

COURSE OUTLINE

1. GENERAL

SCHOOL	SCHOOL OF PHILOSOPHY		
ACADEMIC UNIT	Department of Philology		
LEVEL OF STUDIES	UNDERGRADUATE		
COURSE CODE	BYFF270	SEMESTER	ALL
COURSE TITLE	Dream in Literature and Byzantine <i>Oneirokritika</i>		
INDEPENDENT TEACHING ACTIVITIES <i>if credits are awarded for separate components of the course, e.g. lectures, laboratory exercises, etc. If the credits are awarded for the whole of the course, give the weekly teaching hours and the total credits</i>		WEEKLY TEACHING HOURS	CREDITS
Lectures		3	5
<i>Add rows if necessary. The organisation of teaching and the teaching methods used are described in detail at (d).</i>			
COURSE TYPE <i>general background, special background, specialised general knowledge, skills development</i>	Special field		
PREREQUISITE COURSES:	NONE		
LANGUAGE OF INSTRUCTION and EXAMINATIONS:	GREEK		
IS THE COURSE OFFERED TO ERASMUS STUDENTS	YES (in Greek)		
COURSE WEBSITE (URL)	https://classweb.cc.uoc.gr/classes.asp		

2. LEARNING OUTCOMES

<p>Learning outcomes</p> <p><i>The course learning outcomes, specific knowledge, skills and competences of an appropriate level, which the students will acquire with the successful completion of the course are described.</i></p> <p><i>Consult Appendix A</i></p> <ul style="list-style-type: none"> <i>Description of the level of learning outcomes for each qualifications cycle, according to the Qualifications Framework of the European Higher Education Area</i>
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- *Descriptors for Levels 6, 7 & 8 of the European Qualifications Framework for Lifelong Learning and Appendix B*
- *Guidelines for writing Learning Outcomes*

This class aims to put students in contact with case study texts, regarding dreams in literature and dreambooks during the Byzantine period. From the antiquity already the presence of dreams in literature is very meaningful, while in the Christian tradition of texts, the role of dreams is also focal, even in Scriptures. On the other hand, dream hermeneutics as a section of particular knowledge as well as an area of textual production remains extant during the period of transition from paganism to Christianity. In Byzantine literature itself, there are many examples of mere presence of or hermeneutics for dreams, while many dreambooks remain equally popular.

Students in the course of this class will get an overall view for the presence of dreams in literature from antiquity to Byzantium; will receive an introduction in the particular category of dreambooks; will study an outline of theory, terms and definitions, and symbols in connection with dreams in textual culture, through a wide range of texts; will consider all the shifts that take place, after the spread of Christianity, and the evolution of the relevant literature during the coming centuries, of the so-called Byzantium.

General Competences

Taking into consideration the general competences that the degree-holder must acquire (as these appear in the Diploma Supplement and appear below), at which of the following does the course aim?

<i>Search for, analysis and synthesis of data and information, with the use of the necessary technology</i>	<i>Project planning and management</i>
<i>Adapting to new situations</i>	<i>Respect for difference and multiculturalism</i>
<i>Decision-making</i>	<i>Respect for the natural environment</i>
<i>Working independently</i>	<i>Showing social, professional and ethical responsibility and sensitivity to gender issues</i>
<i>Team work</i>	<i>Criticism and self-criticism</i>
<i>Working in an international environment</i>	<i>Production of free, creative and inductive thinking</i>
<i>Working in an interdisciplinary environment</i>	<i>.....</i>
<i>Production of new research ideas</i>	<i>Others...</i>
	<i>.....</i>

- Search, analyzing, composition of data and information by using all the required technological support

- Independent work

- Production of new research ideas

- Practice on criticism and self-criticism

- Promotion of free, creative and inferential way of thinking

3. SYLLABUS

Main structural parts of the class will be:

1. The flashback in the presence of dreams in texts and literature of the ancient times.
2. The discussion on theory on dreams, from antiquity to early Christianity.
3. The analysis of specific examples from various literary texts and genres.

