

Jacopo Cavarzeran

The Textual Tradition of Pollux's *Onomasticon*

Purism in Antiquity

Edited by
Olga Tribulato

Volume 2

Jacopo Cavarzeran

The Textual Tradition of Pollux's *Onomasticon*

Studies Towards a New Edition

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Foreword

This tiny volume was conceived within the ERC project Purism in Antiquity (grant agreement no. 865817) at Ca' Foscari University of Venice. Although it was not initially planned, researches on the manuscript tradition of the *Onomasticon* soon proved to be far more complicated and extensive than expected, to the point that, instead of an article, it was decided to write this small book. After all, who could ever say no to Pollux? I must confess that, absorbed as I was in the *scholia* on Euripides, I never thought I would ever begin studying the *Onomasticon* (although, not being persuaded by Philostratus I had no prejudice against Pollux), but the strange and unfathomable paths of Fate led me to do so. Now, at the end of these pages, I must say that it has been an extremely interesting experience. First of all, Pollux's text is by no means a dry expanse of words, as one might expect; it is rather a refined tool and, why not, often an entertaining one. One which allows us to immerse ourselves in the depth of classical world and culture in all their elements, and how that world was interpreted in the lexicographer's time. With his honeyed voice that once enchanted emperor Commodus and – I admit – perhaps even me, Pollux guides the reader through ancient temples during festivities for some deity, into the *polis* and its institutions, into the workshops of artisans and merchants, across fields and landscapes surrounding the city, on a hunt to observe the animal domain, at a lively symposium, through the sciences and the arts, into medicine, and among the everyday objects that filled the homes at that time. In short, the reader will truly find in Pollux a *cornucopia*! I think there is still much to say and write about the *Onomasticon* from countless perspectives. Nonetheless, the purpose of these pages is simply to shed new light – and I hope I have succeeded at least in part – on the textual tradition of the *Onomasticon* and the various issues concerning it, from epitomisation to the division into families and subgroups, and to the different redactions. In any case, without diminishing the importance and value of Bethe's finest work, this study aims to lay the groundwork for a possible future revision and re-edition of the text. But all of this will be discussed in the book itself, and I will not linger here on topics that are examined more thoroughly in the following pages.

I would like to heartily thank all the people – a very long list – who have helped and advised me during the writing of these pages (and who encouraged me to turn them into a book), and with whom I had the opportunity to discuss the most problematic points: Filippomaria Pontani, Olga Tribulato, and all the members of the Pura project: Roberto Batisti, Federica Benuzzi, Federico Favi, Giulia Gerbi, Elisa Merisio, and Andrea Pellettieri. To them I add the two anonymous reviewers, and all De Gruyter's staff: Jessica Bartz, Torben Behm, Florian Ruppenstein and Carlo Vessella. But – alas! – I fear I am surely forgetting someone. Any remaining errors or omissions are solely my own. I also extend again my gratitude to the staff of

all the libraries where I was able to study and to consult manuscripts. And as is customary, I would like to thank the reader who has followed me thus far and has chosen to dedicate their time to these pages. I hope they will find them both pleasurable and interesting.

Venice, 26th March 2025

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1 Introduction

1.1 Pollux: Life and works

The purpose of this volume is to re-examine the manuscript tradition of Pollux's *Onomasticon*. However, before exploring the awaiting crowd of manuscripts, scribes, and variants, it is necessary to say something about the author and the work we will be discussing.

Iulius Pollux,¹ the Latinised form of the name Ἰούλιος Πολυδεύκης, lived in the second half of the 2nd century CE, during the reigns of the emperors Marcus Aurelius and Commodus. He must have been a very famous grammarian and rhetorician in his time, but, with the exception of the *Onomasticon*, his oeuvre is now completely lost. The extant information on Pollux's life is scarce: a brief entry in the *Suda* (π 1951), drawn from the *Onomatologos* by Hesychius of Miletus (6th century CE), and a brief account by Flavius Philostratus in the *Lives of the Sophists* (VS 2.12, 96.2–97.22 Kayser), who does not seem to be very well disposed towards Pollux (see below). In both our sources he is called Ναυκρατίτης, 'from Naucratis' in Egypt, the same city where his near-contemporary Athenaeus was born. The *Suda* also preserves a nickname playfully given to him, Ἀρδουέννας, but its meaning remains obscure: although the *Suda* takes care to inform us that Arduenna was a city in Phoenicia, it does not clarify the relationship between this city and Pollux. His father – says Philostratus – was well versed in philological studies (τοὺς κριτικὸς λόγους εἰδότες) and took charge of the young Pollux's education. In Athens, he was later a pupil (ἀκροατής) of Hadrian of Tyre,² a rhetorician who had been a pupil of Herodes Atticus.³

Pollux worked as a teacher in Athens. According to Philostratus, not before 178 CE and probably in 180 CE, he attained the chair of rhetoric (τὸν Ἀθήνησι θρόνον) by 'enchanting' (θέλξας) the emperor Commodus with his sweet voice, μελιχρᾷ τῇ φωνῇ, whatever that means,⁴ when he declaimed.⁵ Naechster (1908, 21–46) hypothesised that this coveted post was awarded to Pollux after a competition with the other famous Atticist theorist and rhetorician of the age, Phrynichus. The differ-

1 On Pollux and the *Onomasticon*, see Bethe (1917), the entry in *DNP* 6.51–3, Tosi (1988, 88–113); Strobel (2005, 144–6); Dickey (2007, 96), with further bibliography; Bussès (2011, 3–16). See also the recent Costanza (2019); Conti Bizzarro (2021).

2 On this sophist, see *DNP* 5.57–8.

3 On his life, see *DNP* 5.463–4.

4 See Gleason (1995, 101–2).

5 On Pollux and the chair of rhetoric in Athens, see Avotins (1975, 320–2).

ing views of Phrynichus and Pollux on the Greek language are well known and well studied,⁶ but the assumption that there must have been an intense rivalry between the two has nevertheless been considerably, and probably correctly, tempered,⁷ since Naechster's reconstruction appears to be entirely conjectural, based on Phrynichus' unattested involvement in the matter and the fact that the two disagree in their respective Atticist doctrines. Besides, the sources we have do not provide any clear evidence in favour of this assumption. Pollux died at the age of 58, and his son was legitimate but – as Philostratus again informs us – ἀπαιδευτος ('uneducated').

The *Suda* preserves the titles of some of Pollux's works (the list ends with a καὶ ἕτερα, 'and others').⁸ Apart from the *Onomasticon*, they are all lost: Διαλέξεις ἥτοι λαλιαί ('Conversations or Common talks'), Μελέται ('Exercises'), Εἰς Κόμοδον Καίσαρα ἐπιθαλάμιον ('Epithalamium to the Caesar Commodus'), Ῥωμαϊκὸς λόγος ('Roman Oration'), Κατὰ Σωκράτους ('Against Socrates'), Κατὰ Σινωπέων ('Against the Citizens of Sinope'), Πανελλήνιον ('Panhellenic Oration'), Ἀρκαδικόν ('Arcadian Oration'), and Σαλπιγκτῆς ἢ ἀγὼν μουσικὸς ('Salpinx-player or Musical Contest').⁹

A final source on Pollux are the *scholia* to Lucian, his contemporary: the introductory material to the *Rhetorum praeceptor* (174.12–175.3 Rabe) explicitly suggests that Lucian's aim in his work is to mock none other than Pollux himself, the 'collector of words' who would pile up words without any criterion, using him as an example in his polemic against the vacuous sophists of his age. Although the

6 On Phrynichus and the different ideas he and Pollux had about Atticism, see Matthaïos (2015, 293–6), with further bibliography.

7 See Slater (1977, 261); Bussès (2011, 10); Matthaïos (2013, 71–8). On the other hand *DNP* 6.52; Tosi (2007, 5); Zecchini (2007, 17); Tosi (2013, 141); Conti Bizzarro (2014, 39) accept Naechster's thesis.

8 Su. π 1951: Πολυδεύκης, Ναυκρατίτης. τινὲς δὲ Ἀρδουέννας σοφιστὴν γράφουσι, παίζοντες πόλιν δὲ Φοινίκης ἢ Ἀρδουέννα. ἐπαίδευσε γὰρ ἐν Ἀθήναις ἐπὶ Κομόδου τοῦ βασιλέως καὶ ἐτελεύτησεν ἐτη βιούς ἡ' καὶ ν', συντάξας βιβλία ταῦτα· Ὀνομαστικὸν ἐν βιβλίοις ι'· ἔστι δὲ συναγωγὴ τῶν διαφόρων κατὰ τοῦ αὐτοῦ λεγομένων· Διαλέξεις ἥτοι λαλιάς, Μελέτας, Εἰς Κόμοδον Καίσαρα Ἐπιθαλάμιον, Ῥωμαϊκὸν λόγον, Σαλπιγκτὴν ἢ ἀγὼνα μουσικόν, Κατὰ Σωκράτους, Κατὰ Σινωπέων, Πανελλήνιον, Ἀρκαδικόν· καὶ ἕτερα.

9 The topic of the last of these works, namely *salpinx* and contests, is reminiscent of what Pollux inserts in a digression in Book 4 (4.86–90). To distract his student from the boredom of grammar, Pollux begins one of his digressions by telling the story of an actor called Hermon and on the reason why the *salpinx* 'is played at every summoning of the contestants'. Even if only on a conjectural basis, one can wonder whether such an affinity is due to chance, or whether this was a topic Pollux was particularly fond of, or whether he was perhaps reusing or rewriting his own material in this section of the *Onomasticon*.

*scholia*¹⁰ seem reasonably certain about the identification of the teacher in Pollux, the matter seems far from settled. Here are follow the introductory *scholia* to *Rh.Pr.*¹¹

τινές φασιν ὡς εἰς Πολυδεύκη τὸν ὀνοματολόγον ἀποτεινόμενον Λουκιανὸν τοῦτον γράψαι τὸν λόγον, τέχνην μὲν οὐδ' ἦντινα λόγων παραδιδόντα, σωρὸν δὲ λέξεων ἀδιάκριτον ὑφιστά- ντα. καὶ ἴσως οὐκ ἀπὸ σκοποῦ ταῦτα τοῖς φήσασιν εἴρηται, ἐπεὶ καὶ σύγχρονοι ἄμφω, Λου- κιανὸς καὶ Πολυδεύκης· ἐπὶ γὰρ Μάρκου τοῦ αὐτοκράτορος. **VMSΩ**

Some suggest that Lucian wrote this work in allusion to Pollux the ‘collector of words’ (ὀνοματολόγος), who provided no rhetorical art whatsoever, but offered a confused heap of words. And perhaps this has been said without missing the mark, for both Lucian and Pollux were contemporaries, for [they lived] in the time of the emperor Marcus [Aurelius].

τινές φασιν ὡς εἰς Πολυδεύκη τὸν ὀνοματολόγον ἀποτεινόμενον Λουκιανὸν τοῦτον γράψαι τὸν λόγον, τέχνην μὲν οὐδ' ἦντινα λόγων παραδιδόντα, σωρὸν δὲ λέξεων ἀδιάκριτον ὑφιστά- ντα, ὥσπερ ἐν λέξεσιν ἀλλ' οὐκ ἐν διανοίᾳ τῆς ῥητορικῆς τὸ κράτος ἐχούσης· καὶ ἴσως ἀληθές, ἐπεὶ καὶ σύγχρονοι ἦσαν ἐπὶ Μάρκου τοῦ αὐτοκράτορος· ὁ γὰρ Πολυδεύκης ἐπαγωγότερος ἦν τοῦ αὐχημοῦ καὶ κατακόρου διαναπαύων τὸν λόγον· ἐχρῆτο γὰρ διηγήμασιν, οὐ μέντοι καὶ τέχνην παρεδίδου λόγου, ὅπως ἡ διήγησις διαχέῃ τὴν αἴσθησιν καὶ τὸ τῶν λέξεων καινότερον, ὡς ἐν ταύταις μόναις τοῦ παντὸς ἔργου κειμένου τοῖς λόγοις. **Vat.86**

Some suggest that Lucian wrote this work in allusion to Pollux the ὀνοματολόγος (‘collector of words’), who provided no rhetorical art whatsoever, but offered an indistinguishable heap of words, as if rhetoric had strength in words but not in intellectual capacity. And this may be true, because they were contemporaries during the reign of the emperor Marcus [Aurelius]. For Pollux was more interested in freeing the speech from dryness and excess: he used nar- rative techniques (yet he did not provided any art of speech), so that the perception might be distracted by the narrative and by the unusual words, as if the task of [making] speeches lay only in these [i.e. the words]

Whatever the modern doubts about the identification, these *scholia* offer an inter- esting view of Pollux and his rhetorical teaching. Upon reading the latter scholium, one cannot help but think of Poll. 1.30, where the lexicographer, in introducing his first digression in the *Onomasticon*, says:

¹⁰ Pollux is mentioned a few times in the scholia to Lucian, i.e. ΓCVOΩΔ *JTr* 25 (78.10–6 Rabe), VCΩΔ *JTr* 46 (78.13–6 Rabe). In the latter case he is also called again ὀνοματολόγος. On these scholia, see Dickey (2007, 69), with further bibliography; Russo (2012).

¹¹ This identification is supported by Bethe (1917, 775); Hall (1981, 273–8); Tosi in *DNP* 6.52. Much more cautious are Jones (1986, 107–8); Zweimüller (2008, 170–1); Gil (1979–80) proposes Apuleius.

ἵνα δὲ καὶ ἀναπαύσω σε πρὸς μικρόν, ἐπεὶ τὸ διδασκαλικὸν εἶδος αὐχμηρόν ἐστι καὶ προσκορές, οὐδὲν ἂν κωλύοι προσθεῖναι καὶ μύθου γλυκύτητα εἰς ψυχαγωγίαν.

To give you a little respite, since the task of teaching is dry and nauseating, nothing would prevent one from adding the sweetness of a story to pass the time.

The scholiast is clearly talking about the *Onomasticon* rather than Pollux's rhetorical work, which he probably did not know. So, this passage could be regarded as a criticism of the *Onomasticon* as a tool for teaching rhetoric: it offered a student the knowledge of many words, but not the τέχνη, which is roughly what was said above. Concerning Pollux's style, Philostr. VS 2.12 (96.12–3 Kayser) also asserts that he did not use τέχνη, but relied on his natural talent, which suggests that among Pollux's critics, the accusation of lack of or disinterest in the τέχνη must have been frequent:

τοὺς δὲ σοφιστικούς τῶν λόγων τόλμη μᾶλλον ἢ τέχνη ξυνέβαλλε θαρρήσας τῇ φύσει, καὶ γὰρ δὴ ἄριστα ἐκπεφύκει.

He arranged the sophistic speeches with recklessness rather than art, trusting in [his] nature, for he was naturally very capable.

Since Pollux's rhetorical works are lost, an assessment of his style is difficult, so we can dispense with this controversy. Philostratus describes Pollux as both learned (παιδευμένος) and ignorant (ἀπαιδευτος, the same adjective reserved for his son), since he had become very expert in the Atticist style (ἐγγεγύμναστο τὴν γλῶτταν τὴν Ἀττικίζουσης λέξεως), but he was no better than the others in using it (οὐδὲν βέλτιον ἐτέρου ἡττίκισεν). The author of the VS then says that Pollux does not share his teacher's qualities and defects, suggesting that he was a mediocre writer (ἥκιστα μὲν γὰρ πίπτει, ἥκιστα δὲ αἵρεται 'he falls the least, but elevates himself the least'), although some 'stream of pleasure' (ἡδονῶν λιβάδες) could be found in his speeches. The last remark has the nuance of an unspoken statement that implies quite a lot about the supposedly unfavourable, yet not clearly expressed, opinion that Philostratus held about Pollux:

ταῦτα μὲν δὴ ὅποια τοῦ ἀνδρὸς τούτου σκοπεῖν ἔξεστι τοῖς ἀδεκάστως ἀκρωμένοις.

Of what quality this man's [speeches] are, may be evaluated by an impartial audience.

Although Philostratus does not seem to be very impartial in his opinion, he has the merit of providing two brief passages from Pollux's works: the first from a speech (αὐτοῦ διαλεγομένου; maybe from the Διαλέξεις?) on the metamorphosis of Proteus, another perhaps from a μελέτη (μελετῶντος δὲ αὐτοῦ) in which he imper-

sonates an inhabitant of an island who is forced to sell his son to pay taxes. In addition to these passages from Philostratus, the prefatory letters¹² and some rather long digressions found in the *Onomasticon* must also be added to the list of Pollux's 'fragments', scattered shreds that might give us an idea of his writing style, e.g. 1.30–1 on Heracles Μήλων ('of the Apple'), 1.45–9 on purple, 4.87–90 on the salpinx, and 5.42–8 on famous dogs.

Philostratus does not seem to mention it, but Pollux's most remarkable work was indeed the lexicon called *Onomasticon*.¹³ It consists of ten books, as confirmed by the *Suda*, all dedicated to Commodus, whose Greek teacher Pollux was appointed. They were not all written at the same time. Since Commodus is called Καῖσαρ ('Caesar') in the prefatory letters, the first two books can be dated after the year 176 CE and before 180, when Marcus Aurelius died; from Book 3 onwards, Commodus is also greeted as κύριος,¹⁴ and this may indicate that he had become emperor, so that Books 3–10 could be dated after 180 CE.¹⁵

1.2 The *Onomasticon*

Pollux's *Onomasticon* is the only surviving onomastic lexicon of antiquity: it is arranged according to a horizontal structure, i.e. by topics and semantic fields.¹⁶ In its own way, it can also be considered an encyclopaedia of Greek culture.¹⁷ Each book covers a specific subject (although there are some detours from the main topic in almost all of them) and begins with a short dedicatory letter to Commodus, followed by an index of the contents, a feature which was probably absent in the original work and was therefore disregarded by Bethe, who nevertheless included

12 On the prefatory letters in each book of the *Onomasticon*, see Radici Colace (2013); Tribulato (2018), with further bibliography.

13 Three miscellaneous volumes have recently been published: Bearzot, Landucci, Zecchini (2007); Mauduit (2013); Cirone, Radici (2018); they contain several contributions on various topics concerning the *Onomasticon*.

14 The greeting formulas in the letters are problematic from a strictly philological point of view. They are not transmitted by the entire textual tradition, so the suspicion that they may have been interpolated or inserted by analogy must carefully be considered.

15 On the dating of Pollux's lexicon, see Matthaïos (2013, 71–3); Maudit, Moretti (2010, 523); Tribulato (2018, 249), with further bibliography.

16 On the structure of the *Onomasticon*, see *DNP* 6.51–3; Matthaïos (2015, 294–5); Tosi (2015, 623); on its evaluative terminology, see Bussès (2011, 33–82); Matthaïos (2013, 78–129); Valente (2013); Radici (2016); Conti Bizzarro (2018).

17 On this topic and definition, see König (2016, 298–304).

these indexes in an appendix.¹⁸ Such indexes were most probably already present in the archetype Ω of the epitome, and I think that they may have been composed precisely during the epitomisation process. So, since the indexes were present in the epitome and the epitome is the earliest stage we can reconstruct, such indexes must be included in any future edition and should retain the place that the textual tradition assigns to them.

Since the subject has come up, I think it might be useful to provide a brief overview of the rich and varied content of each of the books in the *Onomasticon*.

Book 1. Pollux explains in the prefatory letter that he will begin with the gods and then will deal with other topics in no particular order, except that they are all related to what a sovereign should know about his rule. Chapters 5–39 focus on deities, their names, festivals, rites, priests, songs, pious and impious men, and related verbs. Pollux then moves on to various spheres of human life: royalty (40–2), swiftness and slowness (43), dying (44–9), merchants and artisans (50), good and bad seasons (51–53), time and activities to be done at the right time (54–72), household (73–81), ships and related activities and places (82–125), warfare (126–49),¹⁹ friends and foes (150–4), things that can happen in war (155–80), horses and related activities (181–220), and agriculture (221–55).

Book 2. The second book focuses on the human body and related topics: terms for humanity (5), generation (6), the names of human ages (8–18), verbs indicating delivery (19) and related to ages (19–21), and body parts treated individually and in great detail (22–225):²⁰ nouns, verbs, medical nomenclature, expressions, attestations in ancient writers, and an exhaustive list of possible illnesses are provided by the lexicographer. The end is devoted to the two parts of which human beings are made: soul (226–31) and body (232–5); at the end there is a short description of the five senses (236).

Book 3. The third book begins by seamlessly picking up the thread of the previous one. It deals with family, kinship, marriage, and relationships with family and friends (5–64); relationships within the city (65–7); love (68–72); and masters and slaves (73–83). This is followed by a section on bank and money (84–8).²¹ The next part is devoted to the experiences a person might have in their life (89–139), such

¹⁸ At the end of the second volume of the edition, Bethe (1931, 249–56).

¹⁹ On warfare in the *Onomasticon*, see Bettalli (2007).

²⁰ On how Pollux discusses the anatomy of the human spine, see Olson (2022).

²¹ On coinage in Pollux, see Parise (2007).

as travel, joy, good luck, illness or death, whereas the last part deals with athletic contests and disciplines.²²

Book 4. Focusing on the liberal arts, it begins with a general introduction on knowledge (7–10), and the list of the virtues that education can provide and their opposites (10–5). The book then goes on to deal with matters relating to each liberal art: grammar (18–9), rhetoric (20–38), philosophy (39–40), sophists (41–51), poetry (52–6), music and instruments (57–90), heralds (91–4), dancing and choreography (95–112), acting (113–20), theatre (121–32) and masks (133–154), astronomy (155–9), geometry (160–1), arithmetic (162–5), measurement (166–70), weighing (170–6), medicine, instruments and diseases (177–207), and midwifery (208).

Book 5. Pollux here tackles the topic of hunting, an activity associated with the upper classes, and wild animals. As in Book 4, the opening defines the topic with the keyword θήρα ('hunting') and provides synonyms, expressions, and related verbs (9–14); the focus then shifts to hunting grounds (14–5), the names of the offspring and hides of wild beasts (16), helpers, equipment, and the activities of a hunter (17–41). An extensive discussion of dogs occupies Chapters 42–65, then it is the turn of the detailed descriptions of wild beasts (66–85), animal calls and human voices (86–90), places used for excretion and terms for faeces (91–2), and animal breeding (92–4). The next topic is quite different: the names of women's ornaments (95–102). Chapters 103–70 are, by Pollux's own design, a continuous list of numerous terms with their synonyms and opposites (e.g. courage, fear, praise, reproach, daemons' names, abundance, damage, experience...), ending with a section on Plato's use of ταῦτόν and θάτερον (169–70).

Book 6. It deals with the symposium and food in general. The usual list of synonyms and terms related to symposium (7–13) is followed by sections on wine (14–26), how to define a symposiast (26–29), the different types of food and containers (32–87), the cook's equipment (88–100), meals (101–2), tools that can be used in a symposium (103–5), and games and amusements (106–111). After the chapter on the verb for dismissing a symposium (112), Pollux again introduces some topics not directly related to the main one (113–290). Chapters 155–74 are especially interesting: here Pollux collects nouns and verbs according to their prefix (e.g. ὁμο-, συν-, ἡμι-, παν-, etc.).

Book 7. This book deals with crafts, trades (8–17), and artisans (6–7; 17–201). Pollux discusses many professions, e.g. in relation to food (21–7), textiles and clothing (28–

22 On Book 3, and especially on athletics in Pollux, see König (2016, 304–15).

96), metallurgy (97–108), woodcutting (109–10), building (111–25), and many others (126–200). Chapters 201–6 are devoted to the less respectable (αἰσχίους) professions, such as prostitution and dice-gaming. Like Book 5, Book 7 ends by explicitly referring to Plato: *Plt.* 279d–283a is used to quote a list of names of professions (206–10). It ends with terms related to books and libraries (210–1).²³

Book 8. It can be roughly divided into two parts. The first discusses justice (6–7), judges (8–20), and verbs and nouns related to legal matters (21–81). The second, starting with ἀρχή ('power, office') and its derivatives (82–4), deals with Athenian offices and institutions (85–157).²⁴

Book 9. It provides an introduction to the city, the various parts and buildings that make it up, and what can be found in the surrounding area (6–50). Then there is a considerable digression (although Pollux calls βραχεία 'brief') on coins, goods, and precious metals (51–93); this is followed by an equally extensive section of a very different nature, on children's games (94–129). Then, again and for the last time, 'in order' – he says – 'to complete the book', Pollux adds lists of words (130–62) connected by synonymy or similarity (κατὰ συνωνυμίαν ἢ ὁμοιότητα).

Book 10. The last book is devoted to the names of objects, instruments, and tools of everyday life, craftsmanship, seamanship, agriculture, husbandry, and so on, often incorporating terms used in the previous books.²⁵

1.3 Approaching the textual transmission of Pollux

Today, if one needs to consult the *Onomasticon*, they must use the edition published by Erich Bethe in the years 1900–1937, in three volumes: 1 (Books 1–5), 2 (Books 6–10), and 3 (indexes). The German scholar's edition was indeed an important achievement: he succeeded in identifying the main families of manuscripts and basing his edition on reliable witnesses. However, considering that Bethe's second volume was published in 1931, a comprehensive revision of the textual tradition of the *Onomasticon* is necessary after almost a century. This preliminary study focuses mainly on the following issues:

²³ On this topic, see Radici (2018).

²⁴ Several articles deal with various topics of this Book, see e.g. Bearzot (2007); Maffi (2007); Tuci (2007a); Tuci (2007b); Amaraschi (2015).

²⁵ On the *Realien* in Pollux, see Cirone (2018).

- (1) Study of the manuscripts. In Bethe's time, codicology and palaeography were still in their infancy, and he did not have the benefit of the databases and online reproductions available to us today. Chapter 2 will be devoted to the examination of every extant manuscript containing the *Onomasticon* from a palaeographic and codicological point of view. Based on this examination, a list of manuscripts is provided. It contains the main information on each manuscript, with recent bibliography; suggestions for correcting or updating the dating provided in Bethe and later studies (which is often incorrect); an examination of the context in which they were written; and, finally, an attempt to identify the manuscripts neglected by Bethe. Each witness will be given its unique *siglum*, if it does not already have one. The *sigla* identifying each family have also been modified to make them more legible in the apparatus: instead of the Roman numbers I–IV, I adopt the italic letters *a–d*. For the time being, I have only omitted most of the manuscripts which only contain excerpts from Pollux.
- (2) Textual tradition. After identifying the manuscripts of the *Onomasticon*, I proceeded to collate them all in order to gain the most comprehensive understanding of their distribution among manuscript families and sub-groups. This collation was carried out on the initial sections of each Book, with particular attention to Books 1, 2, 5, and 10. Notwithstanding the obvious similarities, each of these books offers a different arrangement of the text, as we will see. This may concern, for instance, the number of families, or whether there is only one redaction, or perhaps two. The aim is to explore the evolution of the manuscript tradition, with particular emphasis on areas overlooked by Bethe, such as the Palaeologan Age and the Renaissance, in order to determine the position of each manuscript within this textual tradition. This study is preliminary in nature: it covers only a limited part of Pollux's work, and involves numerous witnesses. It is undeniable that a more comprehensive analysis focusing on specific families or individual codices may reveal additional details, including significant ones, that are not addressed in this volume. In the future, I also plan to undertake the collation of the Aldine *editio princeps*, which, with the exception of Book 1, is not included here.
- (3) The marginal material (see Chapter 3). During the collation, especially of Book 1, it was also possible to consider the textual tradition of the material preceding or following Pollux's text, such as the 'scholium' (actually, most likely a subscription of some sort) and two short Byzantine poems composed to accompany the work.
- (4) Future perspectives. Based on the collations and the examination of Pollux's text, the final chapters provide some suggestions and a sample for a perspective future edition of the text, by expanding the *recensio*, taking into account both the redaction of the text (see Section 4.2), and providing more comprehen-

sive apparatuses of sources, *loci similes*, and a critical apparatus. This will be discussed in Chapters 9 and 11.

Finally, the reader should note that some special symbols are used throughout the volume. In some cases, it was necessary to provide the edition of some passages of the *Onomasticon*. I have chosen not to use Bethe's complex – and admittedly difficult to replicate – system, which aims to indicate the text omitted by one or more manuscripts. Instead, I have chosen to indicate when a manuscript or a family adds material that is not present in the other *testimonia*. These non-standard symbols have therefore been adopted:

θεός ^A / θεός ^a	The individual word is found only in the manuscript or family indicated by the superscript abbreviation.
[θεός καὶ θεοί] ^A	The words within brackets are found only in the manuscript indicated by the superscript abbreviation.
‘θεός’	A word or passage in the text for which a significant variant reading has been preserved.

The first item of this list essentially aims to prevent a single word from being enclosed in parentheses, as is the case with the second item. This was done in an attempt to enhance the readability of the text.

2 The manuscripts and their *sigla*, and the printed editions before Bethe

2.1 Manuscripts from before the Palaeologan Age

C = this *siglum* comprises two manuscripts which originally formed a single volume: *Palatinus Heid. gr.* 375 and *Vaticanus Urbinas gr.* 92. Codex C, dating from the end of the 10th century,¹ is one of the earliest witnesses of Pollux's text, although it has a shorter redaction of the *Onomasticon*.²

- *Palatinus Heid. gr.* 375. Parchment, IV+285 ff. The manuscript contains an epitome of Harpocration's lexicon,³ Pollux's *Onomasticon* (on ff. 53v–224v; f. 225 is blank), but the paper folios 226r–228v are a later *addendum* of sections omitted in Pollux's *Onomasticon* and copied from the 1536 Basel edition,⁴ and of Oribasius' *Collectiones medicae* (Books 24–5). This volume was part of the library of Manuel Chrysoloras (1360–1415).⁵ He himself wrote the title in Greek and Latin on f. 1r (Πολυδεύκους Ὀνομαστικόν / *Polydeuchys*).⁶ It is not known how he acquired the codex or brought it to Italy. It is also impossible to determine exactly when the folios now in *Vat. Urb.* gr. 92 (see immediately below) fell or were intentionally torn from the original volume: this certainly happened before 1415, when Francesco Barbaro acquired the *Urbinas* manuscript. *Heid. Pal. gr.* 375 was later owned by Ulrich Fugger (1526–1584), whose library signature appears on f. IIr ('357 seor'). After his death the manuscript was bequeathed to Frederick IV, Elector Palatine. In 1623 it was taken to Rome as war booty (on f. IIr there is also the signature '50', written by Leo Allatius).⁷ It finally returned to Heidelberg in 1815, after a stopover in Paris.

Catalogue description: Stevenson (1885, 242), but see also Bianconi (2013, 377–8). The manuscript is also described very accurately on the website of the Heidelberg University Library by A. E. Beron and J. Sieber.⁸

- *Vaticanus Urbinas gr.* 92. This manuscript consists of two codicological units. The one containing Pollux's text has six folios (1–3 and 270–272), which

¹ See Bianconi (2013, 378–80).

² On this topic, see Section 4.2.

³ This witness is discussed in Keaney (1991, XXIII).

⁴ See Bianconi (2013, 377).

⁵ On his biography, see Acerbi, Bianconi, Gioffreda (2021), with further bibliography.

⁶ Attribution in Bianconi (2013, 381–2).

⁷ On this event, see D'Aiuto, Grafinger (2011).

⁸ Cf. <https://doi.org/10.11588/diglit.22441>.

belonged to *Pal. Heid. gr. 375*⁹ and were used by a librarian in the late 13th or early 14th century as the cover or flyleaves of this volume. The note of ownership by Francesco Barbaro (1390–1453)¹⁰ on f. 3v shows that at that time the *Urbinas* manuscript had already been assembled in its present form. The codex was later inherited by Ermolao Barbaro (1453/4–1493).¹¹

Pierleoni found the position of the six folios of the *Urbinas* in *Heid. Pal. gr. 375* in this order:¹²

<i>Vat. Urb. gr. 92 =</i>	<i>Pal. Heid. gr. 375</i>	
f. 2	f. 60	1.76 οὐδός καὶ ὁδός – 1.85 ἔμβολον
f. 270	f. 138	5.141 ἐπὶ γὰρ τούτου – 5.153 ἀπὸ δὲ τοῦ
f. 271	f. 139	5.153 ἐναντίου ἀμφίβολον – 5.167 ἐνδεῶς
f. 272	f. 190	9.24 καὶ φορτικὴν – 9.37 καὶ παροικκοῦντας
f. 1	f. 217	10.109 γοναῖς – 10.116 βιβλίων εἰρηται
f. 3	f. 219	10.134 ἀπόβαθρα – 10.142 ρόπαλα σῆκυτάλαι

Catalogue description: Stornajolo (1895, 136–7).

L = *Laurentianus plut.* 56, 1. Oriental paper (no watermarks), III+253 ff. It was assembled from three codicological units, each of them dating from the 12th century.¹³ The manuscript was brought to Florence in 1492 by Ianus Lascaris and was consulted by Marcus Musurus and Angelo Poliziano.¹⁴ Bethe (1900, X) dates it to the 14th century, but this assumption must obviously be revised; this misdating may explain why the scholar did not systematically use and cite the manuscript in his apparatus. This *Laurentianus* contains various rhetorical works (e.g. Menander Rhetor, Polemon, Gregorius Corinthius, and Polyaenus). Unfortunately, L contains only the last five books of Pollux's *Onomasticon*, on ff. 84r–162v: 5 (ff. 84r–92r), 6 (ff. 92r–108r), 8 (ff. 108r–125r), 9 (ff. 125r–141v), and 10 (ff. 141v–162v).

⁹ Pierleoni (1896); Bethe (1900, X).

¹⁰ See his biography in *DBI* 6.101–3.

¹¹ On his life, see *DBI* 6.96–9; the *Urbinas* codex is mentioned in the catalogue of his library (Diller 1963, 259; Vendruscolo 2020, 110). After Ermolao's death, many of his books were dispersed (Diller 1963, 255): this one entered the Vatican Library in 1657.

¹² Pierleoni (1896, 195).

¹³ See Russell, Wilson (1981, XLI); Cavallo (2000, 231); Speranzi (2013, 263); Pérez Martín (2013, 841); Stefec (2013, 126). Instead, Rance (2018, 273) dates the codex to the end of the 13th century.

¹⁴ See Speranzi (2013, 263).

Catalogue description: Bandini (vol. 2, 289–94), but a recent and very accurate description of the manuscript is provided in Stefec (2013, 126–30).

M = *Ambrosianus* D 34 sup. Parchment, I+II+257 ff. Dated to the beginning of the 11th century (Pérez Martín 2013, 844 n. 98; Lucà 2022, 110 n. 28). It is, together with C, the earliest witness of the *Onomasticon*. M unfortunately preserves only part of Pollux's work (ff. 172r–219v), from 1.21 ἀθέμητος μισώθεις (*sic*) to 2.78 μυκτηρίζειν δὲ Λυσίας, with many omissions and obvious orthographic errors (see Bethe 1900, VII). In some cases, however, it is the only witness for a few short passages (see, for example, 1.24 on the adjectives for the gods, in Chapter 11).

Catalogue description: Martini, Bassi (1906, 254).

2.2 Manuscripts dated to the Palaeologan Age (13th–14th century)

B = *Parisinus graecus* 2647. Oriental paper (no watermarks), VII+123 ff. Omont (1888b, 18) and Bethe (1900, X) dated it to the end of the 13th century, but I would suggest that it was written in the first decades of the 14th century, perhaps around the years 1320–1330.¹⁵ It contains all ten books of the *Onomasticon*.

Catalogue description: Omont (1888b, 18).

D = *Vaticanus Palatinus graecus* 209. Paper, I+287 ff. Mid-14th century, probably from Constantinople.¹⁶ This manuscript contains many different works, along with a heavily mutilated text of Pollux's *Onomasticon* (ff. 224r–262v): it begins at 1.1 and ends at 2.196 with ἄπερ Αἰσχύλος πέλλυτρα καλεῖ λέγεται δέ τι. It seems to me that the entire section containing Pollux is to the work of a single scribe. The hand of Michael Apostolis¹⁷ has been identified by Stefec on f. 62v.¹⁸ This is an important detail, since the manuscript *Marc. gr.* Z 513 (Ma, see below), with which D shares some errors in Book 2, was partly copied by him.

Catalogue description: Stevenson (1885, 105–8), but see the more accurate description by V. Gottlieb on the website of the Heidelberg University Library.¹⁹

¹⁵ There are some similarities with the hand of Georgius Galesiotes (*RGK* 1.57 = 2.77 = 3.97), who was active until the middle of the 14th century; see also the hands of *Marc. gr.* Z 490 or *Marc. gr.* X 3.

¹⁶ The watermarks are examined by V. Gottlieb, see in the catalogue description below.

¹⁷ *RGK* 1.278 = 2.379 = 3.454.

¹⁸ See Stefec (2014, 195).

¹⁹ Cf. <https://doi.org/10.11588/diglit.41305>.

E = *Matritensis* 4625. Paper, IV+123 ff. Mid-14th century or the third quarter of the same.²⁰ This manuscript was almost completely neglected by Bethe (1900, XII), who thought that it should be dated to the 15th century. Instead, as I will show below, it turns out to be a witness of far from negligible importance, especially for several books, where it combines two families and also inserts some textual passages not found elsewhere; the manuscript also preserves marginal notes (E^{im}) by the same hand that wrote the text, where some variant readings are recorded. E covers all ten books, but Book 10 is left incomplete, ending at 10.130 (γαῦλοι καὶ σκαφίδες καί). E belonged to Constantinus Lascaris (1434–1501),²¹ who purchased it in Rhodes around 1456, according to the notes in his hand on f. 123v Κωνσταντίνου Λασκάρως τοῦ Βυζαντίου κτῆμα ἐν Ῥόδῳ κτηθέν ‘Possession of Constantinus Lascaris, acquired in Rhodes’.²² The humanist bequeathed the manuscript to the city of Messina. Later (after 1674) his collection was transferred to Palermo and finally to Madrid (1712–1713). Constantinus Lascaris himself (E²) added the prefatory epigram χρυσοῦ μεταλλεῦ κτλ. on f. 1v (see Chapter 3).

Catalogue description: de Andrés (1986, 145–6).

F = *Parisinus graecus* 2646. Paper (no watermarks), VI+261 ff. Second half of the 14th century. It was copied by Georgius from Crete, as stated in *RGK* 2.103 = 3.137. He was active in Crete in the years 1354–1387, hence the dating of the manuscript.²³

²⁰ The watermarks (Greek cross, Mošin-Traljić 3537) identified by de Andrés point to a date (1311) around the beginning of the 14th century. On the other hand, Bryennius’ *Harmonica* (ff. 2r, 68r l. 14–71v, 122v–123v) was later added by a hand which has been identified as a collaborator of the ‘escriba anónimo digráfico’, who was active in the third quarter of the 14th century, see Mondrain (2007, 194 n. 70); Caballero Sanchez, (2018, 109). Regarding the identification of the ‘anónimo digráfico’ with Nicetas Myrsiniotes, see Fanelli (2017, 13–8). The text of Pollux was written by two hands, the first writing ff. 2v–49v, 67r l.2–68r l.14, 72r–105v, the second one ff. 50r–67r l.2, 106r–122r. This second scribe may be identified as the same anonymous scribe who wrote ff. 1v–43r and 47r–75v in *Par. gr.* 2549 (Apollonius Dyscolus, *De constructione*; the same work from which an excerpt found contained on f. 2r in E) and ff. 113r–117v in *Par. suppl. gr.* 1238 (containing the περὶ τῶν ζητουμένων κατὰ πάσης κλίσεως ὀνομάτων); it is also worth noting that the same hand that wrote the *Harmonica* in E, wrote the same work in *Par. gr.* 2549 (ff. 43r–46v and 76r–78v) and in *Monac. gr.* 487 (ff. 272–289), see Martínez Manzano (1998, 105 n. 27). I thank Valeria Annunziata and Giuseppe Ucciardello for helping me identify the scribes of this manuscript.

²¹ On Constantinus Lascaris’ life, see *DBI* 63.781–5; Martínez Manzano (1998, 3–28). See also *RGK* 1.223 = 2.313 = 3.362.

²² See Martínez Manzano (1998, 37).

²³ Omont (1888b, 18) and Bethe (1900, VIII) erroneously assign it to the 15th century.

Pollux's text occupies ff. 22v–261v and covers all ten books, but ends, mutilated, at 10.184; the previous folios (1r–22v) contain grammatical treatises.²⁴

Catalogue description: Omont (1888b, 18).

G = *Vaticanus graecus* 2226. Paper, I+309 ff. First half of the 14th century, on the watermarks see Lilla (1985, 296), where they are described in detail. They allow a dating between 1309 and 1361. G contains various works, mostly grammatical and lexicographical (Harpocration and Phrynichus' *Ecloga*, Ammonius); Pollux's work is at the end, on ff. 202r–295v, and the manuscript covers all ten books. Many scribes worked on this manuscript, among them Iohannes on ff. 4–5r l.6, a scholar active in the circle of Manuel Moschopulus and Nicephorus Gregoras, and the so-called 'scribe X' on ff. 5v l.6–6v.²⁵ Less well known are the hands that wrote the *Onomasticon*: hand 6, which also copied the entire section containing Phrynichus' *Ecloga*, is responsible for a part of Pollux (ff. 11r–v; 98–199; 202; 216–218; 226–250, 295v; 298; 304 l. 8–305v); the remaining folios of Pollux were written by hands 8 (ff. 202v–215r), 9 (ff. 218v–225v), and 10 (ff. 250v–295v). Bethe (1900, XI) mentions G only for its relationship to B. The owner of the manuscript seems to have been a certain Iohannes for a while, who sold it to an unidentified person, as one can infer from two notes on f. 306: ἡγόρασα ταύτην τὴν βίβλον ἀπὸ τὸν ἀδελφόν μου Ἰω(άννη)?· ὀφείλω αὐτὸν δουκάτα ια 'I have bought this book from my brother Iohannes(?), I owe him 11 ducats' and later ἀκμὴν ὀφείλω καὶ εἰς τὸ λεξικὸν δουκάτα ἕξ καὶ τὴν εὐχὴν μου 'I still owe him six ducats for the lexicon, and my prayers'. Later owners were the Spartan Demetrius Trivolis (second half of the 15th century),²⁶ who wrote two ownership notes on f. 201v, and Giovanni Salviati (1490–1553),²⁷ according to another note on f. 4r.

Catalogue description: Lilla (1985, 296–305).

H = *Vaticanus graecus* 2244. Oriental paper (no watermarks), II+149 ff. Dated to the end of the 13th century or the first half of the 14th century. It preserves the text of all ten books of Pollux, but with several omissions: the beginning of Book 1 is mutilated by the loss of probably one folio, so that f. 1r begins with the last part of the index (...ἀρότρου μέρη, ἀμάξης μέρη, περὶ μελιτῶν) and then the first words of the first section (1.5 θεὸς καὶ θεοὶ καὶ δαίμονες). The opening epigram, the letter

²⁴ On this subject, see Pontani (2020a); Sandri (2022a); Sandri (2022b).

²⁵ On Iohannes, see *RGK* 2.271 = 3.328; Pérez Martín (1997, 80–1). On 'scribe X', see Bianconi (2003, 548–51).

²⁶ *RGK* 1.103 = 2.135 = 3.169; *PLP* 29298.

²⁷ See *DBI* 90.38–40.

to Commodus, and most of the index are missing. Book 1 also ends at 1.135 τὰ δὲ ὑπ'αὐτῷ ὀφρῦες, with no evidence of gaps or material loss, and the text simply continues with Book 2. Besides, due to the loss of a folio between folios 6 and 7, as pointed out by Lilla (1986, 394), H also omits the text from φρικώδεις ὄρκους (1.39) to 1.45 (πρὸς ἓν εἶδος). Book 2 begins at 2.65 (σῦκα τὰ ἐπὶ τῶν ὀφθαλμῶν) and continues to the end; the other books have no significant omissions. On f. 6v a 15th-century hand²⁸ wrote δοῦλος θεοῦ Δημιτριος; the same person also wrote, on f. 6v, 'Dimitry de Constantin(o)p(o)le': he may have been one of the owners of the manuscript before it entered Salviati's library.

Catalogue description: Lilla (1985, 393–5).

I = *Monacensis graecus* 564. Oriental paper, 355 ff. Dated to the mid-14th century. The manuscript covers all ten books of Pollux (ff. 1r–102v) and includes the prefatory epigram χρυσοῦ μεταλλεῦ κτλ. at f. 1r; half a page (f. 8r) is left blank, resulting in the omission of the text between 1.75 μισθῶσαι οἶκον and 1.76 οἱ δὲ πολλοὶ πлагίαν. This manuscript serves as a significant source for Imerius, Aelianus' *Historia animalium*, Tzetzes' *Chiliades*, Manuel Philes,²⁹ as well as for a brief mythographical text detailing the events preceding the Trojan War.³⁰ The manuscript once belonged to Iohannes (or Gabriel) Critopulus (whose monogram can be found at f. 1r).³¹ Later, it became part of Antonius Eparchus' (1492–1571) collection.³²

Catalogue description: Hardt (1806–1812 vol. 5, 426–34).

Mc = *Marcianus graecus* Z 490. Paper, 147 ff. Dated to 1330–50.³³ The manuscript contains texts of grammatical and lexicographical interest (Thomas Magister, Glykys, Choeroboscus, Ammonius, and Harpocraton), interspersed with a section containing two treatises on Greek mythology (Cornutus and Palaephatus). A very rich collection of excerpts from Pollux occupies ff. 79v–101v: this work, unfortunately mutilated at the end, covers all the books with the exception of Book 2 and 10, and presents a text heavily interpolated and modified by the insertion of terms

²⁸ See Lilla (1985, 395).

²⁹ See Gioffreda (2024).

³⁰ Edited in Pontani (2009).

³¹ See *PLP* 13815. On him see Mondrain (2008, 125–6).

³² See *RGK* 1.23 = 2.32 = 3.36. See also Mondrain (1993).

³³ Throughout the manuscript there is the watermark Mošin–Traljić 212 (Paris 1338, Genua 1340), the same one catalogued in Briquet 703 (Bologna 1334–36, Palermo 1335, Pisa 1337, Murano 1339, Florence 1341, Venice 1342, Angoulême 1346, Treviso 1349) or in Piccard *Werkzeuge und Waffen* XI 2026 (Treviso 1340).

and quotations from authors later than Pollux, such as Philo, John Chrysostomus, Philostratus, Synesius, and even Nicetas Choniates and Theodorus Metochites.³⁴
Catalogue description: Mioni (1985, 287–9).

Pm = *Parisinus graecus* 1630. Paper, III+278 ff. It can be dated between 1319 and 1346, the period in which the main copyist, Chariton of the Hodegon (*RGK* 1.378 = 2.522; *PLP* 30644), was active.³⁵ The manuscript was therefore most probably written and assembled in Constantinople. The few excerpts from Pollux in this manuscript, on ff. 92r–93v, and 94r–95v, are in Chariton's hand. These excerpts preserve a very correct and interesting text and have been edited in Miller (1874).
Catalogue description: Omont (1888a, 109–12), but see Pérez Martín (2011, 367–76).

Va = *Vaticanus graecus* 904. Oriental paper, 142 ff., late 13th century.³⁶ The manuscript is in very poor condition, with many parts missing and extensive repairs in the last section. The content is largely poetic: the *Allegories of the Iliad* and *Allegories of the Odyssey* by John Tzetzes, poems by Gregory of Nazianzus and Nicephorus Chrysoberges, Hesiod's *Works and Days* with *scholia*, and three tragedies by Sophocles (*Electra*, *Oedipus Tyrannus*, and *Ajax*). Folio 141r–v, the last, contains a very limited and damaged fragment (from Book 4) belonging to the same collection of excerpts from the *Onomasticon*, more extensively preserved in Mc.³⁷
Catalogue description: Schreiner (1988, 95–8).

Vt = *Vaticanus graecus* 12. Paper, III+252 ff., mid-14th century.³⁸ This is a very famous witness for Greek and especially Atticist lexicography, since it contains, among other works, the so-called *Lexicon Vindobonense* and the sylloge known as Μονόκυθρον or Ἀγαγκαῖα γραμματικὰ ζητήματα, even in a very shortened version.³⁹ Pollux's excerpts are found in ff. 231r–236v and are drawn from Books 1 (ff. 231r–v), 2 (ff. 231v–234r), 3 (ff. 234r–235r), 4 (ff. 235r–v), and 6 (ff. 235v–236v).
Catalogue description: Mercati, Franchi de' Cavalieri (1923, 7–10), but see a more recent description in Guida (2018, XXX–XXXI); Sandri (2020b, 225).

³⁴ For a partial edition of this collection, see Cavarzeran (2022).

³⁵ The identification of the hand is by Pérez Martín (2008, 456–7).

³⁶ This dating is provided by Lloyd-Jones, Wilson (1990, XI), and Xenis (2010, 35), whereas Schreiner (1988, 55) dates it to the mid-14th century.

³⁷ See Cavarzeran (2022, 128–9).

³⁸ See Ucciardello (2011, 260).

³⁹ On this manuscript, see Guida (1982); Guida (2007); Ucciardello (2017); Mazzon (2018); Sandri (2020b) with further bibliography.

2.3 Manuscripts dated to the 15th century or later

A = *Parisinus graecus* 2670. Parchment, II+383 ff. Since its sole copyist is Isidore of Kyiv (1385–1463),⁴⁰ who served as Metropolitan of Kiev and Latin Patriarch of Constantinople, the manuscript can be dated to the first half of the 15th century. This very small volume (142 × 90 mm) preserves the entire work of Pollux, though in a slightly confused order, with Book 7 following Book 4.

Catalogue description: Omont (1888b, 23). See also Muratore (2009 vol. 2, 102).

S = *Salmanticensis* BU 40. Paper, I+551 ff. The manuscript belonged to Lianoro Lianori (1425–1477)⁴¹ and its watermarks allow us to date it to the years 1425–1458, although it was most likely written after 1449, during the five years of Bessarion's papal legation in Bologna (1450–1455). The copyist of the entire codex has been identified by Orlandi as Harlfinger's so-called Anonymus Ly, or Ἐμμανουήλ of Constantinople,⁴² a professional scribe who belonged to Bessarion's entourage, along with, among others, Georgius Trivizias, Manuel Atrapes, and Iohannes Rhosus.⁴³

Catalogue description: Martínez Manzano (2015, 168–9).

V = *Marcianus graecus* Z 520. Paper, I+234 ff. It can be dated to the middle of the 15th century.⁴⁴ From Bessarion's library. This volume contains many different authors: Theodorus Prodromus, Platon's *Apologia Socratis*, Cleomedes' *De motu circulari*, some treatises from Plutarch's *Moralia*, pseudo-Phocylides, the *Versus aurei* attributed to Pythagoras, and Theognis. Pollux's *Onomasticon* occupies ff. 81r–183v and offers the entire text of Books 1–4 (ff. 81r–183v), but only the letters to Commodus from Books 5 and 8 (f. 183v); the other books were completely neglected. Mioni (1985, 389) identifies five hands in the manuscript: Pollux was written by hand *b* (ff. 25r–65r; 81r–183v), who also copied part of Cleomedes' treatise. This copyist has not yet been identified, but Mioni (1985, 389) suggested Leo Atrapes for *a*; he

⁴⁰ *RGK* 1.155 = 2.205 = 3.258; Manfredini (1998, 618). On his life, see *ODB* vol. 2, 1015–6.

⁴¹ On his life, see *DBI* 65.4–12.

⁴² *RGK* 1.115 = 2.147; on this copyist, see Martínez Manzano (2013, 234–5); Orlandi (2019, 294).

⁴³ See Orlandi (2019, 291–3), with further bibliography.

⁴⁴ On watermarks, see Mioni (1985, 389).

was active in the first half of the 15th century.⁴⁵ Conversely, Young's identification of scribe *e* with Iohannes Doceianus has recently been rejected.⁴⁶

Catalogue description: Mioni (1985, 389–90).

Ab = *Ambrosianus* A 78 sup. Paper, II+223 ff. End of the 15th century; watermarks (ff. 3–8, 22–9, 55–6, 85–6, 165–6, 205–6 etc.) of an eagle inscribed in a circle, only partially comparable to Briquet 205 (Florence 1514). The manuscript belonged to the library of Luca Bonfio (Padua, ca. 1470–1540),⁴⁷ as evidenced by two ownership notes in his hand on f. 223v τοῦ Λουκᾶ τοῦ Βωμφίου καὶ τῶν φίλων '[it belongs] to Luca Bonfio and friends', and again on the rear cover τοῦ Λουκᾶ τοῦ Βωμφίου καὶ τῶν φίλων τῶν σπουδαίων. The volume was later purchased (1603) in Padua and transferred to the Ambrosiana Library. Ab contains all ten books of Pollux (ff. 15r–223v), preceded by an index of the whole work (ff. 1r–15v), as in Fz and Ne (see below). It was copied in full by Demetrius Damilas (second half of the 15th–beginning of the 16th century).⁴⁸

Catalogue description: Martini, Bassi (1906, 15).

Am = *Ambrosianus* M 94 sup. Parchment, III+257 ff. Third quarter of the 15th century. It was purchased in Ferrara by Giorgio Merlani (1430/1–1494)⁴⁹ on a winter's day, as he wrote on the inside of the back cover: *Iulius polydeuces. est georgij Merlani Alexandrini et amicorum. emptus fuit per me Georgiu(m) ferrariae a nardo aurispae die XX[.] februarij 1462* 'Iulius Pollux. It belongs to Giorgio Merlani of Alessandria and to [his] friends. I, Giorgio, bought it myself in Ferrara from Nardo Aurispa⁵⁰ on 2[.] February 1462'. The manuscript covers all ten books of Pollux, whose text is arranged by a single scribe in two narrow columns, sometimes with only one word per line, sometimes with two or three at most: this layout was probably intended to leave space for a Latin translation of some words. It is a very rich artefact in parchment: section titles and initials are rubricated, f. 1r is even illuminated. At the end of Book 10, another hand added μέλαν, μελανοδόχον, καλάμη (10.60, this passage is not omitted in Am, though). Folios 255r–257r were written by a different

⁴⁵ *RGK* 2.328 = 3.383; *PLP* 1653.

⁴⁶ Young (1953, 8), rejection in Pontani (2014, 31 n. 28); Ferreri (2021, 83–4). On his hand and life, see *RGK* 2.214.

⁴⁷ On his collection of manuscripts, see Giacomelli (2020, 216–7); on his life, see *DBI* 12.25–6.

⁴⁸ *RGK* 1.93 = 2.127 = 3.160.

⁴⁹ *DBI* 73.679–685.

⁵⁰ Nardo Aurispa, or Nardo Palmieri, was the husband of Giovanni Aurispa's daughter Mita, see Franceschini (1976, *passim*). This Pollux manuscript does not correspond to any of the items in the 1459 inventory of Aurispa's books, as noted in Franceschini (1975, 40).

but contemporary hand, who supplied the text omitted by the first scribe after ἀνδρῶν ἄριστος καὶ μάλιστ' ἐμοὶ ξένος (9.72) on f. 219r, where another hand annotated λείπει (this may be the same hand that intervened at the end of Book 10). These folios contain the text from ἀτὰρ παρ' ἐμοί (9.72) up to κατὰ συνωνυμίαν ἢ ὁμοιότητα (9.129). The layout of these folios is also different: instead of being arranged in two columns, the text is continuous.

Catalogue description: Martini, Bassi (1906, 654–5).

Br = *Bruxellensis* 11350. Paper, I+119 ff. Probably the second half of the 15th century. This manuscript contains all ten books of Pollux (ff. 1r–119v). It was written by a single scribe, and a second hand, most likely Demetrius Chalcondylas (1423–1511), made corrections in the text or in the margins (**Br^{pc}**).⁵¹ The beginning is mutilated, though, since the text begins at 1.17 with θεσπίσαι· τὸ γὰρ θεσπιωδῆσαι διθυραμβῶδες. The owner of this codex was Demetrius Chalcondylas himself, as noted on the back of the rear flyleaf Δημητρίου Καλχονδύλου (*sic*) καὶ τῶν φίλων [Property] of Demetrius Chalcondylas and friends'.⁵² The manuscript later belonged to the Jesuit library in Antwerp until 1733. Prior to this, it had been owned by Pierre Pantin (1556–1611) and then by André Schott (1552–1629). It was also used in the Amsterdam edition of Pollux in 1706.⁵³

Catalogue description: Omont (1884, 381–2).

Cn = *Casanatensis* 6. Paper, II+260 ff. It should be dated to the first quarter of the 15th century, since it was copied in its entirety by Demetrius Scaranus,⁵⁴ a relative of Manuel Chrysoloras who died in Florence in 1426 (he had been in Italy since 1404). Pollux's text is on ff. 1r–81v; on f. 66v Book 1 ends at 1.135 τὰ δὲ ὑπ' αὐτὸν ὀφρῦες, after which it continues with 2.67 καὶ ἐπιβαλεῖν καὶ κλεῖσαι (a similar *lacuna* is in H). The *Onomasticon* ends (unfinished, it seems, not mutilated) at 2.91 διχαστήρες καὶ κτένες. It is possible that this manuscript belonged to the library of Giovanni Salviati (1490–1553).⁵⁵

Catalogue description: Bancalari (1894, 163).

⁵¹ *RGK* 1.105 = 2.138 = 3.171; *PLP* 30511. I thank Grigory Vorobyev for discussing the hands of this manuscript with me.

⁵² The misspelling of the name itself is odd, so one cannot be sure that he wrote the note; it also seems that the χ in the name was corrected from an original κ.

⁵³ See Papanicolaou (2014, 321 n. 161).

⁵⁴ Identification in Rollo (2020, 256). On Scaranus, see the entry about him in *PLP* 26035.

⁵⁵ Cataldi Palau (1995, 71). Salviati's biography is in *DBI* 90.38–40.

Fl = *Laurentianus plut.* 28, 32. Paper, I+238 ff. First half of the 15th century, on ff. 236–7 there is an anvil as a watermark, similar to Briquet 5955 (1418–1453); it may have been produced in Crete, judging from the trimming decorations.⁵⁶ Fl belonged to the library of Francesco Filelfo (1398–1481), whose ownership note can be found on f. 19v: ἡ βιβλος αὐτῆς Φραγκίσκου τοῦ Φιλέλφου ἐστὶ καὶ τῶν αὐτοῦ φίλων ‘This book [belongs] to Francesco Filelfo and his friends’.⁵⁷ Zenobio Acciaiuoli (ca. 1461–1519) wrote two notes (ff. 61r, 216v);⁵⁸ on f. 229r, ll. 1–6 he also restored a *lacuna* (10.152 μαρίπιον–10.154 ἐν Βάκχαις αὐτοῖς).⁵⁹ Pollux’s text in Fl (ff. 19r–263v) covers all ten books; ff. 1v–12r contain an astronomical treatise by Isaac Argyrus, ff. 12r–17v a treatise *De signis*.⁶⁰ The codex was written by three scribes, none of whom has yet been identified: *a* (ff. 1r–17v), *b* (19r–216v), and *c* (217r–236v). *Catalogue description*: Bandini (vol. 2, 56–8). The codex is also described in detail by D. Speranzi on the website of the Philephiana project.⁶¹

Fr = *Laurentianus plut.* 58, 1. Paper, 114 ff. Dated to the 15th century. Fr contains all the books, but in a confused order: 1 (ff. 1r–27v, but 17r–27v are a later replacement by Camillo Zanetti, who lived in the third quarter of the 16th century);⁶² ff. 1r–16v contain 1.1–1.133 τὰ μέρη τῆς ἀσπίδος (replacement folios 1.133 ὁμοφαλὸς καὶ μεσομφάλιον–1.254 ἐδῶδοι), 6 (ff. 28r–37r), 7 (37r–43v); 8 (43r–51v); 9 (51v–58v); 10 (58v–67v, ends at 10.139 φλεβῶν ἡ), 1 (68r–75r; beginning at 1.151 τὰ δὲ ἐναντία ἡμεροί, ending at 1.254 ἐδῶδοι), 2 (75r–90v), 3 (90v–97r), 4 (97r–106r), 5 (106r–111r at 5.75 ὁ Καρπάθιος τὸν λαγῶν), 1 (ff. 112r–113v, beginning at 1.133 ὁμοφαλὸς καὶ μεσομφάλιον and ending at 1.157 τὰ δὲ πράγματα πόνος). The code was copied by various unknown scribes, except for ff. 1r–12v, which can be attributed to Gian Pietro da Lucca, a pupil of Vittorino da Feltre;⁶³ moreover, on ff. 98r, 99v, and 100v Orlandi identified notes by Andronicus Callistus.⁶⁴ *Catalogue description*: Bandini (vol. 2, 438–9).

⁵⁶ Martinelli Tempesta, Speranzi (2018, 192).

⁵⁷ On Filelfo’s life and library, see Martinelli Tempesta, Speranzi (2018, 192), with bibliography.

⁵⁸ On his life, see *DBI* 1.93–4.

⁵⁹ Martinelli Tempesta, Speranzi (2018, 192).

⁶⁰ This treatise is analysed in Martin (1998, CXII–CXIII).

⁶¹ Cf. <http://philephiana.unimc.it> (last access 25.03.2025).

⁶² See Eleuteri (1991, 171) and Martinelli Tempesta, Speranzi (2018, 206).

⁶³ See Martinelli Tempesta, Speranzi (2018, 206); previously this hand was considered to belong to Filelfo himself, see Eleuteri (1991, 171).

⁶⁴ *RGK* 1.18 = 2.25 = 3.31. See Orlandi (2023, 27–28, 338).

Fz = *Laurentianus plut.* 58, 26. Paper, III+195 ff. Last quarter of the 15th century: the watermark of a crossbow inscribed in a circle, close to Piccard Waffen XI 2229 (Casola Valsenio 1491) or Briquet 739 (1470–1500), is present throughout the manuscript.⁶⁵ The codex covers all ten books, preceded, as in Ab (see above) and Ne, by an exhaustive index of the entire *Onomasticon*. The volume is the work of a single scribe, Alexius Celadenus (1451–1517),⁶⁶ formerly known as Harlfinger's Anonymus δ-καί.⁶⁷

Catalogue description: Bandini (vol. 2, 469–70)

Lu = *Laurentianus plut.* 58, 3. Paper, III+139 ff. A dating to the third quarter of the 15th century is suggested by the watermarks: two crossed arrows throughout the manuscript (see e.g. ff. 14, 31, 47, 53, 62, 80, 87, 112, 126, 139, 144), Briquet 6271 (Venice 1467) and close to Piccard Werkzeug & Waffen XII 2334 (Venice 1471); at the beginning (ff. 9, 11) there is another watermark (scissors), similar to Piccard Werkzeug & Waffen III 709 (Aschaffenburg, Frankfurt am Main, Kronberg 1456–1457). Pollux's text occupies ff. 4r–143v and covers all ten books. At the end, after λύχνον (10.192), the copyist added μέλαν μελανοδόχον καλάμη (10.60; cf. Am, where a second hand wrote the same words at the end of the work). The entire manuscript was copied by Georgius Trivizias (before 1423–1485), a scribe of Bessarion's circle.⁶⁸ Among the owners of the manuscript there was Angelo Poliziano (1454–1494),⁶⁹ who wrote many marginal notes.⁷⁰

Catalogue description: Bandini (vol. 2, 440–1).

