

XIII. Perfect System Active Indicative and Subjunctive. Indirect Questions. Indirect Commands.



Relief with the Liberation of a Besieged City; Western Roman Empire, early 5th Century. Bode Museum of Byzantine Art (inv. 4782), Berlin. In the fifth century, every city became a fortress under siege, as the peasants sought safety from invading horse-lords, like the Huns.

§1. Learn the forms of the Perfect System Active Indicative.

PERFECT INDICATIVE				
dedī	vīdī	ēgī	cēpī	invēnī
dedistī	vīdistī	ēgistī	cēpistī	invēnistī
dedit	vīdit	ēgit	cēpit	invēnit
dedimus	vīdimus	ēgimus	cēpimus	invēnimus
dedistis	vīdistis	ēgistis	cēpistis	invēnistis
dedērunt	vīdērunt	ēgērunt	cēpērunt	invēnērunt
PLUPERFECT INDICATIVE				
dederam	vīderam	ēgeram	cēperam	invēneram
dederās	vīderās	ēgerās	cēperās	invēnerās
dederat	vīderat	ēgerat	cēperat	invēnerat
dederāmus	vīderāmus	ēgerāmus	cēperāmus	invēnerāmus
dederātis	vīderātis	ēgerātis	cēperātis	invēnerātis
dederant	vīderant	ēgerant	cēperant	invēnerant
FUTURE PERFECT INDICATIVE				
dederō	vīderō	ēgerō	cēperō	invēnerō
dederis	vīderis	ēgeris	cēperis	invēneris
dederit	vīderit	ēgerit	cēperit	invēnerit
dederimus	vīderimus	ēgerimus	cēperimus	invēnerimus
dederitis	vīderitis	ēgeritis	cēperitis	invēneritis
dederint	vīderint	ēgerint	cēperint	invēnerint

§2. Learn the forms of the Perfect System Active Subjunctive.

PERFECT SUBJUNCTIVE				
dederim	vīderim	ēgerim	cēperim	invēnerim
dederīs	vīderīs	ēgerīs	cēperīs	invēnerīs
dederit	vīderit	ēgerit	cēperit	invēnerit
dederīmus	vīderīmus	ēgerīmus	cēperīmus	invēnerīmus
dederītis	vīderītis	ēgerītis	cēperītis	invēnerītis
dederint	vīderint	ēgerint	cēperint	invēnerint
PLUPERFECT SUBJUNCTIVE				
dedissem	vīdissem	ēgissem	cēpisssem	invēnissem
dedissēs	vīdissēs	ēgissēs	cēpissēs	invēnissēs
dedisset	vīdisset	ēgisset	cēpisset	invēnisset
dedissēmus	vīdissēmus	ēgissēmus	cēpissēmus	invēnissēmus
dedissētis	vīdissētis	ēgissētis	cēpissētis	invēnissētis
dedissent	vīdissent	ēgissent	cēpissent	invēnissent

§3. You will notice that the tenses of the perfect system are formed on the **Third Principal Part**. We first remove the ending *-ī* to find the **Perfect Stem**. Then, as in the tenses of the Present System, the stem receives a set of personal endings to show the tense. Review the endings of the present system from chapters IV §§1–5 & V §§1–5.

§4. The endings for the **Perfect Tense** are in the table below. Often verbs of the first conjugation will syncopate (“cut together”) the 2nd person singular form by removing the -vi-.

e.g., creāvistī—>creāstī, *you (have) created*
 amāvistī—>amāstī, *you (have) loved*

§4. PERFECT		§5. PLUPERFECT		§6. FUTURE PERFECT	
-ī	-imus	-eram	-erāmus	-erō	-erimus
-istī	-istis	-erās	-erātis	-eris	-eritis
-it	-ērunt or -ēre	-erat	-erant	-erit	-erint

Notā Bene! “Perfect” means “finished” or completed action. In Latin the “Perfect” tense represents two different English tenses. Sometimes it will represent the **Present Perfect**, and sometimes the **Simple Past**. The present perfect in English uses “have” or “has”; the simple past usually ends in “-ed.”

§5. The endings for the **Pluperfect Tense** are in the table. “Pluperfect” is short for *Plūs quam perfectum*, and means “more than perfect.” The pluperfect tense in English uses the word “had.”

