

CAPVT XXXV

Dative with Adjectives, Special Verbs, and Compounds

GRAMMATICA

THE DATIVE CASE

The dative case is in general employed to indicate a person or thing that some act or circumstance applies to or refers to “indirectly,” as opposed to the accusative, which indicates the more immediate recipient or object of an action. The indirect object, e.g., is the person/thing toward which a direct object is “referred” by the subject + verb: “I am giving the book [direct object] to you [indirect object]” = “I am giving the book, not just to anyone anywhere, but in your direction, i.e., to you.” Even in the passive periphrastic construction, the dative of agent indicates the person for whom a certain action is obligatory. A number of other dative usages are distinguished by grammarians, but most are variants on this basic notion of reference or direction.

DATIVE WITH ADJECTIVES

The DATIVE WITH ADJECTIVES construction is one you have already encountered in your readings, though it has not yet been formally introduced. Simply stated, a noun in the dative case is employed with many Latin adjectives—particularly those indicating attitude, quality, or relation—to indicate the direction (literally or metaphorically) in which the adjective applies; such adjectives are normally followed by “to,” “toward,” or “for” in English (e.g., “friendly to/toward,” “hostile to/toward,” “suitable to/for,” “useful to,” “similar to,” “equal to,” etc.).

Mors est similis somnō. Death is similar to sleep.

Sciēbam tē mihi fidēlem esse. I knew that you were loyal to me.

Nōbīs est vir amīcus. He is a man friendly toward us.

Quisque sibi cārus est. Each person is dear to himself.

Ille vidētur pār esse deō. That man seems to be equal to a god.

DATIVE WITH SPECIAL VERBS

Conceptually similar is the **DATIVE WITH SPECIAL VERBS** construction. Many of these verbs (the most important of which are listed below) are actually intransitive and, like adjectives that take a dative, indicate attitude or relationship, e.g., *nocere*, *to be injurious to*, *parcō*, *to be lenient toward*, etc. Although these verbs are often translated into English as if they were transitive and the dative nouns they govern as though they were direct objects (e.g., *tibi parcit*, *he spares you*; lit., *he is lenient toward you*), the datives again indicate the person/thing toward whom the attitude or quality applies.

Although a common rule for the dative with special verbs lists those meaning to “favor,” “help/harm,” “please/displease,” “trust/distrust,” “believe,” “persuade,” “command,” “obey,” “serve,” “resist,” “envy,” “threaten,” “pardon,” and “spare,” the list is cumbersome and involves some important exceptions (including *iuvō*, *to help*, and *iubeō*, *to command, order*, which take accusatives). More useful is simply to understand the concept and recognize some of the commonest Latin verbs that take this construction. In learning the following list, note that the more literal translation, given first for each verb, includes English *to* and thus reminds you of the required dative; note as well that each verb conveys some notion of *attitude toward* a person or thing, again suggesting a dative.

crēdō + dat., *entrust to; trust, believe* (*crēdō tibi*, *I believe you*)

ignōscō + dat., *grant pardon to; pardon, forgive* (*ignōscō virīs*, *I forgive the men*)

imperō + dat., *give orders to; command* (*imperō militibus*, *I command the soldiers*)

noceō + dat., *do harm to; harm* (*noceō hostibus*, *I harm the enemy*)

nūbō + dat., *be married to; marry* (*nūbō illi virō*, *I am marrying that man*)

parcō + dat., *be lenient to; spare* (*parcō vōbīs*, *I spare you*)

pāreō + dat., *be obedient to; obey* (*pāreō ducī*, *I obey the leader*)

persuādeō + dat., *make sweet to, make agreeable to; persuade* (*persuādeō mihi*, *I persuade myself*)

placeō + dat., *be pleasing to; please* (*placeō patrī*, *I please my father*)

serviō + dat., *be a slave to; serve* (*serviō patriae*, *I serve my country*)

studeō + dat., *direct one's zeal to; study* (*studeō litterīs*, *I study literature*)

Crēde amicīs. Believe (trust) your friends.

Ignōsce mihi. Pardon me (forgive me).

Magistra discipulīs parcit. The teacher spares (is lenient toward) her pupils.

