

Medieval Latin Club, meeting 6b (1 hour)

I. Vocab/Etymology (15 minutes):

A. Latin root: domus “home”

- domestic, domesticate, domesticity, domicile
- Ask students to brainstorm derivatives.

B. Affixes in English words:

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

ii. Suffixes: -ise/-ize, -fy

a) -ise/-ize: to make to undergo a certain process

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

a) desensitize – to make numb to sensation

b) agonize – to suffer agony

c) mesmerize – to bring under a spell

- Prompt students with the following questions:

a) to reinterpret within the confines of rational thought?

(rationalize)

b) to offer criticism? (criticize)

c) to put into structure? (structuralize)

d) to put into alphabetical order? (alphabetize)

e) to make sterile? (sterilize)

f) If arbor is Latin for tree, what word means to produce branching formations? (arborize)

b) -fy: to make (adj.)

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

a) to make simple → simplify

b) to make acidic → acidify

c) to make humid → humidify

- Prompt students with the following questions:

a) to make pure? (purify)

b) to define in terms of quantity? (quantify)

c) If stupet is Latin for to be astonished, what word means to astound? (stupefy)

d) If forte is Latin for strong, what word means to make strong? (fortify)

e) If magnus is Latin for big, what word means to make bigger? (magnify)

f) If deus, dei is Latin for god, what word means to make into a god? (deify)

g) If mollis is Latin for soft, what word means to soften? (mollify)

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/1896.html>

II. Grammar (20 minutes):

A. Review grammar concepts from previous lesson:

i. Go over verb forms. Focus especially on the infinitives.

B. Exercise from the back of the book: 6.3, 6.4, 6.5

C. New grammar concepts:

i. Introduce the vocative case.

ii. Go over questions in Latin. Interrogatives and the use of -ne to turn a sentence into a question.

III. Medieval World (20 minutes): Services and music in the church

A. The public, communal worship of the Christian church, its liturgy, was always [sung or chanted](#). From Carolingian times, church worship was conducted in

Gregorian chants. This enabled the congregation to recite and respond in unison. Gregorian chants vary according to the text:

- i. Psalms were set in the simplest syllabic style, in parallel members.
- ii. Meditation chants were more elaborate, with melodies performed on a single syllable -- called *melismas* from the Hellenistic word for melody.
- iii. Lessons: Old Testament lessons employed a harsh cadence, trumpet-like in tone.
- iv. Processionals had several notes per syllable, suggesting the rhythmic motion of a procession
- v. Alleluias and the Gradual: The graduals and alleluias were the meditative complement to the lessons. By stretching out the words they were meant to slow the listeners' sense of the passage of time, encouraging contemplation.

B. Monastic music theory: Medieval music theory was part of the Carolingian curriculum. For the monks themselves who studied only four of the seven liberal arts (grammar, music, and parts of arithmetic, and geometry), the study of music immediately followed and was parallel to the study of grammar. Students were taught that pitches were like letters. The musical syllables were **Ut, re, mi, fa, sol, la, si**, which were based on a hymn by Paul the Deacon:

**Ut** queant laxis **re**sonāre fibris  
**Mi**ra gestorum **fa**muli tuorum,  
**So**lve polluti **la**bii reatum,  
**San**cte **I**ohannes.

C. Hours of the day: The liturgy or "divine office" was not restricted to the Mass. The hours of the day were also marked by liturgical observance.

- i. Matins (or Vigils): the night offices
- ii. Lauds: sung at sunrise
- iii. "Little Hours" (*prime* at 6 AM, *terce* at 9 AM, *sext* at noon, *none* at 3 PM)
- iv. The end of the day was celebrated with Vespers at sunset and Compline at nightfall, before bed

Monastic communities spent much of the day in the celebration of the canonical hours. Each of the little hours took perhaps 15 minutes; Compline, 20 minutes, Vespers and Lauds, 30 minutes, and 90 minutes for Matins. Mass might last 40 minutes.

D. An excerpt from Bede's liturgy. Even if you do not know Latin, take a look at the original words after you have read the translation; you can see that this is a

song. Try reading some of it out loud to hear the rhythm. Do you recognize the story? How is the style of this version of it different from the more common version?

Primo Deus coeli globum  
Molemque terrae condidit,  
Terram sed umbris abditam  
Abyssus alta texerat:

At per dies aetatibus  
Labentis aevi congruos  
Ornavit orbem, et aethera,  
Cunctamque mundi machinam.

Prima Creator saeculi  
Die tenebras effugans,  
Aquis adhuc absconditum  
Lampavit orbem lumine.

Lucis beatæ gaudiis  
Mundi replevit incolas,  
Aetate mox altissimus  
Prima Creator saeculi

Locatur inter caerula,  
Dei secunda maximus  
Poli globus, divisaque est  
Utrinque lympha labilis.

Primo secundae tempore  
Aetatis arca mystica,  
Hinc inde concurrentia  
Locatur inter caerula.

Lucente saeculi tertia  
Die, fluens sub aethere  
Abyssus alta subsidet,  
Virensque paret arida.

In the beginning God made the sphere of the heavens and the mass of the earth, but the deep abyss covered the earth, hidden in shadows. As days equal in length slipped by, he built the earth and the skies, and the whole system of the world. On the first day of time, the Creator scattered the shadows and illuminated the earth, which had been hidden by the waters, with brightness, and he filled the objects in the world with the joys of wonderful light. Soon, in the first period of time, the Creator was placed among the heavens; in the second, the largest sphere of heaven, and the flowing water was divided in

two. In the first part of the second day the heavenly vault, stretching from one side to the other, was placed among the heavens. With the dawning of the third day of time, the deep abyss flowing beneath the sky subsided, and the green land appeared.

- E. Music accompanied many of the sacred rites performed by the church. Here singing is performed as part of the [funeral rites](#).
- F. Music was an area in which women could contribute to the church, both as composers and as performers. St. Hildegard of Bingen was a famous female composer; she wrote 77 musical pieces that are known to us today, collected as the *Symphonia harmoniae caelestium revelationum* (Symphony of Harmony of Heavenly Revelations). Much medieval religious music was anonymous, so it is hard to know how many other female composers there might have been. Women in convents performed music as part of the liturgy (religious service).
- G. Activity: Listen to [musical selection]. Have you heard music that sounds like this before? Write down some features you would use to describe the music you have just heard – list a few things it has in common with modern music, and a few differences. Now think about the roles you have seen music play in medieval life. What role would music have played in your life if you were a medieval monk? How about if you were a medieval townsman outside the church? What ceremonies do we have today in which music plays an important role – it doesn't have to be playing the whole time (for example, the national anthem at a baseball game)?

#### IV. Conclusion (5 minutes)