Medieval Latin Club, meeting 3a (1 hour)

I. Vocab/Etymology (15 minutes):

A. Latin root: clamat “shout”
   - claim, claimant, clamorous, declaim, disclaim, exclaim, exclamation,
     proclaim, reclaim, unclaimed
   - Ask students to brainstorm derivatives.

B. Affixes in English words:
   i. Review the definitions of prefix, suffix, and root as needed.
   ii. Suffixes: -ism, -ist
      a) –ism:
         - Forms nouns from nouns
         a) set of beliefs (i.e. a religion or philosophy, set of theories)
         b) act or practice
         - Give students the following examples:
           a) set of beliefs derived from the teachings of the Buddha → Buddhism
           b) Christian belief that God created the world → creationism
           c) use of terror as a political means → terrorism
         - Prompt students with the following questions:
           a) religion of the Jewish people? (Judaism)
           b) political theories of Karl Marx? (Marxism)
           c) belief in communal property and power? (communism)

           d) If mono means one and theo means god, what word
              means the belief in one god? (monotheism)
           e) If poly means many, what word means the belief in many
              different gods? (polytheism)
           f) If femina is Latin for woman, what word means a certain
              set of beliefs about the rights of woman? (feminism)
           g) If hedone is Greek for pleasure, what word means the
belief that pleasure is the ultimate end of life? (hedonism)

b) –ist:

- Forms nouns from nouns
  a) person who ascribes to a certain set of beliefs
  b) person who performs a certain function or profession
- Give students the following examples:
  a) Someone who regularly writes for a newspaper \( \rightarrow \) journalist
  b) Someone who plays the piano \( \rightarrow \) pianist
  c) Someone who believes in the teachings of the Buddha \( \rightarrow \) Buddhist
- Prompt students with the following questions:
  a) Someone who believes in anarchy? (anarchist)
  b) Someone who creates art? (artist)
  c) Someone who plays the guitar? (guitarist)

  d) If a means not and theo means god, what is the name for a person who does not believe in any gods? (atheist)
  e) If deus means god, what is the name for someone who believes in god? (deist)
  f) If dens, dentis means teeth, what is the name for someone who works on teeth? (dentist)

iii. Ask students to come up with their own examples of words with the given affixes. Ask them to explain how the affix affects the meaning of the word.

C. Vocab review:

i. Introduce the vocabulary words from OLC chapter 3 - read aloud and have students repeat.

ii. Point out some obvious derivatives of some of the vocab words. If the book gives derivative prompts (text offered below the vocab box), review those questions.
iii. Show students how to play the hangman game at
http://www.quia.com/hm/1896.html

II. Grammar (20 minutes):

A. Review grammar concepts from previous lesson:
   i. Replicate noun paradigm on the board, including the names of the cases, their function in the sentence, an example in English (i.e. we and us), and an example in Latin.
   ii. Review the difference between transitive and intransitive verbs, saying that transitive verbs take direct objects, and in Latin when we have a transitive verb, we should look for a noun in the accusative case.

B. Have students read aloud and translate the cartoon Latin. Explain the grammar / question students as to how the grammar works in the sentence.

C. New grammar concepts:
   i. Explain the concept of declensions to students, and note that the nouns we have learned with the thematic vowel –a are nouns of the first declension.
   ii. Introduce the second declension endings, incorporating them into the paradigm.
   iii. Remind students that there are three genders for nouns in Latin. Mention that most first declension nouns are feminine and most second declension nouns are masculine.

III. Medieval World (20 minutes): An introduction to Medieval Bestiaries

A. Purpose: Bestiaries are collections of illustrated descriptions of animals, often exotic ones that neither the author nor the reader would ever see, like an ostrich http://bestiary.ca/beasts/beast238.htm. Bestiaries may therefore also include mythical animals like the unicorn http://bestiary.ca/beasts/beast140.htm. Some bestiaries are stand-alone texts; others are included as part of an encyclopedia like Bartholomew's, and still others are part of religious books like psalters (books of psalms). Rather than striving for
a purely naturalistic description of the animal, bestiaries often include allegories to tell
the reader how an animal's behavior can be given a moral or religious interpretation. For
example, a description of ants http://bestiary.ca/beasts/beast218.htm says, “The ants
working together for the common good is a lesson to men, who should work in unity.
The splitting of the grain represents the separation that must be made in the interpretation
of the Bible, distinguishing the literal from the spiritual meaning, 'lest the law interpreted
literally should kill you.' The barley the ants reject signifies the heresy that Christians are
to cast away.”

B. Sources of information: classical texts like Pliny's encyclopedic Natural History
(A.D. 77), earlier medieval texts like Isidore of Seville's Etymologies (ca. A.D. 600),
hearsay and traditional stories, biblical and others.

C. Accuracy: The authors and artists who produced bestiaries were not primarily
interested in giving a realistic portrait of the animals, or capable of doing so for exotic
beasts that they had not seen. For example, in the bestiary in the Queen Mary Psalter,
when the artist did not know what the animals he was drawing looked like, he would
improvise by making them look like more familiar animals: a dog, a donkey or a deer. So
in that bestiary you can find a panther that looks like a donkey; snakes, ants, a crocodile
and a tiger that look like dogs; and a serpent that looks like a deer! Some questions we
will want to ask ourselves while we explore the animals of the medieval world are:

i. what are the reasons for this inaccuracy?

ii. what kinds of inaccuracy do we see? Examples include mistakes in drawings,
fanciful verbal descriptions of animal lives, and problems with classifications (for
example, bees are often thought to be “the smallest birds.” Of course, classification
is a difficult task, and problems and controversies are hardly limited to the medieval
world. Consider this episode from Bill Watterson's “Calvin and Hobbes”: 
As we go through a selection of animals from medieval bestiaries in the next few weeks, keep these issues in mind. See how many ways you can find that the medieval approach to describing an animal differs from our modern approach.

IV. Conclusion (5 minutes):