

Subjunctive Mood; Present Subjunctive; Jussive and Purpose Clauses

THE SUBJUNCTIVE MOOD

You will recall from Ch. 1 that “mood” (from Lat. **modus**) is the “manner” of expressing a verbal action or state of being. Thus far we have encountered verbs in two of the three Latin moods, the indicative and the imperative. As you know, 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 have in fact occurred (or have definitely not occurred) in the past, that are occurring (or are definitely not occurring) in the present, or that fairly definitely 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 ideal. Among the other auxiliaries used in English to describe potential or hypothetical 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, learning the new forms, which is a relatively simple matter; second, learning to recognize and translate the various subjunctive clause types, which is also quite easily done, if your approach is systematic.

SUBJUNCTIVE TENSES

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 for each of the four conjugations; rules for forming the imperfect (Ch. 29), perfect, and pluperfect (Ch. 30) are the same for all four conjugations, and even for irregular verbs.

SUBJUNCTIVE CLAUSES

In this and subsequent chapters you will be introduced to a series of subjunctive clause types: the jussive subjunctive and purpose clauses (Ch. 28), result clauses (29), indirect questions (30), **cum** clauses (31), proviso clauses (32), conditions (33, with three distinct subjunctive types), jussive noun clauses (36), relative clauses of characteristic (38), and fear clauses (40). 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.

CONJUGATION OF THE PRESENT SUBJUNCTIVE

1. laúdem	móneam	ágam	aúdiam	cápiam
2. laúdēs	móneās	ágās	aúdiās	cápiās
3. laúdet	móneat	ágat	aúdiat	cápiat
1. laudēmus	moneāmus	agāmus	audiāmus	capiāmus
2. laudētis	moneātis	agātis	audiātis	capiātis
3. laudent	moneant	agant	audiant	capiant

Note that in the first conjugation the characteristic stem vowel changes from **-ā-** 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 sentence "we fear a liar" will help you remember that the actual vowels preceding the personal endings are **-ē-**, **-eā-**, **-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., cp. **agat** with **amat**, and **amet** with **monet**), so remember your vocabulary.

The present passive subjunctive naturally follows the pattern of the active except that passive endings are used.

laúder, laudéris (and remember the alternate **-re** ending, Ch. 18), laudé-
tur; laudémur, laudémini, laudéntur
mónear, moneáris, moneátur; moneámur, moneámini, moneántur
ágar, agáris, agátur; agámur, agámini, agántur
aúdiar, audiáris, audiátur; audiámur, audiámini, audiántur
cápiar, capiáris, capiátur; capiámur, capiámini, 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

As the term "subjunctive" (from **subiungere**, *to subjoin, subordinate*) suggests, the subjunctive was used chiefly in subordinate (or dependent) clauses. However, the subjunctive was also employed in certain types of main, or independent, 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. As the term implies, the jussive expresses a command or exhortation, especially in the first or third person, singular or plural (the imperative is generally used for the second person); **nē** is employed for negative commands. The clause type is easily recognized, since the sentence's main verb (and often its only verb) is subjunctive; while *may* and *should* can sometimes be employed in translating the jussive subjunctive (particularly with the second person: **semper spērēs**, *you should always hope*), *let* is the English auxiliary most often used, followed by the subject noun or pronoun (in the objective case, i.e., *me, us, him, her, it, 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 not do this.*

Audeant illī virī et fēminae esse fortēs, *let those men and women dare to be brave.*

PURPOSE CLAUSES

A purpose clause is a subordinate clause indicating the purpose or 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 Latin prose (though not unusual in verse). Instead Latin most commonly employed a subjunctive clause introduced by **ut** or, for a negative purpose, **nē**; the auxiliary *may* (as in the first English example above) is frequently used in translating the present tense in a purpose clause, but often we can translate with an infinitive (if the subject of the purpose clause is the same as that of the main clause). Study carefully the following Latin sentences and the several acceptable translations:

Hoc dīcit **ut** eōs **iuvet**.
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 translation options given above are more colloquial, the others more formal.

Discēdit **nē** id **audiat**.
He leaves 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.

You should have no difficulty recognizing a purpose clause: look for a subordinate clause, introduced by **ut** or **nē**, ending with a subjunctive verb, and answering the question "why?" or "for what purpose?"

