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Introduction to Schola Viuida

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Articles

Introduction to *Schola Viuida*

PETER BARRIOS-LECH

Abstract: An overview of Professor Jacqueline Carlon’s scholarship and career, in the context of a brief historical overview of the “Communicative” or “Active Latin” movement.

Keywords: Active Latin, Communicative Latin, Spoken Latin, SLA, Latin Pedagogy

Adnotasse videor facta dictaque uirorum feminarumque alia clariora esse alia maiora (Plin. Ep. 3.16.1-2)

I think I’ve noted before that people are often known for words or actions that are not, in fact, their most outstanding accomplishments.

Jacqui Carlon has worn many hats in her long and distinguished career: computer technician, scholar of Classical Latin and Ancient Language Pedagogy, distinguished educator at the high-school and university level.¹ She is internationally known, having spoken at conferences and been cited by scholars on both sides of the Atlantic.

Schola Viuida acknowledges Jacqui’s scholarly contributions (*clariora*) to the fields of Silver Latin, Imperial Roman Culture, ancient epistolography, and Instructed Ancient Languages. The *maiora* – even more important accomplishments, however, – could pass unnoticed. This volume seems the right place to mention them. Jacqui co-founded the *Conuenticulum Bostoniense*; helped create what is still the only program granting a Masters with Teaching License in Latin that emphasizes Second Language Acquisition Theory (SLA) and Latin pedagogy; she created a viable and more rewarding alternative to the AP, a dual enrollment program allowing teachers and students to explore Latin texts of their choosing while students earn college credit; she has led, as its president, the New England region’s Classical Association, CANE (Classical Association of New England); she has mentored (and continues to mentor) countless students and junior colleagues. Although Jacqui leaves behind her day-to-day work at UMass Boston, we eagerly look forward to reading further work from her on Latin pedagogy, Pliny, Latin literature generally; and learning from her lectures and demonstrations.

Jacqui Carlon’s Career

The story of Jacqui’s career as a classicist begins in 1986, when she was hired as a Latin Teacher and computer operator for Notre Dame Academy on the South Shore in Massachusetts. Computers – not Latin – had gotten Jacqui the job. Later in her career at Notre Dame, she was the foreign language department chair. In that capacity she began informally training foreign language (FL) teachers. Her experiences observing and training FL teachers gave Jacqui practical knowledge of what worked and didn’t in the language classroom.

In the late nineties, Jacqui left Notre Dame Academy. After reflection and discussion with her close circle, she decided to continue her study of the ancient world, earning an MA in Classics from Tufts in 1997. From Tufts, Jacqui went on to Boston University, where she earned the doctorate in Classical Philology with her dissertation on Pliny’s letters, later published

¹ Her excellence as an educator was recognized four years ago with the Society of Classical Studies’ prestigious *Collegiate Teaching Award*. The citation is at <https://classicalstudies.org/awards-and-fellowships/2016/collegiate-teaching-award-jacqueline-carlon>, accessed April 2, 2021.

in a revised version by Cambridge University Press as *Pliny's Women* (2009). The book has become a highly cited and valued contribution to Plinian studies, and to the study of gender in Ancient Rome generally.

The Pliny Scholar

Pliny's Women is a study of the women in the letters, drawing on prosopography, epigraphy, traditional philological analysis, and sensitive close readings of a selection of Pliny's letters. Jacqui aims to show how, through these epistles, Pliny advertises his relation to key women to construct his own persona and secure his own *aeternitas* and *gloria*. "Pliny's women" also emerge from Jacqui's readings as conduits of a rich oral history and as possessing formidable power.

Pliny had few surviving relatives: his father, adoptive father (Pliny the Elder), sister, and mother had all died before the letters were assembled for publication. As Jacqui writes, "this dearth of kin is made even more acute for Pliny by his lack of children. Pliny the son, Pliny the brother, Pliny the father are all roles difficult to define in a script missing so many players." Pliny fills these otherwise unoccupied roles in the letters, advertising himself as a kind of surrogate relative to the women he writes about or to in his letters (Carlon 2009: 5).