§6. The endings for the **Future Perfect Tense** are in the table. The future perfect tense represents action that begins in the future and “will have” ended by another point in the future. It thus uses the English words “will have.”

Notice that the endings for the pluperfect and future perfect tenses are the same as the Imperfect and Future forms of *sum* found in I§6, with one exception, the third person plural **-erint**.

e.g.	sustulērunt lapidēs et eum lapidavērunt.
They took up stones and stoned him.	tē sub ficō stantem vīdī.
I have seen you standing under the fig tree.	ibi erint flētus et strīdor dentium.
There will be weeping and gnashing of teeth.	eris senex et tē dūxerint.
You will be an old man and they will have led you.	Quō nōs dūxistī?
Whither (where) have you led us?	Quō caecus caecum dūxerit?
Whither will a blind man have led a blind man?	

§7. We have seen that head verbs introduce indirect discourse ($\bar{O}.\bar{O}.$). In English these begin with “that”; in Latin usually they take an accusative subject and infinitive verb (VI§4). When the $\bar{O}.\bar{O}.$ is a question, rather than a statement, it is called an **Indirect Question**. In English, these begin with an interrogative word (who/what/when/where/why/how); in Latin they also begin with an interrogative word (see Appendix VI) and take the subjunctive. Like indirect statements and indirect commands, indirect questions play the role of subject or object of the verb that introduces them.

§8. The **Indirect Command** is like the indirect question. It is introduced by the conjunction *ut* and takes a subjunctive verb. It usually follows a verb of commanding, e.g., *imperō* or *praecipīō*.

e.g.	quis erat?
Who was it?	sciēbat.
He knew.	sciēbat quis esset.
He knew who it was.	trādiderat eum.
He had betrayed him.	sciēbat enim quis esset quī trādidisset eum.
For he knew who it was that had betrayed him.	Simon Petrus rogābit quis sit quī eum trādītūrus sit.
Simon Peter will ask who it is that is going to betray him.	Simon Petrus Iōannī dīxit ut quis eum trāderet rogāret.

Simon Peter told John to ask who would betray him.	vēnērunt et vīdērunt ubi mānsisset.
They came and saw where he had stayed.	eīs ut cum eō manērent imperāvit.
He told them to stay with him.	hoc dīxit.
He said this.	sciēbat.
He knew.	Quid factūrus erat?
What was he about to do?	hoc dīxit tentāns eum: sciēbat enim quid factūrus esset.
He said this testing him: for he knew what he was about to do.	

Vocabulary

1. lutum, -ī, n. *mud*
2. mendīcus, -ī, m. *beggar* [*mendīco*]
3. messis, -is, f. *harvest*
4. oculus, -ī, m. *eye* [binoculars]
5. regiō, regiōnis, f. *region, direction, territory*
6. spūtum, -ī, n. *spit*
7. albus, -a, -um, *white* [*album*, a whitewashed bulletin board in the Forum]
8. caecus, -a, -um, *blind*
9. clārus, -a, -um, *bright, famous, clear* [clear]
10. dūrus, -a, -um, *hard* [endurance]

11. iterum, *again* [iteration]
12. sīc, *so, thus*
13. vērō, *but, indeed*

14. clārificō, clārificāre, clārificāvī, clārificātus, *make famous, glorify* [clarify]
15. cūstōdiō, cūstōdīre, cūstōdīvī, cūstōdītus, *guard, keep safe*, [custody]
16. dūcō, dūcere, dūxī, dūctus, *lead, consider* [duke]
17. exspuō, exspuere, exspuī, exspūtus, *spit out*
18. imperō, imperāre, imperāvī, imperātus, *command* (+DAT +*ut*-clause)
[emperor]
19. intellegō (intelligō), intellegere (intelligere), intellēxī, intellēctus, *understand*
20. levō, levāre, levāvī, levātus, *lift* [levitate]
21. liniō, linire, linīvī, linītus, *smear* [liniment]
22. mendīcō, mendīcāre, mendīcāvī, mendīcātus, *beg* [mendicant]

23. praecipio, praecipere, praecipere, praecipere, *instruct, teach, command* [precept]
 24. sedeō, sedere, sedere, sessus, *sit* [sedentary]
 25. (ē)vādō, vādere, vāsī, vāsus, *go (out)* [evade]

