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CONSONANT ALLITERATION IN LUCAN'S *PHARSALIA*, BOOKS I–V

ABSTRACT: In book I **M, N** alliteration amounts to 24,8%; **T, D** – 16,5%; **S** – 10,5%, **R** – 6,7%. In book II the first place belongs to **M, N** alliteration – 22,8%; then: **T, D** – 16,1%; **S** – 11,8%; **M, N, T, D** – 5,9%. In book III the predominant alliteration is **M, N** – 19,8%; then: **T, D** – 15,09%; **S** – 12,5%; **M, N, T, D (TH)** – 5,6%. Book IV is atypical, as the number of **M, N** and **T, D** alliterations is identical, i. e. 19,1%. **S** constitutes 11,7%, while **M, N, T, D** – 6,9%. In Book V the most frequent alliteration is **M, N** – 20,0%, next we have **T, D** – 19,3%; **S** – 9,2%; **M, N, T, D** – 8,2%. Alliteration in books I–V of Lucan's *Pharsalia* is mainly used to describe the character and actions of Julius Caesar. The narrator insists on his great energy, his ability to cope with critical situations, his extreme luck and Fortune's favour during the struggle with the elements. Civil war brings about enormous chaos in the universe. The personified Roma is responsible herself for all the calamities that befall her. Yet alliteration is also used to describe more placid scenes, for example the scenery, such as cities (Iolcos, Brundisium) and rivers (Euphrates, Tigris). Sometimes alliteration emphasises certain religious elements, e.g. the sacred grove near Massilia. Alliteration is sporadically used in the account of the exploits of Pompey, Cato and Crassus. It plays an important role in the frequent descriptions of the elements that bring disaster on the army, in particular floods and droughts.

KEY WORDS: alliteration **T, D, M, N**, clusters, civil war, Julius Caesar, passions

Statistically, **Book I** contains the largest number of instances of **M, N** alliteration.¹ It appears in 173 out of total 695 verses in the book. In 18 verses one can notice an unusual accumulation of the consonants **M, N**, which form the so-called clusters. The verses are as follows: 33, 34, 36, 39, 40; 60, 61, 63; 68, 70, 72, 74; 81, 82, 84, 85; 93, 95, 97, 99, 101; 149, 151, 154, 156; 180, 181, 184; 309, 310, 313, 314, 315, 316, 317, 319, 321, 323, 324; 354, 356, 357, 359; 435, 436, 438; 477, 478, 479, 481; 502, 504, 505, 507; 532, 534, 537; 546, 548, 550, 551; 561, 562, 563, 564, 566, 568, 570, 571, 572, 573, 574, 576; 630, 632, 634, 635; 648, 650, 652; 667, 668, 670, 671.² Let me also enumerate here eight most suggestive verses: v. **34**: iNveNere viaM MagNoque aeterNa paraNtur; v. **39**: iNpleat et PoeNi satureNtur saNguiNe MaNes; v. **40**: ulTiMa fuNesta coNcurraNt proelia MuNda; v. **95**: fraterNo priMi MadueruNt saNguiNe Muri; v. **180**: aNNua veNali refereNs certaMiNa CaMpo; v. **550**: igNis et osteNdeNs coNfectas flaMMA LatiNas; v. **572**: diffugiuNt. iNgeNs urbeM ciNgebat EriNys; v. **594**: loNga per extreMos poMoeria ciNgere fiNes.

T, D alliteration is slightly less frequent. I found it in 115 verses, and there are 9 clusters: v. 15, 16, 18; 23, 24, 26, 28, 30, 32; 76, 77, 79, 80, 83; 227, 228, 230; 256, 257, 259, 260, 261, 263, 264, 266; 361, 362, 364; 413, 416, 417; 455, 456, 458; 618, 619, 622. Four verses demand particular attention from the reader: v. **76**: asTra peTenT, Tellus exTenDere liTora noleT; v. **79**: inDignaTa Diem posceT sibi, ToTaque Discors; v. **247**: eT TaciTo muTos volvunT in pecTore quesTus; v. **297**: uTque saTis Trepidum Turba coeunTe TumulTum.

The number of instances of alliteration with the consonant **S** is comparatively high. They appear in 73 verses, with 3 clusters (v. 158, 159, 161, 164; 381, 384, 386; 554, 556, 557, 558, 559) and eight especially important verses: v. **29**: HeSperia eSt deSuntque manuS poScentibuS arviS; v. **159**: Semina, quae populoS Semper merSere potenteS; v. **164**: aSpernata fameS; cultuS geStare decoroS; v. **175**: pluS patria potuiSse Sua, menSuraque iuriS; v. **384**: hiS arieS actuS diSperget SaXa lacertiS;

¹ I quote the original text of *Pharsalia* after the following edition: Lucain, *La guerre civile (La Pharsale)*, T. 1, Livres I–V, texte établi et traduit par Abel Bourgery, Paris, “Les Belles Lettres”, 1926.

² The detailed discussion of the most important clusters can be found in the second part of this paper.

v. **524**: peioriS manifeSta fideS, Superique minaceS; v. **557**: teStatoS Sudore lareS delapSaque templiS; v. **595**: pontificeS, Sacri quibuS eSt permiSSa poteStaS.

Statistically next is **R** alliteration. It appears in 47 verses, and there are two clusters (v. 281, 282, 284, 285; 327, 328, 329) and one verse worthy to be quoted: v. **583**: agRicolae MaRium fRacto fugeRe sepulchRo.

I discovered **M, N, T, D** alliteration in 23 verses, but there are no clusters nor particularly noteworthy verses. I will point out as well some minor examples of alliteration. **N, M, R** alliteration appears in five verses, with no clusters; **L** in four verses; **R, T, D** in three; and **S, R** in three, with one important passage v. **476**: baRbaRicaS Saevi diScuR-ReRe CaeSaRiS alaS. The following types of alliteration appear in two verses each: **T, R; N, M, C; N, M, S; D, T, S; C**. The alliterations occurring only once in the book are: **P; L, T, D; S, C; V; M, N, L; T, R, N, M**.

In **Book II** the first place belongs to **M, N** alliteration. It appears in 168 out of total 736 verses. I discovered 14 clusters, i.e. v. 34, 36, 39; 83, 85, 86; 166, 167, 169, 170; 271, 273, 274, 276; 288, 289, 292, 293; 305, 307, 309; 381, 382, 384; 390, 393, 394, 396; 564, 565, 567; 587, 588, 590; 597, 598, 599; 613, 614, 616; 655, 657, 660; 676, 677, 678. Six verses draw particular attention: v. **83**: aNte suaM Mortes; vaNuM depoNe furoreM; v. **137**: Mutavit traNslata locuM, RoMaNaque SaMNis; v. **195**: uNius populuM pereuNteM teMpore Mortis; v. **265**: eNse Mori, quaMvis alieNo volNere labeNs; v. **302**: exaNiMem quaM te coMplectar, RoMa, tuuMque; v. **599**: sigNa Nec iN taNtae discriMiNa Mittere pugNae.