For example, Jacqui shows how Pliny, by advertising his connection to their female relatives, presents himself as an avenger for members of the so-called "Stoic Opposition," senators who advocated for greater power and more freedom of speech particularly under the Flavians. (Though it appears he did nothing at the time to stop their persecution.) Women play a key role in Pliny's self-presentation as "the associate of opponents to Domitian's excesses". In one letter, for instance, we find Pliny lamenting the death of two young women who died in childbirth (*utraque a partu...decessit*, 4.21.1). Their father, Helvidius Priscus (II) had been executed under Domitian in 93. Pliny centers the grief for the deceased women – repeatedly and quite strikingly – on himself, "I grieve also for my own sake," he says, concluding tricolon with *angor etiam meo nomine* (4.21.3). By placing this letter against the backdrop of the other consolatory or "obituary" letters in the corpus, Jacqui sets into sharp relief Pliny's surprising focus on his *own* grief. She argues, convincingly, that with that focus on his own grief for the loss of the two women, Pliny "draws himself into the inner circle of bereaved family members as substitute parent" (2009: 50). He thus can showcase his role as a quasi-father, not missing, at the same time, a great opportunity to highlight his own connection with Helvidius Priscus, outspoken against imperial excesses: "I love their [sc. the deceased women's] father assiduously, as testified by my defense of him and the speeches published afterwards (*nam patrem illarum defunctum quoque perseverantissime diligo ut actione mea et libris testatum est*, 4.21.3).

After his mother died, Pliny's only family are women related to him through one of his marriages (he was married at least twice, possibly three times). These women were his mother-in-law and an *adfinis* named Calvina (both from previous marriages); his wife, and his wife's aunt. It is through his depiction of his relation and interaction with these women that Pliny can put on display his private persona, and reinforce the consistency between it and his public one. For example, in a letter to Calvina (Plin. *Ep.* 2.4; Carlon 2009: 123-125), Pliny advertises his pay-off of the debt inherited from Calvina's now-deceased father. Jacqui shows how Pliny subtly contrasts, with the deceased father's profligacy, his own (Pliny's) prudent fiscal behavior, relying on traditional Roman virtues of *frugalitas* and that traditional source of income, farming. Jacqui elucidates the concluding rhetorical antithesis, as Pliny's *frugalitas* affords his *liberalitas*, generosity, with his parsimony serving as wellspring for his liberal donations. Pliny's judicious management of his finances allows him to relieve the debt his *adfinis* inherited, and he thus fills a vacuum in her life as a father-figure.

These thumbnail sketches will give an impression of a book that has been widely and positively reviewed. An article on Pliny's hometown of Comum (Carlon 2018) followed. Here, Jacqui reads letters Pliny writes to residents of Comum, specifically, friends and family. The letters, in Jacqui's analysis, showcase Pliny's ongoing concern for the town. Through

epistles, he maintains relations with Comum's residents; advertises his benefactions to the town, both simple and more elaborate; and constructs Comum as a *locus amoenus*, a place and a community he envisages as an ideal *secessus* from the pressures and peril of Rome.

Jacqui Carlon: The Bridge between SLA Theory and Latin Pedagogy

While writing her dissertation, Jacqui returned to Tufts to teach. Here she continued the mentoring role she had assumed at Notre Dame; this time, by preparing graduate students to teach at the high-school level. By the time she earned her PhD in 2002, Jacqui had acquired skills few doctorates in our field have: philological expertise, a firm sense of the challenges of teaching Latin, and of effective pedagogical approaches to meet those challenges.

