XXIX. Nāvigāre Necesse Est

Rēs Grammaticae Novae

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"What Shall I Do?"

The Roman merchant, who is ruined because his goods had to be thrown overboard during the storm to keep the ship afloat, cannot fully share the joy of the others at being saved.

Lēctiō Prīma (Section I)

Deliberative Questions

In his distress, the merchant exclaims, *"Heu, mē miserum!"* (acc. in exclamation, Cap. XV) and asks in despair (ll.22–23):

Quid faciam? What am I to do? What can I do?
Quid spērem? What am I to hope for? What can I hope for?

In this kind of deliberative question, when you ask irresolutely what to do, the verb is usually in the subjunctive. Deliberative questions expect to get a directive as an answer, either in the form of the imperative or the subjunctive,

or no answer at all (that is, they are questions asked in desperation with no hope of an answer).

Further Examples:

Quōmodo uxōrem et līberōs alam? (l.23)
Gubernātor perterritus exclāmat, "Ō dī bonī! Quid faciāmus?" (ll.198–199)
Sed quōmodo vīvāmus sine pecūniā? Quōmodo cibum et vestem emam īnfantibus meīs? (ll.51–52)
Quid ergō faciam? Ipse dē nāve saliam, an in eādem nāve maneam vōbīscum? (ll.56–57)

Genitive of Value

In order to indicate how much you value something, genitives like *magnī, parvī, plūris, minōris* are used with verbs that evaluate (e.g., *aestimāre* or *facere* in the same sense). Examples:

Mercātōrēs mercēs suās magnī aestimant, vītam nautārum parvī aestimant! (ll.6–7)
Nōnne līberōs plūris aestimās quam mercēs istās? (ll.26–27)

Lēctiō Altera (Section II)

Clauses with the Subordinate Conjunction *cum*

You first learned the conjunction *cum* in Cap. X. Depending on the force of the conjunction, *cum* is used with a verb either in the indicative (as you have met many times) or the subjunctive.

After *cum*, the verb is in the **indicative**:[1]

- in temporal clauses, meaning "when." We met this use of *cum* in Cap. X:
  Cum avis volat, ālae moventur. (Cap. X, l.15)
  Cum syllabae iunguntur, vocābula fīunt. (Cap. XVIII, l.29)
  Cum vocābula coniunguntur, sententiae fīunt. (Cap. XVIII, ll.29–30)
- in clauses describing something that happens usually or repeatedly,[2] e.g.:
  Semper gaudeō cum dē līberīs meīs cōgitō. (l.47)
  Tū numquam mē salūtābās, cum mē vidēbās. (Cap. XIX, ll.99–100)

1. When the *cum*-clause follows the main clause and provides the main focus of the sentence, the indicative is used. This construction is called *cum inversum*. Compare the force of the two English sentences: When I was reading, the phone rang; I was reading when the phone rang. In both sentences, the focus of the sentence is on the phone ringing.

2. *Cum* in this function is called "*cum*" *iterātīvum* (from *iterāre*, "repeat").

After *cum*, the verb is in the **subjunctive**:

- when *cum* means "since," "because," or "as," the subjunctive can be present tense (with a present main verb) or imperfect (with a past tense main verb):
  Gubernātor, cum omnēs attentōs videat, hanc fābulam nārrat. (ll.76–77)
  Cum iam vītam dēspērāret, id ūnum ōrāvit. (ll.88–89)
  Ānulum abiēcit, cum sēsē nimis fēlīcem esse cēnsēret. (ll.156–157)
  Polycratēs, cum ānulum suum recognōsceret, māximā laetitiā affectus est. (ll.171–172)
- when the *cum* refers to the past and means "when," its verb is mostly in the imperfect subjunctive, e.g.:
  Cum Arīōn ex Italiā in Graeciam nāvigāret magnāsque dīvitiās sēcum habēret... (ll.78–80)
  Cum haec falsa nārrārent, Arīōn repente appāruit. (ll.110–111)

Indirect Questions

When questions are reported, that is, they are indirect, the verb goes into the subjunctive. Compare Lydia's (direct) question with her reminder (indirect) of that question in this chapter:

"Nōnne tua erat ista pecūnia?"	"Wasn't that your money?" (Cap. XXVIII, l.187)
"Modo tē interrogāvī tuane esset pecūnia."	"I just asked you if that was your money." (ll.127–128)

As the object of the verb *interrogāre*, the verb in an **indirect question** goes into the subjunctive. Similarly, *Num haec fābula vēra est?* after *dubitāre* becomes:

dubitō num haec fābula vēra sit. (ll.116–117)

Notā Bene: You will find *dubitāre* with *an* more frequently than with *num*, as you can see in this sentence from the Younger Pliny (*Gāius Plīnius Secundus*):

Quibus ex causīs, ut suprā scrīpsī, dubitō an īdem nunc tibi quod tunc mihi suādeam.

