Trivium Teaching Course FALL 2024

Introduction

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Introduction to the Trivium

This is the introductory guide (Teacher's Manual) for a seven year programme using Classical Christian Education (CCE) according to the Trivium and Quadrivium, intended, at the earliest age, for ages 14 to 21 but, given the dark times (in terms of education) that we live in, may well have to be 'taken' much later in life.

We begin at the 'Dialectic and Rhetoric' phase of the Trivium, and therefore 'Grammar School' in the Primary and Elementary years will be covered in a different series.

The reason for creating a series of Teachers' Manuals rather than curriculum materials for direct use, is that we cover three use cases:

1. Teachers in a Classical School, using the Traditional 'Lost Tools of Learning' for the Liberal Arts.

2. In home-based instruction, similarly, we cover what the Parent-Teacher needs to know about the Trivium. Parents who are homeschooling younger children should appreciate the Grammar Review (that is, review of materials for K-8) and other curriculum materials.

3. Autodidacts interested in giving themselves a 'Classical Education' by this method, can read the Teacher's Guide and instruct themselves.

For those who want a quick start, for this introductory chapter (course), we will be reviewing Grammar—probably English Grammar unless you happen to already have Latin, Greek, or both. Then, we will proceed to describe the Trivium (Grammar, Logic/Dialect, Rhetoric) as both subjects and methods.

If you want to skip this 'Introductory Course' and just read the materials for

yourself, it is simple enough:

1. Read or Re-Read Dorothy L. Sayers' 1947 essay, *The Lost Tools of Learning:*

https://classicalchristian.org/the-lost-tools-of-learning-dorothy-sayers/

2. Obtain a copy of Sister Miriam Joseph's *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric*

This book goes into all the depth you need to complete this preparation and begin your instruction, by correctly locating how the Trivium functions within the framework of Scholastic Philosophy, in terms intelligible to those educated in the second half of the 20th century (including most parents, still, though not all now).

You may examine a copy here: https://archive.org/details/triviumliberalar0000miri

3. Retain these links outlining Scholastic Philosophy, which will be referenced throughout the Trivium phase of the Course. They are short and easy to read, esp. the Coppens book on Moral Philosophy, so feel free to read them now if you wish. Specific sections will be linked in the 'workbooks' as we go along.

Father Coppens:

https://www3.nd.edu/~maritain/jmc/etext/lamp.htm

https://www3.nd.edu/~maritain/jmc/etext/mp.htm

Brother Louis of Possy:

https://www3.nd.edu/~maritain/jmc/etext/cp.htm

Cited here: https://www3.nd.edu/~maritain/jmc/aristotl.htm

4. Have handy a copy of an English Handbook that *covers sentence diagramming* such as the McGraw-Hill (Diagramming at section 102)

https://ia802804.us.archive.org/14/items/mcgrawhillhandbo00shaw/mcgrawhillhandbo00shaw.pdf

This book is needed for the 'Grammar(Phase) Review', covering K-8 materials you need to have mastered before teaching High School level!

More concise if you need help with English Grammar (but no diagramming—it is a mid 1800s, Confederate school text, so very 'conservative' for its time):

https://docsouth.unc.edu/imls/smythe/smythe.html

5. You will want to have handy, for Rhetoric, Fowler's *King's English* which can be downloaded from this link:

https://en.wikisource.org/wiki/The_King%27s_English

Review of Grammar and introduction to Dialectic and Rhetoric

I am assuming in this section that you have read or re-read the Sayers essay and thus know the terminology she uses, which I will use here without further explanation.

Those who remember their Early Modern European History will recall that there was an episode in Italy called 'The Rennaissance' in the 1400s (the Quattrocento in Italian, or Fifteenth century in English), followed by 'The Reformation' in the Sixteenth Century (1500s).

In England, the Reformation took place in two phases—the 'Henrician Reformation', in which Henry VIII broke with Rome and declared himself the 'Head of the Church', confiscating Church lands and, in the 'Great Dissolution', destroying all the monasteries. He continued, however, to adhere to sort of National Catholicism, since he had previously opposed Luther's Reformation in Germany on theological grounds.

This 'Henrician Reformation' was followed by a full-on Protestant one under his son, Edward VI. The Great Dissolution under Henry VIII had gutted the 'Medieval School system'—which was based initially on Cathedral Schools but soon got farmed out to the monastic foundations. King Edward founded the 'King Edward Grammar schools', of which there were six (still extant as well), to feed into Oxford and Cambridge.

The Great Dissolution ended the 'First Scholastic' by destroying its educational system, though it lingered on at Oxford and Cambridge (the Great Dissolution almost destroyed the Public schools like Eton and Harrow as well as the monastic institutions, but pulled back at the last moment).

At this point, the Second Scholastic emerged, with Scholasticism now broken into

two factions, Catholic Scholasticism and Protestant Scholasticism, but of which continued into the 19th century (1800s).

Why does this matter to Americans, and more generally to English-Speakers in 'Former British North America' (US, Canada, and some Caribbean nations)? It is because our education system dates from the 'King Edward's Schools' era and was stable in that sense during the entire 300 year period from the mid 1500s to the mid 1800s. Thus, it is the school system that the American Founding fathers knew -- and assumed would continue, since by 1800 it had been around 250 years without substantive change.

The flagship King Edward's school in London (St Paul's) had such men as Sir Thomas More and Erasmus on staff. Their work, Catholic though they both were, was to turn the Medieval emphasis on 'Divine Letters' (Scripture, 'The Divine Law' as written) to Secular studies in Greek and Latin ('Humane Letters'). This is called, in European History 'The Northern Renaissance'. The curriculum they established set the pattern in English, and later in the British Colonies in North America.

A colleague of More and Erasmus, William Lyly, wrote the dominant grammar. There are conflicting stories about whether it was the only authorised Latin Grammar in the 250-300 year period being discussed, on the British side. A summary of that question seems to be 'yes, according to the Church of England, but not ratified by the Crown'. Whether or not the 'other' grammars were illegal, it was certainly the dominant one, throughout the entire period.

Because this is a Teacher's guide, we will occasionally allude to the 'History of Pedagogy' which is important for teachers to know, but not necessarily their students while they are first learning. In any event, you can and should inspect Lyly's grammar, here in an 18th century form with English added in, the exact way a student would recite it back to the School-master:

https://books.google.com/books?id=lE9gAAAAcAAJ

We cannot revive the institutional system that created the Founding Fathers, but the educated among them, to a man, would have recognised this text and been able to make jokes about it among themselves -- jokes we fail to understand because we are not Classically Educated in the English/British tradition, like they and pretty much everyone from the mid 1500s to the end of 1700s was.

It is enough to know, for now, that as of 1776, both Protestants and Catholics,

despite their religious differences, used the Trivium and the Scholastic Philosophy in their schools. Survivals beyond the mid-1800s of this tradition are rare, though Dorothy Sayers and the Inklings have one strand of it, and Sister Miriam Joseph (relating the work of the 'Third Scholastic' in English to a mid-20th century audience) another.

If you understand the above is just a hard-sell to make you go read Sister Miriam Joseph now, you would be correct. Here's the link again:

https://archive.org/details/triviumliberalar0000miri

The Trivium: A Training Course for Teachers in Classical Schools

The 'Rhetoric Years', in the sense of Dorothy Sayer's<$FM>*Learning,[1]* are approximately ages 14 to 17, or what Americans call 'High School'. These follow the 'Grammar phase' (ages 6-9) and the 'Dialectic/Logic Phase' (ages 10-13, give or take), iof the American 'Elementary School'.

The terminology is both ancient, and in its modern form a bit confused. No matter -- since everyone knows what a 'High School Diploma' and 'A 4-Year College Degree' are, and what ages of children are involved in obtaining them.

The reason for the bizarre and exact duplication of 'College' and 'High School' (even down to the sequence of the years—Freshman, Sophomore, Junior, Senior), is that that originally they were alternatives. Either you went to a College, starting possibly at age 14, to finish learning the Trivium, or else to one of those New-Fangled English language schools, which evolved into our High School. At the time of the American Revolution, these were *just* beginning to get off the ground. A third alternative, a short '2-year college' was latter propose for a vocational, trade school course, comparable of course to *its* duplicate, a 2-year

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[1] Insert link to the address here.

community college ending in an 'associates degree', often with vocational emphasis.

We will leave the story of how three alternatives and their continuations (Junior High School, High School, College, University) ended up stacked on one after the other in mandatory public education for a later time. What concerns us now is the Rhetoric phase of the Trivium, in the sequence of the Classical Liberal Arts.

Why begin in the middle, with Rhetoric? Partly it is because teaching Grammar and Logic, on the Sayers plan, is a matter for teaching children in elementary school or a home school. Most adult learners (and teachers!) will, I think, be impatient of relearning Grammar, Spelling, Writing Composition, and basic reasoning. Consequently, I will just do a very brief review of Grammar, for those who feel the need, then proceed to Logic and Rhetoric, following closely the order in Sister Miriam Joseph's *Trivium*.

There is also the fact that High School is well-timed to teach children the crucial mathematical sequence (typically Algebra, Geometry, Trigonometry and Analytic Geometry, the Calculus). This is essential for the Enlightenment's 'Scientist pipeline' -- which creates what C.P. Snow famously called 'The Two Cultures' (in academia)[1]. One of the primary reasons for both extending the timeline of education and dropping the Classical Languages (and thus the traditional Trivium and Quadrivium among other subjects) is to accommodate the need for having as many Mathematicians and Scientists as possible to serve the military ends of the State -- to put it bluntly.

[1]:

[The Two Cultures - Wikipedia](...)

One of the key purposes of this series of mine is to put the Mathematics (**quadrivium**) back into Humanities (**trivium**) part of the Liberal Arts, and to make clear that Modern Science does *not* need to be discarded just because you have a Classical Education. In fact, that properly presented, a Classical Liberal Arts education is more *efficient* at getting to Mathematics and Science, if that is your chosen career path.

Remember, the series aims to Teach the Teachers -- whether those teachers are '"actual" teachers in an elementary or high school', or more likely homeschooling parent-teachers, or simply adult autodidacts who aim to teach themselves. Notice

that Sayers in her essay 'The Lost Tools of Learning', aims primarily to reform institutional education (cottage schools or Traditional parochial schools, say), and that the homeschooling version was later adapted by Douglas Wilson[1] and Wise and Bauer[2], ca. 2000. Sayers then went on to lament that no actual school, in her time, was likely to use the Trivium method to teach.

