

## Chapter 14: *I*-Stem Nouns

Chapter 14 covers the following: the formation of third-declension *i*-stem nouns, those uses of the ablative which correspond with English “with” (means, manner, and accompaniment), and at the end of the lesson we’ll review the vocabulary which you should memorize in this chapter.

There are three important rules to remember in this chapter. (1) There are three types of third-declension *i*-stem nouns. The first is parisyllabic in which the nominative singular (ending in *-is/-es*) and genitive singular have the same number of syllables. The second is monosyllabic in which the nominative singular has one syllable and two consonants at the end of its base. And the third type of *i*-stem includes neuter nouns with nominative singular forms ending in *-e, -al, or -ar*. (2) All *i*-stem nouns have an extra *-i-* in the genitive plural producing an ending *-ium*. Neuters also have *-i* in the ablative singular and *-ia* in the nominative and accusative plural. (3) English “with” corresponds with three uses of the ablative: the ablative of means which requires no preposition in Latin, the ablative of manner which can use *cum* or no preposition, and the ablative of accompaniment which uses *cum* always.

First, before we start this chapter, let me congratulate you. You’ve gotten over the first major hurdle in Latin. If you’re still with us and you’ve gone through the demonstrative and personal pronouns, through the six tenses of Latin verbs, you’ve covered a great deal of formation and grammar and you’re well on your way to learning Latin. Now Mr. Wheelock gives you a bit of a reward for all your hard work. The next three chapters are really relatively easy. They incorporate things or sub-categories of things we’ve already learned, and so you can take a little bit of a breather, not a rest really, but a relief from the continual barrage of new forms raining down fire on your little minds. As Latin takes a pause to reload its syntactic artillery, we’ll use the time to review forms and make sure that your cerebral walls are ready for the next assault, which will come in Chapter 17.

Third-declension *i*-stem nouns. *I*-stem nouns are a sub-category of third-declension nouns. The differences between regular third-declension and *i*-stem third-declension nouns are relatively minor, in most cases just an additional *-i-*. Only in one form does the *-i-* displace the original third-declension ending *-e* and replace it with an *-i*. Here is the regular formation of third-declension masculine and feminine nouns. I’m sure you remember it. If you don’t, please don’t tell me. Instead, allow me to live under the delusion that my professional life has not been a total waste. So now look at the *i*-stem variant of those same endings. There’s one difference: in the genitive plural, the ending is *-ium*, not *-um*. That’s the sum total difference between regular and third-declension masculine and feminine *i*-stem nouns.

So the only sticky wicket here at all is figuring out which masculine and feminine third-declension nouns are *i*-stem. Those break down into two categories. One is parisyllabic nouns in which the nominative singular ends in *-is* or *-es* and the genitive singular has the same number of syllables as the nominative, for example, *civis, civis* or *moles, molis*. The other category is called monosyllabic. Here, the nominative singular has one syllable and the base ends in two consonants. Examples are *mons, montis* and *ars, artis*. So, if a noun is third declension and the nominative and genitive have the same number of syllables (and the nominative singular ends in *-is/-es*), or the nominative has one syllable and the base ends with two consonants, the genitive

plural will be *-ium*, not *-um*. That's the only difference in masculine and feminine nouns. Neuter nouns exhibit a few more differences.

Here is a chart reminding you about the regular formation of neuter third-declension nouns, and here are the changes that are effected when a third-declension neuter noun is *i*-stem. You can see that not only is the genitive plural changed to *-ium*, but there is an *-i* replacing the *-e* in the ablative singular, and the nominative and accusative plurals are *-ia*. In exchange for that slight increase in complexity of formation, identifying third-declension *i*-stem neuter nouns is much easier than masculine and feminine ones. There are three nominative singular endings which identify whether a third-declension noun is *i*-stem or not. If the nominative singular ends in *-e*, *-al* or *-ar*, the neuter noun is *i*-stem. It's that simple. So, for example, *mare*, *maris*, the Latin word for "sea" (as in "ocean") is *i*-stem, meaning that its ablative singular will be *mari*, its neuter nominative and accusative plural will be *maria*, and its genitive plural will be *marium*. Another example is *animal*, *animalis*, meaning "animal." Its ablative singular will be *animali*, its nominative and accusative plural *animalia*, and its genitive plural *animalium*. And third, *exemplar*, *exemplaris*, meaning "example," will have *exemplari*, *exemplaria*, and *exemplarium* as its *i*-stem forms.