Consider the implied levels of questions in (ll.105–106):

"Ubi est Arīōn et quid facit?" (direct question)
Scītisne ubi sit Arīōn et quid faciat? (indirect question)
Rēx eōs interrogat "num sciant ubi sit Arīōn et quid faciat?" (indirect, present main verb)
Rēx eōs interrogāvit "num scīrent ubi esset Arīōn et quid faceret?" (indirect, past main verb)

Notā Bene: Sometimes the reported question is deliberative (see above); context will make this clear:

Vir ita perturbātus est ut sē interroget, utrum in mare saliat an in nāve remaneat. (ll.57–59) = a result clause introducing an indirect deliberative question; what he originally asked himself was: "Should I leap into the sea or remain on the boat," and this becomes: "The man is so distressed that he asks himself whether he should leap into the sea or remain on the boat."

Mēdus rubēns nescit quid respondeat. (Cap. XXVIII, l.184): "Medus, blushing, does not know what he should respond." Medus originally asks himself, "what should I respond?"

More Result Clauses

We met consecutive clauses (clauses of result) in the last chapter. Here are further examples from this chapter:

Vir ita perturbātus est ut sē interroget... (ll.57–58)

Arīōn tam pulchrē fidibus canēbat ut alter Orpheus appellārētur. (ll.66–67)

An tam ignārus es ut etiam Orpheus tibi ignōtus sit? (ll.67–68)

Is fidicen nōbilissimus fuit quī tam pulchrē canēbat ut bēstiae ferae, nātūram suam oblītae, accēderent. (ll.70–72)

Nautae precibus eius ita permōtī sunt ut manūs quidem ab eō abstinērent. (ll.86–87)

Tanta erat potestās eius, tanta glōria tantaeque dīvitiae, ut nōn sōlum aliī tyrannī, sed etiam dī immortālēs eī invidērent. (ll.158–160)

Piscem cēpit quī tam fōrmōsus erat ut piscātor eum nōn vēnderet. (ll.167–168)

Words that signal result clauses

tantus, -a, -um	so great	adjective of magnitude, quantity
talis, tale	of such a sort	adjective of quality
eius modī	of such a sort	descriptive genitive
*tot*so many	adjective of quantity	
*sīc*in this way	adverb	
*ita*so, in such a way		adverb
adeō	for far, to such an extent	adverb
tam	so	adverb: only with adjs. and other advs.

Under GRAMMATICA LATINA, examples are shown of typical *ut-* and *nē-*clauses.

Summary: Purpose and Result

- **Purpose** clauses show the goal of the main verb (in order to); result clauses describe the consequence of the modified (*tam, tantus, ita*) word.
- **Purpose** clauses are negated by *nē*; result clauses are negated by *ut* plus a negative.

	Negative Purpose	Negative Result
that...not	*nē*	*ut...nōn*
that...no one	*nē quis*	*ut...nēmō*
that...nothing	*nē quid*	*ut...nihil*
that...never	*nē umquam*	*ut...numquam*

Lēctiō Tertia (Section III)

Genitive of the Charge

With *accūsāre*, the charge is in the genitive:

Lydia pergit eum fūrtī accūsāre.: accuses him of theft (l.137)

Partitive Genitive (continued)

A partitive genitive may qualify a pronoun, e.g.:

aliquid pecūliī (l.135)
nihil malī (l.157)
quid novī? (Cap. XXXI, ll.2–3)

The partitive genitive of *nōs, vōs* is *nostrum, vestrum*:

nēmō nostrum/vestrum (ll.39, 42–43)

Personal Pronouns (continued from Cap. XX)

There are two forms for the genitive plural of the personal pronouns. The forms *meī, tuī, nostrī, vestrī,* and *suī* (used for singular and plural) are generally used as **objective genitives**, e.g.:

amor meī	love of me (as opposed to *amor meus*: my love)
timor vestrī	fear of you (as opposed to *timor vester*: your fear)

The forms *nostrum* and *vestrum*, as you learned in the previous section, are partitive. It is helpful to distinguish the two by memorizing a phrase. A good one is the partitive phrase Cicero often uses when addressing his audience: *quis vestrum?* (who of you?)

