

Chapter 22: Fifth Declension.

Chapter 22 covers the following: the formation of the fifth declension; uses of the ablative case; and at the end of the lesson we'll review the vocabulary which you should memorize in this chapter.

There is one important rule to remember in this chapter: fifth declension represents *e*-stem nouns which are for the most part feminine in gender.

Fifth Declension. Hooray, hooray! Latin only has five declensions, so this is the last declension we'll study. Once you've mastered fifth declension, you've learned everything you need to know about Latin nouns in this class.

Fifth declension consists of nouns characterized by $-\bar{e}$. This declension is a unique concoction which the Romans brewed up at one point in their history and which did not survive long. As Latin after classical antiquity began evolving into the various Romance languages, this *e*-stem category of nouns was conflated into other declensions and disappeared as a separate grammatical category.

Here are the endings for fifth-declension nouns. Let's recite them together: *-es, -ei, -ei, -em, -e; -es, -erum, -ebus, -es, -ebus*. Note the dominance of *-e-* (often $-\bar{e}$ -) which is, without doubt, the most significant feature of this declension, though the $-\bar{e}$ - produces no mandatory long marks, meaning no forms are distinguished by macrons in this declension.

A close look at the endings shows why it was easy for the post-classical Romans to subsume fifth declension into third, for instance. Fifth and third look a lot like each other. In fact, the majority of fifth-declension endings look like a long \bar{e} -stem with third-declension endings appended on to it. That should make memorizing fifth declension all the easier. The one exception is the genitive case, *-ei* and *-erum*, which resemble second declension, not third.

Note also that the ending *-es* shows up in three places: the nominative singular, the nominative plural, and the accusative plural. While it may seem on the surface that that will make distinguishing these forms difficult, in practice that's actually not the case. The fact that these forms are often accompanied by a first/second-declension adjective will help distinguish them. For instance, if we take the noun *res*, which is fifth-declension and means "thing" and attach the adjective *laetus*, which is first/second-declension and means "happy," the result is in the nominative singular a noun-adjective cluster *res laeta*, "a happy thing (S)." But if we make that form plural, it changes to *res laetae*, "happy things (S)." In the accusative plural, while again *res* does not change, *laetus* does, this time to *laetas*, producing *res laetas*, "happy things (DO)." So in practice, the different uses of *res* were actually easy for the Romans to distinguish when it had an adjective attached to it.

And here is a noun in the fifth declension: *spes, spei*, f., "hope." Let's recite its declension together: *spes, spei, spei, spem, spe; spes, sperum, spebus, spes, spebus*. And here is the translation of *spes*: there are no surprises here and nothing to comment on, except that, now that we've studied fifth declension, we are done with noun formation in Latin! Well, almost. We'll

have to do a little bit of housework later on, but we're 98% done! And I can't speak for you, but 98% done sounds awfully good to me.

To conclude this chapter, Mr. Wheelock does something very wise. He stops and reviews the uses of the ablative case. From an English speaker's perspective, the usage of the ablative case in Latin breaks down into two major categories: those instances when the ablative is accompanied by a preposition, and those when it isn't. The balance is far from equal. The majority of ablatives have prepositions, a construction we'll abbreviate as "OP" (object of the preposition), as for example, *in locis illis* ("in that region"). If the noun *locis* were underlined and I asked you what case and why, you should answer "ablative, OP *in*."

But there are two major exceptions to this rule: one involving the preposition *ab* and the other *cum*. Let's look at *cum* first. When *cum* signals accompaniment, it imports the meaning "along with," that is, "hand in hand with," as in *cum amicis*, "with friends," or *nobiscum*, "with us."

This use of *cum* (accompaniment) which requires the preposition and whose object is always a person or personage is a different grammatical construction and must be differentiated from the ablative of manner which also uses the preposition *cum* but in a very different sense, "in the fashion of, in the manner of," for example, *cum irā*, "with anger," that is "angrily," or *cum spe*, "with hope, hopefully." The prepositional phrase functions adverbially; it shows the manner in which some action happened. That means the object of *cum* in an ablative of manner has to be some sort of abstract noun such as courage, speed, or hesitation. It can't be a person like with the ablative of accompaniment.

The second major exception to the rule that ablatives which have a preposition in front of them should be diagnosed as "OP plus whatever-the-preposition-is" involves the preposition *ab*. If *ab* means "from," then it's okay to say "OP, *ab*," as in *ab patriā*, "from the fatherland." But when *ab* functions as a personal agent and means "by" — that is, it's connected (as it must be when it functions this way) with a passive verb form — as in *monitus ab magistro suo*, "having been warned by his teacher," then you can't say "OP, *ab*" because you must indicate the grammatical usage of *ab* here as initiating a personal agent construction.

In sum, it's never correct to say "OP, *cum*." You must always distinguish between manner or accompaniment. Nor is it right to say "OP, *ab*," if *ab* means "by" and is associated with a passive verb form. Only when the preposition means "away from" is it right to say "OP, *ab*."

