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 –θις, 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[1]. 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[2].

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*.[3]

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

---

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

[1] 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.

[2] Cf. Blomqvist (1993: 17-36).

[3] Cf. Rebmann (1918: 145-147), Schmidt (1866: 38-40), Preuss (I 1880: 26ff., II 1883: 20ff.).

discuss the motives for using or avoiding adverbs of certain types by ps.Oppian[4]. 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:

αἰνῶς	IV 325
ἀπροφάτως	IV 324
ἀτεχνῶς	II 499
ἀτρεκέως	II 291, III 57
ἐμμενέως	II 203, 249, III 321, 361, 401
ἐπισταμένως	IV 422
εὐσταλέως	I 97
θοῶς	III 123, IV 76, 394
λιγέως	III 103
νεοσταλέως	IV 282
ὁμοίως	III 407
ὁμῶς	II 316, 421, IV 136, 239
ὅπως	I 331, IV 313
ὁσίως	IV 319
πῶς	I 206, 208, II 406, III 115, 118
ῥηιδίως	II 525
ὡς	I 246, 338, II 345, passim

---

[4] I follow the edition of Papathomopoulos (2003). The material of the texts was mainly collected from the Thesaurus Linguae Graecae (TLG) CDRom # E with the aid of Diogenes search Program.

The list proves the well known hypothesis that adverbs in -ως are rare in poetry[5]. 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[6], as can be seen in the following table.

Frequency of the adverbs in -ως in the hexameter poetry:

	Number of hexameters	Number of adverbs in -ως	Frequency of adverbs in -ως	Rate of adverbs in 1000 hexameters	Rate of frequency of adverbs in 1000 hexameters
Homer: *Iliad*	15.693	52	275	3.31	17.52
: *Odyssey*	12.110	60	314	4.95	25.92
Homeric Hymns	2.331	35	81	15.01	34.74
Hesiod	2.330	30	59	12.87	25.75
Callimachus: *Hymns*	1.083	6	8	5.54	7.38
Apollonius Rhodius	5.835	50	238	8.57	40.78
Theocritus: *Idylls*	2.726	42	96	15.4	35.21
Nicander	1.588	10	27	6.29	17.00
Aratus	1.154	8	30	6.93	25.99
Oppian: *Halieutica*	3.506	26	122	7.41	34.79
Quintus Smyrnaeus	8.766	46	445	5.24	50.76
Nonnus: *Dionysiaca*	21.281	5	97	0.23	4.55
Orphica[7]	3.136	30	56	9.57	17.85

I append here a few remarks on the -ως 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.

αἰνῶς: "exceedingly", "marvellously"
IV 325 οὐδὲ πρόσω χεῖται κελαρύσμασιν, ἀλλὰ μάλ᾽ αἰνῶς / βλύζει τε...

---

[5] Cf. Giangrande (1967: 23).

[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, *sc.* 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 ἀλλὰ μάλ' αἰνῶς is a Homerism[8], 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 adverb[9].

ἀπροφάτως: "unexpectedly"
IV 324 ἀπροφάτως ἀΐδηλον ἀνασταλάει μέλαν ὕδωρ

Both the adjective ἀπρόφατος 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. λύοντο, 665 τύψας ἀ.) and in Agamestor, an elegiac poet of the 1st century A.D., (*Fr.* 14.4 χείλεος αἰθομένοι' ἀ.).

ἀτεχνῶς: "simply", "really"
II 499 εἰ δὲ κάτω νεύοιεν, ἀτεχνῶς εἰσιν 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- is long here, whereas it appears to be short elsewhere in poetry[10].

---

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

[9] Cf. *C.* I 248 αἰνὰ τιτυσκόμενος. The plural accusative αἰνά used adverbially is Homeric (A 414 αἰνὰ τεκοῦσα, X 431 αἰνὰ 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 291f. ζώει δ᾽αὖτ᾽ ἔλαφος δηρὸν χρόνον, ἀτρεκέως δὲ/… ἐφήμισε
   III 57 βάξις δ᾽ ἀτρεκέως ἀνεμώλιος, ὡς ἕνα τίκτει.

This adverb derives from the adjective ἀτρεκής[11] 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 καταλέγειν[12].

ἐμμενέως: "unceasing"
   II 203 ἐμμενέως φεύγει, παναμείλιχον ἦτορ ἔχουσα·
       249 ἐμμενέως δάπτει· κατὰ δὲ χθονὶ πολλὰ κέχυνται
   III 321 ἐμμενέως ἐτόρησε καὶ αἰχμήεντα σίδηρον.
       361 ἐμμενέως φεύγει, θηρήτορας εὖτ᾽ ἂν ἴδηται·
       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 *Halieutica* of Oppian (II 292 δάπτει τ᾽ ἐ., 612 δάπτων ἐ., III 320 (bis) ἐ. ἕλκουσι, ἐ. ἐρύουσι, 609 ἴσχει τ᾽ ἐ.), whom the poet of the *Cynegetica* probably imitates here. These are the only appearances of this adverb in ancient Greek literature[13].

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 partizĭpien" originated in Homer and thereafter spread throughout Greek literature[14]. 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 ἴχνη (ῐ), II 508 τέχναις (ἔ)), 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 ἐμμενές, cf. Ebeling (1963: 399, s.v. ἐμμενές). Homeric adverbs in -ες are made to end in -εως mainly by Ionic prose writers, cf. ἐπιτηδέως by Herodotus, ἐπιεικέως and διαμπερέως by Hippocrates, ἀληθέως by Herodotus and Hippocrates and συνεχέως, as invented by Hesiod and followed later by Hippocrates.
   [14] Cf. Schwyzer (1939-1950: I 624).

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 δῆσαν 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.

εὐσταλέως: "girt up"
I 97   εὐσταλέως δὲ χιτῶνα καὶ εἰς ἐπιγουνίδα πήξας

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 (1.622 εὐσταλέως ἐριποῦσα κατ᾽ οὔδεος). It derives from the adjective εὐσταλής, which is also used in the *Cynegetica*[15]. Both εὐσταλέως and its equivalent εὐσταλῶς[16] are rare (9 and 22 occurrences respectively) and both occur mostly in late prose.

θοῶς: "quickly", "speedily"
III 123   καὶ πάσαις ἑκάτερθε θοῶς[17] ἔφριξεν ἐθείραις,
IV 76   κινυμένου ζεφύρου δὲ θοῶς εἰς εὖρον ἐλαύνειν.
    394   ἢ χλοεροῖς πετάλοισι θοῶς πυκάσαντο μέλαθρα,

The adverb θοῶς is frequently found in Greek literature (more than 220 attestations in the TLG material), occurring almost exclusively in the hexameter poetry[18], according to the testimony of grammarians and the byzantine *Scholia*.

