

b. The genitive is often used with the ablatives *causā*, *grātiā*, for the sake of; *ergō*, because of; and the indeclinable *īnstar*, like; also with *prīdiē*, the day before; *postrīdiē*, the day after; *tenus*, as far as:

honoris causā, with due respect (for the sake of honor).

verbī grātiā, for example.

ēius lēgis ergō, on account of this law.

equus īnstar montis (Aen. ii. 15), a horse huge as a mountain (the image of a mountain).

laterum tenus (id. x. 210), as far as the sides.

NOTE 1. — Of these the genitive with *causā* is a development from the possessive genitive and resembles that in *nōmen insāniae* (§ 343.d). The others are of various origin.

NOTE 2. — In prose of the Republican Period *prīdiē* and *postrīdiē* are thus used only in the expressions *prīdiē (postrīdiē) ēius diēi*, the day before (after) that (cf. "the eve, the morrow of that day"). Tacitus uses the construction with other words: as, — *postrīdiē insidiārum*, the day after the plot. For the accusative, see § 432. a. *Tenus* takes also the ablative (p. 136).

DATIVE CASE

360. The Dative is probably, like the Genitive, a grammatical case, that is, it is a form appropriated to the expression of a variety of relations other than that of the direct object. But it is held by some to be a Locative with the primary meaning of *to or towards*, and the poetic uses (like it *clāmor caelō*, Aen. v. 451) are regarded as survivals of the original use.

In Latin the Dative has two classes of meanings: —

1. The Dative denotes an object not as *caused* by the action, or *directly affected* by it (like the Accusative), but as *reciprocally sharing* in the action or *receiving it consciously* or actively. Thus in *dedit puerō librum*, he gave the boy a book, or *fēcit mihi iniūriam*, he did me a wrong, there is an idea of the boy's receiving the book, and of my feeling the wrong. Hence expressions denoting *persons*, or *things with personal attributes*, are more likely to be in the dative than those denoting mere *things*. So in Spanish the dative is used whenever a *person* is the object of an action; *yo veo al hombre*, I see [to] the man. This difference between the Accusative and the Dative (i.e. between the Direct and the Indirect Object) depends upon the point of view implied in the verb or existing in the mind of the writer. Hence Latin verbs of similar meaning (to an English mind) often differ in the case of their object (see § 367. a).

2. The Dative is used to express the *purpose* of an action or that for which it *serves* (see § 382). This construction is especially used with abstract expressions, or those implying an action.

These two classes of Datives approach each other in some cases and are occasionally confounded, as in §§ 383, 384.

The uses of the Dative are the following: —

- | | | |
|-----------------------------------|---|--|
| 1. Indirect Object (general use): | { | 1. With Transitives (§ 362). |
| | { | 2. With Intransitives (§§ 366-372). |
| | { | 1. Of Possession (with <i>esse</i>) (§ 373). |
| | { | 2. Of Agency (with Gerundive) (§ 374). |
| 2. Special or Idiomatic Uses: | { | 3. Of Reference (<i>dativus commodi</i>) (§§ 376-381). |
| | { | 4. Of Purpose or End (predicate use) (§ 382). |
| | { | 5. Of Fitness etc. (with Adjectives) (§§ 383, 384). |

INDIRECT OBJECT

361. The Dative is used to denote the object *indirectly affected* by an action.

This is called the Indirect Object (§ 274). It is usually denoted in English by the objective with *to* : —

cēdite temporī, yield to the occasion.

prōvincia Cicerōnī obigit, the province fell by lot to Cicero.

inimicis nōn crēdimus, we do not trust [to] our enemies.

INDIRECT OBJECT WITH TRANSITIVES

362. The Dative of the Indirect Object with the Accusative of the Direct may be used with any transitive verb whose meaning allows (see § 274) : —

dō tibi librum, I give you a book.

illud tibi affirmō (Fam. i. 7. 5), this I assure you.

commendō tibi cūis omnia negōtia (id. i. 3), I put all his affairs in your hands (commit them to you).

dabis profectō misericordiae quod irācundiae negāvisti (Deiot. 40), you will surely grant to mercy what you refused to wrath.

litterās ā tē mihi stator tuus reddidit (Fam. ii. 17), your messenger delivered to me a letter from you.

a. Many verbs have both a transitive and an intransitive use, and take either the Accusative with the Dative, or the Dative alone : —

mihi id aurum crēdidit (cf. Plaut. Aul. 15), he trusted that gold to me.

equō nē crēdite (Aen. ii. 48), put not your trust in the horse.

concessit senātus postulātiōni tuae (Mur. 47), the senate yielded to your demand.

concedere amicis quidquid velint (Lael. 38), to grant to friends all they may wish.

