On Adverbs in the Cynegetica of ps.Oppian

Stamatis Mersinias*
University of Ioannina

Abstract: In this paper, I discuss, in four sub-sections, the use of adverbs in ps.Oppian’s Cynegetica; in the first part, I examine adverbs in -ως, -δον, -δην, -δις. The second section deals with adverbial formations in -τι, -φι, -κι, -θι, and -θης, the examination focusing on the way these adverbs are used, on morphological peculiarities and matters of prosody, on the lexemes they modify in the Cynegetica, as well as on their relative frequency on analogy with the rest of Greek epic poetry. In the third part, I discuss the use of the article with an adverb, and in the last one the juxtaposition of adverbs in the Cynegetica is examined.

Keywords: Adverbs, Oppian, Cynegetica, Late epic poetry.

Recepción: 07/12/2015 Aceptación: 04/05/2016

The idea of this study on the adverbs in the Cynegetica of ps.Oppian is based on the observation of the frequency of the adverbs in the poem. This idea was strengthened by J. Blomqvist’s article, which shows that Callimachus, in the use of the adverbs in his poems, was influenced by early poetry, the tragedians, the comic poets and classical Ionic prose.

A study of adverbs in ancient Greek poetry is missing, especially for Hellenistic and late poetry. For ps.Oppian in particular, to the best of my knowledge, the only references are limited to a few pages for the most frequently used adverbs in the Cynegetica.

The aim of this paper is firstly to determine the relative frequency of adverbs in the Cynegetica, on the analogy with the rest of Greek epic poetry and secondly to

---

1 Dirección para correspondencia: University of Ioannina, Department of Classics, P.O.Box 1186, 45110 Ioannina – Greece. E-mail: smersin@cc.uoi.gr

2 The adverbs in the 2144 hexameters of the Cynegetica, including the accusative neuters of the adjectives used adverbially, cover approximately 15.1% of the total vocabulary in the poem.

discuss the motives for using or avoiding adverbs of certain types by ps.Oppian. In order to identify adverbs, I adopted Blomqvist (1993: 18f.) and the relative bibliography cited therein. I excluded from my analysis the neuter adjectives used as adverbs and adverbs of time and place used by ps.Oppian in this poem. On the other hand, I studied the adverbs with the article and the juxtaposition of adverbs in the *Cynegetica*.

A. The first group of adverbs are those which are identified by endings -ως, -δον, -δην, -δις.

A1. Adverbs in -ως

The following adverbs in -ως occur in the *Cynegetica* of ps.Oppian:

<table>
<thead>
<tr>
<th>Adverb</th>
<th>Line Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>αἰνῶς</td>
<td>IV 325</td>
</tr>
<tr>
<td>ἀπροφάτως</td>
<td>IV 324</td>
</tr>
<tr>
<td>ἀτεχνῶς</td>
<td>II 499</td>
</tr>
<tr>
<td>ἀτρεκέως</td>
<td>II 291, III 57</td>
</tr>
<tr>
<td>ἐµµενέως</td>
<td>II 203, 249, III 321, 361, 401</td>
</tr>
<tr>
<td>ἐπισταµενέως</td>
<td>IV 422</td>
</tr>
<tr>
<td>εὐσταλέως</td>
<td>I 97</td>
</tr>
<tr>
<td>θοῶς</td>
<td>III 123, IV 76, 394</td>
</tr>
<tr>
<td>λγεῶς</td>
<td>III 103</td>
</tr>
<tr>
<td>νεοσταλέως</td>
<td>IV 282</td>
</tr>
<tr>
<td>ὁµαιῶς</td>
<td>III 407</td>
</tr>
<tr>
<td>ὁµῶς</td>
<td>II 316, 421, IV 136, 239</td>
</tr>
<tr>
<td>ὅπως</td>
<td>I 331, IV 313</td>
</tr>
<tr>
<td>ὅσιως</td>
<td>IV 319</td>
</tr>
<tr>
<td>πῶς</td>
<td>I 206, 208, II 406, III 115, 118</td>
</tr>
<tr>
<td>ρηδίως</td>
<td>II 525</td>
</tr>
<tr>
<td>ὀς</td>
<td>I 246, 338, II 345, passim</td>
</tr>
</tbody>
</table>

4 I follow the edition of Papathomopoulos (2003). The material of the texts was mainly collected from the Thesaurus Linguae Graecae (TLG) CD Rom # E with the aid of Diogenes search Program.
The list proves the well known hypothesis that adverbs in ὡς are rare in poetry. As far as ps.Oppian is concerned, 26 occurrences in the 2144 hexameters of the Cynegetica give an average of 12.13 in every 1000 lines in the poem; this average is one of the lowest among Hellenistic and late epic poets, as can be seen in the following table.

Frequency of the adverbs in ὡς in the hexameter poetry:

<table>
<thead>
<tr>
<th>Poet</th>
<th>Number of hexameters</th>
<th>Number of adverbs in ὡς</th>
<th>Frequency of adverbs in ὡς</th>
<th>Rate of adverbs in 1000 hexameters</th>
<th>Rate of frequency of adverbs in 1000 hexameters</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homer: Iliad</td>
<td>15.693</td>
<td>52</td>
<td>275</td>
<td>3.31</td>
<td>17.52</td>
</tr>
<tr>
<td>Homer: Odyssey</td>
<td>12.110</td>
<td>60</td>
<td>314</td>
<td>4.95</td>
<td>25.92</td>
</tr>
<tr>
<td>Homeric Hymns</td>
<td>2.331</td>
<td>35</td>
<td>81</td>
<td>15.01</td>
<td>34.74</td>
</tr>
<tr>
<td>Hesiod</td>
<td>2.330</td>
<td>30</td>
<td>59</td>
<td>12.87</td>
<td>25.75</td>
</tr>
<tr>
<td>Callimachus: Hymns</td>
<td>1.083</td>
<td>6</td>
<td>8</td>
<td>5.54</td>
<td>7.38</td>
</tr>
<tr>
<td>Apollonius Rhodius</td>
<td>5.835</td>
<td>50</td>
<td>238</td>
<td>8.57</td>
<td>40.78</td>
</tr>
<tr>
<td>Theocritus: Idylls</td>
<td>2.726</td>
<td>42</td>
<td>96</td>
<td>15.4</td>
<td>35.21</td>
</tr>
<tr>
<td>Nicander</td>
<td>1.588</td>
<td>10</td>
<td>27</td>
<td>6.29</td>
<td>17.00</td>
</tr>
<tr>
<td>Aratus</td>
<td>1.154</td>
<td>8</td>
<td>30</td>
<td>6.93</td>
<td>25.99</td>
</tr>
<tr>
<td>Oppian: Halieutica</td>
<td>3.506</td>
<td>26</td>
<td>122</td>
<td>7.41</td>
<td>34.79</td>
</tr>
<tr>
<td>Quintus Smyrnaeus</td>
<td>8.766</td>
<td>46</td>
<td>445</td>
<td>5.24</td>
<td>50.76</td>
</tr>
<tr>
<td>Nonnus: Dionysiaca</td>
<td>21.281</td>
<td>5</td>
<td>97</td>
<td>0.23</td>
<td>4.55</td>
</tr>
<tr>
<td>Orphica</td>
<td>3.136</td>
<td>30</td>
<td>56</td>
<td>9.57</td>
<td>17.85</td>
</tr>
</tbody>
</table>

I append here a few remarks on the ὡς adverbs in the Cynegetica. A number of them are frequently found in Greek literature; others are common in prose but infrequent in poetry, particularly in epic poetry.

ἅινως: “exceedingly”, “marvellously”

IV 325 ουδὲ πρόσω χείται κελαρίσμασιν, ἀλλὰ μάλ' αἵνως/βλύζει τε...

---

6 Cf. Blomqvist (1993: 22). We excluded from our statistics the fragments of the poets cited above, as well as the adverbs πῶς (πως), ὅµως and ὡς which are non marginal, coinciding with the figures of Iber (1914: 17).
7 From the Orphica collection only the hexameter poetry, se. the Argonautica, the Lithica and the Hymns, are included.
This adverb derives from the adjective αἰνός; it is frequently found in Homer (32 attestations) and afterwards it spread throughout Greek literature in all literary genres (241 occurrences in the TLG material). The phrase ἄλλα μάλ’ αἰνός is a Homerism8, later occurring only in Hellenistic and late epic poetry, at the end of the hexameter.

The poet of the Cynegetica also uses the plural neuter accusative adjective αἰνά as an adverb9.

ἀπροφάτως: “unexpectedly”
IV 324 ἀπροφάτως ἀόρηλον ἀνασταλαίει μέλαν ὅδωρ
Both the adjective ἀπροφάτως and the adverb ἀπροφάτως are Hellenistic formations, invented by Apollonius Rhodius (two and six times respectively); thereafter both words are used only in the hexameter poetry and in the byzantine Scholia. As far as the adverb is concerned, apart from the Argonautica of Apollonius Rhodius and the Cynegetica of ps.Oppian, the word occurs again in the Orphica (A. 623 ἀ. λόντο, 665 τύφας ἀ.) and in Agamestor, an elegiac poet of the 1st century A.D., (Fr. 14.4 χείλεος αἰθομενοί ἀ.).

ἀτεχνῶς: “simply”, “really”
II 499 εἰ δὲ κάτω νεύοιεν, ἀτεχνῶς εἴσαι ὀδόντες
This adverb is formed from the adjective ἀτεχνής. It frequently occurs in prose, but very rarely in poetry, except in the comic poets who favour this form of the adverb (27 attestations); otherwise, it does not appear elsewhere in the hexameter.

