

XXXI. Inter Pōcula

Rēs Grammaticae Novae

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An Enthusiastic Dinner Conversation

As the wine flows, the conversation among the guests proceeds more freely. The room echoes with discussions, stories, and the latest gossip.

Lēctiō Prīma (Section I)

Indefinite Relative Pronouns

We have seen relative pronouns without an antecedent express the idea of “whoever” and “whatever” (where one might have expected *is quī...*, *id quod*), e.g.:

Quī spīrat vīvus est.

Whoever breathes is alive.
(Cap. X, ll.48–49)

Quod Mārcus dīcit vērū
nōn est.

What (or whatever) Marcus
says is not true. (Cap. XV, l.58–59)

The same idea is expressed by the **indefinite relative pronouns** *quis-quis* and *quid-quid* (“whoever” and “whatever”), e.g.:

Quisquis amat valeat! (l.196)

Dabō tibi quidquid optāveris. (l.29)

Quidquid is often changed to *quicquid* by assimilation.

Future Perfect Tense (continued)

This chapter offers many more examples of the future perfect tense, used to express an action that must be completed *before* another future action:

Nēmō tibi quidquam scribet dē rēbus urbānīs, nisi prius ipse epistulam scripseris. (ll.7–8)

*“Dabō tibi,” inquit, “quidquid optāveris.” Statim Midās. “Ergō dā mihi,” inquit, “potestātem quidquid tetigerō in aurum mūtandī.”*¹ (ll.29–31)

Profectō eum verberābō atque omnibus modīs cruciābō, sī eum invēnerō priusquam Italiam reliquerit. Nisi pecūniam mihi reddiderit, in cruce figētur! (ll.63–66)

Lēctiō Altera (Section II)

Ōdisse

The defective verb *ōdisse* (“to hate”) has no present stem, but the perfect has present force: *ōdī* (“I hate”) is the opposite of *amō*; *ōdisse* and its opposite, *amāre*, are contrasted in *Servī dominum clēmentem amant, sevērūm ōdērunt* (ll.93–94).

Cf. *nōvisse* (Cap. XXIV), perfect of *nōscere* (“get to know”), meaning “know”: *nōvī*, “I know.”

Cōram/Super

The preposition *cōram* (“in the presence of,” “before”) takes the ablative:

cōram exercitū (l.122)

Super usually takes the accusative (“above”); but when used instead of *dē* in the sense “about,” “concerning,” *super* takes the ablative:

super Christiānīs (l.147)

super fēminā falsā et infidā (l.200)

1. The future perfect is here used with a present tense main verb as *potestātem mūtandī* = *poterō mūtāre*.

Lēctiō Tertiā (Section III)

Gerundive

In Cap. XXVI, you learned about the **gerund** (Latin *gerundium*), a **verbal noun** with forms in the accusative, genitive, dative, and ablative of the neuter singular; it is active in meaning. The **gerundive** (Latin *gerundivum*) is a **verbal adjective**. Orontes's "*Vivant omnēs fēminae amandae!*" (ll.172–173) offers an example of the gerundive, which:

- is formed like the gerund by adding *-nd-* or *-end-* to the present stem
- is an adjective of the 1st/2nd declension (*ama|nd|us*, *-a*, *-um* < *amāre*)
- is passive in meaning
- expresses what a person or thing is fit for (*fēminae amandae*, above) or what is to be done to a person or thing

The gerundive can be used as an adjective or with the verb *esse* to express obligation.

- As an **adjective**:

<i>fēmina amanda</i>	worthy of being loved; a lovely, charming, or lovable woman
<i>discipulus laudandus</i>	(< <i>laudāre</i>) worthy of praise, a praise-worthy or hardworking pupil
<i>liber legendus</i>	(< <i>legere</i>) worthy of being read, a good book, a must-read

- Most frequently, the gerundive is used with some form of the verb *esse* to express what must or should happen. This construction is called the **passive periphrastic**:

Pater quī infāntem exposuit ipse necandus est! (ll.132–133): "should/must be killed"

Ille servus nōn pūniendus, sed potius laudandus fuit. (ll.161–162): "should not have been punished, but rather praised"

Nunc merum bibendum est! (l.177): "must be drunk"

The gerundive is a passive form; **agent** (the person by whom the action is to be performed) is expressed by the **dative** (not *ab* + ablative):

Quidquid dominus imperāvit servō faciendum est. (ll.159–160): "must be done"

The passive periphrastic can be used without a subject:

<i>Bibendum nōbīs est!</i>	We must drink!
<i>Tacendum est!</i>	It is necessary to be quiet! (l.178)
<i>Dormiendum omnibus est!</i>	Everyone must sleep!

Remember:

- Gerund: active noun used only in the accusative, genitive, dative, and ablative of the neuter singular.
- Gerundive: passive adjective with all forms of 1st/2nd declension; expressing what is suitable/necessary and takes a dative of agent.

Optative, Hortatory, Jussive Subjunctives Compared

Orontes, who has had quite a bit to drink, illustrates three related uses of the subjunctive: optative, hortatory, and jussive. All three are expressions of the will of the speaker.