λιγέως: "shrilly"
III 103   μύρονται λιγέως ἀδινὸν γόον, ἐκ δ᾽ ἄρα τηλοῦ

The epic-ionic form λιγέως is a Homerism[19]; 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/-έως, ps.Oppian uses also ἀτρεκής/-έως, ἐμμενής/-έως.

[17] The adverb θοῶς, the reading of the mss z, is accepted only by Mair and Papathomopoulos in their editions, instead of ἑαῖς, 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, ὀδύρομαι, μύρομαι, etc. The poet of the *Cynegetica* also uses the accusative neuter adjective λιγήϊα as an adverb (IV 411 πτέρυγες δὲ λιγήϊα συρίζουσι[20]).

νεοσταλέως: "newly girt-up"
IV 282 αὖτις δ᾽ ἄψεα χερσὶ νεοσταλέως συνέβαλλεν·

This word is a conjecture by Rebmann (1918 ad.loc.), on the analogy of εὐσταλέως, accepted by Sánchez[21] and Papathomopoulos in his edition of the *Cynegetica*. Neither the adjective νεοσταλής nor the adverb νεοσταλέως are used in ancient Greek[22]. 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"[23].

ὁμοίως: "alike", "in like manner with"
III 407f. Ἰχνεύμων βαιὸς μέν, ἀτὰρ μεγάλοισιν ὁμοίως
μέλπεσθαι θήρεσσι πανάξιος οὕνεκα βουλῆς

Ὁμοίως is α 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[24]. The poet of the *Cynegetica* also uses, with the same meaning, the accusative neuter ὁμοίϊα (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, δ 259, θ 527, κ 254), used later by Apollonius Rhodius in the *Argonautica* (IV 837, 1159, 1407), by Oppian in the *Halieutica* (III 248, IV 123) and by Nonnus in the *Dionysiaca* (13. 499), while λιγείως is a gloss in Suda, s.v. λιγέως· ὀξέως. καὶ <Λιγείως>, ὁμοίως.

[20] The form λιγήϊα is not attested elsewhere; it is a conjecture by Schneider (1813, ad loc.), accepted by all editors, instead of the mss reading λιγέα. Adverbs in -α are used alongside with those in -ως and are common in Greek literature from Homer onwards, cf. Schneider, Uhlig (1979: I₁ 148).

[21] Cf. Tomás Silva Sánchez (2002: 198).

[22] The reading νεοσταλέων together with ἐϋσταλέων and ἐϋστολέων are attested in the mss 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 Hesychius (1631.1 μονοσταλής· ὁ καταμόνας 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.*

ὁμῶς: "equally","alike",

II 316 μορφήν τ᾽ ἴδμεν ἄπαντες ὁμῶς μέγεθός τε καὶ ἀλκήν.

    421 δειμαῖνον, καὶ Ζηνὸς ὁμῶς εἴκουσι κεραυνοί.

IV 136 πάντες ὁμῶς ἱππῆες ἐπέσσυθεν, ἀμφὶ δὲ πεζοὶ

    239 σύν δ᾽ ἄρ᾽ ὁμῶς ἀτίτηλε καὶ Αὐτονόη καὶ Ἀγαύη·

The adverb ὁμῶς is a common word (c. 570 attestations in the TLG material); it is used mainly in epic poetry from Homer[25] 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[26], 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*[27].

ῥηϊδίως: "easily"

II 524f. Κείνη θηρὸς ἔφυ παλάμη· κείνη τὰ θέλουσι

    ῥηϊδίως ἔρδουσι. Ποδῶν γε μὲν οὐκ ἴσα μέτρα.

This adverb is very frequent in every literary genre, both in its Homeric-epic form ῥηϊδίως or in its Attic form ῥᾳδίως[28]; 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[29], 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.

[25] Cf. Ebeling (1963: 57f., s.v. ὁμῶς).

[26] Cf. Q.S. 1.704 πάντες ὁμῶς εἴκουσιν Ὀλύμπιοι.

[27] Cf. *Or. Sib.* 2.51, 3.605, 8.421, *A.P.* VI 280.6 (anon.).

[28] Cf. Blomqvist (1993: 23); both forms ῥηϊδίως and ῥᾳδίως derive from the adjective ῥηΐδιος, already noted by Apollonius Dyscolus, cf. Schneider, G. Uhlig (1979: I₁ 157). On the adjective, ῥηΐδιος, "zu *ῥῆα", cf. Schwyzer (1939-1950: I 467).

[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 *-ως* adverbs used in the *Cynegetica* occur in other epic poets in the frequency shown in the following table:

	αἰνῶς	ἀπροφάτως	ἀτεχνῶς	ἀτρεκέως	ἐμμενέως	ἐπισταμένως	εὐσταλέως	θοῶς	λιγέως	ὁμοίως	ἑτοίμως	ὁσίως	ῥηϊδίως
Homer	32	-	-	32	-	14	-	23	7	-	28	-	23
Homeric Hymns	4	-	-	4	-	1	-	2	1	-	2	-	4
Hesiod	1	-	-	2	1	2	-	1	1	1	10	-	5
Callimachus	-	-	-	-	-	-	-	-	-	1	1	-	-
Apollonius Rhodius	4	6	-	4	-	-	-	3	2	-	27	-	4
Theocritus' *Idylls*	1	-	-	1	-	-	-	3	-	1	1	-	-
Nicander	-	-	-	-	-	-	-	-	-	-	4	-	2
Aratus	1	-	-	-	-	-	-	-	-	-	3	-	-
Oppian, *Halieutica*	1	-	-	8	5	2	-	10	-	-	10	-	19
Quintus Smyrnaeus	6	-	-	10	-	6	1	61	-	-	85	-	9
Nonnus, *Dionysiaca*	-	-	-	1	-	-	-	-	-	-	-	-	-
Orphica	-	2	-	3	-	-	-	13	-	-	1	-	1

We may conclude that the poet of the *Cynegetica* uses adverbs in *-ως* 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 *-ως* used by ps.Oppian are also found in prose, as εὐσταλέως, ὁμοίως, ὁσίως and in other poetic genres, mainly in Comedy, e.g. ἀτεχνῶς. In the *Cynegetica* the *-ως* 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' αἰνῶς, p. 236, above.

A2. Adverbs in -δον

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

ἀμβαδόν: "by mounting"
III 500 Οὐδὲ μὲν ὀρνίθεσσιν ὁμοίιος ἀμβαδὸν εὐνή.

This word is not attested elsewhere in Greek literature and is used *metri gratia* instead of ἀναβαδόν[32]; 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 forward[33]. The closest form to ἀμβαδόν is the adverb ἀμβαδέως, a gloss in Hesychius, meaning "thoughtlessly"[34].