And here are uses of the ablative we've encountered so far which do not employ a preposition.

First, the ablative of means ("with, using, by means of"). Here, the noun must be a tool or instrument, for instance, *igne* ("with fire") or *litteris suis* ("with their letter").

Another use of the ablative which does not require a preposition is the ablative of (point in) time. It's equivalent to the use of the English prepositions "in, within, on, at." And the noun used must be a unit of time, such as *temporibus istis* ("in those times") or *aetate meā* ("at my age").

The ablative of separation also does not require a preposition and implies “from,” for example, *nos servitute liberate!* (“Free us from slavery!”), or just like Latin, English can use no preposition to indicate separation, for example, *stulti sapientiā carent* (“Fools lack wisdom”).

And finally, the ablative of manner under certain circumstances — that is, when there's an adjective associated with the noun — can also utilize no preposition. Whether or not an ablative of manner has a preposition, it always means “with” and conveys an adverbial sense, such as *magno (cum) amore* (“with great love, very lovingly”) or *nullo (cum) metu* (“with no fear, fearlessly”).

Let's turn that around and take a short quiz on the use of the ablative. I'll give you the English translation, you tell me how Latin would express the same idea. Let's start with “from.” How does Latin say “from” when it doesn't involve a special verb? That's right! Latin would use one of its prepositions that means “from”: *a/ab*, *e/ex*, *de*. This is the construction Wheelock calls the “ablative of place from which.”

Next, how does Latin express “with” in the sense of “along with”? Yes! It uses the preposition *cum*. This is the ablative of accompaniment.

Next, how does Latin express “in” as in “inside (a place)”? Of course, it uses *in*. So, if I underlined the noun associated with this preposition and said what case and why, you would say “ablative, OP, *in*.”

But what about “in” in another sense, “in” as in “in one hour”? Here, Latin uses no preposition. This is the ablative of point in time.

And what about “by” in the sense of “(something done) by (someone)”? In that instance, Latin uses *a/ab* because this is the ablative of personal agent, the construction always associated with a passive verb form.

And what about “with” in another sense, that is, “with” in the sense of “in the fashion of”? There Latin uses the preposition *cum*. This is the ablative of manner. However, if the noun has an adjective associated with it, the *cum* becomes optional.

And how about “from” in another sense, “from” when it's associated with special verbs like *careo* or *libero*? There again Latin uses no preposition. This is the ablative of separation.

And what about “about”? How does Latin express “about”? Here, Latin does use a preposition: *de*. So the noun associated with this preposition would be diagnosed as “OP, *de*.”

And finally “into”? How does Latin say “into” with the ablative? O evil teacher! That's a trick question! “Into” doesn't use the ablative. To say “into,” Latin uses *in* plus the accusative! Bad nasty teachers who ask trick questions like that should be....paid more. And don't forget: *sub* can do the same. It can take both the accusative and the ablative.

Have we left out any prepositions which we've covered in the vocabulary and which take the ablative? There is one: *sine* (“without”). But that's it. That's the end of the quiz on the ablative,

and the grammar for this chapter — and the grammar for the entire term! Congratulations! You're halfway through learning Latin!

Now let's look at the vocabulary for this chapter.

The first word is *dies, diei*, m., meaning “day.” It's a fifth-declension noun. “(5)” is the abbreviation for fifth declension. This is one of the rare nouns in fifth declension that's masculine in gender. Most are feminine. Indeed, some classical authors treat *dies* as a feminine noun. We get English words like “diurnal, diary, journal” from this word. All these English derivatives have a sense of “day” underlying them.

The next word is *fides, fidei*, f., meaning “faith, trust, trustworthiness, fidelity, protection.” It's a fifth-declension feminine noun. Please translate and parse — that is, give me the grammar of — the phrase *cum fide*. That's right: “with faith, faithfully.” It's an ablative of manner.

The next word is *ignis, ignis*, m., meaning “fire.” It's a third-declension *i*-stem noun. That's right, it's parasyllabic. So what's its genitive plural? Good! *Ignium*.

The next word is *modus, modi*, m., meaning “measure, bound/boundary, limit; manner, method, mode.” It's a second-declension masculine noun. Often underlying this noun is the sense of “well-measured.” Thus, we get words like “moderate, modest, commodious.” Do you know what “commodious” means? It means “roomy, full of space.”

The next word is *res, rei*, f., meaning “thing, matter, business, affair.” It's a fifth-declension feminine noun. This is a very important word in Latin, arguably *the* most important word in fifth declension. The data suggest that it is single-handedly responsible for keeping fifth declension alive during the classical period and preventing it from collapsing into one of the more popular and well-used declensions. *Res* means “thing” in the sense of “possession,” versus “thing” in its more abstract sense, as in “a good thing” (*bonum*) which is a neuter substantive. Instead, *res* as “thing” means “things you can hold in your hand,” and thus we get words like “reality” or “real estate,” meaning “the tangible possessions you own.” What do you think the English verb “reify” means? That's right: “to treat something as a real thing or an object.”

