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 deaeque! 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;

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!

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