

Unit 1 - LVLDU

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A. ORAL ASSIGNMENT

In parva insula ad mare, erat puella forma praestantissima, nomine Sophia.

On a small island near the sea, there was a girl of most outstanding beauty, named Sophia.

Ibi Sophia cum suo patre habitabat, benigno rege insulae.

Here Sophia lived with her father, the kindest king of the island.

Cum incolis insulae, vitam beatam agebant.

With the inhabitants of the island, they lived a blessed life .

Rex, qui valde scientiae erat, regnum obtinebat ut nullum bellum neque casus fuit.

The king, who had a lot of knowledge, ruled the kingdom so that there was no war nor misfortunes.

Olim Sophia quandam navem auream in ripa invenerat.

Once upon a time, Sophia discovered a certain golden boat on the shore.

Sophia non cognovit quod navis regi deorum adpertinuerat: Iovi.

Sophia did not know that the boat had belonged to the king of the gods: Jupiter.

Iuppiter postulavit ut in matrimonium sibi duceret, quod ea navem sumpsit.

Jupiter demanded that she marry him, because she took the boat.

Cum tamen illa hoc facere nollet, Iuppiter ira commotus, eam patrem occidit.

But when she would not do this, Jupiter, moved by anger, killed her father.

Ita horribilis rerum commutatio facta est;

Thus a horrible exchange of things took place;

simul atque pater Sophiae exanimavit, regnum deletum erat.

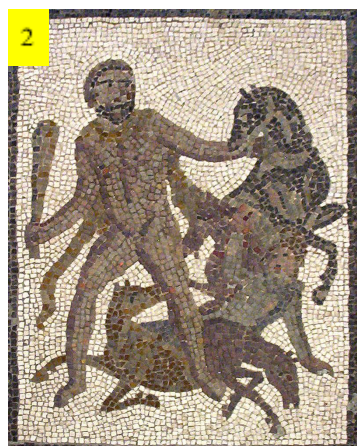
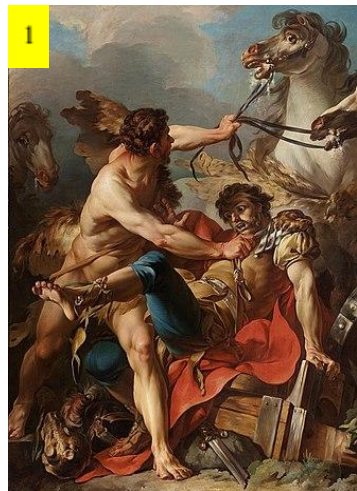
As soon as Sophia's father died and after the kingdom had been destroyed.

B. READING

31. EIGHTH LABOR: THE MAN-EATING HORSES OF DIOMEDE

...Hercules ira commotus regem interfecit et cadaver eius equis obici iussit. Ita mira rerum commutatio facta est; is enim qui antea multos cum cruciatu necaverat ipse eodem supplicio necatus est. Cum haec nuntiata essent, omnes qui eam regionem incolebant maxima laetitia adfecti sunt et Herculi meritam gratiam referebant. Non modo maximis honoribus et praemiis eum decoraverunt sed orabant etiam ut regnum ipse susci-peret. Ille tamen hoc facere nolebat, et cum ad mare rediisset, navem occupavit.

...Hercules, moved with anger, slew the king, and ordered his corpse to be thrown to the horses. Thus a wonderful exchange of things took place; for he who had previously killed many with torture was himself put to death by the same execution. When these things were announced, all who inhabited that region were overcome with great joy, and they returned the favor that Hercules deserved. Not only did they decorate him with the greatest honors and rewards, but they also prayed that he would take over the kingdom himself. He, however, would not do this, and when he returned to the sea, he took possession of the ship.



All variations of this myth involve Hercules feeding the king to the horses in the end, but in the retellings, there is usually some variation in the motive/method by which the king dies. In one version by the Greek scholar Apollodorus, Hercules leaves the mares with some of his comrades after stealing them, not knowing that they were man-eating, before taking off to go kill Diomedes. When he returned, he found his favoured companion/lover, Abderos, mauled and killed by the horses. To get revenge, Hercules then kills Diomedes by feeding him to his horses, and establishes the city of Abdera in honour of Abderos. In another version by the Greek tragedian Euripides, Hercules carries out the labor alone, and is a visitor to Thrace. He stays up into the night before sneaking into the horses cabins to cut their chains and free them. He then proceeds to slay Diomedes with an axe, or club, and feed his body to the horses to calm them. In another version, Hercules actually captures, kills, and feeds Diomedes to his horses, before releasing the mares from their enclosure. The soldiers of Thrace, instead of celebrating, try to kill Hercules over their dead king, but are chased away by the freed horses, which are led by an alive Abderos. As you can see, though the methods or details may vary from story to story, all versions of this tale involve killing Diomedes and feeding his body to the horses in some fashion, typically to calm them. In some other retellings, this action even

1. Jean Baptiste Marie Pierre, *Diomedes King of Thrace Killed by Heracles and Devoured by his own Horses*, 1752.
2. *Hercules and the Mares of Diomedes, The Twelve Labours* Roman mosaic from Llíria, made of limestone.

calms the horses forever, leaving them tame enough to wander freely around Argos.