One third-declension *i*-stem noun is worth taking a special look at. It's *vis*, *vis*, f., meaning "force, power, violence." It's irregular inasmuch as its accusative singular is *-im*, producing *vim*, and its ablative singular is *vi*, a form which shows up often in classical Latin meaning "through force of violence." The genitive singular *vis* and dative singular *vi* are attested only rarely. And finally the plural uses a different base: not *v-* but *vir-*, producing *vires*, *virium* — remember, it's *i*-stem — *viribus*, *vires*, *viribus*. Like *animi* and *mores*, the plural has a singular sense "strength." Be careful not to confuse this third-declension *i*-stem noun *vis*, and especially its plural *vires*, with the second-declension masculine noun *vir* meaning "man." Please note there are no overlapping forms, but a few of them are close to the same. *Virium*, "of strength," the genitive plural of *vis*, looks a lot like *virum*, the accusative singular of *vir* meaning "man." Also, *vires*, the nominative and accusative plural of *vis*, looks a great deal like *viros* or *viris*, the accusative plural and dative and ablative plural of *vir*.

To end the grammar in this chapter, Mr. Wheelock discusses three uses of the Latin ablative case which correspond with the English preposition "with." The first of them is the ablative of means which uses no preposition and shows the tool or instrument used to perform some action, for instance, "with a sword, with a rake, with his hands." Here are some examples in Latin: *labore*, "by means of work" or "with labor"; *armis*, literally "by means of arms," meaning "with weapons"; *viā* "by means of the road," that is, "by using the path." Notice in all three instances, Latin does not use a preposition equivalent to English "with."

The second use of the ablative is the ablative of manner which most often uses the preposition *cum*. It shows how something happened — with honor, with speed, with humor — the prepositional phrase being equivalent to an adverb. So, for example, *cum ratione* means "with reason," that is, "reasonably"; or, *cum sapientiā* means "with wisdom," that is, "wisely"; or, *cum animis* means "with courage," that is, "bravely." The ablative of manner in its simple form uses the preposition *cum*, if the object of *cum* has no adjective attached to it. If there is an adjective, *cum* can be omitted, for example, *magnā cum libertate*, "with great freedom." The *cum* could be

omitted and the phrase would mean the same thing, but only if *magnā* or another adjective is present. If not, the *cum* is required. Notice also that the ablative of manner is equivalent to an adverb, so this could also be loosely translated “very freely.” Another example of the ablative of manner is *magnā cum laude* or *magnā laude*, meaning “with great praise.” It also has an adverbial sense “very admirably.”

The third use of the ablative Mr. Wheelock discusses is the ablative of accompaniment which must always have *cum*. It shows who also participated in some activity. Thus it is best translated in English as “along or together with.” Here are three Latin examples of the ablative of accompaniment: *cum puellis*, meaning “together with the girls”; or, *cum Cicerone*, “with Cicero”; or, *cum isto malo*, “with that bad man.”

Besides their formation it’s often easy to tell the difference among these three uses of the ablative by looking at the type of noun used as the object of *cum* (if there is a *cum*). A noun used in the ablative of means is almost always an instrument or vehicle of some kind: a sword, a pen, a ship, a wagon, or a horse. A noun used as an ablative of manner almost has to be abstract, such as goodness, speed, emphasis, clarity. And a noun used as an ablative of accompaniment is almost always a person or personage of some sort: a friend, an army, gods, or anything personified.

Vocabulary. The first word is *ars, artis*, f. It means “art, skill,” and it’s a third-declension *i*-stem feminine noun. “3i” is the abbreviation for third-declension *i*-stem. Let’s see if you’ve been listening. If it’s *i*-stem, what is its genitive plural? May the gods bless all of you who said *artium*.

The next word is *civis, civis*, m./f. It means “citizen,” and it’s also third-declension *i*-stem. Be careful not to confuse this word with the word we’ve already had, *civitas, civitatis* which means “state.” *Civitas* is actually a compound of *civis*, making it literally “a collection of citizens (*cives*)”. What would be the ablative singular of this word? That’s right: *cive*. Masculine and feminine *i*-stems add an extra *-i-* only in the genitive plural. No other form is affected.

Next word: *ius, iuris*, n. It means “right, law,” and it’s third-declension neuter. *Ius* means, according to the Latin linguist L.R. Palmer, “a religious formula with the force of law.” It’s used in expressions like *ius necis vitaeque*, meaning “the power of life and death.” The translation “right” is thus a little bit righter than the translation “law.” What would be the accusative plural of this word? Remember it’s neuter, but is it *i*-stem? No, it’s not. Its nominative singular doesn’t end *-e*, *-al*, or *-ar*. So, the right answer is *iura*.

The next word is *mare, maris*, n. It means “sea” as in large body of non-potable water, and it’s third-declension *i*-stem neuter. Its nominative singular does end *-e*. So, what would be the ablative singular of this word? Good for you: *mari*.

The next word is *mors, mortis*, f., meaning “death.” Is it *i*-stem? It is. It’s monosyllabic (*mors*), and it has two consonants (*-rt-*) at the end of its base. Therefore it is *i*-stem. Be careful not to confuse this word with another word we’ve already had, *mos, moris*, m., which means “habit,” or in the plural “character.” The base of the word for “death” has a *-t-* at the end of it. What would

be the genitive plural of this word? Come on, come on, this is what we've been studying. Yes, of course: *mortium*.