Ma = *Marcianus graecus* Z 513. Paper, III+267 ff. Mid-15th century; the watermarks, analysed by Mioni (1985, 375), allow a dating between 1425 and 1463 (Briquet 5956, 6698 and 15870); it was copied in Crete.⁷¹ Hosted in Bessarions' library, Ma is a miscellaneous volume, containing Albinus' epitome of Plato, Cornutus,⁷²

⁶⁵ For example on ff. 64–5, 110–5, 136–7, 175–8.

⁶⁶ On his life, see Monfasani (1984); Speranzi (2009, 115). Alexius Celadenus was born in Mistras in 1451, then escaped with his family to Italy, where he was taken in and educated by Bessarion. He lived between Rome and southern Italy; he was bishop of Molfetta and Gallipoli until his death in 1517.

⁶⁷ Identification in Speranzi (2009); Speranzi (2011).

⁶⁸ *RGK* 1.73 = 2.94 = 3.123.

⁶⁹ *RGK* 1.4 = 2.4 = 3.4. Poliziano's interest in the text of the *Onomasticon* and the use of this very manuscript for part of the *Miscellanea* have been investigated in Daneloni (2005).

⁷⁰ See Daneloni (2005, 178–80); Speranzi (2015, 288 n. 2).

⁷¹ See Bandini (2023, 64).

⁷² See Krafft (1975, 158–62, 279–81).

Palaephatus, Xenophon's *Oeconomicus* and *Symposium*,⁷³ six orations by Themistius, Theophrastus' *Characters*, and Ocellus Lucanus. Pollux occupies ff. 28r–144r. The main scribe of the codex is Michael Apostolis (ca. 1420–1474/1486),⁷⁴ assisted by seven other hands.⁷⁵

Catalogue description: Mioni (1985, 375–6).

Mn = *Monacensis graecus* 202. Paper, I+250 ff. Dated around the year 1465,⁷⁶ copied in Crete. The first section contains several homilies by John Chrysostomus, the second (ff. 147r–250v) the *Onomasticon* of Pollux. The copyist of these last folios is Georgius Eugenicus, active in the third quarter of the 15th century.⁷⁷ He left an elegant subscription on f. 250v: Γεώργιος Βυζάντιος ὁ Ἑλληνικὸς πενία συζῶν ἐν Κρήτῃ τὸν θεῖον τόνδε Πολυδεύκην συνέγραψα 'Ι, Georgius of Byzantium, Greek, living together with poverty wrote this divine Pollux in Crete'.⁷⁸

Catalogue description: Hajdú (2012, 139–42).

Mo = *Monacensis graecus* 181. Paper, II+215 ff. Dated to the second half of the 16th century, before 1583, when it was sold by the scribe and owner, Andreas Darmarios,⁷⁹ to the Hofbibliothek in Munich. On ff. 144r–172r it contains a section of the *Onomasticon*, from 1.21 to 2.78, which is the text of manuscript M.

Catalogue description: Hajdú (2012, 31–2).

Mr = *Marcianus graecus* X, 26. Paper, I+204 ff. Dated to the end of the 15th century or, at most, to the first years of the 16th. There are several watermarks: one is quite similar to Piccard Waage V 220–25 (1464–1494), another is Briquet 2592 (Brescia 1519, Ferrara 1492–1497), also very close to Piccard Waage VI 238 (Brescia 1495). It seems to me quite important that the first three quires (ff. 1–22) do not have the same watermarks as the rest of the manuscript. The copyist is also different, which means that the new copyist took up an older copy. Five hands worked on the volume: *a* (ff. 1r–22v, l.5), *b* (22v, l.6–151r), *c* (156r–198r, l.7), and *d* (194r only a marginal note, 198r, l.8–203v). The manuscript is a miscellany of grammatical and

⁷³ Xenophon's text was copied by Ambr. E 119 sup., see Bandini (2008, 87).

⁷⁴ *RGK* 1.278 = 2.379 = 3.454.

⁷⁵ The exact distribution is described in Mioni (1985, 375).

⁷⁶ The watermarks are carefully analysed in Hajdú (2012, 141).

⁷⁷ *RGK* 1.62.

⁷⁸ Subscription in Hajdú (2012, 141) with complete bibliography.

⁷⁹ *RGK* 1.13 = 2.21 = 3.22.

lexicographical works,⁸⁰ among which the *Onomasticon* occupies ff. 1r–151r, but it ends unfinished at 10.130 καὶ σφακίδες καί, as in manuscript E, of which Mr is an apographon; the prefatory epigram to the work of Pollux in Mr is copied from E². Before entering the Marciana Library, Mr belonged to the Nani collection in Venice, and was acquired by Giacomo Nani – or, less likely, by Bernardo – in the Ionian Islands in the second half of the 18th century.⁸¹

Catalogue description: Mioni (1972, 60–2).

Mv = *Marcianus graecus* XI, 7. Paper, I+294 ff. Dated to the second half of the 15th century (before 1501).⁸² Mv was part of the Library of SS. John and Paul in Venice and has been in the Marciana Library since 1789.⁸³ Pollux's text occupies ff. 1r–142r, while the rest of the manuscript contains poetic works with related scholiastic material (Aeschylus, Dionysius Periegetes, Hesiod, and Theocritus). The whole volume was copied by Georgius Gregoropulus (before 1450–1501);⁸⁴ on f. 247v there is a long note, probably written by Demetrius Chalcondylas.⁸⁵

Catalogue description: Mioni (1972, 87–9).

Mz = *Marcianus graecus* XI, 26. Paper, IV+354 ff. Dated to the first half of the 16th century.⁸⁶ The manuscript is a miscellany of mostly grammatical and poetical works. It contains only Book 7 of Pollux on ff. 128r–135v, but omits the letter to Commodus. The scribe of the whole volume, except for ff. 351r–352v l.7, is Pachomius Rhusanus (1508–1533).⁸⁷ He was a learned scholar and wrote several dogmatic and scholarly works,⁸⁸ such as the grammatical treatise on ff. 1r–30r in

⁸⁰ This miscellaneous manuscript consists of a syntactic lexicon, *De constructione verborum* by Constantinus Lascaris, *Voces animalium*, *De verborum syntaxis* by Maximus Planudes (see Guida 1999, 1–10), *De verbis synonymis* by Constantinus Harmenopulus (Guida 1999, 1–10), an alphabetic list of Greek irregular verbs, *De soloecismo* by Polybius of Sardi (see Sandri 2020a, 237–45), an excerpt from the same author (see Villa 2020), *Collectio vocum* by Iohannes Philoponus, and finally some short texts on dialectal glosses (see Latte 1925) and names of the months.

⁸¹ On Giacomo Nani, his adventurous life, and his library, see *DBI* 24.256–8, M. Zorzi (1987, 309–15); N. Zorzi (2018, 99–101).

⁸² I was able to identify one watermark close to Briquet 3684 (Genua 1449), one similar to Briquet 2488 (Treviso 1467–8), Briquet 14863 (Abach 1464), Briquet 11722 (Savoia 1413–23), and Briquet 14089 (Pisa 1454).

⁸³ See M. Zorzi (1987); Jackson (2011, 10); Speranzi (2013, 133–5).

⁸⁴ *RGK* 1.58 = 2.78 = 3.98.

⁸⁵ Hand identified, albeit in a hypothetical way, in Jackson (2011, 10).

⁸⁶ The watermarks are analysed by Mioni (1972, 141); they span the period between 1532 and 1550.

⁸⁷ See Vogel, Gardthausen (1909, 380).

⁸⁸ See Maloney (1976, 106–10); Gones (2005).

this manuscript.⁸⁹ After Pachomius' death, Mz probably remained in the monastery of St. George in Zakynthos,⁹⁰ until it was sold to Giacomo Nani in the second half of the 18th century. It then became part of his collection, before finally entering the Marciana Library in 1797.⁹¹

Catalogue description: Mioni (1972, 141–6)

Ne = *Neapolitanus* II D 30. Paper, I+165 ff. End of the 15th century, exactly in the years 1490–1491, according to the subscription on f. 165v: δόξα σοὶ τῷ μόνῳ θεῷ ζῳθ 'glory to you, the one and only God [in the year] 6999 (= 1490–1491)'. The note in Latin on f. 165r, 'Antonij Seripandi ex Iani Parrhasij testamenti' ('Antonio Seripandi's property by Giano Parrasio's testament'), shows that Ne belonged to Aulo Giano Parrasio (1470–1521),⁹² a Calabrian humanist, who after his death bequeathed his library to his friend and protector Antonio Seripando. The manuscript was later transferred to the library of S. Giovanni a Carbonara in Naples.⁹³ Ne contains the ten books of Pollux's *Onomasticon* (ff. 9r–165v) preceded by an index of the entire work (ff. 1r–9r), as in Ab and Fz. Four hands, all of them from the Hydruntion area, shared the work of copying the volume.⁹⁴

Catalogue description: Formentin (1995, 34–5).

Np = *Neapolitanus* III E 38. Paper, III+58 ff. Copied in the Hydruntion area in 1491, according to the subscription on f. 57r: ἐν τῷ ζ' κδ' ἰνδικτίωνος ἐν μηνὶ σεπτεμβρίῳ εἰς τ' ἐς η' ἡμέρα [[σα ζ']] ζ' ὥρα ιδ'. The same scribe, who was the only one to

⁸⁹ Edited in Basilikos (1908, 118–34).

⁹⁰ Thus states the note on f. 221v: τὸ παρὸν βιβλίον ἐστὶ τοῦ Ἁγίου Γεωργίου τοῦ εἰς τὰ Κρημνὰ τῶν Βουνῶν Ζακύνθου· καὶ ἦτον τοῦ Παχωμίου τοῦ Ρουσάνου κόπος καὶ ἐξ τῆς χειρὸς αὐτοῦ ὅλον (lege ὅλον). καὶ αἰωνία αὐτοῦ ἡ μνήμη 'the present book belongs to [the monastery] of Saint George in Kremna on the Mountains of Zakynthos. It was the labour of Pachomius Rhusanus and it is entirely written by him. Eternal be his memory'. It is also important to note that part of this manuscript was copied by him on Mt. Athos, as he wrote on f. 336v: ταύτην τὴν μετάφρασιν ἔγραψα ὡς ἐν τῇ μονῇ τοῦ Βατοπεδίου· ἐπειδὴ ἦν ἐν πολλοῖς σφαλέρᾳ, ἀπῆλθον ἐν τῇ λαύρᾳ ἰδεῖν ἕτερον ἀντίγραφον καὶ οὐκ ἠθέλησαν δεῖξάι μοι. διὸ καὶ τὰς ὥδας κατέλιπον οὕσας ἱαμβικὰς Ἰωάννου Γεωμέτρου διὰ τὸ μυριόσφαλτον 'I wrote this *metaphrasis* while I was at the monastery of Vatopedi. As it was full of errors in many [passages], I went to the Lavra [monastery] to see another copy, but they did not want to show it to me. So, I omitted the odes in iambic metres by John Geometres because of the innumerable errors'. This note testifies to his awareness as a copyist and his difficulties with some librarians.

⁹¹ See N. Zorzi (2018, 104).

⁹² On this humanist, see Tristano (1989) and Abbamonte (2023).

⁹³ See Tristano (1989, 102–3).

⁹⁴ Accurately described in Formentin (1995, 34).

work on this volume, also wrote on f. 1r in the upper margin [± 13] $\chi\epsilon\iota\rho\alpha$ μου καλῶς γράφειν.⁹⁵ Indeed, he writes elegantly: he also decorated the initial letter of many paragraphs (mostly at the beginning, then tiredness may have got the best of him) with floral, zoomorphic, or abstract motifs. The text of Pollux, arranged in two columns, occupies ff. 1r–57r; on ff. 57v–58r there is an index of Book 1, written by another hand of the same age, which did not complete it. The manuscript probably belonged to Giano Parrasio's library, like Ne, with which it shares the same origin.⁹⁶ However, unlike for Ne, Seripando never came into possession of this volume. It is impossible to say what happened to Np until it found a new owner in Domenico Cotugno (1736–1822), whose name appears on the flyleaf at the end.⁹⁷

Catalogue description: Formentin (2015, 208).

Or = Oxford, *D'Orville* 60. Paper, II+153 ff (f. IIr is a parchment fragment from a Latin manuscript). Probably copied in Venice between 1480 and 1485.⁹⁸ The two scribes who wrote the text of Pollux were Georgius Trivizias (ff. 1–112) and Iohannes Rhosus (ff. 113–150).⁹⁹

Catalogue description: no. 16938 in Madan (1895 vol. 4, 53).

Ox = Oxford, *Corpus Christi* 75. Paper, II+161 ff. Dated to the first half of the 15th century.¹⁰⁰ Pollux's text occupies the most part of the volume (ff. 1r–159r) and covers all ten books. Two scribes wrote this manuscript: *a* (ff. 1–20, 23–67) and *b*, possibly Iohannes Chionopulus,¹⁰¹ who wrote the rest and also filled a *lacuna* by inserting ff. 21–22.

Catalogue description: Wilson (2011, 11).

⁹⁵ The hand of this Hydruntine scribe can be recognised on ff. 1r–111v in the *Neap.* III B 20, as pointed out by Formentin (2009, 261).

⁹⁶ On Parrasio's library, see Tristano (1989, 102); the identification of the volume is in Formentin (2009, 263). See also Abbamonte (2023).

⁹⁷ On this scholar and scientist, who studied and was active in Naples, see Formentin (2009, 257–8) and *DBI* 30.480–3.

⁹⁸ See Vendruscolo (1995, 355). On the other hand, the watermarks could suggest a slightly earlier date: tongs, ff. 1, 2, 3, 4 etc. similar to Piccard Werkzeug & Waffen III 730 (Linz and Naples 1463); two arrows crossed, ff. 20, 22, 23, 24 etc., Briquet 6278 (Venice 1479); three mountains ff. 80, 81, 84 etc., similar to Piccard Dreiberg II 255 (Graz and Venice 1461); scales in a circle, ff. 113, 119, Piccard Waage V 485 (Brescia 1473).

⁹⁹ *RGK* 1.178 = 2.237 = 3.298.

¹⁰⁰ The watermarks are analysed by Wilson (2011, 11), and point to a dating between 1407 and 1431.

¹⁰¹ He was active in Crete, see *RGK* 1.190 = 2.251 = 2.314. On the attribution of the hand, see Stefec (2012, 41).

Pa = *Parisinus graecus* 1868. Paper, II+458 ff. Folios 1–406 and 451–458 are dated to the second half of the 15th century, ff. 407–450 to the third quarter of the 14th.¹⁰² This manuscript contains works of various genres, mainly philosophy and medicine. Pollux appears on ff. 315r–357v (f. 315v is left blank), but his work is mutilated (ff. 358–367 are blank): it ends abruptly at 2.104 λόγου τε πηγῇ. Many scribes copied this volume: in the *Onomasticon* section it is possible to identify Harlfinger's Anonymus 25, also known as Isaias (ff. 315r, 316r–325v, 327r–341v; *marginalia* on ff. 342r–357v), and Iohannes Rhosus (see above), who wrote the title and drew some decoration on f. 316r; a third hand, who wrote ff. 342r–357v, remains unknown.¹⁰³ Another element to support the dating of this manuscript is the hand of Georgius Alexandrou or Georgius Komatas, who was active in the second half of the 15th century.¹⁰⁴ Pa belonged to the library of Cardinal Ridolfi.¹⁰⁵
Catalogue description: Omont (1888a, 155–6); but cf. the detailed description in Sicherl (1957, 137–43).

Pe = *Perusinus* I 108. Paper, III+356. Second half of the 15th century,¹⁰⁶ probably made in Crete, since the binding indicates the workshop of Michael Apostolis.¹⁰⁷ It belonged to Francesco Maturanzio (ca. 1443–1518), who acquired it in Crete.¹⁰⁸ The volume begins with the *Onomasticon* (ff. 1r–120r), incomplete (1.1–6.186 ἐπινίκια); it then contains some short treatises on metrics, Xenophon's *Cyropedia* and *Anabasis*, Theognis,¹⁰⁹ an alphabetical lexicon on syntax, and Pseudo-Aristotle's *Letters*. The manuscript was copied by six hands, of which only the first three worked on Pollux: *a* (ff. 1r–24v), *b* (25r–80v, 121r–124r l.13), *c* (81r–120r, 124r l.14–130r), Anonymus MA Stefec (137r–334v),¹¹⁰ Michael Apostolis (ff. 335r–350v),¹¹¹ and Theodorus Gazas (ca. 1400–1475/6)¹¹² (ff. 351r–354v).
Catalogue description: Proietti (2016, 183–90).

¹⁰² The watermarks, as well as the entire codex, are accurately described in Sicherl (1957, 137–43).

¹⁰³ On the attributions, with further bibliography, see Speranzi (2018, 198 n. 17).

¹⁰⁴ *RGK* 1.54 = 2.72 = 3.89.

¹⁰⁵ See Muratore (2009 vol. 2, 12–3).

¹⁰⁶ The watermarks go in this direction; a detailed analysis in Proietti (2016, 184–5).

¹⁰⁷ See Hoffmann (1982, 730–5).

¹⁰⁸ See Hoffmann (1983, 129). On his life, see *DBI* 72.338–41; Proietti (2016, 4–17).

¹⁰⁹ On Theognis, see the recent Ferreri (2021, 526–7).

¹¹⁰ On this hand, see Stefec (2014, 197).

¹¹¹ See Young (1953, 18 n. 9).

¹¹² *RGK* 1.128 = 2.165 = 3.211.

Pg = *Parisinus graecus* 2648. Paper, 229 ff. Second half of the 15th century.¹¹³ It belonged to the library of Cardinal Ridolfi.¹¹⁴ The first part of the manuscript, written by a single scribe, contains all ten books of Pollux (ff. 1r–160v); the second part contains Euripides' *Hecuba* with Moschopolean *scholia*¹¹⁵ and the Greek translation of *Disticha Catonis* by Maximus Planudes. An obvious lacuna occurs on ff. 17v and 18r–19r, which have been left blank. Pollux's text ends at 1.137 ξυήλην τήν and begins again at 1.157 ἀήττητοι. The later hand of Nicolaus Sophianus (early 16th century—after 1552)¹¹⁶ integrated, on f. 17v, 1.137 Λακωνικὴν to 1.139 τοὺς πολέμους. However, Sophianus did not complete his work. Book 5 ends at 5.149 ἐνειργασμένα and immediately afterwards begins, without any sign of a lacuna or book title, 6.20 καὶ ὑποψακάζειν λέγουσι (see below *Par. gr.* 2649, Pr). On f. 1r there is a short letter by Matthaeus Devaris (in his hand) to Cardinal Ridolfi.¹¹⁷

Ματθαῖος τῷ δεσπότη. εὐπορεῖν τινὸς κτήματος λέγεται οὐχ ὁ ἐν καὶ μόνον ἔχων, ἀλλ' ὁ πολλαπλάσια κεκτημένος, διόπερ καὶ σοὶ παντοίων βιβλίων κατασκευαζομένῳ βιβλιοθήκῃ οὐχ ἀπλᾶ τὰ βιβλία ἀλλὰ πολλαπλάσια προσήκει κεκτῆσθαι. ἔρρωσο.

Matthaeus to the master. It is said that a man is not rich when he possesses something as a single item, but rather when he possesses it as multiple items. Therefore, it is fitting for you, who are setting up a library with every kind of book, that you should have not only single copies, but multiple ones. Be in good health.

Catalogue description: Omont (1888b, 18).

Pn = *Parisinus suppl. graecus* 209. Paper, I+184 ff. It can be dated on palaeographic grounds to the end of the 15th or the beginning of the 16th century.¹¹⁸ Until the 18th century, the manuscript belonged to the monastery of Santa Giustina in Padua, as is stated on f. Iv *Iulii Pollucis Onomasticon : est monachorum congregationis s. Iustinae ipsi s. Iustinae coenobio deputatus signatus anno 1742*.¹¹⁹ A few years later, in 1797, it was brought to the BNF by order of Gaspard Monge, together with

¹¹³ The watermarks in Pollux's section, already inspected by Günther (1986, 86), allow a dating range between 1435 and 1491.

¹¹⁴ See Muratore (2009 vol. 2, 117–8), with a detailed description of the codex.

¹¹⁵ See again Günther (1986, 86).

¹¹⁶ *RGK* 1.318 = 2.437 = 3.517.

¹¹⁷ *RGK* 2.364 = 3.440. He was a pupil of Ianus Lascaris, worked as a librarian for Cardinal Ridolfi, and was an acquaintance of Nicolaus Sophianus. On his life, see *DBI* 39.513–6.

¹¹⁸ Unfortunately, the watermark (a standing bird) I could observe on ff. 3, 5, 7 etc. seemed to me quite dissimilar from those recorded in repertories.

¹¹⁹ On the history of this library, see Giacomelli (2022, 37–8).

other manuscripts and incunabula.¹²⁰ A single hand wrote all ten books of Pollux (ff. 1r–180r); at the end of the volume (f. 182r) the same hand inserted some omitted paragraphs: 6.76 μελιττοῦντα – 6.82 τῶν δ' ἄλλων δῆλα τὰ ὀνόματα, and 6.83 ἦσαν δέ τινες – 6.87 ὡς τὸ λίκνον ἀμετάνητα.

Catalogue description: Omont (1888b, 231).

Pr = *Parisinus graecus* 2649. Paper, III+212 ff. To be dated to the end of the 15th century.¹²¹ Pr was probably copied in Florence (see below under Xd), belonged to Ianus Lascaris and then passed to Cardinal Ridolfi.¹²² The manuscript consists of two codicological units: the first (ff. 1v–172r) contains all ten books of Pollux's *Onomasticon*, the second (ff. 174r–212r) contains Marcus Aurelius, extracts from Heron of Alexandria, *De tropis* by Cocondrius (or rather Concordius),¹²³ extracts from Moschopulus' *De passionibus dictionum*, and Lesbos. Folios 18r l.6–19r were left blank, Pollux's text ends at 1.137 ξυήλην τήν and begins again at 1.157 ἀήττητοι; Book 5 ends at 5.149 ἐνεργασμένα καὶ τὰς μετοχὰς on f. 78r l.5, then this folio remains blank, like ff. 78v–79v; after that, without a book title, begins 6.20 καὶ ὑποψακάζειν λέγουσι (see above *Par. gr.* 2648, Pg). Four scribes worked on the manuscript:¹²⁴ the Anonymus Vindobonensis (f. 1v, *marginalia* on ff. 2r–3v, 4v–5r, 11r–v; his additions to Pollux will be marked as **Pr**²), *b* (2r–18r, 19v–70r, l. 18), Arsenius, born Aristobulus, Apostolis (70r l.18–78r, 80r–172r),¹²⁵ and Marcus Musurus (174r–212v).¹²⁶ Besides, the hand of Ianus Lascaris also appears in the manuscript in both codicological units: concerning Pollux, on ff. 139v, 140v, 141v, and 156r he wrote some simple references to the text in the margins.¹²⁷ The *pinax* on f. 1r and a note on f. 174r are by Matthaeus Devaris.¹²⁸ It is interesting that the Anonymus Vindobonensis used Xd (*Laur. plut.* 56, 12) as the antigraphon for his integrations (see below). The latter may have belonged to the Medici library and also contains some notes in his hand.¹²⁹ As

120 See Astruc (1960, 344–6).

121 The only watermark I could see, on ff. 88–9, is a crowned eagle, very close to Briquet 91 (Florence 1494 and 1517). Speranzi (2015, 290) reasonably supposes that the manuscript was copied in Florence between 1492 and 1494/5, when both Arsenius Apostolis and Marcus Musurus lived there. That the copy was made in Crete, before 1492, is still a possibility, but quite unlikely.

122 See Muratore (2009 vol. 2, 102–3); Speranzi (2015, 282).

123 On the name of this author, see Sandri (2021).

124 The identification of the hands is due to Speranzi (2015, 281–92).

125 On Arsenius' writing, see *RGK* 1.27 = 2.38 = 3.46; on his life and activity, see Flamand (2016).

126 *RGK* 1.265 = 2.359 = 3.433. On Marcus Musurus, see Speranzi (2013); Ferreri (2014).

127 See Jackson (1999/2000, 88); Muratore (2009 vol. 2, 103); Speranzi (2015, 282–3)

128 Muratore (2009 vol. 2, 103).

129 Speranzi (2015, 286–7).

we will see later, the branch of the tradition from which Pr derives did not preserve any subscription (the so-called *scholion* by Bethe). On the other hand, the same marginal notes drawn from the *Etymologicum Magnum* (and other sources) found in manuscript G (*Vat. gr.* 2226) were copied into Pr, which is, as we will see, stems from G.

Catalogue description: Omont (1888b, 18).

Ps = *Parisinus graecus* 2671. Paper, VI+436 ff., end of the 15th century or beginning of the next.¹³⁰ It is a miscellaneous manuscript containing lexica, medical treatises (Leo Medicus¹³¹ and Nicephorus Blemmydes), and epistolography (Libanius, Photius, Demetrius Cydones, and Dionysius, Patriarch of Constantinople). It contains all ten books of the *Onomasticon*, which cover ff. 1r–190v. Besides, three other lexica are present in the manuscript: ff. 193r–204v an alphabetic lexicon (title: ἰδοὺ καὶ ἕτερον λεξικὸν κατὰ στοιχεῖον περιέχοντα πολυώνυμα τῶν ῥημάτων; incipit: ἀγαπῶ φιλῶ ἀσπάζομαι στέργω; explicit: ὠφελῶ ὀνίνημι λυσιτελῶ συντελῶ), ff. 267r–277r Graeco-Latin lexicon (incipit: ἄδετ· ἔχει; explicit: <φ>ινίουμ ῥεγουνδόρουμ· τὸ μεταξὺ τῶν τῶν ἀγρογειτόνων γυμναζόμενον ἐχόντων περὶ ὄρων πρὸς ἀλλήλους φιλονεικίας), and ff. 277r–284v another Graeco-Latin lexicon (incipit: ἀγωγή· παρὰ τὸ ἄγειν τοὺς ἀγομένους εἰς τὸ δικαστήριον; explicit: ὡς κονούμαξ· ὡς σούπεκτον). *Catalogue description:* Omont (1888b, 23–4).

Ro = Lanvellec, Bibliothèque de M. le Marquis de Rosanbo 401. Paper, 397 ff. To be dated to the end of the 15th century. The manuscript contains all ten books of Pollux's *Onomasticon* (ff. 1r–134r; 134v–137v are left blank), followed by three geographical works: Stephanus of Byzantium, Dionysius Periegetes, and Eustatius' commentary on Dionysius. Unfortunately, I have not been able to see the original, but only the microfilm kindly provided by the *Institut de recherche et d'histoire des textes* in Paris.¹³² I believe that the copyist who wrote the entire manuscript is the Anonymus Vindobonensis, whose interest in the text of Pollux is also attested in Pr (see above).

Catalogue description: Omont (1888b, 382).

¹³⁰ I was able to identify the watermark of an anchor in a circle with a six-pointed star above (ff. 29–32), close to Piccard Anker V 233 (Brescia 1532) or Briquet 485 (1547–1553), and a lamb with a flag in a circle (ff. 299, 330) Briquet 58 (Rome 1537).

¹³¹ See Buzzi (2019).

¹³² I would like to thank Matthieu Cassin for allowing me to access and use the microfilm, and for helping me to find my way around the labyrinthine, yet comfortable, building of the IRHT. All attempts to contact the owner of the manuscript for an autoptic examination were unsuccessful.

Vb = *Vaticanus Barberinianus graecus* 56. Paper, I+343 ff. Dated to the third quarter of the 16th century. Like Mo, it contains on ff. 228r–273v a section of the *Onomasticon*, from 1.21 to 2.78, nothing more than the text preserved in M. The copyist is the same as that of Mo, Andreas Darmarios.

Catalogue description: Capocci (1958, 57–8).

Vp = *Vaticanus Palatinus graecus* 149. Paper, I+318 ff. Last decade of the 15th century.¹³³ The manuscript mainly contains rhetorical texts: Libanius' and Basilios' letters, the *Handbook* of Epictetus, Theophrastus' *Characters*, Hermogenes, and Trophonius. Pollux's *Onomasticon* (ff. 164r–290v) ends at 6.186 ἐπινίκια (see above *Perus.* I 108, Pe). Two scribes participated in the copying: Emmanuel Zacharides (second half of the 15th–early 16th century),¹³⁴ who worked in Crete in the *atelier* of Michael Apostolis, wrote ff. 4r–163v and 293r–317v, while Arsenius Apostolis wrote ff. 164r–290v. The latter is the copyist of the entire section containing the *Onomasticon*. He also wrote a subscription on f. 290v: Ἀριστόβουλος ιεροδιάκονος καὶ ταύτην τὴν βίβλον ἐν Κρήτῃ ἐξέγραψα 'Ι, Aristobulus *hierodiaton*, copied also this book in Crete'. It can therefore be assumed that the book was copied on the island, as stated, and probably in the last years of the 15th century, after 1491, since Arsenius identifies himself as a deacon and his presence on the island is attested until 1500.

Catalogue description: Stevenson (1885, 80–1); see instead the description by A. E. Beron, J. Sieber on the website of the Heidelberg University Library.¹³⁵

Vu = *Vaticanus Urbinas graecus* 159. Paper, III+113 ff. Second half of the 15th century, before 1485.¹³⁶ It is a very rich and elegant manuscript, written entirely by Georgius Trivizias (see above).¹³⁷ It covers all ten books of Pollux.

Catalogue description: Stornaiolo (1895, 305–7).

Xa = *Marcianus graecus* Z 529. Paper, I+517 ff. Xa is a composite manuscript which belonged to Bessarion's library.¹³⁸ Ff. 1–129, together with ff. 491–496 and 517, date

¹³³ I have identified the watermark of an arbalist inscribed in a circle, Briquet 758 (1487), and that of a five-petalled flower, Briquet 6464 (1499–1504).

¹³⁴ RGK 1.114 = 2.146 = 3.189.

¹³⁵ See <https://doi.org/10.11588/diglit.39792>.

¹³⁶ On ff. 4, 8, 10, etc. there is the watermark of a R with a cross, similar to Briquet 8938 (1456–8).

¹³⁷ RGK 3.123.

¹³⁸ See also Giacomelli (2021, 246, 275).

from the middle of the 15th century;¹³⁹ the rest dates from the first half of the 14th. It is thus clear that the codicological unit which contains the *Onomasticon* was attached to an older manuscript. These first 129 folios consist of the ten books of Pollux (ff. 1r–121v), the *Onomasticon tacticon* (ff. 122r–124v), the *De musica* by [Aristides Quintilianus] (ff. 125–128r), and a shorter version of the *Lexicon Hermanni* (ff. 128r–129v),¹⁴⁰ followed by the beginning of the *De dialectis* by [Theodosius]. Unlike Mioni, I believe that two scribes wrote the text of this unit: *a* (ff. 1r–128r l.16; 476r; 492r–496v) and *b* (128r l.17–129v).

Catalogue description: Mioni (1985, 415–7).

Xb = *Marcianus graecus* Z 493. Parchment, I+448 ff. Dated to the 15th century. It belonged to Bessarion's library. Xb is an elegant manuscript: in high quality parchment, with graceful script and decorated initials at the beginning of each book.

Catalogue description: Mioni (1985, 302–3).

Xc = *Marcianus graecus* Z 520. See the description above, under *siglum* V. Xc will be adopted as the *siglum* for this witness when its text follows family *x* (Bethe's Ξ) instead of *c* (Bethe's III), which happens from 1.152 to the end of Pollux's work.¹⁴¹

Xd = *Laurentianus plut.* 56, 12. Paper, V+186 ff. Third decade of the 15th century, most likely in Constantinople, since it was copied by the same scribe as *Marc. gr.* Z 622.¹⁴² This manuscript contains the ten books of Pollux's *Onomasticon*. Xd was most probably used by the Anonymus Vindobonensis as a source to integrate the text of *Par. gr.* 2649 (Pr; see above). Given that Xd also served as the antigraphon of Xf, which was surely in Florence in 1480 (see below),¹⁴³ it is possible to assume that

¹³⁹ Two watermarks are found in this unit: three mountains in a circle with a long cross above (ff. 1, 14, etc.), very close to Briquet 11880 (Brescia 1448–53; Vicenza 1449); an anvil with a cross (ff. 6, 87, 482, 495 etc.), Briquet 5955 (Augusta 1418–Ratisbona 1459).

¹⁴⁰ Edited in Hermann (1801); Cramer (1841). This particular version looks like the one preserved by the Uppsala University Library, gr. 28B. On this lexicon see Lorenzoni (2013, 297–300); Ucciardello (2018).

¹⁴¹ Bethe (1900, XIII).

¹⁴² See Speranzi (2015, 287). The watermarks seem to confirm this conclusion: a horn (f. V) similar to Piccard Horn VII 258 (Udine 1428), a bow with an arrow (ff. 169, 171, 172, etc.) close to Piccard Waffen X 1082 (Waldau 1444), a Gothic letter R with a cross above (ff. 1, 7, 13, 17, etc.), Briquet 8396 (Venice 1443–1449), a bird, (ff. 53, 54), slightly similar to Briquet 12100 (Brussels 1402). On the activity of the scribe of Xd, see Speranzi (2014).

¹⁴³ It is also possible that this manuscript, or its apographon Xf, was consulted by Poliziano along with Lu: see Daneloni (2005, 193).

both Xd and Pr were in that city for some time, probably before Ianus Lascaris' departure, and that Pr was copied there.¹⁴⁴

Catalogue description: Bandini (vol. 2, 307).

Xe = *Laurentianus plut.* 10, 21. Paper, I+174 ff. The manuscript can be dated to the first half of the 15th century, but ff. 105–109, 124–155 were written in the middle of the 15th.¹⁴⁵ Pollux's *Onomasticon* is contained on ff. 110r–155v, but it is confined to the first book (it ends at 1.154 σχαδόνες καὶ ἐδώδιμοι). Only ff. 110r–123v (where the text stops at 1.71 ὦρα δὲ καὶ ἡμῶριον) can be ascribed to the original copyist (and volume); the rest is a later integration by Camillo Zanetti (third quarter of the 16th century). This codex was acquired for the Medici family by Ianus Lascaris during his journey to Greece in 1491–1492.¹⁴⁶

Catalogue description: Bandini (vol. 1, 488–9), but see instead the codicological descriptions by J. Wiesner in Moraux (1976, 192–4), and Muratore (2006, 28–30).

Xf = *Laurentianus Aediles* 224. Paper, II+181 ff. Dated to the second half of the 15th century. It was copied from *Laur. plut.* 56, 12 (Xd)¹⁴⁷ and contains all ten books of Pollux (ff. 1r–180v). Xf belonged to Giorgio Antonio Vespucci (ca. 1434–1514), as evidenced by two ownership notes: on the rear of the front cover 1482 *Georgii Antonii Vespucii liber κοινὰ τὰ φίλων* and again on the back cover *liber Georgii Antonii Vespucii κοινὰ τὰ φίλων* 1480.

Catalogue description: Rostagno (1898, 148).

Xg = *Vaticanus graecus* 8. Paper, 331 ff. Dated to the first half of the 15th century; the copyist is one Demetrius, who was active mainly in the early 15th century.¹⁴⁸ Xg contains all ten books of Pollux. This manuscript was already recorded as belonging to the Vatican Library in the catalogue of 1481.¹⁴⁹

Catalogue description: Mercati, Franchi de' Cavalieri (1923, 5).

Xh = *Athens, Μουσείο Μπενάκη* TA 190. Paper, IV+169 ff. Dated to the third quarter of the 15th century. The text of Pollux covers all ten books, but it seems to be mutilated at the beginning, since it begins with 1.8 εἴη δ' ἂν ὁ μὲν εἴσω περιρραντηρίων

¹⁴⁴ See Speranzi (2015, 287–8).

¹⁴⁵ On the watermarks, see J. Wiesner in Moraux (1976, 192–4).

¹⁴⁶ See Muratore (2006, 29) with further bibliography.

¹⁴⁷ See Daneloni (2005, 179 n. 2); Speranzi (2015, 287 n. 2).

¹⁴⁸ RGK 1.106 = 2.140 = 3.175. The watermarks (cherries, ff. 145, 148, 160, 161 etc.) are similar to Piccard Frucht 2.382 (Brindlein 1433).

¹⁴⁹ See Devreesse (1965, 98).

τόπος. The copyist, according to the catalogue of the Benaki Museum, is Georgius Alexandrou.¹⁵⁰ There are two further gaps in the text of the *Onomasticon*, both due to mutilations: the first (f. 59v) begins at 3.101 ἀλλὰ μετοχαῖς ὁ δὲ and ends at 4.51 φενακιστικῶς ταπεινῶς; the second one (f. 156v) includes Book 9, which ends at 9.160 εὐχρηματία εὐποτμία, and also the prefatory material of Book 10, where the letter to Commodus and part of the index are missing; ff. 51–53 are cut off in the lower margins, so that part of the text of Book 3 is also lost.

Catalogue description: Lappa-Zizica, Rizou-Couroupou (1991, 154).

Wn = *Vindobonensis phil. gr.* 44. Paper, V+136 ff. To be dated to the last years of the 15th or the beginning of the 16th century. Wn contains (ff. 1r–136v) the ten books of Pollux’s *Onomasticon* by the hand of a single scribe. It is possible that Wn was copied in Venice, since it belonged to Sebastiano Erizzo (1525–1585)¹⁵¹ and was not acquired by the Hofbibliothek until 1672.¹⁵²

Catalogue description: Hunger (1961, 167–8).

2.4 Manuscripts’ *sigla* in alphabetical order

Siglum	Signature	Date	Bethe correspondence, when different	Dictyon
A	<i>Parisinus graecus</i> 2670	m. 15th		52306
B	<i>Parisinus graecus</i> 2647	13th–14th		52282
C	<i>Palatinus Heid. gr.</i> 375	end 10th		32477
	<i>Vaticanus Urbinas gr.</i> 92			66559
D	<i>Vaticanus Palatinus graecus</i> 209	m. 14th		65941
E	<i>Matritensis</i> 4625	b. 14th		40105
F	<i>Parisinus graecus</i> 2646	2nd h. 14th		52281
G	<i>Vaticanus graecus</i> 2226	1st h. 14th		68857
H	<i>Vaticanus graecus</i> 2244	13th–14th		68875
I	<i>Monacensis graecus</i> 564	m. 14th		45012
L	<i>Laurentianus plut.</i> 56, 1	12th		16344
M	<i>Ambrosianus D</i> 34 sup.	b. 11th		42535

¹⁵⁰ *RGK* 1.54 = 2.72 = 3.89. Identification by A. Tselika in Lappa-Zizica, Rizou-Couroupou (1991, 154).

¹⁵¹ *DBI* 43.198–204.

¹⁵² See Hunger (1961, 168).

Siglum	Signature	Date	Bethe correspondence, when different	Dictyon
S	<i>Salmanticensis</i> BU 40	1450–1455		56454
V	<i>Marcianus graecus</i> Z 520	m. 15th		69991
Ab	<i>Ambrosianus</i> A 78 sup.	end 15th		42195
Am	<i>Ambrosianus</i> M 94 sup.	3rd q. 15th		43014
Br	<i>Bruxellensis</i> 11350	2nd h. 15th		9956
Cn	<i>Casanatensis</i> 6	1st q. 15th		56037
Fl	<i>Laurentianus plut.</i> 28, 32	1st h. 15th		16213
Fr	<i>Laurentianus plut.</i> 58, 1	15th		16422
Fz	<i>Laurentianus plut.</i> 58, 26	last q. 15th		16445
Lu	<i>Laurentianus plut.</i> 58, 3	3rd q. 15th	/	16424
Ma	<i>Marcianus graecus</i> Z 513	m. 15th		69984
Mc	<i>Marcianus graecus</i> Z 490	1330–50		69961
Mn	<i>Monacensis graecus</i> 202	m. 15th		44648
Mo	<i>Monacensis graecus</i> 181	16th		44627
Mr	<i>Marcianus graecus</i> X, 26	e. 15th		70620
Mv	<i>Marcianus graecus</i> XI, 7	2nd h. 15th		70643
Mz	<i>Marcianus graecus</i> XI, 26	1st h. 16th		70662
Ne	<i>Neapolitanus</i> II D 30	1490–1		46116
Np	<i>Neapolitanus</i> III E 38	1491		46382
Or	Oxford, <i>D'Orville</i> 60	1480–5		47826
Ox	Oxford, <i>Corpus Christi</i> 75	1st h. 15th		48622
Pa	<i>Parisinus graecus</i> 1868	2nd h. 15th	<i>p</i>	51494
Pe	<i>Perusinus</i> I 108	2nd h. 15th		55422
Pg	<i>Parisinus graecus</i> 2648	2nd h. 15th		52283
Pm	<i>Parisinus graecus</i> 1630	1st h. 14th		51252
Pn	<i>Parisinus suppl. graecus</i> 209	end 15th		52979
Pr	<i>Parisinus graecus</i> 2649	end 15th		52284
Ps	<i>Parisinus graecus</i> 2671	b. 16th		52307
Ro	Lanvellec, <i>Rosanbo</i> 401	2nd h. 15th		37459
Va	<i>Vaticanus graecus</i> 904	end 13th		67535
Vb	<i>Vaticanus Barberini graecus</i> 56	16th		64604
Vp	<i>Vaticanus Palatinus graecus</i> 149	last decade 15th		65881
Vt	<i>Vaticanus graecus</i> 12	m. 14th		66643
Vu	<i>Vaticanus Urbinas graecus</i> 159	2nd h. 15th		66626

Siglum	Signature	Date	Bethe correspondence, when different	Dictyon
Xa	<i>Marcianus graecus</i> Z 529	m. 15th		70000
Xb	<i>Marcianus graecus</i> Z 493	15th		69964
Xc	<i>Marcianus graecus</i> Z 520	m. 15th		69991
Xd	<i>Laurentianus plut.</i> 56, 12	3rd decade 15th		16354
Xe	<i>Laurentianus plut.</i> 10, 21	1st h. 15th		16143
Xf	<i>Laurentianus Aediles</i> 224	2nd h. 15th		15905
Xg	<i>Vaticanus graecus</i> 8	1st h. 15th		66639
Xh	<i>Athens, Μουσείο Μπενάκη</i> TA 190	15th		8300
Wn	<i>Vindobonensis phil. gr.</i> 44	e. 15th		71158
a	Familia cui pertinet M solus codex superstes		I	
b	Consensus codicum F et S		II	
c	Consensus codicum A V et x		III	
d	Consensus codicum C L et <i>d</i> ²		IV	
e	Consensus codicum E Fl Fr (Mr) Lu Or Pa Pn			
h	Consensus codicum Ab Fz Ne Np			
t	Consensus codicum (Ma Mr) Mn Mv Ro Vu (Wn)			
x	Consensus codicum Xa Xb Xc Xd Xe Xg (Xh)		3	

2.5 Printed editions of the *Onomasticon*

Venice 1502. (*siglum*: **Ald.**) Title: *Ιουλίου Πολυδεύκους Ὀνομαστικόν / Iulii Pollucis vocabulary*. This volume was published by Aldus Manutius in Venice in April 1502, as stated in the colophon: *Εν Ενετίαις παρ’ Αλδφ θαργηλιώνι μηνί .α φ β / Venetiis apud Aldum mense Aprili M.D.II*. It was dedicated to Elia Caprioli, an Italian humanist.¹⁵³ In the prefatory letter, Aldus described this *vocabulary* as ‘*varium, copiosum, elegans, doctum et perutile*’ ‘varied, rich, elegant, erudite and most useful’; and undoubtedly it was, and still is, a useful tool for those who wish to learn the Greek language. Unfortunately, none of the Greek humanists of Aldus’ circle at the time are recorded as curators or editors of this text of the *Onomasticon*.

153 On his life, see *DBI* 19.218–9.

Florence 1520. No title. Printed by Bernardo Giunta. Colophon: Ἐν τῇ Φλωρεντίᾳ παρὰ βερνάρδῳ τῷ ἱουντᾷ ἀνθεστηριῶνι Μηνὶ .α.φ.κ. / *Florentię apud Bernardum iuntam Mense Nouembri M.D.XX.*

Basel 1536. Title: Ἰουλίου Πολυδεύκου Ὀνομαστικόν ἐν βιβλίοις δέκα / *Iulii Pollucis Onomasticum, hoc est, instructis simum rerum ac synonymorum dictionarium decem libris constans, summo studio et cura emendato inque studiosorum gratiam tribus nunc demum locupletissimis indicibus auctum : cum praefatione Simonis Grynaei ad Ludi magistros.* The colophon preserves the name of the printers: *ex inclitya Germaniae Basilea per Balthasarem Lasium, et Thomam Platterum, Mense Martio, anno M.D.XXXVI.*

Frankfurt 1608. Title: Ἰουλίου Πολυδεύκου Ὀνομαστικόν ἐν βιβλίοις δέκα / *Iulii Pollucis Onomasticum decem libris constans : e Mss. codd. Bibliothecarum Palatinae atque Augustanae variis item doctorum virorum lucubrationibus quanta fieri potuit diligentia emendatum suppletum quoque nonnullibi et illustratum : adiecta interpretatio Latina Rodolphi Gualthieri, locis quamplurimis melior facta : indices item novi prioribus locupletiores et notae : studio atque opera Wolfgangi Seberi Sulani. Francofurti : apud Claudium Marnium, et heredes Iohan. Aubrii.* Edited by Wolfgang Seber (1573–1634) and including the Latin translation by Rudolph Walther (1519–1586), published without the Greek text in Basel in 1541.

Amsterdam 1706. Title: Ἰουλίου Πολυδεύκου Ὀνομαστικόν ἐν βιβλίοις δέκα / *Iulii Pollucis Onomasticum Graece et Latine : post egregiam illam Wolfgangi Seberi editionem : denuo immane quantum : emendatum, suppletum, illustratum : ut docebunt praefationes : Praeter W. Seberi notas olim editas accedit : Commentarius doctissimus Gothofredi Jungermanni : nunc tandem a tenebris vindicatus : Itemque alius Joachimi Kühnii : Subsidio Codici MS. Antwerpiensis variantium lectionum Isaaci Vossii : Annotatorum Cl. Salmasii et H. Valesii etc. concinnatus : Omnia contulerunt ac in ordinem redegerunt : Varias praeterea Lectiones easque insignes Codicis Falckenburgiani, tum et suas : Notas adjecerunt, editionemque curaverunt : Septem quidem prioribus libris : Joh. Henricus Lederlinus : Linguar. Orient. in Acad. Argentoratensi Prof. P. : Et post eum reliquis : Tiberius Hemsterhuis : Philos. et. Mathes. in Ill. Amstelaed. Athenaeo Prof. P. : Cum indicibus novis, iisque locupletissimis. Amstelaedami : Ex officina Wetsteniana.* Edited by Johann Heinrich Lederlin (1672–1737) and Tiberius Hemsterhuis (1685–1766). The work by Pollux was provided with a very extensive commentary and the translation by Walther already present in Seber; the manuscripts mentioned in the title are *Bruxellensis* 11350 (Br), then kept in Antwerp, and *Parisinus graecus* 2646 (F). The standard numbering of Pollux's text, adopted by later editors, dates back to this edition.

Of the modern editions, Dindorf (1824) brings no innovations to the *recensio* and simply reproduces a substantial part of the prefatory material from earlier editions before the text. Bekker (1846) offers, if not significant improvements to the text, greater clarity about the manuscripts he used (see Bekker 1846, III–IV); he integrated the vulgate text with three manuscripts C, *Heidelbergensis graecus* 375 (but he was not aware of the folios in *Vaticanus Urbinas graecus* 92), B (*Parisinus graecus* 2647) and A (*Parisinus graecus* 2647), on which he, like Lederlin, seems to rely very heavily.

3 A subscription and two epigrams

As Bethe pointed out in his seminal article on Pollux's textual transmission,¹ some manuscripts of the *Onomasticon* have a note at the beginning of the first book, which the German philologist called a *scholion*.² But rather than a proper *scholion*, this text seems to be a kind of subscription, a note that could imply an intervention in the work. Here I offer an edition which is based on all the extant witnesses to this text, with an apparatus and a working translation. Xf and Pr² copied this subscription from a codex of the x group (Xd), so they are certainly *descripti*, and not to be included here. The manuscripts will be indicated in the following order: family (alphabetically) and age within each family, divided into 'old' (before 1261), 'Palaeologan' (up to the beginning of the 15th century), and '*recentiores*'; within each of these groups they will be listed alphabetically.

Subscription ιστέον ὅτι τὰ ἐν τοῖς πέντε βιβλίοις ἐμφερόμενα πάντα ὀνόματα συναγέροχεν ὁ Πολυδεύκης ἀπὸ τε τῶν παλαιῶν ῥητόρων καὶ σοφῶν καὶ ποιητῶν καὶ ἐτέρων· τὰ πλείω δὲ καὶ ἀφ' ἑαυτοῦ ἐξέθετο. οἱ δὲ γε παλαιοὶ οἱ εὐρισκόμενοι ἐν τοῖς πέντε βιβλίοις ἦσαν· οὗτοι· Θουκυδίδης, Πλάτων, Ἰσαῖος, Ὅμηρος, Σοφοκλῆς, Εὐριπίδης, Ἴσοκράτης· καὶ ἕτεροι πολλοί, οὓς ἐγὼ κατέλιπον διὰ τὸ συνοπτικὸν καὶ τὸ εὐληπτότερον.

AVx(XaXdXeXg) Pa

1 ὅθεν ἐξεβλήθη(η) ταῦτα initio add. V || συναγέροχεν Pa || 3 ἑαυτοῦ ἐξέθετο Xg || εὐρισκόμενοι : εὐρεθησόμενοι V || τοῦ Πολυδεύκου post βιβλίοις add. V || [ἐν τοῖς] Xg || ἦσαν Vx Pa : εἰσὶν A || οὗ[τοι] Xg || 4 [Πλάτων] Xg || Ἰσ[αῖ]ος Xe || Σο[φο]κλῆς [. . .] Xg || Εὐριπίδης om. Xg || Ἰσοκράτης Xe Pa : Σωκράτης AV Xd : [. . .]κράτης Xa : om. Xg || ἔτ[εροι] Xe || 5 [οὓς ἐγὼ] Xa || [ἐγὼ] Xg || [διὰ] Xg || σ[υνοπτικόν] Xa || σ[υνο]πτικόν καὶ τὸ εὐλ[η]πτότερον Xe || τὸ² : [τὸ] Xg

One should know that Pollux collected all the words contained in the five books from the ancient rhetoricians, experts, poets, and others; most of them he explained by himself. The ancients [writers] who can be found in the five books were (*or are?*) these: Thucydides, Plato, Isaeus, Homer, Sophocles, Euripides, Isocrates, and many others whom I have left out in order to give a general overview.

Like many other famous subscriptions, this one also raises more questions than it answers. First of all, we must bear in mind that this subscription does not appear in the entire tradition of the *Onomasticon*, but it can be traced back to only one sub-archetype: c. As already proved by Bethe,³ manuscripts A and V – along with

1 See Bethe (1895, 332).

2 See Bethe (1900, 1).

3 See Bethe (1900, IX).

the *x* group, represented in this case by four members (XaXdXeXg) – descend from *c*; Pa is a contaminated witness that used a manuscript of the *x* group (see Sections 6.4 and 6.5). Moreover, while subscriptions to other works can be found in medieval witnesses dating from the 10th century,⁴ in the *c* family no manuscript is older than the second quarter of the 15th century, and the oldest codices of Pollux, C and M (10th–11th centuries), do not provide any help in this matter: the former has no trace of such a note, the latter is mutilated at the beginning. It must be stressed that this subscription is transmitted by late manuscripts: it may testify to the antiquity of the model of *c* (or of *c* itself), but it also means that the same subscription may have been somewhat altered (the beginning with ἰστέον ὅτι may suggest this) or shortened.

What this text says is not unambiguous. It speaks of five books of Pollux: it does not say ‘the first five’, but it seems to imply the existence of a set consisting of five books instead of the ten we know. It is difficult to ascribe this number to a scribal error, since it is repeated twice, and ε and ι are not easily confused in either majuscule or minuscule script. Bethe correctly noted that the (epitomised) redaction of the *Onomasticon* that the *c* family bears is no different from that of the *a* and *b* families. The *d* family, on the other hand, has been shortened more, although it derives from the same source. It follows that this subscription does not specifically describe the text of *c*, but refers to the whole tradition of Pollux.⁵ As a consequence, it cannot be applied to the first five books of the *Onomasticon* in the *c* family, and since there is no evidence that Pollux ever thought of dividing his work into five books – indeed, each letter to Commodus is preserved at the beginning of each book – it is very difficult to understand clearly what the author of the note meant. To overcome this *impasse*, Bethe⁶ suggested that the *Onomasticon* circulated in antiquity in two pentads, as was the case with the works of historians such as Polybius and Diodorus. This subscription, like those found in the scholiastic *corpora*, may therefore represent the remnants of a late antique edition that has survived only in one branch of the textual tradition. At any rate, a similar note on the other hypothetical pentad cannot be found in any witness of the *c* family, nor elsewhere. Nor, as far as I have been able to observe, is there any sign of an arrangement in two pentads in the extant witnesses. It is also curious that in this subscription, as mentioned above,

⁴ See, for example, the subscriptions in these famous manuscripts from the 10th century: *Marc. gr. Z 454* (*Iliad*), *Marc. gr. Z 471*, *Par. gr. 2713* (Euripides), and *Laur. plut. 32.9* (Apollonius Rhodius).

⁵ Bethe (1895, 332–4).

⁶ See Bethe (1895, 333 n. 1); Bethe (1900, VI): *in duo volumina distributos fuisse decem Onomastici libros, sicut Diodori Polybi libri quini coniuncti sunt, docet epitomatoris in quinque priores libros praefatio*.

there is no reference to the fact that these are the first five books, only a part of the whole thing: if we did not know the actual extent of the *Onomasticon*, we would think that it consisted of only five books. We could also speculate that this edition of Pollux was arranged in five *volumina*, each containing two books.⁷ Alternatively, we could speculate that the author of the note, for unknown reasons, only had access to the first five books of Pollux, or that a similar note was also applied to the beginning of Book 6 and was subsequently lost.

After a fairly standard description of Pollux's work, the unknown commentator, who here speaks in the first person,⁸ goes on to list the ancient writers represented in the *Onomasticon*: Thucydides, Plato, Isaeus, Homer, Sophocles, Euripides, and Isocrates (this one seems to have been corrupted into an improbable Socrates in the textual tradition and restored in some witnesses by, I think, conjecture), followed by others he does not mention for the sake of συνοπτικόν and εὐληπτότερον. Unfortunately, Bethe gives no explanation of the exact meaning of these terms, but he does warn that the entire note should not be taken literally. Quotations from the authors mentioned are not omitted, nor, if we take this κατέλιπον to refer only to ἕτεροι πολλοί, are those of these 'many others' absent, as can be seen by simply consulting Bethe's indexes.⁹ Clearly, Book 10 preserves many more quotations than in the other books, but not so many more compared to Book 2, and from Book 6 onwards the quotations tend to increase: the latter event is not due to a different state of the text, but to a precise decision by Pollux, who – perhaps in response to criticism – wrote, as we can read in his letter to Commodus:¹⁰

Poll. 6.1 ἐνίοις δὲ τῶν ἀμφοτέρων προσέθηκα τοὺς μάρτυρας, ἵνα τοὺς εἰπόντας εἰδῆς, ἔστι δ' ὅπου καὶ τὸ χωρίον ἐν ᾧ τούνομα, ἐπὶ δὲ τινων καὶ τὴν λέξιν αὐτήν. οὐ μὴν ἐπὶ πάντων ταῦτόν τοῦτ' ἐπενόησα, ὅπου μὴ κατήπειγεν, ἵνα μὴ τοῖς βιβλίοις περιττὸς ὄγκος προσῇ.

For some terms of uncertain meaning, I have added the witnesses, so that you may know who said them. Sometimes the passage in which the term is found is also given, and in some cases the expression itself. However, I did not apply the same principle everywhere when there was no pressing need, so as not to make the books too bulky.

⁷ On this subject, see the example of Athenaeus, in Olson (2006, XIV–XV), with further bibliography.

⁸ Famous subscriptions in the first person can be found in Latin in Late Antiquity: see Reynolds, Wilson (1991, 39–43). However, apart from this, there is no similarity between them and the one in Pollux: there is no mention of the name of the person who revised the text, and indeed there is no reference to any kind of editorial work, which seems to be typical of such Latin subscriptions.

⁹ A complete analysis of the presence of quotations can be found in Bethe (1895, 332–5).

¹⁰ Bethe (1895, 334); see also Radici Colace (2013, 25–6).

In conclusion, the statement made by this subscription is puzzling, or even inconsistent with the *Onomasticon* as we read it. I wonder if what the note says should be referred not to the text of Pollux, but simply to the list of authors that this anonymous commentator makes: since there are so many sources in the work, he prefers to omit the rest of them in this short catalogue. Perhaps the two adjectives that follow are helpful: συνοπτικόν ('for a comprehensive overview') and εὐληπτότερον ('for greater clarity'). They seem to refer more to the text of the *Onomasticon* itself than to the preceding list. According to the anonymous commentator, the aim of the operation may have been to simplify the text, enhancing its usability by cutting down on the number of citations and thereby making it more accessible for consultation.

Be that as it may, I fear that, in the end, this subscription may be not so much evidence of epitomisation as a brief presentation of Pollux's work: I would not rely on it to prove the process of epitomisation that occurred to some extent in the text. One might even suggest that this note was originally attached to an ancient edition of Pollux and then inserted at the beginning of the text we have. Hence, it could have belonged to a different redaction, one that suffered more abridgements and cuts, so that it was reduced to only five books; for some reason this lucky note would have survived in a branch of the tradition of Pollux, perhaps as a bizarre relic from the past accompanying the text. In any case, the reference to a different arrangement of the *Onomasticon* could be a sign of the note's antiquity. Of course, without further evidence, this hypothesis remains only a weak suggestion and, to be fair, it does not fit well enough with the probable context of the subscription just discussed.

Moving on to more poetical subjects, in some of Pollux's manuscripts we find two short epigrams, one placed at the beginning of the work,¹¹ the other at the end.¹² These two compositions in dodecasyllables,¹³ critically edited below, were specifically designed to accompany the *Onomasticon*. The first one introduces the text by praising the usefulness of the work of the Greek rhetorician, who is compared to a labourer, whose work can benefit the reader (the speaker); a group of manuscripts (AbFzNeNp), which are stemmatically related,¹⁴ also preserves the following title: 'Pollux's verses to the emperor Commodus'. However, this attribution is clearly to

11 AP App. 3.222 Cougny. On these eight verses, see also Bethe (1900, XI–XII).

12 AP App. 3.223 Cougny.

13 For a recent and complete discussion of Byzantine metres, I refer to Lauxtermann (2003–2019 vol. 2, 265–380), but on this metre, see also Maas (1903); Mondini (2023) with a complete bibliography on the topic.

14 See Chapter 5.

be rejected, since the metre and context do not fit, and both poems are probably late Byzantine creations: they can only be found in a number of recent witnesses, all belonging to a single branch (for this reason I have also included here H, which has unfortunately lost the first folio, but preserves the latter epigram). These compositions were likely added by a scholar to the text in a common ancestor of the manuscripts D, G, and H, perhaps after some kind of editorial work; they have survived in some of their descendants. Both poems can therefore probably be dated to the early Palaeologan Age.¹⁵ The title in AbFzNeNp may be an error, given its proximity to the first letter to Commodus in Book 1. In fact, the short composition, following the Byzantine fashion for dedicatory epigrams,¹⁶ seems to praise Pollux's talent as a lexicographer and the usefulness of his work as a tool for learning Greek: through his hard work, like a miner or a farmer, he offers the reader a complete collection of words and expressions. The second epigram, transmitted by even fewer manuscripts, is a *memento mori*, but in the form of a final poetic and melancholy farewell to the *Onomasticon*. Verses 3–4 of this epigram indicate a certain formulaic pattern that is common to other contemporary epigrams written as colophons at the end of a manuscript, albeit with some modified elements.¹⁷ The most common occurrence is ἡ μὲν χεὶρ ἣ γράψασα σήπεται τάφῳ 'the hand that wrote rots in a grave', while the second verse seems to be more customisable,¹⁸ but generally, such compositions mourn the short life of the scribe in contrast to the long existence that the work just written by that hand will attain. Our farewell to the *Onomasticon* takes a more sombre tone, omitting the latter hopeful part and emphasising the fact that the reader should be aware of his own death and remember the copyist, who has long since passed away.

χρυσοῦ μεταλλεῦ, καὶ γεωργῇ σπερμάτων,	τρέφεις, κατολβίζεις με καμάτων δίχα.
ἀνηρότως ἠϋλήσα τὴν πανσπερμίαν·	Ἀμαλθίας εὖρηκα τὴν βίβλον κέρας.
κάμνεις ὀρύττων τὰς πολυκρούνους φλέβας,	ὥς αὐτὸς ἀκάματον ἔξω τὴν πόσιν.
τὴν γοῦν ἀμοιβὴν χάριν ὑψόθεν λάβοις,	ἂν εὐσέβειαν τοῖς πόνοις κερανύης.

15 This was also the opinion of Maas and Bethe, see Bethe (1917, 775). It cannot be excluded that these two epigrams were written before the early Palaeologan Age, but they are not attested in the older manuscripts such as C or L. Unfortunately, M lacks the beginning and the end of the *Onomasticon*.

16 See Lauxtermann (2003–2019 vol. 1, 197–9, 353–6).

17 On this type of epigram, see Lauxtermann (2003–2019 vol. 1, 200–1), with further bibliography.

18 On epigrams of this kind, attested from the 10th century onwards, see Garitte (1962), Rudberg (1966), Treu (1970), Eleuteri (1980), and especially Atsalos (1988), which contains the most complete catalogue, and also Lauxtermann (2003–2019 vol. 1, 200). A large number of these epigrams are stored in the *Database of Byzantine Book Epigrams* (<https://www.dbbe.ugent.be> [last access 25.03.2025]), as type 1974.

Test.: **DG[H]I AbAmE²FzMrMzNeNpOxPs**

initio Πολυδεύκους ἔπη εἰς Κόμμοδον τὸν βασιλέα add. AbFzNeNp || 2 [κατολβί]ζεις με κ[I || 3 ηὔλησα GI AbFzNeNpOxPs^{sl} : ηὔχησα D AmE²MrMzPs : ἤμησα Maas || 4 ἀμαθίας Ne^{ac} || εὔρηκα : εὔρημα AbFzNeNp || κέρ[ας] I || 5 πολυκρόνους I E²Mr : πολυκρόνους DG AbAmFzMzNeNpOxPs : πολυχρόνους Cougny || 6 ἀκάματον DGI AmE²MrMzNeNpOxPs : ἀκάμαντον AbFzPs^{sl} || τὴν om. Np || 8 κεραννύεις I AmE²Mr

Gold digger, and seed farmer,
you feed me, bless me without labour.
Without a plough I have sowed an all-seed mixture,
in this book I found a horn of Amalthea.
You work hard to dig the veins of many streams,
that I may drink without toil.
May you receive grace from the heavens,
as you combine piety with toil.

