Course Announcement Guide

SPRING 2024

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

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

MAKE SURE YOU HAVE ALL THE COURSES YOU NEED TO GRADUATE:
SEE AN ADVISOR EVERY SEMESTER
Department of Classics faculty are available for advising.

REGISTRATION BEGINS: November 6, 2023
All Classics Department courses at the 200-level and above are either designated as “writing (“W”) courses, or as cases 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). For those interested in a writing credit for CLA 101, please enroll in CLA 102 instead. See an 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, GREEK AND ROMAN LAW, ETC.)
GRE = GREEK
LAT = LATIN

REQUIREMENTS FOR THE MAJOR

Track 1: Greek (30 credits)
Greek 101, 102, 201
Six courses at the upper level (202 and above) in Greek. Greek 201 counts towards this requirement. Two survey/theme courses; at least one CLA

Track 2: Latin (30 credits)
Latin 101, 102, 201
Six courses at the upper level (202 and above) in Latin. Latin 201 counts towards this requirement. Two survey/theme courses; at least one CLA

Track 3: Latin and Greek (36 credits)
Latin 101, 102, 201 and Greek 101, 102, 201
Three courses at the upper level (202 and above) in Latin and three courses at the upper level (202 and above) in Greek. Latin 201 and Greek 201 count towards this requirement.
Two survey/theme courses; at least one CLA

Track 4: Classical Civilization (24 credits)
One course among the following four choices: CLA 101, CLA 102(W) Ancient Greek and Roman Mythology; CLA 210 Greek and Latin Roots of English; CLA 211 Medical Terminology.
Seven other CLA, LAT, or GRE courses in any combination, four of which at the 300 level or higher. If there are no LAT or GRE courses among the seven, either CLA 210 or CLA 211 must be one of the seven courses.

REQUIREMENTS FOR THE MINOR

Five courses -- 15 credits -- including
3 credits in a Greek (GRE) course or 3 credits in a Latin (LAT) courses; 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).
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.

CLA COURSES

CLA 101-102 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:
- Ancient Roman Literature, Culture, and History
- Medical Topics in Classics
- Ancient Greek Language & Literature
- Legal Topics in Classics
- Latin Language and Literature
- Religion, Myths, and Interpretation*

CLA 210 The Greek and Latin Roots of English
Dr. Paul Johnston   T, TH 3:30 p.m. – 4:45 p.m.

Have you ever wondered why “flammable” and “inflammable” mean the same thing? Are you curious where words like “inaugurate,” “ramification,” and “chauvinism” come from? In this class, you’ll learn all this and much more! Etymology is the study of the origins, development, and meaning of words. More than 60% of English words derive from Latin and ancient Greek, while certain scientific and technical fields use specialized vocabularies that are almost entirely of Greek and Latin origin. This course introduces the basics of Latin and ancient Greek and the ways in which they are present in English vocabulary, equipping students with the necessary tools to analyze and understand the meanings of words derived from these ancient languages. In this course, you will become acquainted with the history of English, learn to identify and interpret Greek and Latin elements in English (including technical terms from medicine and law), and improve your use, comprehension, and enjoyment of the English language.
Counts toward the following cognates:

- Legal Topics in Classics
- Medical Topics in Classics

CLA 224 The Heroic Journey
Dr. Allannah Karas  T, TH 11:00 a.m. - 12:15pm

We are all on a journey, the journey of life. But what makes that journey worthwhile? Or what can make that journey something more? Humans have been asking themselves these questions for thousands of years, from the ancient world to the present. This course explores the notion of “the heroic journey” told from the perspective of the most famous epic tales of ancient Greece such as Homer’s *Odyssey*. While these stories feature fantastic myths, monsters, and gods, this course will explore the ways in which they continue to resonate with us today. Students in this course will also examine several modern and contemporary retellings of that tale, whether in poetry, prose, or visual art. Through close reading, discussion, and a combination of both analytical and creative projects, students will enter a centuries-long, deeply psychological conversation about life’s journey and how it can be crafted, even today, into a meaningful adventure.

Counts toward the following cognates:

- 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 271/PHI 271 Ancient Philosophy
Dr. Wilson Shearin  M, W, F 12:20 p.m. – 1:10 p.m.