32. NINTH LABOR: THE GIRDLE OF HIPPOLYTE

Gens Amazonum dicitur omnino ex mulieribus constitisse. Hae summam scientiam rei militaris habebant, et tantam virtutem adhibebant ut cum viris proelium committere auderent. Hippolyte, Amazonum regina, balteum habuit celeberrimum quem Mars ei dederat. Admeta autem, Eurysthei filia, famam de hoc balteo acceperat et eum possidere vehementer cupiebat. Eurystheus igitur Herculi mandavit ut copias cogeret et bellum Amazonibus inferret...

The Amazon race is said to have consisted entirely of women. These women had the greatest knowledge of military matters, and used so much courage that they dared to engage in battle with men. Hippolyte, the queen of the Amazons, had the most famous girdle which Mars had given her. However Admeta, the daughter of Eurystheus, had heard of this rumored girdle, and ardently desired to possess it. Eurystheus then entrusted Hercules to gather troops and wage war on the Amazons...



This passage prompted me to learn about the all-female military that existed from the 17th to the 19th century in the Kingdom of Dahomey, which is now Benin, West Africa. These women were called the Agojie in their native language, Fon, but were also known as the Dahomey Amazons by European settlers who encountered them. The European name was inspired by the army's likeness to Amazonian female warriors pictured in Greek Mythology. There's debate surrounding the origin of the Agojie, but the most popular version is one that describes Queen Hangbe, who ruled in early 17th century taking rein of the kingdom from her deceased brother and proceeding to establish a female bodyguard and military. This military lasted long after the Queen's reign, with the Queen herself joining their ranks after retiring from the throne. These warriors were called *Mino*, or "Our Mothers", by the men in the kingdom. This military grew to such high skill and standing that were soon included in politics and government, taking on prominent roles in the Kingdom's Grand Council, and establishing their own traditions through the Annual Customs of Dahomey, which usually consisted of parades, swearing of oath ceremonies, and other celebrations. The Agojie were only disbanded when the Kingdom became a French protectorate in 1894. The former warriors attempted to train the younger generations of women as a means of continuing the tradition, though we don't know how far this continued. The last surviving member of the original *Mino* was named Nawi, who died in 1979 having lived to over 100 years old. There are many modern stories that



Images of the Dahomey warriors taken from National Geographic.

also take inspiration from the Agojie, the most popular being the Dora Milaje, a fictional all female army from the nation Wakanda from the Marvel franchise.

33. THE GIRDLE IS REFUSED

...Ipsa Hippolyte balteum tradere volebat, quod de Herculis virtute famam acceperat; reliquae tamen Amazones ei persuaserunt ut negaret. At Hercules, cum haec nuntiata essent, belli fortunam temptare constituit. Proximo igitur die cum copias eduxisset, locum idoneum delegit et hostis ad pugnam evocavit. Amazones quoque copias suas ex castris eduxerunt et non magno intervallo ab Hercule aciem instruxerunt.

...Hippolyta herself wanted to hand over the girdle, because she had learned of Hercules' valorous reputation; but the rest of the Amazons persuaded her to deny it. Whereas Hercules, when these things were announced, resolved to test his fortune in war. The next day, when he had led out his troops, he chose a suitable place and challenged the enemy to battle. The Amazons also led out their troops from their camp, and no great distance from Hercules, drew up in a battle line.

There's another version of this myth where the goddess Hera, who believed that the arrival of Hercules only meant harm for the Amazonians, decided to get rid of him in her own way. She disguised herself as an Amazonian woman in order to sneak into their ranks, then proceeded to spread distrustful rumors of war and rage, convincing the women that Hercules was not a valorous warrior, but instead bad news. Hera spread the rumor that he was going to carry off their queen and subsequently goading them into war with Hercules and his troops. In this version, Hercules sees the incoming Amazonians, donned in armour/weaponry and riding atop their horses, and immediately thought he was under attack. Then, Hercules killed queen Hippolyte, undid her belt and took it away from her. Hercules and his troops fought the rest of

the Amazonians in a great battle before sailing away to give the belt to Admete, daughter of King Eurystheus. In other retellings Hercules is joined by the hero Theseus, in which Theseus abducts Hippolyte, or he falls in love and leaves willingly with him. In one rendition, Hippolyte was taken to Athens and was wed to Theseus, which led to the Amazonians attacking Athens. In another, Theseus casts Hippolyte aside to marry Phaedra, so out of rage, Hippolyte rallied her troops to attack the wedding. The pairing of Hippolyta and Theseus is also seen later in history, in Shakespeare's play *A Midsummer Night's Dream*. Although the Greek myth comes in many different renditions, and it's incredibly interesting to see all the many interpretations by various scholars. Some variations don't even contain the same character; they feature Theseus with Hippolyte's sister Antiope, Melanippe, or Glauce!



