

Subjunctive Mood; Present Subjunctive; Jussive and Purpose Clauses

GRAMMATICA

THE SUBJUNCTIVE MOOD

You will recall from Capvt. I that **MOOD** (from *modus*) is the “manner” of expressing a verbal action or state of being, and you are already familiar with two of the three Latin moods, the **INDICATIVE** and the **IMPERATIVE**: an imperative (from *imperāre*, to *command*) emphatically commands someone to undertake an action that is not yet going on, while indicatives (from *indicāre*, to *point out*) “indicate” real actions, i.e., actions that definitely have (or have not) occurred in the past, that are (or are not) occurring in the present, or that likely will (or will not) occur in the future.

In contrast to the indicative, the mood of actuality and factuality, the **SUBJUNCTIVE** is in general (though not always) the mood of potential, tentative, hypothetical, ideal, or even unreal action. An example in English is, “If the other student were here, he would be taking notes”; in this conditional sentence, which imagines actions that are contrary to the actual facts, English employs the auxiliaries “were” and “would” to indicate that the action described is only hypothetical. Among the other auxiliaries used in English to describe potential or ideal actions are “may,” “might,” “should,” “would,” “may have,” “would have,” etc.

Latin employs the subjunctive much more frequently than English, in a wide variety of clause types, and it uses special subjunctive verb forms rather than auxiliaries. There are two tasks involved in mastering the subjunctive: first, the morphology, i.e., learning the new forms, a relatively simple matter; second, the syntax, i.e., learning to recognize and translate the various subjunctive clause types, which is also quite easily done if your approach is systematic.

PRESENT SUBJUNCTIVE

There are only four tenses in the subjunctive mood. The present subjunctive is introduced in this chapter and has rules for formation that vary slightly among the four conjugations; rules for forming the imperfect, perfect, and pluperfect (Capvt XXIX–XXX) are the same for all conjugations, even for irregular verbs.

1. laúdem	móneam	ágam	aúdiam	cápiam
2. laúdēs	móneās	ágās	aúdiās	cápiās
3. laúdet	móneat	ágat	aúdiat	cápiat
1. laudémus	moneámus	agámus	audiámus	capiámus
2. laudētis	moneátis	agátis	audiátis	capiátis
3. laudent	moneant	agant	audiant	capiant

Note that in the first conjugation the characteristic stem vowel changes from *-a-* in the present indicative to *-ē-* in the present subjunctive. In the other conjugations *-ā-* is consistently the sign of the present subjunctive, but with variations in the handling of the actual stem vowel (shortened in the second, replaced in the third, altered to short *-i-* in the fourth/third *-iō-*); the mnemonic “we fear a liar” will help you remember that the vowels preceding the personal endings are *-ē-*, *-ēā-*, *-ā-*, and *-iā-* for the first, second, third, and fourth/third *-iō-* conjugations, respectively. Note that a subjunctive may be mistaken for an indicative, if you neglect to recognize a verb’s conjugation (e.g., cf. *agat* with *amat*, and *amet* with *monet*), so remember your vocabulary.

The present passive subjunctive follows the usual pattern of substituting passive endings:

laúder, laudēris (and remember the alternate *-re* ending, Capvt XVIII); laudētur; laudémur, laudēminī, laudentur
 monear, moneáris, moneátur; moneámur, moneáminī, moneántur
 ágar, agáris, agátur; agámur, agáminī, agántur
 aúdiar, audiáris, audiátur; audiámur, audiáminī, audiántur
 cápiar, capiáris, capiátur; capiámur, capiáminī, capiántur

Translation

While “may” is sometimes used to translate the present subjunctive (e.g., in purpose clauses), the translation of all subjunctive tenses, in fact, varies with the type of clause, as you will see when each is introduced.

THE JUSSIVE SUBJUNCTIVE

In this and subsequent chapters you will be introduced to a series of subjunctive clause types: the jussive subjunctive and purpose clauses (Capvt XXVIII); result

clauses (XXIX), indirect questions (XXX), *cum* clauses (XXXI), proviso clauses (XXXII), conditions (XXXIII), jussive noun clauses (XXXVI), relative clauses of characteristic (XXXVIII), and fear clauses (XL). You should catalog these clause types in your notebook or computer file and systematically learn three details for each: (1) its definition, (2) how to recognize it in a Latin sentence, and (3) how to translate it into English.