ἀμφαδόν: "openly", "publicly"
III 51 ἀμφαδὸν ὑπνώει δέ, θρασύφρονα θυμὸν ἑλίσσων,

The adverb ἀμφαδὸν is a poetic form of ἀναφα(ν)δόν, *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 ἀμφαδὸν, the neuter plural accusative ἀμφαδά[36] and the forms ἀμφανδόν and ἀμφάδην[37] 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 -δα ending adverbs, cf. Schneider, Uhlig (1979: 196, 197) and for the adverbs in -δα, either as neuter accusative plural nouns or as a "Mischung" of -δον and -δα, 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 Αἱ δ᾽ ἄρκτοι τὴν μὲν ὀχείαν ποιοῦνται, ὥσπερ εἴρηται πρότερον, οὐκ ἀναβαδόν ἀλλὰ κατακλίμεναι ἐπὶ τῆς γῆς).

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

[34] Cf. Hesychius 3493.1 s.v. ἀμβαδέως· ἀφροντίστως. ἀπρονοήτως.

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

[36] Cf. *AP* XVI 296.6 (Antip. Sid.) ἀμφαδὰ μαντοσύνας, van der Valk (1971-1987: vol. 1.625.15, vol. 3.856.22).

[37] They are attested only in lyric poetry (Ba. *Fr.* 7.25f., Pin. *P.* 9.41 ἀμφανδόν, Arch. *Fr.* 128.4 ἀμφάδην).

ἀποσταδόν: "from afar"

II 75 φέρβετ᾽ ὀρειαύλοισιν ἀποσταδὸν ἐν ξυλόχοισιν

A Homeric *unicum*, also produced in Oppian's *Halieutica*[38], 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[39].

διακριδόν: "separately"

II 130 ὕδατα δ᾽ ἐκ πεδίοιο διακριδὸν ἰθύνεσθαι

This adverb is a rather rare word in poetry[40]. Besides διακριδόν, which he uses in the *Cynegetica*, ps.Oppian also employs the form διακριδά (II 496 δ. τεκμήρασθαι) which is the only -δά ending adverb in this poem[41].

ἐπωμαδόν: "on the shoulder"

II 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[42]and there seem to be formed on the analogy of the Homeric κατωμάδιος/-αδόν.

καυληδὸν: "like a stalk"

II 511 ἄγνυνται 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 οὐ γὰρ ἔτ᾽ ἔστιν ἀποσταδόν, Opp. *Hal.* III 500 ἀντιάσας πρῶτον μὲν ἀποσταδόν, IV 137 πρῶτον μὲν ἀποσταδὸν αὐγάζονται, the adverb always ends with the 8th element in the hexameter.

[39] Cf. Hom. ζ 143,146 ἐπέεσσιν ἀποσταδὰ μειλιχίοισιν.

[40] Cf. Blomqvist (1993: 27).

[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* (II 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 ἄγνυνται καυληδόν in ps.Oppian's *Cynegetica* is a variation of Pseudo Gal. 14.792.12 πάντα... μὲν κατάγνυνται and Gal. 18b.788. 17 τὸν 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 κεφαληδὸν ἐειδομένοισι κορύμβοις,

The form κεφαληδόν is proposed by Turnebus and is accepted by most editors, as opposed to the mss readings, cf. Papathomopoulos' apparatus, ad loc.; the adverb, with the exception of a 4th BC inscription[43], does not occur elsewhere in ancient Greek.

κλαγγηδόν: "with a clang, "din"
IV 405 κλαγγηδὸν παταγοῦσιν, ἐπ' ὀφρύα μηρίνθοιο

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 birds[44], while in ps.Oppian it refers to the young men hunting a bear.

κλιδόν: "leaning", "askant"
I 356 εἴματα πορφύρεα· ταὶ δὲ κλιδὸν ὄσσε βαλοῦσαι

---

[43] Priene 216 A, 25 αὐτοὶ θύουσι νέμειν 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 ἐπωμαδόν and μετωπαδόν, used by the poet of the *Cynegetica*, one comes also across μετωπηδόν in Hdt. 7.100.13, Th. 2.90.4.4, πυγηδόν in Arist. *HA* 539b.22, *PA* 659a.20 and the simple form ὠμαδόν in Hesychius s.v. ὠμάδιον.

[44] Cf. Hom. *Scholia* L, B 463 (Erbse) κλαγγηδὸν προκαθιζόντων, van der Valk (1971-1987: vol. 1.587.4 θεὶς ἐπὶ τῶν ὀρνίθων 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[45], while it is commonly found in the compounds παρακλιδόν and ἐγκλιδόν (44 and 5 attestations respectively). The phrase ταὶ δὲ κλιδὸν ὄσσε 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 ἡ δ᾽ ἐγκλιδὸν ὄσσε βαλοῦσα, III 1063 πάρος ὄσσε βαλοῦσα, IV 726 ἀπ᾽οὔδεος ὄσσε βαλοῦσαν [46]).

μετωπαδόν: "with front foremost"
II 65 ἀντίβιον πρῴρῃσι μετωπαδὸν ἐγχρίμπτονται

The form μετωπαδόν of this adverb is an *hapax legomenon*, used *metri gratia*, instead of the well attested prosaic form μετωπηδόν[47] (29 occurrences, always in prose), cf. also the forms ὁμιλαδόν/-ηδόν[48], below. The word μετωπαδόν/-ηδόν is a technical term in navigations, referring to the prow of ships[49]; 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[50].

μουναδόν: "alone"
IV 40 μουναδὸν ἐν σκοπέλοισι προμήθειαί τε πάγαι τε,

This word occurs elsewhere in the *Halieutica* of Oppian (I 444 ἀπ᾽ ἄλλων/ μουναδὸν ὁρμηθείς), whom the poet of the *Cynegetica* probably uses here, and in the *Parapaphrasis* of Nonnus (20.31f. ἀμφιλαφῆ δὲ/μουναδὸν αὐτοέλικτον); the word is interpreted by the Scholiast of the *Halieutica* as μεμονωμένος "left solitary", a technical term for the hunting of animals[51], cf. LSJ[9] s.v. μονόω II. The form

---

[45] Moreover, cf. Bekker (1965: 611), cited by Rebmann (1918: 145f.).

[46] Cf. Schmitt (1969: 159); for Apollonius Rhodius, cf. Livrea (1973: 220).

[47] On the use of this adverb in the *Cynegetica,* cf. also Schmidt (1866: 39) and Rebmann, (1918: 147) who, nevertheless, wrongly regards μετωπηδόν as an Ionic form.

[48] The interchange of the endings -ηδόν/-αδόν in the adverbs is not very frequent; besides μετωπηδόν/-αδόν, ὁμιληδόν/-αδόν, I have also noticed ἀμοιβηδόν/-αδόν, ἰληδόν/-αδόν, συνοχηδόν/συνωχαδόν, cf. also H. Frisk (1973: 221f., s.v. μέτωπον).

