

b. Adjectives and nouns of *inclination* and the like may take the Accusative with *in* or *ergā*:—

cōnis in uxōrem (Hor. Ep. ii. 2. 133), *kind to his wife.*

dīvina bonitās ergā hominēs (N. D. ii. 60), *the divine goodness towards men.*

dē benevolentīā quam quisque habeat ergā nōs (Off. i. 47), *in regard to each man's good will which he has towards us.*

grātiōrem mē esse in tē (Fam. xi. 10), *that I am more grateful to you.*

c. Some adjectives of *likeness*, *nearness*, *belonging*, and a few others, ordinarily requiring the Dative, often take the Possessive Genitive:—¹

quod ut illi proprium ac perpetuum sit . . . optāre dēbetis (Manil. 48), *which you ought to pray may be secure (his own) and lasting to him.* [Dative.]

fuit hōc quondam proprium populī Rōmāni (id. 32), *this was once the peculiar characteristic of the Roman people.* [Genitive.]

cum utrīque sis maximē necessariūs (Att. ix. 7 A), *since you are especially bound to both.* [Dative.]

prōcūrātor aequē utriusque necessariūs (Quinct. 86), *an agent alike closely connected with both.* [Genitive.]

1. The genitive is especially used with these adjectives when they are used wholly or approximately as nouns:—

amicus Cicerōni, *friendly to Cicero.* But, *Cicerōnis amicus*, *a friend of Cicero*; and even, *Cicerōnis amicissimus*, *a very great friend of Cicero.*

crēticus et eius aequālis paeān (Or. 215), *the cretic and its equivalent the pwan.*
hī erant affīnēs istius (Verr. ii. 36), *these were this man's fellows.*

2. After *similis*, *like*, the genitive is more common in early writers. Cicero regularly uses the genitive of *persons*, and either the genitive or the dative of *things*. With personal pronouns the genitive is regular (*meī, tui*, etc.), and also in *vēri similis*, *probable*:—

dominī similis es (Ter. Eun. 496), *you're like your master* (your master's like).

ut essēmus similēs deōrum (N. D. i. 91), *that we might be like the gods.*

est similis māiōrum suōm (Ter. Ad. 411), *he's like his ancestors.*

patris similis esse (Off. i. 121), *to be like his father.*

simia quam similis turpissima bēstia nōbis (N. D. i. 97, quoted from Enn.),
how like us is that wretched beast the ape!

sī enim hōc illi simile sit, est illud huic (id. i. 90), *for if this is like that, that is like this.*

NOTE.—The genitive in this construction is not objective like those in § 349, but possessive (cf. § 343).

For the Dative or Accusative with *propior*, *proximus*, *propius*, *proximē*, see § 432. a.

¹ Such are *aequālis*, *affinis*, *aliēnus*, *amicus*, *cōgnātus*, *commūnis*, *cōsanguineus*, *contrārius*, *dispār*, *familiāris*, *finitimus*, *inimicus*, *necessārius*, *pār*, *pecūliāris*, *propinquus*, *proprius* (regularly genitive), *sacer*, *similis*, *superstes*, *vicinus*.

ACCUSATIVE CASE

386. The Accusative originally served to connect the noun more or less loosely with the verb-idea, whether expressed by a verb proper or by a verbal noun or adjective. Its earliest use was perhaps to repeat the verb-idea as in the Cognate Accusative (*run a race, fight a battle*, see § 390). From this it would be a short step to the Factitive Accusative (denoting the result of an act, as in *make a table, drill a hole*, cf. § 273. n.¹). From this last could easily come the common accusative (of Affecting, *break a table, plug a hole*, see § 387. a). Traces of all these uses appear in the language, and the loose connection of noun with verb-idea is seen in the use of stems in composition (cf. § 265. 3).¹ It is impossible, however, to derive the various constructions of the accusative with certainty from any single function of that case.

The uses of the accusative may be classified as follows:

- | | | |
|----------------------|---|---|
| I. Primary Object: | { | 1. Directly affected by the Action (§ 387. a). |
| | | 2. Effect of the Action { Thing produced (§ 387. a).
Cognate Accusative (§ 390). |
| II. Two Accusatives: | { | 1. Predicate Accusative (Of Naming etc.) (§ 393). |
| | | 2. Of Asking or Teaching (§ 396). |
| | | 3. Of Concealing (§ 396. c). |
| III. Idiomatic Uses: | { | 1. Adverbial (§ 397. a). |
| | | 2. Of Specification (Greek Accusative) (§ 397. b). |
| | | 3. Of Extent and Duration (§§ 423, 425). |
| | | 4. Of Exclamation (§ 397. d). |
| | | 5. Subject of Infinitive (§ 397. e). |

Direct Object

387. The Direct Object of a transitive verb is put in the Accusative (§ 274).

a. The Accusative of the Direct Object denotes (1) that which is *directly affected*, or (2) that which is *caused* or *produced* by the action of the verb: —

(1) *Brūtus Caesarem interfēcit, Brutus killed Caesar.*

(2) *aedem facere, to make a temple.* [Cf. *proelium pūgnāre, to fight a battle*, § 390.]

NOTE.—There is no definite line by which transitive verbs can be distinguished from intransitive. Verbs which usually take a direct object (expressed or implied) are called transitive, but many of these are often used *intransitively* or *absolutely*. Thus *timeō, I fear*, is transitive in the sentence *inimicum timeō, I fear my enemy*, but intransitive (*absolute*) in *nōli timēre, don't be afraid*. Again, many verbs are transitive in one sense and intransitive in another: as, — *Helvētios superāvērunt Rōmāni, the Romans overcame the Helvetians*; but *nihil superābat, nothing remained* (was left over). So also many verbs commonly intransitive may be used transitively with a slight change of meaning: as, — *rīdēs, you are laughing*; but *mē rīdēs, you're laughing at me*.

¹ Compare *armiger, armor-bearer*, with *arma gerere, to bear arms*; *fīcien, lyre-player*, with *fīcibus canere, to (play on) sing to the lyre*. Compare also *istanc tāctiō (Plaut.), the [act of] touching her*, with *istanc tangere, to touch her* (§ 388. d. n.²).

b. The object of a transitive verb in the active voice becomes its subject in the passive, and is put in the nominative (§ 275):—

Brūtus Caesarem interfecit, *Brutus killed Caesar.*

Caesar ā Brūtō interfectus est, *Caesar was killed by Brutus.*

domum aedificat, *he builds a house.*

domus aedificātur, *the house is building (being built).*

388. Certain special verbs require notice.

a. Many verbs apparently intransitive, expressing *feeling*, take an accusative, and may be used in the passive:—

meum cāsum lūctumque doluerunt (Sest. 145), *they grieved at my calamity and sorrow.*

sī nōn Acrisium rīsissent Iuppiter et Venus (Hor. Od. iii. 16. 5), *if Jupiter and Venus had not laughed at Acrisius.*

ridētur ab omni conventū (Hor. S. i. 7. 22), *he is laughed at by the whole assembly.*

For the Cognate Accusative with verbs of *taste*, *smell*, and the like, see § 390. *a.*

NOTE.—Some verbs commonly intransitive may be used transitively (especially in poetry) from a similarity of meaning with other verbs that take the accusative:—

gemēns ignōmīniam (Georg. iii. 226), *groaning at the disgrace.* [Cf. *doleō.*]

festināre fugam (Aen. iv. 575), *to hasten their flight.* [Cf. *accelerō.*]

cōmptōs ārsit erinis (Hor. Od. iv. 9. 13), *she burned with love for his well-combed locks.* [Cf. *adamō.*]

b. Verbs of motion, compounds of *circum*, *trāns*, and *praeter*, and a few others, frequently become transitive, and take the accusative (cf. § 370. *b.*):—

mortem obire, *to die (to meet death).*

cōsulātum ineunt (Liv. ii. 28), *they enter upon the consulship.*

nēmīnem convēnī (Fam. ix. 14), *I met no one.*

sī insulam adīssēt (B. G. iv. 20), *if he should go to the island.*

trānsīre flūmen (id. ii. 23), *to cross the river (cf. § 395).*

cīvēs quī circumstant senātum (Cat. i. 21), *the citizens who stand about the senate.*

NOTE.—Among such verbs are some compounds of *ad*, *in*, *per*, and *sub*.

c. The accusative is used after the impersonals *deceat*, *dēdeceat*, *dēlectat*, *iuvat*, *oportet*, *fallit*, *fugit*, *praeterit*:—

ita ut vōs deceat (Plant. Most. 729), *so as befits you.*

mē pedibus dēlectat claudere verba (Hor. S. ii. 1. 28), *my delight is (it pleases me) to arrange words in measure.*

nisi mē fallit, *unless I am mistaken (unless it deceives me).*

iūvit mē tibi tuās litterās prōfuisse (Fam. v. 21. 3), *it pleased me that your literary studies had profited you.*

tē nōn praeterit (Fam. i. 8. 2), *it does not escape your notice.*

NOTE 1.—So after *latet* in poetry and post-classical prose: as,—*latet plērosque* (Plin. N. H. ii. 82), *it is unknown to most persons.*

NOTE 2.—These verbs are merely ordinary transitives with an idiomatic signification. Hence most of them are also used personally.

NOTE 3.—*Decet* and *latet* sometimes take the dative:—

ita nobis decet (Ter. Ad. 928), *thus it befits us.*

hostique Rōma latet (Sil. It. xii. 614), *and Rome lies hidden from the foe.*

d. A few verbs in isolated expressions take the accusative from a forcing of their meaning. Such expressions are:—

ferire foedus, *to strike a treaty* (i.e. to sanction by striking down a victim).

vincere iudicium (spōnsiōnem, rem, hōc), *to prevail on a trial, etc.* [As if the case were a difficulty to overcome; cf. *vincere iter*, Aen. vi. 688.]

aequor nāvigāre (Aen. i. 67), *to sail the sea.* [As if it were *trānsire*, § 388. b.]

maria aspera iūrō (id. vi. 351), *I swear by the rough seas* (cf. id. vi. 324).

[The accusative with verbs of swearing is chiefly poetic.]

noctis dormire, *to sleep* [whole] *nights* (to spend in sleep).

NOTE 1.—These accusatives are of various kinds. The last example approaches the cognate construction (cf. the second example under § 390).

NOTE 2.—In early and popular usage some nouns and adjectives derived from transitive verbs retain verbal force sufficient to govern the accusative:—

quid tibi istanc tactiō est (Plaut. Poen. 1308), *what business have you to touch her?*

[Cf. *tangō*.]

mīrābundī bēstiam (Ap. Met. iv. 16), *full of wonder at the creature.* [Cf. *mīror*.]

vītābundus castra (Liv. xxv. 13), *trying to avoid the camp.* [Cf. *vītō*.]

389. Many verbs ordinarily transitive may be used *absolutely*, having their natural object in the ablative with *dē* (§ 273. N. 2):—

priusquam Pompōnius dē eius adveutū cōgnōsceret (B. C. iii. 101), *before Pomponius could learn of his coming.* [Cf. *ēius adveutū cōgnitō*, *his arrival being discovered.*]

For Accusative and Genitive after Impersonals, see § 354. b. For the Accusative after the impersonal Gerundive with *esse*, see § 500. 3.

Cognate Accusative

390. An intransitive verb often takes the Accusative of a noun of kindred meaning, usually modified by an adjective or in some other manner.

This construction is called the *Cognate Accusative* or *Accusative of Kindred Signification*:—

tūtiorē vitam vivere (Verr. ii. 118), *to live a safer life.*

tertiam iam aetātem hominum vivēbat (Cat. M. 31), *he was now living the third generation of men.*

servitūtem servire, *to be in slavery.*

coire societātem, *to [go together and] form an alliance.*

a. Verbs of *taste*, *smell*, and the like take a cognate accusative of the quality : —

vinum redolēns (Phil. ii. 63), *smelling* [of] *wine*.

herbam mella sapiunt (Plin. H. N. xi. 18), *the honey tastes* [of] *grass*.

olēre malitiam (Rosc. Com. 20), *to have the odor of malice*.

