Articles by:

Alan van den Arend

T. H. M. Gellar-Goad

Ian Hochberg

James J. Clauss

The Vulgate Bible

DUMBARTON OAKS MEDIEVAL LIBRARY

VOLUME I

THE PENTATEUCH

Douay-Rheims Translation

EDITED BY SWIFT EDGAR

ΟΙΚΕΙΩΝ ΔΙΑΛΟΓΩΝ ΒΙΒΛΙΟΝ ΕΛΛΗΝΙΣΤΙ Καὶ ρωμαιστί, FAMILIARIUM COLLO. QUIORUM LIBELLUS Graecè & Latinè, auctus & recognitus. Accessit & utilis Dialogus de ratione studiorum rectè instituenda. ITEM Oratio de ratione discendae ac docendae linguae Latinae & Graecae. AUTORE JOHANNE POSSELIO.

HOW LEARNING WORKS

7 Research-Based Principles for Smart Teaching

Susan A. Ambrose

Michael W. Bridges | Michele DiPietro

Marsha C. Lovett | Marie K. Norman

FOREWORD BY RICHARD E. MAYER

P. OVIDI NASONIS METAMORPHOSES

RECOGNIVIT BREVIQVE ADNOTATIONE CRITICA INSTRVXIT R. J. TARRANT

Table of Contents

Cover illustration by Keely Lake.

The finished cover illustration is released for use under a CC BY-NC-SA 4.0 license.

TCL **Editorial Board**

Teaching Classical Languages **Mission Statement**

Teaching Classical Languages (ISSN 2160-2220) is the only peer-reviewed electronic journal dedicated to the teaching and learning of Latin and ancient Greek. It addresses the interests of all Latin and Greek teachers, graduate students, coordinators, and administrators. *Teaching Classical Languages* welcomes articles offering innovative practice and methods, advocating new theoretical approaches, or reporting on empirical research in teaching and learning Latin and Greek. As an electronic journal, *Teaching Classical Languages* has a unique global outreach. It offers authors and readers a multimedia format that more fully illustrates the topics discussed, and provides hypermedia links to related information and websites. Articles not only contribute to successful Latin and Greek pedagogy, but draw on relevant literature in language education, applied linguistics, and second language acquisition for an ongoing dialogue with modern language educators.

Guidelines for submission may be found at
http://www.tcl.camws.org/guidelines.pdf.

Attendite: The Art of Listening to our Students

One of the amazing things about language is that there are words for concepts that we must express with multiple words in our first language. The Latin word *attendo attendere* is one of those. In beginning Latin, one of the first words a student learns is *audio audire* "to hear." Generally speaking, Latin textbooks do not introduce *attendere*, yet it is a word that makes us think harder about listening. It is not just listening or hearing, but "to pay attention, to listen carefully, to be an attentive listener." It is a compound formed by joining the prefix *ad* "toward" and *tendere* "to stretch toward, to head for, to exert oneself, or to be inclined toward." These definitions reveal the very physical and tangible quality of the verb. It signifies intention, attention, and being fully present to those we meet. We might call it "leaning in" to someone's words.

Over the past several years, I have been blessed to have students in my classes who are eager, curious, verbal, artistic, analytical, outgoing, reserved, creative, some who immerse themselves in details, and others who look at the big picture. All of them are able to learn. All of them are able to grow intellectually and socially. If they pay attention to each other, they—and I—discover classmates who can make what we are studying relevant to their peers. While traveling to Greece, I had one student who is a potter and who looked at vases not just as beautiful objects, but as the products of creative artisans. They wanted to understand how they were made, and they took special interest in the bottom of vases. They were thrilled that the Heraklion Museum suspended various perfume jars so that everyone could actually see the bottom of these *aryballoi* and *amphoriskoi*. As we walked through the museum, anyone in the class who was in earshot would gain special insights into making vases and their cultural significance. Most importantly, the students in the class learned to ask new questions and were pushed to examine the ancient world through a new lens.

If I teach my students to listen attentively, they become not only better at noticing key details but more in touch with their humanity. For example, in my [Women in Antiquity](#) course I ask students to complete a three-part project. Step One, they choose a woman that they know who lived through an earlier era than their own, typically a grandmother, an aunt, or a friend who is sixty or older. In pairs, they draft

questions about one aspect of the interviewee's life based on their presentation in class. It could be education, the spiritual, relationships, women's health, or women's role in the economy. Step Two, they interview the woman, identify the most meaningful moments or quotations, and create a seven-minute podcast. In the process, they compare their interview with their partner's and notice the similarities, but even more importantly, the differences between them. They recognize the diversity of lived experience and how it is connected to a person's peculiar circumstances as they grew and matured. Step Three, they write a letter back to the woman they interviewed and compare their experiences with those of women living during the archaic, classical, or Hellenistic age. The project opens their eyes to a close relative, gives them an opportunity to have a deeply meaningful conversation, and offers them the experience of being an attentive, empathetic listener.

Besides students who bring diverse learning styles to their work, I have had students who are anxious, depressed, distracted, lacking confidence, lacking motivation, expecting perfection, or experiencing sensory overload. I have students with learning challenges such as dyslexia. I have had a student on the autistic spectrum who was sometimes too narrowly focused, who was not able to forgive his mistakes, who in frustration exploded in class, frequently at himself, but occasionally at another student. These moments can be extremely challenging because most of us have never had any preparation for handling them. Even if we have experienced one or more of these challenges, every instance can be a little different. Some students have documented accommodations, but some, especially in a language class, discover their need for additional support for the first time. Frequently, I am not sure how much leeway to give them or how much structure to provide. This is when I need to pay attention. I need to give them opportunities to self-disclose, to share their own understanding of how a particular condition affects their learning and their ability to complete assignments.

This term, I had a blind student in a civ course, [Comedy: Greece and Rome to Hollywood](). Four requirements for the course were particularly challenging. The first is the physical aspect and visual nature of performance. How does one understand a mask or a costume, a set or a theater when the image can't be seen? So, when students gave a presentation with images, I asked members of the class to describe the image in detail. This helped not only the student who could not see it; everyone began to notice the salient details. Second, a key part of the course was to watch six classic Hollywood film comedies. How would my student get the visual

and physical humor in a Chaplin or Marx Brothers film? How would he appreciate the scenes of high society in Mae West's *Goin' to Town*? It turned out that this problem was the easiest to solve since there are services, including Netflix, that provide "descriptives" of films specifically designed for the visually impaired. The third challenge was to perform a scene for the rest of the class. My student and his partner solved it by choosing the scene from Menander's *Dyskolos* in which the cantankerous old man Knemon was incapacitated from falling down a well. As he was rolled out on the *ekkyklema*, my student remained immobilized on the cart while the two slaves kept harassing him by knocking on his door and asking for pots. The fourth challenge was the final project, a website analyzing a Hollywood film comedy and arguing how it exemplifies one of the ancient comic traditions. So my student watched the movie with descriptives, analyzed the film through multiple lenses (plot, character, humor, gender, ethnicity, and social class), and in the end received help from someone in the Academic Technology Studio to find images and post his insights into WordPress. The course worked well because we listened to each other attentively on a regular basis throughout the course and strategized how to solve each challenge as it came along.

Of course, not every student has enough self-awareness to express what help is needed. Not every student is ready to disclose a learning disability or a mental health condition. Yet it is up to me to gain each student's trust and to provide opportunities inside and outside of class for me to listen with care. It is so easy to walk into the classroom and stick to the lesson I had planned. Yet the unplanned insights that come from my students often connect with others in the class if I can affirm their insights and give them room to maneuver and the opportunity to express their nascent ideas. It is up to me to be an intentional listener, to be flexible, to let go of my lesson plan when a student has a new question or fresh insight, to listen to what my students are telling me and each other. It is also up to me to give my students the chance to be listeners. And it is also profoundly important that I keep learning from my students. The key for all of us is not just to listen (*audire*), but to lean in and listen carefully—*attendere*.

Each article in this issue of *Teaching Classical Languages* offers readers several ways to listen carefully. In "Something Old, Something New: Marrying Early Modern Latin Pedagogy and Second Language Acquisition (SLA) Theory," Alan van den Arend reminds us that if we listen to Renaissance pedagogues, we can recognize that many of the effective qualities of being a good teacher were

already being discussed and implemented by Posselius, Erasmus, and Comenius. In the seventh principle of "How Learning Works in the Greek and Latin Classroom," Ted Gellar-Goad exhorts us to notice how student social identity should be honored through an open, inclusive, and welcoming classroom environment. In "*Quid vultis discere*? Crafting a Student-Guided Latin Literature Course," Ian Hochberg provides an outstanding road map how to honor students' curiosity and to challenge them to become co-collaborators within the classroom, giving them choices what texts to read and what projects to choose. Finally, in "Teaching the Old and New Testaments to Students of Greek and Latin Simultaneously," Jim Clauss asks readers to listen attentively to these two versions of the same text and to be mindful of the choices made in composing a text and interpreting it through translation.

Something Old, Something New: Marrying Early Modern Latin Pedagogy and Second Language Acquisition (SLA) Theory[1]

Alan van den Arend
Johns Hopkins University

Abstract

Growing interest in 'active' Latin has prompted much discussion regarding the role of contemporary Second Language Acquisition (SLA) Theory in Latin instruction. Often framed as a contest between 'traditional' (Grammar-Translation) and 'new' (SLA-informed) pedagogies, debate in the field has proceeded according to assumptions regarding the relative historicity of both frameworks with little reference to the recorded tradition of Latin teaching practices. In short, present discussions have not been situated in the timeline of actual historical developments. This article attempts to redress this apparent lack of discussion by comparing basic principles of contemporary SLA-informed pedagogy with strategies from educational treatises published between the years 1511 and 1657. It seeks (1) to demonstrate the existence of an early modern Latin pedagogy with principles like those supported by contemporary SLA research, (2) to offer a comparative reading of that pedagogy's premises with consensus positions of current SLA-informed instruction, and (3) to reflect upon the potential uses of this comparison for present-day Latin teaching. This reading is exemplary, targeting one model for Latin pedagogy from the early modern period. Investigation remains necessary to identify both the scope and the depth of this tradition and its potential usefulness for re-imagining Latin teaching in the 21st century.

Keywords

Second Language Acquisition (SLA) theory, Early Modern Studies, Renaissance Studies, intellectual history, history of education, active Latin, pedagogy

LEFT BEHIND?

Interest in 'active' Latin[2] and second language acquisition (SLA) pedagogy has grown significantly over the past three decades. The *Conventiculum Lexingtoniense* (a conference focused on developing Latin proficiency) has ballooned in attendance from about a dozen enthusiasts in 1996 to more than 75 individuals annually. Once the only such gathering in the United States, it has served as a model for nearly a half-dozen similar events across the country.[3] K-12 Latin educators, among whom there has been an explosion of interest in SLA theory, are fueling this growth. No longer a topic of side conversations at annual meetings, discussions of contemporary SLA strategies have become mainstream at local, regional, and national Latin gatherings, supported by a boom in social networking and idea-sharing opportunities occasioned by the internet.[4] Peer-reviewed scholarship has not gone uninfluenced by this trend. Publications in this journal and elsewhere have addressed this growing interest, contextualizing it in both theoretical and practical terms.[5] The relationship between SLA research and classical language pedagogy has blossomed into a significant consideration for Latin instructors at all levels.

This development is not without political context or implication. Declining enrollments in Latin and closures of departments across the country have placed strain on the field at all levels (Goldberg, Looney and Lusin 2-3, 6). The turn toward alternative pedagogies perceived to be research-supported is not surprising as teachers seek new avenues to sustain and develop programs. Dr. Ted Zarrow, the 2015-2016 ACTFL Teacher of the Year, articulated this sense of urgency in his ACL Institute plenary address in 2016. Reflecting on his experiences as a national advocate

---

2 Alternatively called 'living' Latin or 'spoken' Latin. Though the nomenclature varies, all versions assume that spoken/written use of the language is integral to the acquisition process. The focus on Latin in this paper is a product of the more developed tradition addressing Latin instructional practices throughout the Modern period. Though the community is smaller, a pedagogical movement for 'active' Greek has also developed, e.g. at the Polis Institute in Jerusalem and the Accademia Vivarium Novum in Italy.

3 Including (under the auspices of various groups/individuals) the *Conventicula Dickinsoniense, Bostoniense*, *Vasingtoniense;* SALVI's *Rusticatio Tironum*, *Rusticatio Veteranorum,* and *Rusticatio Paedagogica*; the Paideia Institute's "Living Latin in New York" program; and a wide range of shorter events and meetings occurring annually at various locations across the country.

4 E.g., the Facebook groups "Teaching Latin for Acquisition" or "Latin Teacher Idea Exchange" as well as listserv groups like "Latin Teacher Best Practices." The Presidential Panel at the 2018 meeting of CAMWS-SS, "Latin Pedagogy and Active Latin," underscores the extent to which these developments have prompted concerted professional reflection on the subject.

5 In this journal, vide: Carlon 2013 and 2016, Rasmussen 2015, Lindzey 2015, and Patrick 2015.

for world languages instruction, he offered the trenchant observation that "if we do not begin to embrace the lessons of modern second language acquisition [SLA], we are going to be left behind." Framed this way, exploring the applicability of SLA research to classical language pedagogy is not just an opportunity for expanding the field's instructional repertoire; it could be seen as existentially essential.

Alongside these developments, rhetoric in the field has depicted Latin instructional practice as a contest between two broad methodological categories: Grammar-Translation pedagogy (the 'traditional' model) versus SLA-informed pedagogy (the 'new' method). This perspective is problematic for several reasons, e.g., its dichotomous structure, a failure to consider hybridization of methods, the occlusion of long-developed alternative approaches (e.g., the Reading Method), and a hierarchy of privilege that tends to posit one set of instructional strategies as universally and ubiquitously 'correct' in contrast to the other. Though the specifics of these arguments are, regrettably, beyond the scope of this paper, most practitioners of both schools claim to pursue the same ends: helping students develop sufficient reading ability to engage original Latin texts with little need to rely upon lexical and or grammatical aids.

This paper seeks to address both narratives via a reading of the history of Latin instruction that demonstrates long-standing affinities with principles closely aligned to both modern SLA research and grammar-translation methods. Specifically, I will complicate the issue of the traditional/novel dyad through a comparative reading of current principles in SLA theory alongside four early modern educational treatises about Latin pedagogy. The aim of this approach is two-fold. First, I want to highlight shared (and divergent) philosophical positions between SLA research and early modern Latin pedagogy. Second, I will suggest that appeals to 'keep up' with modern language methods ought to be reformulated as arguments for a return to long-established traditions in classical language pedagogy adopted/adapted through the lens of modern SLA research. This should be informed by a conjunctive approach to established pedagogies and the insights of SLA theory – the answer is not either/or, but yes/and.

RELATIONSHIP TROUBLE

Three problems emerge: (1) what does it mean to speak of an 'early modern' Latin pedagogy? (2) Which variant(s) of SLA theory are we discussing in this context? And (3) what does it mean to 'marry' the two together, given the historical

gap between the early modern period and today? Is such a union feasible, and under what conditions?

The scope of post-Classical (and especially Neo-) Latin publication and its relatively unexplored condition impede speaking of **any** era in monolithic terms. As Jürgen Leonhardt estimates in *Latin: Story of a World Language*, total post-Classical Latin output exceeds extant Classical sources by a factor of ten thousand (2). Many of these sources remain completely unexamined. The breadth of post-Classical Latin publication on issues of educational theory alone presents a formidable challenge. *Répertoire des ouvrages pédagogique du XVIe siècle* offers a survey of hundreds of works addressing all aspects of pedagogy, from teaching the alphabet to advanced composition (Buisson). Untold more address the topic without explicit indication in the title.[6] Many of these texts remain unaddressed in publications concerning Latin education practices during this period.

I will explore four works as representative of one strand of Latin pedagogical thinking in the early modern era: Desiderius Erasmus' *Ratio studii ac legendi interpretandique auctores* (1511) and *De pueris statim ac liberaliter instituendis* (1523); Johannis Posselius Maior's *De ratione discendae ac docendae linguae Latinae et Graecae* (1589); and Johannis Amos Comenius' *Opera Didactica Omnia* (1657).[7] This maneuver is not to elide competing positions on Latin pedagogy prevalent during the period or to suggest a monolithic conceptualization of Latin instruction, but to outline a general approach through the works of three important thinkers. The choice of Erasmus, Posselius, and Comenius as exemplars rests on the weight of their influence within and beyond the field of early modern pedagogy.[8]

Writing in distinctly different socio-political contexts and eras, each of these authors shares a commitment to active Latin for purposes ranging from general humanist education, to engaged participation in the *Res Publica Litterarum*, to – in

---

6 To offer one example of a less-obvious source, Johann Walch's *Historia Critica Linguae Latinae* contains multiple sections addressing pedagogical issues and provides an annotated bibliography directing interested readers to further sources.

7 Interested individuals can access editions of each of these texts through Google Books.

8 Erasmus' *De ratione studii* was published in 11 editions across Europe between 1511 and 1645. His *De pueris institutendis* saw at least 15 distinct editions between 1523 and 1556. All told, over 300 editions of Erasmus' pedagogical works were published within a century of his death. Posselius' pedagogical texts were published in nearly 20 editions between 1585-1620. Portions of Comenius' *Opera Didactica Omnia* were first published beginning in 1627, with the whole work seeing its first edition in 1657. Hundreds of printings of Comenius' various educational treatises were run across the western world.

Comenius' case – preparation for the second coming of Christ. Of the three, only Comenius explicitly endorses a universal model of education like the one common today.[9] All three authors assume the primacy of Latin in the school curriculum and its daily utility for students as the international vehicle language for important work in politics, law, medicine, theology, philosophy, and (nascent) science. To that end, their pedagogies aimed at developing spoken and written Latin skills, especially for reading classical, medieval, and contemporary Latin texts.[10] Despite the substantial gap between early modern and present-day educational environments, the shared goal of reading proficiency offers substantial justification for the continued relevance of early modern Latin pedagogies.

Specifying a variant of SLA theory is no less fraught with difficulty, due to its relative novelty and the lack of consensus on key issues regarding processes and methods of acquisition. Rather than ground my argument directly in any specific theoretical framework, I will contextualize it in terms of the essential components of SLA-informed instruction provided in Shrum & Glisan's *Teacher's Handbook: Contextualized Language Instruction* (5th ed.), an ACTFL-endorsed foreign language pedagogy textbook.[11] Though their perspective is oriented in/by the Socio-cultural Theory of language acquisition, the components of language teaching that they outline are, with the exception of Zones of Proximal Development, supported by many of the most popular SLA theories. Their work therefore serves as a reasonable ground for investigating relationships between SLA research *in toto* and early modern Latin pedagogy as outlined in the selected texts.

The metaphor of marriage is apt for addressing the final challenge. The object is not to suggest that early modern pedagogy in any way represents intuitive knowledge of the positions that current SLA theory has reached. Nor is it to suggest

---

9 On which, see Sadler 2013. Erasmus' position is much less obvious. He links education to the human condition throughout DPI but appears to treat it only in the context of male students. Whatever we might glean from his *Abbas et Erudita*, Erasmus' position on gender in education remains unclear. Posselius offers no position different from his contemporaries. To my knowledge, none of these authors indicate any substantial consideration of other minority groups generally excluded from education during the 16th and 17th centuries.

10 For a more thorough look at this history, readers should consult Tunberg 2014 and Minkova 2014. Concerning methods for learning to speak Latin during the early modern period, readers should see Tunberg 2012.

11 My choice to rely upon Shrum & Glisan is strategic. As the ACTFL endorsed/aligned instructed SLA text, it offers the best introduction for teachers to the application of SLA theory and includes bibliographies of major articles on the key issues addressed in this paper. Given these facts, it proves the most convenient single reference text for language instructors.

that current positions in SLA are the teleological consequence of roots laid down in the 16th-17th centuries. Instead, I will bring the two traditions into a conversation with one another by reading early modern Latin pedagogy with/against contemporary SLA theory and vice versa. This emphasizes their points of intersection while highlighting their differences in perspective(s) and assumptions. The goal is to generate comparative reflection, not to subsume either perspective within the other. It unifies distinct intellectual traditions while maintaining their individual natures and the contexts in which they developed, i.e., it marries early modern Latin pedagogy and SLA Theory.

Key Concepts in SLA Theory

Shrum and Glisan outline eight points that constitute the field's consensus regarding SLA-informed language instruction. According to them, such teaching provides:

1. Comprehensible input in the target language that is directed toward a larger communicative goal or topic;

2. An interactive environment that models and presents a variety of social, linguistic, and cognitive tools for structuring and interpreting participation in talk;

3. Opportunities for learners to interact communicatively with one another in the target language;

4. Conversations and tasks that are purposeful and meaningful to the learner and that parallel real-life situations in which they might expect to use their language skills;

5. Explicit instruction in strategies that facilitate language awareness, learner autonomy, and making meaning when interpreting the foreign language;

6. A nonthreatening environment that encourages self-expression;

7. Opportunities for learners to work within their Zones of Proximal Development [ZPDs] in order to develop their language and transform their knowledge;

8. Opportunities for language learners to participate in setting the agenda for what they learn. (36)[12]

These points address the types of communication that ought to occur in the language-learning classroom (1, 3, 4, and 5), the nature of the classroom as a place of language acquisition (2 and 6), and the role(s) of the student and instructor in the language-learning process (7 and 8). Shrum and Glisan also highlight consensus on issues like the use of authentic resources in instruction and the qualities of an effective language teacher – both essential topics for SLA-informed language instruction (passim, esp. 188-94). These ten issues (1-8 above plus [9] 'authentic resources' and [10] qualities of an effective teacher) form the backbone of my analysis.

I will proceed by theme, addressing the points as outlined in the categories above. In each instance, I offer a summary of related SLA research, followed by an evaluation of relevant selections from each of the early modern texts. The citations operate illustratively, providing a sense of the scope of this pedagogic tradition. They are not exhaustive either within the work(s) cited or across the various texts presented for analysis here.

Types of Communication: Comprehensible Input

Stephen Krashen's five hypotheses of second language acquisition set the stage for current discussions in SLA beginning in the late 1970s and early 1980s (Shrum and Glisan 16-18; Krashen). Though much critiqued on theoretical grounds, the terms outlined by Krashen constituted many of the key research directions for SLA over subsequent decades. Central to his five hypotheses is the concept of Comprehensible Input (CI), which states that "we acquire language that contains a structure a bit beyond our current level of competence ($I + 1$). This is done with the help

12 As one reviewer astutely observed, this list offers no further comment on the priority, relative weighting, or the interrelationships of these instructional components. Though substantial research supports, e.g., the necessity of comprehensible input, various schools of language acquisition address that fact differently in relation to the other criteria listed. For that reason, a full review of the literature discussing the topic is beyond the scope of this paper. Readers interested in a general overview and comparison of the various prominent schools of SLA theory should consult VanPatten and Williams 2014.

of context or extra-linguistic information" (Krashen 20-30). Theoretical consensus holds that CI is a necessary component of effective second language instruction. Students acquire a second language via comprehensible input delivered in the target language.

Engaging students with understandable messages in Latin is a primary point of instruction for our early modern sources. Posselius expresses the futility of asking students to deal with language that is incomprehensible to them: "What does it accomplish that boys, like parrots, repeat words they don't understand and are burdened with busywork?" (138).[13] The expected answer is obvious: little-to-nothing. He assumes that students will be engaging meaningfully with Latin at a level that they find to be intelligible, if challenging. The minimum standard for second language study in contemporary SLA theory and this line of early modern pedagogy is, in principle, the same: input must be comprehensible.

A key part of maintaining comprehensibility is ensuring that topics of discussion are conceptually accessible to learners. Regardless of the linguistic simplicity of the message, if its content is unintelligible, the exercise is moot. Comenius, who is concerned primarily with the Latin education of younger children, emphasizes this reality:

> *Nothing is retained with youth except what their age and disposition not only admit but even seek out. Let them be ordered to memorize nothing except what is properly understood . . . . Let nothing be given over to practice except that whose form and standards of imitation have been sufficiently demonstrated. (1: 84)[14]*

---

13 *Quorsum enim attine*t, *pueros, psittaci more, verba non intellecta reddere,* & *eos inutili labore onerari*? N.B.: Citations of Latin text in this paper follow the conventions of the editions referenced. Readers unfamiliar with 16th c. orthography and punctuation will note some variance from present-day, Anglophone editorial practices, e.g., a pronounced tendency toward comma-insertion and capitalization. Interested parties should refer to Bloemendal & Nellen 2014 and Deneire 2014.

14 *Nihil cum Iuventute tentetur, nisi quod aetas et ingenium, non solum admittunt, sed et appetunt. Nihil memoriae mandare iubeantur, nisi quod intellectu probe comprehensum est . . . . Nihil agendum committitor, nisi cuius forma, et imitandi norma, sufficienter monstrata fuerint.* Later at 1: 128 – "It follows that a child's understanding of a language chiefly ought to be formed around childish things, with adult matters set aside for a more mature age, since those who assign to students Cicero and other great authors, who write about topics over a child's head, do so in vain. You see, if they don't understand things, how will they grasp the art of expressing those things deftly?" *Sequitur, ut Intellectum ita Sermonem formandum esse pueris circa puerilia potissimum, virilibus adultiori aetati relictis*: *ut frustra sint, qui pueris Ciceronem, aliosque grandes Autores, quae supra puerilem captum*

This is substantiated by research that links student development with the SLA process at varying ages and stages of learning (Shrum and Glisan passim, esp. 104-135 and 140-166). Ensuring that a message is comprehensible means focusing not only on its linguistic components but also on issues like content, style, and method of delivery.

Students' language proficiencies do not always develop contemporaneously and consistently across modes. Receptive faculties of listening and reading seem to precede active faculties of writing and speaking, with extemporaneous speaking proceeding most slowly. Comenius was aware of this progressive, uneven development, and recommended that instruction begin with (comprehensible) input before proceeding to writing and, finally, speaking (1: 83).[15] These suggestions align with Krashen's claims that input precedes output, and that written proficiency develops ahead of oral proficiency because of editing opportunities in the writing process (the Monitor Hypothesis).[16]

At least some early modern sources, then, reflect a concern for providing students with Latin input that essentially meets the criteria of the comprehensible input standard in SLA research-informed pedagogy today. These instructors advocate for the delivery of messages that are (1) understandable, (2) appropriately contextualized to be intelligible to the learner, and (3) ideally meaningful/interesting. Moreover, their pedagogies recognize the uneven development of language proficiencies, and especially the late development of active language skills (esp. speaking) relative to receptive skills like listening and reading. Though unsupported by the scientific data of contemporary research, this early modern instructional tradition anticipated the core consensus position of modern SLA theory: the need for comprehensible input in the language-learning environment.

---

sunt tractantes, proponunt. Si enim res non capiunt, quomodo artificia res istas nervose exprimendi capient?

15 "Let the study of a new language proceed gradually, so that at first the student learns to understand (you see, that's the easiest part) then to write (where time is given for planning), [and] finally to speak (which, because it happens on the spot, is the most challenging)." *Linguae novae studium gradatim procedat: ut nempe primo discipulus consuescat Intelligere (id enim facillimum) tum Scribere (ubi praemeditationi tempus datur) tandem Loqui (quod quia extemporaneum est, difficillimum).*

16 E.g., "The final part of the input hypothesis states that speaking fluency cannot be taught directly. Rather, it 'emerges' over time, on its own . . . . Early speech will come when the acquirer feels 'ready'; this state of readiness arrives at somewhat different times for different people" (Krashen 22). On the Monitor Hypothesis, see Krashen 15-20.

Types of Communication: Output & Interaction

In response to Krashen, Merrill Swain has suggested that though CI is necessary for SLA to occur, it is not sufficient. In her *Output Hypothesis*, Swain proposes that, in addition to a significant quantity of CI, students also need to use the language actively to acquire it (Shrum and Glisan 22-23; Swain 1985, 1995, and 2000). Michael Long's *Interaction Hypothesis* posits the additional need for that output to occur via interaction and the negotiation of meaning (Shrum and Glisan 21-22; Long 1981, 1983, 1996). These positions offer theoretical foundations for models of instruction such as Long's Task-Based Language Teaching (TBLT), which leverages interactions based on student interests to drive SLA.[17] In TBLT, students identify a communicative task as a goal for their second language learning. The instructor then targets classroom activities to help students acquire the linguistic structures needed to successfully accomplish the task. Students' linguistic proficiency develops because of active engagement in negotiating meaning to achieve self-directed goals.[18] Swain's and Long's arguments have become accepted components of many current schools of SLA-research informed pedagogy (Shrum and Glisan 21-23).[19]

Early modern sources are clear about the importance of active communication for language acquisition in the Latin classroom. Posselius takes the communicative use of Latin as a given for its instruction (141).[20] Erasmus makes a similar point in his *De ratione studii* (DRS), preferring that students begin actively speaking Latin as soon as they have acquired the basics of phonetics and orthography (125).[21] This

---

17 On TBLT, see, e.g., Long 2014.

18 E.g., in a modern second language classroom students might voice the desire to learn how to rent an apartment in a country where the target language is primary. TBLT instruction would proceed by assessing students' current abilities to engage in the necessary steps for securing housing (browsing ads, communicating needs/wants, negotiating a price, reading a contract, etc.) and developing interactive activities to support the acquisition of needed skills. Proficiency would be determined by the students' ability to successfully complete all tasks in a simulated environment. Adaptation of TBLT for classical languages necessarily must be more creative, e.g., accomplishing a task-goal of "write a letter in Latin" via a study of Latin epistolary culture.

19 Reflected directly in the literature on "Focus on Form" instructional techniques prompted by Long 1991. E.g., the PACE instructional model outlined in Shrum & Glisan 206ff.

20 "Concerning the exercise of speaking Latin, I'll say nothing here. You see, educated and wise men know that it is entirely necessary, and cannot be neglected or omitted without great inconvenience for the students." *De exercitio latine loquendi hic non dicam. Sciunt enim viri docti & sapientes, id omnino necessarium esse, & sine magno discentium incommodo negligi aut omitti non posse.*

21 "But Fabius already offered enough advice concerning the instruction of boys' mouths and the teaching of the letters' shapes, whether through play or joke. For my part, after the primary parts [of the language] have been taught, I would prefer that the boy be immediately summoned to the practice

rests on his conviction that facility in Latin is best acquired through a combination of correct (*emendate*) speaking and reading: "You see, the true faculty of speaking without error is best provided on the one hand by conversation and interaction with individuals who speak without error, and on the other by a close reading of eloquent authors" (DRS 115).[22] Comenius (1: 96) and Erasmus (DRS 119) emphasize the importance of communication in the learning process, including in the form of peer-to-peer instruction.[23] All three early modern sources agree on the need for active language use and communicative tasks in Latin pedagogy, though Erasmus' emphasis on beginning with phonetics and orthography is not necessary in the models proposed by Krashen, Swain, and Long.

