

VI. Forms of the Infinitive. Indirect Statements (*Orātiō Oblīqua*). Head Verbs.



The incipit of Matthew's Gospel, Folio 27r of the Lindisfarne Gospels.
Image Credit: Wikimedia Commons. Public Domain.

The text reads as follows:

Liber | generāti- | ūnis Iē(s)ū | Chr(ist)ī Filiī David Filiī Abra- | ham
Liber generatiōnis Iēsū Christī, Filiī David, Filiī Abraham.

§1. Learn the forms of the infinitive. Since the infinitive will always appear with another verb, it only needs three tenses—the Present, the Perfect, and the Future—because its tenses represent relative time, not actual time.

Pres.	dare	to give	darī	to be given
Perf.	dedisse	to have given	datum esse	to have been given
Fut.	datūrum esse	to be about to give	datum īrī	to be about to be given
Pres.	vidēre	to see	vidērī	to be seen/to seem
Perf.	vīdīsse	to have seen	vīsum esse	to have been seen/ to have seemed
Fut.	vīsūrum esse	to be about to see	vīsum īrī	to be about to be seen/ to be about to seem
Pres.	agere	to do	agī	to be done
Perf.	ēgisse	to have done	āctum esse	to have been done
Fut.	actūrum esse	to be about to do	āctum īrī	to be about to be done
Pres.	invenīre	to find	invenīrī	to be found
Perf.	invēnisse	to have found	inventum esse to have been found	
Fut.	inventūrum esse	to be about to find	inventum īrī	to be about to be found

N.B. *capiō* is not included in this paradigm because the infinitives of 3rd (-iō) verbs are formed in the same way as regular 3rd conjugation verbs. In fact, the careful observer will find that infinitives of all conjugations are formed in the same way. The key is to start with the right principal part from the **Lexical Form**, which is the minimum information necessary to use a word!

§2. All verbs seen so far have been **Indicative**. The Indicative Mood means that the verb indicates a real action in the past, present, or future.

§3. There are five Moods. The **Infinitive** is a verbal noun (sometimes called a “Gerund”). It often appears when an action is the subject or object of a verb. The **Present Infinitive** is given in the second principal part. Infinitives in English can always be translated with the word “to.”

§4. **Indirect Statement (*Orātiō Oblīqua* or *Ō.Ō.*)**. Sometimes a verb of thinking, seeing, hearing, saying, etc. (a “head” verb), takes a clause of indirect statement instead of a Direct Object. In English the clause begins with the conjunction “that” and is like any other clause. In Latin, however, there is 1.) no conjunction, 2.) the Subject will be Accusative, not Nominative, and 3.) the verb will be Infinitive, not Indicative.

§5. Sometimes the original Subject is also the Subject of *Ō.Ō.* It may not be expressed with a word at all. If it is, it will be expressed in Latin by the **Reflexive Pronoun** *sē*. The paradigm for the Reflexive Pronoun will be given in Chapter XXIV.

e.g.	cognoscēmus columbam dē caelō venīre.
We will learn that a dove is coming from heaven.	Iōannēs dīcit Iēsum agnum Deī esse.
John says that Jesus is the lamb of God.	Andreās Philippō sē Christum invenīre dīcēbat.
Andrew was saying to Philip that he was finding the Christ.	prophēta verbum Deī vērī virōs illūmināre crēdēbat.
The prophet believed that the word of the true God was illuminating men.	Marīa Iēsum aquam vīnum facere sciēbat.
Mary knew that Jesus was making the water wine.	Ministrī prophētam esse Iēsum crēdēbant.
The ministers believed that Jesus was a prophet.	fēmina Samarītāna prophētam scīre facta sua crēdit.
The Samaritan woman believes that the prophet knows her deeds.	

§6. Since *O.O.* does not begin with a conjunction, it is very important to notice “head” verbs—verbs whose action originates in the head. E.g., saying (*dīcere*), thinking (*cōgitāre*), feeling (*sentīre*), hearing (*audīre*), etc. Often the action of a head verb will merely be implied.

e.g.	mittit nūntium.
He is sending a messenger.	mittēbat nūntiōs quī rēgī nūntiābant: arma tollēbantur.
He sent messengers who were announcing to the king: arms were being taken up.	mittēbat nūntiōs ad rēgem: arma tollī.
He sent messengers to the king that arms were being taken up.	

Sometimes, however, Latin will introduce *O.O.* as English does: with a conjunction. The two conjunctions used in this way are *quia* and *quod*, which both can mean “because,” when they introduce a causal clause, or “that,” when they introduce *O.O.*

Vocabulary

Some of this chapter’s Vocabulary is found in other Chapters. The words selected for this chapter are for the most part chosen so that you will have a list of head verbs in one convenient place.

1. hydria, -ae, f. *hydria*, (*a large jug*)
2. inimīcus, -ī, m. *enemy*
3. inimīcus, -a, -um, *enemy* (+DAT) [inimical]

4. audiō, audīre, audīvī, audītus, *hear* [auditory]
5. cernō, cernere, crēvī, crētus, *discern, distinguish, decide* [discern]
6. cōgitō, cōgitāre, cōgitāvī, cōgitātus, *think (about something)* [cognition]
7. cognōscō, cognōscere, cognōvi, cognitus, *learn, recognize, come to know*
8. crēdō, crēdere, crēdī, crēditus, *believe (in), trust (+DAT); entrust (something ACC) to (someone DAT)*
9. dēmōnstrō, dēmōnstrāre, dēmōnstrāvī, dēmōnstrātus, *point out, show*
10. dicō, dīcere, dīxī, dictus, *say, tell (something ACC) to (someone DAT)*
11. doceō, docēre, docuī, doctus, *teach* [doctor]
12. dūcō, dūcere, dūxī, ductus, *lead, consider* [duke]
13. certiōrem faciō, – facere, – fēcī, – factus, *make more certain, inform*