[49] The adverb in this connotation occurs in Herodotus (7.100 τὰς πρῴρας ἐς γῆν τρέψαντες πάντες μετωπηδόν) and in Thucydides (2.90.4 ἄφνω ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἔπλεον, cf. *Scholia,* ad loc.: τὰ μέτωπα, ὃ ἔστιν τὰ πρόσωπα τῶν νεῶν, παρεῖχον τοῖς ἐναντίοις).

[50] Cf. Eutecnius, *Paraphrases on the Cynegetica,* II 58 ff. (Papathomopoulos 2003).

[51] On the meaning of the adverb μουναδόν, cf. also Schmidt (1866: 40).

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

> ὁμιλαδόν: "in crowds"
> II 199 θηλυτέρῃς ἐλάφοισιν ὁμιλαδὸν 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[52] and always occupies this place in the hexameter[53]; 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 ὁμιληδόν, *metri gratia,* instead of ὁμιλαδόν[54], occurs in Hesiod, *Sc.* 170.

> περισταδόν: "standing round about", "from all sides"
> II 259 ἅψεα πάντ᾽ ἐλάφοιο περισταδὸν ἀμφιχυθέντες·

The adverb περισταδόν is a rather rare word (53 attestations, 28 of them in the hexameter)[55], always followed just after the feminine caesura, cf. note 53; περισταδὸν usually denotes the encircling of sacrificial animals or enemies[56]; 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 ἀμφιχυθέντες (-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.

> σφαιρηδόν: "like a sphere"
> III 387 αἶψα μάλα σφαιρηδὸν ἀνέδραμεν αἰθομένη θρίξ.

---

[52] On the use of this adverb, cf. Livrea (1973: 333).

[53] Words of the type υ – υ υ usually end with the 8th element in the hexameter, cf. Mersinias (1998: 150, table eleven).

[54] Cf. Frisk (1973: 386 s.v. ὅμιλος).

[55] Cf. Blomqvist (1993: 27), who nevertheless does not mention ps.Oppian and the five attestations of this adverb in the hexameter poetry of Gregorius Nazianzenus.

[56] Cf. Thes. 932B s.v. περισταδόν, Chryssafis (1981: 128).

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 ἔπειτ' ἐπὶ γαῖαν ὑποκλαδὸν ἐξετανύσθη·

The adverb ὑποκλαδόν is an *hapax legomenon*; it is explained by the Scholiast of the *Cynegetica* as κλινῶς "succiduo poplite" and by LSJ[9] 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 ἴασι φαλαγγηδὸν κλονέοντες

This word is a Homeric *unicum* (O 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.

	ἀμβαδόν	ἀμφαδόν	ἀποσταδόν	διακριδόν	ἐπωμαδόν	καυληδόν	κεφαληδόν	κλαγγηδόν	κλιδόν	μετωπαδόν	μουναδόν	ὁμιλαδόν	περισταδόν	σφαιρηδόν	ὑποκλαδόν	φαλαγγηδόν
Homer	-	6	1	2	-	-	-	1	-	-	-	3	1	1	-	1
Homeric Hymns	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Hesiod	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Callimachus	-	-	-	1	-	-	-	-	-	-	-	-	1	-	-	-
Apollonius Rhodius	-	5	-	3	2	-	-	-	-	-	-	4	2	-	-	-
Theocritus	-	-	-	-	-	-	-	-	-	-	-	-	2	-	-	-
Nicander	-	-	-	1	-	-	-	-	-	-	-	1	-	-	-	-
Aratus	-	2	-	-	-	-	-	1	-	-	-	1	-	1	-	-
Oppian: *Halieutica*	-	-	2	2	-	-	-	-	-	-	1	2	-	1	-	-
Quintus Smyrnaeus	-	7	-	-	-	-	-	2	-	-	-	2	9	-	-	-
Nonnus: *Dionysiaca*	-	5	-	1	-	-	-	-	-	-	-	-	-	4	-	-
Orphica	-	1	-	-	-	-	-	-	-	-	-	3	3	1	-	-

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.

ἄδην: "unceasingly"
I 460 εἴαρι γὰρ βοτάνῃσιν ἄδην ποιητρόφος αἶα

---

[58] On adverbs in -δόν and -δην, invented by Nicander, cf. Lingenberg (1865: 31ff).
[59] Cf. Schneider, Uhlig (1979: 198), Schwyzer (1939-1950: I 626f).

III 189 χιλὸν ἔδει, φέρβει μιν ἄδην ποεσίτροφος αἶα,

This adverb is a rather common word both in poetry and prose[60]; in the *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[61].

ἐπικλήδην: "by name"
 I 471 αὐτὰρ ἐπικλήδην σφὰς Ἀγασσείους ὀνόμηναν
IV 241 οὔρεϊ δ' ὃν τότε Μηρὸν ἐπικλήδην καλέεσκον.

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

ἐπιστροφάδην: "turning this and that way", "turning on all sides"
 I 79 δὴ γὰρ ἐπιστροφάδην με φίλαι καλέουσιν ἀοιδαί·
II 273 βεβρυχὼς ὀδύνῃσιν· ἐπιστροφάδην δ' ἑκάτερθεν
IV 68 ἔμπαλιν ἰθύνουσιν, ἐπιστροφάδην δὲ φέβονται
IV 138 Θῆρες δὲ οὐ μίμνουσιν, ἐπιστροφάδην δὲ νέονται

---

[60] Cf. Blomqvist (1993: 29). Besides ἄδην the adverb is attested also in the forms ἄδδην, ἅδην, ἅδαν, cf. Ebeling (1963, 27: s.v. ἄδην).

[61] Cf. Hopkinson (1984: 127) with further bibliography.

[62] Opp. *Hal.* I 776 οὔνομ' ἐπικλήδην ἀφρίτιδες αὐδώωνται, 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 *Cynegetica*.

[63] Cf. van der Valk (1971-1987: vol. 4.565.25).

[64] Cf. Schwyzer (1939-1950: I 621); on the form of this adverb cf. van der Valk (1971-1987: vol. 4.565.25 τὸ παρ' ἡμῖν ἐπίκλην...συγκοπὲν ἐκ τοῦ ἐπικλήδην). The form ἐπίκλην occurs in poetry only in *AP Appendix*, 340.6. Similarly with ἐπικλήδην/ἐπίκλην we might add ἐμπλήδην/ἔμπλην, ἀντήδην/ ἄντην, παμπήδην/πάμπαν and perhaps ἁ(ὁ)μαρτήδην/ ἁ(ὁ)μαρτῇ.

[65] Besides ἐπικλήδην other compounds in -κλήδην are ὀνομακλη-, ἐξονομα-, κατα- and προσκ- which although originated in Homer (X 415, μ 250 ἐξονομα-, δ 278 ὀνομακλη-), afterwards are used mainly in prose.