Erasmus and Comenius both address the need to ensure that communicative tasks given to students are compelling and meaningful to them in their daily lives. Comenius stresses relevance in language instruction (1: 88).[24] Erasmus, in his *De pueris statim ac liberaliter instituendis*, focuses on compelling content that is age- and audience-appropriate:

> *In selecting these examples, the instructor will take*
> *care that he especially put forth that which he judges*
> *to be most pleasing and most well-known and beloved*
> *and, so to speak, flowery . . . to which end the teacher*
> *ought to observe what best suits each age. Joyful and*
> *pleasant things best suit boyhood. (DPI 68-9)[25]*

---

of speaking [it]." *Iam vero de formando puerorum ore deque tradendis ceu per lusum iocumque literarum figuris, satis praecepit Fabius. Equidem post tradita elementa prima, malim ad usum loquendi statim vocari puerum.*

22 *Nam vera emendate loquendi facultas optime paratur, cum ex castigate loquentium colloquio convictuque, tum ex eloquentium auctorum assidua lectione.*

23 Comenius: "Whatever has been taught, let it be transferred again via communication from some [of the students] to others, lest anything be known in vain. You see, in this sense the saying is true that your knowledge is nothing unless someone else knows that you know it." *Quicquid perceptum est, transfundatur iterum aliis communicando in alios: ne quidquam frustra sciatur. Eo enim sensu verum est: Scire tuum nihil esse nisi te scire hoc sciat alter.* Erasmus: "Finally, it would not lead to a single certain end, but at once will contribute greatly to all of them, if you should also frequently teach others. You see, you'll never grasp better what you understand, what you don't." *Postremo illud non ad unum aliquid, sed ad omnia simul plurimum conducet, si frequenter alios quoque doceas. Nusquam enim melius depraehenderis quid intelligas, quid non.*

24 "Let nothing be taught except that which has the most substantial use, for this life and the next." *Nihil tractetur nisi quod solidissimum habeat usum, ad hanc et futuram vitam.*

25 *In deligendis his [exemplis] vigilabit institutor, ut quod iudicabit maxime gratum pueris max-*

Tailoring second language work to meet learners' needs and interests is a core principle of SLA instruction methods like Teaching Proficiency through Reading and Storytelling (TPRS) and Long's TBLT. Though TPRS and TBLT differ in their assumptions regarding the importance of learner output for the acquisition process, both emphasize the need for learners to develop meaningful connections with relevant and interesting material in the target language.

The extent to which students should engage in spoken Latin is a central discrepancy between proponents of active Latin and grammar translation approaches, and it represents an area where the historical contexts of teachers like Erasmus, Posselius, and Comenius differ substantially enough from contemporary concerns to warrant comment. As I noted above, these instructors could take for granted (a) the primacy of Latin in an educational environment where instruction in the language occupied the bulk of the school day, and (b) the centrality of (written and spoken) Latin in the international intellectual community. Neither of these conditions exists in today's educational environment, in which fortunate students receive only an hour of Latin instruction per day and are exceedingly unlikely to find themselves in a situation where they might be compelled to use it as a *lingua franca*.

That said, both SLA research and early modern intuition recognize the reciprocally beneficial relationship between active and receptive language use for developing proficiency, regardless of the amount of available instructional time or the likelihood of students' active use of a second language beyond the classroom (Shrum and Glisan passim, esp. 172-200 and 231-71). For that reason (among others), the communication standard in the *Standards for Classical Language Learning* and the *World Readiness Standards* now focuses on the types of communication (interpretive, interpersonal, presentational) in which students are likely to engage rather than specific linguistic skills (reading, writing, speaking, listening) they use. Despite different historical and social contexts, an early modern approach that recognizes the importance of comprehensible input and output could offer substantial insight to instructors interested in SLA-informed Latin pedagogy.

Types of Communication: Explicit Grammar Instruction

Krashen's work also raised a point of contention concerning the efficacy of explicit grammar instruction in the second language classroom. Developing a

---

imeque cognatum et amabile ac, ut ita dicam, florulentum, id potissimum proponat . . . ita praeceptori observandum est quid cuique congruat aetati. Iucunda et amoena pueritiae convenient.

distinction between language acquisition and learning, he has argued that explicit grammatical instruction has no impact on language acquisition (a 'zero-interface' position). For Krashen, there is a difference between *learning* a language (explicitly memorizing rules, paradigms, syntax structures, etc.) and *acquiring* one (unconsciously building mental representation and skill). According to him, explicit grammar instruction does not produce language acquisition, but at best "acts as an editor, as a Monitor, 'correcting' the errors, or rather what the performer perceives to be errors, in the output of the acquired system" (Krashen 83ff.).

The median position in the discussion posits a 'weak-interface' between instructed grammar and language acquisition (e.g., Ellis 2008). According to this argument, explicit grammar instruction can play a role in *some* SLA processes, though they are fairly limited in both scope and number. These approaches heavily emphasize the contextual nature of grammar and argue for methods based on 'noticing' (calling students' attention to a specific grammatical feature in context), 'co-construction of meaning' (working with the students to deduce a structure's function), and 'pop-up' instruction (very brief, meaning-oriented lessons on the use of grammar in a passage) that eschews linguistic jargon for a focus on contextualized pragmatics. For example, in Donato and Adair-Hauck's (2002) PACE model of instruction, lessons proceed by **P**resenting students with a new linguistic structure in context (e.g., in a reading passage), drawing their **A**ttention to the new structure after they have engaged with their passage in other ways, working together to **C**o-construct a meaning for the structure and a 'rule' for its function based on the context, and then practicing the structure through exercises that **E**xtend its use to new linguistic environments. This approach directs students to focus first on the meaning of the communication, then on the form of the new grammatical structure, situating it in terms of both its communicative function and a broader linguistic context that renders it more easily comprehensible to the students.

A few theories of SLA postulate a 'strong-interface' between grammar instruction and student acquisition of targeted structures (e.g., DeKeyser 1995). For these models of learning, explicit identification and drilling of grammar rules and structures is an integral part of effective SLA instruction and ought not be eschewed. Skill Acquisition Theory, for example, places a premium on targeted practice and drilling to develop automaticity in language processing/use that eventually leads to acquisition. Grammar-translation strategies overwhelmingly adopt a strong-interface position, focusing on the explicit teaching of grammar rules and a 'focus on

forms' approach to language learning. Consensus in the SLA community, however, favors the 'weak-interface' model.

Despite its strong advocacy for active, communicative uses of Latin in instruction, early modern Latin pedagogy also emphasized substantial, explicit teaching of grammar forms and rules, in contrast to a weak-interface position in current SLA research. Posselius views explicit grammar instruction as a necessary component of learning Latin. Though he recognizes that such study is not enough to be able to successfully produce the language, he affirms its general importance in the face of more inductive, reading-based approaches to the language:

> *Boys ought not be held up too long in the study of the rules of Grammar: in this way the argument should be disproved and rejected of those who say that free minds ought not be burdened by the work of studying rules, but that the Latin language ought to be learned only through the reading of reputable authors. You see, although rules and guidelines are not sufficient for speaking or writing well, nevertheless they ought to be learned diligently and accurately for significant and necessary reasons. (139)*[26]

Posselius' approach here is not drastically dissimilar to arguments made by supporters of grammar-translation methods of instruction – i.e., that some amount of explicit, rules-based instruction is necessary for students to learn the language – though it differs vastly from SLA-supported instructional models. Neither Erasmus nor Comenius disagrees fundamentally with Posselius. Both, however, qualify the nature and bounds of grammatical instruction.

Believing in a need for grammar instruction, Erasmus wants to control the quality and quantity of the rules to be taught as well as the timeframe in which exposure to them occurs: "Though I confess that rules of this sort are necessary, I would prefer, insofar as it is possible, that they be as few as possible, so long as they are high-quality. Nor have I ever approved of the common crowd of teachers who delay

---

26 *Pueri non nimis diu in discendis praeceptis Grammatices detinendi sunt: sic damnanda & explodenda est illorum sententia, qui liberalia ingenia labore ediscendi praecepta, non oneranda, sed Linguam Latinam lectione bonorum autorum tantum discendam esse dicunt. Etsi enim Praecepta & Regulae Grammaticae ad recte loquendum & scribendum non sufficiunt; tamen propter maximas & necessarias causas, diligenter & accurate disci debent.*

their students for years in inculcating these things" (DRS 114-115).[27] He expands his position in greater detail elsewhere, noting his preference for a limited quantity of very good grammar principles that ought to be as clear as possible (DPI 72-73).[28] Comenius agrees and emphasizes the need for providing many specific examples to help students grasp the rules to be learned:

> *[I think that] every skill ought to be defined by the briefest and most specific rules possible; that every rule ought to be composed of the fewest and most understandable words; [and that] to every rule ought to be added many examples, so that the scope of the rule's use be sufficiently obvious. (1: 81)[29]*

These perspectives suggest a nuanced awareness of the risks of pursuing instruction on an abstractly formal level (especially with children), while at the same time presuming that some grammatical explanation provides a helpful framework for SLA.

How closely these positions hew to the specific principles for grammar instruction supported by current SLA research remains difficult to determine from their language alone, since both authors offer few direct examples of the sorts of rules they believe fit these conditions. Erasmus gestures at them obliquely in theoretical comments like the ones cited, while Comenius offers an outline of Latin grammar in his *Vestibulum* (2: 293ff.), but the *praecepta/regulae* offered in that text differ little

27 *Verum ut huiusmodi* [sc. *grammatica*] *praecepta fateor necessaria, ita velim esse, quoad fieri possit, quam paucissima, modo sint optima. Nec unquam probavi literatorum vulgus qui pueros in his inculcandis complures annos remorantur.*

28 "I confess that in the beginning grammatical rules are rather harsh, and more necessary than pleasant. But the skill of a teacher will remove a big part of the troublesomeness from these <rules>. Only the best and most simple [rules] ought to be learned first. With what sort of confusions and challenges are boys currently tortured, while they study the names of the letters before they recognize their shapes, while in <the matter> of endings of nouns and verbs they are forced to learn to which cases, moods, and tenses the same word <might> congrue…. What sort of torture resounds in the classroom, when these things are demanded of students?" *Fateor grammatices praeceptiones initio subausteras esse, magisque necessarias esse quam iucundas. Verum his quoque bonam molestiae partem adimet praecipientis dexteritas. Optima tantum primum ac simplicissima praecipienda sunt. Nunc quibus ambagibus ac difficultatibus excruciantur pueri, dum ediscunt literarum nomina priusquam agnoscant figuras, dum in nominum ac verborum inflexionibus coguntur ediscere quot casibus, modis ac temporibus eadem vox respondeat . . . . Quae carnificina tum perstrepit in ludo, quum haec a pueris exiguntur?*

29 [*Puto*] *omnem artem brevissimis sed exactissimis, includendam esse Regulis. Omnem Regulam brevissimis, sed dilucidissimis, concipiendam verbis, Omni Regulae subiungenda plurima exempla, ut quam varie pateat Regulae usus sufficienter patescat.*

from what scholars today would consider normal for a grammar-translation perspective. Given this evidence and the important role of explicit grammar instruction in both medieval and early modern Latin pedagogy,[30] it appears that direct teaching of grammatical rules played a significant role in both Erasmus' and Comenius' visions for Latin education – even if their preferences supported *less* grammar instruction than was common among their contemporaries. This stands in distinct contrast to the 'weak-interface' position accepted by a substantial portion of the SLA community, which sees little return in strategies that focus on grammar instruction as opposed to contextualized and meaning-oriented approaches.

The Language Classroom Environment: Interactive and Nonthreatening

A pedagogy that accepts Swain's and Long's critiques of Krashen includes interaction and negotiation of meaning among learners as key strategies for SLA. If the purpose of learning a language is communication, students need to develop the intellectual tools, perspectives, and skills necessary to facilitate it. These extend beyond linguistic components (lexicon, syntax, morphology, etc.) to include knowledge of cultural/historical concepts that inform proper language use on a pragmatic level. An environment that helps students hone those skills through interaction in the target language is important to SLA research informed instruction.

Though none of our early modern authors frame their pedagogical theory in these terms, all of them recognize the importance of developing linguistic competency through interactions that are culturally informed and aimed at enhancing communication. Erasmus hints at one way in which this might be accomplished when he advocates for teaching stock phrases – i.e., linguistic tools that facilitate further, genre-specific communication in Latin (DRS 135).[31] These are bound to standards of usage in a Latin tradition informed by Roman cultural practices.[32]

Posselius follows Erasmus (supra n. 22), taking into consideration the source of the *formulae* in question and the teachers' own use of judgment to discern

---

30 See, e.g., Black 2001.

31 "Provide some stock phrases with which [students] might then be able to make a beginning of a speech, and also the end of a speech . . . . Once this has been accomplished seven or eight times, they will already begin (as Horace says) to swim on their own." *Ostendat et formulas aliquot*, *quibus ibi commode possint exordiri*, *etiam perorare . . . . Id ubi septies aut octies erit factum*, *iam incipient* (*quod ait Horatius*) *sine cortice nare.*

32 On this debate in contemporary terms, see Owens 2016.

appropriate turns of phrase (143-4).[33] Concerned with students' developing a 'correct' Latin style based on the received tradition, Posselius attempts to limit barbarisms by imposing the traditional bounds of the *optimi au[c]tores* – a category that itself was debated at length.[34] His advice here may appear overly proscriptive, but it cannot be divorced from the context in which it is offered. The core of the Latin literary tradition was relatively fixed from an early period and relied upon a canon of authors to serve as models for style and usage.[35] An understanding of them was integral for participation in the culture of Latin letters.

       Perfect command of a received corpus of authors and texts is not, however, a point that all these writers viewed as essential for Latin acquisition. Balancing comprehensiveness and pragmatic realism, Comenius reminded readers that the ultimate needs/goals of the language learner serve as reasonable bounds for instruction:

> *Not everything ought to be learned in its entirety to the point of perfection, but according to need . . . no one needs an understanding of a language entirely, and even if someone got it, it would be a useless joke. Not even Cicero himself (otherwise considered to be*

---

33 "Add to this [that students learn Latin from their teachers rather than "Cicero himself and similar good authors"] that teachers often assign to boys translation exercises [vertenda], including words or manners of speaking they have never heard before – indeed, which the teachers themselves don't know how they ought to be appropriately and correctly rendered. For which reason above all else a teacher will take care that he not permit a boy to write or to speak in any other manner than those which he will have acquired not from him [i.e., the teacher] but from the best authors." *Accedit eo, quod saepe praeceptores pueris vertenda praescribunt, quorum vel appellationes, vel loquendi modos, numquam antea audiverunt, imo quae ipsi paedagogi, quomodo recte & proprie reddenda sint ignorant. Quare ante omnia cavebit Praeceptor, ne puerum vel scribere, vel loqui permittat, nisi istis modis & rationibus, quas non a se, sed ab optimis autoribus didicerit.*

34 Several key contributions to these Early Modern disputes are documented in DellaNeva 2007.

35 This is not intended to imply that parts of the canon did not fluctuate over time. The loss of many classical sources during the medieval period and their rediscovery in the Renaissance testifies to the flexible nature of canon-formation and maintenance, as does the eventual exclusion of prominent late-antique, medieval, and Renaissance Latin authors from the canon with the rise of the *altertumswissenschaftliche* philology. That said, the fundamental components of formal Latin style and grammar were largely fixed along Ciceronian lines quite early – likely by the publication of Quintilian's *Institutio Oratoria*. The resolution of early modern debates about the appropriateness of Ciceronian imitation only reinforces the degree to which 'good' Latin style has remained relatively ossified since the early 1st century BCE. For further argument on the fixity of Latin, see Stroh 2007.

> *the best teacher) knew the whole Latin language. (1:*
> *127)[36]*

This point aligns well with recent shifts away from a fluency-oriented conception of language acquisition toward one based on proficiencies. Emphasis is placed on students' ability to perform specific language tasks, while fluency becomes a measure of the speed and accuracy with which those tasks are accomplished. This framework is significantly more dynamic, recognizing that students' skills may demonstrate proficiency in some circumstances while still requiring significant practice in others. Freed from the constraint of 'perfect' mastery, the language classroom becomes an environment conducive to a wide range of learning strategies focused on bridging gaps in students' proficiencies.

Irrespective of this philosophical change, student affect remains a key consideration in language learning. Krashen's theory of the 'affective filter' emphasizes the ways in which language learners' emotional and psychological comfort and investment impact the acquisition process (30-32). Subsequent challenges to Krashen's formulation have produced more complex and robust theories regarding student affect and motivation in the classroom, rejecting the concept of a general 'affective filter' in favor of a more nuanced understanding of the interactions between learner, environment, content, and instructor.[37] Nevertheless, broad consensus accepts that students who are relaxed and enjoying their work acquire a language more quickly than those under stress. This did not escape Posselius, who emphasized the teacher's influence in generating a positive learning environment (142).[38] Comenius concurs and extends this observation, recognizing the role that pedagogy plays in

---

36 *Discendae sunt non omnes totae, ad perfectionem usque, sed ad necessitatem . . . nemini totius alicuius Linguae cognitionem necessariam esse, et si quis eam captet, ridiculum fore et ineptum. Nam ne Cicero quidem totam Latinam linguam (cuius alioquin summus Magister habetur) scivit.*

37 On which, e.g., see [Zoltán Dörnyei's blog](#).

38 "However much the kindness of an instructor and refinement of the interest and love of literature bring to the table, to that same degree savageness and cruelty destroy tender and feeble spirits and scare them off from learning. For which reason teachers should remember that they ought to be disposed toward their students as if sons, and that they ought neither with excessive harshness or beatings, or dire curses, extinguish that little flame given by nature, but rather excite and inflame it with fatherly tenderness." *Quantum vero humanitas praeceptoris & alacritatis & amoris erga bonas literas adfert, tantum saevitia & crudelitas teneros & imbecillos animos frangit, & a studiis deterret. Quare meminerint Praeceptores, se erga discipulos, ut erga filios, affectos esse oportere, nec vel nimia austeritate, vel plagis, vel diris execrationibus, igniculum illum a natura datum, extinguere, sed potius comitate paterna excitare, & inflamare debere.*

the process (1: 79).[39] To this end, Erasmus suggests pedagogic strategies that engage and entertain students, e.g., games (DPI 70).[40] In both early modern and contemporary SLA-informed second language teaching sources, the instructor's ability to influence affect (positively or negatively) is a shared concern impacting students' language acquisition and development of proficiency.

Roles: Student & Teacher

One important area of divergence between current SLA research and early modern pedagogical theory concerns the relative roles of student and teacher in setting classroom priorities and, consequently, their relationship to one another in the language acquisition process. Across these early modern sources, the shared assumption is that the teacher remains the focal point of instruction, both in terms of classroom management and learning activity. This perspective is expressed implicitly in the verbal expressions used by all of our authors to describe the activities of both parties: teachers *proponere*, *ostendere*, *docere,* etc. while students *se exercere*, *exercitia facere*, *discere*, etc. For example, Posselius writes, *praeceptor . . pueris monstret* (139); and *prudens magister omnia dextre & explicate proponet*, *& discipulos in illis . . . utiliter exercebit* (141-2)*.* Although all three writers advocate specific linguistic exercises to promote the development of fluency, their underlying presumptions about regular classroom operations appear normative for the period.[41]

---

39 "The love of knowledge learning must be kindled in boys however possible. Let the method of teaching diminish the toil of learning, so that there is nothing which might impede the students and frighten them away from continuing their studies." *Sciendi et discendi ardor quacunque ratione in pueris inflammandus est. Docendi methodus discendi laborem minuat, ut nihil sit quod discipulos offendat, et a studiorum continuatione deterreat.*

40 "Repetition does not offend, if it is moderate, if it is tempered at once with variety and pleasantness, and finally if things are taught in such a way that even the imagination of work is absent – that the boy thinks everything is conducted as a game." *Non offendit assiduitas*, *si moderata sit*, *si varietate simul et iucunditate condiatur*, *denique si sic tradantur haec, ut absit laboris imaginatio*, *sed puer existimet omnia per lusum agi.*

41 Similarly, while none of our authors advocate extreme violence, classroom discipline is a central concern and, when affective appeals don't work, corporal punishment remains the go-to contemporary option: e.g. Posselius (142-3) *Fideli praeceptori*, *qui parentum vicarius est*, *& eorum partes sustinet*, *in institutione discipulorum iisdem mediis utendum est*, *quare nec virgae*, *nec aliae opportunae animadversiones*, *ex Scholis tolli aut debent aut possunt . . . sed in his omnibus modus servandus est*, *& ira removenda*. Erasmus castigates *ad nauseam* excessive severity on the part of the teacher, e.g.: [*hi praeceptores ignoti*, *agrestes*, *frequenter lunatici*, *praesident ludum literarium*, *ita ut*] *dicas non esse scholam*, *sed carnificiam*, *praeter crepitum ferularum*, *praeter vigarum strepitum*, *praeter eiulatus ac singultus*, *praeter atroces minas nihil illic auditur*. *Quid aliud hinc discant pueri quam odisse literas*? (DPI 54ff.).

Current work in SLA theory, especially research premised on a Socio-cultural model of acquisition, takes a different perspective, emphasizing the important role students should play in setting learning agenda and classroom priorities (e.g., in TBLT).

Much of this difference is a consequence of recent developments in educational and psychological theory. For example, the Socio-cultural Theory of language acquisition relies heavily on Vygotsky's formulation of "Zones of Proximal Development" (ZPDs) for formulating a model of the language learning process. ZPDs frame the development of language proficiency according to a three-part trajectory: (1) what students are unable to accomplish; (2) what students can accomplish with assistance; and (3) what students can accomplish on their own. Vygotskian theory concerns itself with the relative relationship between these areas. Its central tenet is that students will one day be able to do what they currently require assistance to accomplish. It operates by controlling the amount of aid provided to students, slowly removing unnecessary supports as proficiency develops. The amount of assistance necessary is determined by student-teacher interaction during task performance.

Early modern thinkers did recognize both the importance of establishing connections between acquired material and new content, and the variation in rates of learning among students. Erasmus suggests that instruction proceed slowly and in manageable, connected steps lest students become overwhelmed by demands beyond their capabilities (DPI 65-6).[42] Comenius likewise stresses the need for the progression of materials to be self-reinforcing, with both newer and older information supporting one another in a reciprocal relationship (1: 93).[43] Finally, Posselius

---

42 "So just as thin little bodies are nourished by even a little food provided repeatedly, likewise boys' natural abilities by means of familiar subjects, but provided gradually and as if through a game, little by little become accustomed to greater topics, nor in the meantime is fatigue perceived, because incremental progresses thus deceive the sense of toil, so that their [progresses] nevertheless bring them [students] to complete success . . . while they (the teachers) take no account of age and they measure the boys' capabilities according to their own powers. Right away they press bitterly, right away they demand mature work, right away they wrinkle their brow[s] if a boy should reply less than expected, and they are disturbed as if they are engaging with an adult, obviously having forgotten that they were once boys." *Ut igitur exiguis cibis ac subinde datis aluntur tenera corpuscula, itidem ingenia puerorum cognatis disciplinis, sed sensim ac ceu per lusum traditis, paulatim assuescunt maioribus, nec interim sentitur lassitudo, quod minutae accessiones sic fallant laboris sensum, uti nihilo secus ad profectus summam conferant . . . . Verum sunt qui postulant, ut ilico pueri fiant senes, dum non habent rationem aetatis, sed ex suis viribus illorum ingenia metiuntur. Protinus instant acerbe, protinus exigunt plenam operam, protinus corrugant frontem, si minus puer expectationi respondeat, et sic moventur, quasi cum adulto rem habeant, videlicet obliti se fuisse pueros.*

43 "Let all subjects be thus distributed, so that subsequent principles always be based upon the prior ones, and that the prior principles be strengthened by the subsequent ones." *Studia omnia sic dis-*

notes the importance of differentiating student work to meet learners wherever they may be in the acquisition process (138-39).[44] Despite the lack of a developed theoretical model for conceiving students' role in the classroom, early modern pedagogy demonstrated awareness of the need to take into account developmental and learning differences in instruction.

RESOURCE & TEACHER QUALITY

The use of 'authentic' resources in the language classroom has been a recent point of concern in contemporary SLA-informed pedagogy. Authentic resources are "those written and oral communications produced *by* members of a language and culture group *for* members of the same language and culture group" (Galloway 133).[45] Since these resources are not produced with language teaching in mind, strategies have been developed to support their implementation in foreign and classical language classrooms. One common approach exhorts teachers to "alter the task, not the text" – i.e., to focus on generating classroom activities that utilize authentic resources, but in ways appropriate to the students' proficiency levels (Shrum and Glisan 84ff.). [46] For example, a teacher might use a passage of authentic Latin but ask students to address it with strategies appropriate to their proficiency levels (skimming, word/structure identification, summarizing, etc.). Though this approach also depends on effective materials selection, it focuses on engaging students with authentic instances of target language communication from the beginning.

Early modern theorists of Latin instruction assign authentic resources a central role in their instructional models. Reacting against tendencies for explicit grammatical instruction, Comenius argues that language acquisition occurs best through encounters with authentic sources (1: 74). While asserting that explicit instruction

---

ponantur, *ut posteriora semper in prioribus fundentur*; *priora vero a posterioribus firmentur*.

44 "Nor on account of the slow and the stupid ought the other boys of good talent be neglected. You see, often teachers – preferring to assign one and the same tasks to many students of varying levels of progress – delay and impede those of superior capacity." *Neque propter aliquos hebetes & stupidos, alii bonae indolis pueri negligendi sunt. Saepe enim magistri una & eadem opera multis, iisque diversi progressus discipulis, inservire volentes, alios, bono ingenio preditos, remorantur & impediunt.*

45 Debate continues in Latin pedagogy circles regarding the status of, e.g., post-Classical Latin texts as 'authentic resources.' I would suggest that Galloway's definition offers some resolution, provided we accept non-native speakers as capable of participating in communication within "a language and culture group" and recognize the fundamental importance of these resources as intended primarily for communicative, not pedagogical purposes.

46 Cf. Terry 1998.

plays an important preparatory role, Erasmus and Posselius also suggest that the ancient authors themselves are the most efficient tools for learning Latin (DRS 116, cf. n. 26), and the ones to which Erasmus primarily encourages recourse (DRS 120). Moreover, Erasmus recognizes the necessary balance between thoroughness of explanation, affect, and the demands of context that comes from tailoring an acquisition task to a specific group of students (DRS 137).[47] Posselius adds a note on the selection of specific resources for instruction, encouraging teachers to focus on a select set of texts offering examples of standard language use before encouraging students to expand to other resources (141).[48] For these thinkers, encounters with authentic resources throughout the learning process were essential to acquiring Latin. Their position aligns well with SLA research that finds students who engage with authentic resources as early as a few hours into their language study show substantial gains in proficiency across language skills.[49]

In addition to concerns about the use of authentic resources, early modern thinkers were explicit about the qualities that a teacher needed to possess to be successful in the classroom. Contemporary literature on the traits of an effective instructor abounds, and in the context of SLA theory is discussed at length throughout Shrum & Glisan. I want to end my discussion here, however, by reflecting briefly on two key points emphasized in the sources from the "long 16th century."[50] Both offer

47 "In lecturing upon the authors I would prefer you not do what the common rabble of teachers these days – due to some twisted vanity – does, so that you attempt to say everything about each passage, but no more than what should suffice in explaining the present portion, unless on occasion digressing seems appropriate for the sake of enjoyment." *In praelegendis auctoribus nolim te facere, quod prava quadam ambitione vulgus professorum hodie facit, ut omni loco coneris omnia dicere, sed ea duntaxat quae explicando praesenti loco sint idonea, nisi si quando delectandi causa digrediendum videbitur.*

48 "After the crowd of distinguished authors has been driven from the boys' schools, let one style of language, the best at that, be put forward, in which let [the students] be detained for a little while, until they are able to put forth everything in correct Latin, and to express the force and elegance of an author [i.e., Cicero] by speaking and writing in whatever way, and then they shall be safely given access to other ancient and more recent writers, whom they will study with no less utility than with taste." *Explosa e ludis puerorum praecipue Autorum multitudine, unum genus sermonis, idque optimum proponatur, in quo tantisper detineantur, dum omnia pure & latine proferre, & autoris vim ac elegantiam loquendo & scribendo utcunque exprimere possint, & tum ad alios veteres & recentiores scriptores tuto admittentur, quos non minori cum utilitate, quam iudicio, pervolutabunt.*

49 See Shrum & Glisan 188-94 for a summary of key findings and citations.

50 I borrow the term "long 16th century" from Immanuel Wallerstein without any intent to endorse his positions in this paper. Wallerstein's periodization (1450-1640) focuses on the rise of a capitalist

important insight into the nature of teaching as a practice and the demands of effective Latin instruction in an SLA-informed pedagogic approach.

Erasmus addresses the core of affective concerns when he remarks: "The first step to learning is love for the teacher. It will occur with the progress of time that a boy who first began to love literature on account of his teacher, afterwards should love his teacher on account of literature" (DPI 53).[51] Comenius extends this observation to the content of instruction, arguing that the importance of teaching lies less in ensuring that students acquire specific rote information than it does in stimulating their intellectual capacities:

> *It follows that to properly educate the youth is not to stuff their minds full of a hodge-podge of words, phrases, sentences, and thoughts collected from authors, but to open them up to an Understanding of things, so that from it itself as if from a living spring little streams scatter and as if from the buds of trees leaves, flowers, fruit bloom forth. (1: 89-90)[52]*

Combined, these perspectives suggest a holistic idea of teaching that recognizes language education as an interpersonal endeavor with wide-ranging goals and implications.

Attention to the importance of affect, however, neither neglects nor obviates the necessity for the instructor to develop a command of the language and instructional strategy. For these thinkers, the teacher's Latin proficiency and pedagogical awareness come first. Posselius offers the best summary of the consensus position:

> *It is necessary that those who wish to usefully educate others be themselves educated in Latin and Greek, and grasp the most expedient paths and methods of teaching, and succeed in the gentle conduct and faculty of*

---

world-economy but is convenient for my purposes as an approximate descriptor for the chronological period from which I draw the texts in this paper. Though Comenius' *Opera Didactica Omnia* was not published in its entirety until 1657, it was mostly complete by 1636.

51 *Primus discendi gradus est praeceptoris amor. Progressu temporis fiet, ut puer qui prius literas amare coeperat propter doctorem, post doctorem amet propter literas . . . .*

52 *Sequitur, iuventutem recte erudire, non esse Verborum, Phrasium, Sententiatum, Opinionum, farraginem ex Authoribus collectam ingeniis infercire, sed rerum Intellectum aprire, ut ex eo ipso velut fonte vivo rivuli scaturiant, et tanquam ex Arborum gemmis folia, flores, fructus, progerminent.*

> *delighting and stimulating young men. Indeed, how*
> *is one able to teach others, who himself is unable to*
> *speak properly and without error, and cannot produce*
> *in speaking and pronouncing the very thing which he*
> *asks of his own students? (141)[53]*

Effective Latin teachers, according to these sources, need two skills first and foremost: sufficient proficiency in the language of instruction and a firm grasp of the most efficient/efficacious teaching strategies for helping students achieve their own proficiency in turn. Contemporary Latin teacher's explorations of both SLA theory and active Latin only highlight the continued centrality of linguistic and pedagogic skills in the language classroom.

SUMMATION

The relationship between this early modern tradition of Latin pedagogy and contemporary SLA research is, on balance of the evidence, complex. Though scholars like Erasmus, Posselius, and Comenius could intuit many of the core principles common to major theories of second language acquisition, in other respects their commitment to other long-established Latin pedagogical strategies sharply contrasts with current best practice in SLA theory-informed instruction. For example, while these scholars demonstrated firm support for active language instruction that would meet key criteria of contemporary comprehensible input and output/interaction models, their collective endorsement of explicit grammar instruction stakes a position contrary to data supporting a 'weak-interface' between taught grammar rules and language acquisition. Similarly, their recognition of the importance of classroom environment – expressed in terms of student affect and instructor familiarity with Latin language/pedagogy – was juxtaposed to a teacher-centered classroom management model that has few similarities with the student-centered, communicative approaches to present-day instruction supported by research and organizations like ACTFL.

