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CONSONANT ALLITERATION IN OVID'S *METAMORPHOSES*, BOOKS I–VIII

SUMMARY: An in-depth analysis enables us to observe that consonant alliterations in books I – VIII appear in the description of the most dramatic events, especially during the rapid and unexpected metamorphoses of Lycaon, Daphne, Io, Callisto, Clytie, Arachne, Lycia's farmers and Proteus. They express the flights of Daphne and Arethusa. They accompany also the descriptions of nature and cosmos, mainly the disasters caused by the water element. They highlight the death of a protagonist, e.g. Phaethon, Argus, Coronis, Pentheus and Toxeus, or divine rage, e.g. of Juno, Minerva, Latona and Achelous. They appear often in the portrayal of punishment, e. g. of Marsyas, Pentheus and Erysichthon, or the grief after the death of beloved people, e. g. Heliades, Inachus. The greatest abundance and variety of consonant alliterations **T**, **D** and **M**, **N** is present in books I, II and IV.

KEYWORDS: alliteration **T**, **D**; **M**, **N**; clusters; metamorphoses; nature; cosmos; death; flight; rage; abduction

In **Book I** the most prolific alliteration is **T**, **D**.¹ It appears in 197 verses, out of the total 779. In 10 passages it is grouped, forming the so-called clusters (vv. 36, 37, 38; 45, 46, 48, 49, 50; 237, 238, 239; 348, 349, 350; 396, 397, 398; 487, 488, 489; 516, 517, 518, 519; 636,

¹ The text of Ovid's *Metamorphoses* I use is based on the edition *P. Ovidii Nasonis Metamorphoses*, edidit William S. Anderson, Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana, Leipzig 1991.

637, 638, 639; 687, 688, 689; 774, 775, 776, 777).² I will point to ten most important and indubitable examples: v. **36**: Tum freTa DiffuDiT rapiDisque Tumescere venTis; v. **37**: iussiT eT ambiTae circumDare liTora Terrae; v. **50**: nix TegiT alTa Duas: ToTiDem inTer uTrumque locaviT; v. **77**: DeeraT aDhuc eT quoD Dominari in ceTera posseT; v. **150**: ulTima caelesTum, Terras AsTraea reliquiT; v. **164**: ingemiT eT facTo nonDum vulgaTa recenTi; v. **179**: Terrificam capiTis concussiT Terque quaTerque; v. **238**: caniTies eaDem esT, eaDem violentia vultus; v. **375**: uT Templi TeTigere graDus, procumbiT uTerque; v. **381**: moTa Dea esT sorTemque DeDiT: DisceDiTe Templo; v. **382**: eT velaTe capuT cincTasque resolviTe vesTes; v. **390**: inDe PromeTHiDes placiDis EpimeTHiDa DicTis; v. **397**: DiffiDunT moniTis. seD quiD TempTare nocebiT?; v. **624**: Donec AresToriDae servanDam TraDiDiT Argo; v. **627**: ceTera servabanT aTque in sTaTione manebanT; v. **732**: eT gemiT uT lacrimis eT lucTisono mugiTu; v. **746**: mugiaT, eT TimiDe verba inTermissa reTempTaT; v. **774**: unDe oriTur, Domus esT Terrae conTermina nosTrae; v. **776**: emicaT exTemplo laeTus posT Talia maTris.

The second most frequent alliteration is **M, N**. In Book I I have found it in 161 verses, including 8 clusters (vv. 191, 192, 194; 209, 211, 212, 214, 215; 504, 505, 506, 508; 651, 652, 653, 654; 702, 703, 705, 707; 715, 716, 717; 742, 743, 744; 750, 751, 752, 753). The most important are the following 9 verses: v. **8**: Nec quicquaM Nisi poNdus iNers coNgestaque eodeM; v. **83**: fiNxit iN effigieM ModeraNtuM cuNcta deoruM; v. **111**: fluMiNa iaM lactis, iaM fluMiNa Nectaris ibaNT; v. **143**: saNguiNeaque MaNu crepitaNtia coNcutit arMa; v. **157**: perfusaM Multo NatoruM saNguiNe TerraM; v. **267**: froNte sedeNt Nebulae, roraNt peNNaeque siNusque; v. **691**: Naias uNa fuit, NyMphae SyriNga vocabaNT; v. **702**: doNec hareNosi placiduM LadoNis ad aMNeM; v. **715**: suppriMit exteMplo voceM firMatque soporeM.

The next alliteration to be discussed is **S**. There are 75 verses worthy of note, with no clusters. I will quote here 5 most suggestive examples:

² The most important clusters will be discussed separately in the latter part of this paper. It is important to recall here a book of great importance to the studies on alliteration, namely *Studies in the Sound Instrumentation in Latin Literature*, Kraków 2014, by J. Korpanty.

v. **95**: montibuS in liquidaS pinuS deScenderat undaS; v. **161**: contemp-
triX Superum Saevaeque avidiSSima caediS; v. **313**: Separat AonioS
OetaeiS PhociS ab arviS; v. **580**: ApidanuSque SeneX leniSque Am-
phrySoS et AeaS; v. **778**: AethiopaSque SuoS poSitoSque Sub ignibuS
IndoS.

As far as alliteration of **R** is concerned, I found 43 examples, no
clusters. Five of the verses cannot give rise to any doubts: v. **14**: maR-
gine teRRaRum poRRExeRat AmphitRite; v. **145**: non socer a gen-
eRo, fRatRum quoque gRatia RaRa est; v. **151**: neve foRet teRRis se-
cuRioR aRduus aetheR; v. **484**: pulchRa veRecundo subfudeRat oRa
RuboRe; v. **632**: fRondibus aRboReis et amaRa pascituR heRba.

It is worth to note the frequent joining of consonants **M**, **N**, **T**, **D**.
I found 23 such verses, but no clusters. One verse I deem particularly
important is v. **683**: DeTiNuiT serMoNe DieM iuNcTisque caNeNDoS.

Alliteration of **L** is less frequent. According to my calculations, it
appears in 21 verses; there are no clusters. I quote as example v. **112**:
fLavaque de viridi stiLLabant iLice meLLa.

There are 17 verses with alliteration of **C**, **Q**, but there are no clus-
ters. Alliteration of **P** is present in 9 verses, without any clusters; one of
the verses I believe should be quoted: v. **363**: o utinam Possim PoPulos
reParare Paternis.

Next let me point to the alliteration **T**, **D**, **S**. I have found it in 7
verses, with no clusters. Alliteration **T**, **D**, **L** appears with similar fre-
quency. I noticed 6 verses, no clusters. I will quote here v. **682**: seDiT
ATLanTiaDes eT eunTem muLTa LoquenDo.