The prosody of this adverb in the line under discussion is noticeable, since the penultimate -τεχν- of the adverb is always resolved either in the first or in the fifth element of the

---

8 It occurs in Z 441 ἄλλα μάλ’ αἰνός/αἰδέοις, K 38, T 23, X 454 ἄλλα μάλ’ αἰνός/ δείδω; among Hellenistic and late epic poets only Apollonius Rhodius uses it (Arg. III 480 ἄλλα μάλ’ αἰνός/ δείδω) and the poet of the Oracula Sibyllina (11.178f. ἄλλα μάλ’ αἰνός/... ἱηταί); cf. also van der Valk (1971-1987: vol. 2.359.7, vol. 3.503.2, vol. 4.651.22). The phrase αἰνός βλύζει, used here by ps.Oppian, seems to be unique in the ancient Greek literature. On the adverb αἰνός with various verbs, cf. Iber (1914: 33).

9 Cf. C. I 248 αἰνأخرσκόμενος. The plural accusative αἰνά used adverbially is Homeric (A 414 αἰνά τεκοῦσα, X 431 αἰνά παθοῦσα), cf. Ebeling (1963: s.v. αἰνός 51C).

10 The word occurs 23 times in the iambic trimeter of the Old and New Comedy, where the syllables ἀτεχν- of the adverb are always resolved either in the first or in the fifth element of the
ἀτρεκέως: “truly”

II 291. λέει δ’ αὐτ’ ἐλαφὸς δηρον χρόνον, ἀτρεκέως δὲ/... ἐφήμισε

III 57 βάξις δ’ ἀτρεκέως ἀνεμώλιος, ὡς ἕνα τίκτει.

This adverb derives from the adjective ἀτρεκὴς11 and in this form is frequently found in Homer (32 occurrences), in Hellenistic and late epic poetry and also in prose; however, its equivalent form ἀτρεκῶς appears only 20 times, mainly in prose writing. Both forms of this adverb in poetry, from Homer onwards, mostly qualify verbs of saying, such as ἀγορεύειν, λέγειν or καταλέγειν12.

ἐμμενέως: “unceasing”

II 203 ἐμμενέως φεύγει, παναμείλιχον ἱππορ ἔχουσα.

249 ἐμμενέως δάπτει κατ’ ἰδιοὶ πολλὰ κέχυνται

III 321 ἐμμενέως ἐτόρησε καὶ ἀλευόντες πολοῦς.

361 ἐμμενέως φεύγει, θηρήτορας εὐτ’ ἄν ὀδηγεῖ.

401 φεύγει τ’ ἐμμενέως καὶ ἀλευόμενος πολεμίζει.

The Ionic form of this adverb is attested before ps.Oppian only in Hesiod (Th. 712 ἐ. ἐμάχοντο) and in the Ἑλευτικα of Oppian (II 292 δάπτει τ´ ἐ.., 612 δάπτων ἐ., III 320 (bis) ἐ. ἐλκουσα, ἐ. ἐρύουσα, 609 ἐσχε γ´ ἐ. ἐ.), whom the poet of the Cynegetica probably imitates here. These are the only appearances of this adverb in ancient Greek literature13.

ἐπισταμένως: “skillfully”, “expertly”

IV 422 δῆσέ τ´ ἐπισταμένως, τάνυσέν τε ποτὶ ξύλα θῆρα,

This is the only -ως adverb in the Cynegetica formed from a passive participle; such adverbs derived “zu partizipien” originated in Homer and thereafter spread throughout Greek literature14. The word is frequently used both in poetry and prose (128 occurrences in the TLG material). In the hexameter, the adverb ἐπισταμένως line. In the Cynegetica there are only two cases where the consonantal group -χν- is treated as syllable releasing (I 102 χνης (ς), II 508 τέχνας (ς)), as already noted by Lehrs (1837: 314).

11 Cf. Leumann (1950: 304f.)
12 Cf. Iber (1914: 33).
13 The form ἐμμενέως is used instead of the Homeric ἐμμενέως, cf. Ebeling (1963: 399, s.v. ἐμμενέως). Homeric adverbs in -έως are made to end in -ως mainly by Ionic prose writers, cf. ἐπιστροφός by Herodotus, ἐπικεφάλος and διαμετέρως by Hippocrates, ἀληθέως by Herodotus and Hippocrates and συνεχέως, as invented by Hesiod and followed later by Hippocrates.
is found in the archaic epic (14 and 2 attestations in Homer and Hesiod respectively), in the Theognidea (4 attestations) and appears again only in late epic poetry (in Quintus Smyrnaeus, in Orphica and in the two Oppians). The phrase ἐπισταμένως occurs already in Homer (τ 457) and in Oppian (Hal. III 536), which the poet of the Cynegetica probably had in mind in the line under discussion.

The adverb εὐσταλέως is a 5th BC prose formation (Hipp. 8.3.15, 50.16.1 and Erot. 1.68.14); in poetry, it is introduced by ps.Oppian in the Cynegetica and is found elsewhere in the post-Homerica of Quintus Smyrneus (1.62 εὐσταλέως ἐριποῦσα κατ’ οὔδεος). It derives from the adjective εὐσταλής, which is also used in the Cynegetica15. Both εὐσταλέως and its equivalent εὐσταλῶς16 are rare (9 and 22 occurrences respectively) and both occur mostly in late prose.

The adverb θαῦς is frequently found in Greek literature (more than 220 attestations in the TLG material), occurring almost exclusively in the hexameter poetry18, according to the testimony of grammarians and the byzantine Scholia.

The epic-ionic form λιγέως is a Homerism19; it is a rare word (c. 50 attestations in the TLG material) and occurs mainly in epic poetry. The adverb is

---

15 Cf. C. I 150 εὐσταλέας τε λίνους; the adjective first occurs in Aeschylus (Pers. 795), thereafter it appears frequently both in poetry and prose. On the meaning of both the adverb and the adjective, cf. Schmitt (1969: 79) and Mair (1963: 12, note a).

16 The form εὐσταλῶς occurs in poetry only in the New Comedy (Machon 17.389); such adverbs in -εως derive from adjectives in -ης and are mainly testified in prose, cf. Lobeck (1966: II 100). Besides εὐσταλής/-εως, ps.Oppian uses also ἀτρεκής/-έως, ἐμμενής/-έως.

17 The adverb θαῦς, the reading of the mss z, is accepted only by Mair and Papathomopoulos in their editions, instead of εαῦς, the reading of the mss x, preferred by all other editors.

18 The word is mostly placed just after the feminine caesura; the exceptions are few and are found in the Halieutica of Oppian and in the post Homerica of Quintus Smyrnaeus.
used frequently with verbs expressing weeping, such as κλαίω, ὀδύρω, µύρω, etc. The poet of the Cynegetica also uses the accusative neuter adjective λιγή in as an adverb (IV 411 πτέρυγες δὲ λιγή συµίζουσι).

νεοσταλέως: “newly girt-up”
IV 282 αὐτὸς δ’ ἀφεὶς χερὶ νεοσταλέως συνέβαλλεν.
This word is a conjecture by Rebmann (1918 ad.loc.), on the analogy of εὐσταλέως, accepted by Sánchez and Paphathomopoulos in his edition of the Cynegetica. Neither the adjective νεοσταλής nor the adverb νεοσταλέως are used in ancient Greek. The adverb is formed from the adjective νέος and the verbal component -σταλής (στέλλω, cf. LSJ9 s.v. I); it means “newly girt-up”, “von neuem zusammenfügt”.

ὀµοίως: “alike”, “in like manner with”
III 407I. ῾Ιχνεύ µιῶν βαιῶς µέν, ἀτὰρ µεγάλοισι όµοίως
µέλπεσθαι θήρεσιν πανίξιος αὖτεν βουλής
Οµοίωµεν is a very frequent word in Greek literature (c. 34.700 attestations in the TLG material); moreover it must be considered as a prosaic word and its use in the hexameter is restricted. The poet of the Cynegetica also uses, with the same meaning, the accusative neuter ὀµοία (I 325) as an adverb.

19 The Ionic λιγείως, as well as the forms λίγα, λιγέα with the same meaning, also occur in ancient Greek; λίγα is Homeric (Τ 284, 8 259, Θ 527, x 254), used later by Apollonius Rhodius in the Argonautica (ΙV 837, 1159, 1407), by Oppian in the Haliuteica (ΙII 248, ΙV 123) and by Nonnus in the Dionysiaca (13. 499), while λιγείως is a gloss in Suda, s.v. λιγέως: ὀξέως. καὶ ἀνάζως λιγείως, ὀµοίως.

20 The form λιγή in is not attested elsewhere; it is a conjecture by Schneider (1813, ad loc.), accepted by all editors, instead of the ms reading λιγέα. Adverbs in -α and -ως are used alongside with those in -αιων and are common in Greek literature from Homer onwards, cf. Schneider, Uhlig (1979: I, 148).


22 The reading νεοσταλέως together with εὐσταλέως and εὐσταλῶς are attested in the ms of the Cynegetica, yet none has so far been approved by modern scholars. The form εὐσταλέως is preferred by Boudreaux, Mair and Schneider in their editions, ad loc.

23 Besides the well testified εὐσταλέως and εὐσταλῶς, no other adverbs either in -σταλέως or -σταλῶς exist in ancient Greek. As far as adjectives in -σταλής are concerned, apart from εὐσταλής the only other forms are ἀσταλής in Call. (Fr. 266 (Schn.)), rejected by Pfeiffer (Fr. 673), and µονοσταλής, a gloss in Hesyrius (1631.1 µονοσταλής· ὁ κατακόσιος στελλόµενος).

24 It appears in Call. Del. 148, cf. Mineur (1984:156) and in Theocr. 25.26, cf. Chryssafis (1981: 55); there are also some sporadic appearances in the hexameter of elegiac poets, Sol. Fr. 36.18 and in the Palatine Anthology, V 89.5, 104.5 (Marc. Argent.), X 64.5 (Agathias), AP App.
The adverb ὁµῶς is a common word (c. 570 attestations in the TLG material); it is used mainly in epic poetry from Homer onwards. In the Cynegetica of ps.Oppian it is used either in its Homeric sense “una”, “simul” (C. IV 136), as well as “partier” (C. II 316) when it refers to two subjects or it means “likewise”, referring to the verb (C. II 421 ὁµῶς εἴκουσι, IV 239 ὁµῶς ἀτίτηλε). This adverb usually ends with the 3rd or the 7th element in the hexameter, as in the above lines of the Cynegetica.

