

CAPVT XXXVI

Jussive Noun Clauses; *Fīō*

GRAMMATICA

JUSSIVE NOUN CLAUSES

The **JUSSIVE NOUN CLAUSE** is a kind of indirect command: as with indirect statements (Capvt XXV) and indirect questions (Capvt XXX), the actual command (or request, entreaty, etc.) is not quoted verbatim, via an imperative or a jussive subjunctive (Capvt XXVIII) in a main clause, but is reported indirectly in a subordinate clause, i.e., not “he ordered them, ‘Do this!’” but “he ordered them to do this.” In Latin such clauses are introduced by *ut* or *nē* and employ a subjunctive verb, usually present or imperfect tense, whereas in English, and therefore in translation, we ordinarily employ a present infinitive with no introductory word and no auxiliary such as “may” or “might”:

1. *Hoc facite. Do this!* (imperative, direct command)
2. *Hoc faciant. Let them do this.* (jussive subjunctive, direct command)
3. *Imperat vōbīs ut hoc faciātis. He commands you to do this.*
4. *Imperāvit eīs ut hoc facerent. He commanded them to do this.*
5. *Persuādet eīs ut hoc faciant. He persuades them to do this.*
6. *Petivit ab eīs nē hoc facerent. He begged (from) them not to do this.*
7. *Monuit eōs nē hoc facerent. He warned them not to do this.*
8. *Hortātus est eōs ut hoc facerent. He urged them to do this.*

These clauses are often confused with purpose clauses because in appearance they are identical, but a study of the examples given above reveals their jussive nature. In contrast to purpose clauses, which function adverbially (answering the question “why?”), jussive noun clauses function as objects of the main verbs which introduce them (answering the question “what . . . was ordered, requested, advised, etc.?”). The following list includes some of the more common verbs that can introduce jussive noun clauses and indicates the case employed for the person being ordered or requested to act:

hortor eum ut, I urge him to . . .
imperō eī ut, I order him to . . .

moneō eum ut, *I advise him to . . .*
 ōrō eam ut, *I beg her to . . .*
 persuādeō eī ut, *I persuade him to . . . (or I persuade him that . . .)*
 petō ab eō ut, *I beg (from) him to . . .*
 quaerō ab eā ut, *I request (from/of) her to . . .*
 rogō eum ut, *I ask him to . . .*

Volō, nōlō, and mālō (Capvt XXXII) sometimes introduce such clauses (e.g., mālō ut, *I prefer that. . .*), although they also commonly are followed by infinitives; iubeō nearly always takes the infinitive construction.

IRREGULAR *fiō, fierī, factus sum*, to occur, happen; be done, be made

The common irregular verb *fiō, fierī*, meaning *to occur, happen*, was used by the Romans in place of the passive of the present system of *faciō* and so, although active in form, also has the passive meanings *to be done, be made*; e.g., *fit* was used instead of *facitur* for *it is done, is made* (the practice with compounds of *faciō* varied: *perficitur, is completed*, but *calefit* instead of *calefacitur* for *is heated*). Conversely, the perfect system of *fiō* was lacking and was supplied by the perfect passive system of *faciō*, the same sort of suppletion seen earlier in the use of *tulī* and *lātum* for the perfect system of *ferō, ferre*.

In effect, we have a composite verb with the principal parts *fiō, fierī, factus sum* and with the range of related meanings *occur, happen, become, be made, be done*. In translating, when you see the active present system forms of *fiō* remember the passive force options *be done, be made*, and when you see the passive perfect system forms *factus est, factus erat, factus sit*, etc., remember the options *has become, had occurred*, etc.

The only new forms to be learned are those listed below; note that: the stem vowel *-ī-* is long in all places except *fit, fierī*, and the imperfect subjunctive; otherwise, the forms of the present, future, and imperfect indicative and the present subjunctive follow the pattern of *audiō*; the imperfect subjunctive follows a predictable pattern, given the infinitive *fieri*.

