

V

Marcus et Sextus

- Marcus. Veni, Sexte mi, mecum holera et fructus emptum.
- Sextus. Libenter, mi pater. Tecum ambulare mihi semper gratum est.
- M. Cito igitur veni. Statim enim eo. Ecce nummos tibi do. Tibi aliquid eme. Quid emes?
- S. Crustula emam. Nonne tu quoque crustula emes?
- M. Crustula non emam, sed pisces et fructus. Amici enim hodie nobiscum cenatum venient.
- S. Hic prope ostium nostrum taberna est. Et ecce trans viam pistoris taberna est. Ibi crustula vendit.
- M. I, Sexte, trans viam, et crustula eme; ego hic cibaria mea emam. Tum domum veniemus et postea cum Tullia rus ibimus.

Vocabulary

veniō 4 vēnī ventus	to come (cognate to Skt gácchati ‘to come’, ‘to move’ and gántu- m. ‘walk’, ‘road’; there is a cognancy also with Gk βαίνω ‘to walk’, ‘to go’)
mī	(voc. of meus)
meus 3	my, mine
mēcum	with me
holus eris n	vegetable
fructus ūs m	fruit
libenter	gladly, with pleasure, willingly
tēcum	with you
ambulō 1	to walk/go (about), to take a walk
grātus 3	pleasant, pleasing, agreeable
citō	quickly, soon
enim	(yes) indeed, ~you understand, ~actually
eō īre ī(v)ī itum/itūrus	to go (cognate to Skt éti, sg. – yánti, pl. ‘to go’, Gk εἶμι ‘to go’, OCS iti ‘to go’, cf. Russian иду)
aliquid	something
quid	what?
crūstulum ī n	pastry, cake, toasted honey-bread
piscis is m	fish
tibī	(dat. of tu)
nōbiscum	with us
cēnō 1	to dine, to sup
prope (+acc.)	near (to)
ōstium ī n	entrance, front door
noster tra trum	our(s), our own; one of us
trāns (+acc.)	across, over, beyond, through
viā ae f	road, way, pass
ibī	there
vēndō 3 didī ditus	to sell
ī	go (2nd pers. sing. imperative of eō)
cibāria ōrum n (pl. tantum) ³⁵	food, nutriment, provisions
tum	then, at that time, afterwards

35. *Pl. (plurale) tantum* means ‘only plural’, i.e. cibāria belongs to a class of nouns that are found only in plural.

postēā	hereafter, thereafter, afterwards, after that
rūs ris n	country (as opposed to the town)
rūs	to the country
ībimus	(future of eō 4)

Grammar

Futurum tempus (future tense) and subjunctive mood (modus coniunctivus):

Futurum tempus of the 3rd and the 4th conjugation:

Futurum of ago 3:

Fut. impf. ind. act.:

agam	agēmus
agēs	agētis
aget	agent

Fut. perf. ind. act.:

ēgerō	ēgerimus
ēgeris	ēgeritis
ēgerit	ēgerint

Futurum of audiō 4:

Fut. impf. ind. act.:

audiam	audiēmus
audiēs	audiētis
audiet	audient

Fut. perf. ind. act.:

audīverō	audīverimus
audīveris	audīveritis
audīverit	audīverint

Coniunctivus of laudō 1:

Praes. impf. coni. act.:

laudem	laudēmus
laudēs	laudētis
laudet	laudent

Praet. impf. coni. act.:

laudārem	laudārēmus
laudārēs	laudārētis
laudāret	laudārent

The formation of coniunctivus in passive voice in two tenses through the example of laudo 1:

Praes. impf. coni. pass.:

lauder
laudēris
laudētur³⁶

laudēmur
laudēmini
laudentur

Praet. impf. coni. pass.:

laudārer
laudārēris
laudārētur

laudārēmur
laudārēmini
laudārentur

Conjugation of eō 4 in praes./praet. and fut. impf.:

Praes.:

eō	īmus	To these forms cf. Skt. éti 'he goes',
īs	ītis	imáh 'we go', yánti 'they go'.
it	eunt	Greek εἶμι 'I go', ἴμεν 'we go',
		ἴᾱσι 'they go'.