[1]:

[Recovering the lost tools of learning : Wilson, Douglas : Free Download, Borrow, and Streaming : Internet Archive](#)

[2]:

[The Well-Trained Mind: A Guide to Classical Education at Home: Bauer, Susan Wise, Wise, Jessie: 9780393253627: Amazon.com: Books](#)

This 'savings' in time, and efficiency in presentation, is because when subjects are compartmentalised and given 'different faculties' or departments to teach them, each 'field' ends up with its own version of what is in fact common material needed to discuss and reason (discourse) on _any_ academic subject. So, in teaching their own tradition, each subject in fact adds unnecessary duplication in the form of 'distribution requirements', because the teachers do not coordinate among themselves, nor do they share a COMMON tradition that can be assumed.

Although this 'Rhetoric Phase' introduction to the Trivium will be paced as a four-year course, which is suitable timing for ages 14-17, adult learners may console themselves that 'older young adults' -- what we call 'college' age -- and thus older adults as well -- can routinely breeze through the 'High School' material at twice the original pace. Partly this is because they have seen a lot of the material before, if not in exactly the 'college level' form, and partly because they have learned how to learn more efficiently, and each bit of learning reinforces the other bits.

Introduction to our text

The trivium : the liberal arts of logic, grammar, and rhetoric : understanding the nature and function of language : Miriam Joseph, Sister, 1898-1982 : Free Download, Borrow, and Streaming : Internet Archive

https://archive.org/details/triviumliberalar0000miri

The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric - Kindle edition by Joseph, Sister Miriam, McGlinn, Marguerite.

https://www.amazon.com/Trivium-Liberal-Logic-Grammar-Rhetoric-ebook/dp/B007XHIUJG

Wikipedia article:

https://en.wikipedia.org/wiki/Sister_Miriam_Joseph

Please note that Sister Miriam Joseph (Rauh)'s name is, in keeping with custom for monastics, is her given (Christian) name from her vows. Joseph is not her last name.

Also, you should read the article about her mentor:

https://en.wikipedia.org/wiki/Mortimer_J._Adler

<$--ENDNOTES-->

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Further information is available at the substack webpage and later articles at that site:

https://macrobius.substack.com/p/training-course-for-teachers-in-classical

Syllabus for The Trivium: A Training Course for Teachers in Classical Schools

Course Announcement for FALL 2024

Intended Audience (teachers in training for a cottage or traditional school, parent teachers of a homeschool, autodidacts, possibly some students with careful mentoring, as the curriculum is untested).

The course is, naturally, divided into Freshman, Sophomore, Junior, and Senior year. The entire Trivium is necessarily covered in Freshman year, because it is so necessary for the full programme. In modern terms, the Trivium is 'Language Arts' and the Quadrivium is the common material, mostly Mathematics, for the STEM subjects (Science, Technology, Engineering, and Mathematics). Since these are so necessary in the modern world, we are forced to compress the Classical Education curriculum a bit, to both the Trivium and first part of the Quadrivium in the first year! This ends up making all the subjects very highly connected (a good thing, but requiring explanation to highlight it properly) and requires very careful sequencing to make sure the required elements are introduced before the subjects that need them.

The source materials for both the Main Book and the accompanying Workbooks, are archived at this Github Repository[1]:

[1]: https://github.com/macrobius/Encyclopedia/tree/main/sti/Trivium

Freshman Year closely parallel's Sister Miriam's *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric*

https://www.amazon.com/Trivium-Liberal-Logic-Grammar-Rhetoric/dp/0967967503/

This text should, if possible, be purchased. The book is inexpensively available, at least on Kindle (which can use the web browser reader). However if you unable to afford a copy, the workbooks and main text should cover the material in sufficient depth, though you will be missing an important resource and quite a treat to read.

Track 1, as I said, covers the basic and essential elements of the Trivium, and is heavily loaded in Freshman Year

Track 2 requires Track 1 and gives *additional* materials for classical languages (only Latin in Freshman Year), and for STEM Subjects (Science and Mathematics), as well as more depth in the Philosophies of Aristotle, Plato, and the Scholastic Philosophy (Aquinas).

Course Meetings

Meeting 1 (Sep 9th): Orientation and Chapter 1 Workbook
- Prep: read introductory materials and syllabus
- Read the Documentation Guide at the end of this digital artifact

Meeting 2 (Sept 16th): Introduction to Liberal Arts
- Prep: read ch. 1 materials
- Chapter 1 Workbook

Meeting 3 (Sept 23rd): Grammar Review
- prep: Download and start materials linked in Grammar Review workbook
- Do the Grammar Review Workbook

Meeting 4 (Sept 30th) Chapter 2 Workbook

Meeting 5 (Oct 7th): Chapter 3 Workbook

Meeting 6 (Oct 14th): English Prose Composition Review (change this to Meeting 14 - do Quadrivium and Logic intros instead?)

Meeting 7 (Oct 21st): Introduction to Logic
- Recomended: Cothran, Traditional Logic 1
- Chapter 4 Workbook
- Chapter 5 Workbook

Meeting 8 (Oct 28th): Introduction to High School Mathematics (required for Track 1 for background)

Meeting 9 (Nov 4th): Introduction to Philosophy
- prep: introduction to Aristotle workbook
- prep: start reading Allan Bloom's _Closing of the American Mind_
Topics:
- what is moderate realism?
- introduction to Aristotle (and start reading Lear)
- The Scottish Scottish Enlightenment and Scottish Common Sense Realism (SCSR) School

Meeting 10 (Nov 18th): Title TBD
- Chapter 7 Workbook
- Chapter 8 Workbook

Meeting 11 (Dec 2nd): Fallacies and introduction to Debate
- Chapter 9 Workbook

Meeting 12 (Dec 9th): The Scientific Method
- Chapter 10 Workbook

Meeting 13 (Dec 16th): Measurement Theory and the Philosophy of Nature
- Measurement Theory Workbook

Hilary Term 2025 ;) It's His Term

Meeting 14 (TBD Jan 2025): Rhetoric and Poetics (Composition)
- Chapter 11 Workbook
- English Prose Composition Workbook

Meeting 15 (TBD Jan 2025): The Composition of Speeches
Pro-Gymnasmata (Prolusions) handout
 Orator Workbook

Meeting 16 (TBD Jan 2025): Introduction to Parliamentary Law
- Parliamentary Law Workbook (*when* and *how* to speak or debate in a meeting!)

Rhetoric Phase: Freshman Year topics

Overall topics covered Freshman Year:

Introduction to the Trivium and Quadrivium (simultaneous)

Treatment of Latin, Science, Math, Theology; Great Books, History, and Literature omitted

Track 1, Track 2, *Pedagogical Notes*, and 'Track 3' with *Curriculum Design Notes*

Track 2 is for: Latin and Greek, Prose Composition, STEM, and the Scholastic Philosophy

Primary Texts:

What if I can't obtain the texts? Don't worry - we provide free online materials and workbooks, though you will be missing out on a fine text.

Follows Sister Miriam Joseph's *The Trivium: The Liberal Arts of Logic, Grammar, and Rhetoric* closely
Optionally, Jonathan Lear's introduction to Aristotle, *Desire to Understand* (See Track 2 Below)

Optional primary materials:

Cothran on Logic and Rhetoric (TODO: requires links [5] and elaboration)
Aristotle's Rhetoric and Poetics (TODO: requires links and elaboration)

[5]:https://www.christianbook.com/apps/easyfind?Ntt=cothran&Ntk=keywords&action=Search&Ne=0&event=ESRCG&nav_search=1&cms=1&ps_exit=RETURN%7Clegacy&ps_domain=www

Cothran's work available at Memoria Press recommended for directness and simplicity (NOTE: I have no financial interest in the publisher). You only need to buy the student workbook, not all the materials, unless you are teaching children the subject. I have not examined the teacher's materials, so have opinion on them.

Track 1 texts for Freshman Year:

Workbooks for Trivium ch. 1-3

TBD

Grammar Review

(this document)

Track 2 texts for Freshman Year:

NOTE: only Philosophy, Mathematics, and Logic (essentially the Trivium) will initially have workbooks. For Classical Languages and Science you will need to purchase the book and learn the subject on your own, if you don't know it as a teacher. Further guidance will be provided later, as the Homeschooling curriculum materials (that is, the K-8 Grammar Phase and Dialectic Phase) are fleshed out. Since these will be intended for children, they should be very easy for adult learners. Or not. :D

Fortunately, homeschooling curricula Classical Christian Education (CCE) is a very well-populated space -- mostly in need of correction to teach the REAL Trivium and Quadrivium, but somewhat competent in other subjects.

Recommended:[6]

 [6]: https://www.christianbook.com/page/homeschool/classical?event=Homeschool|1000117

Latin

Latin Guide workbook (TBD)

Henle, Latin and Grammar[7]:

[7]: https://www.christianbook.com/page/homeschool/foreign-languages/latin/henle-latin?search=henle&search_term=henle&ps_exit=RETURN|legacy

You need the blue grammar and purple first year book.

Philosophy

Workbook introduction to Aristotle is included in Track 1 materials.

No materials for Plato's dialogues are provided at this time. Read Allan Bloom's *Closing of the American Mind* as an introduction to Plato, for now.

Aristotle's *Organon*, and selections from *Physics, de Anima*, etc. (LINK TBD)
Hamilton and Cairns, *The Collected Dialogues of Plato* (LINK TBD)

Scholastic Philosophy: read the texts of Coppen's (on Logic and Mental Philosophy, and Moral Philosophy) and Brother Louis of Poissy's short summa (all three texts are very short and linked in the main book's introductory material). These will be referenced and discussed in the primary text and workbooks, but are Track 1 optional, Track 2 required. Simply pursue the topic using the Track 1 materials.

Mathematics
Euclid's *Elements* (required text for Track 2, recommended for Track 1)

The corresponding workbook is included in Track 1 materials because it relates closely to Logic and Mathematical Proofs ('demonstrations' and deduction)

Logic
Workbook on Boethius and Porphyry's *Isagoge* (TBD)

Science

For Freshman Year Science, you will need to read the texts on your own:

Biology text [8]

Botany text [9]

Gray's Anatomy

[8]: LINK TBD

[9]: http://herba.msu.ru/shipunov/school/biol_154/textbook/intro_botany.pdf

Freshman Year Workbooks

Introduction to the Rhetoric Phase of the Trivium

TBD The workbooks should have a preface or introduction here - for now, just internal links to work done or planned.

Need to mention that many of the guides are started and used all year. Point out Exercises and Paedagogical Notes at the end of each workbook.