- **Optative:** an expression of wish (may he/she/they) (more in Cap. XXXII)

Vivat fortissimus quisque! Vivant omnēs fēminae amandae!
(ll.172–173)

“*Quisquis amat valeat! Pereat quī nescit amāre! Bis tantō pereat quisquis amāre vetat!*” (ll.196–197, *per-eat* is the present subjunctive of *per-īre*)

- **Hortatory** (see Cap. XXX): an expression of encouragement or exhortation in the 1st person plural (“let us”)

Gaudeāmus atque amēmus! Let us rejoice and let us love! (l.173)

Vivāmus omnēs et bibāmus. (ll.183–184)

Pōcula funditus exhauriāmus. (l.184)

Redeāmus ad meum Mēdum servum. Let’s get back to my slave Medus.

- **Jussive:** a command expressed in the 3rd person (“let him/her, let them”)

Quisquis fēminās amat, pōculum tollat et bibat mēcum! Whoever loves women, let him lift up his cup and drink with me! (ll.176–177)

The optative subjunctive expresses a wish, hortatory an exhortation, jussive a command. For all three, the negative is *nē*:

Nē pereat! May he not perish!

Nē pōcula funditus exhauriāmus! Let us not drain our glasses dry!

Nē bibat! Let him not drink!

Quisque + Superlative

When *quisque* and the superlative are used together, the phrase means “all the X.” Cicero spoke of *optimus quisque*, “all the best men.” Orontes cries:

Vivat fortissimus quisque!

May all the bravest men live! (l.172:
i.e., “everyone according as he is the
bravest,” “all the bravest men”)

Semi-Deponents

There are a very few verbs in Latin that are called semi-deponent. The semi-deponent verb *audēre*, for example, has an active form in the present (*audeō*, *audēre*), but its form is passive in the perfect: *ausum esse* (to have dared):

Ille iuvenis fēminam illam pulcherrimam abducere ausus est.
(ll.168–169)

*Perterritus Quīntus cultrum medicī sentit in bracchiō, nec oculos aperire
audet.* (Cap. XI, ll.97–98)

Conversely, usually *revertī* is deponent in the present tense (*revertor* *revertī*), but has active forms in the perfect: *revertisse*; thus *revertitur* (she returns) but *revertit* (she returned).²

Graffiti

The inscription on page 259 is a **graffito** (Italian for “a scratching”) that a love-sick youth has scratched on a wall in Pompeii. It will help you to decipher the characters when you know that the inscription contains the two verses quoted by Orontes (ll.196–197; only the first syllable is missing).

Studia Rōmāna

Roman attitude toward their slaves varied considerably. Were Seneca the Younger (first century AD) at Julius’s dinner, he would have argued with his host’s view of slaves. Seneca would remind Julius of what he had written to his young friend Lucilius (letter 47): that anyone can become enslaved (through war, kidnapping, etc.) and that he should treat his slaves in a mild and friendly manner. Slaves treated badly will fear and hate their masters. Aemilia reminds Julius of the proverb “*Dominō sevērō tot esse hostēs quot servōs.*” This proverb comes from Seneca’s letter: *Eiusdem arrogantiae prōverbium iactātur, totidem hostēs esse quot servōs: nōn habēmus illōs hostēs sed facimus* (47.5).³

The mention of crucifixion gives Aemilia the chance to voice her outrage at parents who expose (*ēxpōnere*) their infants. It was the right of the *paterfamilias* to decide whether to raise a child or expose it. Although child exposure is a popular theme in literature (particularly the Greek novel), it’s not at all

2. *Revertere* exists in both active and deponent forms (*revertor*, *revertere*, *revertī* and *revertor*, *revertī*, *reversus sum*); in the present the deponent forms are more common, in the perfect, the active forms.

3. Of this same haughty attitude, the proverb, “There are as many enemies as slaves,” is tossed about: we don’t possess them as enemies, but we make them so.

clear how often it happened in real life. There is literary evidence that seriously deformed babies were at greater risk of exposure. But it is clear that, outside of myths like Romulus and Remus, children were not left out in the expectation that they would be eaten by wild beasts, but rather were left in places where they were likely to be picked up and raised by others.

Orontes continues his boorish ignorance, but his tone-deaf responses to the conversation give us the opportunity to explore more myths. There were many sources for and variations of Greek myth, but as it happens, both of the myths that Orontes brings up can be found in Hyginus's *Fābulae*, a simplistic compendium of Greek mythology probably from the second century AD.⁴ Also thought to be from the second century AD is the *Bibliothēkē* (or *Library*) of Apollodorus, another compendium of Greek myth. The existence of many handbooks of, in addition to innumerable literary allusions to, Greek myth attests to the vitality of myth in the ancient world.