T, D alliteration is slightly less frequent, as it can be found in 119 verses. There are 9 clusters: v. 12, 13, 14; 52, 53, 54, 55; 90, 92, 94; 134, 135, 136; 160, 162, 163; 440, 442, 443; 529, 530, 533; 686, 687, 689, 690; 697, 698, 699, 700. Five verses should be brought to the reader's attention: v. **135**: auT Collina TuliT sTraTas quoT porTa caTervas; v. **168**: colligiT eT paviDo subDuciT cogniTa furTo; v. **235**: Terror, eT in TanTa paviDi formiDine moTus; v. **244**: excuTieT forTuna Tibi, Tu menTe labanTem; v. **291**: Terra labeT mixTo coeunTis ponDere munDi; v. **699**: Dux eTiam voTis hoc Te, ForTuna, precaTur.

I found **S** alliteration in 87 verses; there are 3 clusters (v. 266, 267, 268, 270; 522, 525, 528; 615, 617, 618) and five very evocative verses: v. **59**: Saeve parenS, ultraSque Simul parteSque duceSque; **130**: SeptimuS

haec Sequitur repetitiS faScibuS annuS; **194**: PraeneStina SuoS cunctoS Simul enSe recepto; **684**: ipSa mariS per clauStra rateS faStigia moliS; **704**: ergo hoSteS portiS, quaS omniS Solverat urbiS.

Next I should mention **M, N, T, D** alliteration. It appears in 44 verses, with 2 clusters (v. 22, 25, 27; 575, 577, 579) and one important verse: v. **375**: iNToNsos rigiDaM iN froNTeM DesceNDere caNos. I discovered **R** in 39 verses, there are no clusters, three verses are noteworthy: v. **61**: pRoventu sceleRum quaeRunt uteR impeRet URbi?; v. **358**: tuR-Ritaque pRemens fRontem matRona coRona; v. **388**: pRogenies; URbi pateR est URbique maRitus. **M, N, S** appears in 14 verses, with no clusters, while two verses are extremely important: v. **175**: iNferiaS MariuS forSaN NoleNtibuS uMbriS; v. **624**: IllyriS IoNiaS vergeNS EpidaM-NoS iN uNdaS. **S, D, T** appears in 11 verses, there are no clusters, two verses are very suggestive: v. **456**: Si rurSuS TelluS pulSu laXaTa Tri-DenTiS; v. **609**: BrunDiSii TuTaS conceSSiT MagnuS in arceS.

Not much less frequent (i.e. eight instances) are verses with **R, M, N** alliteration; there are no clusters, two verses are catchy enough to be quoted: v. **120**: iNNUMeRas iNteR caRpeNtis MeMbRa coRoNae; v. **386**: hiRtaM MeMbRa supeR RoMaNi MoRe QuiRitis. **C, G** alliteration appears in five verses, without clusters, one verse is particularly evocative: v. **285**: arCano saCras reddit Cato peCtore voCes. I found **D, T, TH, R** alliteration in four verses, one of them is peculiar: v. **151**: ceDeReT; in fRaTRum ceciDeRunT pRaemia fRaTRes. I discovered **L** alliteration in four verses, only one of them is noteworthy: v. **250**: cLadibus inmixtum civiLe absoLvere beLLum? I found **P** also in four verses, again only one of them captures attention of the reader: v. **552**: oPPosuit. Parthorum utinam Post Proelia sosPes. **T, S** alliteration appears in three verses, none of which is particularly striking. I will conclude the enumeration of alliteration types in this book with the patterns which appear only once, such as **V; M, T; S, M; F, N, M; N, M, G**, with one important verse, namely v. **496**: iGNavi! NoN si tuMido Me GurGite GaNGes; **N, M, P; S, P; T, D, P, B**.

In Book **III** the most frequently encountered alliteration is **M, N**. I found it in 151 verses out of total 762. There are 13 clusters: v. 192, 193, 195, 197, 198; 221, 222, 224; 303, 304, 305, 307; 317, 319, 320, 322; 372, 374, 375, 377; 386, 388, 389; 400, 402, 403; 490, 491, 493; 501, 502, 505; 576, 577, 578; 591, 593, 594; 631, 633, 635; 646, 647,

648. Five verses are uncommonly captivating: v. **169**: iNterea totuM MagNi fortuNa per orbeM; v. **263**: foNte Novo fluMeN pelagi NoN ab-Negat uNdis; v. **578**: hi luctaNteM aNiMaM leNta cuM Morte traheNtes; v. **582**: exceptuM Mediis iNveNit vulNus iN uNdis; v. **744**: coNfodiaM. veNiam Misero coNcede pareNti.

I discovered **T, D** alliteration in 115 verses. I believe there are 9 clusters: v. 41, 43, 45; 141, 143, 144; 152, 153, 155; 356, 357, 360, 362; 563, 565, 566; 584, 585, 586, 587, 589; 636, 637, 639; 642, 643, 644, 645; 739, 740, 742. Eleven verses will surely draw the reader's attention: v. **21**: forTuna esT muTaTa Toris semperque poTenTis; v. **22**: DeTrahere in claDem faTo DamnaTa mariTos; v. **61**: auT sciDiT eT meDias feciT sibi liTora Terras; v. **141**: DixeraT, eT nonDum foribus ceDenTe Tribuno; v. **153**: proTinus abDucTo paTuerunT Templa MeTello; v. **194**: miscuiT ignoTas TemeraTo liTore genTes; v. **261**: aT Tigrim subiTo Tellus absorbeT hiaTu; v. **316**: auT si Terrigenae TempTarenT asTra gi-ganTes; v. **739**: prosequiTur, TaciTo TanTum peTiT oscula vulTu; v. **740**: inviTaTque paTris clauDenDa aD lumina DexTram; v. **757**: fleTus eraT! quanTi maTrum per liTora plancTus!