The adverb ἐπιστροφάδην derives from the adjective ἐπίστροφος[66]and is of Homeric origin[67]; 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 hinwended"[68], a sense which is not attested elsewhere in Greek literature; in the other three lines[69], 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:

	ἄδην	ἐπικλήδην	ἐπιστροφάδην
Homer	4	-	4
Homeric Hymns	-	-	1
Hesiod	1	-	-
Callimachus	2	-	-
Apollonius Rhodius	6	-	-
Theocritus	1	-	-
Aratus	2	-	-
Nicander	2	-	-
Oppian, *Halieutica*	-	1	-
Quintus Smyrnaeus	37	-	-
Nonnus, *Dionysiaca*	-	-	2
Orphica	1	-	-

[66] A number of adverbs in -δην derive from adjectives in -ος; in addition to ἐπίστροφος > -άδην, we notice ἀνάλογος>-άδην, ἀπότροπος>-άδην, ἀνάστροφος>-άδην, ἐπίτροπος>-άδην, ἐπίτροχος> -άδην, μόνος>-άδην>, περίφορος>-άδην, παράδρομος>-άδην, περίπλοκος>-άδην, περίτροπος> -άδην, ὑπότροπος>-άδην.

[67] Cf. Hom. Κ 483 κτεῖνε δ' ἐ., ω 184 κτεῖνον ἐ., Φ 20 τύπτε δ' ἐ., χ 308 τύπτον ἐ., *Hymn Herm.* 210 ἐ. ἐβάδιζεν.

[68] Cf. LSJ⁹ s.v. ἐπιστροφάδην, Schmitt (1969: 72).

[69] *C.* II 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 -σιν and is also followed by the particle δέ and a 3rd plural passive verb in -νται; it presupposes that the poet probably used the same pattern for these two lines.

[70] Cf. Ebeling (1963: 461 s.v. ἐπιστροφάδην) and van der Valk (1971-1987: vol. 3.116.12 Τὸ δὲ «ἐπιστροφάδην» ἀντὶ τοῦ ἐνεργῶς, εὐτόνως, σπουδαίως, ἐπεστραμμένως, ὧδε καὶ ὧδε, διὰ τὴν διάφορον θέσιν τῶν κτεινομένων).

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

A4. Adverbs in -δις

The poetic character of adverbs in -δις is demonstrated by their frequency in poetry[71]; in the *Cynegetica* of ps.Oppian, one comes across three such adverbs.

ἄλλυδις: "elsewhither"
IV 345 κῶμα βιησάμενον χαμάδις βάλεν ἄλλυδις ἄλλην.

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

The adverb ἄλλυδις together with ἄμυδις and χάμαδις are aeolic, used by Homer and by most Hellenistic and late epic poets[72]. 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 ἄλλυδις is always juxtaposed to ἄλλος/-η/-ο at the end of the hexameter; ἄλλυδις, when is juxtaposed with ἄλλος/-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.

ἀμοιβαδίς: "alternately"
II 61 πᾶν δέμας ἀλλήλοισιν ἀμοιβαδὶς οὐτάζουσιν.
II 229 πάντες δὲ πλώοντες, ἀμοιβαδὶς ἡγεμονῆες,
III 164 λιχμῶνται γλώσσῃσιν ἀμοιβαδὶς ἀλλήλοισι

This adverb is a Hellenistic formation, calqued on the Homeric compound ἐπαμοιβαδίς (ε 481 ἀλλήλοισιν ἔφυν 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 ἄμυδις, ἄλλυδις, διάλλυδις, χάμα(ν)δις. In hexameter poetry adverbs in -δις 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.

[72] On the formation of adverbs in -δις cf. Schwyzer (1939-1950: I 625, 631⁴).

[73] Cf. Blomqvist (1993: 28), Livrea (1973: 70). Homer uses also the Ionic form ἀμοιβηδίς (Σ 506, σ 310, *Hymn Dem.* 326), followed by Apollonius Rhodius (*Arg.* III 226), cf. Campbell (1994: 208) ; according to Stephanus, Thes. 139B s.v. ἀμοιβηδόν, the form ἀμοιβαδίς is used in poetry *metri gratia*.

attestations in the TLG material). One should point out here that ps.Oppian introduces into literature the rare adjective ἀμοιβάδιος (*C*. IV 349 ἀμοιβαδίοισι κυπέλοις)[74].

> χαμάδις: "on the ground"
> IV 345 κῶμα 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 χαμάνδις and the prosaic χαμᾶζε[77].

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

	ἄλλυδις	ἀμοιβαδίς	χαμάδις
Homer	13	-	14
Homeric Hymns	-	-	-
Hesiod	-	-	-
Callimachus	-	1	1
Apollonius Rhodius	6	5	8
Theocritus	1	2	-
Aratus	2	-	-
Nicander	-	-	-
Oppian, *Halieutica*	-	-	-
Quintus Smyrnaeus	17	1	8
Nonnus, *Dionysiaca*	1	10	-
Orphica	-	-	-

---

[74] The adjective ἀμοιβάδιος is used elsewhere in Q.S. 5.65, *A.P.* XII 238.1, Gr. Naz. 553.11. Besides ἀμοιβαδίς, used in literature, adverbs in -δις derived from adjective in -διος are found only among the grammarians, ἀμάδις, αὐτοσχεδίς, αἰφνιδίς, ὠμαδίς and κατωμαδίς.

[75] On the meaning of this adverb "to the ground", cf. Hopkinson (1984: 94).

[76] Cf. van der Valk (1971-1987: vol. 2.440.13 χαμάδις ἔβαλεν ἀντὶ τοῦ ἔρριψεν).

[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 ἔτι, οὐκέτι, εἰσέτι, ἐξέτι and οὔτι are very common words[78] 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 περ ἐόντες ἀναιμωτὶ δαμάσαντο.

The adverb ἀναιμωτί derives from the adjective *ἀναίμωτος[79]. It is Homeric, (P 363, 497, σ 149, ω 532), afterwards it occurs rarely in poetry[80], while it comes up very frequently in late and byzantine prose; it is perhaps worth noting that in Homer[81] and in Apollonius Rhodius, the adverb appears always in conjunction with the particle γε, expressing intensity[82].

μελεϊστί: "limb by limb"
IV 281 καὶ μελεϊστὶ τάμεν, νέκυας δ' ἔριψεν ἔραζε·

The adverb μελεϊστί [83] (30 occurrences in the TLG material) derives from *μελεΐζω[84]; it occurs three times in Homer Ω 409, ι 291 μελεϊστὶ ταμών, σ 339 μελεϊστὶ τάμῃσιν and is closely imitated by the poet of the *Cynegetica* in the line mentioned above. This word, outside Hellenistic and late epic poetry[85], is cited

---

[78] In the *Cynegetica* of ps.Oppian we find ἔτι (I 326, 332, II 282, 343, III 162, 212, 386 (ἔτ'), IV 347), εἰσέτι (I 243, II 150, 418, III 80, 127), οὐκέτι (II 383, III 37, IV 110), ἐξέτι (I 447) and οὔτι (II 72, 120, III 65, 355, 405, 475).