1. Marriage Morning of Theseus and Hippolyta from *A Midsummer Night's Dream* by Edwin Austin Abbey, 1897.

34. THE BATTLE

Palus erat non magna inter duo exercitus; neutri tamen initium transeundi facere volebant. Tandem Hercules signum dedit, et ubi paludem transiit, proelium commisit. Amazones impetum virorum fortissime sustinuerunt, et contra opinionem omnium tantam virtutem praestiterunt ut multos eorum occiderint, multos etiam in fugam coniecerint. Viri enim novo genere pugnae perturbabantur nec magnam virtutem praestabant. Hercules autem cum haec videret, de suis fortunis desperare coepit. Milites igitur vehementer cohortatus est ut pristinae virtutis memoriam retinerent neu tantum dedecus admitterent, hostiumque impetum fortiter sustinerent; quibus verbis animos omnium ita erexit ut multi etiam qui vulneribus confecti essent proelium sine mora redintegrarent.

There was a little swamp between the two armies; yet neither of them wanted to make the first move. At last Hercules gave the signal, and when he had crossed the marsh, he engaged in battle. The Amazons withstood the attack of the men with great courage, and, contrary to the opinion of all, showed so much valor that they slew many of them, as well made many flee. For the men were troubled by the new kind of battle, and did not display great valor. But when Hercules saw these things, he began to despair of his fortune. Therefore, he strongly encouraged the soldiers to retain the memory of their former valor, and not to admit only disgrace, and to bravely withstand the attack of the enemy; with these words he raised the spirits of all, that even many who had been wounded returned to the battle without delay.



When the passage mentioned “a little swamp” I became curious on where geographically the battle between Hercules and the Amazonians happened. According to the poet Bacchylides and the historian Herodotus, during the time Hercules attacked, the homeland of the Amazons was located at the southern shores of the Black Sea. The Amazon’s capital was a city called Themyscira, which was an ancient Greek town which is said to be located near the present-day Terme River (was also called the Thermodon River). But where the Amazons actually resided depended on the myth or time. The historian Herodotus also explained that the Amazon warriors eventually came to reside and assimilate in Scythia. After being defeated by the Greeks in a battle at the Thermodon river, they set sail and took three ships full of Amazons prisoners. However, the Greeks were quickly overtaken by the Amazon warriors, even without basic navigation skills, the women escaped and found themselves at the Northeastern Scythian shore of the Black Sea. They situated themselves in the steppe between the Caspian Sea and the Black Sea. According to many archaeological discoveries, the Scythians were real tribes of warrior women that

1. Map of Ancient Scythia by Michele Angel.
2. An amazon fighter statue in Terme of Samsun province in Turkey.

1. Drawing of a Hamian Archer.
2. Roman Archer carved on Trajan's column.
3. Roman Hunnic Horse Archer.

D. INTERCULTURAL UNDERSTANDING

1. *Crŭcĭāre* - meaning “to torment” or “to torture”. The word *crŭcĭāre* stood out to me because the singular present indicative conjugation of the verb, *crŭcĭo*, is the well known wizardly spell from Harry Potter. *Crŭcĭo* directly translates to “I torture” which is fitting because the Cruciatus Curse is described to be worse than “one thousand white-hot knives, boring into the skin” and is one of the three Unforgivable Curses in the wizarding world of Harry Potter. The English words “excruciate”, “cruciate”, “crucifixion” all resemble *crŭcĭāre*. These words, all having similar meanings along the line of something painful, inflicting harm or punishment, as if by crucifying, all derive from Latin *excruciat*, which is the past participle of *excruciare* meaning “to torture,” and figuratively “to afflict, harass, vex, torment”. *Excruciare* was formed using the prefix *ex-* meaning “out or thoroughly” + *cruciare*, which comes from the noun *crux* meaning “a cross.” The connection between torment and the cross comes from being crucified, which was a capital punishment where the condemned nailed to a large wooden cross left to slowly and painfully hang until their death.
2. *Convĕnĭre* - meaning “come together”, “to harmonize” or “to be consistent”. The word *convĕnĭre* is related to many English words, the most common being “convene” meaning “to come together, meet in the same place,” “convenient” meaning “fit, suitable, proper; affording accommodation”, and lastly, “conventional” meaning “of the nature of an agreement.” The word that stuck out the most to me and that I did not realize was related was “convent” meaning “association or community of persons devoted to religious life.” from Old French *convent*, which is derived from Latin *conventus* meaning “assembly,” which was originally the past participle of *convenire* which is from the assimilated form of *com-* meaning “with, together”+ *venire* meaning “to come.” This also led me to learn about the Covent Garden district in London, which is now a popular tourist shopping site, but is known for its history of being a hotspot of brothels in the 18th century.
3. *Cŭpĕre* - meaning “to desire”, “to wish,” or “to long”. The first thing that comes to mind when looking at the verb *cŭpĕre* and its meaning, is its resemblance to the name of the well loved god of desire, Cupid. This is no coincidence that the name of the Roman god of desire, erotic love, attraction, and affection derives from Latin *cŭpĕre*. In Roman mythology, Cupid, also known as *Amor* (meaning love), is commonly portrayed as the son of the love goddess, Venus and the god of war, Mars. The tale of Cupid and Psyche is well known and told even today and is originally from *Metamorphoses* by Apuleius.