14. habeō, habēre, habuī, habitus, *have, hold, consider* [habit]
15. mittō, mittere, mīsī, missus, *send, cast; put* [mission]
16. narrō, narrāre, narrāvī, narrātus, *tell (something ACC) to (someone DAT)* [narration]
17. negō, negāre, negāvī, negātus, *deny; say...not* [negation]
18. nūntiō, nūntiāre, nūntiāvī, nūntiātus, *announce* [annunciate]
19. putō, putāre, putāvī, putātus, *think* [compute]
20. respondeō, respondēre, respondī, respōnsus, *respond (to DAT)*
21. sciō, scīre, scīvī, scītus, *know* [science]
22. scrībō, scrībere, scrīpsī, scrīptus, *write* [scribe]
23. sentiō, sentīre, sēnsī, sēnsus, *sense, feel, perceive, hear, see* [sentient]
24. testificor, testificārī, —, testificātus, *testify, bear witness*
25. videō, vidēre, vīdī, vīsus, *see; passive: seem* [vision]

Readings. 1. dicunt virum quī est dē terrā, dē terrā esse, et dē terrā dīcere. 2. et audiēbāmus et vidēbāmus quod testimōniō sānc̄tī discipulī crēdēbant. 3. quī accipit testimōniūm discipulōrum dīcet Deum esse vērum. 4. cognōscunt enim quōs mittet Deus, verba Deī dictūrōs esse. 5. Dīcent quia Deus vērus est. 6. ministri aquam vīnum factam esse vidēbunt. 7. discipulī suī eum vidēbant. 8. discipulī suī eum sīgnūm vērum in dēsertō factūrum esse cognōscent. 9. quis dīcēbat rēgna mundī inimīcum amātūra esse? (inimīcus, -ī, m. >—< amīcus, -ī, m.) 10. Iēsūs audiēbat Iōannem trāditum esse.

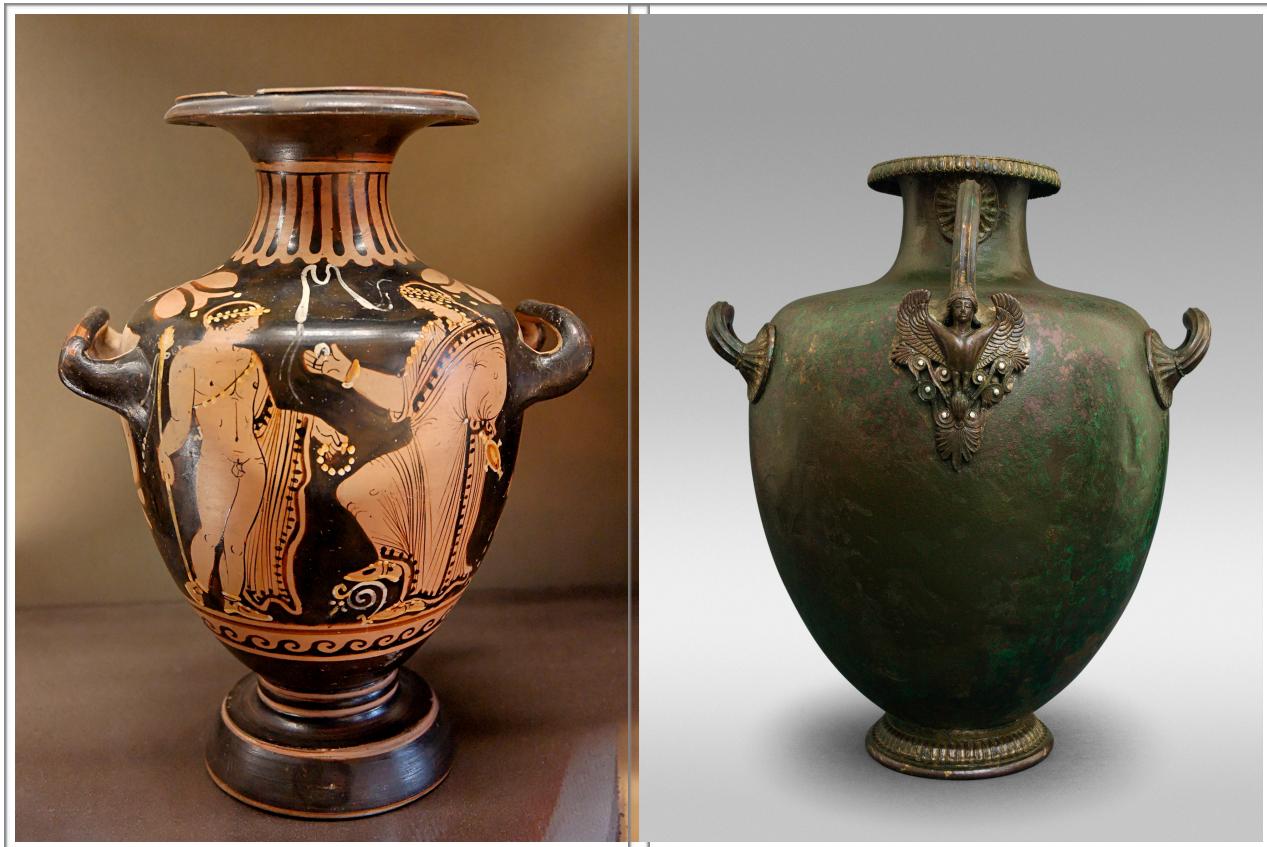
Compositions. 1. The Jews learned that Jesus was making good disciples. 2. I used to hear that Jacob gave to his sons good water and true words. 3. The Samaritan woman will say that Jesus does not have either good or bad water. 4. The ministers were finding that the jugs, which Jesus did not fill, had been filled with wine. 5. He said that through his disciples he would lead the men who heard his true words to the waters of eternal life. (≈He-was-saying to-be about-to-lead).

Notice that when translating, we usually rephrase the original language to accommodate it to the target language. This is always an essential step for doing Compositions well. One of the benefits of doing these Compositions is that you will learn to whittle down your English sentences until you see only what words are necessary to express your thought.

hoc capitulum in memoriam Tīmotheī Nauman dēdicātum est: requiēscat in pāce.

