



UNIVERSITY OF
LINCOLN

LINCOLN INSTITUTE FOR
ADVANCED STUDIES

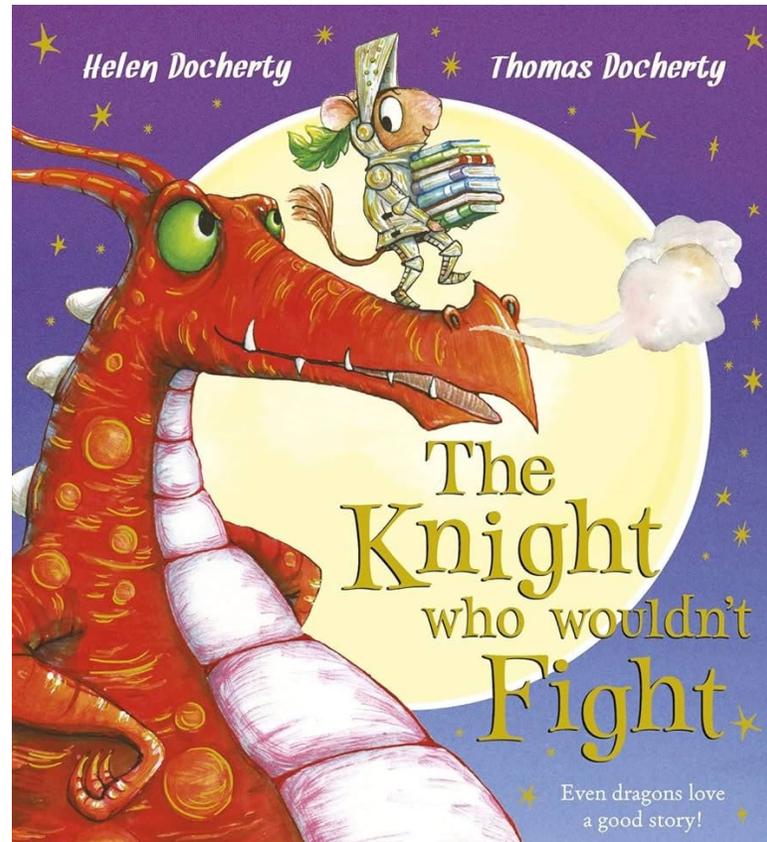


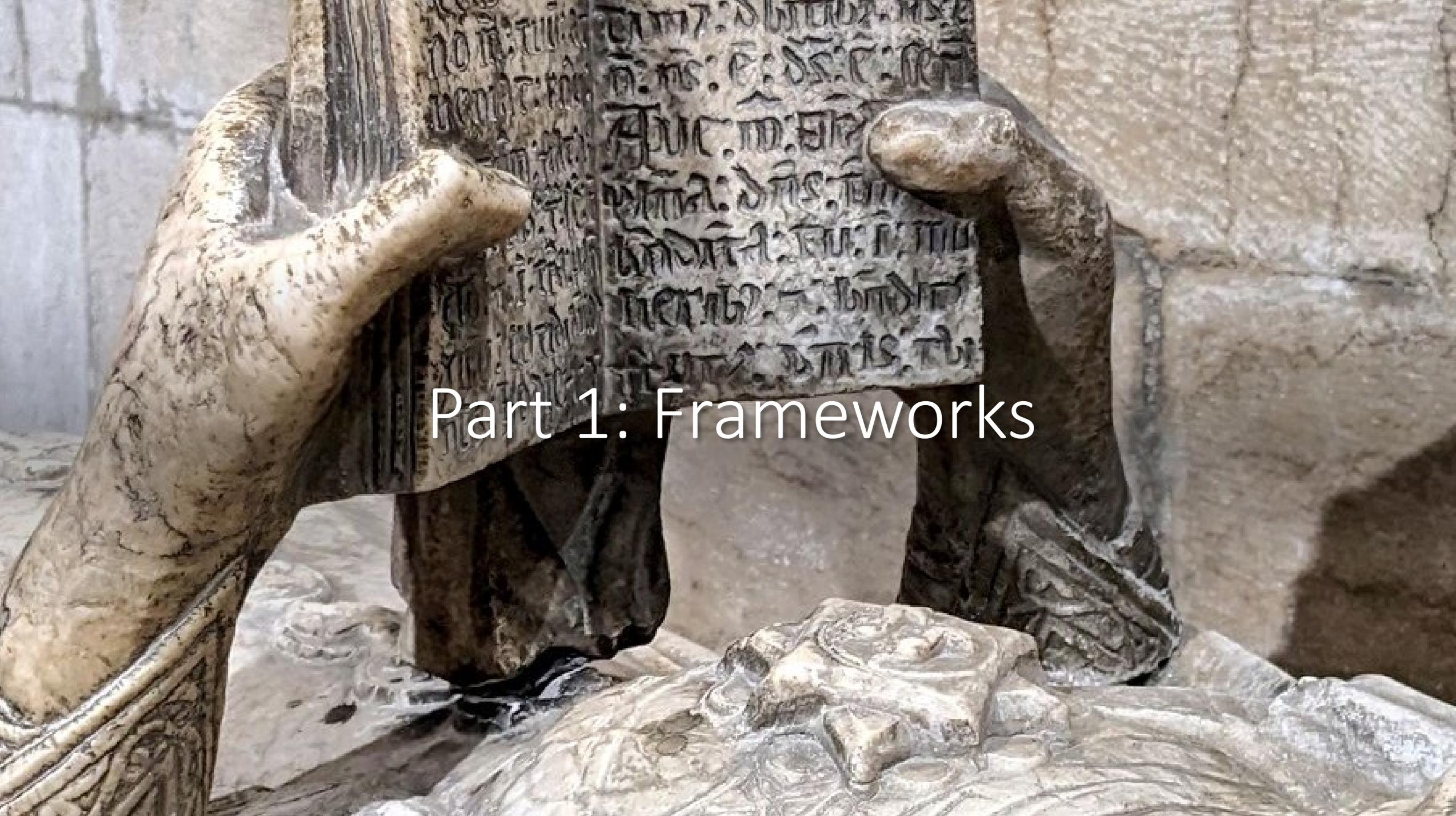
Reading Lessons, From Papyrus to Chat GPT