Hoc eīs nōn placet. This does not please them.

Nōn possum eī persuādere. I cannot persuade him.

Variae rēs hominibus nocent. Various things harm men.

Cicerō philosophiae studēbat. Cicero used to study philosophy.

Philosophiae servīre est libertās. To serve philosophy is liberty.

Some of these verbs, it should be noted, can also take a direct object (e.g., *crēdō* takes a dative for a person believed, *mātrī crēdit*, *he believes his mother*; but an accusative for a thing, *id crēdit*, *he believes it*); and some, like *imperō* and *persuādeo*, take a noun clause as an object, as we shall see in the next chapter.

DATIVE WITH COMPOUND VERBS

A very similar dative usage occurs with certain verbs compounded with *ad*, *ante*, *con-* (=cum), *in*, *inter*, *ob*, *post*, *prae*, *prō*, *sub*, *super*, and sometimes *circum* and *re-* (in the sense of *against*). This DATIVE WITH COMPOUNDS is especially common when the meaning of a compound verb is significantly different from its simple form, whether transitive or intransitive; conversely, if the meaning of the compound is not essentially different from that of the simple verb, then the dative is ordinarily not employed:

Eum sequor. *I follow him.*

Eī obsequor. *I obey him* (lit., *I follow in the direction of*, i.e., in his path)

Sum amīcus eius. *I am his friend.*

Amīcō adsum. *I support my friend* (lit., *I am next to my friend*, i.e., at his side).

Ad nōs vēnit. *He came to us.*

Ad nōs advēnit. *He came to us.*

Often the dative functions essentially as object of the prepositional prefix, though the preposition would take another case if separate from the verb; thus *adsum amīcō* above and the following examples:

Aliīs praestant. *They surpass the others* (lit., *they stand before the others*).

Exercituī praeerat. *He was in charge of the army* (lit., *he was in front of/before the army*).

If the simple verb is transitive, then the compound may take an accusative as object of the root verb as well as a dative dependent on the prefix:

Exercituī eum praeposui. *I put him in charge of the army* (lit., *I put him [posui eum] in front of the army [prae- + exercituī]*).

Amicitiae pecūniam praeposui. *I preferred money to friendship* (lit., *I put money [posui pecūniam] before friendship [prae- + amicitiae]*).

Since there is such variability in the rules for dative with special verbs and compounds, the best procedure is to *understand the concepts involved* and then, when encountering a dative in a sentence, to be aware of these possible functions; just as with the other cases, you should be maintaining a list of the dative uses you have learned (there have been five thus far) in your notebook or computer file, including definitions and representative examples.

VOCĀBVLA

Be careful not to confuse *aestās* below with *aetās*, nor *parcō* and *pāreo* below with *parō*, nor *serviō* with *servō*. And remember to learn all these new words, as always, by listening to them on the CDs or at www.wheelockslatin.com and repeating them aloud.

aéstās, aestātis, f., summer (estival, estivate, estivation; cf. *aestus, -ūs, heat, aestu-
āre, to be hot, seethe, boil*)

iānuā, iānuae, f., door (janitor, Janus, January)

péctus, péctoris, n., breast, heart (pectoral, expectorate, parapet)

praémium, praémii, n., reward, prize (premium)

irátus, iráta, irátum, angry (irate; cf. *ira, irāscor, to be angry*)

antepónō, antepónere, antepósuī, antepósitum, to put before, prefer

fóveō, fovére, fōvī, fōtum, to comfort, nurture, cherish (foment)

ignóscō, ignóscere, ignóvī, ignótum + dat., to grant pardon to, forgive

imperō, imperāre, imperāvī, imperátum + dat., to give orders to, command (imperative, emperor; cf. *imperātor, imperium*)

mīror, mīrārī, mīrátus sum, to marvel at, admire, wonder (admire, marvel, miracle, mirage, mirror; cf. *mīrāculum, a marvel*)

nocéō, nocére, nócuī, nócitum + dat., to do harm to, harm, injure (innocent, innocuous, nuisance, obnoxious; cognate with *necō*)