363. Certain verbs implying motion vary in their construction between the Dative of the Indirect Object and the Accusative of the End of Motion (§§ 426, 427) : —

1. Some verbs implying motion take the Accusative (usually with *ad* or *in*) instead of the Indirect Object, when the idea of *motion* prevails : —

litterās quās ad Pompēium scripsī (Att. iii. 8. 4), the letter which I have written [and sent] to Pompey. [Cf. nōn quō habērem quod tibi scriberem (id. iv. 4 A), not that I had anything to write to you.]

litterae extemplō Rōmam scriptae (Liv. xli. 16), *a letter was immediately written [and sent] to Rome.*

hostis in fugam dat (B. G. v. 51), *he puts the enemy to flight.* [Cf. ut mē dem fugae (Att. vii. 23), *to take to flight.*]

omnēs rem ad Pompēium dēferri volunt (Fam. i. 1), *all wish the matter to be put in the hands of Pompey* (referred to Pompey).

2. On the other hand, many verbs of motion usually followed by the Accusative with *ad* or *in*, take the Dative when the idea of *motion* is merged in some other idea:—

mihī litterās mittere (Fam. vii. 12), *to send me a letter.*

eum librum tibi misī (id. vii. 19), *I sent you that book.*

nec quicquam quod nōn mihi Caesar dētulerit (id. iv. 13), *and nothing which Caesar did not communicate to me.*

cūrēs ut mihi vehantur (id. viii. 4, 5), *take care that they be conveyed to me.*

cum alius aliī subsidium ferrent (B. G. ii. 26), *while one lent aid to another.*

364. Certain verbs may take either the Dative of the person and the Accusative of the thing, or (in a different sense) the Accusative of the person and the Ablative of the thing¹:—

dōnat corōnās suis, *he presents wreaths to his men*; or,

dōnat suōs corōnīs, *he presents his men with wreaths.*

vincula exuere sibi (Ov. M. vii. 772), *to shake off the leash* (from himself).

omnis armis exiit (B. G. v. 51), *he stripped them all of their arms.*

NOTE 1.—*Interdīcō*, *forbid*, takes either (1) the Dative of the person and the Ablative of the thing, or (2) in later writers, the Dative of the person and the Accusative of the thing:—

aquā et ignī alicui interdīcere, *to forbid one the use of fire and water.* [The regular formula for banishment.]

interdixit histriōnibus scaenam (Suet. Dom. 7), *he forbade the actors [to appear on] the stage* (he prohibited the stage to the actors).

fēminis (dat.) purpurae ūs interdīcēmus (Liv. xxxiv. 7), *shall we forbid women the wearing of purple?*

NOTE 2.—The Dative with the Accusative is used in poetry with many verbs of *preventing*, *protecting*, and the like, which usually take the Accusative and Ablative. *Interclūdō* and *prohibeō* sometimes take the Dative and Accusative, even in prose:—

hīscē omnīs aditūs ad Sullam interclūdere (Rosc. Am. 110), *to shut these men off from all access to Sulla* (close to them every approach). [Cf. uti commēatū Caesarem interclūderet (B. G. i. 48), *to shut Caesar off from supplies.*]

hunc (oestrum) arcēbis pecorī (Georg. iii. 154), *you shall keep this away from the flock.* [Cf. illum arcuit Galliā (Phil. v. 37), *he excluded him from Gaul.*]

sōlstitium pecorī dēfendite (Ecl. vii. 47), *keep the summer heat from the flock.* [Cf. utī sē ā contumēliis inimicōrum dēfenderet (B. C. i. 22), *to defend himself from the slanders of his enemies.*]

¹Such are *dōnō*, *impertiō*, *induō*, *exuō*, *adspergō*, *īnspergō*, *circumdō*, and in poetry *accingō*, *implicō*, and similar verbs

365. Verbs which in the active voice take the Accusative and Dative retain the Dative when used in the passive: —

pūntiābantur haec eadem Cūriōnī (B. C. ii. 37), *these same things were announced to Curio*. [Active: nūntiābant (quidam) haec eadem Cūriōnī.]
 nec docendī Caesaris propinquis eius spatium datur, nec tribūnis plēbis sui periculī dēprecandī facultās tribuitur (id. i. 5), *no time is given Caesar's relatives to inform him, and no opportunity is granted to the tribunes of the plebs to avert danger from themselves*.
 prōvinciae privātis dēcernuntur (id. i. 6), *provinces are voted to private citizens*.

INDIRECT OBJECT WITH INTRANSITIVES

366. The Dative of the Indirect Object may be used with any Intransitive verb whose meaning allows: —

cēdant arma togae (Phil. ii. 20), *let arms give place to the gown*.

Caesarī respondet, *he replies to Caesar*.

Caesarī respondētur, *a reply is given to Caesar* (Caesar is replied to). [Cf. § 372.]
 respondi maximis criminibus (Phil. ii. 36), *I have answered the heaviest charges*.
 ut ita cuique eveniat (id. ii. 119), *that it may so turn out to each*.

NOTE 1. — Intransitive verbs have no Direct Object. The Indirect Object, therefore, in these cases stands alone as in the second example (but cf. § 362. a).