Indicative			Subjunctive	
Pres.	Imperf.	Fut.	Pres.	Imperf.
1. <i>fiō</i>	<i>fiēbam</i>	<i>fīam</i>	<i>fīam</i>	<i>fierem</i>
2. <i>fis</i>	<i>fiēbās</i>	<i>fīēs</i>	<i>fīās</i>	<i>fierēs</i>
3. <i>fit</i>	<i>fiēbat</i>	<i>fīet</i>	<i>fīat</i>	<i>fieret</i>
1. <i>fīmus</i>	<i>fiēbāmus</i>	<i>fīēmus</i>	<i>fīāmus</i>	<i>fierēmus</i>
2. <i>fītis</i>	<i>fiēbātis</i>	<i>fīētis</i>	<i>fīātis</i>	<i>fierētis</i>
3. <i>fīunt</i>	<i>fiēbant</i>	<i>fīent</i>	<i>fīant</i>	<i>fierent</i>

Infinitive

fierī

Imperatives

Sg. fī Pl. fīte

Study carefully the following examples:

Hoc facit (faciet). *He is doing or making this (will do or make).*

Hoc fit (fiet). *This is done or made (will be done or made).*

Hoc faciat. *Let him do or make this.*

Hoc fiat. *Let this be done or made.*

Dīcunt eum hoc facere. *They say that he is doing this.*

Dīcunt hoc fierī. *They say that this is being done (is happening).*

Perīculum fit gravius. *The danger is becoming graver.*

Mox factī sunt fēlices. *They soon became happy.*

VOCĀBVLA

As a check on your mastery of fīō, do a synopsis in all six tenses with the book closed, then compare your work with the full conjugation on p. 509. And remember: as you memorize this new list, audī ac prōnūntiā!

cupīdō, cupīdinis, f., *desire, passion* (cupidity, Cupid; cf. cupiō, cupiditās)

lēctor, lēctoris, m., and lēctrix, lēctricis, f., *reader* (lector; cf. legō, lectern, lecture)

vīnculum, vīculi, n., *bond, chain, fetter* (vinculum; cf. vinciō, to bind)

cōtīdiē, adv., *daily, every day* (quot + diēs; cotidian)

fortāsse, adv., *perhaps* (cf. fortūna)

accēdō, accēdere, accēssi, accēssum (ad + cēdō), *to come (to), approach* (accede, access, accessible, accession, accessory; cf. discēdō)

cārpō, cārpere, cārpsī, cārptum, *to harvest, pluck; seize* (carp at, excerpt, carpet, scarce; carpe diem: see Latina Est Gaudium, Capvt XXII)

cōgō, cōgere, cōēgī, cōāctum (cum + agō), *to drive or bring together, force, compel* (cogent, coaction, coactive, coagulate; cf. cōgitō)

contémnō, contémnere, contémpsī, contétemptum, *to despise, scorn* (contemn, contempt, contemptible, contemptuous)

contúndō, contúndere, cóntudī, contúsus, *to beat, crush, bruise, destroy* (contuse, contusion; obtuse, from obtundō, to beat, make blunt)

cūrō, cūrāre, cūrāvī, cūrātum, *to care for, attend to; heal, cure; take care* (cure, curator, procure, proctor, accurate; cf. cūra)

dēcérnō, dēcérnere, dēcrévī, dēcrētum, *to decide, settle, decree* (decretal, decreatory; cf. cernō)

éxigō, éxigere, exégī, exáctum (ex + agō), *to drive out, force out, exact; drive through, complete, perfect* (exactitude, exigent, exigency)

- fiō, fieri, factus sum, to occur, happen; become; be made, be done (fiat)*
oblēctō, oblectāre, oblectāvī, oblectātum, to please, amuse, delight; pass time pleasantly (oblectation; cf. dēlectō, dēlectātiō)
ōrō, ōrāre, ōrāvī, ōrātum, to speak, plead; beg, beseech, entreat, pray (orator, oration, oracle, adore, inexorable, peroration; cf. ōrātor)
récreō, recreāre, recreāvī, recreātum (re + creō), to restore, revive; refresh, cheer (recreate, recreation)
requirō, requirere, requisivī, requisitum (re + quaerō), to seek, ask for; miss, need, require (requisite, requisition, prerequisite, request)
serēnō, serēnāre, serēnāvī, serēnātum, to make clear, brighten; cheer up, soothe (serene, serenity, serenade)

LĒCTIŌ ET TRĀNSLĀTIŌ

After studying the new grammar and vocabulary, check your mastery with the Self-Tutorial Exercises and Answer Key, and then scan the readings to identify (a) the tense, person, number, and mood of all forms of *fiō*, and (b) all jussive noun clauses; be careful not to confuse jussive noun and purpose clauses, and remember to translate the subjunctive verbs in the former (and often the latter) simply as infinitives. Listen to each sentence and passage, if you have the CDs, read them aloud for comprehension, and write out your translations.