núbō, núbere, núpsī, núptum, to cover, veil; + dat. (of a bride) to be married to, marry (nubile, connubial, nuptials; cf. *nūptiae, marriage*)

pārcō, párcere, pepércī, parsúrū + dat., to be lenient to, spare (parsimonious, parsimony)

pāreō, pārere, páruī + dat., to be obedient to, obey (apparent, appear, apparition)

persuádeō, persuadére, persuásī, persuásū + dat., to succeed in urging, persuade, convince (assuage, dissuade, suasion; cf. *suāvis*)

pláceō, placére, plácuī, plácitum + dat., to be pleasing to, please (complacent, placable, implacable, placate, placid, plea, plead, pleasure)

sápiō, sápere, sapīvī, to have good taste; have good sense, be wise (sapient, sapid, insipid, sage, savor; cf. *sapiēns, sapientia*)

sérviō, servíre, servívī, servítum + dat., to be a slave to, serve (service, disservice, subservient, servile, servility, deserve, desert = reward, dessert; cf. *servus, servitūs*)

stúdeō, studére, stúduī + dat., to direct one's zeal to, be eager for, study (student; cf. *studium, studiōsus, eager, diligent, scholarly*)

subrídeō, subrídere, subrísi, subrísum, to smile (down) upon (cf. *rideō, ridiculus*)

LĒCTIŌ ET TRĀNSLĀTIŌ

After thorough study of the new grammar and vocabulary, scan the following readings for all dative nouns and pronouns, identifying the specific usage of each. Then read each sentence and passage aloud, listening to the CDs if you have them, and translate into idiomatic English.

EXERCITĀTIŌNĒS

1. Minerva, filia Iovis, nāta est plēna scientiae et ingenii.
2. Custōdiae sī cum duce nostrō liberē loquantur et huic tyrannum trādere cōnentur, sine periculō ex moenibus urbis prōtinus ēgredi possint.
3. Pārere lēgibus aequis melius est quam tyrannō servire.
4. Cum optimē honōribus ūsus esset et sibi civitatem semper antepōneret, etiam plēbs eī crēdebāt et nōn invidēbat.
5. Diū passa, māter vestra fēliciter, sedēns apud amīcōs, mortua est.
6. Philosophī cōnsilium spectāvērunt et recūsāvērunt tālem rem suscipere mōlirive.
7. Cum dīves sis atque divitiae crēscant, tamen opibus tuis parcere vis et nēminī assem offerēs.
8. Ab illā insulā subitō profectus, eādem nocte ad patriam nāve advēnit; tum, quaerēns remissionem animae, diū rūsticābatur.
9. Hic miles, cum imperātōrī vestrō nōn placēret, heu, illa praemia prōmissa amīsīt.
10. Nisi mōrēs parēs scientiae sunt—id nōbīs fatendum est—scientia nōbīs mag-nopere nocere potest.
11. Magistra tum rogāvit duōs parvōs puerōs quot digitōs habērent.
12. Māter candida nātae cārissimae subridet, quam maximē fovet, et eī plūrima ōscula suāvīa dat.
13. Why does he now wish to hurt his two friends?
14. If he does not spare the plebeians, alas, we shall neither trust him nor follow him.
15. Since you are studying Roman literature, you are serving a very difficult but a very great master.
16. If they were truly willing to please us, they would not be using their wealth thus against the state.

SENTENTIAE ANTĪQVAE

1. Nēmō liber est quī corporī servit. (Seneca.)
2. Imperium habēre vīs magnum? Imperā tibi! (Publius Syrus.)
3. Bonīs nocet quisquis pepercit malis. (*Id.)