NOTE 2. — Cēdō, *yield*, sometimes takes the Ablative of the thing along with the Dative of the person: as, — cēdere alicui possessiōne hortōrum (cf. Mil. 75), *to give up to one the possession of a garden*.

a. Many phrases consisting of a noun with the copula **sum** or a copulative verb are equivalent to an intransitive verb and take a kind of indirect object (cf. § 367. *a. n.*²): —

auctor esse alicui, *to advise or instigate one* (cf. persuādēō).

quis huic rei testis est (Quinct. 37), *who testifies (is witness) to this fact?*

is finis populatiōnibus fuit (Liv. ii. 30. 9), *this put an end to the raids*.

b. The dative is sometimes used without a copulative verb in a sense approaching that of the genitive (cf. §§ 367. *d.*, 377): —

lēgātus frātri (Mur. 32), *a lieutenant to his brother* (i.e. a man assigned to his brother).

ministrī sceleribus (Tac. Ann. vi. 36), *agents of crime*. [Cf. sēditiōnis ministrī (id. i. 17), *agents of sedition*.]

miseriis suis remedium mortem exspectāre (Sall. Cat. 40), *to look for death as a cure for their miseries*. [Cf. sōlus meārum miseriarumst remedium (Ter. Ad. 294).]

NOTE. — The cases in *a* and *b* differ from the constructions of § 367. *a. n.*² and § 377 in that the dative is more closely connected in idea with some single word to which it serves as an indirect object.

Indirect Object with Special Verbs

367. Many verbs signifying to *favor, help, please, trust*, and their contraries; also to *believe, persuade, command, obey, serve, resist, envy, threaten, pardon, and spare*,¹ take the Dative: —

cūr mihi invidēs, *why do you envy me?*

mihi parcat atque ignōscit, *he spares and pardons me.*

ignōsce patriō dolōri (Liv. iii. 48), *excuse a father's grief.*

subvenī patriae, opitulāre conlēgae (Fam. x. 10. 2), *come to the aid of your country, help your colleague.*

mihi nōn displicet (Clu. 144), *it does not displease me.*

nōn omnibus serviō (Att. xiii. 49), *I am not a servant to every man.*

nōn parcam operae (Fam. xiii. 27), *I will spare no pains.*

sic mihi persuāsī (Cat. M. 78), *so I have persuaded myself.*

mihi Fabius debēbit ignōscere sī minus eius fāmae parcere vidēbor quam antea cōsului (Tull. 3), *Fabius will have to pardon me if I seem to spare his reputation less than I have heretofore regarded it.*

huic legiōni Caesar cōfidēbat maximē (B. G. i. 40. 15), *in this legion Caesar trusted most.*

In these verbs the Latin retains an original intransitive meaning. Thus: *invidēre*, to *envy*, is literally to *look askance at*; *servire* is to *be a slave to*; *suādere* is to *make a thing pleasant* (sweet) *to*.

a. Some verbs apparently of the same meanings take the Accusative.

Such are *iuvō, adiuvō, help; laedō, injure; iubeō, order; dēficiō, fail; dēlectō, please*: —

hic pulvis oculum meum laedit, *this dust hurts my eye.* [Cf. multa oculis nocent, *many things are injurious to the eyes.*]

NOTE 1. — *Fidō* and *cōfidō* take also the Ablative (§A31): as, — multum nātūrā loci cōfidēbant (B. G. iii. 9), *they had great confidence in the strength of their position.*

NOTE 2. — Some common phrases regularly take the dative precisely like verbs of similar meaning. Such are — *praestō esse, be on hand* (cf. *adesse*); *mōrem gerere, humor* (cf. *mōrigerārī*); *grātum facere, do a favor* (cf. *grātificārī*); *dictō audiēns esse, be obedient* (cf. *oboediēre*); *cui fidem habēbat* (B. G. i. 19), *in whom he had confidence* (cf. *cōfidēbat*).

So also many phrases where no corresponding verb exists. Such are — *bene* (male, pulchrē, agrē, etc.) *esse, be well* (ill, etc.) *off*; *iniūriam facere, do injustice to*; *diem dicere, bring to trial* (name a day for, etc.); *agere grātiās, express one's thanks*; *habēre grātiām, feel thankful*; *referre grātiām, repay a favor*; *opus esse, be necessary* (cf. *dammum dare, inflict an injury*); *acceptum* (*expēnsū*) *ferre* (*esse*), *credit* (*charge*); *honōrem habēre, to pay honor to*.

¹ These include, among others, the following: *adversor, cēdō, crēdō, faveō, fidō, ignōscō, imperō, indulgēō, invidēō, irāscor, minitor, nocēō, parcō, pāreō, placeō, resistō, serviō, studēō, suādēō* (*persuādēō*), *suscēnsēō, temperō* (*obtemperō*).

b. Some verbs are used *transitively* with the Accusative or *intransitively* with the Dative without perceptible difference of meaning.

