

## HANDOUT #1: Claudius Claudianus (b. 370? CE; d. 404? CE)

Chronological Claudianea (After Cameron 1970)		Claudian's Works
370?	<i>Birth of Claudian in Egypt</i>	<i>Invectives</i>
392-394?	Travel in East Greek <i>Patria</i>	<i>Against Rufinus</i> <i>Against Eutropius</i> <i>Against Gildo</i>
394	Arrival in Constantinople	
395	Battle of Frigidus Recitation of <i>Prob.</i> @ ROME Death of Theodosius in Milan	<i>Panegyrics</i>
	<b>Murder of Ruf. in Constantinople</b>	<i>For the consuls Probinus et Olybrus</i> <i>For the 3<sup>rd</sup> consulship of Honorius</i> <i>For the 4<sup>th</sup> consulship of Honorius dictus Manlio Theodoro consuli</i> <i>For the 6<sup>th</sup> consulship of Honorius</i>
396	3 <i>Hon</i> Recitation @ MILAN	
396/7?	<i>Rapt.</i> 1	
397	CM 21 ( <i>De Theodoro et Hadriano</i> ) CM22 ( <i>Deprecatio ad Hadrianum</i> ) <b>Ruf. 1, pr. Ruf. 1 Recitation @ MILAN</b> Stilicho's expedition to Peloponnese Stilicho declared <i>hostis publicus</i> <b>Ruf. 2, pr. Ruf. 2 Recitation @ MILAN</b> Mascezel sails to Africa	<i>Historical Epics</i> <i>On Stilicho's consulship</i> <i>On the War with Gildo</i>
398	4 <i>Hon</i> Recitation @ MILAN <i>Fesc.</i> 1-4; <i>Nupt</i> Recitation @ MILAN Recitation of <i>Gild.</i> @ MILAN	<i>Epithalamium</i> <i>Fescennina de Nuptiis Honorii Augusti</i> <i>Epithalamium de Nuptiis Honorii Augusti</i>
399	<i>Theod.</i> Recitation @ MILAN <i>Eutr</i> 1 Recitation @ MILAN <i>Eutr.</i> 2, pr. <i>Eutr.</i> 2 Recitation @ MILAN	<i>Mythological Epics</i> <i>De raptu Proserpinae</i> (unfinished) <i>Gigantomachia</i> (unfinished)
400	<i>Stil.</i> 1-2 Recitation @ MILAN <i>Stil.</i> 3 Recitation @ ROME	<i>Carmina minora</i> 52 poems in hexameters and elegiacs between 2 and 236 lines; includes panegyrics, epithalamium, invectives, and epistles and poems on the Nile, Phoenix, statues, porcupine, lobster, coats, statues, natural wonders, scientific curiosities.
	<u>Bronze statue of Claudian erected in the Forum of Trajan in ROME</u>	
400/401	<i>Cl.</i> 's marriage & honeymoon in Libya	
401/402	CM 50 ( <i>In Iacobum</i> )	
402	Battle of Pollentia <i>Get.</i> Recitation @ ROME	<i>Appendix Claudiana</i> Collection of spurious poems on topics similar to the <i>Carmina Minora</i> , the <i>Laus Herculis</i> , and assorted Christian and pagan hymns
400-02?	<i>Rapt.</i> 2-3	
404	6 <i>Hon</i> Recitation @ ROME	
404?	CM 30 ( <i>Laus Serenae</i> ) begun Latin <i>Gigantomachia</i> begun <b>Death of Claudian</b>	

### Summary of the *In Rufinum*

**Book 1:** Prompted by the dawning peace under Theodosius, the demonic powers decide to loose Rufinus, a creature of pure deceit, upon the world. Megaera persuades Rufinus to journey to the east, where he will be able to satiate his greed.

Rufinus's reign of terror in the East puts him in conflict with Stilicho. Open conflict approaches and Stilicho prays for Mars's aid. Megaera attempts to persuade Justice to flee the earth, but Justice foretells of a new golden age.

**Book 2:** Rufinus decides that if he is to die, he will bring the world down with him. A great conflagration consumes the East.

Rufinus manipulates war and peace to supply his greed. Stilicho is on the verge of restoring order when Rufinus persuades Arcadius, the emperor of the East, to recall Stilicho's army. Rufinus and his cronies rejoice. Rufinus thinks he will be appointed consul. As the crowd gathers and Rufinus reviews Stilicho's former troops. Rufinus is slaughtered, dismembered, his corpse defiled. Minos casts Rufinus into torment below Tartarus and Chaos.