Praet.:

ībam ³⁷	ībāmus
ības	ībātis
ībat	ībant

Fut.:

ībō	ībimus
ībis	ībitis
ībit	ībunt

36. A convenient aid to understand this usage of subjunctive is the Catholic greeting: "Laudetur Iesus Christus" ('Praised be the Lord [= 'Jesus Christ']').

37. Cf. the famous passage by Horace (Serm. I, IX, 1–2): "Ibam forte via sacra, sicut meus est mos, | nescio quid meditans nugarum, totus in illis", 'I happened to be strolling along the Via Sacra, after my fashion | committing to my memory I don't know what, and wholly absorbed in it'.

The concept of mood³⁸:

In [linguistics](#), **grammatical mood** (also **mode**; Latin **modus**, Greek **ἔγκλισις**) is a [grammatical](#) feature of [verbs](#), used for signaling [modality](#). That is, it is the use of verbal [inflections](#) that allow speakers to express their attitude toward what they are saying (e.g. a statement of fact, of desire, of command, etc.). The term is also used more broadly to describe the [syntactic](#) expression of modality, that is, the use of verb phrases that do not involve inflexion of the verb itself.

Some examples of moods are indicative, interrogatory, imperative, emphatic, subjunctive, injunctive, optative, potential. These are all [finite](#) forms of the verb. [Infinitives](#), [gerunds](#), and [participles](#), which are non-finite forms of the verb, are not considered to be examples of moods.³⁹

The original [Indo-European](#) inventory of moods consisted of indicative, subjunctive, optative, and imperative. Not every Indo-European language has all of these moods, but the most conservative ones such as [Avestan](#), [Ancient Greek](#), and [Sanskrit](#) have them all. English has indicative, imperative, emphatic, and subjunctive moods; other moods, such as the conditional, do not appear as morphologically distinct forms.

Realis moods are a category of grammatical moods that indicate that something is actually the case or actually not the case. The most common realis mood is the indicative mood. Some languages have a distinct generic mood for expressing general truths.

The indicative mood, or *evidential mood*, is used for factual statements and positive beliefs. The indicative mood is the most commonly used mood and is found in all languages. Example: "Paul is eating an apple" or "John eats apples". All intentions that a particular language does not categorize as another mood are classified as indicative.

Irrealis moods are the set of grammatical moods that indicate that something is not actually the case or a certain situation or action is not known to have happened. They are any verb or sentence mood that are not *realis* moods. They may be part of expressions of necessity, possibility, requirement, wish or desire, fear, or as part of counterfactual reasonings, etc.

Irrealis verb forms are used when speaking of an event which has not happened, is not likely to happen, or is otherwise far removed from the real course of events. For example, in the sentence "If you had done your homework, you wouldn't have failed the class", *had done* is an *irrealis* verb form.

Some languages have distinct grammatical forms that indicate that the event

38. The following remarks, with a few interventions in the text by the present writer, have been downloaded from the Wikipedia-article "Grammatical mood" (last modified on 12th October 2016; downloaded on 1st November 2016). Only some parts of the article are reproduced here, as the whole of the article exceeds the needs of this lesson. It is not the aim of the present course to develop a controversy between linguistics and traditional grammar. The latter is *enough* for interpreting classical Latin and Greek authors, and for understanding them but it is clear that *linguistics* often offers different and useful interpretations.