Slightly less frequent in this book is **S** alliteration. I found it in 96 verses, with 10 clusters: v. 105, 106, 109; 120, 124, 126; 200, 201, 204, 207, 209; 259, 262, 264; 270, 271, 272; 312, 315, 318; 329, 330, 332, 333; 406, 407, 409; 447, 448, 449; 518, 520, 521. Six verses are striking enough to be quoted: v. **190**: ColchiS et AdriacaS SpumanS Ab-SyrtoS in undaS; v. **239**: fluXa coloratiS aStringunt carbaSa gemmiS; v. **301**: PhocaiS in dubiiS auSa eSt Servare iuventuS; v. **330**: terribiliS aquilaS infeStaque Signa relinquaS; v. **448**: eSSe deoS? Servat multoS fortuna nocenteS; v. **747**: SemianimiSque iaceS et adhuc poteS eSSE SuperSteS”.

M, N, T, D, (TH) alliteration appears in 43 verses, there are no clusters, two verses are interesting: v. **96**: TaM paviDuM Tibi, RoMa, DuceM forTuNa PePerciT; v. **321**: aDDe quoD iNNumerae coNcurruNT uNDique genTes.

According to my research, **R** alliteration can be found in 39 verses, there are no clusters, five verses are remarkable: v. **92**: deseRueRe viRi? pRo qua pugnabitur uRbe? v. **404**: sacRa deum; stRuctae diRis altaRibus aRae; v. **544**: ut pRimum RostRis cRepueRunt obvia RostRa; v. **579**:

fRactaRum subita Ratum peRieRe Ruina; v. **588**: tRansigituR; medio concuRRit pectoRe feRRum.

Next most frequent alliteration is **T, D, S**. It appears in 30 verses, there are no clusters, three verses are very important: v. **181**: eXhauSiT ToTaS quamviS DelecTuS ATHenaS; v. **236**: vaSTiS InDuS aquiS miX-Tum non SenTiT HyDaSpen; v. **655**: DiSceSSiT meDium Tam vaSToS pecTuS aD icTuS.

I discovered **S, M, N** alliteration in 18 verses, without any clusters, two verses are striking: v. **57**: Sola faMeS eMiturque MetuS, cuM SegNe poteNteS; v. **460**: coNcuSSiSSE SiNuS quaereNteM eruMpere veNtuM. **T, D, R** alliteration can be noticed in 14 verses; there are no clusters, but five verses are highly remarkable: v. **208**: eRRanTem MaeanDRon aDiT mixTusque RefeRTuR; v. **351**: pecToRibus RapTi maTRum fRusTRaque TRahenTes; v. **599**: aveRTiTque RaTem moRienTis DexTRA magisTRI; v. **665**: nuTaReTque RaTis populo peRiTura RecepTo; v. **761**: ceRTaveRe paTRes. aT BruTus in aequoRe vicToR.

R, M, N alliteration can be encountered in 13 verses, with no clusters, two verses deserve particular notice: v. **75**: quaM seRieM ReRuM loNga pRaeMitteRe poMpa; v. **248**: uMbRas MiRati NeMoRuM NoN iRe siNistRas.

L alliteration appears in 11 verses, without any clusters, two verses need to be quoted: v. **676**: muLti inopes teLi iacuLum Letale revuLsum; v. **737**: iLLe caput Labens et iam Languentia coLLa. **C, G, (Q)** alliteration can be found in 9 verses, **P, (B)** in 7, **S, R** in 6, **T, D, L** in 3 – none of them with clusters or any especially striking verses. To complete the above picture of alliteration let me also mention the rare examples, which appear only once in the whole book. I am referring here to the following alliteration types: **M, N, T**, v. **622**: eMeriTa iaM MorTe TeNeT. TuM vulNere MulTo; **D, T, P, PH; F, PH; N, M, L; P, B, T, D**, v. **370**: Dira fuganT. DaBiTis Poenas Pro Pace PeTiTa; **L, P, N, M; T, C; L, M, N; P, T, D; N, M, P**.

In **Book IV** the most frequent is again **M, N** alliteration. It is present in 158 verses, out of total 824. As far as clusters are concerned, I have counted 14 in the whole book. The reader should pay closer attention to the following verses: 68, 69, 71, 72; 86, 88, 90, 93; 104, 106, 109; 177, 179, 180, 183; 189, 190, 191, 194; 222, 223, 225; 308, 309, 312; 320, 321, 323, 324, 326; 444, 445, 448; 473, 475, 476; 615, 616, 617;

670, 671, 673; 700, 703, 704; 746, 747, 749, 750. I quote here six verses which I believe to be particularly important: v. **52**: urebaNt MoNtaNa Nives caMposque iaceNtes; v. **93**: iaMque coMes seMper MagNoruM priMa MaloruM; v. **155**: iN MediuM surgeNte die; iaMque agMiNa suMMa; v. **323**: iNfuNdas acoNita palaM, RoMaNa iuveNtus; v. **681**: MedoruM, treMuluM cuM torsit Missile, Mazax; v. **704**: duM Meus est; variaM seMper daNt otia MeNteM.

The number of instances of **T**, **D** alliteration is identical with the previously discussed **M**, **L**, for it appears in precisely 158 verses. We have as many as 16 clusters, i.e.: v. 47, 49, 51; 63, 66, 67; 159, 160, 163; 284, 286, 289, 290; 364, 366, 368, 370, 371; 423, 424, 425, 426, 427; 438, 439, 441; 458, 459, 460; 618, 621, 623, 624; 631, 633, 635; 642, 644, 645; 649, 651, 652, 653, 656; 674, 675, 676; 725, 727, 728, 730; 763, 764, 767, 768; 811, 815, 816, 817. Ten verses draw particular attention: v. **47**: inriTus eT vicTor subDucTo MarTe pepenDiT; v. **340**: vicToris sTeTiT anTe peDes. servaTa precanTi; v. **470**: effeciT virTus: inTer ToT milia capTae; v. **624**: Tunc cervix lassaTa quaTi, Tunc pecTore pecTus; v. **631**: inTumuere Tori, ToTosque inDuruiT arTus; v. **635**: DesecTam TimuiT reparaTis anguibus hyDram; v. **644**: egeriTur, Tellusque viro lucTanTe laboraT; v. **645**: uT TanDem auxilium TacTae proDesse parenTis; v. **676**: sufficiunT spaTio populi: ToT casTra secunTur; v. **725**: luDiT eT iraTas incerTa provocaT umbra.

There is a rather large number of the **S** alliteration. My research allowed me to discover it in 97 verses, with 8 clusters: v. 113, 115, 116, 118, 120; 305, 306, 307; 319, 322, 325; 386, 388, 390; 565, 566, 569; 731, 734, 735; 792, 793, 795; 820, 821, 822. In eight verses one can notice a particular density of instances of this alliteration: v. **336**: Spectat vicinoS Sitiens eXercituS amneS; v. **422**: ordinibuS geminiS obliquaS eXcipit alnoS; v. **442**: Silva cani, niSi qui preSSo veStigia roStro; v. **536**: eXcuSSere viriS menteS ad Summa parataS; v. **665**: Sollicitatque feroS non aequiS viribuS hoStiS; v. **758**: Siccaque SanguineiS dureScit Spuma lupatiS; v. **795**: permiSit cladeS compreSSuS Sanguine pulviS; v. **805**: haS urbi miSerae veStro de Sanguine poenaS.

