

Forum

Provincia Iudaea: Eliana, Masada, Aelia Capitolina

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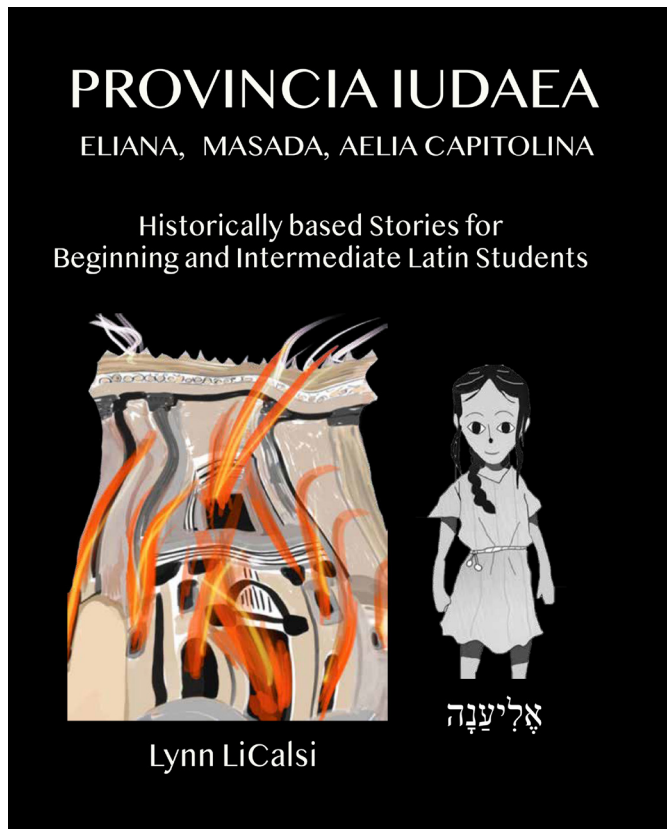


Figure 1. Cover: *Provincia Iudaea*

Provincia Iudaea is a supplementary reader for beginning and intermediate Latin students. It includes three stories set in first-century Judaea. The stories explain the confrontation between Romans and Jews at this time. The first story unfolds through the eyes of the main character, a young Jewish girl named Eliana. After the destruction of the Second Temple in 70 CE, Eliana and her mother escape to Masada. Many years later, 132 CE, another character, Naomi, completes the narrative about the final struggle between Romans and Jews during the Bar Kochba Revolt. The book concludes with Hadrian's proclamations. Illustrations abound in this reader, giving students an anchor for understanding the

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narrative. Vocabulary is provided on facing pages so that students can read without the burden of looking up words. Some words appear in the dictionary entry format, whereas others are simply glossed. The reason for this is not to burden students with grammatical details

The dictionary words are words which students should know or learn. The stories are engaging, informative, and (I hope) thought-provoking, and are designed to arouse students' interest in history, leading to class discussions about customs, religion, language and life. The stories are written in Latin and include some Hebrew and Greek, thus reflecting multi-cultural first-century Judaea.

This project began three years ago. I had attended several Comprehensible Input (CI) workshops and liked the idea of incorporating CI ideas into my lessons. It was lots of fun, but it stopped there. Then I found that there were many new, good, Latin paperback readers for students to enjoy. These were fun and instructional, but not meaningful in the way that I think grabs students' attention and inspires them to know more. It was then that I came up with an idea for my book. I wanted students to read something that I hoped would prompt real-world discussions. I wanted students who didn't celebrate Christmas and sing Latin Christmas Carols by heart to feel more included and have the opportunity to share their cultural background with their peers. We don't have much diversity in Boulder, Colorado, where I live, but I was and am keenly aware that there is a need to hear more voices. Students sampled my work over the course of three years. The story changed again and again as I made decisions about what was going to happen and why. In the end I completed a narrative that leant itself to relevant modern discussions about different kinds of people living together.

I did most of the illustrations myself but featured students' work as well. I thought that seeing Romans from a different perspective would be of great value. What was it like to live under Roman rule when your culture is not their culture? I finished writing my book and with great help from excellent editors, it was ready to go. Yes, *Provincia Iudaea* is a fictional story set in the first century CE. It is not meant to be a history book. The focus is on young Jewish girls and their experiences. Over the course of my 30-year plus Latin teaching career, I have learned that keeping up with the times is mere survival, but embracing changing times, questioning your methods, experimenting with new ideas, failing sometimes, and learning from mistakes, not only hones your skills but also keeps customers coming. In this 21st century, Latin has not lost its value because it is a powerfully rich language; however, that fact is not enough to keep Latin alive. I believe that Latin has survived and flourished because Latin teachers are willing to grow and change. For me, teaching has always been a dance. Teachers and students

are partners. Small adjustments in my teaching methods have kept students on the dance floor. How discouraging it would be to dance with a know-it-all teacher, who delights in him/herself and steps on

everyone's toes, except for those of the very elite, few, and naturally talented students. I learned early on to make Latin accessible to all. My book, *Provincia Iudaea*, is an example of that dance.