A few points, however, bear reiteration in the context of current interest in SLA-informed instruction among Latin instructors and enthusiasts. First, we can

---

53 *Necesse est eos*, *qui alios utiliter erudire volent, Latine & Graece doctos esse*; *& vias ac rationes docendi expeditissimas tenere*; *& humanitate ac facultate delectandi & excitandi pueros valere. Quomodo enim potest alios docere, qui ipse pure & emendate loqui non potest, nec id ipsum loquendo & pronunciando praestare, quod a suis discipulis requirit*?

clearly see a developed tradition of Latin pedagogy, supported by important educational theorists across the early modern period, that embraced active use of the language as a core instructional strategy for developing students' proficiency with the language. Moreover, their positions on the role of both language input and output on learning align closely with the research-supported understandings of modern SLA theory. Those theorists also showed an acute awareness of the importance of extra-linguistic factors on language acquisition, emphasizing the roles that cultural understanding, student affect, and teacher competency play in positive educational outcomes. Finally, all three thinkers advocate strongly for the use of authentic materials in the instructional process, stressing the benefits for language learning that accrue to students whose educational experience includes working with texts written for purely communicative (i.e., non-instructional) purposes – another argument now supported by research in SLA.

On the other hand, these same theorists commit to a model of direct grammar instruction that both anticipates current grammar-translation pedagogy and at the same time is largely unsupported by much of the literature across different theories of SLA. They situate this grammar-oriented instruction in a model of classroom management that focuses on the teacher, emphasizes discipline, and leaves no room for student input in the class' learning outcomes or the activities used to pursue them. Whatever common points can be discerned between these thinkers' pedagogies and current SLA research, they also espouse positions that differ substantially from present understandings of student development and language acquisition. Erasmus, Posselius, and Comenius may have been insightful and gifted teachers, but empiricist researchers in SLA theory and instruction they were not. Whatever we might wish to glean from their instructional strategies and pedagogical models ought to be taken *cum grano salis* and considered with and against data available from studies in instructed and theoretical SLA.

A Way Forward: Back to the Future

The urgency felt behind Dr. Zarrow's appeal to 'catch up' with our colleagues is pressing. As the sophistication of SLA-informed instruction in modern language classrooms continues to develop, Latin risks falling behind in the race for students and funding. Research-supported pedagogy is becoming an imperative for college and university programs to remain competitive. It is no surprise, then, that the trend toward SLA strategies at the K-12 level is starting to make waves in post-secondary

education. Active Latin has long had a presence at institutions like the University of Kentucky, the University of Massachusetts at Boston, Wyoming Catholic College, and (more recently) Belmont Abby College.[54] The Paideia Institute's outreach efforts continue to grow, and it now maintains institutional memberships with many of the top PhD-granting departments in the field. Cornell University's hiring of Msgr. Daniel Gallagher as Associate Professor of Practice in Latin signaled a significant transition toward active Latin instruction in colleges designated as research-one institutions. While it remains too soon to judge the success of this endeavor, more programs seem to have followed Cornell's lead, formally supporting engagement with active Latin either via an elective course (e.g., USC's CLA 490 or Princeton's LAT 110) or through the institution of extracurricular programming like the Oxford Latinitas Project.[55]

This burgeoning interest in SLA theory underlines the need for serious discussions about pedagogy throughout the classics community. In anticipation of those talks, the conflict that I described at the beginning of this paper between a 'traditional' (Grammar/ Translation) and a 'novel' (SLA) approach to Latin instruction would benefit from a reframing. Given my arguments above, the relationship between both methodologies seems more complex and durative than it first appears, and the temporal framing of traditional/novel becomes an inadequate descriptor of their positions in the history of Latin pedagogy. Though instruction reliant upon an appeal to SLA theory for its justification is necessarily new, many of the principles it deploys seem to relate to long-standing practices in the history of Latin pedagogy.[56] At the same time, appeals to early modern humanist models by active Latin supporters ought to be made carefully, since even prominent examples of that tradition maintain many positions held by adherents to the grammar-translation method. Rather than easy divisions between different approaches and eras, we are confronted with webs of intermingled practices and priorities.

Marriage remains a useful metaphor for reflection on this front. Though Latin teachers are finding much support and value in instructional strategies borrowed

---

54 Of these institutions, only the University of Kentucky offers a degree in Active Latin – the Graduate Certificate in Latin Studies associated with its *Institutum Studiis Latinis Provehendis*, of which the author is a graduate.

55 For more on the Oxford Latinitas Project, consult their website.

56 For earlier 20th century Anglophone examples of various parts of this tradition, consider the work of W.H.D. Rouse, R.B. Appleton, W.H.S. Jones, C.W.E. Peckett, and A.R. Munday. Active Latin instructional strategies remained a (minority) presence in continental Europe, as evidenced in the biographies of many fellows of the Academia Latinitati Fovendae.

from our modern language colleagues, there exists a long tradition of teaching Latin in ways that approach or approximate now-firm premises of second language pedagogy. Many of these strategies are specifically adapted to Latin's relatively unique position as an ossified literary language – a challenge not confronted in Spanish, German, Hindi, Korean, etc. classrooms, whose priorities are, in general, oriented far more toward interpersonal engagement than strictly literary interpretation.[57] For example, early modern reliance upon *colloquia* and *fabulae scaenicae* linked active classroom use of the language with established literary genres, preparing students to engage with canonical authors like Terence and Plautus (and medieval authors like Hrotsvitha of Gandersheim) while situating instruction in the context of meaning-oriented comprehensible input. Incorporating the panoply of available early modern *colloquia* and *fabulae scaenicae* into classrooms and engaging with them through active use of the language – e.g., through student-composed (and performed) texts modeled on each genre – illustrates one opportunity for linking early modern pedagogical resources with contemporary practice informed by SLA search. Given the long tradition of teaching Latin actively, a reappraisal of the field's pedagogical resources for SLA-informed instruction along these lines seems both timely and appropriate.

An attempt to relate the early modern pedagogical tradition to current understandings of SLA processes necessarily requires that the two remain distinct. Scholars like Erasmus, Posselius, and Comenius were not engaged in a research-informed pedagogical tradition, nor did they operate under the same contextual and circumstantial constraints as today's Latin teachers. At the same time, such an approach enables us to uncover the similarities between early modern Latin pedagogy and research-supported instructional strategies, empowering us to revive approaches from our pedagogical history that are sufficiently flexible to align with current SLA theory. That project depends on an exploration of Latin's long and complex pedagogical history, teasing out often interconnected and (from a research perspective) contradictory positions and measuring them against current best practice in SLA research-informed instruction. Investigators themselves need (as Posselius notes) to be sufficiently grounded in the Latin language and SLA research to adequately judge the value and utility of the material that they find.[58] Moreover, this process

---

57 See supra n. 35.

58 And a small but growing body of literature testing established SLA principles directly on Latin, e.g., Hensley 2015, Lloyd 2017, and Oakes 2017.

will involve arguments and conflicts along the way. To be effective, we may have to divorce ourselves from some long-held beliefs about language teaching and the strategies that accompany them. Some other approaches may require separation and negotiation before they are once again practicable. Compromise will almost certainly be required, blending commitments to a spectrum of Latin pedagogical models, much like the early modern theorists explored in this paper. In every event, as we continue to borrow more and more strategies designed for living, modern languages, we would also benefit from combining something old with something new – marrying early modern Latin pedagogy with contemporary SLA theory.

Works Cited

American Classical League and Society for Classical Studies Joint Task Force on Standards for Classical Language Learning. *Standards for Classical Language Learning*. Rev. ed. Draft. Hamilton, OH: American Classical League, 2017.

Black, Robert. *Humanism and Education in Medieval and Renaissance Italy: Tradition and Innovation from the Twelfth to the Fifteenth Century*. Cambridge: Cambridge University Press, 2001.

Bloemendal, Jan, and Henk J.M. Nellen "Philology: Editions and Editorial Practices in the Early Modern Period." *Brill's Encyclopaedia of the Neo-Latin World*. Ed. Philip Ford, Jan Bloemendal, and Charles Fantazzi. Leiden: Brill, 2014.

Buisson, Ferdinand. *Répertoire des ouvrages pédagogique du XVIe siècle: Bibliothèques de Paris et des departements*. Paris: Imprimerie Nationale, 1886.

Carlon, Jacqueline. "Quomodo Dicitur? The Importance of Memory in Language Learning." *Teaching Classical Languages* 7.2 (2016): 109-135.

Carlon, Jacqueline. "The Implications of SLA Research for Latin Pedagogy: Modernizing Latin Instruction and Securing Its Place in Curricula." *Teaching Classical Languages* 4.2 (2013): 106-122.

Comenius, Iohannis Amos. *I. A. Comenii Opera Didactica Omnia, variis hucusque occasionibus scripta, diversisque locis edita: nunc autem non tantum in unum, ut simul sint, collecta, sed & ultimo conatu in Systema unum mechan-*

ice constructum, redacta. 4 vols. Amsterdam: Christophorus Cunradus & Gabriel à Roy, 1657.

DeKeyser, Robert M. "Learning Second Language Grammar Rules: An Experiment with a Miniature Linguistic System." *Studies in Second Language Acquisition* 17.3 (1995): 379-410.

DellaNeva, Joann, ed. *Ciceronian Controversies*. Trans. Brian Duvick. Cambridge: Harvard University Press, 2007.

Deneire, Tom. "Editing Neo-Latin texts: Editorial Principles; Spelling and Punctuation." *Brill's Encyclopaedia of the Neo-Latin World*. Ed. Philip Ford, Jan Bloemendal, and Charles Fantazzi. Leiden: Brill, 2014.

Donato, Richard, and Bonnie Adair-Hauck. "The PACE Model: A Story-Based Approach to Meaning and Form for Standards-Based Language Learning." *The French Review* 76.2 (2002): 265-276.

Ellis, Rod. *The Study of Second Language Acquisition*. Oxford: Oxford University Press, 2008.

Erasmus, Desiderius. "De pueris statim et liberaliter instituendis." *Opera Omnia Desiderii Erasmi Roterodami: Recognita et Adnotatione Critica Instructa Notisque Illustrata, Ordinis Primi, Tomus Secundus*. Amsterdam: North-Holland Publishing Company, 1971. 1-78.

Erasmus, Desiderius. "Ratio studii ac legendi interpretandique auctores." *Opera Omnia Desiderii Erasmi Roterodami: Recognita et Adnotatione Critica Instructa Notisque Illustrata, Ordinis Primi, Tomus Secundus*. Amsterdam: North-Holland Publishing Company, 1971. 79-151.

Galloway, V. "Constructing cultural realities: "facts" and frameworks of association." *The Coming of Age of the Profession*. Ed. J. Haper, M. Lively, and M. Williams. Boston: Heinle & Heinle, 1998.

Goldberg, David, Dennis Looney and Natalia Lusin. *Enrollments in Languages Other than English in United States Institutions of Higher Education, Fall 2013*. Research Findings. New York: Modern Language Association of America, 2015.

Hensley, Eric Charles. "The Direct Method of Teaching Latin." MA Thesis. 2015.

Krashen, Stephen. *Principles and Practice in Second Language Acquisition*. Oxford: Pergamon Press, 2004.

Leonhardt, Jürgen. *Latin: Story of a World Language*. Trans. Kenneth Kronenberg. Cambridge: Harvard University Press, 2013.

Lindzey, Ginny. "The Biduum Experience: Speaking Latin to Learn." *Teaching Classical Languages* 6.1 (2015): 72-107.

Lloyd, Mair Elizabeth. "Living Latin: Exploring a Communicative Approach to Latin Teaching Through a Sociocultural Perspective on Language Learning." PhD Thesis. 2017.

Long, Michael H. *Second Language Acquisition and Task-Based Language Teaching*. New York: Wiley-Blackwell, 2014.

Long, Michael H. "The role of the linguistic environment in second language acquisition." *Handbook of Second Language Acquisition*. Ed. William C. Ritchie and Tej Bhatia. New York: Academic Press, 1996. 413-468.

Long, Michael H. "Focus on form: A design feature in language teaching methodology." *Foreign language research in cross-cultural perspective*. Ed. Kees De Bot, Ralph Ginsberg, and Claire Kramsch. Amsterdam: John Benjamins, 1991. 39-52.

Long, Michael H. "Native speaker/non-native speaker conversation in the second language classroom." *On TESOL '82: Pacific perspectives on language learning and teaching*. Ed. M. A. Clarke and J. Handscomb. Washington: TESOL, 1983. 207-225.

Long, Michael H. "Input, interaction and second language acquisition." *Native language and foreign language acquisition*. Ed. Harris Winitz. Annals of the New York Academy of Sciences 379. New York: Academy of Sciences, 1981. 259-278.

Minkova, Milena. "Conversational Latin: 1650 to the Present." *Brill's Encyclopaedia of the Neo-Latin World*. Ed. Philip Ford, Jan Bloemendal, and Charles Fantazzi. Leiden: Brill, 2014.

Oakes, Daylin L. "Teaching Latin as a Living Language: Reviving Ancient, Medieval, and Renaissance Pedagogy for the Modern Classroom." MA Thesis. 2017.

Owens, Patrick. "Barbarisms at the Gate: An Analysis of Some Perils in Active Latin Pedagogy." *Classical World* 109.4 (2016): 507-523.

Patrick, Robert. "Making Sense of Comprehensible Input in the Latin Classroom." *Teaching Classical Languages* 6.1 (2015): 108-136.

Posselius, Iohannis. "De ratione discendae ac docendae linguae Latinae et Graecae." Posselius, Iohannis. *Iohannis Posselii Orationes Octo, Habitae in Publicis Congressibus Academiae Rostochiensis*. Frankfurt am Main: Ioannis Spießii, 1589. 135-153.

Rasmussen, Susan Thornton. "Why Oral Latin." *Teaching Classical Languages* 6.1 (2015): 37-50.

Sadler, John Edward. *J. A. Comenius and the Concept of Universal Education*. New York: Routledge, 2013.

Shrum, Judith L. and Eileen W. Glisan. *Teacher's Handbook: Contextualized Language Instruction*. 5th Edition. Boston: Heinle Cengage Learning, 2016.

Stroh, Wilfred. *Latein ist tot, es lebe Latein!: Kleine Geschichte einer großen Sprache*. Berlin: List, 2007.

Swain, Merrill. "The output hypothesis and beyond: Mediating acquisition through collaborative dialogue." *Sociocultural theory and second language acquisition*. Ed. James P. Lantolf. Oxford: Oxford University Press, 2000. 97-114.

Swain, Merrill. "Three functions of output in second language learning." *Principle and practice in applied linguistics: Studies in honour of H. G. Widdowson*. Ed. Guy Cook and Barbara Seidlhofer. Oxford: Oxford University Press, 1995. 125-144.

Swain, Merrill. "Communicative competence: Some roles of comprehensible input and comprehensible output in its development." *Input in second language acquisition*. Ed. Susan M. Gass and Carolyn G. Madden. Rowley: Newbury House, 1985. 235-253.

Terry, Robert M. "Authentic tasks and materials for testing in the foreign language classroom." *The Coming of Age of the Profession*. Ed. J. Haper, M Lively, and M. Williams. Boston: Heinle & Heinle, 1998. 277-290.

Tunberg, Terence. "Conversational Latin to 1650." *Brill's Encyclopaedia of the Neo-Latin World*. Ed. Philip Ford, Jan Bloemendal, and Charles Fantazzi. Leiden: Brill, 2014.

Tunberg, Terence. *De rationibus quibus homines docti artem Latine colloquendi et ex tempore dicendi saeculis XVI et XVII coluerint*. Leuven: Leuven University Press, 2012.

VanPatten, Bill, and Jessica Williams, *Theories in Second Language Acquisition: an Introduction*. 2nd Edition. New York: Routledge, 2014.

Walch, Johann. *Historia Critica Linguae Latinae*. Leipzig: Iohannis Frederici Gleditschii & Filii, 1729.

How Learning Works in the Greek and Latin Classroom[1]

T. H. M. Gellar-Goad
Wake Forest University

ABSTRACT

This article presents seven neuroscience-based principles of how people learn, derived from Susan Ambrose et al.'s *How Learning Works*, and offers practical advice and tools for applying these principles to the teaching of Greek and Latin. To teach as best as we can, we should look to how our students learn and to how we can better promote and support their learning. The seven concepts are: [1] novices and experts organize knowledge differently; [2] students' prior knowledge affects present class performance; [3] learning depends on motivation, a threefold phenomenon; [4] learning is best supported by targeted practice and timely feedback; [5] acquisition of complex skills depends on automaticity in and integration of basic tasks; [6] reflection and metacognition are essential for successful learning; and [7] course environment and student identity development have profound effects on learning effectiveness. Each principle is treated separately with a subsection on relevant language-instruction techniques. The conclusion ties together the ramifications of these principles for pedagogy and for course design. The Appendix presents sample documents.

KEYWORDS

Greek pedagogy, Latin pedagogy, neuroscience, language learning, brain-based pedagogy

Language acquisition is a hard task, particularly when the language is one such as Latin or ancient Greek that is inflected, culturally distant, and highly literary.[2]

---

1 I owe a great debt in the preparation of this paper and in my pedagogy much more broadly to Catherine Ross and Kristi Verbeke, who introduced me to the work of Ambrose et al. and plenty besides. Similar thanks are due to Zak Lancaster, Amy Ekil Lather, and Qiaona Yu. I thank John Gruber-Miller and the anonymous readers for *Teaching Classical Languages* for their careful, insightful, and helpful comments. This paper began its life as a seven-part series for the official blog of the Society for Classical Studies; the final column (with links to the previous six columns) is available here.

2 For an overview of applied linguistic research into the learning of a second language, see Loewen, and especially ch. 5 for discussion of theories, empirical studies, and instructional practices of grammar acquisition. Carlon 2013 explores the applicability of this research to the learning of classical languages, and notes the need for empirical study of ancient-language acquisition — a need, I note,

Teaching Greek and Latin effectively is thus also a hard task. We all have our tried and true — or at least well-worn — methods for classical-language instruction, refined over time and good enough to get the job done. But how can we do better? One path, which I present in this article, is to look to the lessons of neuroscience about how learning works (see, e.g., Doyle & Zakrajsek), and to build or rebuild our language teaching around these findings. In what follows, I explain each of the research-based principles of learning formulated in Susan Ambrose et al.'s fantastically useful and well-received book *How Learning Works*; I discuss the application of each principle to the teaching of Greek and Latin; and I consider techniques for bringing each one into our language classrooms.[3]

The principles are sevenfold:

1. novices and experts organize knowledge differently;

2. students' prior knowledge affects present class performance;

3. learning depends on motivation, a threefold phenomenon;

4. learning is best supported by targeted practice and timely feedback;

5. skill acquisition depends on automaticity in and integration of basic tasks;

6. reflection and metacognition are essential for successful learning;

7. course environment and student identity have profound effects on learning.

The key to turning our students from novices into experts is to share with them the psychological mechanisms of learning, to offer them examples of expertise, and to inspire (or at least induce) them to adopt and practice expert methods for skill and

that has to date gone unfulfilled (and a need that I do not meet in this article). Increasingly, teachers of classical languages, particularly in secondary schools, have found success in applying the Comprehensible Input theory of Krashen to their own classrooms: see especially Patrick. What is clear from Loewen's review of the literature is that a number of instructional approaches can be effective for promoting language learning, and I believe that we should embrace a methodological diversity of learner-centered teaching at least until a substantial body of experimental research in the teaching specifically of Latin and ancient Greek has developed.

3 For a brief discussion in this journal of the applicability of Ambrose et al. to the instruction of Latin, see Clapp.

knowledge acquisition. Learning a foreign language demands the kind of rigorous and sustained practice that is the basis for all successful learning, and in language study in particular it is difficult for learners to fake either the skills necessary or their progression toward acquisition of those skills. Our own awareness of the research-based learning principles I detail below is therefore essential to effective instruction of Greek and Latin.

1. Knowledge organization (Ambrose et al. ch. 2)

Experts and novices mentally organize their knowledge in profoundly different ways. By and large, even when we as students or teachers explicitly discuss and consciously implement knowledge acquisition processes — such as flashcards or prose composition — our mental systems of organizing the knowledge acquired are generally implicit and subconscious. But the difference between expert and novice knowledge organizations has substantial consequences for effective ancient-language instruction.

Novices tend to organize knowledge in linear fashion: item A connects to item B connects to item C, so getting from A to C means going through B. In very early stages of studying a new subject, novices might not have formed any meaningful connections at all but instead may have collected information into a cloud of seemingly unrelated points or tidbits. Experts, on the other hand, organize their knowledge in hierarchies or webs. Figure 1 visualizes these organizational methods, with the two upper boxes representing typical organizational structures of novices and the two lower boxes those of experts. The expert structures offer more connections, richer connections, and more efficient access of knowledge — and they also explain why academics tend to go on "tangents," because one piece of information leads not to one linear progression but to many interconnected ideas.

As a result, Latin or Greek teachers relate to the words, texts, topics, and themes that they teach much differently from how our students do. Our knowledge of noun cases, genitive usages, prepositions, and vocabulary has been spun into a heavily-networked web through years of training and practice, while beginning and intermediate language students will at best generally organize this knowledge into a step-by-step path from the word to the meaning — if they can even make such a connection.
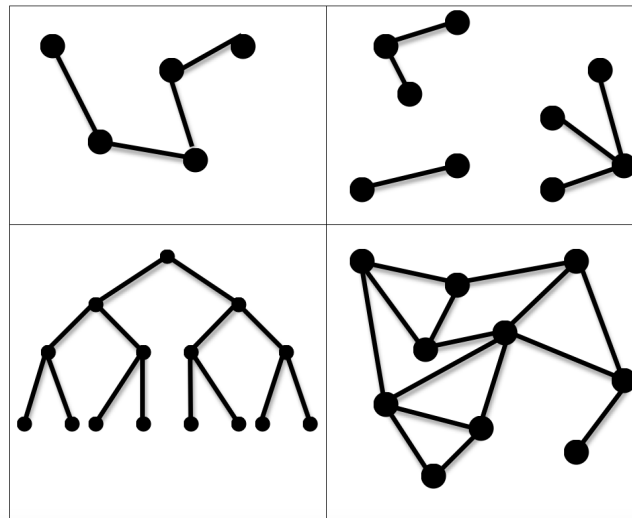
**Fig. 1: Novice vs. expert knowledge organization
(by the author, after Ambrose et al. 50)**

So when confronted with a Latin sentence such as *bello Peloponnesio huius consilio atque auctoritate Athenienses bellum Syracusanis indixerunt* ("in the Peloponnesian War, on his advice and authority, the Athenians declared war against the Syracusans," Nepos *Life of Alcibiades* 3), a novice Latin learner must do the following, often in this order, for each word separately, whether on a conscious or intuitive level:

- find the portion of the word that constitutes the grammatical ending;

- figure out whether that ending is for a noun, verb, or another part of speech;

- decide the conjugation or declension to which the verb, noun, or adjective belongs;

- figure out which particular case or verb ending is used in the word;

- figure out what the word means by consulting a dictionary (possibly before step 1);

- if a noun, identify the case usage; if a verb, identify subjects and objects.

Then the learner must go on to integrate these discrete investigations into a unified comprehension of the phrase.

Experienced readers of Latin, however, have many more approaches open to them, and are able to move through these approaches with greater speed and more automaticity (on which see section 5, below) than novices. An expert's Latin vocabulary is organized into several hierarchies — so that our minds associate the noun *auctoritas* with categories like nouns, third-declension nouns, feminine nouns, nouns formed from verbs, abstract nouns, potentially metaliterary words, and political words. Such hierarchies aid us in simultaneously (rather than sequentially) accessing the information we need to identify *auctoritate* as a feminine ablative singular third-declension noun meaning "with/by authority/authorship/initiative" and to relate it to the rest of the phrase. In addition, my knowledge of morphology and syntax is organized on multiple tracks, so that I can see *auctoritate* and *bello* at once as alike in being ablative and not alike in being different ablative usages. Finally, where a beginner's handling of *auctoritas* will be limited to cycling through English translations offered by a dictionary or glossary or limited meanings they have learned from prior readings, an expert's understanding of the noun will be situated somewhere along the range of meanings it takes based on genre, on period, on context within a passage, and so forth.

Techniques for supporting students' knowledge organization

The methods recommended in *How Learning Works* to help students enrich their connections and make their organizational systems more complex are helpfully straightforward, and they, or variants of them, are already in widespread use, particularly in secondary education. When introducing or assigning new morphology or vocabulary, for instance, we can use "advance organizers" (Appendix item #1), which offer students principles for a cognitive structure — prompting learners to group words not alphabetically but, say, by part of speech, a second time by thematic category, and a third time by the semantic or syntactic expectations suggested by such a word. Syntactical rules and relationships can be delineated on concept maps, an extremely effective tool (albeit one often deprecated by students) whereby content items are linked to each other *hierarchically* and *with meaningful connections* (i.e., labeled or described); see, among others, Novak & Cañas. Figure 2 offers an example of a concept map for syntactical constructions that use the verb ἀκούω.
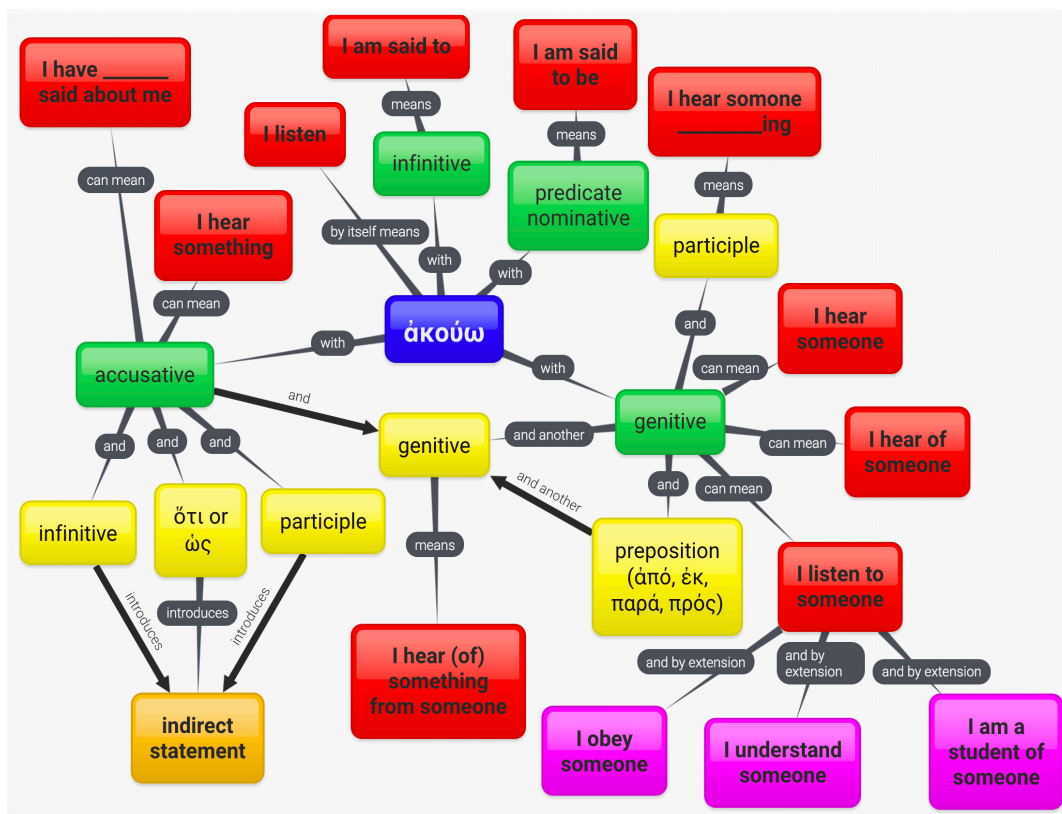
Fig. 2: Concept map for meanings of and constructions governed by ἀκούω (by the author, using Bubbl.us)

Concept maps are useful for enriching knowledge structures at a higher conceptual level, as well: Figure 3 is a concept map of the genre of Roman erotic elegy made by my advanced Latin students at the end of a fall 2012 elegy course at Wake Forest University.

2. Students' prior knowledge (Ambrose et al. ch. 1)

The lesson from the first chapter of *How Learning Works* is simple and seemingly self-evident: "[s]tudents' prior knowledge can help or hinder learning" (Ambrose et al. 13). Students will learn more readily and more thoroughly if they possess a sufficient and accurate knowledge base and are able to draw on this knowledge in appropriate contexts. This situation is the ideal for teaching heavily cumulative subjects such as language acquisition. In fact "there is widespread agreement among researchers that students *must* connect new knowledge to previous knowledge in order to learn" (Ambrose et al. 15; emphasis preserved). In this section, I consider

difficulties students face in activating appropriate prior knowledge, the thorny problem of misconceptions, the differences between declarative and procedural knowledge, and techniques for taking into account students' prior knowledge.
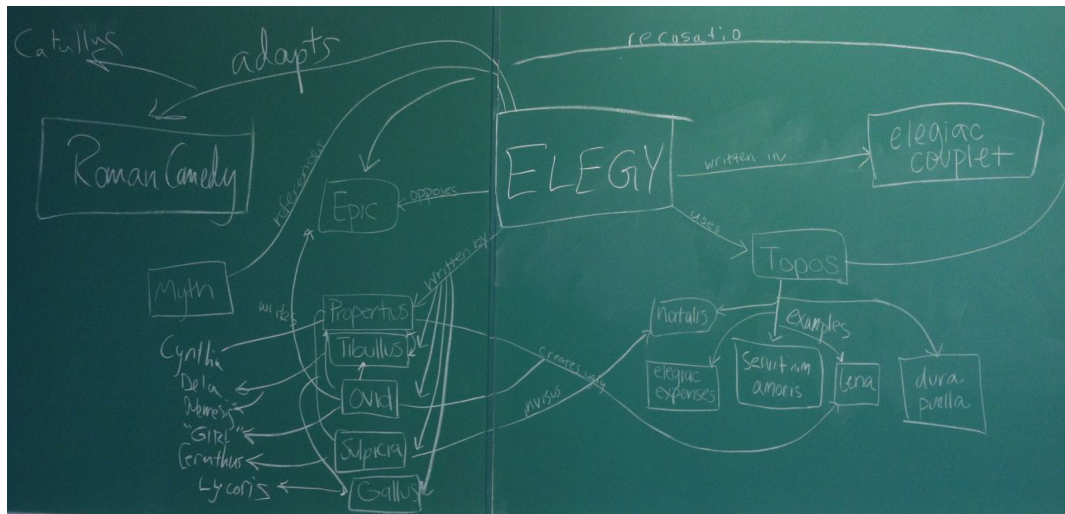
Fig. 3: Concept map of the themes of Roman elegy
(photo by the author)

Although new knowledge must necessarily be connected to prior knowledge for learning to take place, often students either do not think to activate their knowledge from previous courses (what's called the "transfer problem," on which see, e.g., McKeough et al.), or they activate prior knowledge that is inaccurate, contextually inappropriate, or insufficient for the task at hand. A particular obstacle for foreign-language instruction is the tendency for novices to rely too much on analogy between their native language and their language of study (Ambrose et al. 21):

> *When many of us are learning a foreign language, we apply the grammatical structure we know from our native language to the new language. This can impede learning when the new language operates according to fundamentally different grammatical rules, such as subject-object-verb configuration as opposed to a subject-verb-object structure.*

What Greek or Latin teacher has not struggled with a classroom full of students determined to translate or interpret a passage from left to right as if it were English

word order?[4] The same principle goes for cross-cultural learning and will be familiar to teachers of language and civilization alike: novices tend to apply their own cultural assumptions to their understanding and interpretation of the practices of other cultures.