ἔλαβε τέρμα βίβλος ἡ Πολυδεύκους
ἡ χεὶρ μὲν ἡ γράψασα τήνδε τὴν βίβλον
ὁ λαμβάνων δὲ τήνδε χερσὶ καὶ βλέπων
μνήμην τε κάμου κἂν μακράν εἰμι λίαν.

Τουλίου, Καίσαρος Κομμόδου χάριν.
οἰχίσεται – ναί – κἂν φθαρῇ καθὰ κόνις,
θάνατον εἰς νοῦν καὶ κρίσιν λαμβανέτω

Test.: **GH AbFzNeOx**

1 [Πολυδεύκους] H || 2 Κα[ί]σαρος H || [Κομμόδου χάριν] H || 3 [ἡ χεὶρ μὲν] H || [βί]βλ[ον] H || 4 [οἰχί]σεται – ναί – κἂν φθαρῇ H || 5 λαμβ[άνων] δὲ τήνδε χερσὶν καὶ βλέ[πων] H || χερσὶ H || post νοῦν καὶ detrita H || 6 μακράν : μακρά(ν) G Ox

This is the end of Pollux's book
Iulius, [written] for the Caesar Commodus.
The hand that wrote this book
will pass away – yes! – and even disappear like ashes,
but he who takes this [book] in his hands and reads it
shall keep death in mind and judgement,
and remember me even if I am far away.

According to the apparatus, the contribution of manuscripts from the later Palaeologan period to the determination of the text of these two epigrams is essentially irrelevant, with the sole exception of E² (of which Mr is a copy), the *siglum* which indicates this prefatory epigram in the hand of Constantinus Lascaris in E: the scholar found this epigram, originally absent in E, in another source. Whether this source actually preserved a better text, or whether Lascaris corrected it through his own ingenuity, cannot be definitively determined. The AbFzNeNp group of 15th-century manuscripts has instead suffered many corruptions, but the attribution of these verses to Pollux found in it remains interesting, if clearly unsustainable.

The author of these epigrams, or perhaps the authors, since the first seems to me to be more refined, remains unknown. It is possible to assume that the author of the former must have Lucian's *Rhetorum praeceptor* in mind when he speaks of the horn of Amalthea (Ἀμαλθείας εὕρηκα τὴν βίβλον κέρας 'in this book I found a horn of Amalthea'),¹⁹ although it cannot be ruled out that he is using this proverbial saying independently. This is the description of Rhetoric as a lady in Luc. *Pr.Rh.* 6:

καὶ δῆτα ἡ μὲν ἐφ' ὑψηλοῦ καθήσθω πάνυ καλὴ καὶ εὐπρόσωπος, τὸ τῆς Ἀμαλθείας κέρας
ἔχουσα ἐν τῇ δεξιᾷ παντοίοις καρποῖς ὑπερβρύον

Be she, very beautiful and fair of face, seated on high ground, having in her right hand the horn of Amalthea, which overflows with every kind of fruit.

It is not impossible, then, that the reference to the horn of Amalthea in the epigram is not coincidental, since a few lines further on, in *Rh.Pr.* 8, Lucian writes a passage that may have inspired v. 3 of the epigram:

σοὶ δὲ ἄσπορα καὶ ἀνήροτα πάντα φυέσθω καθάπερ ἐπὶ τοῦ Κρόνου.

Let everything grow for you without seeding or ploughing, as in the time of Cronus.

As we have seen in the Introduction (1.1), and according to the *scholia* to Lucian (174.12–175.3 Rabe), where this information could be found, it is none other than Pollux who is mocked by Lucian. As regards the epigram, it is difficult to say whether its author, if he really had Lucian's work in mind, was making fun of Pollux by using his hater's words, or of Lucian by giving positive value to what was originally intended as a mockery of Pollux's language and behaviour, or perhaps of the reader, who may have intended as an appreciation what was in fact a subtle mockery. In any case, the anonymous author would undoubtedly demonstrate his erudition and knowledge of one of the most esteemed Atticist writers of his time, Lucian.²⁰ In the same epigram, it is also worth noting the presence of the rare and sophisticated word πολυκρύνους (according to E²Mr and perhaps restored by Lascaris, since the other manuscripts have the variant reading πολυκρόνους, clearly inferior) 'of many streams', attested in poetry, for instance in *AP* 9.669.4 and Manuel Philes, *Carmina inedita* 118.3 Martini.

As already mentioned, both epigrams are composed in dodecasyllables (× – ∘ – × – ∘ – × – ∘ – ∘), and in both the prosody is usually respected, with not

¹⁹ See Bethe (1917, 775).

²⁰ See e.g. Gaul (2011, 144 ffw.).

uncommon metrical licences such as ἔλαβε or θάνατον (vv. 1 and 6 of the second epigram), where the α in the middle is counted as a long vowel instead of a short one, as happens with the ι in the second syllable of εἶμι (v. 7) or with υ in κεραννύεις (v. 8 of the first epigram), where, conversely, the vowel is taken as short instead of long,²¹ as in χάριν in the previous verse of the same epigram. Also the syllable -μα- in ἀκάματον (vv. 2 and 6 of the first epigram) must be considered long, as the ᾱ- in the same word: this was likely the way the author considered them to be.²² Nevertheless, the author of the first epigram (v. 2) is aware that ζ lengthens the preceding syllable -βι-, even though in his time it was pronounced like /z/. The prosody of the metre is also not respected with the proper names (vv. 1–2 of the second epigram), but this seems rather normal in Byzantine poetry.²³ The *caesurae* always fall after the fifth or seventh syllable, as is customary in the dodecasyllable.²⁴ They are distributed as follows:

- Epigram χρυσοῦ μεταλλεῦ...: 5ox, 7pp, 7pp, 7pp, 5p, 7pp, 5ox, 5pp.
- Epigram ἔλαβε τέρμα...: 7p, 7pp, 7pp, 5ox, 7p, 5ox, 5ox.

Since the stress on the antepenultimate is the most common occurrence with a *caesura* after the seventh syllable, the two epigrams conform to the general rule. 7p and 5p, which are less common but not rare, occur respectively twice in the second epigram and once in the first. More interesting is the complete predominance of 5ox when the *caesura* falls after the fifth syllable. Such a preponderance is well attested in the poetry of Manuel Philes (ca. 1275–1345),²⁵ and could, with due caution, indicate that the two epigrams date from the same period, considering also that they do not appear in the manuscripts before the end of the 13th century and the beginning of the 14th.

21 Epic correction is attested in Byzantine poetry, but it is very rare outside hexameters and elegiac distichs. See Lauxtermann (2003–2019 vol. 2, 280).

22 See Lauxtermann (2003–2019 vol. 2, 273).

23 See Lauxtermann (2003–2019 vol. 2, 272).

24 See Lauxtermann (2003–2019 vol. 2, 326–8).

25 See Maas (1903, 294–6); Lauxtermann (2003–2019 vol. 2, 326).

4 Preliminary considerations on the textual tradition of Pollux

In my collations of the *Onomasticon*, I have focused on the beginning of each book of the work, mainly on the first 39 sections of Book 1 (Chapter 10), the first 26 and the last 11 of Book 2 (Chapter 6), and the first 36 of Books 5 (Chapter 7) and 10 (Chapter 8). I have examined, by autopsy or using digital images, all the extant manuscripts that can be traced through *Pinakes* and Bethe's edition. Even such a limited sample allows us to make some useful observations. An expansion of this part of the text could lead to more precise and detailed conclusions (and correct the mistakes I may have made here), especially for the relationship between individual codices, which is not always clear, and for the books I have not covered in detail in this study: each book, as we will see, has its own peculiarities. But before examining these results, a few more general remarks must be made on the issue of epitomisation.

4.1 The question of epitomisation

The general consensus is that Pollux's *Onomasticon* is not preserved in its entirety, but rather in an epitomised form.¹ The epitomised version, however, would preserve not only a substantial part of the original content, but also the structure and, so to speak, the 'flow of discourse' of Pollux's work, albeit in an abridged and somehow rewritten form.² The process of epitomisation seems clear when we consider the surviving quotations from ancient authors, which have probably suffered the most: they are often heavily altered, cut, or even misattributed.³ On the other hand, there is some evidence that the text as it has been transmitted by the manuscripts is not hopelessly altered:⁴ the number of books remained the same, as the ten letters to Commodus attest;⁵ the organisation of the material, such as the use of *ἐπανών* to mark some words as opposed to those that can be used for *ψόγος*,⁶ or the recurring

1 See Bethe (1900, XVII); Tosi (1988, 88–9); Dickey (2007, 96).

2 See Dickey (2007, 96); König (2016, 298).

3 On this matter, see Tosi (1988, 88, 101–3).

4 The Pollux of the *Onomasticon*, apart from the letters, hardly lives up to our expectations of his good style, but it should be borne in mind that he was compiling a manual, not showing off his rhetorical skills.

5 It should also be noted that the length of a Pollux book is about 17.000 words, which is not so far from the number of words a volume could contain.

6 For example, Poll. 1.40–2; 1.178–9; 1.118–91; 1.194–7; 1.239–40; 4.34–7.

arrangement according to categories such as σκεύη, ἐργαλεῖα, μέρη, εἶδη, τόπος, ὀνόματα, πράγματα, ῥήματα, ἐπίρρημα, τὸ ἐναντίον, etc. is likely to be original. Connective sentences that introduce or conclude a topic,⁷ and passages in which Pollux speaks in the first person, are also important in this respect.⁸ There are also some digressions which do not contain strictly lexicographical material: these may have been intended, as Pollux says, to entertain the reader of the original work.⁹

For example, at 1.30–1 (see the edition in Chapter 11) the text of Pollux contains the first digression of the *Onomasticon*. It is about a very elaborate myth, otherwise only attested in a fragment by Apollodorus of Athens (*FGrHist/BNJ* 244 F 115 = Zenob. 5.22), which explains why the Boeotians sacrifice apples to Heracles. It is introduced as a sweet relief (γλυκύτης) for the discomfort that studying can cause in students, as in other similar passages of the *Onomasticon* (see also 1.45, 2.94, 4.87). In fact, this short narrative gives Pollux the opportunity to use many terms related to the religious sphere that he has previously presented or will present later, thus showing how to use them effectively (such words are underlined in the text below). This passage can be seen as a sample of Atticist writing, given by Pollux as if he were a teacher of rhetoric.¹⁰ The myth itself, on the other hand, gives an aetiological explanation of the Boeotian custom, based on the interpretation of the word μῆλον (something a grammarian would enjoy).

ἵνα δὲ καὶ ἀναπαύσω σε πρὸς μικρόν, ἐπεὶ τὸ διδασκαλικὸν εἶδος ἀύχμηρόν ἐστι καὶ προσκορές, οὐδὲν ἂν κωλύοι προσθεῖναι καὶ μύθου γλυκύτητα εἰς ψυχαγωγίαν, ὅτι καὶ μῆλα θύουσι περὶ Βοιωτίαν Ἡρακλεῖ – λέγω δὲ οὐ τὰ πρόβατα τῇ ποιητικῇ φωνῇ, ἀλλὰ τὰ ἀκρόδρυα – ἐκ τοιαύδε τῆς αἰτίας. ἐνείστηκε μὲν γὰρ ἡ πανήγυρις τοῦ θεοῦ, καὶ κατήπειγε τοῦ θύειν ὁ καιρός, τὸ δὲ ἱερεῖον ἄρα κριὸς ἦν. καὶ οἱ μὲν ἄγοντες ἄκοντες ἐβράδυνον – ὁ γὰρ Ἀσωπὸς ποταμὸς οὐκ ἦν διαβατός, μέγας ἄφνω ρυεῖς – οἱ δ' ἄμφω τὸ ἱερὸν παῖδες ὁμοῦ παίζοντες ἀπεπλήρουν τῆς ἱερουργίας τὸν νόμον· λαβόντες γὰρ μῆλον ὠραῖον κάρφη μὲν ὑπέθεσαν αὐτῷ τέτταρα, δῆθεν τοὺς πόδας, δύο δ' ἐπέθεσαν – τὰ δ' ἦν τὰ κέρατα – καὶ κατὰ τοὺς ποιητὰς ἀποθύειν ἔφασαν τὸ μῆλον ὡς πρόβατον. ἡσθῆναι τε λέγεται τῇ θυσίᾳ τὸν Ἡρακλέα, καὶ μέχρι τοῦδε παραμένειν τῆς ἱερουργίας τὸν νόμον. καὶ καλεῖται παρὰ τοῖς Βοιωτοῖς Μήλων ὁ Ἡρακλῆς, τοῦνομα ἐκ τοῦ τρόπου τῆς θυσίας λαβών.

7 Some examples: Poll. 1.73 φέρε δὴ καὶ περὶ οἴκου φράσωμεν; 3.155; 5.95 οὐ μὴν παρεατέον τὰ τῶν γυναικείων κόσμων ὀνόματα; 5.103 καταβεβλήσεται δ' ἡμῖν χύδην καὶ τῶν συνωνύμων ὀνομάτων; 6.7 ἐπεὶ δ' οὐδὲ τῶν συμποτικῶν ὀνομάτων ἀμελητέον; 7.9 λέγωμεν τοίνυν; 7.159 ἴωμεν δὴ πάλιν.

8 See Poll. 1.7; 1.45 (he introduces the history of purple dye to give the reader some rest); 1.255 (about the material he wanted to add in Book 1); 2.8; 2.17; 3.127 (παρ' ἄλλω δ' οὐδέτερον εὐρών μνημονεύω); 5.95; 6.130; 7.80; 8.6; 8.78; 9.69; 9.89; 9.138; 9.156 εὖρον γεγραμμένον; 10.11; 10.12; 10.33; 10.35.

9 Such as, for example 1.45–9 on the history of purple dye; 1.202–4, 206–10, 215 on horse-caring and mounting; 2.95; 5.22–6, 5.35 on hunting; 5.42–8 on stories of famous dogs; 6.57–8 contains a recipe to cook the θρία; 6.110–1 on the game of *kottabos*.

10 On the *Onomasticon* as a rhetorical instrument, see Chiron (2013).

To give you a little respite, since the task of teaching is dry and nauseating, nothing could prevent one from adding the pleasantness of myth as a diversion. [One should know] that in some parts of Boeotia they sacrificed apples (μῆλα) to Heracles – I do not mean sheep (μῆλα), as in poetic diction, but fruits – for this reason. The festival of the god was approaching, and the time for the sacrifice was looming: the sacrificial victim was a ram. Those who were carrying it were unwillingly late – for the river Asopus was not fordable, as it suddenly overflowed – but the youths playing around the temple did what the sacred ceremony required: they took a good-looking apple and attached four twigs to it – just like feet! And two on top: these would be the horns. And according to the poets, they sacrificed an apple (μῆλον) as if it were a sheep (μῆλον). The sacrifice is said to have pleased Heracles, and the custom of the ceremony is observed to this day. And Heracles is called ‘of the Apple’ (Μήλων) among the Boeotians, because he took his name from the way the sacrifice was performed.

Moreover, the erudite Pollux here is clearly hinting at Thucydides (2.5.3 ὁ γὰρ Ἀσωπὸς ποταμὸς ἐρρῆν μέγας καὶ οὐ ῥαδίως διαβατὸς ἦν ‘for the river Asopus was in full flow and was not easily fordable’). In this passage, the historian is talking about Theban troops who arrive too late because of the flooding of the river, just like those who carried the ram in the myth; one wonders if Pollux was quoting Thucydides somewhat ironically for his reader(s). The pair ἄγοντες ἄκοντες also shows a kind of paronomasia which can be traced back to Pollux’s rhetorical teaching. A passage like 1.30–1 could easily be very close, if not identical, in the original version of the *Onomasticon* and in the epitome we have. In conclusion, I think that it is the text of the *Onomasticon* itself that needs to be investigated in order to assess the degree of the epitomisation and the procedure behind it. With regard to this matter, I would not be as confident as Bethe¹¹ that the note we discussed in Chapter 3 can be taken as evidence, if only because of its lack of clarity.

According to Bethe,¹² the entire medieval tradition of Pollux descends from a single archetype (Ω) in majuscule script. This manuscript, which must have been written before the 9th century, contained the epitome of the *Onomasticon* provided with *variae lectiones*: by this time, it seems, Pollux’s original work was already lost or inaccessible. This epitome was certainly well known to Arethas (9th–10th century)¹³ and to his *entourage*, as attested by three *scholia* associated with the Archbishop of Caesarea.¹⁴ The text of Pollux used in these *scholia* is indeed the same as the one transmitted in our manuscripts, in the first two cases with slight adapta-

¹¹ See Bethe (1895, 332–5); Bethe (1900, V); Bethe (1917, 777).

¹² The extensive explanation of the textual tradition is in Bethe (1895), later summarised in Bethe (1900, V–XVII).

¹³ On Arethas of Patrai, Archbishop of Caesarea, see Pontani (2020b, 417–20), with further bibliography.

¹⁴ See Bethe (1895, 335–7); Bethe (1900, VI).

tions, probably made by the compiler, in the last case completely *ad litteram*. The *scholion* to the *Protrepticus* of Clement, possibly composed by Arethas himself,¹⁵ is in the hand of Baanes,¹⁶ a scribe who wrote the manuscript *Parisinus gr.* 451 (dated to 914) on behalf of (or for a fee for) Arethas. The set of *scholia* to Plato in codex *Bodleianus Clarkianus* 39 (dated to 895) is generally ascribed to the same hand of the scholar (B¹) who compiled the latter *scholia* below.¹⁷

Poll. 4.128–9

καὶ τὸ μὲν ἐγκύκλημα ἐπὶ ξύλων ὑψηλὸν βάθρον, ὧ ἐπίκειται θρόνος· δείκνυσι δὲ τὰ ὑπὸ σκηνὴν ἐν ταῖς οἰκίαις ἀπόρρητα πραχθέντα. καὶ τὸ ῥῆμα τοῦ ἔργου καλεῖται ἐκκυκλεῖν. ἐφ' οὗ δ' εἰσάγεται τὸ ἐκκύκλημα, εἰσκύκλημα ὀνομάζεται. καὶ χρὴ τοῦτο νοεῖσθαι καθ' ἐκάστην θύραν, ἢν' ἢ καθ' ἐκάστην οἰκίαν. ἡ μηχανὴ δὲ θεοῦς δείκνυσι καὶ ἥρως τοὺς ἐν ἀέρι Βελλεροφόντας ἢ Περσέας, καὶ κεῖται κατὰ τὴν ἀριστερὰν πάροδον, ὑπὲρ τὴν σκηνὴν τὸ ὕψος. ὃ δ' ἐστὶν ἐν τραγωδίᾳ μηχανή, τοῦτο καλοῦσιν ἐν κωμῳδίᾳ κράδην. δῆλον δ' ὅτι συκῆς ἐστὶ μίμησις· κράδην γὰρ τὴν συκὴν καλοῦσιν οἱ Ἀττικοί.

scholia in Clem. Alex. Protr. 2.12.1 (= 14.9, vol. 1, 418.35–419.9 Dindorf)

(ἐγκυκλήσω): ἐγκύκλημα ἐκάλουν σκευὸς τι ὑπότροχον ἐκτὸς τῆς σκηνῆς, οὗ στρεφομένου ἐδόκει τὰ ἔσω τοῖς ἔξω φανερά γίνεσθαι· ἐγκυκλήσω· οὖν ἀντὶ τοῦ 'φανερῶσω', 'γυμνώσω'. διεξοδικώτερον δὲ περὶ τοῦ αὐτοῦ εἰπεῖν, ἐγκύκλημα ἐλέγετο βάθρον ἐπὶ ξύλων ὑψηλῶν, ὧ ἐπίκειται θρόνος· δείκνυσι δὲ τὰ ὑπὸ τῇ σκηνῇ ἐν ταῖς οἰκίαις πραχθέντα ἀπόρρητα. ὑφ' οὗ δὲ εἰσάγεται τὸ ἐγκύκλημα, ἐσκύκλημα ὀνομάζεται, καὶ χρὴ τοῦτο νοεῖν καθ' ἐκάστην θύραν, ἢν' ἢ καθ' ἐκάστην οἰκίαν. δείκνυσι δὲ ἡ μηχανὴ θεοῦς καὶ ἥρως τοὺς ἐν ἀέρι, Βελλεροφῶντας ἢ Περσέας, καὶ κεῖται κατὰ τὴν ἀριστερὰν πάροδον ὑπὲρ τὴν σκηνὴν τὸ ὕψος. ὃ δὲ ἐστὶν ἐν τραγωδίᾳ μηχανή, τοῦτο καλοῦσιν ἐν κωμῳδίᾳ τὴν κράδην. δῆλον δ' ὅτι συκῆς ἐστὶ μίμησις· κράδην γὰρ ἀποκαλοῦσι τὴν συκὴν.

Par. gr. 451

¹⁵ See Pontani (2020a, 418–9).

¹⁶ RGK 1.30 = 2.40.

¹⁷ For an exhaustive discussion, see Cufalo (2007, XXVIII–XXX). On the use of Pollux by Arethas, see also Russo (2012, 62 ffw.)

Poll. 8.90

ὁ δὲ βασιλεὺς μυστηρίων προέστηκε μετὰ τῶν ἐπιμελητῶν καὶ Ληναίων καὶ ἀγώνων τῶν ἐπὶ λαμπάδι, καὶ τὰ περὶ τὰς πατρίους θυσίας διοικεῖ· δίκαι δὲ πρὸς αὐτὸν λαγχάνονται ἀσεβείας, ἱερωσύνης ἀμφισβητήσεως. καὶ τοῖς γένεσι καὶ τοῖς ἱερεῦσι πᾶσιν αὐτὸς δικάζει, καὶ τὰς τοῦ φόνου δίκας εἰς Ἄρειον πάγον εἰσάγει, καὶ τὸν στέφανον ἀποθέμενος σὺν αὐτοῖς δικάζει. προαγορεύει δὲ τοῖς ἐν αἰτία ἀπέχεσθαι μυστηρίων καὶ τῶν ἄλλων νομίμων. δικάζει δὲ καὶ τὰς τῶν ἀψύχων δίκας. τὴν δὲ συνοικοῦσαν αὐτῷ βασίλισσαν καλοῦσιν.

Poll. 8.102

οἱ ἑνδεκα εἰς ἀφ' ἑκάστης φυλῆς ἐγίνετο, καὶ γραμματεὺς αὐτοῖς συνηριθμεῖτο. νομοφύλακες δὲ κατὰ τὸν Φαληρέα μετωνομάσθησαν. ἐπεμελοῦντο δὲ τῶν ἐν τῷ δεσμοτηρίῳ, καὶ ἀπήγον κλέπτας ἀνδραποδιστὰς λωποδύτας, εἰ μὲν ὁμολογοῖεν, θανατώσοντες, εἰ δὲ μή, εἰσάγοντες εἰς τὰ δικαστήρια, κἂν ἀλώσιν, ἀποκτενοῦντες. τοῦ δὲ νομοφυλακίου θύρα μία Χαρώνιον ἐκαλεῖτο, δι' ἧς τὴν ἐπὶ θανάτῳ ἀπήγοντο.

schol. Plat. *Euthphr.* 2 (B¹) Cufalo

(τοῦ βασιλέως): ἦν καὶ Ἀθήνησι βασιλεὺς, ἀλλ' οὐχ ὥσπερ ἐν τοῖς ἄλλοις τῶν ὄλων ἄρχων, ἀλλὰ μόνων μυστηρίων προσεστηκώς μετὰ τῶν ἐπιμελητῶν καὶ Ληναίων καὶ ἀγώνων ἐπὶ λαμπάδι. καὶ τὰ περὶ τὰς πατρίους θυσίας διώκει. καὶ δίκαι πρὸς αὐτὸν ἐλαγχάνοντο ἀσεβείας καὶ ἱερωσύνης ἀμφισβητήσεως, καὶ τοῖς γένεσιν καὶ τοῖς ἱερεῦσι πᾶσιν ὁ αὐτὸς ἐδίκασεν. καὶ τὰς τοῦ φόνου δίκας εἰς Ἄρειον πάγον εἰσήγεν, καὶ τὸν στέφανον ἀποτιθέμενος αὐτοῖς ἐδίκασεν· προηγόρευ[ε δὲ] τοῖς ἐν αἰτία ἀπέχεσθαι μυστηρίων καὶ τῶν ἄλλων νομίμων. ἐδίκασε δὲ καὶ τῶν ἀψύχων δίκας. τὴν δὲ συνοικοῦσαν αὐτῷ βασίλισσαν ἐκάλουν. **B¹**

schol. Plat. *Phd.* 6 (B¹) Cufalo

(οἱ ἑνδεκα): οἱ ἑνδ[εκα]. εἰς [ἀφ'] ἑκάστης φυλῆς ἐγίν[ετο] καὶ γραμματεὺς αὐτοῖς συνηριθμεῖτο· νομοφύλακές τε κατὰ τὸν Φαληρέα Δημήτριον μετωνομάσθησαν· ἐπεμε[λοῦ]ν[το δὲ τῶν ἐν τῷ] δε[σ]μοτηρίῳ, καὶ ἀπήγον κλέπτας, ἀνδραποδιστὰς, λωποδύτας, εἰ μὲν ὁμολογοῖεν, θανατώσοντες, εἰ δὲ μή, ἐτάζοντες εἰς δικαστήρια, κἂν [ἀλώσιν], ἀποκτενοῦντες. τοῦ δὲ δεσμοφυλακ[ίου θύρα] μία Χαρώνιον ἐκαλεῖτο, δι' ἧς τὴν ἐπὶ θανάτῳ ἀπήγοντο. **B¹**

Considering that Arethas consulted a text of Pollux that was essentially identical to the one we have, and that in several cases the Byzantine scholar is an essential link in the survival of ancient works, Bethe hypothesised that the entire tradition of Pollux goes back to a copy owned by Arethas himself, which he curated and provided with various readings and *scholia*.¹⁸ This theory is interesting and certainly fascinating, but there does not seem to be any definitive evidence to support it. The only certainty – in my opinion – is that Arethas had a copy of the *Onomasticon* and that this copy did not contain a more complete version of the text than that which has come down to us through the medieval tradition: it was already an epitome.

18 Bethe (1895, 336–8) and Bethe (1900, V–VI, XV, XVII).

4.2 A longer and a shorter Pollux

When examining the textual tradition of the *Onomasticon*, one may notice divergences, often quite significant, in the text of certain passages. As I found in my sample collations, these differences are more pronounced in certain books than in others. For example, in Books 1 (with the exception of manuscript C) and 10, the degree of variation is almost negligible, while in Books 2 and 5 it is much more noticeable. To illustrate this point, I will provide a few examples. On the left, I present the **α** redaction¹⁹ as found in M, *b* (= FS) and A, and on the right the shorter redaction (with the *siglum* **β**) of C, which is the oldest and most complete witness of the *d* family that I know of, with the exception of Book 1. In Book 1, C appears to be the only manuscript (among those I have studied) to have this shorter redaction, as the other oldest *d* manuscripts (BDEGHI) do not. In the following samples I have underlined the passages that are unique to each redaction.

α

β (according to the text of C)

Book 1 (*b* A)

1.11–2 τὸ δὲ ἔργον ἰδρυσις, καθιέρωσις, στάσις, ἀνάστασις, καθίδρυσις, κατάστασις, καθοσίωσις, ἐργασία, ποιήσις. τὰ δὲ ἐναντία ἀνατρέψαι, καθελεῖν, καταβαλεῖν, κατενεγκεῖν, καθελκύσαι, συγχέαι τὸν κόσμον τοῦ νεώ, καταπρήσαι, ἐμπρῆσαι, καταφλέξει, πυρὶ νεῖμαι, ἐκ βάθρων ἀνασπᾶσαι, ἀκρωτηριάσαι.

1.11–2 τὸ δὲ ἔργον ἐργασία, ποιήσις, κατάστασις, καθιέρωσις, ἰδρυσις, στάσις καὶ τὰ ὅμοια. τὰ δὲ ἐναντία ἀνατρέψαι, καταβαλεῖν, συγχέαι τὸν κόσμον τοῦ νεώ, πυρὶ νεῖμαι, ἐκ βάθρων ἀναστήσαι ἢ ἀνασπᾶσαι, ἀκρωτηριάσαι καὶ τὰ ὅμοια.

Book 2 (M *b* A)

2.5 ἐπεὶ δὲ τὸ πρὸ τούτου βιβλίον ἀπὸ θεῶν εἶχε τὴν ἀρχήν, ἀπὸ ἀνθρώπων ἄρα τὸ δεύτερον ἄρχεται. ἄνθρωπος, ἀνθρώπιον, ἀνθρωπίσκος, ἀνθρώπινον, ἀνθρωπίνως, ἀνθρωπικόν, ἀνθρωποειδές. ἀνθρωπεῖα τέχνη ὡς Θουκυδίδης, ἀνθρωπίνῃ φύσιν ὡς Πλάτων. ἀνθρωπίζεται ὡς Ἀριστοφάνης. τὸ δὲ ἀνθρώπου δέρμα ἀνθρωπὴν Ἡρόδοτος καλεῖ. προσήκοι δ' ἂν ἀνθρώπου φιλόανθρωπος, ἀπάνθρωπος, φιλανθρωπία, καὶ τὰ ὅμοια. ἀπανθρωπεύεσθαι δὲ οὐκ ἐρεῖς.

2.5 ἐρεῖς οὖν τὸ σύννηθες ἄνθρωπος, ἀνθρώπιον, ἀνθρωπίσκος, ἀνθρώπινον, ἀνθρωπικόν, ἀνθρωπίνως, ἀνθρωποειδές. καὶ ἀνθρωπεῖα τέχνη, ἀνθρωπίνῃ φύσιν. ἀνθρωπίζεται, ὡς Ἀριστοφάνης. τὸ δὲ τοῦ ἀνθρώπου δέρμα ἀνθρωπὴν Ἡρόδοτος καλεῖ. προσήκοι δ' ἂν ἀνθρώπου φιλόανθρωπος, ἀπάνθρωπος, φιλανθρωπία, καὶ τὰ ὅμοια. ἀπανθρωπεύεσθαι δὲ οὐκ ἐρεῖς.

19 The *sigla* of the two redactions, **α** and **β**, are mine.

2.6 σπέρμα, σπορά. σπείραι, ἀρόσαι, καταβαλεῖν τὸ σπέρμα, ὑποδέξασθαι, κυῆσαι, γεννῆσαι, τεκεῖν. ἔμβρυον, κύημα, ἀνεμιαῖον κύημα, τρόφιμον, βιώσιμον. τὸ δὲ κύημα καὶ κύος Ἀριστοφάνης κέκληκεν ἥτις κυοῦς ἔφάνη κύος τοσοῦτον. 7 ἀμβλῶναι, καὶ ἀμβλωθρίδιον φάρμακον, καὶ ἀμβλωσις ὡς Λυσίας, καὶ ἀμβλωμα ὡς Ἀντιφῶν, καὶ ἀμβλίσκειν ὡς Πλάτων. γέννημα, γέννησις ὡς Πλάτων. γονὴ ἢ γένεσις ὡς Ξενοφῶν. τόκος, τίττει, ἐπίτεξ, ἐπίτοκος, ἐπίφορος. τοκῶσα ὡς Κρατίνος. ἀτόκιον φάρμακον, ὠκυτόκιον, ἢ τιτικόν, ὠκυτόκια ὡς Ἀριστοφάνης.

2.8 βρέφος, νεογενές, νεόγονον, ἀρτίγενές, ἀρτίγονον, πρωτόγονον, πρωτότοκον, ἀρτίτοκον, νήπιον, ἄρτι ἀπὸ γονῆς, ἄρτι ἐξ ἀμφιδρομίων. τὸ δὲ νεογίλλον Ἰσαῖος μὲν^Α εἶρηκεν ἐν τῷ κατ' Ἀριστομάχου, ἔμε δ' οὐκ ἀρέσκει. ἄμεινον δ' αὐτοῦ τὸ παρ' Ἡροδότῳ νεογνόν· ἀλλὰ καὶ τοῦτο Ἰωνικόν. αὐτοετές, ἔτειον, διετετές, καὶ τὰ ἐφεξῆς. ἔτι ἐν γάλακτι, ἐπιμαστίον, ἐπιμαστίδιον, ἄρτι ἀπὸ θηλῆς, ἄρτι ἀπὸ μαστοῦ. 9 παιδίον, παιδάριον, παιδίσκος, παῖς, κόρος καὶ κοῦρος, ἡθεος, οὐπω πρόσηβος, [ἤδη πρόσηβος.]^{ΜΑ} καὶ ἀντίπαις ὑπὸ τῶν νέων κωμωδῶν ἐκλήθη. Πλάτων δ' ὁ κωμικός καὶ παλλάκια εἶρηκεν· *παῖδες, γέροντες, μειράκια, παλλάκια*. ἄρτι ἡβάσκων. τόσα ἂψ ἤβης γεγυνώς ἔτη· τὸ γὰρ πρωθήβης ποιητικόν. μειράκιον, μειρακίσκος, μειρακύλλιον. 10 καὶ βούπαις *παρ' Εὐπόλιδι*. ἀγένειος, λειογένειος [...] προφερῆς ὁ τῷ μὲν χρόνῳ νεώτερος, τῇ δὲ ὄψει πρεσβύτερος δοκῶν

2.15 πολυετής, μακρόβιος, μακροχρόνιος· Πλάτων γὰρ ἐν Τιμαίῳ λέγει μακροχρονιώτερος. λέγοιτο δ' ἂν καθ' Ὑπερείδην καὶ ἐπὶ γήρως ὁδῶ καὶ ἐπὶ δυσμαῖς τοῦ βίου, ὡς ὑποφέρεσθαι τὴν γλῶτταν, ὡς συγκεχύσθαι τὸ φθέγμα εἰς ἀσάφειαν, ὡς παράφορον εἶναι τὴν φωνήν, ὡς λελύσθαι τῷ χεῖρε, ὡς ἀκρατεῖς εἶναι διὰ γῆρας, ὡς ὑποτρέμειν τῷ πόδε, ὡς ὑπολισθαίνειν, [ὡς ὑποσκάζειν.]^Μ ὡς εἶναι σφαλεροῦς, ἀβεβαίους, παραφόρους, ἀπαγεῖς, οὐ στασίμους, οὐκ εὐσταθεῖς.

2.6 *ἐρεῖς δ' ἂν σπέρμα σπορά*. καὶ σπείραι, ἀρόσαι, καὶ καταβαλεῖν τὸ σπέρμα, ὑποδέξασθαι, κυῆσαι, γεννῆσαι, τεκεῖν. ἔμβρυον, κύημα, ἀνεμιαῖον κύημα, τρόφιμον, βιώσιμον. 7 ἀμβλωθρίδιον, καὶ ἀμβλωθρίδιον φάρμακον, ἀμβλῶναι, ἀμβλωσις, ἀμβλωμα· καὶ ἀμβλίσκειν ὡς Πλάτων. γένεσις, γονὴ, γένεσις, τόκος, ἐπίτεξ, ἐπίφορος καὶ ἐπίτοκος· *τοκῶσα δὲ ἔπει* Κρατίνο. ἀτόκιον φάρμακον, ὠκυτόκιον.

2.8 βρέφος, νεογενές, νεόγονον, ἀρτίτοκον, πρωτότοκον, καὶ τὰ ὅμοια. νήπιον, ἄρτι ἀπὸ γονῆς, ἄρτι ἐξ ἀμφιδρομίων. τὸ δὲ νεόγυλλον, εἰ καὶ Ἰσαῖος εἶρηκεν, *οὐ δόκιμον*. ἄμεινον δ' αὐτοῦ τὸ παρ' Ἡροδότῳ νεογνόν, ἀλλὰ καὶ τοῦτο Ἰωνικόν. αὐτοετές, ἔτειον, διετετές, καὶ τὰ ἐφεξῆς. ἐν γάλακτι, ἐπιμαστίδιον, ἄρτι ἀπὸ θηλῆς, ἄρτι ἀπὸ μαστοῦ. 9 παιδίον, παιδάριον, παιδίσκος, παῖς, κόρος, ἡθεος, οὐπω πρόσηβος. ἀντίπαις ὡς οἱ κωμικοί, καὶ παλλάκια ὡς Πλάτων ὁ κωμικός· *μειράκια, (παλλάκια)*. [...] *ἐρεῖς δὲ καὶ* ἄρτι ἡβάσκων, καὶ ἂψ ἤβης γεγυνώς, ἔτι μειρακίσκος, μειρακύλλιον, 10 καὶ βούπαις. *εἴτα* ἀγένειος, λειογένειος [...] προφερῆς δὲ *λέγεται* ὁ τῷ μὲν χρόνῳ νεώτερος, τῇ δὲ ὄψει δοκῶν πρεσβύτερος

2.15 *ἐρεῖς δὲ πολυετής*, μακρόβιος καὶ μακροχρόνιος· *εἴτα ἐπὶ γήρως ὁδῶ*, ἐπὶ δυσμαῖς βίου, ὡς ὑποφέρεσθαι τὴν γλῶτταν, ὡς συγκεχύσθαι τὸ φθέγμα εἰς ἀσάφειαν, ὡς παράφορον εἶναι τὴν φωνήν, ὡς λελύσθαι τῷ χεῖρε, ὡς ἀκρατεῖς εἶναι διὰ γῆρας, ὡς ὑποτρέμειν τῷ πόδε, ὑπολισθαίνειν, εἶναι σφαλεροῦς, ἀβεβαίους, καὶ τὰ ὅμοια.

2.19 *ρήματα δὲ τῶν προειρημένων κυῖσκειν, κυῖσκεσθαι – ἐπὶ τῶν κυουσῶν γὰρ καὶ τοῦτο Πλάτων ἔταξεν, εἰπὼν ἐν Θεαιτήτῳ κυῖσκομένη τε καὶ τίκτουσα –* *κυεῖσθαι, γεννᾶσθαι, τίκτεσθαι.* εἰς ἐφήβους τελεῖν. παιδεύεσθαι, τάχα δὲ καὶ τὸ παίζειν καὶ 20 *ἡ παιδεία καὶ τὸ παιδεῖον μάθημα* παρὰ Πλάτωνι καὶ ὁ παιδαριώδης παρὰ Νικοχάρει, καὶ τὸ παιγνιώδης παρὰ Ξενοφῶντι, καὶ ἡ παιδαγωγία παρὰ Πλάτωνι. τούτοις ἂν προσήκοι καὶ τὸ ἡβᾶν, ἡβάσκειν, εἰς μειρακίων ἡλικίαν ἐξαλλάττειν, ἀκμάζειν, σφριγᾶν, νεάζειν, νεανιεύεσθαι· Ξενοφῶν δὲ καὶ νεανισκεύεσθαι ἔφη. τὸ δὲ τολμᾶν νεανιεύεσθαι Ἀριστοφάνης ἔφη, ἅψ' οὗ Λυσίας τὸ νεανιεύομενοι, καὶ νεανία. ἀνδρίζεσθαι δὲ Ἀριστοφάνης ἔφη· ἀνδρίζεσθαι, ἀνδροῦσθαι, καὶ ἀνδριζόμενοι Ὑπερείδης. ὅθεν καὶ τὸ ἀνδρείως, καὶ ἀνδρικῶς ὡς Πλάτων, καὶ ὡς Ἰσαῖος *ἀνδρικῶ χορῶ*, καὶ ὡς Ἰσοκράτης ἀνδρωδῶς. ἐναριθμεῖσθαι τῷ καταλόγῳ. 21 *παρηβᾶν, ἀπανθεῖν, εἰς γῆρας προχωρεῖν, λευκαίνεσθαι τὴν τρίχα, πολιοῦσθαι, γηρᾶν, γηράσκειν, καταγηράσκειν, ἀσθενεῖν, ὑπονοστεῖν, παρολισθάνειν, ὑποτρέμειν, ἀκρατῶς ἔχειν αὐτοῦ, παρηωρήσθαι τὰ μέλη, λελύσθαι τὰ ἄρθρα, παραγηρᾶν, παρανοεῖν, ἀλλοφρονεῖν, παραλλάττειν, ἐξεστηκέναι, μαίνεσθαι, παραφρονεῖν.*

Book 5 (b A)

5.9 *θήρα· ἄγρα, κυνηγέσιον· θῆραι, ἄγραι, κυνηγέσια.* θηρευτής, ἀγρευτής, κυνηγέτης· ὁ δὲ τούτῳ συμπράττων συγκυνηγέτης, σύνθηρος, ὁμόθηρος. *ἔστι δὲ ἐπὶ κυνηγέτου εἰπεῖν* ζητητής θηρίων, πολέμιος θηρίων, ἐχθρός, ἀντίπαλος, φιλόθηρος, ἅψ' οὗ καὶ τὸ πρᾶγμα φιλοθηρία, φιλοκυνηγέτης, θηρευτικός, ἀγρευτικός κυνηγετικός· θηρευτικῶς, ἀγρευτικῶς, κυνηγετικῶς. θηρᾶν, θηρεύειν, κυνηγετεῖν. Ξενοφῶν δὲ καὶ θηρᾶσθαι ἀντὶ τοῦ θηρᾶν ἔφη, καὶ θηρῶνται ἀντὶ τοῦ θηρῶσιν· 10 *ἡμεῖς δὲ ἐπὶ μὲν τῶν ἀνδρῶν* τὸ θηρᾶν, ἐπὶ δὲ τῶν θηρίων τὸ θηρᾶσθαι, ὥσπερ ἐπὶ μὲν τῶν ἀνδρῶν ἰχνεύειν, ἀνιχνεύειν καὶ ἰχνηλατεῖν· καὶ ἰχνευτής ἀνὴρ καὶ κύων.

2.19 *ρήματα δὲ τῶν προειρημένων κύειν, κυῖσκεσθαι – ἐπὶ γὰρ τῶν κυουσῶν καὶ τοῦτο Πλάτων ἔταξεν –* *κυεῖσθαι, γεννᾶσθαι, τίκτεσθαι.* 20 *ἐρεῖς δὲ* καὶ ἡβᾶν, ἡβάσκειν καὶ εἰς μειρακίων ἡλικίαν ἐξαλλάττειν, νεανιεύεσθαι· Ξενοφῶν δὲ καὶ νεανισκεύεσθαι ἔφη. Ἀριστοφάνης δὲ τὸ τολμᾶν οὕτως ἔφη, ἅψ' οὗ τὸ νεανιεύομενοι, καὶ νεανία. ἀνδρίζεσθαι, ἀνδροῦσθαι, καὶ ἀνδριζόμενοι. ἀνδρείως, *καὶ τὰ ὅμοια.* 21 *εἶτα* *παρηβᾶν, ἀπανθεῖν, λευκαίνεσθαι τὴν τρίχα, γηρᾶν, καὶ τὰ ἄλλα τὰ ἀπὸ τῶν εἰρημένων ὀνομάτων δυνάμενα σχηματίζεσθαι.*

5.9 *ἡ θήρα λέγοιτ' ἂν* καὶ ἄγρα καὶ κυνηγέσιον· θῆραί τε καὶ ἄγραι, καὶ θηρευτής, καὶ ἀγρευτής, καὶ κυνηγέτης· ὁ δὲ τούτῳ συμπράττων συγκυνηγέτης καὶ τὰ ὅμοια. *ἐρεῖς δὲ ἐπὶ τοῦ κυνηγέτου* ζητητής θηρίων, καὶ φιλόθηρος, καὶ ἀντίπαλος *καὶ τὰ ὅμοια.* καὶ φιλοθηρία, καὶ θηρευτικός. Ξενοφῶν δὲ καὶ θηρᾶσθαι ἀντὶ τοῦ θηρᾶν ἔφη, καὶ θηρῶνται ἀντὶ τοῦ θηρῶσιν· 10 *ἡμεῖς δὲ ἐπὶ μὲν τῶν ἐνεργούντων* τὸ θηρᾶν, ἐπὶ δὲ τῶν θηρίων τὸ θηρᾶσθαι, ὥσπερ καὶ τὸ ἰχνεύειν, καὶ ἀνιχνεύειν καὶ ῖνηλατεῖν· καὶ ἰχνευτής ἀνὴρ καὶ κύων.

5.11 μετιέναι, κυνοδρομεῖν, ἔπεσθαι κατὰ πόδας, ἐπιγίνεσθαι ταῖς κυσίν, αἰρεῖν, λαμβάνειν, τιτρώσκειν, ἀποκτινύναι, ζωγρεῖν, ζώντων κρατεῖν. ἐπὶ δὲ τῶν θηρίων ἰχνεύεσθαι, ζητεῖσθαι, ἀναζητεῖσθαι, εὐρίσκεσθαι, ἀνευρίσκεσθαι, ἐξευρίσκεσθαι, διώκεσθαι, μεταθεῖσθαι, ὑποφεύγειν, περιφεύγειν, ὑπάγειν, ἀποδιδράσκειν, αἰρεῖσθαι, ἀλίσκεσθαι, λαμβάνεσθαι, τιτρώσκεσθαι, ἀποκτινύνεσθαι, ζωγρεῖσθαι.

5.14 τόποι δὲ θηρίων ἐν οἷς ἂν εὐρίσκηται, ἴδαι, ὕλαι, νάπαι, ὄρη, ἄντρα, θάμνοι, φωλεοί, ἔλη, ὀργάδες, πεδία, ἄρουραι, ἱλεοί· κυρίως μὲν ἐπὶ τῶν ὄφρων οὕτω καλούμενοι, ὥσπερ καὶ χεραῖ, κατὰ δὲ χρῆσιν καὶ ἐπὶ τῶν ἄλλων θηρίων. καὶ ἔστι θηρία τὰ μὲν ὡς ἐπὶ τὸ πλεῖστον ὄρεια, ὡς <οἱ> λέοντες, τὰ δ' ἔλεια ὡς οἱ σύες, τὰ δὲ ταῖς ἴδαις τε καὶ ὕλαις χαίροντα ὡς αἱ παρδάλεις, ὅθεν καὶ Ὅμηρος *εἶρηκεν ἡνύτε πάρδαλις εἴσι βαθείης ἐκ ξυλόχοιο*.

5.36 φαίης δ' ἂν στήσασθαι τὰς ἄρκυς, ἐνστήσασθαι, περιστήσασθαι, περιβαλεῖν, περιβαλέσθαι, περιπετάσαι, περιτεῖναι, περιτεῖναι, ἐπιτεῖναι,^A ὀρθῶσαι, στοιχίσαι, περιστοιχίσαι, περιστοιχίσασθαι. καλεῖται δ' αὐτῶν ἡ στάσις στοιχός καὶ στόχος καὶ στοχάς καὶ στοχασμός καὶ στοιχισμός. στοχάς δὲ καλεῖται καὶ χειροποίητά τινα οἰκοδομήματα ἐκ λίθων, ἢ ὕλης ὑπὲρ τὴν γῆν ἀναστήματα, κατὰ χρεῖαν τῆς τῶν δικτύων ἐξ ἴσου στάσεως, εἴ τι κοῖλον εἴη περὶ τὸ ἀρκύστατον. Σόλων δὲ καὶ στοιχάδας τινὰς ἐκάλεσε, ταῖς μορίαις [*d* : μυρίαις *F* : μοιρίαις *SA*] ἀντιτιθεῖς, ἴσως τὰς κατὰ στοῖχον πεφυτευμένας.

5.11 μετιέναι, αἰρεῖν, καὶ τὰ ὅμοια. ἐπὶ δὲ τῶν θηρίων ἰχνεύεσθαι, διώκεσθαι, μεταθεῖσθαι, αἰρεῖσθαι, καὶ τὰ ὅμοια.

5.14 τόποι δὲ θηρίων ἐν οἷς ἂν εὐρίσκηται, ἴδαι, νάπαι, ὕλαι, ὄρη, ἄντρα, θάμνοι, φωλεοί, ἔλη, ὀργάδες, πεδία καὶ τὰ ὅμοια, ἱλεοί. κυρίως μὲν ἐπὶ {μὲν} τῶν ὄφρων οὕτω καλούμενοι, ὥσπερ καὶ χεραῖ, κατὰ δὲ κατάχρησιν [καταχρηστικῶς δὲ *d'*] καὶ ἐπὶ τῶν ἄλλων θηρίων. καὶ ἔστιν θηρία τὰ μὲν {ὡς} ἐπὶ τὸ πλεῖστον ὄρεια, ὡς οἱ λέοντες, τὰ δὲ ἔλεια ὡς οἱ σύες, τὰ δὲ ταῖς ἴδαις τε καὶ ὕλαις χαίροντα ὡς αἱ παρδάλεις.

5.36 φαίης δ' ἂν στήσασθαι τὰς ἄρκυς, ἐνστήσασθαι, περιστήσασθαι, περιτεῖναι, ὀρθῶσαι, στοιχίσαι, περιστοιχίσασθαι, καὶ τὰ ὅμοια. καλεῖται δ' αὐτῶν ἡ στάσις καὶ στοῖχος καὶ στόχος καὶ στοχάς καὶ στοιχισμός. στοχάς δὲ καλεῖται καὶ χειροποίητά τινα οἰκοδομήματα ἐκ λίθων, ἢ ὕλης ὑπὲρ τὴν γῆν ἀναστήματα, κατὰ χρεῖαν τῆς τῶν δικτύων ἐξ ἴσου στάσεως, εἴ τι κοῖλον εἴη περὶ τὸ ἀρκύστατον. Σόλων δὲ καὶ στοιχάδας τινὰς ἐλάσσε[.]ας ἐκάλεσε, ταῖς μορίαις ἀντιτιθεῖς, ἴσως τὰς κατὰ στοῖχον πεφυτευμένας.

Book 10 (b)

10.10 σκεύη τὰ κατ' οἰκίαν χρήσιμα καὶ κατ' ἀγροῦς ἢ τέχνας ἐδοξέ μοι καλῶς ἔχειν συναγαγεῖν, ἵν' ἔχῃς, οὗτος ἂν ἐκάστοτε χρήζῃς, ὥσπερ ἐκ σκευοθήκης λαβών· αὐτὸ μὲν γὰρ τοῦνομα τῆς σκευοθήκης εὐροις ἂν ἐν τοῖς Αἰσχύλου Ψυχαγωγοῖς καὶ σκευοθηκῶν ναυτικῶν τ' ἐρείπιων. καὶ Αἰσχίνης δὲ ἐν τῷ κατὰ Κτησιφώντος φησι σκευοθήκην δὲ ὠκοδόμουν· Θουκυδίδης δὲ ἀποθήκην αὐτὴν καλεῖ, φήσας τοῖς τε χρήμασι καὶ τοῖς σκεύεσιν ἀποθήκην. αὐτὰ δὲ τὰ σκεύη καλοῖτ' ἂν ἔπιπλα οἰοῖναι κούφη κτῆσις, τὰ ἐπιπολῆς ὄντα τῶν κτημάτων· ὁ γοῦν Εὐπολις ἐν τοῖς Κόλαξι προειπὼν ἄκουε δὴ σκεύη τὰ κατὰ τὴν οἰκίαν, ἐπήγαγε παραπλησίως τέ σοι γέγραπται τὰ ἔπιπλα. Ἡρόδοτος δὲ αὐτὰ ἐπίπλοα εἶρηκεν

10.10 τὸ μὲν ὄνομα τῆς σκευοθήκης εὐροις ἂν ἐν τοῖς Αἰσχύλου Ψυχαγωγοῖς καὶ παρ' Αἰσχίνῃ ἐν τῷ κατὰ Κτησιφώντος, Θουκυδίδης δὲ ἀποθήκην αὐτὴν καλεῖ. Ἡρόδοτος δὲ αὐτὰ ἐπίπλοα κέκληκεν.

These samples show how evident the discrepancies are:

- Redaction β has a clear tendency to shorten the text; in addition to the examples provided above, C, for instance, completely omits a section in Book 5 (5.24–6).²⁰ β overlooks many terms or arranges them in a different order, omits quotations, and in some cases even authors' names; at 2.8 it replaces τὸ δὲ νεογίλλον Ἰσαῖος μὲν^A εἶρηκεν ἐν τῷ κατ' Ἀριστομάχου, ἐμὲ δ' οὐκ ἀρέσκει, where Pollux speaks his mind, with an impersonal τὸ δὲ νεόγιλλον, εἰ καὶ Ἰσαῖος εἶρηκεν, οὐ δόκιμον, thus depriving the author of his voice and us of the title of an oration by Isaeus.²¹
- Some passages show significant differences. For example, at the beginning of Book 2 at 2.5 MbA, there are two sentences to introduce the topic of the book: ἐπεὶ δὲ τὸ πρὸ τούτου βιβλίον ἀπὸ θεῶν εἶχε τὴν ἀρχήν, ἀπὸ ἀνθρώπων ἄρα τὸ δεύτερον ἄρχεται, and a little further on φράσει δὲ τὸ βιβλίον τὰ ἀνθρώπου πάντα μέρη καὶ μέλη καὶ ὅπη ἕκαστα προσρητέον. πρότερον δὲ τὰς ἡλικίας ἐρεῖ. The β redaction seemingly ignores all of this, so that the book begins with an ἐρεῖς οὖν τὸ σύνηδες unknown to α. The two sentences in α are considered 'scholia' by Bethe,²² and are included in the apparatus, but they are omitted in C but are transmitted by M, one of the oldest manuscripts. In such a case it

²⁰ This is not unusual: it is easy to see how much material C omitted in each book just by consulting Bethe's edition.

²¹ This is a pity, because in the α redaction this title appears corrupted: κατ' Ἀριστομάχου A : κατὰ ῥεσαίχμου F : καταρεσαίχμου S : κατ' Ἀρεσαίχμου servat Bethe.

²² In his edition Bethe edited these scholia in a secondary *apparatus* under the text.

is very difficult to say what the archetype had: did β shorten the text or did α expand it? The latter seems more likely to me, but even more likely is that both in α and β made changes to the text that make it impossible for us to reconstruct Ω : both versions should be considered.

- In β καὶ τὰ ὅμοια is used to indicate those passages in which some terms are omitted in the context of a more extensive redaction. This is a consistent practice and common throughout the d family (with the exception of some manuscripts which delete this phrase for stylistic reason), but is completely ignored by Bethe in his edition.
- One can also observe that β tries to make the reading more fluid by inserting phrases such as ἐπεῖς, λέγεται, εἶτα and the like, most of which are absent in α . It seems as if β was trying to connect sections that were considered too disjointed. One might imagine that the original *Onomasticon* did not consist of such dry lists as are often found in *MbA*, but the presence of such phrases in many cases sounds more like clumsy interpolations of β than remnants of Pollux's original prose. Even in these cases, which Bethe does not always report, we lack clues to determine what the text of Ω was.

Taking all this into account, I think it is not unreasonable to suppose that what we have just called 'redaction β ' represents a series of deliberate interventions in some parts of the text: the redactor, whoever he was, shorted (probably for the second time) Pollux's work, simplified it and deleted many quotations, perhaps – judging by the nature of his changes and interpolations – to make it easier to consult and more pleasant to read. However, the text used by this redactor was already epitomised, not so different from the more complete version transmitted in α . This does not mean that the text in C and in the d family is less reliable or less correct, since it goes back to a rather old stage of Pollux's epitome: there are many cases in which the d family or C alone preserve correct readings against the rest of the manuscript tradition. Moreover, the existence of these two redactions is quite useful, as it simplifies the process of identifying the family to which each manuscript belongs to, as long as it is not contaminated.

5 An essential overview of the families and groups in the textual tradition of the *Onomasticon* with the exception of Book 1

The first operation that seems advisable when dealing with Pollux's textual tradition – which is not overwhelming, as one might think at first glance, but still involves a remarkable number of manuscripts – is to divide them into families (*a*, *b*, *c*, and *d*), according to their separative errors or alternative formulations, mostly following Bethe's valuable insights. Each family descends from a sub-archetype, which in turn derives directly or indirectly from Ω. The resulting picture will help us to organise the information we have acquired from the sample collations and identify the characteristics in the textual tradition that are valid for almost the entire *Onomasticon*. In this chapter I will only consider Books 2–10. The focus will then shift to three individual books (2, 5, and 10 in the following chapters), exploring the differences each presents in relation to this general overview by showing more extensive collations, and examining the relationship between families. Book 1, as it presents a rather different situation, will instead be analysed separately and in more detail in Chapters 9 and 10.