39. The position of traditional grammar is not this. Infinitive e.g., also terminologically, *is* considered to be a mood: *modus infinitivus* from which the word "modus", is usually dropped. *Modus infinitivus* is the mood of the non-finite verb form as opposed to the finite verb forms (*verbum finitum* in Latin). A *verbum finitum* is the form that supplies a complete verbal information, number and person included.

described by a specific verb is an *irrealis verb*. Many of the [Indo-European languages](#) preserve a [subjunctive mood](#) that functions as an *irrealis*. Some also preserve an [optative mood](#) that describes events that are wished for or hoped for but not factual.⁴⁰

The *subjunctive mood*, sometimes called *conjunctive mood*, has several uses in [dependent clauses](#).⁴¹ Examples include discussing imaginary or hypothetical events and situations, expressing opinions or emotions, or making polite requests (the exact scope is language-specific). A subjunctive mood exists in English, though it is used in English much less than in many other Indo-European languages. In English, this mood has, for some uses, become something of a [linguistic fossil](#). An example of the subjunctive mood is "I suggest that Paul *eat* an apple". The sentence refers to an event which may or may not take place. Contrast this with the indicative verb of the sentence "Paul will eat an apple", in which the verb "will eat" states an unambiguous fact. Another way of expressing the suggestion is "I suggest that Paul should eat an apple".

Other uses of the subjunctive in English are [archaisms](#), as in "And **if he be** not able to bring a lamb, then he shall bring for his trespass..." (KJV [Leviticus](#) 5:7). Statements such as "I will ensure that he leave immediately" often sound archaic or overly formal, and have been almost completely supplanted by constructions with the indicative, like "I will ensure that he leaves immediately".

Some Germanic languages distinguish between two types of subjunctive moods, for example, the *Konjunktiv I* and *II* in German or the *present* and *past subjunctive* in English. Note that the latter distinction is not about the actual time at which something happens (or doesn't happen).

 Classical Latin has three moods: indicative (*modus indicativus*), subjunctive (*modus coniunctivus*) and imperative (*modus imperativus*), to which the infinitive (*modus infinitivus*), following tradition, is added. The indicative does not offer difficulties, it is similar to English indicative or to those in other modern languages. Generally speaking, indicative is the mood of *certainty* and subjunctive is the mood of *uncertainty*.⁴²

Subjunctive is important in Latin, in Greek, Modern Greek included, and also in the Romance languages, and has an especially extended application in Latin. The terminology is, once again, translation from Greek although English prefers to call it "subjunctive", an adaptation of the French term, which, however, is based again on Latin "subiungo" ('to subordinate'). Both Latin "coniunctivus" and "subiungo" show that this mood has a major role in coupling two or more sentences and in interpreting and controlling

40. In Greek, these instances are summarized in a threefold system consisting of *Casus realis*, *casus eventualis*, *casus irrealis*.

41. In Latin, *subjunctive* (*coniunctivus*) stands also in independent (main) sentences and has there special functions.

42. Greek has in addition *modus optativus* (optative, εὐκτική [ἔγκλισις]), a mood expressing, generally speaking, willing or wish. Infinitive, too, is considered a mood (*modus infinitivus*, ἀπαρέμφατος ἔγκλισις), i.e. a mood which expresses the non-finite verb forms. The classical Greek term has arrived at "ἀπαρέμφατο" which is used for "infinitive" in Modern Greek. The classical languages do not have what is called *conditional* in later languages, and *conditionality* is expressed with the help of all moods that exist. A help to understand this principle is to see *how* conditionality (conditions) are expressed in English. French, and mainly the Italian verbal system, present a state which offers a peculiar fusion of old subjunctive and newer conditional.

time (tense) and aspect in compound sentences, with semantics, and also formal categories (e.g. if a sentence is a relative clause) frequently involved.⁴³

Subjunctive may have independent usages resembling conditional and imperative. It has a role in the sequence of tenses (*consecutio temporum*) which means that the tense used in the main sentence governs the use of tenses in its subordinate sentence parts (clauses), and in several connotations in either of the clauses, e.g. intentionality. This kind of dependence is present also in English: if a main clause uses past tense, normally *no* present or *future* is permitted in the subordinate clause. This is especially clear with the so called “future in the past”: *he said* (past tense) that *he would be* late (rendering of future) for dinner. In simpler cases like “she said that she *had* friendly nature”, the use of past tense is normal.