We can correct some kinds of inaccurate knowledge and assumptions through head-on instruction, directly addressing and refuting the inaccuracies, but it is difficult to combat *misconceptions*. This term refers to deeply-held beliefs that have been reinforced over time and across contexts, are made up of a combination of accurate and inaccurate knowledge, and are often tied to students' values, ideologies, or identities. Misconceptions are particularly persistent because they may produce successful explanations or solutions in certain circumstances. For instance, the often-persistent but inaccurate notion that datives can always be translated by or understood as equivalents of "to" or "for" will get students through a sizeable portion of their readings. But woe betide them when they encounter a dative of agent.

It is possible to put students on the path to correcting, replacing, and eliminating their misconceptions, but it is a gradual, incremental process.[5] One of the best things we can do is give our students time to think: "when distractions and time pressures are minimized, students will be more likely to think rationally and avoid applying misconceptions and flawed assumptions" (Ambrose et al. 26). Relieving time pressures on assessments like exams and quizzes is good practice anyway, since it also creates a more welcoming and accessible learning environment for all students, including those with limitations on reading speed, with anxiety, or with other learning obstacles (this practice is known as Universal Design).

Teachers of Greek and Latin often encounter students who have accurate, activated *declarative* knowledge but not *procedural* knowledge, or vice versa. Declarative knowledge is knowledge of content, i.e., "knowing *what*," while procedural knowledge is the skill set for applying the content properly, i.e., "knowing *how* and *when*" (see, e.g., Salaberry). The student who possesses declarative but not

---

4 Plenty of pedagogues of Greek and Latin nowadays eschew the grammar-translation method in favor of conversational or oral methods: see, for instance, Traupman; Foster & McCarthy. For these teachers, my example is not relevant — but the underlying point about learning, and about the difficulties of SOV-language acquisition for native SVO-language speakers (and vice versa), is.

5 This process can be conceptualized by the term interlanguage (for which see Selinker), which Ellis defines as "the mental system of a second language…that the learner constructs and that is different from the target language system….[Interlanguage is] the system that a learner has constructed at a particular point of time; we can also talk about the interlanguage continuum to refer to the series of systems that the learner constructs over time" (p. 63). I owe this point to John Gruber-Miller.

procedural knowledge can identify a dative but cannot explain its function in the sentence; the student with procedural but not declarative knowledge, on the other hand, can interpret a sentence correctly but cannot identify case usages or subordinate clause types. Personal feelings on the relative importance of these two categories will vary, but both are important components of expert knowledge of and skill in Latin and Greek.

Techniques for taking into account students' prior knowledge

There are a number of ways to diagnose prior-knowledge issues. We can take inventory of what students do (and do not) already know by means of a self-assessment (Appendix item #2) or pre-test. We can identify explicitly the prerequisite knowledge for our courses. We can have students brainstorm or draw concept maps (discussed in section 1, above) to help reveal to us and to themselves their beliefs and assumptions about our material. Especially useful is to ask priming questions designed to trigger recall of appropriate information, thus helping students activate prior knowledge, a practice called "elaborative interrogation" (on which see, among others, Pressley et al.) — for example, having students answer questions about contextual clues or verb moods and case usage before they read a sentence.

We can also help our students prevent their prior knowledge, or lack thereof, from hindering their learning by discussing the issue directly. Identify common patterns of error in student work (cf. section 4, below). Explain disciplinary conventions that may cause confusion or trouble for novices, such as "translationese," intended to reflect students' comprehension of Greek or Latin syntax at the expense of fluidity in English and most obvious in phrases such as "with the bridge having been crossed" (for an ablative/genitive absolute) or "lest" (for μή/*ne*).[6] Point out the limitations of analogies or heuristics — for example, cognates or derivatives in English can help with Greek or Latin vocabulary ("homoerotic" helps understand meanings of ὅμος and ἔρως), but beware "false friends" (*honor* does not generally mean "honor"), and provide guidelines, inasmuch as they exist, for when these tools are applicable.

When prior-knowledge troubles crop up in class, options for support include giving students multiple opportunities and ample time to practice accurate

---

6 I note that most Latin and Greek teachers would not accept translationese as an endpoint for demonstration of student comprehension of or engagement with texts but rather as an efficient means of parsing them — and some reject the use or good sense of translationese entirely. For perspectives on translationese from computational linguistics, see Koppel & Ordan; Volansky et al.

and appropriate deployment of their knowledge; explicitly linking new material to content from earlier courses and from units earlier in the current course, such as getting students to apply familiar constructions governed by verbs to participles or (for students studying both Greek and Latin) to compare the genitive and ablative absolute; or having students make reasoned guesses or judgments on the basis of their prior knowledge and then justify their reasoning.

In the case of insufficient knowledge, it is crucial to deal with problems head on. In a second-semester language course with only a few students who lack sufficient preparation, for instance, the students in question should, if possible, be moved back to the first course in the sequence and should not be passed into or permitted to test into the higher level. If most or all of the class lacks such preparation, however, it is essential to slow down the course's pace and devote time to review (or, as it may be, initial instruction) of prerequisite material. Pushing ahead on a forced march does nobody any good. We must meet our students where they are, not where we wish they were.

3. Motivation (Ambrose et al. ch. 3)

Latin and Greek are hard languages to study. Declension, conjugation, rules for subordination, derivation of verbal forms, particles, and vocabulary all require extensive memorization, practice, and integration. The studying will not do itself, and we language teachers cannot do all the work for our students. More importantly, we cannot learn for others. One of our key goals and tools, therefore, should be to motivate students to learn, to practice, and to seek high degrees of achievement in the language skills and content we teach.

As Ambrose et al. explain, motivation in education rests principally on affirmative answers to three questions. Does the student feel that the class environment is supportive? Does the student feel able to achieve success in the course? Does the student consider the course worthwhile? These three ingredients — environment, self-efficacy, and value — make or break student learning. For successful, motivated learning, students need to find support from not only the instructor but also their fellow students; to believe that their efforts, if sufficient and properly directed, will result in good outcomes; and to value the course enough that they want to succeed.

These factors interact with one another in their effects on motivation to learn, as Figure 4 shows. The technical formulation of this interactive relationship is "expectancy theory," familiar to students of business, the nonprofit sector, and

human-resources management, and applied to pedagogy by, among others, Schunk et al. When all three dynamics are not working towards motivation simultaneously, students are likely to develop a negative disposition toward learning in the course.

		environment not supportive		environment is supportive	
		don't see value	*see value*	*don't see value*	*see value*
student efficacy is…	**low**	learning attitude: ***rejecting***	learning attitude: ***hopeless***	learning attitude: ***rejecting***	learning attitude: ***fragile***
	high	learning attitude: ***evading***	learning attitude: ***defiant***	learning attitude: ***evading***	learning attitude: ***motivated***

Fig. 4: "Levers" of motivation
(by the author, after Ambrose et al. 80)

If students do not think that they are capable of succeeding and do not see the value in the course, they will tend to reject the course (and possibly behave uncivilly in the classroom, if they show up at all), while if they do feel capable but still do not see the value, they will be evasive, doing the minimum amount of work necessary to get by. Students who do see value and feel capable but do not perceive the environment as supportive will take a go-it-alone attitude, possibly including expressions of resentment at the teacher, while students in an unsupportive environment who value the course but do not have a sense of self-efficacy will simply give up. Finally, students valuing the subject and feeling supported but lacking self-efficacy will be fragile, which might lead them to pretend that they understand when they do not or to avoid participation in class. It is only when all three components are working in concert that motivation to learn is reached.

Techniques for generating motivation

Many strategies for fostering self-efficacy and a supportive environment boil down to the theme of clear, explicit presentation of the learning process. We should make our expectations for overall goals and for specific assignments clear, and we should explain how the work we assign actually connects to our course goals. Key parts of this process include determining the appropriate level of challenge for our learning activities, defining via rubrics how we will assess those activities, and

offering study tips tailored to those activities. One particularly potent way to develop self-efficacy in students is through early opportunities to take risks, to fail, to succeed — and, along with those opportunities, through timely feedback. It is better to assign weekly or daily quizzes starting at the beginning of the term than two tests, the first of which does not take place until midterms.

It is also crucial that we try our best to change students' thinking about learning from theories of talent or luck to a theory of effort. People are not good or bad at Latin, but rather they are skilled or unskilled, practiced or unpracticed, working hard or not putting in the kind of well-placed, substantial effort that leads to success and skill acquisition. More generally, we should strive to convince our students and ourselves that people are not simply "smart" or "stupid." To conceive of intelligence in this binary way is to espouse a "fixed mindset" about learning, whereas the brain is actually malleable and responsive to training and practice, the cornerstones of the "growth mindset" (see Dweck). Barring impairment, denial of access to education, or other very real obstacles to learning, anyone can become skilled at anything provided they have a high sense of self-efficacy, a sense of value for what they are learning, and appropriate preparation, guidance, and support. By encouraging students to reframe human intelligence through the growth mindset, we can promote salutary "grit" in their approaches to learning, so that they persevere in the face of difficulties and feel confident about their ability to succeed with hard work and with help from their teachers and classmates.[7]

Getting students to see the value in a course — if they do not already value it coming into the term — can be the hardest lever of motivation to pull. Ambrose et al. 83–85 suggest showing your own passion, enthusiasm, and value for the topic, as well as relating the material to student interests, other coursework, and future career tasks. In other words, to teach most effectively, we need to be eloquent advocates for our field, and for the extra-disciplinary rewards of studying Latin or Greek, even at the introductory level. It also means that we might want to think about offering practice sentences or readings that are less remote to students than, say, British <u>descriptions of</u> colonial India as found throughout Bradley's Arnold, or tokenized,

7 On grit, see Duckworth; Tough. The growth mindset and grit perspectives should not be used to ignore the profound social effects that factors including race, gender, and class have on learning, or to place the responsibility for learning solely on the student, or to suggest that students who do not demonstrate grit are somehow lacking in character: see Snyder for a critique of mainstream misapplications of the grit concept in primary and secondary education, and Kohn for a critique of the "character education" ideology underpinning them. (Character itself, as it turns out, is not real, and our behavior is much, much more heavily determined by situational factors: see Doris.)

stereotyped depictions of Greek and Roman women (on the latter, see Gruber-Miller 2014).

Another approach to encourage students to value what we teach is to tie extrinsic rewards to learning effort. If students earn things independently valuable to them as they engage with and labor at the coursework — e.g., candy, gold-star stickers, a Graeco-Roman coin, the chance to skip turning in a homework assignment, a special in-class title like *Herois* or *Strategos* — then, over time, they may link this extrinsic value with an intrinsic value that they develop for the content of the course itself. (This point helps explain the success of gamification in a variety of pedagogical contexts: see, among many others, Boller & Kapp; Gellar-Goad; Carnes.) Finally, offering students some flexibility and control over their learning experience may prompt them to value it more and to feel more like they can do well. This can be as simple as allowing choice between questions to answer on a quiz, or as complex as a "designer" assessment structure in which students can choose what assignments to complete from a menu in order to (l)earn the points they need to succeed in the course.

4. Practice and feedback (Ambrose et al. ch. 5)

In the formulation of Ambrose et al. 125, "[g]oal-directed practice coupled with targeted feedback are critical to learning." By goal-directed practice, the authors mean practice deliberately applied to a specific challenge related to the skill under study, as opposed to general or unfocused practice. In music, for instance, practicing scales or especially tricky passages is an example of goal-directed practice, as opposed to mere playing-through of a piece from start to finish. By targeted feedback, the authors mean feedback that comes frequently and timely, indicates to students their progress towards their learning goal, and lays out the steps they need to take to achieve their goal.

Imagine learning how to make a cake. Your instructor could have you follow the recipe all the way through and give you feedback at the end of the process based on how the cake came out of the oven. Or your instructor could direct your practice in several isolated steps — measuring, mixing, baking, icing — and give you feedback on the way along with suggestions about common pitfalls to avoid ("use a kitchen scale, not a measuring cup") and clarifications of expectations ("when I say make thick batter, I mean . . . "). The second approach is more effective, will likely result in a better cake, and will definitely result in better baking skills.

So what are the ramifications of this pedagogical principle for us as teachers of Greek and Latin? First and foremost, we should not merely tell our students to study and leave it to them to figure out what, how, how often, and for how long. To teach language, we also need to teach how to learn a language (a point to which I return in section 6). This meta-instruction can take the form of discussion about tips, tricks, and techniques, like flashcards, tools for organization, concept maps (see again Fig. 1, above), meaningful and communicative language practice, self-testing, and application. It could involve use of the student guide to learning by Wirth & Perkins or reports on neuroscientific research about long-term memory storage (e.g., Brown et al.). Key findings indicate that multiple, staggered sessions of memorization and practice of different, interwoven topics and skills make for a more effective strategy than monolithic chunks of time spent cramming a single content area that will never be revisited.

Part of our task in fostering effective practice is, as Ambrose et al. explain, to set challenges at an appropriate level for our students' current knowledge and skill development. In language courses beyond the first, then, it is beneficial to determine students' prior knowledge through an early survey or assessment and to adjust our instruction to meet them where they are (see section 5 and Appendix item #2, below). Similarly, it is more effective to make adjustments to pacing, schedule, and even pedagogical methods mid-term than to plow ahead according to the original plan or goal. Rubrics — though often lamented as part of the bureaucratization of education (see, e.g., Schuman) — are in fact an extremely useful tool when used correctly, since well-designed rubrics clarify criteria and expectations, focus attention and practice on key areas, and enable students to self-assess and direct further efforts. (In my own experience, one step better than rubrics is "specifications grading," on which see Nilson.) A language-acquisition rubric could be as straightforward as those of [Santa Monica High School](), or as nuanced and detailed as the AAC&U VALUE rubrics for [reading]() and [writing](), with some adaptation to classical-language acquisition necessary.

Techniques for effective practice and feedback

Some of the strategies for ensuring effective modes of practice are already standard elements of Greek and Latin teaching: multiple occasions for practice and scaffolded practice, i.e., exercises that break down a complex skill into its component parts and focus on each part in isolation. Examples of scaffolded practice (for

which see also Gruber-Miller 2018) include identifying the subjects and objects of verbs, describing relationships between nouns in a sentence, transforming subordinate verbs according to the sequence of tenses or moods to match a change in the main verb, conversing in Latin or Greek with the aid of model scripts or response prompts, reading or translating sentences with vocabulary list provided, and diagramming sentences or answering comprehension questions without translation.

The way we use our in-class time with our students will set the tone for their out-of-class activities. If we spend the whole session lecturing, students will tend to be content merely with reading their textbooks at home and not the kinds of practice that are more active and, not coincidentally, more successful. If, on the other hand, we leave the initial lessons to the textbook (or to YouTube, or to our own lectures posted on a course website), and devote class time to practice individually and in groups and as a whole, our students are more likely to use their homework time in like fashion and thus to make greater language gains both in and outside class.[8]

A typical means of giving feedback in classical language courses — daily homework assignments in addition to regular quizzes and tests — embodies the fundamental pieces of good feedback, namely frequency, timeliness, and specificity. And there are other things in the feedback toolbox that can greatly assist students without being as labor-intensive as marking papers. For instance, we might describe to our students the patterns of errors we have noticed in the class, or we might offer a worksheet prompting students to identify and correct common pitfalls in the language topic currently under examination. By using class sessions for interaction and skill practice rather than grammar lecture, we can troubleshoot our students' language-skill development singly or in groups and can use patterns of error we detect to guide our future instructional activity.

It is also worthwhile to distinguish between *summative* and *formative* feedback. Summative feedback consists of grades, which can be given on tests or quizzes with relatively little correction markup. Formative feedback, on the other hand, does not affect a student's grade in the course but instead is intended to guide and shape the student's subsequent efforts and is particularly useful on daily or weekly homework assignments and on in-class exercises. Allowing revision or resubmission

---

8 My point here is that the neuroscientific facts of learning argue for the flipped classroom method. Much standard upper-level language pedagogy is already flipped: students read the assigned passage at home, then come in to go over it and troubleshoot. The flipped classroom boasts its fair share of skeptics and discontents; for a third way, consider the "subject-centered" approach advocated by Gloyn (2011, 2017).

of assignments for a somewhat higher grade is a tool that can promote substantial increases in student practice and improvement.

5. Skill acquisition (Ambrose et al. ch. 4)[9]

When faced with a practice sentence from the last chapter of an elementary Greek or Latin textbook, an expert classicist is generally able to comprehend or translate it with ease — for the expert, a simple task. But for the Greek or Latin learner, successful comprehension and translation requires a studied grasp of recently and long-ago introduced vocabulary, morphology, and syntax, all working in tandem. As Ambrose et al. 94 put it, "tasks that seem simple and straightforward to instructors often involve a complex combination of skills," and doing those tasks well involves the fluent integration of knowledge of facts, skills, procedures, and when to use them. That integration represents the ultimate goal of most language education. In this section I consider various components of and obstacles to student skill acquisition, including automaticity and unconscious competence, expert blind spots, cognitive load, and the transfer problem.

The automatic way in which experts process the component skills of complex tasks — seeing ψυχῆς in a sentence and immediately recognizing it as the genitive singular of the feminine noun meaning soul, breath, or animating force, for instance — can present an obstacle to the instruction of novices. Sprague et al. define skill development as moving along the following path:

1. **unconscious incompetence**, whereby brand-new learners do not know what tasks are required for skill acquisition or how to do them;

2. **conscious incompetence**, i.e., awareness of the skills needed without ability to do all of them;

3. **conscious competence**; and finally

4. **unconscious competence**, where the skills are so natural or ingrained that the components of a complex task may not all be readily apparent even during the task's performance.

---

9 Ambrose et al. use the term "mastery" for this concept, but I have endeavored to describe it with terms less laden with power relations and white supremacist connotations. (My thanks to John Gruber-Miller for pushing me to make explicit my critical distance from the perspective presented in Ambrose et al.)

As a result of our unconscious competence, we instructors often suffer from "expert blind spots" about what students might have trouble with. Such blind spots make it harder for experts to break a complex skill down into component parts. They also leave us prone to underestimating the time it will take students to complete a task and to overestimating students' ability to recognize the relevance of skills they already have to the task at hand. The basic solution to this problem is to get fresh sets of eyes — advanced undergraduates, grad-student TAs, faculty from other disciplines — to help identify what in the instructional materials, learning activities, and assessments needs more explanation or breaking down.

A major challenge for novices in gaining the skills to perform complex tasks is "cognitive load," or the limits of working memory (on the latter in teaching Greek and Latin, see Carlon 2016). Human brains are not effective at multitasking (see, e.g., Jackson; Carr), and each component of a task demands a portion of our processing capability. The inclusion of too many demanding components will affect overall performance. The practice sentences in the Bradley's Arnold Latin Prose Composition textbook provide a perfect example of a high-cognitive-load task: the exercises do not focus only on the newly introduced material but rather expect students also to have complete and automatized control over all material previously covered (and sometimes material not yet encountered). The result is frequently that students translating these sentences get overloaded and make many mistakes, both on the subject matter of the current lesson and on material they previously had gotten a good handle on.

Experts do better in these situations not because they can handle a higher cognitive load but because their fluency in component skills means that the task itself carries a lower cognitive load on the whole. Yet ask an expert classicist to perform a complex task from another discipline (such as solving a differential equation), and the task's cognitive load will be overwhelming.

The final main difficulty in skill acquisition is the "transfer problem" (mentioned in section 2, above). Ambrose et al. 109 explain that learners can have trouble applying, and knowing when to apply, the skills they have to relevant tasks, whether because of "context dependence" — they only associate the skill with the narrow setting/task type in which they learned it — or because they do not understand why it is relevant or appropriate to apply those skills in a new situation. The transfer problem is currently a matter of great concern in writing instruction in particular (see, e.g., the essays in Wardle) and is an intractable one for all kinds of instruction.

Techniques for supporting skill acquisition

Two techniques can help us mitigate the problem of cognitive load for our students. First, "even a small amount of focused practice on key component skills had a profound effect on overall performance" (Ambrose et al. 101, citing Lovett). Meaningful, iterative practice of components or of simple whole tasks is essential to develop the automaticity that lowers cognitive load and leads to skill acquisition. Focused practice of individual task components needs to be followed by progressive combination and integration into complex tasks, and for advanced learners simple practice in isolation can do more harm than good (so Sweller et al.). Second, students benefit from targeted and especially scaffolded practice (see section 4, above).

Numerous tools, both contextual and practical, exist for addressing the transfer problem. Students can conceptualize the need for transfer through structured comparisons that call for the same knowledge to be employed in different contexts, through analogy, through visual representations, and by generalizing from examples to underlying principles of application. For instance, students working on the Latin sequence of tenses can study the rules as they play out in a variety of example sentences, make charts and creative versions of the rules, or decipher the patterns of subjunctive tense usage from excerpts of authentic Latin authors.

On the practical side of teaching for transfer, a wise starting point is diagnostic testing to find weak or missing component skills — in other words, to assess students' prior knowledge (section 2, above, with Appendix item #2) — and isolated practice to strengthen and develop fluency/automaticity in those weak points. It is important also to explain why knowing the fundamentals like the back of your hand is valuable and why automaticity is important to skill acquisition. As students enter new contexts, prompts about what they already know can help them draw on relevant knowledge and skills. Particularly beneficial is to practice application in diverse contexts, in concert with discussing the conditions of applicability, i.e., when certain knowledge and skills are relevant. In the example of the sequence of tenses, students can be prompted when learning indirect question to think about subjunctive tense-usage patterns they have already learned in connection with purpose and result clauses, can discuss what tenses are likely to appear in relative clauses that use the subjunctive, or can explore situations where the sequence of tenses is not applicable.

6. Metacognition (Ambrose et al. ch. 7)

At the ends of school terms, I find myself naturally feeling more reflective: thinking back on the school year and my courses, considering what worked and what did not, and looking ahead to next time. This process of reflection, self-assessment, and planning for the future — "metacognition," thinking about thinking — is a crucial component of successful learning. For our students to become effective learners, whether just of classical languages or more broadly, we must teach not only content but also metacognitive skills. Successful teaching teaches students how to teach themselves, how to develop intellectual independence, and how to learn what they want to learn.

Metacognition consists of five core acts:

1. assessing the demands of the learning task at hand;

2. evaluating one's own relevant knowledge and skills;

3. planning an approach to the task;

4. monitoring progress on it;

5. adjusting one's strategies to be more effective.

Experts perform these tasks automatically when working within their fields, but novices need explicit modeling of expert metacognition, direct instruction on metacognitive processes, and support (scaffolding) in developing and practicing their own metacognitive skills.

There are considerable mental challenges for novices in most phases of metacognition. When it comes to evaluating their own knowledge and skills, non-experts tend to experience the Dunning-Kruger effect: because of their limited skill in the discipline in question, they overestimate their skill level and ability to complete a task (see Kruger & Dunning; Ames & Kammrath). That experts are less prone to this phenomenon and hence less likely to overestimate their expertise is perhaps best illustrated by Socrates' claim to know only that he knows nothing.

Planning an approach to a problem is something experts do and beginners do not. In fact, as Ambrose et al. 203 write, "students may need significant practice at task assessment and planning even to remember to apply these skills." Every teacher of intermediate Greek or Latin has, for instance, seen students forget to anchor their

reading or translation of sentences with the main verb(s). For many learners, the time required to explore and implement new, more effective strategies acts as a disincentive to try something different at all — especially if the new strategy will be temporarily less effective, as is often the case. Ambrose et al. 199–200 point out that "people will often continue to use a familiar strategy that works moderately well rather than switch to a new strategy that would work better."[10]

### *Techniques for promoting metacognition*

To get students to assess the demands of a task accurately, we might have them describe the task in their own words ("how will you learn these verb forms?"; "what do you need to do to connect this relative clause to the main clause?"), provide rubrics or have students collaborate in creating them, and generally make sure we are very explicit in describing what we want our students to do and how.

For evaluating relevant knowledge and skill level, Ambrose et al. recommend early, performance-based assessment exercises that directly target desired skills (see section 4, above), as well as self-assessments such as a practice test followed by an answer key to check against. Planning may be the step that needs the most support from the instructor. You can encourage students to plan before tackling a challenge by explicitly requiring a planning phase in an assignment (like a rough draft of a term paper), by having them implement a plan you provide, or by assigning the formulation of a plan only, without implementation. The second of these could be a step-by-step checklist for approaching a passage — first underline all the finite verbs, then draw a line from them to their subjects, then put a box around any direct objects, and so forth; or first skim the passage for the basic meaning, then scan for specific information, then identify key vocabulary, and finally do a close reading — while the last could be as simple as having students brainstorm strategies for memorizing vocabulary or inventing a mnemonic for the process of translating or reading a sentence.

Techniques for teaching students to monitor their progress include what Ambrose et al. 208 term "simple heuristics for self-correction," such as asking, "do I know what is happening in this sentence?" or, "does my translation make sense in

---

10 In the world of public administration and business management, this inertia is called "satisficing," choosing the most readily available among adequate options rather than spending time to select the best one. Often it is accompanied by the "sunk costs" mindset, which entails fallaciously ignoring a cost-benefit analysis because of time, effort, or resources already spent on an ineffective path — i.e., throwing good money after bad because you feel you are in too deep.

English?" (see Appendix item #3); guidelines for how long a task should take to complete; peer-to-peer assessment; and assignments that call for annotating one's work. So we could ask our students to diagram some Greek or Latin sentences (for my method, see Fig. 5; for other styles, see Markus; Harrison; Anderson and Beckwith), with the recommendation that it should take about 15 minutes and that they should be able to account for the grammatical function of each and every word in all the sentences, and then have them compare results with a classmate and work together to identify trouble spots, quirky syntax, and unresolved questions. Essential to the final phase of metacognition (adjusting strategies) is reflection. Students can answer a battery of questions that facilitate reflection (see, e.g., 21st Century Learning Academy), analyze the effectiveness of their own study habits — with, say, an "exam wrapper" asking how they prepared, what worked and what didn't, what pattern of errors they have found in their work, and how they will prepare differently next time (see, e.g., Appendix item #4 and Eberly Center n.d. a) — or focus on strategy assessment through brainstorming or other strategy-forming activities.
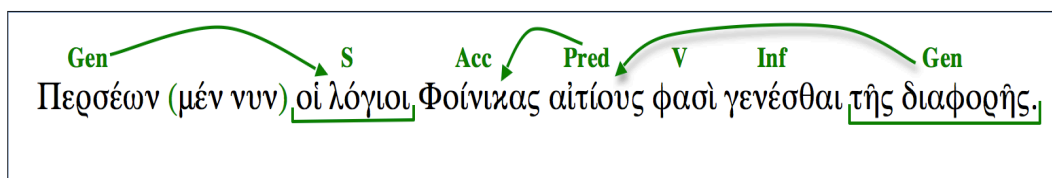
Fig. 5: Sentence diagram of Herodotus 1.1.1
(by the author)

At the core of this principle of how learning works is the notion that, to be truly effective learners, students must learn how to learn. (A helpful document for this is Wirth & Perkins, mentioned in section 4, above.) As I pointed out in section 3, nobody is inherently "good at languages" or "bad at math." That is not how the brain works. Rather, acquisition of any skill requires lots of effort, plenty of time spent practicing, sufficient preparation, and robust support and instruction. And again, there are not "smart" and "dumb" people. Intelligence is malleable and is the product of cognitive and metacognitive training and effort. Even works of "genius" like Picasso's *Guernica* do not spring from divinely-endowed brains like Athena from Zeus', but rather are the product of careful, effortful, incremental development and synthesis by experts in control of the canons of their fields (see Weisberg). By comparison, as Morgan points out, "[t]he ancient notion of literary creativity, in

many ways a much more reasoned one than our post-Romantic idea, was innovation within an established set of traditional rules."

7. STUDENT DEVELOPMENT AND COURSE CLIMATE (AMBROSE ET AL. CH. 6)

Central to good pedagogy is the maxim that we teach not only content but also people. As the previous sections have shown, our students will not learn effectively if they are unmotivated, if they lack sufficient prior knowledge, and if they are not self-reflective. But underlying all these factors are the crucial elements of student intellectual development and social identity. Who our students are and where they are intellectually have huge effects on how they learn, and so they should be prime considerations in our approach to teaching and in our construction of the classroom environment, regardless of subject.

It is a truism to say that students are not only intellectual but also social beings. Yet this truism has a profound implication, particularly in classes composed primarily of "traditional college-age students" of Western backgrounds. Ambrose et al. 156–157 note research shows that "the social and emotional gains that students make during college are considerably greater than intellectual gains over the same span of time." Students at all levels of study will possess widely varying degrees of intellectual, social, and emotional maturity — and the same person may have different levels of different kinds of maturity.

A few principal psychological models, outlined in Figure 6, describe growth in these three kinds of maturity. According to Perry's model of intellectual development, people begin in a state of childlike "duality": everything is right or wrong, and if a teacher will not tell me the answer, it is because the teacher is being coy. After encountering enough situations where there is obviously no simple black-and-white answer, they move to "multiplicity": everything is merely a matter of opinion and all opinions are equal. In higher education especially, the goal is to move students into a mindset first of "relativism" — some answers are better than others on the basis of evidence and argumentation — and finally to "commitment" to an answer as the best solution available, again based on evidence and argumentation. Belenky et al. and Baxter Magolda identify some generally applicable gender patterns in progression through the stages of the Perry model.

EMOTIONAL MATURITY (Chickering)		
1. managing emotions	**2. establishing identity**	**3. developing key components of adulthood:** competence in a variety of areas; autonomy; purpose; integrity; mature relationships with others

INTELLECTUAL MATURITY (Perry)			
1. duality	**2. multiplicity**	**3. relativism**	**4. commitment**

SOCIAL MATURITY (Hardiman & Jackson)				
1. naïve stage	**2. uncritical acceptance** of social norms	**3. resistance** to prejudice	**4. redefinition** of sense of self and group	**5. integration** of redefined identity

Fig. 6: Models of social development
(by the author)

Hardiman & Jackson's model of "social identity development," particularly applicable to race but also gender and sexuality, begins from the "naïve stage" of early childhood, wherein difference in appearance is not imbued with deeper value judgments. Young people tend to move from this stage into uncritical acceptance of social norms. Eventually, those in a social minority develop a sense of resistance to prejudice and, finally, undergo a redefinition of their sense of self and group, as well as an integration into themselves of their redefined identity. During the resistance stage, members of minority groups may tend to immerse themselves in their own group or culture and, in aggregate, students of all backgrounds may tend towards "disintegration" between minority and non-minority groups. The "social maturity" development process is not limited to students in minority or traditionally marginalized groups, to be sure, though such students' development has been the primary focus of the scholarship I am considering here; we ought also to note that students with dominant-group identities often struggle with or outright resist moving past uncritical acceptance of social norms — i.e., they cannot or will not truly acknowledge white, masculine, straight, Christian, and other privileges.

