

CAPVT XXXIII

Conditions

GRAMMATICA

CONDITIONAL SENTENCES

CONDITIONS are among the most common sentence types, others being **DECLARATIVE**, **INTERROGATIVE**, and **EXCLAMATORY**. You have encountered numerous conditional sentences in your Latin readings already, and are likely aware that they consist of two clauses: (1) the condition or **PROTASIS** (Greek for "proposition" or "premise"), a subordinate clause usually introduced by *sī*, *if*, or *nisi*, *if not* or *unless*, and stating a hypothetical action or circumstance, and (2) the conclusion or **APODOSIS** (Greek for "outcome" or "result"), the main clause, which expresses the anticipated outcome if the premise turns out to be true.

There are six basic conditional types; three have their verbs in the indicative, three in the subjunctive, and the reason is simple. While all conditional sentences, by their very nature, describe actions in the past, present, or future that are to one extent or another hypothetical, the indicative was employed in those where the condition was more likely to be realized, the subjunctive in those where the premise was either less likely to be realized or where both the condition and the conclusion were absolutely contrary to the actual facts of a situation. Study the following summary, learning the names of each of the six conditional types, how to recognize them, and the standard formulae for translation:

Indicative Conditions

1. **SIMPLE FACT PRESENT**: *Sī id facit, prūdēns est.* *If he is doing this [and it is quite possible that he is], he is wise.* Present indicative in both clauses; translate verbs as present indicatives.
2. **SIMPLE FACT PAST**: *Sī id fēcit, prūdēns fuit.* *If he did this [and quite possibly he did], he was wise.* Past tense (perfect or imperfect) indicative in both clauses; translate verbs as past indicatives.
3. **SIMPLE FACT FUTURE** (sometimes called **FUTURE MORE VIVID**): *Sī id faciet, prūdēns erit.* *If he does (will do) this [and quite possibly he will], he*

will be wise. Future indicative in both clauses; translate the verb in the protasis as a *present* tense (here English "if" + the present has a future sense), the verb in the apodosis as a future. (Occasionally the future perfect is used, in either or both clauses, with virtually the same sense as the simple future: see S.A. 8 and "B.Y.O.B." line 3, p. 277.)

Subjunctive Conditions

The indicative conditions deal with potential facts; the subjunctive conditions are ideal rather than factual, describing circumstances that are either, in the case of the "future less vivid," somewhat less likely to be realized or less vividly imagined or, in the case of the two "contrary to fact" types, opposite to what actually is happening or has happened in the past.

1. **CONTRARY TO FACT PRESENT:** *Sī id faceret, prūdēns esset.* *If he were doing this [but in fact he is not], he would be wise [but he is not].* Imperfect subjunctive in both clauses; translate with auxiliaries *were* (. . . *ing*) and *would* (*be*).
2. **CONTRARY TO FACT PAST:** *Sī id fēcisset, prūdēns fuisset.* *If he had done this [but he did not], he would have been wise [but he was not].* Pluperfect subjunctive in both clauses; translate with auxiliaries *had* and *would have*.
3. **FUTURE LESS VIVID** (sometimes called **SHOULD-WOULD**): *Sī id faciat, prūdēns sit.* *If he should do this [and he may, or he may not], he would be wise.* Present subjunctive in both clauses; translate with auxiliaries *should* and *would*.

There are occasional variants on these six basic types, e.g., use of the imperative in the apodosis, **MIXED CONDITIONS** with different tenses or moods in the protasis and apodosis, different introductory words (e.g., *dum*), etc., but those are easily dealt with in context. For practice, identify the type of each of the following conditions:

1. *Sī hoc dīcet, errābit.* *If he says this, he will be wrong.*
2. *Sī hoc dīcit, errat.* *If he says this, he is wrong.*
3. *Sī hoc dīxisset, errāvisset.* *If he had said this, he would have been wrong.*
4. *Sī hoc dīcat, erret.* *If he should say this, he would be wrong.*
5. *Sī hoc dīxit, errāvit.* *If he said this, he was wrong.*
6. *Sī hoc dīceret, errāret.* *If he were saying this, he would be wrong.*
7. *Sī veniat, hoc videat.* *If he should come, he would see this.*
8. *Sī vēnit, hoc vīdit.* *If he came, he saw this.*
9. *Sī veniret, hoc vidēret.* *If he were coming, he would see this.*
10. *Sī veniet, hoc vidēbit.* *If he comes, he will see this.*
11. *Sī vēnisset, hoc vīdisset.* *If he had come, he would have seen this.*