Prof. Jamie Wood

School of Humanities and Heritage

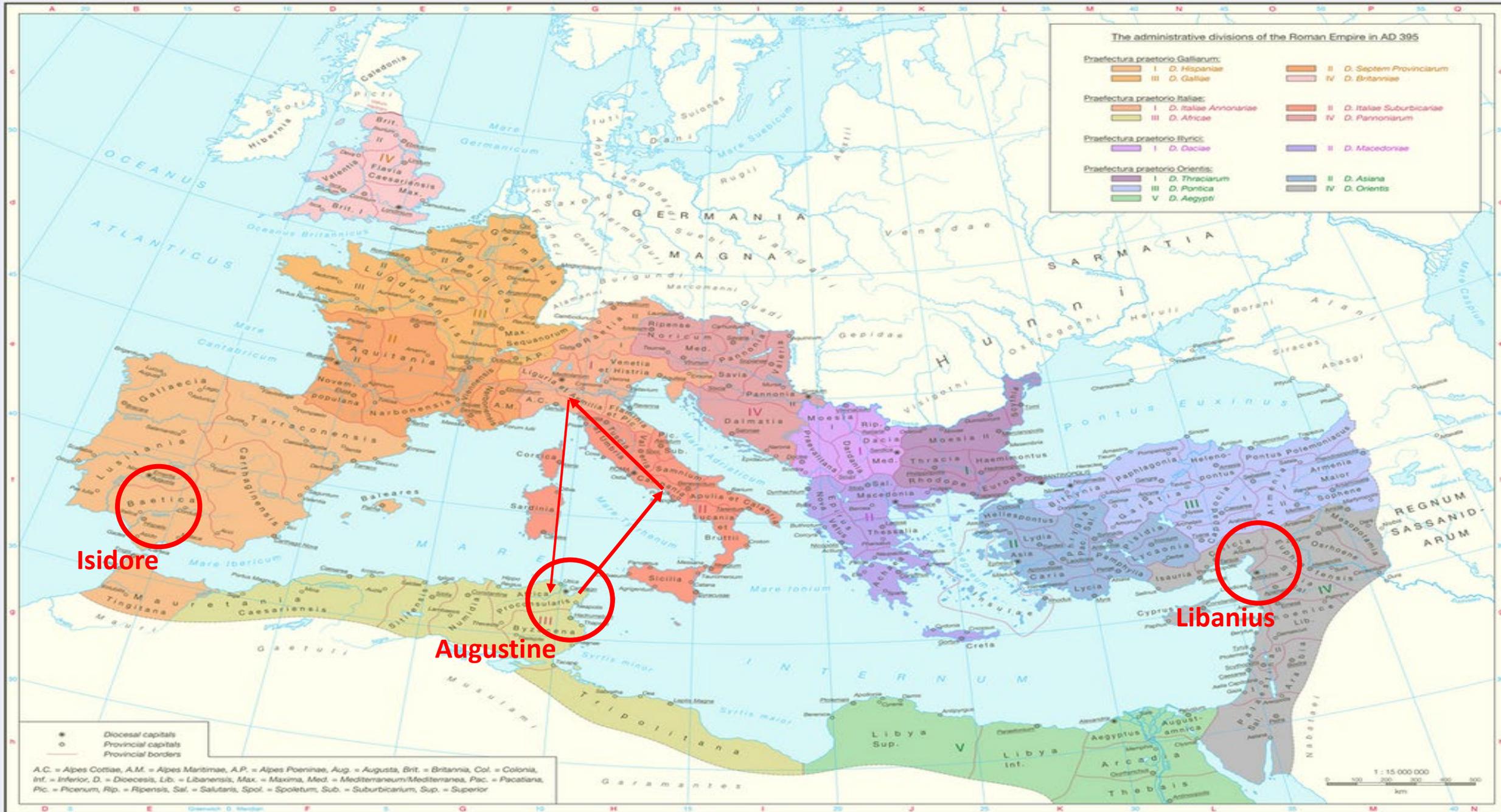
**RELT10051:
The Rise of Christianity**



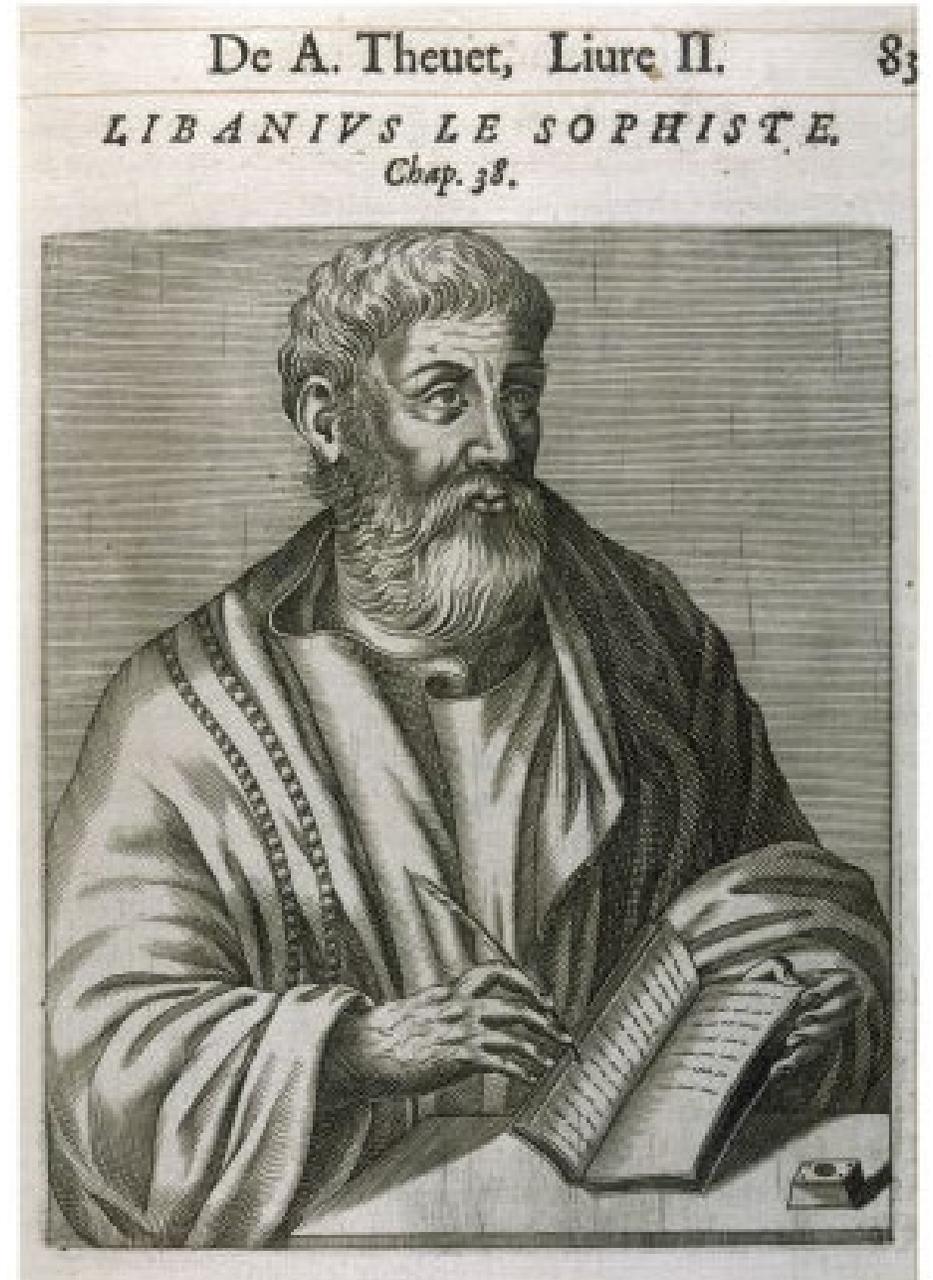
A stone relief carving of a seated figure, likely a prophet or sage, holding a large tablet inscribed with Hebrew text. The figure is seated on a throne or a similar structure, with a large, ornate headpiece or crown. The tablet is held in both hands, and the text is arranged in several lines. The background is a textured stone wall. The overall style is characteristic of ancient Near Eastern art.

Part 1: Frameworks

The Roman Empire, AD 395



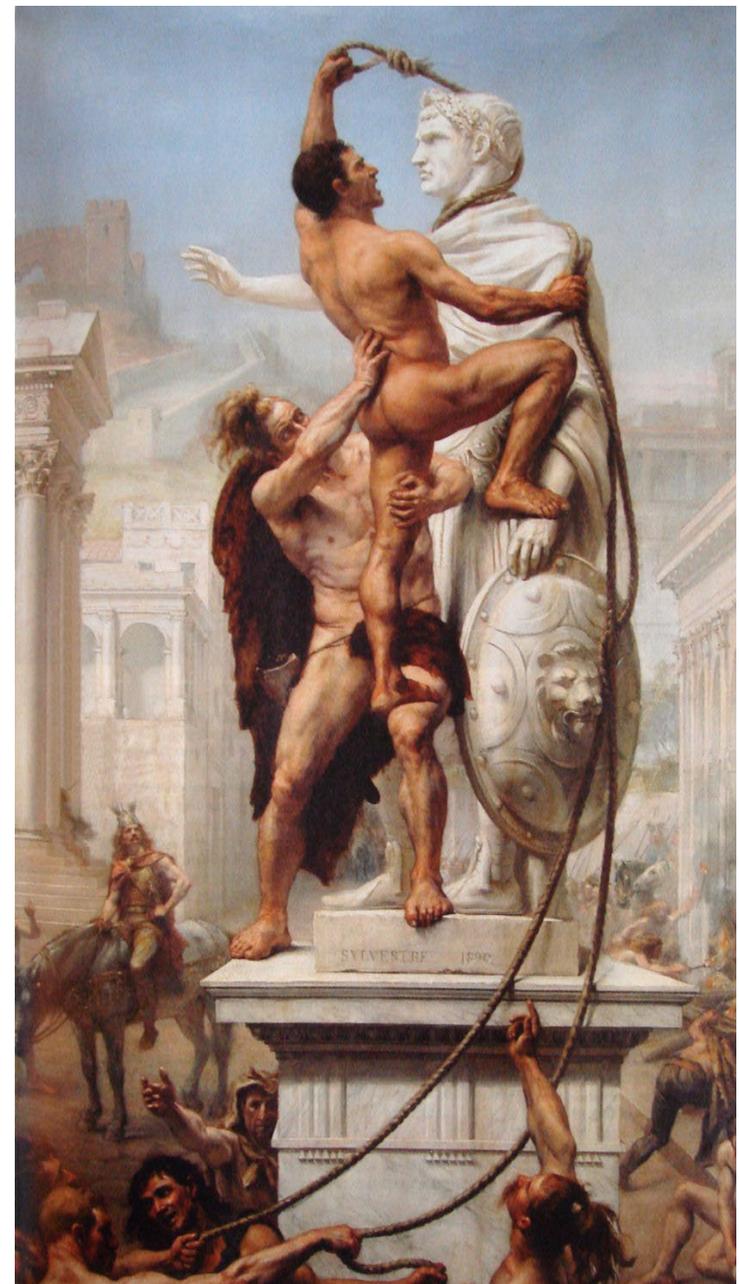
Libanius (c. 314-392/3)



The rise of Christianity and the fall of Rome



Matteo di Giovanni, *The Dream of Saint Jerome* (1476)



J. N. Sylvestre, *Sack of Rome by the Visigoths* (1890)

Augustine (354-430) and his *Confessions*

Conrad Leyser, N.2.15; Tel: 275-3247; conrad.leyser@man.ac.uk

Jamie Wood, WLG 6; Tel. 275-8597; jamie.p.wood-3@student.manchester.ac.uk

HI 1032, 2004/05

ST AUGUSTINE AND THE LAST DAYS OF ROME

Eligibility: Students should refer to the Faculty [Directory](#) for information about the [honours](#) schools and levels to which this course unit is available. There are no co-requisites, [prerequisites](#) or language requirements for this course.

Aims & Outcomes: To promote historical-critical study of one of the most important, and one of the most misunderstood, texts in the western tradition. Through class discussion and through their (non-assessed) written work for this course, students will have become familiar with the critical skills required for an historical approach to the *Confessions* of St Augustine. They will have worked in particular on close and careful reading of the text, keeping in view its social historical context, and the wider historiographical issues and problems surrounding Augustine and the later Roman Empire. Study of the *Confessions* will have provided students with a model of how to approach primary sources in their future courses.

Description: The *Confessions* of St Augustine (d.430) are not what you think. Augustine is often typecast as a Church Father tormented by the memory of his youthful sexual urges--but the story he wanted to tell his contemporaries in the later Roman Empire was more complicated and more interesting than this. Augustine was a man who did not know why his life had taken the course that it had. He had rejected the love of his life for the sake of his career as a public speaker, and then, having risen to the very top of his profession, he had given it all up to become bishop of a provincial town in North Africa. Relentlessly curious to observe how his own transformations related to the experience of others, Augustine watched the needs and frustrations of new-born

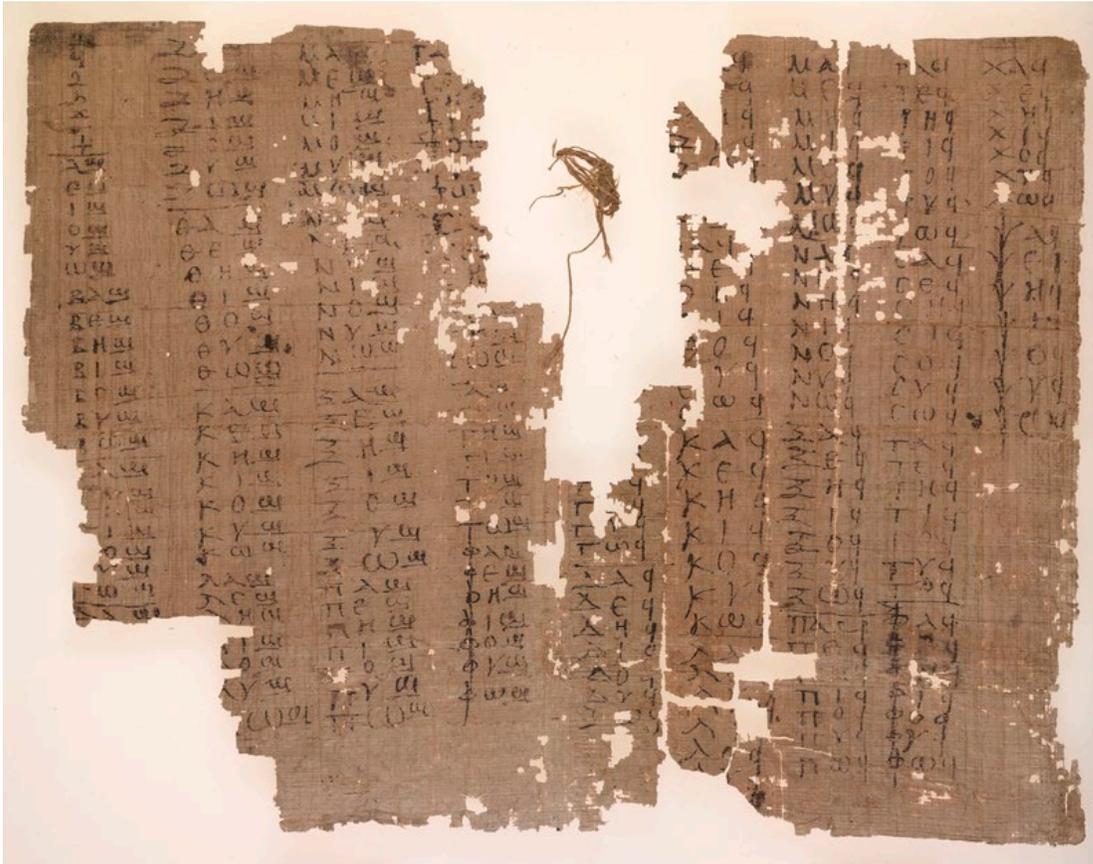


PENGUIN CLASSICS

SAINT AUGUSTINE

CONFESSIONS

Levels of education



School exercise book, P. Mich. Inv. 926, folio 4v, 5r (4th century)