Readings. 1. excaecāvit (*ex+caecus*) oculōs suōs, et indūrāvit (*in+dūrus*) corda sua ut nōn videant oculīs, et nōn intellegant corde, et convertantur, et sānem eōs. 2. sīc locūtus est Iēsūs, et levāvit oculōs in caelum, et dīxit: 3. “Pater, vēnit hōra: clārificā Fīlium tuum, ut Fīlius tuus clārificet tē.” 4. ecce dīcō vōbīs: levāte oculōs vestrōs, et vidēte regiōnēs, quia albae sunt iam ad messem. 5. hominem caecum ā nātivitāte Iēsūs vīdit. 6. interrogāvērunt eum discipulī suī quis peccāvisset, hic homō, aut parentēs, ut caecus nāscerētur. 7. respondit Iēsūs: “neque hic peccāvit, neque parentēs: sed ut manifēstentur opera Deī in illō. 8. mē oportet operārī opera eius quī mīsit mē, dum lūx est. 9. venit nox, quandō nēmō potest operārī; dum sum in mundō, lūx sum mundī.” 10. cum haec dīxisset, expuit in terram, et fēcīt lutum ex spūtō, et linīvit lutum super oculōs caecī hominis et dīxit eī ut vāderet et lavāret in piscīnā Siloē (quod interpretātur Missus).

Compositions. 1. Do not weep, daughters of Jerusalem, for I have made your blind sons able to see again! 2. The blind prophet will command that we, who have done evil, be led out of the region. 3. No one has ever seen God, but the prophet, who had already spoken truly, is commanding us to see and to know that the Son had been with the Father in the beginning. 4. Blind men and beggars had asked the prophet how they might be able to see again. 5. The famous king had already told men long ago what they should do to find bread and water.

Lacuna XIII.	
	English
I	dedi ovum.
II	The blind (man) has led.
III	oculos linivit.
IV	He will have smeared the eyes with mud.
V	oculos lutō caeci liniverat.
VI	They have sat on the ground/earth.
VII	oculos in caelum levavit.
VIII	He lifted.
IX	The Lord has instructed.
X	caecō praecipit ut oculos levaret.
XI	He had ordered the boys to lift their eyes.
XII	caecus mendicabat ut pānis levare.
XIII	mendicī mendicaverant.
XIV	He did not understand.
XV	nōn intellēxerat quid dicerent.
XVI	nōn intellēxit quid dīxissent.
XVII	They did not understand what I was saying.
XVIII	Rēx mihi praecipit ut portās cūstōdiam.
XIX	But the king has instructed that the gates be guarded.
XX	The king had instructed that the gates be guarded again.

XIV. Perfect System Passive Indicative and Subjunctive. Genitive and Ablative of Material.



The monastery of St Benedict (ca. 480–550) at Subiaco, Italy. Pope St Gregory the Great (r. 590–604) wrote the *Life of St Benedict* (Book II of the *Dialogues*) after interviewing four of the founder’s disciples. The *Rule of St Benedict* became the most influential monastic rule in the Latin church when Charlemagne (r. 800–814) mandated that all monasteries in the Latin West use the *Rule*. Many other orders follow the *Rule* today, e.g. the Cistercians.

§1. Learn the forms of the Perfect System Passive Indicative.