An open position at UMass Boston seemed custom made to Jacqui's emerging scholarly persona and professional skills: it required a consummate Latinist with hard-earned knowledge of effective Latin-teaching practice, both at high-school and university levels. The rest, as they say, is history: Jacqui would go on to direct the MA program in Latin and Classical Humanities, one of whose tracks leads to teaching licensure.² That program would establish itself in the vanguard, by providing students with theoretical foundations – Second Language Acquisition theory – on which to build informed Latin pedagogy; while allowing students to engage in the acquisition of a second (or third) language (Latin!) by hiring skilled speakers and establishing New England's first Spoken Latin event, the *Conventiculum Bostoniense* (CB).

Jacqui co-directed the *Conuenticulum Bostoniense*, from its inception in 2006.³ The CB drew inspiration from the *Conventiculum Lexintoniense* and the *Rusticatio*, but quickly established a distinct identity as a laboratory for communicative teaching techniques; a commitment to helping teachers; and as a venue for graduate-level courses. It is still the only convention of its kind from which a student can gain both Professional Development Points and graduate credit. One of the graduate courses introduces students to SLA theory, with focus on Latin pedagogy. The other invites participants to engage with texts not commonly read: the *Austrias* of Juan Latino (black African poet and Latin professor, and the first poet from Sub-Saharan Africa to publish a book of poems in a European language);⁴ Hrosvitha of Gandersheim (10th C. German nun, and playwright); Johannes Kepler's *Somnium* (considered to be the first work of Science Fiction); or the Guatemalan poet Landivar's *Rusticatio Mexicana*, to give some examples.

The CB's philosophy is founded on three bedrock beliefs. The CB programming offers participants the theory, and techniques underpinned by that theory, as 'tools' to add to the pedagogical toolkit. One bedrock belief, then, is that teachers who teach from research-backed principles, who control a range of techniques and approaches, and are willing to constantly experiment and learn, will better be able to reach out to and honor diverse learning styles. A second foundational principle is the ecumenical embrace of the millennia-long tradition of Latin letters, produced by writers from across the world, both women and men. CB programming emphasizes non-canonical readings (examples of which were listed above), and promotes the use of novellas (see Ramsby, this volume). The model is very much inspired by classrooms (as documented by e.g. Stringer 2019 and Ribeiro Leite 2021), where teachers draw from the long tradition of Latin letters, including neo-Latin, to select readings that will speak to students and connect to their experiences. A third conviction concerns what the texts are and are not. The texts are not monuments deserving veneration, means of acquiring necessary cultural capital, nor fountains successive generations of readers draw from to renew western culture. Instead they are sites for exploration of the human – and especially one's own! – experience, a means to discover the *Weltanschauung* of people in other times

² There are two other tracks, one in Applied Linguistics and the other in Greek and Latin. In both the Licensure Track and the Applied Linguistics Track students learn SLA theory and its application in the Latin classroom.

³ Carlon 2011 provides a brief overview of the inception of this program.

⁴ There is some debate about where Juan Latino was born, but Africa is most likely, though precisely where is not known: see Gates and Wolff (1998: 16-21 for brief biography, and esp. p. 16 for debates on birthplace).

and places, opportunities to reflect critically on their (the texts') previous appropriation, and departure points for creative self-expression.⁵

As she directed the CB, Jacqui observed many engaging, pedagogically sound and (frankly) fun Latin classes led by passionate, experienced instructors teaching a text they chose, often an "off-the-beaten-track" author, in a communicative classroom. Thus arose another initiative: dual enrollment, a welcome alternative to the AP course.⁶ The dual enrollment program is now offered in over ten high schools across New England (the number increases yearly) and regularly introduces high-school juniors and seniors to (non-)canonical Latin in an engaging and pedagogically sound way, including Communicative Latin techniques.

The term "Communicative Latin" means Latin taught in ways other than Grammar-Translation (GT). Some prefer "Active" Latin, without, of course, implying that other approaches are somehow *not* active.⁷ Neither label should be, but is often, confused with "Conversational Latin", a term which conjures images of people talking about the weather, what pizza toppings to order, or birthday presents received. It is the aim of this Introduction and the entire issue to demonstrate that "Communicative Latin" (we use this label henceforth) is not small talk in Latin in circles of enthusiasts, but a serious business: a suite of pedagogical techniques, backed by research, and increasingly employed in high schools and universities (below we approximate how many high schools and universities offer classes featuring Communicative Latin).