EXERCITĀTIŌNĒS

1. Poterāsne etiam centum virīs persuādēre ut viam virtūtis sine praemiīs sequerentur?
2. Haec fēmina vult ex urbe ēgredī et ad illam insulam proficīscī ut sine morā illi agricolae nūbat et semper rūsticētur.
3. Petēbant ā nōbis ut etiam in adversis rēbus huic ducī pārērēmus et servīrēmus.
4. Haec ab fēminīs facta sunt nē tantam occāsiōnem āmitterent.
5. Rogāmus tē ut honōre et opibus sapientius ūtāris et hōs quīnque amīcōs semper foveās.
6. Nisi quis hoc suscipere audēbit, nōlent nōbis crēdere et fient irātī.
7. Rogāvīt nōs cūr neque dīvitibus neque pauperibus placēre cōnātī essēmus.
8. Arbitrābātur tālem vītā nōn ex dīvitiīs sed ex animō plēnō virtūtis nāscī.
9. Scientiam et ingenium magis quam magnās dīvitiās mirēmur.
10. Senātus ducī imperāvīt nē hostibus victis nocēret sed eis parceret et remisiōnem poenae daret.
11. Ille ōrātor vulgum irātissimum vōce potentī serēnāvīt atque, ut omnibus spectantibus subrisit, eōs oblectāvīt.

12. Ut parva puella per iānuam currēbat, subitō occidit et genua male contudit.
13. Dummodo sīs aequus his virīs, fient tibi fidēlēs.
14. That summer they urged that this be done better.
15. Provided that this is done, they will beg us to spare him.
16. That teacher wants to persuade her twenty pupils to study more good literature.
17. Since his hope is becoming very small, let him confess that he commanded (use imperō) those two men not to do it.

SENTENTIAE ANTĪQVAE

1. Dixitque Deus: "Fiat lūx." Et facta est lūx. (*Genesis.)
2. Fatendum est nihil dē nihilō posse fierī. (Lucretius.—nihilum, -ī, n.: = nihil.)
3. Magnae rēs nōn fiunt sine periculō. (Terence.)
4. His rēbus cognitīs, ille suōs hortātus est nē timērent. (Caesar.)
5. Omnia fient quae fierī aequum est. (Terence.)
6. "Pater, orō tē ut mihi ignōscās." "Fiat." (Terence.)
7. Dum loquimur, fūgerit invida aetās: carpe diem! (*Horace.—invidus, -a, -um, *envious*; "invidious," "envy.")
8. Carpāmus dulcia; post enim mortem cinis et fābula fīēs. (Persius.—cinis, -neris, m., *ashes*; "cinerary," "incinerate.")
9. Ante senectūtem cūrāvī ut bene viverem; in senectūte cūrō ut bene moriar. (Seneca.)
10. Solōn dixit sē senem fierī cotīdiē aliquid addiscentem. (Cicero.—Solōn, -lōnis, m., *Solon*, great 6th cent. B.C. Athenian legislator.—ad + discō, -ere.)
11. Caret pectus tuum inānī ambitīōne? Caret irā et timōre mortis? Ignōscis amīcīs? Fis lenior et melior, accēdente senectūte? (Horace.—inānis, -e, *empty, vain*; "inane," "inanity."—ambitiō, -ōnis, f.; "ambitious"; from ambi-, *around*, + ire, *to go*, the word was applied to political candidates who "went around" canvassing for votes.—lēnis, -e, *gentle, kind*; "lenience," "lenient.")
12. Hoc dūrum est; sed levius fit patientiā quidquid corrigere est nefās. (Horace.—corrigō, -ere; "incorrigible," "correct."—est nefās, *it is wrong, contrary to divine law*.)
13. Sapiāmus et cēdāmus! Leve fit onus quod bene fertur. (Ovid.—onus, oneris, n., *burden*; "onerous," "exonerate.")
14. Ego vōs hortor ut amīcīam omnibus rēbus hūmānis antepōnātis—vae illīs quī nullōs amīcōs habent! (Cicero.)
15. Petō ā vōbīs ut patiāminī mē dē studiīs hūmānitātis ac litterārum loquī. (Cicero.—hūmānitās, -tātis, f., *culture*; "humanity," "the humanities"; cf. homō, hūmānus.)
16. Auribus frequentius quam linguā ūtere! (*Seneca.—frequentē, adv., *often, frequently*.)