VOCĀBVLA

Note that *ops* (like a few other nouns you've learned, e.g., *animus* and *finis*) has some different meanings in the plural; and be aware that *quis*, *quid*, as you'll see below, is often indefinite and not interrogative; finally, the *eu* diphthong in *heu* is one of the very few sounds in classical Latin (the sound represented by the letter *y* is another) that we do not have in English: as always, listen carefully to this chapter's vocabulary either on the CDs or at www.wheelockslatin.com.

inītiūm, *inītiū*, n., *beginning, commencement* (initial, initiate, initiation)

ops, *ópis*, f., *help, aid*; *ópēs*, *ópum*, pl., *power, resources, wealth* (opulent, opulence; cf. *cōpia*, from *con-* + *ops*)

philósophus, *philósophī*, m., and *philósopha*, *philósophae*, f., *philosopher* (philosophical; cf. *philosophia*)

plēbs, *plēbis*, f., *the common people, populace, plebeians* (plebs, plebe, plebeian, plebiscite)

sāl, *sális*, m., *salt; wit* (salad, salami, salary, saline, salinometer, sauce, sausage)

spēculum, *spēculī*, n., *mirror* (speculate, speculation; cf. *spectāre*, *to watch, look at*)

quis, *quid*, after *sī*, *nisi*, *nē*, *num*, indef. pron., *anyone, anything, someone, something* (cf. *quis?* *quid?* *quisque*, *quisquis*)

cándidus, *cándida*, *cándidum*, *shining, bright, white; beautiful* (candid, candidate, candor, incandescent, candle, chandelier)

mērus, *méra*, *mérum*, *pure, undiluted* (mere, merely)

suâvis, *suâve*, *sweet* (suave, suaveness, suasion, dissuade, persuade)

-*ve*, conj. suffixed to a word = *aut* before the word (cf. -*que*), *or*

heu, interj., *ah!, alas!* (a sound of grief or pain; cf. "woe")

súbitō, adv., *suddenly* (sudden, suddenness)

recūsō, *recūsāre*, *recūsāvī*, *recūsátum*, *to refuse* (recuse, recusant, recusative; cf. *causa*)

trádō, *trádere*, *trádidī*, *tráditum* (*trāns* + *dō*), *to give over, surrender; hand down, transmit, teach* (tradition, traitor, treason)

LĒCTIŌ ET TRĀNSLĀTIŌ

Read each sentence and passage aloud, and read for comprehension, before attempting a translation. As you read, identify the specific type of each conditional sentence and translate according to the rules introduced above.

EXERCITATIONĒS

1. Dummodo exercitus opem mox ferat, moenia urbis celeriter cōservāre poterimus.
2. Cum cōsilia hostium ab initiō cognōvissēs, primō tamen ūllum auxilium offerre aut etiam centum milites prōmittere nōluistī.
3. Sī dīvitiae et invidia nōs ab amōre et honōre usque prohibent, dīvitēsne vēre sumus?
4. Pauper quidem nōn erit pār cēterīs nisi scientiam ingeniumve habēbit; sī autem haec habeat, multī magnopere invideant.
5. Nisi insidiae patērent, ferrum eius maximē timērēmus.
6. Sī quis rogābit quid nunc discās, nōlī dubitāre: refer tē artem nōn mediocrem sed ūtilissimam ac difficillimam discere.
7. Lēgēs ita scribantur ut dīvitēs et plēbs—etiam pauper sine asse—sint parēs.
8. Sī custōdiae dūriōrēs fortiōrēsque ad casam tuam contendissent, heu, numquam tanta scelera suscēpissēs et hī omnēs nōn occidissent.
9. Illa philosopha sapientissima, cum id semel cognōvisset, ad eōs celerrimē sē contulit et omnēs opēs suās praebuit.
10. Dūrum exsilium tam ācrem mentem ūnō annō mollīre nōn poterit.
11. Propter omnēs rūmōrēs pessimōs (quī nōn erant vēri), nātae suāvēs eius magnopere dolēbant et dormīre nōn poterant.
12. If those philosophers should come soon, you would be happier.
13. If you had not answered very wisely, they would have hesitated to offer us peace.
14. If anyone does these three things well, he will live better.
15. If you were willing to read better books, you would most certainly learn more.