There are also some minor examples. Alliteration **L**, **M**, **N** appears
4 times, with no clusters; **C**, **N**, **M** 3 times, with no clusters; **R**, **M**, **N** 3
times, with no clusters; **S**, **L** 3 times, with no clusters; **R**, **T**, **D** 2 times,
with no clusters, one verse is particularly suggestive, v. **297**: figiTUR
in viRiDi, si foRs TuliT, ancoRa pRaTo; **B** twice; **T**, **S** twice; **V**, **T**, **D**
twice; **R**, **S** twice.

I will enumerate now the alliteration types in **Book II**. The most
frequent is alliteration **T**, **D** which appears in 216 verses out of the total
875 in this book. There is a great number of clusters, 22 (vv. 40, 41, 43,
44, 45; 49, 50, 51, 53; 88, 89, 90, 91, 92; 101, 102, 103, 105; 176, 177,
178, 180; 307, 308, 310, 311; 355, 356, 357, 358; 416, 417, 418, 419,

421, 422; 428, 429, 430; 443, 444, 445, 448; 456, 457, 458; 461, 463, 465; 497, 498, 500; 558, 559, 560, 561, 563; 600, 601, 602, 604, 605, 606, 608; 624, 626, 627; 654, 655, 657; 695, 696, 697; 701, 703, 704; 734, 735, 736, 737, 738; 751, 752, 753, 754; 861, 862, 863, 864, 866), and there are 9 important verses, which I quote: v. **20**: veniT eT inTra-viT DubiTaTi TecTa parenTis; v. **152**: gauDeT eT inviTo graTes agiT inDe parenTi; v. **349**: canDiDa LampeTie subiTa raDice reTenTa esT; v. **375**: porrigiTur DigiTosque ligaT iuncTura rubenTes; v. **728**: funDa iaciT: volaT illuD eT incanDesciT eunDo; v. **751**: posTulaT; inTerea TecTis exceDere cogiT; v. **780**: seD viDeT ingraTos inTabesciTque viDenDo; v. **783**: Talibus aDfaTa esT breviTer TriTonia DicTis; v. **866**: paulaTimque meTu DempTo moDo pecTora praebeT.

Next is alliteration **M, N** which I discovered in 161 verses, including 3 clusters (vv. 340, 341, 342, 344; 518, 519, 520; 575, 577, 578, 579) and 5 verses worthy of quoting here: v. **131**: zoNaruMque triuM coNteNtus fiNe poluMque; v. **220**: ardet iN iNMeNsuM geMiNatis igNibus AetNa; v. **387**: actoruM siNe fiNe Mihi, siNe hoNore, laboruM; v. **552**: iNveNies Nocuisse fideM. NaM teMpore quodaM; v. **857**: Nul-lae iN froNte MiNae Nec forMidabile luMeN.

Alliteration **S** is present in 67 verses, including 1 cluster (vv. 24, 25, 26); I quote 2 verses: v. **243**: PeneoSque SeneX TeuthranteuSque CaicuS; v. **682**: alteriuS diSpar SepteniS fiStula canniS. Alliteration **R** can be found in 37 verses, there are no clusters, 3 verses are noteworthy: v. **108**: cuRvatuRa Rotae, RadioRum aRgenteus oRdo; v. **362**: paRce, pRecoR!: nostRum laceRatuR in aRboRe coRpus; v. **478**: bRacchia co-peRunT nigRis hoRResceRe villis.

Alliteration **L** appears in 14 verses, there is one cluster (vv. 315, 316, 319), I quote here one of the verses: v. **838**: peLLe moram soLi-toque ceLer deLabere cursu.

Alliteration **M, N, T, D** can be found in 39 verses, there are no clusters, only 1 verse is particularly interesting: v. **140**: iNTer uTruMque TeNe. ForTuNae ceTera MaNDo.

Next I adduce alliteration **C, G, Q**. According to my calculations, in Book II there are 22 verses containing this alliteration, though there are no clusters. Next I will discuss alliteration **S, T, D**. I discovered

16 verses, no clusters nor any particularly striking examples. Another noteworthy alliteration, **R, T, D**, is found in 9 verses, with no clusters.

Alliteration **S, N, M** appears in 8 verses, with no clusters. Alliteration **M, N, L** appears also in 8 verses, with no clusters; one verse is particularly interesting: v. **374**: *dissiMuLaNt pLuMae coLLuMque a peccatore LoNge*. Alliteration **M, N, T** is found in 8 verses, with no clusters, while **P** appears in 5 verses, out of which 2 are particularly striking: v. **155**: *flammiferis inPlent Pedibusque rePagula Pulsant*; v. **179**: *infelix Phaethon Penitus Penitusque Patentes*.

Alliteration **M, N, R** can be found in 4 verses, without any clusters. Alliteration **T, D, C** appears in 3 verses, with no clusters; one verse is worthy to be quoted: v. **806**: *CeCropis oCCulTo morDeTur eT anxia nocTe*. I have discovered both **T, R** and **T, D, L** in 3 verses.

Alliteration **S, R** appears in 4 verses, with no clusters. I have encountered the rare alliteration **V** in 3 verses, one of which I quote: v. **363**: *iamque Vale – cortex in Verba noVissima Venit*; **F** appears in 2 verses, similarly to **T, S; S, L; L, C**.

Moving on to the analysis of **Book III**, I will begin with the alliteration which appears there with the greatest frequency: **T, D**. I have found it in 182 verses out of total 733 verses in the book. There are 8 clusters (vv. 267, 268, 269, 270; 383, 384, 385; 391, 393, 394; 425, 426, 427; 561, 562, 563; 568, 569, 570; 575, 576, 578, 579; 674, 675, 676) and 8 notable verses: v. **114**: *ToTa paTenT imoque peDes in margine ponunT*; v. **415**: *Dumque siTim seDare cupiT, siTis alTera creviT*; v. **426**: *Dumque PeTiT, peTiTur pariTerque accenDiT eT arDeT*; v. **446**: *eT placeT eT viDeo, seD, quoD viDeoque placeTque*; v. **640**: *DexTera Naxus eraT: DexTra mihi linTea DanTi*; v. **650**: *Tum Deus inluDens, Tamquam moDo Denique frauDem*; v. **674**: *verTeris? eT laTi ricTus eT panDa loquenTi*; **683**: *unDique DanT salTus mulTaue aDspergine roranT*.