Cordubae nātis poētis, pingue quiddam sonantibus atque peregrīnum (Arch. 26), *to poets born at Cordova, whose speech had a somewhat thick and foreign accent*.

b. The cognate accusative is often loosely used by the poets : —
huic errorī similem [errōrem] insānīre (Hor. S. ii. 3. 62), *to suffer a delusion like this*.

saltāre Cyclopā (id. i. 5. 63), *to dance the Cyclops* (represent in dancing).

Bacchānālīa vivere (Iuv. ii. 3), *to live in revellings*.

Amaryllīda resonāre (Ecl. i. 5), *to reēcho* [the name of] *Amaryllis*.

intonuit laevum (Aen. ii. 693), *it thundered on the left*.

dulce rīdentem, dulce loquentem (Hor. Od. i. 22. 23), *sweetly smiling, sweetly prattling*.

acerba tuēns (Aen. ix. 794), *looking fiercely*. [Cf. Eng. "to look daggers."]

torvum clāmat (id. vii. 399), *he cries harshly*.

c. A neuter pronoun or an adjective of indefinite meaning is very common as cognate accusative (cf. §§ 214. *d*, 397. *a*): —

Empedoclēs multa alia peccat (N. D. i. 29), *Empedocles commits many other errors*.

ego illud adsentior Theophrastō (De Or. iii. 184), *in this I agree with Theophrastus*.

multum tē ista fefellit opīniō (Verr. ii. 1. 88), *you were much deceived in this expectation* (this expectation deceived you much).

plūs valeō, *I have more strength*.

plūrimum potest, *he is strongest*.

quid mē ista laedunt (Leg. Agr. ii. 32), *what harm do those things do me?*

hōc tē moneō, *I give you this warning* (cf. *d. n. 1*).

id laetor, *I rejoice at this* (cf. *d. n. 1*).

quid moror, *why do I delay?*

quae hominēs arant, nāvīgant, aedificant (Sall. Cat. ii. 7), *what men do in ploughing, sailing, and building*.

d. So in many common phrases : —

sī quid ille sē velit (B. G. i. 34), *if he should want anything of him* (if he should want him in anything).

numquid, Geta, aliud mē vis (Per. Ph. 151), *can I do anything more for you, Geta* (there is nothing you want of me, is there)? [A common form of leave-taking.]

quid est quod, etc., why is it that, etc.? [Cf. *hōc erat quod* (Aen. ii. 664), *was it for this that, etc.?*]

NOTE 1.—In these cases substantives *with a definite meaning* would be in some other construction:—

in hōc eōdem peccat, *he errs in this same point.*

bonīs rēbus laetārī, *to rejoice at prosperity.* [Also: in, dē, or ex.]

dē testāmētō monēre, *to remind one of the will.* [Later: genitive, § 351.]

offīcī admonēre, *to remind one of his duty.* [Also: dē offīcīō.]

NOTE 2.—In some of these cases the connection of the accusative with the verb has so faded out that the words have become real adverbs: as, — multum, plūs, plūrimum; plūrumque, *for the most part, generally*; cēterum, cētera, *for the rest, otherwise, but*; prīmum, *first*; nihil, *by no means, not at all*; aliquid, *somewhat*; quid, *why*; facile, *easily*. So in the comparative of adverbs (§ 218). But the line cannot be sharply drawn, and some of the examples under *b* may be classed as adverbial.

TWO ACCUSATIVES

391. Some transitive verbs take a second accusative in addition to their Direct Object.

This second accusative is either (1) a Predicate Accusative or (2) a Secondary Object.

Predicate Accusative

392. An accusative in the Predicate referring to the same person or thing as the Direct Object, but not in apposition with it, is called a Predicate Accusative.

393. Verbs of *naming, choosing, appointing, making, esteeming, showing*, and the like, may take a Predicate Accusative along with the direct object:—

ō Spartace, quem enim tē potius appellem (Phil. xiii. 22), *O Spartacus, for what else shall I call you (than Spartacus)?*

Cicerōnem cōnsulem creāre, *to elect Cicero consul.*

mē augurem nōmināvērunt (Phil. ii. 4), *they nominated me for augur.*

cum grātiās ageret quod sē cōnsulem fēcisset (De Or. ii. 268), *when he thanked him because he had made him consul (supported his candidacy).*

hominem prae sē nēmīnem putāvit (Rosc. Am. 135), *he thought nobody a man in comparison with himself.*

ducem sē praeibuit (Vat. 33), *he offered himself as a leader.*

NOTE.—The predicate accusative may be an adjective: as, — hominēs mītīs reddidit et mānsuētōs (Inv. i. 2), *has made men mild and gentle.*

a. In changing from the active voice to the passive, the Predicate Accusative becomes Predicate Nominative (§ 284):—

rēx ab suis appellātur (B. G. viii. 4), *he is called king by his subjects.* [Active: suī eum rēgem appellānt.]

Secondary Object

394. The Accusative of the Secondary Object is used (along with the direct object) to denote something more remotely affected by the action of the verb.

395. Transitive verbs compounded with prepositions sometimes take (in addition to the direct object) a Secondary Object, originally governed by the preposition:—

Caesar Germānōs flūmen trāicit (B. C. i. 83), *Cæsar throws the Germans across the river.*

idem iūs iurandum adigit Afrānium (id. i. 76), *he exacts the same oath from Afranius.*

quōs Pompēius omnia sua praesidia circumdūxit (id. iii. 61), *whom Pompey conducted through all his garrison.*

NOTE 1.— This construction is common only with trādūcō, trāciō, and trānsportō. The preposition is sometimes repeated with compounds of trāns, and usually with compounds of the other prepositions. The ablative is also used:—

dōnec rēs suās trāns Halyn flūmen trāicerent (Liv. xxxviii. 25), *till they should get their possessions across the river Halys.*

(exercitus) Padō trāiectus Cremōnam (id. xxi. 56), *the army was conveyed across the Po to Cremona (by way of the Po, § 429. a).*

NOTE 2.— The secondary object may be retained with a passive verb: as,— Belgae Rhēnum trāductī sunt (B. G. ii. 4), *the Belgians were led over the Rhine.*

NOTE 3.— The double construction indicated in § 395 is possible only when the force of the preposition and the force of the verb are each distinctly felt in the compound, the verb governing the direct, and the preposition the secondary object.

But often the two parts of the compound become closely united to form a transitive verb of simple meaning. In this case the compound verb is transitive solely by virtue of its prepositional part and can have but one accusative,— the same which was formerly the secondary object, but which now becomes the direct. So trāciō comes to mean either (1) *to pierce* (anybody) [by hurling] or (2) *to cross* (a river etc.):—

gladiō hominem trāiēcit, *he pierced the man with a sword.* [Here iaciō has lost all transitive force, and serves simply to give the force of a verb to the meaning of trāns, and to tell the manner of the act.]

Rhodanum trāiēcit, *he crossed the Rhone.* [Here iaciō has become simply a verb of motion, and trāciō is hardly distinguishable from trānsēō.]

In these examples hominem and Rhodanum, which would be secondary objects if trāiēcit were used in its primary signification, have become the direct objects. Hence in the passive construction they become the subjects and are put in the nominative:—

homō trāiectus est gladiō, *the man was pierced with a sword.*

Rhodanus trāiectus est, *the Rhone was crossed.*

The poetical trāiectus lōra (Aen. ii. 273), *pierced with thongs*, comes from a mixture of two constructions: (1) eum trāiēcit lōra, *he rove thongs through him*,¹ and (2) eum trāiēcit lōris, *he pierced him with thongs.* In putting the sentence into a passive form, the direct object of the former (lōra) is irregularly kept, and the direct object of the latter (eum) is made the subject.

¹ Perhaps not found in the active, but cf. trāiectō fūne (Aen. v. 488).

396. Some verbs of *asking* and *teaching* may take two accusatives, one of the Person (*direct object*), and the other of the Thing (*secondary object*):—

mē sententiam rogāvit, *he asked me my opinion.*

ōtium divōs rogat (Hor. Od. ii. 16. 1), *he prays the gods for rest.*

haec praetōrem postulābās (Tull. 39), *you demanded this of the praetor.*

aedilīs populūm rogāre (Liv. vi. 42), *to ask the people [to elect] aediles.*

docēre puērōs elementa, *to teach children their A B C's.*

NOTE.—This construction is found in classical authors with *ōrō*, *poscō*, *repscō*, *rogō*, *interrogō*, *flāgitō*, *doceō*.

a. Some verbs of *asking* take the ablative of the person with a preposition instead of the accusative. So, always, *petō* (ab), *quaerō* (ex, ab, dē); usually *poscō* (ab), *flāgitō* (ab), *postulō* (ab), and occasionally others:—

pācem ab Rōmānīs petiērunt (B. G. ii. 13), *they sought peace from the Romans.*

quod quaesivit ex mē P. Apulcīus (Phil. vi. 1), *what Publius Apuleius asked of me.*

b. With the passive of some verbs of asking or teaching, the *person* or the *thing* may be used as subject (cf. c. x. ²):—

Caesar sententiam rogātus est, *Cæsar was asked his opinion.*

id ab eō flāgitābātur (B. C. i. 71), *this was urgently demanded of him.*

NOTE.—The accusative of the *thing* may be retained with the passive of *rogō*, and of verbs of teaching, and occasionally with a few other verbs:—

fuerant hōc rogāū (Cael. 64), *they had been asked this.*

poscor meum Laelapa (Ov. M. vii. 771), *I am asked for my Laelaps.*

Cicerō cūcta ēdoctus (Sall. Cat. 45), *Cicero, being informed of everything.*

But with most verbs of asking in prose the accusative of the thing becomes the subject nominative, and the accusative of the person is put in the ablative with a preposition: as,—*nē* postulātur quidem virēs ā senectūte (Cat. M. 34), *strength is not even expected of an old man* (asked from old age).

c. The verb *cēlō*, *conceal*, may take two accusatives, and the usually intransitive *lateō*, *lie hid*, an accusative of the person:—

nōn tē cēlāvī sermōnem T. Ampī (Fam. ii. 16. 3), *I did not conceal from you the talk of Titus Ampius.*

nec latuere dolī frātre m lūnōnis (Aen. i. 130), *nor did the wiles of Juno escape the notice of her brother.*

NOTE 1.—The accusative of the person with *lateō* is late or poetical (§ 388. c. n. 1).

NOTE 2.—All the double constructions indicated in § 396 arise from the wavering meaning of the verbs. Thus *doceō* means both to *show* a thing, and to *instruct* a person; *cēlō*, to *keep* a person in the dark, and to *hide* a thing; *rogō*, to *question* a person, and to *ask* a question or a thing. Thus either accusative may be regarded as the direct object, and so become the subject of the passive (cf. *b* above), but for convenience the accusative of the thing is usually called secondary.

Idiomatic Uses

397. The Accusative has the following special uses:—

a. The accusative is found in a few adverbial phrases (*Adverbial Accusative*):—

id temporis, *at that time*; id (istuc) aetātis, *at that age*.

id (quod) genus, *of that (what) sort* (perhaps originally nominative).

meam vicem, *on my part*.

bonam partem, *in a great measure*; maximam partem, *for the most part*.

virile (muliebre) secus, *of the male (female) sex* (probably originally in apposition).

quod sī, *but if* (as to which, if); quod nisi, *if not*.

b. The so-called *synecdochical* or Greek Accusative, found in poetry and later Latin, is used to denote the part affected:—

caput nectentur (Aen. v. 309), *their heads shall be bound* (they shall be bound about the head).

ārdentis oculōs suffecti sanguine et igni (id. ii. 210), *their glaring eyes blood-shot and blazing with fire* (suffused as to their eyes with blood and fire).

nūda genū (id. i. 320), *with her knee bare* (bare as to the knee).

femur trāgulā ictus (Liv. xxi. 7. 10), *wounded in the thigh by a dart*.

