

10 The textual tradition of Book 1 of the *Onomasticon*, followed by a provisional edition of the same

Book 1 has several features that distinguish it from the other nine. For this reason, it requires a separate and more detailed discussion. At the end, a provisional edition of the first 39 sections of this book is provided, in which I have attempted to apply the criteria and the manuscript selection outlined in the previous discussions, particularly in Chapter 9. Book 1 is not the only one of which I would like to offer an edition, but respecting the principle that Pollux himself sets out in his prefatory letter to Commodus, I too shall begin with the gods.

10.1 Families and groups

Let us begin with the philological questions. The families are still four: *a*, *b*, *c*, and *d*, to which two groups must be added, *x* and the ‘new entry’ *v*.

Family *a* is represented, as usual, by *M* alone, a manuscript that suffers from many omissions but is also capable, as in Poll. 1.24, to offer a text – in this case nouns related to the gods – which is absent in other witnesses. Here are some separative errors or alternative formulations of *M*:

1.21 ὀλίγῳρος θεῶν om. *M* || ὁ γὰρ θεοστυγῆς τραγικόν : θεοστυγῆς *M* || 1.22 ἐνθέως : ἐννόμως *M* || 1.23 ἀρχαῖον : θεῶν *M* || 1.24 ἰδία om. *M* || ὁ καταβάτης – Αθηναίοις om. *M* || τὰ ὅμοια : τοιαῦτα *M* || 1.26 κατακαλεῖν : καλεῖν *M* || καταντιβολεῖν : καταντιβολεῖσθαι *M* || ᾄσαι om. *M* || 1.27 θυηλήσασθαι : θεὸν ἰλάσασθαι *M* || 1.28 ἐκπτώματα *M* || ἀγνιάς : ἄγνυ *M* || ἄργματα προσφέρειν ψαιστά om. *M* || ὀμπην : ὀμφήν *M* || πελάνους : παιάνους *M* || 1.29 ἱεροποιία om. *M* || 1.35 ἱακχαγωγός om. *M* || 1.37 Ἀπόλλωνος Δήλια – Ἑκατήσια om. *M*

As expected, the *b* family consists of *F* and *S*, which share separative errors or alternative formulations:

praef. 1.5 τὸ : τῷ *F* : τῶν *S* || **praef. 1.14** ἕκαστον : ἕκαστα *FS* || 1.7 καὶ ἡ εἴσοδος : ὥς καὶ αἱ εἵσοδοι *FS* || 1.9 εἵποις ἂν : ἂν εἶη *FS* || 1.10 ὄρους ante ἱερῶν coll. *FS* || 1.11 ἐνστήσασθαι om. *FS* || 1.16 κατασχεθῆναι om. *FS* || ἐπιθειάσαι : ἐπιθύσαι *FS* || ἀναβακχευθῆναι *FS* || κακόφωνον : κακόφημον *FS* || τὰ δὲ ὀνόματα : τὸ δὲ ὄνομα *FS* || 1.17 θειαστικῶς om. *FS* || 1.18 τὰ κεχρησμοδημένα – τεθεσπισμένα om. *FS* || 1.19 ἦκε μάντευμα ἐκ θεοῦ om. *FS* || 1.20 θειασμῷ προσκείμενος om. *FS* || 1.23 ἐνθαλάττιοι : ἐνθαλαττίδιοι *FS* || 1.24 καὶ ὑποχθόνιοι om. *FS* || 1.26 ὕμνον : ὕμνους *FS* || 1.28 ἀγνιάς : ἀγγιάς *F*, ἀγνιάς *S* || 1.28 ἄργματα : ἄρματα *FS* || 1.32 καθαρῶς : ὥσπερ καὶ οἱ τούτων ἐναντίοι (ἐναντίοι om. *S*) τῶν καθαρῶν *FS* || ἀνίεροι : ἀνίμεροι *F*, ἀνήμεροι *S* || 1.33 ἀγνόν om. *FS* || 1.34 θεοφάνια : ἱεροφάνια *FS* || πανηγυριστάι om. *FS* || συνενωχεῖσθαι om. *FS* || 1.35 ἱέρειαι : ἱερεῖς *FS* || ὕμνητριοι : ὕμνηταί *FS* || 1.38 σκαπανέων : καὶ πανέων *F* : καπανέων *S*

Since F and S each have errors not shared by the other, they must be considered independent descendants of sub-archetype *b*:

- **F: praef. 1.3** ἔχεις : ἔχει F || **praef. 1.7** ὀνομαστικὸν : ὀνοκῶς F || **1.6** ἀκριβέστεροι : ἀκριβέστερον F || σηκὸν¹ om. F || **1.7** καλοῖτο : καλεῖτο F || **1.12** τὸ δὲ ἔργον om. F || **1.26** θεοὺς ἀνακαλεῖν om. F || **1.33** ἄγος ἀποπέψασθαι om. F
- **S: praef. 1.5** ἐλάχιστα : ἐλάχιστον S || **1.32** καθαρμοὶ post καθαρτήρια add. S

Problems arise when analysing families *c* and *d* and the *x* group, and some assumptions made for other books must be revised. First of all, it should be noted that in the case of *d* we have so far pointed to the existence of a family consisting of *C*, *d*¹, and *d*², which preserves a shorter and partially (in some places less, in others more) rewritten redaction of the *Onomasticon*, but in the case of Book 1 only manuscript *C* seems to meet these requirements. This can be judged on the basis of *C*'s separative errors or alternative formulations:

praef. 1.5 παρείχεν : παρέσχεν C || **praef. 1.12** συλλαβεῖν : περιλαβεῖν C || **1.6** καὶ τέμενος om. C || **1.7** μνήματα ante μμήματα add. C || **1.8** ἀνάπτειται : ἀνάπτομεν C || **1.9** μέντοι καὶ τι : δὲ C || εἶποις ἂν : καλοῖτ' ἂν C || **1.10** λέγε : καλεῖται C || **1.13** σκληρὸν – τὸ : οὐχὶ δὲ C || **1.14** χρησιμοδοταί om. C || **1.15** οὗτος δὲ : ὃς λέγεται C || ἄσθμα : ἄσμα C || **1.19** ποιητῶν – θεσπιωδός om. C || μάντευμα : μαντεῖον C || **1.21** ὑπερτιμῶν : ὑπερβάλλων C || **1.23** θεῖον om. C || θεοὶ : θεὸς δὲ ἑρεῖς C || ἐπουράνιοι : ἐπουράνιος καὶ ὑπουράνιος C || **1.25** νεοπλυνεῖ : πολυτελεῖ C || προσιέναι : προϊέναι C || **1.26** καθαγίζειν : καθαγιάζειν C || **1.29** χρήσασθαι om. C || ἔστι δὲ – τόμια habet C : om. cett. || **1.30** ἐνειστήκει – πανήγυρις : ἡ τοῦ ἔτους ἐνειστήκει μὲν πανήγυρις C || **1.34** τὰ δὲ ῥήματα : ἑρεῖς δὲ C || **1.35** εἶτα ante μῦσαι add. C || ἰέρεται om. C

Other manuscripts dating from the Palaeologan Age (B, D, E, G, H, and I), which usually go back to the sub-archetype *d*², preserve the same redaction of *a*, *b*, and *c* in the first part of Book 1 (why 'in the first part' will be discussed below). This implies that in the late Byzantine period the longer redaction of Book 1 was more widely circulated than the other nine books, and was more accessible in its more complete form. These manuscripts can no longer be considered part of the *d* family, since there is no evidence that they and *C* derive from the same sub-archetype: in other words, they and *C* do not share separative errors against the rest of the textual tradition. Nevertheless, they still form a distinct group, which will be called *v*, since it represents the late Byzantine vulgate (*v* for vulgate) text of Pollux, at least according to the period, namely the Palaeologan Age, of the surviving manuscripts. I list here some errors or alternative formulations of the *v* manuscripts:

1.11 συνθεῖς : ἐνθεῖς BDEGI, et fortasse H ante rescripturam || **1.12** ἀκρωτηριάσαι om. BDEGHI || **1.13** ἀγαματοποικίην om. BDEGHI || **1.21** βλεπεδαίμων : βλεποδαίμων A Xd^{pc} BDEGHI || ἀθέμιστος Xd^{sl} BDEGHI || **1.22** εὐσεβοῦς : εὐσεβῶς Xd^{sl} C BDEGHI || **1.24** φράτιος BDEGI, φάτιος H || **1.25** ἀπονυψάμενον om. F C BDEGHI || **1.27** βοός : βωμούς BDEGHI || ἄλλου : εὐλόγου BDGH, ἀλόγου EI || κατασπέν-

δαιν om. BDEGHI || ἐπιβαλεῖν : ἐπιβάλειν B, ἐπιβάλλειν DEGHI || θυηλήσασθαι : θηλήσασθαι BDGEHI || **1.31** ἱερὸν : ἱερεῖον BDEGHI || **1.34** κρατῆρας BDEGHI || **1.39** ὀρκωμότας om. BDEGHI || ἐνόρκως τι : ἐνορκῶ τι BDGHI, ἐνόρκω τι E

Within group *v*, the level of contamination is high. Witnesses share errors in several combinations:

- **BDEHI: 1.15** τὸ δὲ πνεῦμα : τὸ πνεῦμα δὲ BDEHI || **1.23** ἐναέριοι : ἀέριοι BDEHI
- **BDHI: 1.12** κατασκευάζοντες : κατασκευάσαντες BDHI || **1.17** προαγορεύσαι : προσαγορεύσαι I
- **BDGHI: 1.9** ἀρμόττοι ἀν : ἤρμοστο τῇ διανοίᾳ BDGHI || **1.13** ἀγαλματοποιίαν–ἀγαλματοποιικὴν καὶ om. BDGHI || **1.26** ἴσαι¹ : ἀείσαι BDGHI || **1.39** εἰπεῖν : δεῖ εἰπεῖν B, διειπεῖν DGHI
- **BEHI: 1.10** γῆ bis BEHI || 1.23 οἱ – ἐπιχθόνιοι : καὶ οἱ αὐτοὶ ἐπιχθόνιοι BEHI
- **BGHI: 1.28** ἀείσαι BG^{ac}HI
- **BI: 1.19** καλέσοις ἂν BI
- **DEG 1.19** καλοῖης ἂν : καλέσαις ἂν DEG
- **DEGHI: 1.17** τὸ ante μαντεύσαι add. DEGHI || **1.24** προστρόπαιοι : προτρόπαιοι DEGHI, προτρόπαιος I || **1.26** ἐκατόμβαν DEGHI || **1.27** ἐπιβαλεῖν : ἐπιβάλειν B, ἐπιβάλλειν DEGHI
- **DEH: 1.31** ὑπέθεσαν : ἐπέθεσαν DEH
- **DEHI: 1.31** ὑπέθεσαν : ἐπέθεσαν DEHI
- **DGHI: 1.38** οὔπιγος : ὁ ὕπιγος DG, ὁ ὕπιγος HI
- **DH: 1.15** παραλλάτων : παραλαβὼν DH
- **EGI: 1.6** πρόδρομος : πρόδρομος EG^{ac}I
- **EH: 1.18** Δελφῶν : φελῶν EH
- **EI: 1.19** χρείας εἶδος EI || **1.29** προσακτέον δὲ : τὰ προσακτέα δὲ EI
- **GI: prae. 1.19** δηλωθείη : συνηθείη GI
- **HI: 1.38** οὔπιγος : ὁ ὕπιγος DG, ὁ ὕπιγος HI

A significant set is that consisting of BDGHI, whose errors are absent in E, which is a very accurate witness, probably copied within an erudite circle and based on more than one antigraphon. In Book 2, as pointed out above, E could resort to a source that preserved a more complete text. At any rate, B alone is not sufficient to reconstruct *v*, since each of the *v* manuscripts contains errors, omissions, or alternative formulations (especially E, the most eccentric one) that are absent in the other witnesses:

- **B: 1.10** αὐτὰ : αὐτοὺς B || **1.24** καὶ καταχθόνιοι om. B || **1.28** ὄμπην om. x C B || **1.30** κριὸς ἦν om. B || **1.31** ἐπέθεσαν : ἀπέθεσαν B || **1.34** Ἀντιφῶντα : Ἀντιφῶν B || εὐωχεῖσθαι – συνεστιᾶσθαι om. B || **1.39** δυσὸργητον : δυσάγητον B
- **D: prae. 1.2** βασιλεία : βασιλέως D || **prae. 1.6** οὖν om. D || **1.5** Ὅμηρῳ : Ὅμηρος D || μέγιστον om. D || **1.11** λέγοις – ἐγείραι νεῶν om. D || **1.15** οὗτος δὲ : οὕτω δὲ D || **1.16** ἐνθουσιάζει : ἐνθειάζει D || ἐμπνευσθῆναι D || **1.18** τὰ μεμαντευμένα : τὰ μαντεύματα D || **1.18** τεθεσπισμένα : θεσπισμένα D || **1.19** ἐν ἐξαμέτρῳ : ἀνεξαμέτρῳ D || **1.20** θεοφιλὴς om. D || **1.22** φιλοθέως om. D || **1.23** οἱ αὐτοὶ καὶ ἐπιχθόνιοι – ἐνθαλάττιοι om. D || **1.24** ὑφέστιος D || ἐπὶ τοῦ – ἀνείσθω om. D || μυρρίνας : μυτρίνας D || **1.31** τῇ θυσίᾳ om. D || **1.33** ἄγιον om. M V : ἄγει D || **1.35** ἱακχαγωγὸς – Ἀττικῶν om. D || **1.39** θεὸν : θέειν D

- **E: praef. 1.10** τοσούτων : μᾶλλον E || **1.7** ὀπισθόδρομος E || **1.8** τὸ πῦρ τὸ ἄσβεστον : τὸ ἄσβεστον πῦρ E || **1.11** καθιερώσαι : καθιερώσασθαι E || **1.12** τὸν νεῶν : τοὺς νεῶς E || **1.13** καὶ ἀγαλματοργίαν – θεοποιητικὴν καὶ om. E || **1.16** ὥσπερ : ὅθεν E || **1.19** χρησιμοσλογικὴ E || **1.22** φιλοθέως post θεοφιλῶς coll. E || **1.24** ὑπόγειοι – καταχθόνιοι ante ἐνάλιοι coll. E || **1.26** καταντιβολεῖν : εἴτ' ἀντιβολεῖν E || **1.27** αἰμάσσειν : αἰμάττειν E || ποιήσασθαι om. E || **1.28** ἀνθη om. E || **1.37** Ἀνάκεια : ἀνάγκεια E || **1.38** οὐπιγγοῖς : ὑσπιγγοῖς E
- **G: praef. 1.1–2** κατ' ἴσον βασιλεία τε καὶ σοφία : κτῆσαι βασιλείαν τε καὶ σοφίαν G || **1.34** ταῖς om. G || **1.37** Ἀνάκεια : ἀνάγκεια G || **1.39** θεὸν : θεῶν G
- **H: 1.12** νεωποιοὺς : νεωποιάς H || **1.14** παναγεῖς – θήλεια om. H || **1.18** προσαγόρευσις H || **1.19** προσαγορευτικὴ H || **1.38** προσαπτέον : προσληπτέον H
- **I: praef. 1.1** πατρῶον : πατρῶιον I || σοι om. I || **praef. 1.2** βασιλείαν I || σοφίαν I || **praef. 1.8** μὲν οὖν om. I || **1.6** τὸν τῶν θεῶν : τὸ τῶν θεῶν I || ὥς οἱ : καὶ οἱ I || **1.13** θεοποιητικὴν : τοποικὴν I || **1.17** χρηστήριον : πρηστήριον I || **1.19** θεοῦ¹ : θεόν² I || **1.25** ἀγνισάμενον : ἀγνιψάμενον I

Nonetheless, Pollux's manuscript tradition has proven to be deceptive on several occasions. So the situation in Book 1 is a little more complicated than it seems. The collation of the last four chapters of this book presents a scenario comparable, or rather identical, to that of Book 2–10. Manuscripts C and BDEGI (H unfortunately lacks the end and we will have to do without it) share the same gaps and errors, or alternative formulations. This implies that *v* has become *d*²:

1.252 ἐχέτλη : τούτου C BDEGI || ἐχέτλη καλεῖται post ἀρότης add. C BDEGI || ὅπου : οἰοῖς C : οὗ BDEGI || μεσάβοιον : μεσόβοιον C : μεσόβοιον καὶ μεσάβοιον BDEGI || αὐτὸν : αὐτὸ C BDEGI || περιελίξωσιν : περιελίωσιν C, περιελῶσιν BDEGI || ἔνδρυον : ἔμβρυον ἢ ἔνδρυον C BDEGI || **1.253** τεσσάρων C BDEGI || ἔχον : ἔχων C B, ἔχον autem DEGI || θαραία C : καθαραῖαι B, καθαραῖα DEGI || ὕφ' : ἄφ' C BDEGI || τὰ αὐτὰ οἶον om. C BDEGI || **1.254** μελίσσων ante ἐσμός add. C BDEGI || βλήττειν C DEGI, βλύττειν B || αὐτῶν ἔθνος C BDEGI || τὸν δὲ μελιττουργοῦντα – εὐφορον om. C BDEGI || τῶν μελιττῶν om. C BDGI, τῶν μελίσσων autem servat E (cf. *b*) || **1.255** om. C BDEGI

According to Bethe's collation, this change of antigraphon by the compiler(s) of *v/d*² probably occurred around 1.63. The reason for this can only be guessed: it may have been a search for brevity – i.e. a deliberate choice – or the lack or unavailability of the source previously used. On a different level, I wonder if it might be possible to attribute the double variant at 1.252 ἔνδρυον : ἔμβρυον ἢ ἔνδρυον C BDEGI to a witness in *d*'s branch, in which the erroneous ἔμβρυον was corrected, perhaps above the line, by ἔνδρυον, but without deleting the former. A later scribe would then attempt to reconcile the two variants by inserting an ἦ, hence this variant reading. A similar case could be 1.252 μεσάβοιον : μεσόβοιον C : μεσόβοιον καὶ μεσάβοιον BDEGI. In this case one may wonder whether *d*² inserted the correct μεσάβοιον, albeit clumsily, through contamination with other witnesses, or whether *d* contained both readings (perhaps one above the line or in the margin) but C copied only one, *d*² both of them. The mention of *d*² may seem premature, but

its existence can be proved by the variant readings shared by BDEGI (together or only by some of them):

1.252 ἀρότρου μέρη om. DEG || οὐ ἔχεται : ὃ δέχεται EI || καθ' ὃ : ᾧ EG || ιστοβοεὺς : ιστοβοά B, ιστοβοές G || **1.253** ἀμάξης μέρη om. DE || τὸ ὑπέρμηκες ξύλον post κλίμαξ add. BG et πρόμηκες ξύλον om. || ὀνομάζεται : ὀνομάζονται BDEGI || **1.254** μελιτῶν : μελισσῶν BDEGI || σίμβλοι : σίμβλα καὶ σίμβλοι BDG, σίμβλοι καὶ σίμβλα E : σίμβλοι I et σίμβλα I^{sl} || ἔκγονα : ἔγγονα BDEGI

As always, each of the *d* witnesses shows individual errors or alternative formulations:

- **C: 1.253** ὑφαρμόζονται C
- **B: 1.252** τοῦ ante ζυγοῦ om. B || **1.254** βλήττειν C DEG, βλύττειν B
- **D: 1.252** τὸ ante μετὰ τὸν om. D || **1.253** θαιροὶ : θαρροὶ D || **1.254** ἄρχων : ἄγων D
- **E: 1.252** οὐ ἔχεται : ὃ δέχεται EI, οὐ ἔχεται E^{vp} || **1.254** τῶν μελιτῶν om. C BDG, τῶν μελισσῶν E (μελισσῶν etiam *b*)
- **G: 1.253** εὐαρμόζονται G || ζεύγλαι G
- **I: 1.253** ρυμός : ῥυθμός I

One last feature should be noted: manuscript E, while noting in the margin the more common οὐ ἔχεται, contains a unique variant reading in 1.252: this is further evidence that the text of E probably had access to a different source. Through such a source, E may have integrated τῶν μελισσῶν in 1.254, which is omitted throughout the *d* family but is present in *b* as τῶν μελισσῶν and, more correctly, in MA as τῶν μελιτῶν.

Remaining within *d*², a far from irrelevant element in the textual tradition of the *Onomasticon* in the Palaeologan Age is the most probable use of C (or a closely related manuscript) on the part of G, which – as far as I have been able to assess so far – is the most reliable of the *v* group, to correct the text or to insert variant readings in the margins or above the lines. Here are the most striking cases:

1.10 εἰ δὲ – τοῦτο : τὸ δὲ ἐν αὐτοῖς ἄσυλον C G^{vp} || **1.12** ἐρεῖς δὲ ante τοὺς μὲν add. C G^{sl} εἴποις ἂν omisso (deleto in G) || **1.24** post φράτριοι C G^{sl} add. φρούριοι || **1.25** δεῖ δὲ προσιέναι πρὸς τοὺς θεοὺς : ἐρεῖς δὲ C G^{sl} || ἡγνευμένον : ἡγνισμένον C G^{pc} || νεοπλυνεῖ : πολυτελεῖ C G^{im} || **1.26** καθαγίζειν : καθαγιαζεῖν C G^{im}

G also provided the text with the passages that only C preserves:

1.12 ἀναστῆσαι ἢ habent C G^{sl} || **1.24** ἐνθα – κατενεχθῆ habent C G^{im} || **1.29** ἔστι δὲ – τόμια habent C G^{im}

The fact that these parts of the text are found only in C, which has a different redaction, and in the margins of G, led Bethe to think that they were an interpolation and two *scholia*, respectively. However, given the content, the antiquity of C (which Bethe erroneously dated to the 12th century instead of the 10th), and the fact that these *marginalia* were inserted in G as later additions, I see no reason not to include them in the text, enclosed in brackets to indicate that they appear only in the C branch.

With regard to family c, it is possible first of all to assess the separative errors of the two manuscripts A and V, both of to the same age:

praef. 1.6 γέ om. AV || **praef. 1.9** δύνασθαι : δύναται AV || **1.6** καὶ τὸ μὲν : τὸ μὲν οὖν AV || θεραπεύομεν τοὺς θεοὺς : θεραπεύονται οἱ θεοὶ AV || **1.7** οὕτω : τοῦτων AV || **1.11** καὶ νεῶν ἐργάσασθαι post περιβαλέσθαι νεῶν coll. AV || ἰδρῶσθαι καὶ στήσασθαι om. AV || **1.12** ἐργασία ποιήσις om. AV || **1.13** καὶ θεοποιητικὴν καὶ ἀγαλματοργικὴν om. AV || πρὸς τὴν : εἰς τὴν AV || **1.18** λόγιον φήμη ἐκ θεοῦ : φήμη λόγιον ἐκ θεοῦ AV || καὶ διαλῦσαι τὰ μεμαντευμένα om. AV || **1.19** θεομανεῖν : θεομαντεῖν AV || **1.24** ἰκέσιοι τρόπαιοι ἀποτρόπαιοι post πολιοῦχοι coll. AV || **1.27** ἀποθεῖναι om. AV || **1.34** πρῶτον : τὴν πρῶτην A : τὸ πρῶτον V

Each of them is independently descended from the sub-archetype, as they both exhibit individual errors:

- **A: 1.10** τοῖς om. A (non habet V) || **1.17** προειπεῖν post ἀναφθέγγασθαι coll. A || **1.19** ὁ θεσπιωδός : τὸ θεσπιωδόν A || **1.28** ἄργματα om. A || προσφέρειν² om. A E || **1.31** ἄφνω μέγας A || τε om. A || **1.34** εἵποις δ' ἄν : ἔτι δ' ἐρεῖς A || **1.37** Μουσεῖα : Μουσαῖα A || **1.39** ὀρκιτόμους : ὀρκιτόμους A
- **V: 1.7** οὐκ : ὁ οὐκ V || **1.10** λέγε : λέγεται V || καὶ φύξιμον – ἀσφάλεια : εἰ tum sp. vac. fere 24 litterarum V || γῆ : γῆς V || **1.11** νεῶν² : ναὸν V || εἵποις ἄν post συνθεῖς add. V || **1.14** τῶν θεῶν : τοῦτων V || πρὸς τοὺς : εἰς τοὺς V || ἄρσενας V || **1.16** κατασχεθῆναι : κατασχεσθῆναι V || ἐπίπνω : ἐπιτόνω V || **1.19** χρησμολόγον – θεσπιωδός om. V || **1.21** ὑπερτιμῶν : ὑπερτείνων V || δεισιδαίμων : δεισιδαιμονῶν V || **1.28** καὶ κνίσαν ἀγυῖας om. V || **1.30** θύειν : θύσειν V || **1.33** μῖασμα μύσος om. V || **1.34** φιλέορτοι – συμπανηγυρισταί om. V

In the other books analysed so far, it was possible to see that the x group is linked to A and to the sub-archetype c. In the case of Book 1, however, the group is not equally consistent. Nevertheless, this group is clearly recognisable from conjunctive errors or alternative readings of the manuscripts Xa, Xb, Xd, Xe, and Xg (for Xh see Section 10.4 below):

1.13 ἀγαλματοποικὴν : ἀγαλματοποιητικὴν XaXbXdXeXg, ἀγαλματοποιηκὴν Xd^{vp} || **1.14** ἰέρεια post προφήτιδες coll. XaXbXdXeXg || **1.22** ἐνθέσμως habent XaXbXdXeXg || ἀσεβῶς post δυσσεβῶς add. XaXbXd^{im}XeXg || **1.24** ὡς ἰδιά ἐστι : ἐστὶ καὶ ἰδία XaXbXdXeXg || **1.26** καταντιβολεῖν : ἐπαντιβολεῖν XaXbXdXeXg || πρὸς – σφαπτόμενα post λιβανωτόν praebeant XaXbXd^{ac}XeXg || **1.28** πελάνους : post στεφάνους coll. XaXbXdXg : om. Xe C B || **1.34** συνευχεῖσθαι post εὐωχεῖσθαι coll. XaXbXdXeXg || συνεορτάζειν post ἐορτάζειν coll. XaXbXdXeXg || **1.35** ὑμνήτριαι : ὑμνήτρια ὑμνητρίδες x(XaXbXdXeXg) || κουροτρόφος : κουροτροφήτις Xa, κουροτροφίτις XbXdXeXg || **1.39** ὀρκῶ ante ὀρκωτούς add. XaXbXdXeXg B

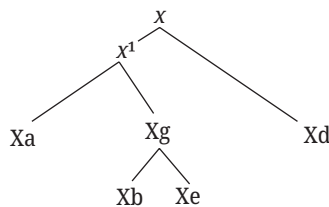
In this group I think that two main sets can be recognised. The first consists of the single manuscript Xd, the second of Xa, Xb, Xe, and Xg, as shown by these conjunctive errors:

- **XaXbXeXg: 1.10** λέγε : λέγω XaXbXeXg || **1.18** τεθεσπισμένα : προτεθεσπισμένα XaXbXeXg B || **1.19** θεομανεῖν : θεομαντεῖν καὶ (ἢ Xa) θεομανεῖν XaXbXeXg || **1.23** θεῖον : ante ἔνθεον coll. XaXbXeXg || **1.24** τὰ ὅμοια : τοιαῦτα ὅμοια XaXbXeXg || **1.25** πρὸς τοὺς θεοὺς : τοῖς θεοῖς XaXbXeXg || **1.30** ἀναπαύσω : διαναπαύσω XaXbXeXg || **1.37** Ἀσκληπιεῖα : Ἀσκληπίεια καὶ Ἀσκληπία XaXbXeXg
- **Xd: praef. 1.11** τὰ ὀνόματα om. Xd || **1.7** τὸ ante κατόπιν om. Xd || **1.18** τὰ μεμαντευμένα : μάντευμα Xd : τὰ μαντεύματα D || **1.21** ἀπὸ ante τοῦ πράγματος add. Xd || **1.29** ὀλογυγῇ : ὀλογῇ Xd

But the first set can be examined more closely:

- **XbXeXg: 1.11** καὶ ἐγείραι νεὼν om. XbXeXg || συνθεῖς : ἐνσυνθέσθ^o Xb, ἐνσυνθέσειν Xe, ἐν συνθέσει Xg || **1.14** ἰδίως δὲ ἡ : ἡ δὲ XbXeXg || **1.15** παραλλάττων : παραλαλῶν XbXeXg || **1.19** ὁ θεσπιωδός : τὸ θεσπιωδός XbXeXg || ἀνεῖλεν ὁ θεός om. XbXeXg D
- **XeXg: 1.29** ἰστέον δ' ὅτι – καλεῖται in margine coll. XeXg
- **Xb: 1.14** χρησμοφοί om. Xb || **1.21** καὶ ὁσιότης – θεοσέβεια om. Xb || **1.22** εὐσεβοῦς : ἀσεβοῦς Xb || **1.35** ἰέρεια : ἰέρεια Xb || **1.37** Ἑρμαῖα : ἔρμαι Xb
- **Xe: praef. 1.8** ὑπαλλάττειν : ἀπαλλάττειν Xe || **1.22** εὐσεβεῖν : ἀσεβεῖν Xe || **1.27** κατασπένδειν om. Xe BDEGH || **1.28** πελάνους om. Xe C B || **1.31** ὁμοῦ : διόλου Xe || τοῦνομα : ὅπερ Xe
- **Xa: 1.8** εἶσω : ἔσω Xa || **1.12** ἐμπρῆσαι om. Xa || **1.14** κοινά om. Xa || **1.19** τόνω : τόπω Xa || **1.20** νομίζων : ὀνομάζων Xa || καλοῖτ' ἂν : καλοῖτο δ' ἂν Xa || **1.25** πρόσσοδον : πρόδομον Xa || **1.31** ἔφασαν : ἔθοφασαν Xa

The relationships within the x group can thus be described in this way:



Xb and Xe seem to have been copied from Xg or a lost apographon of it, since they share all the errors of Xg and add several of their own; the conjunctive errors of Xa and Xg, on the other hand, suggest the existence of a common ancestor, for which I have used the *siglum* x^1 . Xd instead shows a more independent behaviour. However, the presence of different variant readings within this group is undeniable, as this curious error shows: 1.12 συγγέαι : ἐκχέαι XbXg (et συγγέαι Xg^{sl}) : ἐκσυγγέαι Xa. In

x^1 there was probably ἐγγχείαι in the text and συγγχείαι above the line, as in Xg, but Xa misinterpreted what was written and introduced a non-existent ἐκσυγγχείαι.

10.2 Relationships between families and groups

Once it has been ascertained which are the main, or simply the more evident, sets that make up the textual tradition of Book 1, what remains to be analysed are the relationships between them. This is not an easy task, since the contamination is very heavy and widespread, but some conclusions can nonetheless be drawn.

Starting with the *a* family (i.e. M), there are several conjunctive errors with manuscript C:

1.21 τὸ γὰρ – βίαιον om. M C || 1.22 θεοσεβεῖν : θεοσεβείας M || 1.23 ἐναιθέριοι : αἰθέριοι M, αἰθέριος C || οἱ αὐτοὶ καὶ ἐνθαλάττιοι om. M C || 1.24 φυτάλιοι, προτρύγαιοι om. M C || 1.26 παιᾶνα M C || 1.27 κατὰ – του om. M || 1.28 ἀνῆρει om. M C || 1.34 πανηγυρίζειν – συνευωχεῖσθαι om. M C || 1.35 τελεσταί om. M C

As stressed before, C and M are both peculiar witnesses, the former containing quite a different redaction in some passages, the latter suffering from many omissions. However, the errors shown above may not be a mere coincidence, but rather a reflection of the state of the most widespread text of Pollux around the 10th–11th centuries.