17. Citius venit periculum cum contemnitur. (*Publius Syrus.—periculum: = periculum; for another example of this type of contraction, known as SYNCOPE, see the Felic<u>lam graffito in Capvt II.)

The Quality of Martial's Book

Sunt bona, sunt quaedam mediocria, sunt mala plura
 quae legis hīc; aliter nōn fit, Avite, liber.

*Martial *Epig.* 1.16: Anyone who has ever written a book will be grateful for this defense Martial offers to Avitus; meter, elegiac couplet.—aliter, adv., otherwise.

I Don't Cook for Cooks!

Lēctor et audītor nostrōs probat, Aule, libellōs,
 sed quīdam exāctōs esse poēta negat.
 Nōn nimium cūrō, nam cēnae fercula nostrae
 mālim convīvīs quam placuisse cocīs!

*Martial *Epig.* 9.81; meter: elegiac couplet.—probat: it was common for a verb to agree in number with the nearer of two subjects, though here the hypothetical lēctor and audītor are perhaps thought of as one and the same person.—esse: sc. eōs, = libellōs, as subject.—ferculum, -i, n., course (of a meal).—mālim: POTENTIAL SUBJUNCTIVE, a common usage employed for hypothetical action, I would prefer that.—cēnae . . . cocīs: more usual order might be mālim fercula cēnae nostrae placuisse convīvīs quam cocīs.—quam: i.e., magis quam.—convīva, -ae, m., dinner-guest; "convivial."—cocus, -i, m., cook; "concoction."

QVAESTIŌNĒS: In both epigrams the poet offers a defense of his work, proving the obvious point that literary critics existed then as now; comment on the issues Martial raises in both poems, and on the effectiveness of the culinary metaphor employed in the second.

Oh, I'd Love to Read You My Poems . . . Not!

Ut recitem tibi nostra rogās epigrammata. Nōlō—
 nōn audīre, Celer, sed recitāre cupis!

*Martial *Epig.* 1.63: Unlike the implied critics in the preceding epigrams, Celer was a fan of Martial's—or at least pretended to be! Meter: elegiac couplet.—epigramma, -matis, n.; "epigrammatic;" "epigrammatist."

QVAESTIŌNĒS: Compare Martial's response to Celer with his response to Pontilianus in "Please Remove My Name from Your Mailing List" (Capvt XXVIII); how are they

alike, how different, and what do they tell you about Roman literary culture of the 1st cent. A.D.? What several additional selections have you read in this book, from Martial and other authors as well, in which writers talk about writing?—what range of issues do they raise?

I Love Her . . . I Love Her Not

Ōdī et amō! Quārē id faciam fortasse requīris.
Nescio, sed fierī sentiō et excrucior.

*Catullus *Carm.* 85: Brief, but intense, and one of Catullus' most admired poems; meter: elegiac couplet.—*excruciāre*, to *crucify*, *torment*; "excruciate," "cruX"; from *cruX*, *crucis*, f., *cross*; crucifixion, a form of punishment borrowed by the Romans from the Carthaginians, was largely reserved for slaves.

QVAESTIŌNĒS: The poem is largely about antitheses, but not just love and hate; 8 of the 14 words are verbs: which, on the one hand, are about asking and knowing and acting, and which, conversely, are about feeling, and suffering, and being acted upon? What is the effect of these oppositions?

Who Is Truly Free?

