

## NOMINATIVE CASE

**339.** The Subject of a finite verb is in the Nominative: —

Caesar Rhēnum trānsire dēcrēverat (B. G. iv. 17), *Caesar had determined to cross the Rhine.*

For the omission of a pronominal subject, see § 295. a.

**a.** The nominative may be used in exclamations: —

ēn dextra fidēsque (Aen. iv. 597), *lo, the faith and plighted word!*

ecce tuae litterae dē Varrōne (Att. xiii. 16), *lo and behold, your letters about Varro!*

NOTE. — But the accusative is more common (§ 397. d).

## VOCATIVE CASE

**340.** The Vocative is the case of direct address: —

Tiberīne pater, tē, sāncte, precor (Liv. ii. 10), *O father Tiber, thee, holy one, I pray.*

rēs omnis mihi tēcum erit, Hortēnsī (Verr. i. 33), *my whole attention will be devoted to you, Hortensius.*

**a.** A noun in the nominative in apposition with the subject of the imperative mood is sometimes used instead of the vocative: —

audi tū, populus Albānus (Liv. i. 24), *hear, thou people of Alba.*

**b.** The vocative of an adjective is sometimes used in poetry instead of the nominative, where the verb is in the second person: —

quō moritūre ruis (Aen. x. 811), *whither art thou rushing to thy doom?*

cēnsōrem trabeāte salūtās (Pers. iii. 29), *robed you salute the censor.*

**c.** The vocative *macte* is used as a predicate in the phrase *macte estō* (virtūte), *success attend your (valor):* —

iubērem tē macte virtūte esse (Liv. ii. 12), *I should bid you go on and prosper in your valor.*

macte novā virtūte puer (Aen. ix. 641), *success attend your valor, boy!*

NOTE. — As the original quantity of the final e in *macte* is not determinable, it may be that the word was an adverb, as in *bene est* and the like.

## GENITIVE CASE

**341.** The Genitive is regularly used to express the relation of one noun to another. Hence it is sometimes called the *adjective* case, to distinguish it from the Dative and the Ablative, which may be called *adverbial* cases.

The uses of the Genitive may be classified as follows: —

- |                               |   |  |
|-------------------------------|---|--|
| I. Genitive with Nouns:       | } | 1. Of Possession (§ 343).<br>2. Of Material (§ 344).<br>3. Of Quality (§ 345).<br>4. Of the Whole, after words designating a Part<br>(Partitive, § 346).<br>5. With Nouns of Action and Feeling (§ 348). |
| II. Genitive with Adjectives: | } | 1. After Relative Adjectives (or Verbals) (§ 349).<br>2. Of Specification (later use) (§ 349. d).  |
| III. Genitive with Verbs:     | } | 1. Of Memory, Feeling, etc. (§§ 350, 351, 354).<br>2. Of Accusing, etc. (Charge or Penalty) (§ 352).   |

### GENITIVE WITH NOUNS

**342.** A noun used to limit or define another, and *not* meaning the same person or thing, is put in the Genitive.

This relation is most frequently expressed in English by the preposition *of*, sometimes by the English genitive (or possessive) case: —

libri Cicerōnis, *the books of Cicero*, or *Cicero's books*.

inimīci Caesaris, *Cæsar's enemies*, or *the enemies of Cæsar*.

talentum aurī, *a talent of gold*.

vir summæ virtūtis, *a man of the greatest courage*.

But observe the following equivalents: —

vacātiō labōris, *a respite FROM toil*.

petitiō cōsulātūs, *candidacy FOR the consulship*.

rēgnūm civitātis, *royal power OVER the state*.

### Possessive Genitive

**343.** The Possessive Genitive denotes the person or thing to which an object, quality, feeling, or action belongs: —

Alexandrī canis, *Alexander's dog*.

potentia Pompēi (Sall. Cat. 19), *Pompey's power*.

Ariovistī mors (B. G. v. 29), *the death of Ariovistus*.

perditōrum temeritās (Mil. 22), *the recklessness of desperate men*.

NOTE 1. — The Possessive Genitive may denote (1) the actual *owner* (as in *Alexander's dog*) or *author* (as in *Cicero's writings*), or (2) the person or thing that possesses some *feeling* or *quality* or does some *act* (as in *Cicero's eloquence*, *the strength of the bridge*, *Catiline's evil deeds*). In the latter use it is sometimes called the Subjective Genitive; but this term properly includes the possessive genitive and several other genitive constructions (nearly all, in fact, except the Objective Genitive, § 347).

NOTE 2. — The noun limited is understood in a few expressions: —

ad Castoris [aedēs] (Quinct. 17), *at the [temple] of Castor*. [Cf. *St. Paul's*.]

Flaccus Claudī, *Flaccus [slave] of Claudius*.