Track 1 Guides for Freshman Year - The Trivium (Teachers' Manuals)

Grammar Review
Study Guide for Chapter 1. The Liberal Arts
Study Guide for Chapter 2. The Nature and Function of Language
Study Guide for Chapter 3. General Grammar - Diagramming

Planned workbooks for Track 1

Chapter 4. Terms and their Grammatical Equivalents: Definition and Division
Chapter 5. Propositions and their Grammatical Expression
Chapter 6. Relations of Simple Propositions
Chapter 7. The Simple Syllogism
Chapter 8. Relations of Hypothetical and Disjunctive Propositions
Chapter 9. Fallacies
Chapter 10. A Brief Summary of Induction
Chapter 11. Composition and Reading

Pronunciation, Alphabet, and Diction Guide
English Composition Review (to accompany Ch. 11)
Documentation Guide

Track 2 Guides for Freshman Year - Beginning the Quadrivium

All the above, and these subjects: Latin, Philosophy, Mathematics, Logic, Science

Introduction to the Quadrivium
Latin Guide
Introduction to Aristotle

Notation for Logic Programming (prolog programming language)
Introduction to Mathematical Proofs and Euclid

Measurements and Laboratory Guide

Track 3 Guides for Freshman Year - Supplemental Subjects

Greek Guide
Introduction to Programming
Virtual Lab Manual

Grammar Review

Grammar Review Workbook

To accompany:

Training Course for Teachers in Classical Schools: https://macrobius.substack.com/p/training-course-for-teachers-in-classical

Trivium1 : https://macrobius.substack.com/p/trivium-1

Course Announcement:

Trivium Course FALL 2024: https://macrobius.substack.com/p/trivium-course-fall-2024

Syllabus: https://github.com/macrobius/Encyclopedia/blob/main/sti/Trivium/Workbooks/FreshmanYear/syllabus.md

Required Text for this Review: https://ia802804.us.archive.org/14/items/mcgrawhillhandb000shaw/mcgrawhillhandb000shaw.pdf

In this document, we do a quick review of 'The Grammar Phase'. Even though Sister Miriam Joseph's book The Trivium: *The Liberal Arts of Logic, Grammar and Rhetoric* covers the whole Trivium, and has the subtitle *Understanding the Nature and Function of Language*, both that book and we have to assume the student has learned *something* of Reading, Writing, and Reckoning, and therefore also of the Alphabet, Pronunciation, Accentuation, Spelling, Punctuation and Grammar, of at least the English language, before starting High School!

While this was competently done, and universally, in the English-speaking public

and private schools of the mid 20th century, it has become increasingly dubious, especially for Generation Alpha, who will consider that time 'the last century' and have no personal experience of it. But we have to start somewhere, and if Classical Education is to begin at 'High School age' without the advantage of a REAL Grammar School, so be it. In the future, it might be necessary to have an 'introductory year' or at least a preliminary class devoted to making up any deficit, in either Latin or English.

It is of course also true that many speakers of English, worldwide, have learned it as a second language, the universal language of trade, commerce, and increasingly of technology. While it is an inestimable advantage to have been raised as a native speaker of English, the educational difference between native and foreign speakers is decreasing rapidly—not least due to the decline of 'Classical Education' (Christian or otherwise) among native speakers of the language of Globalism. We should also remember, that while English, and once French and German, were the vernacular languages of Western culture, our 21st century native speakers of those languages are likely to be less educated than in the 19th and 20th centuries, and in fact to use their /own/ languages in an academic educated fashion, are initially in no more advantaged position that a foreign speaker.

To a very real degree, the Classical languages of the West—Latin and Greek—alongside Sanskrit, Hebrew and Arabic a bit further east, and the languages of East Asia, are worth learning in their proper sphere, if one wants to rise about the level of oral culture and English Trading Jargon. That is, to be literate in one's / own/ culture.

For now, while we are 'teaching the teachers' of that future school that will give children or young adults a Classical Education in the Liberal Arts, they likely are still of an age where they received, in the 20th century or a bit beyond, some benefit from their elementary or secondary educations, and thus have *some* of the prerequisites for Logic and Rhetoric. You will notice, however that Sister Miriam Joseph puts Logic first, in the title of her work, and mentions Grammar only in passing. This is because she *starts* by relating Grammar, assumed known, to her first interest, Logic, and then proceeds to Rhetoric and Poetry (*i.e.*, Prose Composition and Versification) in her final Chapter 11.

We thus have, in her book, a suitable introduction to the 'Rhetoric Phase' and an adequate summary of both Logic and Rhetoric, completing the Trivium.

My approach in this Grammar Review is to cover only the bare minimum of English grammar, to understand what she assumes her pupils, both students and teachers, will already know, but is seldom the case today, 70 dark years later. That is, such things as the names of the parts of speech, the sorts of things you might find in a dictionary, how to parse or diagram a sentence, and the basic terminology of English grammar as received in the mid 20th century.

For this purpose, our text will be the McGraw-Hill *Handbook of English* from about 1960. More or less any similar contemporary text would do—these sorts of things were intended to be a final revision, in 8th grade, of an Elementary or Grammar School education. Knowing them well now would, of course, be a credit to any college Freshman.

You may download the text from this link (repeated from above):

Required Text for this Review: https://ia802804.us.archive.org/14/items/mcgrawhillhandb000shaw/mcgrawhillhandb000shaw.pdf

We will, for this review, only cover the first 9 sections, on the basics of Grammar (put to p. 61, and the Appendix (section 102, starting p. 480) on Sentence Diagramming. But let use spend some time perusing the contents of the book:

The page depicted covers Grammar, Usage, Capitalisation, and Punctuation. The remaining sections cover correctness and style ('the word' and 'the sentence') and the basics of English Composition:

the paragraph
the whole theme
the research paper
the precis and paraphrase
writing for special purposes
listening and thinking (logic)

Finally, at the end, there is a section on sentence diagramming.

We see, then, that the bulk of this handbook is on the art of Rhetoric, and especially those portions known as *lexis* (word choice) and *syntaxis* (the construction of sentences).

Then it moves on to the composition of longer works, which is very properly the work of Rhetoric. Thus, we will omit the sections on Rhetoric until later, when we will have a similar workbook reviewing 'English Prose Composition' at the appropriate time.

In keeping with Early modern and 19th/20th century in English, very little time is given to Logic or Critical Thinking, though to frame an argument or composition it cannot be completely neglected, and is given one small section.

Omitted entirely in the handbook are the matters, besides Capitalisation and Punctuation, which **are** present, of the Alphabet, the correct Pronunciation of English, Spelling (Orthography), Accentuation, Phrasing and Intonation while reading aloud or speaking, as well as Prosody.

The Classical subject of Grammar treats all of the above.

Also omitted from the subject of Rhetoric are: Memorising your speech, proper Gesturing (Acting, or Performance, of the speech), and again everything pertaining to 'Public Speaking', including proper diction, and suitability of when to speak, and with what ceremony ('Parliamentary Law' or *Robert's Rules of Order*).

Considerations Teaching Latin Alongside English

Grammar review

Needless to say, also omitted, in a typical 20th century treatment such as this, is any mention of LATIN. That is because, in the typical education of the time, while at least early in the century Public Schools still taught four years of Latin 'as a foreign language' [!], this was *after* the review of Grammar School in 8th grade. In the period of Classical Education—certainly down to the time of the Founding Fathers and indeed until 1820 and beyond—'grammar school' meant, primarily, Latin Grammar. English Grammar and Rhetoric were taught, almost as an afterthought and appendix to teaching Latin.

In this review, we will give a preparation both for the Trivium in English (Track 1), and at least some pointers to prepare those pursuing Track 2, which includes doing the typical '4 years of High School Latin' (equivalent to 2 college years of Latin at a slower pace) and/or the Quadrivium. It would be a very good thing if at least the teachers teaching Classical Education according to the Trivium, were to know Latin; and a better thing, if their students learn it.

For that reason, in this Grammar review, we will glance briefly at the corresponding material for both Latin and English, and emphasize that in Classical Education there is an *economy* in learning Latin and English together. In fact, in the Early Modern era, they share a single set of pronunciation rules (long and short vowels pronounced identically, so also consonants), use more or less the same alphabet, have the same terminology of grammar, the same way of diagramming sentences, and share a common set of spelling rules. In fact, all the hard bits for native English speakers learning their /own/ language come from *omitting* the teaching of Latin at the same time.

Reviewing 'The Alphabet' and Pronunciation, or Diction

Latin students in this Rhetoric Phase programme, starting Freshman Year, will use the (purple) text by Henle, and his small (blue) book on Latin Grammar. Here is the first page of the latter:

PART 1

FORMS

INTRODUCTORY

1   **The Alphabet.** The Latin alphabet has no **w** or **y**; otherwise it is the same as the English.

Pronunciation.[1] The Latin letters are pronounced as follows:

2   **Vowels:** *Long*

ā as in *father;*	a as in *facility;*
ē as in *they;*	e as in *get;*
ī as in *machine;*	i as in *fit;*
ō as in *no;*	o as in *obey;*
ū as in *rule.*	u as in *put.*

Short

3   Note: Very often in practice the difference between the long and short vowels is ignored, all of them being given the quality of long vowels. In reading poetry a quantitative difference alone is then maintained between long and short vowels.

4   **Diphthongs:**

ae
oe   } like *e* in *they;*

au   like *ou* in *out.*

5   **Consonants:**

Most of the consonants are pronounced as in English, but **c** and **g** are soft before **e, i, ae, oe;** otherwise hard.
Hard **c** as in *cat;* soft **c** as in *cell.*
Hard **g** as in *gun;* soft **g** as in *germ.*
j is pronounced like **y** as in *yet.*

---

[1]For the Roman and Italian systems see Nos. 1018-19. The system here given is called the Continental or Traditional System.

1

Notice that he covers the Alphabet in one sentence, as if it is familiar to his students already, and also starts with Pronunciation, though he uses the Ecclesiastical (Church Latin) pronunciation, rather than the Anglo-Latin one common in English or American schools down to the mid Victorian era.

We will need to go into these topics in much more depth for a number of reasons. First, while the Alphabet was relatively simple when the skills learned in school were manuscript writing ('printing'), cursive, and in high school 'personal typing'. Now, with computers, 'input method editors' (IMEs) for some languages and

mathematical typesetting (TeX). Another factor is pronunciation -- now that English is a world language, many persons and even natives need to learn how to pronounce it properly, and the use of 'pronouncing dictionaries' for this purpose has declined. Clicking on a 'how to pronounce' link online has its place, but sometimes you need to indicate *with precision*, how to say a word, in text.