But Communicative Latin is not a supermethod (Saffire 2006; Keeline 2019). To revisit the truism: students learn optimally, each in his or her own way. Students also have learning *preferences*, as each "find[s] different ways of enjoying studying. Spoken Latin, for instance, is very popular with some, whereas other students find great pleasure in translating difficult texts with the help of grammars and dictionaries" (Pettersson and Rosengren 2021: 196). Given the range of learning styles and preferences, it makes sense to offer a range of resources and teach using those methods that best reach the students who are with us. As Jacqui herself has said, "truly good teaching is customized both for its teacher and its students".

Jacqui Carlon, Bridge between SLA and the Latin Classrooms

As Jacqui lead the CB, a bustling laboratory for Communicative Latin techniques, she was also conducting research, applying enduring SLA findings to address long-standing problems in Latin pedagogy. Jacqui best summarizes her own research, some of the first done in a field (as yet to be named) dedicated to the application of SLA theory to ancient language learning:

the body of [SLA] research is vast, sometimes contradictory, and often jargon-filled. Teachers are perfectly capable of undertaking a multi-faceted pedagogy, once definitive research is shared in an accessible way, and I think that there are some clear implications for the Latin classroom to be drawn from SLA research...as well as some outstanding questions and several areas of frustration, not the least of which is the lack of research that focuses on Latin learners (2016: 119).

⁵ Examples: a Chicano adaptation of Plautus' *Casina* which glances at Mexican machismo and patriarchy, a young queer man's poetic recasting of the Orpheus and Eurydice story, focalizing, in a poem, Eurydice, who mistakes the heat of the underworld for the warmth of Orpheus' body, or Walcott's *Omeros*, an epic on Walcott's native Saint Lucia, in part a meditation on European colonialism. See further on critical reception of the Classics Hanink (2017): <https://eidolon.pub/its-time-to-embrace-critical-classical-reception-d3491a40ecc3>, accessed August 16, 2021, with further bibliography.

⁶ The Latin AP does a disservice to Latin teachers and their students. Despite the AP course's professed goal that students be able to read and comprehend, the AP itself is no measure of reading comprehension; for this, students and teachers are much better served by the ALIRA. For the "oft-broken promise" of AP credit, see Stringer (2019: 86 with n.36).

⁷ For definitions, see Slocum Bailey (2019: 94).

Jacqui's articles, accessibly conveying the "definitive research of SLA" arose out of the conviction that the communicative classroom would engage a more diverse set of learners; and in so doing, boost enrollments, secure retention, banish the chimera that Latin is an intractably hard language, and eliminate its reputation as an elitist subject (Carlon 2011).⁸

Later research would bear out this conviction, which was nevertheless, already in 2011, supported by ample anecdotal evidence. That anecdotal evidence came in the form of student journals written during the CB, journals which Jacqui collected and analyzed for trends. Participants in the CB over the course of four years consistently attested to the following four positive effects of the summer program: (1.) "growth in...speaking abilities," was the most obvious and immediate payoff. Second, (2.) more strikingly, many participants observed "that their Latin reading ability drastically change[d] over the course of the week... with less need to 'decode' the text". Third (3.): teacher empathy towards students increased. After struggling for a week to understand and be understood *in Latin*, the CB participant better understood his or her own students' struggles with the language. Finally (4.), because participants had directly experienced the communicative methods' effectiveness, they were now eager to apply them in their own classrooms (2011: 13).

