

Reading: A Wedding Invitation

Wheelock: Chapter 18

Introduction

This story comes originally from a Greek epic entitled *The Cypria* (now lost), which was composed by a poet who lived some time after Homer. In much the same way that George Lucas' last three *Star Wars* film explicate his first three, *The Cypria* explained some of the details and much of the back story omitted in Homer's early masterpiece, *The Iliad*.

An oracle said that the male who sired offspring by Thetis, the sea nymph, would procreate a son greater than himself. Since Jupiter was known to dally among lesser goddesses and mortal women when his wife Juno wasn't looking, and had already cast a lecherous eye upon Thetis, this was essentially a warning directed at him. Miraculously, he controlled himself this one time and instead of seducing Thetis, he arranged a marriage between her and a mortal named Peleus, a Greek king. The son born to them is Achilles who would become the great Greek hero of the Trojan War.

The passage below is the proclamation of the wedding as announced by Jupiter himself. To cover his lust for the bride, he draws the attention of the gods to what a splendid function he's going to host and that there are certain rules attendees must follow, and if not, promising penalties for anyone who neglects to read the fine print on the invitation. Finally, he is very specific in naming the one goddess who is not invited to the party—Discordia (or in Greek "Eris"), the goddess of discord—asserting that "*Inter amicos discordia non debet tolerari!*"

Salvete, o di deaque! Noster amicus Peleus magna consilia habet; nympham

Thetidem in matrimonium ducet. Vos igitur a me, Iove, ad Thessaliam vocamini.

Exspectate bonos ludos et dulces epulas. Debetis autem de his periculis moneri:

I. Quoniam Peleus non est deus, animus eius terrebitur si nimis potentes

videbimur;

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II. Qui audet sine dono venire, a me castigabitur.

Legite genera donorum quae laudabuntur ab omnibus qui ea videbunt. Tu sola, O dea Discordia, non vocaris, nam a nullo amaris. Si venies, omnis deus in Olympo irā movebitur. Inter amicos discordia non debet tolerari. Poenae dabuntur ab eo deo qui suum officium negleget. Valete!

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<u>Line</u>	<u>Note/Vocabulary</u>
1.	deae (que): <i>dea, -ae</i> , f.: goddess Peleus : <i>Peleus, -ei</i> , m.: Peleus was a legendary king of Thessaly nympham : <i>nympha, -ae</i> , f.: nymph; here, bride
2.	Thetidem : <i>Thetis, -idis</i> , f.: Thetis was a sea-nymph and the mother of Achilles matrimonium : <i>matrimonium, -ii</i> , n.: marriage; <i>ducere + in matrimonium</i> : marry (a wife) Iove : <i>Iuppiter, Iovis</i> , m.: Jupiter is the king of the gods and lives on Mt. Olympus Thessaliam : <i>Thessalia, -ae</i> , f.: Thessaly is a region of northern Greece
3.	bonos : here, “fun-filled” dulces : here, “tasty” epulas : <i>epulae, -arum</i> , f. pl.: banquet
4.	animus : “soul”; here, “heart” nimis : (adverb) too much potentes : <i>potens, potentis</i> : powerful
6.	Qui = (Is) Qui : (He) who castigabitur : <i>castigo, -are, -avi, -atum</i> : punish
7.	Legite : here, “choose” genera : <i>genus, generis</i> , n.: origin, kind, sort
8.	Discordia : <i>Discordia, -ae</i> , f.: discord, disagreement, here personified as a goddess Olympo : <i>Olympus, -i</i> , m.: Mount Olympus, home of the gods

Worksheet: A Wedding Invitation Wheelock, Chpt. 18

a. The questions below pertain to the words underlined in the *Sententiae Antiquae* or reading(s) cited above.

b. When you're asked to change a word from one form to another, change only **that** form of the word. For instance, if you're asked to change *habet* to the second person, put *habes*. That is, change only the person, not the number, tense, voice or mood.

Line 1:

1. Make **Noster** agree with *Thetidem* (line 2). _____

2. What case is **Peleus** and why? _____

3. Change **habet** to imperfect passive first person. _____

Line 2:

4. What case is **matrimonium** and why? _____

5. Make **Vos** singular. _____

Line 3:

6. What mood is **Exspectate** and why? _____

7. Make **dulcis epulas** genitive. _____

8. Change **his periculis** to dative singular. _____

9. Make **moneri** active. _____

[continued on the next page]

Line 4:

10. Change **est** to perfect plural. _____

11. Make **eius** agree with *consilia* (line 1). _____

12. What case is **potentes** and why? _____

Line 5:

13. Change **videbimur** to perfect active. _____

Line 6:

14. Change **dono** to accusative plural. _____

15. What case is **me** and why? _____

16. Change **castigabitur** to present second person plural. _____

Line 7:

17. Make **genera** singular. _____

18. What case is **qui** and why? _____

19. What case is **sola** and why? _____

Line 8:

20. Change **amaris** to imperfect third person plural. _____

21. Make **venies** pluperfect. _____

22. Make **omnis** agree with *deo* (line 9). _____

[continued on the next page]

Line 9:

23. What case is **irā** and why? _____

24. What mood is **tolerari** and why? _____

25. Change **dabuntur** to active singular. _____