M, **N**, **T**, **D** alliteration appears in 57 verses, there are 2 clusters (v. 201, 203, 204; 510, 512, 514, 515), seven verses should be quoted fully: v. **203**: eT DuM MulTa NegaNT, quoD soluM faTa peTebaNT; v. **335**: sTagNaNteM SicoriM eT rapiDuM DepreNsus HiberuM; v. **474**:

TuNc sic aTToNiTaM veNTuraque faTa paveNteM; v. **491**: iN MeDiuM Mors oMNis abiT, periT obruTa virTus; v. **564**: hauT TrepidaNte TaMeN ToTo cuM poNDere DexTra; v. **650**: NiTeNteM iN Terras iuveNeM. MorieNtis iN arTus; v. **818**: TraNsverso MeNteM DubiaM TorreNte TuleruNT.

S, T, D alliteration can be found in 32 verses, there are no clusters, but six verses are particularly striking: v. **101**: DeTuliT aTque ipSaS hauSiT SubiTisQue fremenTiS; v. **148**: nuDaToS CaeSar colleS DeSerTaque caSTra; v. **248**: uT DeXTrae iuSTi glaDiuS DiSSuaSor aDhaeSiT; v. **465**: VulTeiuS TaciTaS SenTiT Sub gurgiTe frauDeS; v. **529**: DeTegiT orTa DieS STanTiS in rupibuS HiSTroS; v. **646**: AlciDeS SenSiT, “STanDum eST Tibi”, DiXiT ”eT ulTra. **S, N, M** alliteration appears in 30 verses, with no clusters, three verses are of note: v. **174**: eNSe SuoS; MoX ut StiMuliS MaioribuS ardeNS; v. **522**: aNte duciS voceS oculiS uMeNtibuS oMNeS; v. **774**: coMMiNuS obliquiS et rectiS eMiNuS haStiS.

R alliteration is present in 31 verses, there are no clusters, three verses demand closer attention: v. **240**: venit in oRa cRuoR, Redeunt Rabiesque fuRoRque; v. **353**: secuRumque oRbis patimuR post teRga Relicti; v. **373**: et viRes RedieRe viRis. o pRodiga ReRum.

L alliteration appears in 16 verses, with neither clusters nor any particularly interesting examples.

C, (Q), (G) alliteration can be pointed out in 13 verses, without clusters or noteworthy instances. I discovered **R, T, D** in 8 verses, there are no clusters, but two verses draw attention: v. **154**: ResTiTuunT aRTus, Donec DecResceReT umbRa; v. **443**: colligiT eT pRaeDa nesciT laTRaRe RepeRTa.

M, N, R alliteration appears in exactly the same number of verses; there are no clusters, let me quote one verse: v. **574**: oRe RateM totuM discuRReNs FaMa peR oRbeM.

R, S alliteration can also be found in 8 verses, without any clusters. I noticed the combination **T, D, C, Q (G)** in 5 verses, with no clusters. In 3 verses one can find **R, T** alliteration; two of these are very striking: v. **558**: moRs viRTuTis habeT; paRiTeR sTeRnunTque cadunTque; v. **563**: fRaTRibus incuRRanT fRaTRes naTusque paRenTi.

L, M, N alliteration is also present in 3 verses, there are no clusters.

I will enumerate all the other alliteration types which appear in 3 verses, i.e. **B, P; M, N, C**, with one noteworthy verse: v. **490**: iNvol-veNt: CoNferta iaCeNt CuM Corpora CaMpo; **T, M, N**. Finally, the alliterations that can be found only once in the whole book: **T, P, M, N; T, L; S, L; T, D, S, N; S, G, C; N, M, S, T, D; S, L, T**, v. **263**: abSTuLiTeT SicciS incLuSiT coLLibuS hoSTem; **R, C; D, T, S, C; T, D, L, S; V; C, S**.

I shall now discuss **Book V**. The most frequent alliteration type is again **M, N**. It appears in 163 verses out of total 815; there are 16 clusters: v. 15, 17, 18; 46, 47, 49; 54, 55, 58, 59; 98, 100, 101, 102, 103, 105; 182, 184, 186; 213, 214, 215; 278, 279, 282; 326, 328, 330; 336, 337, 338, 339, 340; 416, 418, 419; 518, 520, 521; 662, 665, 666, 668; 709, 711, 713, 715, 717, 720; 767, 769, 770; 785, 787, 788; 805, 806, 807, 808, 811. Sixteen verses are, I believe, unusually beautiful: v. **54**: tuNc SadalaM forteMque CotyN fiduMque per arMa; **91**: coNtactuMque fereNs hoMiNis MagNusque poteNsque; **105**: coNcipiuNt; NaM fixa caNeNs MutaNdaque Nulli; v. **193**: extreMaeque soNaNt doMita iaM virgiNe voces; v. **195**: belloruM, RoMaNe, MiNas solusque quieteM; v. **272**: iMus iN oMNe Nefas MaNibus ferroque NoceNtes; v. **390**: iMperii rapieNs sigNavit teMpora digNa; v. **392**: coNsule Notus erit? fiNgit soleMNia CaMpus; v. **520**: liMiNa coMMovit. Molli coNsurgit AMyclas; v. **581**: vectoreM NoN Nosse tuuM, queM NuMiNa NumquaM; v. **662**: arMa Metu, vidit MagNuM Mihi RoMa secuNduM; v. **666**: coNscia votoruM es, Me, quaMvis pleNus hoNoruM; v. **711**: StryMoNa sic geliduM bruMa pelleNte reliNquuNt; v. **720**: NyMphaeuMque teNeNt; Nudas aquiloNibus uNdas; v. **741**: veNit Maesta dies et quaM NiMi-uMque paruMque; v. **763**: MagNe, queri: Nostros NoN ruMpit fuNus aMores.