ὁσίως: “piously”
IV 319 μητέρας οὐχ ὁσίως ψευδηγορέουσιν ἀοιδοί.

The word ὁσίως is not uncommon (c. 400 occurrences in the TLG material), but is used almost exclusively in prose; the poet of the Cynegetica was not the first one to use it in the hexameter, since ὁσίως occurs previously in the Oracula Sibyllina and in the Greek Anthology.

ῥηϊδίως: “easily”
II 524f. Κείνη θηρὸς ἔφυ παλά ῥηϊδίως ἔρδουσι. Ποδῶν γε μὲν οὐκ ἴσα ἴσα μέτρα.

This adverb is very frequent in every literary genre, both in its Homeric-epic form ῥηϊδίως or in its Attic form ῥᾴδιως; in its epic form the word is placed usually at the beginning of the hexameter, as in the line of the Cynegetica into question; ῥηϊδίως is also common in prose (c. 200 attestations in prose writers). Ps.Oppian, following the archaic epic poets, also uses the adverb forms ῥεῖα (I 524, 14.1, 207.9, 602.1; in most of these cases the word comes at the end of the hexameter and is followed by a dative, as in the line of the Cynegetica under discussion.

26 Cf. Q.S. 1.704 πάντες ὁµῶς εἴκοσιν Ὀλόμπιοι.
27 Cf. Or. Sib. 2.51, 3.605, 8.421, A.P. VI 282.6 (anon.).
29 Cf. Iber (1914: 15).
IV 436), ῥέα (III 306, IV 15) meaning “easily” and the adjective ῥηΐδιος (IV 431, 432) in the sense “easy”.

The ὀς adverbs used in the Cynegetica occur in other epic poets in the frequency shown in the following table:

<table>
<thead>
<tr>
<th></th>
<th>αἰνῶς</th>
<th>ἀτεχνῶς</th>
<th>ἀπροφάτως</th>
<th>ἀτρεκέως</th>
<th>ἐµέως</th>
<th>ἐπισταέως</th>
<th>ἐπισταλέως</th>
<th>ἐυσταλέως</th>
<th>ἡμῶς</th>
<th>ἡσίως</th>
<th>Ῥήϊδιος</th>
<th>Ῥήϊδιως</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homer</td>
<td>32</td>
<td>-</td>
<td>-</td>
<td>32</td>
<td>-</td>
<td>14</td>
<td>-</td>
<td>23</td>
<td>-</td>
<td>7</td>
<td>28</td>
<td>23</td>
</tr>
<tr>
<td>Homer Hymns</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>Hesiod</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>10</td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Callimachus</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Apollonius Rhodius</td>
<td>4</td>
<td>6</td>
<td>-</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>2</td>
<td>-</td>
<td>27</td>
<td>4</td>
</tr>
<tr>
<td>Theocritus’ Idylls</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Nicander</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Aratus</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>Oppian, Halieutica</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>8</td>
<td>5</td>
<td>2</td>
<td>-</td>
<td>10</td>
<td>-</td>
<td>10</td>
<td>-</td>
<td>19</td>
</tr>
<tr>
<td>Quintus Smyrnaeus</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>10</td>
<td>-</td>
<td>6</td>
<td>1</td>
<td>61</td>
<td>-</td>
<td>-</td>
<td>85</td>
<td>9</td>
</tr>
<tr>
<td>Nonnus, Dionysiac</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Ὀρφικα</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>13</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

We may conclude that the poet of the Cynegetica uses adverbs in ὀς without any restriction. He has introduced in the hexameter forms such as εὐσταλέως, νεοσταλέως or he uses adverbs which are mostly poetic, e.g. θοῶς, λιγέως. However the majority of the adverbs in ὀς used by ps.Oppian are also found in prose, as εὐσταλέως, ὑμωις, ὕσιος and in other poetic genres, mainly in Comedy, e.g. ἀτεχνῶς. In the Cynegetica the ὀς adverbs are not combined with the adverb μάλα, as they frequently occur in Homer and in most of the epic poets\(^{30}\). Finally these adverbs in the Cynegetica are placed in every part in the hexameter and not only at the beginning or at the end of the line as in the rest of epic poetry.

\(^{30}\) Cf. Iber (1914: 41). In the Cynegetica the only exception is IV 325 μάλ’ ἂινῶς, p. 236, above.
A2. Adverbs in -δον

Sixteen adverbs in -δον, all of them denoting manner, are used in the *Cynegetica* of ps.Oppian.31

ἀµβαδόν: “by mounting”

III 500 Ὄδε μὲν ἄντριθεσιν ὀμοίως ἀµβαδὸν εἶνή.

This word is not attested elsewhere in Greek literature and is used *metri gratia* instead of ἀναβαδόν; ἀµβαδὸν is an emendation by Turnebus, whom most editors follow; however the manuscript tradition and modern scholars are not unanimous and various conjectures have been put forward33. The closest form to ἀµβαδὸν is the adverb ἀµβαδέως, a gloss in Hesychius, meaning “thoughtlessly”34.

ἀµφαδόν: “openly”, “publicly”

III 51 ἀµφαδὸν ὑπνώει δὲ, θρασύφρονα θυμὸν ἕλσσων,

The adverb ἀµφαδὸν is a poetic form of ἀναφαδὸν, *metri gratia*35; it is first attested in Homer, later is found almost exclusively in the hexameter poetry (26 attestations), in the grammarians and in the byzantine Scholia (c. 50 attestations). Besides ἀµφαδόν, the neuter plural accusative ἀµφάδα36 and the forms ἀµφανδόν and ἀµφάδην37 are used as adverbs, meaning “publicly”.

The adverb ἀµφαδὸν usually qualifies verbs of saying, such as λέγω, ἀγορεύω, while with the verb ὑπνώω or its synonyms, as in the line of the *Cynegetica* under discussion, it does not appear elsewhere in Greek literature; the phrase ἀµφαδὸν ὑπνώει here means “sleeping in the open”, “sleeping in the air”.

---

31 Adverbs in -δον are developed from nouns, participles or verbs; they are always accented on the ultimate, cf. Cramer (1967: 980.1, Theognostus). Most of them are used also as -να ending adverbs, cf. Schneider, Uhlig (1979: 196, 197) and for the adverbs in -να, either as neuter accusative plural nouns or as a “Mischung” of -να and -να, cf. Schwyzer (1939-1950: I 626). For the adverbs in -δον in the *Cynegetica*, see also Schmidt (1866: 38ff).

32 This is the only case of ἀµβ- instead of ἀναβ- in the *Cynegetica*. The form ἀναβαδόν is found elsewhere in Aristoteles (HA 579a 18 Α ὁ ἄρκτος τιν εἶν μὲν ὑπνόησιν, ὡσπερ εἴηται πρότερον, οὐκ ἀναβαδὸν ἀλλὰ κατακλίνειν ἐπὶ τῆς γῆς).

33 Cf. Schmidt (1866: 39f.).

34 Cf. Hesychius 3493.1 s.v. ἀµβαδεώς· ἀφροντίστως, ἀπρονοήτως.

35 The form ἀναφαδὸν does not exist in ancient Greek literature, whereas ἀναφανδόν is a rather common word (c. 470 attestations in the TLG material).


37 They are attested only in lyric poetry (Ba. Fr. 7.25f., Pin. P. 9.41 ἀµφανδόν, Arch. Fr. 128.4 ἀµφάδην).
ἀποσταδὸν: “from afar”
Π 75 φέρβετ’ ὀρειαύλοις ἀποσταδὸν ἐν ἔξυλχοις.
A Homeric unicum, also produced in Oppian’s Halieutica, is similarly used by ps.Oppian in the line under discussion. Besides the byzantine Scholia and the lexicographers, these are the only occurrences of this adverb in ancient Greek literature; its equivalent ἀποσταδά is also Homeric.

διακριδόν: “separately”
ΙΙ 130 ὑδάτα δ’ ἐκ πεδίου διακριδόν ἰθύνεσθαι
This adverb is a rather rare word in poetry. Besides διακριδόν, which he uses in the Cynegetica, ps.Oppian also employs the form διακρίδα (Π 496 δ. τεκμηριαζαθαι) which is the only -δα ending adverb in this poem.

ἐπωμαδόν: “on the shoulder”
Π 162 φρικαλέην χαίτην μὲν ἐπωμαδὸν αἰθύσσουσιν
The adverb ἐπωμαδόν derives from the adjective ἐπωμάδιος and is a very rare word (13 attestations in the TLG material); both adverb and adjective are Hellenistic innovations and there seem to be formed on the analogy of the Homeric κατωμάδιος/-αδόν.

