

XXVIII. Perīcula Maris

Rēs Grammaticae Novae

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Medus and Lydia at Sea

In this chapter and the next, you hear more about Medus and Lydia. When the violent storm dies down, their ship sails on over the open sea. Lydia shows Medus the little book that she has brought with her and reads aloud from it, and in this way, you become acquainted with the oldest Latin translation of the New Testament, used by St. Jerome in the fourth century in his Latin version of the Bible (the so-called Vulgate, *Vulgāta*, the “popular” version).

Lēctiō Prīma (Section I)

Imperfect Subjunctive

When Lydia explains the power of Jesus Christ to Medus, she uses *verba cūrandī*:

Quī medicus verbīs sōlīs potest facere ut hominēs caecī videant, surdī audiant, mūtī loquantur, claudī ambulent? (ll.30–32)

Compare what happens to the verb in the subjunctive clause when the main verb is in the past:

In Iūdaea Iēsūs nōn solum faciēbat ut caeci vidērent, surdi audirent, mūtī loquerentur, vērum etiam verbīs efficiēbat ut mortuī surgerent et ambulārent. (ll.34–37)

When the main verb refers to the past, the tense of the subjunctive changes as well. Just as the present subjunctive tells us the verb is incomplete in present time, the imperfect subjunctive tells us the verb is incomplete in past time (see below, Sequence of Tense).

Forming the Imperfect Subjunctive

The imperfect subjunctive is formed by inserting *-rē-* (in consonant-stems *-erē*) between the present stem and the personal endings. The imperfect subjunctive thus looks exactly like the present infinitive plus personal endings.

1st, 2nd, and 4th conjugations insert *-rē-/re* between the present stem and the personal endings, e.g.:¹

<i>ambulā re m</i>	<i>vidē re m</i>	<i>audī re m</i>
<i>ambulā rē s</i>	<i>vidē rē s</i>	<i>audī rē s</i>
<i>ambulā re t</i>	<i>vidē re t</i>	<i>audī re t</i>
<i>ambulā rē mus</i>	<i>vidē rē mus</i>	<i>audī rē mus</i>
<i>ambulā rē tis</i>	<i>vidē rē tis</i>	<i>audī rē tis</i>
<i>ambulā re nt</i>	<i>vidē re nt</i>	<i>audī re nt</i>

3rd conjugation inserts *-erē/-ere* between the present stem and the personal endings:

<i>surg ere m</i>	<i>fac ere m</i>
<i>surg erē s</i>	<i>fac erē s</i>
<i>surg ere t</i>	<i>fac ere t</i>
<i>surg erē mus</i>	<i>fac erē mus</i>
<i>surg erē tis</i>	<i>fac erē tis</i>
<i>surg ere nt</i>	<i>fac ere nt</i>

Summary of Imperfect Subjunctive Endings

active

sing.	1st	<i>-(ā, ē, e, ī) re m</i>
	2nd	<i>-(ā, ē, e, ī) rē s</i>
	3rd	<i>-(ā, ē, e, ī) re t</i>
pl.	1st	<i>-(ā, ē, e, ī) rē mus</i>
	2nd	<i>-(ā, ē, e, ī) rē tis</i>
	3rd	<i>-(ā, ē, e, ī) re nt</i>

1. Remember: short *e* before *-m, -t, -nt, -r, -ntur*.

passive

sing.	1st	-(ā, ē, e, ī) re r
	2nd	-(ā, ē, e, ī) rē ris
	3rd	-(ā, ē, e, ī) rē tur
pl. 1st		-(ā, ē, e, ī) rē mur
	2nd	-(ā, ē, e, ī) rē minī
	3rd	-(ā, ē, e, ī) re ntur

esse: present and imperfect subjunctive

	sing.	present	imperfect
	1st	<i>sim</i>	<i>esse m</i>
	2nd	<i>sīs</i>	<i>essē s</i>
	3rd	<i>sit</i>	<i>esse t</i>
	pl.		
	1st	<i>sīmus</i>	<i>essē mus</i>
	2nd	<i>sītis</i>	<i>essē tis</i>
	3rd	<i>sint</i>	<i>esse nt</i>

→ Examples of all the forms of the four conjugations, active and passive, and of *esse* are found in the section GRAMMATICA LATINA of LINGUA LATINA and at the back of this book.