“As Alcibiades passed from childhood, he visited a teacher and asked for a book of Homer. When that teacher said that he didn’t have any Homer, Alcibiades set upon him with his fist and left. When another teacher said that he had a copy of Homer which he had corrected himself, Alcibiades said, **‘Why do you teach the alphabet when you’re good enough to correct Homer,— why don’t you teach young men?’**”
(Plutarch, *Alcibiades* 7.1)

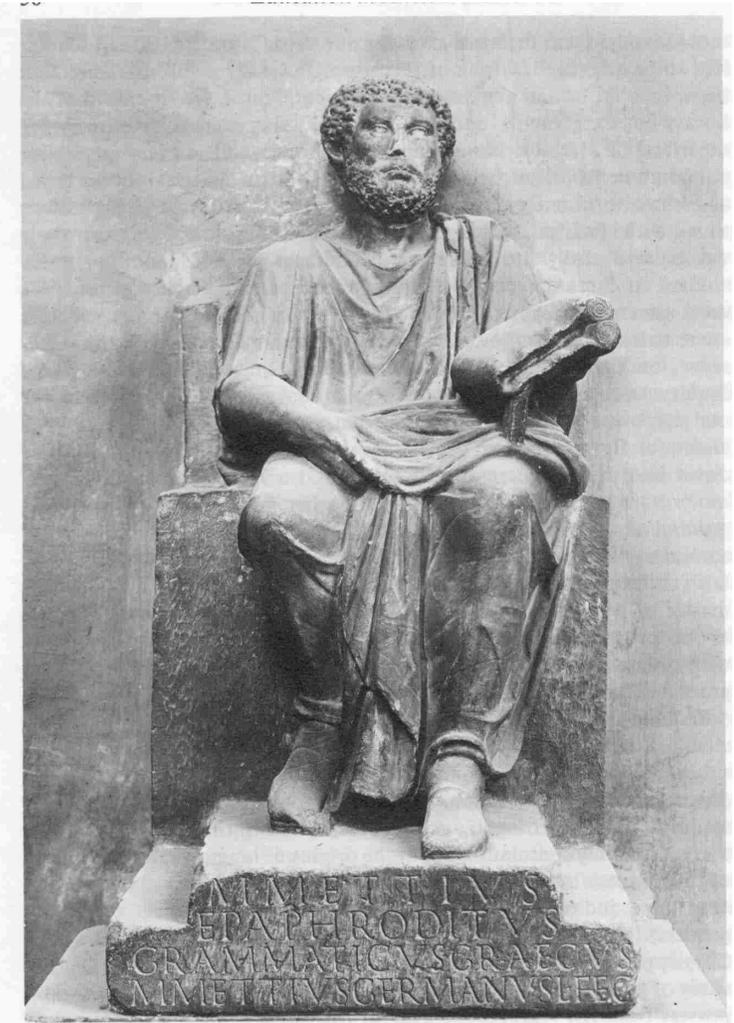
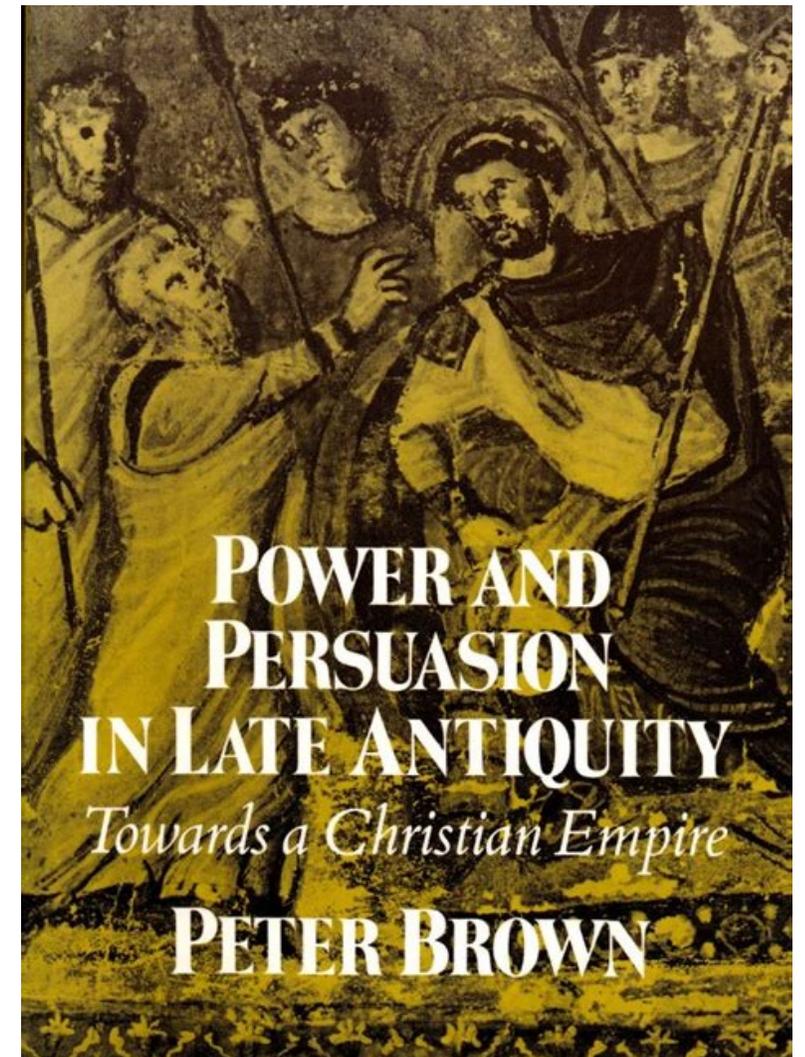


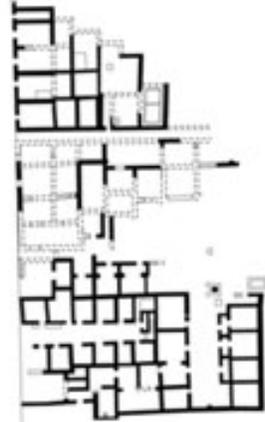
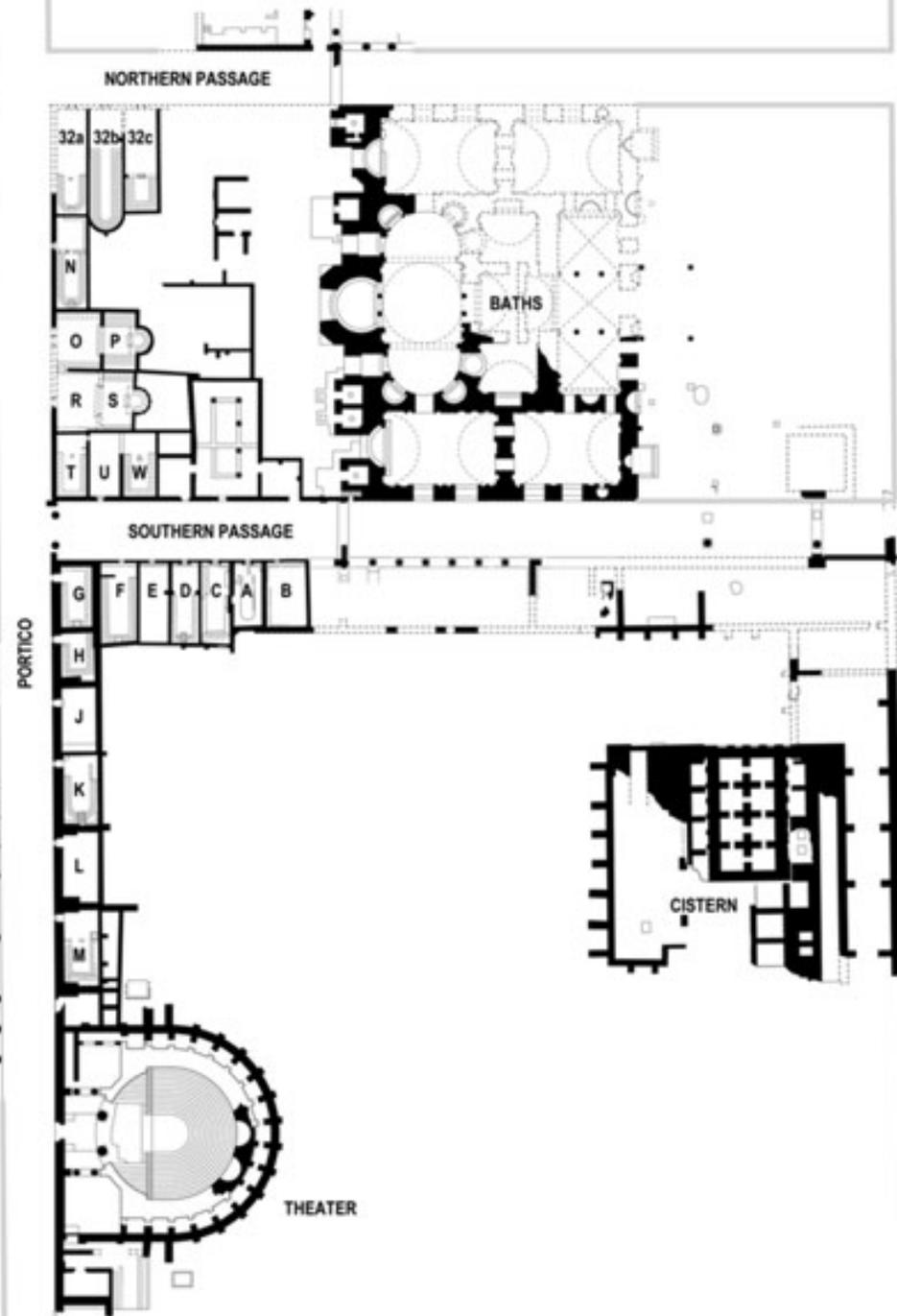
Fig. 8 *Epaphroditus of Chaeronea*, Greek ‘grammarian’. He taught at Rome from the time of Nero to that of Trajan.