VOCABULARY

arma, **-ōrum**, n. pl., *arms, weapons* (armor, army, armament, armada, armature, armistice, armadillo, alarm, disarmament, gendarme)

- cursus**, -ūs, m., *running, race; course* (courser, cursor, cursory, cursive, concourse, discourse, recourse, precursor, excursion; cp. **currō**)
- lūna**, -ae, f., *moon* (lunar, lunacy, lunate, lunatic, lunation, interlunar)
- occāsiō**, **occāsiōnis**, f., *occasion, opportunity* (occasional; cp. **occidō**, Ch. 31)
- pārēns**, **parētis**, m./f., *parent* (parentage, parental, parenting; cp. **pariō**, **parere**, to give birth to)
- stēlla**, -ae, f., *star, planet* (stellar, constellation, interstellar)
- vēsper**, **vēsperis** or **vēsperī**, m., *evening; evening star* (vesper, vesperal, vespertine)
- mórtuus**, -a, -um, *dead* (mortuary; cp. **mors**, **mortālis**, **immortālis**, and, Ch. 34, **morior**)
- prīnceps**, gen. **prīncipis**, *chief, foremost*; m./f. noun, *leader, emperor* (prince, principal, principality; cp. **prīmus**, **prīncipium**)
- ut**, conj. + subj., *in order that, so that, that, in order to, so as to, to*; + indic., *as, when*
- nē**, adv. and conj. with subjunctives 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, accession, antecedent, ancestor, cede, concede, deceased, exceed, intercede, precede, proceed, recede, secede, succeed; cp. **discēdō**)
- dēdicō** (1), *to dedicate* (dedication, dedicatory, rededication)
- ēgeō**, **egēre**, **ēguī** + abl. or gen., *to need, lack, want* (indigence, indigent; do not confuse with **ēgī**, from **agō**)
- expleō**, -plēre, -plēvī, -plētum, *to fill, fill up, complete* (expletive, expletory, deplete, replete; cp. **plēnus**, **pleō**, to fill)
- praestō**, -stāre, -stitī, -stitum, *to excel; exhibit, show, offer, supply, furnish*
- taceō**, **tacere**, **tacuī**, **tácitum**, *to be silent, leave unmentioned* (tacit, taciturn, taciturnity, reticence, reticent)

PRACTICE AND REVIEW

1. Auctor sapiēns et dīligēns turpia vītet et 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 fēlīciōrem quam virum humilimum.
5. Quisque petit quam fēlīcissimum et urbānissimum modum vītae.
6. Quīdam dēlectātiōnēs et beneficia aliīs praestant ut beneficia similia recipiant.
7. Multī medicī lūcem sōlis fuisse prīmum remedium putant.
8. Imperium ducī potentiōrī dabunt ut hostēs ācerimōs āvertat.

9. Hīs verbīs trīstibus nūntiātīs, pars hostium duōs p̄ncipēs 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 ANTĪQUAE

1. Ratiō dūcat, nōn fortūna. (*Livy.)
2. Arma togae cēdant. (Cicero.—**toga, -ae**, 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 p̄tinus 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; narret 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**, *admonition*.—**acerbitās, -tātis**, noun of **acerbus**.)
11. Fēminae ad lūdōs semper veniunt ut videant—et ut ipsae videantur. (Ovid.)
12. Arma virumque canō quī p̄mus ā lītoribus Trōiae ad Italiam vēnit. (Virgil.—**canō, -ere**, *to sing about*.)

PLEASE REMOVE MY NAME FROM YOUR MAILING LIST!

Cūr nōn mitto meōs tibi, Pontiliāne, libellōs?
Nē mihi tū mittās, Pontiliāne, tuōs.

(*Martial 7.3; meter: elegiac couplet. 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 tea!—**mitto**: final -ō was often shortened in Latin verse.—**Pontiliānus, -ī**.—**Nē . . . mittās**, not jussive, but purpose, following the implied statement, "I don't send mine to you. . . .")

TO HAVE FRIENDS ONE MUST BE FRIENDLY

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

(*Martial 6.11.9–10; meter: elegiac couplet. Orestes and Pylades were a classic pair of very devoted friends; Martial cannot play the role of Pylades unless someone proves a real Orestes to him.—**Pyladēn** and **Orestēn** are Greek acc. sg. forms.—**fit**, *is accomplished*.)



