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a) ~~stare procul campis meditantem in p~~
 stānē prōcūl cāmpīs || mēditāntēm in p̄oeliā taurūm
 ādvōlāt, hānd āliā est || Tūrnī rēnētīs īmāgō

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b) The simile compares the confrontation to a lion (Turnus) hunting a bull (Laurus). The lion represents a greater yet less pious foe, ~~as it~~ in the same way as it is later used to compare Mezentius to a lion before he kills the lesser hero, Aeneas. Thus ~~the~~ the simile suggests (correctly) that Pallas will be beaten by Turnus. This motif of the 'uneven fight' is reinforced in the simile by the way the lion ~~is~~ sees its prey "from a 'specula alta,' while the fact that Pallas' is 'meditantem in proelia', suggests he is not quite ready to face a warrior of Turnus' calibre, just as Laurus' 'levia minaci' are no aid to him against the greater foe Aeneas. ~~This~~ Pallas' ~~outcome~~ ^{fate} has already been foreshadowed "...sub hoste." Nevertheless, Pallas is a stoic ~~in~~ and devout in the image of the bull, linked to

sacrifice.

c) In the first speech, Pallas speaks bravely and directly to Turnus, accepting the possibility of death and rebuking ~~turn~~ Turnus, saying ^{*} that ~~each~~ whether he dies nobly or wins, he will still be praised. The fleeting reference to his 'pater' is inconsistent with Evander's grief at his death. In the second speech, we see a different side of Pallas' piety in his address to Hercules. Addressing Turnus he used a contemptuous imperative "tolbe minas," yet hear, in the ^{typical} manner of praying, he uses the archaic "cemat" - "let me..." This speech shows Pallas is aware of the uneven nature of the fight, yet still believes he can defeat Turnus, shown in the graphic imagery "rapere arma cruenta... morientia lumina," showing his courage. Usually ^{characters} ~~bees~~ who ~~are~~ desire 'spoliis' die - here Pallas is no exception. The pathos of his death, mirroring the later death of Lausus, and Virgil's focus on the pietas of these characters, ^{*} illustrates the tragic loss of young life in war.

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