PERFECT INDICATIVE				
datu<u>s</u> sum	vī<u>s</u>u<u>s</u> sum	ā<u>ct</u>u<u>s</u> sum	cap<u>t</u>u<u>s</u> sum	inven<u>t</u>u<u>s</u> sum
datu<u>s</u> e<u>s</u>	vī<u>s</u>u<u>s</u> e<u>s</u>	ā<u>ct</u>u<u>s</u> e<u>s</u>	cap<u>t</u>u<u>s</u> e<u>s</u>	inven<u>t</u>u<u>s</u> e<u>s</u>
datu<u>s</u> e<u>st</u>	vī<u>s</u>u<u>s</u> e<u>st</u>	ā<u>ct</u>u<u>s</u> e<u>st</u>	cap<u>t</u>u<u>s</u> e<u>st</u>	inven<u>t</u>u<u>s</u> e<u>st</u>
datī<u>s</u>u<u>m</u>u<u>s</u>	vī<u>s</u>ī<u>s</u>u<u>m</u>u<u>s</u>	ā<u>ct</u>ī<u>s</u>u<u>m</u>u<u>s</u>	cap<u>t</u>ī<u>s</u>u<u>m</u>u<u>s</u>	inven<u>t</u>ī<u>s</u>u<u>m</u>u<u>s</u>
datī<u>s</u> e<u>st</u>i<u>s</u>	vī<u>s</u>ī<u>s</u> e<u>st</u>i<u>s</u>	ā<u>ct</u>ī<u>s</u> e<u>st</u>i<u>s</u>	cap<u>t</u>ī<u>s</u> e<u>st</u>i<u>s</u>	inven<u>t</u>ī<u>s</u> e<u>st</u>i<u>s</u>
datī<u>s</u>u<u>n</u>t	vī<u>s</u>ī<u>s</u>u<u>n</u>t	ā<u>ct</u>ī<u>s</u>u<u>n</u>t	cap<u>t</u>ī<u>s</u>u<u>n</u>t	inven<u>t</u>ī<u>s</u>u<u>n</u>t
PLUPERFECT INDICATIVE				
datu<u>s</u> e<u>ra</u>m	vī<u>s</u>u<u>s</u> e<u>ra</u>m	ā<u>ct</u>u<u>s</u> e<u>ra</u>m	cap<u>t</u>u<u>s</u> e<u>ra</u>m	inven<u>t</u>u<u>s</u> e<u>ra</u>m
datu<u>s</u> e<u>rā</u>s	vī<u>s</u>u<u>s</u> e<u>rā</u>s	ā<u>ct</u>u<u>s</u> e<u>rā</u>s	cap<u>t</u>u<u>s</u> e<u>rā</u>s	inven<u>t</u>u<u>s</u> e<u>rā</u>s
datu<u>s</u> e<u>ra</u>t	vī<u>s</u>u<u>s</u> e<u>ra</u>t	ā<u>ct</u>u<u>s</u> e<u>ra</u>t	cap<u>t</u>u<u>s</u> e<u>ra</u>t	inven<u>t</u>u<u>s</u> e<u>ra</u>t
datī<u>s</u> e<u>rā</u>m<u>u</u>s	vī<u>s</u>ī<u>s</u> e<u>rā</u>m<u>u</u>s	ā<u>ct</u>ī<u>s</u> e<u>rā</u>m<u>u</u>s	cap<u>t</u>ī<u>s</u> e<u>rā</u>m<u>u</u>s	inven<u>t</u>ī<u>s</u> e<u>rā</u>m<u>u</u>s
datī<u>s</u> e<u>rā</u>t<u>i</u>s	vī<u>s</u>ī<u>s</u> e<u>rā</u>t<u>i</u>s	ā<u>ct</u>ī<u>s</u> e<u>rā</u>t<u>i</u>s	cap<u>t</u>ī<u>s</u> e<u>rā</u>t<u>i</u>s	inven<u>t</u>ī<u>s</u> e<u>rā</u>t<u>i</u>s
datī<u>s</u> e<u>ra</u>n<u>t</u>	vī<u>s</u>ī<u>s</u> e<u>ra</u>n<u>t</u>	ā<u>ct</u>ī<u>s</u> e<u>ra</u>n<u>t</u>	cap<u>t</u>ī<u>s</u> e<u>ra</u>n<u>t</u>	inven<u>t</u>ī<u>s</u> e<u>ra</u>n<u>t</u>
FUTURE PERFECT INDICATIVE				
datu<u>s</u> e<u>rō</u>	vī<u>s</u>u<u>s</u> e<u>rō</u>	ā<u>ct</u>u<u>s</u> e<u>rō</u>	cap<u>t</u>u<u>s</u> e<u>rō</u>	inven<u>t</u>u<u>s</u> e<u>rō</u>
datu<u>s</u> e<u>ri</u>s	vī<u>s</u>u<u>s</u> e<u>ri</u>s	ā<u>ct</u>u<u>s</u> e<u>ri</u>s	cap<u>t</u>u<u>s</u> e<u>ri</u>s	inven<u>t</u>u<u>s</u> e<u>ri</u>s
datu<u>s</u> e<u>ri</u>t	vī<u>s</u>u<u>s</u> e<u>ri</u>t	ā<u>ct</u>u<u>s</u> e<u>ri</u>t	cap<u>t</u>u<u>s</u> e<u>ri</u>t	inven<u>t</u>u<u>s</u> e<u>ri</u>t
datī<u>s</u> e<u>ri</u>m<u>u</u>s	vī<u>s</u>ī<u>s</u> e<u>ri</u>m<u>u</u>s	ā<u>ct</u>ī<u>s</u> e<u>ri</u>m<u>u</u>s	cap<u>t</u>ī<u>s</u> e<u>ri</u>m<u>u</u>s	inven<u>t</u>ī<u>s</u> e<u>ri</u>m<u>u</u>s
datī<u>s</u> e<u>ri</u>t<u>i</u>s	vī<u>s</u>ī<u>s</u> e<u>ri</u>t<u>i</u>s	ā<u>ct</u>ī<u>s</u> e<u>ri</u>t<u>i</u>s	cap<u>t</u>ī<u>s</u> e<u>ri</u>t<u>i</u>s	inven<u>t</u>ī<u>s</u> e<u>ri</u>t<u>i</u>s
datī<u>s</u> e<u>ru</u>n<u>t</u>	vī<u>s</u>ī<u>s</u> e<u>ru</u>n<u>t</u>	ā<u>ct</u>ī<u>s</u> e<u>ru</u>n<u>t</u>	cap<u>t</u>ī<u>s</u> e<u>ru</u>n<u>t</u>	inven<u>t</u>ī<u>s</u> e<u>ru</u>n<u>t</u>