καυληδὸν: “like a stalk”
Π 511 ἀγνυται καυληδὸν ἀπειθέες· ἐκ δὲ κεράων
This is a rare word (22 attestations in the TLG material) and its attestation above is the only occurrence of this adverb in poetry; elsewhere it is used almost

---

38 Cf. Hom. Ο 556 ὁ γάρ ἐτ’ ἔστιν ἀποσταδόν, Opp. Hal. ΙΙΙ 500 ἀντίαςα πρῶτον μὲν ἀποσταδόν, IV 137 πρῶτον μὲν ἀποσταδόν αὐγάζονται, the adverb always ends with the 8th element in the hexameter.
39 Cf. Hom. ζ 143,146 ἐπέεσι αποσταδὰ εἰλιχίοισιν.
41 Cf. Rebmann (1918: 147).
42 The adjective ἐπωμάδιος occurs first in Theocritus (29.29), while the adverb ἐπωμαδόν in Apollonius Rhodius (Arg. I 738, IV 1770), cf. Livrea (1973: 483); afterwards it appears in Gregorius Nazianzenus (61.988.9) and in the Greek Anthology (Π 1.94, 275(Christodorus Epic), XVI 279.3 (anon.)), always ending with the eighth element of the hexameter; besides epic poetry, ἐπωμαδόν is found only in Suda and in the Scholia of Apollonius Rhodius.
exclusively in medical texts in the era of the two Oppians (Soranus, Galen, Paulus Aeginetes, Oribasius and Palladius Medicus). The phrase ἄγγυνται καυληδόν in ps. Oppian’s Cynegetica is a variation of Pseudo Gal. 14.792.12 πάντα... μὲν κατάγνυνται and Gal. 18b.788. 17 τῶν καταγέντα καυληδόν, Aet. 127.5 καταγνύμενα καυληδόν.

The use of this adverb in the hexameter is an indication that the vocabulary of medical writers flourished in the Roman era and was exploited by late epic poets.

κεφαληδόν: “headlike”
III 437 ἄκροισιν κεφαληδόν ἐκεῖθεν κορύμβοις,

The form κεφαληδόν is proposed by Turnebus and is accepted by most editors, as opposed to the ms readings, cf. Papathomopoulos’ apparatus, ad loc.; the adverb, with the exception of a 4th BC inscription43, does not occur elsewhere in ancient Greek.

κλαγγηδόν: “with a clang, “din”
IV 405 κλαγγηδόν παταγοῦσιν, ἐπ’ ὀφρύα μηρνθοιο

A Homeric unicum B 463; in epic poetry apart from having been used by the poet of the Cynegetica, it had already appeared in Aratus (102) and afterwards in Quintus Smyrnaeus (3.590, 11.116), the only occurrences of this adverb in the hexameter; the word is found in late prose and in the Scholia (c. 30 attestations in the TLG material). The word κλαγγηδόν ordinarily refers to the voice of animals and birds44, while in ps. Oppian it refers to the young men hunting a bear.

κλειδόν: “leaning”, “askant”
I 356 εἵματα πορφύρεα· ταὶ δὲ κλειδὸν ὀσσε βαλοῖσαι

43 Priene 216 A, 25 αὐτοὶ θῶνει νέμεις μερίδας κεφαληδόν. Adverbs in -δον, which refer to parts of the body, are rare and it seems that they have been used mainly in prose; apart from ἐπωδιαν and μετωπιαν, used by the poet of the Cynegetica, one comes also across μετωπιαν in Hdt. 7.100.13, Th. 2.90.4.4, πυγηδόν in Arist. HA 539b.22, PA 659a.20 and the simplex form ὀμιδάδον in Hesychius s.v. ὀμιδάδον.

44 Cf. Hom. Scholia L, B 463 (Erbse) κλαγγηδόν προκαθιζοντω, van der Valk (1971-1987: vol. 1.587.4 θείει ἐπὶ τῶν ὀρθίων τὸ κλαγγηδόν). It seems that besides the line of the Cynegetica under discussion, the only passages in which the adverb refers to the voice of humans are Adam. 2.42.11, and Q.S. 3.590.
The adverb in its simple form does not seem to occur elsewhere in Greek literature\(^4\), while it is commonly found in the compounds παρακλίδον and ἐγκλίδον (44 and 5 attestations respectively). The phrase ταὶ δὲ κλίδον ὀσσε βαλοῦσα in ps.Oppian’s line under discussion is a variation of the well known phrases referring to Medea in the Argonautica of Apollonius Rhodius (I 790, III 1008 ἢ δ’ ἐγκλίδον ὀσσε βαλοῦσα, III 1063 πάρος ὀσσε βαλοῦσα, IV 726 ἀπ’οἷδεος ὀσσε βαλοῦσαι\(^4\).

μετωπαδόν: “with front foremost”

II 65 ἀντίβιον πρώησε μετωπαδόν ἐγχρίππωτα

The form μετωπαδόν of this adverb is an hapax legomenon, used metri gratia, instead of the well attested prosaic form μετωπηδόν\(^4\) (29 occurrences, always in prose), cf. also the forms ὄμιλοδόν/-ηδόν\(^4\), below. The word μετωπαδόν/-ηδόν is a technical term in navigations, referring to the prow of ships\(^4\); the poet of the Cynegetica uses the adverb in a simile for the bulls attacking with their horns, as of two ships clashed in a battle\(^5\).

μοναδόν: “alone”

IV 40 μοναδὸν ἐν σκοπέλοισι προμήθεια τε πάγαι τε,

This word occurs elsewhere in the Halieutica of Oppian (I 444 ἀπ’ ἄλλων/μοναδὸν ὀμηρησε), whom the poet of the Cynegetica probably uses here, and in the Paraphrasing of Nonnus (20.31f. ἀμφιαδῆ δὲ/μοναδὸν ἀυτοέλλον); the word is interpreted by the Scholiast of the Halieutica as μενονωένος “left solitary”, a technical term for the hunting of animals\(^5\), cf. LSJ\(^6\) s.v. μονόω II. The form

\(^4\) Moreover, cf. Bekker (1965: 611), cited by Rebmann (1918: 145f.).

\(^5\) Cf. Rebmann (1918: 147) who, nevertheless, wrongly regards μετωπηδόν as an Ionic form.

\(^8\) The interchange of the endings -ηδόν/-αδόν in the adverbs is not very frequent; besides μετωπηδόν/-αδόν, ὄμιλοδόν/-αδόν, I have also noticed ἄμιλοδον/-αδόν, ἀμηρην/-αδόν, συνοχηδόν/συνωχαδόν, cf. also H. Frisk (1973: 221f., s.v. μέτωπον).

μουναδὸν is used as an epic-Ionic alternative of μονάδην; both forms are derived from the adjective μόνος/μοῦνος (cf. also μονάξ, Hom. θ 371, λ 417), used frequently by the late epic poets and the grammarians.

ὁμελαδὸν: “in crowds”
II 199 θηλυτέρῃς ἐλάφοισιν ὀμελαδὸν εὐνάζονται,

The word is a rather rare formation (55 occurrences in the TLG material); it is used by Homer and by most Hellenistic and late epic poets and always occupies this place in the hexameter; the adverb refers usually to the consort of men in Homer, of birds in Aratus and of ants in Apollonius Rhodius; in this passage of ps.Oppian the adverb refers to stags consorting with female deer. The form ὁμιληδὸν, metri gratia, instead of ὀμελαδὸν,

περισταδὸν: “standing round about”, “from all sides”
II 259 ἄψα μᾶλα σφαιρηδὸν ἀνέδρα μᾶνον οἰκονομοῦν ἀθρή

The adverb περισταδὸν is a rather rare word (53 attestations, 28 of them in the hexameter), always followed just after the feminine caesura, cf. note 53; περισταδὸν usually denotes the encircling of sacrificial animals or enemies; in the line of the Cynegetica under discussion, the word refers to snakes which wrap themselves around all the limbs of a stag. Besides ps.Oppian the phrase περισταδὸν ἀμφιθείνετε (-ας) occurs only in the Orphic Argonautica (318, 568).

The two prepositions περι- and ἀμφι- of the adverb and the verb respectively are both used with the same sense, “round about”, a stylistic device frequent in poetry from Homer up to late epic poets and epigrammatists.

σφαιρηδὸν: “like a sphere”
III 387 αἰψα μᾶλα σφαιρηδὸν ἀνέδραμεν αἰθομενηθ θρίξ.

---

The word σφαιρηδὸν is a rare word (32 attestations in the TLG material); it is a Homeric unicum (N 204), used in Hellenistic and late epic poetry by Aratus, the two Oppians, by Nonnus in the Dionysiaca and occasionally by the epigrammatists of the Greek Anthology; all other attestations occur in prose texts and in the byzantine Scholia. The poet of the Cynegetica varies the Homeric N 204 σφαιρηδὸν ἑλίσσω, common in late poetry and prose, with the phrase σφαιρηδὸν ἀνατρέχω.

It is noticeable, in the line of the Cynegetica under discussion, that the conjunction of the three consecutive adverbs, αἶψα µάλα σφαιρηδόν, occupies the first part of the hexameter up to the main caesura.57

ὑποκλαδόν: “with the knees somewhat bent”
IV 205 αὐτὰρ ἐπειτ' ἐπὶ γαῖαν ὑποκλαδὸν ἐξετανύσθη.

The adverb ὑποκλαδόν is an hapax legomenon; it is explained by the Scholiast of the Cynegetica as κλινῶς “sccessiduo poplite” and by LSJ s.v., ὑποκλαδόν as “inclined a little or gradually”, “with the knees bent”; the word derives from the verb ὑποκλάζω “sink down”, which is mainly attested in late prose. The closest parallel to this adverb is the simple form ὀκλαδόν, “in crouching”, which occurs first in the Argonautica of Apollonius Rhodius (III 122) and afterwards in the Dionysiaca of Nonnus (1.358, 22.301, 38.215, 353).

φαλαγγηδόν: “in phalanxes”
IV 401 ἀντία θηρὸς ἵαι φαλαγγηδὸν κλονέοντες

This word is a Homeric unicum (Ὁ 360 προχέοντο φ.) referring to the Achaeans. The word, apart from this line of the Cynegetica, does not occur in poetry, but it is used by a number of late prose writers and lexicographers; φαλαγγηδὸν always refers to warriors who come in battle against their enemies, with the exception of this passage in ps.Oppian, referring to young boys who rush against a bear.