M has no other significant agreements in error, except those with V (in two cases also with C), but not with A:

1.32 καθαρῶς : ὥσπερ καὶ οἱ ἐναντίοι τῶν καθαρῶν (-ὡς V) M V || 1.33 ἅγιον om. M V || ἐναντίον om. M V C || 1.34 καὶ δημοθινίαι καὶ πανθοινίαι om. M AV C || 1.36 σπονδαὶ om. M V || 1.37 ἀνθεσφόρια : ἀνθεσμοφόρια M V || 1.39 ὀρκῶσαι om. M V

Manuscript C does not show many agreements in error with witnesses other than M. Somewhat relevant, but not conclusive, are those with *b* and *v*:

praef. 1.6 ἀπασχολεῖ : ἀσχολεῖ *b* C BDEGI (H non habet) || **1.8** δ' ἰδικῶς om. *b* C BDEGHI

and with *v* only, or members of *v*:

1.7 προσίεμαι : προῖεμαι C E || **1.8** ὤδε om. C D || **1.25** ἀπονιψάμενον om. F C v || **1.28** ὄμπην om. x C B || πελάνους om. Xe C B

In view of this last set of errors, one might be tempted to suppose that C and *v* descend from the same source, as in other books, but that only C shortened it.

However, this cannot be proved on the basis of such errors, which are clearly insufficient in number and character.

Instead, the analysis of *b* might provide more circumstantial evidence. The agreements in error are mostly with *v* alone, and the same is true for alternative formulations shared by both groups:

1.11 καθιέρωσις post ποιήσις (12) coll. *b v* || **1.23** ἐπουράνιοι : ὑπουράνιοι *b v*, ἐπουράνιος καὶ ὑπουράνιος *C* || **1.34** καὶ δημόσιαι om. *b v*

Other agreements are with both *x* and *v*, but they must be considered as being with *v* only, since, as I will prove later, *x* derived them from *v* (or from a witness of this family), an assumption valid for the whole of Pollux's work:

1.8 ὀνομάζεσθαι : ὀνομάσθαι *b x v* || **1.10** ἐντὸς ὧν Bethe : ἐντὸς ὧν *A* : ἐφ' ὅσον *b x v* || **1.11** ἐγκαινίσει τῷ θεῷ habent *b x v* || **1.27** ἀναθεῖναι post ἀποθεῖναι om. *b x v*

A highly significant feature is the interpolation in 1.11: the verb ἐγκαινίζω was never used by Atticist writers, but is found in the *Septuaginta* and in Christian literature. It is clearly a modification of the text that occurred at some point in the Byzantine Age, a modification shared by *b* and *v*, but ignored by *M*, *C*, and *AV* (as said, it entered *x* only through contamination with *v*). It is therefore necessary to assume a certain degree of contamination between *b* and *v*. Less numerous are the agreements in error or alternative formulation between *b* and *C* or *b*, *C*, and *v*:

prae f. 1.6 ἀπασχολεῖ : ἀσχολεῖ *b C BDEGI* (*H* non habet) || **prae f. 1.14** ἔρρωσο om. *b C* || **1.8** δ' ἰδικῶς om. *b C v* || **1.13** καὶ θεοποιητικὴν om. *b C*

Family *b* shows some (not particularly striking) agreements in error with *V* alone or with other witnesses, but curiously never with *AV* together:

1.11 καθοσιῶσαι post καθιερώσαι coll. *b V C* || **1.19** χρειᾶς εἶδος *b V EI* || **1.31** ὡς πρόβατον : τὸ πρόβατον *b V* || **1.32** προσιόντες : προσιόντων *b V x*

As always, *c* remains the most problematic family. Agreements in error and alternative formulations show that *A* and *V*, when considered together, are closer to *x* and *v* than to the other families:

prae f. 1.6 ἀσχολεῖ : ἀπασχολεῖ *AV x* || **1.11** τῷ ἀγάλματι om. *AV x* || **1.24** πολιοῦχοι habent *AV x* || **1.38** οὔπιγος om. *AV Xg*

prae f. 1.9 ἂν ἕκαστα : ἕκαστα ἂν *AV x BDEGI* (*H* non habet) || **1.16** τούτων τὰ τῷ ἀνδρὶ συμβαίνοντα : τῶν (τὰ *V*) τῷ ἀνδρὶ συμβαινόντων (συμβαίνοντα *V*) *AV x v* || **1.19** τινὸς om. *AV x v* || **1.33** ἀποτρέψασθαι : ἀποτρίψασθαι *AV XaXd^{ac}Xg BDGHI*, ἀπο[.]ψασθαι *E*

Looking at A and V separately, we find some interesting differences. V shows several (expected) agreements in error with *x* and *xv*:

1.17 διθυραμβιδες V XaXd^{ac}Xg^{ac} v || **1.21** βλεπεδαίμων : βλεπιδαίμων V XaXd^{ac}Xg || **1.34** κρεανομίαις : κρεωνομίαις V x v || **1.35** κουροτρόφος : κουροτροφίτις V, κουροτροφήτις Xa, κουροτροφίτις XdXg

But it also shares some conjunctive errors with M where A is correct or has a different variant reading:

1.32 καθαρῶς : ὥσπερ καὶ οἱ ἐναντίοι τῶν καθαρῶν (-ὥς V) M V || **1.33** ἅγιον om. M V || **1.36** σπονδαὶ om. M V || **1.37** ἀνθεςφόρια : ἀνθεςμοφόρια M V || **1.39** ὀρκῶσαι om. M V

A, for its part, does not seem any closer to M, but shows conjunctive errors or alternative formulations with *x* and *v*, whereas V is correct or has another reading:

1.13 θεοὺς : θεὸν A^{ac} x v || **1.25** δεῖ : τὸ A x v || **1.28** μυρρίνας : μυρρίνης A Xa^{ac}Xd^{ac}Xg B || **1.31** Θηβαίοις ἢ τοῖς habent A x BG || **1.32** καθαρῶς : ὥσπερ καὶ τὰ (τὰ om. Xa) ἐναντία τῶν ἀκαθάρτων A x v || **1.35** ὑμνήτριοι : ὑμνητρίδες A BEGH, ὑμνητῆρες ὑμνητρίδες D : ὑμνήτριοι ὑμνητρίδες x || **1.38** ᾧδαι εἰς θεοὺς : αἱ δὲ εἰς θεοὺς ᾧδαί A x v

In the examined part of Book 1, it was not possible to find any errors shared exclusively by A and *x*. Moreover, I found only two errors shared by V and *x*, and they are not very significant:

1.21 βλεπεδαίμων : βλεπιδαίμων V XaXd^{ac}Xg || **1.35** κουροτρόφος : κουροτροφίτις V, κουροτροφήτις Xa, κουροτροφίτις XdXg

Since the errors shared by V alone and either *x* or *v*, as shown above, are negligible, it is reasonable to hypothesise that A, although originating from the same source *c*, was subsequently contaminated or at least influenced by *v* (and perhaps even by *x*) much more than V, which curiously seems to preserve some variant readings found in *a*, which *c* may have resembled – though this may be too bold a conjecture. Unfortunately, the limited amount of text preserved by M and V does not allow for more precise conclusions supported by a larger amount of material.

In any case, contamination seems to have been rampant in this family. The *x* group was indeed heavily affected by contamination with other families or sub-groups, but, again, we would not expect anything different. In the other books I have examined, this group appears to be the result of a systematic contamination between *c* and *d*². The same can be said for Book 1, once we replace *d*² with *v* (which is also the common source of the Palaeologan manuscripts). The conjunctive errors shared with AV have been presented above, here I list those shared with *v*:

prae f. 1.11 τοῦτο τὸ βιβλίον : τουτὶ τὸ βιβλίον *x* BDEGI (H non habet) || **1.7** καλοῖτο : καλοῖς *x* *v* || **1.8** ἡ : τὴν *x* *v* || **1.11** ἐγκαθιδρύσασθαι post στήσασθαι add. *x* *v* || ἐγκαθιδρύσασθαι : καθιδρύσασθαι *x* *v* || **1.13** θεοὺς : θεὸν *x* *v* || **1.14** θυηπόλος *x* BDEGI (non habet H) || **1.19** ὁ θεσιπιδός : τὸν θεσιπιδόν *XaXdXg^{ac}* BDGH (recte EI) || **1.26** προκατάρξασθαι : κατάρξασθαι *x* *v* || **1.27** σπλάγχνων ἀπάρξασθαι post ἀποθῆσαι coll. *x* BDEGI (recte H) || ἀποθεῖναι : ἐναποθεῖναι *x* *v* || **1.30** ἂν κωλύοι : ἂν τι κωλύοι *x* *v*

As far as can be judged, the contamination between *x* and *v* in Book 1 is massive, more so than in the other books. This is probably due to the fact that in Book 1 the text of *c* and that of *v* were quite similar in length and quality, compared to those of *c* and *d*² in other books, where the *d* family preserves a shortened redaction of the *Onomasticon*.