NOTE.—This construction is also called the Accusative of Specification.

c. In many apparently similar expressions the accusative may be regarded as the direct object of a verb in the middle voice (§ 156. a):

inūtile ferrum cingitur (Aen. ii. 510), *he girds on the useless steel*.

nodō sinūs collecta fluentis (id. i. 320), *having her flowing folds gathered in a knot*.

umerōs internor pelle leōnis (id. ii. 722), *I cover my shoulders with a lion's skin*.

prōtinus induitur faciem cultumque Diānae (Ov. M. ii. 425), *forthwith she assumes the shape and garb of Diana*.

d. The Accusative is used in Exclamations:—

ō fortunātam rem pūblicam, *O fortunate republic!* [Cf. ō fortunāta mors (Phil. xiv. 31), *oh, happy death!* (§ 339. a).]

ō mē infēlicem (Mil. 102), *oh, unhappy I!*

mē miserum, *ah, wretched me!*

ēn quattuor ārās (Ecl. v. 65), *lo, four altars!*

ellm (= em illum), *there he is!* [Cf. § 146. a. s. 2.]

eccōs (= ecce eōs), *there they are, look at them!*

prō deum fidem, *good heavens* (O protection of the gods)!

hōcine saeculum (Ter. Ad. 304), *O this generation!*

huncine hominem (Verr. v. 62), *this man, good heavens!*

NOTE 1.—Such expressions usually depend upon some long-forgotten verb. The substantive is commonly accompanied by an adjective. The use of *-ne* in some cases suggests an original question, as in *quid? what? why? tell me.*

NOTE 2.—The omission of the verb has given rise to some other idiomatic accusatives. Such are:—

salūtem (sc. *dicit*) (in addressing a letter), *greeting.*

mē dius fidius (sc. *adiuvet*), *so help me heaven* (the god of faith).

unde mihi lapidem (Hor. S. ii. 7. 116), *where can I get a stone?*

quō mihi fortunam (Hor. Ep. i. 5. 12), *of what use to me is fortune?* [No verb thought of.]

e. The subject of an infinitive is in the accusative:—

intellegō tē sapere (Fam. vii. 32. 3), *I perceive that you are wise.*

eās rēs iactārī nōlēbat (B. G. i. 18), *he was unwilling that these matters should be discussed.*

NOTE.—This construction is especially common with verbs of *knowing, thinking, telling, and perceiving* (§ 580).

f. The accusative in later writers is sometimes used in apposition with a clause:—

dēserunt tribūnal . . . manūs intentantēs, causam discordiæ et initium armōrum (Tac. Ann. i. 27), *they abandon the tribunal shaking their fists, — a cause of dissension and the beginning of war.*

NOTE.—This construction is an extension (under Greek influence) of a usage more nearly within the ordinary rules, such as, — *Eumenem prōdidere Antiochō, pācis mercēdem* (Sall. Ep. Mith. 8), *they betrayed Eumenes to Antiochus, the price of peace.* [Here Eumenes may be regarded as the price, although the real price is the betrayal.]

For the Accusative of the End of Motion, see § 427. 2; for the Accusative of Duration of Time and Extent of Space, see §§ 423, 425; for the Accusative with Prepositions, see § 220.

ABLATIVE CASE

398. Under the name Ablative are included the meanings and, in part, the forms of three cases, — the Ablative proper, expressing the relation FROM; the Locative, IN; and the Instrumental, WITH or BY. These three cases were originally not wholly distinct in meaning, and their confusion was rendered more certain (1) by the development of meanings that approached each other and (2) by phonetic decay, by means of which these cases have become largely identical in form. Compare, for the first, the phrases *ā parte dexterā*, *on the right*; *quam ob causam*, *FROM which cause*; *ad fāmam*, *AT* (in consequence of) *the report*; and, for the second, the like forms of the dative and ablative plural, the old dative in *-ē* of the fifth declension (§ 96), and the loss of the original *-ā* of the ablative (§ 49. e; cf. §§ 43. n. 1, 92. f, 214. a. n.).

The relation of FROM includes *separation, source, cause, agent, and comparison*; that of WITH or BY, *accompaniment, instrument, means, manner, quality, and price*; that of IN or AT, *place, time, circumstance.* This classification according to the original cases (to which, however, too great a degree of certainty should not be attached)¹ is set forth in the following table:—

¹ Thus the Ablative of Cause may be, at least in part, of Instrumental origin, and the Ablative Absolute appears to combine the Instrumental and the Locative.

I. Ablative Proper (<i>from</i>) (<i>Separative</i>):	<ol style="list-style-type: none"> 1. Of Separation, Privation, and Want (§ 400). 2. Of Source (participles of origin etc.) (§ 403). 3. Of Cause (<i>labōre</i>, <i>exsiliō</i>, etc.) (§ 404). 4. Of Agent (with <i>ab</i> after Passives) (§ 405). 5. Of Comparison (<i>THAN</i>) (§ 406).
II. Instrumental Ablative (<i>with</i>):	<ol style="list-style-type: none"> 1. Of Manner, Means, and Instrument (§ 408 ff.). 2. Of Object of the Deponents <i>utor</i> etc. (§ 410). 3. Of Accompaniment (with <i>cum</i>) (§ 413). 4. Of Degree of Difference (§ 414). 5. Of Quality (with Adjectives) (§ 415). 6. Of Price and Exchange (§ 416). 7. Of Specification (§ 418). 8. Ablative Absolute (§ 419).
III. Locative Ablative (<i>in</i> , <i>on</i> , <i>at</i>):	<ol style="list-style-type: none"> 1. Of Place <i>where</i> (commonly with <i>in</i>) (§ 421). 2. Of Time and Circumstance (§ 423).

399. The Ablative is used to denote the relations expressed in English by the prepositions *from*; *in*, *at*; *with*, *by*:—

liberāre metū, to deliver from fear.
excultus doctrinā, trained in learning.
hōc ipsō tempore, at this very time.
caecus avāritiā, blind with avarice.
occisus gladiō, slain by the sword.

USES OF THE ABLATIVE PROPER

Ablative of Separation

400. Words signifying Separation or Privation are followed by the ablative.

401. Verbs meaning to *remove*, *set free*, *be absent*, *deprive*, and *want*, take the Ablative (sometimes with *ab* or *ex*):—

oculis sē privāvit (Fin. v. 87), he deprived himself of eyes.
omni Galliā Rōmānis interdicit (B. G. i. 46), he (Ariovistus) bars the Romans from the whole of Gaul.
eī aquā et ignī interdicitur (Vell. ii. 45), he is debarred the use of fire and water. [The regular formula of banishment.]
voluptātibus carere (Cat. M. 7), to lack enjoyments.
nōn egeō medicinā (Lael. 10), I want no physic.
levāmur superstitiōne, liberāmur mortis metū (Fin. i. 63), we are relieved from superstition, we are freed from fear of death.
soluti ā cupiditātibus (Leg. Agr. i. 27), freed from desires.
multos ex his incommodis pecūniā sē liberāsse (Verr. v. 23), that many have freed themselves by money from these inconveniences.

For the Genitive with verbs of *separation* and *want*, see § 356. N.

402. Verbs compounded with *ā*, *ab*, *dē*, *ex*, (1) take the simple Ablative when used *figuratively*; but (2) when used literally to denote actual *separation* or *motion*, they usually require a preposition (§ 426. 1): —

(1) *cōnātū dēsistere* (B. G. i. 8), *to desist from the attempt.*
dēsine commūnibus locīs (Acad. ii. 80), *quit commonplaces.*
abire magistrātū, *to leave one's office.*
abstinere iniuriā, *to refrain from wrong.*

(2) *ā prōpositō aberrāre* (Fin. v. 83), *to wander from the point.*
dē prōvinciā dēcēdere (Verr. ii. 48), *to withdraw from one's province.*
ab iūrē abire (id. ii. 114), *to go outside of the law.*

ex civitate excessere (B. G. vi. 8), *they departed from the state.* [But cf. *fimibus suis excesserant* (id. iv. 18), *they had left their own territory.*]

ā magnō dēmīssum nōmen Iulō (Aen. i. 288), *a name descended (sent down) from great Iulus.*

For the Dative used instead of the Ablative of Separation, see § 381. For the Ablative of the actual *place whence* in idiomatic expressions, see §§ 427. 1, 428. f.

a. Adjectives denoting *freedom* and *want* are followed by the ablative: —

urbs nūda praesidiō (Att. vii. 13), *the city naked of defence.*
immūnis militiā (Liv. i. 43), *free of military service.*
plēbs orba tribūnis (Leg. iii. 9), *the people deprived of tribunes.*

NOTE. — A preposition sometimes occurs: —

ā culpā vacuus (Sall. Cat. 14), *free from blame.*

liberi ā dēliciis (Leg. Agr. i. 27), *free from luxuries.*

Messāna ab his rēbus vacua atque nūda est (Verr. iv. 3), *Messana is empty and bare of these things.*

For the Genitive with adjectives of want, see § 349. a.

Ablative of Source and Material

403. The Ablative (usually with a preposition) is used to denote the Source from which anything is derived, or the Material of which it consists: —

1. Source: —

Rhēnus oritur ex Lepontiis (B. G. iv. 10), *the Rhine rises in (from) the country of the Lepontii.*

ab his sermō oritur (Lael. 5), *the conversation is begun by (arises from) them.*
cūius ratiōnis vim atque utilitatem ex illō caelestī Epicūri volūmine accēpimus (N. D. i. 43), *of this reasoning we have learned the power and advantage from that divine book of Epicurus.*

suāvitatem odōrum quī afflārentur ē flōribus (Cat. M. 59), *the sweetness of the odors which breathed from the flowers.*

2. Material:—

erat tōtus ex fraude et mendaciō factus (Clu. 72), *he was entirely made up of fraud and falsehood.*

valvās māgnificentiorēs, ex aurō atque ebore perfectiorēs (Verr. iv. 124), *more splendid doors, more finely wrought of gold and ivory.*

factum dē cautibus antrum (Ov. M. i. 575), *a cave formed of rocks.*

templum dē marmore pōnam (Georg. iii. 13), *I'll build a temple of marble.*

NOTE 1.—In poetry the preposition is often omitted.

NOTE 2.—The Ablative of Material is a development of the Ablative of Source. For the Genitive of Material, see § 344.

a. Participles denoting *birth* or *origin* are followed by the Ablative of Source, generally without a preposition:—¹

love nātus et Māiā (N. D. iii. 56), *son of Jupiter and Maia.*

ēdite rēgibus (Hor. Od. i. 1. 1), *descendant of kings.*

quō sanguine crētus (Aen. ii. 74), *born of what blood.*

genitae Pandione (Ov. M. vi. 666), *daughters of Pandion.*

NOTE 1.—A preposition (ab, dē, ex) is usually expressed with pronouns, with the name of the mother, and often with that of other ancestors:—

ex mē hīc nātus nōn est sed ex frātre meō (Ter. Ad. 40), *this is not my son, but my brother's* (not born from me, etc.).

cum ex utrāque [uxōre] filiū nātus esset (De Or. i. 183), *each wife having had a son* (when a son had been born of each wife).