As suggested by the term "subjunctive" itself (from *subiungere*, to *subjoin*, *subordinate*), subjunctive verbs were used chiefly in **SUBORDINATE** (dependent) **CLAUSES**. However, the subjunctive was also employed in certain types of **INDEPENDENT** (main) **CLAUSES**. The **JUSSIVE SUBJUNCTIVE** (from *iubere*, to *order*) is among the most important of these independent uses, and the only one formally introduced in this book. *Definition:* as the term implies, the **JUSSIVE SUBJUNCTIVE** expresses a command or exhortation, especially in the first or third person (the imperative is generally used for the second person). *Recognition:* The clause type is easily recognized, since the sentence's main verb (often its only verb) is subjunctive; negative commands are introduced by *nē*. *Translation:* while "may" and "should" are sometimes employed in translating jussives (particularly in second person: *semper spērēs*, *you should always hope*), "let" is the auxiliary most often used, followed by the subject noun or pronoun (in the objective case, i.e., "me," "us," "him," "her," "them"):

Cōgitem nunc dē hāc rē, et tum nōn errābō. Let me now think about this matter, and then I will not make a mistake.

Discipulus discat aut discēdat. Let the student either learn or leave.

Doceāmus magnā cum dēlectātiōne linguam Latīnam. Let us teach the Latin language with great delight.

Nē id faciāmus. Let us ("let's") not do this.

Audeant illi viri et fēminae esse fortēs. Let those men and women dare to be brave.

PURPOSE CLAUSES

Definition: A **PURPOSE CLAUSE** is a subordinate clause indicating the objective of the action in the main clause; e.g., "we study Latin *so that we may learn more about ancient Rome*" or "we study Latin *to improve our English*." As seen in this second example, English often employs an infinitive to express purpose, but that use of the infinitive is rare in classical Latin prose, which instead employed a subordinate clause with a subjunctive verb. *Recognition:* Look for a subjunctive clause introduced by *ut* or, for a negative purpose, *nē*, and stating the purpose of the action in the main clause. *Translation:* The auxiliary "may" is often used in translating the present tense in a purpose clause, but it is generally more idiomatic to translate with an infinitive ("to" or "in order to"), so long as the purpose clause and the main clause have the same subject. Study the following examples:

Hoc dicit ut eōs iuuet.

He says this to help them.
in order to help them.

that he may help them.

so that he may help them.

in order that he may help them.

The first two translations above are more colloquial, the others more formal.

Discēdit nē id audiat.

He is leaving in order not to hear this.
so that he may not hear this.

Cum cūrā docet ut discipulī bene discant.

He teaches with care so (that) his students may learn well.

Hoc facit nē capiātur.

He does this in order not to be captured.

Librōs legimus ut multa discāmus.

We read books (in order) to learn many things.

Bonōs librōs nōbīs dent nē malōs legāmus.

Let them give us good books so that we may not read bad ones.

VOCĀBVLA

As you learn the new verbs in this list, conjugate a few in the present subjunctive. *Parēns/parentis* (originally present participle of a verb meaning *to give birth to*) is another noun that, for obvious reasons, can be feminine or masculine; it serves as a reminder that vowels before *ns* are regularly long, those before *nt* are regularly short. The Romans variously treated *vesper* as second or third declension (even *vespera*, first declension, is attested); so expect a variety of endings.