Only one relevant manuscript survives from family *a*, which Bethe called I. It is M, a 10th–11th-century volume containing a very limited part of Pollux' text: almost all of Book 1, from 1.21 ἀθέμητος μισώθεος (*sic*) to the end, and the first part of Book 2, up to 2.78 μυκτηρίζειν δὲ Λυσίας. As mentioned above (see the description in Section 2.1), the text of M is marred by trivial orthographic errors and many omissions, probably due to a desire for brevity. Two late apographa, Mo and Vb, were derived from it, both dating from the end of the 16th century: they have no significance for the constitution of the text.¹ Apart from the fact that both manuscripts report the same part of the text preserved in M, they inherited all the errors and omissions of their source, and in both at the beginning of the *Onomasticon* the copyist also wrote οὕτως εἶχεν ἐν τῷ ἀρχετύπῳ 'so it was in the model':

1.21 ὀλίγωρος θεῶν om. M MoVb || ὁ γὰρ θεοστυγῆς τραγικόν : θεοστυγῆς M MoVb || 1.22 ἐνθῶς : ἐννόμως M MoVb || 1.23 ἀρχαῖον : θεῶν M MoVb || 1.24 ἰδία om. M MoVb || ὁ καταβάτης – Αθηναῖος om. M MoVb || τὰ ὅμοια : τοιαῦτα M MoVb
2.5 εἶχε : ἔσχε M MoVb || ἀνθρώπιον ἀνθρωπίσκος om. M MoVb || ὡς Πλάτων post ἀνθρωπίζεται coll. M MoVb || ὡς Ἀριστοφάνης om. M MoVb || τὸ δὲ ἐναντίον ante ἀπάνθρωπος habet M MoVb || 2.6 ἀρόσαι om. M MoVb || γεννῆσαι – ἐμβρυον om. M MoVb || φάρμακον om. M MoVb || 2.7 τοκῶσα :

1 See Bethe (1900, VIII).

τόκος M MoVb || φάρμακον – τικτικόν om. M MoVb || 2.8 ἄρτι – ἄρτι om. M MoVb || τὸ δὲ νεογιλλὸν – Ἰωνικόν om. M MoVb || ἔτειον : ἐτήσιον M MoVb || 2.9 εἶρηκεν : εἰρήκει M MoVb || τοῦτον – ἐφηβον om. M MoVb || γεγονώς ἐτη om. M MoVb

Sub-archetype *b*, Bethe's II, can be reconstructed from two manuscripts: F and S. They are about a hundred years apart. The former was probably copied in Crete in the mid-14th century and the latter in Bologna in 1450–1455, but both contain a very similar text, accurate and complete. It should be noted that S, although copied by Emmanuel of Constantinople (see Section 2.3), a scribe associated with Bessarion, does not show any similarities or contamination with the other manuscripts in the Cardinal's possession. Bethe dates the *b* sub-archetype, with good palaeographic reasons, to the period before the 12th century.² Here I list some errors or alternative formulations characteristic of *b* from Books 2–10 (1, 2, 5, and 10 will be examined in more detail in their respective chapters):

2.6 τοσουτονί : τοσουτον FS || 2.8 πρωτότοκον om. FS || κατ' Ἀριστομάχου : κατὰ ῥεσαίχμου F : καταρεσαίχμου S || ἐτι ἐν A, ἐτη ἐν M : ἐτι F : ἔτιον S || 2.9 ἔτη Bethe : ἔφν F, ἔφν S || 2.10 ἦρι : ἔργει F, ἔρκει S || παρηβηκώς om. FS || ὑπενάντιος : ὑπεναντίως FS^{ac} || 2.12 μεσαιπόλιος om. FS || 2.13 γερούσια : γερούσιον FS

3.5 ἀνθρώπου : ἀνθρώπων FS || τε om. FS || Ζεύς τις συγγένειος ὁ : συγγενικός Ζεύς ὁ FS || μὲν om. FS || 3.6 ὑπάρχων : ὑπάρχων FS || 3.7 παύσεται : παύεται FS || πηδός : πήοια FS || ἐσθλός : ἐσθλοὶ FS || 3.8 οἱ θρέψαντες post πατέρες coll. FS || φέρεται : ὄνομα εἴρηται FS || ὁ φύσας om. FS || καὶ ὡς Πλάτων ὁ om. FS

4.7 ἐμπειρος : ἐμπειρικός FS || ὁ ante φιλαλήθης om. FS || 4.8 γνωρίσαι om. FS || ῥῆμα om. FS || ἡ ἀληθεῖ – ἀσφαλεῖ : ἀλήθεια πλάνη ἀσφαλὴ (-ῆ S) FS || 4.9 χρείας : ἐστὶν ἐννοίας FS || λέγει : εἶρηκεν FS || ἀθεσμοσύνη FS || ἀθέατος – δοκησί- om. FS || δοκησίμους οἱ καὶ δοκησιδέξιοι FS

5.10 τῶν ante ἀνδρῶν² om. FS || ἐπισίξαι : ἐπασίξαι FS || ἐκάλουν τὸ : ἐκάλουντο FS || 5.11 ἐφέπεσθαι : ἔπεσθαι FS || αἰρεῖσθαι : αἵρεσθαι F, αἵρεσθαι S || ἀποκτείνυσθαι : ἀποκτείνουσαι F, ἀποκτείνουσαι S || 5.12 ἀναγρία om. FS || 5.14 φωλεοὶ : φωλαιοὶ FS || ἔλεια : ἐλεὰ F : ὑλαῖα S || 5.15 ἐκ ξυλόχοιο : ἐν ξυλόχοισι (ξυλόχοις F) FS || αἱ ἄρκτοι : οἱ ἄρκτοι FS || ὄβρια : ὄβρικά FS

6.7 συσσίτιον : σύσπιον FS A E^{im} || παστάδα : πάστα F, παστάς S || συμποσίαν : συμπόσιον FS || ἡ σύν-δειπνον om. FS A || 6.8 τραχύ : τραχεῖα FS || συνόντας FS^{ac} || φιλιτήρια F, φιλοιτήρια S || ξενοφόρνα FS || καὶ τοῖς συναντῶσιν – κληθῆναι om. FS || 6.9 κατακεῖσθαι : κατακλίσθαι FS || εἶτα om. FS || πόαι τυλεῖα : πολιτύλια FS || 6.10 δάπιδες : λαπίδες FS || τάπιδες om. FS A || ψιλολάπιδες FS || ἐν ᾧ : ἐὼ FS || κνέφαλα : κρέφαλα FS || ἀνεπλήρουν : ἐπλήρουν FS

7.6 τέχναι ante ἀγοραῖοι add. FS || χειρουργαί FS || 7.7 εἶρηται om. FS A || καπήλους post σκληρά coll. FS || 7.8 ἀντικαταλλάττειν post ἀμείβειν add. FS || πώλης : πωλήτης FS || τὰ δὲ πιπρασκόμενα : ἃ δὲ πιπράσκουσιν FS || ἀγώγιμα om. FS A || 7.9 κηρυττόμενα FS

8.7 δικαιოდότης – θεμιτόν om. FS || εὐγνωμονοῦντα om. FS || 8.8 ἀμφισβητήματα FS || 8.9 ἀποψηφισσάσθαι om. FS || ἀπογνώναι om. FS || κολάσασθαι FS

2 The discussion is in Bethe (1900, VIII–IX).

9.6 οὐ μὴν καὶ ante κτίστης add. FS || **9.7** ἕτερα : ἕτερον FS || **9.8** ἔγχωρος ante ἐγχώριος add. FS || τὰ μὲν ἔξω πόλεως om. FS || καὶ πρόσσορος τόπος om. FS

10.10 ὅτου Bekker : ὅπου FS || ὠκοδόμουν : οἰκοδόμουν FS || κατὰ τὴν οἰκίαν : κατ' οἰκίαν FS || σοι γέγραπται Bentley : συγγέγραπται τοῖς FS || ἐπίπλοα : ἐπίπλεα FS || **10.11** ἐπικομίζοιτο : κομίζοιτο FS || ὠνόμαζον post χρηστήρια coll. FS || **10.12** οἶον : ὥσπερ FS || ἐστὶ : ἐπὶ FS || καὶ Δίφιλος ἐν Ἀπολιπούση om. FS || ταύτην om. FS || ὀνομάσαι : ὠνόμασεν FS || **10.13** κωμωδοῖς : κωμικοῖς FS || κρεμαστά : σκευαστά FS

Three variant readings of *b* deserve further consideration. At 6.9 F and S have πόαι τυλεῖα instead of πολιτύλια, and at 6.10 λάπιδες and ψιλολάπιδες instead of δάπιδες and ψιλοδάπιδες: these errors seem to have been caused by a misreading of a manuscript in majuscule script (Λ in place of Α, or Δ in place of Λ), and should be added to the list in Bethe (1900, VI). The third one is in 9.8: *b* has both ἐγχώριος and ἔγχωρος, the latter being an error present in the *d* family: one could suppose that in such a case *b* was contaminated by a variant of the *d* family, perhaps a *varia lectio* above the text or in the margin, and in doubt the scribe wrote both. F and S independently descend from *b*, although S being is much more recent, since each has errors not shared by the other:

- F: **2.5** πολυάνθρωπος – ὀλιγανθρωπία post φιλανθρωπεύεσθαι coll. F || **2.13** πρόγνηρος post ἔσχατογῆρος add. F || **2.20** καὶ ἡ om. F || **2.22** δεδόσθωσαν : δεδόσθω F || **4.10** ψευδεῖ : ψευσῇ F^{pc} : κενῇ F^{ac} || **5.11** ἐντετυπωμένα : τετυπωμένα F || **5.13** Ἰδης om. F || **5.14** ἂν εὐρίσκηται : ἂν εὐρίσκεται F || Ἰδαί : οἶδε F || βαθείης : βαθείους F || **5.15** λαγιδεῖς καὶ λαγίδια : λαγίδες καὶ λαγίδα F || **5.16** τοῦ ante λέοντος om. F || **5.17** τῷ ἔργῳ : τὸ ἔργον F || καθήκων om. F || **5.18** καθορῶτο : καθορᾶται F || προαπαγορεύων : προαγορεύων F || **5.19** θηρίῳ : θηρίον F || **6.7** θίασον : θύσυσον F || **6.10** ὡς τάπητες : ὁστάπιτες F || **7.9** ἀποκεκήρυκται – μεταβέβληται om. F || **8.7** εἵποις om. F || σοφροσύνη – δικαιοπραγεῖν om. F || **9.7** οὐ ante τὸν περίβολον om. F || **9.8** ἐγγενής : ἐγκαινής F || **10.11** ἂν εἴη : εἴη F || χρηστήρια post σκεύη coll. F || **10.14** σκευαγωγεῖν et σκευοφορεῖν in v. F || **10.15** οὗτοι : οὗτος F || ἐν τῷ – σκευασαί om. F || **10.17** μεταβαλλόμενος : μεταλλόμενος F || **10.18** ἵνα : ἐν ᾧ F
- S: **2.5** οὐ γὰρ καὶ : οὐκάρ καὶ S || **2.6** σπεῖραι : πεῖραι S || **2.9** πρωθήβης : προθήκης S || **3.6** προσόν οὐ τὸ νόμῳ : προσεῖδον πῶ S || **3.8** γεννήσαντος : γεννήσαντες S || **4.7** αὐτῶν : αὐτῇ S || **4.8** περιαθροῖσαι S || **4.9** τούτου : τοῦτο S || **5.11** κρατεῖν : κρατεῖ S || **5.14** ὄρη : ὄροι S || **5.15** ἡ σκυμνία : ἡς σκύμνια S || τῶν ἀγρίων bis S || **5.18** ἢ προσμάχοιτο τοῖς : οἱ πρόσμαχοι τὸ τῆς S || **6.7** χωρίον : χωρὶ S || τὴν ἐν οἶνῳ om. S || **6.8** πανδαισάι : διασάι S || **7.8** πώλημα : πώλια S || πράσιμα : παράσιμα S || **7.9** ῥώπος : φόρτιος S || ἐπμολή : ἐμπωλοι S || μεταβέβληται : μεταβέβληκεν S || κεκαπήλευται : κεκαπήλευσε S || **8.8** ὁ δικάζων om. S || **8.9** διελεῖν : δηλοῖν S || **9.7** κατοίκησις om. S || **9.8** γένειντο S || χῶρος : χώρα S || ἄνδρα : ἄνδραν S || **9.10** δήμιος : δήμος S || **10.12** τῇ κατ' : τὴν κατ' S || **10.14** ἐπεσκευασμένα : ἐπισκευασμένα S || τὰ ante ὑποζύγια om. S || σκευαγωγοί : σκευαγοί S || ἐνεσκευάσθαι : ἐνεσκευέσθαι S || **10.15** σκευασαί : σκευασάιν S || **10.19** ἃ om. S || ὠνομάσθαι : ὀνομασθέντα S

The status of family *c* of the *Onomasticon*, or Bethe's III, seems rather complicated and somewhat elusive. Bethe correctly ascribed manuscripts A and V to this family,

two witnesses from the middle of the 15th century. Unfortunately, outside 1.1–151, V is aligned with the *x* group, so it is not available for the rest of the work.³ The problem that arises with this family concerns sub-archetype 3, here called *x*, from which descend several manuscripts dating roughly from the first half of the 15th century, and thus contemporary with A and V. As in Bethe's *stemma*,⁴ *x* is necessary to reconstruct *c*, since it has a text contaminated by *c* itself and *d*. The agreement in error between A, *x*, and V, when present, should reconstitute *c*, as far as possible. Nevertheless, Bethe disregarded the entire *x* group, although there is no reason to think that the witnesses of this group would be worse than A or V. It should also be remembered that A and the *x* group, or their antigraphon – we will discuss this matter later in more detail with regard to Book 10 in Section 8.3.2 – only used *c* in Books 1–7, whereas they resorted to a manuscript of the *d* family for Books 8–10.⁵

To confirm this assumption, here is a selection of the separative errors of A in Books 2–7, followed by another list of the conjunctive errors with *d* in Books 8–10:

2.5 ἀνθρωπίσκος ἀνθρώπινον : ἀνθρωπικῶς A || 2.7 ἐπίτεξ om. A || 2.9 ἔτη Bethe : ἔτι A || 2.13 ἐροῦσι post ἐσχατογήρως add. A || 2.17 ἐν Αἰξίν om. A || 2.18 πρὸς : εἰς A || 2.20 καὶ τὸ παιδαριώδης – Πλάτωνι om. A || 2.24 ὕστριχίς : τριχίς A || 2.236 οὐκ ἐν ἐνὶ δὲ τόπῳ om. A
3.5 αὐτῆς : αὐτῶν A || 3.6 οἶον γονέας : συγγενείας A || τοὺς om. A *d* || γέννης : γέννας A || 3.7 νόμῳ – λύεται om. *b* A E || τὰ διὰ : διὰ A || 3.8 φέρεται : ὀνομάζεται A E || ὁ γεινόμενος om. A
4.7 θεωρῆσαι om. A || 4.8 δοξάσαι : δοξάζειν A || ᾧ ἴσως – δοξάσαι om. A || 4.9 ἀνοησία : ἀνοητία A E C || εἰκὸς om. A *d* || εἰκαστικός : εἰκάστωρ A || 4.10 χρῆσθαι : χρήσομαι A || φιλολογία om. A || ἐπιείκεια post φιланθρωπία add. A
5.10 ἰχνευτής : ἀνιχνευτής A || ἐπισίξει : ἐπισύξει A || 5.11 ἀνευρίσκεσθαι om. A || 5.13 καὶ ἄθηρος : καὶ ἄγριος A Xd || ἄτροφα : ἔκτροφα A || Δίκτυννα : δίκταινα A || 5.14 θηρίων : τῶν θηρίων A || 5.15 ἀρκτύλοι : ἀρκύλοι A || 5.17 ἔσται : ἔστι A || 5.20 ἔστι om. A || 5.25 ὑποβάλλειν : περιβάλλειν A || 5.26 Σαρδιανόν : Σαρδιανικόν A || 5.34 μαλακῆς : μᾶλλον A || 5.35 διαδρομάς : παραδρομάς A
6.7 συσσίτιον : σύσπιον *b* A || ἡ σύνδειπνον om. *b* A || 6.8 τραχύ om. A || συναγαγεῖν : ἀναγαγεῖν A || Ξενόφρονα υἱόν : Ξενόφρονος υἱοῦ A || 6.9 ἔστι om. A || ἀσκάνδαι A || χαμεῦνη om. A || εἶτα om. A || πόαι τυλεῖα : πόλτυνα A || 6.10 τάπιδες om. *b* A || ἐνεύναια : καὶ εὐναια A || ἀνεπλήρουν : ἐφῆπλουν A *d*²
7.6 τέχναι ante ἀγοραῖοι et ἀνελεύθεροι add. A || καὶ ὡς Ξενοφῶν om. A || βαναυσουργία et βαναυσουργεῖν A || βαναυσουργός om. A || 7.7 εἴρηται om. *b* A || 7.8 πωλεῖν om. A || τῷ πράτῃ : τὸν πράτῃν A || λέγει post πράτῃν add. A || πρατείας : πράτας A || ἀγώγιμα om. FS A || 7.9 ῥῶπος γέλγη : ῥωποστελγῇ A

A further list of errors prove that A was copied, or somehow descended, from a manuscript close to G and H:

³ On the relationship between A and V in Book 1, see below Section 10.1.

⁴ See Bethe (1900, XV).

⁵ See Bethe (1900, IX).

8.7 τὸ δὲ δίκαιον : καὶ δίκαιον GH ABrOxPgPr || καὶ τὸν ἄδικον post σωφρονεῖν add. GH ABrOxPgPr || ζῶν post ἀδικῶς add. GH ABrLuOrOxPgPrPs^{pc} || ἀδικία : ἀδικίαν ἔχοντα GH AAbBrFzLuNeNpOr OxPgPrPs^{pc} || τὸν δὲ – φαίης ἂν om. GH ABrOxPgPr

9.6 καίτοι : εἰ GH ABrOxPgPr || ἐπὶ – οἰκίζων καὶ : ἥ GH ABrOxPgPr || 9.7 παρὰ Θουκυδίδη : ὡς Θουκυδίδης GH ABrOxPgPr || ἔφη om. GH ABrOxPgPr || 9.8 ἐκβητήρια GH BrOxPgPrPssl, ἐκβατήρια A

10.10 Θουκυδίδης δὲ : δὲ Θουκυδίδης post ἀποθήκην GH ABrOxPgPr || αὐτὴν καλεῖ om. GH ABrOxPgPr || 10.11 νεώτερον – ἀποσκευὴ : ἡ δὲ ἀποσκευὴ νεώτερον GH BrOxPgPr, om. A

With regard to group *x*, an overall discussion of its status in the textual tradition is very slippery and difficult, since it is a set of manuscripts affected by significant, continuous, and deliberate contamination, between an ancient sub-archetype (which would be *c*)⁶ and more recent witnesses. A precise analysis of the *x* branch requires extensive collations for each book, an operation that I have only undertaken for Books 1, 2, 5, and 10.

The text of the *Onomasticon*, as transmitted by the redaction of *x*, is, in my opinion, the result of an effort that took place in the late Palaeologan Age, probably in the first third of the 15th century, to which the oldest witnesses of this group, *Xa*, *Xd*, and *Xg*, date. The fact that *Xd* was copied in Constantinople suggests that the origin of this redaction could be located in the Polis itself.⁷

Family *d*, Bethe's IV contains by far the largest number of witnesses, spanning a period from the 10th century up to the Renaissance. Within this family, there is a degree of contamination, probably due both to the deliberate use of multiple copies by scribes in order to improve the text, and to the presence of variant readings inserted in the margins or above the line. This is a complete list of the manuscripts belonging to *d*. The reader, however, must bear in mind that in much of Book 1 the only witness to this family is *C*.⁸

Siglum	Signature	Content
A	<i>Parisinus graecus</i> 2670	Books 8–10 belong to <i>d</i>
B	<i>Parisinus graecus</i> 2647	All books
C	<i>Palatinus Heid. gr.</i> 375 + <i>Vaticanus Urbinas gr.</i> 92	All books
D	<i>Vaticanus Palatinus graecus</i> 209	Books 1.1–2.196 λέγεται δέ τι καὶ
E	<i>Matritensis</i> 4625	Books 1–10.130 γὰυλοι καὶ σκαφίδες καί; see Section 5.2
G	<i>Vaticanus graecus</i> 2226	All books
H	<i>Vaticanus graecus</i> 2244	All books

⁶ Probably, *x* also preserves the subscription at the beginning of the *Onomasticon*: see Chapter 3.

⁷ *Xd* was copied by the same scribe as *Marc. gr.* Z 622: see Speranzi (2015, 287).

⁸ See Section 10.1.

I	<i>Monacensis graecus</i> 564	All books
L	<i>Laurentianus plut.</i> 56, 1	Books 5–6; 8–10
Ab	<i>Ambrosianus A</i> 78 sup.	All books
Am	<i>Ambrosianus M</i> 94 sup.	All books
Br	<i>Bruxellensis</i> 11350	All books
Cn	<i>Casanatensis</i> 6	Book 1–1.135 τὰ δὲ ὑπ’αὐτὸν ὀφρῦες
Fl	<i>Laurentianus plut.</i> 28, 32	All books
Fr	<i>Laurentianus plut.</i> 58, 1	Books 1–10.139 φλεβῶν ἡ
Fz	<i>Laurentianus plut.</i> 58, 26	All books
Lu	<i>Laurentianus plut.</i> 58, 3	All books
Ma	<i>Marcianus graecus Z</i> 513	All books
Mn	<i>Monacensis graecus</i> 202	All books
Mr	<i>Marcianus graecus X</i> , 26	Books 1–10.130 γαῦλοι καὶ σκαφίδες καὶ
Mv	<i>Marcianus graecus XI</i> , 7	All books
Mz	<i>Marcianus graecus XI</i> , 26	Book 7
Ne	<i>Neapolitanus II D</i> 30	All books
Np	<i>Neapolitanus III E</i> 38	All books
Or	Oxford, <i>D’Orville</i> 60	All books
Ox	Oxford, <i>Corpus Christi</i> 75	All books
Pa	<i>Parisinus graecus</i> 1868	Books 1–2.104 λόγου τε πηγῇ
Pe	<i>Perusinus I</i> 108	Books 1.1–6.186 ἀριστεία καὶ ἐπινίκια
Pg	<i>Parisinus graecus</i> 2648	Books 1.1–137 ξυήλην τὴν; 1.157 ἀήττητοι – 5.149 ἐνειργασμένα καὶ τὰς μετοχάς; 6.20 καὶ ὑποψακάζειν λέγουσι – 10.192
Pn	<i>Parisinus suppl. graecus</i> 209	All books
Pr	<i>Parisinus graecus</i> 2649	Books 1.1–137 ξυήλην τὴν; 1.157 ἀήττητοι – 5.149 ἐνειργασμένα καὶ τὰς μετοχάς; 6.20 καὶ ὑποψακάζειν λέγουσι – 10.192
Ps	<i>Parisinus graecus</i> 2671	All books
Ro	Lanvellec, <i>Rosanbo</i> 401	All books
Vp	<i>Vaticanus Palatinus graecus</i> 149	Books 1.1–6.186 ἀριστεία καὶ ἐπινίκια
Vu	<i>Vaticanus Urbinas graecus</i> 159	All books

Not every manuscript of *d* covers the entire work of Pollux, so not every *siglum* will appear in the following lists of variant readings, omissions, and alternative formulations within this family. It should also be added, to avoid any misunderstanding, that in many cases E and its apographa (Fl, Fr, Mr, and sometimes Lu, Or, Pa, and Pn) do not share the characteristics of *d*, because E preserves a contaminated redaction of Pollux.⁹

9 This issue will be discussed extensively in Sections 5.2 and 6.5.

A non-exhaustive¹⁰ list of common errors and alternative formulations throughout the entire family can be derived from the collation of Books 2–10:

2.5 ἐπεὶ – ἄρχεται om. C B D G I AbAmBrOxFzMaMnMvNeNpPePgPrRoPsVpVuWn || ἐρεῖς οὖν τὸ σύνθηες initio add. C B D G I AbAmBrOxFzMaMnMvNeNpPePgPrRoPsVpVuWn || οὐ – ἀπανθρωπεύεσθαι : ἀπανθρωπεύεσθαι (φιλανθρ- PeVp) δὲ οὐκ ἐρεῖς C B D G I AbAmBrOxFzMaMnMvNeNpPePgPrRoPsVpVuWn || **2.6** τὸ δὲ κύημα – τοσούτον om. C B D G I AbAmBrOxFzMaMnMvNeNpPePgPrRoPsVpVuWn || **2.7** ὡς Ἀριστοφάνης om. C B D G I AbAmBrOxFzMaMnMvNeNpPePgPrRoPsVpVuWn || **2.9** ἐρεῖς δὲ καὶ ante ἄρτι ἡβάσκων C B D G I AbAmBrOxFzMaMnMvNeNpPePgPrRoPsVpVuWn || τὸ γὰρ πρωθήβης – μειράκιον om. C B D G I AbAmBrOxFzMaMnMvNeNpPePgPrRoPsVpVuWn || **3.6** τοὺς om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || ἐκ τῆς – ὄντα om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || τὸ νόμῳ προσγιγνόμενον – ὑπάρχον : οὕτω (οὐ τὸ B H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuVp EFILuMrOr, ὁστῶ Fr, οὐ τῷ MvOxWn, οὐ τῇ NeNp) φύσει (φύσια Pe) νόμῳ δὲ προσγιγνόμενον (προσιόν EFIFrMr, προσιέμενον G^{ac} Br^{ac?}OxPePgPrVp) C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn EFIFrLuMrOr || τὴν πρὸς ἡμᾶς om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || ἀλλ’ οὐκ ἐξ ἀνάγκης om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || **3.7** ἡμῖν om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn EFIFrLuMrOr || παύσεται : παύεται C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn EFIFrLuMrOr || λυθέντος – γένος αὐτῶν om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || πρότερον – ῥητέον om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || **3.8** οἱ θρέψαντες post πατέρες coll. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || λέγονται ante τοῦτο add. C B G H I AbAmBrFzLuMaMnMvNeNpOrOxPePgPrPsVpVuWn, non habent PeVp || ὁ φύσας om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || ὁ γεννήσας om. C B G H I AbAmBrFzMaMnMvNeNpOxPePgPrPsVpVuWn || **4.7** εὐτεχνία – ἐπιστήμων om. C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || ἐπιστημονικός γνωστικός : εἴτα ante ἐπιστημονικός C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || γνωμονικός – εὐτελής om. C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || **4.8** καὶ παρ’ Ὀμήρῳ om. C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || γνωστικῶς – χρείας om. C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || **4.9** τούτοις δὲ τάναντία : τὰ δὲ ἐναντία τούτοις C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || ἐπὶ τούτου om. C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || δὲ καὶ ἀτεχνία om. C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || ἔφη om. C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || **4.9–10** καὶ μέντοι – μεγαλοπρέπεια om. C B E G H I AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || **5.9** σύνθηρος ὁμόθηρος om. C L B E G H I AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu || ἔστι δὲ ἐπὶ : ἐρεῖς δὲ ἐπὶ C L B E G H I AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu || ἀγρευτικός – κυνηγετεῖν om. C L B E G H I AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu || **5.10** ἀνδρῶν¹ : ἐνεργούντων C L B E G H I AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu || **5.11** ζητεῖσθαι – ἀποδιδράσκειν om. C L B E G H I AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu || ἀλίσκεσθαι – ζωγρεῖσθαι om. C L B E G H I AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu || καὶ ἵχνη post ἵχνηλασία add. C L B E G H I AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu || ἵχνεύματα : τῶν ἵχνευμάτων C L B E G H I AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu || **6.7** ἐπεὶ – ἀμελητέον om. C L B E G H I AbAmBrFlFrFzMaMnMrMvNeNpOxPePsVpVuWn || τὸ δὲ πρᾶγμα : τὰ δὲ πράγματα C L B G H I AbAmBrFzMaMnMvNeNpOxPePsVpVuWn || **6.8** συγκαλέσαι

¹⁰ For Books 2, 5, and 10 it is possible to find the complete lists in the relative chapters.

om. C L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePsVpVuWn, et C L BEHI AbAmFlFrFzLuMaMnMrMvNeNpOrPsVuWn add. καὶ τὰ ὅμοια || ἐρεῖς post δεῖπνον add. C L BEGH AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePsVpVuWn || ἦτε παροιμία – κληθῆναι om. C L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePsVpVuWn || **6.9** καλοῖς ἂν post κατακεῖσθαι add. C L BEGHI AbAmBrFl[Fr]FzMaMnMrMvNeNpOrOxPePsVpVuWn || κλῖναι κλινίδες...σκιμπόδες : κλῖνας (κλινῶς om. AbFzMaMnMrMvNeNpVuWn) κλινίδας...σκιμπόδας C L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePsVpVuWn || εἶρηται δὲ καὶ ante ἀσκάνται add. C L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePsVpVuWn || εἰσὶ δ' om. C L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePsVpVuWn || **6.10** ὥς om. C L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPePsVpVuWn

7.6 καὶ μὴν – τεχνῶν om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || τις om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || χειροτεχνικοὶ C BGHI AbAmBrFzMaMnMrMvNeNpOrOxPgPrPsVuWn || **7.7** καὶ χειρῶνας – χειροβοσκός om. C BGHI AbAmBrFzMaMnMrMvMzNeNpOrOxPgPrPsVuWn || Ἀριστοφάνης – κέχρηται om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || ἂν εἴποις : ἐρεῖς C BEI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrPsVuWn, om. GH Br^{ac}OxPgPr || κατὰ – λέγε om. C BGHI AbAmBrFzMaMnMrMvMzNeNpOrOxPgPrPsVuWn || ἐρεῖς post ἄπυροι add. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || **7.8** αἱ μὲν ἐκ : ἐκ μὲν C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || τὰ δὲ : αὐτὰ δὲ τὰ C BHI AbFzMaMnMrMvMzNeNpPrPsVuWn, οὐ δὲ τὰ G OxPg, σὺ δὲ τὰ Am || ὧνια πῶλημα om. C BGHI AbAmBrFzMaMnMrMvMzNeNpOrOxPgPrPsVuWn || πράσιμον : πράσιμα C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || Ἰσαῖος – Ξενοφῶν om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || ἐμπολήματα : ἐμπώλημα C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || **7.9** ῥῶπος – μετοχῶν om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || τὰ πωλούμενα – μεταβαλλόμενα om. C BGHI AbAmBrFzMaMnMrMvMzNeNpOrOxPgPrPsVuWn || τὰ ἀποκηρυττ. – ἀμφίβολον om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || μεταβολή om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || ἀπόδοσις om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || ὥς – Ξενοφῶν : Ξενοφῶν εἶπεν C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || ἀποκεκήρυκται δὲ : ἀλλά (ἂ EFIFr: om. H) καὶ ἀποκεκήρυκται (-ρυσσαν H) ἐρεῖς C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || καὶ μεταβέβληται om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || καὶ ἐκτέπραται om. C BEGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn

8.6 δικαίως om. C L BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn || δικαιοσύνη δικαιοπραγία om. C L BGHI AAbAmBrFzMaMnMrMvNeNpOrOxPgPrPsVuWn

9.6 καὶ πολιστής καὶ κτίζων om. C L BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn || καὶ ποιῶν – μηχανόμενος : καὶ τὰ ὅμοια C L BEGI AAbFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn, om. H Br : deest in Am || **9.8** ἐν τῷ : ὑπὸ τῷ C L BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn || ἐγγώριος : ἐγγωρος C L E^{sl}GH AAbBrFl^{sl}Fr^{sl}FzLuMaMnMrMvNeNpOrOxPgPrPsVuWn || ὅροι : ὅρη C L BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn || **9.9** εἰρημένη : διειρημένη C L BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn || ἀποδημία om. C L BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn || **9.10** καὶ δημοσία om. C L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn || δημοσιπράτης : δημοπράτα C, δημοπράται L, δημοπράτης BGHI AbAmBrFzMaMnMrMvNeNpOrOxPgPrPsVuWn || δημαγωγός et δημαγωγία inv. C L BEHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrPsVuWn (δημαγωγία om. G BrOxPgPr) || καὶ μισόδημος – δημοκρατικός om. C L BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn, et τὰ ὅμοια add. C L BEI AbFlFrFzLuMaMnMrMvNeNpOrPsVuWn

10.18 καὶ προσέτι – περιφέρεις om. BEGHI AAbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn || **10.24** πέπραται : γέγραπται BEGHI AAbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn ||

10.33 ἐπὶ δὲ τῶν κλινῶν – κλινίσιν om. BEGHI AAbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVu Wn || ὡς ἐν Διονύσῳ – ὡς περὶ κλιντήριον om. BEGHI AAbAmBrFlFrFzMaMnMrMvNeNpOrOxPg PrPsRoVuWn || **10.34** Σοφοκλῆς – ἐρείδεται om. BEGHI AAbAmBrFlFrFzMaMnMrMvNeNpOrOxPg PrPsRoVuWn || ὡς ἐν τῷ Διονυσιαλεξάνδρῳ – παράπυξον om. BEGHI AAbAmBrFlFrFzMaMnMrMv NeNpOrOxPgPrPsRoVuWn

Looking more closely, the two oldest witnesses of *d*, C, and L (where text of the latter is available, since it preserves only Books 5–6 and 8–10) show several conjunctive errors not shared by the rest of the *d* manuscripts:

5.12 εὐθέα : εὐθεια C L || **5.13** εὐτροφα : ἔντροφα C L || **5.32** δὲ (δ' L) post ὑσὶν add. C L || **6.7** χρή λέγειν : λέγοι δ' ἂν C L || ἀνδρῶνα : ἀνδρῶν C L || τρίκλινος οἶκος C L || πεντάκλινος C L || δεκάκλινος C L || παστὰς C L || **6.8** συγκροτῆσαι – συναθροῖσαι om. C L || **6.9** καὶ πολλοὶ om. C L E || **6.10** δάπιδες : ἀτάπιδες C L || Εὐβουλος – διδάσκει om. C L || δῆλον καὶ γὰρ ante καὶ πτερωτὰ add. C L || **8.6** δικαστικά – ἂν : δικαστικά δὲ ὀνόματα εἶη δὲ C L || δικαιοδότης om. C L || **9.10** δημοπράτης : δημοπράτα C, δημοπράται L

L, however, was not copied from C, as evidenced by the fact that C has errors of its own, and *vice versa*:

- C: **2.10** εἰς ἄνδρα – ἀναβάσεων om. C || ἂν εἵποις : ἀπείποις C || **2.12** μεσαιπόλιος : μεσοπόλιος C || **2.22** εὐτρίχος : ἄτριχος C || **2.23** οὐλοκάρανος C || **2.24** καὶ ὑστρίχάδες post τριχίδες add. C || **2.26** ἄθριξ – τριχορρυΐσας om. C || **2.227** εἶτε – ὡς ἡ Στοά om. C || **3.5** ἀνθρώπου : τῶν ἀνθρώπων C || συγγένειος – τῆς : συγγενοτάτης C || **3.8** γεινάμενος : πινάμενος C : om. *d*² || **4.9** ἀνοησία : ἀνοητία C A E || **5.11** μετιέναι : μετιαίνει C || αἰρεῖν : αἰρεῖν C || **5.12** εὐθέα : εὐθεια C L : εὐθεα Pn || **5.13** ὀρεία : ὄρη || καὶ πολλὰ ἄλλα ὀνόματα ἀπὸ θήρας : καὶ πολλὰ ὅμοια C || **5.14** μὲν post ἐπὶ add. C || **5.15** ταῖς θάμνους : τὰς θάμνους C || **5.17** ἵπποι : ἵππος C Pn || **5.32** καλοῖτο δ' ἂν : καλοῖτο δὲ C || **6.8** φωλητερία : φιλοτήρια C || **6.10** κοίτην² : κοιτὸν C || **8.9** κατὰγνωσις om. C
- L: **5.9** θηρῶνται : θῆρται καὶ L || **5.14** ἂν εὐρίσκηται : εὐρίσκεται L || οἱ ante λέοντες om. L || **5.17** καλοῦνται : καλεῖται L || **5.27** Φερεκράτης : περικράτης L || συμπεπλεγμένας om. L || **5.28** πέπλεκται – τριῶν om. L || **5.29** τοὺς – ἐπιδρόμους : τοὺτους ἐπιδρόμους L || **8.10** δικαστὴν : δικαστῶν L || **9.6** οἰκιετὴν L || **9.9** ἡμέρα om. L || **9.10** δῆμιος : δημόσιος L

Such a situation makes possible the hypothesis of a common sub-archetype of *d*, *d*⁹, from which both C and L would then descend, separated by about two centuries.¹¹ Nonetheless, as we are about to realise, the problem is more difficult to solve, if indeed it can be solved.

¹¹ See Bethe (1900, V).

A large number of conjunctive errors, such as omissions of portions of text or alternative formulations, involve the manuscripts of the *d* family, with the exception of C and L.¹²

2.6 καὶ ἀμβλωθρίδιον om. BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || **2.8** νεογυλόν : νεογυλές BDGI AbAmBrFzMaMnMrMvNeNpOxPePsRoVpVuWn, νεογυλεύς PgPr || **2.9** κόρος : κοῦρος BDGI AbAmBrFzNeNpOxPePgPrPsVpWn || **2.10** καθέρποντα pro καθέρποντι et ἔχων post ἰοῦλον BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἀνέρποντι : ἀνέρποντα BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἀφηβηκώς om. BDGI AbAmBr^{ac}FzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn, σκληρὸς : σκληρός BDGI AbAmBr^{ac}FzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn, σκληροφόρος Vp

3.6 Ἰσαῖος – εἶρκεν om. BGHI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsVpVuWn || **3.7** τούτους – κέκληκεν om. BGHI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsVpVuWn || **3.8** γεινόμενος : πινάμενος C, om. BGHI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsVpVuWn

4.9 ἀθεαμοσύνη om. BEGHI AbAmBrFfzMaMnMrMvNeNpOxPePgPrPsVpVuWn || σκληρόν BEGHI AbAmBrFfzLuMaMnMrMvNeNpOrOxPePgPrPsVpVuWn || ψευδοδοξία – εἰκὸς om. BEGHI AbAmBrFfzMaMnMrMvNeNpOxPePgPrPsVpVuWn || δοκησίσοφος – Ἀντιφῶν om. BEGHI AbAmBrFfzMaMnMrMvNeNpOxPePgPrPsVpVuWn

5.9 Ξενοφῶν post θηρώσιν coll. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || δὲ καὶ – ἔφη om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || **5.10** καὶ ἐπισί-ξαι – ἐφείναι om. BEGHI AbAmBracFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || **5.11** καὶ τῆς – Ξενοφῶν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || **5.12** θήρα ἄγρα : θηράραγρα B : θηράγρα EGH AbAmBracFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || **5.13** καὶ εὐθηρος – ἐπανήλθεν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἐνθηρος ... ἐνθηρος : εὐθηρος...εὐθηρος BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn, καὶ οἱ λοιποὶ Np : om. C L EFlFrLuMrOr || ἀμφίταπτοι : ἀμφοιτάπτες BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || τὰ δὲ τῶν ἐλάφων – σκύλακες post αὐτοετῇ 5.16 coll. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || Ξενοφῶν – εἶπεν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || τὰ δὲ πάντων – καλοῦσιν om. BEGHI AbAmBracFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || **5.16** ἡ δὲ τῆς παρδάλεως : τὸ δὲ τῆς παρδάλεως BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn

6.8 θιασίτας om. BEGHI AbAmBrFl[Fr]FzMaMnMrMvNeNpOxPePsVpVuWn || εἰλαπινιστάς om. BGHI AbAmBrFzMaMnMrMvNeNpOxPePsVpVuWn, habet Br^{pc} || ἰδίως – ὠνόμαζον om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePsVpVuWn, habet Br^{pc} || δημοθοίναι om. BEGHI AbAmBrFl[Fr]FzMaMnMrMvNeNpOxPePsVpVuWn, habet Br^{pc}LuOr || **6.9** ἔφη : εἵτε BEH AbAmFlFrFzLuMaMnMrMvNeNpOrPsVu, εἶρηκε G BrOxPeVp || καὶ πολλοὶ : καὶ λοιποὶ BGHI AbAmBrFzMaMnMrMvNeNpOxPePsVpVuWn, καὶ οἱ λοιποὶ Np : om. C L EFlFrLuMrOr || ἀμφοιτάπτοι : ἀμφοιτάπτες BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrPsVpVu, ἀμφοιτάπτηται Ox || **6.10** ἀμφοιεστρίαι BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePsVpVu, om. Lu, ἔφεστρίδες iterum Or || δάπιδες om. BGHI AbAmBrFzMaMnMrMvNeNpOxPePsVpVuWn || ὡς Εὐβουλος – στόρνυται om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePsVpVuWn || ἐνήν : εὐνήν BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePsVpVuWn, εὐνὸν Mr || ἐνεύ-ναια : εὐναῖα BGHI AbAmBrFzMaMnMrMvNeNpOxPePsVpVuWn || ἀνεπλήρουν post διδάσκει add. BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPsVuWn, ἀνεπλήρουν add. PeVp

¹² For Books 2, 5, and 10 it is possible to find the complete lists in the relative chapters.

7.6 εἵποι : εἵποις BGHI AbAmBrFlFrFzLuMaMnMrMvMzNeNpOrOxPgPrPsVuWn || 7.7 ἐργα-
τῆρας BGHI AbAmBrFzMaMnMvMzNeNpOxPgPrPsVuWn || τοὺς μέντοι – φαιδουρούς om. BGHI
AbAmBrFzMaMnMvMzNeNpOxPgPrPsVuWn || 7.8 τὰ γὰρ – κωμῳδία om. BGHI AbAmBrFzMaMn
MvMzNeNpOxPgPrPsVuWn
8.6 ἀπ' αὐτῶν : ἀπάντων BGHI AbAmBrFzMaMnMvNeNpOxPgPrPs^{ac}VuWn || δικαιοῦτης om. BGHI
AAbAmBrFzMaMnMvOxPgPrPs^{ac}VuWn || 8.7 νόμιμον : μόνιμον BGHI AbAmBrFzMaMnMvNeNp
OxPgPrPsVuWn^{ac} || 8.10 δικαστὴν om. BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVu
Wn
9.8 ἐπιδημία : ἐπιδημῆσαι BEGHI AAbAmFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsVuWn, ἀποδημῆ-
σαι Br
10.10 ἀποθήκην : ὑποθήκην BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn ||
10.11–2 ἀλλ' ἐγὼ κρίνω – ἡ παγκληρία om. BEGHI AAbAmFlFrFzMaMnMrMvNeNpOrOxPgPrPsRo
VuWn || 10.14 ὁμοροί : ὁμηροί BEHI AAbAmFlFrFzLuMaMnMvNeNpPgPrPsRoVuWn, ὁμοιοί Mr :
ὁμηρος G BrOxPs^{sl} || 10.15 ὁ δ' αὐτὸς – Δημέαν om. BEGHI AAbAmBrFlFrFzMaMnMrMvNeNpOrOx
PgPrPsRoVuWn || 10.16 τοῦτον δέ – τῶν σιτίων om. BEGHI AAbAmBrFzFlFrMaMnMrMvNeNpOrO
xPrPgPsRoVuWn || ἡψηται : ἡψησαι BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVu
Wn, ἔψηται A || 10.17 σκευοφόριον : σκευοφορίαν BEGHI AAbAmBrFlFrFzLuMaMnMrMvNeNpOx
PgPrPsRoVuWn || Πλάτων δέ – ὅτι χειρητίζῃ om. BEGHI AAbAmBrFlFrFzMaMnMrMvNeNpOrOxPgP
rPsRoVuWn || σκευοφοριώτην : σκευοφορίτην BEG^{mag}HI AbAmBrFlFrFzLuMaMnMvNeNpOxPsVu
Wn, κλοφορίτην Mr, om. PgPr || 10.18 ὡς Ἀλεξίς – Δίφιλος om. BEGHI AAbAmBrFlFrFzMaMnMrMv
NeNpOrOxPgPrPsRoVuWn || τὰ τοιαῦτα σκεύη : τὰ σκεύη τὰ τοιαῦτα BEGHI AAbAmBrFlFrFzLuMa
MnMrMvNeNpOxPgPrPsRoVuWn || εὗροις – τὸ ὄνομα om. BEGHI AAbAmBrFlFrFzMaMnMrMvNe
NpOrOxPgPrPsRoVuWn

In the light of what has been observed in these collations, it is now necessary to postulate a sub-archetype d^2 . This would be the origin of the Palaeologan manuscripts, such as BDGHI and part of E, as well as the vast majority of those from the Renaissance. Since they do not share the errors of d^0 or the single C or L, it can be inferred that they derive from d in a different way. Yet, in Books 5 and 10, L shares with d^2 the omission of many passages, although in the same books, as shown in the list immediately above, it preserves what d^2 omits:

5.13 καὶ Ἰδαία – τῶν δικτύων om. L d^2 || 5.14 ὀργάδες om. L d^2 || δέ post ἱεροί add. et μὲν om. L d^2 || οὕτω καλούμενοι : λέγονται L d^2 || κατὰ δέ κατάχρησιν : καταχρηστικῶς δέ L d^2 || 5.15 φωλεύουσιν – ἀλίσκονται om. L d^2 || ἰδίως – λυκιδεῖς καὶ om. L d^2 || λαγιδεῖς καὶ om. L d^2 || 5.17 ὁ τὰ – ἀποσκο-
πούμενος om. L d^2 || 5.20 εἰς τὰ αὐτὰ – διάφορα om. L d^2 || 5.21 οὐ τὸ μὲν – τοῖχος om. L d^2 || 10.14 αἱ
ante σκευαγωγοὶ add. L d^2 || 10.16 ἕκ om. L d^2 || πομπείων : πομπῆς L d^2 || 10.31 ἕκ om. L d^2 || 10.34
ἀμφικόλλος : ἀμφίκαλλος C : ἀμφίκομος L d^2 (ἀμφίκμος Pg, ἀμφί sp. vac. Pr) || 10.35 Ἀριστοφάνης –
σφενδάμνιν om. L d^2

In such circumstances, it seems possible to postulate an intermediate sub-archetype d^1 between d and d^2 . In d^1 , which could be dated to a period after C but before L (so probably the Comnenian Age), the text of the d family had already suffered some omissions, but not as many as in d^2 ; both L and d^2 would derive from d^1 . But

even this solution does not seem entirely satisfactory, since d^2 did not inherit the conjunctive errors of C and L. One might object, with good reason, that it is possible that d^2 used different sources for different books of the *Onomasticon* – and this could have happened for Book 1 (see Section 10.1) – except that such errors are present in Book 5. On the other hand, I did not find them in Book 10, except for passages not present in d^2 . At any rate, it cannot categorically be ruled out that d^2 , which could roughly be dated to the Palaeologan Age, corrected the text by using two or more sources, even though it seems that all of them must have belonged almost entirely to d . Nor is it impossible that it was L which used more than one antigraphon.

Be that as it may, the most important consequence is that the sub-archetype d can only be reconstructed by using C, L, and d^2 . This sub-archetype d^2 likely represents the common version of the *Onomasticon* that circulated in the late Byzantine age. This was a heavily abbreviated text (much shorter than that of C) with many errors, but its brevity may have been an advantage. The only other witness we have from this period is F (apart from the manuscripts containing excerpts). The question then shifts to how to reconstruct d^2 and which manuscripts are essential for this: in this regard, it is necessary to carefully analyse the textual tradition of the d family in each book.

5.1 Manuscript G and its descendants

Despite the antiquity of the manuscript and its probable origin in an erudite circle (see Section 2.2), G does not have a significantly better text than any other witness in the d family or in the d^2 branch, and it seems to share all their flaws. The undeniably important feature of G, however, lies in its notes and the scholarly activity on the *Onomasticon* to which they testify. The whole work is provided with marginal notes, mostly seemingly drawn from the *Etymologicum Magnum*, but also from other lexica; sometimes some of these notes appear to be autoschediastic. Below I report all the notes that I have been able to identify in the manuscript (in many cases, when the text is very close to that of its source, I have only included the reference):

1.7 βρέτας] ὅτι ποιητικόν

1.19 χρησμολόγον] χρησμός, λόγιον

1.54 δεκαετὲς ἔτος, δεκαετὲς παιδίον, δεκαετὴς χρόνος, δεκαετὸς (*sic*) ἄνθρωπος.

1.80 διώροφος οἶκος ὁ δίπατος, τριώροφος οἶκος ὁ τρίπατος (cf. [Hdn.] *Part.* 20.10).

1.111 ἄνεμον ἀσελγῇ] αἰσχρὸν ἀσελγῆν τὴν πνοὴν ἀναγράφειν.

1.187 χαράδραι] χαράδραι αἱ διαίρέσεις καὶ τὰ σχίσματα· καὶ χεῖμαρροι γῆς παρὰ τὸ χαράσσω (= Σ χ 26), ἐξ οὗ χαραδροῦται ἀντὶ τοῦ ὀρύσσεται (ἀρ- G) κοιλαίνεται (= Σ χ 27; EM 806.47).

1.222 ἔλλεδανός = *EM* 331.26

1.222 κάπετος = *EM* 298.33

1.222 ἐπιφυλλίδα· τὰ περὶ τοὺς βότρυας, οἱ καλούμενοι ἐπίτραγοι (~ *EM* 367.18).

1.244 κάλαθος κυρίως εἰς ὃν τὰ κάλλη ἀποτίθενται. κάλλη δέ ἐστι τὰ βεβαμμένα ἔρια. καταχρηστικῶς δὲ καὶ ἐπὶ τοῦ δεκτικοῦ τῶν τυρῶν καὶ σταφυλῶν· ἢ παρὰ τὸ γάλα, γάλαθος, εἰς ὃν τὸ γάλα ἐπεντίθεντο τυρεύοντες (~ [Zonar.] 1146.3; *Et.Gud.* 294.33).

1.252 δύο εἶδη εἰσὶν ἀρότρων· τὸ μὲν — μέσσαβα καλοῦσιν (~ *EM* 173.16).

2.88 ἀζήν σημαίνει τὸν πώγωνα κατὰ Φρύγας, καὶ κλίνεται ἀζένος, ἐξ οὗ λέγεται καὶ τὸ αἰζήρος (= *Et. Gen.* α 121, unde *EM* 22.36).

2.89 χελύνη τὰ περὶ τὸ στόμα μέρη τοῦ προσώπου — καὶ τὴν κιθάραν παρ' Αἰολεῦσιν (~ *EM* 808.21).

2.94 λέγεται δὲ οὐλα καὶ βάρηκες — καὶ τὴν τολύπην (~ *EM* 188.38).

2.99 κίον καὶ ἥτις λέγεται καὶ γαργαρεὼν παρὰ τῷ Ἱπποκράτῃ, περὶ τὸν γινόμενον περὶ αὐτὸν ἦχον ἐν τῷ ἀναγαργαρίζειν. οἱ δὲ σταφυλὴν ἀπὸ τοῦ συνεχῶς καταστάζεσθαι. κιονίς δὲ εἰρηται παρὰ τὴν χύσιν τῶν ὑγρῶν ἢ παρὰ τὸ κίονος ἔχειν τύπον καθ' ἑαυτὴν οὕσαν ἐπιμήκη (~ *Orio* 82.8).

2.130 σπόνδυλος καὶ σφόνδυλος. παρὰ τὸ ἐσφίχθαι παρ' ἀλλήλους (= *Orio* 146.28).

2.132 ἀγκτήρες οἱ ἐν τῷ τραχήλῳ τόποι, δι' ὧν ἀγχεσθαι συμβαίνει (= *Hsch.* α 562; *EM* 12.20; on this note see below).

2.134 βρόχθος· τὸ ὀλίγον πόμα — ἀπὸ τοῦ πινομένου ποιοῦ ἤχου ἐν τῷ καταπίνειν (~ *Et.Gen.* β 277, unde *EM* 215.52).

2.137 λαία χεὶρ ἡ ἀριστερὰ ἀπὸ τοῦ λελιάσθαι καὶ κεχωρίσθαι τῶν πράξεων (= *EM* 558.47).

2.144 ἰστέον ὅτι σκυταλίδας καὶ φάλαγγας ὀνομάζουσιν οἱ ἀνατομικοὶ τὰ τῶν δακτύλων ὅσῳ (= *Gal. de anatomicis administrationibus libri IX* 2.250.7).

2.168 γαστριζῶ τὸ λαϊμάργως διατῶμαι (= *EM* 222.2).

2.174 τάχα δίκην τίσειας εὐσεβῶν νόμοις. μυστήρια γὰρ τοῖς ἀμύητοις λέγεις. φθονῶν σιώπα μὴ πικρὰν τίσεις δίκην.

2.176 ὁ ὄρχις λέγεται καὶ πηρίν· ἐστὶ δὲ δικατάληκτον — ὡς δηλοῖ Ἀριστοφάνης, ἡβιώσαι κάρτιον παρατετυλμένον† (= *EM* 283.45).

2.183 λίσφοι τὰ ἰσχία οἱ Ἀττικοί — κατὰ τὴν ὁσφύν (= *Et.Gen.* λ 121, unde *EM* 567.20).

2.185 ψύη = *EM* 819.15

2.208 ἔγκατα τὰ ἔντερα· ἀπὸ τοῦ κατέχειν τὴν τροφήν· λέγεται δὲ τὸ ἥπαρ ὁ σπλήν, ὁ πνεύμων καὶ τὰ περὶ τὸν πνεύμονα. ἔντερον δὲ οὐκ ἔγκατον. τὸ δὲ ἔντερον, οἶον ἔτερον καὶ οὐχ ὁμοιον. ἢ παρὰ τὸ ἐντὸς κεῖσθαι τῶν μελῶν. οἰονεῖ ἐνδότερά τινα ὄντα· ἀπὸ τοῦ δι' αὐτῶν ρεῖν τὰ ἀπὸ τῆς τροφῆς περιττώματα· ἢ παρὰ τὸ ἐνδον εἰλεῖσθαι (~ *EM* 344.33). ἐνδυνα = *EM* 339.6. ἐνδίνουσι = *EM* 339. 10

2.219 ἀδήν = *EM* 17.3

3.34 μνηστεία ἐστὶν ἐπαγγελία τῶν μελλόντων πραγμάτων.

3.41 χαμαίπους παρὰ τὸ χαμαὶ καὶ τὸ πούς. τὸ δὲ χαμαὶ ἢ παρὰ τὸ χῶ ἢ παρὰ τὸ χθών, χθαμαὶ καὶ ἀποβολῇ τοῦ θ χαμαὶ (~ *EM* 806.21).

3.154 ὁ δ' ἀλείπτῃς ἀδόκιμον] παρὰ δὲ τῷ θεολόγῳ Γρηγορίῳ ἀλείπται τῆς ἀρετῆς (*Greg.Naz. In laudem Basilii Magni* 5.1 Boulenger).

3.154 τριάσσειν τὸ νικᾶν· ἀπὸ μεταφορᾶς τῶν παλαιστών, ἐν ταῖς τρισὶ πάλαις τὴν νίκην καρπουμένων· καὶ ἀτρίακτος ὁ ἀνίατος (ἀν ἀνίκητος?) καὶ ἀήττητος, λέγονται οἱ παλαιστρικοὶ ἀντὶ τοῦ τρίς πεσεῖν (~ *EM* 765.37). καὶ ἀπιτριάσαι τὸ πληγὰς τρεῖς δοῦναι (= *EM* 125.4).

3.514 δίσκος = *EM* 279.19–27

4.35 δωροδόκος = *EM* 293.36

4.48 κομψός = *EM* 527.50–5

4.80 τέως = *EM* 756.3

4.207 ἐρυθήματος] ἀπὸ τοῦ ἐρεῦθω τὸ βάπτω. γίνεται ἐρυθρῷ ἀποβολῇ τοῦ ε.

5.9 ἄγρα] ἄγρα σημαίνει δύο· Δήμητρος ἱερὸν, τὴν θήραν. λέγεται δὲ πληθυντικῶς ἄγρα οἱ τόποι (~ EM 13.15).

5.11 ἶχνος παρὰ τὸ ἶσχειν, ὃ ἐστὶ συνέχειν, ὅλον τὸν πόδα· ἢ ἀπὸ τοῦ ἀνέχεσθαι τῆς γῆς (= EM 480.46). καὶ ἶχνιον ὁμοίως τὸ πάτημα παρὰ τὸ ἰζω τὸ κάθημαι (~ EM 480.48).

5.91 βολεὸν = EM 204.27

5.131 ἀλεξίκακος ὁ ἀποτρεπτικός τῶν κακῶν (~ Et.Gen. α 427; EM 59.37).

5.161 γέλοιος λέγεται ὁ γέλωτος ἄξιος, γελοιός δὲ ὁ γελωτοποιός (= EM 224.45).

5.162 ἄξιος ἀπὸ τοῦ ἄγω, ἄξω, ἄξιος. ἀπὸ τῆς φορᾶς τῶν σταθμῶν τὴν ἴσην ῥοπὴν ἐχόντων (= EM 115.57).

6.28 ἀστεῖος ὁ ἐκ τοῦ ἄστν. κυρίως οὖν <ὁ ἐν> ἄστει διατρίβων· λέγεται καὶ ὁ δι' ἥθος χρηστὸν ἐπαινοῦμενος, ὡς ὁ Μωϋσῆς, ὡς ἦν τὸ παιδίον ἀστεῖον. λέγεται καὶ ὁ γελωτοποιός (~ EM 158.47).

6.32 ζύμη = EM 412.34

6.36 ἐπιστία τὰ εἰς τροφήν καὶ εἰς τὸ σιτεῖσθαι (= EM 364.3). σιτία καὶ ἐδέσματα (= Poll. 6.32).

6.40 κράδη = EM 534.40

6.48 σαπέρδαι = EM 708.42–7

6.56 καρύκη = EM 492.46–53

6.73 πλακοῦντα = EM 647.27–9. ἄμης = EM 83.20

9.25 πολίτης] πολίτης μεγαλοπολίτης, ὁ δὲ μικρᾶς πόλεως μικροπολίτης, ὁ νέας νεαπολίτης καὶ νέοικος καὶ νεοκάτοικος. τάδε ἀπὸ πόλεως ὀνόματα.

10.1 ἐξηγεῖσθαι] ἐξηγοῦμαι καὶ διηγοῦμαι τὸ διδάσκω καὶ ὑποδεικνύω.

10.1 μόλις] μόλις ἀπὸ τοῦ μόγις, ὅπερ ἀπὸ τοῦ μόγου γίνεται. ἢ παρὰ τὸ μολῶ. τὸ δὲ μόγος παρὰ τὸ μὴ ἔαν τὴν ψυχὴν γαννῦσθαι ἥτοι χαίρειν. μόγις γὰρ λέγεται ἡ κακοπάθεια.

10.10 ἐπιπ्ला = EM 363.9

10.19 ἀπαρτία = EM 118.40–3

10.30 ψακάς καὶ ψεκᾶς ἢ ῥανίς, καὶ ψεκάζει, καὶ ψακάζει τὸ ραίνειν (~ EM 817.13–4).

10.31 ἱμωνία παρὰ τὸ ἱμω τὸ ἐναλέγομαι. τοῦτο — ἀναλέγομαι = EM 110.38–40

10.35 ἡ ταπεινὴ καὶ εὐτελὴς κλίνη καὶ στιβάς· καὶ χαμεύνια, κραββάτια ταπεινά. (= EM 868.28).

10.44 post λάσανα G add. ἐφ' οὗ οἱ τόποι ὡς [.]σῆι ἀτε περὶ ῥέντα λάσαι δὲ τὰ τὸν φόρτον (~ EM 557.30); postea G hunc textum denotavit et in margine scripsit οὐκ ἔστι κείμενον.

10.45 post ἁμῖς G add. Οὐροδόχον — ἀργυροῦν (= EM 83.33); postea G hunc textum denotavit et in margine scripsit οὐδὲ αὐτὸ ἔστι (ἐνι G^{ac}) κείμενον.

10.48 post Ταγνηνισταῖς G add. σκολύθρια Πλάτων τίθεται ἀντὶ τοῦ ὑφ' ἡμῶν λεγομένου ὑποποδίου. ὑπὸ τοῦ Ποιητοῦ δὲ ὑποθρόνιον. Πλάτων ὥσπερ τὰ σκολύθρια τῶν μελλόντων καθιζήσεσθαι ὑποσπώντες χαίρουσι καὶ γελῶσιν ἐπειδὴν ἴδωσιν ὑπτίον ἀνατετραμμένον. τινὲς δὲ ἐπὶ τῶν μικρῶν διφρίδων ἐξεδέξαντο τὴν λέξιν (~ EM 718.39–45); postea hunc textum denotavit et in margine scripsit οὐκ ἐνι κείμενον.

10.57 χάρτας] χάρτας παρὰ τὸ χῶ τὸ χωρῶ, ἀφ' οὗ καὶ τὸ χάρτης γίνεται παράγωγον, ὁ χωρητικός ὢν τῶν ἐγγραφομένων (~ EM 807.26).

10.61 κλεψύδρα = EM 517.44–5

10.66 ὄλπος (sic) = EM 623.5–6

10.75 ἀρυστήρ = EM 151.3–4 | ἀρυστικός οἰνοχοή (~ EM 151.2–3)

10.88 κυλίχνας = EM 544.38–40

10.99 χύτεια παρὰ τὸ χῶ τὸ χωρῶ, χύω χύτρα (cf. EM 339.28) | κύθρα = EM 543.37

10.103 ἰγδιν = EM 464.49–52

10.114 κόσκινον ~ EM 38.41–6

G is also one of the witnesses that preserve several of the so-called *scholia* to Pollux:

schol. Poll. 1.27 θυηλήσασθαι] τὸ ἐπιθεῖναι θυμιάματα.

schol. Poll. 2.45 καὶ γὰρ τῷ ἐγκεφάλῳ δωροφοροῦσι τὴν τροφήν, τό θ' ἦπαρ παρὰ τοῦ λεπτοτάτου ἐν αὐτῷ αἵματος καὶ ἡ καρδία ἀπὸ τοῦ καθαρωτάτου τοῦ ἐν αὐτῇ πνεύματος.

schol. Poll. 2.132 ἀγκτήρες οἱ ἐν τῷ τραχήλῳ τόποι, δι' ὧν ἀγχεσθαι συμβαίνει (= Hsch. α 562; *EM* 12.20).

Among these, schol. 2.132 is, according to Bethe, only found in the Aldine edition, but, as it clearly appears, it is also found in G. In my opinion, this is not a proper scholium, but one of the marginal notes of G, which later found its way into the Aldine, as shown by its source, the *Etymologicum Magnum*: the presence of *EM* material does not seem to affect other *scholia*, but mainly the marginal notes of G. Another relevant feature of G is the fact that in some places there are variants of the text or integrations. Here are some examples:

1.25 ἐσθῆτι] καὶ πολυτελεῖ ἐσθῆτι

1.27 οὔλας] ἄλας

1.223 ἐν ἄλλῳ γίνεται κερασβόλα σπέρματα τὰ τοῖς βοῶν κέρασιν προσπέσῃ ἐπιτί(μ)πτοντα. ὅταν κατασπείρηται ἀνασύρα τὴν γῆν.

1.242 ἰσχάδα] ἰσχάδα λεπτήν

1.247 ἀσφάρακος] ἢ ἀσφάραγος

7.116 ἀρματροχίας] λέγει Καλλίας

10.79 χρυσία σφ' ὑπό-] γράφεται χρυσι δέ σφ' ὑπό-

These marginal notes show that the copyist of G must have used another witness besides the antigraphon. At some point, he must have realised that he had inadvertently included some marginal notes in the main text. This is clear from the notes to Poll. 10.44 and 10.45, where he reported the extraneous parts of the text and wrote in the margin οὐκ ἔστι κείμενον and οὐδὲ αὐτὸ ἐνι (which he then corrected to ἔστι) κείμενον. These interpolations (fortunately somehow mended) must already have been introduced, I think, in the antigraphon he was reading. For this reason, it is likely that notes of this kind were not added directly in G, but were already present in its model (for which I use the *siglum* *d*³). Nevertheless, the copyist also checked the text against another manuscript, thanks to which he included several variants and corrected some errors (such as the marginal notes from *EM* examined above). This other manuscript also belonged to the *d* family, although it may have been closer to C (for example, at 1.27 the reading ἄλας is found only in C, but on no occasion was G's scribe able to correct *d*²'s errors where C is correct). It was from this other manuscript that G's copyist took the *scholia* and some variant readings. G's antigraphon can be dated to the Palaeologan Renaissance, not much

earlier than G itself; the attempt to improve Pollux's text by adding material from other erudite sources could be attributed to the scholarly interests of this period.¹³

The text of G clearly descends from *d*², whose errors it shares, but it alters some passages and, above all, removes almost all the phrases *καὶ τὰ ὅμοια* that are characteristic of the *β* redaction, apparently without reintegrating the omitted text, to which the copyist had no access. It must have been a deliberate stylistic choice.

Manuscript G also seems to have had a considerable number of descendants. At any rate, it is the oldest witness to a particular redaction of the text that can be found in many later manuscripts. Here is a list of its most characteristic variant readings, taken from Books 2–10:

2.5 *καὶ τὰ ὅμοια post φιλανθρωπία om.* G AbBrFzNeNpOxPePgPrVpWn || 2.7 *τοκῶσα : τοκῶσαι* G AbBrFzNeNpOxPePgPrPs^{sl}VpWn || 2.8 *καὶ τὰ ὅμοια post πρωτότοκον om.* G AbBrFzNeNpOxPePgPrVpWn || *καὶ τὰ ἐφεξῆς om.* G AbBrFzNeNpOxPePgPrVpWn || 2.12 *ἔχων om.* G AbBrFzNeNpOxPePgPrVpWn || 2.15 *δυσμαῖς : δυσμῶν* G AbBrFzNeNpOxPePgPrPs^{sl}VpWn || *κρονόληρος : κρονόκληρος* G^{ac}I AbBr^{ac}FzNeNpOxPePgPrPsVpWn || 2.26 *καὶ τὰ ὅμοια post φαλακρός om.* G BrOxPePgPrVpWn || 3.5 *οὕτω – πάντες om.* G^{ac} BrOxPePgPrVp || 3.6 *προσγινόμενον : προσιέμενον* G^{ac} Br^{ac?}OxPePgPrVp || 3.7 *ὁ ante γάμος add.* G BrOxPePgPrVp || 5.9 *καὶ ἀγρευτής om.* G Br^{ac}OxPePgPrVp || *καὶ τὰ ὅμοια post συγκυνηγέτης om.* G BrOxPePgPrVp || *καὶ τὰ ὅμοια post ἀντίπαλος om.* G BrOxPePgPrVp || 5.13 *καὶ τὰ ὅμοια post εὐθηρος ἄγρα om.* G BrOxPePgPrVp || *ῦλη καὶ πολύθηρος : ῦλη πολύθηρος* G BrOxPePgPrVp || 5.36 *καὶ τὰ ὅμοια post περιστοιχίσασθαι om.* G BrOxPePgPrVp || 6.7 *παστάδα : παστάδια* G Ps^{sl}, *παστάδιον* Br^{ac}Ox (*παστάς* Br^{pc}, cf. C) || 6.8 *πληρῶσαι : συμπληρῶσαι* G BrOx || 6.9 *εἶτα : εἶπε* G BrOx, *εἶρηκε* Ps || 7.7 *κατὰ Ξενοφῶντα om.* GH Br^{ac}OxPgPr, *habet* Br^{pc} || 7.8 *οὐ ante τὰ δὲ πιπρασκόμενα add.* G OxPg, *αὐτὰ δὲ πιπρασκόμενα* Pr || 7.9 *ἐμπολή : ἐμπωληκή* G NeNpPgPrPs^{sl} || 8.8 *δικαστής : δικασθεῖς* G BrOxPg, *rectum* Pr || 9.8–9 *στήλη : his στύλη* G BrOxPgPr || 9.10 *δημαγωγία om.* G BrOxPgPr || 10.11 *ὅτι : ὅσα* G BrOxPs^{sl} || 10.13 *κατασκευάσασθαι : κατασκευάσθαι* G BrOx || *ἐνσκευάσαι : εἰσκευάσθαι* G BrOxPs^{sl} || 10.14 *ἄμοροι : ἄμηρος* G BrOxPs^{sl} || 10.17 *ταξιάρχους : ταξιάρχῳ* G^{ac} PgPr || 10.19 *ἀπολογότο : ἀπολογοῖς* G^{ac} Br^{ac}OxPgPrPs^{sl} || 10.22 *ὄχλεις : ὄχλειν* G BrOxPgPr || 10.24 *κλειδίον : κλειδίῳ* G BrOxPgPr || 10.28 *εἵπωμεν : εἵπομεν* G BrOxPgPr || 10.31 *ἀρπάγης : ἀρπάγειν* G OxPgPr, *ἀρπάτην* Br

With the exception of the group AbFzNeNp, which follows G only up to 2.20,¹⁴ BrOxPePgPrVp appear to derive from G in all nine books. Within this chaotic group, some sets of manuscripts can be isolated: BrOx, PeVp, and PgPr.