[79] Cf. Risch (1981: 168f); Stephanus, cf. Thesaurus 377D-378A s.v. ἀναιμωτί, claims that the word derives from αἱμοῦμαι/ἤμωται.

[80] It is found only in the hexameter poetry, A.R., *Arg.* II 986, Q.S. 4.296, 9.180.

[81] Cf. Ebeling (1963: 117 s.v. ἀναιμωτί).

[82] For γε with adjectives and adverbs expressing number, size or intensity, cf. Denniston, (1954²: 120). The poet of the *Cynegetica* avoids attaching γε to adverbs or adjectives, since he uses it only in *C.* II 581 νέον γε and in *C.* III 281 πάρος γε.

[83] Adverbs in -ιστι 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: 161f.) these adverbs probably derive from verbs in -ζω.

[84] Cf. Frisk (1973: 203f. s.v. μέλος), with further bibliography.

[85] Among Hellenistic and late epic poets the adverb μελεϊστί occurs in Apollonius Rhodius (*Arg.* II 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[86].

	ἔτι	οὐκέτι	εἰσέτι	ἐξέτι	ἀναιμωτί	διαμελεϊστί
Homer	222	44	-	-	4	3
Homeric Hymns	5	2	-	-	-	-
Hesiod	8	4	-	-	-	-
Callimachus	44	18	2	3	-	-
Apollonius Rhodius	74	4	8	5	1	1
Theocritus	19	10	1	-	-	-
Aratus	17	8	-	-	-	-
Nicander	16	-	2	1	-	-
Oppian, *Halieutica*	20	11	4	1	-	-
Quintus Smyrnaeus	81	17	15	1	-	2
Nonnus, *Dionysiaca*	136	90	83	2	-	-
Orphica	17	1	2	-	-	-

B2. Adverbs in -φι are extremely rare in Greek literature[87]; the only adverb in -φι used by ps.Oppian in the *Cynegetica*[88] is ἶφι: "by force".

III 377 ἢ γάμον ἐξετέλεσσεν ἀνάγκῃ, ἶφι δαμάσσας,
IV 55 θῆρας ἀρειότερους, τοίτ᾽ ἀνδράσιν ἶφι μάχονται,
IV 115 κραιπνότατοι θείειν καὶ ἀναιδέες ἶφι μάχεσθαι,

The adverb ἶφι is not rare (174 attestations in the TLG material, 28 of them in the hexameter). Both phrases ἶφι δαμάσσας and ἶφι μάχεσθαι used by ps.Oppian in

---

s.v. διαμελεϊστί)), καταμελεϊστί in Aratus (624) and διαμελεϊστί 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.).

[87] Kretschmer, Locker (1963: 135) cite the following -φι ending adverbs: μέσφι, νόσφι, ἀπονόσφι, πάμφι. On the "epic" ending -φι with a local or ablative sense, cf. Schwyzer (1939-1950: I 551).

[88] On the formation of the adverb ἶφι from ἰνόφι 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[89].

B3. <u>Adverbs in -κι(ς)</u>

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))[90], πολλάκις (*C.* II 557)[91]; this word occurs in all literary genres and is one of the most frequent adverbs in Greek literature. The expression πολλάκι δ'(έ) with δέ 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[92].

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[93].

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' ἀχθόμενος, 318 δηθάκις...σπαίρει) who is followed later by Oppian in the *Halieutica,* δηθάκις (V 48 οὐκ ἀναδύεται.../δηθάκις) and by the poet of the

---

[89] Cf. Hom. Α 151, Β 720, Δ 287, passim ἶφι μάχεσθαι, Φ 208, σ 57, passim, Hes. *Sc.* 11, *Fr.* 195.11 ἶφι δαμάσσας/-έντα and for the late epic poetry, *Orph. A.* 825 ἶφι μάχεσθαι, Q.S. 4.338 ἶφι δαμέντος.

[90] 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.

[91] LSJ⁹ 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.

[92] Cf. Denniston (1954²: 163A (2))

[93] 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-, εἰκοσά-, τετρά-, Hesiod only τετρά-, Callimachus ἑπτά-, δωδεκά-, ἑξά- and τετρά- but not in his higher poetry, Aratus ἑξά- and δισσά-, Theocritus only τετρά-, Nonnus ἑπτά- and τετρά-, Apollonius Rhodius ἑπτά- 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.*

B4. Adverbs in *-θι(ς)*: αὖθις and αὖτις: "back again", "hereafter", "in turn"

Both of these forms are used by the poet of the *Cynegetica*[94]. 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[95]. 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 αὖτις[96], 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[97], a use found already in Homer, which later becomes wide-spread both in poetry and prose[98].

C. I 24 Οὐκ ἐθέλω τριετῆ 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.* 38.4) and

---

[94] Αὖθις II 33, 304, 585, III 29, 83, 263, 291, αὖτις I 211, IV 188, 226, 282.

[95] In the hexameter, apart from ps.Oppian, it occurs in Aratus (800), 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 αὖτις 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.*

[97] On the definite article with an adverb, cf. Schwyzer (1939-1950: II 415f.); particularly for the epic poetry, cf. Svensson (1937: 24ff.) and for the bucolic poetry, Ameis (1846: 20f); on temporal adverbs used with and without an article, cf. Villa (2013: 222-241) and Rijksbaron (2006: 441-454).

[98] It is sometimes difficult to discern between articles used with an adverb and other uses of the article; for instance in *C.* III 405f. δόλον δ᾽ ἐπεκτήναντο,/τὸν μετέπειτ᾽ ἐρέω, the article τὸν has rather a relative sense, referring to the noun δόλον 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.

> *C.* I 401 τῶν ἀμόθεν μορφαί τε καὶ εἴδεα τοῖα πελέσθω

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]

> *C.* I 407 εὐρέα· τὼ πρόσθεν δὲ τ'ὀλιζοτέρω πόδες ἔστων·
> *C.* II 526 ὑψόθι γὰρ δ'οἱ πρόσθε πολὺ πλέον ἀείρονται
> *C.* III 472 ἀλλ' οἱ πρόσθεν ἔασιν ἀρείονες, ὑστάτιοι δὲ
> *C.* IV 364 ληθόμενοι τοῦ πρόσθεν· ἐπὴν δ' εἰς ἄκρον ἵκωνται

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 τοῦ 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 (ἴχνος, line 363), the phrase being an object to the participle ληθόμενοι, "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. α 10 τῶν ἀμόθεν γε, θεά, θύγατερ Διός, 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.

