

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
ir~movebitur. Inter amicos discordia non debet tolerari. Poenae dabuntur ab eo deo
qui suum officium negleget. Valete! **10**

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
6. **Qui = (Is) Qui**: (He) who
castigabitur: *castigo, -are, -avi, -atum*: punish
7. **Legite**: here, “choose”
genera: *genus, generis, n.*: origin, kind, sort
8. **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. What mood is **salvete** and why? _____

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

3. Make **noster** modify *consilia* (line 1). _____

4. Change **habet** to imperfect. _____

Line 2:

5. Make **ducet** present plural. _____

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

7. Make **vocamini** singular. _____

Line 3:

8. Make **dulces** genitive. _____

9. Change **debetis** to future passive 3rd person plural. _____

[Continued on the next page]

Line 4:

10. What mood is **moneri** and why? _____

11. What case is **deus** and why? _____

12. Make **terrebitur** a passive infinitive. _____

13. Make **potentes** modify *animus* (line 4). _____

Line 5:

14. Make **videbimur** present singular. _____

Line 6:

15. Make **qui** dative. _____

16. Change **venire** to imperative singular. _____

17. Make **castigabitur** 2nd person singular. _____

Line 7:

18. Change the antecedent of **quae** to *deus* (line 8). _____

19. Change **videbunt** to present passive 2nd person. _____

Line 8:

20. Make **vocaris** imperfect active. _____

21. Make **nullo** nominative (noun). _____

22. Change **amaris** to pluperfect active plural. _____

Line 9:

23. What case is **ir~** and why? _____

Line 10:

24. What number is **qui** and why? _____

25. Make **negleget** future perfect. _____