Br and Ox share several errors:

¹³ On this matter, especially for the Palaeologan Age, see Conti Bizzarro (2021); Cavarzeran (2022).

¹⁴ It is group *h*: see Section 6.2.

2.19 κυίσκασθαι Br^{ac}Ox || 2.23 Αρχίλοχος : ἀρχίλοχος Br^{ac}OxPgPr || 3.5 τούτων om. BrOx || 3.7 λύεται : διαλύεται BrOx || 3.8 προσαγαγόντες Br^{ac?}MaOx || τοῦ γεννήσαντος : γέννημονον Br^{ac?}, γένος μόνον Ox || 5.10 μὲν om. Br^{ac}Ox || 5.12 ἀποπνεῖ : εὐἀποπνεῖ Br^{ac}Ox || δύσσομα¹ : εὖσομα Br^{ac}Ox || 5.13 ὁμοίως : ὁμοίως ὡς BrOx || 5.14 ἰδαις τε καὶ ὕλαις : ὕλαις τε καὶ ἰδαις Br^{ac?}Ox || 5.16 γαλαθηνά : γαλαθηκά BrOx || ἡ δὲ τῆς ἐλάφου : ἡ δὲ τοῦ ἐλάφου BrOx || 5.27 εὐτική ante δίκτυα add. Br^{ac}Ox || 6.8 συσσίτους om. BrOx || 6.9 προσκεφάλαιον : πρὸς τὸ κεφάλαιον BrOx || 10.15 πλείστου : πλοῖα BrOx || 10.22 βαλανάνοιγαι : βαλανάγρας BrOx || 10.24 ἐν Αἰολοσίκωνι : αἰολίσιδίκωνι BrOx^{pc} || 10.35 ἐλεφαντίνην : ἀλεφαντίναν BrOx || ῥίνθωνος : ῥίθωνος BrOx

It is likely that Br was copied from Ox, but the relationship between these two manuscripts and their connection with Wn is not always straightforward and requires a deeper and less generic investigation.¹⁵

The connection between Pe and Vp becomes immediately clear from the fact that both end at 6.186 ἐπινίκια, and also share a remarkable number of errors:

2.5 ἀπανθρωπεύεσθαι : φιλανθρωπεύεσθαι PeVp || 2.6 σπορά : σποράν PeVp || 2.7 ἀμβλίσκειν : ἀμβλώσκειν PeVp || 2.9 ἐφήβων : ἐφήβου PeVp || ἀφειμένον : ἀφ' ἧβης PeVp || παλλάκια : πανάκια BPeVp || 2.10 καθέρποντι : καθέλκοντα PeVp || εἶτα : τα Pe : om. Vp || ἑνακμος : ἑναγχος PeVp || σκληφρὸς : σκληροφρὸς PeVp || 2.11 στρατεύσιμον : κατεύσιμον Pe, κοατέσιμον Vp || 2.12 πρεσβύτερον : πρεσβύτου PeVp || 2.13 Ἀριστοφάνει : ἀριστούφω PeVp || 2.14 ἀγήρατον : ἀγήραιον PeVp || τὴν ἀγήρων ἀρετὴν : τὴν ἀγήρω τροφὴν PeVp || 2.15 καὶ μακροχρόνιος : χρόνιος PeVp || τῷ χεῖρε : τὴν χεῖρα PeVp || 2.17 ἐπὶ δὲ τῶν θηλειῶν om. PeVp || 2.18 νεάνις : νεῶνις PeVp || ὡς : ὁ PeVp || οἶον om. PeVp || 2.19 ῥήματα–προειρημένων om. PeVp || ἐπὶ : ἀπὸ PeVp || 2.20 νεανισκεύεσθαι : νεανιτεύεσθαι BD AmMaMnPePgPrPsRoVu : ἀνιτεύεσθαι Vp || Ἀριστοφάνης : Ἀριστουφὸς Pe, Ἀριστούφω Vp || 2.22 σμήριγγες : μήριγγες PeVp || 2.24 τριχοβρῶτες : τριχοβρῶται PeVp || ὦ om. PeVp || 2.26 τὰ ante τῆς κορυφῆς add. PeVp || 3.5 ὀνομάζοιντο PeVp || ἀφορῶν : εὐφορῶν PeVp || ἀπὸ γένους ἡμῖν om. PeVp || 3.8 τοῦ γεννήσαντος : τοὺς γενήσοντας PeVp || ὁ φυτεύσας ὁ ποιήσας om. PeVp || 5.9 ἄγραι : ἄγρα PeVp || 5.12 εὐαίσθητα : αἰσθητὰ PeVp || 5.13 ὁμοίως : ὡς PeVp || 5.14 οὕτω καλούμενοι om. Vp || 5.17 λινόπτης : λινόπται PeVp || ἰχνευτῆς : ἰχνευταί PeVp || 5.36 τὰς : τοὺς PeVp || 6.7 θίασον om. PeVp || 6.8 κληθῆναι : θεῖναι PeVp || 6.9 χαμευνή : χαμεύνιον PeVp || 6.9 φυλλάδες : φυ sp. vac. 4 litt. PeVp || 6.10 ὑποστρώματα om. C L PeVp || κνέφαλα : κνέφα PeVp || ἐν Ἀγχίση : ἑναγχόση PeVp || ἀνεπήρουν post διδάσκει add. PeVp

Nevertheless, there are a few cases where PeVp do not show the errors of G, whether due to contamination or ingenuity:

5.11 μετιέναι : μετεῖναι G Br^{ac}OxPgPrPs^{sl}Wn^{ac} || ἐντετυπωμένα : ἐντυπωμένα G Br^{ac}OxPg, ἐντυπώματα Pr || 5.27 τῇ θηρευτικῇ : τῶν θηρευτικῶν G^{sl}H BrOxPs^{sl} || 5.31 διττά : ὀρθά G BrOxPs^{sl}, rectum διττά habent autem PePgPrVp

¹⁵ See also Sections 6.3, 7.3.1.

Apart from their common descent from G, Pe and Vp do not show any relevant conjunctive errors with the other extant manuscripts, except for the following, which are hardly indicative:

2.9 παλλάκια : πανάκια B PeVp || 2.18 κυδρωμένη AbBr^{ac}OxPePs^{sl}Vp || 2.25 ἔνδετον : ἔνδοτον EG^{sl} FlFrLuMrOrPa^{ac}PeVp

It is also possible to claim that Vp was copied from Pe, since the former has many errors that are absent in Pe:

2.5 δ' ἂν om. PgPrRoVp || 2.7 γένεσις γονή om. Vp || ἐπίφορος καὶ ἐπίτοκος : ἐπίφορος ἐπίτοκος G AbBrFzNeNpOxPePgPrWn, ἐπίφορον ἐπίτοκος Vp || 2.10 ὑπήνην : ὑπόνην Vp || εἶτα : τα Pe : om. Vp || 2.11 ἐκ τῆς – ἡλικίας bis Vp || 2.16 παραλλάττων : παραχλάττων Vp || ἰσηλιζ : ἐσηλιζ Vp || 2.17 ἀφελικεστέραν : ἀμφηλιστάτην Vp || 2.18 ἐπίγαμος νεόγαμος om. Vp || 2.19 κυῖσκεσθαι : κυνίσκεσθαι Vp || 2.20 νεανισκεύεσθαι : ἀνιτεύεσθαι Vp || 2.24 εὐκοσμος Vp || εὐκόσμησις Vp || 3.8 προαγαγόντες : προάγοντες Vp || 5.9 λέγοιτ' : λέγοιντ' Vp || 5.10 τὰς κύνας – ἐπαφεῖναι om. Vp || 5.14 ἴδαις : ἴδναις Vp || 5.17 συνεργοὶ : κυνεργοὶ Vp || 6.8 συνόντας FS^{ac} EFlFrMr Vp

The opposite happens very few times, when the copyist, a rather young Arsenius Apostolis, probably managed to correct the text:

2.10 γενειάσκων : γενειάσων Pe || 2.25 μεταφρένω : φρένω Pe || 5.14 οἱ λέοντες : οἱ λέγοντες Pe || 5.32 ἡ δὲ ποδάγρα ἴσταιται ἀρκυστασία ante ἡ δὲ ποδάγρα add. Pe

The palaeographic details also contribute to this reconstruction, since both manuscripts were copied in Crete at the end of the 15th century. Pe was copied in the *atelier* of Michael Apostolis and Vp was copied on the same island by his son Arsenius; Vp also bears the hand of Emmanuel Zacharides, who worked as a scribe for Michael. Nevertheless, an intermediary witness must be postulated, since Vp was copied in Crete at the end of the 15th century by Arsenius Apostolis, but at that time Pe was in the possession of Francesco Maturanzio, who acquired the manuscript on the island in 1473.¹⁶ It is very unlikely that Arsenius could have used Pe directly in Crete after 1491, but it is possible that he had an apographon of it, and not a very good one, given the number of trivial errors in Vp.

A final set can be identified in Pg and Pr. They show several separative errors with respect to the rest of the textual tradition:

2.5 ἀνθρωπικόν om. PgPr || δ' ἂν om. PgPrRoVp || 2.7 δὲ om. PgPr || 2.8 νεογυεὺς PgPr || 2.9 περυσινόν : περάσινον PgPr || 2.10 λειογένειος om. MnPgPr || παρηβηκῶς : παραβεβηκῶς PgPr || δὲ ante

16 See Ferreri (2021, 90).

ᾧψει om. PgPr || 2.13 γηραιός ἐσχατογήρως om. PgPr || 2.14 τὸν ἀγήρω : τοὺς ἀγήρω PgPr || 2.16 κωμικά : κωμικὰ PgPr || 2.18 οἷον ἐσχατογήρως καὶ τὰ ὅμοια om. PgPr || 2.23 Ἀρχίλοχος : ἀγχίλοχος PgPr || 3.5 ὀνομάζοιτο om. PgPr || 3.6 προσόν : προστόν PgPr || 5.21 τῆς δὲ λόγχης τὸ μὲν : λόγχαι δὲ τὰ λόγχης τῶν G O_x, λόγχαι τὰ δὲ λόγχης τὸ μὲν PgPr || 7.8 ἀμείβειν : ἀμοίβειν Pg, om. Pr || 10.13 ἀγρόν : αὐτὸν PgPr || 10.14 ἐνσκευάσαι : ἐνσκευάσθαι PgPr Xa || 10.15 πλείστου : πλοῖα BrO_x, πλεία Pg, πλείω Pg || 10.34 ἀμφικολλος : ἀμφίκμος Pg, ἀμφί sp. vac. Pr

Pg and Pr share two large gaps in the text: from 1.137 ξυήλην τὴν to 1.157 ἀήττητοι, and from 5.149 ἐνεργασμένα καὶ τὰς μετοχὰς to 6.20 καὶ ὑποψακάζειν λέγουσι, thus omitting a relevant section in Books 5 and 6. It is reasonable to assume that these gaps were already present in a common ancestor of Pg and Pr derived from G, since each contains errors that are absent in the other:

- **Pg: 5.19** τόξα – ἄρκυες om. Pg || σταλίδες om. Pg || σταλιδώματα om. Pg || 7.6 χειρουργικά : χειρουργαί Pg || 7.7 δημιούργημα : ἱερούργημα Pg || 9.6 ὑπέλωμεν : ὀπείλωμεν Pg || 9.7 κτίζειν : κατίζειν Pg
- **Pr: 2.11** τῶν ἐκ – σφριγῶν om. Pr || 2.12 ὑποπόλιος om. MnPr || 2.24 πλέγμα : πλεῦγμα Pr || 2.25 περιρρέουσιν : περρίεσσιν Pr || 7.8 οὐ ante τὰ δὲ πιπρασκόμενα add. G O_xPg, αὐτὰ δὲ πιπρασκόμενα Pr || 9.8 ἐξορίστους Pr || 10.14 εἴρηται : εἰρήκασι Pr || 10.23 τὸ τε μέρος – τῷ μέρει : τὸ τε σκεῦος τῷ μέρει Pr || 10.28 καταθαίρειν post καθαίρειν add. Pr || 10.32 δεῖ om. Pr sp. vac. relicto

5.2 The curious case of manuscript E and group e

Among the manuscripts of the Palaeologan Age, E occupies an important place. It dates from the beginning of the 14th century, but was unfortunately disregarded by Bethe. On the contrary, this witness is very interesting and old enough to be worthy of consideration. The significant feature of this manuscript is that redactions α and β seem to be somehow mixed, in a manner not dissimilar to that adopted by the compiler(s) of group x. However, the contamination in E happened at least more than a century earlier, in a different cultural context, and with a different result. Thus, E and its apographa are characterised not only by a mixed redaction, but also by some distinctive variant readings and, above all, by the presence of some passages (of uncertain origin) which are absent in all the other witnesses. This occurs in Books 2 (which will be examined in depth in Section 6.5), 3, 6, and 7, sometimes to a greater extent, sometimes to a lesser one. In Book 1 (see Section 10.1 for more details) E is in line with the other manuscripts of its age, such as B, D, G, and H, but in this case they do not have the text of redaction β, as C does, and do not belong to the d family, to which E belongs almost entirely in the other books of Pollux, i.e. 4, 5, 8, and 10. The reason for this is unclear, but it is plausible that E's scribe had as his source a manuscript – or its antigraphon – in which Books 4, 5,

8, 9, and 10 were either incomplete or missing altogether. It is also possible that a source for these books was not always available to the copyist. Below, I present the state of the text in Books 3, 6, and 7, and then in Books 4, 8, and 9, since they are the only ones to which this study does not devote a chapter. The former three are contaminated, while the latter belong to family *d*, even if they still underwent slight contamination.

First of all, in these books E, along with its direct or indirect apographa (FIFrMr and LuOr), presents its own variant readings or alternative formulations, which are absent in the other extant witnesses, with the exception, in several cases, of *b*.

3.5 διελεῖν : διελθεῖν *b* EFIFrLuMrOr || οὕτως : οὕτωςί EFIFrLuMrOr || συγγένειος E^{sl}F^{sl}FrLuMrOr (cf. *d*²) : συγγενικός EFl (cf. *b*) || 3.6 πρὸς αἵματος : ἀφ' αἵματος EFIFrLuMrOr^{im} || πρὸ τούτων : πρὸ αὐτῶν *b* EFIFrMr; sed τούτων LuOr || Ἀναξίωνος : ἀξίωνος EFIFrLuMrOr || καὶ Πολυαράτου ὄντα om. EFIFrLuMrOr || 3.7 νόμῳ – λύεται om. *b* A EFIFrMrOr^{ac}, habent LuOr^{pc} || συναπέρχεται : παύεται *b* EFIFrLuMrOr || 3.8 φέρεται : ὀνομάζεται A EFIFrLuMrOr (et φέρεται E^{im}F^{im}) || γεινόμενος : γεινόμενος ποιητικῶς EFIFrLuMrOr || 6.7 συσσίτιον : σύσπιον *b* A E^{im}F^{im} (σύσπιον ἐν ἄλλῳ) || συμποσίαν : συμπόσιον E^{sl}F^{sl}Fr^{sl}Mr || ἡ ἔρανον om. EFIFrMr || 6.8 συνόντας FS^{ac} EFIFrMr || 6.9 κνέφαλα post Δημοσθένους coll. EFl[Fr]Mr || καὶ πολλοὶ om. C L EFIFrLuMrOr || 6.10 ἐπιστρώματα post περιστρώματα add. EFl[Fr]Mr || τάπιδες om. *b* A EFIFrMr || ἐνεύναια : κοιταῖα EFIFrLuMrOr || 7.6 χειροτεχνικοί χειροτεχνικά EFIFrMrOr; χειροτεχνίτα χειροτεχνικά Lu || 7.7 ἀντιτέχνησις δὲ : ἡ δὲ ἀντ. EFIFrLuMrOr || τοὺς μέντοι – λέγε : καὶ φαυλοργοὺς ἄνδρας Δημοσθένους EFIFrLuMrOr || τεχνάσματα EFIFrLuMrOr || 7.8 τὰ γὰρ – κωμῳδία : Ἰσαῖος δὲ καὶ Λυσίας πρᾶτας μὲν εἶπον αὐτούς, τοὺς δὲ σὺν ἄλλοις πιπράσκοντας συμπράτας EFIFrMr (cf. Poll. 7.12) || τὰ δὲ πιπρασκόμενα : ἃ δὲ πιπράσκουσιν *b* EFIFrLuMrOr

Another interesting feature of E in Book 3 is the letter to Commodus, omitted by F and *d* (except for G), where the copyist wrote a lonely Τούλιος Καίσαρι Κομμόδω χαίρειν, probably inserted by analogy with the other books:

praef. 3.1 μὴν S : μὲν A E || 3.2 κέχρηνται A E : om. S || 3.5 ἐπελεξάμην S A : ἐπεδεξάμην E || 3.6 ἀντὶ S E : om. A || ἔρρωσο κύριε om. A E

E seems here to be quite close to A's text, with which it shares two errors, but it also preserves with S the ἀντὶ that A lost. Hence, E must be treated as an independent witness to the prefatory letter. The variant reading ἐπεδεξάμην of E in place of ἐπελεξάμην is also important: it can be attributed to a misreading of the majuscule script (Λ Δ), and thus testifies to the antiquity of E's source and possibly to an independent derivation of this source from the archetype, since this error is not shared by S (family *b*) and A.¹⁷ With regard to this source, I have identified a number

17 The same can be said of a marginal note in E at 1.130 σάγης] ἐν ἄλλῳ ἑάγην εὖρον, where the

of passages in which E preserves a different text from all the other branches of the tradition: some of these textual passages seem to be later additions introduced by the compiler of E, but others cannot be easily disregarded and could be traced back to the archetype. At any rate, such interpolations are very useful for investigating how the *Onomasticon* was transmitted, used, and modified during the Byzantine Age. In the hope that the complete collation of the entire manuscript that I am undertaking will reveal more of these additions or alternative redactions in the near future, I list here some of the most striking from Books 1, 3, and 7, while those in Book 2 are illustrated in Section 6.5:

1.73 ἐνοικητήριον : ἐνδισι(τη)τήριον E, sed ἐν ἄλλῳ ἐνοικητήριον E^{im}

1.79–80 θάλαμος – ὀνομάζωμεν : θάλαμος ὁ τοὺς νυμφίους περιέχων, οἶκος γάμου τελουμένου καὶ ἀπλῶς τὸ κελλίον, γυναικωνίτις ὁ εἰς ὑποδοχὴν γυναικῶν τεταγμένος οἶκος, ἱστεῶν, ταλασιουργικός οἶκος, σιτοποιικός οἶκος, καὶ μύλων ὁμοίως E

1.81 Ἀττικῶς post διήρη add. E

1.132 post ὀπλίτης ἦν E add. Λυδοὶ ἀφισπιοι γινόμενοι ἐπεὶ τῇ καμήλων θέα οἱ ἵπποι τούτων ἐταράχθησαν καὶ ἀπέβαλον τοὺς ἐπάρχους, εἰς οὐδὲν ὥφθησαν τῷ Κροίσῳ χρείας. (cf. Hdt. 1.80)

1.233 post κεκλησθαι E add. ἀμυγδαλὴ τὸ δένδρον, ἀμυγδάλη ὁ καρπός· ‘δίδου μασᾶσθαι μ’ ἄξιας ἀμυγδάλας’ (Eup. fr. 271 K.-A.) (cf. [Ammon.] *Diff.* 33)

1.234 post μύρτα (μύρται E) E add. οἱ Ἀττικοὶ δὲ πᾶν δένδρον δρῦν εἶπον καὶ πάσας τὰς ὀπώρας ἀκρόδρνα (close to [Hdn.] *Philet.* 94)

1.248 καρυβαρίτης (lege καρρηβαρίτης, cf. schol. Ar. *Pl.* 807f) post ὀξίνης add. E

3.8 ὁ γεινόμενος : ὁ γεινόμενος ποιητικῶς E

3.10 post προγονική E add. πατρῶα δὲ εἰσι τελευτήσαντος τοῦ πατρός, πατρικά δὲ τὰ καὶ ζῶντος· πατρικὸς ὢν φίλος

3.13 καὶ μητροφόνον post μητροκτόνον add. E

3.14 post ποιήσασθαι παῖδας E add. παιδοποιήσασθαι Δημοσθένους (25.80; 59.93)

3.20 ἔστι δὲ – λέγουσιν : ἔστι δὲ κυρίως ὁ ὑπὸ τῇ τήθῃ τραφεὶς ἔκφρων, γραστρεφής, μαμμόθρεπος μηδὲν πλέον τῆς τήθης εἰδὼς ἀλλὰ ἀμπαν εὐήθης E (cf. Ar. *Byz.* ffr. 238–40 Slater)

3.21 καὶ σκότιος – λαθοῦσα : καὶ σπούριος ὃν ἐγέννησέ τις λαθών, ἢ ἔτεκε λαθοῦσα, τὸν δὲ αὐτὸν καὶ σκότιον εἶποις ἂν E

3.24 post ἀμφιμήτορες E add. οἱ δὲ αὐτοὶ καὶ πρόγονοι ὡς ἀπὸ τοῦ προτέρου γάμου γεννηθέντες τῷ πατρί

3.30 προσκηδεῖς καθ’ Ἡρόδοτον : προσκηδεῖς καθ’ Ἡρόδοτον (8.136) καὶ Πλάτωνα (?) E

3.32 post καὶ νύος E add. ποιητικώτερον

3.35 post ἔκδοσις E add. καὶ ἐκδεδομένη

3.60 δορύξενος – πεπονημένος : δορύξενος δὲ ὁ ἀπὸ πολέμου φιλιωθείς E

3.68 ἐνθῶς ἔχειν· ἐπιτόνως· τετρώσθαι E

3.93 καὶ ἀναβάτας : καὶ ἐπιβάτας τῶν νεῶν καὶ ἀναβάτας E

6.126 ἀκάθαρτος : ἀκάθαρτον ὡς Δημοσθένους (25.63) E

6.173 post μεγαλόφρων E add. μεγαλόφθαλμος μεγαλοπῶγων μεγαλόσωμος καὶ τὰ ὅμοια

compiler of the redaction of the manuscript says he found ἐάγην in another source, which may be the result of the misreading of sigma and epsilon in a majuscule script.

7.7 τοὺς μέντοι μὴ ἀκριβεῖς τεχνίτας φαλουργοὺς κατὰ Ἀριστοφάνην (fr. 912 K.-A.) λέγε : καὶ φαλουργοὺς ἄνδρας Δημοσθένους (fr. *ponum?*) E

7.8 τὰ γὰρ – κωμωδία : Ἰσαῖος (fr. XLVI Thalheim) δὲ καὶ Λυσίας (fr. 507 Carey) πρᾶτας μὲν εἶπον αὐτούς, τοὺς δὲ σὺν ἄλλοις πιπράσκοντας συμπράτας E

7.209 ὑφάντρια post ὑφάντης add. E

Most of these passages have more or different terms than the other witnesses. Several of them, 1.81, 3.8, and 3.32, preserve evaluative terminology that is absent elsewhere. Some of these passages deserve attention:

- 1.73: instead of ἐνοικητήριον, E presents the variant reading ἐνδια(τη)τήριον. Although the verb ἐντιαιτᾶσθαι is attested with the meaning ‘to dwell in a place’ in Herodotus, Thucydides, and Xenophon (cf. *LSJ* s.v.), all authors approved by Pollux, to my knowledge ἐνδιαιτητήριον never appears in Greek before Euthymius Zigabenus (see *LBG* s.v.). The word may be a later interpolation or the invention of an erudite copyist, a possibility that cannot be ruled out in the case of this manuscript. Be that as it may, the marginal note in E informs the reader of the more common οἰκητήριον.
- 1.79–80: E introduces explanations for the terms θάλαμος and γυναικωνίτις that are absent in other witnesses. The former is drawn from [Moschop.] *Voc. Att.* s.v. θάλαμος ὁ τοὺς νυμφίους περιέχων οἶκος γάμου τελουμένου. ὁ κοινὸς λεγόμενος παστός, ἦτοι τὸ κελλίον, καὶ Ἀττικῶς δωμάτιον, καὶ καταχρηστικῶς κοιτῶν.¹⁸ The latter partially derives from [Hdn.] *Part.* 18.4 γυναικωνίτης ὁ οἶκος τῶν γυναικῶν.
- 1.132: this is one of the most interesting features of E. Usually, as far as I can tell, E’s interpolations – if they are interpolations – are of a grammatical nature. This one, on the contrary, narrates what happened to Croesus’ Lydian cavalry in the battle against Cyrus. One may reasonably wonder whether this is an addition to the text made by a scholar who wished to explain τὸ πάθημα τὸ Λύδιον, or a remnant of a digression made by Pollux himself and omitted by other witnesses. The case must remain unsolved, but there are no similar interpolations in E.
- 1.233–4: in all probability this is an insertion from [Ammon.] *Diff.* 33, with which E’s text shares the meaning of the two words ἀμυγδαλῇ and ἀμυγδάλη according to their accent and Eupolis’ fragment. A few lines below, 1.234

¹⁸ The *Voces Atticorum* attributed to Moschopulus are still published only in the Venetian edition of 1524, which bears the title Τῶν ὀνομάτων Ἀττικῶν ξυλλογὴ ἐκλεγείσα ἀπὸ τῆς τεχνολογίας τῶν Εἰκόνων τοῦ Φιλοστράτου, ἣν ἐξέδοτο ὁ σοφώτατος κύριος Μανουὴλ ὁ Μοσχόπουλος, καὶ ἀπὸ τῶν βιβλίων τῶν ποιητῶν, in *Dictionary Graecum cum interpretatione latina omnium quae hactenus impressa sunt copiosissimum*.

contains a common doctrine on δρῦς and ἀκρόδρῦα (cf. Phryn. *PS* 27.5, 36.14): it could be a genuine observation by Pollux on an Attic usage of these terms, but it cannot be ruled out that it is again an interpolation, since it can easily be found in other lexica or scholarly works.

- 1.248: although slightly corrupted by an itacistic error, E shows a very rare term, καρηβαρίτης, referring to wine. It occurs elsewhere in the *scholia vetera* to Ar. *Pl.* 807f (hence *Su.* α 2518):

ἀνθοσμίου· ‘τοῦ ἡδέος καὶ περιόσμου καὶ ἀνθηροῦ’. τὸν δὲ χυδαῖον οἶνον καρηβαρίτην ἔλεγον.
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ἀνθοσμίου· ‘of sweet, fragrant and flowery [wine]’. On the other hand, [Attic speakers] called the common wine καρηβαρίτην (‘causing headache’).

Although it is not impossible that the term καρηβαρίτης was interpolated by consulting the *scholia* to Aristophanes, since it seems entirely fitting the context, it may instead belong to the original text, for it is a definition of wine employed by Attic speakers, as the *scholia* attest. Moreover, if all the manuscripts had been in agreement here, I suspect that the issue would not have even arisen at all.

- 3.10: it clarifies that πατρῶα (‘from one’s father’) should be used when the father is alive, πατρικά when he is not.
- 3.20: it contains two other synonyms for μαμμόθρεπτος, namely ἔκφρων, which does not seem very appropriate to the context, and γραστορεφής, an extremely refined word attested only in Ar.Byz. fr. 238 Slater (= *Nomina Aetatum* 280.9 Miller) and Eust. in *Il.* 3.591.20. The explanation too is lacking in other branches of the tradition.
- 3.21: it seems to be a more extended and discursive version of the text of A, which added the Latinism καὶ σπούριος before σκότιος. One wonders whether an Attic rhetorician like Pollux would ever have mentioned such a noun in his *Onomasticon*. On the other hand, σπούριος, spelled σπόριος, is used in Plut. *Mor.* 2.288e διὰ τί τοὺς ἀπάτορας ‘σπορίους’ υἱοὺς καλοῦσιν, but clearly as a foreign word.¹⁹ And Pollux in many cases provides the Latin equivalent for a Greek term.²⁰ Given this, and the fact that the work is dedicated to a Roman emperor, one might think that Pollux wished to mention the Latin word in order to then recommend the correct one (τὸν δὲ αὐτὸν καὶ σκότιον εἴποις ἄν), but it is more probable, in my opinion, that E expanded a gloss, such as that

¹⁹ On the attestation of this loanword in documentary texts, see Dickey (2023, 444).

²⁰ See e.g. 2.166 φασκίαν, 8.124 καγκελλωτάς, 9.79 νοῦμος, 10.111 ματέλλαν.

found in A, which had entered the text, or alternatively that A shortened a text close to that presented by E.²¹

- In 3.30, E claims that the word προσκηδεῖς is used by both Herodotus and Plato, but it is only attested in the former. This is most likely an error, since Plato's name appears in the text shortly afterwards, and προσκηδής is a poetic term. It is possible, however, that instead of Plato there was a second name, and this was corrupted. On the other hand, the quotations from Demosthenes for παιδοποιήσασθαι in 3.13 and ἀκάθαρτος in 6.126 are consistent.
- In 7.7 E presents a significantly different redaction. It replaces the name of Aristophanes with that of Demosthenes and replaces τεχνίτας φαλουργοὺς with καὶ φαλουργοὺς ἄνδρας, while also omitting the imperative λέγε. In such a case there are two possibilities: either to completely disregard the text of E as corrupted and relegate it to the apparatus (the substitution of ἄνδρας for τεχνίτας may also be a simplification), or to acknowledge the existence of two redactions. One wonders whether in Pollux, before epitomisation, there were both quotations – one from Aristophanes and one from Demosthenes – and the latter only survived in one of the sources of E, where the former eventually fell out.
- Also interesting, and somewhat worrying in terms of the working method of E's compiler, is also the mention of Lysias in 7.8 along with Isaeus. All the other witnesses state that πρᾶτης was employed by Isaeus, συμπρᾶτης by Lysias (see Poll. 7.12 Λυσίας δὲ τούτους μὲν προπρᾶτας, τοὺς δὲ σὺν ἄλλοις πιπρᾶσκοντας συμπρᾶτας λέγει). However, E also adds the name of Lysias in 7.8, implying that it was possible to find πρᾶτης and συμπρᾶτης in both authors, whereas, as far as we know, the word is not attested in Lysias. Against the rest of the textual tradition, it would be very unwise to rely on E, where it has to be recognised that in this case two Pollux passages were clumsily conflated.

E and its apographa also share conjunctive errors and omissions with *d* or *d*², a clear sign of contamination, as already mentioned:

3.6 τὸ νόμῳ προσγινόμενον – ὑπάρχον : οὕτω (οὐ τὸ BHI BrFzMaMnPePgPrPsVuVp EFILuMrOr, ὁστῶ Fr, οὐ τῷ MvOxWn, οὐ τῇ NeNp) φύσει (φύσια Pe) νόμῳ δὲ προσγινόμενον (προσιόν EFIFrMr, προσιέμενον G^{ac} Br^{ac} OxPePgPrVp) *d* EFIFrLuMrOr || 3.7 ἡμῖν om. *d* EFIFrLuMrOr || παύσεται : παύεται *d* EFIFrLuMrOr

6.8 θιασίτας om. *d*² EFIFrMr || ἰδίως – ὀνόμαζον om. *d*² EFIFrMr || συγκαλέσαι om. *d* EFIFrLuMrOr || ἐρεῖς post δεῖπνον add. *d* EFIFrLuMrOr || ἦτε παροιμία – κληθῆναι om. *d* EFIFrLuMrOr || 6.9 καλοῖς

²¹ It should be added that the *excerpta* in Mc also preserve the word σπούριον in this passage. See Cavarzeran (2022, 147).

ἄν post κατακεῖσθαι add. *d* EFIFrLuMrOr || εἰσι δ' om. *d* EFIFrLuMrOr || 6.10 ὡς Εὐβουλος – στόρνυται om. *d*² EFIFrMr || ἀνεπλήρουν : ἐφίπλουν A *d*² EFIFrLuMrOr

7.6 καὶ μὴν – τεχνῶν om. *d* EFIFrLuMrOr || εἵποι : εἵποις *d*² EFIFrLuMrOr || 7.7 Ἀριστοφάνης – κέχρηται om. *d* EFIFrLuMrOr || ἐρεῖς post ἄπυροι add. *d* EFIFrLuMrOr || 7.8 αἱ μὲν ἐκ : ἐκ μὲν *d* EFIFrLuMrOr || Ἰσαῖος – Ξενοφῶν om. *d* EFIFrLuMrOr || 7.9 τὰ ἀποκηρυττόμενα – ἀμφίβολον om. *d* EFIFrLuMrOr || ὡς – Ξενοφῶν : Ξενοφῶν εἶπεν (ἐφη EFIFrLuMrOr) *d* EFIFrLuMrOr || ἀποκεκήρυκται δὲ : ἀλλὰ (ἃ EFIFr) καὶ ἀποκεκήρυκται ἐρεῖς *d* EFIFrLuMrOr || καὶ μεταβέβληται om. *d* EFIFrLuMrOr || καὶ ἐκτέπρται om. *d* EFIFrLuMrOr

Moving on to Books 4, 8, and 9, here is a list of concordances with errors or alternative formulations occurring in *d* or *d*²:

4.7 εὐτεχνία – ἐπιστήμων om. *d* EFIFrLuMrOr || γνωμονικός – εὐτελής om. *d* EFIFrLuMrOr || 4.8 καὶ παρ' Ὀμήρῳ om. *d* EFIFrLuMrOr || γνωστικῶς – χρείας om. *d* EFIFrLuMrOr || 4.9 τούτοις δὲ τάναντία : τὰ δὲ ἐναντία τούτοις *d* EFIFrLuMrOr || σκληρόν *d*² EFIFrLuMrOr || δοκησίσοφος – Ἀντιφῶν om. *d*² EFIFrMr || 4.9–10 καὶ μέντοι – μεγαλοπρέπεια om. *d* EFIFrLuMrOr

8.6 δικαίως om. *d* EFIFrLuMrOr || 8.10 δικαστήν om. *d*² EFIFrLuMrOr

9.6 καὶ πολιστής καὶ κτίζων om. *d* EFIFrLuMrOr || καὶ ποιῶν – μηχανόμενος : καὶ τὰ ὅμοια *d* EFIFrLuMrOr || 9.8 ἐν τῷ : ὑπὸ τῷ *d* EFIFrLuMrOr || προσορίσαι : προσωρίσθαι *d*² EFIFrLuMrOr || 9.9 εἰρημένη : διειρημένη *d* EFIFrLuMrOr || ἐπιδημία : ἐπιδημῆσαι *d*²(ἀποδημῆσαι Br) EFIFrLuMrOr || ἀποδημία om. *d* EFIFrLuMrOr || 9.10 καὶ μισόδημος – δημοκρατικός om. *d* EFIFrLuMrOr

Nevertheless, these three books also show characteristic variant readings and textual portions which are absent in the rest of the textual tradition. See for example τὸν δὲ δῆμον καὶ πόλιν ἐρεῖς ἀπὸ τοῦ περιέχοντος at 9.8, where E suggests to the reader that 'you will also call a population 'city', from what contains it':

8.6 δικαιοσύνη – δικαιοπραγία om. *d*, habent post δικαιοδότης EFIFrLuMrOr || 8.7 παρανομία post ἄνομία add. EFIFrLuMrOr || 8.8 καταδικάζων : μεταδικάζων *d*² : om. EFIFrMr, habent καταδικάζων autem LuOr || 8.9 καὶ τὰ ὅμοια post ἀποψηφίσασθαι add. EFIFrLuMrOr

9.6 οὐ μὴν : ἔστι δ' οὐ EFIFrLuMrOr || καίτοι : καὶ EFIFrLuMrOr || κατασκευαζόμενος post ἐξεργαζόμενος coll. EFIFrLuMrOr || 9.8 ἐντοπος : ἐντόπιος E^{ac}F^{1ac}F^{1ac}Mr || ἐπιχώριος post ἐγχώριος add. EFIFrLuMrOr || post ἔθνη EFIFrLuMrOr add. τὸν δὲ δῆμον καὶ πόλιν ἐρεῖς ἀπὸ τοῦ περιέχοντος || 9.9 στήλη : ὕλη EFIFrLuMrOr || 9.10 καὶ δημοπράτης : καὶ δημοκράτης καὶ δημοκρατία EFIFrLuMrOr

In the near future, I aim to extend my collations of the textual tradition to include the other manuscripts of the Palaeologan Age and group x, a lengthy task that I have yet to undertake. In the meantime, however, I have proceeded to collate the entire Books 1, 2, 3, 6, and 7 of manuscript E using Bethe's meritorious edition. The outcome will necessarily be less precise, but still useful. The collations seem to confirm what has just been said about E's composite and multifaceted nature. First of all, E shares alternative formulations, errors, and omissions with both *b* and BC, which should represent the *d* family, but it would not be advisable to use the *siglum*

d, since the fact that all the witnesses of the family agree would require one to collate at least L, on the one hand, and D, G, and H on the other hand (see Chapter 9). Here are the two non-exhaustive lists:

1.44 εὐέκνιπτος om. *b* C E || **1.46** προσήσεσθαι : προσίεσθαι F E || **1.74** οικήσεων : καταλύσεων *b* E || **1.168** ὑπήκουσαν post παρέδωσαν add. *b* E || **1.183** καταλῆσαι post ἐξαίσιαι add. *b* E || **1.193** διαφέρων : φέρων *b* E || **1.210** τῷ ποδὶ A : τῷ πόδε *b* E || σφαλερωτέραν : ἐπισφαλεστέραν *b* E || **1.212** ἐτέρους A : ἐτέρῳ *b* E || **1.215** ἐγκαθεζομένων A : καθεζομένων *b* E || ἄφρουν A : ἔφρουν *b* E || **1.235** ἐστι : εἰπεῖν *b* E || **1.246** ἀφιτουργίας : αὐτουργίας *b* E || **1.251** συβοτεία (= *b*) post συβόσια add. E || **2.37** Ἡρόδοτος δὲ φάσκει *b* E || **2.39** ἔγκοilon : κοῖλον *b* E || **2.50** ἀνέχοντα : ὑπερέχοντα *b* E || **2.51** ὀξυωπίας : ὀξυωπία *b* E || **2.52** δὲ καὶ : δέ τι *b* E || **2.56** συνθεάτρια : συνθεατρίαν *b*, συνθεατρίαν E || **2.69** τοῦτο ὄνειδος : τοῦνειδος *b* E || **2.69** καλοῦνται : καλεῖται *b* E || **2.76** ὁσμυλίας *b* E || **2.77** κατὰ ταῦτα add. ἐκπνέομεν add. *b* E || **2.92** αὐτῶν post ἐκατέρωθεν add. *b* E || **2.94** Εὐρυφίῳ *b* E || **2.95** παρασχεῖν : ἐπισχεῖν *b* E || **2.95** τραφὲν τὸ : τραφέντα *b* E || **2.150** χερνίμματα A : χερνίμματα S, χερνίμματα F : χερνίμματα E || **2.168** τρίποδος : πυρὸς *b* E || **2.196** ποδάνιπτρον *b* E || τὸν γραμματέα : τὰ γράμματα *b* E || **2.226** ἢ : εἴτε *b* E || **2.236** περὶ ὅλον : περὶ πᾶν *b* E || **3.5** συγγένειος : συγγενικός *b* E || **3.7** συναπέρχεται : παύεται *b* E || **3.19** θρασύτερον : βαθύτερον *b* E || **3.49** ἄτεκνον om. *b* E || **3.51** ἐγχώριος om. *b* E || **3.74** φαῦλον : φαυλότερον *b* E || **6.58** ὅτι πηγνύουσι : ἐπιμγνύουσι *b* E || **6.119** κοπῶδης *b* E || **6.137** οἶεται post σοφωτέρους add. *b* E || **7.30** κροκονητική om. *b* E || **7.62** ἐξωτάτω : ἐξω *b* E || **7.72** γυνή – ἀφείλετο habent *b* E, om. cett. || **7.209** νηστική : νηστρική E, νηστρική *b*

1.44 ἀνεξάλειπτος om. BC E || **1.99** προσσχέιν : προσελθεῖν BC E || **1.110** βαθεῖς om. BC E || **1.105** ἀκίνδυνος ἄλυπος om. BC E || ἐπιπνεούσης : ἐπιληγούσης BC E || **1.116** ἀναφέρειν : ἀνακόπτειν B E, sed ἐν ἄλλῳ ἀναφέρειν E^{im} || **1.118** ἐξερράγη om. BC E || **1.124** περίπλους om. BC E || **1.138** σαγάρεις : ἀγαρεῖς V BC E || **1.153** λεῖον : ἥδιον BC E || **1.159** ἀγυμνάσως – ὀλιγώρως om. BC E || **1.161** ἠλάφρυναν post ἐκοίλανε add. BC E || **1.174** περιβαλέσθαι : περιβαλεῖν BC E || **1.180** περὶ σίτου – ἀκμάζοντος om. BC E || **1.190** ἥτοι τῆς ἔδρας post ράχεως add. BC E || **1.202–3** ἐργώδης – χαλινῶ om. BC E || **1.204** ἄπεδα : δάπεδα BC E || **1.205** ἡρεμίζειν : ἡρεμεῖν BC E || τάχιστα : τάχιον BC E || **1.209** ὡς Ξενοφῶν post ἐφεδρεῖν add. BC E || **1.213** ἄρρηται : ἄρρηται BC E || **1.214** ἑτερομήκης : ἐπιμήκης BC E || **1.218** ἵππος – μέτρον om. BC E || **1.219–20** ὁ μὲν – ἴσεται om. BC E || **1.231** ἀνανθές – ἐξηνηθὴς om. BC E || **1.235** λεῖον ὁμαλές om. BC E || **1.247** ἀσφαγὶς μέντοι add. BC E || **1.248** ἄρτος bis om. BC E || πανοσπρία πῦος om. BC E || **1.251** καὶ τρέφειν om. BC E || **2.40** ἐπὶ κλινῇ ἔχει : ἐπικαλεῖται BC, καλεῖται E || **2.41** Ἀντιφῶν – Τελεκλείδης om. BC E || **2.42** κεφάλαιον – προσκεφάλαιον om. BC E || ὡς Ὑπερείδης – παραφρονεῖν om. BC E || περίκρανον habent BC E : om. M b A || **2.43** εἶπεν habent tantum BC E : om. cett. || **2.45** κάτεισι : καταλήγει *b* BC E || **2.46** καὶ κατὰ – φύλαγος om. BC E || **2.49** φησὶν – Ξενοφῶν om. BC E || **2.50** λυπουμένων – Ἀμειψίας : λυπουμένων τάττεται παρὰ δὲ τοῖς κωμικοῖς BC E || **2.53** ἴχνη : ῥίνη BC E, sed ἴχνη ἐν ἄλλοις E^{im} || **2.56** ἀποβλεθῆναι : ἀντιβλεθῆναι BC E || **2.71** χοριοειδής : χαροειδής ἢ χοροειδής BC E || **2.72** προβῦσαι post λύχων add. BC E || **2.74** αἰσθησις – εἰσροή om. BC E || ἀποφερόμενα : προσφερόμενα BC E || **2.77** πνοή : ἐκπνοή BC E || **2.79** ὁστώδη : ὁστὰ BC E || **2.88** περιβολή *b* A E^{im} (περιβολή ἐν ἄλλοις E^{im}) : προβολή BC E || **2.88** πυρὸς : ὀξύς BC E : πυρὸς *b* A E^{im} (πυρὸς ἐν ἄλλῳ E^{im}) || **2.91** ἐν ἑκατέρᾳ τῇ σιαγόνι om. BC E || **2.102** ἀναστομῶσαι : ἀνεστομῶσε BC E || **2.107** ἐκατέρωθεν : ἑκατέρω BC E || **2.110–1** ἐν τοῖς – ἐκλυσσώντας om. BC E || **2.122** τῷ κωμικῷ om. BC E || **2.132** τεττάρων : τεταγμένων BC E (τεττάρων ἐν ἄλλῳ E^{im}) || **2.133** προσήρηται : ἥρηται BC E || **2.185** συνάπτει : συνῆπται BC E || **2.189** ἴνα – μυλακρίδας om. BC E || **2.194** πᾶν σῶμα : ἄλλο σῶμα BC E || **2.206** λαυκανίαν : λευκανίαν BC E || καὶ φησὶ – ἐπέεσσιν om. BC E || **2.214** ἀπὸ δὲ χολῆς – λέγει om. BC E || **2.215** ἀπὸ δ' αἵματος – ὀλιγαίμους om. BC E || **2.223** καὶ Ἀντιφῶν χόριον om. BC E || **3.15–6** καὶ ταῦτα γονεῦσιν om. BC E || **3.17** μαῖαν : μάμμαν BC E || **3.18**

καλοῖ – προπαπικὴν om. BC E || καίτοι νενόμισται om. BC E || **3.19** καθ' Ἡσίοδον om. BC E || **3.20** παῖς om. BC E || θυγάτηρ πολλῇ om. BC E || **3.21** προανάσχυμα : ἀνάσχυμα BC E || **3.23** ὀνομαστέον : ῥητέον BC E || **3.25** οἱ μὲν δὴ – καλοῦνται om. BC E || ὀνομάζοιτο : εἶη BC E || **3.26** προγεννηθέντι ἐξ ἐτέρας BC E || **3.45** ὑπ' ἐνίων – κωμικοῦ καὶ om. BC E || **3.47** οἱ μονωθεῖς – γυναικός om. BC E || **6.131** τιμῆς : γνώμης BC E, τιμῆς E^{vp} || **6.143** ἄξεστα – χῶραν om. BC E || **6.145** ἀδύνατος ἀσθενής om. BC E || ἀλογία – σμικρότης om. BC E || ἀδυναμία ἀσθένεια om. BC E || **6.146** μακρολόγος – ἀπέραντος om. BC E || συρφετός – φλήναφος om. BC E || **6.147** ῥόθιος εὐπορος BC E || πυκνός – λάβρος om. BC E || **6.149** ἀρτιεπής – ὑπεραποχρῶν om. BC E || ἡπειγμένοις – κεκριμένοις om. BC E || **6.157** συνεργός – συντελής BC E || **6.159** εἶη – συντυχία om. BC E || τὰ δ' ἐκ – λέγειν om. BC E || **6.194** ταῦτόν – ἀνελπίστου om. BC E || **7.11** καὶ κύκλοι – μονοπωλίαν om. BC E || **7.22** μαγεύς : ματτευόμενος BC E || **7.25** τάχα καὶ κρεάγραν om. BC E || **7.29** καταγαγεῖν BC E || μήρυγμα BC E || τῶν δὲ νέων – καταγαγεῖν om. BC E || **7.51** πέπλον – οὐδεῖ om. BC E || **7.55** οἱ δὲ κατάστικτος – ζωδιωτός om. BC E || **7.127** ὁμοιοῦσθαι BC E || **7.150–5** καὶ τὸ πρᾶγμα – θωρακοφόρος om. BC E || **7.172** ἀγγεοσελίνων : ἐλείων BC, ἐλειοῦν E || **7.211** καὶ βιβλιοπώλην – ἰτέλας om. BC E (sp. vac. fere dimidii folii relicto)

In addition, E usually shares conjunctive errors, omissions, or alternative formulations with the set *b* BC, which leads us to think that its source (or more probably, as we will see, sources) mostly belonged to these two families:

1.40 ἐπιμελητής *b* BC E : ἐν ἄλλῳ ἐπιμελής (= M A) E^{im} || **1.41** εὐπρόσιτος om. *b* BC E || **1.64** ἐπανελθεῖν : ἀντεπανελθεῖν *b* C E, ἀντεπελθεῖν B || **1.91** ἄμβολα om. *b* BC E || **1.105** παραπέμποντος συμποπέμποντος om. *b* BC E || **1.114** περιαχθέντος om. *b* BC E || ἔδει om. *b* BC E || **1.116** ἐκβολή om. *b* BC E || ἐξαίρειν om. *b* BC E || **1.118** παμμεγέθης om. *b* BC E || **1.121** κοντοῖς om. *b* BC E || **1.131** οὗτοι om. *b* BC E || διανύοιεν : κατανύοιεν *b* BC E || **1.140** περικνημιδίοις om. *b* BC E || **1.147** γενεαστήρ : γενείας *b* BC E || **1.148** κατανωτιαῖοι *b* BC E || **1.151** μόνον om. *b* BC E || **1.155** συνεργοί : ἐνεργοί *b* C (om. B), ἐνεργός E || **1.162** ἐξετάχθησαν om. *b* BC E || **1.172** ἐπίβλεπτον om. *b* BC E || **1.175** συστρατιῶται om. *b* BC E || **1.178** φιλότιμος om. *b* BC E || **1.191** ὄσφρύν – ἀσάρκους om. *b* BC E || **1.215** μάλλον : πλέον *b* E, πλεῖον BC || **2.37** ῥαφίς om. *b* BC E, habet A || **2.45** κάτεισι : καταλήγει *b* BC E || **2.65** ἐπὶ τῶν ὀφθαλμῶν : ἐν τοῖς ὀφθαλμοῖς *b* BC E || **2.73** ὀσφραϊνόμενον : ὀσφρώμενον *b* BC E || **2.103** πτύελον *b* BC E^{sl} || **2.85** κυψελίς om. *b* BC E || **2.118** φθέγγασθαι : φθέγγεσθαι *b* BC E || **2.118** τρυγερούς A E^{im} (τρυγερούς ἐν ἄλλοις E^{im}) : πραστέρους *b* BC E || **2.134** τοῦ φυσαῖσθαι : τὸ φύσημα *b* BC E || **2.179** ἀσφαλτίτης : ἀσφαλτίας *b* BC E || **2.185** αὐτῇ – κοτυληδών om. *b* BC E || **2.234** κάμψεις : συγκάμψεις *b* BC E || **3.14** μισοτεκνία om. *b* BC E || **3.20** τινὶ om. *b* BC E || **3.21** παλλακίδος A : παλλακῆς *b* C E (de B non constat) || **3.22** ἡ ἀδελφόθεος om. *b* BC E || **3.22** ἡ δὲ μητρός – μητράδελφος om. *b* BC E || **3.28** ἀρρένων δυοῖν om. *b* BC E || **3.53** τὸ δ' ἱερὸν μέτρον A : om. *b* BC E || **3.50** τινας A : ἄλλους *b* BC E || **3.73** δεσπότης post νεώτερος A : om. *b* BC E || **3.94** ἀποβολή A : προσβολή *b* BC E || **3.102** μνημόσυνον om. *b* BC E || **7.130** ὑδριαφόροι *b* BC E || **7.134** σκιαδηφόροι *b* BC E || **7.136** ἀλεκτροπωλητήριον *b* BC E || **7.204** μάγνης : μαγνησια *b* BC, μάγνησα E

What is more striking, however, is that in many cases E manages to overcome not only the omission of the single *b* or BC, but also – more surprisingly – the conjunctive ones between *b* and BC. Here are the three corresponding lists:

1.96 ἀσπαλιεύς om. *b* A || **1.102** καταίρουσι μὲν om. *b* A || **1.137** ἑτερόστομος om. *b* || **1.151** ἀσύμβατοι om. *b* || **1.188** ἐδάφους om. *b* || **1.219** ὑπὲρ – ῥύμης om. *b* || **1.222** σκαφανεῖς om. *b* A || **1.227** δὲ ἐρεῖς

om. *b* || **1.229** εὐσκια om. *b* || **1.236** δὲ ἐρεῖς καὶ om. *b* A || **1.238** ἱκμάδες νοτίδες et νότιος om. *b* A || **1.242** οἱ μέντοι – ἐκάλουν om. *b* A || **2.213** τὰ δὲ – ὀνομάζεται om. *b* || **2.233** Εὐπολῖς – γυνή om. *b* A || **1.44** ἐκτρίψαι om. A BC || **1.94** καὶ ὁ Ξενοφῶν – ὀνόμασεν om. BC || **1.98** τὸ δὲ ἔργον – σκάφος om. BC || **1.99** ἀφ' ὧν – φορτίων om. BC || **1.100** νήνεμος ὑπὴνεμος om. BC || **1.101** Ὑπερείδης – εἰσπλουν om. BC || **1.103** ἀλλὰ – πνεύματι om. BC || **1.180** πειθήνιος om. A BC || **1.183** τροφαὶ – σέλινον om. BC || **1.190** γνησιώτατον – λυποῦντα om. BC || **1.191** σαρκώδεις – βαδίζει om. BC || **1.199** τὴν κοιλότητα – θεραπευέντω om. BC || **1.211**–2 ὁ πομπικός – καταβλητικόν om. BC || **1.215** εἰ δ' ἐγκαθίζεις ἀκόντιζε om. BC || **1.217** καὶ ἀφυβρίζωσιν εἰς αὐτούς om. BC || **1.226** ἀπὸ γὰρ – ὀνόματα om. BC || **1.227** λεπτή – ὑπόλιθος om. BC || **1.235** ῥιζοφυεῖν – ἀποτεῖναι om. BC || **1.241** εἰ δὲ – κοτινάδες om. BC || **1.243** ἀμπέλους – σταφίδες om. BC || **2.36** ἐλαφρόν – ἐπιτέτατι om. BC || **2.37**–8 καὶ λεπιδοδοεῖς – ἀνθρώποισιν om. BC || **2.38** καὶ Λυκόφρων τυπεῖς – μέσον om. BC || **2.52** καὶ οἱ στράβωνες – κωμωδία om. BC || **2.94** εἰ δὲ δεῖ – ἐπαγωγόν om. BC || **2.178** ὥσπερ – ἔξ om. BC || **2.180** αὐχένος – ἰξύς om. BC || **1.124** κατατρῶσαι post πρῶραν A E : om. *b* BC || **1.127** οὐραγός A, ὁμονύμως οὐραγός E : om. *b* BC || **1.128** ταξιάρχου post λοχαγοὶ A E : om. *b* BC || **1.129** ἐρετομήκους πλαισίου A E, om. *b* BC || **1.131** κοντοφόροι A E : om. *b* BC || **1.139** φρυκτοὶ A E : om. *b* BC || **1.141** ὠπλισμένοι A E : om. *b* BC || **1.155** φιλόπονοι A E : om. *b* BC || **1.176** ἀριστεῖς A E : om. *b* BC

In the last of these lists, it is possible to notice – although it must be borne in mind that they are agreements in a correct variant reading, so much less useful for assessing the textual tradition – that E agrees only with A, retaining words that are absent in the other witnesses. This does not seem to be entirely coincidental, considering that in E there are also agreements in error or alternative formulations with A, albeit to a lesser extent (first list below), and also some between E and the set *b* A (second list):

1.120 χαλκᾷ ἔμβολα : χαλκέμοβολα AV E, χαλκοῦ ἔμβολα E^{im} || **1.210** ἱππεῖ : ἱππότη A E || **2.69** ἵπποις δὲ : τοῖς ἄλλοις ζώοις A E || **2.79** ὀχετεύματα : ὀχεύματα E, ὀχήματα A || **2.88** ὄθεν : ἀφ' οὗ A E || τῆς φλογός : τοῦ πυρός A E^{ac} || **2.103** ἀρρωστήματα : νοσήματα A E || **2.108** ὁμόγλωσσος A, ὁμόγλωττος E : om. cett. || **2.118** τρυγεροὺς A E^{im} (τρυγεροὺς ἐν ἄλλοις E^{im}) : πραστέρους *b* BC E || **2.156** ὑπουργεῖν : ὑπάρχειν A E || **3.8** φέρεται : ὀνομάζεται A E || **3.9** ὁ ἐκθρέψας om. A E || **3.18** ἐκγονος : ἐγγονος A E || **3.19** ἐκγονοὶ : ἐγγονοὶ A E || **6.17** ἐντροπίας : ἐκτροπίας A E || **6.138** ἡδόκηκεν : ἡδικηκέναι A E || νομίζει : δοκεῖ F A, δοκεῖν E || **7.29** Φυλλύλλιος : Φύλλιος A E || **7.64** οἱ παλαιοὶ : οἱ ποιηταὶ A E || **1.241** ἡ δὲ ἱερὰ καλλιστέφανος post καλεῖται habent *b* A E || **2.87** ὑποφθάλμιος BC E^{ac} : ὑποφθαλμία *b* A E^{pc} || **2.88** περιβολή *b* A E^{im} (περιβολή ἐν ἄλλοις E^{im}) : προβολή BC E || πυρός : ὀξὺς BC E : πυρός (= *b* A) ἐν ἄλλω E^{im} || **2.92** πέντε ἐκατέρωθεν om. *b* A E^{im} || **2.105** ἡ γλῶττα post σαρκώδεις add. *b* A E || **2.148** ἀντίχειρ : ἀντίχειρ *b* A E || **2.156** κάκεινοι...ῆσαν om. *b* A E || **3.7** νόμῳ γὰρ – λύεται om. *b* A E || **3.9** ἐρεῖς δὲ καὶ om. *b* A E

We can therefore conclude that the state of the text in E is complicated to say the least. A closer look should be devoted to its agreements with C and B: I think that it is likely that the variant readings of B are common to *d*², but in the absence of a collation of D, G, and H, it is both more prudent and methodologically correct not to ascribe them to *d*². The agreements in error or alternative formulations between E and B are very common:

1.50 ἀποχειροβίωτοι : ἀπειρόβιοι B E || **1.116** ἐπικλυσμός om. B E || **1.147** τὰ δ' ἐπανεστηκότα – κατὰ om. B E || **1.151** ἀκατάλλακτοι om. B E || **1.155** ἀνδρεῖται om. B E || **1.185** πριονῶδες om. B E || **1.199** τὴν τε μηρίαν – κόνιν om. B E || **2.29** φθεῖρα : φθορὰν B E || **2.32** κουρίδας : κουρέας B E || μιᾷ : διπλῇ B E || **2.62** κενοῦν habent tantum B E || **2.80** ἐνιοι – κίονα om. B E || **2.83** φραγῆναι : ἐμπεφράχθαι B E || **2.85–6** τοῦ δὲ κοίλου – ἐχινίσκος om. B E || **2.86** τὸ δ' ἐντὸς – λοβόν om. B E || **2.88** εἰ μὴ τραγικώτερον om. B E || **2.90** προχειλίδια : πρόχειλον B E || **2.91** διαιροῦσι : διχάζουσι B E || **2.96** καλεῖται om. B E || **2.98** ὑπεράνω : ἄνω B E || **2.102** τὸ αὐτὸ καὶ ἀποστομάτιζειν add. B E || **2.106** τουτὶ om. B E || **2.134** ἐπισφαγὶς προσείρηται : ἐπισφαγιεύς λέγεται B E || **2.145** ὑπὸ ταῖς φάλαγξι : ὑπὸ ταῖς σκυταλίσιν ἐν ἄλλῳ E^{im}, ὑπὸ ταῖς σκυταλίδης B || **2.150** ἀποχειροβιώτων δὲ Ξενοφών : ἀποχειροβιώτος ὁ ἀπὸ τῶν χειρῶν ζῶν εἶπε Ξενοφών B E || **2.156** λογίσασθαι : ἀριθμῆσαι B E || **2.160** δεξιὰν πέμπει βασιλεύς B E || **2.184** τὴν δὲ – ὠνόμασεν om. B E || **2.189** κατὰ δὲ – μυλακρίς om. B E || μὺς : μυσὼν B E || **2.20** Ἡρόφιλος – ὠνόμαζεν om. B E || **2.203** ἐμβέβηκε : συμβέβηκε B E || γειτονεῖ : γειτνιά B E || **2.211** συλλακεῖς : συμπλοκῆς B E || **2.213** ἐπιψαύοντα : ὑποψαύοντα B E || **2.222** Ἰπποκράτης – συναθροίζεται om. B E || **2.225** ἰατροὶ – καλοῦσιν om. B E || **2.233** Ἡρόδοτος – ἀφελεῖν om. B E || **3.15** μήπω : μηδὺλως E || **3.21** ὥσπερ καὶ οἰκίας om. B E || **3.22** ἡ ἀδελφῆς om. B E || **3.26–7** ὥσπερ οὗτος θησαυροῦ om. B E || **3.31** Σικελιώται – ὀνομάζουσιν om. B E || **3.31** εἰ καὶ – καλεῖ om. B E || **3.32** καὶ παρὰ – εὐλίονες om. B E || **3.33** Ἰσάιος – Σόλων om. B E || ἦν ὁ – γαμεῖ om. B E || **3.36** καὶ διαπαρθένια κωμικός om. B E || **3.41** οὐ γαμοῦντας om. B E || **3.42** ὅς – βοηθεῖν om. B E || **6.149** κρίσις – προσείη om. B E || **6.156** ὁμοερκῆς – ὁμοπτέρους om. B E || **6.163** καὶ Παναιτώλια om. B E || **6.165** τριμίτιον : τριτίμιον B E || **6.174–6** om. B E || **6.179** σύλλεξις : σύλληψις B E || **6.187** λέγοιτο – σαφές om. B E || **6.188** εἰ – ποιητικόν om. E || **6.209** τὰ δ' ἀπὸ – εὐτελεῇ om. B E || **7.23** ἐψηθία B E || **7.28** ἔρια – πινάρων om. B E || **7.44** ὡς Σοφοκλεῆς – εἶρηκεν om. B E || **7.51** δοκεῖ – πέπλω om. B E || **7.54** ἔστε καθήκων om. B E || μάλιστα – χιτωνίκων om. B E || **7.55** οὗ παραλύσαντες – ὠνόμαζον om. B E || **7.57–61** ἕτερος – κωμικοὶ om. B E || **7.99** ταύτης – κίβδονες om. B E || **7.116** προστεθέν – δυνάμενος om. B E || **7.116–24** τὸ δὲ ὑπὲρ – πῶρινον om. B E || **7.146** κόπτειν : σκοπεῖν B E || **7.155–68** τεθωρακισμένοις – πυριάματα om. B E || **7.181** σπαρτίνη : σπαρτίνα B E || **1.186–90** ποιμαίνειν – ὠνόμαζεν om. B E || **1.197** σκυθρωπῶλαι B E

As expected, though, E does not share all the omissions of B. Here are some examples:

2.33 αὐχμεῖς – ἔσσαι om. B || **2.136** καὶ ῥάχετρον – διακόψαι om. B || **2.139** ὑπὸ μὲν – οὐχί om. B || ἡ τί ἡδὺ – ἀγκαλιδαγγοί om. B || **2.140** τὸ μὲν – βραχύτερον om. B || ὅθεν καὶ πῆχεως om. B || **2.156** καὶ δάκτυλος – ἐργάται om. B || **2.169** καὶ ὁ – σαγήνη om. B || **2.172** τὰ θυγάτρια – πόδεσσιν om. B || **2.177–8** ἧς τὸ μέσον – ἀντίστερνον om. B || **2.226** σύγκειται – ἔστιν om. B

E also shares a far from negligible number of variant readings with the older manuscript C:

1.44 ἀνεξίτηλος : ἐν τινι ἀνεξίλυτος E^{im} (= C) || **1.224** γυρῶσαι : γυρεῦσαι C E, sed γυρῶσαι E^s || **1.225** ἐγείρειν : ἀγείρειν C E || **2.75** ἐνεργεῖν post αὐτῆς add. C E || **2.83** καὶ ἐπιλαβεῖν τὰ ὦτα τὸ ταῖν χερσῶν post τὰ ὦτα add. C E || **2.98** ἤκουεν : ἤκουσε C E || **2.179** ἐνσφονδύλια : σφονδύλια C E || **2.224** ὑπογαστρίῳ : ἐπιγαστρίῳ C E || **3.32** εἰνάτερες : εἰνάτειρες b A : εἰνάτορες C E : εἰνάτηρες B || **6.177** οὐσίας Kūhn : θυσίας C E, Ἀσίας B, αἰτίας Ald || **6.178** εὐρεσις πραγ. : αἵρεσις πραγ. C E || **6.189** ἔρωτομανῆς om. C E || **7.39** χαλαῖρουπος : χάρυπος C E || **7.62** περίπεξα : πέξα C E || **7.88** καρβατίνη : καρπατίνη C E

The impression that emerges from these data is that E shares many of the errors and omissions found in the Palaeologan manuscripts of family *d*. The conjunctive errors shared with C are much fewer: their existence can be explained either by contamination or by the fact that the witness of family *d* from which E drew its text belonged to a somewhat different branch from *d*². It must be said, however, that in Books 4, 5, and 8–10 the text of E is very close to that of *d*², so that the latter hypothesis seems less likely.

