

A. ORAL ASSIGNMENT

(English translation in smaller text.)

CATO.

Heus, Felix! Quid facis, stulte?

(Hey, Felix! What are you doing, stupid?)

FELIX.

Cum Achaeo dicebam! Mihi fabulas de Hercule narrabat, sed nunc in foro laborat.

(I was talking to Achaeus! He was telling me stories of Hercules, but he is working in the market now.)

CATO.

Eh? Achaeus tibi de Hercule narrabat? Ha! Tibi eum narrabo, nam quoque fabulas non ignoro.

(Eh? Achaeus was telling you about Hercules? Ha! I will tell you about him, for I know the stories too.)

FELIX.

Quid de Hercule non ignoras? Achaeus mihi de Hydra narrabat.

(What do you know about Hercules? Achaeus was telling me about the Hydra.)

CATO.

Tibi de cervo narrabo. Postquam Hercules Hydram necavit, Eurystheus timebat; Hercules enim virum tantae fortis audaciae. Itaque iussit Herculem cervum quendam ad se referre.

(I will tell you about the hind. After Hercules killed the Hydra, Eurystheus was afraid; for Hercules was such a strong and audacious man. Therefore he ordered Hercules to bring back to him a certain hind.)

FELIX.

Cervum Hercules non timet! Hydra monstrum horrendum erat...

(Hercules is not scared of a hind! The Hydra was a horrible monster...)

CATO.

Sed hic cervus, cuius cornua aurea fuisse tradebantur, incredibili fuit celeritate. Atque Eurystheus iussit Herculem cervum vivum ad se referre!

(But this hind, whose antlers were reported to have been gold, was incredibly fast. And Eurystheus commanded Hercules to bring the hind back to him alive!)

FELIX.

Quomodo cervum Hercules cepit? In silva eam conseqebatur?

(How did Hercules catch the hind? Did he pursue her in the woods?)

CATO.

Hercules neque tempus ad quietem relinquebat, et totum annum omnibus viribus currebat.

Tandem cervum cursu exanimatum cepit, et vivum ad Eurystheum rettulit.

(Hercules did not take any time to rest, and ran with all his strength for a whole year. At last he captured the exhausted hind in its course, and brought it back alive to Eurystheus.)

FELIX.

Verus est, nihil ignoras! Mox cum Achaeo dicere debes.

(It is true, you know everything! You must speak with Achaeus soon.)

B. READING

Iussit igitur Herculem cervum quendam ad se referre; noluit enim virum tantae audaciae in urbe retinere. Hic autem cervus, cuius cornua aurea fuisse traduntur, incredibili fuit celeritate.

Translation: *He then ordered Hercules to bring back to him a certain hind; for he did not wish to keep such an audacious man in the city. However, this hind, whose antlers are reported to have been gold, was incredibly fast.*

For his third labor, Hercules was tasked with finding and capturing the Ceryneian Hind alive.

This was no ordinary hind—she was the size of a bull, with antlers of shining gold, and ran so fast that she was even able to escape the clutches of Artemis, the hunter goddess. Artemis had been searching for worthy animals to pull her chariot and came across a herd of five golden-antlered deer, of which she managed to capture all except for one. The last hind escaped using its extraordinary speed; Artemis was impressed and declared that the hind would henceforth be one of her sacred animals. This meant that whoever harmed her would face severe consequences from the goddess, which was exactly why Eurystheus gave Hercules this task; however, Artemis knew what was going on and refused to do the king's dirty work for him.

Tandem postquam totum annum cucurrerat (ita traditur), cervum cursu exanimatum cepit, et vivum ad Eurystheum rettulit.

