

Chapter 14

RULE 1: *i*-stem third-declension nouns:

1. are "parisyllabic";
2. have a monosyllabic nominative singular ending in *-s/x* and two consonants at the end of the base;
3. or, are neuters ending in *-e*, *-al* or *-ar*.

RULE 2: The sum difference between *i*-stem and regular third-declension nouns is an extra *-i-* in certain cases:

1. in the genitive plural of all *i*-stems (*-ium*);
2. or, in the genitive plural (*-ium*), the ablative singular (*-i*) and nominative/accusative plural (*-ia*) of neuter *i*-stems.

RULE 3: Things to note about ablatives:

1. the ablative of means uses **no** preposition;
2. the ablative of manner uses the preposition *cum*, except when an adjective is attached to the object, in which case the preposition *cum* is optional;
3. and the ablative of accompaniment uses the preposition *cum* and normally has a person as its object.

I. Grammar

Wheelock has paced this book well. After introducing most pronouns and all principal parts of the verb, he gives us a break from new earth-shattering concepts. The next three chapters (*i*-stem nouns, basic uses of the ablative, the imperfect tense, and third-declension adjectives) fill in chinks and gaps but do not built new walls. This should be a relief to all and allow some time for review.

All the same, to some students these chapters will seem full of niggling, tedious, small-minded rules, warrior mice sent to destroy by nibbling where tigers have as yet failed. If not for the well-deserved rest these chapters give, I would agree. In compensation for tedious details, I take the opportunity here to digress on "fun-facts" about the history, mythology, and society of ancient Rome. I also try to cover the additional readings, for which so often I have had little time in chapters before this; I like especially the wonderful Martial epigram on page 69 ("Store Teeth").

Beware, then, of overburdening students with minutia. In particular, approach Chapter 14 with an eye to the practical things students need to know to interpret *i*-stems and ablatives correctly. Rules 1 and 2 cited above sum up the few essential differences between *i*-stem and regular third-declension forms. For masculine and feminine *i*-stems the only form different from regular third-declension is the genitive plural which has an extra *-i-* (*-ium*). Neuter *i*-stems also have an extra *-i-* in the nominative/accusative plural (*-ia*) and substitute *-i* for *-e* in the ablative singular.

A. *i*-Stem Nouns

The rules which distinguish *i*-stems from regular third-declension nouns can seem somewhat forbidding at first glance. Terminology like "parisyllabics" and "monosyllabics with nominative singulars ending in *-s/x* and bases ending in two consonants" will leave all but the best minds stalled in neutral. Concrete examples will make your point more quickly and clearly than abstract rules. Thus, I prefer to begin the lesson by putting up a list of words which are *i*-stem counterposed to a list of those which are not and ask students to formulate the rules for themselves. Such a list might be:

Regular Third-Declension	<i>i</i> -stems	> Genitive Plural
PARISYLLABICS		

Regular Third-Declension	<i>l</i> -stems	> Genitive Plural
<i>ratio, rationis, f.</i>	<i>civis, civis, m/f</i>	> <i>civium</i>
<i>labor, laboris, m.</i>	<i>ignis, ignis, m.</i>	> <i>ignium</i>
<i>virtus, virtutis, f.</i>	<i>hostis, hostis, m</i>	> <i>hostium</i>
MONOSYLLABICS		
<i>dux, ducis, m.</i>	<i>ars, artis, f.</i>	> <i>artium</i>
<i>pax, pacis, f.</i>	<i>mens, mentis, f.</i>	> <i>mentium</i>
* <i>ops, opis, f.</i>	<i>dens, dentis, m.</i>	> <i>dentium</i>
NEUTERS		
<i>corpus, corporis, n.</i>	<i>mare, maris, n.</i>	> <i>mari, maria, marium</i>
<i>nomen, nominis, n.</i>	<i>animal, animalis, n.</i>	> <i>animali, animalia, animalium</i>
<i>caput, capitis, n.</i>	<i>exemplar, exemplaris, n.</i>	> <i>exemplari, exemplaria, exemplarium</i>

B. The History of *l*-stems

Originally, *i*-stems constituted a separate noun group with its own endings, but in Latin the *i*-stem declension collapsed into the consonant (third) declension. Other Indo-European languages retained a separate *i*-stem declension, e.g. *polis* in Greek. The original Indo-European endings were:

CASE	SINGULAR	PLURAL
NOMINATIVE	<i>-is</i> (neuter = <i>-i</i>)	<i>-eyes</i> (neuter = <i>-i</i>)
GENITIVE	<i>-eis, -ois, -yes, -yos</i>	<i>-iem, yem</i>
DATIVE	<i>-eyei (-eyai)</i>	<i>-ibhos</i>
ACCUSATIVE	<i>-im</i> (neut. = <i>-i</i>)	<i>-ins</i> (neuter = <i>-i</i>)
ABLATIVE	<i>-eis, -ois, -yes, -yos</i>	<i>-ibhos</i>
VOCATIVE	<i>-i, -ei</i> (cf. Gk <i>poli</i>)	<i>-eyes</i>
INSTRUMENTAL	<i>-ibhi</i>	<i>-ibhis</i>
LOCATIVE	<i>-eyi, -e(i)</i>	<i>-isu</i>

