

Supplementary Syntax

The following constructions are listed for the benefit of students who plan to continue their study of Latin beyond the introductory year. The additional knowledge of these constructions enables one to skip Caesar and go on directly to Cicero with considerable confidence. Actually, a number of these constructions have already been encountered here and there in the forty formal chapters of this book. However, although such can be easily translated without benefit of syntactical labels, it seems wise to catalog them here along with the more difficult items.

Genitive of Material. The genitive may indicate the material of which a thing is made.

pōculum auri, *a goblet of gold*

Numerus hostium crēscit, *the number of the enemy is increasing.*

Mōns aquae secūtus est et tempestās trēs nāvēs cīnxit aggere harēnae, *a mountain of water followed and the storm surrounded three ships with a mound of sand.*

Genitive of Description. The genitive, when modified by an adjective, may describe a noun by indicating its character, quality or size.

vir parvae sapientiae, *a man of small wisdom*

liber magni ponderis, *a book of great weight*

pāx in hominibus bonae voluntātis, *peace among men of good will*

Erat puella brevis aetātis, *she was a girl of short life.*

Laudābat parvulam formicam magni labōris, *he used to praise the tiny ant, (a creature) of great toil.*

Cōnsilium eius modī mihi placet, *a plan of this sort pleases me.*

Objective Genitive. The objective genitive depends on a noun of verbal meaning and is used as the object of the verbal idea. It is sometimes translated by *for*.

amor laudis, *love of praise (= amat laudem, he loves praise.)*

cupiditās pecūniae, *greed for money (= cupit pecūniam, he longs for money.)*

metus mortis, *fear of death (= metuit mortem, he fears death.)*

spēs salūtis, *hope for safety (= spērat salutem, he hopes for safety.)*

Fēmina erat dux factī, *a woman was the leader of the enterprise (= dūxit factum.)*

laudātor temporis āctī, *a praiser of the past (= laudat tempus āctum.)*

Dative of Purpose. The dative may express the purpose for which a person or thing serves. A dative of reference (v. Ch. XXXVIII) often appears in conjunction with the dative of purpose, and this combination is called the double dative construction.

Petitiō mea tibi (dat. of ref.) summae cūrae (dat. of purp.) est, *my candidacy is (for) the greatest concern to you.*

Ea rēs mihi (ref.) summae voluptātī (purp.) erat, *that matter was for the greatest pleasure to me = gave me the greatest pleasure.*

Illī nōbis (ref.) auxiliō (purp.) vēnērunt, *they came as an aid to us.*

Hōs librōs dōnō (purp.) mīsit, *he sent these books as a gift.*

Hoc mē iuvat et mihi (ref.) mellī (purp.) est, *this gratifies me and is (as) honey to me.*

Optant locum tēctō (purp.), *they desire a place for a roof (building).*

Dative of Possession. The dative can be used with **sum** to express the idea of possession.

Liber est mihi, *a book is to me = I have a book.*

(Contrast: liber est meus, *the book is mine.*)

Illī maior turba clientium est, *that man has a greater throng of retainers.*

Sunt tibi animus et mōrēs, *you have a soul and character.*

Haec eis semper erunt, *they will always have these things.*

Prūdentia est illī puellae, *that girl has prudence.*

Ō virgō, nōn tibi est vultus mortālis, *O maiden, you do not have the face of a mortal.*

Sī umquam mihi filius erit . . . , *if I ever have a son*

Dative with Adjectives. The dative is used with many Latin adjectives to indicate the direction in which the adjective is applicable. These generally correspond to English adjectives which can be followed by *to* or *for* (*friendly to, hostile to, suitable to or for, useful to, similar to, equal to, etc.*).