Alliteration **M, N** appears in 133 verses, there are 5 clusters (vv. 463, 464, 465, 466, 468; 510, 512, 513; 553, 554, 555; 558, 559, 560; 715, 717, 718) and 7 verses where the consonants **M** and **N** appear with great frequency: v. **30**: *efficieNs huMileM lapiduM coNpagibus arcuM*; v. **60**: *sustulit et MagNuM MagNo coNaMiNe Misit*; v. **313**: *furtiM illuM priMis INo Matertera cuNis*; v. **428**: *iN Mediis quotieNs*

visuM captaNtia coLLum; v. **524**: eveNiet! Neque eNiM digNabere NuMeN hoNore; v. **656**: iaMduduM flebaM: lacriMas MaNus iNpia Nostras; v. **720**: AutoNoe! MoveaNt aNiMos ActaeoNis uMbrae!

Alliteration of the consonant **S** appears in 55 verses, there is one cluster (vv. 72, 73, 74, 75), and 5 verses worthy to be quoted: v. **129**: hoS operiS comiteS habuit SidoniuS hoSpeS; v. **210**: PamphagoS et DorceuS et OribaSoS, ArcadeS omneS; v. **613**: quiSquiS eS, o faveaS noStriSque laboribuS adSiS; v. **692**: praebuimuS longiS PentheuS amagibuS aureS; v. **699**: Sponte Sua patuiSSE foreS lapSaSque lacertiS.

Alliteration of the consonants **M**, **N**, **T**, **D** appears in 36 verses, but there are neither clusters nor any verses worthy of particular attention.

Alliteration of the consonant **R** is noticeable in 31 verses, there are no clusters, 3 verses are interesting: v. **482**: pectoRa tRaxeRunt Roseum peRcussa RuboRem; v. **669**: pictaRumque iacent feRa coRpoRa pantheRaRum; v. **684**: emeRguntque iteRum Redeuntque sub aequoRa RuRsus.

Alliteration **S**, **M**, **N** appears 19 times, there are no clusters, 1 verse I quote: v. **628**: haeSiSSeM quaMviS aMeNS iN fuNe reteNtuS.

Next in frequency is alliteration of the consonant **L**. It appears in 15 verses, there are no clusters, 2 verses I quote: v. **353**: muLti iLLum iuvenes, muLtae cupiere pueLLae; v. **594**: fLectere et OLeniae sidus pLuviaLe capeLLae.

I have found alliteration **C**, **G**, **Q** in 15 verses, though there are no clusters nor any particularly striking examples. I have noticed alliteration **T**, **D**, **S** in 15 verses, there are no clusters, but 2 verses are particularly interesting: v. **406**: DixeraT: aDSenSiT precibuS RhamnuSia iuSTiS; v. **696**: proTinuS abSTracTuS SoliDiS TyrrhenuS AcoteS.

Alliteration **T**, **D**, **R** appears in 13 verses, there are no clusters, 1 verse is noteworthy: v. **86**: coepeRaT eT viRiDes aDspeRgine Tinx-eRaT heRbas.

Alliteration **T**, **S** appears in 7 verses, there are no clusters, 1 verse is rather distinctive: v. **98**: SerpenTem SpecTaS? eT Tu SpecTabere SerpenS.

Alliteration **R**, **S** can be observed in 5 verses, there are no clusters; similarly, alliteration **L**, **S** is found in 5 verses, with one, **522**, being particularly interesting: miLLe Lacer Spargere LociS et Sanguine SiLvaS.

Alliteration **L**, **T**, **D** appears in 4 verses, with no clusters, 1 of the verses should be quoted: v. **547**: iLLe DeDiT LeTo forTes: vos peLLite moLLes. Alliteration **M**, **N**, **R** is also perceptible in 4 verses, there are no clusters. I have discovered alliteration **T**, **D**, **C** in 4 verses, without any clusters. I have found **P** in 3 verses, while **R**, **T**; **R**, **C**; **T**, **D**, **P** in 2, none of them in clusters.

Next to be discussed is **Book IV**. The examples of **T**, **D** are the most numerous. According to my calculations, they appear in 172 verses out of the total 803 in the book. There are 5 clusters (vv. 162, 163, 164; 174, 175, 176; 269, 270, 271; 368, 369, 370, 371, 372; 756, 757, 758, 759, 760, 763); 11 verses merit special attention: v. **61**: seD veTuere paTres; quoD non poTuere veTare; v. **164**: voTa Tamen TeTigere Deos, TeTigere parenTes; v. **174**: furTa Tori furTique locum monsTraviT. aT illi; v. **181**: efficiT eT lecTo circumDaTa collocaT arTe; v. **201**: TransiT, eT obscurus morTalia pecTora Terres; v. **293**: DeseruiT paTrios IDaque alTrice relicTa; v. **484**: egreDiTurque Domo; LucTus comiTatur eunTem; v. **540**: quoD morTale fuiT, maiesTaTemque verenDam; v. **632**: IapeTioniDes ATlas fuiT: ulTima Tellus; v. **756**: alipeDi viTulus, Taurus Tibi, summe Deorum; v. **763**: aTria ToTa paTenT, pulchroque in-sTrucTa paraTu.

I have noticed alliteration **M**, **N** in 142 verses, with 4 clusters (vv. 28, 29, 30; 343, 344, 345, 347, 348; 590, 591, 592, 593, 594; 726, 728, 729); 5 verses are particularly interesting: v. **5**: iNMuNesque operuM faMulas doMiNasque suoruM; v. **12**: igNigeNaMque satuMque iteruM soluMque biMatreM; v. **455**: quaM siMul agNoruNt iNter caligiNis uMbras; v. **541**: iNposuit NoMeNque siMul facieMque Novavit; v. **563**: Nescit AgeNorides NataM parvuMque NepoteM.

Alliteration of the consonant **S** is visible in 62 verses, there are no clusters, 7 verses in particular attract the eye of the reader: v. **82**: Solque pruinoSaS radiiS Siccaverat herbaS; v. **214**: aXe Sub HeSperio Sunt paScua SoliS equorum; v. **321**: eSSe deuS, Seu tu DeuS es, poteS eSSe Cupido; v. **386**: Semivir et tactiS Subito molleScat in undiS; v. **626**: Saepe Sub occaSuS, Saepe eSt ablatuS in ortuS; v. **781**: in Silicem eX ipSiS viSa converSa MeduSa; v. **792**: geSSerit alternoS inmiXtos crinibuS angueS.

I have discovered alliteration **M, N, T, D** in 61 verses, there is one cluster (vv. 702, 704, 705) and one particularly expressive verse: v. **772**: NarraT AgeNoriDes geliDo sub ATlaNTe iaceNTeM.

