假開課您認為以何時間較宜？

- 寒假 暑假

6. 您有意願修滿學程規定的全部學分嗎？或僅選擇您個人有興趣的科目？

- 願意修滿規定學分 僅選擇有興趣的科目

7. 您會向其他人推薦此學程嗎？

- 會 不會 很難說

課程名稱：中世紀拉丁文		授課教師：Rand Johnson			問卷人數：8 人	
基本資料		答案一	答案二	答案三	答案四	答案五
	身份	0.00%	12.50%	37.50%	50.00%	0.00%
	性別	25.00%	75.00%			
問題						
1	從何管道而知道學程	12.50%	16.67%	33.33 %	0.00 %	66.67 %
2	學程的跨領域宗旨有無吸引力	25.00 %	62.50 %	12.50 %	0.00%	
3	有興趣課程的類別	參見附表				
4	寒暑假的開課時間是否適當	0.00 %	100.00 %	0.00 %	0.00 %	
5	寒暑假哪一個時間較適合	0.00 %	100.00 %			
6	願修完學程學分或只興趣選修	12.50 %	87.50 %			
7	您會向其他人推薦此學程嗎	100.00 %	0.00 %	0.00 %		

附表

學程修課學生興趣選課類別之統計						
古典語文	中世紀語文	歷史	宗教	文學	藝術	哲學
100.00 %	87.50%	25.00%	50.00%	50.00%	50.00%	25.00%

課程名稱：中世紀拉丁詩		授課教師：Rand Johnson			問卷人數：7人	
基本資料		答案一	答案二	答案三	答案四	答案五
	身份	14.29%	14.29%	57.14%	14.29%	0.00%
	性別	57.14%	42.86%			
問題						
1	從何管道而知道學程	14.29%	28.57%	28.57%	28.57%	14.29%
2	學程的跨領域宗旨有無吸引力	42.86%	57.14%	0.00%	0.00%	
3	有興趣課程的類別	參見附表				
4	寒暑假的開課時間是否適當	14.29%	85.71%	0.00%	0.00%	
5	寒暑假哪一個時間較適合	0.00%	100.00%			
6	願修完學程學分或只興趣選修	0.00%	100.00%			
7	您會向其他人推薦此學程嗎	100.00%	0.00%	0.00%		

附表

學程修課學生興趣選課類別之統計						
古典語文	中世紀語文	歷史	宗教	文學	藝術	哲學
100.00%	57.14%	42.86%	28.57%	100.00%	42.86%	28.57%

課程名稱：初階希臘文（一）		授課教師：Sean Signore			問卷人數：11 人	
基本資料		答案一	答案二	答案三	答案四	答案五
	身份	9.09%	45.45%	9.09%	9.09%	27.27%
	性別	45.45%	54.55%			
問題						
1	從何管道而知道學程	0.00%	27.27%	45.45%	27.27%	0.00%
2	學程的跨領域宗旨有無吸引力	81.82%	18.18%	0.00%	0.00%	
3	有興趣課程的類別	參見附表				
4	寒暑假的開課時間是否適當	18.18%	81.82%	0.00%	0.00%	
5	寒暑假哪一個時間較適合	0.00%	100.00%			
6	願修完學程學分或只興趣選修	18.18%	81.82%			
7	您會向其他人推薦此學程嗎	100.00%	0.00%	0.00%		

附表

學程修課學生興趣選課類別之統計						
古典語文	中世紀語文	歷史	宗教	文學	藝術	哲學
90.91%	63.64%	63.64%	45.45%	63.64%	81.82%	63.64%

課程名稱：初階希臘文（二）		授課教師：Sean Signore			問卷人數：10 人	
基本資料		答案一	答案二	答案三	答案四	答案五
	身份	20.00%	30.00%	10.00%	10.00%	30.00%
	性別	40.00%	60.00%			
問題						
1	從何管道而知道學程	20.00%	20.00%	50.00%	30.00%	10.00%
2	學程的跨領域宗旨有無吸引力	90.00%	10.00%	0.00%	0.00%	
3	有興趣課程的類別	參見附表				
4	寒暑假的開課時間是否適當	50.00%	40.00%	0.00%	10.00%	
5	寒暑假哪一個時間較適合	0.00%	100.00%			
6	願修完學程學分或只興趣選修	30.00%	70.00%			
7	您會向其他人推薦此學程嗎	90.00%	0.00%	10.00%		

附表

學程修課學生興趣選課類別之統計						
古典語文	中世紀語文	歷史	宗教	文學	藝術	哲學
80.00%	50.00%	70.00%	30.00%	70.00%	80.00%	50.00%

(三) 學生對老師說的話

(1) 中世紀拉丁文

課程名稱： Medieval Latin

我有話對教師說：(誠懇的、建設性的建議或感言)

Thank you for being here teaching us.
I enjoy every moment in your class
and all the great knowledge and Latin you
have shared in class.
You make Latin alive and so true
to me! Thank you!

課程名稱： 中世紀拉丁文

我有話對教師說：(誠懇的、建設性的建議或感言)

You are a friendly person.
Thank you so much.

課程名稱: Medieval Latin

我有話對教師說: (誠懇的、建設性的建議或感言)

Hope you say come next summer, and focus on only one work then, instead of having anthology of texts of different writers of different ages

課程名稱: Medieval Latin

我有話對教師說: (誠懇的、建設性的建議或感言)

Thank you for always going into details, not only ~~class of~~ linguistically, but also culturally and historically. It's great. Merci mille fois!
tibi gratias ago!

(2) 中世紀拉丁詩

課程名稱: Medieval Latin Poetry

我有話對教師說: (誠懇的、建設性的建議或感言)

I wish the lecturer could focus on a narrower, or a class for a term, instead of covering all women throughout the medieval age. The course will guide students to examine the historical and literary background, the wisdom of the genre and the literary devices of the text.

課程名稱: Medieval Latin Poetry

我有話對教師說: (誠懇的、建設性的建議或感言)

Thank you for everything you have done for us. I have learned so much from you.
Thank you.

課程名稱: Medieval Latin Poetry

我有話對教師說: (誠懇的、建設性的建議或感言)

1. Thank you for your great patience. It's very important to your Taiwanese non-classics-major students.

2. Sometimes, I think the chatting part is a bit too much; for example, we spend a whole hour discussing the requirement of the final paper so that our schedule is, again, delayed.

課程名稱: Medieval Latin Poetry

我有話對教師說: (誠懇的、建設性的建議或感言)

Please consider that come to next summer, and teach us more about Medieval Latin.

Thank you so much.

I learned a lot from you in Medieval Latin and in English.

(3) 初階希臘文 (一)

課程名稱：初階希臘文 (一)

我有話對教師說：(誠懇的、建設性的建議或感言)

Спасибо за всю вашу помощь. Хотя времени мало,
я всегда стараюсь заниматься греческим языком. Надеюсь,
что в следующий раз мы с вами вместе будем
заниматься. Ещё раз спасибо.

課程名稱：基礎希臘文 (一)

我有話對教師說：(誠懇的、建設性的建議或感言)

非常感谢 Sean 老师课上、课下对我们的指导!

課程名稱：Greek (I) (II)

我有話對教師說：(誠懇的、建設性的建議或感言)

Thank you for being so kind to everyone
of us.

TSU-MOV

課程名稱：初階希臘文

我有話對教師說：(誠懇的、建設性的建議或感言)

非常感謝 Mr. Signore 的辛勤工作和開心！這門課真的很好，上課很快樂！

唯一的意見，板書的字再寫大一点点...

課程名稱：初階希臘文(-)

我有話對教師說：(誠懇的、建設性的建議或感言)

非常感謝您的指導，您的教學風格我很喜欢。

Dear Sean, you are so excellent on language teaching.

I feel lucky to choose your class. ☺

課程名稱：Greek I

我有話對教師說：(誠懇的、建設性的建議或感言)

老師教學極認真，備課充型，

但是考試太多太難，佔了相當多教學時間

希望老師別讓考試澆熄我們對學希臘文的熱熱火

" Learning is bliss,
while test is torture. "

初階
課程名稱：每月作文(一)

我有話對教師說：(誠懇的、建設性的建議或感言)

建議將語文課程的上課時間調整為三天一次
至五天一次的密集程度即可！過度頻繁的密集
上課，學生對於教材的理解、吸收需要時間，
幾乎天天上課的方式，對於學生和教師而言都
是一種負擔，無法達到課程目標，難以看到
效果，使得學生信心大受打擊！

課程名稱：初階希臘文(一)

我有話對教師說：(誠懇的、建設性的建議或感言)

Sean is a brilliant scholar and teacher.

We had ~~a~~^a wonderful office hour talk the other day.

He cares for the pupils very much, and is generous.

~~He~~ And he is learned and ~~is~~ "ένθεος".

Besides his learning and enthusiasm, he has a devoted goal for life, this is rare amongst his generation nowadays.

That is why he is popular with the class, not only for his humor, ~~but~~ and funny πρῶματα, but for his seriousness and love for his knowledge.

That kind of aura is felt by everyone, therefore everyone is happy in the class, except during quizzes and tests which is common to the students.

By But the tests ~~are~~ are good tools to stimulate the urge to learn ~~more~~ more ~~thoroughly~~ thoroughly and to examine one's knowledge so ~~far~~ far. This I learn from him ~~is~~, I have to thank ~~you~~ him.

Good! Ὁ ΘΕΟΣ ΕἶΜΕΝ !

課程名稱：Introductory Attic Greek.

我有話對教師說：(誠懇的、建設性的建議或感言)

Sean is an engaging teacher devoted to this class thoroughly. Besides teaching Greek, he also supplies some knowledge of history, culture and literature of ancient Greek. I think it is a wonderful class. I would like to recommend others to go to this course.

The only thing that I want to complain is that the textbook comes too late.

(4) 初階希臘文 (二)

課程名稱: 古希臘文 (一)(二)

我有話對教師說: (誠懇的、建設性的建議或感言)

以三週的份量來說, 這樣的密集課程速度雖快, 但學習效果並不佳, 希望老師能有更多的 office hours, 課後指導進度趕不上的學生, 除此之外都不錯。

課程名稱: 初階希臘文 2

我有話對教師說: (誠懇的、建設性的建議或感言)

感謝老師六個禮拜以來的辛勤工作!

課程名稱: 初階希臘語

我有話對教師說: (誠懇的、建設性的建議或感言)

感謝老師的指導和幫助, 希望學程越辦越好!

課程名稱: _____

我有話對教師說: (誠懇的、建設性的建議或感言)

Thank you for all the things you've done for us!

Can you write a little clearer than? ;)

課程名稱：初階希臘文(I) (二)

我有話對教師說：(誠懇的、建設性的建議或感言)

整體而言，我認為這門課對我具有非常大的幫助，但課程進度太密集，以致於常須“挑燈夜戰”消化一日之所學，希望日後能有所改進。

雖然如此，但老師上課內容生動有趣且非常充實，所以個人認為修這門課中非常有意義。

課程名稱：初階希臘文(II)

我有話對教師說：(誠懇的、建設性的建議或感言)

- (Mastronade)
- 文法課本內容分鐘很多，以72小時(3小時x4天x6週)上完該書一半的內容進度太趕。
 - 建議能安排助教解說疑難、反問題(Exercise)手範。
 - 比較之下Greek文法比Latin更複雜而短讀，相關的參考書籍又少，令起來有挫折感。

課程名稱：Introduction to Greek.

我有話對教師說：(誠懇的、建設性的建議或感言)

It is a wonderful experience to learn an ancient language in such a short period. I'm delighted to learn how to handle an unfamiliar language step by step and starting to analyse the texts of a magnificent tradition with rich wisdom. And you also supplement many information about the literature, history, culture of ancient Greek, expressing your passion ~~in~~ⁱⁿ this subject. It encourages students to explore the subject further.

(四) 具體成果



江哲蔚：政治大學英文系畢，目前就讀於台灣大學外文系碩士班，主要研究方向為中世紀文學，目前旁聽學程於 971 開設「拉丁文原典導讀」之課程，預計 972 繼續旁聽「奧斯定的《懺悔錄》」拉丁文原典課程。



邱奕傑：台灣大學歷史系畢，曾於愛爾蘭都柏林大學進修一年，目前於美國哥倫比亞大學古典系研習學士後之課程，預計 2009 年暑假選修學程開設 ShadiBartsh 之「拉丁文寫作」與「奧古斯都時代的文化及意識型態」兩門課程。



李燕芬：台灣大學外文系博士，現為台北商技術學院應用外語系專任副教授、輔仁大學外語學院兼任副教授，擔任初階拉丁文（一）、（二）和進階拉丁文（三）、（四）之授課教師。並且每年暑期皆有選修高階拉丁文課程來充實自己的拉丁文實力。

(五) 歷年具體教學成果

項目	姓名	任教、就讀單位	備註
培養拉丁文教學師資	謝惠英	自由譯者	建國中學
	李燕芬	台北商業技術學院 專任副教授	北一女中、輔仁大學外語學院
學生發展	鄭涵熙	台灣大學外文系碩士	劍橋大學中世紀文學博士班
	邱奕傑	台灣大學歷史系	愛爾蘭都柏林大學進修一年、2008年9月哥倫比亞大學古典學士後課程進修一年
	江哲蔚	政治大學英文系	2008年錄取台灣大學外文系碩士班，主修中世紀文學
	李文進	輔仁大學西文系碩士	西班牙 University of Sevilla 博士班，主修中世紀及文藝復興研究
	何宗興	政治大學哲學系博士班	2008年9月美國天主教大學哲學系博士班進修，主修古希臘哲學
	徐學庸	輔大哲學系助理教授	牛津大學進修一年
拉丁文經典譯注	徐學庸	輔仁大學哲學系 專任助理教授	國科會計畫案 <ul style="list-style-type: none"> • 九十四學年度：西塞羅《論友誼》 • 九十五學年度：西塞羅《論老年》 • 九十七學年度：西塞羅《論義務》 經典譯注 西塞羅《論友誼》，聯經出版社，2007 西塞羅《論老年》，聯經出版社，2008
拉丁文原典研讀	康士林	輔仁大學外語學院 比較文學研究所 專任教授兼所長	顧問室史料典籍研讀會計畫 <ul style="list-style-type: none"> • 九十三學年度：羅馬史詩《埃內亞紀》研讀會 • 九十四學年度：《變形記》(Ovid's Metamorphoses) 研讀會 教育部人文社會學科學術強化創新計畫 <ul style="list-style-type: none"> • 九十六學年度：《內戰記》與《高盧戰記》研讀活動 • 九十七學年度：拉丁諷喻詩研讀活動

(六) 分析與檢討

關於 Rand Johnson 教授的兩門密集課程，因選修學生皆具有進階拉丁文的實力且英語聽、說、讀、寫能力尚可，故對於密集課程的上課方式皆表示贊同，且易於短時間內看到自己的進步。因選修同學大多為高中或大學之老師，選修此兩門課程對於他們的拉丁文程度有明顯的提升。而對研究生而言此兩門密集課程雖然時間緊湊，但由於愛好語文的關係，也能夠甘之如飴。上完這兩門密集課程的同學皆對 Rand Johnson 教授豐富的上課內容與對同學的關心之情，充滿了無限的感激。