Mors est somnō similis, *death is similar to sleep.*

Sciēbam tē mihi fidēlem esse, *I knew that you were faithful to me.*

Est homō amicus amīcō, *he is a man friendly to a friend.*

Quisque sibi cārus est, *each one is dear to himself.*

Potestne haec urbs tibi esse iūcunda, *can this city be pleasing to you?*

Ille mihi vidētur pār esse deō, *that man seems to me to be equal to a god.*

Proximī Germānis sunt, *they are nearest to the Germans.*

Ablative of Specification. The ablative may be used to tell in what specific respect a verb or an adjective holds true.

Hī omnēs linguā, institūtis, lēgibus inter sē differunt, *these all differ from one another in language, customs, and laws.*

Illi virtūte omnibus (dat.) praestābant, *those men used to excel all in courage.*

Id genus erat intractābile bellō, *that race was unmanageable in war.*

Quis est praestantior aut nōbilitate aut probitate aut studiō optimārum artium? *Who is more outstanding in nobility or integrity or the pursuit of the finest arts?*

Ager bene cultus est ūber ūsū et ōrnātus speciē, *a field well cultivated is rich in usefulness and beautiful in appearance.*

Asia omnibus terris (dat.) antecellit ūbertate agrōrum et varietate fructuum et multitudīne eārum rērum quae exportantur, *Asia excels all lands in richness of fields and variety of fruits and large number of those things which are exported.*

Ablative of Cause. The ablative can be used to indicate a cause or reason.

Miser timōre delīrat, *the wretched man is insane with fear.*

Corpora eōrum metū debilia sunt, *their bodies are weak from fear.*

Aper dentibus timētur, *the boar is feared because of his teeth.*

Nihil arduum mortālibus est; caelum ipsum stultitiā petimus, *nothing is (too) arduous for mortals; we seek the sky itself in our folly.*

Odiō tyrannī in exsilium fūgit, *because of his hatred of the tyrant he fled into exile.*

Bonī amōre virtūtis peccāre ođērunt, *good men because of their love of virtue hate to sin.*

Ablative of Degree of Difference. With comparatives and adverbs suggesting comparison the ablative can be used to indicate the degree of difference in the comparison.

Tantō melius, *the better by so much = so much the better.*

Senex nōn facit ea quae iuvenis, at multō maiōra et meliōra facit, *an old man does not do the things which a young man does, but he does much greater and better things (greater by much).*

Multō ācrius iam vigilābō, *I shall now watch much more keenly.*

Rōmam paucis post diēbus vēnistī, *you came to Rome a few days afterwards (afterwards by a few days).*

Aberat ab eā urbe tribus milibus passuum, *he was three miles from that city (was away by three miles).*

Bonae Athēnae paulō plūs artis adicēerunt, *good Athens added a little more skill (more by a little).*

Ablative of Comparison. Instead of the **quam** construction after a comparative (v. Ch. XXVI), the ablative of comparison is commonly used if the first of the two things compared is in the nominative or the accusative case.

Tua cōsilia sunt clāriōra luce, *your plans are clearer than light.*

Quis in Graeciā erat clārior Themistocle? *Who in Greece was more illustrious than Themistocles?*

Quis est mē beātior? *Who is happier than I?*

Patria est mihi multō (degree of difference) cārior meā vitā, *my country is much dearer to me than my own life.*

Homērus dicit ōratiōnem ex Nestoris linguā fluxisse dulciōrem melle, *Homer says that speech flowed from Nestor's tongue sweeter than honey.*

Illa eum plūs oculis suis amābat, *she used to love him more than her own eyes.*

Ō Fortūna, quis est crudēlior tē? *O Fortune, who is more cruel than you?*

Argentum est vilius aurō; aurum, virtūtibus. *Silver is cheaper than gold; gold, than virtues.*

Exēgī monumentum aere perennius, *I have erected a monument more lasting than bronze.*

Ablative of Description. A noun and an adjective in the ablative may be used to describe another noun. Frequently there is no difference between the ablative of description and the genitive of description, but commonly the ablative denotes a physical characteristic.