Why is all this important? As Ambrose et al. 169–170 put it, "students cannot check their sociocultural identities at the door, nor can they instantly transcend their current level of development." We cannot ignore the larger context within which the art of teaching happens and we must actively accommodate our students' diversity

of backgrounds and development levels as we build our course climate. Ambrose et al. identify four kinds of course climates:

1. those that **explicitly marginalize** minority viewpoints and subjectivity;

2. those that **implicitly marginalize** them;

3. those that **explicitly** "**centralize**" a diversity of perspectives and experiences;

4. those that **implicitly centralize** such diversity.

An *explicitly* marginalizing course climate is one of overt discrimination. In (for example) a modern literature course, an *implicitly* marginalizing curriculum would restrict focus to the traditionally prescribed canon dominated by elite straight Christian men, while an explicitly *centralizing* curriculum would include readings and discussion of texts by persons of all races, religions, genders, sexual orientations, ability statuses, and geographical origins. An *implicitly* centralizing climate leaves the burden of voicing minority views on students from marginalized groups. Marginalizing climates tend to make students not in the dominant group feel excluded and silenced.

Why is it important to build an *explicitly* centralizing course climate? In part because it is of fundamental importance for students' motivation that they perceive the classroom environment as supportive, as I detailed in section 3 above. In part also because less-inclusive classroom environments tend to include microinequities (cf. Hall & Sandler) — things that may not even reach the notice of the dominant group, such as sexist language — which interfere with marginalized students' learning experiences and can activate stereotype threat (so Steele & Aronson).[11]

Stereotype threat is a pernicious phenomenon where individuals with a non-dominant group identity are made to feel as though that aspect of their identities affects their ability to perform the task at hand. For instance, putting the demographics section of a standardized test before the content questions has been shown to have a negative effect on the test scores of women and racial minorities, because at the moment of their test-taking they are asked to focus on a part of themselves that the

---

11 Microinequities should not be confused with "microaggressions," a concept current in the popular zeitgeist that may impute discriminatory or prejudicial intent more than is fair.

dominant culture has stereotyped as intellectually subpar (see Steele). As one might expect, stereotype threat and microinequities can cause those affected to leave or avoid the discipline in which they encounter the discrimination (Major et al.): for discussion of this problem in the overly white field of Classics in particular, see Blouin; Umachandran; and Lehmann.

Techniques for taking into account student development and course climate

A centralizing climate requires extra care to achieve when teaching a language and literature like Latin or Greek whose survival has by and large depended on a canonization process controlled by elite men. Sulpicia and Sappho and Corinna do not add up to many lines, and the latter two, as with many papyri and inscriptions with women's or non-elite voices, are very difficult texts for beginners and intermediates. One key tool here is supplementation: art, artifacts, and translated texts that offer alternative and diverse views can ameliorate the canonizing effects of the manuscript tradition (a great example of this is Raia et al. with its online companion).

Another way to avoid a marginalizing climate in Latin and Greek courses is to interrogate, rather than adopt, the ideologies that the texts we teach communicate implicitly and explicitly. Instead of plodding through a Greek textbook starring a lazy enslaved Xanthias and a pair of women valued only for physical attributes and not for intellect (as in *Athenaze*), one might call upon students to explore the hidden point of view of these characters and ask how the characters might feel about the way they are portrayed, or how they might characterize themselves.[12] Or choose a different textbook. Instead of being content with a slangy anti-gay epithet in English as an equivalent for *cinaedus*, in class or in a published translation (as in, e.g., Green's Catullus), one might push students to research Roman constructions of sexuality and moderation.

Some particular strategies that Ambrose et al. suggest for reducing stereotype threat include:

- reducing the anonymity that some college classes are prone to;

- modeling inclusive language, attitudes, and behavior for our students — in the classroom, on the syllabus, and in our selection of course contents and activities;

---

12 For an in-depth exposition of this approach, see Gruber-Miller 2008.

- using multiple, diverse examples in instruction, a technique that is also good practice in courses with international students and non-native speakers of English (see Eberly Center n.d. b);

- seeking student feedback on course climate;

- preparing students for sensitive discussions.

A perfect example of this last is the care called for in teaching Ovid, whose disturbing, sexually violent contents and incomparable style present a pedagogical challenge that has produced multiple volumes on teaching it (Kahn; Doherty; and see also Rabinowitz & McHardy) and occasioned national news coverage of how it may be taught (Miller); particularly eloquent are the discussions of Gloyn (2014a, 2014b). Similarly, I recommend addressing head-on, early, substantively, and openly the matter of race, skin color, ethnicity, and racism in the ancient world and in modern conceptions of these categories (see McCoskey; Bond; Kennedy; and the bibliography and resources of Kennedy n.d. a, n.d. b; for guidance in rejecting white supremacist claims of sole ownership of the classical tradition, see Zuckerberg; Kim; Morse; and Sandridge).

Conclusion: How learning works and course design

Convincing students to change their own thinking to match what neuroscientific research has shown about the brain can have profound effects on their performance and engagement (see, e.g., Blad). People who understand that the brain is not static, with fixed capabilities, will have a greater sense of self-efficacy, which is a central component of motivation. Students who belong to traditionally disadvantaged groups will also be less affected by stereotype threat (so Aronson et al.).

Good teaching necessitates good motivational techniques. We cannot merely present content, especially when that content is something so difficult and daunting as Greek or Latin. By thinking and planning explicitly around the issues of value, support, and self-efficacy, we will improve the quality of our teaching, our courses, our students' learning — and, in motivating our students to learn classical languages, we will improve the quality of their lives. As with some of the other elements of how learning works, when it comes to skill acquisition many best practices match what we teachers of Greek and Latin already do, but there is added value in knowing the principles that underlie these practices and in implementing them consciously and

comprehensively. For our students to acquire skills in the languages we teach, we should ourselves acquire skills in deploying the components of effective language pedagogy.

In the end, as pedagogues, we owe it to our students not only to teach them the ancient languages and literatures and cultures we find so fascinating but also to lead them towards a path of lifelong, effective, rewarding learning — a path accessible only through reflection and metacognition. Furthermore, despite how we might feel when first introducing the sequence of moods or tenses, we are not teaching language in or to a vacuum. Our teaching will benefit from keeping in mind that our students' identities and their intellectual and social development play an important role in how they come into our courses.

All of these considerations ultimately involve questions of course design (on which see especially Fink; Wiggins & McTighe; Meyers & Nulty; Blumberg; and Biggs). Our students will get the most out of our courses generally — and out of goal-directed practice and targeted feedback specifically — when we design our courses carefully, intentionally, and with attention to the alignment between course learning goals, exercises that prompt practice at those goals, and mechanisms for assessment, feedback, and evaluation of student progress towards those goals.

A successful language curriculum will ensure a high degree of skill acquisition at lower levels before students are sent on to higher levels. This sounds obvious. But if C-level performance at the elementary language level is not sufficient preparation for progression to cumulatively harder study of the language, we should not be awarding Cs at all but should be redefining performance of such quality as insufficient for continuation, as insufficient to pass the class (inasmuch as our university administration and our eternal need to keep up course enrollments will allow).[13] Moreover, we should periodically reevaluate our language curricula for alignment of learning goals, outcomes, and sequencing (see, e.g., Eberly Center n.d. c). When necessary, we should undertake the arduous but ultimately worthy goal of curricular redesign (for an example of such redesign, see Byrnes et al.). These points should not discourage us but should get us to think bigger about supporting the learning of classical languages.

_____

13 I make this suggestion from a lens of pragmatism. To rights, I believe that grades are a tool of oppression for students and instructors alike and are a powerfully demotivating factor that impedes learning rather than fosters it. On this crucial issue, see especially Inoue; Stommel.

WORKS CITED

21st Century Learning Academy. "The 40 Reflection Questions." *Edutopia*. 2011.

Ambrose, Susan A., et al. *How Learning Works: Seven Research-Based Principles for Smart Teaching*. San Francisco: Jossey-Bass, 2010.

Ames, Daniel R., and Lara K. Kammrath. "Mind-Reading and Metacognition: Narcissism, not Actual Competence, Predicts Self-Estimated Ability." *Journal of Nonverbal Behavior* 28.3 (2004): 187–209.

Anderson, Peter, and Mark Beckwith. "Form-focused Teaching for the Intermediate Latin Student." *Teaching Classical Languages* 2.1 (2010): 31–52.

Arnold, Thomas Kerchever. *Latin Prose Composition*. Rev. George Granville Bradley; ed. and rev. James Mountford; ed. Donald E. Sprague. Mundelein: Bolchazy-Carducci, 2006.

Aronson, Joshua, Carrie B. Fried, and Catherine Good. "Reducing the Effects of Stereotype Threat on African American College Students by Shaping Theories of Intelligence." *Journal of Experimental Social Psychology* 38 (2002): 113–125.

Baxter Magolda, Marcia B. *Knowing and Reasoning in College: Gender-Related Patterns in Students' Intellectual Development*. San Francisco: Jossey-Bass, 1992.

Belenky, Mary Field, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule. *Women's Ways of Knowing*. New York: Basic Books, 1986.

Biggs, J. "Enhancing Teaching through Constructive Alignment." *Higher Education* 32 (1996): 347–364.

Blad, Evie. "Can Changing Mindsets Boost Student Learning?" *Education Writers Association*. 11 Jun. 2014.

Blouin, Katherine. "Classical Studies' glass ceiling is white." *Everyday Orientalism*. 10 Jan. 2017.

Blumberg, P. 2009. "Maximizing Learning through Course Alignment and Experience with Different Types of Knowledge." *Innovative Higher Education* 34 (2009): 93–103.

Boller, Sharon, and Karl M. Kapp. *Play to Learn: Everything You Need to Know About Designing Effective Learning Games*. Alexandria, Virginia: ATD Press, 2017.

Bond, Sarah E. "Why We Need to Start Seeing the Classical World in Color." *Hyperallergic*. 7 Jun. 2017.

Brown, Peter C., Henry L. Roediger III, and Mark A. McDaniel. *Make It Stick: The Science of Successful Learning*. Cambridge, Massachusetts: Belknap Press, 2014.

Byrnes, Heidi, Hiram Maxim, and John M. Norris. *Realizing Advanced Foreign Language Writing Development in Collegiate Education: Curricular Design, Pedagogy, Assessment*. *The Modern Language Journal* 94 Supplement, 2010.

Carlon, Jacqueline M. "The Implications of SLA Research for Latin Pedagogy: Modernizing Latin Instruction and Securing its Place in Curricula." *Teaching Classical Languages* 4.2 (2013): 106–122.

Carlon, Jacqueline M. "*Quomodo Dicitur*? The Importance of Memory in Language Learning." *Teaching Classical Languages* 7.2 (2016): 109–135.

Carnes, Mark C. *Minds on Fire: How Role-Immersion Games Transform College*. Cambridge, Massachusetts: Harvard University Press, 2014.

Carr, Nicholas. *The Shallows: What the Internet Is Doing to Our Brains*. New York: W. W. Norton, 2011.

Chickering, Arthur W. *Education and Identity*. San Francisco: Jossey-Bass, 1969.

Clapp, Doug. "*De Lingua Latina Discenda*: Five Recent Textbooks for Introductory Latin." *Teaching Classical Languages* 5.1 (2013): 56–69.

Doherty, Lillian, ed. *Teaching Rape Texts in Classical Literature*. Special issue of *Paedagogus*. *Classical World* 106.4 (2013): 669–687.

Doyle, Terry, and Todd Zakrajsek. *The New Science of Learning: How to Learn in Harmony with Your Brain*. Sterling: Stylus Publishing, 2013.

Doris, John M. *Lack of Character: Personality and Moral Behavior*. Cambridge: Cambridge University Press, 2002.

Duckworth, Angela. *Grit: The Power of Passion and Perseverance*. New York: Scribner, 2016.

Dweck, Carol S. *Mindset: The New Psychology of Success*. New York: Random House, 2006.

Eberly Center for Teaching Excellence, Carnegie Mellon University. "Exam Wrappers." No date (a).

Eberly Center for Teaching Excellence, Carnegie Mellon University. "Recognizing and Addressing Cultural Variations in the Classroom." No date (b).

Eberly Center for Teaching Excellence, Carnegie Mellon University. "Why should assessments, learning objectives, and instructional strategies be aligned?" No date (c).

Ellis, Rod. "The Development of a Second Language." *Understanding Second Language Acquisition*. 2nd ed. Ed. Rod Ellis. Oxford: Oxford University Press, 2015. 63–95.

Fink, D. L. *Creating Significant Learning Experiences: An Integrated Approach to Designing College Courses*. San Francisco: Jossey-Bass, 2003.

Foster, Reginald Thomas, and Daniel Patrick McCarthy. *Ossa Latinitatis Sola Ad Mentem Reginaldi Rationemque / The Mere Bones of Latin According to the Thought & System of Reginald*. Washington, D. C.: Catholic University of America Press, 2015.

Gellar-Goad, T. H. M. "World of Wordcraft: Foreign language grammar and composition taught as a term-long role-playing game." *Arts & Humanities in Higher Education* 14.4 (2015): 368–382.

Gloyn, Liz. "Book review: Becoming a critically reflective teacher — Stephen D. Brookfield." *Classically Inclined*. 17 Jun. 2011.

Gloyn, Liz. "The classical pedagogy of trigger warnings." *Classically Inclined*. 21 Jan. 2014.

Gloyn, Liz. "The Problematic Ovid lecture." *Classically Inclined*. 21 Feb. 2014.

Gloyn, Liz. "Experimenting with student-led seminars." *Classically Inclined*. 3 Apr. 2017.

Green, Peter, trans. *The Poems of Catullus: A Bilingual Edition*. Berkeley: University of California Press, 2007.

Gruber-Miller, John. "Teaching Culture in Beginning Greek." *CPL Online* 4.1 (2008): 1–10.

Gruber-Miller, John. "Six Categories for Assessing the Representation of Women in Textbooks." *Cloelia* n. s. 4 (2014): 24–27.

Gruber-Miller, John. "The Standards as Integrative Learning." *Teaching Classical Languages* 9.1 (2018): 19–38.

Hall, Roberta M., and Bernice R. Sandler. "The Classroom Climate: A Chilly One for Women?" *Project on the Status and Education of Women*. Feb. 1982.

Hardiman, Rita, and Bailey W. Jackson. "Racial Identity Development: Understanding Racial Dynamics in College Classrooms and on Campus." *New Directions for Teaching and Learning* 52 (1992): 21–37.

Harrison, Rebecca. "A Structural Arrangement of Text to Facilitate Reading." *Classical Journal* 102.3 (2007): 291–303.

Inoue, Asao. "A Grade-Less Writing Course That Focuses on Labor and Assessing." *First-Year Composition: From Theory to Practice*. Eds. D. Teague and R. Lunsford. West Lafayette: Parlor Press, 2002. 71–110.

Jackson, Maggie. *Distracted: The Erosion of Attention and the Coming Dark Age*. Amherst: Prometheus Books, 2008.

Kahn, Madeleine. *Why Are We Reading Ovid's Handbook on Rape? Teaching and Learning at a Women's College*. Boulder: Paradigm Publishers, 2005.

Kennedy, Rebecca Futo. "Why I Teach About Race and Ethnicity in the Classical World." *Eidolon*. 11 Sep. 2017.

Kennedy, Rebecca Futo. "Race/Ethnicity Bibliography." *Classics at the Intersections*. No date (a).

Kennedy, Rebecca Futo. "Resources for Teaching Race and Ethnicity, Immigration, and Marginality in Classical Antiquity." *Classics at the Intersections*. No date (b).

Kim, Dorothy. "Race, Gender, Academia, and the Tactics of Digital Online Harassment." Society for Classical Studies. Sep. 2017.

Kohn, Alfie. "How Not to Teach Values: A Critical Look at Character Education." *Phi Delta Kappan* 78.6 (1997): 428–439.

Koppel, Moshe, and Noam Ordan. "Translationese and Its Dialects." *Proceedings of the 49th Annual Meeting of the Association for Computational Linguistics: Human Language Technologies* 1: 1318–1326.

Krashen, Steven D. *Principles and Practice in Second Language Acquisition*. Oxford: Pergamon Press, 1982.

Kruger, Justin, and David Dunning. "Unskilled and Unaware of It: How Difficulties in Recognizing One's Own Incompetence Lead to Inflated Self-Assessments." *Journal of Personality and Social Psychology* 77.6 (1999): 1121–1134.

Lehmann, Hilary. "#ClassicsSoWhite." *Classics and Social Justice*. 5 Sep. 2017.

Loewen, Shawn. *Introduction to Instructed Second Language Acquisition*. London: Routledge. 2014.

Lovett, Marsha. "A Collaborative Convergence on Studying Reasoning Processes: A Case Study in Statistics." *Cognition and Instruction: Twenty-Five Years of Progress*. Eds. Sharon M. Carver and David Klahr. New York: Psychology Press, 2001. 347–384.

Major, Brenda, Steven Spencer, Toni Schmader, Connie Wolfe, and Jennifer Crocker. "Coping with Negative Stereotypes about Intellectual Performance: The

Role of Psychological Disengagement." *Personality and Social Psychology Bulletin* 24.1 (1998): 34–50.

Markus, Donka. "New Wine in Old Skins: Visual Codes for Teaching Sentence-structure in Latin." *Classical Outlook* 76.3 (1999): 89–93.

McCoskey, Denise Eileen. "Answering the Multicultural Imperative: A Course on Race and Ethnicity in Antiquity." *Classical World* 92.6 (1999) 553–561.

McDaniel, Mark A., and Carol M. Donnelly. "Learning with Analogy and Elaborative Interrogation." *Journal of Educational Psychology* 88.3 (1996): 508–519.

McKeough, Anne, Judy Lee Lupart, and Anthony Marini. *Teaching for Transfer: Fostering Generalization in Learning*. New York: Routledge, 2013.

Meyers, N. M., and Nulty, D. D. "How to Use (Five) Curriculum Design Principles to Align Authentic Learning Environments, Assessment, Students' Approach to Thinking and Learning Outcomes." *Assessment and Evaluation in Higher Education* 34 (2009): 565–577.

Miller, Michael E. "Columbia students claim Greek mythology needs a trigger warning." *The Washington Post*. 14 May 2015.

Morgan, Llywelyn. "Virgil, hardly trying." *Lugubelinus*. 23 Feb. 2015.

Morse, Heidi. 2018. "Classics and the Alt-Right: Historicizing Visual Rhetorics of White Supremacy." *Learn Speak Act: Liberal Arts in the Moment*. 15 Feb. 2018.

Nilson, Linda B. *Specifications Grading: Restoring Rigor, Motivating Students, and Saving Faculty Time*. Sterling: Stylus, 2015.

Novak, Joseph D., and Alberto J. Cañas. "The Theory Underlying Concept Maps and How to Construct and Use Them." *IHMC Cmap*. 2008.

Patrick, Robert. "Making Sense of Comprehensible Input in the Latin Classroom." *Teaching Classical Languages* 6.1 (2015): 108–136.

Perry, William G., Jr. *Forms of Intellectual and Ethical Development in the College Years: A Scheme*. New York: Holt, Rinehart, and Winston, 1970.

Pressley, M., S. Symons, M. A. McDaniel, B. L. Snyder, and J. E. Turnure. 1988. "Elaborative interrogation facilitates acquisition of confusing facts." *Journal of Educational Psychology* 80.3: 268–278.

Rabinowitz, Nancy Sorkin, and Fiona McHardy, eds. *From Abortion to Pederasty: Addressing Difficult Topics in the Classics Classroom*. Columbus: Ohio State University Press, 2014.

Raia, Ann, Cecelia Luschnig, and Judith Lynn Sebesta. *The Worlds of Roman Women: A Latin Reader*. Newburyport: Focus, 2005.

Salaberry, M. Rafael. "Declarative Versus Procedural Knowledge." *The TESOL Encyclopedia of English Language Teaching*. Ed. John I. Liontas et al., 2018.

Sandridge, Norman. *Ancient Leadership in the Era of Donald Trump*. No date.

Schuman, Rebecca. "Syllabus Tyrannus." *Slate*. 26 Aug. 2014.

Schunk, Dale H., Judith R. Meece, and Paul R. Pintrich. *Motivation in Education: Theory, Research, and Applications*, 4th ed. London: Pearson, 2014.

Selinker, Larry. "Interlanguage." *International Review of Applied Linguistics* 10 (1972): 209–231.

Snyder, Jeffrey Aaron. "Teaching Kids 'Grit' is All the Rage. Here's What's Wrong with It." *The New Republic*. 6 May 2014.

Sprague, Jo, Douglas Stuart, and David Bodary. *The Speaker's Handbook*. Boston: Cengage Learning, 2008.

Steele, Claude M. "Thin Ice: Stereotype Threat and Black College Students." *The Atlantic*. Aug. 1999.

Steele, Claude M., and J. Aronson. "Stereotype Threat and the Intellectual Test Performance of African Americans." *Journal of Personality and Social Psychology* 69.5 (1999): 797–811.

Stommel, Jesse. "How to Ungrade." *JesseStommel.com*. 11 Mar. 2018.

Sweller, John, Paul L. Ayres, Slava Kalyuga, and Paul Chandler. "The expertise reversal effect." *Educational Psychologist* 38.1 (2003): 23–31.

Tough, Paul. *How Children Succeed: Grit, Curiosity, and the Hidden Power of Character*. New York: Houghton Mifflin Harcourt, 2012.

Traupman, John C. *Conversational Latin for Oral Proficiency*, 4ᵗʰ ed. Wauconda: Bolchazy-Carducci, 2007.

Umachandran, Mathura. "[Fragile, Handle With Care: On White Classicists](#)." *Eidolon*. 5 Jun. 2017.

Volansky, Vered, Noam Ordan, and Shuly Wintner. "On the Features of Translationese." Literary and Linguistic Computing 30.1 (2015): 98–118.

Wardle, Elizabeth, ed. *Writing and Transfer* special issue. *Composition Forum* 26 (2012).

Weisberg, Robert W. "On Structure in the Creative Process: A Quantitative Case-Study of the Creation of Picasso's Guernica." *Empirical Studies of the Arts* 22.1 (2004): 23–54.

Wiggins, G., and J. McTighe. *Understanding by Design.* Alexandria: Association for Supervision and Curriculum Development, 2005.

Wirth, Karl R., and Dexter Perkins. "[Learning to Learn](#)." 17 Dec. 2013.

Zuckerberg, Donna. "[How to Be a Good Classicist Under a Bad Emperor](#)." *Eidolon*. 21 Nov. 2016.

Appendix

[1] SAMPLE ADVANCE ORGANIZER FOR VOCABULARY

(Vocabulary list taken from Jenney's Latin, p. 148.)

ciuitas	*homo*	*labor*	*lex*	*multitudo*
pars	*pes*	*timor*	*uirtus*	

PART I: classify this lesson's vocabulary using the charts below.

feminine nouns			**masculine nouns**	

PART II: fill out the following diagram for each vocabulary word from this lesson.

WORD:	DEFINITION:
GENITIVE:	VISUAL REPRESENTATION OF THIS WORD:
GENDER:	
DECLENSION:	
SIMPLE LATIN SENTENCE USING THIS WORD:	

PART III: divide this lesson's vocabulary into three groups of three words each and explain how the words within each group are related in meaning to one another.

[2] SAMPLE SELF-ASSESSMENT OF PRIOR KNOWLEDGE

For each of the following grammatical concepts, indicate your level of familiarity as follows:

?   I have never heard of this and do not know what it is
H   I have heard of this, but do not know what it is
R   I recognize this and could identify it in a Latin sentence
E   I know this and can explain it to you right now

____ ablative of separation   ____ optative subjunctive
____ gerund   ____ participle
____ gerundive   ____ partitive genitive
____ indirect command   ____ potential subjunctive
____ indirect question   ____ proviso clause
____ indirect statement   ____ relative clause of characteristic
____ jussive subjunctive   ____ relative clause of purpose
____ mixed condition   ____ sequence of tenses
____ objective genitive   ____ subjective genitive

[3] SIMPLE HEURISTICS FOR SELF-CORRECTION OF TRANSLATIONS INTO ENGLISH FROM LATIN OR GREEK

- Does my translation make sense in English?

- Have I left any Latin/Greek words out?

- Do my English verbs reflect the person, number, tense, voice, and mood of the Latin/Greek verbs?

- Have I identified the subject and object (if applicable) of the verbs?

- Have I put adjectives with the nouns they modify?

- Have I put genitives with the nouns they go with?

[4] SAMPLE EXAM WRAPPER

- How did you go about preparing for this exam?

- Were your approach & methods effective and how so / why not?

- What did you learn from preparing for this exam?

- How does this exam connect to your learning in this course and in Latin more broadly?

- What from this exam can you use in the rest of this course, in other Latin classes, and in other courses in college?

- How could I improve this exam the next time I teach this course?

Quid discere vultis? Crafting a "student-guided" Latin literature course

Ian Hochberg
St. Stephen's & St. Agnes Upper School

Abstract

This paper poses a fundamental question: how deeply are our Latin students engaging with Latin literature? How many connections are they making between the literature and their lives? Last summer, I asked myself these questions and crafted a course to increase student choice, breadth of reading, and deeper connections with the material. This paper provides some inspiration for new, simple ways to help students discover for themselves authors such as Ovid, Cicero, Catullus, and Horace. The paper shares project topics relating to Ovid's works which allow for student choice, creativity, and personal connection. It also highlights successes and difficulties in my attempt to increase student choice and broaden their understanding of these authors. It suggests that incorporating English readings can be an effective strategy to provide context for the Latin and greater breadth of an author's writing. It reminds us to let go of methods we cling to that may not work for today's students. The paper emphasizes the importance of constant formal and informal feedback from students. Lastly, the paper explores the joy of reading a new, student-selected Latin passage for the first time together with students and learning alongside them.

How deeply are our students engaging with Latin literature? How many connections are they making between the literature and their lives? Last year, I experimented with my Latin 4 Honors Latin Literature course by offering students greater input and decisions in what they studied. I wanted to increase student choice and breadth of reading as well as offer students opportunities to make deeper connections with the material. By treating students as composers, explorers, and teachers, I was able to increase student ownership and "buy-in" while also expanding student knowledge and personal connection to Latin literature.

I teach at a JK-12 coed Episcopal day school in Alexandria, Virginia, in which the average class size is 10 students. While the course described in this paper is for a small class, I believe the approach to instruction and assignments can be applied readily to larger classrooms. I have been teaching Latin literature for sixteen years and have felt disheartened that students would come away from my "survey" course really only knowing a few myths from Ovid's *Metamorphoses*, select *Amores*, and some of Catullus' *Carmina*. They had such a limited perspective of Latin literature, in part because for years I had modelled my literature course on the old Catullus/Ovid AP syllabus. Contrast that with their lower level experience using *Latin for the New Millennium*, in which I exposed students to a "diversity of authors, time periods, and subject matters" including post-Roman authors from the Middle Ages, Renaissance, and early modern era, as Dawn LaFon states in the Forward of *Latin for the New Millennium Level 2* (Minkova and Tunberg xi). In the lower levels, I want my students to see the post-Roman legacy of Latin literature throughout the European world. In Latin 4 Honors, students' first course reading unadapted Latin literature, I aim to expose my students to the traditional canon of Golden Age Latin authors, namely Ovid, Cicero, Catullus, and Horace, since my students will read Caesar and Vergil in AP Latin the following year. I would like my students to have read some works from each of these authors before they enter college but also to have read authors from a wider range of time-periods and subject matter, thus giving them breadth and depth.

I have continued to wrestle with the notion of breadth vs. depth in a Latin literature course itself. Is it better for students to read a wide range of texts, while only experiencing a little bit of each, or for students to immerse themselves in reading and studying one text in great detail? Could students have both breadth and depth? I believe that these are common questions in curricular design. In an attempt to offer greater breadth of study while not losing much depth, I started the year with three basic goals:

1. Students will read English excerpts from each author.

2. Students will read a wider selection from each author in both English and Latin.

3. Students will have some choice in deciding what texts to read from each author.

Because I wanted my students to have a greater perspective of each author than in previous years, I decided to let go of the desire, and perceived need, to read only Latin texts in Latin class. Reading translations of Latin text can prove valuable too in a Latin classroom, especially if it helps students contextualize and understand the Latin they read. We often read aloud and discussed English translations in class. For longer readings and individual projects, students read translations at home. This new approach to my survey course allowed students to understand an author's style and works more quickly than if they were to learn them only by reading small excerpts of Latin texts.

I was confronted with a question, "How do I allow students to choose what they read when they do not know all the options?" I decided the easiest way to invite student choice was to provide a brief overview of an author's works and then let the students become investigators. Once they had informed themselves more about each author's works, they could decide what they wanted to study and pursue in projects, in-class readings, and presentations. For instance, students selected their own Ovid creative writing projects, their own explorations of Cicero's writings, and their own Catullus poems to teach their classmates. Letting my students steer might make for a bumpy road, but I posited that they would learn better when they were in control.

I divided the school year roughly into quarters. We started with Ovid, read Cicero in the late fall and winter, Catullus in the winter and early spring, and Horace at the end of the year. For each of the first three authors, I applied a different method for increasing student choice. Students became composers like Ovid, explorers of Cicero, and teachers of Catullus. This paper will address how I approached teaching Ovid with greater success than in previous years by letting students select and compose their own performance-based assessment in the form of a creative writing assignment. Then it will explore what I learned about teaching Cicero and letting go of my pre-conceived notions of what students want and find beneficial. Students became explorers of Cicero's prolific writings and selected what they wanted to read. Next, the paper will explore how I offered students choice in reading and teaching Catullus. Each student selected an invective poem to teach the class. Lastly, the paper will show that curricular design can be a challenging process; in other words, I did not design an optimal method for student choice when reading Horace. During my "*Quid discere vultis?*" presentation at the American Classical League Institute in 2018, teachers contributed their suggestions for a student-guided Horace unit. It is my hope that the reader can apply lessons from my instruction in Ovid, Cicero, and

Catullus, as well as suggestions from other teachers, to craft an engaging, student-guided Horace unit.

STUDENTS AS COMPOSERS: OVID AND STUDENT-SELECTED PROJECTS

Before my class read any Ovid, I provided students with an overview of Ovid's major works and we talked about each. The overview included *Heroides*, *Amores*, *Medicamina Faciei Femineae*, *Ars Amatoria*, *Metamorphoses*, *Fasti*, *Tristia*, *Epistulae Ex Ponto*, *Remedia Amoris*, and *Ibis*. Each description was brief (no more than three lines), including just a few lines about the date of publication, number of books, the content, meter, and other notable features. In addition, beneath each text I provided a link to an English translation from sources such as Kline's "Poetry In Translation" (Ovid Sample) and "Perseus Project" (Catullus Sample). After reviewing each of the major works with the class, I explained that we would read excerpts from many of them in Latin or English and then students would complete, individually or in pairs, a Performance Based Assessment at the end of the Ovid unit (Hilliard Edutopia Dec. 7th 2015). I gave students choices for creative projects based on each of Ovid's works. Students could decide which work to study in greater detail based on which project they were interested in completing.

During our Ovid unit, students selected some of the texts that they read in Latin. From Ovid's *Heroides*, they chose Penelope's letter to Odysseus because they had read Homer's *Odyssey* in English class as freshmen. They also chose Dido's letter to Aeneas because they recognized these characters and some students knew that they play a central role in the AP Latin curriculum. We read Dido's letter in English since my goals were for students to understand Ovid's style of writing in the *Heroides* and to learn about the major players of *The Aeneid*. We then read an excerpt of Penelope's letter in Latin from the National Latin Exam's 2011 5/6 Exam poetry passage (page 13) as well as more of the letter in English. There are some inherent risks in letting students choose the texts to read:

- You might not know their selections well,

- You will have more work to do preparing the lines, and

- You might have trouble finding salient, relevant material.