Hectoris Andromachē (Aen. iii. 319), *Hector's [wife] Andromache*.

*a.* For the genitive of possession a possessive or derivative adjective is often used, — regularly for the possessive genitive of the personal pronouns (§ 302. *a*): —

liber meus, *my book*. [Not liber mei.]  
 aliēna pericula, *other men's dangers*. [But also aliōrum.]  
 Sullāna tempora, *the times of Sulla*. [Oftener Sullae.]

*b.* The possessive genitive often stands in the predicate, connected with its noun by a verb (*Predicate Genitive*): —

haec domus est patris mei, *this house is my father's*.  
 iam mē Pompēi tōtum esse scis (Fam. ii. 13), *you know I am now all for Pompey* (all Pompey's).  
 summa laus et tua et Brūti est (Fam. xii. 4. 2), *the highest praise is due both to you and to Brutus* (is both yours and Brutus's).  
 compendī facere, *to save* (make of saving).  
 lucrī facere, *to get the benefit of* (make of profit).

NOTE. — These genitives bear the same relation to the examples in § 343 that a predicate noun bears to an appositive (§§ 282, 283).

*c.* An infinitive or a clause, when used as a noun, is often limited by a genitive in the predicate: —

neque suī iūdicī [erat] discernere (B. C. i. 35), *nor was it for his judgment to decide* (nor did it belong to his judgment).  
 cūvis hominis est errāre (Phil. xii. 5), *it is any man's* [liability] *to err*.  
 negāvit mōris esse Graecōrum, ut in conviviō virōrum accumberent mulierēs (Verr. ii. 1. 66), *he said it was not the custom of the Greeks for women to appear as guests* (recline) *at the banquets of men*.  
 sed timidī est optāre necem (Ov. M. iv. 115), *but 't is the coward's part to wish for death*.  
 stulti erat spērāre, suādēre impudentis (Phil. ii. 23), *it was folly* (the part of a fool) *to hope, effrontery to urge*.  
 sapientis est pauca loquī, *it is wise* (the part of a wise man) *to say little*.  
 [Not sapiēns (neuter) est, etc.]

NOTE 1. — This construction is regular with adjectives of the third declension instead of the neuter nominative (see the last two examples).

NOTE 2. — A derivative or possessive adjective may be used for the genitive in this construction, and *must* be used for the genitive of a personal pronoun: —

mentiri nōn est meum [not mei], *it is not for me to lie*.  
 hūmānum [for hominis] est errāre, *it is man's nature to err* (to err is human).

*d.* A limiting genitive is sometimes used instead of a noun in apposition (*Appositional Genitive*) (§ 282): —

nōmen insāniae (for nōmen insānia), *the word madness*.  
 oppidum Antiochiāe (for oppidum Antiochia, the regular form), *the city of Antioch*.

## Genitive of Material

**344.** The Genitive may denote the Substance or Material of which a thing consists (cf. § 403):—

talentum aurī, *a talent of gold.*

fūmina lactis, *rivers of milk.*

## Genitive of Quality

**345.** The Genitive is used to denote Quality, but only when the quality is modified by an adjective:—

vir summae virtūtis, *a man of the highest courage.* [But not *vir virtūtis.*]

māgnae est dēliberātiōnis, *it is an affair of great deliberation.*

māgnī formīca labōris (Hor. S. i. 1. 33), *the ant [a creature] of great toil.*

ille autem suī iūdicī (Nep. Att. 9), *but he [a man] of independent (his own) judgment.*

NOTE. — Compare Ablative of Quality (§ 415). In expressions of quality, the genitive or the ablative may often be used indifferently: as, *praestantī prūdentīā vir, a man of surpassing wisdom*; *maximī animī homō, a man of the greatest courage.* In classic prose, however, the genitive of quality is much less common than the ablative; it is practically confined to expressions of measure or number, to a phrase with *ēius*, and to nouns modified by *māgnus*, *maximus*, *summus*, or *tantus*. In general the Genitive is used rather of *essential*, the Ablative of *special* or *incidental* characteristics.

**a.** The genitive of quality is found in the adjective phrases *ēius modī*, *cūius modī* (equivalent to *tālis*, *such*; *quālis*, *of what sort*):—

ēius modī sunt tempestātēs cōsecūtae, utī (B. G. iii. 29), *such storms followed, that, etc.*

**b.** The genitive of quality, with numerals, is used to define measures of *length*, *depth*, etc. (*Genitive of Measure*):—

fossa trium pedum, *a trench of three feet [in depth].*

mūrus sēdecim pedum, *a wall of sixteen feet [high].*

For the Genitive of Quality used to express *indefinite value*, see § 417.