Alliteration **R** can be found in 26 verses, with no clusters, 6 verses are especially worthy of being quoted: v. **81**: posteRa noctuRnos AuRoRa RemoveRat ignes; v. **578**: nigRaque caeRuleis vaRiaRi coRpoRa guttis; v. **630**: evocet AuRoRae, cuRRus AuRoRa diuRnos; v. **734**: teR quateR exegit Repetita peR ilia feRRum; v. **771**: aRtibus abstuleRis cRinita dRaconibus oRa; v. **791**: ex numeRo pRoceRum quaeRens, cuR sola soRoRum.

I have discovered alliteration **L** in 18 verses, without any clusters; I quote two particularly important verses: v. **521**: exuLuLat passisque fugit maLe sana capiLLis; v. **586**: iLLe quidem vuLt pLura Loqui, sed Lingua repente.

Alliteration **T, D, S** appears also in 18 verses, with no clusters, 1 verse is distinctly striking: v. **799**: DiciTur: averSa eST eT caSToS ae-giDe vulTuS.

C appears in 13 verses, there are no clusters, 1 verse is very important: v. **132**: siC faCit inCertam pomi Color: haeret, an haeC sit. Alliteration **S, N, M** can be found in 12 verses, with no clusters. I have discovered **T, D, C, G** in 8 verses, without any clusters, 1 verse I quote: v. **652**: CunCTanTem eT placiDis misCenTem forTia DiCTis.

R, N, M appears in 7 verses, there are no clusters. **R, T, D** appears in 6 verses, with no clusters, 2 verses are noteworthy: v. **171**: pRimus aDulTerium VeneRis cum MaRTe puTaTuR; v. **719**: TeRga feRae pRessiT DexTRoQue fRemenTis in aRmo. **C, G, Q** can be found in 7 verses, there are no clusters.

I have discovered alliteration **L, C** in 4 verses, with no clusters, 2 verses are very expressive: v. **435**: desCendunt iLLaC simuLaCraque funCta sepuLCris; v. **599**: LubriCa permuLCet Cristati CoLLa draConis. Similarly, alliteration **L, M, N** appears in 4 verses, one of them should be quoted: v. **436**: paLLor hieMsque teNeNt Late Loca seNta, Novique.

T, D, L appears in 3 verses, there are no clusters. I have found **C, G** in 2 verses, one of them deserves special attention, v. **618**: GorGonei Capitis Guttae CeCidere Cruentae. **P** appears only in 2 verses, similarly

to **S**, **L**; **L**, **R**; **C**, **R**; **C**, **G**, **N**, **M**; **V**, 1 of the verses is particularly evocative: v. **714**: *utque IoVis praepes, Vacuo cum Vidit in arVo*.

Book V contains the highest number of alliteration **T**, **D**. These consonants appear in 161 verses out of the total 678. There are 11 clusters (vv. 40, 41, 42; 69, 70, 72, 73; 377, 379, 380; 392, 394, 395, 396, 397; 418, 419, 420, 422, 423; 450, 451, 452, 453, 454, 456; 460, 461, 463; 509, 510, 512; 527, 528, 529; 602, 605, 606; 616, 617, 619), 7 verses are of particular interest: v. **144**: *occiDiT eT CelaDon MenDe-sius, occiDiT AsTreus*; v. **145**: *maTre PalaesTina Dubio geniTore crea-Tus*; v. **179**: *DixiT ab hosTe peTam. vulTus averTiTe vesTros*; v. **246**: *DeTrecTas eTiam lauDem ficTamque MeDusae*; v. **296**: *suspiciT eT linguae quaeriT Tam cerTa loquenTes*; v. **297**: *unDe sonenT hominemque puTaT Iove naTa locuTum*; v. **450**: *Dulce DeDiT, TosTa quoD TexeraT anTe polenTa*.

Alliteration **M**, **N** is present in 137 verses, there are 5 clusters (vv. 84, 85, 86, 87; 156, 157, 158; 522, 523, 524; 580, 581, 582; 676, 677, 678), 5 verses are very evocative: v. **85**: *iNde SeMiraMio PolydegMoNa saNguiNe cretuM*; v. **87**: *iNtoNsuMque coMas HeliceM PhlegyaMque ClytuMque*; v. **293**: *tuNdit huMuM MorieNs scelerato saNguiNe tiNc-taM*; v. **442**: *flaMMiferas piNus MaNibus succeNdit ab AetNa*; v. **608**: *MaeNaliosque siNus geliduMque EryMaNthoN et EliM*.

According to my calculations, **M**, **N**, **T**, **D** appears in 59 verses, there is one cluster (vv. 464, 465, 466, 468, 471) and 4 verses are particularly interesting: v. **125**: *cuspiDe MarMariDae CoRyTHi ligNoque cohaesiT*; v. **359**: *haNc MeTueNs claDeM TeNebrosa seDe TyraNNus*; v. **425**: *aT CyaNe rapTamque Deam coNTempTaque fonTis*; v. **459**: *MiraNteM fleNteMque eT TaNgere MoNsTra paraNteM*.

S appears in 47 verses, there are no clusters, 7 verses should be carefully analyzed: v. **128**: *Sternitur et MelaneuS, PerSeia caStra Secu-tuS*; v. **239**: *AcriSioneaS ProetuS poSSEderat arceS*; v. **289**: *ipSe Secu-turo SimiliS Stetit arduuS arce*; v. **326**: *et Se mentitiS SuperoS celaSse figuriS*; v. **346**: *vaSta GiganteiS ingeSta eSt inSula membriS*; v. **430**: *oSsa pati fleXuS, ungueS poSuiSSE rigorem*; v. **560**: *vidiStiS veStros SubitiS flaveScere penniS*.

I have found **R** in 28 verses, there are no clusters, 5 verses deserve to be quoted: v. **189**: *aRgento paRtim, paRtim caelaveRat auRo*; v. **282**:

(imbeR eRat) vitaRe meo: subieRe minoRes; v. **354**: saepe RemoliRi
luctatuR pondeRa teRRae; v. **458**: contRahituR, paRvaque minoR
mensuRa laceRta est; v. **673**: alteRaue alteRius Rigido concResceRe
RostRo.

S, T, D appears in 16 verses, there are no clusters, 1 verse I believe
should be studied in detail: v. **559**: opTaSTiS facileSque DeoS habuiS-
TiS eT arTuS.

L appears in 11 verses, there are no clusters, 3 verses I quote: v.
155: poLLutosque simul muLto BeLLona penates; v. **405**: perque
Lacus aLtos et oLentia suLphure fertur; v. **546**: iLLe sibi abLatus fuL-
vis amicitur in aLis.