miles sauciā manū, *the soldier with the wounded hand*

Ad eum adducta est virgō eximiā fōrmā, *to him was led a maiden of exceptional beauty.*

Vidī hominem antiquā virtūtē et fidē, *I have seen a man of old-time virtue and fidelity.*

Ego nātus sum animō lēni, *I was born a gentle-souled person.*

Es ingeniō dūrō atque inexōrābili, *you are a person of harsh and inexorable nature.*

Tū mē hortāris ut sim animō magnō et spem salūtis habeam, *you exhort me to be of great courage and to have hope of safety.*

Subordinate Clauses in Indirect Discourse. In indirect discourse, subordinate clauses regularly have verbs in the subjunctive mood, even though they had the indicative in the direct form.

- { Lēgit librōs quōs mīserās, *he read the books which you had sent.*
 Dīxit sē lēgisse librōs quōs mīssissēs, *he said that he had read the books which you had sent.*
 Eī malī quī in urbe manent infirmī erunt sine duce, *those evil men who remain in the city will be weak without their leader.*
 Putō eōs malōs quī in urbe maneant infirmōs futūrōs esse sine duce, *I think that those evil men who remain in the city will be weak without their leader.*
 Sī id crēdet, errābit. *If he believes this, he will be wrong.*
 Dīcō sī id crēdat eum errātūrum esse. *I say that if he believes this he will be wrong.*

Verbs of Fearing. Verbs denoting fear take subjunctive noun clauses introduced by **nē** (affirmative, *lest, that*) or **ut** (negative, *that not*).

- Metuō nē id crēdant, *I am afraid that they will believe this.*
 Metuō ut id crēdant, *I am afraid that they will not believe this.*
 Vereor ut hoc intelligī possit, *I am afraid that this cannot be understood.*
 Verentur nē Rōmae magnī tumultūs sint, *they fear that there may be great disturbances at Rome.*
 At vereor ut hoc eī placeat, *but I am afraid that this will not please him.*
 Verēmur nē nimium indulgēs sīs, *we fear that you may be too indulgent.*

Objective Infinitive. The complementary infinitive has no subject accusative (v. Ch. VI). However, when an infinitive with subject accusative is used as the object of a verb, it is called an objective infinitive.

- Volunt venīre, *they wish to come.* (compl. inf.)
 Iussit eōs venīre, *he ordered them to come.* (obj. inf.)
 Nōn possum loquī, *I cannot speak.* (compl. inf.)
 Nōn patitur mē loquī, *he does not permit me to speak.* (obj. inf.)
 Nōn audet īre, *he does not dare to go.* (compl. inf.)
 Coēgērunt eum īre, *they forced him to go.* (obj. inf.)

-Ne, Num, Nōnne in Direct Questions. When a Roman asked a genuine question (i.e., one which did not imply that he expected the answer to be "yes" or that he expected it to be "no") he appended the enclitic **-ne** to the first word of the question (v. Ch. V).

However, if the Roman expected the answer to be "no," he introduced the question with **num**. If he expected the answer to be "yes," he used **nōnne**.

- Veniuntne? *Are they coming?*
 Num veniunt? *They are not coming, are they?* (Expected answer is "no.")
 Nōnne veniunt? *They are coming, aren't they?* (Expected answer is "yes.")
 Scripsistīne illās litterās? *Did you write that letter?*
 Num illās litterās scripsisti? *You did not write that letter, did you?*
 Nōnne illās litterās scripsisti? *You wrote that letter, didn't you?*
 Nōnne arma togae cessērunt, mē cōnsule? *Did not arms yield to the toga when I was consul?*
 Nōnne vidēs quantum sit perīculum? *You see how great the danger is, do you not?*
 Num audēs hoc negāre? *You don't dare to deny this, do you?*
 Num dubitās hoc dīcere? *You do not hesitate to say this, do you?* or *Surely you do not hesitate to say this.*