However, each of these risks comes with advantages:

- You are invited to learn something new,

- You can model learning alongside your students, and

- You have a reason to look at lines closely to determine what passages might resonate with your students.

I was fortunate that my students selected a passage that already had some vocabulary notes and comprehension questions. I think it is likely that many students would select Penelope's and Dido's letters for reasons similar to those of my students. If they do not, you have an opportunity to explore other couples in the ancient world. Regardless of their selections, each passage can be used to illustrate Ovid's inventive style, representing the underrepresented female perspective. A larger question then surfaces, "Is Ovid really representing women or is it presumptuous of him, a male, to be their voice?" This question will not be lost on your students; it was not lost on mine. We had some great discussions of how students felt about Ovid's *Heroides*.

In addition, we read in Latin *Amores* 1.1 as well as 1.9, at the request of some students. We also read *Amores* 1.2 in English. [Amores 1.1](#) presents Ovid's clever discussion of genre and meter. Students enjoyed learning how Cupid stole one foot from Ovid, thus forcing him to write in elegiac couplet on the topic of love rather than the epic he expected. In *Amores* 1.2, Ovid submits to Amor, and in 1.9, he compares lovers and soldiers. Students had heard of *Amores* 1.9, and they were excited to read it in Latin, so we did. Teachers should capitalize on student excitement and interest. If students ask to read something, it is likely that they will invest themselves in it more than if a teacher dictates what they are to read.

In a break from previous years, I introduced a wider variety of Ovid's texts and used English translations to explore them. Students read excerpts of *Medicamina Faciei Femineae*, *Ars Amatoria*, *Fasti*, and *Remedia Amoris*. For the *Metamorphoses*, I gave students a list of the common myths that I have read with students and asked them which they wanted to read. They chose Daphne and Apollo, Icarus and Daedalus, and Pygmalion. It was serendipitous that students chose Icarus and Daedalus because I had already selected an excerpt in Latin from the beginning of [Book 2](#) of *Ars Amatoria*, which tells their story (Kline Poetry In Translation). Ovid published *Ars Amatoria* in AD 2 and *Metamorphoses* in AD 8. Even when he was writing about love, one can see Ovid itching to describe mythological stories.

While we were still reading Latin and English selections from Ovid, students received a handout with objectives and project descriptions (see Appendix 1). I gave students roughly a week and a half to peruse Ovid's works and decide on their project. I underestimated how much of Ovid's works students would read to prepare for their project. The process of choosing a project had multiple benefits. It required students to read extensively one of Ovid's works to learn its style, content, and themes. Some students chose to read large portions of several works. Students also had to think about how the text relates to their lives or to society today. They needed to find a project they were passionate about and to which they could commit their time and energy. Some students started with one idea and then changed their projects when they realized their interest lay in a different work or connection. Students worked on their projects for two weeks at home during the first weeks of our Cicero unit. The rubric assessed student performance in four areas: 1) connections, 2) writing inspired by couplets or specific lines of Ovid, 3) original and creative work, and 4) understanding of Ovid's work (see Appendix 2).

Students have granted permission for their works to be shown in this paper. I thank my students for allowing me to share their work as well as for providing feedback on the course. I show some of their works not to boast of any student's ability, but rather to provide examples of the range of creative projects and give evidence of the depth of student thought and connections, the level of which did surprise me. One student, Caroline, chose to write a *Heroides* piece from [Melania to Donald Trump](#), an excerpt of which follows.

> *A woman, from Slovenia, sends this to you, Donald.*
> *This has been the last straw.*
> *You promise to ban immigrants and protect American jobs,*
> *Do you not remember, dear husband, that I myself am an immigrant?*
> *I came from Slovenia as a teenager, seeking the freedom*
> > *that America promises.*
> *I came to follow my dream, to be a model,*
> *Yet whose dream am I tied down to now?*
> *I came here for opportunities for a better life,*
> *I am a person too, Donald, do I not deserve the same opportunities?*
> *And now I am tied down to you, forced to follow your dreams.*
> *This whim to become president has gone too far, it has gone too far.*
> *With you in office, I am more trapped than ever.*

> *I am living the "American dream", alright, forced to silence,*
> *Forced to keep my opinions quiet. Enough.*
> *Now I write this to you, Donald, to stand up for myself*
> > *and people like me.*
> *Not only am I an immigrant, but I am a woman.*
> *Yet you insult that part of me too.*
> *But you don't just insult me Donald, oh no.*
> *You insult every woman in the world,*
> *With your childish and arrogant words,*
> *Do you really think that you are better than us?*
> *Wiser? Braver? Superior?*
> *I believe otherwise.*
> *…*
> *I leave you with this dear husband:*
> *Be more respectful and less arrogant,*
> *Be a good president, a good husband, a good father.*
> *This I urge you, Mr. President,*
> *For I am watching you, your son is watching you,*
> *The world is watching you.*

At the end of the letter, you can see Cicero's influence emerging with a *tricolon crescens*, since we were already reading Cicero while students were working on the project. Caroline's piece revealed that she was thinking a lot about the President and First Lady as they are dominating the news.

Other students had different focuses based on their own lives. A musical student, Patrick, was inspired by the many literary and musical allusions in *Amores* 1.15. He chose to write his own *Amores* poem in a Google Doc with musical allusions explained in Comments. In the last slide of the hyperlink, the red highlighted musicians indicate to whom he alluded in each decade. His allusions to musicians are not much different from Ovid's allusions since Homer, Callimachus, et al. were musicians of their times, sharing poems orally. Two students, Jane and Tory, wrote in the manner of Ovid's *Tristia*. Jane wrote a description of feeling banished from her homeland at birth since she had been adopted from China. As Ovid addresses his little book at the beginning of the *Tristia*, she addresses her birth certificate, the only piece of paper that remains for her from her homeland. Tory described a particular

Sri Lankan man's feelings of separation from his [homeland](). Yet another student, Alicia, was planning to love other authors until Ovid came and conquered her, much like Cupid conquered Ovid in *Amores* 1.1. Alicia even attempted to write her piece in elegiac couplet, although this is hard to do in [English]().

Although the projects themselves were noteworthy, there were three unanticipated results revealing the importance of student-guided exploration. First, during winter break, three students emailed me an article sharing that the Rome city council revoked Ovid's banishment on the 2000th anniversary of his [death](). Then during a trip to Italy, students surprised me by bringing "Ovid's ashes" to spread them on Italian soil. They had printed each of his works that we read in the fall, burned them, brought the ashes to Italy, and decided to spread them on Mt. Vesuvius. Lastly, in February students wrote a paper on Daphne in Ovid's *Metamorphoses* to submit to the Classical Association of Virginia Classical Essay Contest. Yet another unanticipated consequence of broadening the survey of Ovid was how one student synthesized a few of his works. Four months after reading these works from Ovid, Tory wrote a paper in the style of the *Heroides* set in the modern day. Daphne finally has a chance to let Ovid know what she thinks of his depiction of her in the *Metamorphoses*. Daphne describes how Ovid pretends to know what women want in his *Ars Amatoria* but that he really does not understand women. In her paper, Tory often referenced the *Ars Amatoria* and *Metamorphoses* from a 1st person *Heroides* [perspective](). Her paper opened my eyes to the power of teaching a wider selection of one author's works.

Students as Explorers: Cicero and Learning to Let Go

Although I was pleased with the Ovid unit and although the students really enjoyed it and learned a lot in the process, I could not let go of my preconceived notions of what brings Cicero to life for students. When I was in high school, I loved reading Cicero's *In Catilinam I* in its entirety and memorizing the opening lines. Reciting Cicero's lines brought Cicero to life for me, and therefore I have always thought it would be the same for my students. This has indeed been true for previous years' students. However, once students had experienced the breadth of Ovid's writing, they were not interested in reading one entire work of Cicero.

I began my Cicero unit much like the Ovid unit. This time we looked at The Latin Library to see all of Cicero's works. I asked students a few basic questions: In what three genres did he write? What does *in*, *de,* and *pro* mean in front of his

speeches? Do you recognize any of the names in the titles of his speeches? Can you guess which of these speeches are his most famous? Why do you guess these? Then I had students research the speeches, focusing on his most famous ones first. Students became explorers! Each student read about Cicero's speeches and made a case for the one we would read as a class. We voted on the work after they spoke on behalf of the works they had selected. My plan was to have students read excerpts of one speech, philosophical work, and letter. However, I could not let go of the speech I loved.

I chose *In Catilinam I* for my students and we read excerpts of the speech using "Latin For The New Millennium Latin 3 Student Text" (pages 160-205). Students listened to an audio recording of the speech and memorized the opening lines. Students could choose what passage they wanted to read aloud expressively to demonstrate their appreciation and understanding of his speech. While I offered them some choice, it was not enough (see Appendix 3). My students had just finished a unit in which they exercised choice and ownership. As I learned at the end of the Cicero unit, students did not want to learn Cicero my way. It can be hard to jettison old habits, especially if they have worked in past years. My students were curious. They wanted to know more about Cicero's other speeches and to read excerpts of them. Unfortunately, we had spent much of the quarter reading *In Catilinam I* and therefore had little time left to explore other texts. We only had time for an excerpt of a philosophical work, not a letter. I reasoned that this was acceptable because they had already read letters to Terentia and many passages about Atticus from Cornelius Nepos' *De Viris Illustribus* in level 3. In reality, one could teach an entire unit or year on just Cicero's letters, which shed so much light on the real politics of the late Republic.

We looked at Cicero's philosophical works, and my students spent most of a class period investigating them using Wikipedia, translations, commentaries, and really whatever they could find online. At the end of the period, they voted silently on what they wanted to read. I was surprised that my students chose *De Officiis*, about which I knew very little at the time. When I asked them why they selected the piece, I realized it was an obvious choice. Wikipedia describes *De Officiis* as, "a treatise divided into three books, in which Cicero expounds his conception of the best way to live, behave, and observe moral obligations." My students wanted to know the best way to live and behave. We learned together that Cicero had addressed this work to his son, Marcus, and that he instructs Marcus in the beginning of the work to learn

both Latin and Greek and to study philosophy as well as oratory. We only read a little of *De Officiis*, 1.1-2 and 2.5-6 in Latin and plenty more in English.

What are some benefits to student choice? It broadens one's horizons as a teacher. The teacher and students are learning together. The students are engaged because they chose the text. The teacher becomes an explorer of new works in the process of finding something accessible and relevant to them. In my opinion, these benefits outweigh the challenges: having to stay a step ahead of your students, needing to read a lot of the text in Latin and English to determine what will be accessible and meaningful to them, and possibly not finding any excerpts that qualify. My students appreciated my effort and flexibility in guiding them through their text. In surveys after the unit, students unanimously expressed a desire to read more of Cicero's philosophical works. Conversely, most also expressed the desire to read less of *In Catilinam I* and not to recite any of the oration aloud (see Appendix 3). I was surprised, but I had learned a lesson. Let go!

STUDENTS AS TEACHERS: CATULLUS AND STUDENTS TEACHING INVECTIVES

Catullus' *Carmina* are relatively short and tend to have clear messages. Therefore, they offer a great opportunity for students to read a poem, synthesize it, and teach it to their classmates. I decided to give students choice and thus greater freedom and ownership by allowing them to select the poem they would teach the class. Of Catullus' 116 *Carmina*, many are sexually explicit and so we did not read them as a class. This narrowed the playing field for student choice. In a similar manner to introducing Cicero, I provided an overview of Catullus' poems and had the students discover the basic categories into which they fall. [Wikipedia](#) has a chart summarizing for each poem its type, theme, and addressees. Very quickly my students could see that his poems focused on Lesbia, friends, miscellaneous topics, or invectives. First, we read in Latin *Carmen 1* as well as poems about Lesbia (2, 3, 5, 7, 8, 11, 51, 70, 72, and 85) and Catullus' brother (101) using Kitchell and Smith's *Catullus: A Legamus Transitional Reader*. Next, we read Catullus *Carmen 13* to see how Catullus writes somewhat affectionately to a friend before observing how he attacks many others. Students then had the opportunity to explore and read invectives, using the list found on Wikipedia. It would be naïve to think that students would not explore the more sexually explicit invectives on their own. Rather than assign

particular invectives, I suggested they read as many in English as possible while holding in their minds the dear poems of Catullus that they had already read in Latin.

Students knew that they would have the opportunity to teach the class one invective of their choice from a select list of appropriate ones. However, they did not know what that list would be. Therefore, they read myriad invectives and ranked the ones they deemed "clean enough" and were most interested in teaching. Note that while my students were able to select an invective to teach the class, for larger classes of twenty or thirty students, a teacher might want to include Lesbia poems as options. I then projected a Google Doc in class with a list of the appropriate poems by poem number, and students raced to sign up for their poem. Students had incentive to read the invectives and take notes on them so they could increase the likelihood of selecting a poem they wanted. *Carpe carmen*! Students seized their poems quickly. I gave my students one week to read and prepare to teach their poem in whatever manner they wanted. Here is the prompt:

> *You are responsible for teaching the class one Catul-*
> *lus invective during the last two weeks of the quarter.*
> *Your presentation should last approximately 22 min-*
> *utes including time for questions. You may present it*
> *in any way that you see fit, but must be sure to trans-*
> *late the lines (or most of them) for your classmates*
> *and convey the main point of the invective. The more*
> *you engage your audience and help them learn the*
> *material, the better.*

Some chose to teach via SMART Notebook, others via PowerPoint, and still others via Kahoot. They had ownership. They were empowered. I should note that students elected, prior to their preparation, to have their instructional lessons not be graded. Despite this, students prepared well to teach their peers because the fear of embarrassment during a presentation is a strong motivator. One student commented later in a Google Form that she wished the class had been quizzed on all the poems thus forcing her to learn the other poems as well as she had her own (see Appendix 4). I certainly will incorporate this in the future.

STUDENT OWNERSHIP:
HORACE AND HOW TO PROVIDE STUDENTS WITH CHOICE

I am left with the question, "How do I provide my students with choice when reading Horace?" Perhaps it is because I think he is challenging to read in Latin and to understand even in English. Perhaps it is because I am not familiar with all of his works. Perhaps it is because I wanted to ensure that the students read certain *Odes* at the end of the school year. Regardless of which was the main reason, I could not come up with a great model for student choice with Horace. We read excerpts of *Sermones* 1.1 and ten *Odes* (1.1, 1.5, 1.9, 1.11, 1.13, 1.23, 1.37, 2.3, 3.9, and 3.30). Students read *Carmen Saeculare*, *Ars Poetica*, and the rest of *Sermones* 1.1 in English. They appreciated the opportunity to read some Horace in English, but I wish that I had read more in English with them. Then I offered students a choice between five *Odes* for which one we would read to conclude the year: 1.22, 1.25, 2.14, 3.13, or 4.7. We read brief descriptions of each and students voted. They decided to read about spring giving way to thoughts of death, which was not the tone with which I would have chosen to end the school year. Students will surprise you.

At the 2018 ACL Institute, I put the question to those attending my "*Quid discere vultis?*" presentation, "How would you offer students choice in what Horace to read?" They offered some great suggestions. I wish I had thought of some of these ideas before teaching Horace this year, but it is not too late. There is always another year in which to allow students to choose, in new creative ways, what Horace they read and what they will do with these readings. Here were some of the attendees' replies.

- "You can do too much Horace (like too much Cicero). Perhaps limit your reading to *Odes* giving them 15-20 *Odes* in summary and asking them to choose 8-10 to read."

- "Choose a poem from Horace and one from Catullus and compare them. Create a conversation between Horace and Catullus in which Horace gives advice to Catullus."

- "Write a refusal poem. Learn to say no. Or think about the *Sermones*. Perhaps act them out; perhaps think in groups for this final author."

- "Have the students design some project options for the following year."

- "Read some *Epodes*. Many are invectives. Allow students to compare and contrast them to Catullus' invectives."

- "Read more of Horace's satires in English. Have students write their own satires."

- "Have students draft responses directly to Horace. They could be debate format, editorial, rap battles, rant videos, etc."

Conclusions

At the end of the year, I found myself reflecting on what went well and what did not. When did I stick to my plan and when did I veer off it? What could my students tell me about what worked well and what needed adjusting?

I had a few big "takeaways" from this year's survey of Latin literature class.

- Learn with my students what they choose.

- Read more texts in English with students.

- Let go more often of my preconceived notions and personal predilections. In reading what students want, nothing will be perfect, but students will be more engaged.

- Let students demonstrate their understanding and connections to their lives and the modern day.

- Keep an open feedback dialogue with students. Constantly seek both formal and informal feedback.

Since I was experimenting with this new Latin literature course, I solicited from students considerable feedback, both formal and informal. The informal feedback consisted of open discussions about what they liked, disliked, desired, recommended, and learned. In addition, assessments were both formative and summative. Honest conversations, self-assessments, and low stakes comprehension and

language questions allowed me to see what was working for them. Some formative assessments included individual check-ins with students when they were working in class, the use of whiteboards to answer comprehension questions, exit questions, and students using thumbs up, down, or sideways to show me what they thought of their own understanding. These formative assessments were interspersed with more traditional summative quizzes and tests. It should come as no surprise that my students favored the formative assessments and projects to the traditional tests. They also are more likely to remember the projects, positively in the case of the Ovid project and negatively in that of the Cicero oration, than they are to remember any quiz or test (see Appendices 3 and 4).

The desire to increase student choice in Latin classes is resonating with other teachers for similar reasons. Recently, Latin teacher Dani Bostick published, "[An Experiment in Student Choice in the Latin II/III Classroom: Can A Little Textual Autonomy Create Lifelong Latin Readers](#)?" Her classroom took student choice a step further even in that her students could choose what authors to read and then independently study them. She concludes her article with this statement: "Choice in the Latin classroom gives students a chance to find what fascinates them." I discovered the same thing to be true in my course. Learning has more meaning for students when they have some ownership over what they learn.

I have been pondering a bigger question, "What will my students retain a decade from now and even carry with them the rest of their lives?" I am sure a student will not come back to me raving about the ablative absolute a decade from now. Do not get me wrong, grammar matters. Grammatical knowledge is essential for students to read and comprehend challenging texts. However, does grammar deeply matter to students? I predict that students in this class will tell me about their Ovid projects, Cicero orations and selections, and Catullus lessons a decade from now — about how they became composers, explorers, and teachers. They will reminisce on what they liked about them and what they did not like. They will recall the work that they owned and navigated themselves. They will tell me about the connections they made, some of which were deeply personal. They will remember the English translations we read to help contextualize the Latin texts. And they certainly will remember learning alongside me and sometimes selecting what we would be learning.

Works Cited

Bostick, Dani. "An Experiment in Student Choice in the Latin II/III Classroom." *Medium.com*, Medium, 19 Sept. 2018.

"Exams." *The National Latin Exam*.

Hilliard, Patricia. "Performance Based Assessment: Reviewing the Basics." Edutopia, 7 Dec. 2015.

Kitchell, Kenneth and Sean Smith. *Catullus: A Legamus Transitional Reader*. Wauconda, IL: Bolchazy-Carducci, 2006.

Kline, A.S. "Ovid: The Amores." *Poetry in Translation*, 2001.

Kline, A.S. "Ovid: The Art of Love." *Poetry in Translation*, 2000.

Minkova, Milena and Terence Tunberg. *Latin For the New Millennium Student Text, Level 2,* 2nd ed. Wauconda, IL: Bolchazy-Carducci Publishers, Inc., 2017.

Merrill, E.T. Editor. "C. Valerius Catullus, Carmina." Perseus Digital Library.

"Rome Revokes Ovid's Exile – English." ANSA.it, 14 Dec. 2017.

Appendix 1: Ovid Project: Objectives and Project Options

Objectives:

- Students will try to attain an understanding of who Ovid is through the range of his writing

- Students draw connections between themes Ovid expressed in ancient literature and contemporary examples in media or personal lives

- Students connect their own creative output to a couplet or two of Ovid (i.e. 2-4 lines) and explain how those lines inspired or paralleled their creative output.

- Students develop creative writing.

Project:

I will introduce each of Ovid's works to you. Individually, or with a partner, you should read selections of each of the works in English and find the one that catches your interest for your Performance Based Assessment. You should come to an understanding of who Ovid is based on the range of his writing and complete the PBA below to demonstrate your knowledge of the work and your ability to connect it to the modern world. You will present your project to the class and connect it to 2-4 Latin lines from the work upon which your creative output was inspired or with which it was parallel.

Heroides (19BC) "[The Heroines](#)" – 15 poems; elegiac couplet; addressed from lovers in mythology to their loves; invented a new model in that women wrote to men; six additional letters are paired.

Project: Write a love (or lack of it) letter from a female to a male. Try to represent the unrepresented voice. You may use characters from popular culture or literature of the last couple hundred years. Make sure the view of the characters has been predominantly male-centered and be sure to represent their situation through the female voice.

Amores (16BC) "[The Loves](#)" – 3 books; elegiac couplet; model of love elegy for Tibullus and Propertius.

Project: Write a poem about the triumphs of love in the manner of one of Ovid's *Amores*. Set this in a modern time frame but be sure to use Ovidian thoughts about love as expressed in one of his *Amores*.

Medicamina Faciei Femineae "[Women's Facial Cosmetics](#)" – 100 lines survive; a didactic poem on facial beauty treatments for women; perhaps a parody on serious didactic poetry (didactic = teaching/instructional).

Project: Write an article explaining how a person can best treat his/her face. Be sure to make it didactic and Ovidian in nature. Since only a little of this text is extant from Ovid, you will need to read other works of Ovid to help you develop your style. Your 2-4 lines of Latin may come from this text or one of the others.

Ars Amatoria (AD 2) "[The Art of Love](#)"– 3 books; elegiac couplet; instructional elegies for men and women on how to navigate relationships; Book 1 offers how men can find a woman; Book 2 on how men can keep one; Book 3 came later and offered advice to women on how they could find and keep men. Other links for Books 2 and 3.

Project: Write a short selection of an instructional essay on how a man can find and/or keep a woman. You may instead choose to write about how a woman can find and keep a man. Make sure the explanation is set in the modern day but drawn from Ovid's *Ars Amatoria*.

Metamorphoses (AD 8) "[Transformations](#)"– 15 books; over 250 myths; dactylic hexameter; Ovid's most famous work.

Project: Create two modern myths that involve transformation and segue between them in Ovidian style. The two transformation myths could be local and personal or more global and etiological.

Fasti (c. AD 8) "[Festivals](#)" – 6 books survive (likely of a full 12); elegiac couplet; each book covers one month of the year and explores the festivals and holidays of the year in chronological order; explains mythology and history that leads to holidays. Other links for Books 2-5.

Project: Describe the major traditions and holidays at St. Stephen's & St. Agnes School in the manner of the *Fasti*. Explain in chronological order the origins of these traditions, be they historical or mythological.

Tristia (after AD 8) "[Sad Things/Sorrows](#)"– 5 books; elegiac couplet; written from exile

Project: Describe a banishment/separation in the modern day and write about it in the tone and manner that Ovid would. Other links for Books 2-4.

Epistulae Ex Ponto (after AD 8) "Letters from Pontus"– 4 books; elegiac couplet; Ovid describes the difficulties of his exile and pleads for leniency; they are addressed to individuals by name.

Remedia Amoris – advice and strategies on how to avoid being hurt by love; companion poem to *Ars Amatoria*.

Ibis – a curse poem against Augustus for his exile.

Lost Works:

Consolatio ad Liviam "Consolation to Livia"

Halieutica "On Fishing"

Nux "Walnut Tree"

Somnium "Dream"

Appendix 2: Rubric for Ovid Projects

Ovid Project Grade _____   Name _____

(25 points each)	A (23.75)	B (21.25)	C (18.75)	D (16.25)
Connections	**Most** sentences make connections between Ovid and a contemporary example.	**Some** sentences make connections between Ovid and a contemporary example.	A **few** sentences make connections between Ovid and a contemporary example.	**Almost no** sentences make connections between Ovid and a contemporary example.
Writing inspired by couplets or specific lines of Ovid	**Most** of the sentences are clearly inspired by specific couplets of Ovid.	**Some** of the sentences are clearly inspired by specific couplets of Ovid.	There are a **few** sentences clearly inspired by specific couplets of Ovid.	There are **no** sentences clearly inspired by specific couplets of Ovid.
Original and creative work	The writing is original **and** creative.	The writing is original **but not** very creative.	The writing is creative **but not** very original.	The writing is **neither** creative **nor** original.
Understanding of Ovid's work	The work demonstrates a **thorough** understanding of Ovid's work, on which it is based.	The work demonstrates a **general** understanding of Ovid's work, on which it is based.	The work demonstrates a **basic** understanding of Ovid's work, on which it is based.	The work demonstrates **no** understanding of Ovid's work, on which it is based.

A full 25 points can be earned in any category if the evidence is stellar.

APPENDIX 3: OVID AND CICERO SURVEY

N.B. There were seven students in the class, but one student never completed the survey.

What did you like most about the Ovid project?
A. I liked that we got some freedom of choice on our projects. It allowed for me to have control, which I don't like to lose. I also could bounce between a few topics, so I probably ended up learning more than I would have if we were handed something and told to do it.
B. The versatility and wide range of options
C. I liked actually reading Ovid to figure out what topic to pick.
D. Being able to choose our own project and being able to really do what we wanted with it
E. I enjoyed being able to find my way through the works of Ovid and decide how to write my own work of similar style
F. Creative prospects

Describe the challenge of choosing your own project.
A. Personally I kept bouncing between ideas and it was hard to choose the best idea. I tried starting one of them and it wasn't working out as well so honestly I just switched to another idea for a project even though it may have taken more time. You had to really make sure that the project was reasonable. It was also slightly difficult to just write in a style like Ovid, which I understood the point of, but he is such a great writer maybe phrasing that differently would have been good.
B. Figuring out which Ovid Project to do and which I could execute best with my ideas
C. It was difficult to know what the expectation for the assignment was because we didn't have an example to work from.
D. Deciding what to specifically focus on
E. The biggest challenge of the project was having no precedent to base my own work on. I feel like I went in a bit blind and had no sort of baseline to check.
F. I did eeny meeny miny moe between two.

Describe the benefit of choosing your own project.

A. I got to pick something that was interesting for me personally to learn about because I don't like the things that most of the other people do.

B. It made it very personalized and reflected your best, personal work as it was based off of your ideas, not a set theme

C. I liked getting to read a variety of Ovid before the project.

D. Allowing yourself to be more creative and become more engaged in the project and texts themselves

E. One of the benefits of picking my own project was that I was able to write about what I wanted to, and not have an entirely set prompt.

F. Doing the *Amores* allowed me to pretty easily translate my section to a "modern day version."

Approximately how much time did you spend on the project?

A. Honestly, I have no idea, but a decent portion

B. 3-4

C. I spent about 5 hours on it.

D. 4 or 5 hours

E. about 4 to 5 hours.

F. 6 hours

What did you learn about yourself when completing the project?

A. I like to have control over the things that I do, and when I have control over them I do better as a student especially because typically I will be more engaged.

B. That everything we learn can somehow be connected to me on a personal level, and the things that we learn can relate to even now.

C. I learned about Ovid's writing style.

D. That once I get into a creative writing roll, I can seemingly keep going and going.

E. Nothing

F. I learned that once I get going, the work gets easy.

What specific connections did you make between Ovid's work and the modern day? Please elaborate.

A. His works and attitudes towards love, sadness, and traditions are still extremely relevant and correct towards today's world and time. Particularly, I played with his

feelings of sadness, loss, and abandonment in the *Tristia* and there were so many different places that I could go with it that as I stated earlier, at first I could not decide.
B. Similar themes like separation, love, change, etc. are never going to really disappear. Even if the circumstances are different these themes are timeless throughout life and we can always relate to them somehow.
C. I wrote mine on the *Amores*.
D. A lot of the same themes about love and war are still used today in projects such as major books or movies. Even 2000 years later, we still are discussing the same things that philosophers back then were talking about.
E. I was able to make the connections between many of Ovid's examples of love and compare them to modern day examples, such as those shown in popular media and more.
F. Celebrities are celebrities are celebrities. The famous poets and such in Ovid's time don't seem that different in fame to those famous musicians that we celebrate today.

How well do you think you understand the tone and content of Ovid's major works (*Ars Amatoria*, *Amores*, *Heroides*, *Metamorphoses*, *Tristia*)? Scale of 1 to 10 with 10 being the most.
A. 8; B. 8; C. 10; D. 8; E. 9; F. 8

How well do you understand the tone and content of the work of Ovid on which you chose to complete your project?
A. 8; B. 10; C. 10; D. 9; E. 8; F. 9

If you could change one thing about the project what would it be and why?
A. I think that I would possibly not tell them what they had to do with the project but tell them just about the relating it to modern day and then write like Ovid.
B. More class time, specific examples of previous projects
C. I didn't like that I didn't know what to expect from the assignment and that which works we could choose were limited.
D. Instead of choosing a specific line or section of lines, possibly take a book or two and continue the story and elaborate on the topic.
E. One thing I would change about the project is that of having us read some of the other previous student's works to see what the works of other students had been like.

F. I don't have anything in particular.

What did you enjoy most about reading Cicero's *In Catilinam*?
A. I enjoyed his passion against Catiline really shining through in his writings and eventually being able to pick up on a lot of his styles and figures of speech that he used often such as hendiadys. I also particularly liked his paragraph long metaphor about the infection in the host compared to the conspiracy in the city of Rome.
B. Seeing how Cicero was able to create tones and crescendos etc. with only words on paper
C. I like actually reading the text and thinking about the text in a historical way. Cicero has immense talent even if I don't particularly like him.
D. The accusatory tone behind almost all of what Cicero was saying and how he knew what was going on before anyone else, or even Catiline on some matters
E. I enjoyed the intense manner of speaking and reading about how Cicero talked about the conspiracy against him.
F. I liked how detailed Cicero was in his roast, how he played mind games with the senators, saying that everyone already knows Catiline did what he did, yet they don't know that everyone actually doesn't know.

Did you find listening to Cicero's *In Catilinam* to be beneficial?
A. No; B. Yes; C. Yes; D. No; E. Yes; F. No

Describe what went into your choice of the additional text from Cicero we would read.
A. I wanted to read something other than a "roast session" and I wanted to read something really different than anything we had ever read before. Philosophy sounded particularly interesting, and I ended up enjoying it.
B. I like the analogy of how Catiline was like a pestilence in the body of Rome and related it to sickness in your own body.
C. Adding on from above, the recording sounded very Italian and didn't really give the sense of what I would imagine Cicero sounding like. I picked the passage which I liked the most.
D. Something that went along the same tone and the passage we had to memorize. Something that I remembered well from class.

E. My choice of the additional text that we would read from Cicero was mainly that it seemed like an interesting read because I wished to compare it to my own beliefs.

F. I like listening to philosophy.

Did you enjoy reading small excerpts of *De Officiis*?

A. Yes; B. Yes; C. Yes; D. No; E. Yes; F. Yes

If you could choose one other text of Cicero to read still, what would it be and why?

A. Probably another philosophical text such as the one about nature and gods

B. Another philosophy one, it is interesting to hear both sides of oratory and philosophy

C. Probably *De fato* because it seemed interesting

D. Book II of *In Catilinam* because I would like to see how Cicero's tone would change between the two speeches

E. *De fato*

F. *De Natura Deorum*

What is your overall opinion of delivering Cicero's opening lines of *In Catilinam*?