In 2013, Jacqui published the fruit of her thinking on applications of SLA to Latin, now considered a milestone in research on Latin pedagogy. Before its publication, Classicists had only recently begun to apply insights from SLA to the study and teaching of Latin and Greek; and such applications of SLA to ancient language pedagogy were few and far between, nor had John Gruber-Miller's excellent volume of collected essays, *When Dead Tongues Speak* (2006) triggered the flood of research he and the contributing authors had hoped for.⁹ Of course, by this time, people had been speaking Latin and Greek for millennia, though the number dwindled by the 20th C.¹⁰ There had also been a long history of using communicative approaches in the classroom, and in particular Renaissance and early Modern Latin instructors anticipated what SLA research shows to work (Musumeci 1997; Tárrega, this volume; van den Arend 2018). But at the turn of the 20th-21st C., communicative classrooms were rare to find, until recently.¹¹

Jacqui's "Implications of SLA Research for Latin Pedagogy" came just as more and more students and teachers were discovering the power of the communicative method; though still very few knew about, let alone applied, SLA to the communicative classroom. The article launched her career as a bridge between SLA and the Classics, alongside just a few others, notably Justin Slocum Bailey (2016, 2017a, 2017b, and 2019) founder of *Indwelling*

⁸ There is enough research and anecdotal evidence to now suggest that Grammar-Translation methods alone will not be sufficient. Deagon (2006: 33) cites evidence suggesting that a traditional grammar-translation approach might only reach 10% of learners.

⁹ Deagon 1991 is the earliest entry I can find, which adumbrates the advantages of communicative Latin and Greek. In 1997, the *Standards for Classical Language Learning* (Gascoyne 1997) called for students to "use orally, listen to, and write Latin or Greek as part of the language learning process." In order to meet this standard, Gruber-Miller 2005, and especially Gruber-Miller 2006, adapt SLA findings to Latin and Greek instruction. These are important, especially the latter edited volume in which see especially the chapters by Deagon (2006), Gruber-Miller (2006), McCaffrey (2006), Morrell (2006) and Saffire (2006). After Gruber Miller 2006, there were still few people writing on applications of SLA to ancient languages, but see notably Anderson and Beckwith 2010 and MacDonald 2011.

¹⁰ Nancy Llewelyn numbers those who can speak Latin fluently at 3,000 in an article (probably) written in 2013, although now almost two decades later, that number has certainly increased; by how much, it is hard to know. See Llewelyn (2013?) at <http://www.latin.org/resources/Why%20Speak%20Latin.pdf>, esp. n. 3.

¹¹ Although sometimes opposed to each other as "new" (Active Latin) versus "traditional" (G-T), or "intuitive" (Active Latin) vs "logical-rational" (Waquet 1998: 181-182), both methods have a pedigree extending at least as far back as the Renaissance. Since then, they have always existed side by side (Musumeci 1997: 113-116). See (Waquet 1998: 54-55; 177) for the growing predominance of grammar translation approaches heading into the mid 20th C. Prior to and in the early days of SLA applications to Latin pedagogy, speakers of the ancient languages adduced anecdotal evidence for the efficacy of the communicative approach; they appealed to common sense (listening and speaking is how we learn our first language); and to the 'fun' of the whole enterprise; as well as Latin letters' promotion of a "general human flourishing" (Wills 1998, Coffee 2012, Llewelyn 2013).

Language and Nancy Llewelyn, founder of *SALVI*. In her landmark 2013 article, Jacqui identified the areas that needed to change for Latin to survive the 21st C:

- A) **Language teachers at all levels must familiarize themselves with important findings in SLA and stay current with recent developments** (Carlson 2013: 112).¹² Instructors at all levels can no longer ignore SLA findings, nor can one stop with Krashen (Jacqui's article appears in an issue of *Teaching Classical Languages* titled precisely, "After Krashen"), After all, the field of SLA has now well and thoroughly moved past his ideas, which themselves have been modified; while new theories have been elaborated and are being tested.¹³
- B) **Ancient Language Pedagogy must be constituted as a scholarly discipline.** Jacqui candidly observed, back then, how little we still know about how *Latin* is learned. In the hopes of remedying this ignorance, she poses nearly a dozen research questions (2013: 112-113): what are the "orders of acquisition" – that is, what elements of grammar are learned earlier and later on?¹⁴ A related question: what elements of the language are easily acquired (we may find some surprises here)? What is the impact of *Spoken Latin* on *reading* speed and the accuracy of understanding?