Nominative. Forms endings in *-es* (e.g. *sedes, moles, fames*) may represent a long-*e* stem + the nominative singular ending *-s* (*-*ei- + -s*). They may also have originated as plurals later construed as collective singulars. In the neuter singular, the original ending *-i* changed to *-e* as expected in Latin, e.g. **mari > mare* (cf. adjective forms like **dulci > dulce*). Other neuter forms have lost their *-i* ending, **animali > animal, *exemplari > exemplar*; these forms were originally adjectives with the common suffixes, *-alis* and *-aris*. The *-ia* ending of the neuter plural is probably borrowed from *o*-stems (second declension). The original *-i* ending is retained in the *tri-* of *tri-ginta*.

Genitive. The long *-es* of *i*-stems was displaced by the short *-is* of consonant stems.

Dative. The *-i* ending in the dative singular may be a contraction of the Indo-European *i*-stem ending or a borrowing from the consonant declension.

Accusative. The old ending in the singular, *-im*, is preserved in some technical words: *puppim* ("stern of a ship"), *restim* ("rope"), *sitim* ("thirst") and *tussim* ("cough"). The *-em* ending was borrowed from the consonant declension. The masculine/feminine plural ending, **-ins*, went to *-es*, which was the regular ending until Augustan times (see Wheelock, page 65, note 2), when *-es*, the accusative plural ending of the consonant declension, supplanted it.

Ablative. The *-e* ending is borrowed from the consonant declension. The old ablative singular ending, *-i* or *-id* (cf. the old *-od* of second declension), persisted longer than the accusative singular ending *-im* and was retained in most neuters—for our students' purposes, **all** *i*-stem neuters!—as well as some nouns (Classical *parti*) and all third-declension adjectives. The distinctive uses of this ending in the participle (*-i* for participles used as adjectives and *-e* for participles used in a predominantly verbal sense) is interesting in light of the origin of these endings.

Linguists have reconstructed the steps leading to the partial fusion of the consonantal and *i*-stem declensional systems, as follows:

1. First, the consonant stems supply the genitive singular ending *-is* to *i*-stems.
2. Then *i*-stems furnish *-es* to the nominative plural and *-ibus* to the dative/ablative plural of consonant stems.
3. Next, consonant stems supply three endings which replace *i*-stem endings: *-em* replaces *-im* (accusative singular), *-e* replaces *-i* (ablative singular), and *-es* replaces *-is* (accusative plural).
4. Finally, the dative singular *-i* is regularized throughout both; it may have originally derived from either system.

That the fusion was still in progress when Latin grammar began to be formalized can be seen by examining several nouns which do not fit perfectly into either system and are called "mixed stems": *canis, canis* (genitive plural = *canum*); *iuvenis, iuvenis* (genitive plural = *iuvenum*); also *senex, mensis*. See Wheelock, page 66, note 5.

C. Uses of the Ablative

Present the rules for the uses of the ablative as stated in Rule 3 above. Give examples and stress that the meaning of the noun often limits what use of the ablative can be applied. For instance, abstract nouns (e.g. speed, clarity, easiness) are often ablatives of manner and almost never ablatives of accompaniment or means ("I bludgeoned him to death *with clarity*"? Perhaps in Latin class, but never in Latin!). Instruments or concrete things tend to show up as ablatives of means. People and animate beings often serve as ablatives of accompaniment.

The History of the Ablative

The Latin ablative took over uses covered in Indo-European by other cases, in particular, the locative and the instrumental. Originally the main use of the ablative was to show the point of departure of an action, what we now call "separation." Ablatives of "origin" and "cause" developed naturally from this sense of "separation." But out of the need to clarify the type of origin, various prepositions (*ab, ex, de*) which delimit how something comes "from" something else came to be used regularly with the ablative of separation. The frequent sense of the ablative as "in, on, at" arises from its subsumption of the locative case; see ablative of time in the next chapter. "Means" fell originally within the domain of the instrumental case but, when in Latin the instrumental collapsed into the ablative, "means" came under the control of the ablative (cf. Greek, where the instrumental collapsed into the dative which subsumed "means").

The instrumental case also brought to the ablative a sense of concomitance, which linguists call the "sociative" use: "I did it *with my knife/with my friend*"; in both cases, the ablative shows an association between the noun and the action. However, from early on the Romans had used the preposition *cum* to reinforce sociative ablatives (not instrumental), especially personal substantives. Thus, the ablative of manner with *cum* was a natural extension of both the sociative and instrumental usages of the ablative: "with a thief/with a key" > "with guile." The rule requiring the preposition *cum* was established only relatively late, in Classical Latin.