Born (and trained) to rule

“in every major province with which the imperial administration had to deal, its representatives met a group of persons who claimed, **on the basis of their high culture, to be the natural leaders of society.** [...] those local notables, whose *paideia* was held to be the cultural concomitant of their innate good birth and fortunate circumstances, could convincingly claim to be the aristocracy of the eastern empire.” (Brown, *Power and Persuasion in Late Antiquity*, p. 37)



University towns and campuses



Auditoria of Kom el-Dikka (Alexandria): complex and classrooms

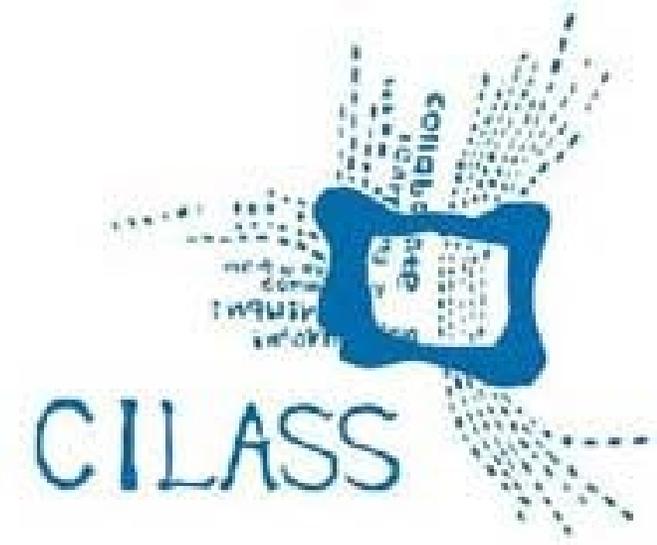


Auditoria K and M



Report cards

“Welcome Philoxenus, too, who has shown himself worthy of your family in all respects: he worked very hard and believed that a reputation acquired through good behavior was no less important than one acquired through ability in rhetoric. And yet, **when you were thinking of sending him to us, you added to the other praises that he would be of the greatest use when it came to fists.** But although he confirmed everything else, in this he proved you wrong, since **he values peace more than the weak students do.** Therefore, it is up to you either to punish him for this or to admire this, too.” (Libanius, *Letter 195* (F60): to Acacius, year 359)



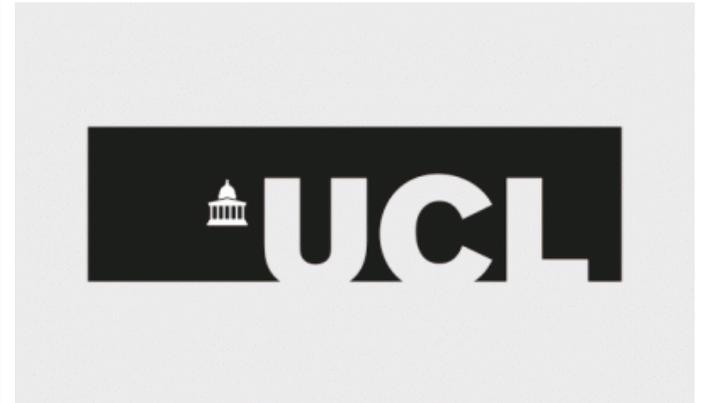
Part 2: Digital reading



University of
Salford
MANCHESTER



UNIVERSITY OF
LINCOLN



**Sheffield
Hallam
University**



University of
Nottingham
UK | CHINA | MALAYSIA

Active Online Reading

21:23 70%

✕ ⚡ 16

Translate this sentence



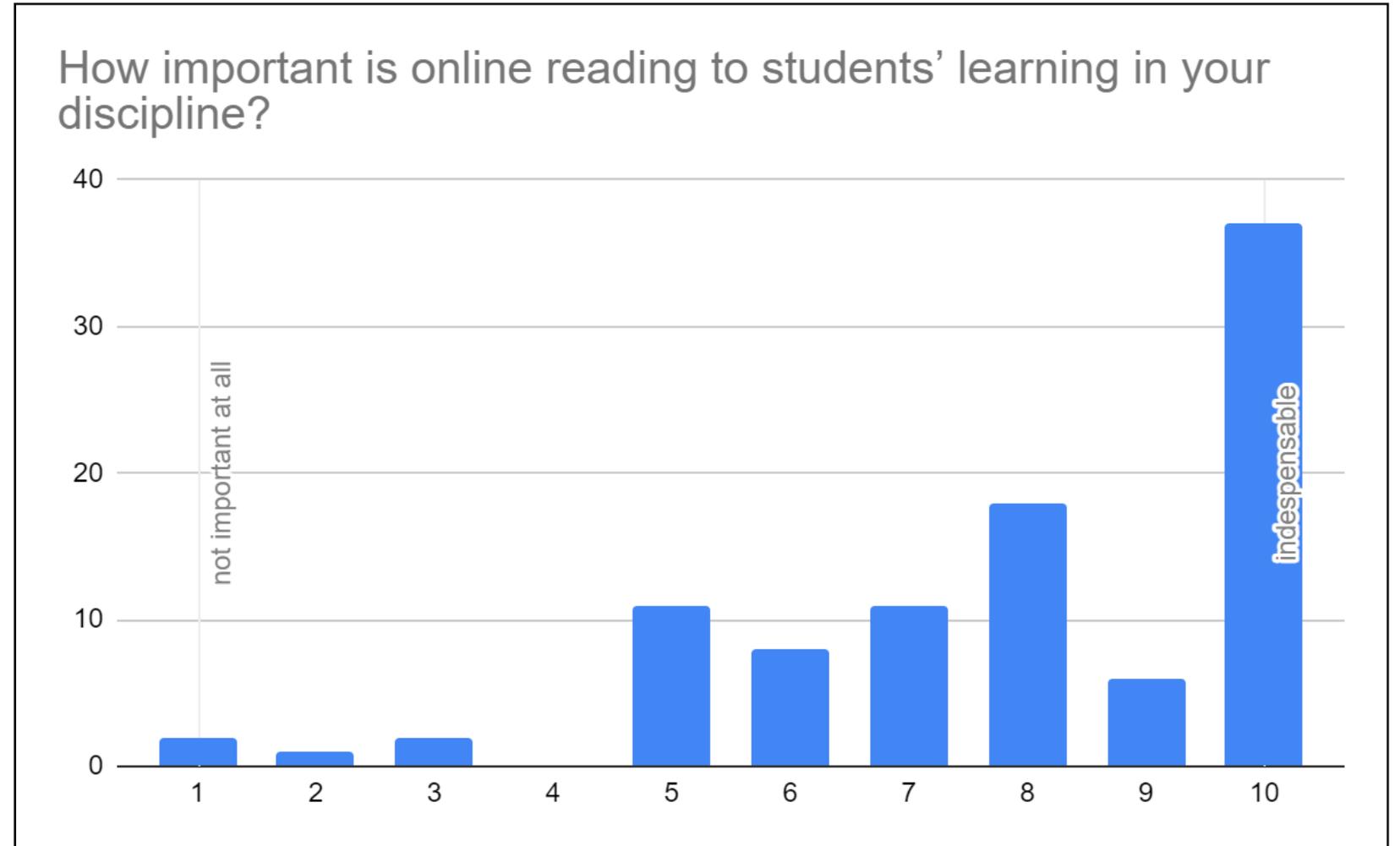
Do you read on the computer?

Tú lees en la

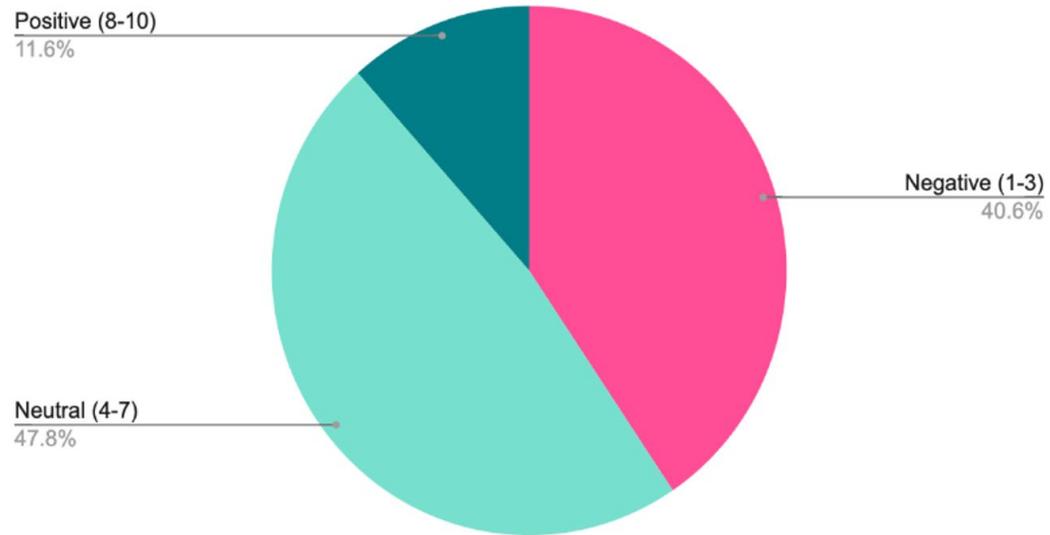
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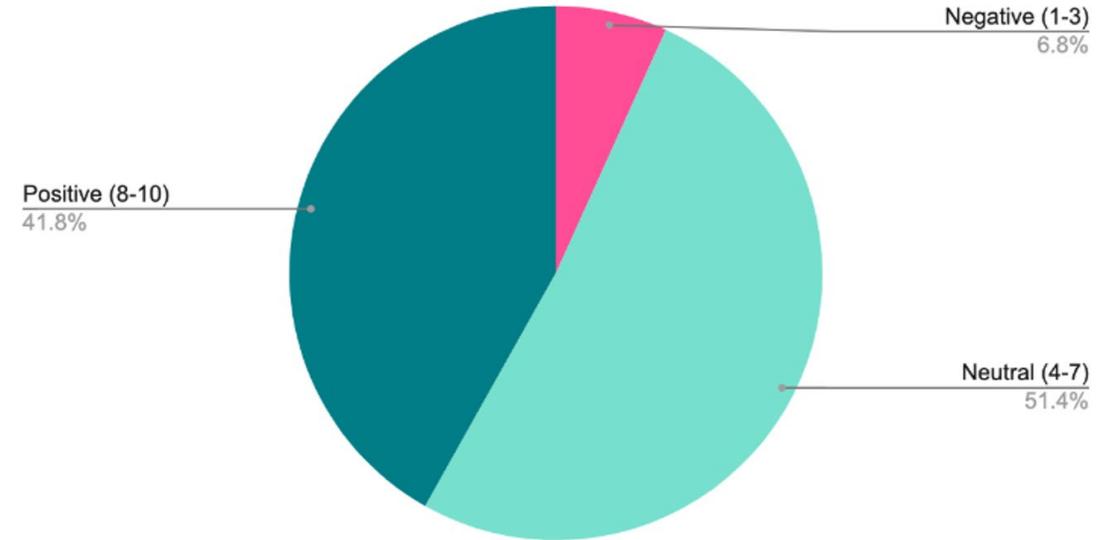
[Keyboard Icon]
CHECK