T, D alliteration occurs, as per my research, in 158 verses. The alliteration is grouped in 10 clusters: v. 80, 81, 82, 85; 104, 106, 107; 131, 133, 134, 137; 160, 161, 162, 163; 208, 210, 212; 251, 252, 253, 254; 264, 267, 268; 317, 319, 322; 357, 358, 361, 362, 363; 566, 567, 568, 569, 570. There is also a high concentration of this alliteration type in an unusually large number of verses (twenty four): v. **80**: maTris aDhuc ruDibus Paeon PyTHona sagiTtis; v. **204**: Decrevere nefas eT aDhuc DubiTanTibus asTris; v. **208**: uT peragaT forTuna Taces? Tunc pecTore vaTis; v. **223**: fugiT, eT aD Phoebi TripoDas reDiere fuTura;

v. **234**: arTaTus rapiDo ferveT qua gurgiTe ponTus; v. **241**: inTra cas-
 Trorum TimuiT TenToria DucTor; v. **251**: Despiceret sTareTque super
 TiTubanTia fulTus; v. **260**: Turba suos: quiDquiD mulTis peccaTur inul-
 Tum esT; v. **291**: adDe quoD ingraTo meriTorum iuDice virTus; v. **317**:
 caespitIs inTrepidus vulTum meruiTque Timeri; v. **327**: ToT reDDeT
 ForTuna viros quoT Tela vacabunT; v. **434**: aequora lenTa iacenT, alTo
 Torpore ligaTae; v. **490**: Tu mea casTra Times? pereunTia Tempora faTi;
 v. **500**: sponTe per incauTas auDeT TempTare laTebras; v. **522**: TecTa
 peTiT? auT quem nosTrae ForTuna coegiT; v. **566**: aesTuaT unDa mi-
 nax flaTusque incerTa fuTuri; v. **567**: TurbiDa TesTanTur concepTos
 aequora venTos; v. **568**: Tunc recTor Trepidae faTur raTis: “aspice,
 saevum; v. **610**: creDiDerim, cuncTos soliTa De parTe ruenTis; v. **649**:
 erigiT, aTque omni surgiT raTis arDua venTo; v. **697**: ForTunae, quoD
 Te nosTris inepigiT harenis?; v. **716**: eT TurbaTa periT Dispensis liTTera
 pinnis; v. **766**: hosTis ad advenTum rumpamus foeDera TaeDae; v. **810**:
 aTque obliTa fugae quaesiviT nocTe mariTum!

S alliteration appears relatively frequently. I believe it can be found
 in 75 verses, with 2 clusters: v. 22, 24, 25; 407, 408, 410. Ten verses are
 worthy of closer examination: v. **99**: Solvit, ceu SiculuS, flammiS urgen-
 tibuS Aetnam; v. **123**: Sollicitat. iuSSuS SedeS laXare verendaS; v. **232**:
 qua mariS anguStat fauceS SaXoSa CaryStoS; v. **313**: faSque nefaSque
 rueS? laSSare et diSce Sine armiS; v. **335**: CaesariS an curSuS veStrae
 Sentire putatiS; v. **375**: et cunctaS revocare rateS, quaS aviuS Hydrus;
 v. **407**: BrundiSii clauSaS ventiS brumalibuS undaS; v. **508**: Caesar Sol-
 licito per vaSta Silentia greSSu; v. **533**: SpeSque tuaS laXa, iuveniS: Si,
 iuSSa SecutuS; v. **701**: oppreSSit cum Sole dieS, feSSumque tumenteS.

Only slightly less frequent alliteration is **M, N, T, D**, which appears
 in 67 verses. There are no clusters, but five verses are rather striking:
 v. **181**: lucTanTur; NoN priMa Dies, NoN ulTiMa MuNDi; v. **309**: Mili-
 tis iNDoMiTi TanTuM MeNs saNa TiMeTur; v. **540**: “MulTa quiDeM
 prohibeNT NocTurNo creDere poNTo; v. **732**: DesTiTuunT, blanDaeque
 iuvaT veNTura TraheNTEM; v. **753**: PoMpeiuM Nullo TrisTeM coM-
 MiTTere DaMNo.

S, T, D, (TH) alliteration is present in 39 verses, there are 2 clusters
 (v. 254, 257, 259; 600, 603, 604), five verses should be quoted: v. **121**:
 immoToS TripoDaS vaSTaeque SilenTia rupiS; v. **165**: SpiriTuS ingeS-
 SiT vaTi, TanDemque poTiTuS; v. **254**: SciT non eSSe DuciS STricToS,

SeD miliTiS, enSeS; v. **436**: Sic STaT inerS ScyTHicaS aSStringenS BoSporuS unDaS; v. **702**: conpoSuiT pelaguS venTiS paTienTibuS unDaS.

I discovered **N, M, S** alliteration in 33 verses, without any clusters; four verses are noteworthy: v. **175**: uteriS et StiMuloS flaMMaSque iN viScera MergiS; v. **194**: ”effugiS iNgeNtiS taNti diScriMiNiS eXperS; v. **286**: NeSciMuS, cuiuS SceleriS Sit MaXiMa MerceS?; v. **474**: SaNguiNiS iNfauSti, SuboleM MorteMque NepotuM.

R alliteration can be found in 26 verses, with no clusters. Four verses are striking: v. **207**: Regnaque ad ultoRes iteRum Redeuntia BRutos; v. **262**: a Rabie sceleRum. quaeRis teRRaque maRique; v. **429**: sipaRa veloRum peRituRas colligit auRas; v. **746**: pRaecipites adeRunt casus; pRopeRante Ruina.

I observed **T, D, R** alliteration in 12 verses. There are no clusters, but half of the instances (i.e. six verses) are highly important: v. **331**: aufeRaT eT vesTRi RapTa meRceDe laboRis; v. **404**: DeseRuiT RasTRis eT ineRTi TRaDiDiT heRbae; v. **426**: cum paRiTeR solveRe RaTisToTosque RuDenTes; v. **432**: in meDiam ceciDeRe RaTem, TerRRaque RelicTa; v. **591**: alTeRa TeRRa DaRi. quiD TanTa sTRage paReTuR; v. **719**: pRaeTeReunT fRusTRa TempTaTi liToRa Lissi.

I found **L** alliteration in 8 verses, with neither clusters nor any verses particularly catchy to the eye or the ear. **T, D, L** alliteration appears in 5 verses; **M, N, R** in 4; **S, L** in 4; **S, R** in 4, with one noteworthy verse, v. **477**: feRRe moRaS SceleRum paRteS iuSSeRe Relictae; **T, D, S, N, M** in 4 verses, and one verse is extremely important: v. **399**: MeNSTruuS iN faSTuS DiSTiNguiT Saecula coNSul. **P** alliteration can be found in 3 verses, similar to **M, N, L** and **C, CH, (G)**. Appearing in 2 verses are: **T, N, M, S**; **N, M, C, G, (Q)**; **S, C**; **S, P, (PH)** alliterations. Finally, several alliteration types can be found only in single verses: **T, D, C**; **T, S**; **C, CH, S**; **P, R**; **S, T, D, R**; **N, M, L, S**; **R, L**; **V**; **L, M, N, T, D**; **N, M, P, B**.