A. I do not like doing that at all to the highest extent.

B. I do not love it, but it helps with stage fright and really makes you understand the lines, it also reminds you that Latin can be spoken like other languages.

C. I don't like public speaking assignments, so this assignment was not my favorite.

D. They are very entertaining to re-enact. It was a lot of fun being able to become Cicero himself and almost imagine what is would have been like from his perspective about the events that had transpired and being able to tell all your friends about them and mock Catiline.

E. Difficult, stressful

F. I don't like recitations, so I wasn't very much fond of this.

What did you learn about Cicero's oration through the process?

A. I learned about his juxtaposition of words and the uses of many tricolon crescens and anaphora.

B. He was very tedious with word choices and the rhetoric he added throughout.

C. I learned about the styles of oratory which I researched independently trying to figure out how to best deliver the oration.

D. That it really must have been a terrifying time not only for Cicero while he was being hunted down, but also for Catiline who was being patronized and the rest of the senators who had to watch and let the tension build over what Catiline had attempted to do.

E. I learned how Cicero gave speeches and spoke to audiences, which seem to be incredibly different from how we tend to give speeches today.

F. How good his memory must be to memorize the entire thing

What did you learn about yourself through the process?

A. I learned that I hate speaking in front of people and I still never want to do it again.

B. A reminder that thinking too much is not good and I should trust in what I know.

C. I learned that I don't like public speaking for a grade.

D. That I am able to memorize a substantial amount of lines, nevertheless Latin! Also, that with practice, I become more confident and as a result am able to succeed.

E. I learned I'm still not good at public speaking, even in front of one person.

F. That I'm not good at public speaking

How much time did you spend preparing for the oration?

A. Weeks

B. 1.5 - 2 weeks

C. 7 hours

D. 4 hours

E. About a week and a half. However, that prep time wasn't the most efficient.

F. 7 hours

If you could change one thing about the Cicero unit, what would you change and why?

A. The oration

B. Less *In Catilinam* and instead more of a variety of Cicero's works

C. First, going on the question above, the due date was pretty unclear for a long time. I would have started earlier had I know an exact due date earlier. I would get rid of the oratory piece even though I know you like it. It's stressful and I don't think it

helps increase my understanding of the text. Also, I would try to read more Cicero so that students have a greater understanding of the 50 shades of Cicero. Cicero wrote so many works and I would have liked to read more of them this unit.

D. I wish we had started with the lines being said by that person on YouTube to get a better understanding of the tone and message before we actually started or began translating the lines.

E. Change the length of the passage we translated. I got kinda bored about halfway through *In Catilinam* so maybe mix up the readings. Alternate between two of them.

F. I wouldn't do the recitation personally.

APPENDIX 4: END OF YEAR 4 HONORS REFLECTION

N.B. 5 of the 7 students in the class completed the reflection.

What worked this year? (What should Mr. Hochberg continue to do in future?)

A. Ovid projects

B. Give us choice in quarterly projects.

C. I liked the Ovid and Cicero units a lot — just in general all of it. The Ovid, Horace, and Catullus books are helpful. Nightly homework was good, helpful, and manageable. I liked presenting a Catullus poem and that helped me understand my poem better. (Maybe in the future have a quick quiz of the presentations — I didn't remember other people's poems as much.) I like our class dynamic a lot. By having a non-hand raising environment students get to talk more which is good.

D. Ovid project

E. Large tests, the method of going over the poems in class after we prepared them for homework

What didn't work so well? (Or what should Mr. Hochberg change for next year?)

A. Some of the odes and poems were very similar which made it seem repetitive

B. (left blank)

C. Horace had too little variety because many of the odes sound the same. Catullus got whiny and annoying towards the end. I felt like we spent a lot of time on Catullus and Horace without getting many different subject matters. I didn't like translating poems in class.

D. Make the teaching the class for a grade.

E. Small quizzes

What are you most proud of in Latin this year?

A. My Ovid project

B. Getting a B on the final

C. Being able to translate actual text

D. Ovid project and I could memorize the recitation

E. My understanding of the poems we read

How have you improved as a student and Latin student this year?

A. I can more easily translate and mark up texts.

B. Understanding how I prioritize subjects and assignments effectively

C. This year we got to read "real Latin" which proves that we actually know stuff.

D. Become better at translating

E. Learning a lot of literary devices and how they further develop the Latin and understanding the deeper meanings of poems

What do you think you still need to improve upon and/or review?

A. Sight passages without super familiar vocab and recognizing clauses within

B. Sight translating

C. I don't know any actual grammar. I can memorize grammatical forms in passages from class and can translate ok but I don't actually know any of it.

D. Still work on translating

E. Some grammatical constructions like supine

What will you remember most from this year in Latin 4 Honors?

A. Ovid projects and famous lines from poems

B. Going through lines on a regular basis

C. The frequent Horace quizzes

D. The people, fun class

E. The Ovid project

Teaching the Old and New Testaments to Students of Greek and Latin Simultaneously with Numerous and Fascinating Learning Outcomes

James J. Clauss
University of Washington

ABSTRACT

Because Old and New Testament texts in Greek and Latin are almost word for word replicas of each other inasmuch as they are both translations of preexisting texts, they can be taught simultaneously to students who know only one or both of the languages in the same classroom. Moreover, students with only one year of training can take such a class because of the syntactical simplicity of the texts and repetitive nature of the vocabulary. There are a number of outstanding learning outcomes to expect from teaching these works: critical thinking, introduction to textual criticism, canonicity, the Documentary Hypothesis, translation goals, cultural appropriation, comparative mythology, interdisciplinarity, and ancient biography.

KEYWORDS

Old Testament, New Testament, Septuagint, Vulgate, Hebrew alphabet, intertextuality, Greek-Latin taught simultaneously, comparative mythology, textual transmission, Documentary Hypothesis

INTRODUCTION

Similar to Classics departments elsewhere, at the University of Washington we have found ourselves effectively combining intermediate and advanced courses in Latin and Greek, teaching veritable one-room school houses with students at different levels. As it happens, students often come late to Greek and/or Latin and need to have enough credits at the upper-division level to complete their programs within the time allowed by the university. This course crunch became especially problematic during the summer quarter when there were some students who wanted to continue their study of Latin and Greek after one year and others with two or three years of a language who also wanted to read more. To make matters worse, there

were not enough students for two separate "stacked" courses during this quarter, and the summer school administration now insists that courses be self-sustaining. This situation prompted me to experiment with a hybrid course in the summer of 2018, which I describe in full below. In short, Greek and Latin students inhabited the same classroom, reading texts in their target language side by side. As the title of this paper reports, there were numerous and fascinating learning outcomes, whose success was confirmed by a student survey. Rather than summarize the outcomes here, I will describe the course and call out the various pedagogical benefits along the way, recapping them near the end of the paper.

Books of the Old (OT) and New (NT) Testaments offer a unique opportunity among Greek and Latin texts in that their narratives are almost word for word replicas of each other because the Greek of the Septuagint (LXX) and Jerome's Latin Vulgate OT are translations of Hebrew or Aramaic originals, and Jerome's NT is a close translation of the Greek texts. This allows students of either Greek or Latin or both to read the texts simultaneously. Then there is the fact that the texts are considerably easier to read than mainstream Classical authors because the underlying Hebrew/Aramaic models have a simple, paratactic structure with highly repetitive vocabulary; and, even if the canonical gospels were originally written in Greek,[1] they reflect this bare-bones style. The simplicity of the syntax readily allows for the one-room school house mentioned above with students with as little as one year of language exposure reading together with upper division students. Given that we read considerably more Greek and/or Latin than in a typical Classical language course, students gained confidence in their knowledge of forms and basic syntax and, because we read more texts, including an entire ancient book, engaging discussions emerged about a variety of topics: linguistic, literary, and cultural. Along the way we encountered issues involving the translation of individual words, the textual tradition, the name of God as represented in Hebrew, Greek and Latin, theories of translation (domestication versus foreignization), Greek and Roman nomenclature, and comparative mythology and intertextuality.

Shalom, Eιρhnh, *Pax*

I begin with some background for the more traditional OT/NT Greek course which I had previously taught before it was reborn last summer.[2] As a Classicist

---

1 See, e.g., Koester 1.110-13.

2 Reece covers some of the same ground here in greater detail (e.g., Latinisms and Roman presence

engaged with pagan texts, I was only casually interested in the original languages of the biblical texts; my exposure had mostly been to the old Tridentine Mass as a child. Years later, when I was an instructor in the Intensive Greek Workshop at Berkeley, two students wanted to read selections from the NT on the side; one was a Rabbi and the other an Israeli. So one afternoon we encountered John 20.21: after the resurrection Jesus appeared to the apostles and, upon entering the room, said εἰρήνη ὑμῖν: "Peace unto you." I noted that this was not a typical greeting in Greek, but my fellow translators kindly set me straight. It is perfect Hebrew: *shalom aleichem*. Rather than promulgating an innovative and revolutionary directive, as I heard from the pulpit from time to time, Jesus said something akin to "hello!" At that moment, I realized that I would need to know Hebrew and/or Aramaic if I were going to understand the Greek of the OT and NT. Zoom ahead to the early 2000s: I took a year of Biblical Hebrew and among the passages we read was 2 Samuel 11.7, in which King David asked Uriah the Hittite about the *shalom* (שָׁלוֹם) of Joab, the people and the war. The peace of the war? The LXX translation offered a literal rendering: ἐπηρώτησεν Δαυιδ εἰς εἰρήνην Ιωαβ καὶ εἰς εἰρήνην τοῦ λαοῦ καὶ <u>εἰς εἰρήνην τοῦ πολέμου</u> ("David inquired after the peace of Ioab and after the peace of the people and after the peace of the war." Translation from NETS). Jerome had a better understanding of the original text and translated as follows: *Quaesivitque David quam recte ageret Joab et populus, et <u>quomodo administraretur bellum</u>* ("David asked how Joab did, the people, and how the war was carried on." Translations of Jerome are from the online *Latin Vulgate Bible*). Clearly *shalom* must mean much more than "peace." In fact, among its meanings is "wellbeing" or "health," which approximates "Hail!" (cf. Old Norse "Heill," "health").[3] Both moments led me to the conclusion that reading these texts offered the potential for similar linguistic and cultural "aha" moments for students.

In time I began to teach OT and NT texts as an upper level Greek class; that is, no Latin and only students with two or more years of Greek. The texts I used were Conybeare and Stock and Aland *et al. Greek New Testament*; from time to time I also used the Nestle-Aland *Novum Testamentum Graece et Latine*, which includes both Greek and Latin texts on facing pages.[4] We read the selections featuring Joseph, Samson, David and Elijah in Conybeare and Stock and the Gospel of Luke

---

in the East, textual criticism, semiticisms) but does not explore the simultaneous teaching of the Latin Vulgate.

3 See this word study for a brief illustrated video on the various meanings of *shalom*.

4 N.B. There are multiple editions of each.

in the NT over the nine-week summer quarter. Eventually students with only one year of Greek were also admitted to the class and were gradually able to complete the long reading assignments in the original a couple of weeks into the course.

In the first story we translated, that of Joseph, we read that Jacob sent his favorite son to spy on his older brothers and his reception among them was icy: ἰδόντες δὲ οἱ ἀδελφοὶ αὐτοῦ ὅτι αὐτὸν ὁ πατὴρ φιλεῖ ἐκ πάντων τῶν υἱῶν αὐτοῦ ἐμίσησαν αὐτὸν καὶ οὐκ ἐδύναντο λαλεῖν αὐτῷ οὐδὲν <u>εἰρηνικόν</u> (*Gen*. 37.4; "But when his brothers saw that their father was cherishing him above all his sons, they hated him and could not speak anything peaceable to him."). They could not speak anything εἰρηνικόν to him. For εἰρηνικόν the Hebrew text reads *shalom*. Aha! They could not even say "hello" to their brother! In this case Jerome remained closer to the original: *Videntes autem fratres eius quod a patre plus cunctis filiis amaretur, oderant eum, nec poterant ei quidquam <u>pacifice</u> loqui* ("And his brethren seeing that he was loved by his father, more than all his sons, hated him and could not speak peaceably to him."). And yet, there are times when the LXX translators got it right, as when Jacob asked Joseph to see if his brothers and the sheep were doing fine: εἰ ὑγιαίνουσιν <*shalom* in the Hebrew original> οἱ ἀδελφοί σου καὶ τὰ πρόβατα; Jerome: *si cuncta prospera sint erga fratres tuos et pecora* (37.14; LXX: "if your brothers and the sheep are well"; Jerome: "if all things are well with thy brethren, and the cattle"); cf. *Gen*. 41.16 where the *shalom* of Pharaoh is translated τὸ σωτήριον Φαραώ/*prospera Pharaoni* ["the safety/good fortune of Pharaoh"]).[5] These observations led to a conversation about the translators. Several possibilities for the discrepancies were offered: some of the translators may have had a very limited word base at their disposal and used the same Greek word for the same Hebrew term regardless of the context; the fact that some translations correctly communicated the appropriate sense suggests the possible intervention of different translators or versions over time; some translators may have chosen to use the same word wanting to remain faithful to the original text, which was deemed more critical than clarity. The possible answers imagined out loud were far less important than the posing of the questions in the first place. We all wondered together: what is going on here? Observing firsthand the variation among the translations of *shalom* prompted the sort of wonder that has the potential to lead to further lines of inquiry, both linguistic and cultural. Expressions of intellectual curiosity of this nature, when repeated as

5 For the range of translations of *shalom* in the LXX, that includes ἀγαθός, ἀκρότομος, ἀληθινός, ἀναπληροῦν, δίκαιος, εἰρήνη, εἰρηνικός, ὁλόκληρος, πλήρης, σύμπας, τέλειος, and τελειοῦν, see Muraoka 151, s.v. שָׁלֵםII.

happened often during the quarter, have the further potential to establish an ongoing pattern of making and questioning observations — critical thinking.

ONLINE TEXT, RESOURCES AND THE FRAGILITY OF A TEXTUAL TRADITION

As for texts, we used a website called *Polyglot Bible* which is not only free, but includes Hebrew, Greek, and Latin texts of the OT and the Greek and Latin texts of the NT, plus the King James translations for both.[6] Moreover, the English translation of the Hebrew texts of the OT is linked with an online edition of *Strong's Exhaustive Concordance of the Bible* as are the Greek texts of the NT (superscript numbers). The former allows someone with meager exposure to Hebrew, like myself, to find the primary dictionary listing for Hebrew words, which can be more than challenging in the standard dictionary, *The Brown-Driver-Briggs Hebrew and English Lexicon*; and for those with limited knowledge of Greek, the concordance was equally helpful when reading the NT. Even if an instructor knows no Hebrew, clicking on the English word leads one to the meanings of the word in the text plus transliteration of the root (e.g., *shalom*). The texts on the website are arranged side-by-side in columns, with the order English-Greek-Hebrew-Latin for the OT and Greek-English-Latin for the NT (see Fig. 1 below); because the *Codex Alexandrinus* (A) and *Codex Vaticanus* (B) preserve significantly different versions of the book of *Judges*, both texts are included. Dictionaries are also available online by way of the University of Chicago's website *Logeion* and the *Perseus Project*. Students either used laptops or books they purchased on their own, and during class I projected the *Polyglot Bible* texts on a large screen; in the same browser I had *Logeion* open as well as online translations of the LXX and Jerome and a map of Palestine for whenever we needed to locate the setting of the action. Enlarging the text of the Polyglot Bible meant that the texts did not line up very well, which was awkward, but doable. Interestingly, because we went back and forth between translating Latin and Greek, I sometimes found myself reading the wrong language without any problem, given how close the texts are.

---

6 Biblehub.com is also a very useful site that offers numerous commentaries and interlinear texts.

4 And when his brethren[251] saw[7200] that[3588] their father[1] loved[157] him more than all[4480] [3605] his brethren,[251] they hated[8130] him, and could[3201] not[3808] speak[1696] peaceably[7965] unto him.

5 And Joseph[3130] dreamed[2492] a dream,[2472] and he told[5046] it his brethren:[251] and they hated[8130] him yet[5750] the more.[3254]

6 And he said[559] unto[413] them, Hear,[8085] I pray you,[4994] this[2088] dream[2472] which[834] I have dreamed:[2492]

7 For, behold,[2009] we[587] were binding[481] sheaves[485] in[8432] the field,[7704] and, lo,[2009] my sheaf[485] arose,[6965] and also[1571] stood upright;[5324] and, behold,[2009] your sheaves[485] stood round about,[5437] and made obeisance[7812] to my sheaf.[485]

8 And his brethren[251] said[559] to him, Shalt thou indeed reign[4427] [4427] over[5921] us? or[518] shalt thou indeed have dominion[4910] [4910] over us? And they hated[8130] him yet[5750] the more[3254] for[5921] his dreams,[2472] and for[5921] his words.[1697]

9 And he dreamed[2492] yet[5750] another[312] dream,[2472] and told[5608] it his brethren,[251] and said,[559] Behold,[2009] I have dreamed[2492] a dream[2472] more;[5750] and, behold,[2009] the sun[8121] and the moon[3394] and the eleven[259] [6240] stars[3556] made obeisance[7812] to me.

5 ἐνυπνιασθεὶς δὲ Ιωσηφ ἐνύπνιον ἀπήγγειλεν αὐτὸ τοῖς ἀδελφοῖς αὐτοῦ

6 καὶ εἶπεν αὐτοῖς ἀκούσατε τοῦ ἐνυπνίου τούτου οὗ ἐνυπνιάσθην

7 ᾤμην ἡμᾶς δεσμεύειν δράγματα ἐν μέσῳ τῷ πεδίῳ καὶ ἀνέστη τὸ ἐμὸν δράγμα καὶ ὠρθώθη περιστραφέντα δὲ τὰ δράγματα ὑμῶν προσεκύνησαν τὸ ἐμὸν δράγμα

8 εἶπαν δὲ αὐτῷ οἱ ἀδελφοί μὴ βασιλεύων βασιλεύσεις ἐφ᾽ ἡμᾶς ἢ κυριεύων κυριεύσεις ἡμῶν καὶ προσέθεντο ἔτι μισεῖν αὐτὸν ἕνεκεν τῶν ἐνυπνίων αὐτοῦ καὶ ἕνεκεν τῶν ῥημάτων αὐτοῦ

9 εἶδεν δὲ ἐνύπνιον ἕτερον καὶ διηγήσατο αὐτὸ τῷ πατρὶ αὐτοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ καὶ εἶπεν ἰδοὺ ἐνυπνιασάμην ἐνύπνιον ἕτερον ὥσπερ ὁ ἥλιος καὶ ἡ σελήνη καὶ ἕνδεκα ἀστέρες προσεκύνουν με

10 καὶ ἐπετίμησεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ εἶπεν αὐτῷ τί τὸ ἐνύπνιον τοῦτο ὃ ἐνυπνιάσθης ἆρά γε ἐλθόντες ἐλευσόμεθα ἐγώ τε καὶ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου προσκυνῆσαί σοι ἐπὶ τὴν γῆν

11 ἐζήλωσαν δὲ αὐτὸν οἱ ἀδελφοὶ αὐτοῦ ὁ δὲ πατὴρ αὐτοῦ διετήρησεν τὸ ῥῆμα

12 ἐπορεύθησαν δὲ οἱ ἀδελφοὶ αὐτοῦ βόσκειν τὰ

מִכָּל־אֶחָיו
וַיִּשְׂנְאוּ אֹתוֹ וְלֹא
יָכְלוּ דַּבְּרוֹ
לְשָׁלֹם:

5 וַיַּחֲלֹם יוֹסֵף
חֲלוֹם וַיַּגֵּד
לְאֶחָיו וַיּוֹסִפוּ
עוֹד שְׂנֹא אֹתוֹ:

6 וַיֹּאמֶר אֲלֵיהֶם
שִׁמְעוּ־נָא
הַחֲלוֹם הַזֶּה
אֲשֶׁר חָלָמְתִּי:

7 וְהִנֵּה אֲנַחְנוּ
מְאַלְּמִים
אֲלֻמִּים בְּתוֹךְ
הַשָּׂדֶה וְהִנֵּה
קָמָה אֲלֻמָּתִי
וְגַם־נִצָּבָה
וְהִנֵּה תְסֻבֶּינָה
אֲלֻמֹּתֵיכֶם
וַתִּשְׁתַּחֲוֶיןָ
לַאֲלֻמָּתִי:

8 וַיֹּאמְרוּ לוֹ
אֶחָיו הֲמָלֹךְ
תִּמְלֹךְ עָלֵינוּ
אִם־מָשׁוֹל
תִּמְשֹׁל בָּנוּ
וַיּוֹסִפוּ עוֹד שְׂנֹא
אֹתוֹ
עַל־חֲלֹמֹתָיו
וְעַל־דְּבָרָיו:

9 וַיַּחֲלֹם עוֹד
חֲלוֹם אַחֵר
וַיְסַפֵּר אֹתוֹ
לְאֶחָיו וַיֹּאמֶר
הִנֵּה חָלַמְתִּי
חֲלוֹם עוֹד וְהִנֵּה
הַשֶּׁמֶשׁ וְהַיָּרֵחַ
וְאַחַד עָשָׂר
כּוֹכָבִים
מִשְׁתַּחֲוִים לִי:

10 וַיְסַפֵּר
אֶל־אָבִיו

nec poterant ei quidquam pacifice loqui.

5 Accidit quoque ut visum somnium referret fratribus suis: quæ causa majoris odii seminarium fuit.

6 Dixitque ad eos: Audite somnium meum quod vidi:

7 putabam nos ligare manipulos in agro: et quasi consurgere manipulum meum, et stare, vestrosque manipulos circumstantes adorare manipulum meum.

8 Responderunt fratres ejus: Numquid rex noster eris? aut subjiciemur ditioni tuæ? Hæc ergo causa somniorum atque sermonum, invidiæ et odii fomitem ministravit.

9 Aliud quoque vidit somnium, quod narrans fratribus, ait: Vidi per somnium, quasi solem, et lunam, et stellas undecim adorare me.

10 Quod cum patri suo, et fratribus retulisset, increpavit eum pater suus, et dixit: Quid sibi vult hoc somnium quod vidisti? num ego et mater tua, et fratres tui adorabimus te super terram?

11 Invidebant ei igitur

Fig. 1: Layout of the *Polyglot Bible*

A decisive advantage of the *Polyglot Bible* is that the texts were not always aligned from a different perspective: that of the readings themselves. That is, on a number of occasions we encountered significant differences between the Greek and

Latin translations. For instance, when Elijah revived the widow of Zarepthath's son the LXX reads καὶ <u>ἐνεφύσησεν τῷ παιδαρίῳ</u> τρὶς καὶ ἐπεκαλέσατο τὸν κύριον καὶ εἶπεν κύριε ὁ θεός μου ἐπιστραφήτω δὴ ἡ ψυχὴ τοῦ παιδαρίου τούτου εἰς αὐτόν. καὶ ἐγένετο οὕτως καὶ ἀνεβόησεν τὸ παιδάριον (3 *Kings* 17.21-22; "And he breathed on the lad three times and called on the Lord and said, O Lord my God, let this lad's life come into him again. And it thus happened, and the lad cried out."). Jerome's translation reproduces the Masoretic version (on which, see below): *Et <u>expandit se, atque mensus est super puerum</u> tribus vicibus, et clamavit ad Dominum, et ait: Domine Deus meus, revertatur, obsecro, anima pueri huius in viscera ejus. Et exaudivit Dominus vocem Eliae: et reversa est anima pueri intra eum, et revixit* (1 *Kings* 17.21-22, "And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord, my God, let the soul of this child, I beseech thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived."). As can be observed, in the LXX Elijah breathed on the child, while in Jerome's translation, the prophet lay upon him. A number of differences, major and minor, that we encountered throughout the quarter exerted a profound impression on the students as they came to witness first-hand the fragility of a textual tradition. This particular instance just cited furthermore prompted discussion of the possibility that the LXX translators were looking at a different original that might even be older than the extant Hebrew text; as an ironic twist of fate, the earliest MSS of the LXX are several hundred years older than the earliest extant MSS of the canonical Hebrew OT, called the Masoretic Text (MT), after Jewish editors known as Masoretes. While we are accustomed to dealing with variants among Classical authors, the stakes are much higher when dealing with texts that billions of people have looked, and continue to look, to as "gospel." The upshot was to call even greater attention to textual criticism in an intermediate-advanced language course than is typically the case.[7] One further discovery emerged: dealing with all three texts of the OT brought up the issue of the different biblical canons that exist among Jews, Catholics, and Protestants (note the different numbering of the texts cited above; this issue also emerged in the different numbering of the Psalms

---

7 For a succinct overview of the manuscript traditions for both the OT and NT, see Metzger and Coogan 486-90 (s.v., Manuscripts) and 739-40 (s.v., Textual Criticism). Metzger offers an expansive discussion of the NT tradition.

in the Hebrew and LXX texts).[8] The larger issue to emerge from this discovery was the thorny problem of who has the authority to identify texts as canonical.[9]

The Name of God

On the first day of class, I presented the Hebrew alphabet so that students could at least observe firsthand some of the common words, like *shalom*, but I focused primarily on names, which led to consideration of the Documentary Hypothesis, attributed to Julius Wellhausen (1844-1918), that identifies four sources of the Torah: J (in which God's name is Yahweh/Jehova and is associated with the southern kingdom of Judah), E (in which God's name is Elohim and is linked to the northern kingdom of Israel), D (a separate source found in Deuteronomy), and P (a later tradition associated with priestly sources).[10] The story of Joseph provides an outstanding example of a biblical account that combines both J and E. I would point out that translation of the name of God in the Septuagint suggests that already by the third century BCE Jews avoided saying Yahweh; instead of a transliteration of the name, as found in some of the magic papyri (e.g., the heptagram Ιαωουηε), we find Κύριος in Greek (a rendering of *Adonai*, "My Lord" used by Jews instead of pronouncing the name of God); this was later translated into Latin as *Dominus*.[11] Elohim, on the other hand, is translated as Θεός in Greek, *Deus* in Latin. So at *Gen.* 39.1-23, where Joseph lives and works in the house of Potiphar, we find the tetragrammaton YHWH (יהוה), Yahweh, used as the name of God (Κύριος in Greek, *Dominus* in Latin). In the following episode where Joseph is in jail and interprets the dreams of the Pharaoh's cupbearer and baker (*Gen.* 41.1-23), the name of God is Elohim (אֱלֹהִים, Θεός in Greek, *Deus* in Latin).

What makes this all the more interesting is that the episodes are clearly doublets: at Potiphar's house, Joseph is a slave (virtual prisoner) who is given control of his master's house, just as he is given control of the prison by its master, both

---

8 For a useful online discussion, see [Biblical canon](#).

9 See Metzger and Coogan 1993: 98-104 (s.v., Canon) and on the OT in particular, see Coogan and Chapman 3-13. Ossandón Widow offers a detailed examination of the controversies around the formation of the 24-book Hebrew canon; for the NT, see Martin 15-33.

10 On the Documentary Hypothesis, see Metzger and Coogan 1993: 580-81 (s.v., Pentateuch, with references to related articles) and Coogan and Chapman 45-54.

11 Howard, however, notes that some pre-Christian Greek texts do in fact reproduce the name of God and suggests that sometime between the emergence of the Christian movement and the earliest Christian copies of the LXX κύριος replaced the tetragramaton.

circumstances arising from Joseph's excellence as a manager. Apparently, the later redactors did not want to do away with either of the traditional stories from the J and E sources and decided to blend them, even though the resulting narrative was redundant. Further evidence of inclusive editing can be found throughout the account (see Fig. 2). At *Gen*. 37.22, Reuben persuades his brothers not to kill Joseph but at *Gen*. 37.26 Judah argues against killing him after they had already agreed not to do so; at *Gen*. 37.29 Reuben looks for Joseph in the pit where they originally threw him but they had just sold him; at *Gen*. 42.37 Reuben offers to return to Egypt while at *Gen*. 43.3-10 Judah makes a similar offer; at *Gen*. 37.25 the people to whom they sell Joseph are called Ishmaelites but at *Gen*. 37.28 they are Midianites. It is likely that Judah's interventions, inasmuch as he was the eponym of the southern kingdom, belonged to the J tradition, while Reuben, Jacob's (aka Israel's) oldest son, belonged to the E tradition associated with the northern kingdom. [12]

E Tradition (Northern Kingdom)	J Tradition (Southern Kingdom)
Reuben persuades his brothers not to kill Joseph (*Gen*. 37.22)	Judah argues against killing Joseph (*Gen*. 37.26)
Reuben recommends throwing Joseph into a pit (37.22)	Judah recommends selling Joseph to the Ishmaelites (37.27)
Midianite traders pull Joseph from the pit (37.28)	Joseph bought by the Ishmaelites at the slave rate of 20 shekels (37.28)
Reuben looks for Joseph in the pit and is surprised when he is not there (37.29)	
Reuben offers to return to Egypt (*Gen*. 42.37)	Judah offers to return to Egypt (*Gen*. 43.3-10)

Fig. 2: Two versions of the Joseph story, E and J

Regardless of the current status of the Documentary Hypothesis, [13] close readings of this story, with a focus on the Hebrew names for God and the various narra-tive inconcinnities, allowed the students to see firsthand why this hypothesis was

12 See the discussion of the two traditions at Conybeare and Stock 100-07. The fact that Judah and Reuben are both said to try to persuade their brothers not to kill Joseph and both offer to return to Egypt underscores the blending of the two different traditions.

13 See, for example Carr, who concludes: "Thus, while a few are attempting a return to source criticism as it was before tradition history, the bulk of contemporary Pentateuchal scholarship ultimately has followed Rendtorff in undertaking a tradition-historical reinvestigation of the formation of the Pentateuch/Hexateuch – reconstructing the formation of the Pentateuch from its smaller units to its broader extent . . ." (466).

postulated. Even without knowing any Hebrew, whenever you see Κύριος/*Dominus* for the name of God you can be confident that it translates Yahweh; when you see Θεός/*Deus*, the original text reads Elohim.