S, N, M can be found in 9 verses, with no clusters, 2 verses are in-
teresting enough to be quoted: v. **81**: eXStaNteM sigNiS Multaeque iN
poNdere MaSSae; v. **235**: SubMiSSaeque MaNuS facieSque obNoxia
MaNSit.

C appears in 5 verses, there are no clusters. **T, R** appears in 5
verses, with no clusters, 1 verse I quote: v. **166**: nesciT, uTRo poTius
RuaT, eT RueRe ardeT uTROque. **T, S** appears in 5 verses, 1 verse in
particular is worthy to be noted: v. **204**: enSe feriT: SonuiT TinniTibus
enSiS acuTiS. **T, D, R** appears in 5 verses, with no clusters. **P** appears
in 4 verses, there are no clusters, 1 verse seems especially interesting:
v. **493**: nec sum Pro Patria suPPlex: huc hosPita veni. I have discovered
alliterations **M, N, R; T, D, L** and **M, N, L** in 3 verses. **V, N, M** and **T,**
N, M appear both in 2 verses.

Next I will discuss examples from **Book VI**. Alliteration **T, D** oc-
curs the highest amount of times, in 160 out of the total 721 verses,
there are 11 clusters (vv. 57, 58, 59, 60, 62; 107, 108, 110, 111, 112;
140, 142, 144, 145, 146; 158, 159, 160; 324, 326, 327; 367, 369, 370,
371; 383, 385, 386; 445, 446, 447, 449; 557, 559, 560; 572, 573, 574,
576, 578, 579, 580; 683, 684, 685, 687), 7 verses should be quoted: v.
46: seD Tamen erubuiT, subiTusque inviTa noTaviT; v. **57**: quoD Di-
giTi expeDiunT, aTque inTer sTamina DucTum; v. **69**: eT veTus in Tela
DeDuciTur argumenTum; v. **132**: uTque CyToriaco raDium De monTe
TenebaT; v. **140**: sparsiT, eT exTemplo TrisTi meDicamine TacTae; v.
383: reTTuliT exiTium, saTyri reminisciTur alTer; v. **396**: ferTilis in-
maDuiT maDefacTaque Terra caDucas.

I have discovered alliteration **M, N** in 139 verses, there are 7 clusters (vv. 87, 88, 89, 91; 147, 148, 149, 150; 177, 178, 179, 180; 261, 262, 263; 311, 312, 313, 314, 315; 331, 332, 334; 611, 613, 615, 616, 618), 2 verses I quote: v. **31**: iNter Mortales facieNdae MaxiMa laNae; v. **37**: MeNtis iNops loNgaque veNis coNfecta seNecta.

According to my research, **M, N, T, D** is found in 64 verses, there are two clusters (vv. 52, 54, 55, 56; 638, 639, 640) and 5 particularly evocative verses: v. **56**: iNseriTur MeDiuM raDiis subTeMeN acuTis; v. **93**: piNxiT eT ANtigoNeN ausaM coNteNDere quoNDaM; v. **505**: eT lacriMae MiTes iNter MaNDaTa caDebaNT; v. **522**: aTque ibi pal-leNteM TrepidaMque eT cuNcTa TiMeNteM; v. **640**: eT MaTer, MaTer claMaNteM eT colla peTeNteM.

S appears in 54 verses, there is one cluster (vv. 454, 455, 456). Alliteration **R** is present in 27 verses, there are no clusters, 2 verses in particular deserve attention: v. **48**: puRpuReus fieRi, cum pRimum AuRoRa movetuR; v. **104**: EuRopam: veRum tauRum, fReta veRa putaRes. **T, D, S** appears in 16 verses, there are no clusters. **N, M, S** can be found in 13 verses, there are no clusters, 2 verses are interesting: v. **278**: oScula diSpeNSat NatoS SupreMa per oMNes; v. **541**: coNcubituS! vacuaS habuiSSeM criMiNiS uMbraS. Similarly, 13 verses contain alliteration **L**. There are no clusters, 1 verse draws attention, v. **191**: instabiLemque Locum DeLos dedit. iLLa duorum.

I have found **C, T, D, G** in 8 verses, without any clusters. Alliteration **C** appears in 7 verses, there are no clusters, 1 verse is very important: v. **479**: osCulaque et Collo CirCumdata braCCHiA Cernens. I have found **N, M, R** in 6 verses, there are no clusters. **L, M, N** appears in 5 verses, with no clusters. **L, T, D** appears in 4 verses, without any clusters, 1 verse is interesting: v. **632**: aLter bLanDiTias, rapTa siLeT aLtera Lingua?. I have discovered **P, PH** in 4 verses, there are no clusters, I quote 1 important verse, v. **13**: orta domo Parva Parvis habitabat HyPaePis. **V** appears in 3 verses, there are no clusters. I believe another alliteration worthy of notice is **B** which can be found in 2 verses, similarly to **T, D, R**, I quote 1 of the verses, v. **133**: TeR quaTeR IDmoniae fRonTem peRcussiT ARachnes; there is also **T, S**, I quote **192**: facTa parenS: uTeri parS haec eST SepTima noSTri; **T, C** in verse **243**: peC-Tora peCToribus: ConTenTo ConCiTa nervo; **G, C, Q**. The extremely

rare alliteration **F** is found in the following verse, **585**: deFuerunt, nec Flere vacat, sed Fasque neFasque.

The alliteration **T, D** is again the most abundant one in **Book VII**. It can be found in 123 verses out of the total 865 in the book. I have counted 5 clusters (vv. 72, 73, 74; 97, 98, 99, 100; 171, 173, 174; 681, 683, 684, 686, 688; 781, 783, 784, 787, 788), 6 verses are particularly evocative: v. **182**: egreDiTur TecTis vesTes inDuTa recincTas; v. **319**: eT Tener auDiTur meDio balaTus aeno; v. **551**: aDflaTuque nocenT eT agunT conTagia laTe; v. **608**: auT inhumaTa premunT Terras auT DanTur in alTos; v. **660**: (eurus enim aTTuleraT) fueriT muTaTus in ausTros; v. **746**: monTibus errabaT sTuDiis operaTa Dianae.

Alliteration **M, N** appears, according to my judgement, in 62 verses, there is 1 cluster (vv. 166, 167, 168, 169) and 5 verses are worthy to be looked at more closely: v. **133**: deMisere Metu vultuMque aNiMuMque Pelasgi; v. **230**: Nec NoN PeNeos, Nec NoN Spercheides uNdae; v. **318**: corNuaque exuruNt Nec NoN cuM corNibus aNNos; v. **396**: saNguiNe NatoruM perfuNditur iNpius eNsis; v. **594**: coNcipit et fuNdit puruM iNter corNua viNuM.