The next word is *pars, partis* f., meaning "part, share, direction." Is it third-declension *i*-stem like *mors, mortis*? Of course it is. It's got one syllable in the nominative singular and the base ends in *-rt-*, two consonants. It derives its meaning "direction" from the Romans' use of this word to indicate a "part" of the compass, that is, north, east, south, or west. It can also mean "some, a portion," as in *pars civium*, literally "part of the citizens," meaning "some of the citizens."

The next word is *sententia, sententiae*, f. It means "feeling, thought, opinion." It's first-declension feminine. From its sense "thought" it came to mean "a complete thought" and thus a full grammatical unit, and from this we get our word "sentence."

The next word is *urbs, urbis* f., meaning "city." Is it *i*-stem? Why, yes, it is! Yet again, it's another monosyllabic. And what's its genitive plural then? That's right, you've got it: *urbium*. It might help you remember the gender of this word, feminine, if you recognize that many geographical place names in Latin are also feminine in gender, for instance, *Roma*, the city of Rome, or *Graecia*, the land of Greece.

We've already discussed the next word, *vis, vis*, f., meaning "force, power, violence," which is yet another third-declension *i*-stem feminine noun. The important thing to remember here is not only its irregular formation but that in the plural it means "strength."

The next word is a verb and a very important one: *gero, gerere, gessi, gestum*, meaning "carry, carry on, manage, conduct, accomplish." It's third conjugation. The basic meaning of this verb is "to make something go," in the same way we say in English "run," but not "run" as in "run on your feet," but "run" as in "run a machine" or "run an organization." We also use our verb "do" in the same sense when we say "do a job" or "do your business," or in slang "do time, do your hair, do a meeting." In all these idioms, the sense is to make whatever the direct object is do what it is supposed to do, make it "go." So the direct object becomes critical in translating this verb because it dictates the sense of *gero* as it makes whatever the direct object is do what it is supposed to do, for instance, *bellum* ("war"). "Doing war," to the Romans, was not preventing it or forestalling it or avoiding it but waging it. So *gerere bellum* means "to wage war." So let's see if you can guess the meaning of *gero* when it's associated with different direct objects. First, *vestem gerere*. *Vestem* means "clothing." What do you think "do clothing" meant to a Roman? That's right, "wear" it. Next, *personam gerere*. *Personam* means "a role in a play." So what is "doing a role in a play"? Of course, it's "performing" it or "playing" it. Next, *iras gerere*. You know the word *ira*. It means "anger." So what is "doing angers"? Obviously, to "become angry." *Iras* is plural because it is literally "to do fits of anger." The Romans were very literal. After all, whoever has just one fit of anger? Finally, *se gerere*, "to do yourself." No. It does not mean *that!* It means "to conduct oneself, to behave." It's an idiom evidently you need to learn, and it's definitely going to be on the test.

Next word: *teneo, tenēre, tenui, tentum*, meaning “hold, keep, possess, restrain.” It’s a second-conjugation verb. We’ve had another verb that means “hold,” *habeo*, but its sense is more abstract than *teneo* which means really “to grasp, to hold in your hand,” not merely “possess.”

The next word *trans* is a preposition, and it takes an accusative object. So how would Latin say, “across the sea”? Remember, the word for “sea” is neuter, and neuter nominatives and accusatives are always ...? If you said *trans mare*, good for you — show-off!

The last two items on this vocabulary list are verbs, both very important ones too. Yes, Latin does, in fact, have unimportant verbs, and when we get to one I’ll let you know. The first of this final verb pair is *curro, currere, cucurri, cursum*, meaning “run.” It’s a third-conjugation verb. Note its perfect active: *cucurri*. It reduplicates. So how would Latin say, “he will run”? Well you wouldn’t use the perfect, would you, so you’d use the present base. But how do you form the future in third conjugation? I know it’s something evil. What is it? Evil. *E-vil!* It’s an *-e-*. That’s right. It would be *curret*. Congratulations, stud. You got it right, now put your hand down.

And the final word in this interminable vocabulary list is *traho, trahere, traxi, tractum*, meaning “draw, drag.” It’s third conjugation. Can’t remember what this verb means? Ask yourself, what do tractors do? They drag things, of course. Or what about the tractor beam on Star Trek? Drag long and prosper! So how would Latin say, “I will drag”? Oh, he’s asking me about third conjugation future again. I hate this man. Wait. Okay, let me think about this a second. It’s got to be *-e-*. No, it’s not *-e-*, not in the first person singular. It’s *-a-*. Aha! I know. It’s *traham*, sir.

Well congratulations! And this trip is over. In behalf of the captain and crew I’d like to thank you again for flying AirRoma. As we prepare for landing, please be certain all the rules for this chapter are in their original, upright position. If not, please go back and refasten your declensions. If so, please check that all your electronic Latin conjugational devices are off and secure at this time. When we land, one of our helpful agents will be at the gate to make certain you’ve printed out a copy of the Practice and Review sentences from Chapter 14 on page 68 of Wheelock’s text.

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