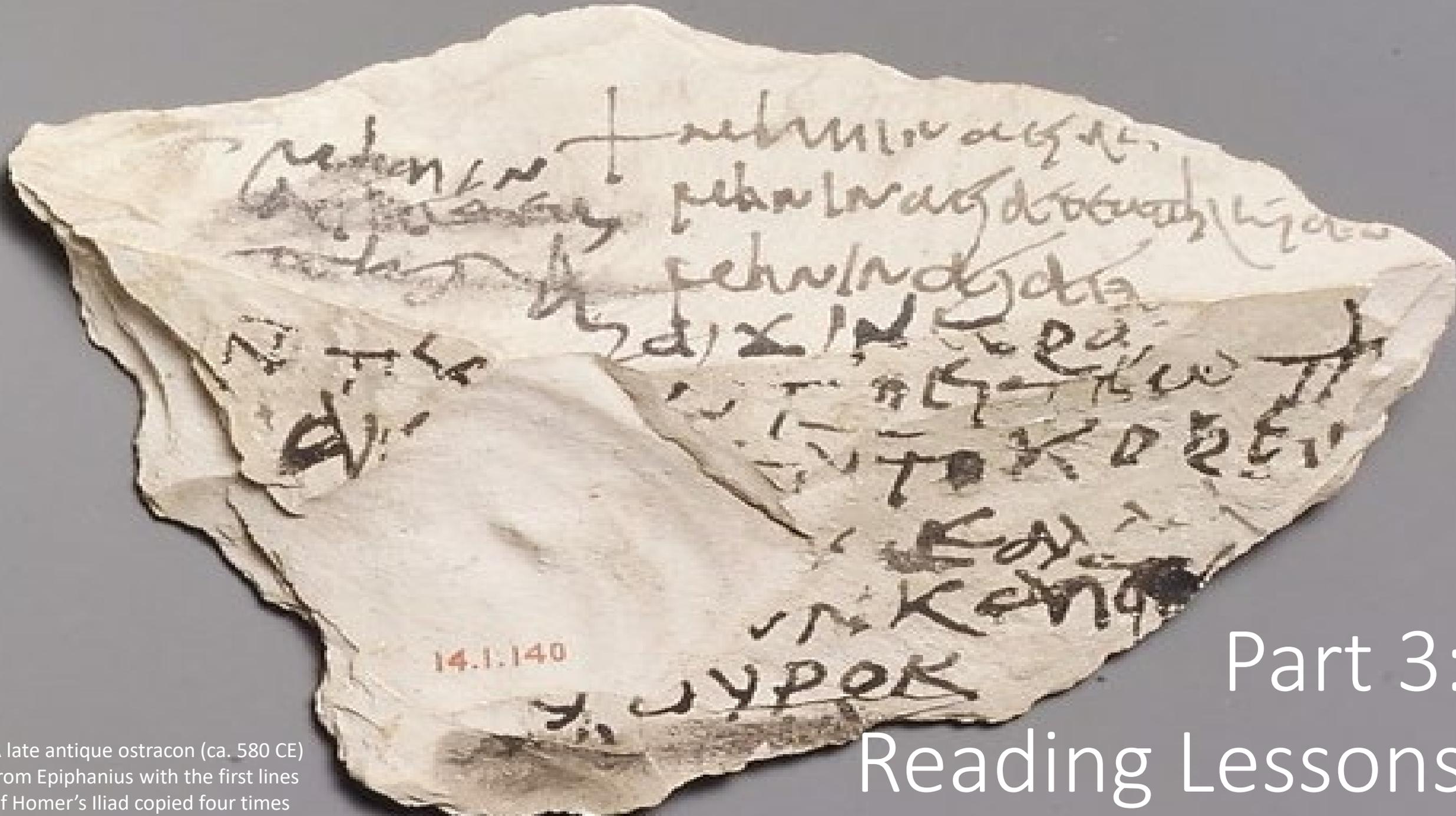
Capabilities



Staff rating of student capability in online reading



Student self-rating of confidence in online reading



A late antique ostracon (ca. 580 CE) from Epiphanius with the first lines of Homer's Iliad copied four times

Part 3: Reading Lessons

2
Kanzome Dono

Kanze Donas

Kanzete Donat

Kanzometha Donamus

3.1. Reading more, reading better?

Kanzethe Donatus

Kanzorthe Donati

1

Literacy

“When Joseph saw the child's aptitude, and his great intelligence for his age, **he again resolved that Jesus should not remain illiterate**. So, he took him and handed him over to another teacher. The teacher said to Joseph, ‘First I'll teach him Greek, then Hebrew.’ This teacher, of course, knew of the child's previous experience (with a teacher) and was afraid of him. Still, he wrote out the alphabet and instructed him for quite a while, though Jesus was unresponsive. Then Jesus spoke: ‘If you're really a teacher, and if you know the letters well, tell me the meaning of the letter alpha, and I'll tell you the meaning of beta.’ **The teacher became exasperated and hit him on the head. Jesus got angry and cursed him, and the teacher immediately lost consciousness and fell face down on the ground.** The Child returned to Joseph's house. But Joseph was upset and gave instruction to his mother: ‘Don't let him go outside, because those who annoy him end up dead.’” (*The Infancy Gospel of Thomas*, 14-15)

Language

“It is symptomatic that in the fourth-century *Canons* of the famous grammarian Theodosius—a collection of rules about the declensions of nouns and adjectives and conjugations of verbs—the verb adopted as the model is *typtein* (‘to beat’), which is also conjugated in many school exercises.”

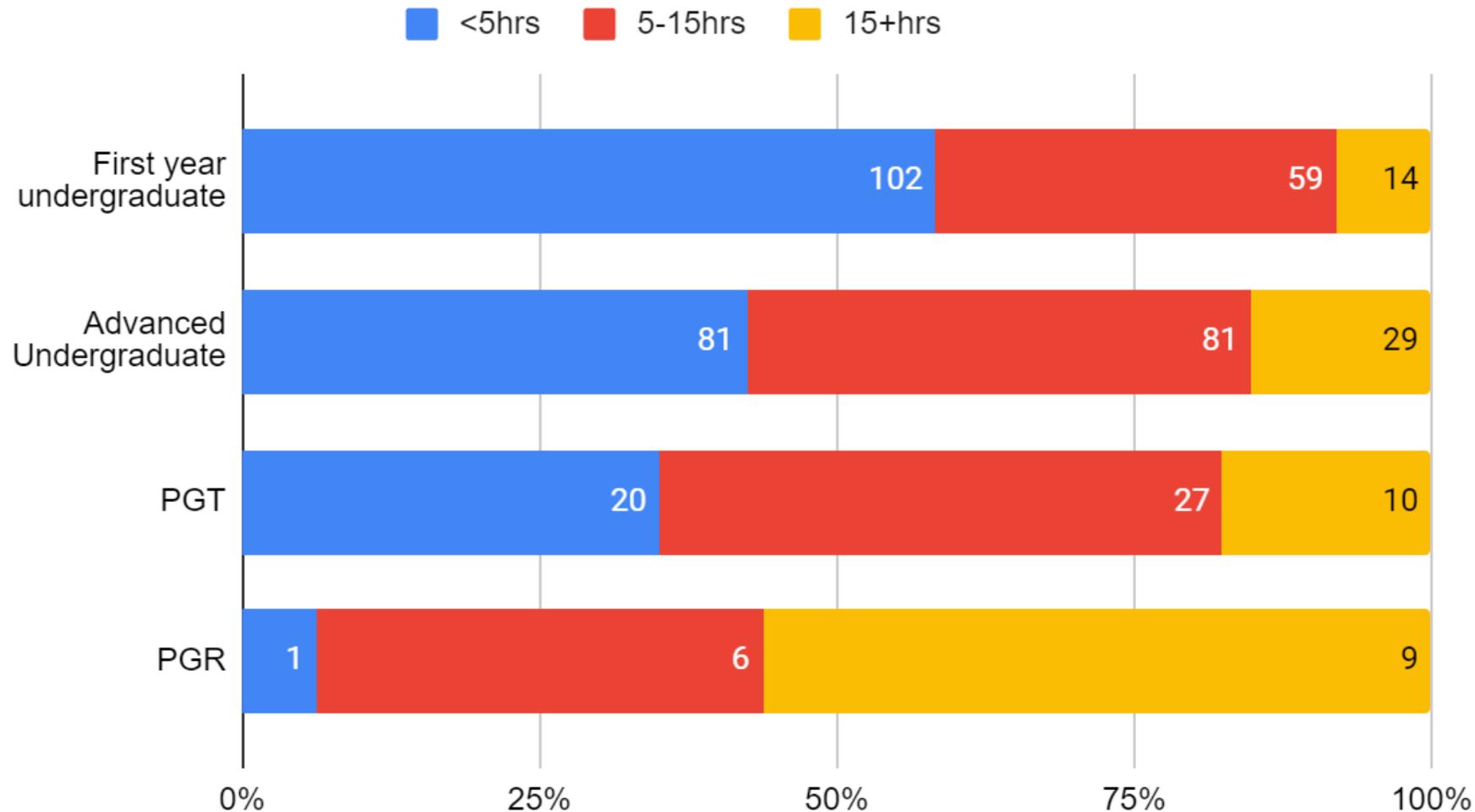
(Cribiore, *Gymnastics of the Mind: Greek Education in Hellenistic and Roman Egypt*, Princeton, 2001, 69)



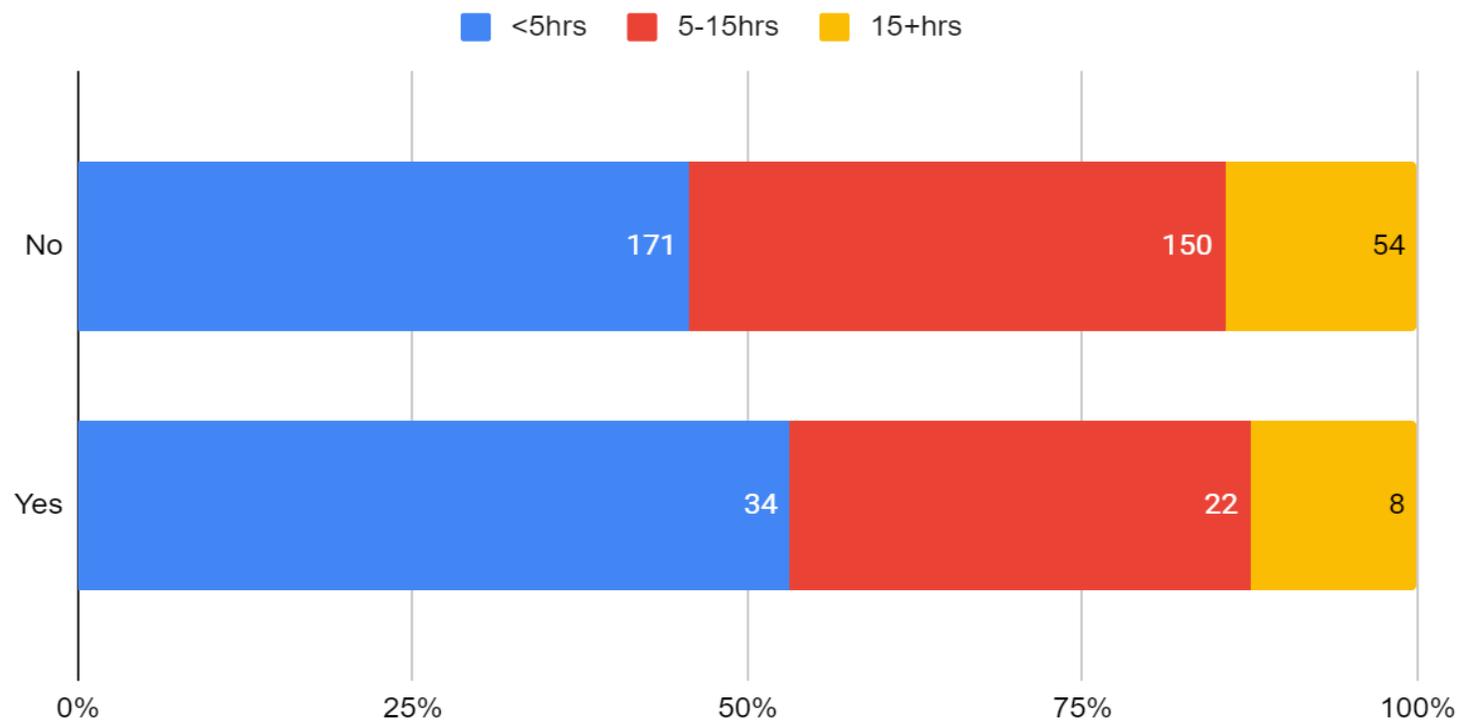
The martyrdom of Saint Cassian of Imola at the hands (and pens) of his students

How much reading is (not) enough?