Recēnsiō: Personal Pronouns

	1st sing.	1st pl.	2nd sing.	2nd pl.	Reflexive
nom.	*ego*	*nōs*	*tū*	*vōs*	
acc.	*mē*	*nōs*	*tē*	*vōs*	*sē*
gen.	*meī*	*nostrī/nostrum*	*tuī*	*vestrī/vestrum*	*suī*
dat.	*mihi*	*nōbīs*	*tibi*	*vōbīs*	*sibi*
abl.	*mē*	*nōbīs*	*tē*	*vōbīs*	*sē*

Compound Verbs

Many verbs are formed with **prefixes**, mostly prepositions. Examples in this chapter:

dē-terrēre	*per-movēre*
ā-mittere	*sub-īre*
in-vidēre	*ex-pōnere*
per-mittere	*re-dūcere* (*re-* means "back" or "again")

Prefixes cause a short *a* or *e* in the verbal stem to be changed to *i*. Thus from:

facere is formed	*af-, cōn-, ef-, per-ficere*
capere	*ac-, in-, re-cipere*
rapere	*ē-, sur-ripere*
salīre	*dē-silīre*
fatērī	*cōn-fitērī*
tenēre	*abs-, con-, re-tinēre*
premere	*im-primere*

Similarly, in compounds, *iacere* becomes *-iicere,* but the spelling *ii* is avoided by writing *-icere,* e.g.:

ab-, ad-, ē-, prō-icere

Recēnsiō: Indicative/Subjunctive

Indicative

Ut Orpheus cantū suō ferās ad sē alliciēbat, ita[3] *tunc Arīōn canendō piscēs allēxit ad nāvem.* (ll.93–95)
Subitō mercātor ē dīvitissimō pauperrimus factus est. (ll.17–18)
Ita spērābat sē magnum lucrum factūrum esse. (l.15)
Laetitia vestra mē nōn afficit. (l.45)
Nec quisquam nostrum trīstitiā tuā afficitur. (ll.46–47)
Quisnam est Arīōn? Nē nōmen quidem mihi nōtum est. (ll.63–64)

3. For *ut...ita*, see Cap. XIX.

Mercātōrēs mercēs suās magnī aestimant, vītam nautārum parvī aestimant! (ll.6–7)
Nōnne līberōs plūris aestimās quam mercēs istās? (ll.26–27)
Sī fūrtum fēcī, tuā causā id fecī. (l.139)
Nāvis autem vēlīs sōlīs nōn tam vēlōciter vehitur quam ante tempestātem, nam vēla ventō rapidō scissa sunt. (ll.191–193)
"Per deōs immortālēs!" inquit gubernātor, cum prīmum nāvem appropinquantem prōspexit. "Illa nāvis vēlōx nōs persequitur." (ll.187–189)

Subjunctive

Purpose (final clauses)

Is laetus Ōstiā profectus est cum mercibus pretiōsīs quās omnī pecūniā suā in Italiā ēmerat eō cōnsiliō ut eās māiōre pretiō in Graeciā vēnderet. (ll.12–15)
Eō enim cōnsiliō nummōs surripuī ut dōnum pretiōsum tibi emerem. (ll.139–141)
Rēctē dīcis: meae mercēs ēiectae sunt, ut nāvis tua salva esset! (ll.34–35)
Mercēs iēcimus ut nōs omnēs salvī essēmus. (ll.36–37)
Orpheus etiam ad Īnferōs dēscendit ut uxōrem suam mortuam inde redūceret.... Sed perge nārrāre dē Arīone. (ll.73–75)