S appears in 39 verses, there are no clusters, 2 verses are interesting: v. **599**: eXiguo tinXit SubiectoS Sanguine cultroS; v. **670**: PhocuS in interiuS Spatium pulchroSque receSSuS. **R** appears in 28 verses, with no clusters, 4 verses deserve to be quoted: v. **50**: seRvatRix uRbes matRum celebRabeRe tuRba; v. **149**: peRvigilem supeRest heRbis sopiRe dRaconem; v. **387**: concubituRus eRat saevaRum moRe feRaRum; v. **708**: pectoRe PRocRis eRat, PRocRis mihi sempeR in oRe.

I have discovered **L** in 8 verses, there are no clusters. **C** appears in 4 verses, one of them is interesting: v. **194**: tuque, triCeps HeCate, quae Coeptis ConsCia nostris, **V** in 2, **F** in 2, **G, S** in 1 – let me quote here verse **540**: IaniGeris GreGibuS balatuS dantibuS aeGroS, **P** in 1, v. **113**: Pulvereumque solum Pede Pulsavere bisulco.

Book VIII again is again dominated by the alliteration **T, D**, which appears in 185 verses out of the total 884. There are 12 clusters (vv. 42, 43, 45, 46; 66, 67, 69, 70; 82, 84, 85, 86, 88, 89, 91; 324, 325, 326; 341, 342, 344; 424, 425, 427; 441, 442, 443, 445, 446, 448; 504, 506, 507; 556, 558, 559, 560, 561, 563; 711, 712, 713; 755, 757, 758, 759; 805, 806, 808, 809, 810) and 10 verses should be quoted: v. **5**: anTe

exspecTaTum porTus Tenuere peTiTos; v. **84**: pecTora somnus habeT: THalamos TaciTurna paTernos; v. **94**: seD paTrium Tibi creDe capuT, sceleraTaque DexTra; v. **101**: DixiT eT, uT leges capTis iusTissimus aucTor; v. **363**: HippocoonTe saTus: Trepidantem eT Terga parantem; v. **448**: inpleT eT auraTis muTaviT vesTibus aTras; v. **636**: ToTa Domus Duo sunT, iDem parentQue iubentQue; v. **649**: servaToque Diu resecaT De Tergore parTem; v. **663**: susTuliT, aequaTam menTae Tersere virenTes; v. **874**: praebebaTque aviDo non iusTa alimenTa parenTi.

Judging by the quantitative criterion, the second most important alliteration is **M**, **N**. According to my calculations it appears in 116 verses. We have 5 clusters (vv. 180, 181, 182; 430, 431, 433; 583, 584, 586; 714, 715, 716; 732, 733, 734, 736, 737) and 3 verses of particular interest: v. **157**: destiNat huNc MiNos thalaMis reMovere pudoreM; v. **564**: suMMa lacuNabaNt alterNo Murice coNchae; v. **736**: iNterduM facieM liquidaruM iMitatus aquaruM.

S appears in 64 verses, with no clusters, 7 verses are distinctive: v. **52**: GnoSiaci poSSEm caStriS inSiStere regiS; v. **572**: inStruXere epuliS menSaS dapibuSque remotiS; v. **582**: inmemoreS noStri feStaS duXere choreaS; v. **730**: Sunt, quibuS in plureS iuS eSt transire figuraS; v. **781**: concuSSit gravidiS oneratoS meSSibuS agroS; v. **858**: creduluS et nulluS niSi fiXuS SentiAt hamoS; v. **866**: quoque minuS dubiteS, Sic haS deuS aequoriS arteS.

L appears in 26 verses, there are no clusters, 1 verse attracts attention: v. **336**: Lenta saLix uLvaeque Leves iuncique paLustres. I have discovered **R** in 17 verses, with no clusters. **M**, **N**, **T**, **D** appears in 8 verses. **C** can be found in 3 verses, I quote v. **57**: viCtoris plaCidi feCit Clementia multis; **F** can be found in the same number of verses, while **S**, **T**, **D** just in 2, I quote here v. **511**: ipSa Sequar. DiXiT DeXTraque averSa Trementi.

In my final conclusions I would like to state that the most frequently appearing alliteration is **T**, **D**, closely followed by **M**, **N**. They outnumber greatly all the remaining alliterations. Let me present the data in percentages, as it is the most accurate and clear method. In Book one the numbers are: **T**, **D** – 25,2%, **M**, **N** – 20,6%, **S** – 9,6%, **R** – 5,5%. In Book II we have: alliteration **T**, **D** – 24,6%, **M**, **N** – 18,4%, **S** – 7,6%, **R** – 4,2%. In Book III prevails alliteration **T**, **D**, in 24,8%, followed by **M**,

N – 18,1%, S – 7,5%, M, N, T, D – 4,9%. In Book IV the most frequent alliteration is T, D – 21,4%, then M, N – 17,6%, S – 7,4%, M, N, T, D – 7,3%. In Book V we have the following: T, D – 23,7%, M, N – 20,2%, M, N, T, D – 8,7%, S – 6,9%. In Book VI there is a similar order of frequency: T, D – 22,1%, M, N – 19,2%, M, N, T, D – 8,8%, S – 7,4%. In Book VII the numbers are: T, D – 14,2%, M, N – 7,1%, S – 4,5%, R – 3,2%. Finally, in Book VIII we have the following: T, D – 20,9%, M, N – 13,1%, S – 7,2%, L – 2,7%.

I will now try to answer the question about the function alliteration performs in books I – VIII. I will consider the most evocative passages, which I have named “clusters”, i.e. fragments where alliteration appears at least in several consecutive verses (occasionally only in two verses). Let me start with Book I and alliteration T, D. Verses 36-38 speak of the god who ordered the sea to spread far and wide, to swell under the violent gusts of wind and girdle the shores of earth. In verses 45-50 we can read that the god divided earth in five spheres, in likeness of the heavenly spheres. Verses 237-239 describe the metamorphosis of Lycaon into a wild wolf:

*fit lupus et veteris servat vestigia formae;
canities eadem est, eadem violentia vultus,
idem oculi lucent, eadem feritatis imago est.*

The reader finds a landscape of ruined and abandoned fields in verses 348-350. Very important are the verses 516-519, where Apollo lists the countries where he is worshipped as a god. In verses 636-639 Ovid describes the terrified Io who has just been changed into a heifer. In verses 687-689 Argus questions Mercury on how the reed pipe was invented. In verses 774-777 Phaeton's mother convinces him that he can easily go to his father's palace. I will start discussing alliteration M, N with verses 191-194. Jupiter enumerates the demigods and rural deities who, though they have not merited the honour of living in the heavenly abode, live peacefully on earth. Verses 209-215 contain Jupiter's story about the crimes committed by Lycaon. In verses 504-508 Apollo asks Daphne to stop running from him. Father Inachus's despair after the death of his daughter is described in verses 651-654:

me miserum! exclamat pater Inachus inque gementis

*cornibus et niveae pendens cervice iuvencae
me miserum! ingeminat; tunc es quaesita per omnes
nata mihi terras? tu non inventa reperta.*

The flight of the nymph Syrinx, pursued by Pan, is described in verses 702-707, while putting Argus to sleep and his murder is rendered in 715-717. In 742-744 we can read how Io regains her former human shape. In 750-753 Phaethon boasts he is no worse than Epaphus and his father is none other but the Sun.