How much time do you spend reading a week for your studies?



By disability





3.2. Understanding audience



Preaching to the bumpkins (and the educated)

“There are also **some who come from the ordinary schools of grammar and rhetoric**, whom you would neither dare to class among the illiterate, nor yet among those **very learned men whose minds have been trained by the investigation of serious questions**. When, therefore, these men, who seem to surpass all other men in the art of speaking, come to be made Christians, **we ought to convey to them more fully than to the illiterate an earnest warning to clothe themselves in Christian humility**” (Augustine, *De catechizandis rudibus*, 9.13)

From Carthage to Rome to Milan...

“Those studies I was then pursuing, generally accounted as respectable, were aimed at distinction in the courts of law – to excel in which, the craftier I was, the more I should be praised. [...] And by this time, I had become a master in the School of Rhetoric, and I rejoiced proudly in this honor and became inflated with arrogance. [...] I was persuaded to go to Rome and teach there what I had been teaching at Carthage. [...] I did not wish to go to Rome because of the richer fees and the higher dignity which my friends promised me there – though these considerations did affect my decision. My principal and almost sole motive was that I had been informed that the students there studied more quietly and were better kept under the control of stern discipline [...]. When, therefore, the officials of Milan sent to Rome, to the prefect of the city, to ask that he provide them with a teacher of rhetoric for their city and to send him at the public expense, I applied for the job through those same persons [= Augustine’s patrons]. They recommended that Symmachus, who was then prefect [of Rome], after he had proved me by audition, should appoint me.” (Augustine, *Confessions* 3.3.6, 5.8.14, 5.13.23)



Plaque showing Aeneas leaving Carthage, Limoges, ca. 1530 (British Museum WB.20)

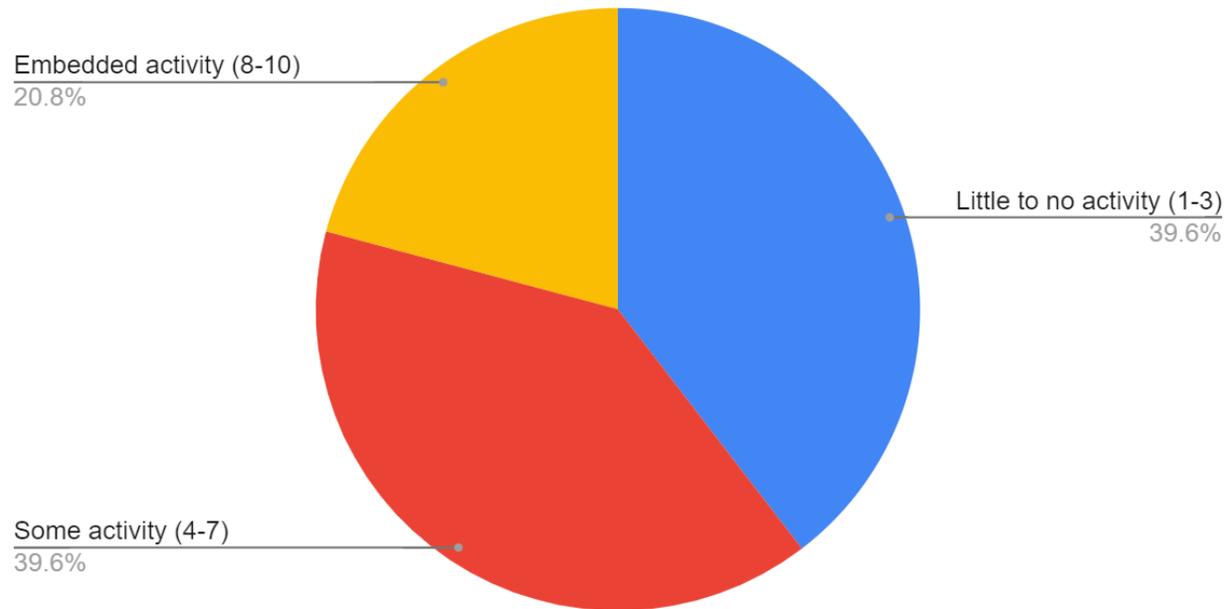
Tolle, lege: conversion by reading

- Cicero (i.e. rhetoric)
- Neoplatonism (i.e. philosophy)
- Manicheanism
- Christianity
- Asceticism

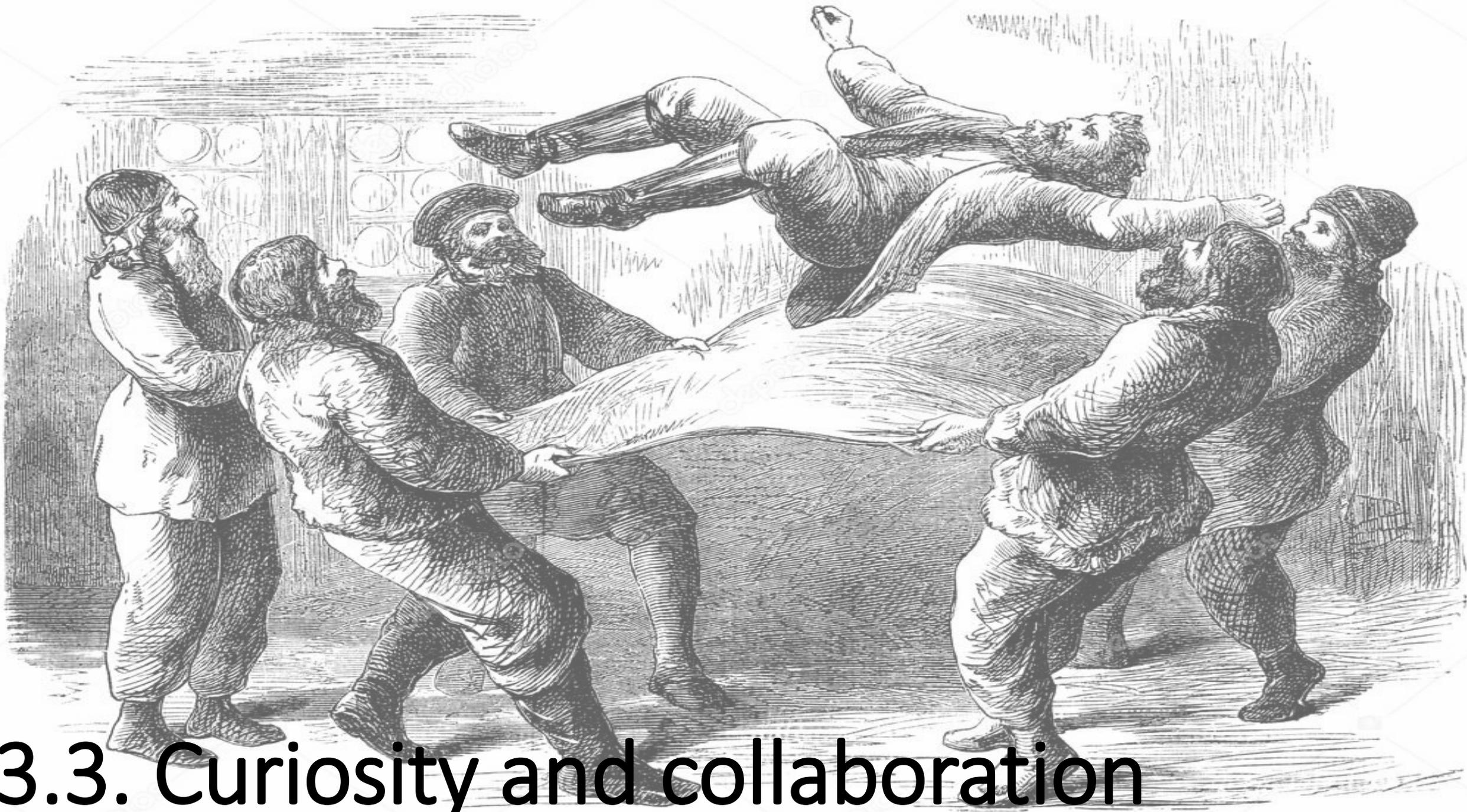


Benozzo Gozzoli, St Augustine Reading the Epistle of St Paul, (scene 10, east wall), 1464-65, fresco, 220 x 230 cm, Apsidal chapel, Sant'Agostino, San Gimignano

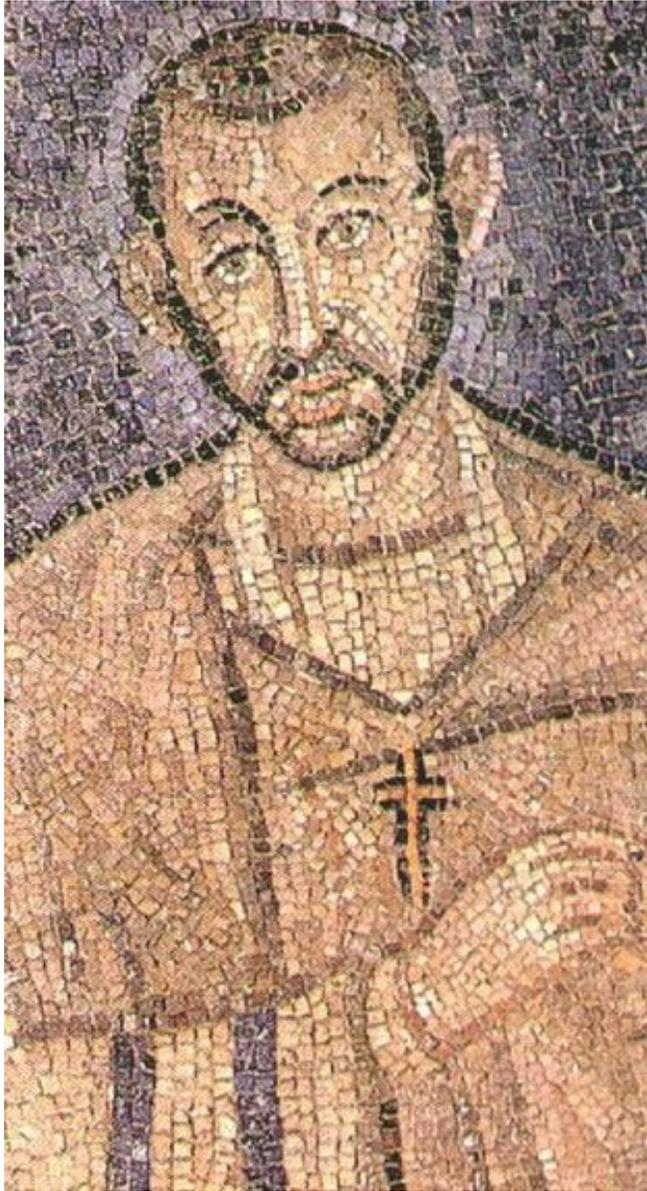
In general, how much attention do you devote in your own modules to developing students' ability to read online?



