

zMedieval Latin Club, meeting 5b (1 hour)

I. Vocab/Etymology (15 minutes):

A. Latin root: malus “bad”

- malicious, maleficent, malformed, malediction, malefactor, malevolence, malfunction, malice, malign, malignant. malnourished, malnutrition, malpractice, maltreat

- Ask students to brainstorm derivatives.

B. Affixes in English words:

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

ii. Prefixes: per-, trans-

a) per- : through, thorough, complete

- Give students the following examples:

a) pervade – to spread through, be perceived in every part of

b) impervious – not allowing entrance or passage through

c) perspective – the point of which through which events are perceived

d) persevere – to last through difficult circumstances

- Prompt students with the following questions:

a) If colat is Latin for to strain, what word means ‘to strain through’? (percolate)

b) If ambulat is Latin for to walk, what word means ‘to walk through’? (perambulate)

c) If manet is Latin for to remain, to stay, what word means ‘remaining forever’ (through all of time)?

(permanent)

d) If meat is Latin for to pass, what word means able ‘to be passed through’? (Hint: use the suffix –able)

(permeable)

e) If forat is Latin for to pierce, what word means ‘to pierce through’? (perforate)

b) trans- : across, from one point to another

- Give students the following examples:

a) transport – to ship or carry from one point to another

b) transplant – to move an organ from one body to another

c) transparent – capable of being seen through

d) transition – the process of changing from one state to another

- Prompt students with the following questions:

a) spanning from one continent to another?

(transcontinental)

b) to change from one form to another? (transform)

c) to change from one language to another? (translate)

d) If migrat is Latin for to change location, what word means to move from one location to another? (transmigrate)

e) If fer is Latin for to carry or bring, what word means to carry from one point to another? (transfer)

f) If scribit is Latin for to write, what word means to copy down? (transcribe)

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. Offer obvious derivatives of this chapter's vocab.

ii. Check out the hangman game again: <http://www.quia.com/hm/1898.html>

II. Grammar (20 minutes):

A. Review grammar concepts from previous lesson:

i. Review the meaning of person; replicate the English pronoun paradigm.

ii. Review the basic verb endings for person (present tense, singular and plural). Incorporate the endings -o, -s, -t, -mus, -tis, -nt into the pronoun paradigm.

B. Exercise from the back of the book: 5.3, 5.4, 5.5. Review the grammar notes preceding the exercises.

C. New grammar concepts:

- i. Ablative case – endings, use, etc.
- ii. Review the noun ending paradigm (1st and 2nd declensions, singular and plural, nominative and accusative, function in the sentence, Latin example). Add the ablative case to the paradigm.

III. Medieval World (20 minutes): Angels

Thomas Aquinas says that angels are a purely intellectual substance – they are all form, and not made of corporeal matter. So when they interact with humans, they do so through our own intellects and desires.

A. Thomas Aquinas on whether angels speak to each other (ST Ia q.107 a.1 resp.): <http://www.ccel.org/a/aquinas/summa/FP/FP107.html#FPQ107OUTP1> “The angels speak in a certain way. But, as Gregory says (Moral. ii): "It is fitting that our mind, rising above the properties of bodily speech, should be lifted to the sublime and unknown methods of interior speech." ... Now when the mind turns itself to the actual consideration of any habitual knowledge, then a person speaks to himself; for the concept of the mind is called "the interior word." And by the fact that the concept of the angelic mind is ordered to be made known to another by the will of the angel himself, the concept of one angel is made known to another; and in this way one angel speaks to another; for to speak to another only means to make known the mental concept to another.”

B. William of Auvergne says that in heaven there will be no dancing, leaping, or even singing; he thinks these “gesticulations” are inappropriate to the true spiritual joy of heaven. He says that there is no singing of praises in heaven, since God is perfect and does not need vocal praise: “Moreover, the very virtue of gratitude can be seen not to be complete in its operations if it does not burst forth in the words of praises, blessings, and glorifications of the creator. But someone will perhaps say that this vocal praise would be

useless there on account of what you have heard in the preceding parts, namely, that the power that is vocal and interpretive are operations only for another and on account of the need and imperfection of the other. But this is the mutual ignorance or ignorance toward one another among human beings of their thoughts and passions. But the cause of it will cease there; hence, the effect will also cease. ”

C. Angels gesturing

http://www.bnf.fr/enluminures/manuscripts/aman9/i6_0045a.htm

BNF, Lat 18104, fol. 104

John of Berry's Petites Heures

France, Paris 14th Century.

More images from the John of Berry's Little Book of Hours

<http://www.bnf.fr/enluminures/manuscripts/aman9.htm>

D. Discussion:

- How Thomas say that angels interact with people?
- Are you surprised by this abstract idea of an angel?
- What do you think of William's claim that there is no singing in heaven?
- Do Thomas and William's descriptions of angels match up to angels as they are commonly represented today?
- What about medieval representations.
- What do we commonly imagine are the “jobs” of angels, and how do they compare to the medieval hierarchy?

IV. Conclusion (5 minutes):