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a) stāre p̄cūl campus mēditāntē in piōctā/tāurūm,

ādūq̄at, hāud/alīā est tūm vērētis īhāgō.

b) The simile refers to Turnus and Pallas respectively as a "Lion" and a "Bull". Each warrior is hence assigned a particular status of authority. The latter foreshadowing his fatal end, the fates would "soon gather up Pallas' threads". Indeed the Bull is a sacrificial motif, whereas the Lion is explicitly prone to success. "From a high vantage point," Turnus "sees a Bull rehearsing the conflict in his mind on the field" which evokes Pallas' distraught courage, the challenge he must face as he predicts the battle in his thoughts. Turnus has readily "prepared his feet to come to close quarters" and fiercely pounce at his hopeless prey.

c) Both speeches are steeped in the heroic virtue of courage in the face of adversity. On one hand, he doesn't hesitate to dispel Turnus' taunt, ordering him to "take back [his] threads" since his father Evander will "bear both destinies": "Either I will be pleased for sumptuous spoils already captured / or a distinguished death"; he boasts in the characterisation of iussa superba. On the other hand, addressing the father of the gods Jupiter, his wish appears extremely ambitious. "May he see me snatching the bloodied arms from him as he dies / May the dying eyes of Turnus endure the sight of his conqueror." Yet the fact that the Arcadian warrior invokes the god, "by the tables of my father which you came to as a stranger" to support his beseeching him at "his great beginning" reveals to some extent his apprehension at confronting that "mighty body of Turnus" and thus jives with the first speech,

drawing a contrast which is most evident in light of the essential strength of his enemy.  
Soon Hercules must "repress a great groan", that the "trials for the mortals are so  
great."

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