關於 Sean Signore 講師的兩門密集課程，因為選修的學生為第一次接觸希臘文，故對於六個星期的密集課程或許還不能夠適應，所以少數人會覺得很吃力。但也因為是第一次學習希臘文，所以對希臘文的學習程度也是最快的，可以馬上立竿見影。由於 Sean Signore 講師是以在美國大學教授希臘文的進度與方式來上課，或許台灣的學生會有不太習慣的問題，但若能在下課後自己加強複習與溫習的話，應該是可以跟上進度的。雖然短短六個星期的密集課程結束了，但是大部分同學都給予 Sean Signore 講師肯定，認為其所教授的希臘文對自己本身的學術研究上有著大大的助益，甚至有同學已經私底下說要於 2009 年暑期再度來學程選修進階希臘文，並願意修完學程規定的學分，以獲得學程證書。

由此可見，在暑期密集課程的授課之下，大多數的同學都能夠接受如此的授課方式，少數適應不良之同學也能夠在自我加強磨練下逐漸跟上進度。因此，整體而言暑期密集課程的授課方式是成功的。

六、結論與建議

輔仁大學外語學院西洋古典暨中世紀文化學程自開始規劃及實施以來，已歷經七個學年度，本學程在全體審查委員秉持嚴謹的專業理念及任課教師豐富的教學經驗之下，自91學年度開設以來，凡選修本學程之國內外各大學學生、研究生、教師及社會人士均給予高度的肯定與鼓勵。本學程也主動邀請國內外學有專精的老師共同參與，結合國內外的人力資源共同為國內在西洋古典及中世紀的研究與教學有著加強與提昇的可能，並間接促進國內與國際間各大學間的學術研究與教學的合作。

在課程規劃上，分為語文課程與文化課程兩大類。語文課程主要以研習古典希臘文及中世紀拉丁文為主，這二語文課程在華語世界迄今未有適當的學習機構，為使這二語文課程能為學生奠下良好的基礎，本學程自91學年開課，除邀請在台具備良好的語文教學的外籍老師擔任此兩門課程外，92學年則自美國邀請老師來台任教，學程在經費並不充裕的情況之下，仍有相當的決心開設此二門語文課程，祈使能為修課學生為將來的學術研究紮下穩固的基礎。

在文化課程規劃上，每年暑期皆有開設歷史、文學、哲學、藝術及宗教等有關西洋古典與中世紀等相關課程，使學生除了學習希臘文與拉丁文之外，對古希臘與中世紀的文化也能夠有深入的了解與認識。

本學程於2008年暑期共聘請四位外籍老師來教授拉丁文與希臘文之課程，再加上康士林老師與李燕芬老師的協助之下，使得本學程的拉丁文師資可以更完備。Rand Johnson與Sean Signore皆是第一次來到輔仁大學，也充分的感受到台灣學生的熱情與上課專心的態度，兩位老師對此留下了深刻的印象。Rand Johnson教授甚至於課程結束後邀請在美國的家人來台灣遊玩，其家人對輔仁大學的校園風景留下了美好的回憶。Rand Johnson與Sean Signore兩位老師並承諾將來若有機會肯定會再回來輔仁大學教課。

在執行本計畫時，因為聘請外籍教師需龐大之經費，在籌措外籍老師之機票費、住宿費與鐘點費時遇到不小的阻力。所幸有國際交流計畫之經費補助與康士林教授的募款，使得本次暑期之密集課程可以順利圓滿成功。希望未來教育部顧問室人文教育改革中綱計畫辦公室能夠繼續給予本學程經費上的支持，使本學程能在經費足夠的前提下再度聘請優秀的國外專家學者來台任教，以嘉惠眾多的莘莘學子。

七、附錄

(一) 報名網頁及成果網頁樣式

(1) 學程首頁

輔仁大學外語學院

西洋古典暨中世紀文化學程

本網站由教育部網路室補助支持！

公告日期	公告標題
2008/10/22	[公告]97學年度獎助學金資訊
2008/9/16	[公告]拉丁文課本資訊
2008/9/12	[公告]歡迎使用「政大語文基礎線上非同步課程」上網自學
2008/9/10	[公告]97課程資訊
2008/9/9	[公告]97選課通知
2008/8/15	西洋古典及中世紀時期的婚姻與家庭學術研討會徵稿啟事
2008/7/25	本學年度獎助學金獲獎名單
2008/7/22	[公告]96暑期一批退還退費清單
2008/7/1	[公告]教室異動公告
2008/6/24	[公告]女生住宿名單
2008/6/19	[公告]男生住宿名單
2008/6/17	[活動]西洋古典暨中世紀文化學程工作坊
2008/5/20	[公告]中世紀美學研習
2008/5/16	[公告]本校生選課資訊
2008/5/15	[活動]西洋古典暨中世紀學術研討會

[下一頁](#)

訪客人數 (27913)

Room LC202, No. 610, Zhongzheng Rd., Sinhuang City, Taipei County 24205, Taiwan 24205 台北縣新莊市中正路 610 號
TEL: (02) 2905-3932 FAX: (02) 2905-2917 E-mail: promo@mail.fju.edu.tw

(2) 表單下載

輔仁大學外語學院

西洋古典暨中世紀文化學程

- 最新消息
- 學程簡介
- 規章辦法
- 課程規劃
- 師資陣容
- 課程資訊
- 研究社群
- 學程 Blog
- 問與答
- 表單下載
- 活動相片

◎ 表格下載

(請按滑鼠右鍵另存檔案)

規章辦法	申請、報名表	其他
學程規則	學程簡章申請表	校園地圖
獎助學金辦法	獎助學金申請表	97暑期課程暫定課表
校際選課實施辦法	97暑期本校學生報名表及選課單 (請按右鍵另存, 下載後填寫)	96本校學生報名表及選課單(範例)
校際選課作業流程	97暑期外校學生報名表及選課單 (請按右鍵另存, 下載後填寫)	96外校學生報名表及選課單(範例)
外校生暑期選課流程圖	女生住宿申請表 (請按右鍵另存, 下載後填寫)	劃撥單填寫範例
社會人士(無學籍者)選課流程圖	男生住宿申請表 (請按右鍵另存, 下載後填寫)	
96暑期招生簡章	學分學程申請單	

Room LC202, No. 610, Zhongzheng Rd., Sinhuang City, Taipei County 24205, Taiwan 24205 台北縣新莊市中正路 610 號
TEL: (02) 2905-3932 FAX: (02) 2905-2917 E-mail: promo@mail.fju.edu.tw

(3) 輔大學生之報名表

九十六學年度輔仁大學外語學院西洋古典暨中世紀文化學程

學生報名表

*所有欄位皆為必填

中文姓名		性別		浮貼處
英文姓名	(外籍老師點名用)			
生日		身分證字號		
就讀學校		系所/級別		
聯絡方式	(電話)	(手機)		
E-MAIL				
通訊處				
應繳資料	<input type="checkbox"/> 兩吋相片一張 <input type="checkbox"/> 學生證影本 <input type="checkbox"/> 身分證正反面影本 <input type="checkbox"/> 選課報名表(每期分開填寫,各一式四份) <input type="checkbox"/> 劃撥繳費收據正本			
繳費明細	<input type="checkbox"/> 學分費 元(1,360/學分 ×) ※一門課2學分,共2,720元			
劃撥繳費收據黏貼處(浮貼)			學生證影本黏貼處(需蓋註冊章,浮貼)	
身分證正反面影本黏貼處(浮貼)				

甲聯輔仁大學課務組留存

九十六學年度輔仁大學外語學院西洋古典暨中世紀文化學程選課申

請表
(校內選課)

一、主旨：學生擬至外語學院西洋古典暨中世紀文化學程選課，敬請同意。

1. 申請學生基本資料：

姓 名：_____ 學 號：_____

系 所：_____ 年 級：_____

身分證字號：_____

聯絡電話：_____

聯絡地址：_____

選課學期：第_____期

2. 選課資料：

開課系所	科目代碼	科目名稱	學分
古典中世學程 代碼：GK010		中： 英：	
古典中世學程 代碼：GK010		中： 英：	
古典中世學程 代碼：GK010		中： 英：	

二、主管單位核定：

就讀系(所)簽核	古中學程簽核	總務處	教務處

申請日期：97年 月 日

註：1.西洋古典暨中世紀文化學程每科目為二學分，上課總時數為三十六小時。

2.請依開課學期別分別填寫選課申請表。

(本校學生選課專用)

(4) 外校學生之報名表

九十六學年度輔仁大學外語學院西洋古典暨中世紀文化
學程

學生報名表

*所有欄位皆為必填

中文姓名		性別		浮貼處	
英文姓名	(外籍老師點名用)				
生日		身分證字號			
就讀學校		系所/級別			
聯絡方式	(電話)	(手機)			
E-MAIL					
通訊處					
應繳資料	<input type="checkbox"/> 二吋相片一張 <input type="checkbox"/> 學生證影本 <input type="checkbox"/> 身分證正反面影本 <input type="checkbox"/> 選課報名表(每期分開填寫,各一式四份) <input type="checkbox"/> 劃撥繳費收據正本				
繳費明細	<input type="checkbox"/> 學分費 元 (1,360/學分 ×) ※一門課 2 學分, 共 2,720 元				
劃撥繳費收據黏貼處(浮貼)		學生證影本黏貼處(需蓋註冊章,浮貼)			
身分證正反面影本黏貼處(浮貼)		是否申請輔大圖書館暑期閱覽證? <input type="checkbox"/> 否。 <input type="checkbox"/> 是,請額外提供兩吋相片一張。 <table border="1" data-bbox="890 1899 1007 1944"><tr><td>浮貼處</td></tr></table>			浮貼處
浮貼處					

九十六學年度輔仁大學外語學院西洋古典暨中世紀文化學程選課申

請表 (校際選課)

一、主旨：學生擬至輔仁大學選課，敬請同意。

1. 申請學生基本資料：

姓 名：_____ 就讀學校：_____

系 所：_____ 年 級：_____

學 號：_____ 身分證字號：_____

聯絡電話：_____

聯絡地址：_____

選課學期：第_____期

2. 選課資料：

開課系所	科目代碼	科目名稱	學分
古典中世學程 代碼：GK010		中： 英：	
古典中世學程 代碼：GK010		中： 英：	
古典中世學程 代碼：GK010		中： 英：	

二、就讀學校核定：

就讀系(所)簽核	教務處(課務組)

三、接受學校核定：

古中學程	總務處	教務處

申請日期：97 年 月 日

註：1. 為簡化公文往返之煩瑣，他校學生擬至本校選課者，本申請表格可代替公文，敬請惠予受理。

2. 西洋古典暨中世紀文化學程每科目為二學分，上課總時數為三十六小時。

3. 請依開課學期別分別填寫選課申請表。

(外校學生選課專用)

(二) 修課學生名單

課程名稱：中世紀拉丁文 GK-010-16520

授課教師：Rand Johnson (莊森)

課程時間：97.06.30-97.07.18

編號	學校	系級	姓名
1	輔仁大學	哲學系碩士班	林宛儀
2	台灣大學	外文系	連振翔
3	推廣部	中央大學法文系副教授	翁德明
4	推廣部	台北商業技術學院副教授	李燕芬
5	推廣部	建國中學教師	郭素妙
6	推廣部	復興高中教師	張嘉仁
7	推廣部	台北大學歷史系助理教授	李若庸
8	推廣部	永吉國中教師	謝芳涓
9	推廣部	台灣大學歷史系畢	邱奕傑
10	推廣部	輔仁大學哲學系教授	高凌霞
11	推廣部	建國中學教師	謝惠英

課程名稱：中世紀拉丁詩 GK-010-16523

授課教師：Rand Johnson（莊森）

課程時間：97.07.21－97.08.08

編號	學校	系級	姓名
1	輔仁大學	哲學系碩士班	林宛儀
2	推廣部	台北商業技術學院副教授	李燕芬
3	推廣部	建國中學教師	郭素妙
4	推廣部	復興高中教師	張嘉仁
5	推廣部	台北大學歷史系助理教授	李若庸
6	推廣部	永吉國中教師	謝芳涓
7	推廣部	台灣大學歷史系畢	邱奕傑
8	推廣部	建國中學教師	謝惠英
9	推廣部	達邦國際有限公司經理	高滄溟

課程名稱：初階希臘文（一） GK-010-13329

授課教師：Sean Signore（徐立仁）

課程時間：97.06.30－97.07.18

編號	學校	系級	姓名
1	輔仁大學	歷史系二年級	甯仁龍
2	輔仁大學	哲學系碩二	宋巧涵
3	輔仁大學	比較文學所博士班	杜文仁
4	國立政治大學	斯拉夫語文學所	呂長運
5	國立政治大學	哲學系博二	何宗興
6	國立政治大學	土耳其語文學系	翁維震
7	國立政治大學	哲學系碩三	施鈺娟
8	復旦大學	中文所博士生	梁丹丹
9	復旦大學	中文所碩士生	徐艷
10	北京語言大學	比較文學所碩士生	楊風岸
11	推廣部	達邦科技公司經理	蕭福坤
12	推廣部	清雲大學應用外語系 助理教授	江足滿

課程名稱：初階希臘文（二） GK-010-13335

授課教師：Sean Signore（徐立仁）

課程時間：97.07.21—97.08.08

編號	學校	系級	姓名
1	輔仁大學	歷史系二年級	甯仁龍
2	輔仁大學	哲學系碩二	宋巧涵
3	輔仁大學	比較文學所博士班	杜文仁
4	國立政治大學	斯拉夫語文學所	呂長運
5	國立政治大學	哲學系博二	何宗興
6	國立政治大學	土耳其語文學系	翁維霖
7	國立政治大學	哲學系碩三	施鈺娟
8	復旦大學	中文所博士生	梁丹丹
9	復旦大學	中文所碩士生	徐艷
10	北京語言大學	比較文學所碩士生	楊風岸
11	推廣部	達邦科技公司經理	蕭福坤

(三) 聘書與海報

(1) 聘書

(a) Rand Johnson (莊森) 之聘書



應聘書

輔校聘兼字第 97020015 號

茲應聘
輔仁大學兼任 教授 並願接受聘約所規定之事項
聘期自 97 年 06 月 30 日起至 97 年 08 月 08 日止

應聘人簽章 年 月 日



*本應聘書請於接到聘書後兩星期內逕寄台北縣新莊市 24205 中正路 510 號輔仁大學人事室

(b) Sean Signore (徐立仁) 之聘書



應聘書

輔校聘兼字第 97020014 號

茲應聘

輔仁大學兼任 講師

並願接受聘約所規定之事項

聘期自 97 年 06 月 30 日起至 97 年 08 月 08 日止

應聘人簽章

年 月 日



*本應聘書請於接到聘書後兩星期內逕寄台北縣新莊市 24205 中正路 510 號輔仁大學人事室

(2) 海報

(a) 工作坊海報

The poster features a green-to-yellow gradient background with a faint, stylized image of a classical building. The title is prominently displayed in the upper center. Below the title, the event details are listed in a clear, bold font.