Translation: *At last, after he had run for a whole year (so it is said), he captured the exhausted hind in its course, and brought it back alive to Eurystheus.*

Because he could not simply just shoot the Ceryneian Hind for fear of drawing Artemis' ire, Hercules purportedly spent an entire year chasing after her. Once the hind was finally tired from running and slowed down to jump over a stream, Hercules shot an arrow near her hooves so that she would trip and fall. Taking advantage of her momentary disorientation, Hercules grabbed her and tied her legs together so that she couldn't escape; he was confronted by a wrathful Artemis and her brother Apollo on his way back to Tiryns, but managed to avoid certain death by explaining the whole matter and promising to set the hind free after presenting it to Eurystheus. However, Eurystheus was planning to keep the hind in his royal menagerie, so Hercules asked

him to take the hind himself and then undid its bounds as soon as the king came within grabbing distance. The hind immediately sprung free and escaped with its extraordinary speed, making a fool out of Eurystheus and making this labor another "win" for Hercules.

Hercules dum iter in Arcadium facit, ad eam regionem venit quam centauri incolebant.

Translation: *While Hercules was making his way in Arcadia, he came to the region inhabited by the centaurs.*

Arcadia is a region in the central Peloponnese, which in Greek mythology was considered a mysterious and wonderful paradise of unspoiled wilderness. The area takes its name from the mythological character Arcas, the son of Zeus and Callisto; Callisto was a follower of Artemis, so Artemis turned her into a bear as punishment for breaking her vow of chastity. Callisto's son, Arcas, survived as a human and eventually became king of an area in Greece which was named Arcadia in his honor. To the Ancient Greeks, Arcadia was a beautiful wilderness that was the home of Pan (god of the wild) and the birthplace of Hermes (god of trade, thievery, animal husbandry, language, and travel, among other things). Alongside those gods, Arcadia was also inhabited by many mythical creatures such as dryads, nymphs, centaurs, and man-eating birds.

Cum nox iam appeteret, ad speluncam devertit in qua centaurus quidam, nomine Pholus, habitabat. Ille Herculem benigne excepit et cenam paravit.

Translation: *When night was drawing near, he turned into a cave in which dwelt a certain centaur, named Pholus. He received Hercules kindly and prepared a meal.*

Being a good host was extremely important to the Ancient Greeks. Hospitality was considered the divine right of guests and the divine duty of hosts—Zeus, the king of the gods, was also the god of hospitality, and it was said that he would sometimes visit citizens' homes in disguise as a beggar to test how hospitable they were. If they invited him in and served him a meal, as proper hosts should do, then they would be rewarded; if they slammed the door in his face, however, then they would certainly be punished. This was a good way to keep the Greeks on their toes, as any stranger asking for hospitality could be Zeus in disguise. This Greek concept of hospitality was called *Xenia*, after the word *xenos* meaning "stranger"; and one of Zeus' many epithets was *Zeus Xenios*, meaning a patron of foreigners or a protector of strangers.

At Hercules postquam cenavit, vinum a Pholo postulavit. Erat autem in spelunca magna amphora vino optimo repleta, quam centauri ibi deposuerant.

Translation: *But after Hercules had dined, he demanded wine from Pholus. And in the cave there was a large amphora filled with the best wine, which the centaurs had put aside there.*

Wine was incredibly significant in Ancient Greece. In mythology, wine was invented by the god Dionysus (Roman name: Bacchus), and the beverage was a staple of Greek culture as well as the most popular manufactured drink in the ancient Mediterranean. Wine was enjoyed at practically all social gatherings; the Greeks even had special drinking parties, called *symposia*, that were held after a meal and involved gathering to drink, perform/listen to music, and partake in good

conversation with good company. Additionally, the Romans were significant for innovating the winemaking methods that are still largely in use today, and they turned viticulture into a flourishing business that brought them profits from all over the Mediterranean.

Centaurs notum odorem senserunt et omnes ad locum convenerunt. Ubi ad speluncam pervenerunt, magnopere irati erant quod Herculem bibentem viderunt.