Lacuna VI.		
	Latin	English
I	crēdimus prophētae.	
II	crēdēbāmus prophētae vērō.	
III	crēdēbant prophētam esse vērum.	
IV	crēdunt prophētam esse vērum.	
V		The sign will come.
VI	sīgnum vidēbāmus.	
VII		We see that a sign is coming.
VIII		They were saying.
IX	sīgnum venīre dīcēbant.	
X	Deum sīgnum facere dicunt.	
XI		They will say.
XII	vīnum bonum esse dīcent.	
XIII		The wine is a sign.
XIV		I used to say that wine is a good sign.
XV		The disciples will make the water wine.
XVI		They will fill the earth with signs.
XVII		The holy man will send friends.
XVIII		You say that the man sends friends.
XIX		You said that the man was sending...
XX		I said that I was sending a sign.

VII. The Third Declension. Imperatives. The Vocative Case. Ablative of Time When.



Left: a red-figure hydria from the 350s BC and found at Paestum in southern Italy, now in the Louvre (Paris, France). Image: Wikimedia Commons.

Right: a bronze hydria from the 450s BC, in the Vassil Bojkov Collection (Sofia, Bulgaria). Image: Wikimedia Commons.

Hydriae were jugs used to transport and distribute large amounts of water and wine. They were also used for mixing water and wine, since the ancients always mixed water in their wine before drinking it. This was done for two reasons: 1.) wine in the ancient world was much stronger than wine today, and 2.) clean-tasting, microbe-free water was more difficult to come by, and so the more strongly alcoholic wine could improve the quality of the water.

§1. Learn the **Third Declension Nouns** *pater, fōns, opus, lūx, and nōmen*.

pater, patris, m.	fōns, fontis, m.	opus, operis, n.	lūx, lūcis, f.	nōmen, nōminis, n.
<i>father</i>	<i>fount(ain), source</i>	<i>work</i>	<i>light</i>	<i>name</i>
pater	fōns	opus	lūx	nōmen
patris	fontis	operis	lūcis	nōminis
patrī	fontī	operī	lūcī	nōminī
patrem	fontem	opus	lūcem	nōmen
patre	fonte	opere	lūce	nōmine
patrēs	fontēs	opera	lūcēs	nōmina
patrum	fontium	operum	lūcum	nōminum
patribus	fontibus	operibus	lūcibus	nōminibus
patrēs	fontēs/fontīs	opera	lūcēs	nōmina
patribus	fontibus	operibus	lūcibus	nōminibus

We have seen that the First Declension is mostly feminine nouns, with a few masculine, and that the Second Declension is mostly masculine nouns, with some neuter, and a few feminine. We must not assume, however, the gender of a noun: the lexical form—which is the minimum information necessary to use a word—provides this information. The Third Declension is most unpredictable of all.

e.g.	nōn ex voluntāte carnis factus est.
He did not come from the will of the flesh.	sedēbat super fontem.
He was sitting on the well.	dīcēbat dē templō corporis suī.
He was speaking about the temple of his body.	perhibēbat testimōnium dē lūmine.
He was bearing testimony about the light.	hominis opera vidēbimus.
We will see the man's works.	quī opera mala agit, malus est.
He who does evil works is evil.	māter ministrīs dīcēbat.
The mother was speaking to the ministers.	

§2. The shortest sentence is a command, consisting of a single verb. These verbs, called **Imperatives**, imply that the addressee must do the action, and are therefore usually only found in the Second Person forms. The addressee may be expressed in the **Vocative Case**. Learn the forms of the Imperative from the paradigm. The forms of the Vocative are almost always the same as the Nominative.

Singular		Plural	
dā!	give!	date!	give!
dare!	be given!	daminī	be given!
vidē!	see!	vidēte!	see!
vidēre!	be seen!	vidēminī!	be seen!
age!	come on!	agite!	come on!
agere!	be led/driven!	agiminī!	be led/driven!

Notice that the verb *agō*, which means “do, lead, or drive,” usually means “come on!” when used as an active imperative.

§3. A negative command may be expressed with the forms **nōlī, nōlīte** (singular, plural) followed by the present active infinitive. Remember that we saw all the forms of the infinitive in Chapter VI§1.

e.g.	nōlīte timēre!
Be not afraid!	quod vōbīs dīcit, facite!
Do that which he tells you!	mundāre!
Be made clean!	accipite et mandūcāte!
Take and eat!	Quī sine peccātō es, lapidem prīmum mitte!
You who are without sin, cast the first stone!	mulier, vidē filium tuum!
Woman, see your son!	

§4. The **Ablative** may be used without a preposition to indicate the **Time When** an action happens.

e.g.	ōrā prō nōbīs peccātōribus, nunc et in hōrā mortis nostrae.
Pray for us sinners, now and in the hour of our death.	ōrā prō peccātōre hōrā mortis suae.
Pray for the sinner in the hour of his death.	nocte in viā ambulābant.
They used to walk on the road at night.	prīmā lūce tē vidēbimus.
We will see you at first light.	Moysēs vīvēbat tempore sanguinum.
Moses lived in the time of blood. (Lit. “bloods,” i.e., sacrifices)	

Vocabulary

1. carō, carnis, m. *flesh, meat* [carnal]
2. corpus, corporis, n. *body* [corporal, corpse]
3. fōns, fontis, m. (gen. pl. -ium), *fount, source, spring*
4. homō, hominis, m. *man (human), person* [human]
5. lēx, lēgis, f. *law* [legal]

6. lūmen, lūminis, n. *light, a light source*
7. lūx, lūcis, f. *light*
8. māter, mātris, f. *mother* [maternal]
9. mors, mortis, f. (gen. pl. -ium), *death* [mortal]
10. multitūdō, multitūdinis, f. *multitude, quantity*
11. nōmen, nōminis, n. *name* [noun, nominal]
12. nox, noctis, f. (gen. pl. -ium), *night* [nocturnal]
13. opus, operis, n. *work* [operate]
14. potestās, potestātis, f. *power*
15. rēx, rēgis, m. *king, ruler* [regal]
16. sanguis, sanguinis, m. *blood* [sanguinary]
17. voluntās, voluntātis, f. *will* [voluntary]