4. Cum tū omnia pecūniae postpōnās, mīrāris sī nēmō tibi amōrem praestat? (Horace.—post-pōnō; “postponement,” “postpositive.”)
5. Frūstrā aut pecūniae aut imperiīs aut opibus aut glōriae student; potius studeant virtūtī et honōrī et scientiae et alicui artī. (Cicero.—frūstrā, adv., *in vain*; “frustrate,” “frustration.”—potius, adv., *rather*.)
6. Virtūtī melius quam Fortūnae crēdāmus; virtūs nōn nōvit calamitātī cēdere. (Publilius Syrus.—calamitās, -tātis; “calamitous.”)
7. Et Deus ait: “Faciāmus hominem ad imāginem nostram et praesit piscibus maris bēstiisque terrae.” (*Genesis*.—imāgō, -ginis, f.; “imagery,” “imagination.”—prae-sum.—piscis, -is, m., *fish*; “Pisces,” “piscine.”—bēstia, -ae, f., *beast*; “bestial,” “bestiary.”)
8. Omnēs arbitrātī sunt tē dēbere mihi parcere. (Cicero.)
9. Quid facere vellet, ostendit, et illī servō spē libertātis magnisque praemiīs persuāsit. (Caesar.)
10. Sī cui librī Cicerōnis placent, ille sciat sē prōfēcisse. (Quintilian.—prōficiō = prō + faciō, *to progress, benefit*; “proficiency,” “profit.”)
11. In urbe nostrā mihi contigit docērī quantum irātus Achillēs Graecis nocuisset. (Horace.—contingō, -ere, -tigī, -tāctum, *to touch closely, fall to the lot of*; “contingent,” “contiguous,” “contact.”)
12. Alicui rogantī melius quam iubentī pārēmus. (Publilius Syrus.)
13. Vivite fortiter fortiaque pectora rēbus adversis oppōnite. (Horace.—oppōnō = ob + pōnō, *to set against*; “opponent,” “opposite.”)
14. Nōn ignāra malī, miseris succurrere discō. (*Vergil.—ignārus, -a, -um, *ignorant*; “ignorance,” “ignore;” ignāra is f. because it agrees with Dido, exiled queen, who speaks these words to the shipwrecked Aeneas.—succurrō = sub + currō, *to help*; “succor.”)
15. Ignōsce saepe alterī, numquam tibi. (Publilius Syrus.)
16. Cum enim tē, deum meum, quaerō, vitam beātam quaerō; quaeram tē ut vivat anima mea. (*St. Augustine.)
17. Sequere hāc, mea gnāta, mē, cum dīs volentibus. (*Plautus.—hāc, adv., *in this direction, this way*.—gnāta = nāta.)

Ovid Asks the Gods to Inspire His Work

In nova fert animus mūtātās dicere fōrmās
 corpora: dī, coeptīs—nam vōs mūtāstis et illās—
 adspirāte meīs primāque ab oriġine mundi
 ad mea perpetuum dēdūcite tempora carmen!

*Ovid *Met.* 1.1–4: Ovid invokes the gods to inspire his work in these opening verses of his *Metamorphōsēs* (review “On Death and Metamorphosis,” and the accompanying notes, in Capvt XVIII); the challenge in translating this excerpt, as with much of Lat. verse, is to connect the adjectives with the nouns they modify, so watch the endings!—nova: of the

three nouns in this sent., which does this adj. agree with?—fert: here, *compels (me)*.—*coeptum*, -ī, n., usually pl., *beginning, undertaking, enterprise*; “inception.”—*mūtāstis*: = *mūtāvistis*; such contractions, with *v* and the following vowel dropped, are common in perf. system forms; cf. *dōnārunt* for *dōnāvērunt* in Catullus 13 (Capvt XXXIII).—*et*: = *etiam*.—*adspirāre*, to breathe upon, inspire; “aspire,” “aspirant.”—*origō*, -ginis, f., = Eng.; “originator,” “aboriginal.”—*mea perpetuum . . . tempora carmen*: if you do not recall the technical term for this common poetic word order device, see “Note on a Copy of Catullus’ Carmina,” Capvt XXX. —*dē* + *dūcō*: derivatives include “deduce” and “deduction,” but the verb has a more lit. meaning here.

QVAESTIŌNĒS: What range of time is spanned by the transformation tales Ovid’s poem will relate? What are the theological implications of Ovid’s prologue?

Sorry, Nobody’s Home!