[103] Cf. S. *OT* 268, 851, E. *Alc.*1158, *Hipp.* 939, *Hel.* 1397, Lyc. *Alex.* 667.

[104] Cf. LSJ[9] s.v. πρόσθε B I.

The dual nominative article τώ[105] with the adverb πρόσθεν (*C.* I 407) does not occur elsewhere in Greek literature; the phrase τὼ πρόσθεν...πόδες is equivalent to X. *Cyn.* 5.30.9 πόδας τοὺς 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 Callimachus[106], 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 rare[107].

C. I 239 ἔκλυον 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 epicism[108], 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
                    γυμνά, τά τοι προπάροιθε μετήορον ἀείροντο.

The word προπάροιθε is used here as an adverb of time[109] and with the definite article is the subject of the verb ἀείροντο; 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, αἱ μάλα in Call. *Dian.* 64 and ἡ μάλα in *A.P. App.* 1.110.1, 2.150.1.

[108] Cf. Svensson (1937: 48ff.), Livrea (1973: 307). The phrase τὸ πάροιθε occurs c. 110 times in the TLG material, c. 65 in the hexameter poetry, prevailing primarily in Quintus Smyrnaeus with 22 occurrences and Apollonius Rhodius with 14 occurrences.

[109] The word προπάροιθεν is used twice in the *Cynegetica* as a preposition with the genitive, I 482 πυλάων αἰπεινάων, II 431 καναχήποδος ἵππου. On the "präverb" προ- in a prepositional use, as in the word προπάροιθεν here, cf. Schwyzer (1939-1950: II 505f.), 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 θηρσὶ γὰρ ἐκφύσιες γενύων ἄπο τῶν ἐφύπερθεν[111]

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[112]. 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 στρουθοῖο κάμηλον·
        τὴν ἔμπης κούφοις μεταρίθμιον οἰωνοῖσι
        καὶ πτερόεσσαν ἐοῦσαν....

This adverb either in its epic-ionic form (ἔμπης) or in its Attic form (ἔμπας), preceded by the article, does not occur elsewhere in literature, but is well testified among the grammarians[113].The phrase τὴν ἔμπης 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 ἄπιστον
 ἐς φιλότητα μολεῖν,...

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 προπάροιθ᾽ εὐγενετᾶν, *AP* VII 745.9 (Ant. Sid.) ὁ προπάροιθε κανών; it occurs also in Q.S. 7.175 τὸ γὰρ προπάροιθε πέπυστο and in Eustathius (van der Valk 1971-1987: vol. 4.603.12 ἐν τῷ προπάροιθε 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᾽ ἐ., Q. S. 1.60 τῶν δ᾽ ἐ., 12.140 τῇ δ᾽ ἐ., J. *AJ* 3.130. 4 τὸ τ᾽ ἐ.

[113] Apollon. 1,121,1 διὰ τοῦ ἔμπης αὐτὴν ἐκφέρει, Hdn. 3,2,152,28 ἀλλ᾽ ἀντ᾽ αὐτοῦ τῷ ἔμπης, Pind. *Schol. P.* 5.74b2 (Drachmann) τὸ ἔμπης.

[114] Cf. Hom. *Schol. Ω 522* καὶ ὅτι τὸ <ἔμπης> ἀντὶ τοῦ ὅμως, ἔσθ᾽ ὅτε δὲ ἀντὶ τοῦ ὁμοίως·

[115] Cf. LSJ⁹ 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) [116] occurs twice in the *Cynegetica*.

C. I 361 τοὺς πάρος ἀστράψαντας ἐν ἡμερίοισιν ἐφήβους

The adverb πάρος, in its temporal sense "a foretime", "formerly", with the definite article, is very frequently used, especially in poetry[117]. However, the expression τοὺς πάρος attested in the line of the *Cynegetica* under discussion, is not found elsewhere in Greek literature.

III 127 εἰρυμένη φίλα τέκνα, τά τ᾽ εἰσέτι νήπια φέρβει

The adverb εἰσέτι seems to be a Hellenistic formation and with the definite article, it firstly occurs in Callimachus[118]; 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 τὰ 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[119], is attested afterwards in Hellenistic and late epic poetry[120], ending always in the third trochee.

C. III 200 ἄγχι μάλ᾽(α): "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 μάλα occurs in Homer Ψ 520, 760,

---

[116] Cf. Svensson (1937: 24ff.) for the pattern: article + adverb + noun.

[117] Homer frequently uses (28 occurrences) the phrase τὸ πάρος, cf. Ebeling (1963: 141 s.v. πάρος).

[118] Cf. Call. *Del.* 189 τὸν εἰσέτι γαστέρι μάντιν "the prophet still in the belly", with Mineur's, (1984) note ad loc.

[119] Cf. Ebeling, (1963: 1012a s.v. μάλα).

[120] A.R. II 863, III 313, D.P. 360, 398, Q.S. 4.564, 5.462, *passim*.

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* Χ 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 μέν...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 μάλιστα: "particularly"; a Homerism (Κ 280, Ο 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 ὕψι μάλα, 193, 262 ὕψι μάλ': "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 μάλα τηλόθ': "very far"; the adverb μάλα, 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 μάλα τηλόθι usually ends with the tenth element in the hexameter.

C. III 320 πολλάκι δ' αὖτε is the reading of the mss Κ[1] and L, and is accepted by Papathomopoulos in his edition of the *Cynegetica*, instead of πολλάκι λᾶαν the

---

[121] Cf. Campbell (1994: 270).
[122] The only exception is *Or. Sib*. 1.117.
[123] Cf. Hom. δ 102, ε 331f., λ 303, π 209, Hes. *Theog.* 831.
[124] Cf. Hes. *Op*. 204, A.R. II 825, 1089, Arat. 309, Opp. *Hal*. 5.414, Attalus Astron. *Fr*. 14. 11, 15.23, 24, etc, Hipparc. 1.7.1.11, 1.7.10.6, etc.
[125] Hom. Σ 99, Ω 541, A.R. *Arg.* II 807, Non. 11.35, 38.87, Q.S. 11.2

reading of the mss xK²M, which is followed by most other editors. The phrase πολλάκι δ' αὖτε is first attested in "Homer's" *Batrachomyomachia* (89 πολλάκι μέν …πολλάκι δ' αὖτε), and thereafter occurs only five times in Gregorius Nazianzenus. This phrase means " many times again" and is equivalent to πολλάκι δ' αὖ.