ārma, armōrum, n. pl., arms, weapons (army, armament, armada, armistice, armadillo, gendarme, alarm—from It. *all'arme, to arms*, Lat. *ad illa arma*)

cūrsus, cūrsūs, m., running, race; course (courser, cursor, cursory, cursive, course, discourse, recourse, precursor, excursion; cf. *currō*)

lūna, lūnae, f., moon (lunar, lunacy, lunatic, interlunar)

occāsiō, occāsiōnis, f., occasion, opportunity (occasional)

pārēns, parētis, m./f., parent (parental, parenting; cf. *pariō, parere, give birth to*)

stēlla, stēllae, f., star, planet (stellar, constellation, interstellar)

vēsper, vēsperis or vēsperī, m., evening; evening star (vesper, vesperal)

mórtuus, mórtua, mórtuum, dead (mortuary)

- prīnceps**, gen. **prīncipis**, *chief, foremost*; m./f. noun, *leader, emperor* (prince, principal, principality; cf. **prīmus**, **prīncipium**)
- ut**, conj. + subjunct., *in order that, so that, that, in order to, so as to, to*; + indic., *as, when*
- nē**, adv. and conj. with subjunct. of command and purpose, *not; in order that . . . not, that . . . not, in order not to*
- cēdō**, **cēdere**, **cēssī**, **cēssum**, *to go, withdraw; yield to, grant, submit* (accede, access, antecedent, ancestor, cede, concede, deceased, exceed, intercede, precede, proceed, recede, secede; cf. **discēdō**)
- dēdicō**, **dēdicāre**, **dēdicāvī**, **dēdicātum**, *to dedicate* (dedication, dedicatory)
- ēgeō**, **egēre**, **ēguī** + abl. or gen., *to need, lack, want* (indigence, indigent; do not confuse with **ēgī**, from **agō**)
- ēpleō**, **ēplēre**, **ēplēvī**, **ēplētum**, *to fill, fill up, complete* (expletive, deplete, replete; cf. **plēnus**, **plēō**, *to fill*)
- praestō**, **praestāre**, **praestitī**, **praestitum**, *to excel; exhibit, show, offer, supply, furnish* (presto; prae + stō, lit. "to stand in front of")
- tāceō**, **tacēre**, **tācuī**, **tāciturum**, *to be silent, leave unmentioned* (tacit, taciturn, taciturnity, reticence, reticent)

LĒCTIŌ ET TRĀNSLĀTIŌ

After memorizing the new paradigms and vocabulary and testing your mastery with some of the Self-Tutorial Exercises, scan the following readings for all present subjunctive verbs, identifying which are jussive and which are in purpose clauses. Before translating each sentence and passage, read aloud for comprehension.

EXERCITĀTIŌNĒS

1. Auctor sapiēns et diligēns turpia vītet et tantum plūra bona probet.
2. Itaque prō patriā etiam maiōra meliōraque nunc faciāmus.
3. Nepōs tuus ā mēnsā discēdat nē ista verba acerba audiat.
4. Nē imperātor superbus crēdat sē esse fēliciōrem quam virum humillimum.
5. Quisque petit quam fēlicissimum et urbānissimum modum vītae.
6. Quīdam dēlectātiōnēs et beneficia aliīs praestant ut beneficia similia recipiant.
7. Multī medicī lūcem sōlis fuisse primum remedium putant.
8. Imperium ducī potentiōri dabunt ut hostēs ācerimōs āvertat.
9. Hīs verbis trīstibus nūntiātis, pars hostium duōs prīncipēs suōs reliquit.
10. Maiōrēs putābant deōs superōs habēre corpora hūmāna pulcherrima et fortissima.
11. Uxor pudīca eius haec decem ūtilissima tum probāvit.

12. Let him not think that those dissimilar laws are worse than the others (translate with and without *quam*).
13. They will send only twenty men to do this very easy thing in the forum.
14. They said: "Let us call the arrogant emperor a most illustrious man in order not to be expelled from the country."
15. Therefore, let them not order this very wise and very good woman to depart from the dinner.