Verba Postulandī

Nōlī tū mē cōnsōlārī quī ipse imperāvistī ut mercēs meae iacerentur! (ll.30–32)
Quid iuvat deōs precārī ut rēs āmissae tibi reddantur? Frūstrā hoc precāris. (ll.54–55)
Sed tamen imperāvērunt ut statim in mare dēsilīret! (ll.87–88)
At nōlīte mē monēre ut laetus sim, postquam omnia mihi ēripuistis! (ll.43–45)
Hāc fābulā monēmur ut semper bonō animō sīmus nēve umquam dē salūte dēspērēmus. Dum anima est, spēs est. (ll.122–124)
Ille vērō, cōnsiliō eōrum cognitō, pecūniam cēteraque sua nautīs dedit, hoc sōlum ōrāns ut sibi ipsī parcerent. (ll.81–83)
Itaque gubernātor imperat ut nāvis rēmīs agātur. (l.193)

Studia Rōmāna

Travel was extensive in the period of our narrative and travel narratives were a growing genre. The Greek historian Arrian of Nicomedia (on the west coast of Turkey near Istanbul) wrote *Periplūs Pontī Euxīnī*, a Latin translation of

Περίπλους τοῦ Εὐξείνου Πόντου, a travel narrative about sailing around the Black Sea. Arrian, while governor of the province of Cappadocia, addressed his narrative to the emperor Hadrian (emperor AD 117–138). A contemporary of Arrian, the Greek Pausanias, wrote a guide in ten volumes detailing what he saw and heard on his travels through Greece. Pausanias remains a valuable reference for Roman Greece in the second century AD.

In both this and the previous chapter, the helmsman expresses his fear of pirates. Piracy had been one of the many dangers of sea travel during the republican period (and thus Pompey the Great was given extraordinary military powers to rid the seas of pirates in 67 BC, about which you will read in Cap. XXXII). During the empire, attacks by pirates would be countered by the Roman navy, and sea travel was a good deal safer (although not completely safe). Although large-scale piracy had ceased to exist, it lived on in the popular imagination. More dangerous was the sea itself and shipwreck was not unknown. The *iactūra* of goods was a common practice when shipwreck threatened: the chance of staying afloat was increased by lightening the load. This real danger posed grounds for the following ethical discussion reported in Cicero's *dē Officiīs* (Cicero is reporting a discussion led by Hecaton, a prominent Stoic philosopher from Rhodes of the first century BC): Question: "If one is forced to make a *iactūra* at sea, which should one throw overboard? An expensive horse or a cheap slave?" Response: financial considerations lead in one direction, humane sensibility in the opposite. "What if a foolish man has grabbed a board floating from the shipwreck—will the philosopher grab it away if he can?" No, because it would be wrong. "What about the owner of the ship? Will he grab the plank—it belongs to him." Not at all, not any more than he would toss a passenger overboard because the boat was his. Until they arrive at the ship's destination, the boat belongs not to the owner, but to the passengers (3.23.89–90).

In this chapter, you also read two well-known Greek stories: about the poet Arion and the tyrant Polycrates. The fifth century Greek historian Herodotus writes about both. The famous seventh-century BC Greek lyre-player Arion (Herodotus 1.23–24) was sailing from southern Italy back to Corinth in Greece when he was thrown overboard and rescued by a dolphin. Herodotus (3.40–43) also records the story of Polycrates (the tyrant of Samos in the sixth century BC) who, on the advice of his friend Amasis, the king of Egypt, threw away his signet ring, a valuable emerald set in gold. This last story reflects a common theme that the gods are displeased by too much good fortune; by throwing away the ring, Polycrates hopes to restore the balance of human fortune. That he is unsuccessful signals the magnitude of his ultimate downfall (Polycrates was eventually killed in a way Herodotus finds too horrible to reveal, and when dead, his corpse was crucified for all to see). Pliny the Elder in his *Natural History* (37.2) claims that the gem in Polycrates' ring was on display, set in a golden horn, in the temple of Concord, given to the temple as a gift from Augustus' wife Livia.