## Partitive Genitive

**346.** Words denoting a Part are followed by the Genitive of the Whole to which the part belongs.

**a.** Partitive words, followed by the genitive, are—

1. Nouns or Pronouns (cf. also § below):—

pars militum, *part of the soldiers.* quis nostrum, *which of us?*

nihil erat reliquī, *there was nothing left.*

nēmō eōrum (B. G. vii. 66), *not a man of them.*

māgnam partem eōrum interfecērunt (id. ii. 23), *they killed a large part of them.*

2. Numerals, Comparatives, Superlatives, and Pronominal words like *alius, alter, nullus*, etc.:—

*unus tribūnōrum*, *one of the tribunes* (see *c* below).

*sapientum octāvus* (Hor. S. ii. 3. 296), *the eighth of the wise men*.

*milia passuum sescenta* (B. G. iv. 3), *six hundred miles* (thousands of paces).

*māior frātrum*, *the elder of the brothers*.

*animālium fortiōra*, *the stronger [of] animals*.

*Suēbōrum gēns est longē maxima et bellicōsissima Germānōrum omnium* (B. G. iv. 1), *the tribe of the Suevi is far the largest and most warlike of all the Germans*.

*alter cōsulum*, *one of the [two] consuls*.

*nulla eārum* (B. G. iv. 28), *not one of them* (the ships).

3. Neuter Adjectives and Pronouns, used as nouns:—

*tantum spatī*, *so much [of] space*.

*aliquid nummōrum*, *a few pence* (something of coins).

*id locī* (or *locōrum*), *that spot of ground*; *id temporis*, *at that time* (§ 397. a).

*plāna urbis*, *the level parts of the town*.

*quid novī*, *what news?* (what of new?)

*paulum frūmentī* (B. C. i. 78), *a little grain*.

*plūs dōlōris* (B. G. i. 20), *more grief*.

*suū aliquid timōris* (B. C. ii. 29), *some fear of his own* (something of his own fear).

NOTE 1.—In classic prose neuter adjectives (not pronominal) seldom take a partitive genitive, except *multum, tantum, quantum*, and similar words.

NOTE 2.—The genitive of adjectives of the *third declension* is rarely used partitively:—*nihil novī* (genitive), *nothing new*; but,—*nihil memorābile* (nominative), *nothing worth mention* (not *nihil memorābilis*).

4. Adverbs, especially those of Quantity and of Place:—

*parum ōtī*, *not much ease* (too little of ease).

*satis pecūniae*, *money enough* (enough of money).

*plūrimum tōtius Galliae equitatū valet* (B. G. v. 3), *is strongest of all Gaul in cavalry*.

*ubinam gentium sumus* (Cat. i. 9), *where in the world are we* (where of nations)?

*ubicumque terrārum et gentium* (Verr. v. 143), *wherever in the whole world*.

*rēs erat eō iam locī ut* (Sest. 68), *the business had now reached such a point that*, etc.

*eō miseriarum* (Iug. 14. 3), *to that [pitch] of misery*.

*inde locī*, *next in order* (thence of place). [Poetical.]

**b.** The poets and later writers often use the partitive genitive after adjectives, instead of a noun in its proper case:—

*sequimur tē, sānete deōrum* (Aen. iv. 576), *we follow thee, O holy deity*. [For *sānete deus* (§ 49. g. x.)]

*nigrae lānarum* (Plin. H. N. viii. 193), *black wools*. [For *nigrae lānae*.]

*expediti militum* (Liv. xxx. 9), *light-armed soldiers*. [For *expediti militēs*.]

*hominum cūctōs* (Ov. M. iv. 631), *all men*. [For *cūctōs hominēs*; cf. *e.*]

*c.* Cardinal numerals (except *mīlia*) regularly take the Ablative with *ē* (*ex*) or *dē* instead of the Partitive Genitive. So also *quīdam*, a *certain one*, commonly, and other words occasionally:—

*ūnus ex tribūnis*, *one of the tribunes*. [But also, *ūnus tribūnōrum* (cf. *a. 2*).]

*minimus ex illīs* (Iug. 11), *the youngest of them*.

*medius ex tribus* (ib.), *the middle one of the three*.

*quīdam ex militibus*, *certain of the soldiers*.

*ūnus dē multīs* (Fin. ii. 66), *one of the many*.

*paucī dē nostrīs cadunt* (B. G. i. 15), *a few of our men fall*.

*hominem dē comitibus meis*, *a man of my companions*.

*d.* *Uterque*, *both* (properly *each*), and *quisque*, *each*, with Nouns are regularly used as adjectives in agreement, but with Pronouns take a partitive genitive:—

*uterque cōsul*, *both the consuls*; but, *uterque nostrum*, *both of us*.

*ūnus quisque vestrum*, *each one of you*.

*utraque castra*, *both camps*.