SENTENTIAE ANTĪQVAE

1. Ratiō dūcat, nōn fortūna. (*Livy.)
2. Arma togae cēdant. (Cicero.—*toga*, -ae, f., *toga*, the garment of peace and civil, in contrast to military, activity.)
3. Ex urbe nunc discēde nē metū et armīs opprimar. (Cicero.)
4. Nunc ūna rēs mihi prōtinus est facienda ut maximum ōtium et sōlācium habeam. (Terence.)
5. Rapiāmus, amīcī, occāsiōnem dē diē. (*Horace.)
6. Corpus enim somnō et multīs aliīs rēbus eget ut valeat; animus ipse sē alit. (Seneca.)
7. Quī beneficium dedit, taceat; nārret quī accēpit. (*Seneca.)
8. Dē mortuīs nihil nisi bonum dīcāmus. (Diogenes Laertius.)
9. Parēns ipse nec habeat vitia nec toleret. (Quintilian.)
10. In hāc rē ratiō habenda est ut monitiō acerbitāte careat. (Cicero.—*monitiō*, -ōnis, f., *admonition*; "admonish."—*acerbitās*, -tātis, f., noun of *acerbus*; "acerbity.")
11. Fēminae ad lūdōs semper veniunt ut videant—et ut ipsae videantur. (Ovid.)
12. Arma virumque canō quī prīmus ā lītoribus Trōiae ad Italiā vēnit. (Vergil.—*canō*, -ere, *to sing about*; "cantor," "accent.")

Please Remove My Name from Your Mailing List!

Cūr nōn mitto meōs tibi, Pontiliāne, libellōs?—
nē mihi tū mittās, Pontiliāne, tuōs!

*Martial *Epig.* 7.3: Roman poets, just like American writers, would often exchange copies of their works with one another; but Pontilianus' poems are not Martial's cup of teal Meter: elegiac couplet.—*mitto*: as you have seen before, final -ō was often shortened in verse.—*nē . . . mittās*: not jussive, but purpose, following the implied statement, "I don't send mine to you. . .")

QVAESTIŌ: How do word order and the use of pronouns underscore the insult in line 2?

To Have Friends One Must Be Friendly

Ut praestem Pyladēn, aliquis mihi praestet Orestēn.
Hoc nōn fit verbis, Mārce; ut amēris, amā.

*Martial *Epig.* 6.11.9–10: Orestes, son of Agamemnon, and Pylades, son of King Strophius of Phocis and Agamemnon's sister Anaxibia, were in Greek myth exemplars of close friendship; meter: elegiac couplet. —Pyladēn . . . Orestēn: both are Gk. acc. sg. forms.—fit: *is accomplished*; "fiat.")

QVAESTIŌ: Explain how the second line's *ut*-clause + *imperat.* parallels both the thought and the syntax of the first line.

The Days of the Week

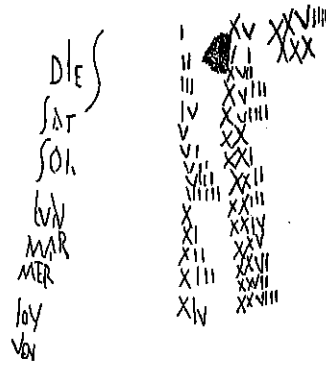
Diēs dictī sunt ā deīs quōrum nōmina Rōmānī quibusdam stēllis dēdicāvērunt. Prīmum enim diē ā Sōle appellāvērunt, quī prīnceps est omnium stēllarum ut idem diēs est prae omnibus diēbus aliīs. Secundum diē ā Lūnā appellāvērunt, quae ex Sōle lūcem accēpit. Tertium ab stēllā Mārtis, quae Vesper appellātur. Quārtum ab stēllā Mercurii. Quīntum ab stēllā Iovis. Sextum ā Veneris stēllā, quam Lūciferum appellāvērunt, quae inter omnēs stēllās plūrimum lūcis habet. Septimum ab stēllā Sātūrnī, quae dicitur cursum suum trīgintā annis explēre. Apud Hebraeos autem diēs prīmus dicitur ūnus diēs sabbatī, quī inter nōs diēs dominicus est, quem pāgānī Sōlī dēdicāvērunt. Sabbatum autem septimus diēs ā dominicō est, quem pāgānī Sātūrnō dēdicāvērunt.