**西洋古典暨中世紀文化學程
工作坊**

時間：2008年06月29日
地點：輔仁大學野營樓谷欣廳
主辦單位：輔仁大學外語學院西洋古典暨中世紀文化學程
補助單位：教育部顧問室

(b) 學程招生海報

**九十六學年度輔仁大學外語學院
西洋古典暨中世紀文化學程**

報名時間 第一期課程 即日起至97年06月30日止
第二期課程 即日起至97年07月21日止

上課地點 輔仁大學外語學院大樓(台北縣新莊市中正路510號)

課程與師資：

第一期：97年06月30日至07年18日			
※以下皆為「大學部及研究所」合開課程			
課程	授課教師	學分數	備註
初階希臘文(一)	Sean Signore (New York University)	2	全英文授課
進階希臘文(三)	胡宗文 (University of California, Santa Barbara)	2	中英文授課
初階拉丁文(一)	Anthony Wesolowski (Benedictine Military High School)	2	全英文授課
初階拉丁文(一)	康士林 (輔仁大學外語學院)	2	中英文授課
進階拉丁文(三)	李燕芬 (台北商業技術學院應用外語系)	2	中英文授課
中世紀拉丁文	Rand Johnson (Western Michigan University)	2	修畢拉丁文(四)始得修課
醫史	林麗心 (政治大學英文系)	2	
中世紀人類學	高淑霞 (輔仁大學哲學系)	2	
中世紀美學	劉千美 (多倫多大學東亞系)	2	

第二期：97年07月21日至08月08日			
※以下皆為「大學部及研究所」合開課程			
課程	授課教師	學分數	備註
初階希臘文(二)	Sean Signore (New York University)	2	
進階希臘文(四)	胡宗文 (University of California, Santa Barbara)	2	本組語文課程最精華
初階拉丁文(二)	Anthony Wesolowski (Benedictine Military High School)	2	低階課程或通過考試者始得選修
初階拉丁文(二)	康士林 (輔仁大學外語學院)	2	
進階拉丁文(四)	李燕芬 (台北商業技術學院應用外語系)	2	
中世紀拉丁文	Rand Johnson (Western Michigan University)	2	修畢拉丁文(四)始得選修
西洋中世紀研究專題	劉懷美 (台灣師範大學歷史系)	2	必修
中國晚明與歐洲中世紀文學	李興學 (中研院中國文哲研究所)	2	
柏拉圖的神話	丁福華 (輔仁大學哲學系)	2	

註：1.本學程的課程由九十五學年度開始改為每學年修課一次，九十六學年度開設西洋古典研究專題。

招生對象	在學學生	社會人士
修讀資格	凡國內各大學院校大學部及研究所學生均可申請修讀。	各級學校教職員工在職進修、文化工作者及合乎推廣教育學分班報名資格者，依本校推廣教育學分班招生規定及收費標準辦理。凡合作學校教職員工、輔大神學院學生、教會神職人員可另享優惠。報名方式詳見本校推廣部：
收費標準	學分費：大學部及研究所均為 1,360 元/學分 ※一律以 郵政劃撥 方式繳費： 戶名：私立輔仁大學 帳號：1602083-1 通訊欄：報名「外語學院西洋古典暨中世紀文化學程」	網址： http://www.ext.fju.edu.tw 聯絡電話：(02) 2908-8624 (02) 2905-3731 轉 817
報名方式	請至 http://omc.fju.edu.tw/ 下載申請表。備妥相關資料後親送或郵寄至「西洋古典暨中世紀文化學程 收」(24205 台北縣新莊市中正路 510 號 輔仁大學外語學院LC202)	

輔仁大學推廣教育課程採學分制修業。最高修業年限為六年。全入學課程中心學分採計。並與同學修業學分抵充學分。前修課程免修。若不及格再修學分視為日修者。開列個人修業書修。

住宿 凡進修學生可於97年06月15日前E-mail檢交〈住宿申請表〉並註住本校學生宿舍。暑期收費標準另行通知。

獎助學金 本學程提供若干獎助學金。凡修課學生(含在學學生)皆可提出申請。詳細辦法公佈於學程網頁。

相關資訊 學校資訊、課程修課規劃、就業計畫、服務諮詢、課程諮詢與查詢。請見本學程網址<http://omc.fju.edu.tw>

電話：(02) 2926-3832 傳真：(02) 2926-2017 E-Mail: ext@msl.fju.edu.tw

(四) 研習課程精華

(1) 研習課程精華

(a) 中世紀拉丁文之上課大綱

Medieval Latin Prose

Rand Johnson, PhD

June 30 – July 18, 2008

Prospectus

The course will introduce students to the Latin language and literature in prose of the European Middle Ages. Attention will be given to the features that are both similar to and different from the ancient Latin language. Attention will also be given to new genres of Latin literature in the Middle Ages. There will be limited study of historical developments that led to the differences and innovations.

An important aim of the class is to increase fluency and accuracy in reading and translating Medieval Latin into English.

Tests will include passages prepared for class, passages previously not seen, and questions about the grammar and literary techniques of the passages.

Books. Copies of all materials can be found online at:

<http://homepages.wmich.edu/~johnsorh/MedievalLatin/Texts>

Credits: 2.0

Syllabus

WEEK 1

M	Jun 30	Introduction to Medieval Latin, Language and Discipline, Diagnostic
T	Jul 01	Bible
R	Jul 03	Bible
F	Jul 04	Gregory of Tours

WEEK 2

M	Jul 07	Test #1
T	Jul 08	Isidore of Seville
R	Jul 10	Bede
F	Jul 11	Einhard

WEEK 3

M	Jul 14	Test #2
T	Jul 15	Bernard of Clairvaux
R	Jul 17	Agnes Blanbekin; Erasmus of Rotterdam
F	Jul 18	Test #3

(b) 中世紀拉丁文之上課講義精華

Boethius

Consolatio Philosophiae

Sed medicinae, inquit, tempus est quam querelae. Tum vero totis in me intenta luminibus: Tune ille es, ait, qui nostro quondam lacte nutritus, nostris educatus alimentis in virilis animi robur evaseras? Atqui talia contuleramus arma quae nisi prior abiecisses invicta te firmitate tuerentur. Agnoscisne me? Quid taces? Pudore an stupore siluisti? Mallem pudore, sed te, ut video, stupor oppressit. Cumque me non modo tacitum sed elinguem prorsus mutumque vidisset, ammovit pectori meo leniter manum et: Nihil, inquit, pericli est, lethargum patitur, communem illusarum mentium morbum. Sui paulisper oblitus est. Recordabitur facile, si quidem nos ante cognoverit; quod ut possit, paulisper lumina eius mortalium rerum nube caligantia tergamus. Haec dixit oculosque meos fletibus undantes contracta in rugam veste siccavit.

Tunc me discussa liquerunt nocte tenebrae
luminibusque prior rediit vigor,
ut cum praecipiti glomerantur sidera Coro
nimborumque polus stetit imbribus
sol latet ac nondum caelo venientibus astris
desuper in terram nox funditur;
hanc si Threicio Boreas emissus ab antro
verberet et clausum reseret diem
emicat et subito vibratus lumine Phoebus
mirantes oculos radiis ferit.

Martin of Braga De Correctione Rusticorum

Contro le Superstizioni: Catechesi al Popolo: De Correctione Rusticorum. Mario Naldini, ed.
Florence, 1991.

7.1 Tunc diabolus vel ministri ipsius, daemones, qui de caelo deiecti sunt, videntes ignaros homines, dimisso creatore suo, per creaturas errare, coeperunt se illis in diversas formas ostendere et loqui cum eis et expetere ab eis, ut in excelsis montibus et in silvis frondosis sacrificia sibi offerrent et ipsos colerent pro deo, imponentes sibi vocabula sceleratorum hominum, qui in omnibus criminibus et sceleribus suam egerunt vitam; 2. ut alius Iovem se esse diceret, qui fuerat magus et in tantis adulteriis incestus ut sororem suam haberet uxorem, quae dicta est Iuno, Minervam et Venerem filias suas corruperit, neptes quoque et omnem parentelam suam turpiter incestaverit. 3. Alius autem daemon Martem se nominavit, qui fuit litigiorum et discordiae commissor. Alius deinde daemon Mercurium se appellare voluit, qui fuit omnis furti et fraudis dolosus inventor; cui homines cupidi quasi deo lucri, in quadriviis transeuntes, iactatis lapidibus acervos petrarum pro sacrificio reddunt. 4. Alius quoque daemon Saturni sibi nomen adscripsit, qui, in omni crudelitate vivens, etiam nascentes suos filios devorabat. Alius etiam daemon Venerem se esse confinxit, quae fuit mulier meretrix. Non solum cum innumerabilibus adulteris, sed etiam cum patre suo Iove et cum fratre suo Marte meretricata est.

Study Questions

1. "...dimisso *creatore* suo, per *creaturas* errabant...." Figura etymologica is the name of the rhetorical figure in which two or more different words that have the same root are used near to one another--in the same sentence, often in the same clause. They must be different words and not just different inflections of the same word. An instance of figura etymologica using these same words occurs in the Epistle to the Romans 1.25 (Vulgate). Is this accidental or is Martin following the ideas of Paul as expressed in the Vulgate passage?
2. "Commissor" derives from what verb? Which of the senses of the verb are preserved in the noun?
3. Look up the word "meretricor" in the TLL and discuss its history.

Regula Benedicti

(R. Hanslik, ed., vol. 75 in *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vienna, 1960.)

II.QVALIS DEBEAT ABBAS ESSE

- | | |
|---|--|
| 1. Abbas, qui praeesse dignus est monasterio, semper meminere debet, quod dicitur, et nomen maioris factis implere. | debeat
Abbas
praeesse (+dat.)
meminere = meminisse (CL)
maioris (sc. viri) |
| 2. Christi enim agere vices in monasterio creditur, quando ipsius uocatur pronomine dicente apostolo: | [Abbas] creditur agere
quando - causal |
| 3. Accepistis spiritum adoptionis filiorum, in quo clamamus: abba pater. | Rom. 8:15 |
| 4. Ideoque abbas nihil, extra praeceptum domini quod sit, debet aut docere aut constituere uel iuuere, | iuuere = iubere |
| 5. sed iussio eius uel doctrina fermentum diuinae iustitiae in discipulorum mentibus conspargatur. | uel = et
iussio uel doctrina conspargatur [ut]
fermentum |
| 6. Memor semper abbas, quia doctrinae suae uel discipulorum oboedientiae utrarumque rerum in tremendo iudicio dei facienda erit discussio. | Memor, sc. "sit"
utrarumque, sc. doctrinae et oboedientiae |
| 7. Sciatque abbas culpae pastoris incumbere, quidquid in obibus pater familias utilitatis minus potuerit inuenire. | obibus, interchange of bilabial 'b' and 'u' |
| 8. Tantundem iterum erit, ut, si inquieto uel inoboedienti gregi pastoris fuerit omnis diligentia adtributa et morbidis earum actibus uniuersa fuerit | This verse is the protasis whose apodosis comes in verse 9. |

cura exhibita,

9. pastor eorum in iudicio domini absolutus dicat cum propheta domino: Iustitiam tuam non abscondi in corde meo, ueritatem tuam et salutare tuum dixi, ipsi autem contemnentes spreuerunt me,

10. et tunc demum inoboedientibus curae suae ouibus poena sit eis praeualens ipsa mors. curae, object of "inoboedientibus"

11. Ergo cum aliquis suscipit nomen abbatis, duplici debet doctrina suis praeesse discipulis,

12. id est omnia bona et sancta factis amplius quam uerbis ostendat, ut capacibus discipulis mandata domini uerbis proponere, duris corde uero et simplicioribus factis suis diuina praecepta monstrare,

13. omnia uero, quae discipulis docuerit esse contraria, in suis factis indicet non agenda, ne aliis praedicans ipse reprobis inueniatur,

14. ne quando illi dicat deus peccanti: Quare tu enarras iustitias meas et adsumis testamentum meum per os tuum? Tu uero odisti disciplinam et proiecisti sermones meos post te. ne quando, "After si, nisi, num and ne,"

Itinerarium Egeriae

E. Franceschini and R. Weber, eds. *Corpus Christianorum, Series Latina*, vol. 175 (Turnhout, 1965).

In eo ergo loco cum venitur, ut tamen commonuerunt deductores sancti illi, qui nobiscum erant, dicentes: Consuetudo est, ut fiat hic oratio ab his qui veniunt, quando de eo loco primitus videtur mons Dei: sicut et nos fecimus. Habebat autem de eo loco ad montem Dei forsitan quattuor milia totum per valle illa, quam dixi ingens.

Vallis autem ipsa ingens est valde, iacens subter latus montis Dei, quae habet forsitan, quantum potuimus videntes estimare aut ipsi dicebant, in longo milia passos forsitan sedecim, in lato autem quattuor milia esse appellabant. Ipsam ergo vallem nos traversare habebamus, ut possimus montem ingredi. Haec est autem vallis ingens et planissima, in qua filii Israhel commorati sunt his diebus, quod sanctus Moyses ascendit in montem Domini et fuit ibi quadraginta diebus et quadraginta noctibus. Haec est autem vallis, in qua factus est vitulus, qui locus usque in hodie ostenditur: nam lapis grandis ibi fixus stat in ipso loco.

Haec ergo vallis ipsa est, in cuius capite ille locus est, ubi sanctus Moyses, cum pasceret pecora soceri sui, iterum locutus est ei Deus de rubo in igne. Et quoniam nobis ita erat iter, ut prius montem Dei ascenderemus, qui hinc paret, quia unde veniebamur melior ascensus erat, et illinc denuo ad illud caput vallis descenderemus, id est ubi rubus erat, quia melior descensus montis Dei erat inde: itaque ergo hoc placuit ut, visis omnibus quae desiderabamus, descendentes a monte Dei, ubi est rubus veniremus, et inde totum per mediam vallem ipsam, qua iacet in longo, rediremus ad iter cum hominibus Dei, qui nobis singula loca, quae scripta sunt, per ipsam vallem ostendebant, sicut et factum est. Nobis ergo

euntibus ab eo loco, ubi venientes a Faran feceramus orationem, iter sic fuit, ut per medium transversarem caput ipsius vallis et sic plecaremus nos ad montem Dei.

Mons autem ipse per giro quidem unus esse videtur; intus autem quod ingrederis, plures sunt, sed totum mons Dei appellatur; specialis autem ille, in cuius summitate est hic locus, ubi descendit maiestas Dei, sicut scriptum est, in medio illorum omnium est. Et cum hi omnes, qui per girum sunt, tam excelsi sint quam nunquam me puto vidisse, tamen ipse ille medianus, in quo descendit maiestas Dei, tanto altior est omnibus illis ut, cum subissemus in illo, prorsus toti illi montes, quos excelsos videramus, ita infra nos essent ac si colliculi permodici essent. Illud sane satis admirabile est et sine Dei gratia puto illud non esse ut, cum omnibus altior sit ille medianus, qui specialis Syna dicitur, id est in quo descendit maiestas Domini, tamen videri non possit, nisi ad propriam radicem illius veneris, ante tamen quam eum subeas; nam posteaquam completo desiderio descenderis inde, et de contra illum vides, quod, antequam subeas, facere non potest. Hoc autem, antequam perveniremus ad montem Dei, iam referentibus fratribus cognoveram, et postquam ibi perveni, ita esse manifeste cognovi.