Tense in the Subjunctive

Just as with infinitives and participles, time (tense) in the subjunctive is not about absolute time as much as relation. The present and imperfect subjunctives in dependent clauses represent **incomplete action** relative to the main verb.

If the main verb:

- is present or future, use the present subjunctive to indicate incomplete action
- refers to the past (perfect, imperfect, or pluperfect), the imperfect subjunctive indicates incomplete action²

Compare the sentences:

Magister mē monet (/monēbit) ut taceam et audiam.

Magister mē monēbat (/monuit/monuerat) ut tacērem et audīrem.

2. A perfect tense main verb can be followed by the present subjunctive if the perfect tense represents a present state (e.g., I have arrived=I am here), e.g., Cap. XXXIV, l.31–32: *nisi tam fortiter pugnavit ut spectātōrēs eum vivere velint.*

Sequence of Tense

Main Verb	Subordinate Verb	
	Incomplete Action	Completed Action
present future	present subjunctive	(Cap. XXXII)
past tense	imperfect subjunctive	(Cap. XXXIII)

Lēctiō Altera (Section II)

Uses of the Subjunctive: Result

The subjunctive, introduced by *ut*, is used in clauses that tell the consequence of the main clause. These are called **result clauses**. The main clause that introduces the result clause usually contains a word (note below *tam*, *ita*) that signals the result. Result clauses are also called consecutive clauses (*cōnsecūtīvus*, *-a*, *-um* < *cōnsequī*) as they show what naturally follows from the idea in the main clause.

Result clauses (show tendency or effect):

*Num quis tam stultus est ut
ista vĕra esse crĕdat?*

ut...crĕdat tells the consequence of anyone being so stupid: For who is so stupid that he would believe these things are true? (ll.90–91)

*Nam trĕs dĭi, Neptūnus,
Iūppiter, Plūtō, mundum
ūniversum ita inter sē
dīvīsērunt ut Iūppiter rĕx
caeli esset.*

For three gods, Neptune, Juppiter, Pluto, divided the whole world among themselves in such a way that Juppiter was king of the sky. (ll.85–87)

There are more examples in Cap. XXIX.

Reflexive sē (continued)

In *ut/nē*-clauses expressing an indirect command, the reflexive pronouns *sē*, *sibi*, *suus* refer to the subject of the main verb, i.e., the person ordering, requesting, etc. Compare:

Dāvus eum sĕcum venĭre iubet.: i.e., *eī imperat ut sĕcum (cum Dāvō) veniat* (Cap. XIV, l.86–87)

Pāstor dominum ōrat nē sē verberet.: i.e., *nē pastōrem verberet* (Cap. XXVII, ll.158–159)

Mēdus eam rogat ut aliquid sibi legat.: i.e., *ut Mēdō legat* (ll.56–57)
[Iāirus] *Iĕsum rogāvit ut filiām suam mortuam suscitāret.* (l.65–66)

Lēctiō Tertiā (Section III)

Uses of the Subjunctive: Purpose (Final)

The subjunctive, introduced by *ut*, is used in clauses that tell the end or goal of the main clause. These are called purpose, or final (*finalis*), clauses.

Purpose clauses (show intention):

<i>Prædōnēs nāvēs persequuntur,</i>	Pirates follow the ships <u>in</u>
<i><u>ut</u> mercēs et pecūniam rapiant</i>	<u>order to</u> (or just “ <u>to</u> ”) seize
<i>nautāsque occīdant.</i>	and kill. (ll.132–134)

Petrus ambulābat super aquam, ut venīret ad Iēsum. (ll.102–103)
ē villā fugī, ut verbera vitārem atque ut amicam meam vidērem ac
semper cum eā essem. (ll.162–163)

Indirect Statement versus *Verba Postulandī* (Indirect Commands)

Note the difference between:

- *verba dicendī et sentiendī*, which are combined with the acc. + inf.
- *verba postulandī*, which take an *ut*-clause in the subjunctive.