Such are *adūlor*, *aemulor*, *dēspērō*, *praestōlor*, *medeor* : —

adūlātus est Antōniō (Nep. Att. 8), *he flattered Antony.*

adūlārī Nerōnem (Tac. Ann. xvi. 19), *to flatter Nero.*

pācem nōn dēspērās (Att. viii. 15. 3), *you do not despair of peace.*

salūtī dēspērāre vetuit (Clu. 68), *he forbade him to despair of safety.*

c. Some verbs are used *transitively* with the Accusative or *intransitively* with the Dative with a difference of meaning : — ¹

partī civium cōsulant (Off. i. 85), *they consult for a part of the citizens.*

cum tē cōsuluissem (Fam. xi. 29), *when I had consulted you.*

metuēns puerīs (Plaut. Am. 1113), *anxious for the children.*

nec metuunt deōs (Ter. Hec. 772), *they fear not even the gods.* [So also *timeō*.]

prōspicite patriae (Cat. iv. 3), *have regard for the state.*

prōspicere sēdem senectūtī (Liv. iv. 49. 14), *to provide a habitation for old age.*

[So also *prōvideō*.]

d. A few verbal nouns (as *insidiae*, *ambush*; *obtemperātiō*, *obedience*) rarely take the dative like the corresponding verbs : —

insidiae cōsulī (Sall. Cat. 32), *the plot against the consul* (cf. *insidiōr*).

obtemperātiō lēgibus (Legg. i. 42), *obedience to the laws* (cf. *obtemperō*).

sibi ipsī respōnsiō (De Or. iii. 207), *an answer to himself* (cf. *respondeō*).

NOTE. — In these cases the dative depends immediately upon the verbal force of the noun and not on any complex idea (cf. § 366. a, b).

368. The Dative is used —

1. With the impersonals *libet* (*lubet*), *it pleases*, and *licet*, *it is allowed* : —

quod mihi maximē lubet (Fam. i. 8. 3), *what most pleases me.*

quasi tibi nōn liceret (id. vi. 8), *as if you were not permitted.*

2. With verbs compounded with *satis*, *bene*, and *male* : —

mihi ipse numquam satisfaciō (Fam. i. 1), *I never satisfy myself.*

optimō virō maledicere (Deiot. 28), *to speak ill of a most excellent man.*

pulchrum est benefacere rei pūblicae (Sall. Cat. 3), *it is a glorious thing to benefit the state.*

NOTE. — These are not real compounds, but phrases, and were apparently felt as such by the Romans. Thus, — *satis officiō meō*, *satis illōrum voluntātī quī ā mē hōc petivērunt factum esse arbitrābor* (Verr. v. 130), *I shall consider that enough has been done for my duty, enough for the wishes of those who asked this of me.*

¹ See the Lexicon under *caveō*, *conveniō*, *cupiō*, *insistō*, *maneō*, *praevertō*, *recipiō*, *renūtiō*, *solvō*, *succēdō*.

3. With *grātificor, grātulor, nūbō, permittō, plaudō, probō, studeō, supplicō, excellō*:—

Pompēiō sē grātificārī putant (Fam. i. 1), *they suppose they are doing Pompey a service.*

grātulor tibi, mī Balbe (id. vi. 12), *I congratulate you, my dear Balbus.*

tibi permittō respondēre (N. D. iii. 4), *I give you leave to answer.*

mihī plaudō ipse domī (Hor. S. i. 1. 66), *I applaud myself at home.*

cum inimicī M. Fontēi vōbis ac populō Rōmānō minentur, amicī ac propinquī supplicent vōbis (Font. 35), *while the enemies of Marcus Fonteius are threatening you and the Roman people too, while his friends and relatives are beseeching you.*

NOTE.—*Misceō* and *iungō* sometimes take the dative (see § 413. a. n.). *Haereō* usually takes the ablative, with or without *in*, rarely the dative: as,—*haerentem capitī corōnam* (Hor. S. i. 10. 49), *a wreath clinging to the head.*

a. The dative is often used by the poets in constructions which would in prose require a noun with a preposition. So especially with verbs of *contending* (§ 413. b):—

contendis Homērō (Prop. i. 7. 3), *you vie with Homer.* [In prose: *cum Homērō.*]

placitōne etiam pūgnābis amōrī (Aen. iv. 38), *will you struggle even against a love that pleases you?*

tibi certat (Ecl. v. 8), *vies with you.* [tēcum.]

differt sermōnī (Hor. S. i. 4. 48), *differs from prose.* [ā sermōne, § 401.]

laterī abdidit ēnsem (Aen. ii. 553), *buried the sword in his side.* [in latere, § 430.]

For the Dative instead of *ad* with the Accusative, see § 428. h.

369. Some verbs ordinarily intransitive may have an Accusative of the direct object along with the Dative of the indirect (cf. § 362. a):—

cui cum rēx crucem minārētur (Tusc. i. 102), *and when the king threatened him with the cross.*

Crētēnsibus obsidēs imperāvīt (Manil. 35), *he exacted hostages of the Cretans. omnia sibi ignōscere* (Vell. ii. 30), *to pardon one's self everything.*

Ascaniōne pater Rōmānās invidet arcēs (Aen. iv. 234), *does the father envy Ascanius his Roman citadels?* [With *invidēō* this construction is poetic or late.]

a. With the passive voice this dative may be retained:—

quī iam nunc sanguinem meum sibi indulgērī aequum cēnsēt (Liv. xi. 15. 16), *who even now thinks it right that my blood should be granted to him as a favor.*

singulis cēnsōribus dēnārīi trecentī imperātī sunt (Verr. ii. 137), *three hundred denarii were exacted of each censor.*

Scaevolae concessa est faciundiae virtūs (Quint. xii. 3. 9), *to Scaevola has been granted excellence in oratory.*