The adverbs in -δόν used in the Cynegetica are found in the hexameter poetry in the frequency stated in the following table:

57 For the juxtaposition of adverbs in the Cynegetica, cf. p. 262 f. below.
The survey and the above cited table shows that the adverbs in -δόν used by the poet of the Cynegetica are rare words; thus there are hapax legomena, e.g. ἀμβαδόν, κεφαληδόν, κλιδόν, µετωπαδόν, ὑποκλαδόν or adverbs which are attested mainly in archaic poetry, just as ἀποσταδόν, κλαγγηδόν; moreover, some of them are Hellenistic innovations 58 such as ἐπωµαδόν, µουναδόν, or words used in prose, as καυληδόν, σφαιρηδόν, φαλαγγηδόν. We might also add that most of the adverbs in -δόν in the Cynegetica end with the eighth element of the hexameter.

A3. Adverbs in -δην

The adverbs in -δην, although Homeric, are less exclusively poetic; they derive either from nouns or verbs 59. Only three such adverbs occur in the four books of the Cynegetica of ps.Oppian.

ἀδην: “unceasingly”

I 460 εἰςρι γὰρ βοτάνηςιν ἄδην ποιητρόφος α"
This adverb is a rather common word both in poetry and prose\textsuperscript{60}; in the \textit{Cynegetica}, it ends with the 7th element, the usual placement of this word in the hexameter. The meaning “unceasingly” seems to have been invented by Hellenistic and late epic poets\textsuperscript{61}.

\textit{ἐπικλήδην}: “by name”

I 471 αὐτῷ ἐπικλήδην σφάς Ἀγασσείου ἀνόμηραν

IV 241 οὐρεῖ δ᾽ ἐπικλήδην καλέσκον.

This word is firstly used in the \textit{Halieutica}\textsuperscript{62} of Oppian, who is later followed by the poet of the \textit{Cynegetica}; elsewhere it is employed by Eustathius\textsuperscript{63}. The equivalent \textit{ἐπίκλην}, an adverb which is “Akkusative von Substantiven”\textsuperscript{64}, occurs exclusively in late prose (c. 400 attestations in the TLG material). Like the simple form κλήδην, its compounds in -κλήδην\textsuperscript{65} are attested only in prose, with the exception of \textit{ἐπικλήδην}, used by the two Oppians.

\textit{ἐπιστροφάδην}: “turning this and that way”, “turning on all sides”

I 79 δὴ γὰρ ἐπιστροφάδην με φίλαι καλέουσαν ἀοιδαί·

II 273 βεβρυχὼς ὀδύνῃσιν· ἐπιστροφάδην δὲ ἑκάτερθεν

IV 68 ἐμπαλίν ἴθυνουσιν, ἐπιστροφάδην δὲ φέβονται

IV 138 Θῆρες δὲ ὠ ἡτέρουσι, ἐπιστροφάδην δὲ νέονται

\textsuperscript{60} Cf. Blomqvist (1993: 29). Besides ἀδήν the adverb is attested also in the forms ἂδήν, ἢδην, ἂδαν, cf. Ebeling (1963, 27: s.v. ἂδην).

\textsuperscript{61} Cf. Hopkinson (1984: 127) with further bibliography.

\textsuperscript{62} Opp. \textit{Hal.} I 776 ὁ ὄνομα ἐπικλήδην ἀφρίτιδες αὐδώμοιται, referring to the fish-fry; it is interpreted by the byzantine Scholiast, ad loc., ἐπικλήδην ἐπωνύμως, καὶ ἐπονομαστικῶς. Both Schmidt (1866: 40) and Schmitt (1969: 189) wrongly claim that the word is an innovation by the poet of the \textit{Cynegetica}.


\textsuperscript{64} Cf. Schwzyger (1939-1950: I 621); on the form of this adverb cf. van der Valk (1971-1987: vol. 4.565.25 τὸ παρ᾽ ἡμῖν ἐπικλήν...συγκοπέν ἐκ τοῦ ἐπικλήν). The form ἐπικλήν occurs in poetry only in \textit{AP Appendix}, 340.6. Similarly with ἐπικλήδην/ἐπικλήν we might add ἐμπάλην/ἐμπάλην, ἀντήν/ἀντῆν, παλινδρήν/πάλινδρην and perhaps ἀ (ἅ) ἑπικλήν/ἀ (ἅ) μαρτήν.

\textsuperscript{65} Besides ἐπικλήδην other compounds in -κλήδην are ὀνομακλήν, ἐξώμα-, κατα- and πρός- which although originated in Homer (X 415, μ 250 ἐξώμα-, ἡ 278 ὀνομακλή-), afterwards are used mainly in prose.
The adverb ἐπιστροφάδην derives from the adjective ἐπίστροφος66 and is of Homeric origin67; thereafter, besides ps.Oppian, in poetry it occurs only in the Dionysiaca of Nonnus (22.179, 28.204). The meaning of this adverb and its place in the four lines of the Cynegetica under discussion is noteworthy; in I 79 it falls before the feminine caesura and means “turning on all sides”, “sich hinwending”68, a sense which is not attested elsewhere in Greek literature; in the other three lines69, the adverb immediately follows the feminine caesura and has its Homeric meaning “turning this and that way”70.

The adverbs in -δην used in the Cynegetica, occur in the hexameter poetry in the ratios stated in the following table:

<table>
<thead>
<tr>
<th></th>
<th>ἀδην</th>
<th>ἐπικλήδην</th>
<th>ἐπιστροφάδην</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homer</td>
<td>4</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Homeric Hymns</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Hesiod</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Callimachus</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Apollonius Rhodius</td>
<td>6</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Theocritus</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Aratus</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Nicander</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Oppian, Halieutica</td>
<td>-</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Quintus Smyrnaeus</td>
<td>37</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Nonnus, Dionysiaca</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Orphica</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

66. A number of adverbs in -δην derive from adjectives in -ος; in addition to ἐπίστροφος ἀδην, we notice ἀνάλογος ἀδην, ἀπότροπος ἀδην, ἀνάστροφος ἀδην, ἐπίτροπος ἀδην, ἐπίτροχος ἀδην, μονος ἀδην, περίφορος ἀδην, παράδρομος ἀδην, περίπλοκος ἀδην, περίτροπος ἀδην, υπότροπος ἀδην.


69. C. Π 273, IV 68, 138, are the only passages where this adverb refers to animals; in addition, the last two hexameters, IV 68, 138 have a similar construction: the adverb comes after the main caesura, it follows a 3rd plural indicative active present verb in -ος and is also followed by the particle δε and a 3rd plural passive verb in -ναι; it presupposes that the poet probably used the same pattern for these two lines.

The adverbs in -δῆν used by the poet of the *Cynegetica* are mostly prosaic compounds.

**A4. Adverbs in -δῆς**

The poetic character of adverbs in -δῆς is demonstrated by their frequency in poetry⁷¹; in the *Cynegetica* of ps.Oppian, one comes across three such adverbs.

άλλοδίς: “elsewhither”

IV 345 κώμα βηγαμάειν ημάδις βάλεν άλλοδίς άλλην.

Firstly, we might notice the juxtaposition of the two adverbs in -δῆς, the alliteration of -λ- and the holodactylic hexameter, which give a superfluous rhythm in the line.

The adverb άλλοδίς together with άμυδίς and χάμαδίς are aeolic, used by Homer and by most Hellenistic and late epic poets⁷². As far as the first of them is concerned, there are also some sporadic appearances in the late prose writers and in the grammarians. In Homer άλλοδίς is always juxtaposed to άλλος/-η/-ο at the end of the hexameter; άλλοδίς, when is juxtaposed with άλλος/-η/-ο, is regarded as an adverb of space with a local sense, but occasionally denotes manner, as in the line of the *Cynegetica* under discussion.

άμοιβαδίς: “alternately”

II 61 πάν δέμας άλληλουσι άμοιβαδίς ουτάξουσιν.

II 229 πάντες δε πλοώετες, άμοιβαδίς ήμεινινές,

III 164 λιχωται γλώσσαις άμοιβαδίς άλληλουσι

This adverb is a Hellenistic formation, calqued on the Homeric compound ἐπαμοιβαδίς (ἐ 481 άλληλουσιν ἐφανε ἐ’).⁷³; it is a rare word in Greek literature (48

---

⁷¹ Cf. Blomqvist (1993: 28, n. 44); in his list we may add the adverbs άμυδίς, άλλοδίς, διάλλοδίς, χάμαδίς. In hexameter poetry adverbs in -δῆς are not very frequent; Apollonius Rhodius seems to be the only one who frequently uses such adverbs, since he uses 10 of them in 49 appearances; Homer uses 6 adverbs in 47 occurrences, Hesiod and Aratus only 2 each one in 5 and 6 occurrences respectively, Theocritus 3 in 5 occurrences, Oppian in the *Halieutica* 2 adverbs, Nonnus also 2 in 11 occurrences and finally Quintus Smyrnaeus 3 in 26 occurrences.


attestations in the TLG material). One should point out here that ps.Oppian introduces into literature the rare adjective ἀμοιβάδιος (C. IV 349 ἀμοιβαδίσι κυπέλοις)\(^{74}\).

χαμάδις: “on the ground”

IV 345 κώμα βιησάμενον χαμάδις βάλεν ἄλλυδις ἄλλην.

The adverb χαμάδις denotes place and in the line under discussion means “on the ground”\(^{75}\). The word originated in Homer (14 attestations) and prevailed in Apollonius Rhodius, in Quintus Smyrnaeus (8 attestations in each poet) and several times in prose writers and in the grammarians. The phrase χαμάδις βάλεν is an epicism and is equivalent to χαμάδις ἔρριψεν\(^{76}\). This adverb is used instead of the doric form χαμάδις and the prosaic χαμάζε\(^{77}\).