To take these points in order. First, the task of becoming conversant with SLA theory is not so daunting as it may first appear, certainly not for Classics teachers, who are used to acquiring much of their knowledge autodidactically! This volume is a good place to start, as is the now-classic *How Languages are Learned* (2013). Also useful is regular perusal of journals which focus on ancient language pedagogy: the *New England Classical Journal*; *Teaching Classical Languages*; *Classical Outlook*; the *Paedagogus* section of *Classical World*, the *Forum* section of *Classical Journal*, and *The Journal of Classics Teaching*. There are of course debates online. The underlying point is this: one has a choice in how one teaches the ancient language, but the choice must be informed by what we know about how people learn languages, and what is in the best interests of our students; that is, what students want from the course (Carlson 2013: 112). Nor, crucially, is there just "one best way"; we need not throw out – and indeed cannot throw out – traditional methods which include explicit grammar instruction (Keeline 2019; Aguilar Garcia 2020: 336-339).

As for the second point above, scholars have by now heeded Jacqui's clarion call to form a discipline, whose goal is to inform teaching practice "based on data-driven evidence in the interests of our students" (Stringer 2019: 88). Research since the publication of her article has shown that communicative classrooms lead to increased enrollments, student retention from one year to the next, and a more diverse population of Latin learners (Patrick 2015; Stringer 2019). Teachers have shared their own experience on transitioning to or teaching a communicative classroom and experimenting with texts outside the canon. Without sacrificing rigor, both teacher and students experience more joy and more progress towards the goal of reading (Shirley 2019, Stringer 2019, Tárrega and Ancona, this volume). Leni Ribeiro Leite, a Latin professor in Brazil, writes about her transformation of a Latin classroom whose aim is to "explore texts that [are] relevant to undergraduates' own cultural heritage [like a Spanish Jesuit's letter on an armadillo; or poems on college education in 16th C Portugal] and also to encourage use of Latin as a means of communication" (2021: 92).

Studies, some empirical, are multiplying: on reading practices of Latin learners (Boyd 2018), the value of cloze exercises over against translation to get students to "notice" or

¹² Foreman, A.Z. 2019 restates this now increasingly accepted point: <https://blogicarian.blogspot.com/2019/03/argumentum-ad-ignorantiam.html?m=1&fbclid=IwAR07JwH0tK59-zlXN2mlPi8zUx2bshXAcIE8OQNlcZKMcMZ-iMVyR3hMaLA> accessed March 17 2021.

¹³ Anderson 2019 provides an entry point for more recent developments in SLA; see now also Lloyd and Hunt (2021).

¹⁴ See MacDonald 2011 and Patrick 2015 for the suggestion that acquisition of case-endings come (much?) later in the process of acquiring the language.

“focus on forms” (Sarkissian and Behney, 2018), the need for explicit vocabulary instruction (Carlson 2016), and more: Adema (2019) now attempts to delimit this burgeoning field, trace its history, and identify areas which still need research. A recent volume *Communicative Approaches for Ancient Languages* also includes reports on teachers’ experimentation with the communicative approach (e.g. Ribeiro Leite 2021; Letchford 2021).