Bēlus et omnēs ā Bēlō (Aen. i. 730), *Belus and all his descendants.*

NOTE 2.—Rarely, the place of birth is expressed by the ablative of source: as,—*dēsiderāvit C. Fleginātem Placentiā, A. Grānium Puteolīs* (B. C. iii. 71), *he lost Caius Fleginas of Placentia, Aulus Granius of Puteoli.*

NOTE 3.—The Roman tribe is regularly expressed by the ablative alone: as,—*Q. Verrem Rōmiliā* (Verr. i. 23), *Quintus Verres of the Romilian tribe.*

b. Some verbs may take the Ablative of Material without a preposition. Such are *cōnstāre*, *cōnsistere*, and *continēri*.² But with *cōnstāre*, *ex* is more common:—

domūs amoenitās nōn aedificiō sed silvā cōnstābat (Nep. Att. 13), *the charm of the house consisted not in the buildings but in the woods.*

ex animō cōnstāmus et corpore (Fin. iv. 19), *we consist of soul and body.*

vīta corpore et spīritū continētur (Marc. 28), *life consists of body and spirit.*

c. The Ablative of Material without a preposition is used with *facere*, *fieri*, and similar words, in the sense of *do with*, *become of*:—

quid hōc homine faciātis (Verr. ii. 1. 42), *what are you going to do with this man?*

quid Tuiliolā meā fiet (Fam. xiv. 4. 3), *what will become of my dear Tullia?*

quid tē futurum est (Verr. ii. 155), *what will become of you?*

¹ As nātus, satus, ēditus, genitus, ortus, prōgnātus, generātus, crētus, creātus, oriundus.

² The ablative with *cōnsistere* and *continēri* is probably locative in origin (cf. § 431).

d. The Ablative of Material with *ex*, and in poetry without a preposition, sometimes depends directly on a noun:—

nōn pauca pōcula ex aurō (Verr. iv. 62), *not a few cups of gold.*
scepulis pendentibus antrum (Aen. i. 166), *a cave of hanging rocks.*

For Ablative of Source instead of Partitive Genitive, see § 346. c.

Ablative of Cause

404. The Ablative (with or without a preposition) is used to express Cause:—¹

neglentia plectimur (Lael. 85), *we are chastised for negligence.*
gubernatoris ars utilitate nōn arte laudatur (Fin. i. 42), *the pilot's skill is praised for its service, not its skill.*
certis dē causis, *for cogent reasons.*
ex vulnere aeger (Rep. ii. 38), *disabled by (from) a wound.*
mare ā sōle lucet (Acad. ii. 105), *the sea gleams in the sun (from the sun).*

a. The Ablative of Cause without a preposition is used with *labōrō* (also with *ex*), *exsiliō*, *exsultō*, *triumphō*, *lacrimō*, *ārdeō*:—

doleō tē aliis malis labōrāre (Fam. iv. 3), *I am sorry that you suffer with other ills.* [Cf. *ex aere aliēnō labōrāre* (B. C. iii. 22), *to labor under debt (from another's money).*]
exsultāre laetitia, triumphāre gaudiō coepit (Clu. 14), *she began to exult in gladness, and triumph in joy.*
exsilui gaudiō (Fam. xvi. 16), *I jumped for joy.* [Cf. *lacrimō gaudiō* (Ter. Ad. 409), *I weep for joy.*]
ārdeōre dolore et irā (Att. ii. 19. 5), *to be on fire with pain and anger.*

For *gaudeō* and *glōrior*, see § 431.

b. The *motive* which influences the mind of the person acting is expressed by the ablative of cause; the *object* exciting the emotion often by *ob*² or *propter* with the accusative:—

nōn ob praedam aut spoliandi cupidine (Tac. H. i. 63), *not for booty or through lust of plunder.*
amicitia ex sē et propter sē expetenda (Fin. ii. 83), *friendship must be sought of and for itself.*

NOTE.—But these constructions are often confused: as,—*pārere lēgibus propter metum* (Par. 34), *to obey the laws on account of fear.* [Here *metum* is almost equivalent to “the terrors of the law,” and hence *propter* is used, though the ablative would be more natural.]

¹ The *cause* , in the ablative, is originally *source* , as is shown by the use of *ab*, *dē*, *ex*; but when the accusative with *ad*, *ob*, is used, the idea of cause arises from *nearness* . Occasionally it is difficult to distinguish between *cause* and *means* (which is the old Instrumental case) or *circumstance* (which is either the Locative or the Instrumental).

² Originally a mercantile use: cf. *ob decem minās*, *for the price of ten minæ.*

c. The ablatives *causā* and *grātiā*, *for the sake of*, are used with a genitive preceding, or with a pronoun in agreement: —

eā causā, *on account of this*; *quā grātiā* (Ter. Eun. 99), *for what purpose?*

meā causā, *for my sake*; *meā grātiā* (Plaut.), *for my sake*.

ex meā et rei pūblicae causā, *for my own sake and the republic's*.

praedictiōnis causā (N. D. iii. 5), *by way of prophecy*.

exempli grātiā (*verbi grātiā*), *for example*.

suī pūrgāndi grātiā, *for the sake of clearing themselves*.

NOTE. — But *grātiā* with possessives in this use is rare.

Ablative of Agent

405. The Voluntary Agent after a passive verb is expressed by the Ablative with *ā* or *ab*: —

laudātur ab his, *culpātur ab illis* (Hor. S. i. 2. 11), *he is praised by these, blamed by those*.

ab animō tuō quidquid agitur id agitur ā tē (Tusc. i. 52), *whatever is done by your soul is done by yourself*.

ā filiis in iūdicium vocātus est (Cat. M. 22), *he was brought to trial by his sons*.

cum ā cunctō cōsensū plausus esset multiplex datus (id. 64), *when great applause had been given by the whole audience*.

nē virtūs ab audaciā vincerētur (Sest. 92), *that valor might not be overborne by audacity*. [*Audaciā* is in a manner *personified*.]

NOTE 1. — This construction is developed from the Ablative of Source. The *agent* is conceived as the *source* or *author* of the action.

NOTE 2. — The ablative of the *agent* (which requires *ā* or *ab*) must be carefully distinguished from the ablative of *instrument*, which has no preposition (§ 409). Thus — *occisus gladiō*, *slain by a sword*; but, *occisus ab hoste*, *slain by an enemy*.

NOTE 3. — The ablative of the agent is commonest with nouns denoting *persons*, but it occurs also with names of things or qualities when these are conceived as performing an action and so are partly or wholly *personified*, as in the last example under the rule.

a. The ablative of the agent with *ab* is sometimes used after intransitive verbs that have a passive sense: —

perire ab hoste, *to be slain by an enemy*.

b. The personal agent, when considered as instrument or means, is often expressed by *per* with the accusative, or by *operā* with a genitive or possessive: —

ab explorātōribus certior factus est (B. G. i. 21), *he was informed by scouts* (in person). But, —

per explorātōrēs Caesari certior factus est (id. i. 12), *Cæsar was informed by* (means of) *scouts*.

ēlautac operā Neptūni (Plaut. Rud. 699), *washed clean by the services of Neptune*.

nōn meā operā ēvenit (Ter. Hec. 228), *it hasn't happened through me* (by my exertions). [Cf. *ēius operā*, B. G. v. 27.]

NOTE 1. — The ablative of means or instrument is often used instead of the ablative of agent, especially in military phrases: as, — *haec excubitōribus tenēbantur* (B. C. vii. 69), *these (redoubts) were held by means of sentinels.*

NOTE 2. — An animal is sometimes regarded as the *means* or *instrument*, sometimes as the *agent*. Hence both the simple ablative and the ablative with *ab* occur: — *equō vehī, to ride on horseback* (be conveyed by means of a horse). [Not *ab equō.*] *clipeōs ā mūrībus esse dērōsōs* (Div. i. 99), *that the shields were gnawed by mice.* For the Dative of the Agent with the Gerundive, see § 374.

Ablative of Comparison

406. The Comparative degree is often followed by the Ablative¹ signifying *than*: —

Catō est Cicerōne ēloquentior, Cato is more eloquent than Cicero.

quid nōbīs duōbus labōriōsius est (Mil. 5), *what more burdened with toil than we two?*

vilius argentum est aurō, virtūtibus aurum (Hor. Ep. i. 1. 52), *silver is less precious than gold, gold than virtue.*

a. The idiomatic ablatives *opīniōne*, *spē*, *solitō*, *dictō*, *aequō*, *crēdibili*, and *iūstō* are used after comparatives instead of a clause: —

celerius opīniōne (Fam. xiv. 23), *faster than one would think.*

sērius spē omnium (Liv. xxvi. 26), *later than all hoped* (than the hope of all).

amnis solitō citātior (id. xxiii. 19. 11), *a stream swifter than its wont.*

gravius aequō (Sall. Cat. 51), *more seriously than was right.*

407. The comparative may be followed by *quam*, *than*. When *quam* is used, the two things compared are put in the same case:

nōn callidior es quam hīc (Rosc. Am. 49), *you are not more cunning than he.*

cōntiōnibus accommodātior est quam iūdicīs (Clu. 2), *fitter for popular assemblies than for courts.*

misericiādiā dignior quam contumēliā (Pison. 32), *more worthy of pity than of disgrace.*

a. The construction with *quam* is required when the first of the things compared is not in the Nominative or Accusative.

NOTE 1. — There are several limitations on the use of the ablative of comparison, even when the first of the things compared is in the nominative or accusative. Thus the *quam* construction is regularly used (1) when the comparative is in agreement with a genitive, dative, or ablative: as, — *senex est eō meliōre condiōne quam adulescēs* (Cat. M. 68), *an old man is in this respect in a better position than a young man*; and (2) when the second member of the comparison is modified by a clause: as, — *minor fuit aliquantō is quī primus fabulam dedit quam ei quī*, etc. (Brut. 73), *he who first presented a play was somewhat younger than those who, etc.*

¹ This is a branch of the Ablative of Separation. The object with which anything is compared is the starting-point *from which* we reckon. Thus, "Cicero is eloquent"; but, starting *from him*, we come to Cato, who is "more so than he."

NOTE 2.—The poets sometimes use the ablative of comparison where the prose construction requires *quam*: as,—*pāne egeō iam mellītis potiōre placentis* (Hor. Ep. i. 10. 11), *I now want bread better than honey-cakes.*

NOTE 3.—Relative pronouns having a definite antecedent never take *quam* in this construction, but always the ablative: as,—*rēx erat Aenēas nobīs, quō iūstior alter nec, etc.* (Aen. i. 544), *Aeneas was our king, than whom no other [was] more righteous.*

b. In sentences expressing or implying a *general negative* the ablative (rather than *quam*) is the regular construction when the first member of the comparison is in the nominative or accusative:—

nihil dētestābilius dēdecore, nihil foedius servitūte (Phil. iii. 36), *nothing is more dreadful than disgrace, nothing viler than slavery.*

nēmīnem esse cāriōrem tē (Att. x. 8A. 1), *that no one is dearer than you.*

c. After the comparatives *plūs, minus, amplius, longius*, without *quam*, a word of *measure* or *number* is often used with no change in its case:—

plūs septingentī captī (Liv. xli. 12), *more than seven hundred were taken.*
[Nominative.]

plūs tertiā parte interfectā (B. G. iii. 6), *more than a third part being slain.*
[Ablative Absolute.]

aditus in lātitudinem nōn amplius ducentōrum pedum relinquēbātur (id. ii. 29), *an approach of not more than two hundred feet in width was left.*
[Genitive of Measure: § 345. b.]

NOTE.—The noun takes the case required by the context, without reference to the comparative, which is in a sort of apposition: “seven hundred were taken [and] more.”

d. *Alius* is sometimes followed by the ablative in poetic and colloquial use; in formal prose it is followed by *ac* (*atque*), *et*, more rarely by *nisi, quam*:—

nec quicquam aliud libertāte commūnī (Fam. xi. 2), *nothing else than the common liberty.*

alius Lysippō (Hor. Ep. ii. 1. 240), *another than Lysippus.*

num aliud vidētur esse ac meōrum bonōrum dirēptiō (Dom. 51), *does it seem anything different from the plundering of my property?*

erat historia nihil aliud nisi annālium cōfectiō (De Or. ii. 52), *history was nothing else but a compiling of records.*

e. The comparative of an adverb is usually followed by *quam*, rarely by the ablative except in poetry:—

tempus tē citius quam orātiō dēficeret (Rosc. Am. 89), *time would fail you sooner than words.* But,—

cur olivum sanguine viperinō cautius vitat (Hor. Od. i. 8. 9), *why does he shun oil more carefully than viper's blood?*

NOTE.—Prepositions meaning *before* or *beyond* (as *ante, prae, praeter, suprā*) are sometimes used with a comparative: as,—*scelere ante aliōs immānior omnis* (Aen. i. 347), *more monstrous in crime than all other men.*

USES OF THE ABLATIVE AS INSTRUMENTAL

408. Means, Instrument, Manner, and Accompaniment are denoted by the Instrumental Ablative (see § 398), but some of these uses more commonly require a preposition. As they all come from one source (the old *Instrumental Case*) no sharp line can be drawn between them, and indeed the Romans themselves can hardly have thought of any distinction. Thus, in *omnibus precibus orābant*, *they entreated with every* [kind of] *prayer*, the ablative, properly that of *means*, cannot be distinguished from that of *manner*.