The adverbs in -δις used in the Cynegetica, are found in the hexameter poetry with the ratios mentioned below:

<table>
<thead>
<tr>
<th></th>
<th>ἄλλυδις</th>
<th>ἀμοιβάδις</th>
<th>χαμάδις</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homer</td>
<td>13</td>
<td>-</td>
<td>14</td>
</tr>
<tr>
<td>Homeric Hymns</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hesiod</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Callimachus</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Apollonius Rhodius</td>
<td>6</td>
<td>5</td>
<td>8</td>
</tr>
<tr>
<td>Theocritus</td>
<td>1</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Aratus</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Nicander</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Oppian, Halieutica</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Quintus Smyrnaeus</td>
<td>17</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Nonnus, Dionysiacus</td>
<td>1</td>
<td>10</td>
<td>-</td>
</tr>
<tr>
<td>Orphica</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

\(^{74}\) The adjective ἀμοιβάδιος is used elsewhere in Q.S. 5.65, A.P. XII 238.1, Gr. Naz. 553.11. Besides ἀμοιβάδις, used in literature, adverbs in -δις derived from adjective in -διος are found only among the grammarians, ἀμάδις, αὐτοσχεδίς, αἰφνιδίς, ὀμαδίς and κατωμάδις.

\(^{75}\) On the meaning of this adverb “to the ground”, cf. Hopkinson (1984: 94).


\(^{77}\) Cf. Frisk (1973: 1071 s.v. χαμαί); it occurs only in Theognostus (ed. Cramer: 993.2).
B. The second group includes adverbs in -τι, -φι, -κι, -θι, and -θις.

B1. Adverbs in -τι

A small number of adverbs in -τι are used in ps. Oppian’s Cynegetica; some of them such as ἕτι, οὐκέτι, εἰσέτι, ἐξέτι and οὔτι are very common words78 and therefore are not to be discussed here. The rest are found already in Homer and reoccur mainly in late epic poetry and prose.

ἀναιμωτί “without shedding blood”
IV 453 καὶ κρατεροί πέρ ἐντες ἀναιμωτί δαμάσαντο.

The adverb ἀναιμωτί derives from the adjective ἀναίμωτος79. It is Homeric, (Π 363, 497, σ 149, ω 532), afterwards it occurs rarely in poetry80, while it comes up very frequently in late and byzantine prose; it is perhaps worth noting that in Homer81 and in Apollonius Rhodius, the adverb appears always in conjunction with the particle γε, expressing intensity82.

μελειστί: “limb by limb”
IV 281 καὶ μελειστί τάμεν, νέκυας δ’ ἐριφεν ἐραξε.

The adverb μελειστί83 (30 occurrences in the TLG material) derives from μελεῖζω84; it occurs three times in Homer Ω 409, τ 291 μελειστί ταμών, σ 339 μελειστί τάμεθαν and is closely imitated by the poet of the Cynegetica in the line mentioned above. This word, outside Hellenistic and late epic poetry85, is cited

78 In the Cynegetica of ps.Oppian we find ἕτι (Ι 326, 332, Π 282, 343, πι 162, 212, 386 (ἕτι), IV 347), εἰσέτι (Ι 243, Π 150, 418, πι 80, 127), οὐκέτι (Π 383, πι 37, 110), ἐξέτι (I 447) and οὔτι (Π 72, 120, πι 65, 355, 405, 475).
79 Cf. Risch (1981: 168f); Stephanus, cf. Thesaurus 377D-378A s.v. ἀναιμωτί, claims that the word derives from αἱ μοῦαι/ᾕωται.
80 It is found only in the hexameter poetry, A.R., Arg. Π 986, Q.S. 4.296, 9.180.
82 For γε with adjectives and adverbs expressing number, size or intensity, cf. Denniston, (1954): 120. The poet of the Cynegetica avoids attaching γε to adverbs or adjectives, since he uses it only in Π 581 νέον γε and in π. Π 318 πάρος γε.
83 Adverbs in -ιστί are rare and occur mainly in prose writers and comic poets, while only a small number of them crop up in epic poetry, cf. Blomqvist (1993: 29f.); according to Apollonius Dyscolus, cf. Schneider, Uhlig (1979: 16f.) these adverbs probably derive from verbs in -ζω.
84 Cf. Frisk (1973: 253f. s.v. μέλος), with further bibliography.
85 Among Hellenistic and late epic poets the adverb μελειστί occurs in Apollonius Rhodius (Arg. Π 626), in Quintus Smyrnaeus (5. 208, 358) and perhaps in Orphica (L 712 cf. Thesaurus,
mostly by grammarians and lexicographers. The ending -ι is short in this adverb while it is long in ἀναιμωτί, above.

<table>
<thead>
<tr>
<th></th>
<th>ἰγκ λέκτι</th>
<th>ἱχτιστ</th>
<th>ἱχτίον</th>
<th>ἱφίαμα</th>
<th>ἱφίαμεστὶ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homer</td>
<td>222</td>
<td>44</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Homeric Hymns</td>
<td>5</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Hesiod</td>
<td>8</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Callimachus</td>
<td>44</td>
<td>18</td>
<td>2</td>
<td>3</td>
<td>-</td>
</tr>
<tr>
<td>Apollonius Rhodius</td>
<td>74</td>
<td>4</td>
<td>8</td>
<td>5</td>
<td>1</td>
</tr>
<tr>
<td>Theocritus</td>
<td>19</td>
<td>10</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Aratus</td>
<td>17</td>
<td>8</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Nicander</td>
<td>16</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Oppian, Haleutica</td>
<td>20</td>
<td>11</td>
<td>4</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td>Quintus Smyrnaeus</td>
<td>81</td>
<td>17</td>
<td>15</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Nonnus, Dionysiacca</td>
<td>136</td>
<td>90</td>
<td>83</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td>Orphica</td>
<td>17</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

B2. Adverbs in -φι are extremely rare in Greek literature; the only adverb in -φι used by ps.Oppian in the Cynegetica is ἰφί: “by force”.

III 377 ἢ γάμοιν ἐξετέλεσσεν ἀνάγκῃ, ἰφί δαμάσσας,
IV 55 θῆρας ἀρειότερους, τοῖτ ἀνδραῖς ἰφί μαχοῦται,
IV 115 κραιπνότατοι θείειν καὶ ἀναιδέες ἰφί μάχεσθαι.

The adverb ἰφί is not rare (174 attestations in the TLG material, 28 of them in the hexameter). Both phrases ἰφί δαμάσσας and ἰφί μάχεσθαι used by ps.Oppian in s.v. διαμελεῖστι, καταμελεῖστι in Aratus (624) and διαμελεῖστι in Manetho (Astr. 6.42), all with the same meaning, “limb by limb”.

86 The -ι ending adverbs can have the ultima either long or short, as has been already observed by Apollonius Dyscolus, cf. Schneider, Uhlig (1979: 150f.).
88 On the formation of the adverb ἰφί from νόσφι with syncope, cf. Lobeck (1853: I 358f.). In the Cynegetica the word νόσφι (it occurs eleven times) is always used as a preposition with genitive, cf. James (1970: 82 s.v. νόσφι).
the lines under discussion are frequent in archaic epic; thereafter it is used in late epic poetry.  

B.3. Adverbs in -κι(ς)

Three adverbs in -κι(ς) are used by the poet of the Cynegetica, πολλάκι(ς), πεντάκις, δηθάκι(ς); the first two are very common words in ancient Greek.

πολλάκι, “often”, “many times” (C. I 106, 213, II 331, 462, III 320 (bis))\(^9\), πολλάκις (C. II 557)\(^9\); this word occurs in all literary genres and is one of the most frequent adverbs in Greek literature. The expression πολλάκι δ’(έ) with δ’ being continuative, equivalent to καί, at the beginning of a sentence, as in C. II 331, 462, is very frequent in poetry, mainly in epic, whereas πολλάκι δ’(έ) in the second part of an anaphora with μέν omitted in the first part, as in C. III 320, is not rare in high poetry.\(^9\)

The numeral adverb πεντάκι, “five times”, occurs once in the Cynegetica (III 56); the form is rare (16 attestations including ps.Oppian) while the prosaic πεντάκις is common (c. 370 attestations in the TLG material). The adverb, in the hexameter poetry, besides the Cynegetica, occurs only a few times in the Anthology.\(^9\)

Finally, the forms δηθάκι and δηθάκις “often”, are rare (20 and 15 occurrences respectively). Both forms are firstly attested in Nicander (Alex. 215 δηθάκι δ’ ἀχθός, 318 δηθάκις…σπαίτει) who is followed later by Oppian in the Halieutica, δηθάκις (V 48 οὐκ ἀναδύεται…/δηθάκις) and by the poet of the

---


\(^9\) The adverb in C. III 320 is used in a bucolic anaphora, as well as in AP XI 396.1 (Lucian), XV 47.4 (anon.) and in Greg. Naz. 59.441.7.

\(^9\) LSJ\(^9\) s.v. πολλάκι, wrongly suggest that this form does not occur in prose; it is true that πολλάκι is poetic, mainly epic, but there are also sporadic appearances in prose, from Democritus, Fr. 143.1 and Aeschines, Fals Leg. 158.8, Ctes.135.5 up to imperial prose writers.

\(^9\) Cf. Denniston (1954: 163A (2))

\(^9\) It is perhaps worth noting that numeral adverbs in -κι(ς) are avoided in epic poetry, more systematically than in other poetic genres. Homer employs δεκά-, είκοσά-, τετρά-, Hesiod only τετρά-, Callimachus ἐπτά-, δωδεκά-, ἕξα- and τετρά-, but not in his higher poetry, Aratus ἕξα- and δισσά-, Theocritus only τετρά-, Nonnus ἐπτά- and τετρά-, Apollonius Rhodius ἐπτά- and finally Quintus Smyrnaeus δισσά-. On the numeral adverbs in Greek, cf. Schwyzer (1939-1950: I 597f.).
Cynegetica, who uses both forms, δηθάκι (I 84, 328, III 336, 359 IV 418) and δηθάκις (I 27, III 402). All the other occurrences of this adverb are found in the grammarians and in the byzantine Scholia.

