

## Chapter 6

**RULE 1:** The base of *esse* in the future and imperfect tenses is *er-*.

**RULE 2:** *Pot-* + *sum/esse* = "to be able, can"

**RULE 3:** *-t* + *s-* = *-ss-*

### I. Grammar

This chapter entails, for the most part, review and the application of common sense, a good thing, too, since students will take their first test after they have completed this lesson.

#### A. Future and Imperfect Forms of *Sum*

It is best to have students simply memorize the future and imperfect forms of *sum* rather than trying to explain to them the irregularities of this verb which is the result of [composite conjugation](#). Pronounce the forms for students and have them repeat after you. If you haven't already, explain that the imperfect tense shows continuous, repeated, in-progress or habitual action in the past and can be rendered in English several ways: "was/were X-ing", "used to X", "kept (on) X-ing," "often/usually X-ed" and even just "X-ed."

#### B. *Possum*

Explain the formation of *possum* as *pot-* + *sum*, *es*, *est*, etc., noting especially that *-t* plus *-s-* becomes *-ss-*. The infinitive, *posse*, is a conflated form of *pot* + *esse*—*potesse* is, in fact, attested in early Latin—thus, *possum* means literally "I am able", which is the best translation for students to learn since this translation requires a "complementary infinitive" in English, just as its Latin counterpart does. The translation "I can" can be more confusing, since "can" is a modal and does not require an infinitive. Tell students that, if they encounter "can" when they are translating from English to Latin, they should first change it to "is/are able" and then form the Latin. By doing this, they will remember that *possum* requires a complementary infinitive; cf. *debeo* which is more easily translated as "ought (to X)" rather than "should (X)".

#### C. The History of the Future and Imperfect Tenses

The imperfect forms of *esse* originated as *\*es-a-m/s/t/...*, changing by rhotacism to *eram/s/t/...* An *-a-* in verb forms marks the past tense elsewhere in Indo-European languages. The future forms developed in a similar way: *\*es-i-o/s/...* rhotacized to *ero/eris/erit*. *-i-* was originally a subjunctive marker (see above, [Chapter 5](#)). The Indo-European *pot-* base shows up in Greek also, e.g. *posis* "master."

#### D. Test 1

An example of Test 1 (plus answers) follows this chapter, and should be handed out to students several class days before the test. Encourage students to attempt the test as soon as they've finished Chapter 6 and ask any questions they have concerning the material or the directions. Assign them to do the self-check exercises in the back of Wheelock also (pp. 287-91, 324-8), which provide additional study for the test. Sample tests always reflect exactly the breakdown of points on the various sections of the test. In other words, if 30 points are given for a section on the sample test, the section will count 30 points on the test itself.

## II. Vocabulary

**liber:** The adjective *liber* ("free") does not contract (cf. liberty), but the noun *liber* ("book") does (cf. library). Call to the students' attention these similar-looking but very different words. Confusion of these words, and other similar-looking words, can throw off the translation of a whole sentence. [Latin *liber* and Greek *eleutheros* are cognate.]

**tyrannus:** A word borrowed directly from Greek, which in turn inherited it from the Greeks' predecessors in the Aegean area. That is, it is a non-Indo-European word.

**vitium:** Here, derivatives can mislead. Words like *vitamin*, *vital*, and *invite* come from other stems. *Vice*, *vicious* and *vitiate* derive from this word, which are little help to students who usually aren't familiar with these words and to whom the true derivatives do not look or sound similar. So, call *vitium* to their attention, warn them of the possibility for misunderstanding and remind them of its nominative/accusative plural form which ends in *-a*.

**Graecus:** *Graecus*, listed by Wheelock as a noun here, is a substantive. [The reason that the Romans called the Hellenes *Graeci* is uncertain. They may have picked up the name from the Illyrians, one of the first eastern peoples with whom the Roman had extensive contact and who may have called some Hellenic group by a name related to *Graeci*.]

**vester:** Like *noster*, this adjective contracts.

**-que:** An enclitic (cf. *-ne*), cognate with Greek *-te*, cf. *quis = tis*, *quattuor = tettares*. Students have trouble with this simple form, so be sure to explain it fully and clearly. I put this diagram on the board: English "X and Y and Z" = Latin *X et Y et Z* = Latin *X Yque Zque*. In effect, *-que* puts an "and" in front of the word to which it is attached at the back. I tell students to "flip it over" and put in front of the word it sits behind.

**ubi:** The correlative (answer) of *ubi* is *ibi* (see recognition vocabulary, below). The Romans conceived the world in four dimensions, such that a question with *ubi* implied to them both "at what place" and "at what time." From an English speaker's perspective, then, it appears that *ubi* means two things: "when" and "where." [The ending *-bi* derives from an Indo-European ending *-dhi* which comes into Greek as *-thi*, e.g. *autothi* ("on the spot"). The base *u-* was originally *cu-*, seen in some compounds, e.g. *alicubi* and *necubi*. The *cu-* base originated as *\*qwu-* which came into Greek as *pou*, cf. *pente = quinque*, *leipo = linquo*.]