One possible solution is to make everyone learn to use Unicode and the IPA (International Phonetic Alphabet). This is a fairly complex process even on a desktop computer with a proficient keyboardist, and problem all but impossible on a mobile device. Even clicking out letters one at a time on a mobile device (Swype or similar systems) is quite tedious. When you add in the fact that Classical Languages use diacritic marks, in Latin to mark long vowels at least in school texts, as well as the usual complement of diacritic marks (acute and grave accents, umlauts and such) common to Western European languages using the 'Latin Alphabet', and also consider the Greek alphabet, using polytonic accents, which are just as complex -- it is evident some discussion about 'the alphabet' and 'pronunciation' is needed, as well as 'how do I represent mathematical formulae on a computer'.

Therefore, this review has appendices on these topics, The Alphabet, Pronunciation, and so forth. These are written in the 'pyramid style' of 20th century journalism, so you can get the gist by reading the first part, and then more and more depth if you keep going. Feel free to read Appendices A and B[jegoo, 8/22/2024 11:27 AM this needs elaboration as the terminology is obsolete] [(TBD - not yet available in this text)] either now or at any time. Persons proceeding along Track 2 should *complete* all the material in those appendices, on the writing and pronunciation of Latin, and the typesetting of mathematics 'online', at the beginning of Freshman Year. Those *teaching* Track 2 certainly should!

Those pursuing Track 1 should skim the first part on the Alphabet (Appendix A) and the parts of Appendix B on Pronunciation as it pertains to English Diction.

Grammar both General and Special, and Diagramming

Sister Miriam Joseph discusses both the grammar of specific languages, such as English and Latin, and what she (and the Scholastic philosophers) call *general grammar*, which underlies all languages. Whether this is true or not, it is certainly true that at least the Indo-European languages -- more or less all the European languages except for Basque, Finnish, and Hungarian, and all the languages of the Americas, except those spoken by American 'Indians' in both the Northern and Southern hemisphere -- share a great deal of both grammar and word stock. The 'Indo-European' languages, in fact spread to India, witness Sanskrit (a classical language), Hindi and related languages, and embrace Persian and related languages in Iran.

Deeper than that, modern linguistics has found grammar to have not only a sort of surface structure, but deeper levels, that can be represented as 'parse trees' in a similar fashion, no matter what the language, along with rules of transformation and generation of (novel) sentences. Transformational-Generational grammar is not the latest thing, though it had antecedents, applied to Latin, in Early Modern Europe, and only fell out of style during the 19th century, before making a comeback in the 20th. In any event, even if it is not the 'latest thing' link linguistics, as it was during the heyday of Noam Chomsky at MIT, it is certainly important for understanding Natural Language Processing in Computer Science.

Given those facts, it is very reasonable for the Trivium to point out how the nouns, verbs, declensions, and conjugations and parts of speech of a typical Indo-European language 'work', and also to generalise from grammar and sentences in spoken or written language, to concepts and propositions in logic. Rational discourse is possible in any of the civilised languages of the world, and probably any of them at all, even the ones without mature writing systems or standardised national forms. Some languages have long histories, of course, of being a vehicle for religious or philsophical or scientific discourse, and these are all most suitable

for the Liberal Arts.

The 'parts of speech' and much of the grammatical vocabulary are the same in English and Latin, for the reasons given above. Nouns are the names of things, persons, or places and the like--exactly what 'the like' entailed will be discussed early on in the *Trivium* text. Verbs stand for either actions, or can be what we now call the 'Linking Verb' (is, are and the various tenses of the verb *to be*). Adjectives and Adverbs are modifiers, respectively, of nouns and verbs. Besides the three primary parts of speech, there are also pronouns, conjunctions, prepositions, and interjections.

Pronouns are sometimes called 'noun substitutes' and function, grammatically, as nouns. Interjections are easily dealt with, as they represent simple 'cries' and do not really function grammatically as 'part of a sentence' -- words like 'Ouch!' or 'Aha!'.

There are, in fact, at least four *kinds* of sentences: Declarative (statements), Interrogative (queries), Imperative (commands), and Exclamatory, which last function somewhat like interjections: 'Oh how I wish I had been there!'

Prepositions and Conjunctions, and a handful of similar words, serve to tie the sentence together and indicate the grammar of the sentence. In Scholastic philosophy, the words that name concepts--nouns and verbs and so on--are called *categorematic* ('category words'), and the function-words that have a meaning relative to context, such as conjunctions and prepositions, are *syncategorematic*. In formal logic, 'and' 'or' and 'not' play a similar role, as logical connectives that always have the same logical or mathematical meaning, compared to the words needed to discuss the 'subject matter' of the propositions and syllogisms.

We will return to all these matters in the first few chapters of the book, and certainly in depth for Track 2, as we learn Latin. This is enough of an introduction for now, besides reading the first eight sections of our review book, and skimming the terms in the ninth section (glossary).

The sections proceed via the various parts of speech we have mentioned (sections 1-5), and then larger groupings of words--phrases, clauses, and sentences.

Grammar review

section in the Grammar review

section in the Grammar review

Pronunciation, Alphabet, and Diction Guides

To follow Grammar Review and the Ch. 1 Workbook on the Liberal Arts

As Sister Miriam Joseph said in Chapter 1, regarding the subjects of the Grammar Phase, which we are reviewing:

Correctness is the norm of phonetics, spelling, and grammar.

These are of course the foundation of Reading and Composition (Writing) that is the practical objective of the first three Liberal Arts, those of the Trivium.   As Edith Skinner points out in her *Speak with Distinction*, the physical activity of speaking are distinct from the physical activities of writing. English words are spelled (for the purpose of writing or composition) differently from how they are spoken out loud, or pronounced—in acting or giving a speech, for example. Acting is concerned with phonetics (and phrasing, diction, intonation and other such things), whereas Composition requires proper spelling, *i.e.,* orthography.

English pronunciation, and diction, is required for Track 1 (The Trivium in English) and Latin pronunciation for Track 2 (Includes Classical Languages and Mathematics).

In this guide, we will be overlapping the two Tracks a little bit—that is, Track 1 will learn a few things about Latin. Track 2 can then continue with a proper discussion of 'how to pronounce Latin' in the Latin Guide provided with the Track 2 materials.

The reason for this overlap of Latin and English is that traditionally, in the Grammar Phase, these were taught together. This was facilitated by using the same rules of pronunciation for both English and Latin. That is, Latin was spoken

exactly like the same words of 'Latin origin'—namely, the short vowels sound alike, the long vowels sound alike, and the consonants are pronounced and spelled according to the same 'spelling rules'.

This results in a considerable savings in time for Classical Education students, learning according to the Trivium: many of the parts of English that are hard, whether learning the language for the first time as a foreign language, or learning to read and write as a native-speaking child, are much easier if Latin is taught in Elementary School, during the 'Grammar Phase'. Then many things only need to be taught once, either because they are common 'General Grammar', or if specialised to Latin or English, are nonetheless the same rule, the same spelling (up to some endings), and the same pronunciation.

This use of the vernacular pronunciation (whatever the country) was the norm for Latin, in Early Modern Europe. But enough about Latin for now.

'Pronunciation' has an important meaning in the Trivium, and one that is not quite the same as 'phonetics'. For one thing, it is the 5th canon (part) of Rhetoric, also called *performance*. [2]. If you think of the five canons as a procedure for creating an original speech—political oratory, also called 'deliberative rhetoric' is a stock example—then one has to find a topic to speak on, choose what one is going to say, both as regards outlining the speech and choosing the words to use, then memorise it and 'give the performance'.

Speaking with one's teacher (in Latin perhaps) involves similar work of memory, and 'recitation' of the lesson, during a *colloquium* or, to anglicise that word, colloquy. For teaching children their very first Latin, the standard text in the 17th and were the Colloquies of Corderius, also anglicised Cordery, and in the 18th century in the edition of Clark, who selected 100 of them for teaching children in English-speaking countries. Thus, we find that all the Founding fathers, to the extent they had a Latin Grammar education as children—that is many at least and likely most of them—all memorised the same 'Dialogues' to recite back to their teaching masters. Here's the first one, about two students

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[2] (include link to an explanation of the 5 canons of Rhetoric)

practicing together, before their Recitations before their Preceptor:

COLL. I.	DIALOGUE I.
A. *QUID* agis?	*WHAT* are you doing?
B. Repeto *mecum.*	I am repeating *by my-self.*
A. Quid *repetis?*	What *are you repeating?*
B. Pensum *quod* præceptor *præscripsit* nobis *hodie.*	The task *which* the master *set* us *to-day.*
A. Tenesne *memoriâ?*	Do you retain IT *in memory?*
B. Sic *opinor.*	So *I think.*
A. Repetamus *unà,* sic *uterque* nostrûm *pronunciabit* rectiùs *coram* præceptore.	Let us repeat *together,* thus *each* of us *will say* the better *before* the master.
B. Incipe *tu* igitur, *qui* provocâsti *me.*	Begin *you* then, *who have* challenged *me.*

B

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14   CORDERII COLLOQUIA

A. Age, *esto* attentus, *ne sinas* me *aberrare.*	Come on, *be* attentive, *that you do not suffer* me *to go wrong.*
B. Sum *promptior* ad audiendum, *quàm* tu *ad pronunciandum.*	I am *readier* to hear, *than* you *to say.*

COLL. II.	DIALOGUE II.
A. Visne *repetere* prælectionem *mecum?*	Will you *repeat* the lesson *with me?*
B. Volo.	I will.

Notice the last sentence—*I am readier to hear, than you to say.* The word 'to say' used in the Latin is 'pronuncation'.

Thus, we see that 'pronunciation' is both the first lesson, and the last lesson, in the Trivium. It is the final performance of Rhetoric (after writing your speech, to perform it in public, OUT LOUD), as well as the very first lesson in grammar, practicing 'giving a recitation', which of course is the teaching method being used, so it makes sense to 'memorise dialogues' that will help the student communicate with the teacher, from the very first lesson!

'Pronunciation' in Grammar and Rhetoric is thus, what 'Performance' is to Music, the Third Art of the Quadrivium. To be sure, proper phonetics and diction

are essential to the spoken word!

This idea, that Writing and Reading are *physical* activities ('physical' or 'natural' as in Physics or Nature), may seem a bit strange to us. We are used to thinking of students as being quiet when they read, or learning how new words are pronounced all by themselves, using a 'pronouncing dictionary' rather than asking their teacher about every word and imitating memorised responses conveyed, initally, orally. But 'ear-training' from the very beginning is the method, as well as attempts at 'performing' the language arts of the Trivium, *a capella*.