SENTENTIAE ANTĪQVAE

1. Sī vīs pācem, parā bellum. (Flavius Vegetius.—parā: *prepare for*.)
2. Arma sunt parvī pretiī, nisi vērō cōsiliū est in patriā. (Cicero.—pretium, -ī, n., *value*; "precious," "price," "appraise.")
3. Salūs omnium ūnā nocte certē āmissa esset, nisi illa sevērītās contrā istōs suscepta esset. (Cicero.—sevērītās, -tātis, f., = Eng.; "severe," "persevere.")
4. Sī quid dē mē posse agī putābis, id agēs—sī tū ipse ab istō periculō eris liber. (Cicero.)
5. Sī essem mihi cōnsciū ūllius culpaē, aequō animō hoc malum ferrem. (Phaedrus.—cōnsciū, -a, -um, *conscious*; "conscience," "unconscious.")
6. Dīcis tē vēre malle fortunam et mōrēs antīquae plēbis; sed sī quis ad illa subitō tē agat, illum modum vitāe recūsēs. (Horace.)
7. Minus saepe errēs, sī sciās quid nesciās. (Publilius Syrus.)

8. Dīcēs "heu" sī tē in speculō vīderis. (Horace.)
9. Nīl habet infēlix paupertās dūrius in sē quam quod rīdiculōs hominēs facit.
(*Juvenal.—nīl: = nihil.—infēlix: = in-, not, + fēlix.—quod, the fact that.)
10. Magnō mē metū liberābis, dummodo inter mē atque tē mūrus intersit.
(*Cicero.—mūrus, -ī, m., wall, city-wall; "mural."—intersum, -esse, -fuī, to be between, lie between; "interest.")
11. Sī occīdī, rēctē fēcī; sed nōn occīdī. (*Quintilian.—occīdō, -ere, -cīdī, -cīsum, to kill; "homicide."—rēctē, adv., rightly, justly; "rectitude.")

B.Y.O.B., etc., etc.

- Cēnābis bene, mī Fabulle, apud mē
paucīs (sī tibi dī favent) diēbus—
sī tēcum attuleris bonam atque magnam
cēnam, nōn sine candidā puellā
5 et vīnō et sale et omnibus cachinnīs;
haec sī, inquam, attuleris, venuste noster,
cēnābis bene; nam tuī Catullī
plēnus sacculus est arāneārum.
Sed contrā accipiēs merōs amōrēs,
10 seu quid suāvius ēlegantiusve est:
nam unguentum dabo, quod meae puellae
dōnārunt Venerēs Cupīdīnēsque;
quod tū cum olfaciēs, deōs rogābis
tōtum ut tē faciant, Fabulle, nāsum.

*Catullus *Carm.* 13: The perfect reading selection for a chapter on conditions; this dinner invitation, one of Catullus' most popular poems, was *highly* conditional, but if Fabullus accepts, he's in for an unusual treat! Meter: hendecasyllabic.—favēre: + dat., to be favorable toward, favor; "favorite."—cachinna, -ae, f., laugh, laughter; "cachinnate"; probably in origin ONOMATOPOETIC, like Eng. "cackle."—venustus, -a, -um, from venus/Venus, attractive (in appearance or manner), charming; "venereal."—sacculus, -ī, m., money-bag, wallet; "sack," "satchel."—arānea, -ae, f., spiderweb; "araneid," cognate with "arachnid."—contrā, here adv., on the other hand, in return; "contrary."—seu, conj., or.—ēlegāns, gen. -gantīs; "elegance," "elegantly."—unguentum, -ī, n., salve, perfume; "unguent," "ointment."—dabo: -ō was often shortened in verse.—dōnārunt: = dōnāvērunt (such contractions, dropping v and the following vowel, were common in perf. system forms), from dōnāre, to give; "donation," "donor."—Venus, -neris, f., and Cupīdō, -dīnis, m.; Venus and Cupid, pl. here to represent all the fostering powers of Love; "venerate," "cupidity;" cf. cupiō; cupiditās.—quod . . . olfaciēs: = cum tū id olfaciēs.—olfaciō, -ere, to smell; "olfactory," "olfactant."—deōs rogābis . . . ut . . . faciant; JUSSIVE NOUN CLAUSE, a construction formally introduced in Capvt XXXVI, but easily translated here.—nāsus,

-ī, m., *nose*; “nasal” and “nasalize” are derivatives, “nostril” and “nozzle” are cognate; obj. complement with *tē*; the wide separation of adj. and noun suggests the cartoon-like enormity of the imagined schnoz!

QVAESTIŌNĒS: The poem neatly falls into two parts, the first describing what Fabullus will *not* receive at this *cēna*, and what therefore he must bring, and why; the second describing what he *will* receive, and why. Comment on Catullus' use of *cēnābis/cēna* and *nam* as structural markers, and on how effectively the poet produces a surprise ending at the close of each of the poem's halves. What other thematic connections do you see between the two sections?

The Rich Get Richer

Semper pauper eris, si pauper es, Aemiliāne:
dantur opēs nulli nunc nisi divitibus.