Isidore of Seville "De lege"

Isidore of Seville, "De lege," Etymologies, Bk II.10, Peter K. Marshall, ed. Auteurs latins du moyen âge. Paris: Société d'Édition "Les Belles Lettres," 1983.

Lex est constitutio populi, quam maiores natu cum plebibus sancierunt. Nam quod rex uel imperator edicit, constitutio uel edictum uocatur. Institutio aequitatis duplex est, nunc in legibus, nunc in moribus. Inter legem autem et mores hoc interest, quod lex scripta est, mos uero est uetustate probata consuetudo, siue lex non scripta. Nam lex a legendo uocata, quia scripta est. Mos autem longa consuetudo est, de moribus tracta tantundem. Consuetudo autem est ius quoddam moribus institutum, quod pro lege suscipitur, cum deficit lex; nec differt scriptura an ratione consistat, quando et legem ratio commendat. Porro si ratione lex consistat, lex erit omne iam quod ratione constiterit, dumtaxat quod religioni congruat, quod disciplinae conueniat, quod saluti proficiat. Vocata autem consuetudo, quia in communi est usu.

Omnis autem lex aut permittit aliquid, ut: "uir fortis petat praemium"; aut uetat, ut: "sacrarum uirginum nuptias nulli petere liceat"; aut punit, ut: "qui caedem fecerit, capite plectatur". Factae sunt autem leges, ut earum metu humana coherceatur audacia, tutaque sit inter improbos innocentia, et in ipsis improbis formidato supplicio refrenetur nocendi facultas. Legis enim praemio aut poena uita moderatur humana. Erit autem lex honesta, iusta, possibilis, secundum naturam, secundum consuetudinem patriae, loco temporisque conueniens, necessaria, utilis, manifesta quoque, ne aliquid per obscuritatem in captionem contineat, nullo priuato commodo, sed pro communi ciuium utilitate conscripta.

1. How do the terms "mos" and "consuetudo" differ? What is the relationship between "ratio," "lex," and "consuetudo"?

2. According to the *Thesaurus Linguae Latinae* what is the etymology of "lex"? Comment on the etymology offered by Isidore.

3. Isidore derives "mos" from "mores," the plural of the same word. By what rationale can this be viewed as an etymology? How does the meaning of "mores" shed light on the meaning of "mos" here?

Epistula Zachariae Papae

MGH, Epistulae, v.III (Munich 1978) E. Duemmler, ed.

Reverentissimo et sanctissimo fratri Bonifatio coepiscopo Zacharias servus servorum Dei.

Virgilius et Sedonius, religiosi viri apud Baioariorum provinciam degentes, suis nos litteris usi sunt, per quas intimaverunt, quod tua reverenda fraternitas eis iniungeret, christianos denuo baptizare. Quod audientes, nimis sumus conturbati et in admirationem quandam incidimus; si habetur, ut dictum est. Retulerunt quippe, quod fuerit in eadem provincia sacerdos, qui Latinam linguam penitus ignorabat et, dum baptizaret, nesciens Latini eloquii, infringens linguam diceret: "Baptizo te in nomine patris et filii et spiritus sancti." Ac per hoc tua reverenda fraternitas consideravit rebaptizare. Sed, sanctissime frater, si ille qui baptizavit, non errorem introducens aut heresim, sed, pro sola ignorantia Romane locutionis infringendo linguam, ut supra fati sumus, baptizans dixisset, non possumus consentire, ut denuo baptizentur; quia, quod tua bene conpertum habet sancta fraternitas, quicumque baptizatus fuerit ab hereticis in nomine patris et filii et spiritus sancti, nullo modo rebaptizari debeat, sed per sola manus inpositione purgari debeat. Nam, sanctissime frater, si ita est ut nobis relatum est, non amplius a te illis predicetur huiusmodi, sed, ut sancti patres docent et predicant, tua sanctitas studeat conservare. Deus te incolomem custodiat, reverentissime frater.

Data Kalendis Iulii, imperante domno piissimo augusto Constantino a Deo coronato magno imperatore anno XXVI, post consulatum eius anno IIII, indictione XIII.

Study Questions

1. Analyze the conditional statements in the letter. Identify protasis and apodosis in each case. What is the significance of the moods and tenses of the verbs in each?
2. What words and expressions show the pope's effort to balance reproof with respect?
3. According to the account, what prompted the pope to write the letter? What does this suggest about the level of Latin learning among some priests in Germany at this time?

Incipit Prologus Petri Abaelardi In Sic et Non

Peter Abelard, *Sic et Non*. B.B. Boyer and R. McKeon, edd. (Chicago, 1976).
Cum in tanta verborum multitudine nonnulla etiam sanctorum dicta non solum ab invicem diversa verum etiam invicem adversa videantur, non est temere de eis iudicandum per quos mundus ipse iudicandus est, sicut scriptum est: Iudicabunt sancti nationes; et iterum: Sedebitis et vos iudicantes. Nec tanquam mendaces eos arguere aut tanquam erroneos contemnere praesumamus, quibus a Domino dictum est: Qui vos audit, me audit; et qui vos spernit, me spernit. Ad nostram itaque recurrentes imbecillitatem nobis potius gratiam in intelligendo deesse quam eis in scribendo defuisse credamus, quibus ab ipsa dictum est Veritate: Non enim vos estis qui loquimini, sed spiritus patris vestri qui loquitur in vobis. Quid itaque mirum si absente nobis spiritu ipso, per quem ea et scripta sunt et dictata atque ipso quoque scriptoribus intimata, ipsorum nobis desit intelligentia? Ad quam nos maxime pervenire impedit inusitatus locutionis modus ac plerumque earundem vocum significatio diversa, cum modo in hac modo in illa significatione vox eadem sit posita. Quippe quemadmodum in sensu suo ita et in verbis suis unusquisque abundat. Et cum iuxta Tullium In omnibus identitas mater sit satietatis, id est fastidium generet, oportet in eadem quoque re verba ipsa variare nec omnia vulgaribus et communibus denudare verbis; quae, ut ait beatus Augustinus, ob hoc teguntur ne vilescant, et eo amplius sunt gratiora quo sunt maiore studio investigata et difficilius conquisita. Saepe etiam, pro diversitate eorum quibus loquimur, verba commutari oportet; cum frequenter eveniat ut verborum propria significatio nonnullis sit incognita aut minus usitata. Quibus quidem si ad doctrinam, ut oportet, loqui volumus, magis eorum usus quam proprietas sermonis aemulandus est, sicut et ipse grammaticae princeps et locutionum instructor Priscianus edocet. Quod etiam diligentissimus ecclesiae doctor beatus attendens Augustinus, cum in quarto De Doctrina Christiana ecclesiasticum instrueret doctorem, omnia illum quae intelligentiam praepediunt eorum quibus loquitur, praeterire admonet et tam ornatum quam proprietatem sermonis contemnere, si absque istis ad intelligentiam facilius poterit pervenire, Non curante, inquit, illo qui docet, quanta eloquentia doceat sed quanta evidentia. Diligens appetitus aliquando negligit verba cultiora. Vnde ait quidam, cum de tali genere elocutionis ageret, esse in ea quamdam 'diligentem negligentiam.' Item: In bonis doctoribus tanta docendi cura sit ut verbum quod, nisi obscurum vel ambiguum, latinum esse non potest, vulgi autem more sicut dicitur ut ambiguitas obscuritasque vitetur, non sic dicatur ut a doctis sed potius ut ab indoctis dici solet. Si enim non piguit dicere interpretes nostros 'de sanguinibus,' quoniam senserunt ad rem pertinere ut eo loco pluraliter enuntietur hoc nomen quod in latina lingua singulariter tantummodo dicitur, cur pietatis doctorem pigeat imperitis loquentem 'ossum' potius quam 'os' dicere, ne ista syllaba non ab eo quod sunt 'ossa' sed ab eo quod sunt 'ora' intelligatur? Quid enim prodest locutionis integritas quam non sequitur intellectus audientis, cum loquendi omnino nulla sit causa si quod loquimur non intelligunt propter quos, ut intelligant, loquimur? Qui ergo docet, vitabit verba omnia quae non docent. Item: Insignis est indolis in verbis verum amare non verba. Quid enim prodest clavis aurea si aperire quod volumus non potest? Aut quid obest lignea si hoc potest, quando nihil quaerimus nisi patere quod clausum est?

* * *

Quid itaque mirum si a sanctis quoque patribus nonnulla ex opinione magis quam ex veritate nonnunquam prolata sint aut etiam scripta? Diligenter et illud discutiendum est, cum de eodem diversa dicuntur, quid ad praecepti coartationem, quid ad indulgentiae remissionem

vel ad perfectionis exhortationem intendatur, ut secundum intentionum diversitatem adversitatis quaeramus remedium. Si vero praeceptio est, utrum generalis an particularis, id est ad omnes communiter an ad aliquos specialiter directa. Distinguenda quoque tempora sunt et dispensationum causae, quia saepe quod uno tempore est concessum alio reperitur prohibitum; et quod ad rigorem saepius praecipitur ex dispensatione nonnunquam temperatur. Haec autem in institutionibus ecclesiasticorum decretorum vel canonum maxime distingui necesse est. Facilis autem plerumque controversiarum solutio reperietur si eadem verba in diversis significationibus a diversis auctoribus posita defendere poterimus.

His omnibus praedictis modis solvere controversias in scriptis sanctorum diligens lector attentabit. Quod si forte adeo manifesta sit controversia ut nulla possit absolvi ratione, conferendae sunt auctoritates, et quae potioris est testimonii et maioris confirmationis potissimum retinenda. Vnde est illud Isidori ad Massionem episcopum: In fine autem epistolae hoc adiciendum putavi, ut quotienscumque in gestis conciliorum discors sententia invenitur, illius magis teneatur sententia cuius antiquior aut potior extat auctoritas.

Constat quippe et prophetas ipsos quandoque prophetiae gratia caruisse et nonnulla ex usu prophetandi, cum se spiritum prophetiae habere crederent, per spiritum suum falsa protulisse; et hoc eis ad humilitatis custodiam permissum esse ut sic videlicet verius cognoscerent quales per spiritum Dei et quales per suum existerent, et se eum qui mentiri vel falli nescit ex dono habere cum haberent. Qui etiam cum habetur, sicut non omnia uni confert dona ita nec de omnibus mentem eius quem replet, illuminat sed modo hoc modo illud revelat, et cum unum aperit alterum occultat. Quod quidem beatus Gregorius in prima super Ezechielem homelia manifestis declarat exemplis. Ipsum etiam apostolorum principem, qui tot divinae gratiae donis et miraculis coruscabat, post illam quoque specialem a Domino promissam sancti spiritus effusionem, qui eius discipulos omnem doceret veritatem, non in mediocre lapsum errorem de circumcisionis adhuc et quorundam antiquorum rituum observantia, cum a coapostolo suo Paulo graviter atque salubriter publice correctus esset, a pernicioosa simulatione desistere non puduit.

* * *

His praelibatis placet, ut instituimus, diversa sanctorum patrum dicta colligere, quae nostrae occurrerint memoriae aliquam ex dissonantia quam habere videntur quaestionem contrahentia, quae teneros lectores ad maximum inquirendae veritatis exercitium provocent et acutiores ex inquisitione reddant. Haec quippe prima sapientiae clavis definitur assidua scilicet seu frequens interrogatio; ad quam quidem toto desiderio arripiendam philosophus ille omnium perspicacissimus Aristoteles in praedicamento Ad Aliquid studiosos adhortatur dicens, "Fortasse autem difficile est de huiusmodi rebus confidenter declarare nisi saepe pertractata sint. Dubitare autem de singulis non erit inutile." Dubitando quippe ad inquisitionem venimus; inquirendo veritatem percipimus. Iuxta quod et Veritas ipsa Quaeite inquit et invenietis, pulsate et aperietur vobis. Quae nos etiam proprio exemplo moraliter instruens, circa duodecimum aetatis suae annum sedens et interrogans in medio doctorum inveniri voluit, primum discipuli nobis formam per interrogationem exhibens quam magistri per praedicationem, cum sit tamen ipsa Dei plena ac perfecta sapientia. Cum autem aliqua scripturarum inducuntur dicta, tanto amplius lectorem excitant et ad inquirendam veritatem alliciunt quanto magis scripturae ipsius commendatur auctoritas.

EXPLICIT PROLOGVS

Study Questions

1. What is the earliest occurrence of 'identitas'? Cicero wrote, "Omnibus in rebus similitudo est satietatis mater" (De Inventione 1, 41, 76.)
2. Discuss the nature of the oxymoron, 'diligens neglegentia.' How does the writer who is described here show at the same time 'diligentia' and 'neglegentia?'
3. What is Abelard's attitude toward the authors whom he cites? What does he seem at pains to say before presenting ostensibly contradictory statements by authors revered by the Church?
4. In his discussion of usage, what distinction does Abelard make between 'latinum' and 'vulgi mos'?
5. How might the 'ista' in the expression 'ista syllaba' be understood to have pejorative force?

Apologia ad Guillelmum Abbatem Bernard of Clairvaux

Jean Leclercq, C.H. Talbot, and H.M. Rochais, eds. Rome : Editiones Cistercienses, 1957-
Call number: BX890.B48 A2x 1957

XII.28. Sed haec parva sunt; veniam ad maiora, sed ideo visa minora, quia usitatiora. Omitto oratoriorum immensas altitudines, immoderatas longitudes, supervacuas latitudines, sumptuosas depolitiones, curiosas depictiones, quae dum in se orantium retorquent aspectum, impediunt et affectum, et mihi quodammodo repraesentant antiquum ritum Iudaeorum. Sed esto, fiant haec ad honorem Dei. Illud autem interrogo monachus monachos, quod in gentilibus gentilis arguebat: "Dicite," ait ille, "pontifices, in sancto quid facit aurum?"

Ego autem dico: "Dicite pauperes," -- non enim attendo versum, sed sensum -- , "dicite," inquam, "pauperes, si tamen pauperes, in sancto quid facit aurum?" Et quidem alia causa est episcoporum, alia monachorum. Scimus namque quod illi, sapientibus et insipientibus debitores cum sint, carnalis populi devotionem, quia spiritualibus non possunt, corporalibus excitant ornamentis. Nos vero qui iam de populo exivimus, qui mundi quaeque pretiosa ac speciosa pro Christo reliquimus, qui omnia pulchre lucentia, canore mulcentia, suave olentia, dulce sapientia, tactu placentia, cuncta denique oblectamenta corporea arbitrati sumus ut stercora, ut Christum lucrifaciamus, quorum, quaeso, in his devotionem excitare intendimus? Quem, inquam, ex his fructum requirimus: stultorum admirationem, an simplicium oblationem? An quoniam commixti sumus inter gentes, forte didicimus opera eorum, et servimus adhuc sculptilibus eorum?