18. ā, ab, (+ABL) *from, away from, by* (personal agent)
19. ibi, *there* [ibid. or ibīdem: “in the same place”]
20. quia, *because; that* (introduces Ō.Ō.)
21. ut, *as, when, how* (+INDICATIVE)

22. gustō, gustāre, gustāvī, gustātus, *taste* [dē gustibus nōn disputandum]
23. hauriō, haurīre, haustī, haustus, *draw (water, &c.), drain, drink* [exhaust]
24. manēō, manēre, mānsī, mānsus, *remain, stay*
25. pōnō, pōnere, pōsuī, pōsitus, *put, place* [posit, position]

Readings. 1. ut gustābant aquam, hominēs vidēbant vīnum esse. 2. Iūdaeī corpora in sepulcrīs pōnent. 3. māter dīcit architriclīnō (master of the feast), “haurī vīnum ex hydriā!” 4. hominēs saepe bonum vīnum pōnent ante malum vīnum. 5. “pōnite,” dīcit rēx magnus, “corpora inimīcōrum meōrum ibi ante mē!” (inimīcus, -ī, m. >— < amīcus, -ī, m.). 6. secundum verba prophētae in nōmine fīliī Deī crēdunt quī neque ex sanguinibus, neque ex voluntāte carnis, sed ex Deō veniunt. 7. verbum carō pānem vērum verbō carnem facit. (Thomas Aquinas) 8. māter fīliō suō dīcēbat hominēs vīnum nōn habēre. 9. ut gustābāmus aquam, nōn sciēbāmus vīnum esse, sed ministri, quī hauriunt, tunc rēgis voluntātem sciēbant. 10. nēmō sīgna facit quae tu facis nisi ā Deō est.

Compositions. 1. He who believes in my name will not taste death. 2. My blood is the wine from heaven, which I will give to men, and they will remain with me forever (*in aeternum*). 3. The bread is my true flesh, and the wine is my true blood. 4. In Jesus was the light, and the light was the light of men, and the light shines in the darkness (“shadows”). 5. The men whom I illuminate with my light come into the world, because I am good.

Lacuna VII.

	Latin	English
I	hauri aquam ex fonte!	
II		the blood of kings
III	corpus rēgis rēgum	
IV		The body of the king is the font of life.
V	nōlī pōnere vīnum in hydriās!	
VI		Stay there!
VII	manēte, hominēs, ibi in lūce!	
VIII		The king's will always remained.
IX	gustāte aquās fontis bonās antīqui!	
X		The multitude will hear.
XI	dē morte suā multitūdō audiet.	
XII		We will never learn.
XIII	lēgis verba numquam cognōscēmus.	
XIV		Draw the wine, ministers!
XV	haurīte et gustāte vīnum!	
XVI		Place the good wine...
XVII	Dā bonum mātri vīnum tuae!	
XVIII		They will come.
XIX	ā castellō in dēsertō	
XX		The blood of the son of man remained.

VIII. *volō, nōlō, mālō. possum.* Complementary Infinitives. Partitive Genitive.



Moses with the ten commandments, pointing to the bronze serpent.
Illuminated missal in the Princeton University Garrett Collection
(Garrett 41). Early 14th century. The script is called Gothic quadrata because of the square feet of the minims of -m-, -n-, -i-, etc.

Tē igitur clēmentissimē pa/ter per iē(su)m christum filiu(m) / tuum d(omi)n(u)m n(ost)r(u)m supplicēs / rogāmus ac petimus utī / accepta habeās et benedīcās H(a)ec dōna, H(a)ec mū/nera, H(a)ec sāncta sacrifici/

§1. Learn the forms of the irregular verbs *volō*, *nōlō*, and *mālō*.

volō, velle, voluī, —

Present	Singular		Plural	
1st	volō	I want/am willing	volumus	we want
2nd	vīs	you want/ are willing	vultis	you (pl.) want
3rd	vult	he wants/ is willing	volunt	they want
Imperfect				
1st	volēbam	I was wanting	volēbāmus	we were wanting
2nd	volēbās	you were wanting	volēbātis	you were wanting
3rd	volēbat	he was wanting	volēbant	they were wanting
Future				
1st	volam	I will want	volēmus	we will want
2nd	volēs	you will want	volētis	you (pl.) will want
3rd	volet	he will want	volent	they will want

nōlō, nōlle, nōluī, —

nōlō	nōlumus	nōlēbam	nōlēbāmus	nōn volam	nōlēmus
nōn vīs	nōn vultis	nōlēbās	nōlēbātis	nōlēs	nōlētis
nōn vult	nōlunt	nōlēbat	nōlēbant	nōlet	nōlent

mālō, mālle, māluī, —

mālō	mālumus	mālēbam	mālēbāmus	mālam	mālēmus
māvīs	māvultis	mālēbās	mālēbātis	mālēs	mālētis
māvult	mālunt	mālēbat	mālēbant	mālet	mālent

§2. Learn the forms of *possum*, a combination of *pot-* (=“able”) and *sum*. This paradigm will be easy to learn if you learned well the paradigm of I§6.

possum, posse, potuī, —, be able, can

possum	possumus	poteram	poterāmus	poterō	poterimus
potes	potestis	poterās	poterātis	poteris	poteritis
potest	possunt	poterat	poterant	poterit	poterunt

Notice that *pot-* + *sum* = *potsum*. Say *potsum*. Now say it five times, fast. Now do that for five hundred years! Notice that the -t- becomes another -s- in your mouth as you say the word.

This process, of one letter becoming like the one next to it, is called **assimilation** (Lat. ad + similatio: *next-to* + *likening*). This happens because the place in your mouth where you make the -t- sound and the place where you make the -s- sound are close together. Notice that the -t- is only assimilated to -s-, and not to -e-.