Pylades and Orestes Brought as Victims before Iphigenia
Benjamin West, 1766, Tate Gallery, London, Great Britain

THE DAYS OF THE WEEK

Diēs dictī sunt ā deīs quōrum nōmina Rōmānī quibusdam stēllīs dēdicāvērunt. Primum enim diem ā Sōle appellāvērunt, quī prīnceps est omnium stēllārum ut īdem diēs est prae omnibus diēbus aliīs. Secundum diem ā Lūnā appellāvērunt, quae ex Sōle lūcem accēpit. Tertium ab stēllā Mārtis, quae vesper appellātur. Quārtum ab stēllā Mercuriī. Quīntum ab stēllā Iovis. Sextum ā Veneris stēllā, quam Lūciferum appellāvērunt, quae inter omnēs stēllās plūrimum lūcis habet. Septimum ab stēllā Sātūrnī, quae dīcitur cursum suum trīgintā annīs explēre. Apud Hebraeos autem diēs prīmus dīcitur ūnus diēs sabbatī, quī in linguā nostrā diēs dominicus est, quem pāgānī Sōlī dēdicāvērunt. Sabbatum autem septimus diēs ā dominicō est, quem pāgānī Sātūrnō dēdicāvērunt.

(Isidore of Seville, *Orīginēs* 5.30, 7th cen.—**Mārs**, **Mārtis**.—**Mercurius**, -ī.—**Iuppiter**, **Iovis**.—**Venus**, **Veneris**.—**Lūciferus**, -ī, *Lucifer*, *light-bringer*.—**Sātūrnus**, -ī.—**trīgintā**, 30.—**Hebraeus**, -ī, *Hebrew*.—**sabbatum**, -ī, *the Sabbath*; **ūnus diēs sabbatī**, i.e., *the first day after the Sabbath*.—**dominicus**, -a, -um, *of the Lord*, *the Lord's*.—**pāgānus**, -ī, *rustic*, *peasant*; here, *pagan*.)

ETYMOLOGY

“Alarm” derives ultimately from It. **all’arme** (*to arms*), which stands for **ad illa arma**.

From **cessō** (1), an intensive form of **cēdō**: cease, cessation, incessant.

The **-ā-** which is consistently found in the present subjunctive of all conjugations except the first in Latin is similarly found in the present subjunctive of all conjugations except the first in both Italian and Spanish. And Spanish even has the characteristic **-ē-** of the Latin in the present subjunctive of the first conjugation.

In the readings

“Days of the Week”: **mārtial.**—mercury, mercurial.—Jovian, by Jove! jovial.—Venusian, venereal, venary.—lucifer, luciferase, luciferin, luciferous.—Saturnian, Saturday, saturnine.—Dominic, Dominica, Dominican, dominical; cp. **dominus/domina**.—paganism, paganize.

LATĪNA EST GAUDIUM—ET ŪTILIS!

Salvēte! Here are some nuggets from the new Vocab.: teachers and guardians can serve **in locō parentis**; **mortuī nōn mordent**, “dead men tell no tales” (lit., *the dead don’t bite!*); **occāsiō fūrem facit**, *opportunity makes a thief*; those who know about Watergate will now recognize the etymology of the “expletives deleted” (four-letter words that “fill out” the sentences of vulgar and illiterate folk!); an **ēditō prīnceps** is a *first edition*; **tacet**, a musical notation calling for a vocalist or instrumentalist to be silent; related to **cursus** is **curriculum**, *running, course, course of action*, hence a résumé provides your **curriculum vītae**; and the motto of New York University (**filīō meō grātiās!**), a good one for Latin students, is **perstāre et praestāre**, *to persevere and to excel*.

Now let’s focus on jussives: first off, I hope that all my students in Wyoming recognized **arma togae cēdant** as their state motto; another motto, with this new verb **cēdere** and an imperative rather than a jussive, is Virgil’s **nē cēde malīs**, *yield not to evils*; Vegetius, an ancient military analyst, has advised us, **quī dēsīderat pācem, praeparet bellum**; and I’m certain all the *Star Wars* fans can decipher this: **sit vīs tēcum!**

Before bidding you farewell, friends, let me point out that the jussive subjunctive, common in the first and third person, is sometimes used in the second as well, in lieu of an imperative, and translated with *should* or *may*; an example is seen in this anonymous proverb, which makes the same point as the Pylades reading above: **ut amīcum habeās, sis amīcus**, *in order to have a friend, you should be a friend*. By the way, I call first person plural jussives the “salad subjunctives” (remember VENI, VIDI, VEGI?) because they always contain “let us”: GROAN!! On that punny note lettuce juss say good-bye: **amīcī amīcaequē meae, semper valeātis!**