Indirect Object with Compounds

370. Many verbs compounded with *ad*, *ante*, *con*, *in*, *inter*, *ob*, *post*, *prae*, *prō*, *sub*, *super*, and some with *circum*, admit the Dative of the indirect object:—

neque enim adsentior eīs (Lael. 13), *for I do not agree with them.*

quantum nātūra hominis pecudibus antecēdit (Off. i. 105), *so far as man's nature is superior to brutes.*

sī sibi ipse cōsentiit (id. i. 5), *if he is in accord with himself.*

virtūtēs semper voluptātibus inhaerent (Fin. i. 68), *virtues are always connected with pleasures.*

omnibus negōtiis nōn interfuit solum sed praefuit (id. i. 6), *he not only had a hand in all matters, but took the lead in them.*

tempestātī obsequi artis est (Fam. i. 9. 21), *it is a point of skill to yield to the weather.*

nec umquam succumbet inimicis (Deiot. 36), *and he will never yield to his foes.*

cum et Brūtus cuiilibet ducum praefendus vidērētur et Vatinius nulli nōn esset postferendus (Vell. ii. 69), *since Brutus seemed worthy of being put before any of the generals and Vatinius deserved to be put after all of them.*

a. In these cases the dative depends not on the preposition, but on the compound verb in its acquired meaning. Hence, if the acquired meaning is not suited to an indirect object, the original construction of the simple verb remains.

Thus in *convocat suos*, *he calls his men together*, the idea of *calling* is not so modified as to make an indirect object appropriate. So *hominem interficere*, *to make way with a man* (kill him). But in *praeficere imperatorem bello*, *to put a man as commander-in-chief in charge of a war*, the idea resulting from the composition is suited to an indirect object (see also *b*, §§ 371, 388. *b*).

NOTE 1.—Some of these verbs, being originally transitive, take also a direct object: as, — *nē offerāmus nōs periculis* (Off. i. 83), *that we may not expose ourselves to perils.*

NOTE 2.—The construction of § 370 is not different in its nature from that of §§ 362, 366, and 367; but the compound verbs make a convenient group.

b. Some compounds of *ad*, *ante*, *ob*, with a few others, have acquired a transitive meaning, and take the accusative (cf. § 388. *b*):—¹

nōs oppūgnat (Fam. i. 1), *he opposes us.*

quis audeat bene comitatūm aggredi (Phil. xii. 25), *who would dare encounter a man well attended?*

mūnus obire (Lael. 7), *to attend to a duty.*

¹ Such verbs are *aggredior*, *adeō*, *antecēdō*, *anteeō*, *antegredior*, *conveniō*, *ineō*, *obef*, *offendō*, *oppūgnō*, *praecēdō*, *subeō*.

c. The adjective *obvius* and the adverb *obviam* with a verb take the dative:—

sī ille obvius eī futūrus nōn erat (Mil. 47), *if he was not intending to get in his way.*

mihi obviam vēnisti (Fam. ii. 16. 3), *you came to meet me.*

371. When *place* or *motion* is distinctly thought of, the verbs mentioned in § 370 regularly take a noun with a preposition:

inhaeret in visceribus (Tusc. iv. 24), *it remains fixed in the vitals.*

homine coniūctō mēcum (Tull. 4), *a man united to me.*

cum hōc concurrat ipse Eumenēs (Nep. Eum. 4. 1), *with him Eumenes himself engages in combat* (runs together).

inserite oculos in cūriam (Font. 43), *fix your eyes on the senate-house.*

ignis quī est ob ōs offūsus (Tim. 14), *the fire which is diffused before the sight.*

obicitur contrā istōrum impetūs Macedonia (Font. 44), *Macedonia is set to withstand their attacks.* [Cf. sī quis vōbis error obiectus (Caec. 5), *if any mistake has been caused you.*]

in segetem flamma incidit (Aen. ii. 304), *the fire falls upon the standing corn.*

NOTE.—But the usage varies in different authors, in different words, and often in the same word and the same sense. The Lexicon must be consulted for each verb.

372. Intransitive verbs that govern the dative are used *impersonally* in the passive (§ 208. d). The dative is retained (cf. § 365):

cui parci potuit (Liv. xxi. 14), *who could be spared?*

nōn modo nōn invidētur illi aetāti vērum etiam favētur (Off. ii. 45), *that age (youth) not only is not envied, but is even favored.*

temporī serviendum est (Fam. ix. 7), *we must serve the exigency of the occasion.*

NOTE.—In poetry the personal construction is sometimes found: as,—cūr invidēor (Hor. A. P. 56), *why am I envied?*

Dative of Possession

373. The Dative is used with *esse* and similar words to denote Possession:—

est mihi domī pater (Ecl. iii. 33), *I have a father at home* (there is to me).

hominī cum deō similitūdō est (Legg. i. 25), *man has a likeness to God.*

quibus opēs nullae sunt (Sall. Cat. 37), [those] *who have no wealth.*

NOTE.—The Genitive or a Possessive with *esse* emphasizes the *possessor*; the Dative, the fact of *possession*: as,—liber est meus, *the book is MINE* (and no one's else); est mihi liber, *I HAVE a book* (among other things).