§3. Some words need another word to complete their meaning. This will be noted in the lexical form, and must be memorized with the principal parts and the English meaning. The **Complementary Infinitive** is an infinitive that completes the meaning of another verb. Other words might have **Complementary Datives** or **Ablatives** or other **Complements**.

e.g.	nōn enim volēbat in Iūdaeam ambulāre, quia quaerēbant eum Iūdaeī interficere.
For he did not want to walk into Judea, because the Jews were seeking to kill him.	Sīcut enim Pater suscitat mortuōs, et vīvificat, sīc et Fīlius, quōs vīvificāre vult, vīvificat.
For just as the Father lifts up the dead, and gives them life, so also the Son gives life to whom he wants to give life.	Vīsne sānus fierī?
Do you want to be made whole?	Numquid et vōs vultis abīre?
You do not want to go away too, do you?	

§4. Words that signify a quantity—e.g. numbers, “how much?” “enough,” “much”—will need a **Partitive Genitive** to complete their meaning. The noun of quantity may be thought of as a slice of a pie, the noun in the Genitive being the whole pie. Thus another name for this Genitive is the **Genitive of the Whole**.

e.g.	acciōēsne modicum vīnī?
Will you take a little bit of wine?	licetne nōbīs plūs pānis habēre?
May we have more bread?	quantum pāniū et piscium habētis?
How much bread and fish do you have?	satis omnibus pāniū nōn habeō.
I do not have enough bread for all.	

Sometimes the preposition *ē, ex (+ABL)* is used instead.

§5. Sometimes a **Complementary Infinitive** will have a new Subject different from the Subject of the sentence. Like the Subject of *O.ō.*, this will be a **Subject Accusative**.

e.g.	oportet vōs piscem mandūcāre.
You (pl.) should eat the fish.	mālō piscem quam serpentem mandūcāre.
I prefer to eat a fish than a serpent.	mandūcāre serpentēs dēnuō nōs nōn decet.
It is not fitting for us to eat serpents again.	serpentem in dēsertō Moysēn exaltāre oportet.
Moses should lift up a serpent in the desert.	

Vocabulary

1. serpēns, serpentis, m. *serpent*
2. piscis, -is, m. (gen. pl. -ium), *fish* [piscatorial]
3. quisquam, quidquam, *anyone, anything*
4. altus, -a, -um, *high, deep* [altitude]
5. missus, -a, -um, *sent* [missile]
6. nātus, -a, -um, *born* [post-natal]
7. quantus, -a, -um, *as much as; how much?* [quantity]
8. tantus, -a, -um, *so much* [tantamount]

9. dēnuō, *again* [=dē novō, “from (a)new”]

10. quōmodo, *how* [=quō modo, “in what way”]
11. sīcut, *(just) as*
12. quam, *than, how*
13. -que, *and* (enclitic: enclitics are added to the end of the previous word)

14. accidō, accidere, accidī, —, *happen, befall* [accident]
15. decet, decere, decuit, —, *it behooves, it is seemly, fitting* (+INFIN) [decent]
16. exaltō, exaltāre, exaltāvī, exaltātus, *lift up, lift on high* [exalt]
17. oportet, oportere, oportuit, —, *it is necessary, one should* (+INFIN)
18. licet, licere, licuit, —, *it is permitted* (+SUBJECT INFIN) [license]
19. mālō, mālle, māluī, —, *prefer, want more* (+INFIN)
20. mandūcō, mandūcāre, mandūcāvī, mandūcātus, *eat* [manum + dūcō]
21. nōlō, nōlle, nōluī, —, *not want, be unwilling* (+INFIN) [willy-nilly]
22. possum, posse, potuī, —, *be able, can* [potent]
23. suscitō, suscitāre, suscitāvī, suscitātus, *raise up on high, elevate* [resuscitate]
24. tentō/temptō, tentāre, tentāvī, tentātus, *tempt, try, test* [tempt]
25. dēbeō, dēbēre, dēbuī, dēbitus, *owe* (something ACC to someone DAT); *ought* (+INFIN) [dē+habeō; debt, debit]

Readings. 1. satis pānis mandūcābāmus et ex piscibus quantum mandūcāre volumus accipiēmus. 2. oportet vōs nātōs esse dēnuō ex aquā. 3. quōmodo hoc accidere potest? 4. nōn poteram egō ā mēipsō (*myself*) facere quidquam. 5. quī falsa dīcebant prophētam ā caelō missum tentābant Iūdaeī ut accūsāre possent. 6. et sīcut Moysēs exaltābat serpentem in dēsertō, ita exaltārī oportet Fīlium hominis, et hominēs habiturī esse vītam aeternam crēdent. 7. Patrēs nostrī mandūcābant manna in dēsertō: pānis dē caelō mandūcārī poterat. 8. occidere cum vēritātis lūmine quam vīvere in tenebrīs semper mālam. 9. Nōs lēgem habēmus, et secundum lēgem dēbet occidere, quia Fīlium Deī sē faciēbat. 10. vōbīs Deum quī mē mittēbat vērācem esse dīcere tentābam, sed mē audīre nōlēbātis.

Compositions. 1. The men of old should not have lifted up serpents and fish in the temples of the wilderness. 2. The Jews used to say that the blood of fish was not holy, but that we ought to eat their flesh. 3. It is fitting that the great God of the ancients will raise up the bodies of his friends to new life, so that they will never die. 4. What is the one thing that he said at the time when (=at which) he should have come to Jerusalem (*Hierusalem*, indeclinable)? 5. I will not have enough of your fish and good bread: I can eat as much as you can give! (so much...how much)

Lacuna VIII.		Latin	English
I	mandūcāre possumus.		
II			They will not be able to eat.
III	mandūcāre poteram, sed nōn volēbam.		
IV			We were able to eat fish, but did not want to.
V	nōn decet nōs piscem exaltāre.		
VI			We should eat bread.
VII	quantum pānis mandūcāre nōs oportet?		
VIII			It is not permitted to men.
IX	vītam habēre nōn licēbat.		
X			It was not permitted to see heaven.
XI	hominibus Deum vidēre nōn licēbat.		
XII			A man can not see God.
XIII	verba prophētārum audīre poterant.		
XIV			Men should hear.
XV	hominēs oportet verba audīre.		
XVI			Fish can not hear men's words.
XVII	verba serpentis fēmina audiēbat.		
XVIII			The woman should not have heard.
XIX	verba fēminam audīre nōn oportēbat.		
XX	serpentēs ambulāre nōn possunt.		