In Book II alliteration **T**, **D** is very intensive. In verses 40-45 the Sun god confesses that Phaethon is his true son. Several verses later (v. 49-53), the father bitterly regrets that he granted his son's wish and concludes: *sors tua mortalis, non est mortale, quod optas* (v. 56). In verses 88-92 the Sun asks Phaethon to change his overly dangerous wish. The fear he feels for his son's life should be the best proof of paternal affection. Yet Phaethon does not heed his father's pleas and demands the right to guide the enormous fiery chariot (v. 101-105). In verses 176-177 Ovid relates the tale of Bootes, a northern star who fled in terror from the chariot of the wretched Phaethon. Eventually Jupiter strikes the chariot with a thunderbolt, destroying both the vehicle and its driver (v. 307-311):

*unde solet nubes latis inducere terris,
unde movet tonitrus vibrataque fulmina iactat;
sed neque, quas posset terris inducere, nubes
tunc habuit nec, quos caelo dimitteret, imbres:
intonat et dextra libratum fulmen ab aure.*

The grief of Phaethon's mother is related in verses 355-358. Callisto's physical beauty is described by alliteration in verses 416-421. Jupiter's insidious words to Callisto are found in 428-430. The flight of Callisto and her shame when she encountered the goddess Diana are relayed with evocative words in 443-450. The dramatic scene of banishing Callisto from Diana's retinue is found in 461-465. Short characteristic of Arcas is given in verses 497-500. Ovid shows the revelation of Cecrops's secret in 558-563. The cruel death of Coronis at Phoebus's hand is described in verses 600-608. The devious actions of Mercury are narrated in verses 695- 697 and 701-704. Mercury's beauty is

painted in 734-738. Minerva's wrath is expressed in 751-754. Europe's spellbinding abduction is masterfully described in verses 861-866, and particularly in 862-865:

*gaudet amans et, dum veniat sperata voluptas,
oscula dat manibus; vix iam, vix cetera differt
et nunc adludit viridique exsultat in herba,
nunc latus in fulvis niveum deponit harenis.*

I start the discussion of alliteration **M**, **N** by recalling verses 340-344. They express the grief of Heliades after the death of their brother. Juno's anger and outrage after Callisto's metamorphosis into Ursa Major constellation are rendered by the poet from Sulmo in the form of three rhetorical questions (v. 518-520). Verses 575-579 describe the dramatic flight of Coronis pursued by the god of the sea, Neptune.

In Book III the cumulated alliteration **T**, **D** appears in several passages. I begin with verses 267-270, where Juno is furious with Semele, Jupiter's lover. The conversation of the nymph Echo with Narcissus, full of drama, is described in verses 383-385 and 391-394. Narcissus's pathological behaviour is depicted in 425-427. We can read about Pentheus's order to have Bacchus seized in verses 561-563. The rage of Pentheus is similar to a rapid stream which destroys all the obstacles it encounters on its path (v. 568-570). Next, Ovid tells us how the Tyrrhenian Acoetes was captured when he participated in the festivities in honour of the new god (v. 575-579). Finally, there is also the metamorphosis of the mendacious sailor Lycabas into a dolphin (v. 674-676).

Alliteration **M**, **N** merits careful attention in several passages. Verses 463-468 describe emotional dilemma of Narcissus:

uror amore mei, flammam moveoque feroque (v. 464).

In another passage, Pentheus exclaims that Thebes are being taken by an unarmed boy. He wears his hair moistened with myrrh and his robes are patterned and interwoven with golden thread (v. 553-555). If Acrisius had courage to spurn the false god and bar the gates of Argos before him, then why should Pentheus be afraid, and the whole Thebes with him? (v. 558-560). Pentheus's cruel death is described in verses 715-718.

The accumulated alliteration **T, D** appears in Book IV in several places. I start with verses 162-164 describing Thisbe's death. The betrayal of Venus and the fine web used by Vulcan are the subject matter of verses 174-176. We can read the portrayal of Clytie's metamorphosis into the heliotrope flower in verses 269-270:

*flos tegit. illa suum, quamvis radice tenetur,
vertitur ad Solem mutataque servat amorem.*

Mingling of Hermaphroditus and the nymph Salmacis into one shape is expressed by alliteration in verses 368-372. What deserves the reader's particular attention are the nuptials of Perseus and Andromeda, saturated with abundant alliteration (v. 757-763).

Alliteration **M, N** can be observed in the description of Bacchus's joyous entourage (v. 28-30):

*quacumque ingrederis, clamor iuvenalis et una
femineae voces impulsaque tympana palmis
concavaque aera sonant longoque foramine buxus.*

Hermaphroditus's beautiful body is described in verses 343-348. The story of Cadmus transformed into a dragon can be found in the evocative verses 590-594. Perseus's fight with a sea monster is painted in 726-729.

In Book V I would like to recall first the alliteration **T, D** in verses 69-73, which describe the cruel death of Lycabas and Athis. The scene of Proserpine's rape is presented in verses 392-397. In 418-423 we can read how the nymph Cyane reproaches Dis. A bit further on, in verses 450-456 and 460-461 Ovid tells us about the metamorphosis of a spiteful and audacious boy who ridiculed Ceres and was transformed by her into a lizard. Verses 509-512 describe the despair of Ceres when she received the news that Proserpine became wife of the ruler of the netherworld. In verses 527-529 Jupiter attempts to convince Ceres of Dis's virtues. The flight of Arethusa from Alpheus is described in detail in verses 602-606 and 616-619.