“It’s simply their responsibility as students. It's entirely up to them, frankly. Their marks will reflect their reading.” (History academic, UK)



3.3. Curiosity and collaboration



Mosaic depicting Ambrose of Milan, Iglesia St. Ambrogio, Milan

Hidden meanings

“And to Milan I came, to Ambrose the bishop, famed through the whole world as one of the best of men, your devoted servant [...] with joy I heard Ambrose in his sermons to the people, oftentimes most diligently recommend this text for a rule, The letter kills, but the Spirit gives life; whilst **he drew aside the mystic veil, laying open spiritually what, according to the letter, seemed to teach something unsound** [...] For now things, sounding strangely in the Scripture, offended me in the past, having heard them expounded satisfactorily, I referred to the depth of the mysteries, and its authority appeared to me the more venerable, and more worthy of religious credence, in that, while it lay open to all to read, **it reserved the majesty of its mysteries within its profounder meaning, stooping to all in the great plainness of its words and lowliness of its style** [...]” (Augustine, *Confessions*, 5.13.23, 6.4.6 and 6.5.8)

Shared reading (through speaking)

“And as regards the actual **value of a hidden meaning**, from which these writings derive their name of mysteries, and the power of these concealed oracles [...], such (educated) men must have this shown them by actual experience, wherein something which failed to stir them when set plainly before them is brought to light by the unravelling of some allegory. For **it is most useful for these men to know that the meaning is to be regarded as superior to words** [...].” (Augustine, *De catechizandis rudibus*, 9.13)



Reading together online



taliselevate

Week 3: Ausonius, Moselle (Professors of Bordeaux)
Read the poems and make at least two comments focusing on what Ausonius singles out as the character... Show more

with a quick twist, each move, in faithful detail,
what was lost, what gained, during the whole game.
Your mind, not black with bitterness, your tongue
sharp with much wit and jokes, kind, without venom;
an abundant table no critic's ideal could fault
nor worthy Piso be loath to call his own:
sometimes, on your birthday or holiday feast
rich, but not such as to shrink your slender means.
Though you died at sixty, lacking an heir,
you're mourned by me as a father and one still young.
And if anything survives one's final fate,
you live as yet, recalling an age that's gone:
if nothing remains and your long sleep lacks sentence,
you lived your life: your fame gratifies us.

30
35
40

2. Latinus Alcimus Alethius, rhetorician⁵

Posterity will not make a case against me
of undutiful silence, Alcimus,
nor call me unworthy, having neglected

3 COMMENTS

- A 10 months ago
Emphasis on teachers being charismatic and maintaining a positive rapport.
- N 10 months ago
Suggests that physical appearance and fitness, just like in the military, is an important quality to teachers.
- G 10 months ago
The concept that teachers take on the role of fathers/parent when children are sent to be educated is perpetuated further by supporting the idea that even after students have left the classroom they th... Show more
- K 10 months ago
Ausonius is saying here that even if death lacks sentence or there is no afterlife, Tiberius lives on through his teaching and in the memory of his students.
- M 10 months ago
Students have to achieve 'fame' or a reputation in order for their teachers to be satisfied with their teaching. Do they view the education of students who don't achieve this to be worthless?

37 COMMENTS

taliselevate

Modules Jamie Wood

CL3027M-2021

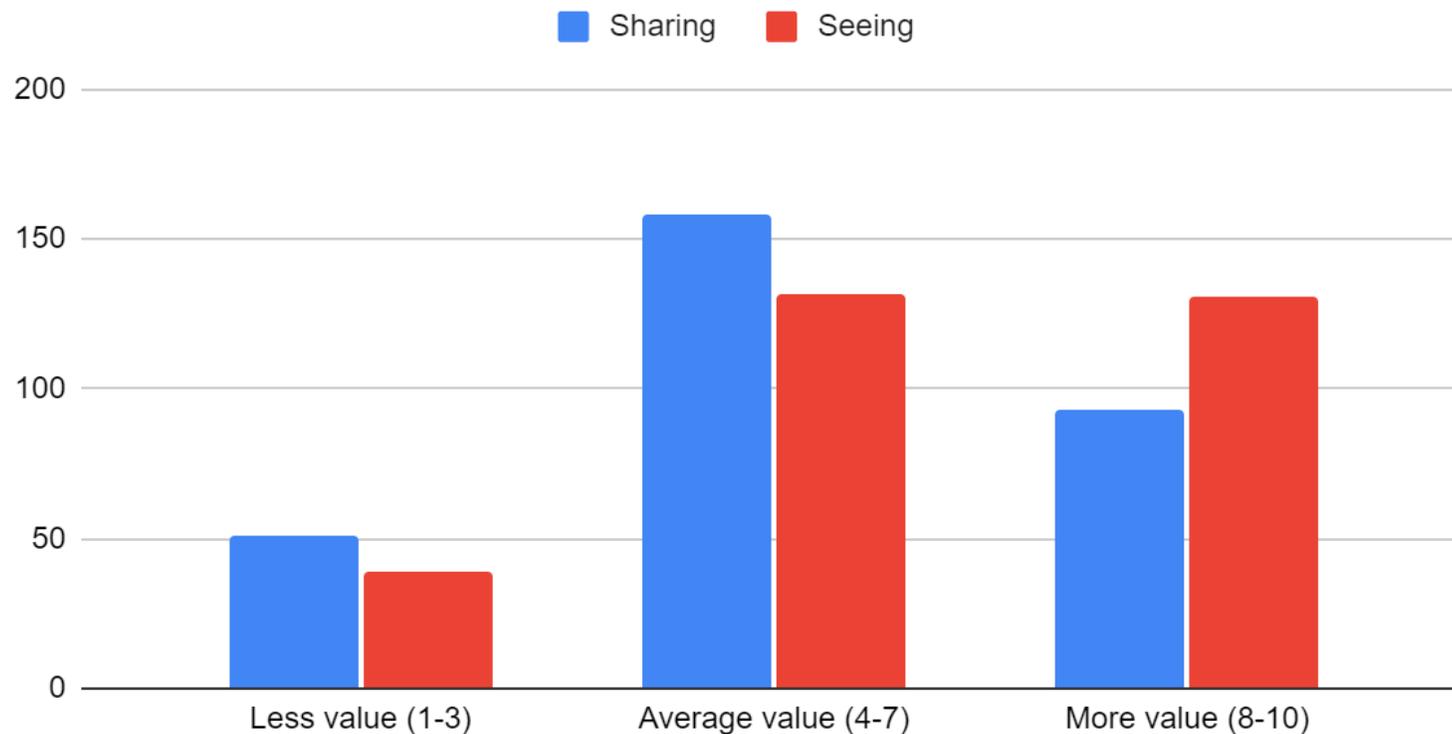
Edit module Share module Add resource

TEACHING PERIOD

16 Resources 17 Students

Title	Type	Personal Notes	Class Comments	Activity	Action
Week 1: Brown, Power and Persuasion Read the chapter and add at least add 2-3 comments and/or questions as you do so. Feel free to respond to the comments/questions of...	DOCUMENT	28	34	13 hours, 14 min	
Week 2: Dickey, Stories of Daily Life Read this chapter and add 2-3 comments or questions. Feel free to respond to the comments/questions of others in order to deepen our collective...	DOCUMENT	2	40	12 hours, 46 min	
Week 3: Ausonius, Moselle (Professors of Bordeaux) Read these poems and add 2-3 comments or questions.	DOCUMENT		24	10 hours, 21 min	

How useful is it to share your thoughts about online reading with your fellow students? How useful is it to hear or see what your fellow students think about what they have read online?



- “By viewing what others had already written it allowed me to grasp the work quicker and made me feel more confident in my answers.”
- “I feel like I have learnt other people’s views and ways of understanding the text, which allow you to see a different thought process.”

3.4. AI and reading

generate an image representing the relationship between artificial intelligence and reading

91/320

16:9 Style Camera Motion Brush

5 Free Preview Generate 4s

Gen-2 video
See full prompt

101 seconds left Upgrade

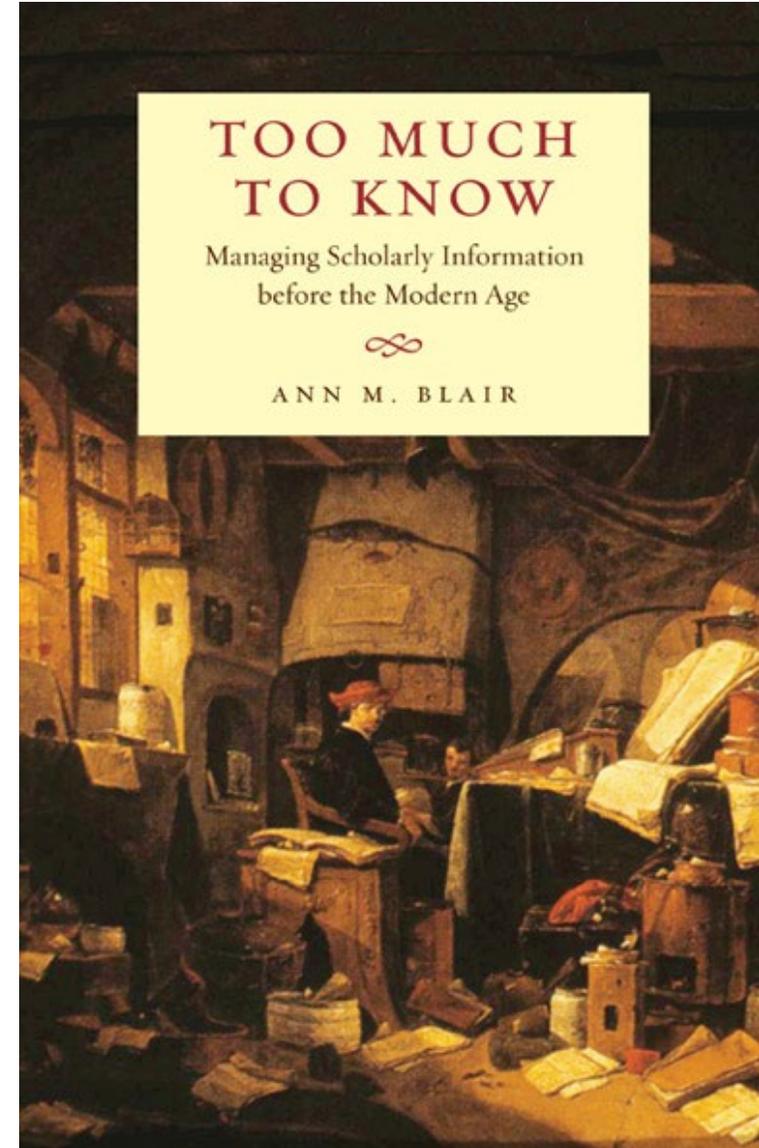
Extend 4s





“We describe ourselves as living in an information age as if this were something completely new. In fact, many of our current ways of thinking about and handling information descend from patterns of thought and practices that extend back for centuries.”