Some verbs can have both functions, e.g., *persuādēre* in these two examples:

Mihi nēmō persuādēbit hominē super mare ambulāre posse.:
 no one will persuade/convince me that... (ll.110–111)

Mēdus mihi persuāsit ut sēcum venīrem.: Medus persuaded me to...
 (ll.174–175)

In both senses, *persuādēre* takes the dative (intransitive, like *oboedīre*, *impēdēre*, *servīre*, *prōdesse*, and *nocēre*).

Īre: Present Subjunctive

In ll.145–146 we meet the present subjunctive of *īre*:

cūrābō ut salvī in Graeciam eāmus,

***Īre*:**

Indicative Subjunctive

<i>eō</i>	<i>eam</i>
<i>īs</i>	<i>eās</i>
<i>it</i>	<i>eat</i>
<i>īmus</i>	<i>eāmus</i>
<i>ītis</i>	<i>eātis</i>
<i>eunt</i>	<i>eant</i>

Velle, nolle, malle

In addition to *velle* (Caps. X, XIII), *nolle* (= *nōn velle*, Cap. XX), this chapter presents *malle* (*magis velle*), to “want more,” or “prefer.” *Malle* is often followed by *quam*:

Ego Rōmae vivere mālō quam in Graeciā. (ll.150–151)

Nōs civēs Rōmānī morī mālumus quam servīre! (ll.154–155)

Volō, velle, voluisse to be willing, want		Nōlō, nolle, nōluisse to be unwilling, not want		Mālō, malle, māluisse to prefer	
<i>volō</i>	<i>volumus</i>	<i>nōlō</i>	<i>nōlumus</i>	<i>mālō</i>	<i>mālumus</i>
<i>vīs</i>	<i>vultis</i>	<i>nōn vīs</i>	<i>nōn vultis</i>	<i>māvīs</i>	<i>māvultis</i>
<i>vult</i>	<i>volunt</i>	<i>nōn vult</i>	<i>nōlunt</i>	<i>māvult</i>	<i>mālunt</i>

Recēnsiō: Subordinate Subjunctive Clauses

Verba postulandī et cūrandī + ut/nē subjunctive:

Quī medicus verbīs sōlīs potest facere ut hominēs caecī videant, surdī audiant, mūtī loquantur, claudī ambulent? (ll.30–32)

In Iūdaeā Iēsūs nōn solum faciēbat ut caecī vidērent, surdī audīrent, mūtī loquerentur, vērūm etiam verbīs efficiēbat ut mortuū surgerent et ambulārent. (ll.34–37)

Ille cūrāvit ut nōs ē tempestāte servārēmur nēve mergerēmur—vel potius nōs ipsī quī mercēs eīcimus. (ll.127–129)

Cūrābō ut omnia perīcula vitēmus ac salvī in Graeciam eāmus. (ll.145–146)

“Legam tibi,” inquit, “dē virō claudō cui Iēsūs imperāvit ut surgeret et tolleretur lectum suum et domum ambulāret.” (ll.58–60)

Modo dixistī, “Christum etiam mortuū imperāvisse ut surgerent et ambulārent.” (ll.61–62)

In Italiā dominō sevērō serviēbam quī ā mē postulābat ut opus sordidum facerem nec mihi pecūlium dabat. (ll.158–160)

Sī quid prāvē fēcēram, dominus imperābat ut ego ab aliīs servīs tenērer et verberārer. (ll.160–161)

Multīs prōmissīs eī persuāsī ut mēcum ex Italiā proficīscerētur, Lydia enim Rōmae vivere māvult quam in Graeciā. (ll.163–165)

Certē nōn laetō animō Rōmā profecta sum, et difficile fuit mihi persuādere ut amicās meās Rōmānās dēsererem. (ll.172–174)

Num dominus ille sevērus, quī tibi imperābat ut opus sordidum facerēs, tantum pecūlium tibi dabat prō opere sordidō? (ll.181–183)

Reflexive *sē, sibi, suus* in indirect command:

Mēdus, quī legere nōn didicit, Lydiae librum reddit eamque rogat ut aliquid sibi legat. (ll.56–57)

Audī igitur quod sc̄riptum est dē Iairō, pr̄ncipe quōdam Iūdaeōrum, quī Iēsum rogāvit ut filiam suam mortuam suscitāret. (ll.64–66)

Nec pr̄missis sōlis Mēdus mihi persuāsit ut sēcum venīrem, sed etiam dōnō pulcherrimō. (ll.174–175)

Purpose/final clause: *ut/nē* + subjunctive (*finālis -e < finis*, “end,” “purpose”):

Prædōnēs maritimī quī nāvēs persequuntur, ut mercēs et pecūniam rapiant nautāsque occīdant. (ll.132–134)

Ōstiā igitur hanc nāvem cōscendimus, ut in Graeciam nāvīgārēmus. (ll.165–167)

Sed herī ē villā fūgī, ut verbera vitārem, atque ut amīcam meam vidērem ac semper cum eā essem. (ll.161–163)

Result/consecutive clause: *ut* + subjunctive:

Tanta ūniūs deī potestās nōn est. Nam trēs diī, Neptūnus, Iūppiter, Plūtō, mundum ūniversum ita inter sē dīvisērunt, ut Iūppiter rēx caelī esset, rēx maris esset Neptūnus, Plūtō autem rēgnāret apud Inferōs, ubi animae mortuōrum velut umbrae versārī dīcuntur. (ll.85–89)

Num quis tam stultus est ut ista vēra esse crēdat? (ll.90–91)

Num tū tam stultus es ut haec crēdās? (ll.109–110)

Compare

Indirect statement: *verba dīcendī et sentiendī* → accusative + infinitive:

Mihi nēmō persuādēbit hominem super mare ambulāre posse! (ll.110–111)

Nōnne id tibi persuāsit eum habēre potestātem maris et ventōrum? (ll.115–116)

Studia Rōmāna

The strait (between Sicily and mainland Italy) through which Medus and Lydia are traveling was notoriously dangerous and considered the location of the infamous Scylla and Charybdis: *dextrum Scylla latus, laeuum implācāta Charybdis/obsidet* (Vergil, *Aeneid* 3.420–21). Charybdis was a fierce whirlpool, personified as female that sucked down ships in its vortex. Scylla occupied the

rocks opposite Charybdis; she is variously described, but she often appears as a woman from the waist up, a pack of dogs that grab and devour sailors from the waist down. Ovid gives a sympathetic version of the myth in the *Metamorphoses* (Books 13–14): Scylla was a beautiful young girl turned into a monster by the witch Circe, jealous of her beauty and angry because the handsome Glaucus loved Scylla instead of her.

Medus, living as a house slave in Tusculum, would have been less likely to meet Christians than Lydia, who lived in Rome, where there were growing numbers of Christians. We can learn more about early Christians from inscriptions and archaeology than from Latin authors. By the time of our narrative, there were several texts available to Christians like Lydia, in Koine Greek (which, due to its simplicity, both she and Medus could read) as well as Latin translations (the earliest of which to survive is from the fourth century AD). Matthew was written around AD 70, and by the middle of the second century, all four Gospels had been written, along with the Acts of the Apostles and the letters of Paul. From these texts, from inscriptions, and from the (somewhat later) catacombs and their wall painting, we can get some idea about a growing Christian church.

Around this time, *Quīntus Septimius Flōrens Tertullianus* was born in Carthage in Roman Africa. The first Christian author in Latin, Tertullian came from the educated classes and brought considerable rhetorical skill to his writings. At the turn of the century we have also the narrative of Perpetua and Felicity, two young Christian martyrs at Carthage, put to death in the persecutions of the early third century.