*e.* Numbers and words of quantity including the *whole* of any thing take a case in agreement, and not the partitive genitive. So also words denoting a part when *only that part* is thought of:—

*nōs omnēs*, *all of us* (we all). [Not *omnēs nostrum*.]

*quot sunt hostēs*, *how many of the enemy are there?*

*cavē inimicōs, qui multī sunt*, *beware of your enemies, who are many*.

*multī militēs*, *many of the soldiers*.

*nēmō Rōmānus*, *not one Roman*.

### Objective Genitive

347. The Objective Genitive is used with Nouns, Adjectives, and Verbs.

348. Nouns of *action*, *agency*, and *feeling* govern the Genitive of the Object:—

*cāritās tuī*, *affection for you*.

*vacātiō mūneris*, *relief from duty*.

*fuga malōrum*, *refuge from disaster*.

*contentiō honōrum*, *struggle for office*.

*dēsiderium ōti*, *longing for rest*.

*grātia benefici*, *gratitude for kindness*.

*precātiō dēorum*, *prayer to the gods*.

*opīniō virtūtis*, *reputation for valor*.

NOTE.—This usage is an extension of the idea of *belonging to* (Possessive Genitive). Thus in the phrase *odium Cæsaris*, *hate of Cæsar*, the hate in a passive sense *belongs to Cæsar*, as *odium*, though in its active sense he is the *object* of it, as *hate* (cf. *a*). The distinction between the Possessive (subjective) and the Objective Genitive is very unstable and is often lost sight of. It is illustrated by the following example: the phrase *amor patris*, *love of a father*, may mean *love felt by a father*, *a father's love* (subjective genitive), or *love towards a father* (objective genitive).

**a.** The objective genitive is sometimes replaced by a possessive pronoun or other derivative adjective:—

mea invidia, *my unpopularity* (the dislike of which I am the object). [Cf. odium meī (Har. Resp. 5), *hatred of me.*]

laudātor meus (Att. i. 16. 5), *my eulogist* (one who praises me). [Cf. nostrī laudātor (id. i. 14. 6).]

Clōdiānum crimen (Mil. 72), *the murder of Clodius* (the Clodian charge). [As we say, *the Nathan murder.*]

metus hostilis (Iug. 41), *fear of the enemy* (hostile fear).

ea quae faciēbat, tuā sē fiduciā facere dicēbat (Verr. v. 176), *what he was doing, he said he did relying on you* (with your reliance).

neque negligentīā tuā, neque id odiō fēcit tuō (Ter. Ph. 1016), *he did this neither from neglect nor from hatred of you.*

**b.** Rarely the objective genitive is used with a noun already limited by another genitive:—

animī multārum rērum percursiō (Tusc. iv. 31), *the mind's traversing of many things.*

**c.** A noun with a preposition is often used instead of the objective genitive:—

odium in Antōnium (Fam. x. 5. 3), *hate of Antony.*

merita ergā mē (id. i. 1. 1), *services to me.*

meam in tē pietātem (id. i. 9. 1), *my devotion to you.*

impetus in urbem (Phil. xii. 29), *an attack on the city.*

excessus ē vitā (Fin. iii. 60), *departure from life.* [Also, excessus vitae, Tusc. i. 27.]

adoptiō in Domitium (Tac. Ann. xii. 25), *the adoption of Domitius.* [A late and bold extension of this construction.]

NOTE.—So also in late writers the dative of reference (cf. § 366. b): as,—longō bellō māteria (Tac. H. i. 89), *resources for a long war.*

## GENITIVE WITH ADJECTIVES

349. Adjectives requiring an object of reference govern the Objective Genitive.

**a.** Adjectives denoting *desire, knowledge, memory, fulness, power, sharing, guilt*, and their opposites govern the genitive:—

avidī laudis (Manil. 7), *greedy of praise.*

fastīdiōsus litterārum, *disclaiming letters.*

iūris peritus, *skilled in law.* [So also the ablative, iūre, cf. § 418.]

memorem vestri, oblitum sui (Cat. iv. 19), *mindful of you, forgetful of himself.*

rationis et orationis expertēs (Off. i. 50), *devoid of sense and speech.*

nostrae cōsuetudinīs imperitū (B.G. iv. 22), *unacquainted with our customs.*

plēnus fidei, *full of good faith.*

omnis spei egeṅam (Tac. Ann. i. 53), *destitute of all hope.*

tempestātum potentem (Aen. i. 80), *having sway over the storms.*

impotēns irae (Liv. xxix. 9. 9), *ungovernable in anger.*

conīrātīōnis participēs (Cat. iii. 14), *sharing in the conspiracy.*

affinis rei capitālīs (Verr. ij. 2. 94), *involved in a capital crime.*

insōns culpae (Liv. xxii. 49), *innocent of guilt.*

**b.** Participles in -ns govern the genitive when they are used as adjectives, i.e. when they denote a *constant disposition* and not a *particular act*:—

sī quem tuī amantiōrem eōgnōvistī (Q. Fr. i. 1. 15), *if you have become acquainted with any one more fond of you.*

multitūdō insolēns bellī (B. C. ii. 36), *a crowd unused to war.*

erat Iugurtha appetēns glōriae militāris (Iug. 7), *Jugurtha was eager for military glory.*