Moreover, God is sometimes referred to as *Yahweh ha* (the) *Elohim* (e.g., 1 *Kings* 17.37), a blend of both titles for God. This in turn is translated into Greek as Κύριος ὁ Θεος and in Latin as *Dominus Deus*. Thus, when we turn to the NT and find Κύριος ὁ Θεος or *Dominus Deus* (Luke 1.15, 32, 68 etc), we can be confident that behind this phrase lies the Hebrew expression *Yahweh ha Elohim*, regardless of whether or not there is a specific text alluded to. What can be a bit confusing, however, is the fact that the Hebrew word for a human master, *adon* (whence Adonis) is also translated as κύριος. So at *Gen.* 39.2-3 we read καὶ ἦν <u>Κύριος</u> μετὰ Ιωσηφ καὶ ἦν ἀνὴρ ἐπιτυγχάνων καὶ ἐγένετο ἐν τῷ οἴκῳ παρὰ τῷ <u>κυρίῳ</u> τῷ Αἰγυπτίῳ. ἤδει δὲ ὁ <u>κύριος</u> αὐτοῦ ὅτι <u>Κύριος</u> μετ᾽ αὐτοῦ καὶ ὅσα ἂν ποιῇ <u>Κύριος</u> εὐοδοῖ ἐν ταῖς χερσὶν αὐτοῦ (cf. Jerome: *Fuitque <u>Dominus</u> cum eo, et erat vir in cunctis prospere agens: habitavitque in domo <u>domini</u> sui, qui optime noverat <u>Dominum</u> esse cum eo, et omnia, quae gerebat, ab eo dirigi in manu illius*; LXX: "And the Lord was with Joseph, and he was a successful man, and he was in the house with his Egyptian lord. And his lord knew that the Lord was with him, and the Lord was prospering whatever he did." Jerome: "And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house: Who knew very well that the Lord was with him, and made all that he did to prosper in his hand).The term Κύριος/κύριος, then, can offer some curious problems. For instance, when Jesus is referred to as Χριστὸς Κυρίου/*Christus Domini* at *Luke* 2.11, this would appear to mean the "Anointed of Yahweh." But there is a variant reading: Χριστὸς Κύριος/*Christus Dominus*. Anointed Yahweh? Anointed Master (i.e., *adon*)? As we saw, both Κύριος and *Dominus* can refer to either. The different readings suggest that there was some confusion on this matter already in antiquity. In any event, the take-away for students was that textual variants might well reveal early controversies, and in this case a significant one: the person of Jesus. In fact, for years when I heard the Mass in Latin I imagined that the frequent refrain *Dominus vobiscum* ("The Lord be with you") referred to Jesus, but in the OT it can refer to Yahweh, as at 1 *Sam.* 17.37. Comparison of the Hebrew, Greek, and Latin texts prompts many questions and leads to the realization that multifaceted critical analysis is required in order to attempt to understand problematic words or phrases, situations students will encounter if they continue studying Classics at advanced levels.

Literary Style: Domestication versus Foreignization

Another benefit of reading the Greek and Latin texts side by side is that one can observe Jerome giving his translation a more polished and Latinate style within the limits of staying faithful to the original text. For instance, at *Judges* 14.2-4 LXX reads: καὶ ἀνέβη καὶ ἀπήγγειλεν τῷ πατρὶ αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ <u>καὶ εἶπεν</u> γυναῖκα ἑόρακα ἐν Θαμναθα ἀπὸ τῶν θυγατέρων Φυλιστιιμ καὶ <u>νῦν λάβετε αὐτὴν ἐμοὶ εἰς γυναῖκα</u>. <u>καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ</u> μὴ οὔκ εἰσιν θυγατέρες τῶν ἀδελφῶν σου καὶ ἐκ παντὸς τοῦ λαοῦ μου γυνή ὅτι σὺ πορεύῃ λαβεῖν γυναῖκα ἀπὸ τῶν ἀλλοφύλων τῶν ἀπεριτμήτων καὶ εἶπεν Σαμψων πρὸς τὸν πατέρα αὐτοῦ ταύτην λαβέ μοι ὅτι αὕτη εὐθεῖα ἐν ὀφθαλμοῖς μου. <u>καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ</u> οὐκ ἔγνωσαν ὅτι παρὰ κυρίου ἐστίν ὅτι ἐκδίκησιν αὐτὸς ζητεῖ ἐκ τῶν ἀλλοφύλων καὶ ἐν τῷ καιρῷ ἐκείνῳ οἱ ἀλλόφυλοι κυριεύοντες ἐν Ισραηλ ("And he came up and told his father and his mother and said, 'I have seen a woman at Thamnatha of the daughters of the Phylistiim, and now get her for me for a wife.' And his father and his mother said to him, 'Are there no daughters of your brothers and a woman out of all my people, that you will go to take a wife from the uncircumcised allophyles?' And Samson said to his father, 'Get this one for me, because he is straightforward in my sight.' And his father and his mother did not know that it was from the Lord, for he himself was seeking vengeance from the allophyles. And at that time the allophyles were dominant in Israel."). Jerome's text reads: *Ascendit, et nuntiavit patri suo et matri suae, <u>dicens</u>: Vidi mulierem in Thamnatha de filiabus Philisthinorum <u>quam quaeso ut mihi accipiatis uxorem</u>. <u>Cui dixerunt pater et mater sua</u>: Numquid non est mulier in filiabus fratrum tuorum, et in omni populo meo, quia vis accipere uxorem de Philisthiim, qui incircumcisi sunt? Dixitque Samson ad patrem suum: Hanc mihi accipe: quia placuit oculis meis. <u>Parentes autem eius</u> nesciebant quod res a Domino fieret, et quaereret occasionem contra Philisthiim: eo enim tempore Philisthiim dominabantur Israëli*; "He came up, and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philistines: I beseech you, take her for me to wife. And his father and mother said to him: Is there no woman among the daughters of thy brethren, or among all my people, that thou wilt take a wife of the Philistines, who are uncircumcised? And Samson said to his father: Take this woman for me; for she hath pleased my eyes. Now his parents knew not that the thing was done by the Lord, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel").

Instead of repeating a finite form in parataxis (καὶ εἶπεν), Jerome switches to a participle (*dicens*), avoiding the repetitive syntax. Similarly, instead of continuing the paratactic sentence (καὶ νῦν λάβετέ μοι αὐτὴν εἰς γυναῖκα), Jerome introduces a relative clause (*quam quaeso ut mihi accipiatis uxorem*). Instead of the third person singular with a plural subject (καὶ εἶπεν αὐτῷ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ), Jerome uses the third person plural, but also makes the connection with the previous sentence by way of a relative pronoun, as is typical in Classical Latin (*Cui dixerunt pater et mater sua*). LXX repeats for the third time the phrase καὶ ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ, which would appear to be too repetitive for Jerome, who changes it to *parentes autem eius*, avoiding both the Hebrew and Greek repetitions (*variatio*). Similar to the Hebrew text, however, he remains consistent in using the term *Philisthiim* as opposed to the Greek use of ἀλλόφυλοι ("foreigners") for the Philistines. In sum, by comparing Jerome's translations to the Greek, one can sense that he was trying to make the biblical text sound more like real Latin, contrary to the slavish translation of the LXX which tended to give an exact rendering of Hebrew vocabulary and syntax.

Friedrich Schleiermacher in an 1813 lecture entitled *Über die Verschiedenen Methoden des Übersetzens* identified two types of translation: domestication, in which the translator strives to make the text sound as if written by a native speaker, and foreignization, in which the translator endeavors to foreground the distinctive nature of the original, underscoring its foreignness.[14] Both approaches to translation can be seen in the comparison of the Greek (the latter) and Latin (the former) renditions. While I am not familiar with the relatively new discipline of Translation Studies, comparison of the approaches taken by LXX translators and Jerome might provide those with knowledge of this field an avenue for introducing the variety of issues it examines (e.g., Post-Colonial translation, Visibility of the translator, etc.).[15]

Greek and Roman Nomenclature

It is also possible to observe how NT Greek represented Roman names and political terms. Δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην = *edictum a Caesare Augusto ut describeretur universus orbis* (Luke 2.1); ἡγεμονεύοντος τῆς Συρίας Κυρηνίου = *praeside Syriae Quirino* (Luke 2.2;

---

14 As noted by Bassnett 16-17. I owe reference to this book to John Gruber-Miller.

15 Bassnett's book offers a useful introduction to the various topics included in the area of Translation Studies. Another book recommended by John Gruber-Miller is Venuti, which includes essays on the teaching of translation from various cultural and literary perspectives.

"In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world … while Quirinus was governor of Syria;" translations of the NT are from NIV); ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετρααρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχοῦντος, ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. = *Anno autem quintodecimo imperii Tiberii Caesaris, procurante Pontio Pilato Judaeam, tetrarcha autem Galiaeae Herode, Philippo autem fratre ejus tetrarcha Ituraeae, et Trachonitidis regionis, et Lysania Abilinae tetrarcha, sub principibus sacerdotum Anna et Caipha: factum est verbum Domini super Joannem, Zachariae filium, in deserto.* (Luke 3.1-2; "In the fifteenth year of the reign of Tiberius Caesar—when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, his brother Philip tetrarch of Iturea and Traconitis, and Lysanias tetrarch of Abilene — during the high-priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness."); βουλευτής for *decurio* (Luke 23.50).

NT texts thus provide opportunities to introduce students to the ways in which Greeks articulated the reality of Roman conquest and colonialism in their own language, revealing what names and terms were transliterated and which ones were translated, which might be compared with other literary, historical, and epigraphical texts by instructors familiar with this material. [16]

The OT and NT as Literature: Comparative Mythology and Intertextuality

To move from language to literature, a benefit from reading OT texts, apart from their importance in world literature and religion in general, lies in observing their presentation of different kinds of traditional heroes with whom we can compare Greek parallels. From the stories we read, we observed that Joseph is an intelligent manager (like Jason in Apollonius' *Argonautica*) who is skilled at interpreting dreams; Samson is a Herculean, jaw-bone wielding, strong man who, like his Greek counterpart, dies because of a woman; David's slaying of Goliath in a duel of champions recalls scenes from the *Iliad* and the pretty boy slinger and seducer of wives brings Paris to mind in particular; Elijah is a shaman who performs miracles

---

16 McLean 339-44 provides a handy chart of Greek terms for Roman offices and office holders, some of which can be found among the NT works.

and, like the prophet Amphiaraus, is mysteriously assumed into the afterlife. But the comparison between Hebrew and Greek heroes also underscores what is unique about the OT heroes: their complete reliance upon one God, a God who, different from the Greek pantheon, will brook no other. A close reading of Hebrew figures as cultural heroes encourages discussions of comparative mythology and religion.

The birth narrative and fate of Samson (*Judges* 13.1-24; text from Conybeare and Stock, *Codex Vaticanus*) provide an important model for Luke's account of the life of John the Baptist, whose story unfolds with all of the hallmarks of classic intertextuality; for this discussion I will focus on the Greek text which shows strong evidence of engaging the LXX translation.[17] An angel appears to the unnamed wife of Manoe, announcing that she, who was barren, will give birth to a son, and, like her coming child, should not drink alcoholic beverages or eat unclean food; for her son will be a Nazir (ναζείρ, transliteration of נָזִיר, which means "consecrated"), which is later glossed as ἅγιος (*Judges* 13.7), from the moment of conception (ἀπο τῆς κοιλίας, *Judges* 13.5) and for all of his life. The son is also famously instructed not to cut his hair, an injunction whose failure to keep will lead to his death, thanks to Delilah. In the first two instances referring to the alcoholic beverages to be avoided, the text reads οἶνον καὶ μέθυσμα (*Judges* 13.4, 7), but in the third we read οἶνον καὶ σίκερα μέθυσμα (*Judges* 13.14). Σίκερα is an adaptation of the Hebrew שֵׁכָר (shekar, "intoxicating drink"), which μέθυσμα glosses. Manoe asks to meet the angel, which he does, and he invites the divine messenger to have food, which offer he rejects; when asked to give his name, the angel refuses, citing it as θαυμαστόν ("full of wonder"). Samson is born and, in his youth, grows strong, blessed by Yahweh: καὶ ἡδρύνθη τὸ παιδάριον καὶ εὐλόγησεν αὐτὸ Κύριος (*Judges* 14.24). One final point: when Samson is about to do something amazing, like kill a lion (*Judges* 14.6), rob 30 men of their clothes (*Judges* 15.3), or kill a thousand men (*Judges* 15.14), the spirit of Yahweh leaps upon him: καὶ ἥλατο ἐπ' αὐτὸν πνεῦμα Κυρίου.

After an introduction that resembles the opening of an ancient history written by an Atticizing writer, Luke jarringly reorients the narrative proper to biblical style with the tell-tale ἐγένετο ("it happened").[18] The opening scene finds the priest Zachariah, whose wife Elizabeth is barren, in the temple. An angel of Yahweh appeared

---

17 This discussion is based on years of teaching and reflecting on the birth narratives of Samson and John the Baptist. I have at present set it aside for a possible future research project.

18 See the discussion on καὶ ἐγένετο at Reiling and for the peculiarities of Septuagental Greek style in general, see Conybeare and Stock 25-97, which is closely linked to the notes in the texts that form the core of the book.

to him (ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου [*Luke* 1.11]; cf. καὶ ὤφθη ἄγγελος Κυρίου πρὸς τὴν γυναῖκα [*Judges* 13.3]), announcing that his wife would bear a child who would not drink alcoholic beverages (καὶ οἶνον καὶ <u>σίκερα</u>) and would be filled with the Holy Spirit from his mother's womb (καὶ πνεύματος ἁγίου πλησθήσεται ἔτι <u>ἐκ κοιλίας</u> μητρὸς αὐτοῦ [*Luke* 1.15]). Without being asked, the angel announces his name, Gabriel (*Luke* 1.19). John is born and he too grows and is made strong by the spirit (sc. of God): <u>τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο</u> πνεύματι (1.80), wording that recalls *Judges* 14.24 underlined above. The word of God comes upon John as part of his development: ἐγένετο <u>ῥῆμα θεοῦ ἐπὶ Ἰωάννην</u> τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ (*Luke* 3.2), similar to the spirit of God coming upon Samson, recalling *Judges* 15.14 mentioned above. While other OT barren women bore great leaders (e.g., Sarah and Hannah), the details specific to Samson's birth narrative demonstrate that Luke had his eye on the birth of Samson.

With Greek and Roman intertextual composition in mind, we find in Luke striking examples of oppositio *in imitando* (see Fig. 3):

- Angel appears to unnamed barren wife ≠ angel appears to husband of named barren wife;

- Angel refuses to give name ≠ angel offers name unasked;

- Samson's breaking of most of the rules regarding his Nazirate (rules listed at *Numbers* 6.1-21) ≠ John's strict adherence to his spiritual calling;

- Samson is a solitary figure who never functions as a "judge" (a Semitic term for leader) ≠ John has disciples and eagerly expresses his judgment on contemporaries (3.1-17).

On the other hand, both individuals grew up filled with, and both act when inspired by, the Holy Spirit and both perished because of the machinations of women. Different from Matthew (14.1-12) and Mark (6.14-29), Luke only notes that John was beheaded (9.7-9), without mentioning anything about the role that Herodias (named in passing at 3.19) and Salome played in his death.

Judges	*Luke*
Angel appears to unnamed barren wife	Angel appears to husband of named barren wife
Angel refuses to give his name	Angel offers his name unasked
Samson breaks most of the rules of Nazirate	John remains devoted to his spiritual calling
Samson is a solitary "judge"	John, judging Herod, has disciples
Samson is filled with the Holy Spirit	John is filled with the Holy Spirit
Samson dies because of a woman	John dies because of woman
Samson's death involves his hair	John's death involves his head

Fig. 3: Comparison of Samson and John the Baptist

Because of the elaborate engagement with the story of Samson, did Luke feel he did not need to repeat what readers would recall from Matthew and Mark as the fate of his model would suffice to hint at John's death at the hands of women? Might we also see as operative the fact that the deaths of both figures involved their heads? In sum, the comparison of these texts provides a good parallel for the kind of intertextual narratives we observe in Greek and Roman literature.[19] This and other examples explored during the quarter drew the students not only into Luke's highly self-conscious gospel,[20] but also raised questions about the author's goals: is the gospel a historical biography as advertised at the outset (*Luke* 1.1-4) or actually literary fiction? Would literate readers recognize the OT models and understand that Luke was creating out of whole cloth a Septuagintal pastiche? Were they supposed to? Who was the intended audience? These questions in turn prompted consideration of the difference between ancient and modern approaches to, and understanding of, biography as a genre.

STUDENT LEARNING OUTCOMES

As can be seen from the previous discussion, in addition to covering much more reading in Latin or Greek than a typical stacked Greek or Latin 300/400 level course, the texts read led to a number of desirable learning outcomes:

---

19 For studies that examine intertextuality and intercommunication among OT, NT, and Greek literature, see MacDonald (2000 and 2001) and more recently Louden.

20 The students suggested that the story of Joseph may lie behind the parable of the Prodigal Son in the presence of a jealous brother and a fancy article of clothing — clear evidence that they were beginning to read Luke like educated Greeks and Romans.

- "Aha" moments that prompted further inquiry promoting a habit of critical thinking.

- Introduction to textual criticism.

- Introduction to the issue of canonicity, particularly among different religious traditions.

- Introduction to the Documentary Hypothesis and firsthand observation of texts that gave rise to the theory.

- The need to analyze words with multiple meanings from both their context and traditional usage.

- Observation of different goals in translation.

- Observation of how colonialism impacts the language of a conquered people.

- Discussion of comparative mythology and intertextuality.

- Discussion of the goals of ancient versus modern biography.

What is more, these outcomes emerged organically from the texts themselves, genuine student curiosity, and a little prodding from the instructor. Because there were students reading Greek, Latin, or both, we used the CLAS/GRK/LAT 405 rubric which happens to be our undergraduate seminar. What started out as a catch-all language class turned out after all to be a seminar exposing some of the many different directions that research in ancient literature can take. I see the course as fully complementary to a Classics education at any point — a good introduction to advanced undergraduate study and a useful segue to graduate school. I would be remiss if I did not mention that it was also a lot of fun to teach and that I will definitely teach this course again.

Examinations

In the past, as a straight-up Greek reading class, my tests were standard fare: translation, explanation of forms and grammar, followed by essays. Because it was

clear to me that the students were translating with facility during class time, I decided not to give this form of exam, apart from the fact that I would need to create two separate exams in Greek and Latin, but instead focused on the students' assimilation and processing of the material based on readings, handouts, and class discussions. Exams were completed at home and presented orally during the time the exams were scheduled to be taken. Of particular note is the fact that auditors in the class, Access Students who qualify for this status by being "Washington State residents 60 and older," chose to show up on the days of both the midterm and final because they wanted to hear the matriculating students report on what they learned. The fact that they wanted to observe and participate in the discussion, which the students were likewise looking forward to, showed me that this was a productive approach. One student reported that, when it was his turn to speak, he changed his mind on some of the things he had written as a result of hearing other students' presentations. Instead of merely recording answers during the time of the exam, through the sharing of their ideas the students continued to think about and critique their own responses, even beyond class time. There was no conclusion, there were no conclusions, rather open-ended beginnings.

For the midterm, students were asked to reread all of the passages in English and write moderate paragraph-length essays (ca. 150-200 words). As this is the first time I wrote an exam like this, I am certain that the prompts could be better conceived and articulated, but they will provide an example of what the class grappled with. Students were required to answer all prompts; reference to Greek or Latin texts was optional.

Prompts for the Midterm:

Joseph

1. Identify evidence of the J and E traditions present in the story of Joseph (see last page of the syllabus and discussions in class). What does the presence of at least two originally separate traditions tell us about the nature of biblical narrative?

2. Describe the characteristics that set Joseph apart from other heroic figures seen in the OT. Can you compare him with any Greco-Roman hero or heroes? Any insights to draw from the comparison?

3. Is Joseph justified in tormenting his brothers and father? However you answer this, how does his behavior fit in with salvation history?

Samson

1. In what ways does Samson transgress against the requirements of the Nazir (see class handout)? Does the narrator have a problem with this? If so, where is it found? If not, how are we to understand this aspect of his behavior that flies in the face of his commitment?

2. What is the most telling doublet in the story of Samson's life and what does this tell us about the extant narrative in particular and about OT practices when dealing with multiple versions in general?

3. Describe the characteristics that set Samson apart from other heroic figures seen in the OT. Can you compare him with any Greco-Roman hero or heroes? Any insights to draw from the comparison?

4. Samson's story is included in the book of Judges. Is there any indication in the narrative that he functioned as a "judge" as opposed to a brutal killer of Hebrew enemies? How do we make sense of his killing so many people in his life time and at his death within salvation history?

David

1. How is David's slaying of Goliath both a folktale motif and a reflection of the larger narrative of salvation history? Can they coexist?

2. Describe the characteristics that set David apart from other heroic figures seen in the OT. Can you compare him with any Greco-Roman hero or heroes? Any insights to draw from the comparison?

Elijah

1. Identify several triplets within the narrative. What do these suggest about the origin of Elijah's extant biographical account?

2. Describe the characteristics that set Elijah apart from other heroic figures seen in the OT. Can you compare him with any Greco-Roman hero or heroes? Any insights to draw from the comparison?

3. Ahab repents of his treatment of Nabouth and God forgives him and redirects his punishment onto his son. What universal anxiety does this reflect (as discussed in class) and how does this affect our view about the justice of the God of the OT?

4. Elijah slaughtered the 850 priests of Baal following the competitive sacrifice. How does the narrative view this action? That is, does it in any way problematize

the slaughter? If not, what does that tell us about the views of the narrator and audience?

Your question

Pose a question of particular interest to you and provide a preliminary answer.

The final exam, also take-home, required some original research on the part of the students, as the questions will make clear.

Prompts for the Final:

The gospels clearly incorporate passages from the OT, both directly as quotations and indirectly as imitations (intertextuality). Based on our readings, class discussions and your own research:

- Compare three quotations of OT texts in Luke; are there any significant differences between his text and the originals? Looking at the larger context of the passages quoted, suggest why Luke cited these texts, keeping in mind that some of the citations can be a pastiche of lines from one or several different texts. To identify quotations, you can find italicized words set apart in printed texts, look for words stating that the lines are being quoted (e.g., "as it was written" or "as it was said"), or consult reference works such as *Bible Cross References* (https://www.openbible.info/labs/cross-references/). Not every hit on this website will be appropriate. No need to look at citations from or to other NT texts; the focus is on Luke's use of the OT.

- Identify five places in Luke where it is clear that he has woven an OT episode into his narrative (e.g., birth of Samson); what does comparison of the texts suggest to you about the author's intentions? Are there indications that Luke consciously changed or inverted the model texts? And if so, what do you make of the changes?

- Finally, what is your overall impression of Luke's book when reading the narrative of Jesus' (Yeshua's) life colored by the direct and

indirect references to the OT texts? If the readers were expected to get the references, what does this tell us about the target audience?

I found the student essays in both exams very satisfying because they had the time to reflect on the questions, assisted by their notes and the texts, and as a result they provided more evidence of having assimilated the material than they would have if asked to write essays in class. As noted above, the time normally allocated for students to prove their mastery of the material actually extended the opportunity for deeper understanding of the texts.

Student Responses to the Course

After the course, I asked students to complete a brief survey. Because this was sent out after the quarter when I contemplated writing this paper, many of the students had already left town and I only received 7 of 14 responses. The questions and summaries of the answers I received are listed below; I report specific answers where appropriate:

1. How did you find reading this course's texts online, both at home and in class?

Although, as noted above, the multiple texts often did not line up in class, especially when magnified, respondents found it useful to have access to all of the texts and the other online resources; they also liked the fact that they were free. Some students purchased other books or printed out the texts to supplement the course's e-texts or as substitutes, preferring a hard copy.

2. Did you make use of the online dictionaries, and if so, were they helpful?

Only one of the respondents did not use Logeion or any online dictionaries. Several preferred the dictionary resources at Perseus. By and large the online dictionaries were seen as helpful.

3. Did you find it distracting or in any way unhelpful that passages were translated outside of your target language? More specifically, were you able to follow in your ancient language while another student was translating in the other?

All respondents reported that they were not only able to follow translations in their target language, but several reported enjoying hearing the discussions about the differences between the Greek and Latin texts, especially regarding conflicting translations and changes in the Latin translation to suit Roman stylistic tastes.

4. What surprised you in a class in which two languages were being studied simultaneously?

- I think I was most surprised by how fluidly the class went.

- The most interesting point was the choice of vocabulary selected by St. Jerome in his translations as well as his grammar.

- For one, I am keen on picking up Latin now, because I see how helpful it can be to look at the two side by side. That is surprising because I had little interest in learning Latin prior to this class.

- The Greek and Latin interpretations of certain OT Hebrew passages were different.

- I was surprised at how smoothly the class went from the very beginning, with everyone involved, regardless of their language choice, and how little difference it seemed to make to any of the students that one was studying Greek, another Latin.

- That so many people were interested in spending 2 afternoons a week studying them, in summer quarter, no less.

- I was surprised by how lively the class dynamic became, especially in that perfect space of the classroom door on the way out. So many different backgrounds, such disparate immediate academic goals, but I felt like we were able to communicate really clearly, generously, and excitably with one another because the course was able to offer so much to each interest.

5. Was it useful to be introduced to the Hebrew alphabet?

Respondents were enthusiastic about this part of the class, especially as they could see for themselves some of the names of important people and places. One student has signed up for Hebrew in the Fall.

6. What issues came up of greatest interest to you as a result of our reading the texts in this fashion?

- I really enjoyed hearing the differing perspectives of everyone in the class during various discussions, especially over the minor differences in translation and what they might mean.

- It was particularly interesting to me to see the repetition of stories in the Old Testament, reflecting the different traditions. Understanding the traditional ways in which oral story-telling was written down was very helpful in beginning to understand why the same story line would be repeated with small variations.

- [The ancient writers] were sitting between worlds, languages, and traditions, much like we did by engaging their work in their languages and doing the work of understanding them in their own world.

- I became interested in whether meaning is affected in translations into different languages because of the way vocabulary and culture affect concepts.

- For me, the single issue that sparked the greatest specific interest was the variations in the translations of the original Old Testament or New, particularly in light of how closely the language is parsed by so many.

- I enjoyed seeing the linguistic comparisons, as well as the historical context. It was also interesting to hear from students who had never read the Bible before.

- The Hebrew Greek, and its adaptation into a distinct and interesting style in Luke's gospel; tracing Jesus' transition from Hebraic Rav to divinity through the choices reflected across every language; comparing what surprised me in this course with what surprised my peers.

7. What question would you like to see asked in this questionnaire and how would you answer it?

- What most influenced your understanding of the text? / Was there anything you had hoped to translate? I think the midterm and the final (as well as the resulting discussions) aided me most in my understanding and appreciation of the text.

- How does a class in a public university deal with religious texts when those texts are at the heart of current religious traditions? I could see it was a bit of a dance, with some fancy footwork, to discuss the doctrinal points made in the text without seeming to promote one or the other religious point of view.

- How will you read ancient texts differently in light of this class? I now have a "connections antenna" up at all times. What can I compare X phrase with? What does Y event remind me of? What material could the author of Z have been pulling from? Intertextual questions will be in my mind from now on.

- Was your concept of the Divine changed in any way by your comparison of passages from OT and Luke?" That might be too personal for some people, and unanswerable for others (like dividing by zero). My answer is that my view was not changed, but I gained insight into how others, particularly Christians, might view God.

- Is there anything further you would like to say about the class or how it was conducted? *My answer:* The atmosphere of the class was, I thought, remarkable in its open, even relaxed tone. The students appeared always at ease and willing to share their thoughts or questions with you and with each other.

- What is keeping Classics majors from studying in Rome and Greece, and what can be done about it?

- How did your background (both academic and personal) influence your experience of the course? I was most impressed throughout the course by how deftly it responded to and nurtured the insights students shared from previous Biblical education or exposure. This

made the course really successfully multidisciplinary and multi-generational without sacrificing the hardcore Greek and Latin training our lengthy readings enforced. Even as our progress through the texts was kept firmly on track, we furrowed the ground for these awesome organic discussions. Semantics took lively turns into insights on theology, transmission history, topography, and regional politics. For my part, I was a stranger to the New Testament, and reading the Old Testament in the university context was a bit of revelation. This course really shook my sense of the Bible as a monolithic archive of history and values, and it was a singular pleasure to come to know how others, from their own backgrounds, shared the same surprise at the fluidity of the Biblical "canon." Appreciating the depth and multiformity of the Bible's persistence in our world would be far more difficult in a course that did not encourage and enable its students to be so generously open and curious with one another.

FINAL THOUGHTS

For all of the reasons mentioned above, I find that teaching OT and NT texts in both Latin and Greek simultaneously to multiple audiences—second year and advanced students, students in Greek and Latin, current and former students—allows for reading more texts in class and at deeper levels. Moreover, reading Luke after the OT texts leads naturally to intertextual interpretations which will serve the students well if or when they turn or return to Hellenistic and Roman authors. Understanding more of the texts relatively quickly prompts students to ask the kind of questions that can readily create a habit of critical thinking that looks beyond grammar and syntax to a number of issues of importance to Classical Studies.

I would add one last point. I made it clear to the students that I am not a biblical scholar. I can read Greek and Latin and know enough Hebrew to be able to make some basic observations such as the ones mentioned above. Knowing this was actually a benefit for the class as they could not count on me for definitive answers to some of the more technical or murky questions, only reasoned opinions, which modeled the positing of reasoned open-ended opinions and put some of the onus on them for coming up with possible solutions to the problems raised. I wanted the students to think about these various issues on their own, both at home and in class. As

a result, participants in the class felt free to express first, second and third thoughts, free to hypothesize, free to wonder aloud or to themselves, free to think freely about some of the most influential and controversial texts in world history. And they did. The best thing I did was to gently and unobtrusively move myself out of their way.[21]

WORKS CITED

Aland, B. *et al. Greek New Testament*. 4th Edition. Stuttgart: Deutsche Bibelgesell-schaft, 1993.

Bassnett, B. *Translation*. New York, 2014.

Carr, D. M. "Changes in Pentateuchal Criticism." *Hebrew Bible/Old Testament: The History of its Interpretation.* Ed. M. Saebø. Vol 3.2. *The Twentieth Century—From Modernism to Post-Modernism*. Göttingen. 2015: 433-66.

Conybeare, F. C. and Stock, St. George. *Grammar of Septuagint Greek*. Hendrick-son, 1995.

Coogan, M. D. and Chapman, C. R. *The Old Testament: A Historical and Literary Introduction to the Hebrew Scriptures* Oxford, 2018.

Howard, G. "The Tetragram and the New Testament." *Journal of Biblical Literature* 96 (1977): 63-83.

Koester, H. *Introduction to the New Testament*. 2 Volumes. New York/Berlin, 1982.

Latin Vulgate Bible.

Logeion.

Louden, B. *Greek Myth and the Bible*. New York, 2018.

MacDonald, D. R. *The Homeric Epics and the Gospel of Mark*. New Haven, 2000.

MacDonald, D. R. (ed.). *Mimesis and Intertextuality in Antiquity and Christianity*. _____ Harrisburg, PA, 2001.

Martin, D. B. *New Testament History and Literature*. New Haven/London, 2012.

McLean, B. H. *An Introduction to Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great down to the Reign of Constantine (323 B.C. – A.D. 337)*. Ann Arbor, 2011.

Metzger, B. *The Text of the New Testament: Its Transmission, Corruption, and Restoration*. 3rd Edition. Oxford, 1992.

Metzger, B. and Coogan, M. D., eds. *The Oxford Companion to the Bible*. Oxford, 1993.

Muraoka, T. *Hebrew/Aramaic Index to the Septuagint*. Baker Books, 1988.

Nestle, E., Aland, B. *et al*. *Novum Testamentum Graece et Latine*. 3ʳᵈ Edition. Deutsche Bibelgesellschaft. Stuttgart, 1999.

New English Translation of the Septuagint (NETS).

New International Version (NIV).

Ossandón Widow, Juan Carlos. *The origins of the canon of the Hebrew Bible: an analysis of Josephus and 4 Ezra. Leiden/Boston,* 2018.

Perseus Project.

Polyglot Bible.

Reece, S. "Teaching Koine Greek in a Classics Department." *Classical Journal* 93 (1998): 417-29.

Reiling, J. "The Use and Translation of *Kai Egeneto*, 'And it Happened,' in the New Testament." *The Bible Translator* 16 (1965): 153-63.

Strong's Exhaustive Concordance of the Bible. Hendrickson, 2008.

The Brown-Driver-Briggs Hebrew and English Lexicon. Hendrickson, 1997.

Venuti, L. *Teaching Translation: Programs, Courses, Pedagogies*. New York, 2017.