Thus, in a Latin sentence like *Oravi te, ut me adiuveres* (‘I have asked you to help me’), in the clause we find past tense (praeteritum imperfectum) because the main sentence has a verb expressing past⁴⁴, imperfectum because the action is simultaneous or contemporary (not finished *before* the action in the main sentence), and *coniunctivus* because there is an intentionality (it is like saying “I have asked you *so that* you [feel it your duty to] help me/that you help me”).

A similar usage is *Nesciebam, quid ageres* (‘I didn’t know what you were doing’). Here, it is the negation in the main sentence that governs *coniunctivus* in the clause.

This extended grammatical complex will be dealt with in the following lessons in detail.

43. Latin grammar does not apply frequently the term “subiunctivus” although *this* would be the correct rendering of Greek ὑποτακτική, existing in Greek grammar until this day. Ὑποτακτική (ἔγκλισις) literally means that one “subordinates”, “subdues” (ὑποτάσσω) a sentence to another.

44. Despite the fact that the main clause has *praesens* perfectum, i.e. present tense, in this type of sentences it is understood as *past*, and it predicts *past tense* for the clause. A *praesens* perfectum of this kind is called in Latin *praesens perfectum logicum* and it anticipates the future usage of perfect as a tense in the Romance languages. This fact is mirrored in – basically – incorrect usages of terms like Latin *plusquamperfectum*, French *plus-que-parfait*, and Italian *trapassato*. There cannot exist a “more perfect than perfect” or a “more past than past”.

Cum with personal pronouns:

mēcum	nōbiscum
tēcum	vōbiscum
cum eō/eā/eō	cum iīs/eīs (all genders)
(sēcum) (all genders)	(sēcum) (all genders)

The meaning is 'with me', 'with you' etc. In the 3rd person singular and plural *cum* does not form a compound, whereas *secum* has a reflexive sense: "with himself" etc., 'with themselves'.

Spanish has a parallel to this⁴⁵:

conmigo	con nosotros (Old Spanish: connusco)
contigo	con vosotros (Old Spanish: convusco)
con él/ella	con ellos/ellas
(consigo)	(consigo)

45. Portuguese shows a similar behaviour: co(m)migo, contigo, com elle/ella, comsigo; comnosco, comvosco, com elles/ellas.

Syntax

Cum Tullia rus ibimus.

Traditionally, a construction like “cum Tulliā” (ablative) is called *ablativus sociativus* (sociative ablative or ablative of accompaniment). It has a superficial similarity with *ablativus instrumenti* (cf. “aratri novis” above). The difference is that in this instance the ablative case is predicted by the preposition, and this should be enough for an argument for not to place it in the row of case usages in a “syntactic” sense.

However, there are confusions between the two types of ablative, and for this reason they may be dealt with together.

Ablativus instrumenti is very frequent in Latin. Yet, mainly in military contexts, we find a usage that grammatically is *instrumenti*, semantically *sociativus*:

Dictator *ingentī exercitū* ab urbe profectus est – The dictator set out from the city with a huge army.

In this case we would expect “cum” put before “exercitus” but its application is not usual.

Instances of abl. sociativus are in the text “veni *mecum*” and “*tecum* ambulare”.

To *ablativus instrumenti* in Greek, dat. instrumenti, and to abl. soc. dat. soc. correspond.

E.g. *πολεμέω τινί* – to fight *with* somebody, where “with” or any other preposition is missing and the syntactic solution (*τινί*) offered is dative.

In Lesson III we saw examples for *ablativus instrumenti* in Sanskrit.

Exercises

Translate:

Come with me, Sextus, to buy vegetables. – With pleasure.

I set out (=go) immediately, so, come quickly.

Will you buy pastry? – No (non), I will buy fish and fruit.

The baker sells pastry. Go there (illūc).

In front of (ante+acc.) our house (domus, f.) (there) is a tavern.

We go home, and with Tullia we will go to the country.

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