Some other errors or alternative formulations of *x* are worth mentioning:

1.7 μμήματα : μμητά *XaXd^{ac}* B || **1.15** παραλλάττων : παραλαῶν *XbXeXg* B || **1.18** τεθεσιπισμένα : προτεθεσιπισμένα *XaXg* B || **1.19** καλοῖς ἂν : καλέσοις ἂν *b* *XaXg^{al}* BI sed καλέσεις ἂν *XdXg* || **1.26** καταντιβολεῖν : ἐπαντιβολεῖν *XaXdXg*, ἐπ' ἀντιβολεῖν B || **1.28** ἐπὶ τὸ : ἐπὶ *x* B || ὁμπην om. *x* C B, habet *Xd^{im}* || ὁμπην om. *x* C B, habet *Xd^{im}* || μυρρίνας : μυρρίνης A *Xa^{ac}Xd^{ac}Xg* B || **1.39** ὀρκῶ ante ὀρκωτούς add. *x* B || εὐόρκωτον post εὐορκον habent *x* B

From these errors it is possible to deduce that the witnesses of *x* have certainly drew material from *v*, but also, more specifically, that the most influential manuscript in this group during this process of contamination was B or a codex very close to it.

Finally, the textual tradition of Pollux in Book 1 is, as might be expected, heavily contaminated. While any *stemma* of the *Onomasticon* can be said to be a little deceptive, to say the least, this is especially the case with the *stemma* for Book 1. I must admit that I am rather doubtful about where to place *v*, since it has variants in common with both *b* and *c*. As regards this second sub-archetype, it is difficult to determine whether it has been contaminated by *v* or vice versa. In any case, there seems to have been continuous intermingling between A, V, *x*, and *v*, to the extent that, were it not for the connections between *v* and *b*, they could all be considered part of a single family. Essentially, the contamination between *b*, *c*, and *v* (but M does not seem to be immune either) makes it impossible to outline a proper *stemma codicum* or one that could be of any use to the reader. Nevertheless, the information gathered on the manuscript tradition allows us to identify the witnesses on which the edition of Book 1 should be based:

- family *a*: M;
- family *b*: F and S;
- family *c*: A and V;
- family *d*: C;

- group *x*: Xa, Xd, and Xg; Xb and Xe should be mentioned only when they provide a better text than Xg;
- group *v*: B, D, E, G, H, and I.

10.3 Book 1 in the Aldine edition

During the collation of Book 1, I was able to take a closer look at the Aldine edition of 1502 (see Section 2.5). Bethe (1900, XVI) had already ascertained that the Aldine was derived from a witness of the *x* group, but contaminated by a lost manuscript belonging to *b*.

The first assumption can easily be proven by these agreements in error or alternative formulations:

- *x v*: **praef. 1.11** τοῦτο τὸ βιβλίον : τουτὶ τὸ βιβλίον *x v* Ald || **1.7** καλοῖτο : καλοῖς *x v* Ald || **1.8** ἡ : τὴν *x v* Ald || ὀνομάζεσθαι : ὠνομάσθαι *b x v* Ald || **1.11** ἐγκαθιδρύσασθαι : καθιδρύσασθαι *x v* Ald || ἐγκαινίσαι τῷ θεῷ habent *b x v* Ald || **1.14** θυηπόλος *x* BDEGI Ald || **1.19** τινός om. AV *x v* Ald || **1.27** ἀποθεῖναι : ἐναποθεῖναι *x v* Ald
- *x*: **1.13** ἀγαματοποικὴν : ἀγαματοποιητικὴν *x* Ald || **1.18** τεθεσπισμένα : προτεθεσπισμένα XaXbXeXg Xh B Ald || **1.19** θεομανεῖν : θεομαντεῖν καὶ (ἡ Xa Ald) θεομανεῖν XaXg Ald || **1.22** ἐνθέσμως habent *x* Ald || ἀσεβῶς post δυσσεβῶς add. XaXbXeXg, Xd^{im} Ald || **1.24** πολλοῦχοι habent AV *x* Ald || **1.34** (καὶ Xa Ald) ὁμόσπονδοι (-ον Xd) post ὁμοσπονδεῖν add. XaXdXg^{ac} Ald || **1.39** εὐόρκωτον post εὐόρκον habent *x* B Ald

The second one, on the other hand, cannot be applied to Book 1, since I could not find any such agreement in error between the Aldine and *b*. At the present stage of my research, I do not rule out the possibility that Bethe's assumption may still be valid in other books or even in the remaining part of Book 1, although the latter hypothesis does not seem very likely. Less relevant agreements in error or alternative formulations can instead be found between the Aldine and *v*, in its entirety or not. Therefore, it is not impossible that the Aldine editor(s) also used a *v/d*² manuscript:

1.10 γῆ bis Xd BEHI Ald || **1.11** συνθεῖς : ἐνθεῖς BDEGI Ald || **1.27** ἐπιβάλεῖν : ἐπιβάλλειν B, ἐπιβάλλειν DEGHI Ald || **1.35** κουροτρόφος : κουροτρόφος τις *b* C BGHI Ald || **1.38** οὐπιγγος : ὁ ὑπιγγος DG Ald, ὁ ὕπιγγος HI

In any case, the Aldine fails to provide a better text when both *x* and *v/d*² are erroneous. Some variant readings may reveal something more:

1.19 θεομανεῖν : θεομαντεῖν καὶ (ἡ Xa Ald) θεομανεῖν XaXg Ald || **1.24** τὰ ὅμοια : τοιαῦτα ὅμοια XaXg Ald || **1.30** ἀναπαύσω : διαναπαύσω XaXg Ald || **1.34** (καὶ Xa Ald) ὁμόσπονδοι (-ον Xd) post ὁμοσπονδεῖν add. XaXdXg^{ac} Ald

Within the x group, the Aldine seems to be closer to the x^1 branch, and in particular to manuscript Xa (see 1.19 and 1.34), than to Xd. These clues do not seem to be definitive in any way, but as chance would have it, Xa was kept in Venice at the time, in the trunks that contained Bessarion's library.¹ Although the cardinal's books were still stored in these voluminous trunks at the time, one can hypothesise, if only for the sake of economy, that Aldus and his associates managed to consult a Pollux manuscript that they needed. Nevertheless, it seems to me that once the manuscripts belonging to the x and ν/d^2 groups have been collated, the contribution of the Aldine edition to the constitution of the text becomes almost irrelevant, even although we should carefully consider certain conjectures (admittedly a small number, as far as I have been able to ascertain). In the part of Book 1 taken here as a sample, in 1.32 (προσιόντες Ald, προσιώντες M : προσιόντων b V XaXdXg, προσιόντως A Xd^{sl} ν), the Aldine corrects the transmitted text, which is also preserved by M, but with incorrect orthography; M cannot have been the source, since – as it seems – it was unknown to the editors of the Aldine.