Quis igitur vērō liber est? Tantum vir sapiēns, quī sibi imperat, quem neque fortūna adversa neque paupertās neque mors neque vincula terrent, quī potest cupidinibus fortiter respondere honōrēsque contemnere, cuius virtūs cōtīdiē crēscit, quī in sē ipsō tōtus est.

Horace *Sat.* 2.7.83ff: In this prose adaptation from one of his later satires, Horace comments on what was a central topic in ancient philosophy, following essentially the views of Stoicism; review the other selections you have read from the *Sermōnēs*, in *Capita* III and XXIV.

QVAESTIŌNĒS: Summarize these requisites of intellectual and moral freedom, and explain how they are encapsulated, in a sense, in the final clause; do you agree with them all, including Horace's privileging of the *vir sapiēns*, which reflects Stoic dogma that all but the wise are slaves?

Testimony Against the Conspirators

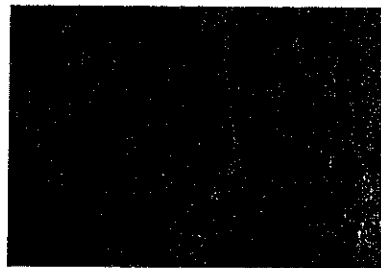
Senātum coēgī. Intrōdūxī Volturcium sine Gallis. Fidem pūblicam eī dedī. Hortātus sum ut ea quae scīret sine timōre nūntiāret. Tum ille, cum sē ex magnō timōre recreāvisset, dixit sē ab Lentulō habēre ad Catilinam mandāta ut auxiliō servōrum ūterētur et ad urbem quam primum cum exercitū accēderet. Intrōducti autem Galli dīxērunt sibi litterās ad suam gentem ab Lentulō datās esse et hunc

imperāvisse ut equitātum in Italiam quam primum mitterent. Dēnique, omnibus rēbus expositis, senātus dēcrevit ut coniūrātī, qui hās insidiās mōlītī essent, in custōdiam trāderentur.

Cicero *Cat.* 3, excerpts: In this adaptation from his third oration against Catiline, Cicero informs the Roman citizenry of the evidence against the conspirators and of actions taken by the senate; be sure to review all the earlier readings on the Catilinarian conspiracy in Capita XI, XIV, XX, and XXX.—*intrō* + *dūcō*, -ere, = Eng.; “introduction,” “introductory.”—*Volturcium*: Titus Volturcius, a mirror figure among the conspirators, had been arrested in possession of the incriminating letters you read about in Capvt XXX; he was given immunity, *fidem pūblicam*, in return for his testimony here.—*Gallus*, -ī, m. *a Gaul*; Lentulus, the leading conspirator at Rome in Catiline’s absence, had been seeking support from the Gallic Allobroges (Map 2), who had a delegation at Rome. The ambassadors pretended to go along, but instead reported what they knew to Cicero and assisted him in trapping Volturcius and seizing Lentulus’ letters.—*scīret*: a subordinate clause that would ordinarily have an indic. verb often has instead a subjunct. when the clause occurs either within an ind. state. or, as here, within another subjunct. clause; in this latter instance the verb is often termed **SUBJUNCTIVE BY ATTRACTION**.—*mandātum*, -ī, n., *order*; “mandate,” “command,” “demand.”—*quam primum*: see Capvt XXXII.—*equitātus*, -ūs, m., *cavalry*; “equitation,” “equestrian.”

QVAESTIŌ: Summarize what you have learned about the Catilinarian conspiracy, and the role Cicero played in its suppression, from the several passages you have read in this book.

SCRĪPTA IN PARIETIBVS



Satrium quīnq(uennālem) ō(rō) v(ōs) f(aciātis).

CIL 4.7620: Another electoral **programma** like the one presented in Capvt XXII above, painted on the front wall of the House of Trebius Valens, facing onto Pompeii’s Via dell’Abbondanza (Reg. III, Ins. 2). This notice advocated election of Satrius to the post of **duumvir quīnquennālis**, the title given to duumvirs (see Capvt XXII) who were elected in a census year (usually every five years, hence the title, from **quīnque**); from other programmata we know the candidate was Marcus Satrius Valens, member of a prominent Pompeian family, who ran for this office along with Quintus Postumius Modestus