Eros, Cupid's Greek counterpart, and Psyche appear in Greek art as early as the 4th century BC. While learning about the etymology behind the verb *cupere*, I came across the English noun "cupidity" meaning "eager desire to possess something," or "desire for wealth" which is derived from Anglo-French *cupidite* which is directly from Latin *cupiditatem* meaning "passionate desire, lust; ambition," which circles back to *cupere*. The verb *cupere* originates perhaps from a PIE root **kup-(e)i-* meaning "to tremble; to desire," or from Sanskrit *kupyati* meaning "bubbles up, becomes agitated;" which is also related to Old Church Slavonic *kypeti* meaning "to boil;" and Lithuanian *kupėti* meaning "to boil over."

4. *Mora* - meaning delay, hindrance, obstacle or pause. Initially, in my mind I made the connection between *mora* and "mortality," and how to be alive and how being mortal is basically delaying an inevitable death. Although there is a relation, "mortality" meaning "condition of being subject to death or the necessity of dying," comes from Old French *mortalite* meaning "massacre, slaughter; fatal illness; poverty; destruction" which is directly from Latin *mortalitem* meaning "a state of being mortal; subjection to death," which is derived from *mortalis* meaning "subject to death, mortal." The Latin word *mora* is closely related to the English terms "demur" meaning "to linger, tarry, delay," and "moratorium" which is a legal term for "authorization to a debtor to postpone due payment," and is derived from Late Latin *moratorius* meaning "tending to delay," from Latin *morari* meaning "to delay," and finally back to Latin, *mora*. The word *mora* is from the PIE root *morh-* meaning "to hinder, delay" which is also related to Sanskrit *amurchat* meaning "to congeal, become solid" and Old Irish *maraid* meaning "lasts, remains."
5. *Gratia* - meaning gratitude, favor, thanks or goodwill. The word *gratia* is very obviously related to the English words "gratitude," meaning "good will," and "gracious" meaning "being of courteous, considerate and helpful nature." But what interested me was its connection to the word "gratuity" which formally means "graciousness," then later adopts around the 1530s, the meaning of "a tip given to a service sector worker." "Gratuity is derived from French *gratuité* or directly from Medieval Latin *gratuitatem* meaning "free gift," which is from Latin *gratuitus* meaning "done without pay, spontaneous, voluntary," from *gratus* meaning "pleasing, agreeable," and then derived from *gratia* meaning "favor." Which is said to be from the suffixed form of PIE root *gwere-* meaning "to favor." After learning about this etymology, I started to wonder if Ancient Rome had a tipping culture, but I could only find speculation that the act of tipping was a *stipis*, meaning "a contribution in money, gift, donation" or a *corollarium* which means "a garland." Aside from the modern concept of "tipping," I'm sure that the idea of giving something of material or substance to someone out of gratitude is as old as time.

6. *Hippolyte* - the name used to refer to the queen of the Amazons. The etymology behind the name Hippolyta, is from Greek *Hippolytos*, literally meaning “letting horses loose,” which is made of two parts, the Greek noun *hippos* meaning “horse,” which is derived from the PIE root *ekwo-* also meaning “horse” + stem of *lyein* or *lyo* meaning “to unfasten, loose, loosen, untie.” Hippolyta’s name reflects the values and significance of horsemanship that the Amazonians had. Additionally, the name *Amazon* referring to “one of a race of female warriors in Scythia,” is from Greek *Amazon*, which is possibly from an Iranian compound *ha-maz-an-* meaning “(one) fighting together.” The folk etymology behind the name *Amazon* is that it has been long derived from *a-* meaning “without” + *mazos*, which is a variant of *mastos* meaning “breast,” which is where the belief that the Amazons would either burn or cut their right breast off, so that they could draw their bows more easily, and keep their left breasts for child-rearing came from.