**insidiae:** A plural noun in Latin corresponding to a singular one in English is a difference seen more than once. The Romans frequently expressed abstract concepts in the plural, cf. *animi* (Chapter 5) and *hostes*, whereas we use the singular. Here, *insidiae* (literally, "sittings on") corresponds to treachery, presumably because treacherous people "sat in" wait to ambush their foes. I like to point out to students the paranoia behind this sort of expression: "They're out there lying in wait for me—they're behind every bush and under every rock—I know they're there." The slightest glimpse at Roman history will confirm the sanity of this "paranoid" perspective, like the infamous truism: "It's not paranoia if they're really after you."

## III. Sentences

### Practice and Review

[Focus on those sentences (2-4) which contain *possum* and complementary infinitives.]

1. Is this a plug for ophthalmologists? Let the laughter die down, and ask them what case *curâ* is and why. Make sure the students don't translate *cura* as "cure".
1. If sexist, the comment is certainly worthy of a Roman elegiac poet!
2. *sapientiae* is a partitive genitive.
1. Remind students to put *igitur* in the postpositive position.

2. "Men" can be translated using *vir* or a masculine substantive.
1. Make sure the students put the *-que* after the second noun.

## IV. Test 1: Review

### Test 1: Review

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#### NOMEN TUUM

#### I. Translate the following verbs. (20 pts.)

1. *manebitis*
2. *potest*
3. *eramus*
4. *habere*
5. *cogitate*
6. *tolerabant*
7. *remanent*
8. *potero*
9. *vocabis*
10. *esse*

#### II. Decline the noun *oculus*, and translate the forms according to their case and number. (20 pts.)

Case	Singular		Plural	
	Form	Translation	Form	Translation
Nom.				
Gen.				
Dat.				
Acc.				
Abl.				

#### III. Answer the grammar questions pertaining to the underlined words in the following sentences and then translate the sentences into English. (60 pts.)

1. Si **officia** me vocant, **amice**, mea puella me vocat de **officiis** meis.

What case is <b>officia</b> and why (i.e. how does it function in the sentence)?	
What case is <b>amice</b> and why?	
What case is <b>officiis</b> and why?	

2. **Multi** erant **liberi** propter nostros **animos**.

What case is <b>Multi</b> and why?	
What case is <b>liberi</b> and why?	
What case is <b>animos</b> and why?	

3. **Da** pecuniam **populo** in **patria\*** tua\*.

What mood is <b>Da</b> and why?	
What case is <b>populo</b> and why?	
What case is <b>patria*</b> and why?	

4. Pauci **mala** multa in pecunia\* **otio**que **videre** possunt.

What case is <b>mala</b> and why?	
What case is <b>otio</b> and why?	
What mood is <b>videre</b> and why?	

## Answers

### I. Verbs

1. *manebitis*: you (y'all) will remain
2. *tolerabant*: they were enduring
3. *potest*: he/she/it is able
4. *remanent*: they remain
5. *eramus*: we were
6. *potero*: I will be able
7. *habere*: to have
8. *vocabis*: you will call
9. *cogitate*: think! (pl.)
10. *esse*: to be

### II. Noun

Case	Singular	Plural
<b>Nom.</b>	<i>oculus</i> : the eye (subject)	<i>oculi</i> : the eyes (subject)
<b>Gen.</b>	<i>oculi</i> : of the eye	<i>oculorum</i> : of the eyes
<b>Dat.</b>	<i>oculo</i> : to/for the eye	<i>oculis</i> : to/for the eyes
<b>Acc.</b>	<i>oculum</i> : the eye (direct object)	<i>oculos</i> : the eyes (direct object)
<b>Abl.</b>	<i>oculo</i> : by/with/from the eye	<i>oculis</i> : by/with/from the eyes

### III. Sentences

1. If duties call me, friend, my girlfriend calls me from my duties.

**officia:** nominative, subject

**amice:** vocative, direct address

**officiis:** ablative, object of the preposition *de*

2. Many men will be free because of our courage.

**Multi:** nominative, subject

**liberi:** nominative, predicate adjective

**animos:** accusative, object of the preposition *propter*

3. Give money to the people in your homeland!

**Da:** imperative, direct command

**populo:** dative, indirect object

**patria\*:** ablative, object of the preposition *in*

4. Few men are able to see (OR can see) the many evils (OR many evil things) in money and leisure.

**mala:** accusative, direct object (neuter plural substantive)

**otio:** ablative, object of the preposition *in*

**videre:** infinitive, complementary (with *possunt*)