

doing anything in a lower or inferior degree ; a little, somewhat, rather, slightly—*subalbus, surrides*. (3) *Vultus*=*vultu*. For all matters pertaining to Virgilian Orthography, Syntax, Prosody, etc., see Kennedy's Virgil, latest edition, Appendix. (4) *Serenat*—Observe the zeugma: *urbem et pr. L. M*—hendiadys. (5) *Fata tibi—Tibi*, ethical dative. The dat. of personal pronouns is very often used where it is superfluous, as far as the meaning is concerned, but it always conveys the expression of a *lively feeling*, and is therefore termed Dativus Ethicus [*ἠθικός*. *ἦθος* in Rhetoric, moral impression produced by a speaker]. (6) *Neque me sententia*=*et nulla sententia*; *neque* in preference to *ne*, since it denies more mildly. (7) *Esse tibi*. Not "here to thee" (ut saepenumero *stupidus et tardus puer*), but "he," i.e. *Aeneas*, in opp. to *Ascanius*, v. 267; *tibi*, the ethical dative, depending either on (a) *geret bellum*, or (b) the whole sentence, as we might say—"to your comfort." Aliter. *Hic (tibi) labor*, etc.) Not so well. *Enim* is regularly placed after the first word, or the first two or more closely connected words in a sentence; only in comic writers at the beginning; after *est* in fourth place. (8) Observe the *iterum iterumque* of *re* in *remordet*; not "bites" merely, but "preys on." (9) *Longius*, variously translated; (a) as above, (b) "awaken the secrets of Fate's book from the distant pages where they slumber," (c) "unwinding the dark scrolls of fate." (10) *Ponct.* Note the Zeugma=*ὁμοίωσις* "shall enact," as applied to *mores*; "shall build," as applied to *moenia*. (11) *Italia* for *in I.*; *Latio* for *in L.* (12) *Terna hiberna* (castra), "winter quarters;" here, "winter seasons." When a word of plural form only (as *castra*) is to be used in the plural sense it takes the *distrib* numeral instead of the *cardinal*; hence *terna*, not *tria*. (13) *Rutulis subactis*. See *infra* (5). Translate, making *R.* the subject: "And the *R.* shall have been three years in subjection." (14) Note the *proleptic* use of the adjective in *sublimem feres*=so as to be high. (15) Observe the use of *dum* with the *subj.* here, not the indic. Why?

(1) *Vultus* [etym. dub.; compare Goth, *vulthus*, 'glory'; *osculum* [os, oris, dimin.]; *sublimis* [etym. dub.; perh. *sub limen*, up to the lintel, referring to the hanging up of slaves for punishment]; *sidus* [cf. Sanscr. *svīd*, to sweat, melt; Gr. *σιδήρος* (molten) iron; Lat. *sūdo*, united stars, a constellation.—Harper's Lat. Dict.

(2) 2nd a. pres. imper. act. *pareo*, *ἔρε*, *πάρερι* (Class), *parsum* less corr. *parestum*;

2nd a. fut. indic. act. *oerno*, *ἔρο*, *αἰρήνι*, *εἰρήνι*;

1st a. fut. depon. for, *sari*, *ῥάτος αὐμ*;

3rd a. fut. indic. act. *contundo*, *ἔρε*, *τίλλι*, *ῥαυμ*;

pf. part. pass. dat. 3rd pl. *ma. subigo*, *ἔρο*, *ἔγι*, *αὐτῶν*.

(3) *Murus*, any sort of wall, irrespective of its use, *Partes*, a partition wall inside a house, *Moenia*, city walls, a defence against foes [*munio*, to fortify]; *Facies* (facio), the natural make or aspect of the countenance, which always remains the same. *Vultus*, the countenance, the looks. [By the face, which is unchangeable, we distinguish one man from another; by the countenance, which is changeable, we learn the emotions of the mind.] *Facies*, however, is sometimes used for the whole figure. *Longe* (*ῥῆμα*), at a great distance in time or space, opp. *prope*; *Procul* (*ἀποθαρ*) at some distance, opp. *juxta*, "close by;" says less than *longe*, and merely denotes objects within sight; *dixi*, a long time—denotes length of time, *longe*, and *procul*, distance.

NOTE.—*Procul*, not fr. *pro*, *oculus*, as *Ramshorn* gives, but fr. *procello*, "to drive forwards." *Dixi*, adv. acc. of obsol. *dix* (=dies) "a day," "for days," "for a long time."

(4) Dative. *Olli* [=illi] dat. indir. obj. after *libavit*; *metu* [=metui] dat. after the vb. of *sparing*, *parce*.

(5) Dat. A variety of the ethical or personal dative; see above, Notes on Translation (7).

NOTE.—These words *Rutulis subactis* are by some editors considered to be in the abl. abs., but it is difficult, perhaps impossible, to find for them any logical connection with the rest of the sentence when thus construed. The young student will observe that the so-called Ablative Absolute is used to define the Time or Circumstances of an action, and that the present participle is oftenest to be rendered by a relative clause with *when* or *while*; and the perfect participle passive by the perfect active participle in English; and further, that the Ablative Absolute should stand only for a subordinate clause, and not for any part of the main sentence. They do not mean, "having subdued the Rutuli," for in this sense they must refer to the subject, *hiberna*, nor can they mean "from the time of conquering the R.," for the phrase would not