NOTE 1.— Participles in -ns, when used as participles, take the case regularly governed by the verb to which they belong: as, — Sp. Maelium rēgnum appetentem interēmit (Cat. M. 56), *he put to death Spurius Maelius, who was aspiring to royal power.*

NOTE 2.— Occasionally participial forms in -ns are treated as participles (see note 1) even when they express a *disposition* or *character*: as, — virtūs quam alii ipsam temperantiam dicunt esse, alii obtemperantem temperantiae praeceptis et eam subsequentem (Tusc. iv. 30), *observant of the teachings of temperance and obedient to her.*

**c.** Verbals in -āx (§ 251) govern the genitive in poetry and later Latin:—

iūstum et tenācem prōpositī virum (Hor. Od. iii. 3), *a man just and steadfast to his purpose.*

circus capāx populī (Ov. A. A. i. 136), *a circus big enough to hold the people.*

cibī vinīque capācissimus (Liv. ix. 16. 13), *a very great eater and drinker (very able to contain food and wine).*

**d.** The poets and later writers use the genitive with almost any adjective, to denote that *with reference to which* the quality exists (*Genitive of Specification*):—

callidus rei militāris (Tac. H. ii. 32), *skilled in soldiership.*

pauper aquae (Hor. Od. iii. 30. 11), *scant of water.*

nōtus animī paternī (id. ii. 2. 6), *famed for a paternal spirit.*

fessī rērum (Aen. i. 178), *weary of toil.*

integer vitāe scelerisque pūrus (Hor. Od. i. 22. 1), *upright in life, and unstained by guilt.*

NOTE.— The Genitive of Specification is only an extension of the construction with adjectives requiring an object of reference (§ 349). Thus callidus denotes *knowledge*; pauper, *want*; pūrus, *innocence*; and so these words in a manner belong to the classes under *a*.

For the Ablative of Specification, the prose construction, see § 418. For Adjectives of *likeness* etc. with the Genitive, apparently Objective, see § 385. *c.* For Adjectives with animī (locative in origin), see § 358.



## GENITIVE WITH VERBS

## Verbs of Remembering and Forgetting

350. Verbs of *remembering* and *forgetting* take either the Accusative or the Genitive of the object:—

**a.** *Memini* takes the Accusative when it has the literal sense of *retaining in the mind* what one has seen, heard, or learned. Hence the accusative is used of *persons* whom one remembers as acquaintances, or of *things* which one has experienced.

So *obliscor* in the opposite sense, — to *forget* literally, to *lose all memory of* a thing (very rarely, of a person).

*Cinnam memini* (Phil. v. 17), *I remember Cinna.*

*utinam avum tuum meminissēs* (id. i. 34), *oh! that you could remember your grandfather!* (but he died before you were born).

*Postumium, cūius statuam in Isthmō meminisse tē dicis* (Att. xiii. 32), *Postumius, whose statue you say you remember (to have seen) on the Isthmus.*  
*omnia meminit Siron Epicūri dogmata* (Acad. ii. 106), *Siron remembers all the doctrines of Epicurus.*

*multa ab aliis audita meminērunt* (De Or. ii. 355), *they remember many things that they have heard from others.*

*tōtam causam oblitus est* (Brut. 217), *he forgot the whole case.*

*hinc iam obliviscere Grāiōs* (Aen. ii. 148), *from henceforth forget the Greeks* (i.e. not merely disregard them, but banish them from your mind, as if you had never known them).

**b.** *Memini* takes the Genitive when it means to *be mindful* or *regardful* of a person or thing, to *think of* somebody or something (often with special interest or warmth of feeling).

So *obliscor* in the opposite sense, — to *disregard*, or *dismiss from the mind*,—and the adjective *oblitus*, *careless* or *regardless*.

*ipse sui meminerat* (Verr. ii. 136), *he was mindful of himself* (of his own interests).