What is knowledge, and how can it be known? Why be moral? What is justice? What is the good life? If we really have free will, can there be such a thing as destiny? In what does friendship consist? What exactly is love? What is the meaning of death? These and other questions were addressed powerfully by the ancient Greeks and Romans. This course will explore such crucial philosophical themes, along with the actual method(s) of inquiry that the ancients devised for examining them. Major figures such as Plato and Aristotle will be featured, along with fragments of the Presocratics and selections from other ancient philosophers. This course examines selected trials from ancient Greece and Rome both as a way to understand these legal systems in themselves and as a way to explore the cultures, values, and biases that shaped them.

CLA 303/HIS 396/POL 389 The Roman Republic
Dr. Charles Bartlett  T, TH 12:30 p.m. – 1:45 p.m.

This class examines the Roman Republic, which lasted from 509 to 30 BCE. We will analyze the political system that Rome created after the reign of the last king, the many wars that were fought as Rome expanded its territory, and the struggles that led to the end of the Republic and its replacement by the Empire. Of particular interest are the many social and
cultural issues—such as slavery, vast inequalities of wealth, gradations of citizenship, and the changing positions of women—that define Roman history. For good or ill, Rome has influenced innumerable political communities and remains a part of our collective consciousness, and studying its development and legacy will prove useful no matter your field or future career plans. As we delve into the exciting world of the Roman Republic, you will not only develop tools of analysis and communication that will serve you in other history courses; you will also learn to judge how later societies have mythologized the Roman past to serve their own agendas, and how this continues today.

Counts toward the following cognate:
- Ancient Roman Literature, Culture and History

CLAR 31: Survey of Classical Latin Literature and Culture
Dr. John Kirby  T, TH 12:30 p.m. – 1:45 p.m.

‘The Grandeur that was Rome’ is a byword for the immense debt we owe to the ancient Romans – for their language, their culture, and the genius of their cultural innovations in areas such as law, military science, and architecture. CLA 31 is designed to give students a broad introduction to the literature and culture of the Roman Republic and Empire. The Greek heritage behind Latin literature will be highlighted. Readings will be chosen from authors such as Catullus, Cicero, Vergil, Horace, Ovid, Petronius, Juvenal, Tacitus, and Suetonius; genres such as epic and lyric poetry, oratory, history, and satire will be represented. There is no prerequisite. All texts will be read in English; no reading knowledge of Latin is required.

Counts toward the following cognates:
- Rhetoric and Self-Presentation in Ancient Culture
- Ancient Roman Literature, Culture and History
- The Epic Tradition from Antiquity Through the Twentieth Century
- Latin Language and Literature

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 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. 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 can compare the course to a group of travelers on a journey among high mountains, some of the supreme achievements of Western literature. Unfortunately, there is too little time to investigate the valleys below. But 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 understanding and sympathy.

Counts towards the following cognates:
- 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 322: Monsters and Fantastical Creatures in Western Antiquity and Other Cultures
Dr. Han Tran  T, TH 9:30 a.m. – 10:45 a.m.

The course explores the notion of the “monster” and the “fantastic creature” in a range of literary and visual representations from classical antiquity (the Greek and Roman World) and other cultures from various time periods. Starting with Hesiod’s 'Catalogue of Monsters' we examine the following questions: Whose mental projection is embodied in a given monster? Are there different categories of monsters? What does the monster represent? What fears does the monster crystallize? By contrast, what “fantasies” does the fantastic creature help channel and epitomize? Our investigation will include the classical and Egyptian phoenix; the biblical Leviathan and Behemoth; Norse myth’s Frost Giants and Dwarves, the Midgard Serpent, Hel, and the wolf Fenrir; Grendel and Beowulf’s dragon; the Medieval unicorn; the Chinese dragon; and the Japanese Oni and Tengu. Students discuss their “monster of choice” in three Reading Responses.
Counts towards the following cognate:
- Medical topics in Classics

CLA 327: Heroes Ancient and Modern
Dr. John Kirby  T 6:35 p.m. – 9:20 p.m.