XIII Cēna et Post Cēnam

Līvia et Eliāna triclinium intrant.

Est magna mēnsa in mediis tribus lectīs.

Līvia explicat liberōs in tricliniō cum parentibus et familiāribus et hospitibus cēnāre.

Mox multī hospites adveniunt.

Alii hospites sunt obēsī, alii gracilēs.

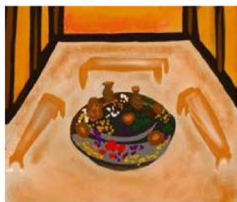
Alii sunt venustī et alii invenustī.

Pater Līviae, nōmine Līvius, eōs excipit.

Māter Līviae, nōmine Semprōnia, nōn cēnābit, quod est aegra.

Semprōnia in suō cubiculō dormit.

Cēna est splendida, sed Eliāna animadvertāvit nullās precēs ante cēnam dictās esse.



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in mediis tribus in the middle of three
lectus, -ī m. bed, couch
liberī, liberōrum m. children
familiāribus relatives
cēnāre to dine
hospes, hospitis, m. guest
adveniunt arrive
alii...alii Some...Others...
gracilis, e slender
excipit welcomes
eōs them (acc. pl.)
venustus-a-um charming, graceful
invenustus-a-um crude, uncharming
nōn cēnābit will not dine
aeger-aegra-aegrum sick
suus-a-um her own
animadvertāvit noticed that...nullās precēs no prayers (acc. pl.)



Tobias Lincoln

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Figure 2. Extract from *Eliana*, pages 94–95

— Capitulum II Iter —

Cum plaustra ad quadrivium advēnerunt, Eliāna inquit, “Cūr dēsistimus?”

Joshua dixit, “Hic dormiēmus.”

Eliāna et māter ē plaustrō dēscendērunt et humī storeās posuērunt.

Leah et Joshua et infāns procul prope alterum plaustrum storeās posuērunt.

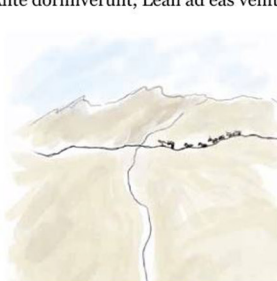
Leah et Joshua diū susurrābant.

Disputābant. Eliāna et Rebecca eōrum vōcēs, nōn verba audīvērunt.

Eliāna et sua māter prope saxum ingēns storēās posuerant.

Leah et Joshua continenter susurrābant.

Ante dormivērunt, Leah ad eās vēnit.



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quadrivium, ī n.
a place where four roads meet,
crossroads
advēnerunt arrived
dēsistimus stopping
dormiēmus will sleep
Hic here
humī on the ground
eārum their
storeās straw mats
procul at a distance
prope near + acc.
alterum another
posuerant had placed/put
diū for a long time
susurrābant were whispering
Disputābant they were arguing
vōcēs voices
saxum rock
ingēns enormous
procul at a distance
continenter continuously
ad eās toward them

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Figure 3. Extract from *Masada*, pages 160–161

IX Beitar

In hōc oppidō Naomi novam amīcam Iūdāeam invenit.

Nōmen amīcae est Miriam.



Miriam dicit, “Naomi, Beitar placidum vidētur, sed aliquandō

Rōmānī veniunt, arma postulant aut pecūniam rapiunt, aut peius, fēminās et puellās aut infantēs capiunt. Eīs servīs ūtī sunt.

Haec est vēritās - in illō oppidō est maximus terror,

et ille terror semper in aere usque pendet et nōbīs minātur.”

Naomi, autem, oppidum placidum observat.

Naomi multam puchritūdinem videt.

Hominēs sunt laetī et contentī videntur.

Naomi mīrātur, “Quōmodo est idem oppidum tam varium hominibus?

Hīs hominibus vīta in oppidō est mīrābilis,

sed illis vīta in eōdem oppidō est miserābilis.”

Miriam eī explicat, “In hōc oppidō aliī Iūdāei sunt auxiliō Rōmānis, sed nōn omnēs.”



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Lita Bacus



נָעֳמִי מִרְיָם

invenit finds
 placidus-a-um peaceful
 vidētur seems
 aliquandō sometimes
 arma postulant they demand weapons
 rapiant seize
 aut peius or worse
 Eīs servīs ūtī sunt they use them as slaves
 Haec est vēritās This is the truth
 in aere in the air

usque continuously
 pendet hangs
 minātur threatens
 videntur seem
 tam varium so different
 His hominibus For these people
 illis for those
 eōdem same
 auxiliō Rōmānis a help to the Romans
 double dative
 omnēs all

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Figure 4. Extract from Aelia Capitolina, pages 262–263