Et ut aperte loquar, an hoc totum facit avaritia, quae est idolorum servitus, et non requirimus fructum, sed datum? Si quaeris: "Quomodo?" "Miro," inquam, "modo." Tali quadam arte spargitur aes, ut multiplicetur. Expenditur ut augeatur, et effusio copiam parit. Ipso quippe

visu sumptuosarum, sed mirandarum vanitatum, accenduntur homines magis ad offerendum quam ad orandum. Sic opes opibus hauriuntur, sic pecunia pecuniam trahit, quia nescio quo pacto, ubi amplius divitiarum cernitur, ibi offertur libentius. Auro tectis reliquiis signantur oculi, et loculi aperiuntur. Ostenditur pulcherrima forma Sancti vel Sanctae alicuius, et eo creditur sanctior, quo coloratur. Currunt homines ad osculandum, invitantur ad donandum, et magis mirantur pulchra, quam venerantur sacra. Ponuntur dehinc in ecclesia gemmatae, non coronae, sed rotae, circumsaepatae lampadibus, sed non minus fulgentes insertis lapidibus. Cernimus et pro candelabris arbores quasdam erectas, multo aeris pondere, miro artificis opere fabricatas, nec magis coruscantes superpositis lucernis, quam suis gemmis.

Quid, putas, in his omnibus quaeritur? Paenitentium compunctio, an intuentium admiratio? O vanitas vanitatum, sed non vanior quam insanior! Fulget ecclesia parietibus, et in pauperibus eget. Suos lapides induit auro, et suos filios nudos deserit. De sumptibus egenorum servitur oculis divitum. Inveniunt curiosi quo delectentur, et non inveniunt miseri quo sustententur. Ut quid saltem Sanctorum imagines non reveremur, quibus utique ipsum, quod pedibus conculcatur, scatet pavementum? Saepe sputitur in ore Angeli, saepe alicuius Sanctorum facies calcibus tunditur transeuntium. Et si non sacris imaginibus, cur vel non parcitur pulchris coloribus? Cur decoras quod mox foedandum est? Cur depingis quod necesse est conculcari? Quid ibi valent venustae formae, ubi pulvere maculantur assiduo? Denique quid haec ad pauperes, ad monachos, ad spirituales viros? Nisi forte et hic adversus memoratum iam Poetae versiculum propheticus ille respondeatur: "Domine, dilexi decorem domus tuae et locum habitationis gloriae tuae." Assentio: patiamur et haec fieri in ecclesia, quia etsi noxia sunt vanis et avaris, non tamen simplicibus et devotis.

29. Ceterum in claustris, coram legentibus fratribus, quid facit illa ridicula monstruositas, mira quaedam deformis formositas ac formosa deformitas? Quid ibi immundae simiae? Quid feri leones? Quid monstruosi centauri? Quid semihomines? Quid maculosae tigrides? Quid milites pugnantes? Quid venatores tubicinantes? Videas sub uno capite multa corpora, et rursus in uno corpore capita multa. Cernitur hinc in quadrupede cauda serpentis, illinc in pisce caput quadrupedis. Ibi bestia praefert equum, capram trahens retro dimidiam; hic cornutum animal equum gestat posterius. Tam multa denique, tamque mira diversarum formarum apparet ubique varietas, ut magis legere libeat in marmoribus, quam in codicibus, totumque diem occupare singula ista mirando, quam in lege Dei meditando. Proh Deo! si non pudet ineptiarum, cur vel non piget expensarum?

30. Multa quidem et alia suggerebat addenda larga materia; sed avellit me et propria satis anxia occupatio, et tua, frater Ogere, nimis festina discessio, qui videlicet nec morari diutius acquiescis, nec abire tamen vis absque recenti opusculo. Facio itaque quod vis: et te dimitto, et sermonem brevio, praesertim quia utiliora sunt pauca in pace, quam multa cum scandalo. Et utinam haec pauca scripserim sine scandalo! Enimvero vitia carpens, scio me offendere vitiosos. Potest tamen fieri, volente Deo, aliquibus quos me timeo exasperasse, potius placitum esse, sed si desinant esse vitiosi: si videlicet et districtiores desinant esse detractors, et remissiores amputent superfluitates; si sic quisque bonum teneat quod tenet, ut alium aliud tenentem non iudicet; si qui accepit iam esse bonus, non invidet melioribus, et qui sibi videtur agere melius, bonum non spernat alterius; si qui districtius vivere possunt, eos qui non possunt sic mirentur, ut temere non imitentur. Sicut enim non licet his, qui maius aliquid forte voverunt, ad id quod minus est descendere, ne apostatentur, sic non omnibus expedit de bonis minoribus ad maiora transire, ne praecipitentur.

Notes and Study Questions

Bernard, a Cistercian abbot, replies to William of St. Thierry, who desires to institute reforms within Benedictine monasticism. In the chapter preceding this selection, Bernard had described how the excesses of abbots in food, drink, dress, and public appearance, undermined their authority to correct the monks under their direction.

1. "Omitto oratorium immensas..." is an example of the rhetorical figure known as "praeteritio," in which a writer raises a suspicion by saying he or she intends to pass over ("praetereo") the issue. How many items does Bernard include in this instance of "praeteritio?"

2. Identify 'Esto'. What is the status of the word?

3. "Dicite pontifices, in sancto quid facit aurum?" What is the source of this line? When you find out, look up the author's work in *Texts and Transmission: A Survey of the Latin Classics*, edited by L.D. Reynolds. How many manuscripts of this text are known to have existed by the time of Bernard?

Compare Lactantius, *De origine erroris*, Book 2, Chapter 4 "De simulacris, ornamentisque templorum, et eorum contemptu, etiam ab ipsis gentilibus":

Non placebat Persio, quod aurea vasa templis inferantur, supervacuum putanti esse inter religiones, quod non sanctitatis, sed avaritiae sit instrumentum.

4. "...lucentia, ...mulcentia, ...olentia" The rhetorical device is known as "homoeoteleuton". What are the features of the device? How many other instances can you find in the passage? Where does one find this device in use today?

5. "Et ut aperte loquar" How 'aperte' has Bernard been speaking before now?

6. fructum . . . datum. Cf. Epist. Pauli ad Philippenses 4, esp. 15-18:

Scitis autem et vos Philippenses, quod in principio evangelii, quando profectus sum a Macedonia, nulla mihi ecclesia communicavit in ratione dati et accepti, nisi vos soli: quia et Thessalonicam semel et bis in usum mihi misistis. Non quia quaero datum, sed requiro fructum abundantem in ratione vestra. Habeo autem omnia, et abundo, . . .

Thomas Aquinas

Summa Theologica, I, I, 5, IV, 16.

Utrum sacra doctrina sit dignior aliis scientiis

Sancti Thomae Aquinatis Doctoris Angelici Opera Omnia iussu impensaue Leonis XIII. P.M. edita, Rome 1882.

Ad quintum sic proceditur. Videtur quod sacra doctrina non sit dignior aliis scientiis. Certitudo enim pertinet ad dignitatem scientiae. Sed aliae sciendae, de quarum principiis dubitari non potest, videntur esse certiores sacra doctrina, cuius principia, scilicet articuli fidei, dubitationem recipiunt. Aliae igitur scientiae videntur ista digniores.

2. Praeterea, inferioris scientiae est a superiori accipere, sicut musicus ab arithmetico. Sed sacra doctrina accipit aliquid a philosophicis disciplinis: dicit enim Hieronymus in epistola ad Magnum Oratorem Urbis Romae [ep. 70.4], quod doctores antiqui "intantum philosophorum doctrinis atque sententiis suos resperserunt libros, ut nescias quid in illis prius admirari debeas, eruditionem saeculi, an scientiam Scripturarum." Ergo sacra doctrina est inferior aliis scientiis.

Sed contra est quod aliae scientiae dicuntur ancillae huius, Prov. 9.3: "misit ancillas suas vocare ad arcem."

Respondeo dicendum quod, cum ista scientia quantum ad aliquid sit speculativa, et quantum ad aliquid sit practica, omnes alias transcendit tam speculativas quam practicas. Speculativarum enim scientiarum una altera dignior dicitur, tum propter certitudinem, tum propter dignitatem materiae. Ec quantum ad utrumque, haec scientia alias speculativas scientias excedit. Secundum certitudinem quidem, quia aliae scientiae certitudinem habent ex naturali lumine rationis humanae, quae potest errare: haec autem certitudinem habet ex lumine divinae scientiae, quae decipi non potest. Secundum dignitatem vero materiae, quia ista scientia est principaliter de his quae sua altitudine rationem transcendunt: aliae vero scientiae considerant ea tantum quae rationi subduntur.

Practicarum vero scientiarum illa dignior est, quae ad ulteriorem finem ordinatur [*vel*: non ordinatur], sicut civilis militari: nam bonum exercitus ad bonum civitatis ordinatur. Finis autem huius doctrinae in quantum est practica, est beatitudo aeterna, ad quam sicut ad ultimum finem ordinantur omnes alii fines scientiarum practicarum. Unde manifestum est, secundum omnem modum, eam digniorem esse aliis.

Ad primum ergo dicendum quod nihil prohibet id quod est certius secundum naturam, esse quoad nos minus certum, propter debilitatem intellectus nostri, qui "se habet ad manifestissima naturae [*et*: rerum], sicut oculus noctuae ad lumen solis," sicut dicitur in II Metaphys [I, I, I, 993 b 9]. Unde dubitatio quae accidit in aliquibus circa articulos fidei, non est propter incertitudinem rei, sed propter debilitatem intellectus humani. Et tamen minimum quod potest haberi de cognitione rerum altissimarum, desiderabilius est quam certissima cognitio quae habetur de minimis rebus, ut dicitur in XI de Animalibus [De partibus animalium I, 5; 644 b 33].

Ad secundum dicendum quod haec scientia accipere potest aliquid a philosophicis disciplinis, non quod ex necessitate eis indigeat, sed ad maiorem manifestationem eorum quae in hac scientia traduntur. Non enim accipit sua principia ab aliis scientiis, sed immediate a Deo per revelationem. Et ideo non accipit ab aliis scientiis tanquam a superioribus, sed utitur eis

tanquam inferioribus et ancillis; sicut architectonicae utuntur subministrantibus, ut civilis militari. Et hoc ipsum quod sic utitur eis, non est propter defectum vel insufficientiam eius, sed propter defectum intellectus nostri; qui ex his quae per naturalem rationem (ex qua procedunt aliae scientiae) cognoscuntur, facilius manuducitur in ea quae sunt supra rationem, quae in hac scientia traduntur.

Translations of the Qur'an

from Marie-Thérèse D'Alverny, "Motives and Circumstances, Methods and Techniques of Translation from Arabic to Latin," *Colloquium on the Transmission and Reception of Knowledge*, Dumbarton Oaks, 5-7 May 1977, Washington, D.C.

Two versions of the *fatiha*, with a third, literal translation appended to Robert's version:

1. Robert of Ketene

Misericordi pioque Deo,
universitatis creatori,
iudicium cuius postremo die
expectat(ur), voto simplici
nos humiliemus, adorantes
ipsum sueque manus
suffragium semiteque donum
et dogma qua suos ad se
benivolos nequaquam hostes
et erroneos adduxit, iugiter
sentiamus.

2. Mark of Toledo:

In nomine Dei misericordis
miseratoris. Gloria Deo
creatori gentium vel
seculorum, misericordi
miseratori, qui regnat in
diem legis vel iudicii. Te
quidem adoramus, per te
iuvamur, dirige nobis in
viam rectam quam eis
erogasti, non eorum contra
quos iratus es neque
damnatorum.

3. Anonymous translation
inscribed in the margin of
Robert's translation:

In nomine Dei misericordi et
miseratoris. Gratias Deo
universitatis misericordi
miseratori, iudici die iudicii.
Te adoramus, in te
confidimus, mitte nos in viam
rectam, viam eorum quos
elegisti, non eorum quibus
iratus es neque infidelium.

(c) 中世紀拉丁詩之課程大綱

Medieval Latin Poetry

Rand Johnson, PhD

July 21 – August 8, 2008

Prospectus

The course will introduce students to the Latin poetry of the European Middle Ages. Attention will be given to the features that are both similar to and different from ancient Latin poetry. Attention will also be given to new genres of Latin poetry in the Middle Ages, especially the hymn. There will be limited study of the historical developments that contributed to the new trends in poetry.

An important aim of the class is to increase fluency and accuracy in reading and translating Medieval Latin into English.

Tests will include passages prepared for class, passages previously not seen, and questions about the grammar and poetic techniques related to the passages.

Copies of all materials can be found online at:

<http://homepages.wmich.edu/~johnsorh/MedievalLatin/Texts>

Credits: 2.0

Syllabus

WEEK 1

M	Jul 21	Introduction to Medieval Latin poetry, rhythmic and quantitative verse.
T	Jul 22	Ambrose
R	Jul 24	Prudentius
F	Jul 25	Caelius Sedulius

WEEK 2

M	Jul 28	Test #1
T	Jul 29	Venantius Fortunatus
R	Jul 31	Theodulf of Orléans
F	Aug 01	Carmina Burana

WEEK 3

M	Aug 04	Test #2
T	Aug 05	Archpoet, Hugh Primas; Walter of Châtillon
R	Aug 07	Thomas of Celano; Thomas Aquinas
F	Aug 08	Test #3

Walter of Châtillon

Oxford Book of Medieval Latin Verse, F.J.E. Raby, ed. (Oxford 1959).

Missus sum in vineam circa horam nonam,
suam quisque nititur vendere personam;
ergo quia cursitant omnes ad coronam:
semper ego auditor tantum, nunquamne reponam?

Rithmis dum lascivio, versus dum propino,
rodit forsitan aliquis dente me canino,
quia nec afflatus sum pneumate divino
neque labra proli fonte caballino.

Licet autem proferam verba parum culta
et a mente prodeant satis inconsulta,
licet enigmatica non sint vel occulta,
est quodam prodire tenus, si non datur ultra.

Cur sequi vestigia veterum refutem,
adipisci rimulis corporis salutem,
impleri divitiis et curare cutem?
quod decuit magnos, cur michi turpe putem?

Qui virtutes appetit, labitur in imum,
querens sapientiam irruit in limum;
imitemur igitur hec dicentem mimum:
o cives, cives, querenda pecunia primum.

Hec est, que in sinodis confidendo tonat,
in electionibus prima grande sonat;
intronizat presules, dites impersonat:
et genus et formam regina pecunia donat.

Adora pecuniam, qui deos adoras:
cur struis armaria, cur libros honoras?
longas fac Parisius vel Athenis moras:
si nichil attuleris, ibis, Homere, foras.

Disputet philosophus vacuo cratere,
sciat, quia minus est scire quam habere;
nam si pauper fueris, foras expellere,
ipse licet venias musis comitatus, Homere.

Sciat artes aliquis, sit auctorum plenus,
quid prodest si vixerit pauper et egenus?

illinc cogit nuditas vacuumque penus,
hinc usura vorax avidumque in tempore fenus.