IX. Present and Imperfect Active Subjunctive. Independent Uses of the Subjunctive.



The Castel Sant'Angelo in 2018. In Classical Antiquity, this castle was constructed as the Mausoleum of Hadrian (r. 117–138).

In Late Antiquity (ca. 180–800), it became a fortress for the bishops of Rome, with a narrow, elevated passage, the “Passetto di Borgo,” connecting it to Vatican City.

The fortress became known as the Castel Sant'Angelo (i.e., the Castle of the Holy Angel) in 590. According to local legend, a plague was afflicting the City, and the Archangel Michael appeared above the Castle, and sheathed his sword. The plague abated, and the people remembered the vision whenever they spoke of the Castle.

§1. Learn the forms of the Present and Imperfect Active Subjunctive.

Present				
dem	videam	agam	capiam	inveniam
dēs	videās	agās	capiās	inveniās
det	videat	agat	capiat	inveniat
dēmus	videāmus	agāmus	capiāmus	inveniāmus
dētis	videātis	agātis	capiātis	inveniātis
dent	videant	agant	capiant	inveniant
Imperfect				
darem	vidērem	agerem	caperem	invenīrem
darēs	vidērēs	agerēs	caperēs	invenīrēs
daret	vidēret	ageret	caperet	invenīret
darēmus	vidērēmus	agerēmus	caperēmus	invenīrēmus
darētis	vidērētis	agerētis	caperētis	invenīrētis
darent	vidērent	agerent	caperent	invenīrent

*Notā Bene! The Present subjunctive is formed on the first principal part. The Imperfect subjunctive is formed on the second principal part.

§2. Review the forms of the Present Active Indicative.

Present				
dō	videō	agō	capiō	inveniō
dās	vidēs	agis	capis	invenīs
dat	videt	agit	capit	invenit
damus	vidēmus	agimus	capimus	invenīmus
datis	vidētis	agitis	capitis	invenītis
dant	vident	agunt	capiunt	inveniunt

§3. The **Subjunctive Mood** has four tenses: the Present, Imperfect, Perfect, and Pluperfect. The Present and Imperfect tenses are able to be used for **Independent Clauses**. The most common uses of the Subjunctive, however, are in **Dependent Clauses**. Some of these will be introduced in the next chapter, along with the other tenses of the Subjunctive.

§4. When the main verb is in the Present Subjunctive, it will usually be one of three kinds of Independent Subjunctive:

1. The **Volitive Subjunctive**. When the present subjunctive is used in the first person. This expresses the “wish” of the subject (*memento*: *volō* means “I wish/want,” and *voluntas* is “will”). When it is plural, it is often called the **Hortatory Subjunctive** (*hortor* means “I exhort/urge”) or the **Optative Subjunctive** (*optō* means “I wish”), but there is little difference between these ideas.
2. The **Iussive Subjunctive**. When the present subjunctive is used in the second person. These are commands, and therefore virtually the same as **Imperatives**, which we saw in **Chapter VII§2**.
3. The **Potential Subjunctive**. When the present subjunctive is used in the third person. This merely expresses that something *may* happen, rather than *is* happening. Often, if the speaker also wants the thing to happen,

the Potential Subjunctive is at the same time a Hortatory Subjunctive. Sometimes the Potential Subjunctive will be in the Imperfect Tense instead.

§5. When the main verb of a sentence is in the Imperfect Subjunctive, it will usually be one of the following two kinds of Independent Subjunctive:

1. **The Potential Subjunctive.** As described in IX§4.3 above.
2. **The Deliberative Subjunctive.** When the imperfect subjunctive is used in the first person. The subject is asking him- or herself a question.

e.g.	quid facerem?
What am I to do? or What was I to do?	fiat lūx!
Let there be light! or May light be made!	fiat voluntās tua.
Thy will be done.	fiat mihī secundum verbum tuum.
Let it be done to me according to thy word.	veniat rēgnum tuum.
Thy kingdom come. or May your kingdom come.	sānctificētur nōmen tuum.
May your name be hallowed/made holy.	opera bona faciātis!
Do good works!	ne prōiciās mē ā faciē tua!
Cast me not forth from thy face!	vīvat rēx!
(long) live the king!	

With the Indicative Mood, the negative adverb was *nōn*. Notice that the negative adverb for the Subjunctive is *nē*.

Vocabulary

1. adulēscētia, -ae, f. *youth*, (about age 15–30) [adolescence]
2. cōgitatiō, cōgitatiōnis, f. *thought, thinking* [cognition]
3. cor, cordis, n. *heart* [cordial]
4. disciplīna, -ae, f. *discipline, education*
5. dōnum, -ī, n. *gift* [donation]
6. fēmina, -ae, f. *woman, wife* [feminine]
7. labium, labiī, n. *lip* [labial]
8. labor (labos), labōris, m. *labor, toil, work*
9. laetitia, -ae, f. *joy, elation*

10. *praeceptum*, -ī, n. *precept, instruction, commandment* [precept]
11. *prūdentia*, -ae, f. *prudence, wisdom*
12. *aliēnus*, -a, -um, *of another, belonging to another, alien*
13. *rēctus*, -a, -um, *straight, right, upright* [right]

14. *impūnē*, *unpunished, without punishment, with impunity*
15. *nē*, *not* (with the Subjunctive)

16. *cōservō*, *cōservāre*, *cōservāvī*, *cōservātus*, *keep safe, preserve*
17. *dērelinquō*, *dērelinquere*, *dērelīquī*, *dērelictus*, *abandon, desert* [derelict]
18. *fiō*, *fierī*, —, *factus, be made, become, happen, come about*
19. *laedō*, *laedere*, *laesī*, *laesus*, *hurt, harm, wound, damage* [lesion]
20. *peccō*, *peccāre*, *peccāvī*, *peccātus*, *sin* [peccant]
21. *prōiciō*, *prōicere*, *projēci*, *projectus, throw/cast forth* [project(ile)]
22. *sānctificō*, *sānctificāre*, -ficāvī, -ficātus, *make holy, sanctify, hallow* [sanctify]
23. *sciō*, *scīre*, *scīvī*, *scītus*, *know* [science]
24. *suscipiō*, *suscipere*, *suscēpī*, *susceptus, take up* (sub + *capiō*) [susceptible]
25. *vīvō*, *vīvere*, *vīxī*, *vīctus*, *live* [victuals]