This brings us to another fact: that in Classical Education, 'Spelling' doesn't mean what you think it means, which is the contemporary equivalent of the word *Orthography* ('correct spelling' in the sense of Sister Miriam Joseph's text). Let's consider, for a moment, how we teach reading—we might use the Look-Say method of Dick and Jane texts in the 1950s, which starts children on what are essential graphic novels, or we might use the earlier 'Phonics' method, introduced by Noah Webster, of *Webster's Dictionary* fame, in his revision of an earlier work by Thomas Dilworth.[3]

We will discuss the other methods later, as they pertain to teaching children to read—something we hope they can do before going to High School! An older method, however, is worth our attention for a moment, to understand how Grammar is taught in the Trivium. This method of 'teaching to read' is called the *Spelling Method*. That's right—you learn to Spell first, and Read second.

In the Spelling Method, the child first learns the sounds made by the letters, then 'how to sound out words', reciting C-A-T, kuh-a-tuh, CAT (name of letter spelled, then sounds made, then entire word pronounced properly).

So far, this sounds like phonics but there is a difference. The child learns to SPELL individual words, first three letters, then four, then five, building up to more and more complex words. Once individual words have been masters, only then are complete sentences attempted. In Noah Webster's *American Speller*, the child has learned to 'read' and 'write' 50*pp.* of words before getting to the first sentence a child reads:

No man may put off the Law of God.

Notice, the words are of 2-3 letters each. **Reading** then, comes after Spelling—

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[3] (link to An American Speller)

it is losing the child-like sing-song and reciting out *loud*, using longer passages with proper phrasing, intonation, and expression. That is, an *artistic* reading, a *performance*. For example, one might read the Bible aloud to one's family, or read prayers out of a prayer book.

This is what Dorothy Sayers meant, in the Lost Tools of Learning, by Grammar being about memory work and synthesis, building up from Letters, to Worlds, to Sentences, to the fuller passages that are the units of Composition and Reading aloud in Public, or 'giving a speech'. The object of Classical Education, during the Trivium phase, is to create an Orator.

Since books were hard to come by in British North America during the Colonial era, it is likely that the most frequently used ones were the Bible and Prayer Book, which would be available somehow, in some quantity. This would be supplemented by a Primer (pronounced, by the way, 'primmer' and often spelled 'prymer' to show the vowel quantity). The primer, in fact, developed directly from the 'first book' a well to do household might have had in the middle ages— essentially a prayer book for home use, and the direct ancestor of the Book of Common Prayer that the colonists could have had.

 The famous New England Primer was, in fact more or less a 'speller' in the form later developed by Dilworth and Webster, with some prayers added and the text of the Church of England's 'Shorter Westminster Catechism' for religious instruction. This was before the Episcopalian-Presbyterian split that resulted in the English Civil War. The first two pages of the New England Primer were embodied on a wooden paddle behind clear horn, the so-called hornbooks. This was of course to prevent the precious two sided text from destroying the precious printed paper.

Enough, however, of our excursion into the pedagogy of young children and history—the point is to show how colonial education managed to begin the Grammar Phase of the Trivium, and how the components of Grammar (phonetics, spelling, and 'grammar', which is to say Accidence/Etymology and Syntax), all fit together.

To recapitulate:

1. 'Pronunciation' was a broad term meaning proper recitation, and was the final objective of the Trvium, to produce a competent Orator, an Actor as we would say, Performing a Speech—pronouncing it to an audience. As also a Reader, in the sense of the minor liturgical order of someone who reads prayers aloud, just as a Cantor sings them. The Liturgy is the spiritual life-blood of the People.

2. 'Spelling' has a dual meaning, both proper Orthography, and a method of learning to read. In a sense, 'learning your letters' and then 'learning how to spell' words, precedes 'sentences' (propositions in Logic), and then putting sentences together ('syllogisms' in Logic).

For anyone troubled by the use of the word 'actor', which might somehow suggest sophistry or hypocrisy, it is well to recall Quintilian's definition of the Rhetor (Greek Word for the Latin 'Orator'):

The Orator is a good man, speaking well.

It is well to learn Rhetoric, to speak publicly, and to participate as a free man, with liberty, in the Republic. A bad man, speaking poorly, and with an aim to deception, cannot be the object of the three Liberal Arts of the Trivium.

In Chapter 2 of Sister Miriam Joseph's book, we shall start to relate the first Trivium subject of Grammar, which we have only lightly reviewed, to Logic and Rhetoric, the other two Liberal Arts of the Trivium.

Before we do, however, we must complete our Grammar Phase Review by revisiting the Alphabet and Phonetics of English, in these next two Appendices.

Appendix A. Alphabet Guide

We will not here review the 26 letters of the English Alphabet, which surely a teacher in a Classical High School knows. However, even though this is Track 1, we shall look a little bit more at Latin, and also discuss matters we will need to take up in more depth in Track 2 (see the Track 2 workbooks, which need to go into more depth on Latin, Greek, and also the representation of Mathematics in written form, using TeX or LaTeX, as these are now unavoidable 'grammatical' subjects for the mathematical parts of the Quadrivium.

In particular, we will look at a typical 'Latin picture book', used in the Former British North American colonies. This is the *Orbis Pictum Sensualium* of Comenius, starting of course with a colloquium introducing the Student (*discipulus*) who is a boy (*puer*) to the Teaching Master (*magister*):

I.

<div style="text-align:center">

Invitation. Invitatio.

</div>

The Master and the Boy.	*Magister & Puer.*

M. Come, Boy, learn to be wise.

P. What doth this mean, *to be wise*?

M. To understand rightly,
to do rightly,
and to speak out rightly
all that are necessary.

P. Who will teach me this?

M. I, by God's help.

P. See, here I am;
lead me in the name of God.

M. Before all things,
thou oughtest to learn
the plain *sounds*,
of which man's *speech*
consisteth;
which *living creatures*
know how *to make*,
and thy *Tongue* knoweth how
to *imitate*, and thy *hand*
can *picture out*.

Afterwards we will go
into the *World*,
and we will view all things.

Here thou hast a lively
and Vocal Alphabet.

M. Veni, Puer, disce sapere.

P. Quid hoc est, *Sapere*?

M. Intelligere recte,
agere recte,
et eloqui recte
omnia necessaria.

P. Quis docebit me hoc?

M. Ego, cum DEO.

P. En, adsum;
duc me in nomine DEI.

M. Ante omnia,
debes discere
simplices *Sonos*
ex quibus *Sermo* humanus
constat;
quos *Animalia*
sciunt *formare*,
& tua *Lingua* scit
imitari, & tua *Manus*
potest *pingere*.

Postea ibimus
Mundum,
& spectabimus omnia.

Hic habes vivum
et vocale Alphabetum.

A popular method of teaching 'letters' (litterae) is to relate them to animal sounds. Children love learning how animals sound in a new language, though perhaps other sorts of vocal exercises are more fitting for the class to recite in unison. When working with children, ages 6 to 7 and just ready to learn Latin, I personally start with the open vowels having their 'continental values', as I would if teaching any of the Romance Languages, which are in any event Vernacular Latin... *ba be bi bo bu, da de di do du, fa fe fi fo fu...* that sort of thing. But anyway, animal sounds:

	Orbis sensualium pictus		
	Cornix cornicatur. die **Krähe** krechzet.	*á á*	**A a**
	Agnus balat. das **Schaf** blöcket.	*bé é é*	**B b**
	Cicáda stridet. der **Heuschreck** zitzschert.	*cí cí*	**C c**
	Upupa, dicet. der **Widhöpf**/ ruft.	*dù du*	**D d**
	Infans éjulat. das **Kind** wemmert.	*é é é*	**E e**
	Ventus flat. der **Wind** wehet.	*fi fi*	**F f**

For this one, I chose a text that has German as the vernacular part, as it is more colourful and gives an idea of the relative quality of books from the continent *vs.* those shipped to the colonies. You can find the full alphabet at [bibliotheca Augustana (hs-augsburg.de)](hs-augsburg.de)

Appendix B. A Guide to English Phonetics and Diction

We are not quite done with the Alphabet, because need to be able to convey, *in print,* how to pronounce words properly, in multiple languages (Both the

vernacular and the classical languages). To do this with precision we run into a problem—not everyone speaks the same *dialect* of English. This can lead to comical, but undesirable results, if you are, for example, an American but pick up a book giving instructions for a foreign language written for a British audience. At a minimum, we are going to need to attend to the difference between British Received Pronunciation (RP) and General American (GA).

The general solution is to use the International Phonetic Alphabet, the IPA, which gives a tool for conveying a phonetic transcription. The sample below (CITATION NEEDED) is, by the way, in RP dialect, which doesn't have the 'r' sound as in GA, after vowels.

LIST OF ENGLISH SPEECH-SOUNDS WITH KEY WORDS

In order to ascertain the values of the phonetic symbols from the key words, these words must be said by a person who has the pronunciation described in § 24.

Each symbol has the sound represented by the italic letter or group of letters in the word placed next to it.

Phonetic Symbol	Ordinary Spelling of Key word	Phonetic Transcription of Key word	Phonetic Symbol	Ordinary Spelling of Key word	Phonetic Transcription of Key word
ɑ	*fa*ther	ˈfaːðə	m	*m*ake	meik
a	*fl*y	flai	n	*n*o	nou
æ	*ca*b	kæb	ŋ	lo*ng*	loŋ
ʌ	*u*p	ʌp	o	*No*vember	noˈvembə
b	*b*oat	bout			(see § 451)
d	*d*ay	dei	ou	*go*	gou
ð	*th*en	ðen	ɔː	*saw*	sɔː
e	*ge*t	get	ɔ	*ho*t	hot
ei	*da*y	dei	p	*p*ay	pei
ɛ	*fai*r	fɛə	r	*r*ed	red (see §§255
əː	*bi*rd	bəːd			—258)
ə	*a*bove, chin*a*	əˈbʌv, ˈtʃainə	s	*s*un	sʌn
f	*f*oot	fut	ʃ	*sh*ow	ʃou
g	*g*o	gou	t	*t*ea	tiː
h	*h*ard	haːd	θ	*th*in	θin
iː	*se*e	siː	uː	f*oo*d	fuːd
i	*i*t	it	u	g*oo*d	gud
j	*y*es	jes	v	*v*ain	vein
k	*c*old	kould	w	*w*ine	wain
l	*l*eaf, fee*l*	liːf, fiːl	z	*z*eal	ziːl
		(see § 230 ff.)	ʒ	mea*s*ure	ˈmeʒə

ː indicates that the sound represented by the preceding symbol is long.
ˈ means that the following syllable is stressed.
ˌ placed under a consonant-symbol (as in n, l) means that the sound is syllabic.
Italicized phonetic letters denote optional sounds.