The dreaded word – contamination – has just been uttered. When dealing with manuscript E, it is not just an impression that E is contaminated: E declares it openly, and with a certain pride, one might say. The compiler of E, who may or may not have been one of the copyists, wrote many marginal notes in which he recorded variant readings that he found in other manuscripts: sometimes he even writes εὔρον, in the first person, which testifies to a kind of research on his part. In some cases he notes that he has come across a variant reading in more than one manuscript (see e.g. ἐν ἄλλοις in 1.225, 2.53, or 2.86 in the list below, or in 2.110, where he clearly appears to have consulted three sources at the same time):

1.40 ἐπιμελητής *b* BC E : ἐν ἄλλω ἐπιμελής (= M A) E^{im} || **1.44** ἀνεξιτήλος : ἔν τινι ἀνεξιλυτος (= C) E^{im} || **1.47** ἰοειδεστέραν *b* A E^{im} (ἐν ἄλλω ἰοειδεστέραν E^{im}) : εὐοιδοιτέραν M : εὐειδεστέραν B : om. C : διεδεστέραν E || **1.116** ἀναφέρειν : ἀνακόπτειν B E, sed ἐν ἄλλω ἀναφέρειν E^{im} || **1.125** κρούσασθαι : ἀνακρούσασθαι E, ἀλλαχοῦ κρούσασθαι E^{im} || **1.127** στοῖχος : τοῖχος (= M A BC) ἐν ἄλλω E^{im} || **1.130** σάγης : ἐν ἄλλω ἑάγην εὔρον E^{im} || **1.150** ἀντιπολεμίων : ἐν ἄλλω εὔρον ἀντιπάλων (= BC) E^{im} || **1.164** ἀναγαγεῖν : ἀπαγαγεῖν E^{sl} || **1.172** προκαταλαβεῖν : ἐν ἄλλω ἐστὶ καταλαβεῖν (= *b*) E^{im} || **1.175** πεζαίτεροι F A E : ἀλλαχοῦ πεζεταῖροι E^{im} || **1.184** ἐν ἄλλω συμπεριθεῖναι τῷ στόματι E^{im} || **1.200** ἀλλαχοῦ εὔρον : ἐνεθιζέτω δὲ τὸν πῶλον ὁδῶ λιθώδει μὴ πάντη τρααχεῖα E^{im} || **1.214** σχέδην : σχέδιον E^{sl} || **1.221** ἀγρόται : ἀρόται BC E^p || **1.225** περιελάσασθαι : περιβλάσασθαι ἐν ἄλλοις E^{im} || **1.228** ἀμπελοφόρα : ἀμπελοφυτά M *b* A E^{sl} || **1.250** οἴων : προβάτων M E : οἴων E^p || **2.32** διπλῆ B E : μιᾷ cett., ἀλλαχοῦ μιᾷ E^{im} || **2.43** σχινοκέφαλον M *b* E : ἔχινοκέφαλον A BC E^{sl} || **2.53** ἵχνη : ρίνη BC E : ἵχνη ἐν ἄλλοις E^{im} || **2.86** ὑποπετρύγιον E : ὑπὸ τὸ πετρύγιον (= mss.) ἀλλαχοῦ E^{im} || **2.88** περιβολή *b* A E^{im} (περιβολή ἐν ἄλλοις E^{im}) : προβολή BC E || **2.88** πυρός : ὀξύς BC E : πυρός (= *b* A) ἐν ἄλλω E^{im} || **2.110** ὀλοφυκτὶς S E : ἐν ἄλλω φυκτὶς (= BC) καὶ ἐν ἄλλω φορκίς (?) E^{im} || **2.118** πραστέρους : τρυγερούς ἐν ἄλλοις E^{im} || **2.128** ἄρρησία : ἀναρρησία ἀλλαχοῦ E^{im} || **2.129** ἀλλαχοῦ ἀπόφασιν καὶ ἀπόφασιν Πλάτων εὔρον E^{im} || **2.132** τεττάρων : τεταγμένων BC E : τεττάρων (= *b* A) ἐν ἄλλω E^{im} || **2.143** ὑπὸ ταῖς φάλαγξι : ὑπὸ ταῖς σκυταλίσιν ἐν ἄλλω E^{im}, ὑπὸ ταῖς σκυταλίδες B || **2.178** τὴν δὲ ῥάχιν (= mss.) ἀλλαχοῦ E^{im} : ἦν E || **2.190** ἐν ἄλλω εὔρον ὅτι τὸ μὲν ἔμπροσθεν ἀντικνήμιον, τὸ δὲ ὀπισθεν εἰς μὴν ἐπηρητημένον γαστροκνήμιον E^{im} || **3.33** ἐν ἄλλοις : ἀποθανόντος δὲ τοῦ πατρὸς ἐκάλεσαν αὐτὴν καὶ περικληρίτιν E^{im} || **3.37** ὕμεναιῶσαι Bethe : ὕμένα ᾄσαι B E : ὕμεναιῆσαι ἐν ἑτέρω E^{im} || **6.22** οἰνοπότης : οἰνώτης ἀλλαχοῦ E^{im} || **6.148** τὴν μεγαλοφωνίαν : τὴν πολυφωνίαν E || **7.170** ἀμοιβή : ἀλλαγὴ E^{im}

Additional traces of contamination can be found in several passages where E displays a text that is the result of the conflation of two different sources:

1.60 ἡρινή : ἡρινή (= *b* A C) καὶ ἑαρινή (= M B) E || **1.167** κατέρυσαν : κατέστρεψαν (= *b*) κατέρυσαν (= M A) E || **1.192** ἔπαινων δὲ ἵππου βῆμα (= BC) καὶ βλέμμα (= *b* A) εἵποις ἄν E || **1.228** ἀμπελοφόρα BC E : ἀμπελοφυτά M *b* A E^{sl} || **1.251** συβοτεία (= *b*) post συβόσια (= BC) add. E || **2.48** τὸ δὲ πρόσωπον καὶ προσωπεῖον ὃ καὶ μορμολύκιον post σκευοποιόν repetit E

Elsewhere in E, where a passage or cluster of words is omitted in BC but is present in another source, it is inserted in the wrong place, or rather, not in the same place where it can be found in that source, which may be, for example, *b* or A, as is mostly the case in the examples listed below:

1.100 εὐπροσόρμιστος om. BC : E coll. post εὐλίμενος || **1.124** κατατρῶσαι post πρῶραν coll. E : om. *b* BC || **1.162** ἐφράξαντο om. BC : E post θηλυκῶς coll. || **1.189** ἵππου ἔπαινος (?) κυνήποδες – στερεοί om. BC : post ἄσαρκοι coll. E || **1.195** εὐψυχος εὐκάρδιος μετέωρος εὐθαρσής om. BC : post χειροηθής coll. E || **1.221** ἔλη om. BC : E post νάπαι coll. || **1.224** ἀλοῆσαι τοὺς πυρούς om. BC : E coll. post τρυγῆσαι τὰς ἀμπέλους || **1.238** κρουνοὶ om. A BC : post δρόσοι coll. E || **1.247** κρόμμυον – τεύτλον om. BC : E post γογγυλῖς coll. || **1.248** γλυκύς om. BC : E post ἐπαγωγός coll. || **2.41** Πλάτων – ἰλιγγίασα om. BC : post κραυπαλᾶν coll. E || **6.18** post εἰκοσι μέτρα E coll. οἷνος ἐξηψησμένος – ἐκροφῆσας (6.17) quae BC om. || **6.131** πολύστροφος τὴν γνώμην om. BC : post πάντολμος ἄνθρωπος coll. E || **6.139** μεμερμνηκῶς om. BC : post προπονήσας coll. E || **6.140** πολλὰκις ἐπαναθεασάμενος ἐπανορθώσάμενος βασιάνισας ἐπιδιακρίνας om. BC : post ἐκορθώσας coll. E

When contamination is raging within the tradition of a text, philologists often resort to postulating the existence of one or more witnesses, now apparently lost, which contained many variant readings. And here it is! E can be one of them, and it survives: we do not have to hypothesise anything. If one imagines that E was not the only one of its kind, with many alternative readings in the margins or between the lines, but that there were similar manuscripts contemporary with or even older than E, then the precise delineation the currents of the textual tradition becomes an impossible and frustrating endeavour.

Finally, like any other manuscript, E has a number of errors or alternative formulations of its own, as has already been assessed:

1.113 ἐν χρῶ – ναῦν om. E || **1.127** πεμπάς : πομπάς E || **1.135** ἔστι – θώρακος om. E || **1.136** καὶ τὸ ὄπλον – κοντός om. E || **1.149** ἀσπιδοπηγός : ἀσπιδοποιός E^{ac} || **1.154** καταστῆναι : καταντῆσαι E || **1.157** συγκροτεῖν om. E || **1.158** ἀργοὶ om. E || **1.161** λιθοδόμοι : λιθοδόκοι E || **1.178** κρυψίνους : ὑψίνους E || **1.186** πεδινά : πεδιανά E || **1.194** εὐπρεπής : εὐπετής E || **1.203** ἀναβαῖνοι : ἀναβαίνειν δεῖ E || **1.219** ἵππου δρόμος : ἱππόδρομος E || **1.245** μόνον – ἐλαίου : καὶ ἐπ' ἐλαίου E || **1.249** ἡγεμῶν om. E || μετᾶσας : μεσάτας E || **2.31** ὑπόσπειραν : ὑπεύπειρον E || **2.48** προσωποῦττα : προσωπίς E || **2.63** καὶ Ἰσοκράτης – ἀδακρύτους om. E || **2.159** σχῆμα : χρῆμα E || **2.192** ἀφ' ὧν : ὅθεν E || **2.197** ἀφ' ἧς : ὅθεν E || **2.214** διασπείρεται : ἀνασπείραι E || **2.215** πνεύμονος πνευμονία : πνεύματος πνεύματα E || **2.225** αἶμα : ξίφος E || **6.146** φλυρίας εἴρων om. E || **6.147** συγκλύζων om. E || **6.148** τὴν ἰσχύν om. E || **6.149** διεσμιλευμένος, ἀκριβής om. E || οὐ μέχρι – θέλγων om. E || **6.150–4** ἐκ ἀδικημάτων – ἔστι χρῆσθαι om. E || **6.159** συμβίοτοι συμπάροικοι : συμβίω tum sp. vac. 7 litt. E || **6.178** ὑποτίμησις – προτιμήματος om. E || **6.179** ἀψίδος : ἀσπίδος E || **6.186** καὶ ἀγγέλῳ εὐαγγελία om. sp. vac. rel. E ||

6.188 μαχλός ὀργῶν om. E || 6.192 οὐ βαρυνόμενος om. E || 6.204 εὐτυχής om. E || 6.208 ἀηθής : εὐηθής E || 7.6 χειροτεχνικάι : χειροτεχνικοί χειροτεχνικάι E || 7.21 ἀφ' ἧς : ἀλφισ E

Unfortunately, Bethe did not study E and consequently did not use this manuscript, so that it is impossible to know his views on the relationship between E and the rest of the textual tradition. Bearing in mind that there is not much one can do to safely navigate such a fierce contamination, three hypotheses concerning the genesis of E could be considered:

- (1) E is the only extant manuscript of another family.
- (2) E preserves a state of the β redaction before the shortening that occurred in the antigraphon of C and the rest of the d family, or it belongs to another branch of d .
- (3) E is a deliberately contaminated text produced in the Palaeologan Age.

The second scenario is very intriguing, and it cannot be ruled out that one of the sources of E, which belongs to the d family, was more complete or more correct, at least in some passages, than C, B, or any other surviving manuscript of d^2 . However, the third scenario is the most likely, in my opinion. The compiler of E used a manuscript belonging to d^2 , as shown by several agreements in error; hence, this manuscript was very close to those witnesses dating from the 14th century. But this compiler also used at least one other manuscript containing redaction α . In some places he seems to have used two manuscripts, in some only one, in some even three (one can also suspect that he did not use a whole manuscript, but one or more collections of excerpts), he mixed them up as his fancy took him, but it is not unrealistic to think that the redaction α manuscript to which he had access was incomplete (it should also be noted, as we have done before, that in Books 4, 5, and 8–10 E has a text which clearly belongs to d^2). It is also possible that this source was difficult to read, as it appears in some places where some spaces are left blank in E. This detail suggests that in this particular passage only one of E's source was available:

1.72 ἐπορθρεύσασθαι sp. vac. rel. 10 litt. || 1.75 ὅπερ – αὐλήν : sp. vac. rel. 25 litt. || 1.76 ὁδός – μερῶν sp. vac. rel. fere 15 litt. || 1.79 εἰ γὰρ – ἀρκέσει : sp. vac. rel. 5 litt. τὸ βαρβαρικὸν οἶται ἀλλ' Ἀριστοφάνης ὁ κωμωδοδιδάσκαλος τὰ τοιαῦτα πιστότερος αὐτοῦ sp. vac. rel. 10 litt. κοιτῶν ἀπάσαις εἰς, πύελος μία ἀρκέσει || 1.80 καὶ ἄλγεινά sp. vac. rel. 7 litt. || 1.92 περιτόναιον sp. vac. rel. 5 litt. || 1.96 προσθετέον – κελυστήν : προσθετέον δὲ τούτοις καὶ τριηρ sp. vac. rel. 4 litt. καὶ κελυστήν E || 1.113 οὐδὲν προεφαίνετο sp. vac. rel. 4 litt. || 1.133 ἀσπίς – ἀσπίς sp. vac. rel. 9 litt. || 1.134 πορφυρὰν sp. vac. rel. 8 litt. || ἑτερομήκης πέλτη sp. vac. rel. 5 litt. || πτέρυγες sp. vac. rel. 8 litt. || 1.135 οἱ δὲ ἐξ sp. vac. rel. 7 litt. || 1.137 ξυήλην : ξ[sp. vac. rel. 2 litt.]λην

Ultimately, it is debatable whether the portions of text which appear only in E are genuine: they are absent from M, b , and c , and it is also not unlikely that in the early Byzantine age interpolations (mostly of grammatical content) or modifica-

tions were made to Pollux's text.²² However, not all of them should hastily be disregarded, since they could actually belong to Pollux's text as it was in Ω : manuscript E dates from the same age as F or B, and it is older than S and A, so it is by no means impossible that one of its sources still contained some more complete passages of the epitome of the *Onomasticon*. Be that as it may, E is very important for the study of the development of the text of Pollux through the ages, and of how scholars approached this work, and should not be disregarded even from this point of view.

As can be seen from the collations presented above, several more recent manuscripts descend from E.²³ They are Fl, Fr, Mr (from Poll. 2.7 to the end), Lu, Or (except for Book 10), Pa (which preserves only Books 1 and 2 up to 2.104), and Pn, an apographon of Pa. To indicate this group I use *e*: the need to introduce this *siglum* is due to the fact that while Fl, Fr, and Mr are mere apographa, LuOr and PaPn descend from E, but enriched and modified its text by contaminating it with other sources.

Fl, Fr, and Mr never have a better text than E. Fl and Fr also share several errors and omissions:

2.6 γεννησαι om. FlFr || 2.16 μακκῶν : μακ ὦν Fl, μακῶν Fr || 3.8 γονεῖς : κοινεῖς FlFr || 5.21 μετὰ : μεσὰ FlFr

Besides, Fr contains errors that Fl does not have, while the reverse is never true:

2.9 ἐφήβων : ὀφήβων Fr || 2.11 ἔχων : ἄγων E^sFl^sMr : om. Fr || 2.15 λελύσθαι : κελύσθαι Mr || 2.21 παρηωρήσθαι : ὑποπαρηωρήσθαι EFlMr, ὑποπαρακορεῖσθαι Fr || 2.23 ἰχθύες : ἰσθύες Fr || 6.9 ποτίκνανον Fr

One can thus confidently assume that Fr was copied from Fl, as also this integration by a second hand in Fl suggests: 6.7 ἐπεὶ – ἀμελητέον om. EFl, add. Fl², habent Fl²Fr-LuOr. In this case it seems clear that the copyist of Fr consulted Fl after the integration. Also Lu and Or, or a common antigraphon of theirs, probably used either Fl after the correction, or Fr. The second option seems more likely, if we consider the following conjunctive errors:

3.8 γονεῖς τοκεῖς : κοινοτοκεῖς LuOr (cf. γονεῖς : κοινεῖς FlFr) || 5.16 γαλαθηνά : γαλαθήρ Fr LuOr || **index** 10.3 θυρωροῦ : θηρωδοῦ Fr Lu || **index** 10.8 κοίτην : κώπην Fr Lu || 10.16 ἐσκεύασαι : ἐσκεύασαι FrLu || 10.26 μὴν : μιᾷ Fr, om. Lu

²² For example, the *excerpta* in Mc and Va: see Cavarzeran (2022).

²³ On this matter, see also Sections 6.5, 7.3.1, 8.3.3.

Unfortunately, there are not enough of them to make solid statements, and the contamination, along with the interventions that the text of Lu and Or underwent, further complicates the matter. For its part, Mr is isolated. It contains many errors not found in Fl, Fr, Lu or Or, so it is independent of E:

2.10 Εὐπόλιδι : Εὐριπίδῃ Mr || **2.20** νεανιευόμενοι : νεανιευόμενον Mr || **2.24** θηρίδιά : θηρίαδία Mr || **3.7** πρὸς ἀπόφθιτον Mr || **3.9** ὁ γεννήτωρ om. Mr || **5.9** θῆραί τε : γῆραι τὰ Mr || **5.18** νέος : νόος Mr || **6.9** ἐφ' ὧν : ἐρεῖς Mr || ὑπαυχόνιον Mr || **9.7** καὶ ἄστν – τεῖχος om. Mr

Concerning both the complicated sets LuOr and especially PaPn, I refer the reader to the specific chapters on each book, especially on Book 2 (Section 6.5). Here, I will limit myself to providing a general overview of Lu and Or, based on what can be deduced from the collation of the books that will not be discussed in detail. The first characteristic that can be identified is that Lu and Or share several separative errors or alternative formulations compared to the rest of the textual tradition:

3.7 νόμῳ – λύεται om. b A EFlFrMrOr^{ac}, habet LuOr^{pc} || **3.8** γονεῖς τοκεῖς : κοινοτοκεῖς LuOr (cf. γονεῖς : κοινεῖς FlFr) || οἱ θρέψαντες ante et post οἱ πατέρες habent LuOr || λέγονται ante τοῦτο add. C BGHI BrFzLuMaMnMvNeNpOrOx || γεινόμενος : πινόμενος C Or^{sl} || **4.7** post ῥητέον LuOr add. ὕκωϊα ἐμπειρία (-πυρ- Or) τέχνη || διάσκεψις : διασκεψτικός (-σκι- Or) σκέψις LuOr || θεωρία – τέχνη om. LuOr || **4.9** ἀναγνωσία LuOr || ἀθεαμοσύνη : ἀθεσμοσύνη C LuOr || δοκησισοφία ante ψευδοδοξία coll. C LuOr || Πλάτωνος om. C LuOr || εἰκὸς καὶ om. C LuOr || **6.7** ἐπεὶ – ἀμελητέον om. EFl, add. Fl², habent Fl²FrLuOr || ἀνδρῶνα : ἀνδρῶν C L LuOr || συμποσίαν : συμποσίανον LuOr || **6.8** φωλητερία : φιλοτήρια C, φιλατήρια LuOr || **6.9** κλινίδιον LuOr || **6.10** περιστρώματα om. C L LuOr || ἐπιβόλαια : ἐπιβολαὶ ἐπιβόλαια LuOr || τάπιδες : ἀτάπιδες C L Or || ψιλοδάπιδες om. C L Or || ταῖς ξυστίσιν : καὶ ξυστίσιν C L Or || **7.8** τὰ γὰρ – κωμωδία : Ἰσαῖος δὲ καὶ Ὑπερίδης (ὁ add. Or^{ac}) πρᾶτας (-ης Or^{ac}) εἶπον αὐτούς, τοὺς δὲ σὺν ἄλλοις πιπράσκοντας συμπράτας LuOr || **8.7** ζῶν post ἀδίκως add. GH BrOxPgPrPs^{pc} LuOr || ἀδικία : ἀδικίαν ἔχοντα GH BrFzNeNpOxPgPrPs^{pc} LuOr || **8.8** καταδικάζων : μεταδικάζων BGHI BrFzMaMnMvNeNpOxPgPrPsVuWn : om. EFlFrMr, habent καταδικάζων LuOr

A common sub-archetype (*e*¹) must therefore be postulated, perhaps copied from Fr, perhaps from a similar manuscript, since both Lu and Or contain errors not shared by the other:

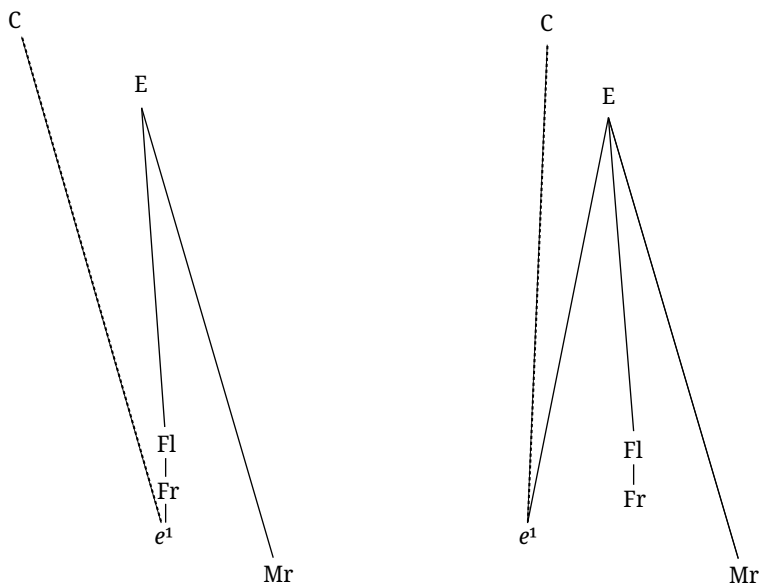
- **Lu:** **6.10** δάπιδες – ψιλοδάπιδες om. Lu || **7.9** ἀποδέδοσται Lu
- **Or:** **6.9** ἐφ' ὧν – κλινίδες : ὕφ' ὧν ἐστιατέον καὶ ὕφ' ὧν Or || **9.10** ἀποδημηταὶ : ὑποδημηταὶ Or

The variant readings listed above also highlight several agreements between LuOr (or only one of them when the other omits the passage) and C. Comparing this information with the fact that Lu and Or, along with E, share errors – mostly omissions – or alternative formulations with *d*², the most plausible conclusion is that *e*¹ has contaminated the text of E with that of C (or an apograph of this ancient manu-

script): Lu and Or never have a better text than E or C. The more detailed analyses of Books 1, 2, 5, and 10 lead to the same conclusions. It should also be noted that on folio 75r of manuscript C, a later hand (probably from the first half of the 15th century) has used a very dark ink to write καὶ δέλφακες in the margin of Poll. 1.251 γαλαθηνοί. This annotation is probably derived from the text of E, where it appears exactly at this point. This suggests that, or one of its copies, was used to annotate C during the first half of the 15th century, confirming that not only the text of C but the manuscript itself was in circulation during this period. This provides further evidence for the use of C by scribes who were copying the text of e^1 .

To further support the hypothesis, a sign that e^1 used two sources was found in 3.8: οἱ θρέψαντες ante et post οἱ πατέρες habent LuOr. οἱ θρέψαντες is both before οἱ πατέρες (as in E) and after it (as in *d*): it is clearly a duplication due to a careless conflation of two different texts.

The *stemma* of this group of manuscripts can therefore be drawn in two ways, depending on what one assumes to be the relationship between e^1 and Fr: namely, whether the former is an apographon of the latter or whether it derives independently from E.



6 Book 2: Mostly on the human body

Having established some general features of the textual tradition of the *Onomasticon*, we are now ready to discuss some of the individual books, starting with Book 2, which deal with the human ages and the parts of the body. It is transmitted by the following families and manuscripts:

- redaction α: *a* (= M), *b* (= FS), *c* (= A);
- redaction β: *d* (= CBDGHIAbAmBrFzMaMnMrMvNeNpOxPePgPrRoPsVpVuWn);
- contaminated in various forms: *x* (XaXbXcXdXgXh), EFIFrMr, LuOr, and PaPn.

The observations in this section apply only to the text of Book 2, unless otherwise stated.

6.1 Prefatory material

A few words should be said about the prefatory material of this book. Unlike other books, there is no index. However, various titles are used to refer to the lexicon, which can give some indication of the relationship between the manuscripts. These titles correspond quite well with the results of the collations of the text.

a Τουλίου Πολυδεύκους Ὀνομαστικόν· βιβλίον β. **M A**

post epistulam coll. A || Τουλίου om. A || Ὀνομαστικόν om. A

b Πολυδεύκους Ὀνομαστικόν· βιβλίον δεύτερον. **b E AbFI FzMaNeNp**

post ἡ πλείστη χρῆσις coll. S || 1 ὀνομαστικός F || βιβλίον om. F

c ἐν τούτῳ τῷ βιβλίῳ αἱ τε ἀνθρώπων εἰσὶν ἡλικίαι καὶ τὰ ὀνόματα, καὶ τὰ πρὸ τῆς γενέσεως καὶ τὰ μετὰ τὴν γένεσιν. ἐτι δὲ καὶ τὰ ἀνθρώπων μέλη τε καὶ μέρη τὰ τε προφανῆ καὶ τὰ ἔνδον. καὶ τῶν ἐφ' ἐκάστου μέρους γιγνομένων ὀνομάτων ἡ πλείστη χρῆσις. **M S EFIFrLuOrPaPn**

titulum κεφάλαια τοῦ δευτέρου βιβλίου S : ἀρχὴ σὺν θεῷ τοῦ δευτέρου βιβλίου Πολυδεύκους Or || 1 οὖν post τούτῳ add. PaPn || αἱ τε : αὐταί PaPn || 2 τὴν om. EFIFrLuOr PaPn || γένεσιν : γέννησιν S || τῶν ante ἀνθρώπων add. EFIFrLuOrPaPn || 3 ἡ πλείστη χρῆσις : ἡ χρῆσις ἡ πλείστη S EFIFrLuOrPaPn

d ἀρχὴ τοῦ δευτέρου βιβλίου· περὶ σώματος ἀνθρώπου καὶ τῆς ὀνομασίας τῶν ἐν αὐτῷ φανερῶν καὶ ἀφανῶν μορίων. **C I MnMrMvPaPnPsRoVu**

post **e** coll. I || 1 ἀρχὴ τοῦ δευτέρου βιβλίου om. MrMvRoVu || βιβλίου om. PaPn || τῶν : αὐτῶν Ro || 2–3 καὶ ἀφανῶν om. MrMvRoVu

e τὸ παρὸν πρῶτον βιβλίον ἐκ θεῶν ἀρξάμενον εἰς τὴν γεωργίαν παύεται· τὸ δὲ δεύτερον περὶ σώματος ἀνθρώπου **x B D G I A m B r F l F r L u O r² O x P a P e P g V p W n**

- *e*¹ διαλαμβάνει καὶ τῆς ὀνομασίας τῶν ἐν αὐτῷ φανερῶν καὶ ἀφανῶν μορίων. **x B D I A m L u O r² P a**
- *e*² καὶ πάντων τῶν ἐν αὐτῷ φανερῶν τε καὶ ἀφανῶν μορίων ὀνομασίας διαλαμβάνει. **G B r O x P e P g V p W n**

e: post **d** coll. Pa || **1** τὸ παρὸν–παύεται om. Am || τὸ παρὸν : τουτὶ τὸ F l F r L u O r² Pa : τουτὶ δὲ τὸ x || μὲν post τὸ¹ add. D : δὲ post τὸ¹ add. I B r^{pe} W n^{pe} || πρῶτον βιβλίον : βιβλίον πρῶτον G B r^{ac} O x P e P g V p W n^{ac} || ἐκ θεῶν om. G^{ac} B r^{ac} O x W n^{ac} || τὴν om. G B r O x P e P g V p W n || ἱερὰν ante γεωργίαν add. F l F r L u O r² Pa || **1–2** τὸ δὲ δεύτερον–ἀνθρώπου om. F l F r || τὸ δὲ δεύτερον : τὸ δεύτερον βιβλίον X a X b X g : τὸ βιβλίον τοῦτο διαλαμβάνει X h || **2** σώματος om. Pa

*e*¹: **1** διαλαμβάνει : διαλαμβάνον Am : om. X h || φανερῶν καὶ ἀφανῶν om. X c || βιβλίον β in fine add. D : ἀρχὴ τοῦ δευτέρου βιβλίου in fine add. Lu

*e*²: **1** τε καὶ ἀφανῶν om. P e || ὀνομασίας : ἀνομαλίας P g || διαλαμβάνει O x

A peculiar characteristic of the *c* family is the presence of a short text before the beginning of the book. This is probably an insertion added in the sub-archetype, as it is omitted elsewhere. The text presents the names and phases of human age according to Hippocrates:

ἑπτὰ εἰσιν ἡλικίαι καθ' Ἱπποκράτην· πρώτη ἀπὸ ἐνὸς ἔως ἑπταετοῦς, ἣτις καὶ παιδίον λέγεται. δευτέρα ἀπὸ ζ ἔως ιδ, ἣτις καὶ παῖς λέγεται. τρίτη ἀπὸ ιδ ἔως κα, ἣτις καὶ μειράκιον λέγεται. τετάρτη ἀπὸ κα ἔως κη, ἣτις καὶ νεανίσκος λέγεται. πέμπτη ἀπὸ κη ἔως λε, ἣτις καὶ ἀνὴρ λέγεται. ἕκτη ἀπὸ λε ἔως μβ, ἣτις καὶ πρεσβύτης λέγεται. ἑβδόμη ἀπὸ μβ ἔως τοῦ τέλους, ἣτις καὶ γεροντική λέγεται. **A**

ἑπτὰ εἰσιν ἡλικίαι καθ' Ἱπποκράτην· πρώτη ἀπὸ ἐνὸς ἔως ἑπταετοῦς. δευτέρα ἀπὸ ζ ἔως ιδ. τρίτη ἀπὸ ιδ ἔως κα. τετάρτη ἀπὸ κα ἔως κη. πέμπτη ἀπὸ κη ἔως λε. ἕκτη ἀπὸ λε ἔως μβ. ἑβδόμη ἀπὸ μβ ἔως τοῦ να [να X c X d : μθ X a X b X g X h]. ἡ μὲν πρώτη παιδίον, ἡ δευτέρα παῖς, ἡ τρίτη μειράκιον, ἡ τετάρτη νεανίσκος, ἡ πέμπτη ἀνὴρ, ἡ ἕκτη γέρον, ἡ ἑβδομος πρεσβύτης. **x(X a X b X c X d X g X h)**

A and x report this text with few differences, but it clearly goes back to *c*, where this interpolation – which in my opinion, should be included in a new edition of the book – must have occurred.

Pollux's letter to Commodus in Book 2 is omitted from families *b* and *d*, but transmitted by M, and, again, by Ax. So, it must have survived in *a* and in *c*. Here is a provisional edition:¹

¹ The collation also includes the witnesses belonging to group x, instead of just M and A (along with the Aldina), as in Bethe's edition.

Praef. 2

Καίσαρι Κομμόδω Πολυδεύκης χαίρειν. ὅσα μὲν παρὰ τοῖς τὴν ἀκριβῆ φωνὴν ἔχουσι τῶν ἀνθρώπου μελῶν ἦν εὐρεῖν, ταῦτα δὴ παρ' ἐκείνων ἔξιν ἐμελλον. πολλὰ δὲ καὶ οἱ τῷ περιπάτῳ συνήθεις ἐμήνυον ἡμῖν, αὐτοὶ τὰ παρ' αὐτῶν καὶ τὰ παρὰ τῶν ἱατρῶν ἀθροισάμενοι, παρ' ὧν καὶ ἡμεῖς τινὰ τούτων συνελέξαμεν· ὧν γὰρ μετὰ τὴν πείραν ἡ γνώσις, τούτων ἡ χρεια παρὰ τῶν πείρα γνόντων ἀναγκαία. ἔρρωσο.

M Ax(XaXbXcXdXgXh)

initio ἐπιστολή add. XaXg || 1 Καίσαρι – χαίρειν : Κομμόδω Καίσαρι Τούλιος Πολυδεύκης χαίρειν x || Κομμόδω om. M || παρὰ : περι Xb || ἀκριβῆ : ἀκριφῆ Xd || 2 ἀνθρώπου : ἀνθρωπίνων XbXcXdXg : ἀνθρωπείων Xh || δὴ A : δὲ M XaXbXcXdXg : om. Xh || ἔξιν ἐμελλον Ax : ἔξιναι μάλλον M || 3 συνήθεις : συνείθως M || αὐτοὶ τὰ : αὐτοὶ τε M || τὰ² om. MA || 4 τινὰ : ἔστιν ἃ M || ἡ ante γνώσις om. x || γνώσεις Xc^{ac}, γνώσης Xc^{pc} || 5 ἔρρωσο om. XaXbXgXh

Some observations can be made:

- what Bethe (1900, 80) attributes to the Aldine edition – these are the readings *Praef. 2.2* ἀνθρώπου : ἀνθρωπίνων and δὴ : δὲ – is already present in the x group. It follows that there is no need to mention the *editio princeps* in the apparatus.
- manuscript M, not surprisingly, has a more erroneous text than A and x.
- the variant reading δὴ at *Praef. 2.2* could be a correction by the copyist of A, since it is incorrect in both M and x. In such a case, one must bear in mind that the person who copied A was not a random scribe, but a scholar: Isidore of Kyiv. So if A is correct against the rest of the tradition, or preserves more material than all the other witnesses, one should carefully consider to assess whether its readings belong in the tradition or could be corrections or interpolations made by the humanist scholar. The same can be said of the x group. As I will demonstrate below (see Section 6.4), it is a contaminated group of manuscripts transmitting a redaction that has undergone many changes: for example, *Praef. 2.3* τὰ² may well be a correction. This highlights two serious problems with the c family: contamination and intervention, which means that its text, a very rich and apparently good one, must be handled with caution.

6.2 Families a and b

M shows individual errors or alternative formulations absent in other witnesses and, as we will see in Section 6.6, sometimes agrees in error with b, sometimes with A or d: it is therefore to be considered a member of an independent family, a. Here is a selection of characteristic errors or readings (I have ignored orthographic errors) in Book 2:

2.5 εἶχε : ἔσχε M || ἀνθρώπιον ἀνθρωπίσκος om. M || ὡς Πλάτων post ἀνθρωπίζεται coll. M || ὡς Ἀριστοφάνης om. M || τὸ δὲ ἐναντίον ante ἀπάνθρωπος habet M || 2.6 ἀρῶσαι om. M || γεννησai – ἐμβρυον om. M || φάρμακον om. M || 2.7 ἡ γένεσις – Ξενοφῶν om. M || τοκῶσα : τόκος M || φάρμακον – τιτικόν om. M || 2.8 ἄρτι – ἄρτι om. M || τὸ δὲ νεογίλλον – Ἰωνικόν om. M || ἔτειον : ἐτήσιον M || 2.9 εἰρήκεν : εἰρήκει M || τοῦτον – ἔφηβον om. M || γεγονώς om. M || ἔτη om. M || 2.10 ὑπανθῶν : ὑπανθῶντι M || ἐν – ὥρας om. M || παρηγηκώς – ὑπαλλάττων om. M || πῶγωνος ὑποπιπλάμενος om. M || προφερής – δοκῶν om. M || ὁ – ὑπεναντίος : ὁ ψειλογένειος M || 2.11 ὑπὲρ τὸν – ἔτη om. M || 2.12 μεσῆλιξ – ἡμᾶς om. M || τὸ προτιμᾶν – Πλάτωνι om. M || 2.13 ἐσχατογήρως : ἐσχατον γήρως M || βαθυγήρως καὶ om. M || γερούσια : γερούσιον M || τοὺς δὲ γέροντας – ἐκάλεσεν : γεραιτέρους Ξενοφῶν καλεῖ τοὺς γέροντας M || Πλάτων – γεροντοδιδάσκαλον om. M || 2.14 Ὑπερείδης – γηροβοσκεία : καὶ γηροβοσκὸν δ' ἂν ἔρεις καὶ γηροβοσκία M || Ὑπερείδης – χρόνον : καὶ ἀγήρατον χρόνον κατὰ τὸν Ὑπερείδην M || Θουκυδίδης – ἀρετήν om. M || 2.15 ὁδῶ : ὁδός M || παράφορον : παρ' Ἐφωρον (παρ' Ἐφόρω?) M || ἀκρατεῖς : ἀκραγής M || ὡς ὑποσκάζειν post ὡς ὑπολισθαίνειν habet M || 2.16 ἔπεται δὲ : ἔπε δὲ M || κρονόληρος : κρόνος λήρος M || μακκοῶν : μοραίνων add. M in margine || 2.17 τὰ μὲν – ταῦτα : τὰ μὲν πρεσβύτατα οὕτως M || 2.18 Ἀριστοφάνης – σχεδόν : ἀκμάζουσαι : ἄλλαι δὲ κυαμίζουσιν, ὡς Ἀριστοφάνης M || μεῖραξ μειρακίσκη : μειρακίσκη ἢ μεῖραξ M || φίλοινος μεθύση om. M || 2.19 τάχα δὲ – καὶ ἡ om. M || 2.20 τὸ παιδεῖον – Πλάτωνι : παιδιὰ M || παρὰ Νικοχάρει – Ξενοφῶντι om. M || παρὰ Πλάτωνι om. M || τὸ δὲ τολμᾶν – νεανίαι : τόλμαι νεανικαί Ἀριστοφάνης δὲ ἀφ' οὐλίας ἔφη : νεανιευόμενοι : κωαὶ νεανισαί M || δὲ Ἀριστοφάνης – ἀνδρουσθαί, om. M || Ὑπερείδης – καὶ τὸ om. M || καὶ ἀνδρικῶς – Ἰσοκράτης om. M || 2.21 παρολισθαίνειν – παραφρονεῖν om. M || 2.22 αἱ γὰρ φόβαι – δεδόσθωσαν om. M || 2.24 ἰχθύες om. M || ὕστριχίς ἡ μᾶστιξ : ὕστριχισ M || 2.25 ἀναφρίττουσαν om. M || 2.26 τὴν χαιτήν – φαλάντιας om. M

F and S, both independently derived from sub-archetype *b*,² share several conjunctive errors against the rest of the manuscript tradition:

2.5 ἄρχεται : ἄρζεται FS Xb || ἀπάνθρωπια post ἀπάνθρώπως coll. FS || 2.6 τοσουτονί : τοσουτον FS || 2.7 ἡ τιτικόν : τιτικόν F : τι κτητικόν S || 2.8 πρωτότοκον om. FS || κατ' Ἀριστομάχου : κατὰ ῥεσαίχμου F : καταρεσαίχμου S || ἔτι ἐν A, ἔτη ἐν M : ἔτι F : ἔτιον S || 2.9 ἔτη Bethe : ἔφω F, ἔφη S || 2.10 ἦρι : ἔργει F, ἔρκει S || παρηβηκός om. FS || ὑπενάντιος : ὑπεναντίως FS^{ac} || 2.12 μεσαιπόλιος om. FS || 2.13 γερούσια : γερούσιον FS || γεροντοδιδάσκαλον : γερονταδιδάσκαλον FS || 2.15 μακροχρόνιος : πολυχρόνιος FS || μακροχρονιώτερον : μακροχρονίω FS || λέγοιτο : προσλέγοιτο FS || καθ' Ὑπερ(ε)ίδην : καθ' Ὑπερείδης FS || 2.16 ἔπεται δὲ : ὡς FS || 2.17 κόριον post Αἰξίν add. FS || ἐν Αἰξίν : ἐναῖξιν F : ἐν γυναιξί S || δὲ καὶ γυναικες ἀφήλικες : νέαι ἀφήλικες FS || 2.18 ἔφη : εἰρηκε FS || ἄρρεσιν : γεγηρακόσιν FS || 2.20 ἂν προσήκοι : ἀντιπροσήκει S^{ac}, ἀντιπροσήκοι FS^{pc} || ἔφη : λέγει FS || 2.21 προχωρεῖν : ἀποχωρεῖν FS || τὴν τρίχα om. FS || παρηωρησθαι : ἀποπαρηωρησθαι FS || ἄλλοφρονεῖν om. FS || 2.22 ἐσθ' ὅτε post γὰρ add. FS || γίνεται δὲ ἀπ' αὐτῶν ὀνόματα : καὶ τὰ ἀπὸ τούτων δὲ ὀνόματα FS || 2.23 οὐλοκέφαλος om. FS || στραβαλοκόμαν : στραμβαλλοκόμαν FS (-λ- F) || 2.24 θηρίδια τινα σινόμενα : θηρίον τι σινόμενον FS || πλέγμα τι : τι πλέγμα FS || 2.25 χαιτή : ταύτης F, τῆς S || ἔχων τὴν κόμην om. FS || 2.26 ἀναφαλάντιας : ἀναφαντίας FS

2 For more details, see Chapter 5.

6.3 Family *d*

Manuscripts belonging to the *d* family can easily be identified, as mentioned above, by the way they rewrite the text. Here are some characteristic errors or features of the whole *d* family, i.e. mss. C BDGHI AbAmBrFzMaMnMvNeNpOxPePgPrRoPsVpVu Wn, unfortunately H only has the text of Book 2 after 2.65:

2.5 ἐπεὶ – ἄρχεται om. *d* || ἐρεῖς οὖν τὸ σύνηθες initio add. *d* || οὐ – ἀπανθρωπεύεσθαι : ἀπανθρωπεύεσθαι δὲ οὐκ ἐρεῖς *d* || 2.6 τὸ δὲ κύημα – τοσουτονί om. *d* || 2.7 ὡς Ἀριστοφάνης om. *d* || 2.9 ἐρεῖς δὲ καὶ ante ἄρτι ἡβάσκων *d* || τὸ γὰρ πρωθήβης – μειράκιον om. *d* || 2.10 δὲ λέγεται post προφερέης *d* || Θεόπομπος – ὁ κωμικός om. *d* || 2.12 οὐ καθ' ἡμᾶς : ποιητικόν *d* || 2.13 ὡς Θουκυδίδης καὶ Ἀντιφῶν om. *d* || 2.15 ἐξεστηκώς – ὕψ' ἡλικίας om. *d* || 2.17 ἐρεῖς post κορικὸν *d* || 2.18 ἄλλαι δὲ – ἤδη om. *d* || 2.19 εἰπὼν–τίκτουσα om. *d* || 2.20 τούτοις ἂν προσήκοι : ἐρεῖς δὲ *d* || ἀκμάζειν – νεάζειν om. *d* || Λυσίας om. *d* || 2.21 εἵτα ante παρηβᾶν *d* || 2.22 χρηστέον – ποιητικόν om. *d* || δεδόσθωσαν : προσήκουσιν *d* || 2.23 ἐν γὰρ τοῖς – τρίχας : Ἀττικοὶ δὲ οὖλος λέγουσι τὰς τρίχας *d* || οὐλόκομος – τὰ ὀνόματα om. *d* || 2.24 τριχίδες : τριχάδες *d* || 2.226 ὡς – Ἀριστοτέλης om. *d* || 2.227 θυμοῦ – ἐπιθυμίας om. *d* || 2.230 ἄνους – βιαιότερα om. *d* || 2.231 βαρύθυμος – καὶ τὸ εὐθυμεῖσθαι : καὶ τὰ ἐξῆς *d* || 2.232 ὀνόματα – λέγει om. *d* || 2.233 ὀνομάζεται – πολυσαρκία : πολυσαρκία καὶ τὰ ὅμοια *d* || 2.236 αἰσθητικός – αἰσθανόμενον : καὶ Πλάτων τὸν αἰσθανόμενον αἰσθητὸν (-ῆν C) ὠνόμασε *d*

As demonstrated in Chapter 5, manuscript C, the oldest witness to *d*, has some individual errors that are not shared by the rest of the family. Despite its antiquity, the text as represented in the whole family does not depend on it: it is thus necessary to use other manuscripts to reconstruct *d*. A more detailed analysis of the witnesses of the Palaeologan Age, i.e. B, G, D, H, and I gives the impression that they form a compact group:

2.6 κύημα² om. BDG AbAmBr^{ac}FzMaMnMrMvNeNpOxPePgPrPsRoVpVu : habent autem I Br^{pc}Wn || καὶ ἀμβλωθρίδιον om. BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 2.8 νεογγιλόν : νεογγιές BDGI AbAmBrFzMaMnMvNeNpOxPePsRoVpVuWn, νεογγιεύς PgPr || 2.9 κόρος : κοῦρος BDGI AbAmBrFzNeNpOxPePgPrPsVpWn || 2.10 καθέρποντα pro καθέρποντι et ἔχων post ἰούλον BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἀνέρποντι : ἀνέρποντα BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἀφηβηκώς om. BDGI AbAmBr^{ac}FzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn : habent Br^{pc}Wn || σκληφρός : σκληρός BDGI AbAmBr^{ac}FzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn, σκληροφρός Vp || 2.12 ὡς Δημοσθένης om. BDG AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn, habet autem I [ὡς Δημο]σθένης || 2.14 ἀγήρατον : ἀγήραον BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn, ἀγήραιον Vp || 2.15 ὁδῶ : οὐδῶ BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || εἰς ἀσάφειαν om. BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 2.16 παρανοῶν : παραβοῶν BDGI AbAmBrFzMaNeNpOxPgPrPsVpWn : rectum MnMvRoVu || 2.17 κορίδιον : κοράδιον BDGI AbAmBr^{ac}FzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn : rectum Br^{pc}Wn || 2.18 γραῦς om. BDGI AbAmBrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn, habet Ro post γεραιτέρα

The same applies to the last sections of Book 2, where I have not yet collated the *recentiores*:

2.227 εἶτε – ὥς ἡ Στοά om. C I : εἶτε ἐν καρδίᾳ (ἐν κ. : ἐγκαρδία B) κατὰ Ἀριστοτέλην BGH || 2.231 καὶ ὀξυθύμια τὰ καθάρματα : καὶ ὀξυθυμία ἦν (ὀξυθύμια ἦν : ὀξυθυμίαν G : ὀξυθυμία δὲ I) οἱ φαῦλοι ῥήτορές φασι καθάρματα BGHI || 2.232 καὶ ἔστι τὰ μὲν ὅστ᾽α om. BGHI || 2.333 Ἡρόδοτος– ἀφελεῖν om. BGHI

Accordingly, it is very likely that all of them, i.e. both the Palaeologan and the *recentiores*, go back to a single sub-archetype, which we may call *d*². It is nonetheless true that in several cases the more recent manuscripts have a more correct text thanks to copyists' ingenuity or by collations with other witnesses, as in the case of Br or Ro.

Let us now consider whether there are some agreements in error between two or more of these Palaeologan manuscripts. Here are the results:

2.7 ἀμβλῶναι : ἀμβλῶσαι BG AbAmBrFzMnMrMvNeNpOxPePgPrPs^{sl}RoVpVuWn : rectum DI Ma || 2.9 περυσινόν : περισυνον BDI AmMaMnMvPsRoVu : περισυνόν C : περάσινον PgPr : rectum G AbBrFzNeNpPeVpWn : περύσικον Ox || 2.10 μὲν : μὴ BD AmBr^{ac}MaOxPs^{sl} || 2.12 γέρα post πρεσβεῖα coll. BG AbAmBrFzNeNpPePgPrOxVpWn || 2.13 προσήκοι : προσήκει BD MaMnMvRoVu : προσήκοιτο GI AbBr^{ac}FzNeNpOxPgPr : rectum Br^{ac}PeWnVp || 2.14 τὴν ἀγήρων ἀρετὴν : τὴν ἀγήρω ἀρετὴν BDI MaMnMvPsRoVu : τὴν ἀγήρω τιμὴν G AmBr^{ac}OxPgPrPs^{sl}Wn, τῆς ἀγήρω τιμῆς Ab FzNeNp : τὴν ἀγήρω τροφὴν PeVp || 2.15 μακροβίος BG^{marg} AmPeVp : om. cett. || κρονόκληρος : κρονόκληρος G^{ac}I AbBr^{ac}FzNeNpOxPePgPrPsVpWn || 2.16 παρανοῶν : παραβοῶν BDGI AbAmBrFz MaNeNpOxPgPrPsVpWn : rectum MnMvRoVu || 2.20 νεανισκεύεσθαι : νεανιτεύεσθαι BD AmMaMn PePgPrPsRoVu, νεανιτεύεσθαι Mv : νεανιεύεσθαι GI AbBr^{ac}FzNeNpOx || 2.26 ἄκομος : ἄκοσμος DG AbAmBrFzMaMnMvNeOxPePgPrPsRoVpVuWn || χρήσιμον : κρίσιμον DGI AbBrFzMaMnMvNeNp OxPgPrPsRoVu, χρήσιμον autem PeVpWn || 2.235 καὶ δειρὰ om. BH

B and G agree in error three times: in 2.7 (against ἀμβλῶναι found in *MbA* and C DI Ma) and in 2.12; in 2.15 both share a variant (B in the text, G in the margins) which is unattested in the rest of the tradition. D and G agree in error twice, B and D four times, B and H once, G and I thrice, in one case DGI share the same error against the correct variant reading in B. A curious error occurs in 2.16: the wrong variant reading παραβοῶν is reported by BDGI and almost the entire *d* family, but the group MnMvRoVu has the correct παρανοῶν. This is a rare example where a group of *recentiores* (which we will discuss in detail later) are better than the Palaeologan manuscripts. B and H omit the same part of the text once. It should also be added that D, G, H, and I preserve the epigrams, whereas B does not. It is not possible to draw definitive conclusions from these data (and the situation is the same in other books I have collated), except that there is a significant and expected degree of contamination, and that the text of B seems to be closer to that of D than to that of G; however, the latter has also undergone more interventions, as will be shown below.

Of these four manuscripts, Bethe used only B in his edition. His choice was sound, since B, as well as I, is very correct, although it also contains individual errors unknown to D, G, H, and I:

2.17 τὴν om. B || 2.18 ἔφη post ἀκμαζούσας coll. B || 2.23 τετανόθριξ : τετάνθριξ B || 2.226 σύγκειται μὲν–καὶ ἔστιν om. B || 2.227 ὀνόματα : ὀνόματος B || 2.235 περιδερίς : περισφίς B

Exactly the same happens in D, G, H, and I:

- **D:** 2.7 ἐπίφορος καὶ ἐπίτοκος : ἐπίτοκος καὶ ἐπίφορος D Ma || 2.12 γέρα : δῶρα D Ma || οὐδέν² om. D Ma || 2.13 καὶ γεροντικά–Πλάτωνι om. D Ma || γεραιτέρους : γερωτέρους D Ma || 2.14 τὸν ἀγήρω : τὴν ἀγήρων C B Am : τὰ ἀγήρω G AbBrFzNeNpOxPeVpWn, τοὺς ἀγήρω PgPr : τὸ ἀγήρω D Ma || 2.17 εὐτελής : ἀτελής D Ma || 2.22 τῶν om. D Ma || ἔθειραι : ἔθραι D Ma || 2.25 ἀνασσευσειομένην D : ἀνασσευμένην Ma || οὐκ ἐσφηκωμένην–μεταφρὲν³ om. D Ma || 2.26 φάλαντος : φάλαντις D Ma
- **G:** 2.5 καὶ τὰ ὅμοια post φιλανθρωπία om. G AbBrFzNeNpOxPePgPrVpWn || 2.6 δ' ἄν : δὲ G AbBrFzNeNpOxPePgPrVpWn || σπέρμα : σπέρματα G AbBrFzNeNpOxPgPrWn || σπορά : σποράς G AbFzNeNp || 2.7 ἐπίφορος καὶ ἐπίτοκος : ἐπίφορος ἐπίτοκος G AbBrFzNeNpOxPgPrWn || τοκῶσα : τοκῶσαι G AbBrFzNeNpOxPePgPrPs^{sl}VpWn || 2.8 καὶ τὰ ὅμοια post πρωτότοκον om. G AbBrFzNeNpOxPePgPrVpWn || καὶ τὰ ἐφεξῆς om. G AbBrFzNeNpOxPePgPrVpWn || 2.9 ἔτι μειρακίσκος : ἐπὶ G AbBr^{ac}FzNeNpOxPgPr || 2.11 στρατεύσιμον : κεντεύσιμον G^{pc}AbFzNeNpOx, κατεύσιμον Pe, κοατέσιμον Vp || 2.12 ἔχων om. G AbBrFzNeNpOxPePgPrVpWn || 2.13 δὲ om. G AbAmBrFzNeNpPePgPrVpWn || καὶ τὰ ὅμοια post γηροτρόφοι om. G AbBrFzNeNpOxPePgPrVpWn || 2.14 τὴν ἀγήρων ἀρετὴν : τὴν ἀγήρω τιμὴν G AmBr^{ac}OxPgPrPs^{sl}Wn || 2.15 δυσμαῖς : δυσμῶν G AbBrFzNeNpOxPePgPrPs^{sl}VpWn || εἶναι σφαλεροὺς : ἀσφαλεροὺς G AbFzNeNpOx || καὶ τὰ ὅμοια post ἀβεβαίους om. G AbBrFzNeNpOxPePgPrVpWn || 2.16 καὶ τὰ ὅμοια post ἰσηλιζ om. G AbBrFzNeNpOxPePgPrVpWn || 2.17 εὐτελής : ἐντελής G BrFzNeNpOxWn || 2.18 πρεσβυτὶς post γραῖα om. G AbBrFzNeNpOxWn || 2.20 καὶ τὰ ὅμοια post ἀνδρείως om. G AbBrFzNeNpOxPgPrVpWn || 2.24 τριχαπτὸν : τρίχαπλον G BrOxPgPrPs^{sl}Wn || ὦ : τὸ G OxPgPrPs^{sl} || 2.25 καὶ τὰ ὅμοια post βαθυχαίτης om. G BrOxPePgPrVpWn || 2.26 καὶ τὰ ὅμοια post φαλακρός om. G BrOxPePgPrVpWn
- **H:** 2.232 τούτων : τούτῳ H || 2.233 ὁστοῖς : ὁστέοις H || 2.234 ἐκτάσεις : ἐκστάσεις A H || συγκαμπάς : συγκοπάς H || 2.235 διὰ τὸ – δορᾶς om. H || δέριον περιδέραιον : δέρμιον περιδερμιον H
- **I:** 2.8 νεογνόν : νεογόν I || 2.10 πωγωνίας : πωνίας I^{ac} || 2.16 τούτοις : αὐτὸν I || 2.17 γεραιτέραν : γερεταίραν I

It appears that B is probably the most reliable of these manuscripts and the one with the best text, but it also has errors when the DGH are correct. A similar consideration can be applied to I. Although it shares many of the conjunctive errors with d^2 , it still preserves short portions of text that are omitted in the other manuscript of this group, as can be seen, for example at 2.6 κύημα² om. BDG etc. : habet autem I and 2.12 ὡς Δημοσθένης om. BDG etc., habet I [ὡς Δημο]σθένης. Therefore, in order to reconstruct the d^2 sub-archetype, we need the other manuscripts as well, not just B.

At least as far as Book 2 is concerned, codex D has an apographon in Ma, as can be seen from the collations presented above. This is confirmed by the fact that one of Ma's scribes, Michael Apostolis, had access to codex D for a time, as can be inferred from a marginal note in his handwriting on folio 62v.

Four manuscripts belonging to d^2 form a compact group (*h*), as is clear from the index of the whole of Pollux's work, which they (except Np) place at the beginning, and from their common errors:

2.5 ἀνθρωπῆν : ἀνθρωπίνην AbFzNeNp BrWn || 2.8 νεογενές : νεογενής AbFzNeNpPs^{sl} || 2.9 μειράκια : μειράκιον AbFzNeNpPePsVp || ἔφηβος : φῆβος AbFzNeNp || 2.10 ὑπηνήτης : ἐπηνήτης AbBr^{ac}FzNeNp || ἐν ἄνθει : εὐάνθει AbFzNeNpPs^{sl} || ἄνδρα : ἄνδρας AbFzNeNp || 2.14 τὴν ἀγῆρων ἀρετὴν : τῆς ἀγῆρω τιμῆς AbFzNeNp || 2.14 τιμὰς : τιμίας AbFzNeNp || 2.15 ὑποφέρεισθαι : ὑποφέρεισθαι AbFzNeNp || 2.16 πρεσβύτερος Κρόνου : πρεσβυτοκρόνος AbFzNeNp || μακκοῶν : παρακοῶν AbFzNeNp || ἰσηλιξ : σῆλιξ AbFzNeNp || 2.24 τριχοκρῶτες AbFzNeNp

While they follow G up to 2.20, from 2.21 these manuscripts as a whole begin to agree in error with the codices of the MnMvRoVu group, thus ignoring the errors of G:

2.21 ἄλλα : ὅμοια AbFzNeNp MnMvRoVu || 2.22 φόβαι : κόμαι AbFzNeNp MnMvRoVu || 2.25 μετώπω : τόπω AbFzNeNp MnMvRoVu || 2.26 ἐν χρῶ : ἐχρῶ AbFzNeNp MnMvRoVu

This overlap between the two sets of manuscripts can be explained as a sign of contamination. As for the relationships between the members of this group, I cannot find any definitive evidence from the errors they share:

2.25 βαθυχαίτης : καθυχαίτης AbFz

2.13 γήραι : γήρατι NeNp || 2.26 κεφαλὴν post τὴν add. NeNp

2.8 πρωτότοκον om. Np || 2.11 ἐκ τῆς ἀμάχου om. Np || 2.14 τὴν : εἶν Np || 2.15 παράφορον : παράφονον Np

The affinity between Ne and Np is worth noting, with the latter likely descending from the former. This is not surprising, since both were copied in Southern Italy during the same period. Fz also dates from this period and was copied by Alexius Celadenus, Bishop of Molfetta and Gallipoli, and later belonged to him. In contrast, Ab, written by Demetrius Damilas and owned by Luca Bonfio, does not seem to have any connection with this region; there is reason to believe that Ab was copied by Damilas in Rome in the third quarter of the 15th century, a period to which most of Celadenus' manuscripts can be traced back.³

³ See Speranzi (2011, 114–5).

Br, Ox, and Wn also derive from G. As shown above (Section 5.1), they share conjunctive errors with G. Br probably used Ox or a similar codex as its antigraphon:

2.6 βιώσιμον : βιάσιμον G AbBr^{ac}FzNeNpOx || 2.9 ἔφηβον om. G AbBr^{ac}FzNeNpPeOxPgPrVp || ἔτι μειρακίσκος : ἐπὶ G AbBr^{ac}FzNeNpOxPgPr || 2.13 προσήκει : προσήκοιτο GI AbBr^{ac}FzNeNpOxPgPr || 2.14 τὴν ἀγῆρων ἀρετὴν : τὴν ἀγῆρω τιμὴν G AmBr^{ac}OxPgPrPs^{sl}Wn || 2.20 νεανισκεύεσθαι : νεανιεύεσθαι GI AbBr^{ac}FzNeNpOx || 2.23 Ἀρχίλοχος : ἀγχίλοχος Br^{ac}OxPgPr || 2.24 ὦ : τὸ G OxPgPrPs^{sl} : [[ὦ]] Br : om. PeVp

As can be seen, Br seems to have used Ox before the correction made in the margins or *supra lineam* by a second hand, which probably belongs to Demetrius Chalcondylas, who used another manuscript as a model. For its part, Wn accepted most of the corrections in Br, since the former ignores the errors of the latter. For example:

2.6 κύημα² habent Br^{pc}Wn || 2.18 οἰνομάχη A Br^{pc}Wn : οἰνοκάχη cett. || 2.26 ἀπεψιλωμένος τὰς τρίχας etiam post χαίτην add. Br^{pc}Wn

Nonetheless, Br, Ox, and Wn share errors unknown to the other extant witnesses:

2.6 σπορά : σποραὶ BrOxWn || 2.10 καὶ post εἴτα add. BrOxWn || ιούλω νέων : ιουλέων Br^{ac}Ox^{ac}Wn || ὑπομπλάμενος BrOxWn || 2.24 τὰ ante σινόμενα add. BrOxWn || 2.26 φάλαθος post φαλακρός add. BrOxPs^{sl}Wn

In turn, Br and Wn share errors that Ox does not have:

2.10 ἔτη ante γεγώνως coll. BrWn || 2.15 εἶναι σφαλερούς : ἀσφαλερούς G AbFzNeNpOx : σφαλερούς BrPgPrVpWn || 2.20 ἐξαλλάττειν : ἐξαλλάττεσθαι BrWn || νεανισκεύεσθαι : νεανισκεύεσθαι Br^{pc}, νεανισκιεύεσθαι Wn

Wn adds some individual errors to them, so that one may conclude that it was copied from Br after the corrections:

2.9 ἔτι μειρακίσμος Wn^{pc} || 2.10 ιούλω νέων : ιουλέων Wn || 2.10 ἀπηνθηκώς om. Wn

To sum up, the most likely scenario is that Ox, the oldest of the three witnesses (it dates from the first half of the 15th century), or a similar manuscript, was used to copy Br. Then Demetrius Chalcondylas corrected the text in Br by comparing it with a second manuscript belonging to the *d* family. Wn copied its text from Br after the correction, since it ignores most of the errors shared by Br^{ac} and Ox, but inherits some errors made by Br alone.