Both of these forms are used by the poet of the Cynegetica. The form αὖθις is one of the most frequent adverbs in Greek (c. 15,000 occurrences in the TLG material); it is a post Homeric word, common mainly in prose, while it is almost absent in hexameter poetry. The adverb is frequently used by ps.Oppian either in local (II 304, III 29) and temporal (II 33, III 83, 291) sense, or it denotes a sequence (II 585, III 263).

The epic poets show a penchant for the Ionic form α '=', also used in the Cynegetica by ps.Oppian for denoting time.

C. Article with an adverb
There are a number of adverbs in the Cynegetica which are preceded by the definitive article, a use found already in Homer, which later becomes wide-spread both in poetry and prose.

C. I 24 Οὐκ ἐθέλω τριετῆς σε τὰ νῦν Ὀρίβακχον ἀείδειν,
The phrase τὰ νῦν is very common, mainly in prose (c. 1420 attestations in the TLG material); in the hexameter it is found elsewhere in Apollonius Rhodius (I 689), in the Palatine Anthology (IX 344.3 (Leonidas)), in Empedocles (Fr. A 348.17 (Suplementum Hellenisticum)), Orphica (A. 674, 886) and 28 times in the Greek Anthology.

95 In the hexameter, apart from ps.Oppian, it occurs in Aratus (820), Theocritus (5.78, 7.90, 14.35, 16.7), Euphorion (Fr. 415.17 (Suplementum Hellenisticum)), Orphica (A. 674, 886) and 28 times in the Greek Anthology.
96 Of the c. 860 appearances of the adverb α '=', in Greek literature, c. 310 are found in hexameter poetry; it is noteworthy that there are 129 attestations in Homer (the form αὖθις is absent), 43 in the Argonautica of Apollonius Rhodius, 25 in the Oracula Sibyllina.
98 It is sometimes difficult to discern between articles used with an adverb and other uses of the article; for instance in C. III 405I. ἄκοι δ’ ἐπεκτήματο, τὸν μετέπειτ’ ἐρέω, the article τὸν has rather a relative sense, referring to the noun ἄκοι in the previous line.
in *Orphica* (L. 399)\(^{99}\). The phrase τὰ νῦν is equivalent to the simple adverb νῦν “now”, cf. LSJ\(^9\) s.v. νῦν 1.

This adverb, with the definite article, is a Homeric unicum\(^{100}\) and afterwards occurs only in the line of the *Cynegetica* into question; the phrase τῶν ἀμόθεν means “alone”, cf. LSJ\(^9\) s.v. ἀμόθεν. According to Mair\(^{101}\) the meaning is «either that the “points of the dog” here enumerated are not an exhaustive description of any breed or that they do not apply to all breeds». The adverb without an article, in its Attic (ἀμόθεν) or Ionic (ἀμόθεν) form, is also rare in literature, found mostly among the grammarians, the lexicographers and in the byzantine *Scholia*\(^{102}\).

The adverb πρόσθε with the definite article occurs already in Homer; οἱ πρόσθε is very common in all literary genres and in most cases, this adjectival phrase is used as the subject of the verb; on the other hand, the genitive singular τῶν with πρόσθε(ν) does not occur elsewhere in epic poetry, apart from this line of the *Cynegetica*. However, it is occasionally found in tragedy\(^{103}\) and is frequent in prose.

The adverb in *C. IV 364* denotes place\(^{104}\), meaning the former track (ὄχυρος, line 363), the phrase being an object to the participle ληθόμενος, “forgetting the previous track”, cf. Mair (1963: ad loc.).

---

\(^{99}\) We might add also *A.P. V* 31.2 (Ant. Thes.), a pentameter.

\(^{100}\) Cf. Hom. ι 10 τῶν ἀμόθεν γε, θεά, θηγατέρ Δίως, the meaning being “from some point of you”, “from whatever point of you will”, cf. Heubeck, West, Hainsworth (1998: 72f.) with further bibliography, for the dispute over this adverb whether is an archaism or an Atticism.

\(^{101}\) Cf. Mair (1963: 42, note b).

\(^{102}\) I have counted 39 attestations of this adverb, including the *Cynegetica*. Apart from Homer and ps.Oppian the only other occurrences in literature are Plato, *Gorg.* 492d, *Leg.* 798b.


\(^{104}\) Cf. LSJ\(^9\) s.v. πρόσθε B 1.
The dual nominative article τώ with the adverb πρόσθεν (C. I 407) does not occur elsewhere in Greek literature; the phrase τώ πρόσθεν...πόδες is equivalent to X. Cyn. 5.30.9 πόδας τοῖς πρόσθεν “the foremost feet”, of hares.

C. I 509 ὡς καὶ τῷ µάλα θυμὸς ἐχήρατο, σευόμενος δὲ
The phrase τῷ µάλα is a Homeric unicum (Δ 229); before the Cynegetica it occurs only in Callimachus106, while afterwards, we find some sporadic occurrences in the byzantine Scholia and in the grammarians. The adverb µάλα with the article is not frequent in Greek literature; in the hexameter, apart from the Homeric poems, it is very rare107.

C. I 239 ἐκλυον ὡς τὸ πάροιθε πολυκτεάνων τις ἀνάκτων
The reading ὡς τὸ πάροιθε is accepted by Papathomopoulos and Boudreaux, instead of προπάροιθε, preferred by Mair, Schneider and Lehrs (1862) in their editions, ad loc. The neuter singular article with this adverb is an epicism108, commonly used by Hellenistic and late epic poets. The phrase here has a temporal sense, “at the old times”.

C. II 215f. καρήατα τοῖα φανῆναι
gυμνὰ, τά τοι προπάροιθε μετήρον ἄειροντα.
The word προπάροιθε is used here as an adverb of time109 and with the definite article is the subject of the verb ἄειροντα; καρήατα...τὰ προπάροιθε “horns...

---

105 This seems the only case of the article in the dual with an adverb in the Cynegetica. On the dual in ps.Oppian, cf. Lehrs (1837: 319).
106 Cf. Hom. Δ 229 τῷ µάλα πολλ' ἐπέτελε, Call. Dian. 80 τῷ µάλα θαρσαλέη.
107 I have counted c. 110 cases of the definite article with µάλα out of the c. 8.800 occurrences of this adverb in Greek literature; in the hexameter poetry, besides τῷ µάλα, one finds only οἱ µάλα in Q.S. 2.637, οἱ µάλα in Call. Dian. 64 and η µάλα in A.P. App. 1.110.1, 2.150.1.
109 The word προπάροιθεν is used twice in the Cynegetica as a preposition with the genitive, I 482 πωλῶν αἰπεινάων, II 431 καναχήποδος ἔππον. On the “präverb” προ- in a prepositional use, as in the word προπάροιθεν here, cf. Schwyzer (1939-1950: II 555f.), Hunter (1989: 134).
that aforetime”. The use of the adverb in this context, denoting time and preceded by an article, occurs already in Euripides and in the Palatine Anthology.\(^{110}\)

C. II 497 θηροὶ γὰρ ἐκφύσιες γενύων ἀπὸ τῶν ἐφύπερθεν
\(^{111}\)

The use of the adverb ἐφύπερθεν is rare in literature (c.120 attestations in the TLG material) and with the article, apart from ps. Oppian’s Cynegetica, only occurs a few times. The phrase τῶν ἐφύπερθεν γενύων means here “the upper jaws” and is a variation of the well known phrase ἡ ἄνω γένυς, referring to the upper jaw of animals.

C. III 483ff. μετὰ στροφθοῖο κάμηλον
τὴν ἐμπης κούφως μεταρίθμην οἰωνίσαι
καὶ περεσσαν έδόσαν....

This adverb either in its epic-ionic form (ἐμπης) or in its Attic form (ἐμπας), preceded by the article, does not occur elsewhere in literature, but is well testified among the grammarians. The phrase τὴν ἐμπης means here "the like" and the adverb has its Homeric meaning “alike”, “equally”.\(^{114}\)

C. I 236f. ἔξοχα δ’ αὖ τίουσι φύσιν· τὸ δὲ πάμπαν ἀπίστον
ἐς φιλότητα μολείν,...

The adverb with the definitive article τό, used as a noun, means “the whole”; although it is common in prose from Plato onwards,\(^{115}\) in poetry it occurs only in this verse of the Cynegetica and in Euripides (Rhes. 855, Fr. 196.2 (Nauck)).

\(^{110}\) Cf. E. Phoen. 1510 τῶν προπάροιθι ἐνγενεται, AP VII 745.9 (Am. Sid.) ἐν προπάροιθι κανοί; it occurs also in Q.S. 7.175 τὸ γὰρ προπάροιθι πέπυστο and in Eustathius (van der Valk 1971-1987: vol. 4.603.12 ἐν τῷ προπάροιθι παραφθάνειν).

\(^{111}\) I follow the text of Papathomopoulos (2003), the preposition used in anastrophe with γενύων, not with τῶν ἐφύπερθεν.

\(^{112}\) Cf. Theoc. 23.59 τῷ δ’ ἔ, Q. S. 1.60 τῶν δ’ ἔ, 12.140 τῇ δ’ ἔ, J. AJ 3.130. 4 τῷ τ’. ἔ.

\(^{113}\) Apollon. 1,121,1 διὰ τῷ ἐμπης αὐτήν ἐεφέρει, Hdn. 3.2,152,28 ἀλλ’ αὐτ’ αὐτοῦ τῷ ἐμπης, Pind. Schol. P. 5.74b2 (Drachmann) τῷ ἐμπης.

\(^{114}\) Cf. Hom. Schol. Ω 522 καὶ ὅτι το <ἐμπης> ἀντὶ τοῦ ὁμοίου, ἐσθ’ ἕτε ὅτε δὲ ἀντὶ τοῦ ὁμοίου.

