

COLLEGE OF ARTS & SCIENCES

DEPARTMENT OF CLASSICS



"Aeneas" from *Aeneas, Anchises, and Ascanius*. Gian Lorenzo Bernini, 1618, Galleria Borghese, Rome, Italy. Credit on back cover.

Course Announcement Guide

Spring 2027

For information, consult our website: <https://classics.as.miami.edu>

Call 305-284-6326 for an advising appointment or visit the Classics office,
Ashe Administration Building 523C

CLASSES AVAILABLE ON CANELINK October 12, 2026
REGISTRATION BEGINS November 2, 2026

Make sure you have all the courses you need to graduate. See your Navigator, and an advisor every semester. Department of Classics faculty are available for advising.

All Classics Department courses at the 200-level and above are either designated as “writing” (“W”) courses, or as classes pending to be designated “writing” (“W”). Therefore, if you need a “W” course, please first consult either the course instructor or the department chair (Prof. J.P. Russo). See a departmental advisor if you have any questions about what courses to take for your Classics major or minor.

The Department has three categories of courses:

CLA-Classics (Culture, Art, Science, Ancient Medicine, History, Greek and Roman Law, etc.

GRE-Greek Language and **LAT**-Latin Language.

REQUIREMENTS FOR THE MAJOR

Track 1: Greek (30 credits)

- **Greek 101, 102, 201** - Five additional courses at the upper level (202 and above) in Greek. Two survey/theme/in-translation CLA courses. For a full description of requirements, please consult the Bulletin.

Track 2: Latin (30 credits)

- **Latin 101, 102, 201** - Five additional courses at the upper level (202 and above) in Latin. Two survey/theme/in-translation CLA courses. For a full description of requirements, please consult the Bulletin.

Track 3: Latin and Greek (36 credits)

- **Latin 101, 102, 201 and Greek 101, 102, 201** - 2 additional courses at the upper level (202 and above) in Latin and two additional courses at the upper level (202 and above) in Greek. Two survey/theme/in-translation CLA courses. For a full description of requirements, please consult the Bulletin.

Track 4: Classical Civilization (24 credits)

- **One course among the following four choices:** CLA 101 Greek and Roman Mythology; CLA 102 Writing on Greek and Roman Mythology; CLA 210 The Greek and Latin Roots of English; CLA 211 Medical Terminology.
- **12 credits at the 300 level and 9 credits of courses at any level is required. CLA, LAT, or GRE courses in any combination, four of which are at the 300 level or higher.** If there are no LAT or GRE courses among them, either CLA 210 or CLA 211 must be one of the courses. For a full description of requirements, please consult the Bulletin.

* [Academic Bulletin B.A. in Classics](#)

REQUIREMENTS FOR THE MINOR

Five courses -- 15 credits -- including:

- 3 credits in a Greek (GRE) course, or 3 credits in a Latin (LAT) course, and
- 12 credits in Greek (GRE), Latin (LAT), or Classics-in-translation (CLA) courses, including Classical Art and Archaeology, Ancient Science, Medicine, and Law (in any combination), etc.

DEPARTMENTAL HONORS

A student may earn Honors in Classics by completing a 'capstone' project with a grade of B or higher. This project can be the senior thesis (CLA 495 and CLA 496) or an Independent Study course (LAT 491, GRE 491, or CLA 491) that includes a substantial research paper (25 pp - 35 pp). Either project must be supervised by a faculty member in the Classics Department. To qualify for a 'capstone' project, the student must have by the end of the junior year a minimum GPA of 3.5 in the Classics major and 3.3 overall.

Students, Please Note: Since you will want to attend to the matter of cognates when you enroll, we are providing you with the current active **cognates linked to the CLA, GRE, and LAT courses** that are listed below, as of the printing of this Course Guide. Please be sure to check all your other course cognates. If you have already declared a cognate that is now deactivated, you WILL be able to complete the requirements. You may search for active and deactivated cognates by course at <https://cognates.miami.edu/> or consult the chair, Dr. J. P. Russo, 305-284-6326.

CLA COURSES

CLA 101 Greek and Roman Mythology

Dr. Han Tran | M, W, F 11:15 a.m. – 12:05 p.m.