*faciam ut hūius loci diēique mēique semper memineris* (Ter. Eun. 801), *I will make you remember this place and this day and me as long as you live.*

*nec mē meminisse pigēbit Elissae, dum memor ipse mēi* (Aen. iv. 335), *nor shall I feel regret at the thought of Elissa, so long as I remember myself.*

*meminerint verēcundiae* (Off. i. 122), *let them cherish modesty.*

*hūmānae infirmitātis memini* (Liv. xxx. 31. 6), *I remember human weakness.*

*oblivisci temporum ueōrum, meminisse āctiōnum* (Fam. i. 9. 8), *to disregard my own interests, to be mindful of the matters at issue.*

*nec tamen Epicūri licet oblivisci* (Fin. v. 3), *and yet I must not forget Epicurus.*

*obliviscere caedis atque incendiōrum* (Cat. i. 6), *turn your mind from slaughter and conflagrations* (dismiss them from your thoughts).

NOTE 1. — With both *meminī* and *oblīvīscor* the personal and reflexive pronouns are regularly in the Genitive; neuter pronouns and adjectives used substantively are regularly in the Accusative; abstract nouns are often in the Genitive. These uses come in each instance from the natural meaning of the verbs (as defined above).

NOTE 2. — *Meminī* in the sense of *mention* takes the Genitive: as, — *eundem Achillem cūsupra meminimus* (B. C. iii. 108), *that same Achilles whom I mentioned above*.

*c. Reminiscor* is rare. It takes the Accusative in the literal sense of *call to mind, recollect*; the Genitive in the more figurative sense of *be mindful of*: —

*dulcis moriens reminiscitur Argos* (Aen. x. 782), *as he dies he calls to mind his beloved Argos*.

*reminiscerētur et veteris incommodi populi Rōmāni et pristinae virtutis Helvētiorum* (B. G. i. 13), *let him remember both the former discomfiture of the Roman people and the ancient valor of the Helvetians*. [A warning, — *let him bear it in mind* (and beware)!]

*d. Recordor, recollect, recall*, regularly takes the Accusative: —

*recordāre cōsēnsū illum theātri* (Phil. i. 30), *recall that unanimous agreement of the [audience in the] theatre*.

*recordāminī omnis civilis dissensionēs* (Cat. iii. 24), *call to mind all the civil wars*.

NOTE. — *Recordor* takes the genitive once (Pison. 12); it is never used with a personal object, but may be followed by *dē* with the ablative of the person or thing (cf. § 351. n.): —

*dē tē recordor* (Scaur. 49), *I remember about you*.

*dē illis* (lacrimis) *recordor* (Planc. 104), *I am reminded of those tears*.

### Verbs of Reminding

351. Verbs of *reminding* take with the Accusative of the person a Genitive of the thing; except in the case of a neuter pronoun, which is put in the accusative (cf. § 390. c).

So *admonēō, commoneō, commonefaciō, commonefiō*. But *moneō* with the genitive is found in late writers only.

*Catilina admonēbat alium egestātis, alium cupiditātis suae* (Sall. Cat. 21),

*Catiline reminded one of his poverty, another of his cupidity*.

*eōs hōc moneō* (Cat. ii. 20), *I give them this warning*.

*quod vōs lēx commonet* (Verr. iii. 40), *that which the law reminds you of*.

NOTE. — All these verbs often take *dē* with the ablative, and the accusative of nouns as well as of pronouns is sometimes used with them: —

*saepius tē admonēō dē syngraphā Sittianā* (Pam. viii. 4. 5) *I remind you again and again of Sittius's bond*.

*officium vostrum ut vōs malō cōgātis commoneŕier* (Plant. Ps. 150), *that you may by misfortune force yourselves to be reminded of your duty*.

## Verbs of Accusing, Condemning, and Acquitting

352. Verbs of *accusing*, *condemning*, and *acquitting*, take the Genitive of the Charge or Penalty:—

arguit mē furti, *he accuses me of theft.*

pecūlātūs damnātūs (pecūniae pūblicaē damnātūs) (Flacc. 43), *condemned for embezzlement.*

videō nōn tē absolūtum esse improbitātis, sed illōs damnātōs esse caedis (Verr. ii. 1. 72), *I see, not that you were acquitted of outrage, but that they were condemned for homicide.*

α. Peculiar genitives, under this construction, are—

capitis, as in damnāre capitis, *to sentence to death.*

māiestātis [laesae], *treason* (crime against the dignity of the state).

repetundārum [rērum], *extortion* (lit. of an action for reclaiming money).

vōtī damnātūs (or reus), *bound [to the payment] of one's vow, i.e. successful in one's effort.*

pecūniae (damnāre, iūdicāre, see note).

duplī etc., as in duplī condemnāre, *condemn to pay twofold.*

NOTE.—The origin of these genitive constructions is pointed at by pecūniae damnāre (Gell. xx. 1. 38), *to condemn to pay money*, in a case of injury to the person; quantaē pecūniae iūdicātī essent (id. xx. 1. 47), *how much money they were adjudged to pay*, in a mere suit for debt; cōfessī aeris ac dēbitī iūdicātī (id. xx. 1. 42), *adjudged to owe an admitted sum due*. These expressions show that the genitive of the penalty comes from the use of the genitive of value to express a *sum of money due* either as a debt or as a fine. Since in early civilizations all offences could be compounded by the payment of fines, the genitive came to be used of other punishments, not pecuniary. From this to the genitive of the actual crime is an easy transition, inasmuch as there is always a confusion between crime and penalty (cf. Eng. *guilty of death*). It is quite unnecessary to assume an ellipsis of crimine or iūdicō.