Si Ioseph in vinculis Christum prefigurat,
si tot plagis Pharao durum cor indurat,
si filiis Israel exitus obturat:
quid valet hec genesis, si paupertas iecur urat?

Quid ad rem, si populus sitit ante flumen,
si montis ascenderit Moyses cacumen
et si archam federis obumbravit numen?
malo saginatas carnes quam triste legumen.

Illud est, cur odiens studium repellam
paupertatem fugiens vitamque misellam;
quis ferret vigilias frigidamque cellam?
tutius est iacuisse thoro, tenuisse puellam.

Quidam de scientia tantum gloriantur
et de pede Socratis semper cornicantur
et dicunt, quod opes his qui philosophantur
non bene conveniunt nec in una sede morantur.

Idcirco divitias forsitan non amatis,
ut eternam postmodum vitam capiatis.
heü mentes perditæ! numquid ignoratis,
quod semper multum nocuit differre paratis?

Si pauper Diogenes fuit huius sortis,
si Socrates legitur sic fuisse fortis,
Iuvenalis extitit magister cohortis
marmoreisque satur iacuit Lucanus in hortis.

Heu quid confert pauperi nobilis propago?
quid Tityrus patula recubans sub fago?
ego magis approbo rem de qua nunc ago;
nam sine divitiis vita est quasi mortis imago.

Semper habet comitem paupertas merorem,
perdit fructum Veneris et amoris florem,
quia iuxta nobilem versificatorem
non habet unde suum paupertas pascat amorem.

Adde quod superbia sequitur doctores:
inflati scientia respuunt minores;
ergo sic impletum est quod dicunt auctores:
inquinat egregios adiuncta superbia mores.

Sit pauper de nobili genere gigantum,
sciat quantum currat sol et Saturnus quantum,

per se solus habeat totum fame cantum:
gloria quantalibet quid erit si gloria tantum?

Audi, qui de Socrate disputas et scribis:
miser, vaca potius potibus et cibis;
quod si dives fieri noles vel nequibis,
inter utrumque tene, medio tutissimus ibis.

(e) 初階希臘文之課程大綱

課程名稱：初階希臘文（一）、（二）

授課教師：Sean Signore（徐立仁）

ELEMENTARY GREEK I & II

Instructor: Sean Signore

sean.signore@gmail.com

COURSE GOALS:

This course will serve as the introduction to the Attic dialect of the Ancient Greek Language, which was the dialect of Classical Athens in the fifth and fourth century BCE. Together we will explore the rudiments of grammar, morphology, and syntax of Attic. Students who successfully complete this course will be able to:

1. Pronounce Ancient Greek corrections and read simple sentences aloud.
2. Acquire knowledge of basic Greek vocabulary, grammar, morphology, and syntax.
3. Read and translate simple sentences, narratives, and dialogues in adapted/annotated Greek texts.

While our core and predominant focus shall be the aforementioned goals, discussions of the history and culture of the Ancient Greeks, as well as the linguistic history of Attic Greek will augment our daily discussions of grammar, morphology, and syntax.

Since the focus of the course is the dynamics of the language itself, we will not have the time to explore these in great detail, but we shall endeavor to foster at least some conversations that I hope shall pique your interest in the Greek language and Ancient Greek culture, one of the pillars of Western Civilization.

COURSE DESCRIPTION:

Each day:

1. We will discuss the new grammar as assigned by the chapter of our textbook.
2. Homework will be assigned on a daily basis.
3. We will discuss the homework before a daily quiz.
4. Each Friday, there will be a more comprehensive quiz, which will cover topics from the entire week.

REQUIRED TEXT:

Donald J. Mastrorarde, *Introduction to Attic Greek*, (University of California Press: 1993)

SUPPLEMENTARY AID(S):

Ancient Greek Tutorials, by Donald J. Mastrorarde with the assistance of the Berkeley Language Center of the University of California, Berkeley

http://socrates.berkeley.edu/~ancgreek/ancient_greek_start.html

REQUIREMENTS/GRADING (FOR EACH 3-WEEK SESSION):

Class participation: 10%

Quizzes: 15%

Homework: 15%

Test 1: 15%
 Test 2: 20%
 Test 3: 25%

CLASS PARTICIPATION

In an intensive course every moment and class session is important; for such a class to be effective, your daily attendance is not requested – it is *required*. Class participation requires attendance, the completion of the assigned material, and the willingness to contribute to discussions.

ATTENDANCE POLICY

The first absence will result in a loss of half of your participation points. Each subsequent absence will result in a 3% deduction from your total final grade. In the event that you fall ill, please let me know and we will make arrangements for you to cover the missed material.

HOMEWORK

All assignments should be written out in a neat and legible fashion unless otherwise advised. Have a presentable copy of written work available on any given day. You will be asked to hand in certain assignments, while we will simply go over others in class. In any event, always be prepared to hand in exercises on the day for which they were assigned.

QUIZZES

Expect a quiz every day. On some days there may be multiple quizzes. Daily quizzes will contain material that focuses on topics from the previous day, but as language learning is cumulative, you must have mastered all previous vocabulary and oftentimes the grammar as well.

TESTS

In addition to daily quizzes, there will be weekly tests. As is the case with quizzes, each test will be, in a sense, cumulative, though the focus of any given test will be on the material covered most recently in class.

IN CONCLUSION...

Treat me as a resource; indeed, as Odysseus, one ‘who has traveled far’ ‘ὄς μὲν λα πολλὰ / πλῆθει’ (Odyssey, 1.1-2). Ask me questions! There is a good chance that others have the same questions! Please recognize that this opportunity to learn Ancient Greek is valuable, special and rare. Treat both the language and the learning process with the respect and enthusiasm that it deserves as we embark on this glorious journey together.

WEEK 1			
Monday	Tuesday	Thursday	Friday
Introduction (to the	Review Homework	Review Homework	Review Homework
course and to each	Quiz: Accentuation	Quiz: 'o'- and	Test: 'o'-,
other)		'a'-Declension Nouns	'a'-Declension
Units 1-2: The			The Article;
Alphabet,			Adjectives;
Pronunciation and			Ω-Verbs; Vocab,
Accentuation			Units
			3-7

Units 3-4: Nouns, the 'o'- and 'a'-Declension	Units 5-6: Nouns, the 'a'- declension II; The Article, Prepositions I	Units 7-8: Adjectives; Ω-Verbs: Present Active Indicative	Unit 9: Infinitive; Adjectives with Two Endings
Homework (HW): Unit	HW: Unit 4 - EX I: 1-	HW: Unit 6 - EX I: 1-	HW: Unit 9 - EX II: 6-
2 - EX I: 1-7, EX 2: 7-	15, EX II: 9-24, EX III:	11: Unit 7 - EX II: 1-8:	14, EX III: 2-4, 7
12: Unit 3 - EX I:	1-5: Unit 5 - EX I: 16-	Unit 8 - EX I: 1-10, EX	
1-16,			
EX II: 1-10, EX III:	30, EX II: 1-8, 25-32	II: 10-16, EX III: 1-5	
1-5			
WEEK 2			
Monday	Tuesday	Thursday	Friday
Review Homework	Review Homework	Review Homework	Review Homework
Quiz: Adjectives with	Quiz: Vocab, 8-10	Quiz: Ω-Verbs;	Test: Vocab 11-12,
Two Endings		Present	
		Middle/Passive	Present Indicative of
		Indicative; Present	ε□μί, Ω-Verbs,
		Indicative of ε□μί	Relative and
			Demonstrative
			Pronouns
Units 10: Genitive and	Unit 11: Ω-Verbs;	Units 12-13: Adverbs,	Unit 13: Contract
Dative; Present	Present Middle/Passive	Conjunctions,	Verbs
Indicative of ε□μί	Indicative	Prepositions II,	in -έω
		Relative Pronoun,	
		Demonstrative Pron.	
HW: Unit 10 - EX II:	HW: Unit 11 - EX I:	HW: Unit 12 - EX II:	HW: Unit 13 - EX I:
2-	1-	1-	1-
7, EX III: 1-5, 7 EX	15, EX II: 6-15, EX III:	8: Unit 13 - EX III:	15, EX II: 1-15, EX
IV:	1-6	1-10	IV:
1-4			1-6
WEEK 3			
Monday	Tuesday	Thursday	Friday
Review Homework	Review Homework	Review Homework	Review Homework
Quiz: Contract	Quiz: Vocab 13	Quiz: Consonant	Test: Vocab 3-16; Ω-
Verbs in			
-έω		Declension Nouns	Verbs; Contract Verbs
			in -έω; Consonant
			Declension Nouns,
			Interrogative Pronoun
Unit 14: Consonant-	Unit 15: Consonant-	Unit 16: Ω-Verbs;	Unit 17: Indefinite
Declension Nouns I	Declension Nouns II,	Imperfect Indicative	pronoun, Accusative
	Interrogative Pronoun		

HW: Unit 14 - EX I: 1-	HW: Unit 15 - EX II:	HW: Unit 16 - EX I: 1-	HW: Unit 17 - EX I: 1-
6, 8-17, EX II: 1-12, EX	1,4,10,13 EX III: 1,2,4,	16, EX III: 1-2	5,9,10 EX II: 1-2, EX
III: 1-3	EX IV: 1,3,5		III: 1-3

WEEK 4			
Monday	Tuesday	Thursday	Friday
Review Homework	Review Homework	Review Homework	Review Homework
Quiz: Vocab Unit 17	Quiz: Ω-Verbs, Future	Quiz: Ω-Verbs, Aorist	Test: Vocab Units 18-
	Active and Middle	Active and Middle	20, Ω-Verbs, Future and
	Indicative	Indicative	Aorist Active and Middle Indicative
Unit 18: Ω-Verbs, Future Active and Middle Indicative	Unit 19: Ω-Verbs, Aorist Active and Middle Indicative	Unit 20: Tense and Aspect, Indirect Discourse, φημί	Units 21-22: Consonant-Declension Nouns III, Personal Pronouns, α□τός
HW: Unit 18 - EX II: 1-	HW: Unit 19 - EX I: 1-	HW: Unit 20 - EX I: 1-	HW: Unit 22 - EX II,
10, EX III: 1,3	15, EX II: 1-9, 12, 21- 28, EX III: 1-2	14, EX II: 1,4-6	EX III: 1-2

WEEK 5			
Monday	Tuesday	Thursday	Friday
Review Homework	Review Homework	Review Homework	Review Homework
Quiz: Personal Pronouns, Consonant-	Quiz: Vocab 21-22, Personal Pronouns	Quiz: MI-Verbs	Test: Consonant Declension Nouns, MI-
Declension Nouns			Verbs, α□τός, Result Clauses
Unit 23: MI-Verbs, Present System	Unit 24: MI-Verbs, Athematic Aorists	Unit 25: Adjectives with Variant Stems, Reflexive and Reciprocal Pronouns, Result Clauses	Unit 26: Participles- Formation and Declension
HW: Unit 23 - EX I: 1-	HW: Unit 24 - EX I: 1-	HW: Unit 25 - EX I: 5-	HW: Unit 26 - EX II: 1-
42	42	8	5, 16-21, 23, 27-30 EX III: 7-22

WEEK 6			
Monday	Tuesday	Thursday	Friday
Review Homework	Review Homework	Review Homework	FINAL!!

Quiz: Vocab 23-26	Quiz: Participles	Unit 29:	
	(Formation and Declension)	Contract Verbs in -άω and -όω; Genitive and Dative	
Unit 27: Uses of the Participle I	Unit 28: Uses of the Participle II, ο□δα	Review	
HW: Unit 26 - EX IV:	HW: Unit 28 - EX I:		
Unit 27 - EX II: 9	3, EX II		

(f) 初階希臘文之上課講義精華

A Very brief Greek History
(courtesy of Reed College)

BRONZE AGE (3000-1100)

- c. 1800-1250 Troy VI
- c. 1500-1120 Mycenaean Civilization
- c. 1250 possible date of the historical fall of Troy VI
- 1183 traditional date of the fall of Troy

DARK AGES (1100-800)

- c. 1100-750 Stories of the fall of Troy passed down in oral form
- c. 1100 Doric Invasion of Greece
- c. 1050-950 Greek colonization of Asia Minor (western coast of Turkey)
- c. 900 Beginning of the rise of the polis (city-state)

ARCHAIC PERIOD (800-500)

- c. 800-700 Rise of the aristocracies
- 776 Olympic Games established
- c. 750 Greek colonization of Southern Italy and Sicily begins
- c. 750 Introduction of a new alphabet; writing gradually introduced
- c. 720 Homer, Iliad
- c. 700 Hesiod, Theogony and Works and Days
- c. 680 Homer, Odyssey; Archilochus (lyric poet)
- c. 650 Greek colonization around the Black Sea begins
- c. 600 Sappho (lyric poet); Thales (philosopher)
- 594-593 Archonship of Solon in Athens
- 545-510 Tyranny of the Peisistratids in Athens
- c. 540 Singing of Homeric poems begins at Panathenaic festival
- 533 Thespis wins first tragedy competition at Athens
- 508 Cleisthenes reforms the Athenian Constitution

CLASSICAL PERIOD (500-323)

- 490-479 Persian War
- 458 Aeschylus, Oresteia
- 461-429 Pericles dominant in Athenian politics; the "Periclean Age"
- c. 450-420 Herodotus composes his Histories about the Persian War.
- 447 Parthenon begun in Athens
- 431-404 Peloponnesian War (Athens and allies vs. Sparta and allies)
- c. 428 Sophocles, Oedipus the King
- c. 424-400 Thucydides composes his History of the Peloponnesian War
- 404 Athens loses Peloponnesian War to Sparta
- 399 Trial and death of Socrates

Have ready a printed syllabus,

Day 1. Greek 1. LA.302

1. Menin.
2. Hello, this is Greek 101.
-the reason why western universities were founded in the first place.
3. My name
sean.signore@gmail.com

everyone elses name

index cards --

name
where you are from
what is your university
what is your major
email address
why are you taking this class

tell me something about yourself that has nothing to do with greek.

4. me and my background.
5. Greek and its origins. (See map on page 4)
 - i. - 2000 BCE – Mycenaean Crete
Crete had something called Linear A, which was non Indo-European.
(Think also Basque, and Finnish)
 - bull-dancing art work
 - hot and cold running water
 - and toilets that flushed.
 - ii. 2000-1500 BCE Achaean migration
 - iii. 1600-1100 BCE – Myceneans
Linear B – 1950's, Michael Ventris – **sigh** 'it's a form of greek.'
 - tragic death
 - supports predicted phonologies of the digamma

*Supposedly this is when the Homeric poems began to be composed.
 - iv. 1100-750. Greek dark ages – supposed Dorian invasion; hotly contested now.
 - v. 750-350 – Classical Greek.
 - a. Begins with the alphabet.
 - b. ends with the beginning of koine greek.
 1. koine greek is the greek of the NT, but writers, in an attempt to appear more cultured and intelligent, imitated the classical style.

Thus a split between koine and

-Attic became the widespread language of the area – why? What is happening between 750 – 350, any ideas?

-trade
-war! First and Second Persian wars! 493-448 BCE
First and Second Peloponnesian Wars! 431 – 404 BCE.