Translation: *The centaurs perceived a familiar smell and all came together to the place. When they arrived at the cave, they were greatly angry because they saw Hercules drinking.*

In Greek mythology, centaurs—creatures with the upper body of a man and the lower half of a horse, representing a blurred point on the line drawn between civilized humanity and uncivilized nature—were usually depicted as wild, lawless barbarians who often got uncontrollably drunk and wreaked havoc everywhere they went. For example, when a group of neighboring centaurs found out that Hercules and Pholus were drinking their wine, they charged Pholus' cave and attacked them without a second thought. Another notable example was in the myth of Theseus, when a group of centaurs got drunk at his friend's wedding and tried to kidnap the bride for themselves, which obviously resulted in a long and violent battle. There were exceptions, of course, such as Pholus and also the famous teacher Chiron; but mostly, centaurs in Greek mythology served to represent the dangers of releasing your inhibitions and unbridled chaos.

C. WRITING

As I've been progressing through the chapters of Hercules' story, I've been noticing how large of an influence his myth has had on modern culture—there have been countless movies, television series, video games, and comic books based on the story and character of Hercules. The most prominent example that comes to mind is *Hercules*, the 1997 Disney animated movie, which was a huge success (despite its numerous inaccuracies concerning the original myth, so as to make the story more family-friendly). Also, it wasn't only modern culture that was inspired by Hercules; the Roman emperor Commodus famously viewed himself as the reincarnation of the ancient hero and appeared in public wearing a lion-skin cloak, also commissioning statues of himself as Hercules erected all around the city. Finally, Hercules even has a spot in the English dictionary—the phrase "Herculean task" is used today to describe a task that is incredibly tedious and difficult, as a nod to Hercules' notoriously strenuous labors.

Contributions made to the discussion boards: 49

D. INTERCULTURAL UNDERSTANDING

1. **Ager**

This word, meaning "land, field, territory," caught my attention as it closely resembles the English word *agriculture*, which means "the cultivation of large areas of land to provide food." *Agriculture* is made of two Latin words, *ager* ("field") and *cultura* ("cultivation"). Additionally, the word *ager* comes from the PIE root *agro-* meaning "field."

2. **Cervus**

Cervus, meaning "stag," is the root of the stag's scientific name, *cervidae*. *Cervus* is also connected via the PIE root *ker-* (meaning "horn") to several English words such as *reindeer* (a kind of deer with large antlers), *cerebral* (pertaining to the brain), *capricorn* (astrological sign represented by a goat), and *rhinoceros* (a quadrupedal mammal characterized by one or two horns on the nose). What all these words have in common is the fact that they all have to do with things related to horns or the head.

3. **Vesper**

Vesper, meaning "evening," is also an English word with the same meaning; it is rarely used nowadays, but in some branches of Christianity, *vespers* are the name of a series of prayers held in the evening or late afternoon. Additionally, the word *vesper* is related to the Greek word *hesperos*. The Greeks believed that the distant lands to the west were inhabited by the Hesperides, daughter of Hesperus; they were named like that because *hesperos* means evening, and the sun sets in the west.

4. **Vestigium**

This word is interesting to me because *vestigium* means "footprint," and is the root of the English word *vestige* meaning "a trace of something that is disappearing or no longer exists." It also means, in biological terms, "a part or organ of an organism that has become reduced or functionless in the course of evolution." This is interesting because footprints are temporary and have no function.

5. **Optimus**

Optimus means "the best," and this word stood out to me as I immediately thought of OPTIMUS PRIME, the main character of the Transformers franchise. Optimus Prime is a robot leader who's portrayed as having the best moral character (and the biggest weaponry), so his name is very reflective of his character. It's also noteworthy to point out that one of the most common epithets the Romans had for their supreme god Jupiter was *Jupiter Optimus Maximus*, meaning "Jupiter, Best and Greatest."

6. **Exanimo**

This word, meaning to kill/exhaust, is made up of two Latin words—the prefix *ex-* ("out, out of, off") and *animus* ("spirit, courage"). So, the word literally means to "take out the spirit." The word *animus* is also the root of the English words *animate* ("to fill with boldness or courage; to give natural life to") and *animal* ("any sentient living being").