This class explores the language of classical myths via Ovid's *Metamorphoses*. The classic poem weaves together a broad range of Greek and Roman myths, which the lectures will help both to elucidate and expand through the presentation of earlier and/or alternate versions, as well as through slides of relevant (ancient and modern) art. Some of the covered narratives are: The Golden Age of Kronos, the rise of Zeus as head of the Olympians, the labors of Herakles/Hercules, Perseus' quest for the head of Medusa, Jason and the Argonauts. Students will become adept at decoding a whole range of stories, from foundational to more local tales, from stories of major gods (Zeus/Jupiter, Apollo, Artemis/Diana, Aphrodite/Venus) and heroes (Achilles, Odysseus/Ulysses, Theseus), to more secondary figures. A large part of this process will be understanding the common belief system that underlies and informs all these stories.

Counts toward the following cognates:

- Individualized cognate in Arts & Humanities
- Ancient Roman Literature, Culture, and History
- Medical Topics in Classics
- Ancient Greek Language & Literature
- Legal Topics in Classics
- Latin Language and Literature

CLA 211 Medical Terminology

Dr. Allannah Karas | T, TH 9:30 a.m. – 10:45 a.m.

Medical Terminology provides an introduction to the international vocabulary of medical science derived from Ancient Greek and Latin. A variety of topics will be covered in this

course, with a special focus on words and concepts related to human biology and medicine. We will approach this study linguistically, beginning with the roots of ancient words and examining the rules and techniques by which Greek and Latin elements (prefixes, suffixes, and stems) are constructed into medical and scientific vocabularies, as well as the terms, phrases, expressions, and ideas that we use every day.

Counts toward the following cognates:

- Individualized cognate in Arts & Humanities
- Individualized cognate in People & Society

CLA 222 Sexuality and Gender in the Ancient World

Dr. Brian Bigio | M, W 3:35 p.m. – 4:50 p.m.

This course focuses on two categories: gender and power (or “eros” and “civilization”). As in a Cartesian plane, we will examine the intersections of these two categories in space and time. These intersections are symptomatic of how the ancient Greeks and Romans imagined the conflicting relationships between individual and society, man and woman, national and foreigner, “active” and “passive”, freeborn and slave. Readings will include artistic, literary, philosophical, medical, and legal sources on ancient homoeroticism, lesbianism, intersexuality, transgenerness, femininity, masculinity, prostitution, and their diverse sexual manifestations or lack thereof. We will also examine and, above all, challenge modern theoretical approaches to Greco-Roman gender and sexuality, as well as the reception of the latter in theater and film.

Counts toward the following cognates:

- Individualized cognate in Arts & Humanities
- Individualized cognate in People & Society
- A Cross Cultural and Historic Examination of Sexuality
- Rhetoric and Self-Presentation in Ancient Culture
- Ancient Roman Literature, Culture and History
- Medical Topics in Classics
- Legal Topics in Classics

CLA 315/ENG 315 The Classical Epic Tradition: from Homer to Milton

Dr. John Paul Russo | M, W, F 9:05 a.m. – 9:55 a.m.

We cover the rise and development of the Western epic tradition from Homer’s *Iliad* and *Odyssey* (8th century BC) and Virgil’s *Aeneid* (29-19 BC) in the classical world, through the Anglo-Saxon *Beowulf* (ca. 900-1000) and Dante’s *Divine Comedy* (ca. 1305-1320) in the Middle Ages, and arriving at Milton’s *Paradise Lost* (1667) in the late Renaissance in England. We seek continuity among differences, originality, revision, all across an extraordinary time span of 24 centuries. But we have extraordinarily good guides in our authors.

One may compare the course to a band of travelers on a journey among high mountains, some of the supreme achievements of Western literature (there is too little time to investigate the valleys below). One passage could light our way. The Renaissance political philosopher Machiavelli wrote from exile in 1513: "In the evening, I return to my house and go into my study. At the door I take off the clothes I have worn all day, mud spotted and dirty, and put on regal and courtly garments. Thus, appropriately clothed, I enter into the ancient courts of

ancient men, where, being lovingly received, I feed on that food which alone is mine, and which I was born for; I am not ashamed to speak with them and to ask the reasons for their actions, and they courteously answer me. For four hours I feel no boredom and forget every worry; I do not fear poverty and death does not terrify me."