What is a hero? We all have them. Society reveres them. Television series are made about them. The category itself is notoriously difficult to define; but the ideals associated with The Hero have proved some of the most inspiring and beautiful in human history, spanning across time and around the globe. This course will examine the figure of the hero, from ancient to modern times, beginning with some of the most ancient sources from thousands of years ago, and tracing its development to the present day. In particular, we will dig deeper into Joseph Campbell’s notion of the Monomyth, as we find it in both fiction and film.
Counts towards the following cognate:
- Rhetoric and Self-Presentation in Ancient Culture
CLA 373 Religions of Rome  
Dr. Paul Johnston   M, W 2:30 p.m. – 3:45 p.m.

The gods of the Greco-Roman pantheon could be fickle, vengeful, and unpredictable. From a modern perspective, the relationships people had with them can seem enigmatic and strangely transactional. The violent custom of animal sacrifice was one of the most important ways in which Romans expressed their reverence for their gods. One of the most important “gods” in the Roman empire was the emperor himself. Yet there are also parts of the religious landscape of Rome that feel much more familiar today: Rome and its empire were home to substantial Jewish populations, and it was under Roman rule that Christianity was born.

This course will introduce students to the religious worlds of Rome and its empire, from the local rituals and superstitions of the city of Rome to the wide-ranging forms of worship that flourished across the territory it conquered from Britain to Egypt and the Levant. The Roman empire was vast and diverse, and different religious traditions, practices and beliefs coexisted, interacted, and sometimes clashed with each other throughout its history. Engaging with textual, archaeological and art historical evidence, we will uncover the role of religion in the lived experience of ordinary Romans and explore how religion was intertwined with major developments in the empire’s history and culture. We will unpack both how religion shaped the Roman world in fundamental ways and how the Roman empire reshaped religion, with effects that resonate into the present day.

Counts towards the following cognates:
- Politics and Religion
- Philosophy and Religion in Ancient Culture and Society
- Ancient Roman Literature, Culture and History
- Medical topics in Classics
- Legal topics in Classics
- Religion, Myths, and Interpretation*

CLA 401/AAS 490   Mix: Race, Paint, and the Classics (Special Topics in Classics)  
Dr. Allannah Karas   T, TH 2:00 p.m. – 3:15 p.m.

Racist appropriations of Greco-Roman sculpture and iconography often pose a challenge to artists seeking to engage with these pieces (and the tradition they embody) in an intellectually honest, socially conscious, and nuanced way. Despite these challenges, for centuries Black artists from Mary Edmonia Lewis, Bob Thompson, and Emma Amos to Kehinde Wiley, Roberto Lugo, and Harmonia Rosales, have deliberately chosen to revise, and repurpose the images and myths of the supposedly “white” Classical past. Hundreds of museum installations, paintings, sculptures, ceramics, and mixed media works by these artists and others have yet to be unearthed and more carefully explored. In this course students will have the opportunity to engage in this new field of inquiry within Classics. In the class, students will acquire a basic knowledge of images from classical myth and then use this knowledge to identify and discuss the ways that artists from the African diaspora reconfigure them in their art. Students will also gain skills in digitally curating these images, as well as examining the problems and potentially provocative results that come from the “mix” of Black creativity and the complicated traditions of Greco-Roman antiquity.
CLA 405/LAW 992 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. Wilson Shearin  M, W, F 1:25 p.m. – 2:15 p.m.

This course builds upon the foundation of GRE 101. It will improve your reading fluency in Attic Greek as well as your grammatical and analytical skills. We read lightly adapted classical Greek texts treating inter alia Socrates’ defense speech, Neaera’s scandalous citizenship case, and Aristophanes’ bawdy Lysistrata.
Counts toward the following cognates:
  • Ancient Greek Language and Literature

GRE 103/GRE 691 Intensive Greek for the New Testament
Dr. Paul Johnston  M, W, F 12:20 p.m. – 1:10 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.E. 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.
Counts toward the following cognates:
**Ancient Greek Language and Literature**

**GRE 401 Special Topics in Greek Literature**
Dr. Wilson Shearin  M, W, F. 2:30 p.m. - 3:20 p.m.

This course offers careful consideration of Sophocles’ Oedipus Rex in the original. While time will be given to a variety of issues—the play’s ancient production, its place within Sophocles’ oeuvre, its modern reception—the focus is a close reading of the play, with study of evidence both for its text & the myths related to it. Writing credit given.