a. With *nōmen est*, and similar expressions, the *name* is often put in the Dative by a kind of apposition with the *person*; but the Nominative is also common:—

(1) cui *Āfricānō* fuit cōgnōmen (Liv. xxv. 2), *whose (to whom) surname was Africanus.*

puerō ab inopiā *Egeriō* inditum nōmen (id. i. 34), *the name Egerius was given the boy from his poverty.*

(2) puerō nōmen est *Mārcus*, *the boy's name is Marcus (to the boy is, etc.).*
cui nōmen *Arēthūsa* (Verr. iv. 118), [*a fount*] *called Arethusa.*

NOTE. — In early Latin the dative is usual; Cicero prefers the nominative, Livy the dative; Sallust uses the dative only. In later Latin the genitive also occurs (cf. § 343. d): as, — Q. Metellō *Macedonici* nōmen inditum est (Vell. i. 11), *to Quintus Metellus the name of Macedonicus was given.*

b. *Dēsum* takes the dative; so occasionally *absum* (which regularly has the ablative): —

hōc ūnum Caesarī dēfuit (B.G. iv. 26), *this only was lacking to Caesar.*

quid huic abesse poterit (De Or. i. 48), *what can be wanting to him?*

Dative of the Agent

374. The Dative of the Agent is used with the Gerundive to denote the person on whom the necessity rests: —

haec vōbis prōvincia est dēfendenda (Manil. 14), *this province is for you to defend (to be defended by you).*

mihi est pugnandum, *I have to fight* (i.e. the need of fighting is to me: cf. *mihi est liber*, *I have a book*, § 373. x.).

a. This is the regular way of expressing the *agent* with the Second or Passive Periphrastic Conjugation (§ 196).

NOTE 1. — The Ablative of the Agent with *ab* (§ 405) is sometimes used with the Second Periphrastic Conjugation when the Dative would be ambiguous or when a stronger expression is desired: —

quibus est ā vōbis cōsulendum (Manil. 6), *for whom you must consult.* [Here two datives, *quibus* and *vōbis*, would have been ambiguous.]

rem ab omnibus vōbis prōvidendam (Rabir. 4), *that the matter must be attended to by all of you.* [The dative might mean *for all of you.*]

NOTE 2. — The Dative of the Agent is either a special use of the Dative of Possession or a development of the Dative of Reference (§ 376).

375. The Dative of the Agent is common with *perfect participles* (especially when used in an adjective sense), but rare with other parts of the verb: —

mihi dēliberātum et cōstitutum est (Leg. Agr. i. 25), *I have deliberated and resolved (it has been deliberated by me).*

mihi rēs prōvisa est (Verr. iv. 91), *the matter has been provided for by me.*
sic dissimillimīs bēstiolis cōmūniter cibus quaeritur (N. D. ii. 123), *so by very different creatures food is sought in common.*

a. The Dative of the Agent is used by the poets and later writers with almost any passive verb:—

neque cernitur illi (Aen. i. 440), *nor is seen by any.*

fēlix est dicta sorōri (Ov. Fast. iii. 1. 597), *she was called happy by her sister.*

Aelia Paetina Narcissō fovēbātur (Tac. Ann. xii. 1), *Ælia Paetina was favored by Narcissus.*

b. The dative of the person who *sees* or *thinks* is regularly used after *videor*, *seem*:—

vidētur mihi, *it seems (or seems good) to me.*

dīs aliter visum [est] (Aen. ii. 428), *it seemed otherwise to the gods.*

videor mihi perspicere ipsius animum (Fam. iv. 13. 5), *I seem (to myself) to see the soul of the man himself.*

NOTE.—The verb *probāre*, *approve* (originally a mercantile word), takes a Dative of Reference (§ 376), which has become so firmly attached that it is often retained with the passive, seemingly as Dative of Agent:—

haec sententia et illi et nobis probābātur (Fam. i. 7. 5), *this view met both his approval and mine (was made acceptable both to him and to me).*

hōc cōsiliū plērisque nōn probābātur (B. C. i. 72), *this plan was not approved by the majority.* [But also, cōsiliū ā cūctis probābātur (id. i. 74).]

Dative of Reference

376. The Dative often depends, not on any *particular word*, but on the *general meaning* of the sentence (*Dative of Reference*).

The dative in this construction is often called the Dative of Advantage or Disadvantage,¹ as denoting the person or thing for whose benefit or to whose prejudice the action is performed.

tibi arās (Plaut. Merc. 71), *you plough for yourself.*

tuās rēs tibi habētō (Plaut. Trin. 206), *keep your goods to yourself (formula of divorce).*

laudāvit mihi frātreū, *he praised my brother (out of regard for me; laudāvit frātreū meū would imply no such motive).*

meritōs mactāvit honōrēs, taurum Neptūnō, taurum tibi, pulcher Apollō (Aen. iii. 118), *he offered the sacrifices due, a bull to Neptune, a bull to thee, beautiful Apollo.*

NOTE.—In this construction the meaning of the sentence is complete without the dative, which is not, as in the preceding constructions, closely connected with any single word. Thus the Dative of Reference is easily distinguishable in most instances even when the sentence consists of only two words, as in the first example.