## HANDOUT #2: Alain de Lille (b. 1116/1128; d. April 14, 1202/April 15, 1203)

### Literary Works

*Anticlaudianus de Antirufino* or *De Officio Viri Boni et Perfecti Libri Novem*

*De Planctu Naturae*: Menippean condemnation of sodomy couched in the terminology of Grammar

*Liber Parabolarum*: series of elegiacs containing proverb-like statements with scriptural and classical echoes

*Rhythus de Incarnatione Christi*: compares the Incarnation to the Seven Liberal Arts and shows it defies Nature's laws

*Rhythmus de Natura Hominis fluxa et caduca*: Man passes away like grass in the field and should live accordingly

### Non-Literary Works

*Summa Quoniam Homines*: an incomplete and poorly organized work on God, the Trinity, Angelology, and Man; *De Virtutibus et Vitiis et de Vitiis et de Donis Spiritus Sancti*: perhaps a parody; it is incomplete; *Theologicae Regulae*: approaches Theology through Geometry; *Liber in distinctionibus Dictionum theologialium*: dictionary of the Bible giving literal, allegorical, and moral definitions; *Elucidatio in Cantinca Canticorum*: interprets the Spouse of the Canticle as the Blessed Virgin Mary.; *Expositio super symbolum apostolicum et Nicenum*: investigates the different meanings of *symbolum*; *Expositio Prosae de Angelis*: explanation of Notker's *Prosa*, a Sequence written for the feast of St. Michael; *Hierarchia*: addresses the three-fold Hierarchy: supercelestial (Trinity), celestial (Angels), and subcelestial (Church); *De Arte Praedicatoria*: 48 sermons on various subjects; *Sermones*: 11 complete and a fragment of another sermon.; *Epistola magistri Alani quod non est celebrandum bis in die*: condemns bination and conflation of two Masses; *Liber Poenitentialis*: a manual for Confessors, who Alain believes should pattern their ministry after physicians; *De Sex Alis Cherubim*: Allegorical interpretation of Isaiah 6.1-10; *De Fide Catholica contra Haereticos*: a work against heretics: Albigensians, Waldensians, Jews, and Muslims; *Sermo de Sphaera intelligibili*: Discusses types of being and the nature of God ('a circle whose center is everywhere and whose circumference is nowhere')

### Summary of the *Anticlaudianus*

**Book 1:** Nature, realizing that her prior creations are flawed decides to create the perfect or "divine" man, **Antirufinus**. To aid in this project, she summons the Virtues for her garden home, which is adorned with murals depicting her successes and failures. The Virtues agree but Phronesis ('Prudence') points out that while they can fashion a body, the man's soul must come from God.

**Book 2:** Reason suggests that Phronesis journey to Heaven to ask God for a soul. At the urging of Concord, a reluctant Phronesis agrees to the quest.

**Books 3-4:** With Reason, Phronesis departs for Heaven in a chariot fashioned by the Seven Liberal Arts and Concord and pulled by five horse supplied by Reason (the five senses). Phronesis flies through the Air, notices the demons that inhabit the world, and is told many things about astronomy.

**Book 5:** At the Firmament, Reason's horses refuse to continue and a strange road blocks Phronesis's path. Theology agrees to guide Phronesis and they discuss fire, water, dew, and hail before arriving at the realms of joy. [This book contains two sections in which the narrator speaks in his own voice – first seeking inspiration and then describing Heaven]

**Book 6:** With Phronesis blinded and rendered unconscious by the light, Theology seeks the aid of Faith who restores Phronesis and gives her a mirror with which to view Heaven. Phronesis is stymied by how Mary can be both Virgin and Mother. Faith cautions that mortal reason cannot comprehend heavenly mysteries, which are guided by the Will of God. This epiphany gives Phronesis insight about the world, men, and the Trinity. Phronesis meets God, who agrees to grant Antirufinus a soul. Phronesis leaves Theology and Faith, rejoins Reason, and returns to the Virtues at Nature's house.

**Book 7:** Nature, Concord, Arithmetic, and Music fashion a body for the soul. The Virtues and Liberal Arts contribute to his perfection. Nobility has nothing to offer and consults her mother Fortune. The rock, on which Fortune's house is built, is described.