10.4 Later manuscripts descending from ν

In Chapter 9, evidence was presented which makes it advisable not to include the early Renaissance manuscripts into the future edition of the *Onomasticon*. This also applies to Book 1, since these manuscripts are derived from the Palaeologan witnesses without improving the text of ν , if not by rare conjectures or collation with other witness of ν , and C (I found no clue that any of them had access to a different branch of tradition). Here are the conjunctive error between these manuscripts and ν :

1.7 καλοῖτο : καλοῖς x ν AbAmCnFlFrFzLuMaMnNeNpOrOxPaPePgPrPsVpVuWn, καλοῖσις Mr || 1.8 ἡ : τὴν x ν AbAmCnFlFrFzLuMaMnMrNeOrOxPaPePgPrPsVpVuWn || 1.11 συνθεῖς : ἐνθεῖς BDEGI, et fortasse H ante rescripturam, Cn^{ac}FlFrLuMnMrOrPaPePgPrPsVpVu sed συνθεῖς AbAmFzNeNpWn : ἐν θεοῖς Ma : om. Ox || 1.12 ἀκρωτηριάσαι om. ν AmCnFlFrLuMaMnMrOrOxPaPePgPrPs^{ac}VpVu^{ac} || 1.13 ἀγαματοποικὴν om. ν AbAmCnFlFrFzLuMaMnMrNeNpOrOxPa^{ac}PePgPrPsVpVu, habet Wn || θεοῦς : θεὸν A^{ac} x ν AbAmCnFlFrFzLuMaMnMrNeNpOrOxPaPePgPrPsVpVuWn || 1.14 Πυθία : Πυθιάς V Xd^{sl} DEGHI (fortasse ς erasum est in B) AbCnFlFrFzLuMaMnNeNpOxPgPrPsVu^{ac}Wn, Πυθία autem AmLuOrPaPeVpVu^{pc} || 1.17 διθυραμβιδῶδες V XaXd^{ac}Xg^{ac} ν AbAmBrCnFlFrFzLuMaMnMrNeNpOrOxPePsVpVu, rectum PgPrWn || 1.21 βλέπεδαίμων : βλέποδαίμων A Xd^{pc} ν AmBrCnFlFrLuMaMnMrOrOxPePaPgPrPsVpVu^{ac}Wn, non exstat in AbFzNeNp || ἀθέμιτος Xd^{sl} ν AbAmBrCnFlFrFzLuMaMnMrNeNpOrOxPgPaPrPsVu, rectum PeVp

1 See Labowsky (1979, 174; 224).

Furthermore, it is also possible to acknowledge the existence of conjunctive errors between some representatives of these later witnesses and some sets of *v* manuscripts:

- **BDEGI: 1.14** θυηπόλος x BDEGI AmCnFlFrLuMaMnMrOrPaPePgPrPs^{ac}VpVu
- **BDHI: 1.12** κατασκευάζοντες : κατασκευάσαντες BDHI MaMnMrPs^{ac}Vu
- **BDGHI: 1.9** ἀρμόττοι ἄν: ἡρμοστο τῇ διανοίᾳ BDGHI AbAmCnFzMaMnMrNeNpOxPePgPrPs VpVuWn, Or^{im} || **1.13** ἀγαματοποιίαν – ἀγαματοποιικὴν καὶ om. BDGHI AbAmCnFzMaMnMr NeNpOxPePgPrPsVpVu, sed ἀγαματοποιίαν καὶ ἀγαματοουργίαν add. Ps^{im}
- **BEHI: 1.10** γῆ bis Xd BEHI AmCnFlFrLuMnMrMrOr^{ac}PsVu
- **DEG: 1.19** καλοίης ἄν : καλέσαις ἄν DEG AbBrFlFrFzLuMaNeNpOrOxPaWn, καλέσαις ἄν Am, καλέσης ἄν MnPsVu
- **DEGHI: 1.12** συγχέαι : ἐκχέαι Xg DEGHI AmFlFrLuMaOrPaPePgPrPsVp, sed συγχέαι Ps^{im} || **1.17** τὸ ante μαντεῦσαι add. DEGHI AbCnFlFrFzLuMaMnMrNeNpOrOxPaPgPrPsVuWn
- **DH: 1.15** παραλλάττων : παραλαβὼν Xg B : παραλαβὼν A^{vp} DH AmCnMaMnMrPePgPrPsVpVu
- **EH: 1.18** Δελφῶν : φελῶν EH FlFr, φελκῶν MnMrVu

Although this situation suggests a heavy and, I fear, rather inextricable contamination, some of the usual sets we have seen in the previous chapters can be recognised.

From E descend Fl, Fr, Lu, and Or. Sometimes other witnesses share the errors of E:

1.6 ὡς οἱ : ὅσοι E FlFrLuOrPa || θεοῦ : τοῦ θεοῦ E FlFrLuOrPa AbFzNe Ps^{sl} || **1.7** ὀπισθόδρομος E FlFrOr, sed rectum LuOr^{pc}Pa || **ἔδη** : εἶδη E FlFrLuOr || **1.8** πρυτανεῖα E FlFr, sed rectum LuOr || τὸ πῦρ τὸ ἄσβεστον : τὸ ἄσβεστον πῦρ E FlFrLuOrPa AbFzNeNp || **1.11** καθιερώσαι : καθιερώσασθαι E FlFrLuOrPa || **1.13** καὶ ἀγαματοουργίαν – θεοποιητικὴν καὶ om. E FlFrLuOrPa, καὶ ἀγαματοποιικὴν καὶ ἀγαματοουργικὴν add. Pa^{im} et in textu ἀγαματοουργικὴν in ἀγαματοουργίαν mutavit || **1.15** καὶ παραλλάττων ἐκ θεοῦ om. E FlFrLuOrPa^{ac}Wn || **1.16** ὥσπερ : ὅθεν E FlFrLuOrPa

Sometimes Lu and Or correct the text by using C or an apographon:

1.7 μνήματα ante μιμήματα add. C LuOrPa || **1.11** φιλοτιμότερον : φιλότιμον C LuOr || **1.11** ἐρεῖς post ιδρύσασθαι C LuOrPa || **1.15** ἄσθμα : ἄσμα C LuOr

On the other hand, the manuscripts Ab, Fz, Ne, and Np share separative errors or alternative formulations that identify them as a single group (*h*) and also bear witness to some derivation from G or an apographon:

1.7 μιμήματος AbFzNeNp || **1.8** τὸ πῦρ τὸ ἄσβεστον : τὸ ἄσβεστον πῦρ E FlFrLuOrPa AbFzNeNp || ἐσχάρα – ὀνομάζεσθαι om. AbFzNeNp || **1.9–10** εἵποις ἄν – ἀθέατον om. AbFzNeNp || **1.10** ἐντὸς ὦν τοῖς om. AbFzNeNp OxWn || **1.11** ἐρεῖς post ιδρύσασθαι add. C G^{sl} AbFzNeNp, post στήσασθαι Wn || **1.12** ἀναστήσαι post ἀνασπάσαι add. AbFzNeNp Ps^{im}Wn (cf. C G^{sl}) || ἀκρωτηριάσαι om. v sed habent G^{sl} AbFzNeNp || ἐρεῖς ante τοὺς μὲν et εἵποις ἄν habent AbFzNeNp || **1.13** θεοποιητικὴν : θεοποιικὴν D AbFzMaMrNeNp || διαξέσαι : διαξέαι AbFzNeNp || **1.14** ἱεργοὶ καθαρεῖς μάντεις

ante ἱερεῖς coll. AbFzNeNp || 1.15 καὶ ἄσθμα – ἄνεμον μαντικόν om. AbFzNeNp PgWn || 1.18 χρησμός post μαντεία habet C G^{pc} AbFzNeNp Wn || 1.19 τὸν θεσπιωδόν : τὸ θεσπιωδόν AbFzNeNp || 1.21 καὶ δεισίθεος – βλεπεδαίμων om. AbFzNeNp

Nor are the separative errors of Mn and Vu surprising, since in relation to the other books it has been shown that they belong to the same group *t*. It is difficult to establish the exact relationship between the two, also because Vu collated a second manuscript, perhaps Xg or a similar witness:

1.6 εἰς σηκὸν : ὡς σηκὸν MnVu || 1.8 τὸ ἄσβεστον post ἀνάπτεται coll. MnVu || 1.13 θεοποιητικὴν : θεοποιικὴν D MnVu^{ac} || 1.18 Δελφῶν : φελκῶν MnVu || πυθεόχρηστον MnVu

- **Mn: 1.19** σχρημολογική Mn
- **Vu: 1.8** ἀκριβέστερον Vu || 1.11 ἐνθεις: ἐν συνθέσει add. Vu^{sl} (cf. Xg) || 1.11 καθιερώσαι καθοσιώσαι om. Vu^{ac} || 1.12 ἀκρωτηριάσαι Vu^{im}