- i. Part of the Indo-European language family
 - Other languages in Indo-European?
 - Indo (Sanskrit)-Iranian (Avestan), Italic (Latin, Oscan, Umbrian), Balto-slavic, Anatolian (Hittite), Celtic, Germanic to name

a

few.

Dialect.

- There are some subdivisions of language families within greek
- klein notes

The alphabet.

- i. It's history – 750, borrowed from the Phoenicians, who were famous for purple dye.
- ii. see page 7 for a list. (Read from 7-16 with the class.)

Vowels, consonants, pronunciation drills.

Punctuation and capitalization:

Phonology

-X - k devoices and deaspirates in latin – example *reg-s > reks > rex

Accentuation

Ancient Greek, like Mandarin is a tonal language. Of course if you asked an ancient greek what a tone was, he would look at you funny. Greek accentuation was invented by ancient librarians in Alexandria Egypt so that Greek (which was the English of its day) could be taught easily to foreigners.

Three tones existed in ancient greek- a rising pitch (/), a falling pitch (\), and a circumflex which is a combination of the two (^).

1. While we have these accents, it is still difficult to determine how they actually sounded in long sentences.

- a. There are a lot of people who try to reconstruct this in New York City.

Definition of contonation – the rise and return of a pitch accent.

-With an acute – the contonation includes both the syllable on which the accent is written (and on which the pitch rises)

-With a circumflex, it is the one syllable on which the accent rests (because it contains the up and the down of the pitch).

Definition of mora – the length of a short vowel (a,e,i,o,u, final ai, oi). A long vowel or diphthong (a, ei, ē, ī, ou, ō, ū) equals 2 morae.

The rule is:

Contonation may be followed by no more than one more before the end of the word.

Only the last 3 syllables of a word may be accented. Antepenult, penult, and ultima.

_____ / _____ / _____

Greek Day 3 –

1. Questions, concerns, problems

-only about 3 people emailed me back with schedules, and this is what I have so far – people are generally free past 6:30 pm, either on the weekend, or mid-week ... so I am wondering what works best for you –

-Lucas, do you know a good place for group study?

-Test tomorrow – a and o declensions, the article, adjectives, w verbs, vocab units 3-7

2. Going over the homework

-Read the syllabus correctly

-Confusion between the genitive singular and accusative singular.

-Remember the neuter nom voc and acc similarities!

-How I graded – I am checking to see if you did it and if you put in a good effort. If you did, it will count highly.

- I graded the writing assignment as a quiz grade.

3. Quick notes in chapter 5

masculine nouns like stratiotes that decline like a feminine. (p. 35)

4. Talk about the article and its possible uses

1. Particular article

-The cat

2. Force of the possessive adjective

3. Abstract substantive to kalon (Plato's hippies major) and most of the dialogues of plato Republic justice etc?

4. article + noun = a generalizing effect

5. read through the list of prepositions and their meanings.

UNIT SEVEN

Write an example sentence, then with comparatives and superlatives

1. adjectives – just like the article, must agree with the noun in gender, number and case.

2. Phrases and Clauses

A clause is a group of words which contains a subject and a finite verb. A phrase is a group of grammatically or semantically associated words that does not contain a subject-finite verb group.

(see p. 46)

Subject, predicate.

Predicate nouns and predicate adjectives

The blue book is not a clause, and has no predicate.

The book is blue has a subject and a predicate.

Attributive adjectives – adj. noun with or without the article, agreeing in gender, number and case.

-if it is with the article, it must be in between the article and the noun, or with a repeated article.

Substantive adjective – no noun expressed, all in the adjective.

Predicate adjective- when the adjective is outside the boundaries of the article noun sandwich, and becomes a sentence without a copulative verb.

Possessive genitive – of from case right? Well that's what p. 51. is.

UNIT 8

Verbs – I refer you to the short glossary I handed out the other day!

Go through all the qualifications.

Conjugate verbs. Mention nu movable at the end of 3rd person pl.

Remember to go over the vocab. Decline and conjugate on the fly.

Day 21 – Last day of Class

Bring Camera

1. Questions, Concerns, Problems

- test – same as always
- everything we've done is fair game, but focus particularly on:
 - relative pronouns, result clauses, participles, uses of the genitive, dative, and accusative, mi verbs, uses of the infinitive, indirect discourse

Participles: from yesterday Participle is a verbal adjective

-it is a non-finite form of the verb.

-just like the infinitive is a verbal noun, the participle is more like a verbal adjective.

-verbal quality – has tense and voice and the ability to govern objects and by modified by adverbs

-as an adjective, a participle modifies a noun or pronoun, and agrees in gender, number and case

present active – seeing, helping

present passive – being seen, being helped

past active – having seen, having helped

past passive- - seen, having been seen, helped, having been helped

Present active participles

- M. nt stem
- os, I, a, es, wn, ousi, as
- -note the dative plural is still tricky
- F. –ousa, then regular feminine endings

Aorist

- Strong aorist is the same as above, because the change is in the root

- weak verbs have as – asa – an endings – with the aorist tense stem (note the sigma)

see appendix p. 380

27 –

Uses of the participle –

-Participles are in all for of the major tense stems in greek – present future aorist and perfect

-functions like the infinitive with respect to time –

A. present participle – continuous or repeated action

-most often refers to action that is contemporaneous with the action of the main

verb of the sentence and is usually translated in English by a present participle

(verbing, being verbed)

- can be translated as an imperfect sometimes
- may be conative

- B. Future participle – conveys will or intention or purpose
- C. Aorist participle – past simple and completed action (having verbed, having been verbed)
- D. Perfect Participle - conveys completed action with permanent result.
(Do the eventive / stative chart again)

οἱ ποθανόντες ἐν τῷ μύχῳ = ‘those having died in the battle’

vs

οἱ τεθνηκότες = ‘those who have died > the dead’

Attributive Participle

1. Look at the examples from the book.
-note that all the same attributive position rules apply – like the double article in example 2.
2. Attributive participle as a substantive
-this is what we were doing at the end of class yesterday.

-translating as ‘the verbing blank’

Circumstantial participle

-this is in Predicative position

-the participle asserts something about the noun it modifies and is therefore equivalent to a (subordinate clause) containing a finite-verb predicate construction.

-The circumstantial participle can agree with

-the subject, the direct or indirect object, the object of a preposition, or any other noun or pronoun expressed or implied in the sentence.

-turn it into a dependent clause – but which one?! You have a number of options.

The	Time
Mild	Means
Mannered	Manner
Crack	Circumstantial
Pot	Purpose

Constantly Concessive

Calls Causal

California Conditional

Absolute Participle Constructions

Genitive Absolute vs. the Ablative Absolute vs. the Locative Absolute

OE dative absolute

There can be only one.

The noun with the circumstantial participle agrees has no grammatical function within the sentence (it is not the subject the object or anything else)

I don't see why absolute constructions couldn't have originated independently in various IE branches. Greek, in addition to the genitive absolute, has an accusative absolute for impersonal participles. Sanskrit, in addition to the locative absolute, has a genitive absolute, and a so-called "semi-absolute" genitive construction.

Greek as two types – the genitive absolute and the accusative absolute –

The noun is in the genitive, and the participial is in the genitive, and the genitive has no other function within the sentence. It may be Temporal, Concessive, Causal, Conditional.

The accusative absolute is found in Thucydides.

The future participle expressing purpose.

(五) 分工及人力配置

本學程之暑期開課由丁福寧教授擔任召集人負責統籌規劃學程所有一切事務與協調授課老師開課之事宜，並委請康士林教授負責語言課程之相關連絡事宜。暑期學程辦公室則設有兩名助理分別為游至絜小姐與林宣佑先生。游至絜助理負責暑期開課課程之事務與任課教師之連絡事宜，林宣佑助理則負責與學校行政單位之連絡事宜。

(六) 工作人員名單

2008年6月29日西洋古典暨中世紀文化學程工作坊之工作人員名單

姓名	單位
游至絜	西洋古典暨中世紀文化學程
林宣佑	輔仁大學哲學系博士班
邱奕傑	台灣大學歷史系
黃莉婷	輔仁大學哲學系
郭晁榮	輔仁大學哲學系

(七) 2008 年暑期課程表

96 學年度輔仁大學西洋古典暨中世紀文化學程暑期開設課程表

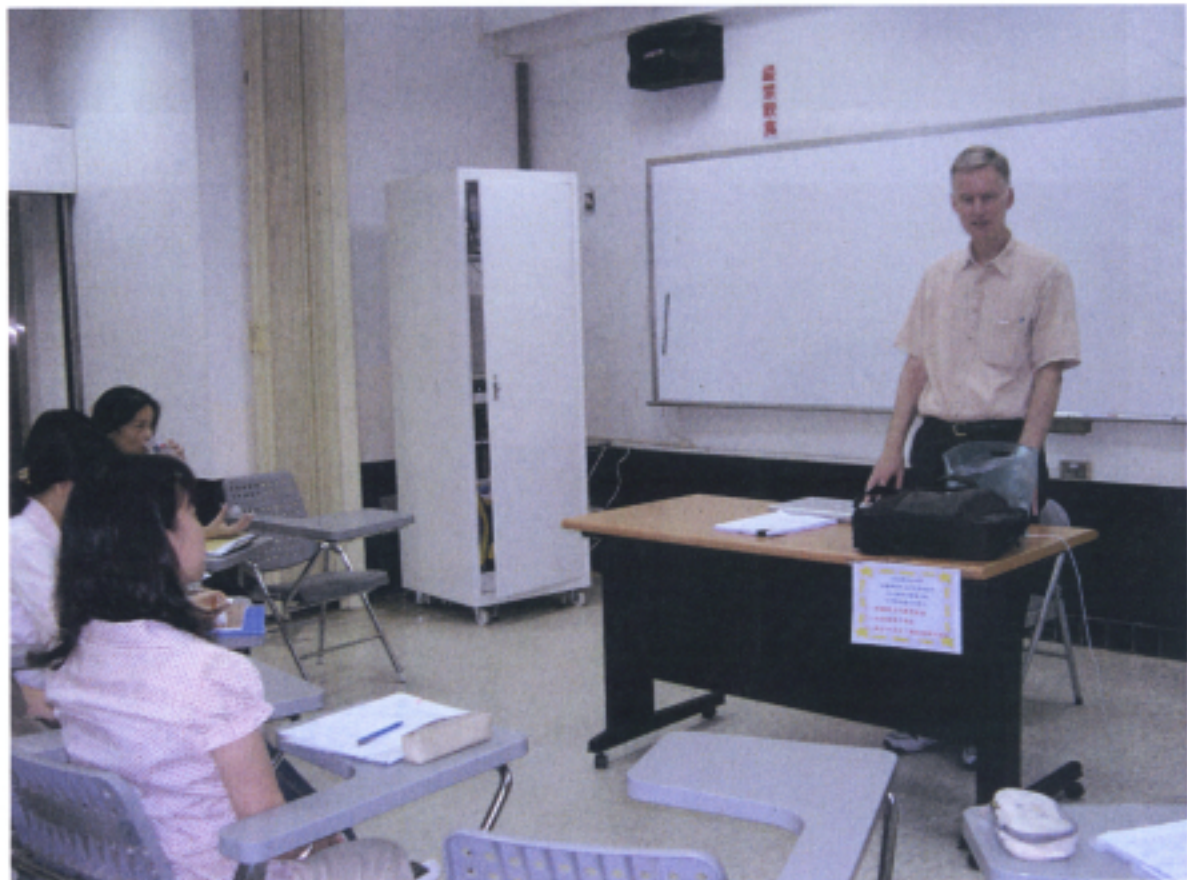
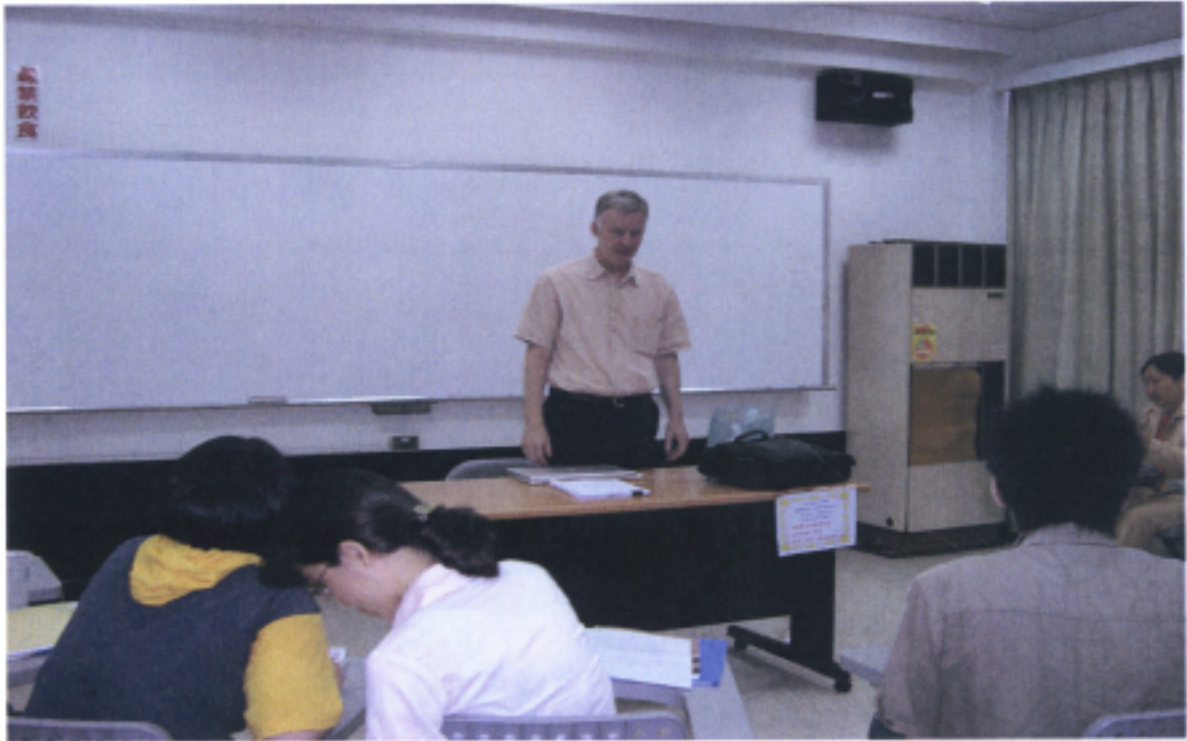
科目名稱 (班別/組別)	學分	授課教師	授課時間 97.06.30-96.07.18	上課 教室
初階希臘文(一)	2	Sean Signore	週一、週二、週四、週五 上午 9:10-12:00	LA302
進階希臘文(三)	2	胡宗文	週一、週二、週四、週五 上午 9:10-12:00	LA208
初階拉丁文(一)	2	Anthony Wesolowski	週一、週二、週四、週五 上午 9:10-12:00	LB204
初階拉丁文(一)	2	康士林	週一、週二、週四、週五 上午 9:10-12:00	LA202
進階拉丁文(三)	2	李燕芬	週一、週二、週四、週五 上午 9:10-12:00	LC302
中世紀拉丁文	2	Rand Johnson	週一、週二、週四、週五 下午 12:40-15:30	LA302
喬叟	2	林質心	週一、週二、週四、週五 下午 1:40-3:30 週三 下午 1:40-5:30	LC302
中世紀人類學	2	高凌霞	週一、週二、週四、週五 下午 3:40-6:30	LA208
科目名稱 (班別/組別)	學分	授課教師	授課時間 97.07.21-97.08.08	上課 教室
初階希臘文(二)	2	Sean Signore	週一、週二、週四、週五 上午 9:10-12:00	LA302
進階希臘文(四)	2	胡宗文	週一、週二、週四、週五 上午 9:10-12:00	LA208
初階拉丁文(二)	2	Anthony Wesolowski	週一、週二、週四、週五 上午 9:10-12:00	LB204
初階拉丁文(二)	2	康士林	週一、週二、週四、週五 上午 9:10-12:00	LA202
進階拉丁文(四)	2	李燕芬	週一、週二、週四、週五 上午 9:10-12:00	LC302
中世紀拉丁詩	2	Rand Johnson	週一、週二、週四、週五 下午 12:40-15:30	LA302
西洋中世紀研究 導論	2	劉德美	週一、週二、週四、週五 下午 1:40-3:30 週三 下午 1:40-5:30	LA202
中國晚明與歐洲 中世紀文學	2	李爽學	週一、週二、週四、週五 下午 3:40-6:30	LC302
柏拉圖的神話	2	丁福寧	週一、週二、週四、週五 下午 3:40-6:30	LA202