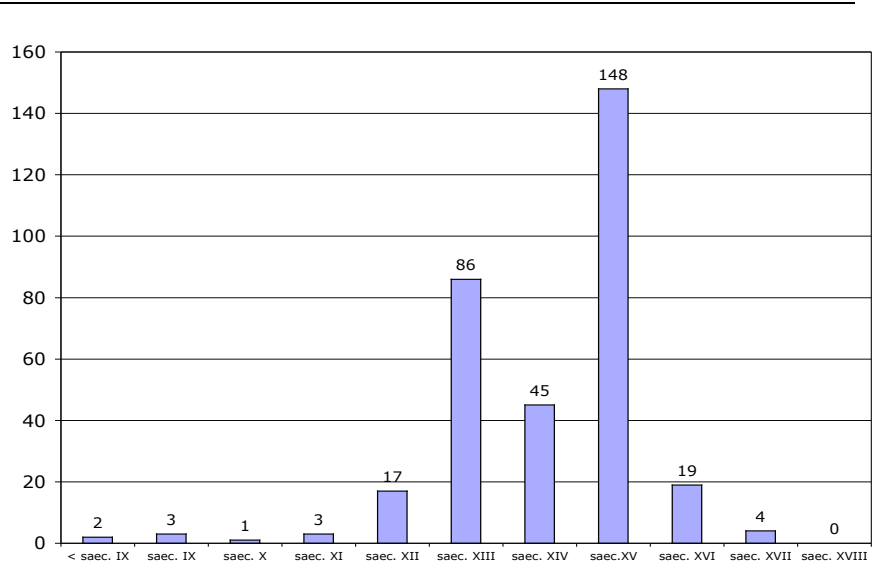
**Book 8:** Fortune's house and Fortune are described. Nobility, guided by Reason, conveys the gifts of Fortune to the man. Alecto summons the Vices to war against the new man. Nature and the Virtues support him.

**Book 9:** New Man is victorious against Vice and becomes ruler of the world. The Virtues can now live on earth in peace. Author wishes his book well and consoles himself by knowing that attacks on it will cease after his death.

**TABLE 1: Classical Allusions in *Anticlaudianus***

Vergil	28.0%
Boethius	20.7%
Ovid	17.0%
Prudentius	8.9%
Horace	5.5%
Lucan	3.3%
Statius	3.3%
<b>Claudian</b>	<b>2.6%</b>
Ausonius	1.9%
Lucretius	1.5%
Augustine	1.1%
Other	6.3%

**TABLE 2: Chronological Distribution of Extant Claudian MSS**



**TABLE 4: Allusions to Claudian in *Anticlaudianus***

<b>Claudian</b>	<b>Alain</b>
<b>Discordia</b>	<b>Discordia</b>
<i>Fames</i>	<i>Penuria</i>
<b>Senectus</b>	<b>Senectus</b>
<b>Morbus</b>	<b>Morbus</b>
<b>Livor</b>	<b>Livor</b>
<i>Luctus</i>	<i>Luxuries</i>
<i>Timor</i>	<i>Formido</i>
<i>Audacia</i>	<i>Impetus</i> <i>Fastus</i> <i>Furor</i> <i>Pugne</i>
<b>Luxus</b>	<b>Luxus</b>
<b>Egestas</b>	<b>Egestas</b>
<i>Avaritia</i>	<i>Furta</i> <i>Fraudes</i> <i>Rapine</i>
<i>Curae</i>	<i>Tristicies</i> <i>Lascivia</i> <i>Odium</i> <i>Doli</i> <i>Dampna</i> <i>Ira</i>

Anticl. 4.158 Stil. 2.200	<i>Mercatus, proprium vectigal soluit eidem</i> <i>Et patrium vectigal soluere gaudet</i>
Anticl. 8.221 <b>Ruf. 1.30</b>	<i>Arma sitit belli Discordia</i> <i>Nutrix Discordia belli</i>
Anticl. 8.160-1 <b>Ruf. 1.27-8</b>	<i>Ergo suas pestis pestis predicta repente   Convocat, ad cuius nutum glomerantur in unum</i> <i>Protinus infernas ad limina taetra sorores   Concilium deforme vocat. Glomerantur in unum</i>
Anticl. 8.255-5 <b>Ruf. 1.33</b>	<i>...scisso velatus amictu   Luctus</i> <i>Anxius et scisso maerens velamine Luctus</i>
Anticl. 8.338 <b>Ruf. 1.29</b>	<i>Iam pestes Herebi</i> <i>Innumerae pestes Erebi</i>
Anticl. 9.212 <b>Ruf. 1.33</b>	<i>... abscisso metet velamine Luctus</i> <i>Anxius et scisso maerens velamine Luctus</i>