D2. Two expressions are Hellenistic formations:
C. II 406 πῶς δ'αὖτε: "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'αὖτ': "immediately again"; it is found elsewhere in the *Oracula Sibyllina* (13.21) and in Quintus Smyrnaeus (4.436) denoting manner; the phrase αὐτίκα δ'αὖτ' 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 ἔνθα καὶ ἔνθα: "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 πολύ used as an adverb is frequently juxtaposed with comparatives, increasing its comparative force, cf. LSJ⁹ 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 αὖ is very frequent in prose.
[127] A.R. II 593, 1009, IV 686, Opp. *Hal*. III 136.
[128] Cf. Ebeling (1963: 199 2c s.v. αὐτίκα).

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 αὐθ᾽ἑκάτερθε (ending in the third trochee), *C.* I 208 πῶς ἄντα, *C.* II 141 μέγα πάντοθε πάντῃ, *C.* II 150 πάντῃ δ᾽εἰσέτι νῦν, ὑψοῦ δ᾽αὖθις *C.* II 304, *C.* II 526 πρόσθε πολύ πλέον[130], *C.* III 59 ἐξείης ἐφύπερθε, *C.* III 101 ἔπειτ᾽ ὀπίσω πάλι[131], *C.* III 387 αἶψα μάλα σφαιρηδὸν[132], *C.* IV 90 ἔκτοθε δ᾽αὖ, *C.* IV 207 αἶψα δ᾽ ὕπερθε, *C.* IV 418 δηθάκι δ᾽ἐξαυτῆς, or *proton eiremena* such as, *C.* I 236, II 306, 343, 391, III 96 ἔξοχα δ᾽αὖ exploited in late hexameter poetry (9 occurrences) .

Bibliography

K. AMEIS (1846)*, De articuli usu apud poetas Graecorum bucolicos,* Prgr. Mühlhausen.

I. BEKKER (1965), *Anecdota Graeca,* Graz (=Berlin 1816).

J. BLOMQUIST (1993): *On adverbs in Callimachus: A Contribution to Greek Poetical Language*, in M. A. HARDER, R. F. REGTUIT, G. C. WAKKER, *Callimachus*, Groningen.

M. CAMPBELL (1994), *A Commentary on Apollonius Rhodius Argonautica* III 1-471, Leiden, Brill.

G. CHRYSSAFIS (1981), *A Textual and stylistic commentary on Theocritus'Idyll XXV*, Amsterdam, Gieben

J. A. CRAMER (1967), *Anecdota graeca e codd. manuscriptis bibliothecae regiae parisienses,* Hildesheim (= Oxonii 1839-1841).

---

[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 ὀπίσω πάλι in poetry, occurs only in Pindar *N.* 3.62f., whereas it is common in late prose (c. 20 occurrences in the TLG material).

[132] Cf. p. 248, above; the phrase αἶψα μάλα is a Homerism (10 occurrences), always "in introitu versus" cf. Ebeling (1963: 59 Ad s.v. αἶψα), found later in the *Theognidea* 663 and in Oppian's *Halieutica* IV 152, implying a swift movement.

J. D. DENNISTON (1954[2]), *The Greek Particles*, Oxford.

H. EBELING (1963), *Lexicon Homericum*, Hildesheim (=Leipzig 1885).

H. FRISK (1973), *Griechisches Etymologisches Wörterbuch,* Heidelberg.

G. GIANGRANDE (1967), Hellenistic Epigrams, *CR* 17 (1967), 23.

A. HEUBECK, S. WEST, J.B. HAINSWORTH (1998), *A Commentary on Homer's Odyssey*, Vol. I, Oxford.

N. HOPKINSON (1984), *Callimachus, Hymn to Demeter*, Cambridge.

R. L. HUNTER (1989), *Apollonius of Rhodes, Argonautica Book III,* Cambridge.

F. IBER (1914), *Adverbiorum Graecorum in -ΩΣ cadentium historia usque ad Isocratis tempora pertinens,* Diss. Marpurgi Cattorum.

A. W. JAMES (1970), *Index in Halieutica Oppiani Cilicis et in Cynegetica poetae Apameensis*, Hildesheim: Olms.

P. KRETSCHMER, E. LOCKER (1963), *Rückläufiges Wörterbuch der griechischen Sprache*, Göttingen.

K. LEHRS (1837), *Quaestiones Epicae*, Königsberg.

K. LEHRS (1862), *Poetae Bucolici et Didactici*, Paris.

M. LEUMANN (1950), *Homerische Wörter*, Basel.

G. LINGENBERG (1865), *Quaestiones Nicandreae*, Halae.

E. LIVREA (1973), *Apollonii Rhodii Argonauticon, liber quartus,* Firenze.

C. A. LOBECK (1966), *Pathologiae Graeci Sermonis Elementa,* vol. I- II, Hildesheim (=Königsberg 1853-1962).

A.W. MAIR (1963), *Oppian, Colluthus, Tryphiodorus*, with an english translation, Loeb Classical Library, HUP (1928).

ST. MERSINIAS (1998), The metre in the *Cynegetica* of Ps.Oppian, *ΔΩΔΩΝΗ ΦΙΛΟΛΟΓΙΑ*, τόμ. 27, Ιωάννινα, pp. 115-161.

W. H. MINEUR (1984), *Callimachus, Hymn to Delos.* Introduction *and* Commentary, (Mnemosyne Supplement, 83), Leiden, Brill.

M. PAPATHOMOPOULOS (2003), *Oppianus Apameensis Cynegetica, Eutecnius Sophistes Paraphrasis metro soluta,* Teubner.

K. PREUSS (1880, 1883), *Zum Sprachgebrauche der Oppiane*, Liegnitz.

O. REBMANN (1918), *Die sprachlichen Neuerungen in den Kynegetika Oppians von Apamea*, Basel.

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.

E. RISCH (1981), *Kleine Schriften*, Berlin / New York.

H. J. O. SCHMIDT (1866), *De elocutione Oppiani Apameensis*, Jenae.

W. SCHMITT (1969), *Kommentar zum ersten Buch von pseudo-Oppians Kynegetika,* Münster.

I. G. SCHNEIDER (1813), *Oppiani Cynegetica et Halieutica*, Lipsiae.

R. SCHNEIDER, G. UHLIG (1979), *Apollonii Dyscoli quae supersunt,* Hildesheim-New York, (=Lipsiae 1878).

E. SCHWYZER (1939-1950), *Griechische Grammatik*, München.

T. SILVA SANCHEZ (2002), *Sobre el texto de los Cynegetica de Opiano de Apamea,* Cádiz.

A. SVENSSON (1937), *Der Gebrauch des Bestimmten Artikels in der Nachklassischen Griechischen Epik*, Lund.

M. van der Valk (1971-1987), *Eustathius, Commentarii ad Homeri Iliadem pertinentes,* ed., vols. 1-4, Leiden, Brill.

J. De La VILLA (2013), *Πάλαι/τὸ πάλαι, πρίν/τὸ πρίν, παραχρῆμα, τὸ παραχρῆμα*, *Glotta* 89, 222-241.