**LAT COURSES**

**LAT 101 Elementary Latin I**
Dr. Paul Johnston  M, W, F 11:15 a.m. – 12:05 p.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, 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 (based on the University of Miami’s Latin placement exam).

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 towards the following cognates:
- Latin Language and Literature

**LAT 102: Elementary Latin II**
Dr. Han Tran  M, W, F 9:05 a.m. – 9:55 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 important tool 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 a greater emphasis on reading actual Latin passages.

Counts towards the following cognates:
- Latin Language and Literature
LAT 201: Intermediate Latin I  
Dr. Han Tran M, W, F  10:10 a.m. – 11:00 a.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 towards the following cognates:
- Ancient Roman Literature, Culture and History
- Latin Language and Literature

LAT 431 Livy  
Dr. Charles Bartlett  MWF 1:25 p.m. – 2:15 p.m.

This class explores the fascinating work of the Roman historian Titus Livius, known in English as Livy. His *Ab Urbe Condita (From the Founding of the City)* is an invaluable source for the Roman Republic and is all the more interesting for the fact that Livy was alive at the end of this period of Roman history and the beginning of the Principate. We will devote particular attention to the first ten books of the work. These opening books (often called the first decade) contain irresistible tales about the heroes and villains from Rome’s early wars and governance, and they have intrigued historians, literary scholars, and political theorists for centuries; indeed, none other than Niccolò Machiavelli, author of *The Prince*, produced a major work called the *Discourses on the First Ten Books of Titus Livius*. This course will combine in-depth literary analysis with discussion of the historical reliability of Livy’s work, and students will have the opportunity to develop innovative research projects while honing their ability to read Latin.

Counts towards the following cognates:
- Rhetoric and Self-Presentation in Ancient Culture
- Latin Language and Literature

INTERSESSION COURSES

CLA 401: THE BIG QUESTIONS  
Dr. John T. Kirby – Winter Break Intersession B (Jan 2–14, 2024)

What is love? How should we think about life, death, family, patriotism, power? How do we know what is real and true? These and other ‘big questions’ are at the beating heart of every human life. Happily, the ancient Classics are there to help us figure out how we might go about answering these ‘big questions’ – and even why we make the choices that we find ourselves making. This course explores a number of ‘big questions,’ through readings of selected classical texts and screenings of memorable movies and prompts students to articulate – both for themselves and for others – what their answers might be, and why. No prerequisite; 3 course credits plus writing credit. Offered in synchronous remote format via ZOOM.

(This course’s two sections, B80 and U80, meet concurrently and entail identical materials and requirements. To register for either section, please contact DCIE at 305-284-4000, or
online at https://credit.dcie.miami.edu/intersessions/january/index.html; DCIE has their own administrative procedures, which differ from those followed by the College of Arts and Sciences for Fall and Spring courses. Mention ‘CLA 401’ and the January Intersession. Among other things, you will need to fill out the questionnaire at https://umiami.qualtrics.com/jfe/form/SV_39n4x8LcnFkGfD - so you may actually want to start there.)

CLA 305: WHAT IS A CLASSIC?
Dr. John T. Kirby - Spring Break Intersession (Mar 9-17, 2024)

This course explores what it means to designate a work of art as ‘a classic’ – in our own culture as well as in other times and places. To deepen our understanding of the category, readings will be selected from the world’s treasury of acknowledged ‘classics,’ beginning from the canon of ancient Greek and Roman literature that for many centuries has been a touchstone of Western civilization and moving forward to verbal texts and visual media of post-classical times. No prerequisite; 3 course credits plus writing credit. Offered in synchronous remote format via ZOOM.

(This course’s two sections, B80 and U80, meet concurrently and entail identical materials and requirements. To register for either section, please contact DCIE at 305-284-4000, or online at https://credit.dcie.miami.edu/intersessions/spring/index.html; DCIE has their own administrative procedures, which differ from those followed by the College of Arts and Sciences for Fall and Spring courses. Mention ‘CLA 305’ and the Spring Break Intersession. Among other things, you will need to fill out the questionnaire at https://umiami.qualtrics.com/jfe/form/SV_39n4x8LcnFkGfD - so you may actually want to start there.)

*This cognate has been deactivated. If you have declared this cognate, you WILL be able to complete the requirements. For further information, please contact the Dept. of Classics office.

12.06.23