IPA, you will note, introduces 'funny' letters, especially for vowels (of which English has around 27 different ones but only five letters to represent them—seven

if you count W and Y). All these symbols require special 'fonts' to represent on a computer screen, so in Track 2, which is language heavy, we will introduce a method to represent them using 'normal letters'

IPA uses a colon after a vowel to indicate it is held for a longer measure of time, and indicates an accented syllable by putting the accent mark in **front** of that syllable.

Here is the full inventory of English speech-sounds:

TABLE OF ENGLISH SPEECH-SOUNDS

		Labial		Dental	Palatal	Velar	Glottal
		Bi-labial	Labio-dental				
CONSONANTS	Plosive	p b		t d		k g	
	Nasal	m		n		ŋ	
	Lateral			l		(l)	
	Rolled			r			
	Fricative		f v	θ ð, sz, ʃ ʒ, ɹ			
	Semi-vowel	w			j	(w)	h

				Front	Mixed	Back	
VOWELS	Close	(u:) (u)		i: i		u: u	
	Half-close	(o)		e	ə:	o	
	Half-open			ɛ	ə	ʌ	
	Open	(ɔ:) (ɔ)		æ a	ɔ: ɑ ɔ		

The sounds in Italic Letters in the table are breathed; all others are voiced. Sounds which appear twice in the table have a double articulation, the secondary articulation being shown by the symbol in brackets ().

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[1] Two characteristic forms of pronunciation are those described by LLOYD and GRANT in the books by them mentioned in Appendix E (i).

The terminology of phonetics is of course important for grammar, and as important at the lexical level, as the grammatical terminology of parts of speech and syntax is at the sentence level.

Phonics and phonetics again

Lexical sets

Workbook for Chapter 1

Study Guide for Chapter 1: The Liberal Arts

Before we get to learning to teach the first two years of 'High School' (Rhetoric Phase) curriculum, which introduce Rhetoric and Dialectic (Rational Philosophy), rounding out the Trivium, we learn what the Liberal Arts *are* and which subject comprise the Trivium and the Quadrivium. There are in fact three additional Liberal Arts, called 'The Three Philosophies', which are Medicine, Law, and Divinity (Theology or 'seminary'). These are professional callings, whereas the first seven of the Arts are taught to *all students* as a foundation. These are called the Liberal Disciplines, which denotes that they

What is the purpose of the Liberal Arts? Sister Miriam Joseph Explains:

> The utilitarian or servile arts enable one to be a servant—of another person, of the state, of a corporation, or of a business—and to earn a living. The liberal arts, in contrast, teach one how to live; they train the faculties and bring them to perfection; they enable a person to rise above his material environment to live an intellectual, a rational, and therefore a free life in gaining truth.

I would add that dividing The Liberal Arts into two degrees or stations of teaching -- the Master of Arts and the Master of Science—as proved disastrous. I'm picking on 'Masters Degrees' because that is the quintessential teaching degree and the original one. In fact, in Latin, *Magister* or *Magistra* (Master, Mistress, respectively) is the title commonly used to address a teacher. Cultural, the term 'Doctor' means many things, but they all came later than the teaching *Masters of the Arts*.

She presents the Trivium as the 'three language arts' of Grammar, Logic, and Rhetoric. (p. 3)

The trivium includes those aspects of the liberal arts that pertain to mind, and the quadrivium, those aspects of the liberal arts that pertain to matter.

The Trivium and the Quadrivium

The trivium[1] includes those aspects of the liberal arts that pertain to mind, and the quadrivium, those aspects of the liberal arts that pertain to matter. Logic, grammar, and rhetoric constitute the trivium; and arithmetic, music, geometry, and astronomy constitute the quadrivium. Logic is the art of thinking; grammar, the art of inventing symbols and combining them to express thought; and rhetoric, the art of communicating thought from one mind to another, the adaptation of language to circumstance. Arithmetic, the theory of number, and music, an application of the theory of number (the measurement of discrete quantities in motion), are the arts of discrete quantity or number. Geometry, the theory of space, and astronomy, an application of the theory of space, are the arts of continuous quantity or extension.

The Trivium: The three arts of language pertaining to the mind

Logic	art of thinking
Grammar	art of inventing and combining symbols
Rhetoric	art of communication

The Quadrivium: The four arts of quantity pertaining to matter

Discrete quantity or number

Arithmetic	theory of number
Music	application of the theory of number

Continuous quantity

Geometry	theory of space
Astronomy	application of the theory of space

1-1   *The Seven Liberal Arts*

In general, this presentation is rather '20th century' as regards education, which is a good thing because it is much closer to our times than, say the 11th. Until around 1968, education in the public and private schools of America was not so horrifying as it is now. Elementary schools could be counted on to do a reasonable job of teaching the 'Three Rs' which she claims are foundational for the Trivium - Reading, Writing, and Reckoning. (on p. 8) How far below the 17th and 18th century standard of education the 20th century, and now the 21st, have fallen, and why, is a topic for later in our course. In the mean time, we will take our wins where we can get them.

Sister Miriam Joseph says that the Seven Liberal Arts (Disciplines) are the basis

for the professions - mentions medicine, law, engineering, and theology. In short, for what we called out above, 'The Three Philosophies' plus an addition to recognise the 20th century role of STEM in general.

She also notes that in addition to the *servile* and *liberal* arts, there are also the *fine arts* —

> [T]he seven fine arts (architecture, instrumental music, sculpture, painting, literature, the drama, and the dance)

(I am not sure how she classifies vocal music, but as it is one of the Quadrivium, it is a Liberal *Discipline* already, both in theory and in practice, and foundational for all students, since it is required at the Divine Liturgy or Service of the Church).

The full passage is in fact worth noting (p. 4)

> The seven liberal arts differ essentially from the many utilitarian arts (such as carpentry, masonry, plumbing, salesmanship, printing, editing, banking, law, medicine, or the care of souls) and from the seven fine arts (architecture, instrumental music, sculpture, painting, literature, the drama, and the dance), for both the utilitarian arts and the fine arts are transitive activities, whereas the essential characteristic of the liberal arts is that they are immanent or intransitive activities.

She makes clear her analogy to 'transitive and intransitive verbs' by comparing 'A carpenter planes the wood' (utilitarian) to 'a rose blooms' (for its own perfection and self-existence).

It is easy to pass over the term 'self-existence' like it is easy to pass over 'self evident'. But it is an important term. Something is self-existent if it exists *per se* or through itself, and is *separate* or *different* from other things. This is the classical definition of an INDIVIDUAL THING -- a very important and foundational concept we will be learning, if rather later than today's meeting. To be an *individuum* is, in Latin, *indivisum in se, et divisum ab aliis*. It means you are a coherent object or entity, a complete and integral totality, self-subsistent, and different from everything else. Respecting individuals is a thing.

There are degrees of being an individual, and something things are 'more individual than others', but human beings are among the highest type of individuals found in Nature, with the higher animals following next.

On p. 5 of ch. 1, Sister Miriam Joseph goes on to explain goods (and this, when we get to the Transcendentals, that is the Analogies of Being we call The One, The Good, The True, and the Beautiful…) which she divides into valuable goods, useful goods, and pleasurable goods.

In this passage, she mentions St. John's College, which is quite famous for having a 'Great Books' curriculum, and is in fact closely related to the Paideia Project of her mentor, Mortimer Adler. Adler, though an Episcopalian, taught Thomism and Aristotelian Moderate Realism for many years. He converted to Roman Catholicism a few years before his death, probably waiting so long because his wife, a devout Anglo-Catholic, had preceded him by only a few years. In the late 20th century, Anglo-Catholics and Roman Catholics often cooperated in a way called at the time 'Ecumenism', but later found to be a harmful dialectical matter, and more broadly part of what we now call 'Interfaith'. However, in those days, there were many loyal and earnest Christians contending for the Faith and proper Christian Education.

Of the unity of Science and Art, of which we spoke above, she continues on the bottom of p. 5 and p. 6, explaining that each of the Liberal Arts is 'both an art and a science'. Science is about knowing, and Art is about doing. That is, they are related as *theoria* and *praxis*.

The reader may have heard the term Organon (an Organ, or 'Instrument'—both referring to a musical organ, which is an instrument, or the Organon of Logic, which is an instrument for thinking, or the Organs of the Body, which are instruments for sustaining life in an Organism).

The author says 'The trivium is the organon, or instrument, of all education at all levels because the arts of logic, grammar, and rhetoric are the arts of communication itself in that they govern the means of communication' (which she explains are reading, writing, speaking, and listening, all of which presuppose MIND, or thinking).

The trivium is used vitally when it is exercised in reading and composition. It was systematically and intensively exercised in the reading of the Latin classics and in the composition of Latin prose and verse by boys in the grammar schools of England and the continent during the sixteenth century. This was the training that formed the intellectual habits of Shakespeare and other Renaissance writers. The result of it appears in their work. (See T.W. Baldwin, *William Shakespeare's Small Latine and Lesse Greeke*. Urbana: The University of Illinois Press, 1944.[5]) The trivium was basic also in the curriculum of classical times, the Middle Ages, and the post-Renaissance.

She next quotes Dionysios Thrax:

In the Greek grammar of Dionysius Thrax (ca.166 B.C.), the oldest extant book on grammar ...

Grammar is an experimental knowledge of the usages of languages as generally current among poets and prose writers. It is divided into six parts: (1) trained reading with due regard to prosody [versification]; (2) exposition, according to poetic figures [rhetoric]; (3) ready statement of dialectical peculiarities and allusion; (4) discovery of etymologies; (5) the accurate account of analogies; (6) criticism of poetical productions which is the noblest part of grammatical art.

By the 7th century AD, the subject of grammar had stabilised into four parts: Accidence, Syntax, Orthography, and Prosody.

A 'poetical production' here means any composition, whether in 'poetry' (thought of as verse) or 'prose'.

Our author next takes up Liberal Arts Education as a topic, before moving on to the relation of Language Arts to Reality -- an important topic. Indeed, as important as the relation of Logical Reasoning (using symbolic speech and mental concepts) to Reality itself.