353. Other constructions for the Charge or Penalty are—

1. The Ablative of Price: regularly of a *definite amount* of fine, and often of indefinite penalties (cf. § 416):—

Frusinātēs tertiā parte agrī damnātī (Liv. x. 1), *the people of Frusino condemned [to forfeit] a third part of their land.*

2. The Ablative with *dē*, or the Accusative with *inter*, in idiomatic expressions:—

dē aleā, *for gambling*; dē ambitū, *for bribery.*

dē pecūniis repetundis, *of extortion* (cf. § 352. a).

inter sicāriōs (Ros. Am. 90), *as an assassin* (among the assassins).

dē vī et māiestātis damnātī (Phil. i. 21), *convicted of assault and treason.*

NOTE.—The accusative with *ad* and *in* occurs in later writers to express the *penalty*: as, — *ad mortem* (Tac. Ann. xvi. 21), *to death*; *ad (in) metallā*, *to the mines.*

## Verbs of Feeling

354. Many verbs of *feeling* take the Genitive of the object which excites the feeling.

- a.* Verbs of *pity*, as *miserere* and *miserēscō*, take the genitive:—  
*miserēmini familiae, iūdicēs, miserēmini patris, miserēmini fili* (Flacc. 106),  
*have pity on the family, etc.*  
*miserere animi nōn dīgna ferentis* (Aen. ii. 144), *pity a soul that endures*  
*unworthy things.*  
*miserescite rēgis* (id. viii. 573), *pity the king.* [Poetical.]

NOTE.—But *miseror*, *commiseror*, *bewail*, take the accusative: as,—*commūnem*  
*condiciōnem miserāri* (Mur. 55), *bewail the common lot.*

*b.* As impersonals, *miseret*, *paenitet*, *piget*, *puget*, *taedet* (or *pertaesum*  
*est*), take the genitive of the *cause of the feeling* and the accusative  
of the *person affected*:—

- quōs infāmiae suae neque pudet neque taedet* (Verr. i. 35), *who are neither*  
*ashamed nor weary of their dishonor.*  
*mē miseret parietum ipsōrum* (Phil. ii. 69), *I pity the very walls.*  
*mē civitātis mōrum piget taedetque* (Ing. 4), *I am sick and tired of the ways*  
*of the state.*  
*decemvirōrum vōs pertaesum est* (Liv. iii. 67), *you became tired of the decemvirs.*

*c.* With *miseret*, *paenitet*, etc., the *cause of the feeling* may be ex-  
pressed by an infinitive or a clause:—

- neque mē paenitet mortālis inimicitias habere* (Rab. Post. 32), *nor am I sorry*  
*to have deadly enmities.*  
*nōn dedisse istunc pudet; mē quia nōn accēpi piget* (Pl. Pseud. 282), *he is*  
*ashamed not to have given; I am sorry because I have not received.*

NOTE.—*Miseret* etc. are sometimes used personally with a neuter pronoun as sub-  
ject: as,—*nōn tē haec pudet* (Ter. Ad. 754), *do not these things shame you?*

*Interest and Rēfert*

355. The impersonals *interest* and *rēfert* take the Genitive of the  
person (rarely of the thing) affected.

The subject of the verb is a neuter pronoun or a substantive  
clause:—

- Clōdi intererat Milōnem perire* (cf. Mil. 56), *it was the interest of Clodius that*  
*Milo should die.*  
*aliquid quod illōrum magis quam suā rētulisse vidērētur* (Ing. 111), *something*  
*which seemed to be more for their interest than his own.*  
*videō enim quid meā intersit, quid utriusque nostrum* (Fam. vii. 23. 4), *for I*  
*see what is for my good and for the good of us both.*

**a.** Instead of the genitive of a personal pronoun the corresponding possessive is used in the ablative singular feminine after **interest** or **rēfert**:—

quid tuā id rēfert? māgnī (Ter. Ph. 723), *how does that concern you? much.*

[See also the last two examples above.]

vehementer intererat vestrā quī patrēs estis (Plin. Ep. iv. 13. 4), *it would be very much to your advantage, you who are fathers.*

NOTE.—This is the only construction with **rēfert** in classic prose, except in one passage in Sallust (see example above).