Another sub-group which can be found in *d*² is *t*, as shown by the following conjunctive errors:

2.5 ἀνθρωποιδῶς MnMrMvRoVu || 2.8 ἀρτίτοκον πρωτότοκον : ἀρτίγονον ἀρτίτοκον πρωτόγονον πρωτότοκον MnMvRoVu || 2.11 μάχιμον : μάχην MnMvRoVu || ἔτη om. MnMvRoVu || 2.12 πρεσβύταις : πολίταις MnMvRoVu || 2.13 τινα om. MnMvRoVu || 2.15 τὸ ante γῆρας add. MnMvRoVu || 2.16 ἔπεται – ὅμοια om. MnMvRoVu || 2.18 ἀγαμος – ἡνδρωμένη om. MnMvRoVu || 2.20 νεανιευόμενοι : νεανιεύεσθαι MnMvRoVu || 2.21 ἄλλα : ὅμοια MnMvRoVu AbFzNeNp || 2.22 φόβαι : κόμαι MnMvRoVu AbFzNeNp || 2.26 ἐν χρῶ : ἐχρῶ MnMvRoVu AbFzNeNp

Manuscript Mr belongs to this group only up to 2.7 καὶ ἀμβλίσκειν ὡς Πλάτων, after which it follows the redaction of E (see Section 6.5). There are very few errors that are shared by only part of the group, so it seems very difficult to make hypotheses about the internal relationships between them:

2.6 κυῆσαι om. MnVu

2.15 παράφορον : παράφρων MnRo || 2.18 ἀκμαζούσας : κυαζούσας Mn : νεαζούσας Ro

2.21 τὰ ἀπὸ – σχηματίζεσθαι om. MnMvVu, habet Ro

Each manuscript also has individual errors:

- **Mn:** 2.11 ἀστρατεύτου : ἀστραυτεύτου Mn || 2.12 μεσῆλιξ : μεσῆλεξ Mn || 2.26 τὰ om. Mn
- **Mv:** 2.9 ἦθεος om. Mv || 2.10 λειογένειος om. MvPgPr || 2.12 ὑποπόλιος om. MvPr || 2.15 συγκεχύσθαι : συγχύσθαι Mv || 2.26 ἡ ἐπὶ τῶν νώτων om. Mv
- **Ro:** 2.6 τρόφιμα : τρόφιον Ro || 2.10 ἀναβάσεων : ἑνακμος Ro || 2.11 ἡλικίας ἐκ τῆς ἀμάχου om. Ro || 2.18 ἔφη om. Ro || γραῖα om. Ro || 2.19 ἐπὶ τῶν κυουσῶν ante γεννᾶσθαι add. Ro || 2.24 τριχίαι : τριχίαις Ro || 2.25 εὐχαίτης : εὐχαρίτης Ro
- **Vu:** 2.8 ἄμεινον – Ἰωνικόν bis Vu

Vu seems to be the most correct, but in one case Ro, probably due to contamination, is able to fill in a lacuna found in other *t* manuscripts:

2.21 τὰ ἀπὸ – σχηματίζεσθαι om. MnMvVu, habet Ro

One particular feature of *t* is that in several cases it retains correct readings even when other *d*² manuscripts are wrong:

2.12 γέρα rectum MnMvRoVu : post πρεσβεῖα coll. BG AbAmBrFzNeNpOxPePgPrVpWn || 2.16 παρανοῶν MnMvRoVu : παραβοῶν BDGI AbAmBrFzMaNeNpOxPePgPrPsVpWn

This may be due either to contamination from outside *d*² (a very limited and, I think, unlikely contamination, since *t* does not seem able to fill any lacuna), or to the fact that *t* descends from a lost (and, as usual, contaminated) manuscript of *d*², perhaps dating from the 13th–14th century, in which some errors had been avoided. This may be possible in view of the extant Palaeologan witnesses, since *t* shows two

conjunctive errors with BD or BDI and two with DG or DGI; unfortunately, it never agrees in error only with B, D or G:

2.9 περυσινόν : περίσυνον BDI AmMaMnMvPsRoVu || 2.14 τὴν ἀγήρων ἀρετὴν : τὴν ἀγήρῳ ἀρετὴν BDI MaMnMvPsRoVu || 2.20 νεανισκεύεσθαι : νεανιτεύεσθαι BD AmMaMnPePgPrPsRoVu
2.26 ἄκομος : ἄκοσμος DG AbAmBrFzMaMnMvNeNpOxPePgPrRoVpVuWn || χρήσιμον : κρίσιμον DG^{pc}I AbBrFzMaMnMvNeNpOxPgPrPsRoVu

In any case, it is also possible that most of the errors in the *t* sub-archetype were corrected through contamination with other witnesses belonging to *d*².

There are two more manuscripts in *d*² that deserve separate discussion: Ps and Am.

Ps is a very interesting witness. It is quite late – the watermarks date from the first decades of the 16th century – but it does not seem to be connected with the Aldine edition, since it preserves only a very correct text of *d*². Ps indeed shares all the errors of *d*², but has few individual errors or peculiarities:

2.16 μακκοῶν : μακκρῶν Ps || 2.22 μέτροις : in margine Ps add. τοῖς μέτροις τῶν στίχων δηλονότι

In a few cases it shares conjunctive errors with the set consisting of BDI or BD, and the *t* group:

2.9 περυσινόν : περίσυνον BDI AmMaMnMvPsRoVu || 2.14 τὴν ἀγήρων ἀρετὴν : τὴν ἀγήρῳ ἀρετὴν BDI MaMnMvPsRoVu || 2.20 νεανισκεύεσθαι : νεανιτεύεσθαι BD AmMaMnPePgPrPsRoVu, νεανιτεύεσθαι Mv

A peculiar feature of Ps is the generous insertion of *variae lectiones* between the lines, apparently drawn from different sources, all belonging to the *d* family, mostly from the G group, but also from *h*, from BrWn, or even unattested elsewhere:

2.6 βιώσιμον : ἀβρώσιμον Ps^{sl} || 2.7 τοκῶσα : τοκῶσαι G AbBrFzNeNpOxPePgPrPs^{sl}VpWn || 2.8 νεογενές : νεογενής AbFzNeNpPs^{sl} || 2.9 ἀντίπαις : ἀρτίπαις Ax B BrPaPnPs^{sl}Wn || 2.10 ἐν ἄνθει : εὐάνθει AbFzNeNpPs^{sl} || μὲν : μὴ BD AmBr^{ac}MaOxPs^{sl} || 2.14 τὴν ἀγήρων ἀρετὴν : τὴν ἀγήρῳ τιμὴν G AmBr^{ac}OxPgPrPs^{sl}Wn || 2.15 δυσμαῖς : δυσμῶν G AbBrFzNeNpOxPePgPrPs^{sl}VpWn || 2.18 κυδρωμένη AbBr^{ac}OxPePs^{sl}Vp || ἀφηβηκυῖα : ἐφηβηκυῖα AbFzNeNpPs^{sl} || 2.19 μειρακίων : μειρακίου Ps^{sl} || 2.22 ἔλικες : ἥλικες G BrOxPgPrPs^{sl}Wn || 2.23 Ἀρχίλοχος : ἀρχίλοφος Ps^{sl} || 2.24 τριχαπτόν : τρίχαπλον G BrOxPgPrPs^{sl}Wn || 2.26 φάλανθος add. BrOxPs^{sl}Wn

The position of this manuscript in the tradition is very difficult to assess because of its correctness and its late age. The conjunctive errors with other manuscripts suggest that it is a descendant of *t*, or perhaps of its antigraphon, since it does not share all the errors of this group. However, the copyist of Ps clearly had more sources available to him, and corrected the text where he deemed it wrong.

Am is a very elegant and rich parchment manuscript, which preserves a good text, but always shows *d*² errors. It also shares conjunctive errors with B alone or with other manuscripts (such as D or t):

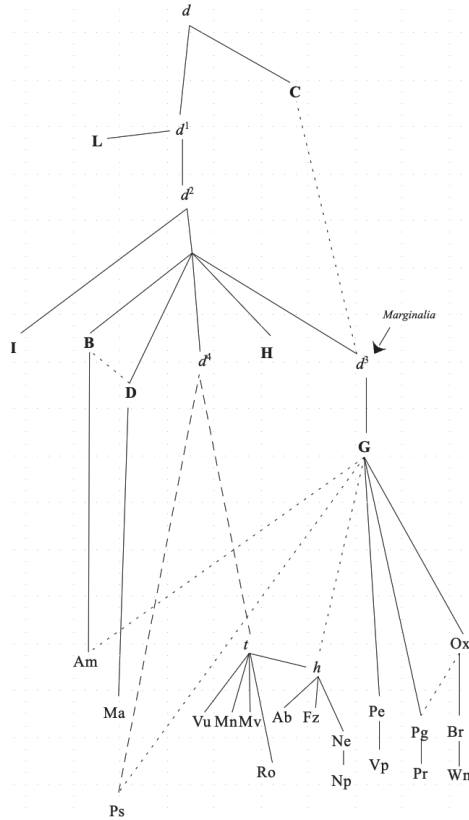
2.5 ἀνθρώπιον : ἀνθρώπινον B AmPgPr || ἀνθρώπινον : ἀνθρώπιον B AmPgPrRo^{ac} || 2.11 τῶν : τὴν B Am || 2.14 τὸν ἀγήρω : τὴν ἀγήρων C B Am
 2.9 περυσινὸν : περισυνον BDI AmMaMnMvPsRoVu || 2.10 μὲν : μὴ BD AmBr^{ac}MaOxPs^{sl} || 2.12 γέρα post πρεσβεία coll. BG AbAmBrFzNeNpOxPePgPrVpWn || 2.14 τὴν ἀγήρων ἀρετὴν : τὴν ἀγήρω τιμὴν G AmBr^{ac}OxPgPrPs^{sl}Wn || 2.15 μακροβίος BG^{mag} AmPeVp : om. cett. || 2.17 παρθένος : παρθένον G AbAmFzNeNp || 2.20 νεανισκεύεσθαι : νεανιτεύεσθαι BD AmMaMnPePgPrPsRoVu

It also has individual errors:

2.6 τρόφιμα : τρόφιμον Am || 2.8 ἀρτίτοκον πρωτότοκον : ἀρτίγονον ἀρτίτοκον πρωτότοκον Am || 2.11 ἀπομάχου et ἀμάχου inv. Am || 2.13 γερόνται παλαῖστροι : γερόνται παλαίστρα Am || 2.24 θηρίδιά : θηρία εἰσὶ Am

In the light of the collations, it is plausible that Am is again a manuscript combining B and G, or two manuscripts derived from them. This witness appears to be unique and quite reliable, but it does not seem to have had any descendants, although it is quite old compared to the other Renaissance manuscripts of the *Onomasticon*.

Here I attempt to draw a *stemma* of the *d* family. It does not take into account all the contaminations, especially in the oldest branch of the tradition; rather, it is intended to describe the main relationships between the extant witnesses. Once we have established the manuscript tradition of the *d* family, at least for the most part, and identified its main features, it will be easier to deal with the remaining families of the *Onomasticon*.



6.4 Family c

Firstly, A and x (in its entirety or only in a part of its manuscripts) agree several times in error against the other witnesses, or in sharing alternative readings:

2.7 γένεσις : γέννησις Ax || ἡ τικτικόν : ἡ τικτικός post ἐπιφορος collocatum Ax || ἡ ante ὠκυτόκια add. Ax || 2.9 ἀντίταις : ἀρτίταις Ax B BrOxPs^{sl}Wn || 2.10 παρηγηκώς post παρηνηκώς coll. Ax || ἄφηβος tantum habent Ax || σκληρὸς : σκληρὸς A XaXcXdXg^{ac}Xh d² || ἐν Στρατιώτισιν om. Ax || 2.11 τὴν στρατεύσιμον ἡλικίαν ἔχων habent Ax : deest in cett. || 2.12 ὁ πρεσβύτερος : ὁ καὶ πρεσβύτερον Ax || 2.13 γερόντειαι παλαίστραι : γεροντιαῖα παλαίστρα A, γεροντιαῖα παλαίστρα x cui XaXbXgXh add. etiam γερόντειαι παλαίστραι : γερόντειαι παλαίστραι Xc^{vp} || Αντιφάνει : Αριστοφάνει Ax d || 2.15 ὁδῶ : οὐδῶ Ax d² || 2.16 Κόδρου MA et Bekker : et πρεσβύτερος Κρόνου (= d) et πρεσβύτερος Κόδρου (=MA) habet x || 2.17 κορικὸν : κορίκιον A, κορίκιον κορικὸν XaXg^{ac}, κορίκιον Xc^{sl} || 2.18 γεραιτέρα : γεραιτέρος AXa^{sl}XbXc^{sl}Xd^{sl}Xg, sed γεραιτέρα Xb^{sl}Xg^{sl}Xh || κοχώνη : κοχλώνη A, κωχλένη XaXbXgXh, κωχλώνη XcXd || 2.21 παρολισθάνειν : παρολισθαίνειν Ax || 2.23 οὐλόθριξ om. Ax d || στραβαλοκόμαν : στραβολοκόμαν A XbXh, στραμβολοκόμαν Xg || 2.24 τριχοβρώτις AXcXd

From this list it seems likely that *x* had many variant readings *infra lines*, preserved by some of the extant witnesses of this group. This is not an unexpected fact, since *x* seems to have been deliberately contaminated. The conjunctive errors with *d* are also interesting, but even more remarkable are those with *d*² (2.10 σκληρὸς : σκληρὸς A XaXcXdXg^{ac}Xh *d*²; 2.15 ὁδῶ : οὐδῶ A *x d*²): one might well wonder whether *c* and *d*² contaminated each other.

Apparently, A and *x* are independently derived from *c*. A proof is that A has errors that *x* does not have:

2.5 ἀνθρωπίσκος ἀνθρώπινον : ἀνθρωπικῶς A || 2.7 ἐπίτεξ om. A || 2.9 ἔτη Bethe : ἔτι A || 2.13 ἐροῦσι post ἐσατογήρως add. A || 2.17 ἐν Αἰξίν om. A || 2.18 πρὸς : εἰς A || 2.20 καὶ τὸ παιδαριώδης – Πλάτων om. A || 2.24 ὑστρίχης : τριχίς A || 2.236 οὐκ ἐν ἐνὶ δὲ τόπῳ om. A

We would expect *x* to have corrected some of these errors using its antigraphon from the *d* family, but this could not be possible in 2.9, 2.17, 2.20, and 2.236, as *d* lacks these sections completely; the ἐροῦσι in 2.13 instead seems to be A's addition.

Similarly, A does not contain any errors of the *x* group. Here I only list those that are characteristic of *x*, not those that are shared with *d*:

2.5 ἐπεὶ – ἀρχεται : τὸ πρὸ τούτου τοίνυν βιβλίον ἀπὸ θεῶν ἔχοντος τὴν ἀρχήν, ἀπὸ ἀνθρώπων ἄρα τὸ δεύτερον ἀρχεται *x* || 2.7 ἀμβλῶναι om. Xa^{ac}XbXcXdXgXh || 2.8 νεογυλὸν : νεογυλὲς ἢ νεογυλαῖον XaXbXgXh, νεογυλὲς Xc^{sl}Xd, νεογυλαῖον Xc || 2.9 ὑπὸ τῶν νέων κωμωδῶν ἐκλήθη : ὡς οἱ νέοι κωμικοὶ *x* || Πλάτων – εἰρηκεν : καὶ παλλάκια εἰρηκε Πλάτων ὁ κωμικός *x* || παῖδες – παλλάκια : παῖδες γέροντες μειράκια *x* || ἄρτι post ἐφθον add. XaXbXdXg, ante id add. Xc || 2.10 αὐτὸ post εἰρηκεν coll. *x* || ὁ κωμικός post Θεόπομπος δὲ coll. *x* || 2.11 ὁ γὰρ νέας – ἂν εἴη : ὁ δὲ νέας κωμικώτερον *x* || ἐκ τῆς ἀμάχου om. *x* || 2.14 γηροβοσκεῖα : γηροβοσκύαν εἶπεν *x* || 2.19 τε καὶ om. *x* || 2.23 μοχθηρὰ δὲ ἀμφω τὰ ὀνόματα : ἀμφω δὲ μοχθηρὰ τὰ ὀνόματα *x*

As mentioned, *x* is heavily contaminated by a *d* manuscript, as these many agreements in error prove:

2.5 ante ἀνθρωπος *x d* add. ἐρεῖς οὖν τὸ σύνηθες || ἀνθρώπιον et ἀνθρώπινον inv. *x B* || ὡς Ἀριστοφάνης : φησὶν Ἀριστοφάνης *x d*² || οὐ γὰρ καὶ ἀπανθρωπεύεσθαι : ἀπανθρωπεύεσθαι δὲ οὐκ ἐρεῖς *x d* || 2.6 ἐρεῖς δ' ἂν initio add. *x C BD AmMaMnMvRoPsVu* || 2.7 ὠκυτόκια : ὠκυτόκιον *x d* || 2.8 Ἰσαῖος – ἀρέσκει : εἰ καὶ Ἰσαῖος εἰρηκεν, οὐ δόκιμον *x d* || 2.9 κόρος : κοῦρος om. *x d*² || ἄρτι ἡβάσκων – ἔτη : ἐρεῖς δὲ καὶ ἄρτι ἡβάσκων καὶ ἀφ' ἡβης γεγονώς *x d* || μειράκιον om. *x d* || 2.10 καθέρποντι : καθέρποντα τὸν ἱούλον ἔχων *x d*² || ἀνέρποντι : ἀνέρποντα *x d*² || δὲ λέγεται post προφερῆς add. *x d* || 2.11 τῶν : τὴν *x B Am* || 2.12 ὑποπόλιος post προπόλιος add. *x d*² || οὐ καθ' ἡμᾶς : ποιητικόν *x d* || προτιμᾶν : τιμᾶν *x d* || 2.13 ἐκάλεσεν : εἶπεν *x d* || 2.14 ἀγήρατον δόξαν : ἀγήραον δόξαν Xa^{ac}Xb^{ac}Xc^{ac}Xd^{ac}Xg^{ac}Xh *d*² || Εὐριπίδης δὲ : ὡς καὶ Εὐριπίδης *x d* || 2.15 μακροβίτος post μακρόβιτος add. *x BG^{marg} AmPeVp* || 2.16 τούτοις : αὐτοῖς *x d* || Κόδρου MA et Bekker : et πρεσβύτερος Κρόνου (= *d*) et πρεσβύτερος Κόδρου (= MA) habet *x* || καὶ τὰ ὅμοια post ἰσῆλιξ add. *x (ex d)* || 2.17 ταῦτά om. et κοινὰ post παιδάριον add. *x d* || τὸ γὰρ κοράσιον – κορίδιον : τὸ δὲ κοράσιον εὐτελές, ὥσπερ καὶ τὸ κορίδιον *x d* || καὶ Φρύνιχος μὲν ὁ κωμικός : Φρύνιχος δὲ *x d* || 2.20 τούτοις – καὶ τὸ : ἐρεῖς

δὲ καὶ $x d$ || τὸ δὲ τολμᾶν – ἔφη : Ἀριστοφάνης δὲ νεανιεύεσθαι τὸ τολμᾶν ἔφη x (ex d) || 2.21 εἴτα ante παρηβᾶν add. $x d$ || καὶ τὰ ἄλλα τὰ ἀπὸ τῶν εἰρημένων ὀνομάτων δυνάμενα σχηματίζεσθαι post παραφρονεῖν add. x || 2.22 δεδόσθωσαν : προσήκουσι $x d$ || 2.23 ἐν γὰρ τοῖς Ἀττικοῖς – τὰς τρίχας : Ἀττικοὶ δὲ οὗλος λέγουσι τὰς τρίχας $x d$

By examining these agreements in error, it becomes clear enough not only that the model of x was a member of the d family, but also that it belonged to d^2 and was arguably not very dissimilar to B.

The definition of the internal relationships of the x group is a tricky question, since its manuscripts record *variae lectiones* on many occasions. However, it is worth examining the question in more depth:

- **XaXbXgXh**: 2.20 καὶ ὡς Ἰσαῖος ἀνδρικῶ χορῶ : ὅθεν ἀνδρικῶ χωρῶ ὡς Ἰσαῖος XaXbXgXh || 2.21 παρανοεῖν : παρανοεῖν XaXbXgXh || 2.21 σχηματίζεσθαι : χρηματίζεσθαι XaXbXgXh
- **XaXbXc**: 2.5 ἀπὸ θεῶν : ἀπὸ θεοῦ XaXbXc
- **XaXcXd**: 2.10 τοῦτω : τοῦτων XaXcXd || 2.17 μὲν post νέας add. XaXcXd, sp. vac. 3 litt. rel. Xg || 2.24 τριχίδες : τριχάδες XaXcXd d
- **XbXgXh**: 2.5 ἄρχεται : ἄρξεται XbXgXh || 2.13 ἐγγηρᾶναι : ἐγγηρᾶν XbXgXh || καταγερᾶναι : καταγερᾶν XbXgXh || 2.26 φαλαντίας : φάλεις XbXgXh
- **XbXh**: 2.10 παρηβηκῶς post ἀπηνθηκῶς add. XbXh || 2.12 πρέσβιν : πρεσβεῖον XbXh || 2.22 εὐθριξ : ἄθριξ XbXh
- **Individual errors**: 2.21 γῆρας : χήρας Xa || 2.23 οὐλοκέφαλος : οὐλοκέφανος Xa || 2.25 ξανθοκόμης : ξανθηκόμης Xc^{sl}

A close relationship can be seen between the set XaXbXgXh and the set XaXcXd, and an even closer one between XbXh and XbXgXh.

6.5 The e group

As shown in Section 5.2, E contains a very interesting redaction of the text of the *Onomasticon*, a version shared by other more recent manuscripts: FIFrMr, LuOr, and PaPn. In order to better illustrate the arrangement and contamination of the text in E, the first sections of Book 2 are provided below. The material found only in redaction β, i.e. in family d , is in **red**, the material found only in redaction α is in **blue**, and the material found only in other redactions (such as M or A) is in **orange**, while the passages occurring only in E (and FIFrMr, LuOr, PaPn) are in **green**.

5 ἐπεὶ δὲ τὸ πρῶτον βιβλίον ἀπὸ θεῶν ἔχει τὴν ἀρχήν, ἀπὸ ἀνθρώπων ἄρα τὸ δεύτερον ἄρχεται. ἀνθρωπος, ἀνθρώπιον, ἀνθρωπίσκος, ἀνθρώπινον, ἀνθρωπικόν, ἀνθρωπίνως, ἀνθρωποειδές. ἀνθρωπεῖα τέχνη **ὡς Θουκυδίδης** (2.47.4), ἀνθρωπίνη φύσις **ὡς Πλάτων** (saep̄, e.g. *Lg.* 691e). ἀνθρωπίζεται **φησὶν** Ἀριστοφάνης (fr. 38 K.-A.). τὸ δὲ ἀνθρώπου δέρμα ἀνθρώπιν Ἡρόδοτος (5.25) καλεῖ. **ἐνιοὶ δὲ καὶ φορίνην**: φορίνη γὰρ κυρίως τὸ τοῦ χοίρου. προσήκοι δ' ἂν ἀνθρώπῳ φιλάνθρωπος, φιλανθρωπία, φιλανθρωπεύεσθαι. **ἀπάνθρωπος, ἀπάνθρωπία, ἀπάνθρωπως**: οὐ γὰρ καὶ τὸ ἀπαν-

θρωπεύεσθαι. φράσει δὲ τὸ βιβλίον τὰ ἀνθρώπου μέρη καὶ μέλη καὶ ὅπη ἕκαστα προσρητέον. πρότερον δὲ τὰς ἡλικίας ἐρεῖ. 6 σπέρμα, σπορά. σπείραι, ἀρόσαι, καταβαλεῖν τὸ σπέρμα, ὑποδέξασθαι, κυῆσαι, γεννῆσαι, τεκεῖν. ἔμβρυον, κύημα, ἀνemiaῖον, τρόφιμον, βιώσιμον. τὸ δὲ κύημα καὶ κύος ὡς Ἀριστοφάνης (fr. 622 K.-A.): ἥτις κυοῦσ' ἐφάνη κύος τοσοῦτονί. 7 ἀμβλῶναι, καὶ ἀμβλωθρίδιον φάρμακον, καὶ ἀμβλωσις ὡς Λυσίας (fr. 21a Carey), καὶ ἀμβλωμα ὡς Ἀντιφών (fr. 148 Thalheim), καὶ ἀμβλίσκειν ὡς Πλάτων (*Theaet.* 149d). γέννημα, γέννησις ὡς Πλάτων (*Smp.* 206e). ἡ γένεσις γονή ὡς Ξενοφών (*Mem.* 3.5.10). τόκος, καὶ τίκτειν ἐπὶ γυναικῶν, τὸ δὲ γεννᾶν ἐπὶ τῶν ἀνδρῶν. οἱ μέντοι ἀκριβεῖς τηροῦσι τοῦτο διὰ παντός, οἱ δὲ πολλοὶ τῶν ποιητῶν ἔσθ' ὅτε συγχέουσιν. τὰ τῶν γυναικῶν δὲ ὅμως εὐρηται ὡς ἐπὶ τὸ πολὺ ἐπὶ τῶν ἀνδρῶν, ἐπίτεξ, ἐπίφορος. τοκῶσα δὲ εἶπε Κρατῖνος (fr. 497 K.-A.). ἀτόκιον φάρμακον, ἡ τιτικόν, ὠκυτόκια ὡς Ἀριστοφάνης (*Th.* 504). 8 βρέφος νεογεννές, ἀρτίτοκον, πρωτότοκον, νήπιον, ἄρτι ἀπὸ γονῆς, ἄρτι ἐξ ἀμφιδρομίων. τὸ δὲ νεογλόν^{ες} εἰ καὶ Ἰσαῖος (in *Aristomachum* fr. 2 B.-S.) εἶρηκεν, οὐ δόκιμον. ἀμεινον δ' αὐτοῦ τὸ παρ' Ἡροδότῳ (2.2) νέγονον, ἀλλὰ καὶ τοῦτο Ἰωνικόν, γράφε δὲ νεογόνον συγκαπέν. αὐτοτεές, ἔτειον, ἐνιαύσιον, διετές. ἔτι ἐν γάλακτι, ἐπιμαστίδιον ἐπιμάστιον (M A E : om. cett.), ἄρτι ἀπὸ θηλῆς, ἄρτι ἀπὸ μαστοῦ. 9 παιδίον, παιδάριον, παιδίσκος, παῖς, κοῦρος – ἔστι δὲ τοῦτο ποιητικόν· κατὰ δὲ σύνθεσιν καὶ πεζῷ λόγῳ χρήσιμον – ἦθεος, οὐπω πρόσθεος, ἀντίπαις ὡς οἱ κωμικοὶ (Com. adesp. fr. 750 K.-A.). καὶ παλλάκια ὡς Πλάτων ὁ κωμικός (fr. 222 K.-A.), μειράκια.

39 τὸ δὲ κοῖλον αὐτοῦ κορυφή, ὅπερ ἐν τοῖς Ὀρφικοῖς μέτροις (fr. 798 F Bernabé) μεσόκρανον ὀνομάζεται, καὶ παρὰ τῷ Φερεκράτει (fr. *poum?*). καὶ μὴν καὶ στεφάνην καλοῦσι τὸ μέσον ἰνίου τε καὶ βρέγματος. βρέγμα δὲ ἔστι καὶ βρεγμός, τὸ μεταξὺ τῆς κορυφῆς καὶ τοῦ μετώπου

99 ὑπ' ἐνίων δὲ – τε καὶ βρόγχου: ὑπ' ἐνίων δὲ καὶ βρόγχος ἐκλήθη καὶ γαργαρέων παρ' Ἱπποκράτει (cf. e.g. *Morb.* 2.10) παρὰ τὸ ἐν τῷ βίῳ λέγομενον ἀναγαργαρίζειν

102 καὶ ἀναστομῶσαι – λέγειν : Καλλίας ὁ κωμικός (fr. 24 K.-A.)· τραυλὴ μὲν ἔστιν, ἀλλ' ἀνεστομωμένη. καὶ Ἡρόδοτος (*immo* X. Cyr. 7.5.15) 'ἀνεστόμωσε' φησὶ 'τάς τάφρους'. καὶ ὁ Πλάτων (*Euthd.* 276c) ἀποστοματίζεσθαι τοὺς παῖδας τὰ μαθήματα, ἡγουν ἀπὸ στόματος λέγειν, τουτέστι ἐξ ἀγράφου λόγου· τὸ δ' αὐτὸ καὶ ἀποστοματίζειν.

111–4 ἀπὸ δὲ – διαφωνεῖ: ἀπὸ φωνῆς φώνημα, μεγαφωνῶν, λαμπρόφωνος, καὶ ὡς Δημοσθένης (18.313) λαμπροφωνόνταος, δύσφωνος, ἰσχνόφωνος, τὸ δὲ θρασύφωνος βίαιον, καὶ γλυκυφωνίαν ἀνφαίης, οὐ μὴν γλυκόφωνον, ὥσπερ καὶ συμφωνίαν. ὁ δὲ σύμφωνος πάνν εὐτελής, καὶ τὸ διαφωνίαν. οὐ μὴν τὸ διάφωνον. βαρύφωνος, γυναικόφωνος.

128 ῥῆσις – καὶ ἐπίρρητος : ῥῆσις καὶ ἀπόρρησις καὶ πρόσρησις. καὶ ἀρρησία (ἀναρρησία ἀλλαχοῦ E^m) παρὰ Νικοφῶντι (fr. *24 K.-A.) ἡ σιωπή. καὶ πρόσρησις παρ' Ἀντιφῶντι (fr. *poum?*). καὶ ῥήματα. καὶ ῥήτωρ, καὶ εὐρήμων, μακρορρήμων, καὶ ἀρρήμων

155 ἀπὸ δὲ ἀγκώνων γαλιάγκων κατὰ Ἀριστοτέλην (*Phgn.* 808a) καὶ Ἱπποκράτην (cf. e.g. *Art.* 12).

228–31 τὸ δ' ἀπονειοῦσθαι – Φιλυλλίῳ : τὸ δ' ἀπονειοῦσθαι φαυλότερον. εὖνους, εὖνοια ὅπερ ἀπὸ μικροτέρου προσώπου λέγεται εἰς ὑψηλότερον. ἔστι δ' οὐ καὶ ἐφ' οὐ τύχῃ λέγεται εὖνοϊκῶς (–ος E^c), Πλάτων (*Sph.* 238c) δὲ καὶ ἀδιανόητα. εὖνως, εὖνοϊκῶς, εὖνοϊκωτέρως Δημοσθένους (A E : om. b BC). ἀπὸ δὲ θυμοῦ θυμοῦσθαι, θυμικός, θυμοειδής, ἀθυμία, ἀθυμότερος, ἀθυμωτέρως ὡς Ἰσαῖος (fr. 142 Tur), θυμόσοφος, ὀξύθυμος, βαρύθυμος. ἐνθυμίαν (5.16.4) δὲ καὶ ἐνθύμησιν (1.132.6) Θουκυδίδης, (5.32.1) 'ἐνθυμιζόμενοι τὰς ἐν τῇ μάχῃ συμφοράς', καὶ ἐνθυμήματα παρ' Ἰσοκράτει (9.10). ἀπὸ δ' ἐπιθυμίας ἐπιθυμεῖν, ἐπιθυμητόν, ἐπιθυμήματα παρὰ Πλάτωνι (*Lg.* 687c), καὶ ἐπιθυμήσεις καὶ ἐπιθυμητής. E

It is thus possible to observe that E mostly uses an a text (see also Section 5.2 for comparison), but some of its passages follow the text of d for no apparent reason, perhaps because of a damaged source. An analysis of 2.5–9, the first of the passages shown above, might shed some light on E. First of all, it is possible to note that

the manuscript preserves parts of the text that are found only in *b*, *d*, and MA, along with others that are absent in the rest of the tradition. Nevertheless, as stated above, each of these passages must be carefully examined to ascertain whether it is genuine or interpolated, although it is not always possible to be certain about it. In 2.5, in ἐνιοι δὲ καὶ φορίνην· φορίνη γὰρ κυρίως τὸ τοῦ χοίρου the diction is consistent with that of Pollux, and the observation is consistent with the context, even when compared with other Atticist sources: Harp. π 65 says ἀπὸ τῆς φορίνης· ὅτι γὰρ καὶ ἐπ' ἀνθρώπων τάσσουσι τὴν φορίνην δῆλον ποιεῖ Ἀντιφῶν ἐν β' Ἀληθείας (fr. 87 B 33 D.-K.), but also Phot. π 793 = Su. π 1342, and Phot. φ 272 = Su. φ 597 φορίνη· Ἀντιφῶν φησιν· ὅτι ἐπ' ἀνθρωπίνου δέρματος ἐλέγετο ἡ φορίνη. Pollux mentions the φορίνη – seemingly approving it – in 6.55, but since he is speaking about foods, he does not linger on the detail that it may also indicate the human skin. Clearly, it cannot be ruled out that the learned compiler may have drawn this text from Photius or from the Suda, or perhaps from a lost version of the extended *Synagoge*, but I do not think that this is sufficient to doubt the authenticity of this passage in E. The text is more doubtful in 2.7: καὶ τίκτειν ἐπὶ γυναικῶν – ὡς ἐπὶ τὸ πολὺ ἐπὶ τῶν ἀνδρῶν. The different usage of the two verbs is found in several others sources, i.e. [Ammon.] *De impr.* 4, *Lex. Vind.* γ 10, Thom.Mag. *Ecl.* 358.15–7, and Nic. Greg. *Lex.* 249.31 Cramer. The second part of this passage recalls, using a different formulation, what ps.-Ammonius and the *Lexicon Vindobonense* say about Homer and Sophocles respectively, applying τίκτω to men. Neither the use of τηροῦσι nor συγχέω seems to be consistent with Pollux, and in this case it is likely to be an interpolation by the compiler. What is also likely to be an interpolation is γράφε δὲ νεογνόν συγκοπέν: Pollux never uses the imperative γράφε, and this sentence gives the impression of a clumsy conflation of the variant readings of BC νεόγονον and νεογνόν, as other witnesses correctly preserve. Besides, νεογνός is Ionic, not νεόγονος, as E ends up erroneously indicating.⁴ Also in 2.9 ἔστι δὲ – πεζῷ λόγῳ χρήσιμον is a later addition: the remark that κοῦρος is a poetic word is not very common, but it is possible to find it in the Palaeologan Age's *scholia* to Euripides (see schol. rec. Eur. *Hec.* 222 [B], 944 [Gr] Dindorf), and the phrase πεζὸς λόγος does not seem to belong to Pollux at all.

To get a better overview of E, FlFrMr, LuOr, and PaPn, we can try to isolate the errors they make in agreement with *d*, or on their own. Sometimes they also agree with other witnesses, but without consistency. The errors they share with *x*, on the other hand, are due to the fact that these errors come from the *d* family and therefore have no value. It will be clear that these manuscripts form a single group, identified here as *e*:

4 On νεογνός and νεόγονος in Atticist lexicography, see Batisti (2022) in *DEA*.

2.5 πρὸ τούτου : πρῶτον EFIFrLuOrPaPn || εἶχε *b* : ἔχει A EFIFrLuOrPaPn || ante ἄνθρωπος EFIFrLuOrPaPn *x d* ἔρεῖς οὖν τὸ σύνηθες || ἀνθρωπικόν ante ἀνθρωπίνως coll. EFIFrOrLuPaPn *x d* || ὡς Ἀριστοφάνης : φησὶν Ἀριστοφάνης EFIFrLuOrPaPn *x d* || ἀνθρωπῆν : ἀνθρώπιν EFIFrLuOrPaPn || φιλανθρώπως om. EFIFrLuOr || πολυάνθρωπος – ὀλιγανθρωπία om. EFIFrLuOr || πάντα om. *b* EFIFrLuOrPaPn || καὶ ἔπη – προσρητέον om. EFIFrLuOrPaPn || 2.6 κύημα² om. EFIFrLuOrPaPn *d*² || 2.7 γονή post γένεσις coll. EFIFrLuMrOrPa^{ac} || ὡς : δὲ εἶπε EFIFrLuMrOrPaPn *x d* || 2.8 Ἰσαῖος – ἀρέσκει : εἰ καὶ Ἰσαῖος εἰρήκεν, οὐ (εὐ- LuOr) δόκιμον EFIFrLuMrOrPaPn *x d* || ἐνιαύσιον tantum habent EFIFrMrLuOr || 2.9 κόρος : κοῦρος EFIFrLuMrOrPaPn *x d*² || ἥθεος : ἰήθεος E^{ac}FI^{ac}FrLuMrOrPaPn || καὶ ἀντίταις – εἰρήκεν : ἀντίταις ὡς (οἰς Fr) οἱ κωμικοί, καὶ παλλάκια ὡς Πλάτων ὁ κωμικός EFIFrLuMrOr || 2.10 παρηνηθικώς om. EFIFrLuMrOrPaPn *d* || ἀφηρηθικώς om. EFIFrMr *d*² || δὲ ἔστιν post προφερῆς EFIFrLuMrOrPaPn || 2.11 ἀκμάζων σφριγῶν om. EFIFrMr || ἐκ τῆς ἀπολέμου – ἀστρατεύτου : ἀπολέμου ἀστρατεύτου EFIFrLuMrOrPaPn || 2.12 οὐ καθ' ἡμᾶς : ποιητικώτερον EFIFrLuMrOrPaPn || τὰ γέρα – διδόμενα : τὰ τοῖς πρεσβύταις (-τέροις Pa^{ac}Pn) γέρα διδόμενα EFIFrLuMrOrPaPn *d* || 2.13 ἐκάλεσεν : καλεῖ M EFIFrLuMrOrPaPn || 2.14 δὲ καὶ γηροβοσκὸν – γηροβοσκεία : δὲ γηροβοσκεῖν καὶ γηροβοσκὸν εἰρήκεν ὁμοίως καὶ (καὶ : ἅ- Mr) γηροβοσκίαν EFIFrLuMrOrPaPn || ἀγήρατον δόξαν : ἀγήρων δόξαν EFIFr, recte autem Mr || καὶ Πλάτων – ἀρετήν : καὶ ἄλλοι πολλοὶ ὡς καὶ Εὐρυπίδης τὴν ἀγήρω ἀρετήν E FI^{ac}FrLuMrOrPaPn BDI AmPst || 2.15 μακροχρόνιος : μακροχρονίονος EFIFrLuMrOr || ἐν Τιμαίῳ λέγει om. EFIFrLuMrOrPaPn *d* || λέγοιτο – Ὑπερείδην καὶ : εἶτα EFIFrLuMrOrPaPn *d* || εἰς ἀσάφειαν om. EFIFrMr *d*² || 2.16 κρονόκληρος : κρονόκληρος EFIFrMrOrPa^{ac} G^{ac}I AbBr^{ac}FzNeNpPePgPrPsVpWn || 2.17 τὸ γὰρ κοράσιον – κορίδιον : τὸ δὲ κοράσιον εὐτελές, ποιητικὸν γὰρ ὡσαύτως καὶ τὸ κορίδιον (κοράδιον E^{sl}FI^{sl}FrLuMrOrPa^{ac}, κορήδιον Pn) EFIFrLuMrOrPaPn || καὶ Φρύνιχος μὲν ὁ κωμικός : Φρύνιχος μέντοι EFIFrLuMrOrPaPn || Φερεκράτης – γέροντα : Φερεκράτης δὲ καὶ Κρατῖνος ἀμφηλικεστάτην τὴν γεραιτέραν εἶπον EFIFrLuMrOrPaPn || 2.18 ἄλλα δὲ – ἤδη om. EFIFrLuMrOrPa^{ac} *d* || 2.19 ἐπὶ – γὰρ : ἐπὶ γὰρ τῶν κυουσῶν EFIFrLuMrOrPaPn *d* (sed γὰρ om. *d*²) || εἰπὼν – τίκτουσα om. EFIFrMrLuOrPa^{ac} *d* || γεννᾶσθαι om. EFIFrMr, habent LuOrPa || 2.19–20 εἰς ἐφήβους – παρὰ Πλάτωνι om. EFIFrLuMrOrPa^{ac} *d* || 2.20 ἀκμάζειν om. EFIFrLuMrOrPaPn *d* || τὸ δὲ τολμᾶν – νεανία : Ἀριστοφάνης δὲ τὸ τολμᾶν οὕτως ἔφη ἄφ' οὗ τὸ νεανεινόμενοι καὶ νεανία EFIFrLuMrOrPaPn *d* || ἐναριθμεῖσθαι : ἐπαριθμεῖσθαι *b* EFIFrLuMrOrPaPn || 2.21 εἰς γῆρας προχωρεῖ om. EFIFrLuMrOrPaPn *d* || πολιοῦσθαι om. EFIFrLuMrOrPa^{ac} *d* || καταγρηράσκειν – αὐτοῦ om. EFIFrLuMrOrPa^{ac} *d* || παρηρωῆσθαι : ὑποπαρηρωῆσθαι EFIMr, ὑποπααρακορεῖσθαι FrLuOrPa^{ac} || 2.22 χρηστέον–ποιητικόν om. EFIFrLuMrOrPa^{ac} *d* || δεδόσθωσαν : διδόσθωσαν EFIFrLuMrOrPaPn || γίνεται δὲ ἀπ' αὐτῶν ὀνόματα : εἶτα ἔρεῖς EFIFrLuMrOrPaPn *d* || 2.23 στραβαλοκόμαν : καὶ στραμβηλοκόμαν EFIFrLuMrOrPa^{ac} || 2.24 τριχίδες : τριχάδες E^{sl}FI^{sl}FrLuMrOrPaPn XaXcXd *d* || πλέγμα τι : πλέγμα τὸ EFIFrLuMrOrPaPn || εἰρήκεν : ἔφη EFIFrLuMrOrPaPn *d* || 2.26 ἀπεξυρημένος : ἐπεξυρημένος EFIFrLuMrOrPaPn

The listed agreements in error or alternative formulations show how the *e* group, although mostly following redaction α, adopts the text of *d* on many occasions; they also show how it preserves individual errors or alternative formulations. In this respect it is also useful to identify those parts of the text that only E, and consequently group *e*, bears, passages which, as far as I have been able to ascertain, are completely ignored by the rest of the textual tradition of Pollux. The list below includes only the most relevant passages from Book 2, while examples from other books are given in Section 5.2; in some cases the text seems to follow a different redaction, in others it adds synonyms, explanations, or even correct author attri-

butions which are absent from the other witnesses. In 2.110 we can also see that the scribe of E, or of its antigraphon, collated three manuscripts: one belonging to *b*, another to *d*, and a third to an unknown source, since the variant reading it had does not appear elsewhere. This confirms that E testifies to a scholarly operation on Pollux.

2.40 καὶ τοῦτο εἶναι – πέρησεν : τουτέστι τὸ ἐπὶ κόρρης παίειν ὡς Ἀριστοφάνης (*fr. novum*)⁵ καὶ Δημοσθένης (21.72) δηλοῦσι, καὶ Ὅμηρος δὲ αὐτοῖς δοκεῖ μαρτυρεῖν εἰπών· *κόρσην ἢ δ' ἐτέρας διὰ κροτάφοιο πέρησεν* (Δ 502) E

2.58 καὶ ὡς Ἰσαῖος εὐσύνοπτα : καὶ εὐσύνοπτα Ἰσοκράτης (15.172?) καὶ Ἰσαῖος (*fr. XLVI Thalheim*) E

2.61 ἑτερόφθαλμος : ἑτερόφθαλμος ὁ τὸν ἕτερον τοῖν ὀφθαλμοῖν πεπρωμένος E

2.67 καταμύσαι : καταμύσαι, κυρίως δὲ τοῦτο ἐπὶ θανάτου λέγεται E

2.78 post Λυσίας E add. καὶ τινες τῶν κωμικῶν τὸ ἐπὶ κέρδει ἐξαπατᾶν ἀπομύττειν εἶπον καὶ μυκτηρίζουν

2.89–90 post χελύνας E add. ὅθεν καὶ χελυνίδης ὁ τὴν χελύνην ἔχειν μεγάλην

2.98 post λαυκανία E add. ἔστι δὲ τοῦτο ποιητικόν

2.99 ὑπ' ἐνίων δὲ – τε καὶ βρόγχου: ὑπ' ἐνίων δὲ καὶ βρόγχος ἐκλήθη καὶ γαργαρέων παρ' Ἰπποκράτει (*saepe*) παρὰ τὸ ἐν τῷ βίῳ λέγομενον ἀναγαγαρίζουν E

2.109 post ἐν φιλήματι E add. κυρίως ἐπὶ συνουσίας

2.118 post καταλέγειν E add. ἐκλέγειν· τοῦτο δὲ ἰδίως ἐπὶ ἀπαιτήσεως χρημάτων τάττεται, καὶ ἐκλογὴ τὸ πρᾶγμα, ἐπὶ δὲ τοῦ τὸ ἐκκριτον λαμβάνειν χρὴ λέγειν ἐπιλέγειν, ὅθεν καὶ ἐπίλεκτον τὸ ἐκκριτον

2.121–2 μισολόγος – Ξενοφῶντι : αἰσχρολόγος, διαλεπτολόγος καὶ διαλεπτολογεῖν, ταπεινολόγος, οἰκτρολόγος, ἡδυλόγος, μετριολόγος καὶ μετεωρολόγος E

2.124 ante μικρολογεῖσθαι E add. καὶ ῥήματα δὲ παραπλησίως ἐκ τούτων παράγεται (προ- s.l.)· μικρολογῆσαι

2.159 ἀμφιδέξις : ἀμφιδέξις ὁ ἀμφοτέραις χερσὶν ἐνεργῶν E

2.166 post διάζωμα E add. τὸ δὲ ζῶμα δηλοῖ μὲν αὐτὸ τὸ ἔργον, δηλοῖ δὲ ἐνίοτε καὶ τὴν ζώνην || post τῷ μέρει E add. ζώνη δὲ λέγεται ἐπὶ τῶν ἀνδρῶν καὶ τῶν γυναικῶν, ζώνιον δὲ ἐπὶ τῶν γυναικῶν μόνων

2.170 ὥσπερ τὸ – λέγουσιν: τὸ μέντοι ὑπὸ τὸν ὀμφαλὸν πᾶν ἄχρι τῆς ὑπὲρ τὰ αἰδοῖα τριχώσεως ἡτρὸν τε καὶ ὑπογάστριον· ὑπογάστριον γέροντος Ἀριστοφάνης' (V. 195). ἀπὸ τοῦ ἡτροῦ καὶ ἡτρίδιά τε τεμάχη ὡς οἱ κωμωδοί E

2.196 ἄπερ – καλεῖ : Αἰσχύλος δὲ πελ(λ)ύτρα ἃ νῦν ὀρτάριον⁶ φασί E

2.220 λέγεται δὲ – ἀλγεῖν: καλεῖται δὲ καὶ σπληνῖον, καὶ σπληνιᾶν Ἀριστοφάνης (*fr. 322 K.-A.*) τὸ τὴν σπλῆνα ἀλγεῖν E

2.229 καὶ εὐνους καὶ εὐνοϊκός : εὐνους, εὐνοια ὅπερ ἀπὸ σμικροτέρου προσώπου λέγεται εἰς ὑψηλότερον. ἔστι δ' οὐ καὶ ἐφ' οὐ τύχει λέγεται εὐνοϊκῶς E

2.236 post πολιτεύεται E add. αὐταὶ δὲ καὶ ἐπὶ τῶν ἔργων λέγονται οἷον ὄψις τὸ ὀραθέν, καὶ γεῦσις τὸ γευστόν, καὶ ὄσφρησις ἐπὶ τοῦ ὄσφρωμένου, καὶ ἐπὶ τῶν ἄλλων ὁμοίων

⁵ On this new fragment of Aristophanes and the one in Poll. 2.220, see Cavarzeran (forthcoming).

⁶ The noun ὀρτάριον to explain πέλλυτρα is probably a later addition to the text of Pollux, see *LBG* s.v., perhaps a gloss inserted into the text; ὀρτάριον can also be found in *EM* 672.5 to explain πῖλος.

As shown above, LuOrPaPn originate from E. However, unlike FlFr and Mr, the text of these manuscripts underwent some modifications and additions, as probably attested by the second hand in Or (Or²), which integrated the text, or by manuscript Pa, where the main copyist made corrections and inserted some passages from a second source (marked Pa^{ac} and Pa^{pc} respectively). I suppose that LuOr reflect a first phase of this operation, and PaPn a later one.

First, LuOr, and in one case also Pa^{ac}, have errors that the other witnesses lack:

2.5 ἐρεῖ : ἐρεῖς LuOr || 2.7 καὶ ἀμβλίσκεια post ἀμβλωμα add. LuOr || ὡς ante Ἀριστοφάνης om. LuOr Pa^{ac} || 2.8 νεογιλὸν : νεογιλλονὲς LuOr || οὐ δόκιμον : εὐδόκιμον LuOr || 2.20 post ἀνδροῦσθαι LuOr add. καὶ ἀνδριζόμενοι ἀνδρείως καὶ τὰ ὅμοια (ex d) || 2.23 ἰχθύες : ἰσχύες Or || 2.24 καὶ ὑστρίχαι post τριχίδες add. LuOr

The text of Or is sometimes corrected or integrated by Or². In these cases, Lu has correct readings, so one might infer that Lu was copied from Or after this revision, but there is not enough material to prove this:

2.22 ἔλιγκες Or, ἔλιγγες LuOr² || 2.23 στραβαλοκόμαν – μοχθηρὰ δὲ om. Or, habent LuOr² || στραβαλοκόμαν : στραμβηλοκόμαν LuOr²Pa^{ac}

In any case, Lu and Or show a detectable affinity and can be marked together with the *siglum e*¹. These two manuscripts integrated the text of *e* using another source, modifications that in most cases were inherited by PaPn:

2.8 καὶ τὰ ἐφεξῆς om. G AbBrFzNeNpPePgPrVpWn EFIFrMr, habent LuOrPaPn || 2.10 ἀφῆβηκώς om. EFIFrMr d², habent LuOrPaPn || 2.11 τῶν – καταλόγου om. M EFIFrMr, habent LuOrPaPn || ἀκμάζων σφριγῶν om. EFIFrMr, habent LuOrPaPn || 2.12 ὑποπόλιος ὡς Δημοσθένης om. α : habent C LuOrPaPn || 2.19 γεννᾶσθαι om. EFIFrMr, habent LuOrPa || 2.21 ante παρηωρήσθαι LuOrPaPn add. καὶ τὰ ἄλλα τὰ ἀπὸ τῶν εἰρημένων ὀνομάτων δυνάμενα σχηματίζεσθαι (ex d)

The source of *e*¹ must be sought in a manuscript that is not external to the *d* family: an old witness that, as far as 2.12 is concerned, ignores the errors in *d*². Our suspect might be C itself, as will be explained below in relation to Book 5 (see Sections 7.3.4, 8.3.5).

The text of Pa^{ac} can be found in EFIFrMr and LuOr, but Pa^{pc} expanded the *e* text once more, using a manuscript which clearly belongs to the *x* group (one close to Xa or just this one), as the following list shows:

2.5 φιλανθρώπως om. EFIFrLuOr, habent Pa^{pc}Pn || πολυάνθρωπος – ὀλιγανθρωπία om. EFIFrLuOrPa^{ac}, integrarunt autem Pa^{pc}Pn || 2.7 ἀτόκιον : εὐτόκιον Pa^{pc}Pn x || 2.8 νεογιλὸν : νεογιλὲς ἢ νεογilaῖον XaXbXgXh, νεογιλὲς Xc^{sl}Xd, νεογilaῖον Xc, ἢ νεογilaῖον Pa integravit in margine, habet Pn || 2.9 ἀντίπαις : ἀρτίπαις Ax PaPn B BrPs^{sl}Wn || ὑπὸ τῶν νέων κωμωδῶν ἐκλήθη : ὡς οἱ κωμικοὶ Pa^{ac} d :

ὡς οἱ νέοι κωμικοὶ x Pa^{pc}Pn || Πλάτων – εἶρηκεν : καὶ παλλάκια εἶρηκε Πλάτων ὁ κωμικός x PaPn ||
 παῖδες – παλλάκια : παῖδες γέροντες μειράκια (-ον XaXbXgXh) x Pa^{pc}Pn || 2.10 σκληρὸς : σκληρὸς
 A XaXcXdXg^{ac}Xh Pa^{pc}Pn || αὐτὸ post εἶρηκεν coll. x PaPn || ἐν Στρατιώτισιν om. Ax PaPn || ὁ κωμικός
 post Θεόπομπος δὲ coll. x PaPn || 2.12 καὶ τὸ κατὰ – πρεσβύτερος om. EFIFrLuMrOr; in margine
 add. Pa, habet Pn || ὁ πρεσβύτερος : ὁ καὶ πρεσβύτερον Ax PaPn || 2.14 Ἀλέξις om. EFIFrMrLuOr :
 add. Pa^{pc}Pn || 2.15 μακροβίος post μακρόβιος add. x BG^{mag} AmPeVp, post μακροχρόνιος Pa^{pc}Pn ||
 2.16 ἐξεστῆκώς – ἡλικίας om. EFIFrLuMrOrPa^{ac} d : habent Pa^{pc}Pn || 2.17 κορικὸν : κορίκιον κορικὸν
 XaXg^{ac} Pa^{pc}Pn || post παρθενικὸν LuOrPaPn x add. εἰ καὶ μὴ λίαν δόκιμον || 2.18 ἐπίγαμος post νεό-
 γαμος coll. Xa^{ac} PaPn || κοχώνη : κοχλώνη A, κωχλένη XaXbXgXh Pa^{pc}Pn, κωχλώνη XcXd || 2.19 τε καὶ
 om. x PaPn || 2.20 ἔφη : εἶπεν x PaPn || 2.21 παρολισθαίνειν : παρολισθαίνειν Ax PaPn || παρανοεῖν :
 παρανθεῖν XaXbXgXh PaPn || 2.22 τριχῶμα : τριχώματα MAx Pa^{pc}Pn || 2.23 στραβαλοκόμαν : στραμ-
 βολοκομαῖν XaXbXc Pa^{pc}Pn || 2.25 μελαγκόμης : μελανοκόμης b x PaPn

Pn, for its part, seems to have been copied from Pa after the integrations were made. This could not have happened already in Pa, since its text ends mutilated at 2.104, so either Pn was copied before the mutilation, or one must assume the existence of an intermediary between the two. On the other hand, nothing excludes the possibility that the opposite may have happened, or that Pn was copied from the manuscript that Pa used for integrations. In the absence of conclusive evidence,⁷ Pa and Pn must be described as *e*². They also share some errors that no other witness shows:

2.7 ἀμβλῶναι : ἀμβλῶσαι PaPn || 2.8 γράφε : γράφεται PaPn || 2.12 δημηγόρου : δημηγόρον PaPn ||
 2.19 ἐφήβου PaPn || 2.20 καὶ ὡς Ἰσαῖος ἀνδρικῶ χορῶ : καὶ τὰ ὅμοια PaPn || 2.23 Τελλεσίλας PaPn ||
 2.23 ὠνόμασεν : εἶρηκεν PaPn

One last observation on *e*¹ and *e*² is necessary. Lu and Or were copied by the same scribe, Georgius Trivizias; in Pa the hands of Iohannes Rhosus and Georgius Alexandrou are present. All of these scribes can be linked in some way to the circle around Cardinal Bessarion. This attempt to improve the text of E, an interesting manuscript indeed, could therefore be placed in the scholarly context of the second half of the 15th century.

Below, a hypothetical *stemma* illustrating family *c* and group *e*.

⁷ Pn has made two errors of which Pa is unaware of: 2.13 ἐσχατογήρως : ἐσχατόγηρας Pn and 2.16 κρονόληρος : κρονόληνος Pn, but they are not enough to make assumptions based on them.

with *b*:

2.7 ἐπίτοκος om. M *b* || 2.9 ἡβάσκων. τόσα A : ἡβάσκοντος M *b* || 2.13 γερόνται παλαῖστραι : γεροντία παλαῖστρα M *b* || 2.21 ἀσθενεῖν : εἰς ἀσθένειαν M *b*

and also with *d*, but mostly for omitted quotations or names of authors and works (which is a less relevant detail, in my opinion):

2.6 τὸ δὲ κύημα – τοσουτονί om. M *d* || 2.13 ὡς – Ἀντιφῶν om. M *d* || 2.15 Πλάτων – λέγει om. M *d* || 2.17 παρὰ – Αἰξίν om. M *d* || ἦσαν – ἀφήλικες om. M *d*

Hence, the *a* family is closer to *b* and especially to *c* than to *d*. The *b* family, however, also shows significant conjunctive errors with *d*:

2.5 ἀνθρωπικῶς om. *b d* || 2.8 ἐπιμάστιον om. *b d* || 2.13 καὶ καταγερᾶναι om. *b d* || 2.16 Κόδρου : Κρόνου *b d* || 2.25 κομήτης om. *b d* || 2.26 φαλαντίας : φάλαντος *b d* (φάλαντις DMA : φάλεις XbXgXh)

Other matches exist, but are very rare:

- **bA**: 2.10 ἦρι : ἔργει F, ἔρκει S : ἦβη A
- **be**: 2.20 ἐναριθμεῖσθαι : ἐπαριθμεῖσθαι *b* EFIFrMrLuOrPaPn
- **bx**: 2.25 μελαγκόμης : μελανοκόμης *b x*
- **cd**: 2.13 Ἀντιφάνει : Ἀριστοφάνει *Ax d*
- **Mbd**: 2.18 οἰνομάχλη : οἰνοκάχλη M *b d*

On the basis of this information, it is very difficult, if not impossible, to trace the relationships that exist between the sub-archetypes of the *Onomasticon* families, except on the basis of simple affinity criteria, so that *a* and *c*, and *b* and *d*, respectively, appear to be closer than *c* and *d* (if, of course, the *x* group contaminated with *d* is not taken into account in *c*). It is interesting to note the agreement in error between *b* and *e*, which could suggest that the *a* redaction used by E belonged to this family, although there is insufficient evidence to support this at present. In conclusion, the impression is that a strong contamination had already occurred before the sub-archetypes *a*, *b*, *c*, and *d*, but it is equally likely that too many witnesses are missing to understand how this fourfold tradition arose.

7 Book 5: On hunting, wild beasts, women's adornments, and whatever else came to Pollux's mind

We now leave the human body and move on to Book 5, which deals mainly with hunting, animals, and women's adornments, although almost half of the book (5.103–70) is devoted to various synonyms, as Pollux himself states in 5.103: καταβεβλήσεται δ' ἡμῖν χύδην καὶ τῶν συνωνύμων ὀνομάτων ('we will present some synonyms in no particular order'). This is not unlike what Pollux does in Book 9.130–62, where he adds a section on synonyms to complete the book: 9.129 τὰ δ' ἐπὶ τούτοις προσθήσομεν εἰς συμπλήρωσιν τοῦ βιβλίου κατὰ συνωνυμίαν ἢ ὁμοιότητα ('we will add these to the others by synonymy or similarity, to complete the book').

As far as the textual tradition is concerned, the situation for Book 5 seems simpler than for Book 2, which unfortunately does not mean that it is also clearer. As the attentive reader will have noticed, manuscript M will not be available here, as its text stops at 2.78. On the other hand, another manuscript, L, begins with Book 5: this witness is important because it dates from the 12th century (the only one in the tradition of the *Onomasticon*) and allows us to assess the state of the text of *d* in the period between C and the Palaeologan Age manuscripts. Of the four families, three remain with the disappearance of M, we are left with three, but the redactions remain still two, namely:

- redaction α: *b* (= FS), *c* (= A)
- redaction β: *d* (= C L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPnPrRoPsVpVuWn, LuOr)
- contaminated: *x* (XaXbXcXdXgXh)

7.1 Prefatory material

Book 5 preserves an index which differs in redactions α and β, and the usual letter to Commodus. The index of redaction α, omitted in F, is a bare, long list of section titles: it is essentially the same as that in the Aldina. The index of β, though less detailed, seems to have a somehow more conversational tone. Here it is, as reported by the manuscripts of *d*:

τάδε ἔνεστιν ἐν τῷ πέμπτῳ βιβλίῳ Πολυδεύκου Ὀνομαστικῶν θήρας ὀνόματα, τὰ ἐπὶ τοῦ κυνηγέτου καὶ τῶν θηρωμένων, τόποι θηρίων, ἐκάστου ζώου τί καλεῖται τὰ ἐκγονα, τί τὰ δέρματα, σύνεργα κυνηγέτου, σκεύη κυνηγέτου, ὅποῖον δεῖ εἶναι τὸν κυνηγέτην, ἐργαλεῖα κυνηγέτου, περὶ κυνῶν, κύνες ἑνδοξοί, πῶς ἀναθρεπτέον κύνας, νοσήματα κυνῶν, κόσμος κυνῶν, ἔπαινος

κυνῶν ἀπὸ σώματος ἀπὸ ψυχῆς, ψόγος κυνῶν, ἀπὸ κυνῶν ὀνόματα, περὶ λαγῶν, περὶ ἐλάφων, περὶ σὺς, περὶ ἄρκτου, περὶ παρδάλεως, περὶ λέοντος, περὶ ὄνων ἀγρίων, τίνα δεῖ τὸν κυνηγέτην τοῖς κυσὶ ποιεῖν, φωναὶ ζῶων, ὅσα ἐπὶ ἀποπάτου καὶ ἑκαστον τί ἀποπατεῖ, περὶ μίξεων, ζῶων ἐνέργειαι, περὶ κόσμου γυναικῶν, περὶ συνωνύμων ὀνομάτων.