Nāsica ad poētam Ennium vēnit. Cum ad iānuam Ennium quaesivisset et serva respondisset eum in casā nōn esse, sēnsit illam dominī iussū id dīxisse et Ennium vērō esse in casā. Post paucōs diēs, cum Ennius ad Nāsicam vēnisset et eum ad iānuam quaereret, Nāsica ipse exclāmāvit sē in casā nōn esse. Tum Ennius “Quid?” inquit, “Ego nōn cognōscō vōcem tuam?” Hic Nāsica merō cum sale respondit: “Vae, homō es impudēns! Ego, cum tē quaererem, servae tuae crēdidī tē nōn in casā esse; nōnne tū mihi ipsī nunc crēdis?”

Cicero *De Or.* 2.276.—Cicero’s *Dē Ōrātōre*, published in 55 B.C., was one of several treatises he wrote on oratory and rhetoric, important subjects for the Roman ruling class; in this passage he relates a humorous anecdote about Publius Cornelius Scipio Nasica, a celebrated jurist, and his friend the poet Quintus Ennius, as an example of the potential value of using jokes in speeches.—*iussū*, at the command of; cf. *iubeō*.—*exclāmāre*, to shout out; “exclaim,” “exclamation.”—*impudēns*, gen. -*dentis*; “impudence.”

QVAESTIŌ: Explain the joke—and if you laughed out loud when you read it, that means your Latin is getting better and better!

“I Do.” “I Don’t!”

Nūbere vīs Prīscō. Nōn mīror, Paula; sapīstī.
Dūcere tē nōn vult Prīscus: et ille sapit!

*Martial *Epig.* 9.10: Priscus was an eligible bachelor, maybe a rich one; Paula was apparently not his type! Meter: elegiac couplet.—*sapīstī*: = *sapīvistī*; for the form, see on *mūtāstis* above.—*dūcere*: i.e., in *mātrimōnium*.

QVAESTIŌNĒS: Which of these two players was smart, and how does Martial use word order to underscore the point?

Maronilla Has a Cough

Petit Gemellus nūptiās Marōnillae
 et cupit et instat et precātur et dōnat.
 Adeōne pulchra est? Immo, foedius nīl est.
 Quid ergō in illā petitur et placet? Tussit!

*Martial *Epig.* 1.10: meter: choliambic.—nūptiāe, -ārum, f. pl., *marriage*; “nuptial,” “pre-nuptial”; cf. nūbere.—instāre, *to press, insist*; “instance,” “instant.”—precor, -cārī, -cātus sum, *to beg, entreat*; “deprecation,” “imprecate.”—dōnat: = dat; “donation.”—adeō: = tam.—immō, adv., *on the contrary*; the -o is shortened here for metrical purposes.—foedius: = turpius.—nīl: = nihil.—ergō: = igitur.—tussire, *to cough*; “tussive,” “pertussis.”

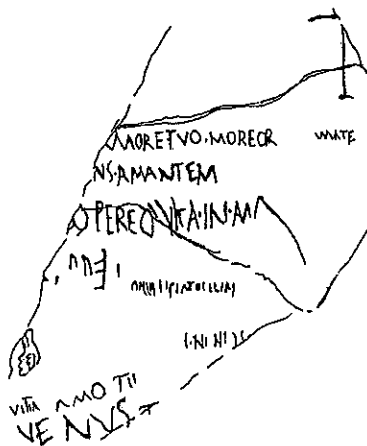
QVAESTIŌNĒS: Identify the POLYSYNDETON and comment on its effect (if you don’t recall the term, see “Pretty Is” in the last chapter). Explain Gemellus’ interest in Maronilla (if you can’t, recall what you’ve learned about Rome’s captātōrēs)—and where is his motivation revealed?

Summer Vacation

Ludī magister, parce simplici turbāe:
 ...
 aestāte puerī sī valent, satis discunt.

*Martial *Epig.* 10.62.1, 12: Even in ancient Rome students got a summer vacation and were “spared the rod” during harvest time, from July to October. Meter: choliambic.—simplex, gen. -plicis, *simple, unaffected, here youthful*; “simplicity,” “simplistic.”

SCRĪPTA IN PARIETIBVS



[A]mōre tuō moreor. . . . Pereō, vīta, in am[ōre]. . . . Vīt<i>a, amō tē!