377. The Dative of Reference is often used to qualify a whole idea, instead of the Possessive Genitive modifying a single word:

¹ *Dativus commodi aut incommodi.*

iter Poenis vel corporibus suis obstruere (Cat. M. 75), *to block the march of the Carthaginians even with their own bodies* (to block, etc., for the disadvantage of, etc.).

sē in cōspectum nautis dedit (Verr. v. 86), *he put himself in sight of the sailors* (he put himself to the sailors into sight).

versatur mihi ante oculos (id. v. 123), *it comes before my eyes* (it comes to me before the eyes).

378. The Dative is used of the person from whose *point of view* an opinion is stated or a situation or a direction is defined.

This is often called the Dative of the Person Judging,¹ but is merely a weakened variety of the Dative of Reference. It is used —

1. Of the mental point of view (*in my opinion, according to me, etc.*): —

Platō mihi ūnus instar est centum milium (Brut. 191), *in my opinion* (to me) *Plato alone is worth a hundred thousand.*

erit ille mihi semper deus (Ecl. i. 7), *he will always be a god to me* (in my regard).

quae est ista servitūs tam clārō hominī (Par. 41), *what is that slavery according to the view of this distinguished man?*

2. Of the local point of view (*as you go in etc.*). In this use the person is commonly denoted indefinitely by a participle in the dative plural: —

oppidum primum Thessaliae venientibus ab Ēpirō (B. C. iii. 80), *the first town of Thessaly as you come from Epirus* (to those coming, etc.).

laevā parte sinum intrantī (Liv. xxvi. 26), *on the left as you sail up the gulf* (to one entering).

est urbe ēgressis tumulus (Aen. ii. 713), *there is, as you come out of the city, a mound* (to those having come out).

NOTE. — The Dative of the Person Judging is (by a Greek idiom) rarely modified by *nōlēs, volēs* (participles of *nōlō, volō*), or by some similar word: —

ut quibusque bellum invītis aut cupientibus erat (Tac. Ann. i. 59), *as each might receive the war reluctantly or gladly.*

ut militibus labōs volentibus esset (Iug. 100), *that the soldiers might assume the task willingly.*

379. The Dative of Reference is used idiomatically without any verb in colloquial questions and exclamations: —

quō mihi fortūnam (Hor. Ep. i. 5. 12), *of what use to me is fortune?*

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

quō tibi, Tillī (id. i. 6. 24), *what use for you, Tillius?*

¹ *Dativus iudicantis.*

α. The dative of reference is sometimes used after interjections :

ei (hei) mihi (Aen. ii. 274), *ah me!*

vae victis (Liv. v. 48), *woe to the conquered.*

em tibi, *there, take that* (there for you)! [Cf. § 380.]

NOTE.—To express *FOR*—meaning *instead of, in defence of, in behalf of*—the ablative with *prō* is used:—

prō patriā mori (Hor. Od. iii. 2. 13), *to die for one's country.*

ego ibō prō tē (Plaut. Most. 1131), *I will go instead of you.*

Ethical Dative

380. The Dative of the Personal Pronouns is used to show a certain interest felt by the person indicated.¹

This construction is called the Ethical Dative.² It is really a faded variety of the Dative of Reference.

quid mihi Celsus agit (Hor. Ep. i. 3. 15), *pray what is Celsus doing?*

suō sibi servit patri (Plaut. Capt. 5), *he serves his own father.*

at tibi repente venit mihi Caninius (Fam. ix. 2), *but, look you, of a sudden comes to me Caninius.*

hem tibi talentum argentī (Pl. Truc. 60), *hark ye, a talent of silver.*

quid tibi vis, what would you have (what do you wish for yourself)?

Dative of Separation

381. Many verbs of *taking away* and the like take the Dative (especially of a *person*) instead of the Ablative of Separation (§ 401).

Such are compounds of *ab, dē, ex,* and a few of *ad* :—

aureum ei detrāxit amiculum (N. D. iii. 83), *he took from him his cloak of gold.*

hunc mihi terrōrem ēripe (Cat. i. 18), *take from me this terror.*

vitam adulescentibus vis aufert (Cat. M. 71), *violence deprives young men of life.*

nihil enim tibi detrāxit senātus (Fam. i. 5 b), *for the senate has taken nothing from you.*

nec mihi hunc errōrem extorquēri volō (Cat. M. 85), *nor do I wish this error wrested from me.*

NOTE.—The Dative of Separation is a variety of the Dative of Reference. It represents the action as *done to* the person or thing, and is thus more vivid than the Ablative.

¹ Compare "I'll rhyme you so eight years together."—*As You Like It*, iii. 2.