II. Vocabulary

[Point out the forms in the vocabulary which are *i*-stem. It is a good way to reinforce the rules for the formation of *i*-stems.]

- **ars:** The original nominative singular of this word—and words like it (e.g. *mors*, *pars*, *mens*, *mons*)—was **artis*. The final syllable was lost by syncope, cf. Lat. *ab* vs. Gk. *apo*, Lat. *sub* vs. Gk. *hypo*. In English, syncope accounts for *every* vs. *ev'ry*, *general* vs. *gen'ral*.
- **ius:** Servius says "*fas* applies to religion, *ius* to men," but if *ius* is related to Sanskrit *yoh* ("hail!") and other similar formulae preserved in Indo-European languages, this word originally did have a religious sense (Palmer: "a religious formula with the force of law"); only later was it secularized. A *iudex* would then have been originally "one who said the religious formula."
- **pars:** It often has a sense of "some" and is followed by a partitive genitive; see sentence 7 of P&R below.
- **sententia:** An abstract noun (*-ia*, cf. *audacia*) formed from the participle base (*-ent-*) of the verb *sentio*, = "the (result of the) act of thinking" > "an opinion." In its sense of "thought," it is a Latin equivalent of the Greek philosophical terms, *doxa* and *gnome*. From there it takes on a sense of "complete thought," leading then to "sentence." For its basic sense of thinking, compare English *sententious*, "full of meaning, aphoristic."
- **urbs:** Like in *abs* and *observo*, the *-b-* in *urbs* was pronounced as a *p*. The spelling with *b* was introduced to make the nominative conform with the base in the rest of the declension.
- **vis:** *Vis* changes base in the plural, *v(i)-* > *vir-*, and it retains an old accusative form *vim*. Be sure that students do not confuse *vires* ("forces, strength") and *vir* ("men"). The long *-i-* in *vires* does not entail a mandatory long mark because it does not distinguish any of the plural forms of *vis* from forms of *vir*. The irregular plural, *vires*, is formed on the analogy of words like *mos*, *moris*. Latin *vis* is cognate with Greek *is* ("muscle, strength").
- **gero:** The basic meaning of the verb is "to make something go, to run something." Its exact meaning must be derived from context and is often shaped by the particular direct object used with it (e.g. *bellum gerere*, "to wage war"; *vestem gerere*, "to wear clothes"; *personam gerere*, "to play a part"; *se gerere*, "to conduct oneself, to behave"; *iras gerere*, "to be angry"); cf. Eng. *do* in all its many uses and misuses: "*do* one's business," "*do* a job," "*do* time," "*do* a meeting," "*do* your hair". [The base of this verb was originally **ges-* which rhotacized to *ger-* in all present-stem forms, cf. *haurio* from **haus(i)-* (perf. *hausi*, earlier *haussi*), *uro* from **us-* (*ussi*). The perfect (active and passive) retains the original base, and the perfect (active) stem is formed like a sigmatic aorist, see Chapter 12.]
- **teneo:** This verb has a more literal sense ("to grasp") than *habere* ("to have") which entails a more figurative sense. Stress the formation of compounds, like *contineo*.
- **trans:** Takes an **accusative** object. It is cognate with English "through, thorough," as shown by Grimm's law (cf. Lat. *pater* vs. Eng. *father*). The same base can also be seen in English *nostril*, originally *nosu-* ("nose") + *-thur(e)l* ("hole" from the same base as "through"); cf. *thrill*, originally (XIII) "to pierce," later (XVI) "to affect with a wave of emotion." Note that the base came into English again later from German, in the form "drill," cf. Germ. *durch* vs. Eng. *through*.
- **curro:** *Cucurri* is a reduplicated perfect, originally with usual *-e-* reduplicating vowel, Old Latin *cecurre*. Compounds sometimes lose the reduplication, e.g. *recurri*, *procurri* (but also *procucurri*).

III. Sentences

Practice and Review

[Focus on uses of the ablative, asking "What case and why?" and demanding simple answers like "ablative of means."]

1. Note that the object of *ante* is *oculos*. Students have yet to see an object of a preposition this far from its preposition.
1. Although neuter plural to agree with *vitia*, *sua* is translated "his/her own."
1. *Viribus* is not "men"!

1. "*Americanarum*"? The name *America* appears first in 1507 as an alternative to the name *Amerige* in *Cosmographiae Introductio . . . Insuper quattuor Americi Vesputii nauigationes*. Americus Vesputius is the Latin form of the Italian name, Amerigo Vespucci.
1. Tell students that "long" = "for a long time."