

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>):	{	1. Of Separation, Privation, and Want (§ 400). 2. Of Source (participles of origin etc.) (§ 403). 3. Of Cause (<i>labōre, exsiliō, etc.</i>) (§ 404). 4. Of Agent (with <i>ab</i> after Passives) (§ 405). 5. Of Comparison (<i>THAN</i>) (§ 406).
II. Instrumental Ablative (<i>with</i>):	{	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, on, at</i>):	{	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.*
solūtī 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.*
abstinēre 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 excessēre (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.*

liberī 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.*]

ārdeō 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 pūrgāndī 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 iudicium 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 Caesar 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 iūdicīis (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 adulescēns* (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 (Ros. 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:—

ūtōr *vestrā* *benignitāte* (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* *spērānt* (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* *officium* (Ter. Ph. 281), *he performed the part, etc.*

ille *patria* *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.*

properātō *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* *fici*? 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 Cyclops 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 *thī*, 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 sēstertium sex milibus, *he sold the land for 6000 sesterces.*

Antōnius rēgna addixit pecūniā (Phil. vii. 15), *Antony sold thrones for money.*

logōs ridiculōs: quis cēnā poscit (Pl. Stich. 221), *jokes: who wants them for (at the price of) a dinner?*

māgnō illi ea cūctātiō 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 rēfert (Manil. 18), *this is of small account.*

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

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

tantōne minōris decumiae vēniērunt (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 **mūtō, commūtō, permūtō, vertō**: —

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

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

vēlōx saepe Lucrētilem mūtāt 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? vīlī . . . 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 praeceḍunt (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 vīribus (id. 55), *who surpasses in strength.* [Here it is impossible to tell whether *vīribus* 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 iudicāvit (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 equitatū (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 concitatō (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 āiunt, 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 praetūrā futūrā suā, 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 detrāctā (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, imprudētib; nostris atque occupātis in mūnitiōne castrōrum, subitō sē ex silvis ēiēcērunt; impetūque in eōs factō quī erant in statione prō castris conlocati, acriter pugnāverunt; duābusque missis subsidiō cohortibus ā Caesare, cum haec (perēviguō intermissō loci spatiō inter sē) cōnstitissent, novō genere pūgnae perterritis nostris, per mediōs audācissimē perrūpērunt sēque inde incolnis 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.