The proliferation of communicative Latin *classrooms* at the high school and middle school has been documented. By one conservative estimate, that number now stands at 130.¹⁵ Change is especially needed at the university level, where teaching practices remain conservative, in no small part due to a common attitude towards language pedagogy, that it is a “lesser” pursuit, to be handed off, whenever possible, to adjuncts or graduate students. But even in the academy, attitudes are changing, as attested by the sheer number of programs which feature communicative ancient languages: Justin Slocum Bailey reports at least 17 such programs two years ago, in 2019; that number probably did not capture all higher-education institutions with communicative ancient language, and it has in any case undoubtedly increased three years later.¹⁶

The motive for introducing communicative classrooms at UMass Boston is not from a nostalgia for the past, or to recreate a republic of letters where Latin becomes a universal scholarly language: this is an outcome neither realistic or desirable for the simple reason that learning to speak Latin with a high degree of fluency requires a serious commitment of time and effort, which most people either cannot or do not wish to devote.¹⁷ One good reason to cultivate the spoken language is if research and our own experience shows that speaking the language helps students learn it. And any one can speak Latin fluently enough for their students; furthermore, all the evidence shows that students appreciate the effort (Stringer 2019, Shirley 2019, Tárrega and Ancona, this volume). One can teach students to read Cicero well without speaking like Cicero.

Again, a reasonably good level of fluency can be achieved, and students will benefit from listening to you, the teacher, however much input you decide to include, even if it is not always correct. As Keeline (this volume) puts it:

Latin is not some pristine marble statue placed high on an untouchable pedestal, something that we will befoul if we handle it with our grubby little paws: as students and teachers we do not need to be afraid to make mistakes, particularly in the classroom and in everyday conversations.

To readers ambivalent about whether to incorporate speaking: we encourage you to set your own goals for spoken Latin, however modest or ambitious. You can decide to script interactions, and include plenty of level-appropriate Latin (for recommendations, see Gruber-Miller and Mulligan, this volume), and if you make mistakes, worry not. Students will benefit “’cause,” ultimately, to quote the rapper Rakim, “[their] ears never lie”.

Content of this Volume

Schola Viuida honors Jacqui’s impact in the areas of Plinian studies and Latin pedagogy. It falls into three parts. In the first, two chapters pay tribute to her research on Pliny and Latin epistolography (Keeline, Barrios-Lech). The second part contains two chapters, each of which offer classroom-tested Communicative Latin techniques and exercises (Ancona, Tárrega). Finally, part three addresses Latin texts for beginning and intermediate students (Gruber-Miller, Ramsby).

¹⁵ <http://todallycomprehensibletlatin.blogspot.com/p/ci-latin-teacher-database.html>; I consulted this database in the summer of 2020, when it recorded over 150 instructors who teach Latin actively: 128 teach at the middle and/or high school level; 12 at the elementary; 14 identify as teacher-trainers or supervisors; and 2 as university professors.

¹⁶ See now Slocum Bailey (2019: 98n.99) for universities with communicative Latin; Mair and Lloyd (2021) document change at a number of universities, including Brazil, the UK, and Poland.

¹⁷ See Waquet (1998) 189-190; and 315-318 for (failed) attempts to achieve this goal.

Part One

In **Chapter 1, “‘Adams’ Law’ and the Placement of *esse* in Pliny the Younger”**, Tom Keeline focuses specifically on Pliny’s letters. He begins by introducing readers to what he calls Adams’ Law, namely that the verb *esse* can act as a focus particle, by coming after the focused element, that is, the new or salient piece of information in the sentence: compare *caeruleum est caelum* (the sky is blue) with *caelum est caeruleum* (It’s the sky that’s blue). Adams had shown that this tendency held for at least some authors of the first century BCE and early first century CE, but was not certain whether it was in force after that period. Through a careful and thorough analysis of all forms of *esse* in Books 1 and 10 of Pliny’s letter collection, Keeline argues convincingly, both with quantitative and qualitative analysis, that Adams’ Law persisted at least until ca. 100 CE. Those interested in philosophical questions concerning communicative Latin, or those already teaching using such methods themselves, will want to pay special attention to Tom’s remarks in his epilogue, where he ties these findings to SLA research and contemporary concerns in Latin pedagogy, urging that we try to model in our own “output,” as best we can on the language of the authors whom we seek to understand.