§2. Learn the forms of the Perfect System Passive Subjunctive.

PERFECT SUBJUNCTIVE				
dat^{us} sim	vīsus sim	āctus sim	captus sim	inventus sim
dat^{us} sīs	vīsus sīs	āctus sīs	captus sīs	inventus sīs
dat^{us} sit	vīsus sit	āctus sit	captus sit	inventus sit
datī sīmus	vīsī sīmus	āctī sīmus	captī sīmus	inventī sīmus
datī sītis	vīsī sītis	āctī sītis	captī sītis	inventī sītis
datī sint	vīsī sint	āctī sint	captī sint	inventī sint
PLUPERFECT SUBJUNCTIVE				
dat^{us} essem	vīsus essem	āctus essem	captus essem	inventus essem
dat^{us} essēs	vīsus essēs	āctus essēs	captus essēs	inventus essēs
dat^{us} esset	vīsus esset	āctus esset	captus esset	inventus esset
datī essēmus	vīsī essēmus	āctī essēmus	captī essēmus	inventī essēmus
datī essētis	vīsī essētis	āctī essētis	captī essētis	inventī essētis
datī essent	vīsī essent	āctī essent	captī essent	inventī essent

§3. Passive forms of the perfect system are formed on the **Fourth Principal Part**. We then add, as a second word, the appropriate form of *sum*. These forms are thus two-word forms known as **Periphrastic** forms. Periphrastic is a Greek word that means, “circumlocutive” or “talking around it.”

Notā Bene! Whenever we make a periphrastic verb form, we must make sure that the endings all agree. The paradigm of XIV§1f assumes a masculine subject, and therefore has masculine endings (sg. *-us*; pl. *-ī*); you will always have to change these to agree with the gender and number of the subject.

§4. The **Genitive of Material** may be used to show the material of which something is made, e.g., gold, stone, brick, etc. The **Ablative of Material** serves the same purpose, but usually comes after the preposition *ē*, *ex*. The Ablative of Material is also sometimes called the **Ablative of Source**.

e.g.	templum aedificātum est.
The temple has been built.	templum laterum aedificātum est.
The temple of bricks has been built. (or: the temple has been built of bricks)	nāscī tē oportet.
You should be born.	ex aquā renāscī tē oportet.
You should be born again from water.	quī Spīritū Sānctō nātus est in rēgnum Deī introīre potest.
He who has been born of the Holy Spirit can enter into the kingdom of God.	quī biberit ex aquā quae ā mē data est, nōn sitiet in aeternum.
He that has drunk of the water that is given by me will not thirst forever.	