\(^{115}\) Cf. LSJ s.v. πάμπαν I; I have counted c. 150 occurrences of the definite neuter article τὸ with this adverb in the TLG material. The phrase τὸ δὲ πάμπαν is frequent, mainly among the medicine writers, e.g. Galenus (35 times), Hippocrates (15 times), Aretaeus (3 times), Aitius Amidenus (once); this is another indication of how medical vocabulary influenced the poet of the Cynegetica, cf. also p. 246, above.
The construction of article + adverb + noun (adjective or participle) occurs twice in the Cynegetica.

C. I 361 τοὺς πάρος ἀστράψαντας ἐν ἣμερίοισιν ἐφήβους

The adverb πάρος, in its temporal sense “a foretime”, “formerly”, with the definite article, is very frequently used, especially in poetry. However, the expression τοὺς πάρος attested in the line of the Cynegetica under discussion, is not found elsewhere in Greek literature.

III 127 εἱρυμένη φίλα τέκνα, τά τ’ εἰσέτι νήπται φέρβει

The adverb εἰσέτι seems to be a Hellenistic formation and with the definite article, it firstly occurs in Callimachus; elsewhere in the hexameter, it is found in Quintus Smyrnaeus (4.10) and in Nonnus (D. 13.283, 46.245), while it is common in late prose. The phrase τά εἰσέτι, in the line under discussion, has an adverbial sense which is almost equivalent to the simple adverb “still”.

D. Juxtaposition of adverbs

D1. There are a number of juxtaposed adverbs which are Homeric, afterwards widespread mainly in Hellenistic and late hexameter poetry.

C. I 487, IV 323 μάλα πολλόν: “very much”. The Ionic form πολλόν (Attic πολύ) strengthened in its meaning by μάλα is a Homerism, is attested afterwards in Hellenistic and late epic poetry, ending always in the third trochee.

C. III 200 ἄγχι μᾶλα (a): “hard by”, “very closed”; this phrase in the Cynegetica refers to the wild ass sitting very close to the female at the time of the birth of his offspring. In hexameter poetry, ἄγχι μᾶλα occurs in Homer Ψ 520, 760.

---

117 Homer frequently uses (28 occurrences) the phrase το πάρος, cf. Ebeling (1963: 141 s.v. πάρος).
τ 301, in Apollonius Rhodius’ *Argonautica* (III 294)\(^{121}\) and in Quintus Smyrnaeus’ *Posthomerica* (11.132).

C. II 31 αὖ μετόπισθεν: this phrase denotes time, “afterwards”, “postea”; it is a Homeric *unicum* X 119, occurring in later poetry only in the two Oppians and in the *Oraculla Sibyllina*, ending with the 5\(^{1/2}\) element (third trochee) of the hexameter\(^ {122}\).

C. I 499, ἄλλοτε μὲν…ἄλλοτε δ’ αὖτε: “at one time…at another again”, IV 45 ἄλλοτε δ’ αὖτε. Both phrases originate in archaic epic\(^ {123}\), afterwards they exploited by Hellenistic and late epic poets.

C. I 477 αὖτε μᾶλιστα: “particularly”; a Homerism (K 280, O 370 (659)), thereafter occurring only in the passage of the *Cynegetica* under discussion. In all four lines, the phrase denotes sequence and ends with the 5\(^{1/2}\) element (third trochee) in the hexameter.

C. I 60 ὑψι μᾶλα, 193, 262 ὑψι μᾶλα: “very high”; a Homeric *unicum* (P 723), found elsewhere in Hesiod, in the Hellenistic epic poets and in the works of Hellenistic and late astronomers\(^ {124}\); this phrase is placed mostly at the beginning of the hexameter.

C. I 511, IV 370 μᾶλα τηλόθι: “very far”; the adverb μᾶλα, prefixed to the local adverb τηλόθι in order to strengthen its meaning, is Homeric; afterwards, it occurs in the *Argonautica* of Apollonius Rhodius, in the *Dionysiaca* of Nonnus and in the *post-Homerica* of Quintus Smyrnaeus\(^ {125}\). The phrase μᾶλα τηλόθι usually ends with the tenth element in the hexameter.

C. III 320 πολλάκι δ’ αὖτε is the reading of the mss K\(^ {1}\) and L, and is accepted by Papathomopoulos in his edition of the *Cynegetica*, instead of πολλάκι λάιαν the

---

122 The only exception is *Or. Sib.* 1.117.
125 Hom. Σ 99, Ω 541, A.R. *Arg.* II 807, Non. 11.35, 38.87, Q.S. 11.2
reading of the ms xK 2M, which is followed by most other editors. The phrase πολλάκι δ’ αὐτὲ is first attested in “Homer’s” Batrachomyomachia (89 πολλάκι μέν ...πολλάκι δ’ αὐτέ), and thereafter occurs only five times in Gregorius Nazianzenus. This phrase means “many times again” and is equivalent to πολλάκι δ’ αὐτ.’

D2. Two expressions are Hellenistic formations:

C. II 406 πῶς δ’ αὐτὲ: “how again”, denoting sequence; this phrase occurs before the Cynegetica only in the Argonautica of Apollonius Rhodius (II 416).126

C. II 246 αὐτίκα δ’ αὐτ’: “immediately again”; it is found elsewhere in the Oracula Sibyllina (13.21) and in Quintus Smyrnaeus (4.436) denoting manner; the phrase αὐτίκα δ’ αὐτ’ is placed, in all three cases, at the opening of the hexameter.

D3. Some expressions are common in all literary genres:

C. I 247 αὐτίκ’ ἔπειτα: “immediately”; this phrase is equivalent to αὐτίκα δή. It is frequent in Homer (17 attestations), later, besides ps.Oppian’s Cynegetica, it occurs in the Argonautica of Apollonius Rhodius and in the Halieutica of Oppian.127 It denotes time, either in a slightly future sense “de tempore futuro”, Homer (A 583), or in the past “de tempore praeterito” Homer (B 322)128, as in the line of the Cynegetica under discussion, αὐτίκ’ ἔπειτα/...ὕφαινεν.

C. IV 96, 191 ἐνθα καὶ ἐνθα: “this side and that”, “in utramque partem”, denotes place; it is a very common phrase in all literary genres.

C. III 372, IV 207 πολὺ πλέον: “much more”; the neuter adjective πολὺ used as an adverb is frequently juxtaposed with comparatives, increasing its comparative force, cf. LSJ s.v. πολύς III.2.a. The phrase πολὺ πλέον originated in the 5th-4th B.C. prose (Thucydides, Plato, Xenophon), thereafter spreading into late prose (Plutarch, Lucian, Galen) and in the hexameter poetry of the Hellenistic and later era (Theocritus, Moschus, Nicander, the two Oppians, Greek Anthology). In the hexameter, this phrase always ends with the eighth element.

126 Its equivalent πῶς αὐτ’ is very frequent in prose.
C. II 150, III 80 εἰσέτι νῦν: “even now”, occurs 13 times in the hexameter poetry (7 in the Argonautica of Apollonius Rhodius)\(^{129}\), while it is common in the Christian literature (c. 160 occurrences in the TLG material).

D 4. We find in the Cynegetica some *hapax legomena* expressions denoting place or manner, such as C. I 99, II 264, IV 122 αὖθ’ ἐκατέρθε (ending in the third trochee), C. I 208 πῶς ἀντα, C. II 141 μέγα πάντοθε πάντη, C. II 150 πάντη δ’ εἰσέτι νῦν, ὑψοῦ δ’ αὖθις C. II 304, C. II 526 πρόσθε πολὺ πλέον\(^{130}\), C. III 59 ἔξοχα ἐφύπερθε, C. III 101 ἔπειτ’ ὄπισο πάλι\(^{131}\), C. III 387 αὕρα μάλα σφαιρήδων\(^{132}\), C. IV 90 ἐκτοθε δ’ai, C. IV 207 αὕρα δ’ ὑπέρθε, C. IV 418 δηθάκι δ’ ἐξαυτῆς, or *proton eiremena* such as, C. I 236, II 306, 343, 391, III 96 εξοχα δ’ai exploited in late hexameter poetry (9 occurrences).

**Bibliography**


---

\(^{129}\) Ps.Oppian in the C. III 80 seems to have been influenced by A.R. IV 534, cf. Livrea, (1973: 166).

\(^{130}\) Cf. the phrase πολὺ πλέον, above.

\(^{131}\) The phrase ὄπισο πάλι in poetry, occurs only in Pindar N. 3.62f., whereas it is common in late prose (c. 30 occurrences in the TLG material).

\(^{132}\) Cf. p. 248, above; the phrase αὕρα μάλα is a Homerism (10 occurrences), always “in introitu versus” cf. Ebeling (1963): 59 Ad s.v. αὕρα), found later in the Theognidea 663 and in Oppian’s Halieutica IV 152, implying a swift movement.
On Adverbs in the Cynegetica of Ps. Oppian

F. IBER (1914), *Adverbiorum Graecorum in -ΩΣ cadentium historia usque ad Isocratis tempora pertinens*, Diss. Marpurgi Cattorum.
K. LEHRS (1837), *Quaestiones Epicae*, Königsberg.
G. LINGENBERG (1865), *Quaestiones Nicandreae*, Halae.
K. PREUSS (1880, 1883), *Zum Sprachgebrauche der Oppiane*, Liegnitz.
A. RIJKSBARON (2006), The meaning and the word class of πρότερον and τὸ πρότερον, in: E.Crespo et alii (eds), *Parts of speech and related topics in Ancient Greek*, Louvain: Peeters, 441-454.
H. J. O. SCHMIDT (1866), *De elocutione Oppiani Apameensis*, Jenae.
I. G. SCHNEIDER (1813), *Oppiani Cynegetica et Halieutica*, Lipsiae.
T. SILVA SANCHEZ (2002), *Sobre el texto de los Cynegetica de Opiano de Apamea*, Cádiz.