Our story presents us with a credible scenario: the presumably uneducated *gubernātor* holds firm to traditional stories of the realms of Juppiter, Neptune, and Pluto. Medus, although he has never heard of Jesus Christ, is very interested to hear about a new god who might offer him something, and Lydia is a young Christian eager to share her faith. By the time of our story, the Christians had suffered sporadic persecution, most horribly under Nero, who used Christians as a scapegoat, blaming them for the great fire in Rome in AD 64, but also under Domitian (AD 81–96). From the reign of the emperor Trajan (AD 98–117), we have a *commercium epistulārum* between Trajan and Pliny. Pliny did not understand Christian insistence on an allegiance to a god that would not allow them to demonstrate loyalty to the state gods, and especially to the emperor (a loyalty demonstrated by offering a sacrifice of wine and incense, in violation of Christian principles). It is clear from these letters that Christians were suspect as disloyal to the empire and they were at risk of being informed upon by others.

Vocābula Disposita/Ōrdināta

Nōmina

1st

fāma, -ae	report, reputation
nāvicula, -ae	small boat
turba, -ae	crowd
vigilia, -ae	night watch

2nd

animus, -ī	mind, emotion, courage
dictum, -ī	saying
fretum, -ī	strait, channel
libellus, -ī	small book
mundus, -ī	world
pecūlium, -ī	money (given to slaves), “slave stipend”
periculum, -ī	risk, danger

3rd

phantasma, phantasmatis (n.)	ghost, apparition
potestās, potestātis (f.)	power, ability
praedō, praedōnis (m.)	robber, pirate
prīnceps, prīncipis (m.)	chief, leader, head man
tībicen, tībicinis (m.)	flute player
tranquillitās, tranquillitātis (f.)	tranquility
vorāgō, vorāginis (f.)	abyss, whirlpool

Verba

-āre (1)

(adōrō) adōrāre, adōrāvisse, adōrātum	adore, worship
(admīror) admīrārī, admīrātum	wonder at
(cessō) cessāre, cessāvisse, cessātum	cease, stop
(memorō) memorāre, memorāvisse, memorātum	relate, recall
(rēgnō) rēgnāre, rēgnāvisse, rēgnātum	rule
(rogō) rogāre, rogāvisse, rogātum	ask
(salvō) salvāre, salvāvisse, salvātum	make safe
(spērō) spērāre, spērāvisse, spērātum	hope for
(suscitō) suscitāre, suscitāvisse, suscitātum	wake up, rouse
(tumultuor) tumultuārī, tumultuātum	make an uproar
(versor) versārī, versātum	move about, be present
(vītō) vītāre, vītāvisse, vītātum	avoid

-ēre (2)

(habeor) habērī, habitum	be held, be considered
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(impendeō) impendēre, impēdisse (<i>intr. + dat.</i>)	threaten
(persuādeō) persuādēre, persuāsisse (<i>intr. + dat.</i>)	persuade, convince
-ere (3)	
(apprehendō) apprehendere, apprehēdisse, apprehēsum	seize
(disiungō) disiungere, disiūnxisse, disiūnctum	unyoke, separate
(ēiciō) ēicere, ēiēcisse, ēiectum	throw out, eject
(ēvolvō) ēvolvere, ēvolvisse, ēvolūtum	unroll
(extendō) extendere, extendisse, extentum	extend
(moriō) morī, mortuum	die
(nāscor) nāscī, nātum	be born
-īre (4)	
(oboediō) oboedīre, -īvisse/ iisse (<i>+ dat.</i>)	obey
(pereō) perīre, periisse	perish
(perveniō) pervenīre, pervēnisse	arrive
(serviō) servīre, -īvisse/iisse, -ītum (<i>+ dat.</i>)	be a slave to, serve
Irregular	
(mālō) mālle, māluisse	prefer
Adiectīva	
1st/2nd (-us/er, -a, -um)	
attentus, -a, -um	attentive
caecus, -a, -um	blind
claudus, -a, -um	lame
mūtus, -a, -um	mute
periculōsus, -a, -um	dangerous
quadrāgēsīmus, -a, -um	40th
salvus, -a, -um	safe
surdus, -a, -um	deaf
tūtus, -a, -um	safe
ūniversus, -a, -um	the whole of, entire
3rd	
cōnstāns (<i>gen. cōnstantis</i>)	steady, firm
immortālis, -e	immortal
mortālis, -e	mortal
Adverbia	
potius	rather
utrum	whether
Coniūctiōnēs	
velut	as, as if