The percentage summary of the most important alliterations looks as follows: in Book I **M, N** constitutes **24,8%**; **T, D** – **16,5%**; **S** – **10,5%**; **R** – **6,7%**. In Book II the most frequent alliteration is **M, N** – **22,8%**; then: **T, D** – **16,1%**; **S** – **11,8%**; **M, N, T, D** – **5,9%**. In Book III the alliteration types have the following frequency: **M, N** amounts to **19,8%**; **T, D** – **15,09%**; **S** – **12,5%**; **M, N, T, D, (TH)** – **5,6%**. Book IV is slightly atypical, as the number of **M, N** and **T, D** alliterations is identical, i.e.

19,1%. S alliteration constitutes 11,7%, while M, N, T, D – 6,9%. In Book V the most frequent alliteration is M, N – 20,0%, followed by T, D – 19,3%, S – 9,2%, and M, N, T, D – 8,2%.

I will begin the discussion of accumulated M, N alliteration with verses 33–40 of **Book I**. The narrator states that the price to be paid for the future reign of Nero is high. The fields of Pharsalia and Punic ghosts will feast on Roman blood:

(...) *diros Pharsalia caMpos*
iNpleat et PoeNi satureNtur saNguiNe MaNes;
ultiMa fuNesta coNcurraNt proelia MuNda. (v. 38–40)

In verses 60–63 Nero's apotheosis is predicted: *sed Mihi iaM NuMeN* (v. 63). Rome falls under its own weight and is overcome by war madness (v. 68–74). The gods bring about the end of everything that becomes great, but Rome itself is to blame for all the misfortunes that have befallen the state (*causa malorum*) (v. 81–85). The beginnings of the city were doused in fraternal blood, then there was a short episode of concordant discord (*concordia discors*), while only Crassus delayed the future battle between Caesar and Pompey (v. 93–101). Caesar is likened to a thunderbolt which strikes fear into the hearts of men (v. 149–156). In an exceptionally long passage (v. 309–324), Caesar sharply criticises Pompey. He tries to convince his soldiers that Pompey is getting ready for a shameful war and intends to outstrip even Sulla in his proficiency at domestic combat. The omens and signs foreshadowing the civil war are presented in verses 532–537:

NuNc iaculuM loNgo, NuNc sparso luMiNe laMpas
eMicuit caelo. tacituM siNe Nubibus ullis
fulMeN et arctois rapieNs de partibus igNeM
percussit Latiare caput (...). (v. 532–535)

The fire of Etna tumbled down to the shores of Hesperia. The fire of the Vestals was taken up from the altar, and the biforked flame rose like the mournful pyres of Thebes (v. 546–551). Further description of the terrifying omens, predicting the wrath of gods, is contained in verses 561–576. The Etruscan named Arruns understood that all these signs

indicated terrible calamities. He cried out that the chthonic gods entered the breast of the sacrificed ox (v. 630–635). Figulus, proficient in his knowledge of gods and heavens, posed a rhetorical question, wondering what new calamity the gods were planning so cruelly (v. 648–652). He added that the might of iron would make all laws obsolete and would give the name of bravery to heinous murder. Peace would eventually arrive, but only with a new master (v. 667–671):

*coNfuNdet ius oMNe MaNu scelerique NefaNdo
NoMeN erit virtus Multosque exhibit iN aNNos
hic furor. et superos quid prodest poscere fiNeM?
cuM doMiNo pax ista veNit. Duc, RoMa, MaloruM
coNtiNuaM serieM cladeMque iN teMpora Multa.*

I shall start the analysis of clustered **T**, **D** alliteration with verses 15–18. The narrator points out here the various regions of the world that could be conquered by the Roman sword. Instead, it will plunge in a fratricidal blow into the Roman breast, inflicting damage to a much greater extent than the ambitious Pyrrhus or Phoenician could have ever done (v. 23–32). The civil war will be accompanied by general chaos in the world:

*inDignaTa Diem posceT sibi, ToTaque Discors
machina Divulsi TurbabiT foeDera MuNdi. (v. 79–80)*

Caesar's decisive entry to Ariminum is vividly described in verses 227–230. Laelius, the commander of the first maniple, asked Caesar why he had no trust in his soldiers. It seemed to him that they were strong both in spirit and body (v. 361–364).

The narrator uses **S** alliteration when describing the general causes of the civil war (v. 158–164). The omens are also presented by employing **S** alliteration (v. 554–559). Let me now pass to the analysis of clusters with **R** alliteration. Curius was urging Caesar to take action. He attempted to convince him that delay always served badly those who were ready to fight. Caesar could easily make Rome to conquer the whole world for him (v. 281–285):

*tolle moRas; sempeR nocuit diffeRRe paRatis.
paR laboR atque metus pRetio maioRe petuntuR:
bellantem geminis tenuit te Gallia lustRis,
paRs quota teRRaRum? facili si pRoelia pauca
gesseRis eventu, tibi Roma subegeRit oRbem.*

In **Book II** the despair of mothers is rendered evocatively by **M, N** alliteration (v. 34–39). Verses 83–86 are devoted to Marius. He is protected not by the benevolence of a god, but by the terrible wrath of all the celestial divinities. Cato, in his reply to Brutus, says that civil war is the foulest of all wicked deeds (*nefas*). For who would stand by in idleness if the sky was falling down and the earth was shaking, the balance of the universe having been lost? Cato would like all the gods of heaven and hell to make him the scapegoat. Let all the enemy armies of both fratricidal sides, all the barbarians from the shores of Rhine attack him alone (v. 305–309). The following fragment throws further light on Cato's principles and beliefs:

*(...) servare ModuM fiNesque teNere
NaturaMque sequi patriaeque iNpeNdere vitaM
Nec sibi, sed toti geNituM se credere MuNdo. (v. 381–383)*

Pompey reminds his soldiers of all the amazing deeds he performed. He won the battles by the frigid waters of the river Phasis and in the swelteringly hot Egypt; all the West shakes in fear of his power (v. 587–590). **M, N** alliteration is also used to describe the location of the city of Brundisium (v. 613–616).

