

Medieval Latin Club, meeting 5a (1 hour)

I. Vocab/Etymology (15 minutes):

A. Latin root: unus “one”

- unify, unification, unilateral, unison, unity, unit, unite, uniform, univocal, unique, unicycle, unicorn, unicellular
- Ask students to brainstorm derivatives.

B. Affixes in English words:

i. Review the definitions of prefix, suffix, and root as needed.

ii. Suffixes: -ant, -ent

a) -ant: thing or one who (does)

- Forms nouns or adjectives from verbs
- Give students the following examples:

a) a person who takes part in a contest or competition →
contestant

b) something that has meaning or significance → significant

c) showing a willingness to accept different opinions →
tolerant

- Prompt students with the following questions:

a) someone in whom you can confide? (confidant)

b) someone who defends himself in court? (defendant)

c) someone who inhabits a certain place? (inhabitant)

d) If migrat is Latin for to move from one place to another,
what is the name for a person who moves into a different
country? (immigrant)

e) If ambulat is Latin for to walk, what is the name for
someone who can walk? (ambulant)

f) If dormit is Latin for to sleep, what word means in a deep
sleep? (dormant)

b) -ent: a thing or one who (does)

- Forms nouns or adjectives from verbs
- Give students the following examples:
 - a) extremely good (something that excels all other things)
→ excellent
 - b) a person who lives or resides somewhere → resident
 - c) a person who depends on someone else → dependent
- Prompt students with the following questions:
 - a) Someone who studies? (student)
 - b) Something that differs? (different)
 - c) Something that absorbs? (absorbent)

 - d) If serpere is Latin for to creep, what is the name for an animal that creeps? (serpent)
 - e) If rodere is Latin for to gnaw, what is the name for an animal that gnaws? (rodent)
 - f) If intelligere is Latin for to understand, what adjective describes someone who understands something?
(intelligent)

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 5 - 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/1898.html>

II. Grammar (20 minutes):

A. Review grammar concepts from previous lesson:

- i. Review the definition of number, and the terms singular and plural.
- ii. Review singular and plural verb forms.

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

- Go through exercises 5.1 and 5.2 from the back of the book.

C. New grammar concepts:

- i. Introduce the various persons (1st, 2nd, 3rd); go through the English pronouns (I, you singular, he/she/it, we, you plural, they). Put up a paradigm of the English pronouns, including number and person.
- ii. Introduce the basic verb endings that indicate person (o, s, t, mus, tis, nt). Incorporate the endings into the English pronoun paradigm.
- iii. Introduce a few Latin interrogatives (cur, which is answered with quod; quid).

III. Medieval World (20 minutes): Demons

A. Just as angels have different ranks, so do demons. Thomas Aquinas argues that there are orders of demons

<http://www.ccel.org/a/aquinas/summa/FP/FP109.html#FPQ109OUTP1> (ST Ia q.109 a.2 resp.): “The demons are by natural order subject to others; and hence their actions are subject to the action of those above them, and this is what we mean by precedence---that the action of the subject should be under the action of the prelate. So the very natural disposition of the demons requires that there should be authority among them. This agrees too with Divine wisdom, which leaves nothing inordinate, which "reacheth from end to end mightily, and ordereth all things sweetly" (Wis. 8:1).”

B. What do demons do in pictures:

Military roles: Saracens disguised as demons confront Charlemagne:

http://www.bnf.fr/enluminures/bin/fiches_descriptives/a1_0035.htm

BNF: FR 2813, fol. 119: *Grandes Chroniques de France*

France, Paris, XIVe s.

Demons carry the Saracen King's soul to hell

http://www.bnf.fr/enluminures/bin/fiches_descriptives/a1_0038.htm

BNF: FR 2813, fol. 123v, *Grandes Chroniques de France*

France, Paris, 14th Century.

Adam, a Cistercian monk, combats a demon

http://www.bnf.fr/enluminures/bin/fiches_descriptives/a2_0029.htm

BNF: FR 2813, fol. 329: *Grandes Chroniques de France*

France, Paris, XIVe s.

More images from the Grand Chronicles

<http://www.bnf.fr/enluminures/manuscrits/aman5.htm>

Satan assists Alexander the Great,

http://www.bnf.fr/enluminures/texte/manuscrit/aman6/i8_0000z.htm

Image from a Spanish (Catalan) map

BNF, Esp 30: *The Catalan Atlas*

Spain, Majorca 14th century

More images from the Catalan map

<http://www.bnf.fr/enluminures/texte/manuscrit/aman6.htm>

C. Discussion:

- Do you see demonic ranks in these pictures? Satan is the prince of demons. Probably the demons charged with bearing the king's soul to hell were subordinate demons. What about the rest?
- What do we commonly imagine are the "jobs" of angels, and how do they compare to the medieval hierarchy?

IV. Conclusion (5 minutes):