Isidore *Orig.* 5.30: The Spanish writer (Saint) Isidore, Bishop of Seville (ca. A.D. 560–636), was a polymath best known for his 20-volume work, the *Originēs* or *Etymologiae*, which he intended to be an encyclopedia of all that was worth knowing about classical antiquity; in this passage, which you should compare with the graffito from 1st-cent. Pompeii below, he discusses the Greco-Roman names for the days of the weeks, briefly comparing the Judaeo-Christian system. The early Germanic calendar adopted the Roman system but substituted the names of Germanic deities (including Tiu, Woden, Thor, and Freya) for all but Saturday.—Mārs, Mārtis, m.; "March," "martial."—Mercurius, -ī, m.; "mercury," "mercurial."—Iuppiter, Iovis, m.; "jovial," "Jovian."—Venus, Veneris, f.; "Venusian," "venereal."—Lūciferus, -ī, m., *Lucifer*, *light-bringer*, *the morning star*; "luciferous."—Sātūrnus, -ī, m.; "Saturday," "saturnine."—trīgintā: 30.—Hebraeus, -ī, m., *Hebrew*.—sabbatum, -ī, n., *the Sabbath*; ūnus diēs sabbatī: i.e., *the first day after the Sabbath*.—dominicus, -a, -um, *of the Lord, the Lord's*; "Dominic," "dominican."—pāgānus, -ī, m., *rustic, peasant; heathen, pagan*; "paganism."

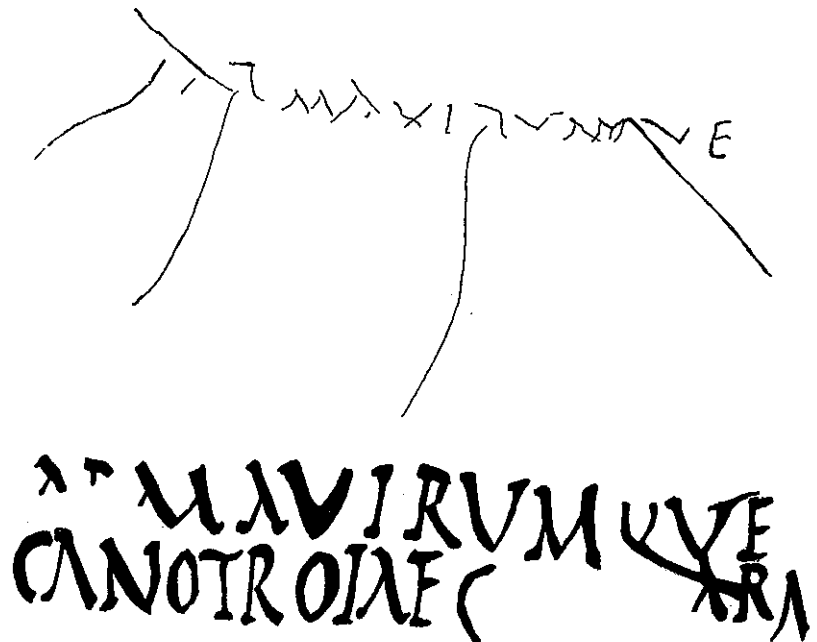
QVAESTIŌNĒS: What three types of celestial bodies does the word *stēlla* refer to here? To what group specifically does Isidore refer in the phrase *inter nōs*?

SCRĪPTA IN PARIETIBVS

Diēs:
 Sat(urnī)
 Sōl(is)
 Lūn(ae)
 Mār(tis)
 Mer(curii)
 Iov(is)
 Ven(eris)



CIL 4.8863: The columns reproduced in this drawing of a graffito from a Pompeian shop in Reg. III, Ins. 4, are four from a total of eight in which the writer included the different weekly market-days (*nūndinae*) for several neighboring towns along with some other specific dates, listing the names of the days of the week, as seen here, and numbering the days of the month from 1–30 (I–XXX). The Romans typically abbreviated the days of the week (and the months), just as we do; the numerals employed here include the common variants VIII for IX, XVIII for XIX, and XXVIII for XXIX (see the table of numerals in the *Summārium Fōrmārum*).



CIL 4.5002 and 7131: A wonderful testimony to the literacy, and literary interests, of ancient Pompeians, snippets from some of the already “classic” Roman poets were often written on walls by enthusiasts or students, including these two excerpts from the open-