

or speaker's actual reason ; but when he only quotes a reason assigned by others without expressing his own assent or dissent, the subjunctive must be used, as :

*Aristides nonne ob eam causam expulsum est patria, quod praeter modum justus esset ?* Was not Aristides expelled from his country because he was (said to be) unusually just ?

Where *justus erat* would have expressed the writer's own reason.

*Athenienses decem praetores, quod insepultos reliquissent eos, quos e mari propter vim tempestatis excipere non potuissent, innocentes necarunt.* The Athenians put ten innocent generals to death, because they had left unburied those whom, on account of the violence of a storm, they had been unable to pick up.

*Romani, quia consules rem prospere gererent, minus his cladibus commovebantur.* The Romans were less distressed by these defeats because (as they thought) the consuls were carrying on the war successfully.

NOTE—When a reason is stated with the intimation that it is not the true one, by a clause beginning with *non quod*, *non quo*, or *non quia*, the subjunctive is always used, while the true reason is added in the indicative, as : *pugiles in iactandis caestibus ingemiscunt, non quod doleant, sed quia profundenda voce omne corpus intenditur venitque plaga vehementior*, pugilists in throwing the quoits groan, not because they are in pain (as might be supposed), but because in uttering the sound the whole body is put in tension ; *memoriam nostri tuam ut conserves, non quo de tua constantia dubitem, sed quia mos est ita rogandi, rogo*, I ask you to preserve the remembrance of us, not because I doubt your constancy (as you might suppose), but because it is the custom to make the request ; *majores nostri in dominum de servo quaeri noluerunt, non quin (non quod non) posset verum inveniri, sed quia videbatur indignum esse*, our ancestors did not wish that a slave should give evidence against his master, not because (they thought) the truth could not be discovered, but because it appeared unworthy.

§ 224. *Quum* or *cum*, a temporal and causal conjunction, has three distinct meanings—viz., (1) when, (2) as or since (because), and (3) although, the last implying a concession. With the second and third meaning it always takes the subjunctive. Whenever “when” is equivalent to “at the time when”—that is, when it purely indicates time, it is followed by the indicative ; but when in historical narrative two events may be regarded as standing to each other in the relation of cause and effect—that is, when one event could

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