**b.** The accusative with **ad** is used with **interest** and **rēfert** to express the thing *with reference to which* one is interested:—

māgnī ad honōrem nostrum interest (Fam. xvi. 1), *it is of great consequence to our honor.*

rēfert etiam ad fructūs (Varr. R. R. i. 16. 6), *it makes a difference as to the crop.*

NOTE 1.—Very rarely the *person* is expressed by **ad** and the accusative, or (with **rēfert**) by the dative (probably a popular corruption):—

quid id ad mē aut ad meam rem rēfert (Pl. Pers. 513), *what difference does that make to me or to my interests?*

quid rēferat iurā naturae finis viventī (Hor. S. i. 1. 49), *what difference does it make to me who live within the limits of natural desire?*

nōn rēferre dēdecorī (Tac. Ann. xv. 65), *that it makes no difference as to the disgrace.*

NOTE 2.—The degree of interest is expressed by a genitive of value, an adverb, or an adverbial accusative.

### Verbs of Plenty and Want •

**356.** Verbs of Plenty and Want sometimes govern the genitive (cf. § 409. a. N.):—

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

implentur veteris Bacchī piugnisque ferinae (Aen. i. 215), *they fill themselves with old wine and fat venison.*

nē quis auxiliī egeat (B. G. vi. 11), *lest any require aid.*

quid est quod dēfēnsiōnis indigeat (Rosc. Am. 34), *what is there that needs defence?*

quae ad cōsōlandum māiōris ingenī et ad ferendum singulāris virtūtis indigent (Fam. vi. 4. 2), [sORROWS] *which for their comforting need more ability, and for endurance unusual courage.*

NOTE.—Verbs of plenty and want more commonly take the ablative (see §§ 409. a, 401), except **egeō**, which takes either case, and **indigeō**. But the genitive is by a Greek idiom often used in poetry instead of the ablative with all words denoting *separation* and *want* (cf. § 357. b. 3):—

abstinētō irarum (Hor. Od. iii. 27. 69), *refrain from wrath.*

operum solūtīs (id. iii. 17. 16), *free from toils.*

dēsine mollium querellārum (id. ii. 9. 17), *have done with weak complaints.*

## Genitive with Special Verbs

357. The Genitive is used with certain special verbs.

a. The genitive sometimes follows *potior*, *get possession of*; as always in the phrase *potiri rerum*, *to be master of affairs*:—

illius regni potiri (Fam. i. 7. 5), *to become master of that kingdom.*

Cleanthes solem dominari et rerum potiri putat (Acad. ii. 126), *Cleanthes thinks the sun holds sway and is lord of the universe.*

NOTE.—But *potior* usually takes the ablative (see § 410).

b. Some other verbs rarely take the genitive—

1. By analogy with those mentioned in § 354:—

neque huius sis veritus feminae primariae (Ter. Ph. 971), *and you had no respect for this high-born lady.*

2. As akin to adjectives which take the genitive:—

fastidit mei (Plaut. Aul. 245), *he disdains me.* [Cf. fastidiosus.]

studet tui (quoted N. D. iii. 72), *he is zealous for you.* [Cf. studiosus.]

3. In imitation of the Greek:—

iustitiaene prius mirer, belline laborum (Aen. xi. 126), *shall I rather admire his justice or his toils in war?*

neque ille sepositi ciceris nec longae invidit avenae (Hor. S. ii. 6. 84), *nor did he grudge his garnered peas, etc.* [But cf. invidus, parcus.]

laborum decipitur (Hor. Od. ii. 13. 38), *he is beguiled of his woes.*

me laborum levans (Pl. Rud. 247), *you relieve me of my troubles.*

358. The apparent Genitive *animi* (really Locative) is used with a few verbs and adjectives of *feeling* and the like:—

Antiphō me ex cruciat animi (Ter. Ph. 187), *Antiphō tortures my mind* (me in my mind).

quī pendet animi (Tusc. iv. 35), *who is in suspense.*

me animi fallit (Lucr. i. 922), *my mind deceives me.*

So, by analogy, *desipiebam mentis* (Pl. Epid. 138), *I was out of my head.*

*aeger animi*, *sick at heart*; *confusus animi*, *disturbed in spirit.*

*sanus mentis aut animi* (Pl. Trin. 454), *sound in mind or heart.*

## PECULIAR GENITIVES

359. Peculiar Genitive constructions are the following:—

a. A poetical genitive occurs rarely in exclamations, in imitation of the Greek (*Genitive of Exclamation*):—

di immortalēs, mercimōni lepidi (Pl. Most. 912), *good heavens! what a charming bargain!*

foederis heu tacitū (Prop. iv. 7. 21), *alas for the unspoken agreement!*

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