Machiavelli is telling us to read for the "humanity" of books, for the purpose of enlarging one's mental and moral nature, and of looking upon the world with greater understanding and sympathy.

Counts towards the following cognates for CLA:

- Individualized cognate in Arts & Humanities
- Rhetoric and Self-Presentation in Ancient Culture
- Ancient Roman Literature, Culture and History
- The Epic Tradition from Antiquity Through the Twentieth Century
- Ancient Greek Language and Literature
- Latin Language and Literature

CLA 405/LAW 992-A: Roman Law: Jurists, Corporations, and Empire from Antiquity to the Present

[Dr. Charles Bartlett](#) | T, TH 3:30 p.m. – 4:45 p.m.

This class investigates the history of Roman law from the early Roman Republic (5th century BCE) to the present. We will examine the early medieval law codes of western Europe, the development of canon law in the medieval Church, the use of Roman law by early modern empires, the laws governing corporations of all sorts, and the emergence of national law codes in modern nations across the world, among many other topics. Throughout the semester, we will pay attention not only to the details of important legal ideas, but especially to questions of how such ideas emerged, how they were put in place, and how later societies maintained, changed, or replaced them. Those considering a career in the law will have a chance to analyze the history of a singularly important legal system: Roman law has not only been the basis of legal life in countless political communities, past and present, but has indelibly shaped international law as well. Those considering other careers should feel no less welcome: we will study the history of Roman law in its many political, social, cultural, professional, religious, and economic contexts, and you will develop tools to examine the ideas and institutions of other similarly complex and fascinating traditions.

GRE COURSES

GRE 102 Elementary Ancient Greek II

[Dr. Brian Bigio](#) | M, W, F 10:10 a.m. – 11:00 a.m.

This course builds upon the foundation of GRE 101. It will improve your reading fluency in Attic Greek as well as your oral, grammatical, and analytical skills. We will read adapted portions of classical Greek poets, playwrights, philosophers, and orators, as well as passages from the New Testament. You will learn to: pronounce Greek (in the case of prose) or sing it (in the case of poetry); associate Greek words to their cognates in modern languages; develop strategies for producing idiomatic English translations; compose and communicate your own sentences in Greek; and appreciate the cultural and historical background to the texts that we are reading and their authors. This course will have an active-learning component with a

conversational phrasebook and the screening of modern performances of Greek tragedies in the original language.

Counts toward the following cognate:

- Ancient Greek Language and Literature

GRE 103 Intensive Greek for the New Testament

[Dr. Brian Bigio](#) | M, W, F 11:15 a.m. – 12:05 p.m.

This course provides an intensive and accelerated introduction (equivalent to both GRE 101 and 102 in a single semester) to the ancient Greek language with a particular focus on the Koine dialect, which was the lingua franca of the eastern Mediterranean and western Asia for centuries following the conquests of Alexander the Great. The Hebrew Bible was translated into this dialect of the Greek language in the third century B.C. by the Jewish community of Alexandria in Egypt, and a few centuries later the texts of the Christian New Testament were written in a similar version of Greek. Although our focus will be on the dialect of Greek that is used in Jewish and Christian texts, the Attic Greek of classical authors like Plato, Sophocles, and Thucydides is quite similar, and students who complete this course will possess the tools to start reading ancient Greek texts of all kinds. This course will have an active-learning component with a conversational phrasebook and the screening of modern performances of Greek tragedies in the original language.

Counts toward the following cognate:

- Ancient Greek Language and Literature

GRE 321 Euripides

[Dr. Allannah Karas](#) | T, TH 2:00 p.m. – 3:15 p.m.

Ancient Greek readings of a complete play of Euripides, with an emphasis on syntax, vocabulary, grammar, and forms needed for close analysis. In this course, students will grow in their ability to thoughtfully examine the nuanced meanings and expressions of the ancient Greek dialogue as crafted and staged by this famous Athenian playwright. In-class discussions will highlight issues of textual interpretation, social context, and the ever-intriguing rhetorical, psychological, and philosophical questions that emerge from within Greek tragedy and continue to resonate today.

Counts toward the following cognates:

- Individualized cognate in Arts & Humanities
- Ancient Greek Language and Literature

LAT COURSES

LAT 101 Elementary Latin I

[Dr. Han Tran](#) | M, W, F 9:05 a.m. – 9:55 a.m.