In **Chapter 2, “Putting on a Fronto: Persona and Patterns of Language in Fronto’s Correspondence”**, Peter Barrios-Lech analyzes the language of letters exchanged between Fronto and correspondents, in order to show by what verbal means Fronto and his epistolary correspondents construct a persona and maintain and negotiate relationships. Analysis of the frequency of (Latin to Greek) code-switches, the diversity, or range of unique, address-terms, letter openings and closings used, and the type and frequency of requests show how Fronto’s relationship with Marcus Aurelius changes over time; and offer us one way to measure differences in Fronto’s epistolary relationship with the other correspondents.

Part Two

As Ancona puts it (this volume), “time spent ‘in the language’ helps us to acquire language”: that is, the input and output generated in a communicative language classroom are crucial. And as she reminds us, the importance of ‘time spent in the language’ has been acknowledged in the recent (2017: 6-7) *Standards for Classical Language Learning* which calls on learners to transmit and receive messages in Latin or Greek in order facilitate learning of the language. In **Chapter 3, “Introducing a Bit of Active Latin into Your Current Advanced Latin Classroom”**, Ancona addresses college instructors specifically. She observes that while teachers at this level may – without even recognizing it – use active Latin in beginning classrooms, often students in advanced Latin classes hear very little of the language, much less get to speak it. Ancona, therefore, offers college level teachers some suggestions for introducing “a bit” of spoken Latin in the advanced-level classroom. After being inspired by high-school active Latin classrooms as well as by some active Latin workshops she observed, Ancona introduced a bit of active Latin in her advanced classes. Her experiences teaching Terence’s *Eunuch* actively, as reported in her chapter, and the lesson plan she offers for teaching Catullus 1 communicatively show just how easy it will be for any college-level Latin teacher to incorporate communicative Latin in an advanced Latin class.

Jorge Tárrega, in **Chapter 4, “De Sallustio Latine Praelegendo: Causae, Rationes, Consilia Docendi”**, gives a snapshot of an advanced Latin class conducted in entirely in Latin, this time on Sallust’s *Bellum Jugurthae*. As did the student feedback from Ancona’s class, so did that gathered by Tárrega demonstrate, overwhelmingly, that students enjoyed and found useful the communicative approach. For those with no experience in Spoken Latin, Tárrega still has something to offer: a host of exercises “which...can help students as subsidiary activities even in a class using traditional approaches.” (The article is written in Latin, with an English translation by Barrios-Lech in the Appendix).

Part Three

In **Chapter 5**, “**Latin Vocabulary Knowledge and the Readability of Latin Texts**”, John Gruber-Miller and Brett Mulligan here present, for the first time, a new measure of lexical readability: *Mulligan’s LexR*, which is based on various measures, including average word length and frequency, Lexical Variation (the ratio of unique words to the total number of tokens in the text), and others. *LexR* “offers a reproducible method that can be applied to any lemmatized Latin text.” Gruber-Miller and Mulligan then apply it to fifteen well-known texts, ranging from beginning to advanced: readers of the article will likely be surprised to find out which texts Mulligan’s *LexR* classes as easier and which harder in lexical readability.

In **Chapter 6**, “**The Utility and Representational Opportunity of Latin Novellas**”, Teresa Ramsby provides a number of justifications for using the Latin novella in the K-12 Latin classroom, citing the value that exists in providing students with narratives that are designed for their level of Latin reading proficiency and that are compelling to read. Moreover, as the number of Latin novellas has increased exponentially over the last few years, so has the diversity of characters represented in these novellas, thereby allowing students to read something they find interesting and to meet characters with whom they might more easily identify. By way of example, Ramsby provides an analysis of one of the earliest Latin novellas, Ellie Arnold’s *Cloelia*, to showcase the potential this genre holds for introducing students to sophisticated concepts regarding ancient culture and society.¹⁸

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