Ablative of Means or Instrument

409. The Ablative is used to denote the *means* or *instrument* of an action:—

certantēs pūgnis, calcibus, unguibus, morsū dēnique (Tusc. v. 77), *fighting with fists, heels, nails, and even teeth.*

cum pūgnis et calcibus concisus esset (Verr. iii. 56), *when he had been pummelled with their fists and heels.*

meīs labōribus interitū rem pūblicam liberāvī (Sull. 33), *by my toils I have saved the state from ruin.*

multae istārum arborum meā manū sunt satae (Cat. M. 59), *many of those trees were set out with my own hands.*

vī victa vis, vel potius oppressa virtūte audācia est (Mil. 30), *violence was overcome by violence, or rather, boldness was put down by courage.*

a. The Ablative of Means is used with verbs and adjectives of *filling*, *abounding*, and the like:—

Deus bonis omnibus explēvit mundum (Tim. 3), *God has filled the world with all good things.*

aggere et crātibus fossās explent (B. G. vii. 86), *they fill up the ditches with earth and fascines.*

tōtum montem hominibus complēvit (id. i. 24), *he filled the whole mountain with men.*

opimus praedā (Verr. ii. 1. 132), *rich with spoils.*

vīta plēna et cōnferta voluptātibus (Sest. 23), *life filled and crowded with delights.*

Forum Appī differtum nautis (Hor. S. i. 5. 4), *Forum Appii crammed with bargemen.*

NOTE.—In poetry the Genitive is often used with these words. *Compleō* and *impleō* sometimes take the genitive in prose (cf. § 356); so regularly *plēnus* and (with personal nouns) *complētus* and *refertus* (§ 349. a):—

omnia plēna lūctūs et maerōris fuērunt (Sest. 128), *everything was full of grief and mourning.*

ollam dēnāriōrum implēre (Fam. ix. 18), *to fill a pot with money.* [Here evidently colloquial, otherwise rare in Cicero.]

convivium vicinōrum compleō (Cat. M. 46, in the mouth of Cato), *I fill up the banquet with my neighbors.*

cum complētus mercātōrum carcer esset (Verr. v. 147), *when the prison was full of traders.*

410. The deponents *ūtōr*, *fruor*, *fungor*, *potior*, *vescor*, with several of their compounds,¹ govern the Ablative:—

ūtār *vestrā* *benignitatē* (Arch. 18), *I will avail myself of your kindness.*

ita *mihī* *salvā* *rē* *pūblicā* *vōbiscum* *perfrui* *liceat* (Cat. iv. 11), *so may I enjoy with you the state secure and prosperous.*

fungī *inānī* *mūnere* (Aen. vi. 885), *to perform an idle service.*

aurō *hērōs* *potitur* (Ov. M. vii. 156), *the hero takes the gold.*

lacte *et* *ferinā* *carne* *vescēbantur* (Iug. 89), *they fed on milk and game.*

NOTE.—This is properly an Ablative of Means (*instrumental*) and the verbs are really in the middle voice (§ 156. a). Thus *ūtōr* with the ablative signifies *I employ myself* (or *avail myself*) by means of, etc. But these earlier meanings disappeared from the language, leaving the construction as we find it.

a. *Potior* sometimes takes the Genitive, as always in the phrase *potiri rērum*, *to get control or be master of affairs* (§ 357. a):—

tōtius *Galliæ* *sēsē* *potiri* *posse* *spērant* (B. G. i. 3), *they hope they can get possession of the whole of Gaul.*

NOTE 1.—In early Latin, these verbs are sometimes transitive and take the accusative:—

fūctus *est* *officiū* (Ter. Ph. 281), *he performed the part, etc.*

ille *patriā* *potitur* *commoda* (Ter. Ad. 871), *he enjoys his ancestral estate.*

NOTE 2.—The Gerundive of these verbs is used personally in the passive as if the verb were transitive (but cf. § 500. 3): as,—*Hērāclīō* *omnia* *ūtēnda* *ac* *possidēnda* *trādiderat* (Verr. ii. 46), *he had given over everything to Heraclius for his use and possession* (to be used and possessed).

411. *Opus* and *ūsus*, signifying *need*, take the Ablative:—²

magistrātibus *opus* *est* (Leg. iii. 5), *there is need of magistrates.*

nunc *viribus* *ūsus* (Aen. viii. 441), *now there is need of strength.*

NOTE.—The ablative with *ūsus* is not common in classic prose.

a. With *opus* the ablative of a perfect participle is often found, either agreeing with a noun or used as a neuter abstract noun:—

opus *est* *tuā* *expromptā* *malitiā* *atque* *astutiā* (Ter. And. 723), *I must have your best cunning and cleverness set to work.*

properatō *opus* *erat* (cf. Mil. 49), *there was need of haste.*

NOTE 1.—So rarely with *ūsus* in comedy: as,—*quid* *istis* *ūsus* *cōscriptis* (Pl. Bacch. 749), *what's the good of having them in writing?*

NOTE 2.—The omission of the noun gives rise to complex constructions: as,—*quid* *opus* *factōst* (cf. B. G. i. 42), *what must be done?* [Ci. *quid* *opus* *est* *fieri?* with *quō factō* *opus* *est?*]

¹ These are *abūtōr*, *deūtōr* (very rare), *dēfungor*, *dēfruo*, *perfruo*, *perfungor*.

² This construction is properly an instrumental one, in which *opus* and *ūsus* mean *work* and *service*, and the ablative expresses that *with which* the work is performed or the service rendered. The noun *ūsus* follows the analogy of the verb *ūtōr*, and the ablative with *opus est* appears to be an extension of that with *ūsus est*.

b. *Opus* is often found in the predicate, with the *thing needed* in the nominative as subject:—

dux nōbīs et auctor opus est (Fam. ii. 6. 4), *we need a chief and responsible adviser* (a chief, etc., is necessary for us).

sī quid ipsi opus esset (B. G. i. 34), *if he himself wanted anything* (if anything should be necessary for him).

quae opus sunt (Cato R. R. 14. 3), *things which are required.*

Ablative of Manner

412. The Manner of an action is denoted by the Ablative; usually with *cum*, unless a limiting adjective is used with the noun:

cum celeritāte vēnit, *he came with speed.* But,—

summā celeritāte vēnit, *he came with the greatest speed.*

quid refert quā mē ratiōne cōgātis (Lael. 26), *what difference does it make in what way you compel me?*

a. But *cum* is often used even when the ablative has a limiting adjective:—

quantō id cum periculō fēcerit (B. G. i. 17), *at what risk he did this.*

nōn minōre cum taediō recubant (Plin. Ep. ix. 17. 3), *they recline with no less weariness.*

b. With such words of manner as *modō*, *pactō*, *ratiōne*, *rītū*, *vī*, *viā*, and with stock expressions which have become virtually adverbs (as *silentiō*, *iūre*, *iniūriā*), *cum* is not used:—

apis Matinae mōre modōque carmina fingō (Hor. Od. iv. 2. 28), *in the style and manner of a Matinian bee I fashion songs.*

NOTE.—So in poetry the ablative of manner often omits *cum*: as,—*insequitur cumulō aquae mōns* (Aen. i. 105), *a mountain of water follows in a mass.* [Cf. *murmure* (id. i. 124); *rīmīs* (id. i. 123).]

Ablative of Accompaniment

413. Accompaniment is denoted by the Ablative, regularly with *cum*:—

cum coniugibus ac liberis (Att. viii. 2. 3), *with wives and children.*

cum funditoribus sagittariisque flūmen trāsgressi (B. G. ii. 19), *having crossed the river with the archers and slingers.*

quae supplicatiō sī cum ceteris cōferatur (Cat. iii. 15), *if this thanksgiving be compared with others.*

quae [lēx] esse cum telō vetat (Mil. 11), *the law which forbids [one] to go armed* (be with a weapon).

sī sēcum suōs ēdūxerit (Cat. i. 30), *if he leads out with him his associates.*

[For *sēcum*, see § 144. b. x.¹.]

a. The ablative is used without **cum** in some military phrases, and here and there by early writers:—

subsequēbātur omnibus cōpiis (B. G. ii. 19), *he followed close with all his forces.* [But also **cum omnibus cōpiis**, id. i. 26.]

hōc praesidiō profectus est (Verr. ii. 1. 86), *with this force he set out.*

NOTE.—**Misceō** and **iungō**, with some of their compounds, and **cōfundō** take either (1) the Ablative of Accompaniment with or without **cum**, or (2) sometimes the Dative (mostly poetical or late):—

mixta dolōre voluptās (B. Al. 56), *pleasure mingled with pain.*

cūius animum **cum** suō misceat (Lael. 81), *whose soul he may mingle with his own.*

flētumque cruōri miscuit (Ov. M. iv. 140), *and mingled tears with blood.*

Caesar eās cohortis **cum** exercitū suō coniūnxit (B. C. i. 18), *Cæsar united those cohorts with his own army.*

āēr coniūnctus terrīs (Lucr. v. 562), *air united with earth.*

hūmānō capitī cervicem equinam iungere (Hor. A. P. 1), *to join to a human head a horse's neck.*

b. Words of Contention and the like require **cum**:—

armis **cum** hoste certāre (Off. iii. 87), *to fight with the enemy in arms.*

libenter haec **cum** Q. Catulō disputārem (Manil. 66), *I should gladly discuss these matters with Quintus Catulus.*

NOTE.—But words of contention may take the Dative in poetry (see § 368. a).

Ablative of Degree of Difference

414. With Comparatives and words implying comparison the ablative is used to denote the Degree of Difference:—

quīnque milibus passuum distat, *it is five miles distant.*

ā milibus passuum circiter duōbus (B. G. v. 32), *at a distance of about two miles.* [For ā as an adverb, see § 433. 3.]

aliquot ante annis (Tusc. i. 4), *several years before.*

aliquantō post suspexit (Rep. vi. 9), *a while after, he looked up.*

multō mē vigilāre ācrius (Cat. i. 8), *that I watch much more sharply.*

nihilō erat ipse Cyclōps quam ariēs prūdentior (Tusc. v. 115), *the Cyclops himself was not a whit wiser than the ram.*

a. The ablatives **quō . . . eō** (**hōc**), and **quantō . . . tantō**, are used correlatively with comparatives, like the English *the . . . the*¹:—

quō minus cupiditātis, eō plūs auctōritātis (Liv. xxiv. 28), *the less greed, the more weight* (by what the less, by that the more).

quantō erat gravior oppugnātiō, tantō crebriōres litterae mittēbantur (B. G. v. 45), *the severer the siege was, the more frequently letters were sent.*

¹ In this phrase *the* is not the definite article but a pronominal adverb, being the Anglo-Saxon *thīȝ*, the instrumental case of the pronoun *that*, *that*. This pronoun is used both as relative (*by which, by how much*) and as demonstrative (*by that, by so much*). Thus *the . . . the* corresponds exactly to **quō . . . eō**.