Cornelius refers to a historical figure of near-mythical status: Solon, Athenian lawgiver and one of the seven sages (wise men) of Greece, lived in the seventh–sixth century BC. When asked why there was no law against parricides, he responded that he was of the opinion that no one would ever commit the crime (Cicero, *dē Rosciō Amerinō*, 70.5: [Solōn] *cum interrogārētur cūr nūllum supplicium cōstituisset in eum quī parentem necāset, respondit sē id nēminem factūrum putāse*). The Romans, however, did have a law against parricide and (at least during the republic) a gruesome punishment for it: the culprit was tied up in a sack with a dog, a cock, a viper, and an ape (Justinian, *Digest* 48.9).⁵ By the time of our narrative, the emperor Hadrian had decreed if the sea were not available, the murderer would be thrown to beasts.

Vocābula Disposita/Ōrdināta

Nōmina

1st

iniūria, -ae	injury, injustice
memoria, -ae	memory
nūgae, -ārum	trifles
parricīda, -ae (m./f.)	murderer of a near relative or head of state
poena, -ae	punishment

2nd

praemium, -ī	reward
supplicium, -ī	punishment

4. The story of Midas is Hyginus 191 and of Paris, 91.

5. Justinian's *Digest* 48.9: *Poena parricidii mōre maiōrum haec institūta est, ut parricīda uirgīs sanguineīs uerberātus deinde culleō insuātur cum cane, gallō gallināceō et uīperā et sīmīā: deinde in mare profundum culleus iactātur.*

3rd

crux, crucis (<i>f.</i>)	cross
iūs, iūris (<i>n.</i>)	law, right; <i>also</i> gravy, soup
iuvenis, iuvenis (<i>m./f.</i>)	young person (<i>not an i-stem</i>)
lēx, lēgis (<i>f.</i>)	law, motion, bill
mōs, mōris (<i>m.</i>)	custom, habit; <i>pl.</i> behavior, morals
mūnus, mūneris (<i>n.</i>)	service, duty, gift
pōtiō, pōtiōnis (<i>f.</i>)	drink
rūmor, rūmōris (<i>m.</i>)	rumor
scelus, sceleris (<i>n.</i>)	crime, wickedness
senex, senis (<i>m.</i>)	old man (<i>not an i-stem</i>)

5th

fidēs, -eī ⁶	loyalty, good faith
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Verba

-āre (1)	
(cruciō) cruciāre, cruciāvisse, cruciātum	torture
(educō) educāre, educāvisse, educātum	train, educate, rear
(fābulor) fābulārī, fābulātum	chat, tell a story
(interpellō) interpellāre, interpellāvisse, interpellātum	interrupt, break in
(optō) optāre, optāvisse, optātum	choose, wish for
(vetō) vetāre, vetuisse, vetitum	forbid
-ēre (2)	
(lateō) latēre, latuisse	lie hidden, lurk
-ere (3)	
(abdūcō) abdūcere, abdūxisse, abductum	lead away, carry off
(aufugiō) aufugere, aufūgis	run away, escape
(cōnfidō) cōnfidere, cōnfisum (+ <i>dat.</i>)	trust
(fīdō) fīdere, fīsum (+ <i>dat.</i>)	trust, rely on
(ignōscō) ignōscere, ignōvisse, ignōtum (+ <i>dat.</i>)	forgive
(ōdī) ōdisse, ōsum	hate
(retrahō) retrahere, retrāxisse, retractum	draw back, withdraw
(statuō) statuere, statuisse, statūtum	fix, determine

Irregular

(auferō) auferre, abstulisse, ablātum	carry off
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6. Like *rēs* (Cap. XIV) and *spēs* (Cap. XXIX), *fidēs* has a short *ē* in the genitive and dative singular (see Cap. XIII for the rules): *fidēs, fideī*.

Adiectīva

1st/2nd (-us/er, -a, -um)

asinīnus, -a, -um

asinine

avārus, -a, -um

greedy

ēbrius, -a, -um

drunk

fīdus, -a, -um

loyal, faithful

fugitīvus, -a, -um

fugitive

īnfīdus, -a, -um

treacherous

iniūstus, -a, -um

unjust

invalidus, -a, -um

weak

iūstus, -a, -um

just

nimius, -a, -um

too big

nōnāgēsīmus, -a, -um

ninetieth

scelestus, -a, -um

wicked

3rd

clēmēns (*gen. clēmentis*)

merciful

crūdēlis, -e

cruel

dēbilis, -e

weak

impatiēns (*gen. impatientis*)

impatient

īnfēlix (*gen. infēlicis*)

unlucky

praesēns (*gen. praesentis*)

present

sapiēns (*gen. sapientis*)

wise

vetus (*gen. veteris*)

old

Prōnōmina

quisquis, quidquid

whoever, whatever, each, all

Adverbia

aliquantum (*adv.*)

to some extent

funditus

utterly (from the root)

ideō

for that reason

namque

for in fact (strong **nam**)nimium/nimis (*adv.*)

too much

priusquam

before, sooner, rather

quantum (*as adv.*)

so much as, as much as

quamobrem

why? therefore

Praepositionēs

cōram (*prp. + abl.*)

in the presence of, face to face (with)

(also *adv.*)super (*prp. + abl.*)over (also *adv.*)