Vocabulary

1. adulterium, adulterii, n. *adultery*
2. aurum, -ī, n. *gold* [Au, the symbol for gold in the periodic table of elements]
3. dīlūculum, -ī, n. *daybreak*
4. lapis, lapidis, m. *stone* [lapidary]
5. later, lateris, m. *brick, tile* [opus latericium]
6. populus, -ī, m. *the people* (collective singular) [popular]
7. adulter, adultera, adulterum, *adulterer*
8. hūiusmodī, indeclinable adjective, *this kind, of this kind* [hic+modus]

9. hīc, *here*
10. -ne, (no translation; introduces a yes/no question)
11. modo, *now, just now; just, only*
12. nōnne, (no translation; introduces a question that expects “yes”)
13. num, (no translation; introduces a question that expects “no”); also numquid
14. utrum, *whether*; utrum...an, *whether...or*

15. addūcō, addūcere, addūxī, addūctus, *lead...to* (+ad +ACC) [adduce]
16. aedificō, aedificāre, aedificāvī, aedificātus, *build* [edifying]
17. condemnō, condemnāre, condemnāvī, condemnātus, *condemn* (+GEN/+ABL)
18. dēmōnstrō, dēmōnstrāre, dēmōnstrāvī, dēmōnstrātus, *point out, show*
19. dēprē(he)ndō, dēprē(he)ndere, dēprē(he)ndī, dēprē(he)nsus, *catch, arrest* [prehensile]
20. dīligō, dīligere, dīlexī, dīlēctus, *choose, love* [diligent]
21. doceō, docēre, docuī, doctus, *teach* [doctor]
22. lapidō, lapidāre, lapidāvī, lapidātus, *stone* [dilapidated]
23. mandō, mandāre, mandāvī, mandātus, *command, commit, entrust* (+ACC +DAT) [mandate]
24. morior, morī, —, mortuus, *die* [mortuary]
25. videō, vidēre, vīdī, vīsus, *see*; passive: *seem* [vision]

Readings. 1. dīlūculō iterum vēnit in templum quod lapidum aedificātum erat, et populus vēnit ad eum, et docēbat eōs. 2. mulier quae ā Pharisaeīs in adulteriō dēprehēnsa erat ad Iēsum addūcta est. 3. “Rabbī, mala mulier hīc modo dēprehēnsa est in adulteriō. 4. in lēge autem ā Moÿse mandātum est nōbīs ut hūiusmodī lapidārēmus.” 5. nescimus quārē litterae in terrā digitō ā Iēsū scrīptae sint. 6. quī quōmodo sine peccātō vīvere possit scit p̄m̄us mulierem adulteram lapidābit. 7. rogābat mulierem utrum condemnāta esset an dīmissa esset. 8. semper hominēs quōmodo templum laterum et aurī aedificātum esset dēmōnstrābant. 9. quārē mē interrogās? interrogā hominēs quī audiērunt quid locūtus sim. 10. clāmābat ergō Iēsūs in templō quī docēbat et dīcēbat: “et mē scītis, et unde sim scītis.”

Compositions. 1. The Jews questioned whether he understood about the temple, but he was talking about the temple of his body. 2. Why are you asking me what he said? Can't you ask the man? 3. I do not know why the man whom we saw was born blind; you do not know, do you? 4. Jesus did not tell his disciples by whom among the brethren he had already been betrayed, but he showed (them). 5. Have you (pl.) brought the adulterous woman to the Rabbi because she has already been condemned, or were you bringing her so that she would be condemned?

Lacuna XIV.	
	English
I	I have been stoned.
II	You (sg.) had been taught.
III	She will have died.
IV	We have been loved (use <i>diligō</i>).
V	addūxistis
VI	lapidātī erant.
VII	vīsa erat.
VIII	mortuī erāmus.
IX	It had been built.
X	She had been caught/arrested.
XI	She had been led to the master.
XII	mulier dēprehēnsa est.
XIII	It has been commanded in the law.
XIV	in lēge mandātum erat ā Moÿse.
XV	sine peccātō condemnātus est.
XVI	The temple had been built of gold.
XVII	The temple of the body has been built.
XVIII	templum corporis ex aurō nōn aedificātum erit.
XIX	The woman will have been stoned.
XX	condemnāta erat, sed nōn lapidāta est.