**TABLE 5: Episodic Similarities between *In Rufinum* & *Anticlaudianus***

Anticl. 1.213-55 Ruf. 1.86-115	Speech of Concordia advocating champion Speech of Megaera advocating champion
Anticl. 8.147f. Ruf. 1.26f.	Assembly of Demons & Speech of Alecto Assembly of Demons & Speeches of Alecto & Megaera
Anticl. 9.27-44 Ruf. 2.391-416	Death and beheading of Alecto ('causa fuit, que prima dedit fomenta laborum') Death and dismemberment of Rufinus
Anticl. 9.391-2 Ruf. 1.51-33	Begins with Golden Age Ends with Golden Age

**Bold = in both; italics = synonym**

**HANDOUT #4.1: Excerpt from the Summarium to the Anticlaudianus:** That book, however, is called “Anticlaudianus” because of its subject, since the subject of the book is the inverse of the concept of Claudian’s subject. For while in the beginning of that book, Claudian introduces Vices to pervert Rufinus, in the beginning of this book, [Alain] introduces the Virtues to instruct the blessed man; from this, that man, who is the subject of this book, is called “Antirufinus” – as it were, the inverse of Rufinus

**HANDOUT #4.2: Claudian, In Rufinum (1.22-23):** They are raised high so that they might suffer a more severe fall  
(*tolluntur in altum / ut lapsu graviore ruant*)

**HANDOUT #4.3: John of Garland on Alain** (*De Triumphis Ecclesiae Libri Octo*, ed. T Wright (London 1856), 74): “The inspired bard, Alain, a son of Flanders, herded the heretics together and was the first to tame them. Greater than Virgil, more reliable than Homer, he enhanced the wealth of learning at Paris”

**HANDOUT #4.4: Anticlaudianus, verse prologue:** Pen of an author I beg, and trappings of a poet, lest my dispirited muse, tardy, grow powerless [...] In thy fount, Phoebus, steep thy poet, that his parched soul, laved in thy stream, may give forth a seed, and the cultivation of that seed may end in fruits.

**HANDOUT #4.5: Claudian, In Rufinum (1.26-28):** [Alecto] seeing widespread peace among the cities of men. Straightaway [...] summons the hideous council of the netherworld sisters to her foul palace’s gates.

**HANDOUT #4.6: Claudian, In Rufinum (1.30-38):** Discord, mother of war, imperious Hunger, Age, near neighbor of Death, Disease, whose life is a burden to himself, Envy that brooks not another’s prosperity, woeful Sorrow rent garments, Fear and foolhardy Rashness with sightless eyes, Luxury, destroyer of wealth, to whose side clings unhappy Want with humble treat, and the long company of sleepless cares, hanging around the foul neck of their mother Avarice.

**HANDOUT #4.7: Anticlaudianus, 8.147-162:** That heavenly and divine being had now been made perfect in all things. Slippery Rumor was already crying the work of Nature throughout the world and the report had already reached many ears. Gloomy Alecto shuddered at these reports. She did not, however, give them easy credence but she is finally compelled to believe them against her will, when events and rumor force acceptance. She wails that wiles are listless, she moans that groans are stilled, she is pained that pains are dulled. When man rejoices, she weeps; when the world laughs, she mourns; when the world blooms, she droops; when virtue blossoms, she withers; when human affairs flourish, she pines; when man is in charge, she is in exile. The above-mentioned pest without warning sends out a call for her attendant pests. At her command there gather together in united assembly the lords of Tartarus [...]

**HANDOUT #4.8: Anticlaudianus, 8.164-167:** the fosterers of iniquity, the artificers of crime, the teachers of mischief, loss, trickery, fraud, want, theft, robbery, violence, anger, rage, hatred, discord, quarrels, disease, gloom, wantonness, excess, poverty, extravagance, pride, envy, fear, old age.

**HANDOUT #4.9: Anticlaudianus, 8.205-210:** “Could not one sent by us thwart anyone, one whom Tisiphone has cherished from her earliest youth and Erinys suckled at her own breasts? Could not a new Sulla, a second Nero prevail over the laws, another **Rufinus** again stir up the ancient frenzies, a new Catiline upset the world?”