NOTE. — To this construction are doubtless to be referred all cases of *quō* and *eō* (*hōe*) with a comparative, even when they have ceased to be distinctly felt as degree of difference and approach the Ablative of Cause:—

eōque mē minus paenitet (N. D. i. 8), *and for that reason I regret less*, etc. (by so much the less I regret).

haec eō facilius faciēbant, quod (B. G. iii. 12), *this they did the more easily for this reason, because*, etc. [Cf. *hōc māiōre spē, quod* (id. iii. 9).]

b. The Ablative of Comparison (§ 406) and the Ablative of Degree of Difference are sometimes used together with the same adjective:—

paulō minus ducentis (B. C. iii. 28), *a little less than two hundred*.

patria, quae mihi vitā meā multō est cārior (Cat. i. 27), *my country, which is much dearer to me than life*.

But the construction with *quam* is more common.

Ablative of Quality

415. The *quality* of a thing is denoted by the Ablative with an adjective or genitive modifier.

This is called the *Descriptive Ablative* or *Ablative of Quality*:—¹

animō meliōre sunt gladiātōrēs (Cat. ii. 26), *the gladiators are of a better mind*.

quae cum esset civitās aequissimō iūre ac foedere (Arch. 6), *as this was a city with perfectly equal constitutional rights*.

mulierem eximīā pulchritūdine (Verr. ii. 1. 64), *a woman of rare beauty*.

Aristotelēs, vir summō ingeniō, scientiā, cōpiā (Tusc. i. 7), *Aristotle, a man of the greatest genius, learning, and gift of expression*.

dē Domitiō dixit versum Graecum eādē sententiā (Deiot. 25), *concerning Domitius he recited a Greek line of the same tenor*.

NOTE. — The Ablative of Quality (like the Genitive of Quality, § 345) modifies a substantive by *describing* it. It is therefore equivalent to an adjective, and may be either attributive or predicate. In this it differs from other ablatives, which are equivalent to adverbs.

α. In expressions of quality the Genitive or the Ablative may often be used indifferently; but *physical* qualities are oftener denoted by the Ablative (cf. § 345. n.):—

capillō sante prēmīssō (B. G. v. 14), *they have long hair*.

ut capite opertō sit (Cat. M. 34), *to have his head covered* (to be with covered head).

quam fait inbēcillus P. Africāni filius, quam tenui aut nūllā potius valētūdine (id. 35), *how weak was the son of Africanus, of what feeble health, or rather none at all!*

¹ It was originally instrumental and appears to have developed from *accompaniment* (§ 413) and *manner* (§ 412).

Ablative of Price

416. The *price* of a thing is put in the Ablative: —

agrum vëndidit sëstertium sex milibus, *he sold the land for 6000 sesterces.*

Antônïus rëgna addixit pecünïä (Phil. vii. 15), *Antony sold thrones for money.*

logôs ridiculôs: quis cënä poscit (Pl. Stich. 221), *jokes: who wants them for (at the price of) a dinner?*

māgnō illi ea cūctātīō stetit (Liv. ii. 36), *that hesitation cost him dear.*

NOTE. — To this head is to be referred the Ablative of the Penalty (§ 353. 1).

417. Certain adjectives of quantity are used in the Genitive to denote *indefinite value*. Such are **māgnī, parvī, tantī, quantī, plūris, minōris**: —

meā māgnī interest, *it is of great consequence to me.*

illud parvī rëfert (Manil. 18), *this is of small account.*

est mihi tantī (Cat. ii. 15), *it is worth the price (it is of so much).*

Verrësne tibi tantī fuit (Verr. ii. 1. 77), *was Verres of so much account to you?*

tantōne minōris decumiae vëniërunt (id. iii. 106), *were the tithes sold for so much less?*

ut tē redimās captum quam queās minimō: sī nequeās paululō, at quantī queās (Ter. Eun. 74), *to ransom yourself, when captured, at the cheapest rate you can; if you can't for a small sum, then at any rate for what you can.*

NOTE. — These are really Genitives of Quality (§ 345. b).

a. The genitive of certain colorless nouns is used to denote indefinite value. Such are **nihilī (nīlī)**, *nothing*; **assis**, *a farthing* (rare); **floccl** (a lock of wool), *a straw*: —

nōn floccī faciō (Att. xiii. 50), *I care not a straw.* [Colloquial.]

utinam ego istuc abs tē factum nīlī penderem (Ter. Eun. 94), *O that I cared nothing for this being done by you!* [Colloquial.]

b. With verbs of *exchanging*, either the *thing taken* or the *thing given* in exchange may be in the Ablative of Price. Such are **mütō, commütō, permütō, vertō**: —

fidem suam et religiōnem pecünïä commütäre (Clu. 129), *to barter his faith and conscience for money.*

exsilium patriä sēde mütāvīt (Q. C. iii. 7. 11), *he exchanged his native land for exile (he took exile in exchange for his native land).*

vëlōx saepe Lucrëtilem mütat Lycaeō Faunus (Hor. Od. i. 17. 1), *nimble Faunus often changes Lycæus for Lucretilis.* [He takes Lucretilis at the price of Lycæus, i. e. he goes from Lycæus to Lucretilis.]

vertere fūneribus triumphōs (id. i. 35. 4), *to change the triumph to the funeral train (exchange triumphs for funerals).* [Poetical.]

NOTE. — With verbs of exchanging *cum* is often used, perhaps with a different conception of the action: as, — *ariēs . . . cum croceō mūtābit vellera lūtō* (Ecl. iv. 44), *the ram shall change his fleece for [one dyed with] the yellow saffron.*

c. With verbs of *buying* and *selling* the simple Ablative of Price must be used, except in the case of *tantī, quantī, plūris, minōris*: —

quantī eam ēmit? vilī . . . quot minīs? quadrāgintā minīs (Pl. Epid. 51),
what did he buy her for? Cheap. For how many minæ? Forty.

Ablative of Specification

418. The Ablative of Specification denotes that *in respect to which* anything is or is done: —

virtūte praeēdunt (B. G. i. 1), *they excel in courage.*

claudus alterō pede (Nep. Ages. 8), *lame of one foot.*

linguā haesitantēs, vōce absonī (De Or. i. 115), *hesitating in speech, harsh in voice.*

sunt enim hominēs nōn rē sed nōmine (Off. i. 105), *for they are men not in fact, but in name.*

māior nātū, minor nātū, *older; younger* (cf. § 131. c).

paulum aetate prōgressī (Cat. M. 33), *somewhat advanced in age.*

corpore senex esse poterit, animō nunquam erit (id. 38), *he may be an old man in body, he never will be [old] at heart.*

a. To this head are to be referred many expressions where the ablative expresses that *in accordance with* which anything is or is done: —

meō iūre, *with perfect right*; but, *meō modō*, *in my fashion.*

meā sententiā, *in my opinion*; but also more formally, *ex meā sententiā.*

[Here the sense is the same, but the first ablative is *specification*, the second *source*.]

propinquitāte coniūctōs atque nātūrā (Lael. 50), *closely allied by kindred and nature.* [Here the ablative is not different in sense from those above, but no doubt is a development of *means*.]

quī vincit viribus (id. 55), *who surpasses in strength.* [Here it is impossible to tell whether *viribus* is the *means* of the superiority or that *in respect to which* one is superior.]

NOTE. — As the Romans had no such categories as we make, it is impossible to classify all uses of the ablative. The ablative of *specification* (originally *instrumental*) is closely akin to that of *manner*, and shows some resemblance to *means* and *cause*.

For the Supine in *-ū* as an Ablative of Specification, see § 510.

b. The adjectives *dignus* and *indignus* take the ablative: —

vir patre, avō, māiōribus suis dignissimus (Phil. iii. 25), *a man most worthy of his father, grandfather, and ancestors.*

tē omnī honōre indignissimum iudicāvī (Vat. 39), *he judged you entirely unworthy of every honor.*

NOTE 1. — So the verb *dignor* in poetry and later prose: as, — *haud equidem tālī mē dignor honōre* (Aen. i. 335), *I do not deem myself worthy of such an honor.*

NOTE 2. — *Dignus* and *indignus* sometimes take the genitive in colloquial usage and in poetry: —

cūram dignissimam tuae virtūtis (Balbus in Att. viii. 15), *care most worthy of your noble character.*

dignus salūtis (Plaut. Trin. 1153), *worthy of safety.*

māgnōrum haud unquam indignis avōrum (Aen. xii. 649), *never unworthy of my great ancestors.*

Ablative Absolute

419. A noun or pronoun, with a participle in agreement, may be put in the Ablative to define the *time* or *circumstances* of an action. This construction is called the Ablative Absolute: —¹

Caesar, acceptis litteris, nūntium mittit (B. G. v. 46), *having received the letter, Caesar sends a messenger* (the letter having been received).

quibus rēbus cōgnitīs Caesar apud militēs cōntiōnātur (B. C. i. 7), *having learned this, Caesar makes a speech to the soldiers.*

fugātō omni equitātū (B. G. vii. 68), *all the cavalry being put to flight.*

interfectō Indūtiomārō (id. vi. 2), *upon the death of Indutiomarus.*

nōndum hieme cōnfectā in finīs Nerviorum contendit (id. vi. 3), *though the winter was not yet over, he hastened into the territory of the Nervii.*

compressī [sunt] cōnātūs nullō tumultū publicē concitātō (Cat. i. 11), *the attempts were put down without exciting any general alarm.*

nē vōbis quidem omnibus rē etiam tum probātā (id. ii. 4), *since at that time the facts were not yet proved even to all of you.*

NOTE. — The ablative absolute is an *adverbial modifier* of the predicate. It is, however, not grammatically dependent on any word in the sentence: hence its name *absolute* (*absolūtus*, i. e. *free* or *unconnected*). A substantive in the ablative absolute very seldom denotes a person or thing elsewhere mentioned in the same clause.

a. An adjective, or a second noun, may take the place of the participle in the Ablative Absolute construction: —²

exiguā parte aestātis reliquā (B. G. iv. 20), *when but a small part of the summer was left* (a small part of the summer remaining).

L. Domitiō Ap. Claudiō cōnsulibus (id. v. 1), *in the consulship of Lucius Domitius and Appius Claudius* (Lucius Domitius and Appius Claudius [being] consuls). [The regular way of expressing a date, see § 424. *g.*]

nīl dēspērandum Teucrō duce et auspice Teucrō (Hor. Od. i. 7. 27), *there should be no despair under Teucer's leadership and auspices* (Teucer being leader, etc.).

¹ The Ablative Absolute is perhaps of *instrumental* origin. It is, however, sometimes explained as an outgrowth of the *locative*, and in any event certain locative constructions (of *place* and *time*) must have contributed to its development.

² The present participle of *esse*, wanting in Latin (§ 170. *b.*), is used in Sanskrit and Greek as in English.

b. A phrase or clause, used substantively, sometimes occurs as ablative absolute with a participle or an adjective:—

incertō quid peterent (Liv. xxviii. 36), *as it was uncertain what they should aim at* (it being uncertain, etc.).

compertō vānum esse formīdinem (Tac. Ann. i. 66), *when it was found that the alarm was groundless.*

cūr praetereātur dēmōnstrātō (Inv. ii. 34), *when the reason for omitting it has been explained* (why it is passed by being explained).