Clusters with alliteration **M, N** should be noticed in verses 156-158. Here Bellona sprinkles the penates with blood and agitates for a new

fight, while Phineus and his companions surround Perseus. Verses 522-524 contain Ceres's address to Jupiter: she asks to have her daughter freed from the netherworld. The confessions of Arethusa, ashamed of her looks, fill verses 580-582. Book V ends with remarks on noisy magpies. They are characterized to this day by their noisy garrulity and loud croaking (v. 675-678).

I will begin the discussion of Book VI by pointing out the clusters **T, D** in verses 57-62. Minerva and Arachne work diligently on two looms:

*quod digiti expediunt, atque inter stamina ductum
percusso paviunt insecti pectine dentes.
utraque festinant cinctaeque ad pectora vestes
brachia docta movent studio fallente laborem* (v. 57-60).

In 107-112 we find the description of Arachne's tapestry (a kind of ekphrasis), which depicts the abductions of Europe and Asteria, as well as the stories of Leda and Antiope. We read about the transformation of Arachne into a spider in verses 140-145. The entreaty of Manto, Tiresias's daughter, to the women of Thebes, asking them to give Latona her due sacrifices, can be found in 158-160. Ovid describes an old altar, overgrown with trembling reeds, in 324-327. The metamorphosis of Lycia's farmers into frogs is the subject matter of verses 367-371. The cruel punishment of Marsyas is foretold in 383-386. Tereus navigating the sea to the harbour of Cecrops, to the shores of Piraeus, and the greeting he gives to his father-in-law fill verses 445-449. The scene of Philomela's mutilation terrifies the reader of verses 557-560 and 572-580. Ovid recounts the tale of Boreas in 683-687.

I move on to describe Book VII. I have discovered accumulated alliteration **T, D** in several passages. I start with discussing verses 72-73, where we read about the moral dilemmas of Medea. In 97-99 Medea gives Jason magical herbs and instructs him how to use them. A bit further in the book she convinces Jason that she will not allow anyone to cut his life short (v. 171-174). In verses 681-688 we are told of the spear which never misses its target and of Cephalus who lost his beloved wife. The hunting scenes are vividly painted in verses 781-788.

Finally, I believe it is worth to mention the alliteration **M**, **N** in verses 166-169, where Jason thanks Medea for the boons she granted him.

Let me repeat that the clusters **T**, **D** appear 12 times in Book VIII. Reflections on the bloody war and Minos are found in verses 42-46. A bit further on, Scylla hesitates between her love for Minos and the affection for her father (v. 66-70). In verses 82-91 the daughter cuts her father's hair and flees with the impious prize. We can read about the love for Atalanta Meleager secretly harboured in his heart in verses 324-326. The boar hunt is recounted in verses 341-344. Meleager shares the spoils with Atalanta, as we can read in 425-427:

*ipse pede inposito caput exitiabile pressit
atque ita "sume mei spoliū, Nonacria, iuris,"
dixit "et in partem veniat mea gloria tecum."*

The murder of Toxeus and the grief of Althaea after the death of her brothers are the subject matter of verses 441-448. In 504-507 Ovid presents Althaea who debates with herself in a moving monologue what should she do with Meleager. The river god Acheloüs warns Theseus of the melting snow which flows down from the mountains and carries everyone, even young people, into turbulent whirlpools. It will be safer to wait until the waters subside and the becalmed waves withdraw into their proper riverbed. As a result, Theseus accepts the advice and hospitality of Acheloüs. This longer tale is contained within verses 556-563. We can read how the gods heeded the prayers of Philemon and Baucis in 711-713. Erysichthon cuts down the sacred oak of Ceres, heedless of the sacrilege he commits (v. 755-759). A turpistic description of famine (*Fames*) fills the verses 805-810. At the end, I will discuss the clusters with alliteration **M**, **N**. In verses 180-182 we can read about Ariadne's crown (*Corona Borealis*) which stopped on the sky between the constellation of Hercules and Ophiuchus. Verses 430-433 describe the enormous boar head, gifted by Meleager to Atalanta. In 583-586 we read about the Naiads who invited all the rural gods for the festivities, but forgot about Acheloüs. The nymphs remembered his existence only once the incensed river god rose the waters and flooded the land. The description of Proteus fills the verses 732-737. His ability to transform

and take new shapes is brilliantly highlighted by the accumulated alliteration **M, N**.

Let me remind you that in Book I there are also alliterations **T, D, S; T, D, L; L, M, N; C, N, M; R, M, N; S, L; R, T, D; T, S; V, T, D; R, S**. In Book II we have the important alliterations **C, G, Q; S, T, D; S, N, M; M, N, L; R, T, D; M, N, T**. In Book III we need to remember the following alliterations: **S, M, N; C, G, Q; T, D, S; T, D, R; T, S; R, S; L, S; L, T, D; M, N, R; T, D, C; P**. In Book IV we cannot miss alliterations **T, D, S; C; S, N, M; T, D, C, G; R, N, M; R, T, D; C, G, Q; L, C; L, M, N; T, D, L**. In Book V we should take notice of alliterations **S, T, D; S, N, M; C; T, R; T, S; T, D, R; M, N, R; T, D, L; M, N, L; V, N, M; T, N, M**. In Book VI the important alliterations are: **C, T, D, G; C; N, M, R; L, M, N; L, T, D; P, PH; V; B; T, D, R; T, S; T, C; G, C, Q; F**. In Book VII I remind you of alliterations **C; V; F; G, S**. In Book VIII we have alliterations **R; M, N, T, D; C; F; S, T, D**.

I can conclude that consonant alliterations in books I-VIII play a very important function. An in-depth analysis enables me to observe that alliterations appear in the descriptions of the most dramatic events, especially during the rapid and unexpected transformations, such as the metamorphoses of Lycaon, Daphne, Io, Callisto, Clytie, Arachne, Lycia's farmers and Proteus, or as the flights of e.g. Daphne and Arethusa. They accompany also the descriptions of nature and cosmos, especially the disasters caused by the water element. I have endeavoured to show the presence of alliteration in the abduction scenes (e.g. of Proserpine and Europe). Another common occurrence is when they highlight the death of a protagonist, e.g. Phaethon, Argus, Coronis, Pentheus and Toxeus, or divine rage, e.g. of Juno, Minerva, Latona and Acheloüs. They serve to enhance the beauty of body, as in the examples of Callisto, Mercury and Hermaphroditus, or to bring attention to a betrayal, as it was observed with Venus. They appear frequently in the portrayal of punishment, e.g. of Marsyas, Pentheus and Erysichthon, or the grief after the death of beloved people (e.g. Heliades, Inachus). I have noticed that the greatest abundance and variety of consonant alliterations is present in books I, II and IV.