(Blair, *Too Much to Know: Managing Scholarly Information before the Modern Age*, New Haven, 2010)



An information revolution: From (sc)roll to codex



The rise of Christianity and
the fall of Rome

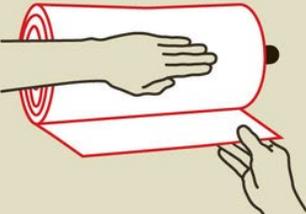
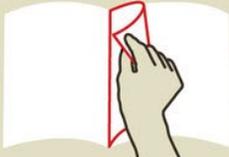
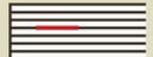


Matteo di Giovanni, *The Dream of Saint Jerome* (1476)

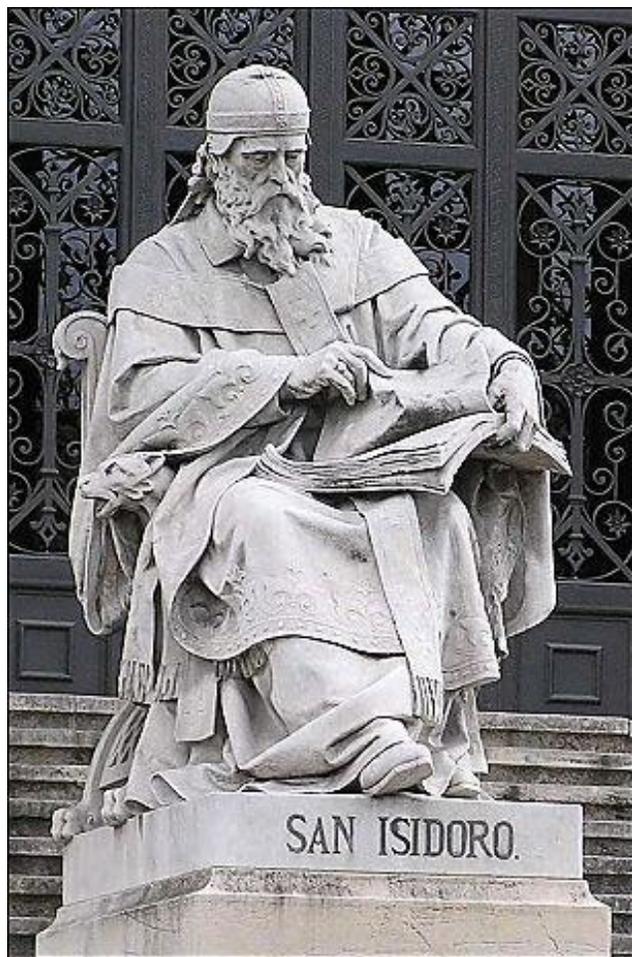


J. N. Sylvestre, *Sack of Rome by the Visigoths* (1890)

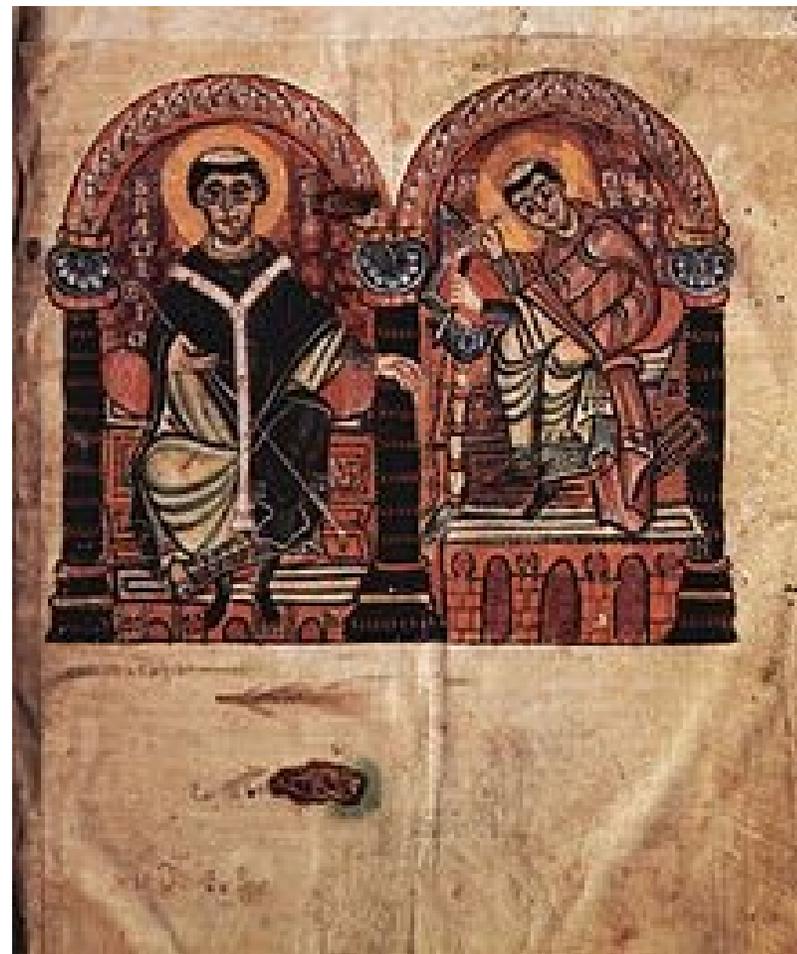
THE READING DEVICE: A SHORT HISTORY

	SIZE	NAVIGATION	SEARCH
SCROLL			
CODEX			
E-READER			

Isidore of Seville's "scissors and paste" (d. 636)

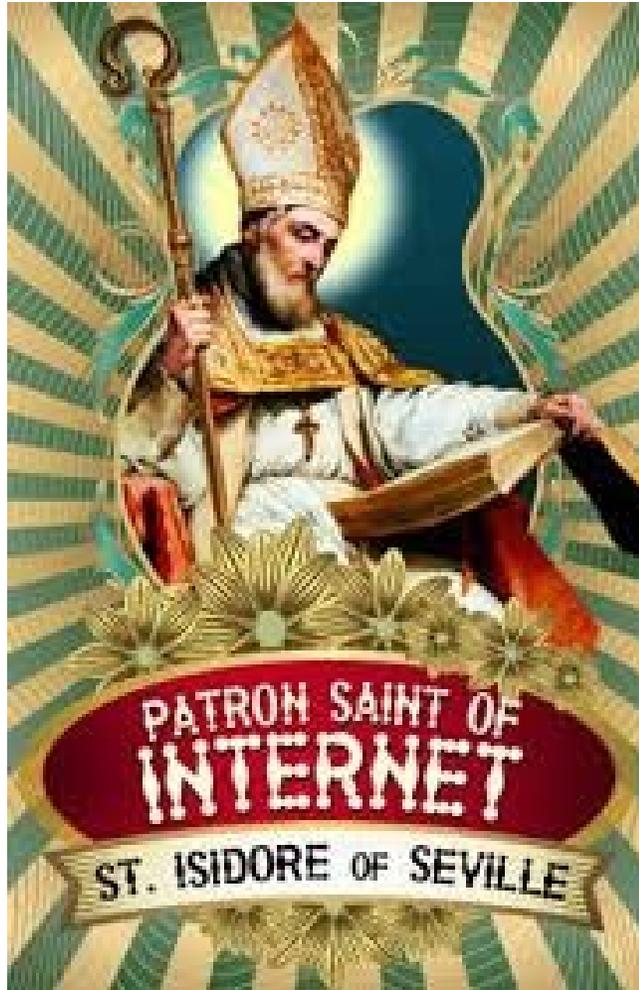


- “could hardly have told us less, except by not writing at all” (Thompson, *The Goths in Spain*, Oxford, 1969, 7)
- 500+ early medieval witnesses to his *Etymologies*
- “Our own time indeed found in him a likeness of the knowledge of antiquity, and in him antiquity reclaimed something for itself [...] God encouraged him [...] to preserve the ancient monuments [...]” (Braulio of Zaragoza, *List of Isidore's books*)



Vergil – Cicero – Lucan – Plautus – Terence – Lucretius – Ovid –
Horace – Juvenal – Martial – Ennius – Sallust – Persius –
Columella – Servius – Pliny – Cato (via Varro) – Varro – Rutilius
Palladius – Tertullian – Jerome – Festus – Vitruvius (via M. Cetus
Faventinus) – Nonus Marcellus – Cassiodorus – Boethius – Caelius
Aurelianus's translation of Soranus of Ephesus – *Institutes* of
Gaius – *Lex Romana Visigothorum* – *Digesta* – Augustine –
Gregory the Great – Lactantius – Ambrose – Justinus's epitome of
Pompeius Trogus – Verrius Flaccus (via Festus) – Solinus – Paulus
Orosius – Isidore

Isidore's *Etymologies*



1. Grammar
2. Rhetoric and dialectic
3. Mathematics, music, astronomy
4. Medicine
5. Laws and times
6. Books and ecclesiastical offices
7. God, angels, and saints
8. The Church and sects
9. Languages, nations, reigns, the military, citizens, family relationships
10. Vocabulary
11. The human being and portents
12. Animals
13. The cosmos and its parts
14. The earth and its parts
15. Buildings and fields
16. Stones and metals
17. Rural matters
18. War and games
19. Ships, buildings, and clothing
20. Provisions and various implements

The force of words



“Etymology is the origin (*origo*) of words, when the force of a verb or a noun is inferred through interpretation. [...] The knowledge of a word’s etymology often has an indispensable usefulness for interpreting the word, for when you have seen whence a word has originated, you understand its force more quickly. Indeed, one’s insight into anything is clearer when its etymology is known” (Isidore, *Etymologies* 1.29.1-2)

“*Lucanica* [i.e. a kind of sausage] is so called because it was first made in Lucania. Sausage (*farcimen*) is meat cut up into small bits, because with it an intestine is stuffed (*farcire*), that is, filled, with other things mixed in.” (Isidore, *Etymologies* 20.2.28)



No Wikipedia

Don't cite Wikipedia.



Write Wikipedia.

Address the process (reading), not the product (writing)

The screenshot shows a digital reading interface for a Latin text. The text is presented in a column with line numbers 30, 35, and 40 on the right. Several lines of text are highlighted in different colors (orange, blue, purple, pink). To the right of the text is a sidebar titled '3 COMMENTS' containing four comment entries, each with a colored letter (A, N, G, K, M) and a timestamp of '10 months ago'. The interface includes a top navigation bar with the 'talis elevate' logo, a search icon, a page number 'Page 3/14', and a user profile icon for 'matt east'. At the bottom of the sidebar, there is a '17 COMMENTS' indicator and a chat icon.

talis elevate
Week 5: Ausonius, Moselle (Professors of Bordeaux)
Read the poems and make at least two comments focusing on what Ausonius singles out as the character... Show more

with a quick twist, each move, in faithful detail,
what was lost, what gained, during the whole game.
Your mind, not black with bitterness, your tongue
sharp with much wit and jokes, kind, without venom;
an abundant table no critic's ideal could fault
nor worthy Piso be loath to call his own:
sometimes, on your birthday or holiday feast
rich, but not such as to shrink your slender means.
Though you died at sixty, lacking an heir,
you're mourned by me as a father and one still young.
And if anything survives one's final fate,
you live as yet, recalling an age that's gone:
if nothing remains and your long sleep lacks sentience,
you lived your life: your fame gratifies us.

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2. Latinus Alcimus Alethius, rhetorician⁵

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- N** 10 months ago
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Ausonius is saying here that even if death 'locks sentence' or there is no afterlife, Tiberius lives on through his teaching and in the memory of his students.
- M** 10 months ago
Students have to achieve 'fame' or a reputation in order for their teachers to be satisfied with their teaching. Do they view the education of students who don't achieve this to be worthless?

17 COMMENTS



Next steps