NOTE.—This construction is very rare except in later Latin.

c. A participle or an adjective is sometimes used adverbially in the ablative absolute without a substantive:—

cōsultō (Off. i. 27), *on purpose* (the matter having been deliberated on).

mihi optātō vēneris (Att. xiii. 28. 3), *you will come in accordance with my wish.*

serēnō (Liv. xxxi. 12), *under a clear sky* (it [being] clear).

nec auspiciātō nec litātō (id. v. 38), *with no auspices or favorable sacrifice.*

tranquillō, ut aiunt, quilibet gubernātor est (Sen. Ep. 85. 34), *in good weather, as they say, any man's a pilot.*

420. The Ablative Absolute often takes the place of a Subordinate Clause.

Thus it may replace—

1. A Temporal Clause (§ 541 ff.):—

patre interfectō, [his] *father having been killed.* [This corresponds to *cum pater interfectus esset, when his father had been killed.*]

recentibus sceleris eius vestigiis (Q. C. vii. 1. 1), *while the traces of the crime were fresh.* [Cf. *dum recentia sunt vestigia.*]

2. A Causal Clause (§ 540):—

at ei qui Alesiae obsidēbantur praeteritā diē quā auxilia suōrum exspectāverant, cōsumptō omni frūmentō, conciliō coactō cōsultābant (B. G. vii. 77), *but those who were under siege at Alesia, since the time, etc., had expired, and their grain had been exhausted, calling a council* (see 5 below), *consulted together.* [Cf. *cum diēs praeterisset, etc.*]

Dārēus, dēspērātā pāce, ad reparandās vīris intendit animum (Q. C. iv. 6. 1), *Darius, since he despaired of peace, devoted his energies to recruiting his forces.* [Cf. *cum pācem dēspēraret.*]

3. A Concessive Clause (§ 527):—

at eō repugnante fiēbat (cōsul), immo vērō eō fiēbat magis (Mil. 34), *but though he (Clodius) opposed, he (Milo) was likely to be elected consul; nay, rather, etc.*

turribus excitātis, tamen hās altitudō puppiū ex barbaris nāvibus superābat (B. G. iii. 14), *although towers had been built up, still the high sterns of the enemy's ships rose above them.*

4. A Conditional Clause (§ 521):—

occurrēbat ei, mancam et dēbilem praetūram futūram suam, cōnsule Milōne (Mil. 25), *it occurred to him that his praetorship would be maimed and feeble, if Milo were consul.* [sī Milō cōsul esset.]

quā (regiōne) subāctā licēbit dēcurrere in illud mare (Q. C. ix. 3. 13), *if this region is subdued, we shall be free to run down into that sea.*

quā quidem dētrāctā (Arch. 28), *if this be taken away.*

5. A Clause of Accompanying Circumstance:—

ego haec ā Chrŷogonō meā sponte, remōtō Sex. Rōsciō, quaerō (Rosc. Am. 130), *of my own accord, without reference to Sextus Roscius (Sextus Roscius being put aside), I ask these questions of Chrysogonus.*

nec imperante nec sciente nec praesente dominō (Mil. 29), *without their master's giving orders, or knowing it, or being present.*

NOTE.—As the English Nominative Absolute is far less common than the Ablative Absolute in Latin, a change of form is generally required in translation. Thus the present participle is oftenest to be rendered in English by a relative clause with *when* or *while*; and the perfect passive participle by the perfect active participle. These changes may be seen in the following example:—

At illi, intermissō spatiō, imprudentibus nostris atque occupatis in munitiōne castrorum, subito sē ex silvis eiecerunt; impetūque in eos factō quī erant in statione pro castris conlocati, acriter pugnaverunt; duabusque missis subsidii cohortibus ā Caesare, cum haec (peraviguō intermissō loci spatiō inter sē) constitissent, novō genere pugnae perterritis nostris, per mediōs audacissimē perripērunt sēque inde incolūmīs recēpērunt.—CAESAR, B. G. v. 15.

But they, *having paused a space, while our men were unaware and busied in fortifying the camp, suddenly threw themselves out of the woods; then, making an attack upon those who were on guard in front of the camp, they fought fiercely; and, though two cohorts had been sent by Caesar as reinforcements, after these had taken their position (leaving very little space of ground between them), as our men were alarmed by the strange kind of fighting, they dashed most daringly through the midst of them and got off safe.*

For the Ablative with Prepositions, see § 220.

THE ABLATIVE AS LOCATIVE

Ablative of Place

421. The *Locative Case* was originally used (literally) to denote the *place where* and (figuratively) to denote the *time when* (a development from the idea of place). But this case was preserved only in names of towns and a few other words, and the *place where* is usually denoted by the Ablative. In this construction the Ablative was, no doubt, used at first without a preposition, but afterwards it became associated in most instances with the preposition *in*.

422. In expressions of Time and Place the Latin shows a variety of idiomatic constructions (Ablative, Accusative, and Locative), which are systematically treated in § 423 ff.

TIME AND PLACE

Time

423. Time *when*, or *within which*, is expressed by the Ablative; time *how long* by the Accusative.

1. Ablative:—

cōstitūtā diē, *on the appointed day*; primā luce, *at daybreak*.
 quotā hōrā, *at what o'clock?* tertiā vigiliā, *in the third watch*.
 tribus proximis annis (Iug. 11), *within the last three years*.
 diēbus viginti quinque aggerem exstruxerunt (B. G. vii. 24), *within twenty-five days they finished building a mound*.

2. Accusative:—

diēs continuos trīgintā, *for thirty days together*.
 cum triduum iter fecisset (B. G. ii. 16), *when he had marched three days*.

NOTE.—The Ablative of Time is *locative* in its origin (§ 421); the Accusative is the same as that of the *extent of space* (§ 425).

424. Special constructions of *time* are the following:—

a. The Ablative of time *within which* sometimes takes *in*, and the Accusative of time *how long per*, for greater precision:—

in diēbus proximis decem (Iug. 28), *within the next ten days*.
 lūdī per decem diēs (Cat. iii. 20), *games for ten days*.

b. Duration of time is occasionally expressed by the Ablative:—

militēs quinque hōris proelium sustinuerant (B. C. i. 47), *the men had sustained the fight five hours*.

NOTE.—In this use the period of time is regarded as that *within which* the act is done, and it is only implied that the act lasted *through* the period. Cf. *inter annos quattuordecim* (B. G. i. 36), *for fourteen years*.

c. Time *during which* or *within which* may be expressed by the Accusative or Ablative of a noun in the singular, with an ordinal numeral:—

quintō diē, *within [just] four days* (lit. on the fifth day). [The Romans counted both ends, see § 631. *d.*]
 regnat iam sextum annum, *he has reigned going on six years*.

d. Many expressions have in Latin the construction of *time when*, where in English the main idea is rather of *place*:—

pūgnā Cannēnsī (or, apud Cannās), *in the fight at Cannæ*.
 lūdīs Rōmānis, *at the Roman games*.
 omnibus Gallicis bellis, *in all the Gallic wars*.

e. In many idiomatic expressions of time, the Accusative with *ad*, *in*, or *sub* is used. Such are the following:—

supplicatiō dēcrēta est in Kalendās Iānuāriās, a thanksgiving was voted for the first of January.

convēnerunt ad diem, they assembled on the [appointed] day.

ad vesperum, till evening; sub vesperum, towards evening.

sub idem tempus, about the same time; sub noctem, at nightfall.

f. Distance of time *before* or *after* anything is variously expressed:

post (ante) trēs annōs, post tertium annum, trēs post annōs, tertium post annum, tribus post annis, tertio post anno (§ 414), three years after.

tribus annis (tertio anno) post exsilium (postquam ēiectus est), three years after his exile.

his tribus proximis annis, within the last three years.

paucis annis, a few years hence.

abhinc annōs trēs (tribus annis), ante hōs trēs annōs, three years ago.

triennium est cum (trēs anni sunt cum), it is three years since.

octāvō mēse quam, the eighth month after (see § 434. n.).

g. In Dates the phrase *ante diem* (*a. d.*) with an ordinal, or the ordinal alone, is followed by an accusative, like a preposition; and the phrase itself may also be governed by a preposition.

The year is expressed by the names of the consuls in the ablative absolute, usually without a conjunction (§ 419. *a.*):—

is diēs erat a. d. v. Kal. Apr. (quintum Kalendās Aprīlis) L. Pisōne A. Gabiniō cōsulibus (B. G. i. 6), that day was the 5th before the calends of April (March 28), in the consulship of Piso and Gabinius.

in a. d. v. Kal. Nov. (Cat. i. 7), to the 5th day before the calends of November (Oct. 28).

xv. Kal. Sextilis, the 15th day before the calends of August (July 18). [Full form: quintō decimō diē ante Kalendās.]

For the Roman Calendar, see § 631.

Extent of Space

425. Extent of Space is expressed by the Accusative:—

fossās quīndecim pedēs lātās (B. G. vii. 72), trenches fifteen feet broad.

prōgressus milia passuum circiter duodecim (id. v. 9), having advanced about twelve miles.

in omni vitā suā quemque ā rēctā cōscientiā trānsversum unguem nōn oportet discēdere (quoted in Att. xiii. 20), in all one's life, one should not depart a nail's breadth from straightforward conscience.

NOTE.—This Accusative denotes the object *through* or *over* which the action takes place, and is kindred with the Accusative of the End of Motion (§ 427. 2).

a. Measure is often expressed by the Genitive of Quality (§ 345. *b*):
vāllum duodecim pedum (B. G. vii. 72), *a rampart of twelve feet* (in height).

b. Distance when considered as *extent of space* is put in the Accusative; when considered as *degree of difference*, in the Ablative (§ 414):—

mīlia passuum tria ab eōrum castris castra pōnit (B. G. i. 22), *he pitches his camp three miles from their camp.*

quīnque diērum iter abest (Liv. xxx. 29), *it is distant five days' march.*

trīgintā milibus passuum infrā eum locum (B. G. vi. 35), *thirty miles below that place* (below by thirty miles).

Relations of Place

426. Relations of Place¹ are expressed as follows:—

1. The *place from which*, by the Ablative with *ab*, *dē*, or *ex*.
2. The *place to which* (or *end of motion*), by the Accusative with *ad* or *in*.
3. The *place where*, by the Ablative with *in* (*Locative Ablative*).

Examples are:—

1. Place *from which*:—

ā septentrīōne, *from the north.*

cum ā vōbīs discesserō (Cat. M. 79), *when I leave you.*

dē prōvinciā dēcēdere, *to come away from one's province.*

dē monte, *down from the mountain.*

negōtiātor ex Āfricā (Verr. ii. 1. 14), *a merchant from Africa.*

ex Britannīā obsidēs misērunt (B. G. iv. 38), *they sent hostages from Britain.*

Mōsa prōfluit ex monte Vosegō (id. iv. 10), *the Meuse (flows from) rises in the Vosges mountains.*

2. Place *to which* (*end of motion*):—

nocte ad Nervīōs pervēnerunt (B. G. ii. 17), *they came by night to the Nervii.*

adībam ad istum fundum (Caec. 82), *I was going to that estate.*

in Āfricā nāvīgāvit, *he sailed to Africa*; in Ītaliā profectus, *gone to Italy.*

lēgātum in Treverōs mittit (B. G. iii. 11), *he sends his lieutenant into the [country of the] Treveri.*

¹ Originally all these relations were expressed by the cases alone. The accusative, in one of its oldest functions, denoted the *end of motion*; the ablative, in its proper meaning of separation, denoted the *place from which*, and, in its locative function, the *place where*. The prepositions, originally adverbs, were afterwards added to define more exactly the direction of motion (as in *to usward, toward us*), and by long association became indispensable except as indicated below.

3. Place where:—

in hāc urbe vītam dēgit, *he passed his life in this city.*

sī in Galliā remanērent (B. G. iv. 8), *if they remained in Gaul.*

dum haec in Venetis geruntur (id. iii. 17), *while this was going on among the Veneti.*

oppidum in insulā positum (id. vii. 58), *a town situated on an island.*

427. With names of towns and small islands, and with domus and rūs, the Relations of Place are expressed as follows:—

1. The place from which, by the Ablative without a preposition.
2. The place to which, by the Accusative without a preposition.
3. The place where, by the Locative.¹

Examples are:—

1. Place from which:—

Rōmā profectus, *having set out from Rome*; Rōmā abesse, *to be absent from Rome.*

domō abire, *to leave home*; rūrē reversus, *having returned from the country.*

2. Place to which:—

cum Rōmā sextō diē Mutinā vēnisset (Fam. xi. 6. 1), *when he had come to Rome from Modena in five days* (on the sixth day).