Latin 101 is an introduction to the Latin language. Latin has occupied a central place in the history of the West—from the time of the Roman Republic and the Empire, through the Middle Ages, to the humanistic Renaissance, and in many ways into the present—and has

informed religion, philosophy, law, literature, Western languages, and much else. Studying Latin is fascinating in and of itself, but it will also deepen your appreciation of other languages, and—for anyone considering medical or law school—it offers an edge by revealing the roots, prefixes and suffixes, and common idioms that are largely the basis for our technical and specialized vocabularies. LAT 101 is intended for students *who have never studied the language before, or whose previous study has not yet prepared them for LAT 102 or higher.*

LAT 101 will cover up to Lesson 12 in *A New Latin Primer* by Mary C. English and Georgia L. Irby, with the remainder to be covered in LAT 102 and 201. This revamped course encourages reading from actual Latin texts.

Counts toward the following cognate:

- Latin Language and Literature

LAT 102: Elementary Latin II

[Dr. Han Tran](#) | M, W, F 10:10 a.m. – 11:00 a.m.

Latin 102 is a continuation of Latin 101 using *A New Latin Primer* by Mary C. English and Georgia L. Irby and covers Lesson 13 to 24. Latin is an extraordinarily important possession for those considering medical or law school as it explains roots, prefixes and suffixes, common idioms, many of which are the basis for our technical and specialized vocabulary. While grammar and morphology will continue to be central, this course puts greater emphasis on reading actual Latin passages.

Counts toward the following cognate:

- Latin Language and Literature

LAT 201: Intermediate Latin I

[Dr. Han Tran](#) | T, TH 9:30 a.m. – 10:45 p.m.

Latin 201 is a continuation of Latin 102 using *A New Latin Primer* by Mary C. English and Georgia L. Irby. This course covers Lesson 25 to 36. The remaining time will be devoted to reading the Extended Latin Passages that follow the Lessons.

Counts toward the following cognates:

- Individualized cognate in Arts & Humanities
- Ancient Roman Literature, Culture and History
- Latin Language and Literature

Department of Classics

Student Groups

These groups offer an opportunity for students to increase their understanding of Classical topics and languages and share time with other like-minded students. Contact the Department of Classics for more information.

Classics Club

The Classics Club offers a wide and varied range of activities and discussion topics from films, museums, and literature to the making of classical pottery or a presentation by an invited guest. It meets once every two weeks. Frequently, a member or two of the faculty are in attendance.

Latin Table

The Latin Table meets biweekly, normally in the fall semester. The aim of the club is improved reading and translating passages in Latin, analyzing them, and drawing out their larger meanings, especially regarding a *magister vitae* ("rule of life"). In the past, Stoicism received special treatment. One or two members of the faculty are in attendance.

Greek Table

The Greek Table meets biweekly, normally in the spring semester. Reading and translating passages in Greek, analyzing them, and explicating them for their humanistic content. In the past, Stoicism has received special treatment. One or two members of the faculty are typically in attendance.

Platonic Reading Group

The Platonic Reading Group meets biweekly through the year. Typically, a Dialogue of Plato in English translation is chosen at the outset of the term, and the members of the Table work their way through it during the semester. One gains experience in close reading and dialectical discussion, with Plato as our guide. Students from philosophy, history, and other disciplines are welcome. Generally, several faculty members attend.

Pizza or other snacks are usually provided at the meetings.



Aeneas, Anchises and Ascanius
Gian Lorenzo Bernini, 1618, Galleria Borghese, Rome, Italy.

Bernini was just turning twenty when he finished his first major work on Aeneas fleeing Troy, carrying his aged father and leading his young son. The three generations of the family are there, and the father Anchises carries what appears to be a box containing the Lares, masks or (here) statuettes of the family's ancestors. Aeneas is in mourning for his wife lost in the attempt to escape. It was said that Bernini wanted to face the challenge of rendering artistic so many limbs; he felt he had not succeeded.

Front cover image credit:

https://commons.wikimedia.org/wiki/File:Museo_borghese_sala_del_gliadiatore_g.l.bernini_e_nea_anchise_e_ascanio_1618-20_042.jpg