We should remember, that the Scholastic Philosophy is divided into Rational Philosophy (the Philosophy of Mind, or Epistemology), *Real* Philosophy (the study of both Metaphysics in General, and real things Specially, as in Physics, Chemistry and Biology, or Astronomy), and *Moral Philosophy,* which is Natural Law, or Natural Right, considered together Ethics and Politics. If you like, the Philosophy of Law. In this division, we see the shadow of the 'Three Philosophies' (if you

recall, Medicine, Law, and Divinity). Our STEM subjects are all related to Medicine, because we live in 'The Therapeutic Society' where Utilitarianism dominates all. Even Law and Divinity.

Finally we come to

THE LANGUAGE ARTS

The Language Arts and Reality

The three language arts can be defined as they relate to reality and to each other. Metaphysics or ontology,[10] the science of being, is concerned with reality, with the thing-as-it-exists. Logic, grammar, and rhetoric have the following relation to reality.

On p. 9 she comments:

Logic is concerned with the thing-as-it-is-known
Grammar is concerned with the thing-as-it-is-symbolized
Rhetoric is concerned with the thing-as-it-is-communicated

She then explains the Language Arts (as then understood in the 20th century and the German Gymnasium tradition of her students): Phonetics, Spelling, Grammar, Rhetoric, Logic

This is not a bad schema for teaching students, as it respect 'where they're coming from' and is 'relevant' as we used to say in the 60s.

She then provides on p. 10, some canons or norms:

Correctness is the norm of phonetics, spelling, and grammar

Effectiveness is the norm of rhetoric

Truth is the norm of logic. Correctness in thinking is the normal means to reach truth, which is the conformity of thought with things as they are—with reality

Thus concludes, on p. 11, the first chapter.

The intellect itself is perfected in its operations by the five intellectual virtues, three speculative and two practical. Understanding is the intuitive grasp of first principles. (For example, of contradictory statements, one must be true, the other false.) Science is knowledge of proximate causes (physics, mathematics, economics, etc.). Wisdom is knowledge of ultimate causes—metaphysics in the natural order, theology in the supernatural order. Prudence is right reason about something to be done. Art is right reason about something to be made.[14]

# # #

Exercises for Chapter 1 Workbook

TBD

Workbook for Chapter 2

Study Guide for Chapter 2: The Nature and Function of Language

(Aside: this chapter's workbook deals with some very complex material that requires introducing parts of the Trivium and Quadrivium simultaneously, given that most students will not have a

By all means read Chapter 2 in the text at this time, but be prepared to come back when this section is written!

The sequence so far is:

1. Read the two introductory chapters, The Trivium and the Introduction to the Course (Syllabus)
2. Read the Introduction to the Rhetoric Phase
3. Do the workbook for chapter 1 alongside reading chapter 1 of Sister Miriam Joseph's text.
4. Download the McGraw-Hill Handbook of English and start the grammatical review exercises.
3. (Do the materials for this Chapter 2 workbook, when written, in parallel with working slowly through Chapter 2, including some parts of Track 2 on STEM subjects and Latin, that are unavoidable due to some complexity of material requires careful exposition)
4. Proceed to the Chapter 3 workbook, continuing the Grammar Phase Review exercises as indicated in that Chapter's workbook.

Workbook for Chapter 3

Study Guide for Chapter 3: General Grammar

In the Chapter 2 workbook, we introduced two explanatory concepts, to help us along in our understanding of the Trivium and where they fit into the the larger Classical Curriculum—the SIS (Species-Individuum Structure) and the RTOK (the [moderate] Realist Theory of Knowledge).

These terms come originally from the work of the mid-century Thomist, David Van Melsen, and his work on the *Philosophy of Nature*. [4]He was particularly concerned to relate the Scholastic Philosophy, and thus moderate realism, to Modern Physics as it existed when he was writing, in the late 1950s and early 1960s. That is, including then recent developments in Special and General Relativity, as well as Quantum Mechanics. This is an essential topic for us as well, since for the Trivium and Quadrivium to be any use at all, it must be possible to train Scientists with it.

The Realist Theory of Knowledge (RTOK) is shared by all the moderate realists, which is to say Aristotle and his followers, and the adherents of the Scholastic Philosophy (including Thomists), and the Scottish Common Sense Realism school. [5]https://substack.com/chat/292018/post/fb232855-9803-4cbc-97b8-4fd6ee1bdbac[6] It relates the mental objects of human cognition directly to objects that are really in the world (the Cosmos). It differs, you might recall, from pure Realism, which is oddly enough the name given to followers of Plato's Theory of Ideas, the so-called 'Forms'.

In the workbook to accompany Chapter 2, we introduced the notion of 'substance' in its current meaning of 'a chemical substance' such as water or hydrochloric acid, made up of various elements (atoms), having a 'formula' [a little Form], to create a molecule. so that we could relate the modern notion

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[4] Link Needed

[5] (See the Garrigou-Lagrange text on *Common Sense*, for further discussion.

[6])

properly to the 'substance' of Scholastic or Aristotelian thought. It is easy for us moderns to progress from concepts we are already familiar with, because they are drilled into us from an early age, and work towards what Classical Education is all about.

The SIS, the Species-Individual Structure, is then what relates the form(ula) of the chemical structure, the molecule, to the individual atoms of which it is comprised. This SIS is a pattern of human concepts and language that we can hardly do without. If we try, we simply end up re-inventing it, probably once for each subject and each faculty or department at the University, with different terminology. As an example: in computer science, we speak of objects (individual in sets), that have types or classes (their species), recreating in that field the SIS terminology, to discuss Object-Oriented Programming languages, structures of objects, which have certain data and functions defined by their the classes they 'inherit from', in the memory of an executing process.

Van Melsen's point, was that the SIS and RTOK provide a secure basis for understanding moderate Realism in a way that doesn't 'sneak in Aristotelian or Scholastic theories', such as substance-accident metaphysics or Aristotle's theory of matter and form (hylomorphism).

Thus, Sister Miriam Joseph did very wisely in her Chapter 2, introducing some very difficult subject matter, the students first contact with the philosophy of Aristotle and the Scholastics, in the way she did. The reason for setting up the philosophical background, at exactly this juncture, is that the Trivium and Quadrivium were elaborated in the Aristotelian context, and even within the Neo-Platonic traditions, Aristotle's works are used to introduce the topics of Logic and Rhetoric.

In Chapter 3 of her work, then, she is going to discuss 'General Grammar', which she describes as **'the relation of words to ideas and reality'**, that is, how we can connect the ideas in our mind to the objects of reality, in such a way as to symbolize them to one another in verbal communication, either written or oral.

The General Grammar differs from the Special Grammar of the various languages—French, Latin, or English, say. It shares a great deal of terminology with these grammars, and since the Classical Languages, the Romance Languages, and other families of vernacular tongues are all Indo-European, you might argue the grammar is more 'generic Indo-European'. Of the Classical Languages—often defined as those languages used to compose the books of the Christian Bible—only Hebrew and Aramaic are not Indo-European this way.

Since this chapter is addressed to English speakers, many of the rules presented

(such as those for punctuation) are in fact specific even more narrowly to the English language.

Nonetheless, the notion of 'General Grammar' is a useful one, insofar as it starts to address, how does the Grammar of Language relate to Logic. We of course want to speak of a proposition, such as 'it is raining now' as being somehow an abstract concept that can be translated into any (reasonable) natural or artificial language.

We could perhaps make an analogy between this distinction of General and Special grammar, to the notion, taken from Transformational Grammar (TG), or Transformational-Generative Grammar (TGG) of a distinction between the Deep Structure of a language—a relatively uniform 'parse tree' underlying the Surface Structure that emerges, after a series of transformations, in the specific word order and other features of a natural language.

TGG in the 20th century was, in fact, a revival of early modern European theories of Classical Grammar (!), after an interlude for 'Historical and Comparative Linguistics' in the 19th century. [7]

Our author then introduces the following concepts to describe 'General Grammar'. In this chart, 'significant' is what in modern Logic and Analytic Philosophy is called 'denoting' or 'denotation', or 'reference'. As in, Russell's essay 'On Denoting', or Frege's 'Sense and Reference' (the sense or meaning of a word, and what it refers to, or points to, in reality).

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[7] (Citation Needed)

Categorematic Words (words significant by themselves)

Substantives

Nouns

Pronouns

Attributives

Primary—attributes of substances
Verbs (and verbals)
Adjectives

Secondary—attributes of attributes: Adverbs

Syncategorematic Words (words significant only along with other words)

Definitives, associated to one word
Articles
Pronomials

Connectives, associated to many words
Prepositions—connect words
Conjunctions—connect sentences (either expressed or implied)

The pure copula, which connects subject and predicate

3-1 *Categories of Parts of Speech*

Modern linguistic terminology is not very different... pronouns are sometimes called noun substitutes. 'Definitives' are probably called 'determiners' and 'the pure copula' would be called a 'linking verb'. The terms 'noun phrase' and 'verb phrase' would be more prominent (in General Grammar, a 'noun' can be one word or a whole phrase, and that distinction is not made).

In the next few pages, we learn that 'Substantives have number, gender, person, and case'. And further that there are four cases: Nominative, Genitive, Dative, and Accusative.

This is true even in General Grammar, even when applied to the 'Special Grammar' of languages that do not have inflected cases, or mostly don't. The reason is that the cases point to the *sentence patterns* in which the parts of speech are occurring. Thus, English lacks the Dative case, yet it still has indirect objects. Hint: look at sentence diagramming, which depends less on the special grammatical details of a language, and more on the general rules of syntax, at least for Indo-European languages.

In fact, the Indo-European languages in the special sense had eight cases originally, though most languages today merge them in different ways.

Exercises

1. If you haven't already, read the section in the Grammar review on categorematic and syncategorematic words.

2. If you haven't done so, read the first nine sections of the McGraw-Hill Handbook of English on the various parts of speech (in the Special Grammar of English)

3. We are going to proceed to review or skim the 'Usage', 'Punctuation', 'The Word', and 'The Sentence' sections of the Handbook of English, up to section 73, and look at the appendix on Diagramming sentences (section 102) as a graphical method of representing 'General Grammar'— the other possible one being 'syntax trees'.

4. The rest of the handbook we will save until we get to the art of Rhetoric and thus English Prose Composition.

Parts of Speech in General Grammar

The typical parts of speech in a 'Special Grammar' for a specific language are nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, and interjections. We see all those, but Sister Miriam Joseph cautions us (*p*. 48) that Interjections (and thus exclamatory sentences) are not 'part of speech' in General Grammar, as they do not directly relate to the 'outside world' but simply to emotional states of the speaker. 'Ouch!' is not going to lead to a logical proposition or a syllogism!

Starting on p. 53, she discusses Verbs, and the difference between tense and time marker (possibly skirting the issue of 'aspect', though she does discuss the progressive construction in the context of English).

