Chapter 21: The Present Passive System

Chapter 21 covers the following: how to form the passive voice in the present-tense system of third, third-*io* and fourth conjugations; and at the end of the lesson we'll review the vocabulary which you should memorize in this chapter.

There are two rules which you should remember here: (1) the present-tense passive second-person singular in third conjugation has a short -*ĕ*-, producing the ending -*ĕris*, whereas the future has a long -*ē*-, producing an -*ēris* ending; (2) the present passive infinitive in third and third-*io* conjugations has no -*r*-. It ends in just -*i*, as in *duci* ("to be led").

<u>Third-, third-*io*- and fourth-conjugation present passive forms</u>. Ladies and gentlemen, here we reap the rewards of our hard work earlier. Back in Chapter 18, we covered the present passive system of third, third-*io* and fourth conjugations, so there's no new grammar to learn here. The charts on the following slides should serve only as a reminder of the grammar we studied there.

Here is the present passive system in third, third-*io* and fourth conjugations, and here is the future passive in those same conjugations. As we noted earlier, there's a mandatory long mark in the future second-person singular of the passive system in third conjugation, where the long -*ē*- in the future form -*ēris* has a mandatory long mark in order to distinguish it from the present, -*ĕris*. So for example, *agĕris* means "you are driven" as opposed to *agēris,* "you will be driven." But that's virtually the only complexity you'll face here.

And here's another reminder: a chart of third, third-*io* and fourth conjugation verbs in their imperfect passive forms.

And here's one last thing to remember about the passive system in these conjugations: the infinitive in third and third-*io* conjugations is signaled by an ending of just one letter, -*i*, producing forms like *agi*, "to be driven," or *iaci*, "to be thrown." It's important to distinguish these from a very similar-looking form, the first singular perfect active, so that *duxi* ("I have led") needs to be carefully distinguished from *duci* ("to be led"), grammatically very different forms. Similarly, *agi* ("to be driven") must be carefully distinguished from *egi* ("I have driven") — and in third-*io*, *iaci* ("to be thrown") versus *ieci* ("I have thrown").

And that's the entirety of the grammar for this chapter! Now let's look at the vocabulary.

The first word is *causa, -ae*, f., meaning "cause, reason." It's a first-declension feminine noun. In later Latin, this word would come to mean "lawsuit," and from this we get the English word "case" as in "legal case." In its ablative singular form *causā*, this word means literally "by the cause" — that is, "for the sake of, on account of" — and as such expects with it an abstract noun in the genitive case, for example, *libertatis causā*, meaning "for the sake of freedom." Note that the genitive noun typically precedes *causā* — it doesn't follow it! — making it one of the relatively few examples in which word order matters in Latin. So, what does *copiarum causā* mean? Good! "On account of, for the sake of the troops"

The next word is *finis, finis,* m., meaning "end, limit, boundary, purpose." It's a third-declension masculine *i*-stem noun. In the plural, like many Latin words, it has a special meaning. "Ends" implied to the Romans "boundaries," and from that the sense of the "boundaries of a country," thus its "territory." It's very often used with a genitive of a people, as in the "ends, boundaries of the Gauls." So, how would Latin say "into the Romans' territory"? Good! *In fines Romanorum. In* plus the accusative, remember, means "into."

The next word is *gens, gentis*, f., meaning "clan, race, nation, people." It's another third-declension feminine *i*-stem noun. Thus, its genitive plural is...? That's right! *Gentium*. So, what is its ablative singular? Good! *Gente*. No *-i* there! That happens only in the neuter.

The next word is *laus, laudis*, f. It means "praise, glory, fame." It's a third-declension feminine noun, and it's not *i*-stem. It doesn't have two consonants at the end of its base. Because it's an abstract noun, this word is often used as an ablative of manner, as in *magnā cum laude* ─ remember the *cum* is optional there! ─ meaning "with great praise."

The next word is *atque* or *ac*, meaning "and, and also, and even." It's a conjunction. It has a slightly stronger connective force than *et*, and be careful to distinguish this word *ac/atque* (which means "and") from *at* (which means "but").

The next word is *quod*. It means "because," and it's another conjunction. Literally, it's the relative pronoun in its neuter singular form, implying "the fact which." How it came to mean "because" is simple if you look at it this way. Take for example the English expression, "the fact is," and put it into a sentence such as "I did well on my test. The fact is, I studied hard." There it's easy to see that "the fact is" shows cause, and thus is equivalent to "because."