4. The introduction in the study of dreambooks.
5. The study of the basic elements (structural ones, symbols, interpretations, language features, et.cet.) in dreambooks.
6. The study on the ways of appearance of dreams and their function in the various genres of Byzantine literature.
7. The development of symbolisms and hermeneutics of dreams in texts, in middle and late Byzantium. The study of specific cases of passages.
8. The function of dreams in the transition from the byzantine to the early modern literature.

4. TEACHING and LEARNING METHODS-EVALUATION

DELIVERY <i>Face-to-face, Distance learning, etc.</i>	In class	
USE OF INFORMATION AND COMMUNICATIONS TECHNOLOGY <i>Use of ICT in teaching, laboratory education, communication with students</i>	<ul style="list-style-type: none"> • Teaching material (files, slides, presentations, editions, studies, monographs and articles), plus contact via the <i>classweb</i> platform • Contact via email 	
TEACHING METHODS <i>The manner and methods of teaching are described in detail.</i> <i>Lectures, seminars, laboratory practice, fieldwork, study and analysis of bibliography, tutorials, placements, clinical practice, art workshop, interactive teaching, educational visits, project, essay writing, artistic creativity, etc.</i> <i>The student's study hours for each learning activity are given as well as the hours of non-directed study according to the principles of the ECTS.</i>	<i>Activity</i>	<i>Semester workload</i>
	Lectures	39
	Independent study and exam preparation	86
	Final written examination	3
	Course total (25 working hours per credit)	128
STUDENT PERFORMANCE EVALUATION <i>Description of the evaluation procedure</i> <i>Language of evaluation, methods of evaluation, summative or conclusive, multiple choice questionnaires, short-answer questions, open-ended questions, problem solving, written work, essay/report, oral examination, public presentation, laboratory work, clinical examination of patient, art interpretation, other</i> <i>Specifically-defined evaluation criteria are given, and if and where they are accessible to students.</i>	<p>Three hours of written exams on the following subjects:</p> <ol style="list-style-type: none"> a) the introduction as regarding the use of dreams in ancient and Christian textual tradition, b) the tradition of texts in the hermeneutics of dreams (dreambook manuals), c) the evolution in the use of dreams in literature through centuries, d) the interpretation of dreams in literary genres and Oneirokritika, e) and the function of dream within literature and textual tradition of the Byzantine period. 	

5. SUGGESTED BIBLIOGRAPHY

Edition of works:

- Μαρία Μαυρουδή (εισ. μτφ.), *Αρτεμιδώρου Ονειροκριτικά*, Αθήνα 2002
- St. M. Oberhelman (μτφ.), *The oneirocriticon of Achmet: a medieval Greek and Arabic treatise on the interpretation of dreams*, Lubbock, Tex. 1991
- St. M. Oberhelman (έκδ.), *Dreambooks in Byzantium: six oneirocritica in translation, with commentary and introduction*, Burlington, VT 2008

A selection of studies:

- Christine Angelidi, George T. Calofonos (επιμ.), *Dreaming in Byzantium and Beyond*, Ashgate 2014
- Μαρία Μαυρουδή, *Το λεγόμενο Ονειροκριτικόν του Αχμέτ: Ένα βυζαντινό βιβλίο ονειροκριτικής και οι αραβικές πηγές του*, *Αρχαιολογία* 79 (Ιούνιος 2001), 34-40
- Maria Mavroudi, *A Byzantine book on dream interpretation: the Oneirocriticon of Achmet and its Arabic sources*, Leiden-Boston-Köln 2002
- B. Neil, E. Anagnostou-Laoutides, *Dreams, Memory and Imagination in Byzantium*, *Byzantina Australiensia* 24, Leiden-Boston 2018
- St.M. Oberhelman, Prolegomena to the Byzantine Oneirokritika, *Byzantion* 50 (1980), 487-504
- Anne-Marie Vincent-Bernardi, L'Onirocritique. Rêve et interpretation des rêves dans l'Antiquité tardive et byzantine, *Ho Lychnos. Revue de culture greque pour non-spécialistes* 65 (1995), 53-62· 68 (1996), 35-44