The next word is based on *res*. It is *res publica, rei publicae*, f., meaning “state, commonwealth republic.” The noun *res* is fifth-declension, and the adjective *publica* is first. This was the word the Romans used for the type of government they had between 510 and 31 BCE, a state based on a shared treasury — in other words, a “common wealth.” The English word “commonwealth” is a direct translation of this Latin term. What would be the dative singular of *res publica*? Yes! *Rei publicae* (“for the republic”). And the accusative plural? Good! *Res publicas*.

The next word is *spes, spei*, f., meaning “hope.” It's a fifth-declension feminine noun. The abbreviation “-es, -ei” is an abbreviation for fifth declension which you'll see often in dictionaries and vocabulary lists.

The next word is *incertus, -a, -um*, meaning “uncertain, doubtful.” It's a first/second-declension adjective. This word is the opposite of *certus, -a, -um*, which we already encountered in Chapter 20.

The next word is a verb, *eripio, eripere, eripui, ereptum*, meaning “snatch away, take.” It's a 3rd-*io* verb. We've already discussed *eripio* and its vowel gradation in Chapter 21.

The next word is *inquit*, meaning “says, said.” It's a defective verb. “Defective” means the verb is lacking essential forms, like *coepe* which doesn't have present-tense forms. Defective verbs can be missing persons, numbers, tenses, or either of the two voices. In the case of *inquit*, all we really have is *inquit*, and with that it's impossible to tell what conjugation the verb belongs to: 3rd, 3rd-*io*, 4th? Roman authors in the classical period use this verb almost exclusively in the third-person singular, in the same way the English word “quoth” is restricted to the same person and number. There are, however, some Roman authors who use a first-person form of *inquit*, *inquam* (“I say, said”) but they're few and far between. To make matters even more difficult, it's not entirely clear what tense *inquit* is, since it has both a present and a past sense. That's why the translation is both “say” and “said.” Moreover, it's used almost exclusively in one context, where a Roman author is directly quoting another's words.

The next word is a very important Latin verb, *tollo, tollere, sustuli, sublatum*, meaning “raise, lift up, take away, remove, destroy.” It's a third-conjugation verb. This verb involves another technical grammatical term: “composite” meaning that two verbs have been put together to produce one. The third principal part *sustuli* comes from another verb, one closely related, a compound of *tollo*, **subtollo* meaning literally “raised up from under.” The reason that the compound of *tollo* has been used in the perfect will become clear when we study another verb *fero* later in the class. At that same point later in the class we'll also discuss the fourth principal part of this verb *sublatum*, which is based on the perfect passive participle of the verb *fero*. There we'll see it's not as irregular as it looks.

The next word is *medius, -a, -um*, meaning “middle (of).” It's a first/second-declension adjective. It means literally in Latin “the middle part of (something),” so it's used by the Romans to indicate, for instance, “the center of” a city, which in Latin would be *media urbs*, or “on the middle of” a mountain, that is, “halfway up the mountain” which would be *in medio monte* (*mons, montis, m.*, means “mountain”). Note that *medio* here does not mean “the middle mountain” (i.e. the mountain in between two others) but “on the middle part of the mountain.”

The next word is *quondam*, meaning “formerly, once.” It's an adverb. This is “once” in the sense of “once upon a time,” not “once” in the sense of “happening only one time.”

And the last word in this vocabulary list — indeed, the last word you have to learn at all in this class! — is *alo, alere, alui, altum*, meaning “nourish, support, sustain, increase, cherish.” It's a third-conjugation verb. Note, in particular, the third principal part *alui*, as if the verb were second-conjugation. The basic sense of this verb is “to grow, cause to grow,” and thus its fourth principal part *altum* meant literally to the Romans “having been grown,” like a plant that's thriving which, of course, will be tall. Thus, there is a sense of height or altitude associated with the base *al-*. But the sense “having been grown” can be seen not only from the bottom up but the top down — in other words, looking down from the top of the plant — in which case it has a sense of “deep.” Thus, the neuter substantive *altum* means “the deep, the sea.” Latin and English share this same idiom. How would Latin say “to be nourished”? [That's the present passive infinitive, isn't it? And this is third conjugation.] So the answer is ... *ali*. And before we quit, let's look at a

few interesting derivatives from this verb. What do “alumni” do for a university? They “sustain” it, of course, and “make it grow tall.” [Hint, hint!] And what part of your body “nourishes” you? Your “alimentary” canal, that is, your digestive tract. And finally, what is “alimony” literally? Yes, of course, it's the financial “nourishment” provided for a divorced spouse.

And that's it! That's the end of the presentation for Chapter 22. Does the rule that was cited at the beginning of this chapter now make sense to you? If not, please review this presentation. If so, please proceed to the next slide.

For the next class exercise, please print out a copy of the P&R sentences for Chapter 22. You'll find them on p.103 of Wheelock's text.

Multa perfecimus, O discipuli cari, et plura futura quoque perficiemus! Valete!