The *gubernātor*'s words (124–124) "*Dum anima est, spēs est*" echo Cicero (*Ad Atticum* 9.10) *ut aegrōtō, dum anima est, spēs esse dīcitur.*

Vocābula Disposita/Ōrdināta

Nōmina

1st

dīvitiae, -ārum	riches
fortūna, -ae	fortune
iactūra, -ae	throwing away, loss
invidia, -ae	envy, ill will
laetitia, -ae	happiness
trīstitia, -ae	sadness
vīta, -ae	life

2nd

beneficium, -ī	good deed
delphīnus, -ī	dolphin
dorsum, -ī	back
fundus, -ī	bottom
fūrtum, -ī	theft
lucrum, -ī	profit
maleficium, -ī	evil deed
rēmus, -ī	oar
tyrannus, -ī	tyrant

3rd

carmen, carminis (*n.*)	song, poem
fēlīcitās, fēlīcitātis (*f.*)	happiness
fidēs, fidium (*f. pl.*)	lyre
fidicen, fidicinis (*f.*)	lyre-player
fūr, fūris (*m.*)	thief
nāvigātiō, nāvigātiōnis (*f.*)	sailing
piscātor, piscātōris (*m.*)	fisherman
salūs, salūtis (*f.*)	safety

4th

cantus, -ūs (*m.*)	song

5th

spēs, -eī (*f.*)[4]	hope

Verba

-āre (1)

(aestimō) aestimāre, -āvisse, -ātum	value, estimate
(appropinquō) appropinquāre, -āvisse (*intr.* + *dat.*)	approach
(dēspērō) dēspērāre, -āvisse, -ātum	lose hope

4. Like *rēs* (Cap. XIV), *spēs* has a short ĕ in the genitive and dative singular (see Cap. XIII for the rules): *spēs, spĕī.*

(dōnō) dōnāre, -āvisse, -ātum	give, present with
(perturbō) perturbāre, -āvisse, -ātum	disturb
(precor) precārī, precātum	pray, beg
(secō) secāre, secuisse, sectum	cut
-ēre (2)	
(abstineō) abstinēre, abstinuisse, abstentum	keep off
(appāreō) appārēre, appāruisse (*intr. + dat.*)	appear
(cōnfiteor) cōnfitērī, cōnfessum	confess
(dēterreō) dēterrēre, dēterruisse, dēterritum	deter
(invideō) invidēre, invīdisse (*intr. + dat.*)	envy, grudge
(permoveō) permovēre, permōvisse, permōtum	move deeply
(remaneō) remanēre, remānsisse, remānsum	remain
(stupeō) stupēre, stupuisse	be aghast
(suādeō) suādēre, suāsisse (*intr. + dat.*)	advise
-ere (3)	
(abiciō) abicere, abiēcisse, abiectum	throw away
(adiciō) adicere, adiēcisse, adiectum	add
(afficiō) afficere, affēcisse, affectum	affect, stir
(alliciō) allicere, allēxisse, allectum	attract
(āmittō) āmittere, āmīsisse, āmissum	lose
(dētrahō) dētrahere, dētrāxisse, dētractum	pull off
(ēripiō) ēripere, ēripuisse, ēreptum	snatch away, deprive
(expōnō) expōnere, exposuisse, expositum	put out, expose
(parcō) parcere, pepercisse (*intr. + dat.*)	spare
(permittō) permittere, permīsisse (*intr. + dat.*)	allow, permit
(queror) querī, questum	complain
(recognōscō) recognōscere, recognōvisse, recognitum	recognize
(redūcō) redūcere, redūxisse, reductum	lead back
(surripiō) surripere, surripuisse, surreptum	steal
-īre (4)	
(dēsiliō) dēsilīre, dēsiluisse	jump down
(fīniō) fīnīre, fīnīvisse, fīnītum	finish

Irregular	
(subeō) subīre, subiisse	undergo
Adiectīva	
1st/2nd (-us/er, -a, -um)	
celsus, -a, -um	tall, high
ignārus, -a, -um	ignorant, unaware
ignōtus, -a, -um	unknown
maestus, -a, -um	sad
mīrus, -a, -um	surprising, strange
nōtus, -a, -um	known
pretiōsus, -a, -um	precious
rapidus, -a, -um	rapid
3rd	
fallāx (*gen.* **fallācis**)	false, deceitful
fēlīx (*gen.* **fēlīcis**)	lucky, fortunate
nōbilis, -e	well-known, famous
vēlōx (*gen.* **vēlōcis**)	swift
Prōnōmina	
nōnnūllī, -ae, -a	several
sēsē	intensive form of **sē**
Adverbia	
frūstrā	in vain
inde	from there
nōnnumquam	often
prōtinus	immediately, at once
quasi	as if
repente	suddenly