Readings. 1. audiātis, fīliī, disciplīnam patris, et sciētis prūdentiam. 2. dōnum bonum dabō vōbīs: lēgem meam nē dērelinquātis. 3. suscipiat verba mea cor tuum. 4. habeās praecepta mea, et vīvēs. 5. oculī tuī rēctās viās videant. 6. habeās cōgitatiōnēs tuās rēctās, et disciplīnam labia tua cōservent. 7. nē labōrēs tuī sint in domō (domus, -ūs, f. *house*) aliēnā. 8. Sit fōns tuus benedīctus, et cum fēminā adulēscēntiae tuae laetitiam habeās. 9. prūdentia dīcēbat: quī mē invenit, inveniat vītam, et hauriat ā fonte laetitiae. 10. quī autem in mē peccat, laedat animam suam, quia omnēs quī mē odērunt (*hate*) dīligunt (*choose/love*) mortem.

Compositions. 1. Let us not harm our wives and children, but may our labors be good. 2. May the discipline of another not be the source of envy in your youth. 3. May another's upright heart lead you to the precepts of wisdom after your great labors. 4. Let there be light, and serpents on the earth, and fish in the sea, and good thoughts among men. 5. The gifts of education are an upright heart and high thoughts: lead the flesh of your body toward wisdom.

Lacuna IX.		
	Latin	English
I	cōgitationēs adulēscētiae	
II		Wisdom is the gift of education.
III	vīvat rēx bonus!	
IV		Let there be wisdom!
V	tua fīat prūdentia mea.	
VI	cor tuum vīvat!	
VII	nē dērelinquās!	
VIII		Do not abandon the gifts!
IX	cōservet fēmina laetitiam!	
X		Am I to sin?
XI	prōicerem dōna disciplīnae?	
XII	cōgitationēs malās prōiciātis!	
XIII	nē dōna labōris prōiciātis!	
XIV		Let there be many gifts of toil.
XV		Let there be many joys.
XVI	praecepta cōservet.	
XVII		May we keep the commandments!
XVIII		May your upright wife keep the commandments of the great king!
XIX	nēmō mē laedat!	
XX	nēmō mē impūnē laedet!	

X. The Sequence of Tenses. *ut*-clauses. *dum-*, *modo-*, and *dummodo-* clauses.



“The Pool of Bethesda” illustrates the episode of John Chapter V.

Oil painting by Robert Bateman (1877). Yale Center for British Art, Paul Mellon Collection. Image Credit: Wikimedia Commons.

§1. In the previous chapter, we saw how the Subjunctive could be used to represent action that is not real—a wish, a plan, a possibility, &c. The most common use of the Subjunctive is for various types of **Subordinate Clauses**, when these also represent unreal action.

We have already seen several examples of the **(Definite) Relative Clause**.

§2. A subordinate clause always begins with a “clause marker”: a conjunction, a relative pronoun, or an interrogative word. The following three Subordinate Clauses all begin with *ut*, and take a Subjunctive verb.:

1. **Purpose Clauses:** telling the goal that motivated the agent of the main verb. These are sometimes also called **Final Clauses**, because they tell us the **End** (Lat. *finis*, end) that the original agent had in mind.
2. **Result Clauses:** telling the consequence that followed the main verb, whether as an accident, or as a predictable consequence. These are sometimes also called **Consecutive Clauses** (Lat. *sequor*, follow).
3. **Substantive Clauses:** stands as the subject or object of the main verb itself. Similar to *O.O.*, except that A.) it begins with *ut* and B.) takes a Subjunctive verb with C.) a Nominative Subject, instead of A.) having no clause marker, B.) an Infinitive, and C.) a Subject Accusative.

N.B. Purpose and Result Clauses are basically adverbs, telling us more about the main verb. Substantive Clauses are basically nouns, standing as a subject or object.

§3. We have already seen that *ut* + the Indicative Mood = “as, when.” When *ut* takes a Subjunctive verb, it usually = “**that.**” **Common translations of *ut*:**

1. Purpose Clause: *in order that, so that, that, to*
2. Result Clause: *with the result that, so that, that*
3. Substantive Clause: *the fact that, that*

§4. A Latin author will signal that a Result Clause is coming by using one of the four adverbs that mean “**so**”: ***ita, tam, adeō, and sīc.***

§5. A **Substantive Clause** (i.e., a clause that is itself either the subject or the object of a verb) can be introduced by *ut* or *quod*. Recall that *quod* and *quia* can introduce *ōō*, and thus *ōō* is another kind of Substantive Clause.

§6. The Subjunctive Mood is also used for ***dum*-Clauses** and ***modo*-Clauses**. The word *dummodo* is a synonym for *modo*: both words mean “provided that.” Clauses that begin in this way are often called **Proviso Clauses**. When *dum* means “while,” it may also take an indicative verb.

e.g.	circumcīsōnem accipit homō ut lēx Moysī nōn solvātur.
A man receives circumcision so that the law of Moses be not broken.	mittēbant ministrōs ut apprehenderent eum.
They were sending ministers to arrest him.	hoc dīcēbant tentantes eum, ut possent accūsāre eum.
They were saying this tempting him, so that they would be able to accuse him.	Abraham pater vester exsultāvit ut vidēret diem meum.
Your father Abraham exulted at the fact that he saw my day.	Ambulāte dum lūcem habētis.
Walk while you have the light.	vāde in Iūdaeam, ut discipulī tuī videant opera tua.
Go into Judaea, so that your disciples may see your works.	pater mē mittēbat ut vītam aeternam habērēs, frāter.
The father was sending me so that you might have eternal life, brother.	