Dēlō Rhodum nāvīgāre, *to sail from Delos to Rhodes.*

rūs ibō, *I shall go into the country.*

domum iit, *he went home.*² [So, suās domōs abire, *to go to their homes.*]

3. Place where (or at which):—

Rōmae, *at Rome* (Rōma).

Rhodi, *at Rhodes* (Rhodus).

Samī, *at Samos.*

Tiburī or Tibure, *at Tibur.*

Philippis, *at Philippi.*

domī (rarely domū), *at home.*

Athēnis, *at Athens* (Athēnae).

Lānuvī, *at Lanuvium.*

Cypri, *at Cyprus.*

Cūribus, *at Cures.*

Capreis, *at Capri* (Capreae).

rūrī, *in the country.*

a. The Locative Case is also preserved in the following nouns, which are used (like names of towns) without a preposition:—

bellī, militiae (in contrast to domī), *abroad, in military service.*

humī, *on the ground.*

vesperī (-e), *in the evening.*

forīs, *out of doors.*

animī (see § 358).

herī (-e), *yesterday.*

temperī, *betimes.*

Cf. infēlici arbori (Liv. i. 26), *on the ill-omened (barren) tree*; terrā marīque, *by land and sea.*

¹ The Locative has in the singular of the first and second declensions the same form as the Genitive, in the plural and in the third declension the same form as the Dative or Ablative. (See p. 34, footnote.)

² The English *home* in this construction is, like domum, an old accusative of the end of motion.

428. Special uses of place *from which, to which, and where* are the following:—

a. With names of towns and small islands *ab* is often used to denote *from the vicinity of*, and *ad* to denote *towards, to the neighborhood of*:—

ut ā Mutinā discōderet (Phil. xiv. 4), *that he should retire from Modena*
(which he was besieging).

erat ā Gergoviā dēspectus in castra (B. G. vii. 45), *there was from about*
Gergovia a view into the camp.

ad Alesiam proficiscuntur (id. vii. 76), *they set out for Alesia.*

ad Alesiam perveniunt (id. vii. 79), *they arrive at Alesia* (i. e. in the neighborhood of the town).

D. Laelius cum classe ad Brundisium vēnit (B. C. iii. 100), *Decimus Laelius*
came to Brundisium with a fleet (arriving in the harbor).

b. The general words *urbs, oppidum, insula* require a preposition to express the place *from which, to which, or where*:—

ab (ex) urbe, *from the city.* in urbe, *in the city.*

ad urbem, *to the city.* Rōmae in urbe, *in the city of Rome.*

in urbem, *into the city.* Rōmā ex urbe, *from the city of Rome.*

ad urbem Rōmam (Rōmam ad urbem), *to the city of Rome.*

c. With the name of a country, *ad* denotes *to the borders*; *in* with the accusative, *into* the country itself. Similarly *ab* denotes *away from the outside*; *ex*, *out of the interior*.

Thus *ad Ītaliā pervēnit* would mean *he came* to the frontier, regardless of the destination; *in Ītaliā, he went to Italy*, i. e. to a place within it, to Rome, for instance.

So *ab Ītaliā profectus est* would mean *he came away from the frontier*, regardless of the original starting-point; *ex Ītaliā, he came from Italy*, from within, as from Rome, for instance.

d. With all names of places *at*, meaning *near* (not *in*), is expressed by *ad* or *apud* with the accusative.

pūgna ad Cannās, *the fight at Cannae.*

conchās ad Cāiētam legunt (De Or. ii. 22), *at Caieta* (along the shore).

ad (apud) inferōs, *in the world below* (near, or among, those below).

ad forīs, *at the doors.* ad iānuam, *at the door.*

NOTE 1.— *In the neighborhood of* may be expressed by *circā* with the accusative; *among*, by *apud* with the accusative:—

apud Graecōs, *among the Greeks.* apud mē, *at my house.*

apud Solēnsis (Leg. ii. 41), *at Soli.* circā Capuam, *round about Capua.*

NOTE 2.— In citing an *author*, *apud* is regularly used; in citing a particular *work*, *in*. Thus,—*apud Xenophōntem, in Xenophon*; but, in *Xenophōntis Oeconomicō, in Xenophon's Oeconomicus*.

e. Large islands, and all places when thought of as a *territory* and not as a *locality*, are treated like names of countries: —

in Siciliā, in Sicily.

in Ithacā leporēs illātī moriuntur (Plin. H. N. viii. 226), in Ithaca hares, when carried there, die. [*Ulysses lived at Ithaca would require Ithacae.*]

f. The Ablative without a preposition is used to denote the *place* from which in certain idiomatic expressions: —

cessisset patriā (Mil. 68), he would have left his country.

patriā pellere, to drive out of the country.

manū mittere, to emancipate (let go from the hand).

g. The poets and later writers often omit the preposition with the place from which or to which when it would be required in classical prose: —

mānīs Acheronte remissōs (Aen. v. 99), the spirits returned from Acheron.

Scythiā profecū (Q. C. iv. 12. 11), setting out from Scythia.

Italiā Lāvīniāque vēnit litora (Aen. i. 2), he came to Italy and the Lavinian shores.

terram Hesperiam veniēs (id. ii. 781), you shall come to the Hesperian land.

Aegyptum proficiscitur (Tac. Ann. ii. 59), he sets out for Egypt.

h. In poetry the place to which is often expressed by the Dative, occasionally also in later prose: —

it clamor caelō (Aen. v. 451), a shout goes up to the sky.

facilis dēscēnsus Avernō (id. vi. 126), easy is the descent to Avernus.

diadēma capiti repōnere iussit (Val. Max. v. 1. 9), he ordered him to put back the diadem on his head.

i. The preposition is not used with the supine in *-um* (§ 509) and in the following old phrases: —

exsequiās ire, to go to the funeral.

infitiās ire, to resort to denial.

pessum ire, to go to ruin.

pessum dare, to ruin (cf. *perdō*).

vēnum dare, to sell (give to sale). [Hence *vēdere*.]

vēnum ire, to be sold (go to sale). [Hence *vēnīre*.]

forās (used as adverb), out: as, — forās ēgredi, to go out of doors.

suppetiās advenire, to come to one's assistance.

j. When two or more names of place are used with a verb of motion, each must be under its own construction: —

quadriduō quō haec gesta sunt rēs ad Chrȳsogonum in castra L. Sullae Volaterrās dēfertur (Rosc. Am. 20), within four days after this was done, the matter was reported to Chrysoygonus in Sulla's camp at Volaterrae.

NOTE.—The accusative with or without a preposition is often used in Latin when motion to a place is implied but not expressed in English (see *k*, *n*).

k. **Domum** denoting the place *to which*, and the locative **domī**, may be modified by a possessive pronoun or a genitive:—

domum régis (Deiot. 17), *to the king's house*. [But also in **M. Laecae domum** (Cat. i. 8), *to Marcus Laeca's house*.]

domī meae, *at my house*; domī Caesaris, *at Caesar's house*.

domī suae vel aliēnae, *at his own or another's house*.

NOTE.—At times when thus modified, and regularly when otherwise modified, in **domum** or in **domō** is used:—

in domum privātam conveniunt (Tac. H. iv. 55), *they come together in a private house*.

in Mārē Crassī castissimā domō (Cael. 9), *in the chaste home of Marcus Crassus*.

[Cf. ex Amniānā Milōnis domō, § 302. e.]

429. The *place where* is denoted by the Ablative without a preposition in the following instances:—

1. Often in indefinite words, such as **locō**, **parte**, etc.:—

quibus locō positis (De Or. iii. 153), *when these are set in position*.

quā parte bellī vicerant (Liv. xxi. 22), *the branch of warfare in which they were victorious*.

locīs certīs horrea cōstituit (B. C. iii. 32), *he established granaries in particular places*.

2. Frequently with nouns which are qualified by adjectives (regularly when **tōtus** is used):—

mediā urbe (Liv. i. 33), *in the middle of the city*.

tōtā Siciliā (Verr. iv. 51), *throughout Sicily* (in the whole of Sicily).

tōtā Tarracinā (De Or. ii. 240), *in all Tarracina*.

cūntētā Asiā atque Graeciā (Manil. 12), *throughout the whole of Asia and Greece too*.

3. In many idiomatic expressions which have lost the idea of place:

pendēmus animīs (Tusc. i. 96), *we are in suspense of mind* (in our minds).

socius periculīs vōbiscum aderō (Ing. 85. 47), *I will be present with you, a companion in dangers*.

4. Freely in poetry:—

lītore curvō (Aen. iii. 16), *on the winding shore*.

antrō sēclūsa relinquit (id. iii. 446), *she leaves them shut up in the cave*.

Ēpirō, Hesperīā (id. iii. 503), *in Epirus, in Hesperia*.

premit altum corde dolōrem (id. i. 209), *he keeps down the pain deep in his heart*.

a. The *way by which* is put in the Ablative without a preposition:

viā brevīore equitēs praemisī (Fam. x. 9), *I sent forward the cavalry by a shorter road*.

Aegaeō marī trāiēit (Liv. xxxvii. 14), *he crossed by way of the Aegean Sea*.

prōvehimur pelagō (Aen. iii. 506), *we sail forth over the sea*.

NOTE.—In this use the *way by which* is conceived as the means of passage.

b. Position is frequently expressed by the Ablative with *ab* (rarely *ex*), properly meaning *from*:—¹

ā tergō, in the rear; *ā sinistrā*, on the left hand. [Cf. *hinc*, on this side.]

ā parte Pompēlianā, on the side of Pompey.

ex alterā parte, on the other side.

māgnā ex parte, in a great degree (*from*, i.e. *in*, a great part).

430. Verbs of *placing*, though implying motion, take the construction of the place *where*:—

Such are *pōnō*, *locō*, *collocō*, *statuō*, *cōstituō*, etc.:—

quī in sēde ac domō collocāvit (Par. 25), *who put [one] into his place and home.*

statuitur eques Rōmānus in Aprōnī conviviō (Verr. iii. 62), *a Roman knight is brought into a banquet of Apronius.*

insula Dēlos in Aegaeō mari posita (Manil. 55), *the island of Delos, situated in the Aegean Sea.*

sī in unō Pompēiō omnia pōnerētis (id. 59), *if you made everything depend on Pompey alone.*

NOTE.—Compounds of *pōnō* take various constructions (see the Lexicon under each word).

431. Several verbs are followed by the Ablative.

These are *acquiēscō*, *dēlector*, *laetor*, *gaudeō*, *glōrior*, *nītor*, *stō*, *maneō*, *fidō*, *cōnfidō*, *cōnsistō*, *contineor*.

nōminibus veterum glōriantur (Or. 169), *they glory in the names of the ancients.*

[Also, *dē divitiis* (in *virtūte*, *circā rem*, *aliquid*, *haec*) *glōriārī.*]

spē nīti (Att. iii. 9), *to rely on hope.*

prūdentīā fidēns (Off. i. 81), *trusting in prudence.*

NOTE.—The ablative with these verbs sometimes takes the preposition *in* (but *fidō* in *is late*), and the ablative with them is probably locative. Thus, — *in quibus causa nītitur* (Cacl. 25), *on whom the case depends.*

With several of these verbs the neuter Accusative of pronouns is often found. For *fiāō* and *cōnfidō* with the Dative, see § 367.

a. The verbals *frētus*, *contentus*, and *laetus* take the Locative Ablative:—

frētus grātiā Brūtī (Att. v. 21. 12), *relying on the favor of Brutus.*

laetus praedā, *rejoicing in the booty.*

contentus sorte, *content with his lot.* [Possibly Ablative of Cause.]

nōn fuit contentus glōriā (Dom. 101), *he was not content with the glory.*

NOTE.—So *intentus*, rarely: *as*, — *aliquō negōtiō intentus* (Sall. Cat. 2), *intent on some occupation.*

¹ Apparently the direction whence the sensuous impression comes.