

Medieval Latin Club, meeting 4d (1 hour)

I. Vocab/Etymology (15 minutes):

A. Latin root: curat “take care of, look after”

- curator, curate, cure, curable, incurable

- Ask students to brainstorm derivatives.

B. Affixes in English words:

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

ii. Review affixes from 4a, 4b, and 4c.

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. Word search with clues based on English and Spanish cognates

ii. Identify vocab words from Medieval manuscripts (handout found on Bartholomew’s World website). Have students translate the word they identify and offer one derivative.

II. Grammar (20 minutes):

A. Review grammar concepts from previous lesson:

i. Use of ille and illa to change the subject of the sentence and refer back to a previously stated noun. These pronouns have to match their antecedent in case, number, and gender.

ii. Recreate the noun paradigm.

iii. Remind students of the singular and plural verb endings.

B. Translate the Latin passage from the chapter. Have students read the Latin aloud and then translate.

C. New grammar concepts:

i. Briefly introduce students to the imperative mood, used for giving commands.

ii. Explain the aliae...aliae construction found in the translation passage.

III. Medieval World (20 minutes): Angels

- A. What kinds of angels are there, and what do they look like?
- B. Closest to God: Seraphs, Cherubs: these can be called Thrones
- C. Dominions, Virtues, Powers
- D. Closest to people: Principalities, Archangels, Angels

Thomas Aquinas on the orders of angels,

<http://www.ccel.org/a/aquinas/summa/FP/FP108.html#FPQ108OUTP1 ST 1.108.6c>:

“The "**Cherubim**" know the Divine secrets supereminently; and the "**Seraphim**" excel in what is the supreme excellence of all, in being united to God Himself; and all this in such a manner that the whole of this hierarchy can be called the "**Thrones**"; as, from what is common to all the heavenly spirits together, they are all called "**Angels**."

“As regards government, three things are comprised therein, the first of which is to appoint those things which are to be done, and this belongs to the "**Dominations**"; the second is to give the power of carrying out what is to be done, which belongs to the "**Virtues**"; the third is to order how what has been commanded or decided to be done can be carried out by others, which belongs to the "**Powers**."

“The execution of the angelic ministrations consists in announcing Divine things. Now in the execution of any action there are beginners and leaders; as in singing, the precentors; and in war, generals and officers; this belongs to the "**Principalities**." There are others who simply execute what is to be done; and these are the "**Angels**." Others hold a middle place; and these are the "**Archangels**," as above explained.”

i. Hildegard of Bingen's portrayal of the nine ranks of angels

<http://www.dartmouth.edu/~matc/math5.geometry/unit10/10008.gif> (from Matthew Fox, *Illuminations of Hildegard of Bingen*. Santa Fe: Bear, 1985. p. 74)

ii. A cherub <http://upload.wikimedia.org/wikipedia/commons/4/4a/Cherub1.jpg> – note the four faces (lion, ox, eagle, and man)

iii. God surrounded by seraphim.

http://www.bnf.fr/enluminures/bin/fiches_descriptives/a6_0094.htm

Bibliothèque Nationale de France (BNF) Lat 18104, fol. 189

John of Berry's Petites Heures

France, Paris 14th Century.

iv. Michael, an archangel, [http://www.isidore-of-](http://www.isidore-of-seville.com/viewer/viewer.html?http://www.myriobiblos.gr/museum/icons/icon18.htm)

[seville.com/viewer/viewer.html?http://www.myriobiblos.gr/museum/icons/icon18.h](http://www.isidore-of-seville.com/viewer/viewer.html?http://www.myriobiblos.gr/museum/icons/icon18.htm)

[tmluxfiathhttp://www.myriobiblos.gr/museum/icons/Ravenna.jpg](http://www.myriobiblos.gr/museum/icons/Ravenna.jpg)luxfiat125luxfiat2

00 Mosaic, from St Apollinaire, in Ravenna, 6th century

v. The archangel, Michael battling a dragon,

http://expositions.bnf.fr/bestiaire/grand/lat_14410_034.htm BNF Lat. 14410,

Normandy 1330

Other manuscript images of Michael:

<http://expositions.bnf.fr/bestiaire/it/dragon/05.htm>

and the dragon <http://expositions.bnf.fr/bestiaire/it/dragon/03.htm> from a medieval bestiary.

<http://expositions.bnf.fr/bestiaire/it/dragon/04.htm>

How different are the pictures of angels we have seen?

What differences do you attribute to place, to date, to individual artists.

What about your school? Are there artistic representations of angels in your school?

What kind are they?

IV. Conclusion (5 minutes):