§7. The Subjunctive Mood has four tenses in all. You have already seen the Present and the Imperfect; you will see the Perfect and Pluperfect in Chapter XIII§2 and XIV§2. The tenses of the Subjunctive Mood do not represent time as do the tenses of the Indicative Mood. They usually represent relative time. If the three kinds of time are Past, Present, and Future, then the three kinds of relative time are **Prior, Contemporaneous, and Subsequent**. For example, Purpose Clauses and Result Clauses are actions that follow the action of the main verb (i.e., it is in the future, relatively speaking). Thus the subjunctive verbs in those clauses must be Present or Imperfect for Subsequent (relative future) action.

The following paragraph is the **Rule for the Sequence of Tenses**. It should simply be memorized like a paradigm. It will be explained further afterwards. Ultimately, however, it is best not to spend too much time talking and thinking about the Rule, but to practice it with examples in order to understand it.

The Rule for the Sequence of Tenses. In a complex sentence in primary sequence, the subjunctive verb of the subordinate clause must be in the present tense for action contemporaneous or subsequent to that of the main verb, or the perfect tense for action prior to that of the main verb; in secondary sequence, the subjunctive verb must be imperfect for contemporaneous or subsequent action, pluperfect for prior action.

We summarize this rule in the following table. Learn to draw it from memory.

SUBJUNCTIVE	Primary Sequence	Secondary Sequence
Contemporaneous or Subsequent Action	PRESENT	IMPERFECT
Prior Action	PERFECT	PLUPERFECT

The Primary Tenses of the Indicative are those tenses which refer to the present or the future: Present, Future, Present Perfect, Future Perfect. The Secondary Tenses (sometimes called the Historical Tenses) of the Indicative are those which refer to the past: Imperfect, Simple Past, Pluperfect.

Vocabulary

1. angelus, -ī, m. *angel*
2. dominus, -ī, m. *lord, master* [dominate]
3. grabātus, -ī, m. *pallet, litter, sick-bed*
4. piscīna, -ae, f. *pool (fish-pond or swimming pool)*
5. porta, -ae, f. *gate, door* [portal]
6. Sabbatum, -ī, n. *Sabbath, Saturday*
7. tempus, temporis, n. *time, season* [temporal]
8. turba, -ae, f. *crowd, mob* (often disordered) [disturbance]
9. languidus, -a, -um, *feeble, weak, sick* [languid]
10. prīmus, -a, -um, *first* [primal]
11. sānātus, -a, -um, *healed, made whole*
12. sānus, -a, -um, *healthy, whole* [sane]

13. turbātus, -a, -um, *disturbed, troubled, moved [disturbed]*
14. iam, *now, already*
 15. dum, *while, until*
 16. modo, *provided that*
 17. prope, (+ACC) *next to*
 18. secundum, (+ACC) *according to, following*
 19. semper, *always*
20. ambulō, ambulāre, ambulāvī, ambulātus, *walk [somnambulation]*
 21. dēscendō, dēscendere, dēscendī, dēscēnsus, *descend, go down*
 22. iaceō, iacēre, iacuī, iacitus, *lie, be lying down [adjacent]*
 23. sānō, sānāre, sānāvī, sānātus, *heal, make whole*
 24. sentīō, sentīre, sēnsī, sēnsus, *sense, feel, perceive, hear, see [sentient]*
 25. surgō, surgere, surrēxī, surrēctus, *arise, rise [surge, resurrection]*

Readings.

1. nōn faciam voluntātem meam, sed voluntātem Dominī quī mittit mē.
2. iacēbat magna multitūdō prope piscīnam quae erat prope portam. 3. angelus autem Dominī dēscendēbat secundum tempus in piscīnam, ut aquam movēret.
4. Iēsūs dīcit: “vīs sānus esse aquīs turbātīs?” 5. Respondēbat vir: “Domine, nōn habeō virum ut mittat mē in piscīnam.” 6. homō dīcit, “semper enim dum veniam, hominēs ante mē dēscendunt ut aquā turbātā angelus corpora sua sānet. 7. in nōmine Deī tibī dīcō: “Surge, tolle grabātum tuum et ambulā, et crēde, ut sānātus sīs! 8. dīcēbant Iūdaeī sānātō: “Sabatum est, quō tempore tibī grabātum tollere nōn licet.” 9. ecce, sānus iam es! nōlī peccāre, nē posteā deterior (*worse*) sīs!
10. Āmēn, āmēn dīcō vōbīs quia venit hōra, et nunc est, quandō mortuī audient vōcem Fīliī Deī, et quī audient, vīvent.

Compositions.

1. He who hears my words and believes that God sent me will have eternal life.
2. Jesus was saying to the sick man that God had healed his body so that he might walk.
3. The hour is coming in which those who used to taste death will rise, if only (provided that) they hear the voice of the Son of Man and believe.
4. The Jews saw that a man had picked up his pallet and was walking on the Sabbath according to the words of the Son of Man, so that they wanted to arrest the healed man.
5. The Jews will deny that bread has ever been given from heaven by the Father, in order to arrest Christ, who says that he is the Son of Man.

Lacuna X.

	Latin	English
I		the angel of the Lord
II		the sick (man) next to the pool
III		The sick were next to the disturbed waters of the pool.
IV	angelus Dominī aquās movēbat.	
V		He would move the waters of the pool.
VI	angelus aquās ut languidōs sānāret movēbat.	
VII		They were lying next to the pool.
VIII	prope aquam ut angelus sānāret iacēbant.	
IX	secundum tempus	
X		The angel used to descend according to the time.
XI	ut aquās movēret dēscendēbat.	
XII	ut languidōs sānāret dēscendēbat.	
XIII	languidī ambulāre nōn poterant.	
XIV		The sick wanted to be able to walk.
XV		The sick wanted the pool to be healed.
XVI	sentiēbant.	
XVII		We sensed that the angel was about to move the waters.
XVIII		He will move the waters to heal the sick.
XIX	surgent languidī.	
XX		He senses that he has been healed.