What also goes back a long way is the connection between Pe and Vp, which is probably an indirect apographon of the former (see Section 5.1), as these errors or alternative formulations suggest:

1.5 Ὁμήρω : Ὁμηρος D MaPeVp || 1.6 θεοῦ : τῶν θεῶν Xd^{sl} G PePgPrVpWn || 1.12 νεῶς : ναοὺς C G^{ac} PeVpWn || 1.13 θεοποιητικὴν : θεοποιικὴν D PeVp || 1.15 προσαγορευτικὴν PeVp || 1.18 τεθεσπισμένα : προτεθεσπισμένα XaXg B PeVp || 1.19 καλοῖς ἂν : καλέσοις ἂν b XaXg^{sl} BI PePgVp || 1.19 ἀνεῖλεν ὁ θεός om. Xg D MaPeVp || 1.20 ἱερουργικός : ἱερουργός PeVp || 1.21 ὁ γὰρ – τραγικόν : ὁ γὰρ θεοστυγὴς κακὸν (κακὸν om. Vp), τραγικὸν γὰρ PeVp

Vp contains several errors that are not shared with Pe, since it is clear that it descends from the latter:

1.8 δ' ἰδικῶς – ὀνομάζεσθαι om. Vp || 1.11 στήσασθαι ἐνστήσασθαι om. Vp

Other interesting cases are represented by Br, Wn, and Ps.

Br and Wn are most likely related, as evidenced by these conjunctive errors (unfortunately, Br is mutilated at the beginning), which are also shared with other sets of manuscripts and C, as an indication of the ubiquitous contamination:

1.5 ὁ ante θεός add. Wn || 1.7 προίεμαι C E Wn || 1.10 ἐντὸς ὧν τοῖς om. AbFzNeNpOxWn || 1.11 ἐρεῖς post στήσασθαι add. Wn (cf. C) || 1.12 ἀναστήσαι post ἀνασπάσαι add. AbFzNeNpPs^{im}Wn (cf. C G^{sl}) || νεῶς : ναοὺς C G^{ac} PeVpWn || ἐρεῖς ante τοὺς μὲν et εἵτοις ἂν habet AbFzNeNpWn || 1.15 καὶ παραλάττων ἐκ θεοῦ om. E FlFrLuOrWn || καὶ ἄσθμα – ἄνεμον μαντικόν om. AbFzNeNpPgWn || 1.18 χρησμός post μαντεία habet C G^{pc} AbBrFzNeNpOxWn || ἐρεῖς δὲ ante καὶ διαλύσαι add. G^{pc}BrWn || 1.19 ἀνεφθέγγατο ἀμέτρως om. BrWn || προσθετέον : προθετέον Wn || 1.21 ὑπερτιμῶν : ὑπερβάλλων C Br^{pc}Wn

In contrast to what was seen in the books examined previously, our elusive Ps in Book 1 does not provide a very good text, but the copyist tried to correct the errors, probably by using a second manuscript related to G. In a few cases, the scribe of Ps seems to have introduced variant readings of his own:

1.5 δαίμονα μέγιστον Ps || **1.7** όπισθόδομος : καί κατοπισθόδομος Ps || ώνομάκασιν : ώνόμασαν Ps^{ac} || κυριώτατα : κυρίως Ps^{ac} || **1.9** ού : μή Ps^{ac} || **1.10** αὐτὰ : αὐτοῦ Ps^{ac} || **1.11** έρεΐς post ιδρύσασθαι add. Ps^{sl} || **1.13** άγαλματοποιάν – άγαλματοποικὴν καί om. BDGHI CnMnOxPePsVpVu AbFzNeNp, sed άγαλματοποιάν καί άγαλματοουργίαν add. Ps^{im} || **1.15** προσαγορευτικὴν Ps^{ac} || **1.17** χρηστήριον : πρηστήριον Ps^{ac} || προδηλώσαι bis Ps || άνελεΐν : άνελθειν Ps || **1.18** χρησμός post μάντεια add. Ps^{pc} (cf. C G^{pc}) || τὰ άνειρημένα – κεχρησμωδημένα om. Ps sed in margine postea add. τὰ άνειρημένα τὰ κεχρησμένα τὰ κομωδημένα || τὸ έκ – πυθόχρηστον: τὸ έκ φιάλων πυθόχρηστον οΐμαι τὸ έκ Δελφῶν Ps || **1.19** τὸν θεσπιωδόν : τὸ θεσπιωδόν AbFzNeNp Ps^{sl} || **1.20** θεοσεβής – καθιερωμένος om. Ps^{ac}

Book 1 in Ma was undoubtedly copied from D (see also Section 6.3 on Book 2), with which it shares relevant separative errors:

1.5 Όμήρω : Όμηρος D Ma || μέγιστον om. D Ma || **1.13** θεοποιητικὴν : θεοποιικὴν D FzMaNeNp || **1.15** οὔτος δέ : οὔτω δέ D Ma || **1.16** ένθουσιάσαι : ένθειάσαι D Ma || έμπνευσθῆναι D Ma || **1.18** τὰ μεμαντευμένα : τὰ μαντεύματα D Ma || τεθεσπισμένα : θεσπισμένα D Ma || **1.19** έν έξαμέτρῳ : άνεξαμέτρῳ D Ma || **1.20** θεοφιλής om. D Ma || **1.22** φιλοθέως om. D Ma

Ma introduces errors of its own (e.g. **1.12** άκρωτηριασμός : άκρωτηρίασμα Ma^{ac}), but also manages to correct the text of D by collating another manuscript descending from v: (e.g. **1.11** λέγοις – έγείραι νεών om. D Ma, integravit postea Ma^{im}).

At the end of this discussion, some words must be devoted to Xh. As far as Book 1 is concerned, this manuscript succeeds in the difficult task of inheriting both the errors of group x and those of v. It is primarily based on a manuscript of x¹:

1.10 λέγε : λέγεται V : λέγω XaXbXeXg Xh || **1.11** συνθεΐς : ένσυνθέσ^o Xb, ένσυνθέσειν Xe, έν συνθέσει Xg Xh || τῷ άγάλματι om. AV x Xh Ma^{ac} || **1.12** συγχέαι : έκχέαι XbXgXh (et συγχέαι Xg^{sl}) DEGHI || **1.14** χρησμωδοί om. XbXh^{ac} || **1.15** παραλλάττων : παραλαλών XbXeXg Xh B || **1.18** τεθεσπισμένα : προτεθεσπισμένα XaXbXeXg Xh B || **1.19** καλοΐης αν : καλέσοις αν b XaXbXeXg^{sl} Xh BI || άνείλεν ό θεός om. XbXeXg Xh^{ac} D || **1.26** καταντιβολεΐν : έπαντιβολεΐν x Xh || **1.28** μυρρίνας : μυρρίνης A Xa^{ac}XbXd^{ac}XeXg Xh B || **1.34** συνευωχεΐσθαι om. b : post εύωχεΐσθαι coll. x Xh

But the text is also contaminated with a manuscript descending from v, since since the members of this group and Xh seem to share the following errors or alternative formulations:

1.23 έπουράνιοι : ύπουράνιοι b Xh v || έναέριοι : άέριοι Xh BDEHI || **1.24** έστι om. M Xh v || φράτριος : φράτιος Xh BDEGI, φάτιος H || **1.25** άπονιψάμενον om. F Xh C v || **1.26** ζσαι¹ : άείσαι Xh BDGHI || **1.27** βοός : βωμούς Xh v || **1.35** ύμνήτριαι : ύμνητρίδες A Xh BEGHI || **1.36** καταπεφημισμένα : κατα-

πεφεισμένοι Xh BDEI || **1.37** Ἀνάκεια : ἀνάγκεια Xh E || **1.38** λιτυέρσης Bethe : λιτέρσας Xh DEGHI ||
1.39 ὀρκωμότας om. Xh v

Besides, Xh display some errors not shared by other witnesses:

1.17 χρῆσαι om. Xh || **1.27** μυρρίνην : μυρίνον Xh || ἀνάθημα – ἀναθεῖναι om. Xh || **1.28** ἀπάργματα
προσφέρειν om. Xh || **1.29** ἀφελῆ : ἀσφαλῆ Xh