The narrator employs **T, D** alliteration to express his thoughts on the laws of the universe:

*sive nihil posiTum esT, seD fors incerTa vagaTur,
ferTque referTque vices, eT habeT morTalia casus:
siT subiTum quoDcumque paras. (v. 12–14)*

Soldiers ask gods to make them enemies of all the peoples, provided that the civil war is averted (v. 52–55). During the dictatorship of Sulla

there were numerous instances of inhuman cruelty and defiling of dead bodies (v. 160–163):

*colla Ducum pilo TrepIDam gesTaTa per urbem
eT meDio congesTa foro; cognosciTur illic
quicquiD ubique iaceT. Scelerum non THracia TanTum
viDiT BisTonii sTabulis penDere Tyranni.*

Caesar's war madness is hauntingly described in verses 440–443. Pompey's flight from Brundisium is presented in verses 697–700. Pompey prays to Fortuna for a chance to escape Italy, if he cannot have the country in his power.

I shall now discuss clusters with **S** alliteration. In verses 266–270 Brutus attempts to convince Cato that he would be better off living in peace, far from war, like distant stars which eternally follow their celestial routes. Pompey's dilemmas regarding the methods of warfare are contained in verses 522–528. The location of Brundisium is described in verses 615–618:

*HadriacaS fleXiS claudit quae cornibuS undaS.
nec tamen hoc artiS inmiSSum faucibuS aequor
portuS erat, Si non violentoS inSula CoroS
eXciperet SaXiS laSSaSque refunderet undaS.*

Clusters with **M**, **N**, **T**, **D** alliteration serve to highlight the despair of Roman women (v. 22–27).

In **Book III M**, **N** alliteration describes the city of Iolcos. It was the starting point for the ship *Argo* when it set off to explore unknown lands and to familiarize the mortals with the winds and ferocious waves. It also gave to the Fates (*fata*) a new kind of death. Thracian Haemus and Pholoe, whence sprang the biform centaurs, is becoming desolate (v. 192–198). In verses 221–224 the narrator reminds us that Phoenicians were the first people who discovered how to make words permanent with written signs. At that time, Memphis was not yet able to make papyri from river reeds and only birds, wild beasts and fantastic creatures carved in stone were used to pass on the magical speech. There is also a very vivid description of the sacred grove near Massilia, inhabited

by gods of foreign rites (v. 400–403). Another passage depicts the assault of Caesar’s armies launched at the besieged Massilia (v. 490–493). The attack, involving flaming torches, is described in verses 501–505. The cruel death of the mariners in the naval battle at Massilia is depicted in verses 576–579:

*seMiaNiMes alii vastuM subiere profuNduM
hauseruNtque suo perMixtuM saNguiNe poNtuM.
hi luctaNteM aNiMaM leNta cuM Morte traheNtes
fractaruM subita ratiuM periere ruiNa.*

Similar incidents are presented in verses 646–648.

I will start the discussion of the accumulated **T**, **D** alliteration in **Book III** with verses 41–45. They paint a marine landscape. Next there is a poignant depiction of Caesar’s anger in verses 356–362 and 563–566. The heroic death of Catus is eulogized in verses 584–589.³ Clusters with **S** alliteration appear first in the description of Caesar’s extraordinary power in Rome (v. 105–109). Metellus defends the state treasure, hidden in the temple of Saturn (v. 120–126):

*“non niSi per noStrum vobiS percuSSa patebunt
templa latus, nullaSque fereS, niSi Sanguine Sacro
SparSaS, raptor, opeS. (v. 123–125)*

The description of Euphrates and Tigris fills verses 259–264. Information on the Sarmatians, the Colchians and the rivers Halys and Tanais can be found in verses 270–272. The emissaries from Massilia ask Caesar to leave the eagle standards and enemy signs far away from their city. Let that place, free from crime, remain safe both for him and for Pompey; let them both arrive there with no weapons (v. 329–333). In the sacred grove of Massilia even the birds are afraid to sit on the branches, even the wild animals stay away. These forests will never be hit either by winds or by thunderbolts (v. 406–409). The young Gauls besieged in the city are convinced that the gods cannot be insulted with impunity. Yet the narrator adds here a sarcastic comment, saying that Fortune saves

³ Cf. III 636–639; III 642–645; III 739–742: death of Argus and his father.

many who are guilty of a crime, while gods can get angry only at unlucky people (v. 447–449):

*eXSultat. quiS enim laeSoS inpune putaret
eSSe deoS? Servat multoS fortuna nocenteS,
et tantum miSeriS iraSci numina poSSunt.*

In **Book IV** there are numerous clusters with **M**, **N** alliteration. I will start discussing them with verses 68–72, which describe the spring rain:

*iNceNdere dieM Nubes orieNte reMotae
Nec Medio potuere graves iNcuMbere MuNdo,
sed NiMbi rapuere fuga. vacat iMbribus arctos
et Notus, iN solaM CalpeN fluit uMidus aer.
hic ubi iaM zephyri fiNes et suMMus OlyMpi.*

Several verses later the narrator depicts the catastrophic flood near Ilerda (v. 86–93; 104–109). The dramatic scene of a meeting between the armies of Caesar and Pompey fills the verses 177–184. The narrator concludes that the soldiers on both sides willingly fell into the crimes of civil war. Praises of Concordia are sung in verses 189–194. The water shortage at Ilerda is described in verses 308–312 and 320–326. The fight of Hercules with Antaeus is additionally dramatised by the use of alliteration in verses 615–617. The description of Juba's kingdom is contained in verses 670–673:

(...) *NoN fusior ulli
terra fuit doMiNo: qua suNt loNgissiMa regNi,
cardiNe ab occiduo viciNus Gadibus Atlas
terMiNat, a Medio coNfiNis Syrtibus HaMMoN.*

The defeat of Curius's armies is rendered in the poignant verses 746–750.

I will start the discussion of clustered **T**, **D** alliteration with verses 47–51, which tell us of the fierce winter coming to Ilerda. A little further on the narrator describes the spring rains (v. 63–67). The flight of Gaius

Antonius's armies is described in verses 423–427 and 438–441. The ambush of Pompey's supporters is related in verses 458–461:

*corpora saepe TuliT caecisque absconDiT in anTris;
resTiTuiT rapTus TecTum mare, cumque cavernae
evomuere freTum, conTorTi verTicis unDae
TauromeniTanam vincunT fervore CharybDim.*

The second part of Hercules' fight with Antaeus is contained in the following verses: 618–624; 631–635; 642–645; 649–656. The charge of African cavalry is presented in verses 763–768. Some reflection on the life and conduct of Curius can be found in verses 811–817.