The next word is a verb: *contineo, continēre, continui, contentum*, meaning "hold together, contain, keep, enclose, restrain." It's a second-conjugation verb. This is a compound of *teneo*, so it means literally "hold together." *Con-* is the form *cum* takes when it's used as a prefix on a verb. And another thing to note about this verb is that it vowel gradates. So for instance, when the prefix *con-* is added, *teneo* becomes *-tineo* and *-tinui*.

The next word is *iubeo, iubēre, iussi, iussum*. It means "bid, order, command." It's a second-conjugation verb. This verb expects both a direct object and a complementary infinitive. For example, "I ordered them (accusative direct object) to do (complementary infinitive) it." If you don't know it already, learn the English derivative "jussive," which comes from the fourth principal part of this verb, meaning "having to do with a command." It's a term we'll use later in this class.

The next word is *rapio, rapere, rapui, raptum*. It means "seize, snatch, carry away." It's a third-*io* conjugation verb. It's often compounded as, for instance, here with the prefix *e-* or *ex-*, producing *eripio, eripere, eripui, ereptum*. Thus, it means "snatch, take away." While this verb doesn't appear formally in your vocabulary until the next chapter, I always think it's better to learn compounds with the basic verb. It just makes memorization that much easier. So let's go ahead and add *eripio* into this vocabulary list and just get it over with. It's not like we can avoid *eripio* forever. This verb provides some excellent examples of vowel gradation, to wit, *eripio*,

eripui, ereptum. Here, the more colorful -*a*- of the basic verb is degraded to either -*i*- or -*e*-. How would Latin say "to be seized"? In other words, what's the present passive infinitive? Remember, it's third-*io*. Excellent! *Rapi* — or in its compound form, *eripi*. And how would Latin say, "having been seized"? And let's make that nominative plural masculine. ["Having been" — that's the fourth principal part of the verb, isn't it? *Rapio, rapere, rapui*....what is it? *Raptum*, but you've got to make it masculine nominative plural. Let's see, that would be ...] *Rapti*.

The next word is *scio, scire, scivi, scitum*. It means "know" and it's a fourth-conjugation verb. The basic meaning of *scio* is "cut" as can be seen in English derivatives like "scissors" or a word we get from a Greek cognate "schism." Other Latin verbs that also mean "understand" employ the same metaphor, for example, *intellego*, which is actually *inter-* + -*lego*, meaning "choose between," and *discerno*, literally "to separate apart." Both have an underlying sense of "cut." How would Latin say "they" — and let's make it neuter — "were known"? Well, you could use one of two tenses here, couldn't you, the imperfect or the perfect. Let's start with the imperfect. The imperfect is in the present system, so there are going to be four different parts to this verb. The tense marker for the imperfect is -*ba*-, and it's passive, so the answer is *sciebantur*. And if it were perfect, this would be the perfect passive. That means there are going to be two words, the first of which is the perfect passive participle, and this is neuter, so let's see, it will be *scita sunt*.

The next word is *mundus, mundi*, m. It means "world, universe." It's a second-declension masculine noun. What do you think the English derivative from this word "mundane" means? Obviously, "worldly" — that is, "ordinary, unimaginative" — as opposed to "divine, inspired, immortal."

And the final item on this vocabulary list is another verb: *tango, tangere, tetigi, tactum*, meaning "touch." It's third-conjugation. Please note its perfect *tetigi* which is reduplicated, and also note the loss of the nasal infix, -*n*-, in the perfect. Actually, it's the other way around. The -*n*- is an infix inserted into the present to stress that that form is present-tense and, as a present-tense marker, is naturally not used in the perfect. How would Latin say "they will touch"? [Think about it for a second. This is third-conjugation. How does third conjugation form its future?] That's right: with -*e*-! So the answer is *tangent*. *Tangent*, like "tangent"? So, what is a tangent? Of course! It's a line that "touches" a circle in only one place.

And so concludes the presentation for Chapter 21. Do the rules that were 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 meeting, please bring in a copy of the worksheet for Chapter 21. Here's a link to that worksheet.

Finis est proxima! Valete, O discipuli.