² *Dativus ethicus.*

a. The distinct idea of *motion* requires the ablative with a preposition — thus generally with names of *things* (§ 426. 1): —

illum ex periculō eripuit (B. G. iv. 12), *he dragged him out of danger.*

NOTE. — Sometimes the dative of the person and the ablative of the thing with a preposition are both used with the same verb: as, — mihi praeda dē manibus eripitur (Verr. ii. 1. 142), *the booty is wrested from my hands.*

Dative of the Purpose or End

382. The Dative is used to denote the Purpose or End, often with another Dative of the person or thing affected.

This use of the dative, once apparently general, remains in only a few constructions, as follows: —

1. The dative of an abstract noun is used to show that *for which a thing serves* or *which it accomplishes*, often with another dative of the person or thing affected: —

rei publicae clādi sunt (Iug. 85. 43), *they are ruin to the state* (they are for a disaster to the state).

māgnō ūsui nostris fuit (B. G. iv. 25), *it was of great service to our men* (to our men for great use).

tertiam aciem nostris subsidiō misit (id. i. 52), *he sent the third line as a relief to our men.*

suis salutī fuit (id. vii. 50), *he was the salvation of his men.*

ēvēnit facile quod dīs cordī esset (Liv. i. 39), *that came to pass easily which was desired by the gods* (was for a pleasure [lit. heart] to the gods).

NOTE 1. — This construction is often called the Dative of Service, or the Double Dative construction. The verb is usually *sum*. The noun expressing the *end for which* is regularly abstract and singular in number and is never modified by an adjective, except one of degree (*māgnus*, *minor*, etc.), or by a genitive.

NOTE 2. — The word *frūgi* used as an adjective is a dative of this kind: —

cōgis mē dicere inimicū Frūgi (Font. 39), *you compel me to call my enemy Honest.*

hominēs satis fortēs et planē frūgi (Verr. iii. 67), *men brave enough and thoroughly honest.* Cf. *erō frūgi bonae* (Plaut. Pseud. 468), *I will be good for something.* [See § 122. b.]

2. The Dative of Purpose of concrete nouns is used in prose in a few military expressions, and with freedom in poetry: —

locum castris dēligit (B. G. vii. 16), *he selects a site for a camp.*

receptui canere, *to sound a retreat* (for a retreat).

receptui signum (Phil. xiii. 15), *the signal for retreat.*

optāvit locum rēgnō (Aen. iii. 109), *he chose a place for a kingdom.*

locum insidiis circumspectāre (Liv. xxi. 53), *to look about for a place for an ambush.* [Cf. *locum sēditionis quaerere* (id. iii. 46).]

For the Dative of the Gerundive denoting Purpose, see § 505. b.

Dative with Adjectives

383. The Dative is used after Adjectives or Adverbs, to denote that *to which the given quality is directed, for which it exists, or towards which it tends.*

NOTE.—The dative with certain adjectives is in origin a Dative of Purpose or End.

384. The Dative is used with adjectives (and a few Adverbs) of *fitness, nearness, likeness, service, inclination, and their opposites*:¹

nihil est tam nātūrae aptum (Lael. 17), *nothing is so fitted to nature.*

nihil difficile amanti putō (Or. 33), *I think nothing hard to a lover.*

castris idōneum locum dēlēgit (B. G. i. 49), *he selected a place suitable for a camp.*

tribūni nobis sunt amici (Q. Fr. i. 2. 16), *the tribunes are friendly to us.*

esse propitius potest nēmini (N. D. i. 124), *he can be gracious to nobody.*

māgnis autem viris prosperae semper omnēs rēs (id. ii. 167), *but to great men everything is always favorable.*

sēdēs huic nostrō nōn importūna sermōni (De Or. iii. 18), *a place not unsuitable for this conversation of ours.*

cui fundō erat affinis M. Tullius (Tull. 14), *to which estate Marcus Tullius was next neighbor.*

convenienter nātūrae vivere (Off. iii. 13), *to live in accordance with nature*
(ὁμολογουμένως τῇ φύσει).

NOTE 1.—So, also, in poetic and colloquial use, with *idem*: as, — *invitum qui servat idem facit occidēti* (Hor. A. P. 467), *he who saves a man against his will does the same as one who kills him.*

NOTE 2.—Adjectives of *likeness* are often followed by *atque* (*ac*), *as*. So also the adverbs *aequē*, *pariter*, *similiter*, etc. The pronoun *idem* has regularly *atque* or a relative:—

si parētem sapientiam habet ac formam (Plaut. Mil. 1251), *if he has sense equal to his beauty* (like as his beauty).

tē suspicor eisdem rēbus quibus mē ipsum commovērī (Cat. M. 1), *I suspect you are disturbed by the same things by which I am.*

385. Other constructions are sometimes found where the dative might be expected:—

a. Adjectives of *fitness* or *use* take oftener the Accusative with *ad* to denote the purpose or end; but regularly the Dative of *persons*:—

aptus ad rem militārem, *fit for a soldier's duty.*

locus ad insidiās aptior (Mil. 53), *a place fitter for lying in wait.*

nobis ūtile est ad hanc rem (cf. Ter. And. 287), *it is of use to us for this thing.*

¹ Adjectives of this kind are *accommodātus*, *aptus*; *amicus*, *inimicus*, *infestus*, *invisus*, *molestus*; *idōneus*, *opportūnus*, *proprius*; *ūtilis*, *inūtilis*; *affinis*, *finitimus*, *propinquus*, *vicinus*; *pār*, *dispār*, *similis*, *dissimilis*; *iucundus*, *grātus*; *nōtus*, *ignōtus*, and others.

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

cōinis 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 amicissimū*, *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, tuī*, 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*, *vicīnus*.