(八) 暑期密集課程照片

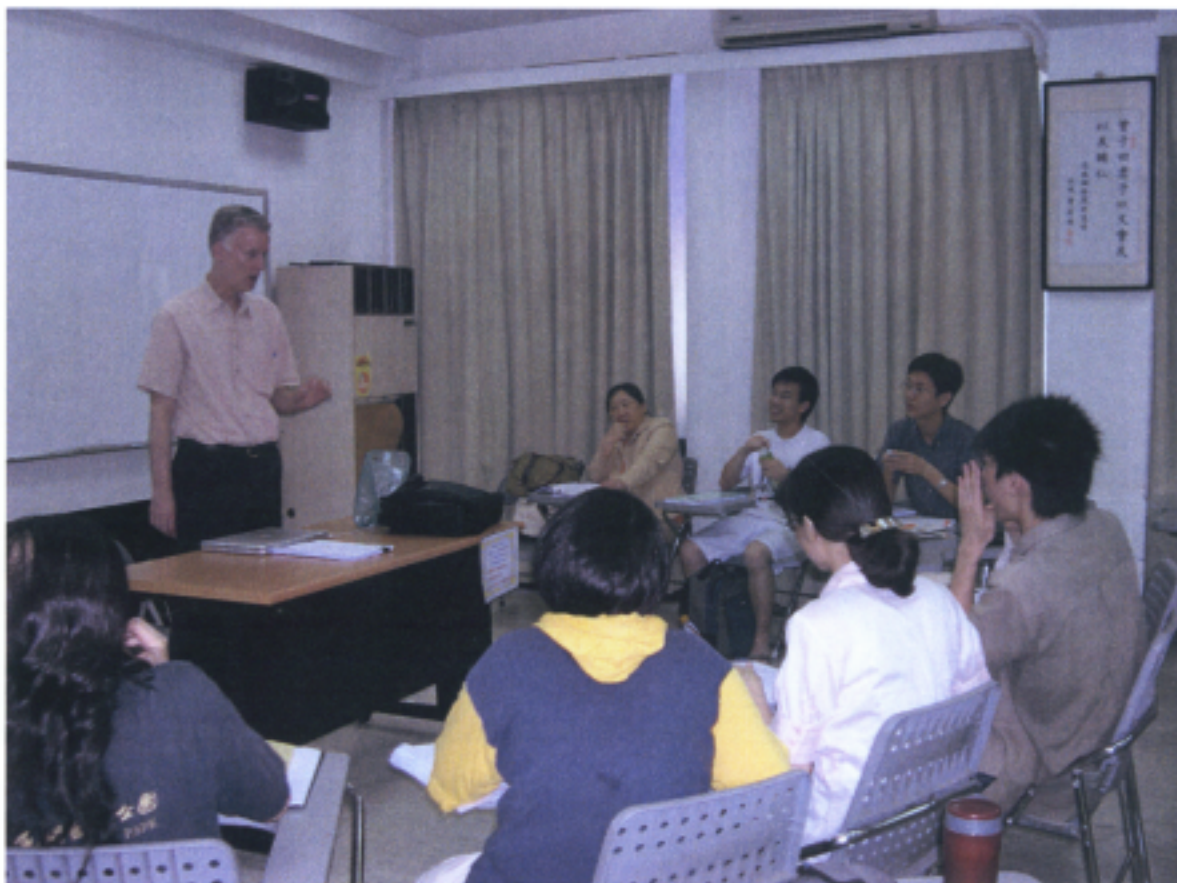
本學程於 2008 年 6 月 29 日舉行「西洋古典暨中世紀文化學程工作坊」，由授課教師介紹學程暑期課程之內容、使用教材、上課方式與上課進度等。



中世紀拉丁文上課照片



中世紀拉丁詩上課照片



初階希臘文（一）上課照片



初階希臘文（二）老師於最後一堂課與同學大合照



外籍教師合照



Articles and Review

"A Parodistic Student Dialogue of Master Paulus Niavis," *Archivum Latinitatis Medii Aevi*, 59. Paris:

Union Académique Internationale, 2001. Pp. 243-61. (invited, peer-reviewed)

Review of *Medieval Latin*, edited by K.P. Harrington, revised by Joseph Pucci, in *Envoi* 7.1 (Spring 1998). (invited)

Kruglak, H. & R. Johnson, "Leeuwenhoek's 'Proof' of the Earth's Rotation," *The Physics Teacher*, vol.33 (February, 1995).

Review of Alan Watson, *Roman Slave Law (Favonius 1)* 1987.

Papers Presented at Professional Meetings

"Translating the Sacred: Renaissance Latin Bibles," Medieval and Early Modern English Studies Association of Korea, Seoul, Korea, November 2007.

"Latinists on Love: Humanist Translations of 1 Corinthians 13," 40th International Congress on Medieval Studies, Kalamazoo, MI, May 2005.

"Musca Diurna': A Decade of Work at *The Medieval Review*," 38th International Congress on Medieval Studies, Kalamazoo, MI, May 2003.

"Irenical Polemics: Beza, Erasmus, and the *Novum foedus*," 35th International Congress on Medieval Studies, Kalamazoo, MI, May 2000.

"Translation Techniques in the *Vulgate* and *Old Latin* Bibles," Thirteenth International Conference on Patristic Studies, Oxford, England, August 1999.

"Erasmus and the *Novum Instrumentum*," International Congress on Medieval Studies, Kalamazoo, May 1999.

"Jerome, Stylistic Innovation, and the *Novum Testamentum*," Twelfth International Conference on Patristic Studies, Oxford, England, August 1995.

"Paulus Niavis: pedagogo sassonico e lo spirito italiano," Ninth Congress of the International Association for Neo-Latin Studies, Bari, Italy, August-September 1994.

"Humanistic Punctuation: Theory and Practice," International Congress on Medieval Studies, Kalamazoo, May 1994.

"The Parody of Latin in Humanistic Satires," Kentucky Foreign Language Conference, Lexington, April 1994.

"Paulus Niavis and Valla's *Elegantiae*," American Philological Association, Annual Meeting, Washington, D.C., December 1993.

"Paulus Niavis and the Beginnings of German Humanism," University of Passau, Passau, Germany, June 1993.

"Two Views of Latin Elegance: Lorenzo Valla and Paulus Niavis," International Congress on Medieval Studies, Kalamazoo, May 1993.

"Paulus Niavis and Valla's *Elegantiae*," Kentucky Foreign Language Conference, Lexington, April 1993.

"Translating the Bible into Latin," International Congress on Medieval Studies, Kalamazoo, May 1992.

"Apologia for a Butt: Paulus Niavis and the *Epistolae Obscurorum Virorum*," International Congress on Medieval Studies, Kalamazoo, May 1991.

"From Scholastic to Humanist: The Academic Conversion of Paulus Niavis," The Kentucky Foreign Language Conference, Lexington, April 1991.

"Ciceronian Oratory and Metatheatrical Technique," Classical Association of the Middle West and South, Hamilton, Ontario, April 1991.

"Parody in the Classroom: A Dialogue of Paulus Niavis," Classical Association of the

Atlantic States, September 1988.

Conference Sessions Organized

“Teaching and Learning Medieval Latin: Personal Accounts,” International Congress on Medieval Studies, Kalamazoo, May, 2001.

“Humanistic Latin,” International Congress on Medieval Studies, Kalamazoo, May, 1991-1993, 1995.

“The Classical Tradition in Medieval and Renaissance Latin Literature,” Kentucky Foreign Language Conference, April 1993.

(十) 學程審查委員會名單

本學程在設立之初，即邀請國內外各大學相關領域學者共同規劃課程，每學年審查委員會研擬課程開設及相關事宜。

丁福寧	輔仁大學哲學系教授兼學程召集人
康士林	輔仁大學比較文學研究所所長
黃懷秋	輔仁大學宗教系教授兼系主任
戴晉新	輔仁大學歷史系教授
劉雪珍	輔仁大學英文系副教授
胡功澤	輔仁大學德文系副教授
鄧世安	台灣師範大學歷史系副教授
楊明蒼	台灣大學外文系副教授
翁德明	中央大學法文系副教授
翁嘉聲	成功大學歷史系教授

(十一) 學程規則

輔仁大學西洋古典暨中世紀文化學程規則

96.03.28 九十五學年度第二次校課程委員會修正核備

95.05.04 九十四學年度第二次教務會議修正核備

92.10.30 九十二學年度第一次教務會議修正核備

91.10.24 九十一學年度第一次教務會議核備

91.09.25 外語學院九十一學年度第一次院務會議通過

- (一) 輔仁大學(以下簡稱本校)「西洋古典暨中世紀文化學程」(以下簡稱本學程)由本校外語學院及相關領域之教師依本校學程設置辦法訂定之跨校、跨學系之整合性學程。
- (二) 宗旨：本學程之規劃旨在以跨學科之整合性課程，強調古典語文訓練與多元課題探討，以培養學生對西洋古典暨中世紀文化的研習興趣，提昇人文涵養，具備深度的文化包容力，及寬廣的國際視野。
- (三) 設置單位及組織：本學程之設置單位為本校外語學院，並由參與之各校、院、系教師組成學程審查委員會，每學期至少召開會議一次。學程審查委員會由參與之各校、院、系具有相關領域之教師九至十一人組成，負責規劃與研擬學程規則、課程規劃，應修學分數等相關事宜。
- (四) 師資：本學程開設之課程由本校各相關專業領域之教師擔任。或聘請國內、外專家學者擔任，其聘用辦法依本校相關規定辦理。
- (五) 修讀學生：本學程設大學部及研究所課程。凡國內各大學院校大學部及研究所學生均可申請修讀。大學部學生自第二學年起，研究所學生自第一學年起得申請修讀本學程，經本學程審查委員會核定後始得修讀。
- (六) 學分：本學程規劃課程學分數大學部為 20 學分，研究所為 12 學分。修習學程科目學分中，至少有 1/2 比例之學分數不得為學生主修系、所、雙主修學系及輔系之必修學分。抵免之認證由本學程審查委員會辦理。
- (七) 上課時間：為使各大學院校學生均有修讀之機會，本學程之修讀以寒、暑期二至三週之密集教學為原則，上課時數依本校相關規定辦理。
- (八) 課程：本學程規劃課程分為必修與選修，除古典語文課程外，開設之課程均為學期制。
 - 必修：設核心課程。核心課程：二門，四學分，凡修讀本學程之學生均需在修業年限內修讀。
 - 選修：課程內容包括古典語文、中世紀語文、西洋古代及中世紀史、哲學、宗教、藝術、文學等課程。學生可依興趣選讀相關課程，大學部學生需修讀 16 學分，研究所學生需修讀 8 學分。
- (九) 收費標準：依本校學分費之收費標準辦理之。
- (十) 凡修畢本學程規定之科目與學分數者，由本校發給本學程修讀證明書。
- (十一) 本規則經外語學院課程委員會通過後，提經校課程委員會會議通過，並報請教務會議核備後公佈施行，修正時亦同。

(十二) 輔仁大學校際選課實施辦法

輔仁大學校際選課實施辦法

八十七學年度第十次行政會議修正通過
教育部85.01.03台(85)高(三)字第8550399號函及
教育部85.05.03台(85)高(三)字第85031852號函同意備查
八十九學年度第十次行政會議修正通過
九十三學年度第一次教務會議修正通過

- 一、本辦法係依據大學法施行細則第二十六條之規定訂定之。
- 二、本校學生選讀他校開設之課程及他校學生選讀本校開設之課程均適用本辦法。
- 三、本校學生選讀他校開設之課程，以本校本學期末開設之科目為原則。
進修學士班學生因學制屬性，選讀他校開設之課程，以應屆畢業班學生為限；
其修讀科目以本校本學期末開設之必修科目為原則。
- 四、每學期選讀他校學分數，以該學期該生修讀學分數之三分之一為上限；但碩、
博士班學生由該系、所行政主管彈性處理。
- 五、本校學生選讀他校課程時，應依他校之規定辦理繳費，且其上課時間(含至上
課地點往返時間)不得與其他在本校所修科目衝堂。凡經查證衝堂之科目，均
以零分計算。
- 六、外校學生選讀本校課程時，應依本校規定繳交學分費(以教育部規定為準)。其
選修電腦或語言教學課程者，應另繳實習費；選修音樂科者，並視實際狀況
繳交個別指導費。
- 七、本校學生申請選讀他校開設之課程，應先徵詢他校同意，並於他校規定之申請
日期一週前，填妥申請表格，經系所主管核准後送教務處課務組複核。符合
規定者，發給本校同意書，攜往他校辦理選課手續。如他校另有規定，依他
校相關規定辦理。
- 八、他校學生申請選讀本校開設之課程，應事先徵詢本校相關系、所主管同意，再
經原肄業學校同意，並填妥申請表，於加退選截止日前辦理完畢，逾期不予
受理。
- 九、本校學生選修他校課程者，其學期成績應於每學期結束後兩週，由該校教務處
以書面寄達本校註冊組登錄。
- 十、他校學生經依規定辦理選課後，除開課人數不足停開外，不得辦理退選、退費。
每學期結束後，教務處應將該選讀學生之成績送其原肄業學校，以辦理登記事
宜。
- 十一、校際選課學生，其選課、修業、成績考評及計算均依選課學校之規章辦理。
- 十二、校際選課之成績考查，除本辦法別有規定外，依大學學生學籍共同處理規則
有關規定辦理。
- 十三、本辦法如有未盡事宜，悉依有關規章及學則辦理。
- 十四、本辦法經行政會議通過，報教育部核備後施行。修正時亦同。