Several times, she says that a verb must assert. This will be important for logic, where a clause is not yet a proposition, a judgment, or an assertion, to use different names for it:

'That it is raining' is a clause, which might or might be asserted, as

'I assert that it is raining', or simply 'it is raining'.

A sentence is a complete (either simple or possibly a compound or complex) thought.

The moods or modes of a sentence are indicative, potential, interrogative,

volitive. These correspond more closely 'the four types of sentences' (declarative, interrogative, and imperative, exclamatory) than they do to the usual sorts of verbal moods — declarative, subjunctive, optative, hortatory, imperative, etc. Except that exclamatory gets booted along with interjections.

On p. 56 we have the important point that the 'pure copula' has a related pseudocopula, that rather than 'being' or 'existence' asserts sense-perception.

Exercises on Capitalization and Punctuation, etc.

1. Reading in parallel with the discussion of punctuation (which is English specific), on pp. 60-62, skim sections 21-36, to make sure you are know the mechanics of written English, specifically as it relates to punctuation.

2. Sections 37-54, 'The Word' are mostly about word choice and style, which will come later in Rhetoric. However you should read Sections 37-39 on Dictionaries, Pronunciation, and Spelling, and if you have not already done so, read the guide to Pronunciation, the Alphabet, and Diction, in the Grammar Review workbook, which you should now have completed.

3. Next, search through 'The Sentence' (sections 55-73) to find similar faults to the points being made about punctuation in Chapter 3 of the text. Sections 55-58, 63-66, and 70 look more 'grammatical' than about rhetoric and style.

Exercises on Sentence Diagramming

This exercise is mandatory for **Track 2** (you either know or are starting to learn Latin) and recommended for **Track 1**.

1. Now look at section 102, on Sentence Diagramming, and relate if you can to the material in this chapter. In particular, where in a diagrammed sentence would the '10 grammatical functions of [categorematic] substances' (p. 52) go:

subject
subjective complement
direct object of a verb or verbal
objective complement
object of a preposition
possessive modifier

nominative absolute

nominative of direct address (vocative)

appositive of any of the above

2. For each of the categorematic parts of speech (noun, pronoun, verb, verbal]infinitive, participal, and gerund], adjective, adverb), which of the above functions can it perform, and how is it represented in diagramming?

3. In terms of diagramming, how do you represent the different kinds of coordinating and subordinating conjunctions? What are the names of the different kinds of phrases and clauses, and how are they represented in diagramming?

4. For each of the syncategorematic types, how and where is it represented in the sentence diagram? (Definitives: articles, pronomials; Connectives: prepositions, conjunctions)

5. If you are on **Track 2,** and have the recommended Henle's *Latin Grammar*, find the appendix on diagramming, pp. 236-239 and compare to Section 102 of the *Handbook of English*. Are they the same notation? This is what is meant by 'General Grammar'—even if it amounts to 'forcing English into a Latin mold' that is still Classical, eh?

Conclusion of Chapter 3

From p. 67 she discusses Form words, inflections, word order, stress, intonation

Then compares written language with the way spoken language uses oral punctuation (phrasing, stress, and intonation) to remove some of the ambiguities in speech that are present in written language. Spoken language is the norm for human communication.

We are now at the stage that we know the Special Grammar of English well enough, we can move ahead to 'terms', which are words that represent concepts.

Freshman Year - Track 2 Guides

Latin Guide

Track 2 but first part should follow Pronunciation and Diction handout

Introduction to Aristotle

Scheduled for Meeting 9, Nov 4th

Introduction to Mathematical Proofs and Euclid
Scheduled for Meeting 8

Measurement and Laboratory Guide

For meetings 12 and 13 on the Scientific Method and 'Measurement Theory'

Introduction to Logic
Scheduled for Meeting 9

Introducing the Quadrivium
Scheduled for Meeting 9

Technical Manuals

Documentation Guide

The guides in this section are technical notes for using the materials, and not part of the course proper.

Open Source and Freely Redistributable Versions of the course curriculum

Where to find Open Source versions and 'pre-compiled', or freely redistributable, versions of the course curriculum—*i.e.*, versions you can modify, give to your students in any quantity at no cost, give to others, *etc.:*

https://github.com/macrobius/Encyclopedia/tree/main/sti/Trivium in the 'documentation' directory.

The markdown source as generated upstream (described below) is available under documentation/src. PDFs are under documentation/PDF and likewise for .epub or .mobi format.

The open source version is updated frequently, as future versions are 'checked in', and our commitment to open source and free software/documentation is to continue to make sources fully available at the GitHub repo, with Creative Commons 4.0 Attribution licensing for the texts:

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In addition to any 'free releases' available at the GitHub source repository, you may purchase a bundle of all available materials, in digital format, from Gumroad, using the following link:

Desktop version, Bundle of PDFs and the content of the Mobile Pack, along with updates for one year (14.53 USD + tax)

Mobile versions only: https://jegoodwin3.gumroad.com/l/jzsrb (.pdf, .epub, .mobi; same content, but free)

The reason you would purchase the bundle is it will entitle you to updates through the end of the current academic year (through August 2025), in a convenient fashion for distribution—namely, the Gumroad website, or using the Gumroad app, on Android and iPhone mobile devices.

Note that the 'mobile pack' is a separate product, though in fact at this time, both the paid bundle and the PDF in the free mobile version have the same content, which is also distributed as a 'release' at Github! This alignment will probably continue through the first academic year, and I am inclined to keep the mobile bundle free, since it is very experimental at this point, and not everyone can afford even $14.53+tax

Support for the Training Course for Classical Teachers

These materials are EARLY ACCESS for Academic Year 2024-2025 and best effort will be used to roll out the full planned set 'before needed'. This year is a dry run of course, so by all means read the materials and let me know, on Gumroad, or via the https://macrobius.substack.com substack site.

Gumroad has a 'subscribe' feature for your email, which will allow customer support and update announcements. Only subscribe if you want product updates. If you want notices of unreleased work or just to talk, subscribe on substack. Subscriptions at the substack site are free, though a paid tier may be added *with the same content*, for persons who wish to support this work.

How these curriculum materials were created

Some of the materials are authored in Markdown, which is a family of lightweight markup languages. The reason for this is that typesetting mathematical formulas and occasional polytonic ('ancient') Greek words or phrases is much easier if you have access to the TeX typesetting languages, and MMD (Fletcher Penney's MultiMarkdown) has this capability.

In addition, upstream to the Markdown sources I am using *Literature and Latte's* excellent Scrivener software. Though proprietary, it is very inexpensive and design for writers, not technologists. Besides doing all that you would expect a 1990s-style 'word processor' to do, it can incorporate MMD markdown and emit the whole document as an .md version for 'open source'. To build from source, you will need the *MMD* software, along with *MikTek* and *pandoc*, if you are on MS Windows.

Scrivener has a 30-day free trial that is quite generous. That's not 30 calendar days, but 30 days you actually try the product. Also, the Help manual is written by an actual writer who clearly ENJOYS WRITING.

[Download Scrivener | Literature & Latte (literatureandlatte.com)](https://literatureandlatte.com)

Besides creating the .md MMD source for the downstream Github Repository (our 'open source version'), we also export from Scrivener directly as PDF, which produces a the high quality version we make available at Gumroad, or else .epub, which we are experimenting with as an alternative mobile distribution format.

To make the .mobi version, we import the .epub directly into Calibre, which we recommend as a epub library manager and viewer at least on Windows. From there, we can use the 'convert' function to export a .mobi (Amazon Kindle etc) format, directly from the .epub. This is where our source (MMD .md), and binary (PDF, .epub, and .mobi) formats come from—all from the same Scrivener upstream source, which we do not distribute for now, though we may in the future.

In addition to Calibre as an epub reader and Firefox as a PDF reader, w e inspect our output on desktop/laptop systems, on Amazon Kindle Fire, and on Android, starting from the release as uploaded to Gumroad.

The Scrivener -> MMD .md and/or .epub may end up being our preferred solution for mobile.

Appendix A. Converting Markdown files (.md) to PDFs, online

Markdown is a fairly readable as is, however you probably want links you can click on. One way is simply to got to the Github source site. If you click on an .md file, it will render and you can read the text, click on links, etc. You won't get embedded images, however. Those are set up in the same directory as the .md source, but not in a way Github can interpret.

Another possibility is to take the .md source, and paste it into the free online site for rendering markdown, https://dillinger.io

1. Select and delete all the sample markdown in the left hand pane, and paste the contents of the .md file there instead—you will also want to give it a title besides 'Untitled.md'

2. On the left sidebar, find the 'save session' command, which will save a copy of the markdown to your local computer, in case you want to edit or fix up your own version.

3. From the top menu bar, select 'Export as PDF' and you will get a PDF file with usable links, which you can redistribute, download to a mobile device, etc.

There are many dialects of Markdown, and MultiMarkdown is not the exact dialect dillinger.io uses. To get better results, you might want to use the exact procedure for PDF in Appendix B, which uses free software, or start from one of the more mobile-friendly formats that we provide as alternative source, such as .epub or .mobi.

Appendix B. Converting the MMD Markdown Source to a usable PDF

This section will document the exact procedure we use to convert the .md file (MMD Markdown source file) to a PDF with properly rendered Mathematical Equations, etc. This process is still under development but should in the future allow anyone to recreate a high quality e-text version from the .md source.

Appendix C. Recommended Readers for Viewing Curriculum on Mobile Devices

We only test on an Android (Samsung Galazy Z-Fold in fact). However, Gumroad makes an app for both Androids and iPhones. Your mileage may vary. The app is somewhat limited—it doesn't seem to allow you to shop at their website, so you will need a browser to do that. Also, it has a built in PDF Viewer. It does, however, give you convenient access to your 'library' and allow you to download your purchases, so it seems to have its place.

Our recommendations:

1. If you already have the Amazon Kindle app on your device, then you should download and use the Gumroad app. It has a convenient 'send to Amazon Kindle' button. After a few minutes, you should see the ebook on whichever of your kindle devices you select. This approach should work for all three formats—PDF, .epub, and .mobi.

2. If you don't use the Amazon Kindle app, we recommend you use .epub, but PDF has its place, esp. If you are going to distribute it further, as for example, to students, and don't want to be bothered with handing out complex instructions such as this teacher's guide ;)

3. You can still use the Gumroad app to download the .epub and maybe sure, but however it happens, the .epub or .pdf should end up on your mobile device, and in our Downloads area

4. We recommend (on Android at least) the Librera app—in our testing it worked smoothly, is free and has no ads, and covers the required formats.