*Martial *Epig.* 5.81: Aemilianus, like most of Martial's addresses, is doubtless fictitious but represents a type. Meter: elegiac couplet.

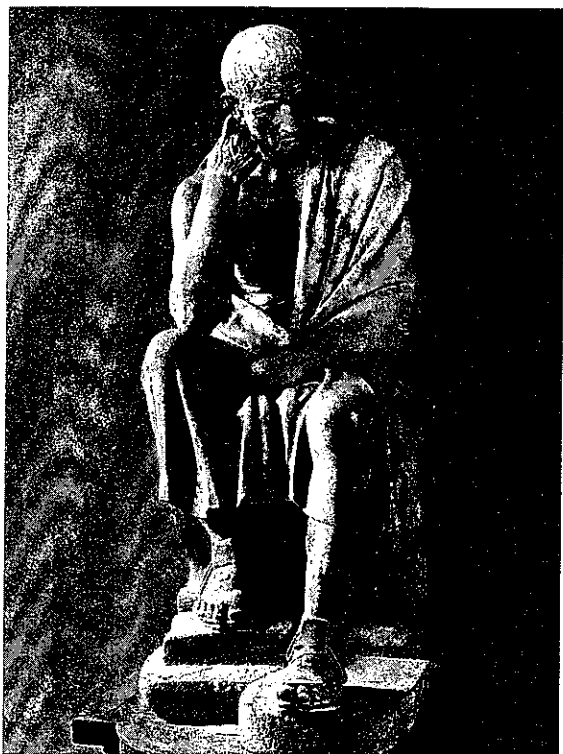
QVAESTIŌ: Comment on the poet's use of anaphora, word order, and **ALLITERATION** (repetition of consonant sounds) to help make his point.

Aristotle, Tutor of Alexander the Great

An Philippus, rēx Macedonū, voluisset Alexandrō, filiō suō, prima elementa litterarū trādi ab Aristotele, summō eius aetātis philosophō, aut hic suscēpisset illud maximum officium, nisi initia studiōrum pertinēre ad summam sapientissimē crēdidisset?

Quintilian *Inst.* 1.1.23: Quintilian (Marcus Fabius Quintilianus, ca. A.D. 35–95) is best known for his 12-volume work on oratory and education, the *Īnstitūtiōnēs Ōrātōriae*; he has given us the well known phrase defining the teacher's role of serving in *locō parentis*, and you read his dictum on Roman satire in the notes to “Juvenal Explains” in Capvt XVI. Philip hired Aristotle to tutor Alexander when the boy was 13; for another reflection on the intellectual interests of Alexander the Great, review the passage you read from Cicero's *Prō Archiā* in Capvt XIII.—*an*, interrog. conj., *or, can it be that.*—*Macedonēs*, -num, m./f. pl., *Macedonians.*—*Aristotelēs*, -lis, m.—*pertinēre ad*: *to relate to, affect*; “pertain,” “pertinent.”—*summa*, -ae, f., *highest part, whole*; “sum,” “summary.”

QVAESTIŌNĒS: Explain in your own words the view Quintilian expresses here regarding teachers and the education of the young. Did Philip and Aristotle agree? Do you?



Aristotle
Roman copy of a Greek original
Galleria Spada, Rome, Italy

Your Loss, My Gain!

Cum Quintus Fabius Maximus magnō cōsiliō Tarentum fortissimē recēpisset et Salinātor (quī in arce fuerat, urbe āmissā) dīxisset, “Meā operā, Quīnte Fabī, Tarentum recēpisti,” Fabius, mē audiente, “Certē,” inquit ridēns, “nam nisi tū urbem āmississēs, numquam eam recēpissēm.”

Cicero *Sen.* 4.11: Another example of Roman wit, from Cicero’s treatise *On Old Age* (take a few minutes now to review the other selections you have read from that same work, in *Capita XV, XVII, and XIX*). During the second Punic War, the inhabitants of Tarentum, in southeastern Italy (Map 1), revolted from the Romans to Hannibal, though the Romans under Marcus Livius Salinator managed to hold the citadel. In 209 B.C. the city was recaptured by Quintus Fabius Maximus (Fabius “the Delayer,” about whose accomplishments you read in *Capvt XV*).— *opera, -ae, f., work, help, effort*; *meā operā* is rather like our idiom, “thanks to me.”—*mē audiente*: like our idiom “in my presence,” but what is the lit. meaning? Like Cicero’s other philosophical treatises, the *Dē Senectūte* was written in the form of a dialogue; the “me” speaking here was Cato the Elder, a contemporary of Fabius.

QVAESTIO: Explain Salinator’s hubris, and Fabius’ wit.