S alliteration appears in 8 clusters. I will start with a discussion of verses 113–120. They contain a peculiar prayer to Neptune. The narrator asks the god to flood all the territories governed by Rome; that is the only way to free these lands from the prison of civil war. On the other hand, the water shortage makes people less resistant to the heat wave and the drought (v. 305–307). The narrator describes the cruel fratricidal fight in verses 565–569. In verses 731–735 we can read about the stratagem used against Curius. The passage on Curius' death is also enhanced by this alliteration (v. 792–795):

*Pompeio prodeSSe nefaS votiSque SenatuS!
Africa noS potiuS vincat Sibi. Curio fuSaS
ut vidit campiS acieS et cernere tantaS
permiSit cladeS conpreSSuS Sanguine pulviS.*

The narrator concludes the book with his comments on Curius's greed for the Gaulish spoils and Caesar's gold (v. 820–822).

There are only 2 clusters with **M**, **N**, **T**, **D** alliteration. The first one describes the moment of peace between the two armies at Ilerda (v. 201–204). The second one contains a fragment of Vulteius's speech, in which he exhorted the soldiers to commence a fratricidal fight (v. 510–515).

I will now pass to **Book V**. Naturally, it is dominated by 16 clusters with **M**, **N** alliteration. The first one appears in the speech of Lentulus, delivered in Epirus, wherein he advises the senators to give command to Pompey (v. 15–18; 46–49). In verses 54–59 we are told of the

honours for the allies, including Ptolemy, whom the narrator calls *pudor crimenque deorum*. The prophetess of Apollo is described minutely in verses 98–105 and 182–186. The narrator gives a particularly vivid depiction of the prophetess's face (v. 213–215):

*luMiNa, NuNc vultu pavido, NuNc torva MiNaci:
stat NumquaM facies; rubor igNeus iNficit ora
liveNtesque geNas.*

Another passage is given over to the mutiny within Caesar's legions (v. 278–282; 326–330; 336–340). The account of Caesar's sojourn in Brundisium is also infused with **M**, **N** alliteration (v. 416–419):

*Nec Maris aNfractus lustraNdaque litora Nobis,
sed recti fluctus soloque aquiloNe secaNdi.
hic utiNaM suMMi curuet carchesia Mali
incuMbatque fereNs et Graia ad MoeNia perflēt.*

The mortal danger threatening Caesar during a seastorm is depicted in verses 662–668. The sea journey of Gaius Antonius's fleet to Epirus (compared vividly to the flight of cranes) fills the verses 709–720. The fidelity (*fides*) of Cornelia, the wife of Pompey, is highlighted in verses 767–770 and 785–788. The first dramatic moments of the parting between husband and wife are related in verses 805–811.

I will start the discussion of accumulated **T**, **D** alliteration with verses 80–85, which report the origins of Apollo's oracle:

*maTris aDhuc ruDibus Paean PyTHona sagiTTis
explicuiT, cum regna THemis TripoDasque TenereT.
uT viDiT Paean vasTos Telluris hiaTus
Divinam spirare fiDem venTosque loquaces
exhalare solum, sacris se conDiDiT anTris
incubuiTque aDyTo: vaTes ibi facTus Apollo.*

The description of the oracle's activities can be found slightly further in the book, in verses 104–107. Apollo's prophetess attempts a trick to frighten Appius away from his desire to know the future (v. 131–137).

The submissiveness of the prophetess towards Apollo (*conceptit pectore numen*), and later her struggles with the god are depicted in verses 160–163 and 208–212. Caesar’s resolute stance during the mutiny of his legions is described in verses 251–254:

*DespicereT sTareTque super TiTubanTia fulTus.
ToT rapTis Truncus manibus glaDioque relicTus
paene suo, qui ToT genTis in bella TrahebaT,
sciT non esse Ducis sTricTos, seD miliTis, enses.*

The threats of the mutinous soldiers can be heard a bit further on, in verses 264–268. The next part of Caesar’s speech is also interspersed with instances of **T**, **D** alliteration, especially verses 317–322 and 357–363. The narrator tells us about the violent seastorm in verses 566–570:

*aesTuaT unDa minax flaTusque incerTa fuTuri
TurbiDa TesTanTur concepTos aequora venTos.
Tunc recTor Trepidae faTur raTis: “aspice, saevum
quanTa pareT pelagus; zephyros inTenDaT an ausTros,
incerTum esT: puppim Dubius feriT unDique ponTus.*

Finally, let me discuss clusters with **S** alliteration. The first passage can be found in verses 22–25. It contains a strongly evocative speech by consul Lentulus addressed to the senators in Epirus:

*quod regniS populiSque liquet, noS eSSe Senatam.
nam vel Hyperboreae plauStrum glaciale Sub UrSae
vel plaga qua torrenS clauSuSque vaporibuS aXiS
nec patitur nocteS nec iniquoS creScere Soles.*

Irrespectively of the place where the senators meet for their session, they will always have the highest power and authority. The second cluster describes Caesar’s sojourn in Brundisium. The narrator remarks that the rush of war preparations has turned into lazy idleness and delay (v. 407–410):

*BrundiSii clauSaS venTiS brumalibuS undaS
 invenit et pavidas hiberno Sidere claSSeS.
 turpe duci viSum, rapiendi tempora belli
 in SegneS eXiSSe moraS portuque teneri.*

To recapitulate my discussion, I would like to point out the most characteristic functions of consonant alliteration in books I–V of Lucan's *Pharsalia*. Primarily, alliteration is used to describe the character and actions of Julius Caesar. It seems he is the most vivid figure in the first five books of Lucan's epic poem. The narrator emphasises his great energy, evident in everything he undertakes, his ability to cope with critical situations (such as the mutiny), his extreme luck and Fortune's favour during the struggle with the elements. Civil war leads to enormous chaos in the universe. It is accompanied by uncommon cruelty, desecration of dead bodies, despair of women. It is almost a repetition of the events surrounding Sulla's dictatorship. The horrors of the civil war are foreshadowed by very detailed, almost naturalistic descriptions of prophetic signs. The personified Roma is responsible herself for all the calamities that befall her. Yet alliteration is also used to describe more placid scenes, for example the scenery, such as cities (Iolcos, Brundisium) and rivers (Euphrates, Tigris). Another interesting function of alliteration can be observed in the depiction of the sacred grove near Massilia, where it is used to emphasise certain religious elements, important for Lucan. A similar function can be noticed in the passage devoted to Apollo's prophetess in Delphi. Among many drastic scenes particular attention is due to the exceptional praise of the goddess *Concordia*. Alliteration accompanies sporadically the exploits of Pompey, Cato and Crassus. Relatively little space is devoted to the reign and apotheosis of Nero. Finally, alliteration plays an important role in the frequent descriptions of the elements that bring disaster to the armies, especially floods and droughts.

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