CL BEGHI AmBrFlFrFzMaMnMrMvNeOxPePgPnPrPsRoVpVu LuOr

πίναξ τοῦ πέμπτου βιβλίου Πολυδεύκου*s* initio add. FzNe || 1 Πολυδεύκου*s* Ὀνομαστικῶν : τῶν Ὀνομαστικῶν Πολυδεύκου*s* G BrOxPePgPrVp || τὰ : καὶ Mr : τὰ δὲ PeVp || τοῦ om. C L Pn || 2 θηρωμένων : θηρευομένων BEGHI AmBrFlFrFzMaMnMrMvNePeOxPgPrPsRoVu LuOr || τῶν θηρίων PeVp || καὶ ante ἐκάστου add. G BrOxPePgPrVp || 2–3 τί καλεῖται – κυνηγέτου¹ om. G BrOxPePgPrVp || ἔγγονα C L EHI FlFrFzMaMnMrMvNePnPsRoVu LuOr || 3 σκεύη κυνηγέτου om. Ro || καὶ ante ὁποῖον add. G BrPePgPrVp || ἐργαλεῖον B || 3–8 ἐργαλεῖα – ὀνομάτων : καὶ ἕτερα G BrOxPePgPrVp || περὶ om. L || 3–4 ὁποῖον δεῖ εἶναι – περὶ κυνῶν om. Ne || 4 περὶ κυνῶν om. BEH AmFlFrFzMaMnMrMvPsRoVu || ἀναθραπτέον H || 5 ἀπὸ κυνῶν : κυνῶν BEHI AmFlFrFzMaMnMrEvNePsRoVu LuOr || λαγῶν : λαγω C Pn, λαγῶν L || 6 παρδάλου EH FlFrMr || τοῖς : ταῖς C Pn || 7 ποιεῖ E Mr || τί om. E FlFrMr || ἀποπατεῖν L || περὶ om. L || 8 γυναικῶν : γυναικός πάσης L || πασῶν post ὀνομάτων add. L

Pollux's letter, which has been preserved in a mutilated state, is not present in *d*, but only in *F*, *S*, *A*, and in the *x* group (*Xc* does not contain the whole book, but only this prefatory letter). Here is an edition which takes all the witnesses into account:

Praef. 5

(***) ἐπεὶ δὲ καὶ κυνηγεσίῳ σοι προσήκει μέλειν, ὅτι τοῦπιτήδευμα ἡρωικόν τε καὶ βασιλικόν, καὶ πρὸς εὐσωματίαν ἅμα καὶ πρὸς εὐψυχίαν ἀσκεῖ, καὶ ἔστιν εἰρηνικῆς τε καρτερίας ἅμα καὶ πολεμικῆς τόλμης μελέτημα, πρὸς ἀνδρείαν φέρον, ῥωμαλέον τε εἶναι γυμνάζει καὶ ποδῶκη καὶ ἵππικόν καὶ ἀγχίνου καὶ φιλεργόν, εἰ μέλλει καθαιρήσειν καὶ τὰ ἀνθιστάμενα ἀλκῇ καὶ τὰ ὑποφεύγοντα τάχει καὶ τὰ ἀποσπῶντα ἀφ' ἵππου καὶ τὰ συνετὰ σοφία καὶ τὰ λανθάνοντα ἐπινοία καὶ τὰ κρυπτόμενα χρόνῳ, καὶ νύκτωρ προαγρυπνῶν καὶ μεθ' ἡμέραν ἐπιπονῶν, ἀνάγκη τι καὶ περὶ θήρας ὑπεῖπιν (***)

FS Ax(XaXbXcXdXgXh)

1 initio Κομμόδῳ Καίσαρι Πολυδεύκης χαίρειν A : om. FS Xc : ἐπιστολή (ἐπ. om. Xh)· Κομμόδῳ Καίσαρι· Ἰούλιος Πολυδεύκης χαίρειν XaXbXgXh : Ἰούλιος Πολυδεύκης Κομμόδῳ Καίσαρι χαίρειν· ἐπιστολή Xd || καὶ om. XaXbXgXh || προσήκοι F || μέλλειν S Ax || τε om. x || 2 πρὸς² om. XaXbXgXh || ἅμα post πολεμικῆς coll. Xc || 3 τόλμης et μελέτημα in. Xc || ῥωμαλαῖον FS || γυμνάζειν FS || ποδωκύν F : ποδῶκυ S : ποδῶκην Ax || 4 εἰ om. F || φιλεργεῖν Xc || 5 ἀποφεύγοντα FS || 6 ἐπινοία : ὑπονοία Ax || προαγρυπνῶν : προσαγρυπνῶν F : πρὸς ἀγρυπνῶν S || ἐπίπονον FS || 7 ὑπεῖπιν : εἰπεῖν S XcXh || ἔρρωσο in fine falso add. XaXcXd

The address in this letter is taken by Bethe from the Aldine edition (Ἰούλιος Πολυδεύκης Κομμόδῳ Καίσαρι χαίρειν), but it is the same as that contained in *Xd*, with the omission of ἐπιστολή at the end. In my opinion, this address is an interpolation of *c* (from which the *x* group descends), which attempted to restore a lost part

of the text by analogy with the other letters to the Caesar, and should therefore not be printed, if not as an integration: F and S also omit it.

7.2 Family *b*

The *b* family always includes F and S.¹ This is evident from the following agreements:

5.10 τῶν ante ἀνδρῶν² om. FS || ἐπισίξαι *x d*¹ : ἐπασίξαι FS, ἐπισύξαι A || ἐκάλουν τὸ : ἐκάλοῦντο FS || **5.11** ἐφέπεσθαι : ἐπεσθαι FS || αἰρεῖσθαι : αἵρεσθαι F, αἵρεσθαι S || ἀποκτίννυσθαι : ἀποκτείνυσθαι F, ἀποκτείνυσθαι S || **5.12** ἀναγρία om. FS || **5.14** φωλεοὶ : φωλαιοὶ FS || ἔλεια : ἐλεὰ F : ὑλαῖα S || **5.15** ἐκ ξυλόχοιο : ἐν ξυλόχοισι (ξυλόχοις F) FS || αἱ ἄρκτοι : οἱ ἄρκτοι FS || ὄβρια : ὄβρικά FS || **5.17** σκοπιωρούμενος : κοπιωρούμενος F, κοπιωρούμενος S || **5.18** φιλόπονος : πόνος FS || **5.20** χρῶντ' ἄν : χρῶντο F : χρῶ τὰ S || ἔστωσαν : ἔστω FS^{ac} || **5.21** οὐ τὸ : ἃ τὸ FS || **5.22** προβεβλημένους : προσβεβλημένους FS || ὁ σὺς : ὄσης FS || **5.23** ἐνεγκυλῆσθαι : ἐνεγκυλῶσθαι FS || διὰ τὴν ἐκ : τὴν ἐκ FS || αὐτὸν : αὐτῶν FS || **5.24** ἑαυτῆς : αὐτῆς FS || τοῦ ante συὸς add. FS Xh || **5.25** οὐ γὰρ ἄν : οὕτω γὰρ ἄν FS || ἀνεστηκένω : ἀναστηκένω FS || **5.27** εἰς ὃξὺ καταλήγουσαι : εἰς ὃξύτητα λήγουσαι FS || **5.28** τε post συνέλεκεται om. FS || **5.29** προσβάλλονται : προβάλλονται FS XaXbXgXh || **5.30** δακτύλιοι : δακτύλιοι F, δάκτυλοι S || πλείω τόνον : πλέονα τόνον F, πλέον ἄτονον S || **5.31** ὑπὲρ ἦν : ὅπερ ἦν FS || κορυφαῖον : κρυφαῖον FS || μὲν κατὰ : οὖν κατὰ FS || **5.32** δεῖ τάσδε : δεῖται δὲ FS || **5.33** σειρίς : σειρά FS || ἀπὴρτηται ἐπὴρτηται FS || ἐνσχεθῇ : ἐνεχθῇ FS || **5.34** ἐπιφέρειν : ἐπιφορεῖν FS || ἦδε μὲν ἡ : ἡ δεδεμένη FS || παρεῖναι : παριέναι FS

Both F and S derive independently from sub-archetype *b*, and each has several errors that the other did not make:

- **F**: **5.11** ἀποκτίννυναι : ἀποκταινύναι F : ἀποκτείνυναι S || ἐντετυπωμένα : τετυπωμένα F || **5.13** Ἰδης om. F || **5.14** ἂν εὐρίσκηται : ἂν εὐρίσκεται F || ἴδαι : οἶδε F || βαθείης : βαθείους F || **5.15** λαγιδεῖς καὶ λαγίδια : λαγίδες καὶ λαγίδα F || **5.16** τοῦ ante λέντος om. F || **5.17** τῷ ἔργῳ : τὸ ἔργον F || καθήκων om. F || **5.18** καθορῶτο : καθορᾶται F || προαπαγορεύων : προαγορεύων F || **5.19** θηρίῳ : θηρίον F || **5.20** προβολίους : προβολίς F || **5.22** συγκεχαλκευμένους : συγκεχαλκευμένως F || προχωρεῖν : χωρεῖν F || **5.23** ἀντεστραμμένη : ἀντετραμμένη F || **5.24** ὑποθήσει : ὑπωθεῖς F || σπασάμενος : ἀσπασάμενος F || **5.25** γένειτο : γένηται F || γίνοιτο om. F || **5.26** εἶναι δεῖ : δεῖ εἶναι F || **5.30** ταυτὰ : αὐτὰ F || ποιῶν : ποιοῦν F || **5.33** ἐντίθεται : ἐντί F || **5.35** δύνασθαι ante εὐρεθῆναι add. F
- **S**: **5.11** ἀποκτίννυναι *x* : ἀποκταινύναι F, ἀποκτενύναι A : ἀποκτείνυναι S || **5.11** κρατεῖν : κρατεῖ S || **5.12** ἀποπνεῖ om. SXaXbXgXh || **5.14** ὄρη : ὄροι S || **5.15** ἡ σκυμνία : ἥς σκύμνια S || τῶν ἀγρίων bis S || **5.17** δικτυαγωγός : διακτυαγωγός S || χιτῶν : χιστῶν S || **5.18** ἡ προσμάχοιτο τοῖς : οἱ πρόσμαχοι τὸ τῆς S || **5.22** συγκεχαλκευμένους : συγκεχαλκευμένω S || **5.24** ὑποθήσει : ὑπωθήσας S || **5.36** οἰκοδομήματα : οἰκοδήματα S

¹ See Chapter 5.

7.3 Family *d*

Following the methodology used in the previous chapter, we will begin this survey by examining the *d* family before *c*. As in Book 2 (see Section 6.3 above), *d* contains the largest number of witnesses and also shows a significant degree of contamination. The following are some of the characteristic errors or features of the entire *d* family (in some cases represented only by C):

5.9 σύνθηρος, ὁμόθηρος om. *d* || ἔστι δὲ ἐπὶ : ἐρεῖς δὲ ἐπὶ *d* || ἀγρευτικός – κυνηγετὶν om. *d* || 5.10 ἀνδρῶν¹ : ἐνεργούντων *d* || 5.11 ζητεῖσθαι – ἀποδιδράσκειν om. *d* || ἀλίσκεσθαι – ζωγρεῖσθαι om. *d* || καὶ ἰχνη post ἰχνηλασία add. *d* || ἰχνεύματα : τῶν ἰχνευμάτων *d* || 5.12 δυσχερὲς : δυσχερῇ *d* || 5.13 θεὸς : Ἄρτεμις *d* || καὶ πολλὰ ἄλλα ὀνόματα ἀπὸ θήρας *bAx* : καὶ πολλὰ ὅμοια C Pn : om. cett. in *d* || 5.14 ἄρourke om. *d* || ὅθεν καὶ Ὀμηρος – ξυλόχοιο om. *d* || 5.15 τὰ τούτων τέκνα : τούτων τὰ τέκνα *d* || 5.16 ἐπ' αὐτῶν post τις *d* || νεογνά νεογενῇ om. *d* || νεαρά om. *d* || καλεῖται post λεοντῇ *d* || λέοντος δορά : δορά λέοντος *d* || ὡς Ἀναξανδρίδης – κυνῇ om. *d* || 5.17 καλεῖται...καὶ ἔστι τῷ ἔργῳ ὁμῶνυμον : ὁμῶνυμός τῷ ἔργῳ καλοῦνται *d* || 5.20 τόξοις δὲ – ἀγχέμαχα θηρία : προβολίσις δὲ ἐπὶ τοὺς σῦς καὶ τὰ ἄλλα ἀγχέμαχα θηρία χρῶνται. τοῖς τόξοις δὲ καὶ ἀκοντίοις εἰς διάφορα *d* || 5.21–2 ἐστομῶσθαι – προχωρεῖν om. *d* || 5.23–6 χρῆσις δὲ – κομιζόμενον om. *d* || 5.28 ἐν τοῖς : αὐτοῖς *d* || 5.30 δικτύοις : δακτύλοισι *d* || 5.33 σειρίδα : σειράδα *d* || 5.34 ἀποφέρειν : ἐπιφέρειν *d* || 5.35 ἐν πᾶσι – νάπαις om. *d* || ἵνα : ἔνθα *d* || καταλιπὼν : διαλιπὼν *d* || κυνηγετικῶν : κυνηγετῶν *Xd d*

A large number of conjunctive errors, mostly omissions of parts of the text, affect the manuscripts of the *d* family, with the exception of C:

5.13 καὶ Ἰδαία – τῶν δικτύων om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.14 ὀργάδες om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || δὲ post ἰλεοῖ add. et μὲν om. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn LuOr || οὐτὼ καλοῦμενοι : λέγονται L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn LuOr || κατὰ δὲ κατάχρησιν : καταχρηστικῶς δὲ L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn LuOr || καὶ ἔστιν – ὅρεια : τῶν δὲ θηρίων (τ. δ. θ. om. H MrVp) τὰ μὲν εἰσιν ὅρεια ἐπὶ (τὸ) πλεῖστον L BEGHI AbAmBrFlFrFzMaMnMrEMvNeNpOxPePgPrPsRoVpVuWn LuOr || 5.15 φωλεύουσιν – ἀλίσκονται om. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἰδίως – λυκιδεῖς καὶ om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || λαγιδεῖς καὶ om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMnMvNeNpOxPePgPrPsRoVpVuWn || 5.17 ὁ τὰ – ἀποσκοπούμενος om. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || σκοπιωρούμενος om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἔσται – οὐ om. L BEGHI AbAmFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || οὐδὲ – προλάμπων : μηδ' εὐχρους L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.18 χλαμῖς – καὶ¹ om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || καὶ ὑποδήματα – περισταλμένα om. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.19 μὴ προασπάζων – καὶ τὰ ὅμοια om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || πρὸς τὸ κυνηγέσιον om. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ξίφη μὲν – τὰ δρέπανα om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.20 εἰς τὰ αὐτὰ – διάφορα om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.21 οὐ τὸ μὲν – τοῖχος om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn Or || αἱ ἐκατέρωθεν om. L

BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpPePgPrPsRoVpVuWn || τὸ δ' ἄκρον om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn Lu || γλώττα – λόγχης : ἡ δὲ τῆς λόγχης ἀκμή γλώττα λέγεται L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.23 τὰ μὲν – ἀγκύλης om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn Lu || 5.27 τοῖς μεγέθεσιν om. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.28 ἔστι δὲ – ῥομβοειδὲς om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ὡς διεκπεσόμενα om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || τὸ δὲ εἶδος αὐτ^ο τετράγωνον post ἀίσκεται add. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn LuOr || ἔστι δὲ – διειρόμενον om. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.29 δεῖ δὲ – στροφίων om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἡδη δὲ τινες : τινὲς δὲ L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || οἱ δὲ δὴ – ἄνωθεν om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || καλεῖται ἀρκυστασία : ὁ δὲ τόπος ἐν ᾧ ἴσταιται ἀρκυστασία καλεῖται (καλεῖται L : om. cett.) L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.33–4 πλέγμα δὲ – δυσωπεῖσθαι om. L BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn

It is thus possible to hypothesise the existence of a sub-archetype *d'* from which these errors originated. It seems that L was copied from such a manuscript, since it preserves some parts of the text that the *d* family subsequently lost. This is evident from the fact that all the other more recent witnesses – i.e. all except C and L – have the following conjunctive errors and omissions:

5.9 Ξενοφῶν post θηρῶσιν coll. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || δὲ καὶ – ἐφοι om. BEGH AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.10 καὶ ἐπισίξαι – ἐφεῖναι om. BEGHI AbAmBracFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.11 καὶ τῆς – Ξενοφῶν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.12 θήρα ἄγρα CL Br^pLuOr : θηράραγρα B : θηράγρα EGH AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.13 καὶ εὐθηρος – ἐπανῆλθεν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || ἐνθηρος ... ἐνθηρος : εὐθηρος...εὐθηρος BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.15 τὰ δὲ ταῖς ὀργάναις ὡς ἔλαφοι om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpPePgPrPsRoVpVuWn || τὰ δὲ τῶν ἐλάφων – σκύλακες post αὐτοετῇ 5.16 coll. BEGH AbAmFrFlFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || Ξενοφῶν – εἴπεν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn Lu || τὰ δὲ πάντων – καλοῦσιν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.17 κυναγωγός : κυναγωγοί BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPs^{al}RoVpVuWn LuOr || ἀρκυωρός om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || κυνηγέτου om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.18 σκυτάλη ἡ om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.19 ἐνόδια – κυνοῦχος om. BEGHI AbAmBrFlFrFzMaMnMrEMvNeNpOxPePgPrPsRoVpVuWn || σχαλίδες σχαλιδώματα om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpPePgPrPsRoVpVuWn Lu || 5.21 καὶ δεῖ τῶν περυγῶν – τὴν γλώτταν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn Lu || 5.26 καλοῖτ' : καλοῖντ' BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsVpVuWn LuOr, καλοῖντ' Ro || 5.27 ὁμαλεῖσι : ὁμαλοῖς BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn LuOr || 5.27–8 δεῖ δὲ αὐτάς – ὁ τόνος τριῶν om. BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsRoVpVuWn || 5.29 τοὺς – ἐπιδρόμους : τοῦτο ἐπίδρομον BEGHI AbAmBr^{ac}FlFrFzMaMnMrMvNeNpOxPePgPrPsVpVuWn

Just as in Book 2, a sub-archetype d^2 can be assumed for Book 5, too. This sub-archetype descends from d^1 , since it is always marred by d^1 errors (with the exception of individual errors in C and L), and adds some new ones. It must be recalled here that also a few *recentiores*, such as Br (after correction) Lu, and Or, do not share several d^1 and d^2 errors, but this is due to the fact that they were probably contaminated with C or another ancient witness, as I will try to prove later (see Section 7.3.4). Pn, a dull and late copy of C, obviously follows the text of its antigraphon.

The text of the d family seems to have been continuously shortened from the time when C was written until the Palaeologan Age, to which B, D, E, G, H, and I date. d^1 and L represent an intermediate stage, so it is surprising that Bethe did not use the latter for Book 5, since its text is more complete than that of any other manuscript descending from d^2 .

Both C and L have individual errors:

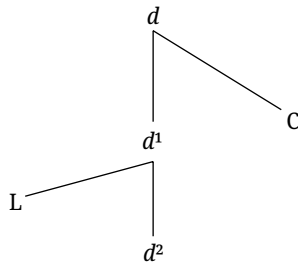
- **C: 5.11** μετιέναι : μετιαίνει C Pn || αἰρεῖν : αἶρειν C Pn || **5.13** ὀρεία : ὄρη C Pn || καὶ πολλὰ ἄλλα ὀνόματα ἀπὸ θήρας b Ax : καὶ πολλὰ ὅμοια C Pn : om. d^1 || **5.14** μὲν post ἐπὶ add. C Pn || **5.15** ταῖς θάμνις : τὰς θάμνους C, τοὺς θάμνους Pn || **5.17** ἵπποι : ἵππος C Pn || **5.32** καλοῖτο δ' ἄν : καλοῖτο δὲ C
- **L: 5.9** θηρῶνται : θῆρται καὶ L || **5.14** ἄν εὐρίσκηται : εὐρίσκεται L || οἱ ante λέοντες om. L || **5.17** καλοῦνται : καλεῖται L || **5.21** γλῶττα – λόγχης : ἡ δὲ τῆς λόγχης ἀκμὴ γλῶττα λέγεται (λέγεται om. L) d^1 || **5.27** Φερεκράτης : περικράτης L || συμπελεγμένης om. L || **5.28** πέπλεκται – τριῶν om. L || **5.29** τοὺς – ἐπιδρόμους : τούτους ἐπιδρόμους L

For these reasons, we must assume that C and L were copied from d and d^1 , respectively, and that d^2 must descend from d^1 , not from C or L. Yet, these two witnesses share a few errors. They were most probably present in a common sub-archetype derived from d , but they were somehow corrected in a manuscript between d^1 and d^2 , or in the latter itself, where they are indeed absent:

5.12 εὐθέα : εὐθεια C L : εὐθεα Pn || **5.13** εὐτροφα : ἔντροφα C L LuOrPn || **5.32** δὲ (δ' L) post ὕσιν add. CL Pn

The situation could therefore be represented as follows, but the conjunctive errors between C and L remain an unresolved issue:²

² Hypotheses about the relationship between CL and d^2 are discussed in Chapter 5.



All the manuscripts of the Palaeologan Age and the more recent manuscripts of family *d*, with the exceptions mentioned above, originate from *d*².

7.3.1 Within the *d* family

A more extensive analysis of the *d* family, and especially of the *d*² manuscripts, can shed light on the later branches of the textual tradition. Some conclusions, as we will see, point in the same direction as for Book 2. Starting from the smallest details, each manuscript of the 13th and 14th centuries – i.e. B, E, G, H, and I – has individual errors. For this reason, it is not possible to reconstruct the sub-archetype *d*² with a single witness, as Bethe did, even if, as for Book 2, B seems to be the most correct. These are the individual errors of B (very few in fact):

5.10 ῥινηλατεῖν : ἰχνηλατεῖν B et *b* A, ἰχνηλατεῖν καὶ ῥινηλατεῖν Am || 5.11 τῶν om. B || ἰχνεύεσθαι : ἀνιχνεύεσθαι B || 5.12 θήρα ἄγρα C L Br^{pc} Lu Or : θηράγρα B : θηράγρα *d*² || 5.21 πλατύνεται : πλατύνονται B Am || 5.31 τὸ post στενὸν om. B Am || 5.32 ὅτε : ὅτι BE

Some errors are shared with Am, which probably used B or a similar manuscript as its antigraphon (see for example at 5.10) and contaminated it with another member of *d*². Am also has individual errors:

5.27 καταλήγουσαι : καταλήγουσα Am || 5.28 ἐνσχεθέντα : ἐνοχλευθέντα Am

As far as E is concerned, in Book 2 this manuscript and its descendants preserve a very interesting and typical state of Pollux's text. This is not the case in Book 5, where E is simply derived from *d*² and does not contain any particular innovations or variants. Below are listed its individual errors, which it shares with Fl, Fr, Mr, Lu, and Or, and more than a few times with H (see further below for this issue):

5.10 ἰχνεύειν : ἀγρεύειν E FlFrMr LuOr || 5.11 αἰρεῖσθαι om. E FlFrMr || 5.12 ἵχνη¹ : ἵχνα EH FlFrMr : ἰχοῦ Mn || ἀναπνεῖ ante ἀποπνεῖ add. EH FlFr LuOr, tantum ἀναπνεῖ habet Mr || 5.16 λέοντος : λέγοντες EH FlFrMr || 5.21 γλώττα – λόγχης : ἡ δὲ τῆς λόγχης (γλώττης EH FlFrMr) ἀκμὴ γλώττα λέγεται d¹ || 5.27 τῇ θηρευτικῇ : τῶν θηρευτικῶν πλέγματα E FlFrMr Or, θηρευτικῶν πλέγματα Lu || καταλήγουσαι : καταλήγουσι E FlFrMr || 5.28 ἐνσχεθέντα : ἐνοχευθέντων EG^{yo} FlFrMr LuOr || τὸ δὲ εἶδος αὐτῶν τετραγώνον (τετράπην E FlFrMr LuOr) post ἀλίσκεται add. d¹ || 5.31 κοιλότης : κοινότης E FlFrMr LuOr || εἰς ὃ : εἰς ὃ τὸ E FlFrMr LuOr || κατὰ τῆς γῆς : κατασκευῆς E FlFr^{pc}Mr (κατασκευῆς Fr^{ac}), κατὰ τῆς σκευῆς LuOr || 5.32 τῶν δικτύων : ζῶν δικτύων E FlFrMr LuOr || ὕσιν : κυσίν E FlFrMr LuOr || ξύλου : ξύλα EH FlFrMr LuOr

The group appears to be rather uniform, and must have originated from E, since the other codices never have a better text than E, which is the oldest among them.³

G contains some individual errors which are common to some more recent witnesses:

5.9 καὶ ἀγρευτῆς om. G Br^{ac}OxPePgPrVp || καὶ τὰ ὅμοια post συγκυνηγέτης om. G BrOxPePgPrVp || καὶ τὰ ὅμοια post ἀντίπαλος om. G BrOxPePgPrVp || 5.10 τὰς κύνας : τοὺς κύνας G BrOxPePgPr || 5.11 μετιέναι : μετεῖναι G Br^{ac}OxPgPrPs^{sl}Wn^{ac} (sed μετιέναι PePsVp) || καὶ τὰ ὅμοια post αἰρεῖν om. G BrOxPePgPrVp || καὶ τὰ ὅμοια post αἰρεῖσθαι om. G BrOxPePgPrVp || ἐντετυπωμένα : ἐντυπωμένα G Br^{ac}OxPg, ἐντυπώματα Pr (sed ἐντετυπωμένα recte PeVp) || 5.12 δύσοσμα¹ – εὖσομα : εὖσομα εὖσομα δύσοσμα εὖσομα ᾧ G, δύσοσμα ᾧσμα ᾧ Pg, εὖσομα, δύσομα εὖσομα ᾧ Pr, δύσομα εὖσομα ᾧ Br^{ac}OxPePsVp || 5.13 καὶ τὰ ὅμοια post εὐθηρος ἄγρα om. G BrOxPePgPrVp || ὕλη καὶ πολύθηρος : ὕλη πολύθηρος G BrOxPePgPrVp || καὶ τὰ ὅμοια post εὐτροφα om. G BrOxPePgPrVp || 5.14 καὶ τὰ ὅμοια post πεδία om. G BrOxPePgPrVp || ἔλεια : ἔλη G BrOxPgPr || ἴδαις τε καὶ ὕλαις : ὕλαις τε καὶ ἰδαίαις G || χαίροντα : χαίροντες G Ox || 5.15 τῶν κυνῶν : κυνῶν G (Br)OxPgPr || 5.16 καὶ τὰ ὅμοια post αὐτοετῇ om. G BrOxPePgPrVp || ἡ δὲ τῆς ἐλάφου : τὰ ἐλάφου G^{ac}Pg, τῆς ἐλάφου PePrVp || 5.17 μὲν κυνηγέτου : κυνηγέται G Br^{ac}OxPg : κυνηγέτου PePrVp || 5.21 τῆς δὲ λόγχης τὸ μὲν : λόγχαι δὲ τὰ λόγχης τῶν G Ox, λόγχαι τὰ δὲ λόγχης τὸ μὲν PgPr || 5.27 τῇ θηρευτικῇ : τῶν θηρευτικῶν G^{sl}H BrOxPs^{sl} || μὲν καλεῖ : καλεῖ μὲν G BrOxPePgPrVp || 5.31 κορυφαῖον : κορυφαῖος G Br^{ac}PePgPrVp || διττά : ὀρθά G BrOxPs^{sl}, rectum διττά habent autem PePgPrVp || 5.32 τῶν δικτύων : δικτύων G BrOxPePgPrVp || καὶ ὁ κύκλος : ὅς καὶ G BrOxPePgPrVp || 5.36 καὶ τὰ ὅμοια post περιστοιχίσασθαι om. G BrOxPePgPrVp

So does H, which sometimes agrees in error with E:

5.12 ἀναπνεῖ ante ἀποπνεῖ add. EH FlFr LuOr || δύσοσμα¹ – εὖσομα om. H || 5.13 θηρίοις : θηρίας H || 5.14 καὶ ἔστιν – ὄρεια : τὰ μὲν εἰσιν ὄρεια ἐπὶ (τὸ) πλείστον H MrVp || 5.15 τῶν κυνῶν : τῶν κοινῶν H || ὄνομα : ὀνόματα H || καλεῖται om. H || 5.16 λέγοι : λέγοιτο H || 5.31 κατὰ τῆς γῆς : κατὰ τῆς σῆς H || 5.32 σμιλακίνου : μιλακίνου H || ξύλου : ξύλα EH FlFrMr LuOr

3 On the manuscripts copied from E, see Section 5.2.

The four manuscripts Ab, Fz, Ne, and Np, which form up a compact group in Book 2 (= *h*), do the same in Book 5:

5.9 αντίπαλος : τίπαλος AbFzNeNp || θηρευτικός : σευτικός AbFzNeNp || 5.11 θηρίων : θηρών AbFzNeNp || 5.13 εὔτροφα : εὔτραφα AbFzNeNp || 5.16 δέρμα λεοντῆ : δέρματα λεονταῖ AbFzNeNp || 5.19 ποδάγραι : ποδάγρα AbFzNeNpWn || 5.32 τῶν δικτύων : δὲ δικτύων AbFzNeNp

Ne is most likely the antigraphon of Np, since the two codices share some errors:

5.12 συμπεπλεγμένα : συμπεπλευγμένα NeNp || 5.16 γαλαθηνά : γαλατινά NeNp

But Np contains errors that are not present in Ne:

5.10 θηρᾶσθαι : θηρίσασθαι Np || ἰχνεύειν om. Np || 5.27 καλεῖ τὰ : καλεῖται Np

More revealing are the agreements in error between *h* and the manuscripts that belong to the *t* group (= MnMvRoVu) for Book 2 and Book 5. To them we must add Ma, which in Book 2 was an apographon of D, and Wn, which in Book 5 is not derived from G as in Book 2:

5.16 γαλαθηνά : γαλατινά AbFz MaMnRoWn, γαλατινά NeNp || καὶ τὸ μὲν : καὶ τὰ μὲν AbFzNeNp MaMnMvRoVu || τοι post λέοντος add. AbFzNeNp MaMnMvRoWn || δέρμα λεοντῆ : δέρματα λεονταῖ AbFzNeNp : δέρματα λεοντῆ MaMnMvRoVuWn || 5.21 προβολαί : περιβολαί AbFzNeNp MaMnMvRoVuWn || 5.36 στήσασθαι : ἀναστήσασθαι BEGHI AmBrFlFrMaMnMrMvNeOxPePgPrPsV pWn LuOr : ἀναστήσεσθαι AbFzNeNp RoVu

The relationship between these two groups appears to be very complex, and contamination and emendations are, as always, very likely to have taken place. Perhaps this messy situation can be explained by assuming the existence of lost manuscripts with interlinear variants. In any case, it seems plausible is that, since AbFzNeNp share *t*'s errors and add some of their own, *h* descends from *t* (as it does in Book 2 after 2.20).

The manuscripts belonging to *t* share errors in various combinations, as far as can be ascertained:

5.15 τὰ μὲν τῶν λεόντων : τῶν μὲν τῶν λεόντων MnVu || 5.16 δέρμα λεοντῆ : δέρματα λεοντῆ MaMnMvRoVuWn || 5.27 καταλήγουσαι : λήγουσαι MaRo || 5.36 τινὰς ante ἐκάλεσε add. MnRoWn^{ac} || πεφυτευμένας : πεφυτευμένον I MnMvRoVuWn

Almost every manuscript of *t* has its own errors, more or less relevant; the only exception appears to be Wn, which was probably copied from a very correct or corrected witness of *t*:

- **Ma: 5.12** ἀποπνεῖ : διαπνεῖ Ma
- **Mn: 5.16** post ἀλώπεκος Mn add. καὶ τῆς ἄρκτου ἄρκτῃ || **5.19** ἀκόντια : κόντια Mn || **5.31** κατὰ τῆς γῆς : κατὰ γῆς Mn
- **Mv: 5.9** θηρῶνται : θηρῶν τε Mv || **5.10** καὶ ἀνιχνεύειν om. Mv || **5.12** πνεύματα post ἰχνῶν add. Mv || **5.13** γῇ – πολὺθῆρος om. Mv || **5.14** παρδάλεις : πάρδαλοι Mv || **5.16** γαλαθηνά : γαλακτινά Mv || **5.18** καθορῶτο : καθορῶν τὸ Mv || **5.26** πλέγματα : πλεύγματα Mv
- **Ro: 5.12** δύσοσμα δὲ καὶ εὖοσμα om. Ro || **5.14** ὡς οἱ λέοντες τὰ δὲ ἔλεια ὡς οἱ σύες τὰ δὲ om. Ro || **5.18** καθορῶτο : καθορῶν τὸ Mv, καθορῶντο Ro || **5.26** καλοῖτ' : καλοῦντ' Ro || **5.27** δίκτυα : διὰ Ro || **5.31** ἡ κοιλότης – τὸ τῆς ἄρκυος om. Ro
- **Vu: 5.27** μὲν καλεῖ : μὲν καλεῖται Vu

Ma in this book seems to belong to the *t* group, but in Book 2 it is clearly an apographon of D (see Section 6.3 above). Since D lacks Book 5, one might suppose that Ma could have been copied from D before the loss. This scenario could be possible, but it seems unlikely to me: in Book 2, D and Ma share many errors that are not present in *t*, whereas in Book 5 the only individual error of Ma is at 5.12; it is thus more economical to assume that the scribe of Ma changed his antigraphon.

7.3.2 The descendants of G

The characteristic text of G allows us to identify with little effort the manuscripts that are directly or indirectly derived from it. This category includes Pg, Pr, Pe, and Vp, as well as Ox and Br.

Br^{ac}, before the corrections and additions by a second hand, and Ox share many errors:

5.10 μὲν om. Br^{ac}Ox || **5.12** ἀποπνεῖ : εὐἀποπνεῖ Br^{ac}Ox || **δύσοσμα**¹ : εὖοσμα Br^{ac}Ox || **5.13** ὁμοίως : ὁμοίως ὡς BrOx || **5.14** ἰδαίς τε καὶ ὕλαις : ὕλαις τε καὶ ἰδαίς Br^{ac}Ox || **5.16** γαλαθηνά : γαλαθηκά BrOx || **ἡ δὲ τῆς ἐλάφου** : **ἡ δὲ τοῦ ἐλάφου** BrOx || **5.27** εὐτική ante δίκτυα add. Br^{ac}Ox || **5.28** περίδρομος : περίοδος Br^{ac}OxPs^{sl}

Since Ox is older than Br, I think it is possible that Ox itself or one of its copies (as is the case in Book 2) was used as an antigraphon by the scribe of Br. The latter shows an error that Ox avoided (5.12 ὀρθά : ὀρθία Br^{ac}), but it also managed to correct some of Ox's errors (5.14 ἂν εὐρίσκηται : ἂν εὐρίσκεται Ox; 5.19 ἄρκυες : ἄργως Ox), which makes one more hesitant to draw definitive conclusions.

Ps, enigmatic as it is in Book 2 with regard to its position in the *stemma*, also seems to have had access to a manuscript linked to G, and more precisely to Br or Ox:

5.12 δύσσομα¹ – εὔσομα : δύσσομα εὔσομα ᾧ Br^{ac}OxPsVp || 5.27 τῇ θηρευτικῇ : τῶν θηρευτικῶν G^{sl}H BrOxPs^{sl} || 5.28 περίδρομος : περίοδος Br^{ac}OxPs^{sl} || 5.31 διττά : ὁρθά G BrOxPs^{sl}

7.3.3 The relationship between manuscripts within *d*²

A more detailed analysis of the agreements in error between the Palaeologan manuscripts and their groups reveals, as expected (see also Section 6.3), a certain degree of contamination already in the medieval witnesses:

- **BE: 5.32** ὅτε : ὅτι BE
- **BH: 5.28** ἐνοχεθέντα : ἐνοχευθέντα BH *h*(AbFzNeNp) *t*(MaMnMvRoVuWn) PePsVp
- **EG: 5.28** ἐνοχεθέντα : ἐνοχευθέντων EG^{vp} FlFrMr LuOr ||
- **EGI: 5.32** ἴσταται : ἴσταμεν EGI^{pc} Br^{ac}FlFrMrOx LuOr
- **EH: 5.12** ἀναπνεῖ ante ἀποπνεῖ add. EH FlFr LuOr || **5.16** λέοντος : λέγοντες EH FlFrMr || **5.21** γλώττα – λόγχης : ἡ δὲ τῆς λόγχης (γλώττης EH FlFrMr) ἀκμή γλώττα λέγεται *d*¹ || **5.32** ξύλου : ξύλα EH FlFrMr LuOr
- **EHI: 5.14** ἰδαις τε καὶ ὕλαις : ὕλαις τε καὶ ἰδαις EHI *h*(AbFzNeNp) *t*(MaMnMvRoVuWn) BrFl^{ac}MrPePgPrPsVp, ὕλαις τε καὶ ὕδαϊς Fl^{pc}Fr LuOr
- **GH: 5.27** τῇ θηρευτικῇ : τῶν θηρευτικῶν G^{sl}H BrOxPs^{sl}
- **GI: 5.9** ἡ initio add. C GI AbBrFzNeNpOxPgPePnPrVp
- **Hht 5.19** ξίφη μὲν – τὰ δρέπανα : λόγχοι H *h*(AbFzNeNp) *t*(MaMnMvRoVuWn)
- **L BEI: 5.19** ξίφη μὲν – τὰ δρέπανα : τόξα ἀκόντια λόγχοι L BEI AmFlFrMrPePsVp
- **BEGH: 5.17** εὐσταλῆς C L I : εὐθαλῆς BEGH AbAmBracFlFrFzMaMnMrMvNeNpOxPePgPrPsRo VpVuWn
- **BEGHI: 5.15** οἱ ante λαγωοί om. BEGHI AmBrFlFrMrOxPePgPrPsVp

The most significant set appears to be the one containing manuscripts E and H, which are clearly closer to each other than any of the other witnesses. Nevertheless, H agrees in error with B and G, while E is correct or has a different error, and E shares errors that H does not make with G, while each has individual errors that the other ignores. Even if one were bold enough to conclude that E and H had a common ancestor, nothing can be deduced from the agreements between the other manuscripts, because they are too few.

Groups *h* and *t* agree in error once with BH and once with EHI, which again leads us to suspect contamination. In one case (5.15) they ignore an omission made by the other codices of the *d*² group, but this is a mere article that could have been restored by conjecture, or even by analogy with nearby terms. Quite revealing, even though it is only one occurrence, is the passage in 5.19:

ξίφη μὲν – τὰ δρέπανα : τόξα ἀκόντια λόγχοι L BEI AmFlFrMrPePsVp : om. G Br^{ac}PgPrOx : λόγχοι H *h*(AbFzNeNp) *t*(MaMnMvRoVuWn)

A longer passage of C was shortened in d^2 and replaced by these three words, preserved in L, B, E (and in their descendants: Am and Fl, Fr, and Mr), I, Ps, and PeVp, but completely omitted in G and its descendants, and only partially preserved in H, *h*, and *t*. This situation suggests some affinity between H and *t*, and that B, E, and I had access to a more reliable and correct text than G and H. Could H have been one of the manuscripts on which *t* was based? Did *t*, whose text was not satisfactory, perhaps resort to one or more witnesses that were considered to be more reliable?

Finally, it is possible to identify several errors in Ps:

5.11 μετιέναι PePsVp : μετεῖναι G Br^{ac}OxPgPrPs^{sl}Wn^{ac} || 5.14 ἴδαις τε καὶ ὕλαις : ὕλαις τε καὶ ἴδαις EHI *h*(AbFzNeNp) *t*(MaMnMvRoVuWn) BrFl^{ac}MrPgPrPsVp || 5.15 οἱ ante λαγωοί om. BEGHI AmBrFlFrMrOxPgPrPsVp || 5.19 ξίφη μὲν – τὰ δρέπανα : τόξα ἀκόντια λόγχαι L BE AmFlFrMrPsVp || 5.28 ἐνσχεθέντα : ἐνοχευθέντα BH *h*(AbFzNeNp) *t*(MaMnMvRoVuWn) PsVp

Ps shares conjunctive errors once with EHI ht together with BrPePgPrPsVp, once with BEGHI, once with L BEI, and once with BH ht . This situation makes it quite difficult to locate Ps in the *stemma* with certainty, although it is possible to identify one codex probably linked to *t* and one linked to B among its multiple sources. It is rather surprising that in each of these cases Ps agrees in error with Pe (and consequently Vp), although it does not share any of Pe's characteristic errors elsewhere. Perhaps the two manuscripts used a common source to contaminate the text, since, as we noted above, Pe shows signs of such an operation.

7.3.4 The presence of C: Pn, Br, Lu, and Or

In Book 2, the text of Pn was most probably copied from Pa, which ends at 2.104. The scribe of Pn had to use another antigraphon. This seems to have been C itself, or a faithful copy of it, as shown by the fact that Pn ignores d^1 and d^2 omissions and shows conjunctive errors with C:

5.11 μετιέναι : μετιαίνει C Pn || αἰρεῖν : αἰρεῖν C Pn || 5.12 εὐθέα : εὐθεια C L : εὐθεα Pn || 5.13 ὀρεία : ὄρη C Pn || δίκτυνα : δικτῶνα C BrLuOrPn || καὶ πολλὰ ἄλλα ὀνόματα ἀπὸ θήρας : καὶ πολλὰ ὅμοια C Pn : om. d^1 || 5.14 ὀργάδες om. d^1 , habent C Br^{ac}LuOr || μὲν post ἐπὶ add. C Pn || 5.15 ταῖς θάμνοις : τὰς θάμνους C, τοὺς θάμνους Pn || νέμονται : νέμονται C LuOrPn || 5.17 ἵπποι : ἵππος C Pn || 5.21 τοῖχος : τεῖχος C BrLuPn || 5.28 ἐν τοῖς : αὐτοῖς C BrLuOrPn || 5.29 ἀπὸ στροφίων : ἀποστροφίων C LuOrPn || 5.30 κῖρκοι : κῖρκοι C BrLuOrPn || 5.30 τὰς : τοῖς C Lu, τὰς BrOr, τοὺς Pn || δικτύοις : δακτύλοις C BrLuOrPn || 5.31 σύσπαστα : δύσπαστα C LuOrPn || 5.32 ἀπισώση : ἀποσώση C LuOrPn || καλοῖτο δ' ἄν : καλοῖτο δὲ C Pn || 5.33 αὐτὸ τοῦτο : αὐτῷ τούτῳ C BrLuOrPn || ἀναστρέψη τε : ἀναστρέφεται C LuOrPn || 5.34 τὰ ante ἀποσύρματα om. C Pn || 5.35 κυνηγετικῶν : κυνηγετῶν C Pn

In Book 5, Pn is clearly nothing more than an apographon of C, with no signs of contamination or innovation, but its existence suggests that in the 15th century – Pn dates from the end of that century or to the beginning of the 16th, and was probably written in northern Italy – C was somehow available and that copies were made of it. This would also help to explain the operation that was carried out on Br and the two codices Lu and Or.

As explained in Section 7.3.2, Br was probably copied from Ox or another apographon of G, but a second hand, probably the one of Demetrius Chalcondylas (see also Section 2.3), made many corrections and integrations in the margins or between the lines using a second manuscript which, if it was not C itself, was a copy of it. This can be seen by examining the errors listed above (e.g. 5.13 δίκτυννα : δικτῶνα C BrLuOrPn; 5.21 τοῖχος : τεῖχος C BrLuPn; 5.28 ἐν τοῖς : αὐτοῖς C BrLuOrPn; 5.29 ἀπὸ στροφίων : ἀποστροφίων C LuOrPn; 5.30 κρίκοι : κῖρκοι C BrLuOrPn; 5.30 τὰς : τοῖς C Lu, τὰς BrOr, τοὺς Pn; δικτύοις : δακτύλοις C BrLuOrPn; 5.33 αὐτὸ τοῦτο : αὐτῷ τοῦτω C BrLuOrPn) and by looking at the integrated parts of the text, which are lost in d^2 or even in d^1 :

5.10 καὶ ἐπισίξαι – ἐφεῖναι om. d^2 ; habet Br^{pc} || 5.12 καὶ τῆς – Ξενοφῶν om. d^2 , habet Br^{pc} || 5.13 καὶ εὐθῆρος – ἐπανήλθεν om. d^2 , habet Br^{pc} || καὶ Ἰδαία – τῶν δικτύων om. d^1 , habet Br^{pc} || 5.14 ὀργάδες om. d^1 , habent C Br^{pc}LuOr || 5.15 τὰ δὲ ταῖς ὀργάσιν ὡς ἔλαφοι om. d^2 , habet Br^{pc} || τὰ δὲ τῶν ἐλάφων – σκύλακες bis habet Br || λαγιδεῖς καὶ om. d^1 , habet Br^{pc} || Ξενοφῶν – εἶπεν om. d^2 Lu, habent Br^{pc}Or || τὰ δὲ πάντων – καλοῦσιν om. d^2 , habet Br^{pc} || 5.17 ἄρκυωρός om. d^2 , habet Br^{pc} || σκοπιωρούμενος om. d^1 , habet Br^{pc} || κυνηγέτου om. d^2 , habet Br^{pc} || 5.18 χλαμῖς – καὶ¹ om. d^1 , habet Br^{pc} || σκυτάλη ἥ om. d^2 , habet Br^{pc} || 5.19 μὴ προαποκάμνων – καὶ τὰ ὅμοια om. d^1 , habet Br^{pc} || ἐνόδια – κυνοῦχος om. d^2 , habet Br^{pc} || σχαλίδες σχαλιδώματα om. d^2 Lu, habet Br^{pc} || ξίφη μὲν – τὰ δρέπανα om. d^1 , habet Br^{pc} || 5.20 εἰς τὰ αὐτὰ – διάφορα om. d^1 , habet Br^{pc} || 5.21 οὐ τὸ μὲν – τοῖχος om. d^1 Or, habet Br^{pc} || αἱ ἐκατέρωθεν om. d^1 , habet Br^{pc} || καὶ δεῖ τῶν πτερύγων – τὴν γλῶτταν om. d^2 Lu, habet Br^{pc} || 5.23 τὰ μὲν – ἀγκύλης om. d^1 Lu, habet Br^{pc} || 5.27–8 δεῖ δὲ αὐτὰς – ὁ τόνος τριῶν om. d^2 , habet Br^{pc} || 5.28 ἔστι δὲ – ῥομβοειδές om. d^1 , habet Br^{pc} || ὡς διεκπεσόμενα om. d^1 , habet Br^{pc} || 5.29 δεῖ δὲ – στροφίων om. d^1 , habet Br^{pc} || οἱ δὲ δὴ – ἄνωθεν om. d^1 habet Br^{pc}

In its passages drawn from C, Br also contains individual errors:

5.19 προαπαγορεύων : ἀπαγορεύων Br || 5.27 τοῦ ante Ξενοφώντος om. Br || 5.28 πέπλεκται – τριῶν : πέπλεκται δὲ ὁ λῖνος ἐκ τόνων τριῶν Br || 5.32 ἀπισώση : ἀποσώση C LuOrPn : ἀποσαίση Br || 5.33 στερεὸν om. Br || ἀναστρέψη τε : ἀναστρέψηται C LuOrPn, ἀνατρέψηται Br || μάλιστα – ἐνσχεθεῖη om. Br || 5.35 ἐμβαλλόμενα : ἐμβαλλόμεναι Br

Around the same time, at the end of the 15th century, a similar procedure seems to have been carried out in Lu and Or. As with Br, the aim was to restore a more complete text of the *Onomasticon*, disfigured by the gaps present in d^1 and d^2 . The starting point must have been a manuscript close to E (see also Section 5.2), perhaps an apographon such as Fr (see e.g. below 5.14 ἰδαίς τε καὶ ὕλαις : ὕλαις τε καὶ ἰδαίς

E, ὕλαις τε καὶ ὕδαις Fl^{pc}Fr LuOr and 5.16 γαλαθηνά : γαλαθήρ Fr LuOr), as can be deduced from the following conjunctive errors:

5.12 ἀναπνεῖ ante ἀποπνεῖ add. EH FlFr LuOr || 5.14 κατὰ δὲ κατάχρησιν : καταχρηστικῶς δὲ d¹ LuOr || καὶ ἔστιν – ὄρεια : τῶν δὲ θηρίων τὰ μὲν εἰσιν ὄρεια ἐπὶ (τὸ) πλεῖστον d¹ LuOr || ἴδαις τε καὶ ὕλαις : ὕλαις τε καὶ ἴδαις E, ὕλαις τε καὶ ὕδαις Fl^{pc}Fr LuOr || 5.16 γαλαθηνά : γαλαθήρ Fr LuOr || ἡ δὲ τῆς παρδάλεως : τὸ δὲ τῆς παρδάλεως d² LuOr || 5.26 καλοῖτ' : καλοῖντ' d² LuOr || 5.27 τῇ θηρευτικῇ : τῶν θηρευτικῶν πλέγματα E FlFrMr Or, θηρευτικῶν πλέγματα Lu || 5.27 ὁμαλέσι : ὁμαλοῖς d² LuOr || 5.28 ἐνοχεθέντα : ἐνοχευθέντων EG^{yp} FlFrMr LuOr || τὸ δὲ εἶδος αὐτ^o τετράγωνον (τετράπην E FlFrMr LuOr) post ἀλίσκεται add. d¹ || 5.31 κοιλότης : κοινότης E FlFrMr LuOr || εἰς ὃ : εἰς ὃ τὸ E FlFrMr LuOr || κατὰ τῆς γῆς : κατασκευῆς E FlFr^{pc}Mr (κατασκευῆς Fr^{ac}), κατὰ τῆς σκευῆς LuOr || 5.32 τῶν δικτύων : ζῶν δικτύων E FlFrMr LuOr || ὕσιν : κυσίν E FlFrMr LuOr || ξύλου : ξύλα EH FlFrMr LuOr

Most of the gaps in the text of d¹ and d² were then filled in in Lu and Or, or errors were corrected, using a manuscript which must have been linked to C or which was C itself, as these variants prove:

5.13 εὐτροφα : ἔντροφα CL LuOr || 5.14 ὀργάδες om. d¹, habent C LuOr || 5.15 νέμονται : νέμονται C LuOr || τὰ δὲ πάντων – καλοῦσιν om. d², habent C LuOr || 5.29 ἀπὸ στροφίων : ἀποστροφίων C LuOrPn || 5.31 σύσπαστα : δύσπαστα C LuOrPn

Finally, Lu and Or are linked by several conjunctive errors:

5.10 ἐπισίξαι C L BrPn : ἐπιδείξαι LuOr || 5.15 ταῖς ὀργάσιν : ὀργάσιν LuOr || τὰ δὲ τῶν ἐλάφων – σκύλακες bis habent LuOr || ἰδίως – λύκων om. LuOr || 5.17 οὐδὲ – προλάβμπων : μηδ' εὐχρους d¹ : οὐδὲ κατὰ εὐχροίαν προλάβμπων λευκός, μηδ' εὐχρους LuOr || 5.18 post θηρίοις LuOr add. ῥόπαλον || 5.19 προαποκάμνων : προαποκάμων LuOr || 5.20 προβολίοις : προβολίους LuOr || ἀγκέμαχα : ἀγκέμαχα LuOr || εἰς διάφορα om. LuOr || 5.29 τούτους om. LuOr || δὴ : δὴ LuOr || 5.31 ὅ τινες : οἵτινες LuOr || δίκροις : δίρκοις Lu, δίρκης Or || 5.35 ὥσπερ : ἅπερ LuOr || post στάσει LuOr add. ἀπὸ δὲ τῆς στεφάνης σειρά τις ἐκτέταται ἦν καὶ σειράδα καλοῦσι καὶ ἀρπεδόνην

These two manuscripts probably descend from a common sub-archetype, which can be identified with our old acquaintance e¹ for Book 2, since both have individual errors:

- **Lu:** 5.15 Ξενοφῶν – εἶπεν om. d² Lu, habent Br^{pc}Or || σχαλίδες σχαλιδώματα om. d² Lu, σκαλί-
δες tantum Or || 5.21 οὗ τὸ μὲν – τοῖχος om. d¹ Or, habet Lu || τὸ δ' ἄκρον om. d¹ Lu || καὶ δεῖ
τῶν πετερύγων – τῇν γλωτταν om. d² Lu, habet Or || 5.23 τὰ μὲν – ἀγκύλης om. d¹ Lu, habet Or
|| 5.28 δ' ἐκ λίνων : δὲ κλινῶν Lu || δι' οὗ : ὡς δι' οὗ Lu || 5.30 ἄρκυς : ἄρκεσι Lu || 5.32 ἀλλήλας :
ἀλλήλους Lu
- **Or:** 5.21 αἱ ἐκατέρωθεν om. d¹, habet Lu : τοῖς μεγέθεσι Or sed del., in margine Or scripsit καὶ
ἐτέρωθεν || 5.26 πάντα – πλέγματα om. Or || 5.29 προσονομάζονται : προσονομάζοντάς Or ||
5.30 πλέονα : πλείονα Or || 5.31 στάλικες δὲ καὶ σχαλίδες καὶ σχαλιδώματα om. Or, habet Lu ||
5.34 γῆς post στερεᾶς om. Or

A final question concerns the relationship between Br and LuOr, i.e. whether e^1 and Br may have used a similar witness, or whether they proceeded independently when filling in the gaps. The conjunctive errors between e^1 and Br are very few and of little relevance:

5.15 τὰ δὲ τῶν ἐλάφων – σκύλακες bis habent BrLuOr || 5.17 εὐσταλής : εὐσθαλής BrLuOr || 5.19 καὶ τὰ ὅμοια om. BrLuOr

One might have expected more such errors, both in the case where e^1 used Br (or *vice versa*) and in the case where the e^1 and Br manuscripts independently drew the text of C from a common sub-archetype.

7.4 Family c

The situation in the *c* family for Book 5 is also comparable to that described for Book 2. Manuscript A and sub-archetype *x* descend from *c*, as can be seen from many agreements in error:

5.10 ἀναζητεῖν om. Ax || συνεξευρίσκειν tantum habent Ax || 5.11 ἀποκτίννυσθαι : ἀποκτέν(ν)υσθαι Ax || 5.12 εὐραία post εὐναῖα add. Ax || ἀναγρία tantum habent Ax || 5.15 ὡς τὰ : καὶ Ax || λαγιδεῖς καὶ λαγίδια : λαγίδες καὶ λαγίδια Ax || ὀβρίκαλα : ὀβρίκια A, ὀμβρίκια x || ὄβρια : ὀβρίας AXd, ὀμβρίας XaXbXgXh || ἡ ante τοῦ προβάτου om. Ax || 5.18 ἐθελουργός tantum Ax || προαπαγορεύων : ἀπαγορεύων Ax || 5.19 τὸ ante κυνηγέσιον om. Ax || ἀμύνασθαι : ἀμύνεσθαι Ax || 5.20 στιφρά : στρεφνά Ax || 5.21 μόνον : μόνην AXaXbXh || 5.22 πρὸς : εἰς Ax || 5.23 πρὸς τούναντίον om. Ax || 5.25 δεῖ κείσθαι : δεῖσθαι Ax || 5.26 εἶναι *b* : καὶ Ax || 5.27 συμπεπλεγμένης : συμπεπλεγμένους AXaXd || 5.28 ῥομβοειδές : ῥάβδοειδές Ax || 5.30 μὲν τοῖς : μέντοι τοῖς Ax || 5.31 σχαλιδώματα : χαλιδώματα Ax || 5.33 πέλλεκται om. Ax || ὄντι : τινὶ Ax || ὅπως : ὅπερ Ax || 5.36 περιπετάσαι : περιπετάσθαι Ax || ἐπιτεῖναι habet Ax

A and *x* descend independently from *c* also in this book, as shown by their individual errors:

A: 5.10 ἰχνευτής : ἀνιχνευτής A || ἐπισίξει *x* d^1 : ἐπασίξει FS, ἐπισύζει A || 5.11 ἀποκτινύναι *x* : ἀποκταινύναι F, ἀποκτενύναι A : ἀποκτεινύναι S || ἀνευρίσκεσθαι om. A || ἰχνευσις : ἰχνευσιν A || 5.13 καὶ ἄθηρος : καὶ ἄγριος A Xd || ἄτροφα : ἔκτροφα A || Δίκτυννα : δίκταινα A || 5.14 θηρίων : τῶν θηρίων A || ἂν εὐρίσκηται : ἀνευρίσκονται A || οὕτω καλούμενοι *b* C : καλούμενοι A || οἱ ante σύες om. A || 5.15 οἱ ante λαγωοί om. A || ἀρκτύλοι : ἀρκύλοι A || 5.17 ἔσται : ἔστι A || 5.18 καὶ χλαμύς-τοῖς θηρίοις om. A d^1 , habet *x* || 5.20 ἔστι om. A || 5.22 συγκεχαλκευμένους *x* : συγκεχαλκωμένους A || 5.23 αὐτὸν : αὐτοῦ A || 5.25 ἀντειλημμένον : ἀντειλημμένω A || ὑποβάλλειν : περιβάλλειν A || 5.26 Σαρδιανόν : Σαρδιανικόν A || 5.28 μέν τι : μέντοι A BGH AmBrMaMr^{ac}MvNp^{ac}OxPgPrRoVpWn LuOr || τὸ δέ τι περίδρομος om. A || 5.31 δίκρουν : δικουρὸν A || ἄρκυος : ἄρκυν A || 5.34 μαλακῆς : μᾶλλον A || 5.35 διαδρομάς : παραδρομάς A

x : 5.10 φωνῆς : βοῆς x || 5.11 καὶ τὰ ὅμοια post ζώντων κρατεῖν add. x || ἰχνηλασία A : ἰχνηλατία x || 5.12 καὶ ἄγραν δὲ καλοῦσιν post θηρώμενον x (cf. d) || 5.13 ἐνθηρος³ : εὐθηρος x || καὶ τὰ ὅμοια post κατάπλεα add. x || 5.15 φωλεύουσι δ' om. x || αἱ ἄρκτοι : αἱ δὲ ἄρκτοι x || καὶ ἦν ἔξω : ἦν ἔξω τῶν φωλεῶν x || 5.17 ἱππαγωγός : ἱππαγωγοί x || οἱ... ἀγωγοί... κυνηγέσιοι : ἡ...ἀγωγή...κυνηγέσιον $Xa^{ac}Xb^{ad}Xd^{ad}Xg^{ad}Xh$ || ἔσται om. x || 5.19 ἔλεῖν : ἐλθεῖν x || 5.20 δορατοπαχῇ : δουροτοπαγῇ x || 5.23 ἐνηγκυλῆσθαι : ἐνηγγυλοῦσθαι x (-λεῦσθαι Xb) || 5.24 ἡ δεξιὰ δὲ : ἡ δὲ δεξιὰ x || 5.24 τις om. x || 5.29 τοὺς αὐτοὺς om. x || πλεγμάτα : πλεγμάτων x || 5.33 τῇ στεφάνῃ : τὴν στεφάνην x || σειρίς : σειράς $Xa^{ac}Xb^{ac}Xd^{ac}Xg^{ac}Xh$ || τις post προσθίων om. x || 5.35 ὥσπερ ἐμβαλλόμενα : ὡς παρεμβαλλόμενα x || 5.36 στήσασθαι : ἀναστήσασθαι x d^2 et στήσασθαι post ἐνστήσασθαι add. x || στοιχισμός post στάσις add. X

7.4.1 Group x

As it turned out (but Bethe had already noted this), the most striking feature of x is its continuous contamination with the d family. Book 5 is no exception:

5.9 λέγοιτ' ἂν καὶ post θήρα add. x d || ἔστι δὲ ἐπὶ κυνηγέτου εἰπεῖν : ἐρεῖς δὲ ἐπὶ τοῦ κυνηγέτου x || ἄφ' οὗ καὶ : καὶ x || Ξενοφῶν δὲ om. x d^2 et Ξενοφῶν post θηρώσι coll. || 5.10 ἀνδρῶν¹ b A Xa^{ad} : ἐνεργούντων x d || ἐπὶ τοῦ θηρώντος ante ὁμοίως add. x || ἐπισίξαι x d^1 : ἐπασίξαι FS, ἐπισύξαι A || ἀνιχνεύεσθαι post ἰχνεύεσθαι add. $XaXdXg$ (cf. B) || 5.11 καὶ ἰχνη post ἰχνηλασία add. x d || 5.12 καὶ ἄγραν δὲ καλοῦσιν post θηρώμενον add. x , καὶ τὸ θηρώμενον ἄγραν καλοῦσιν d || 5.13 ἐνθηρος²... ἐνθηρος³ : εὐθηρος...εὐθηρος x d^2 || θεὸς : Ἄρτεμις x d || 5.14 οὕτω καλούμενοι b C : λέγονται x d^1 || κατὰ δὲ κατάχρησιν C : καταχρηστικῶς δὲ x d^1 || καὶ ἔστιν – ὄρεα : τῶν δὲ θηρίων τὰ μὲν εἰσιν ὄρεα ἐπὶ (τῷ) πλείστον x d^1 || 5.15 τῶν ante λεόντων om. x d^2 || τὰ τούτων τέκνα : τούτων τὰ τέκνα x d || 5.16 ἐπ' αὐτῶν post τις x d || καὶ τὰ ὅμοια post αὐτοετῇ habent x d || καλεῖται post λεοντῇ x d || λέοντος δορά : δορὰ λέοντος x d || ἡ δὲ τῆς παρδάλεως : τὸ δὲ τῆς παρδάλεως x d^2 || 5.17 κυναγωγός : κυναγωγοί x d^2 || καλεῖται...καὶ ἔστι τῷ ἔργῳ ὁμώνυμον : ὁμωνύμως τῷ ἔργῳ καλοῦνται x d || χρῶντ' ἂν : χρῶνται x d || 5.21 τὸ δ' ἄκρον γλῶττα om. x d^1 || ἡ τῆς λόγχης ἀκμή : ἡ τῆς λόγχης ἀκμή γλῶττα λέγεται x d^1 || 5.27 καλεῖ : εἶπεν x d^1 || ὁμαλέσι : ὁμαλοῖς x d^2 || 5.29 ἥδη δὲ τινες : τινὲς δὲ x d^1 || 5.31 τὸ post στενὸν om. x BAm || 5.32 ὁ δὲ τόπος ἐν ᾧ ἴσταται ἄρκυστασία post προσενεύουσαι x d^2

It is clear that x inherited errors from d , d^1 , and even d^2 . It is therefore possible to conclude that its antigraphon was a manuscript derived from d^2 , and perhaps close to B (see 5.10 ἀνιχνεύεσθαι post ἰχνεύεσθαι add. $XaXdXg$, cf. B and 5.31 τὸ post στενὸν om. x BAm).

The x group is also internally very contaminated, and some of its members insert variants above the line. This makes it difficult to identify relationships and to draw a *stemma*. However, it is still possible to note the existence of strong affinities, such as for the sub-group $XaXbXgXh$:

5.12 ἀποπνεῖ om. S $XaXbXgXh$ || 5.15 ὄβρια : ὀμβρίας $XaXbXgXh$ || 5.23 ἀγκύλης : ἀμύλης $XaXbXgXh$ || ἐγκρατῶς : ἐγκρατῆς $XaXbXg$, ἐγκρατῆς Xh || 5.24 τὸ θηρίον : τοῦ θηρίου $XaXbXgXh$ || 5.28 μὲν

τι : μὲν XaXbXgXh || 5.29 προσβάλλονται : προβάλλονται b XaXbXgXh || 5.30 πλείω τόνον : πλείω τόνω XaXbXgXh || ἑκκαίδεκάλινα : ἑκδεκάλινα XaXbXgXh || 5.33 σειρίδα : σειράδα Xa^{ac}Xb^{ac}Xg^{ac}Xh d

Within XaXbXgXh it is also possible to identify agreements in error in the sets XbXgXh, XaXbXg, and XbXg:

- **XbXgXh:** 5.12 θηράματα om. XbXgXh || 5.13 ὄρη : ὄζη XbXgXh || 5.15 θάμναις XbXgXh || 5.22 οὔτω : οὔτε XbXgXh || μένους : γένους XbXgXh || 5.23 ἀντειλημμένην : ἀνειλημμένην XbXgXh || 5.27 συμπεπλεγμένας : συμπεπλεγμένων XbXgXh || 5.28 τόνος : τόπος XbXgXh || τι pro τε post συνέλεται : τι XbXgXh || 5.33 κατὰ τέχνην : κατὰ τὴν τέχνην XbXg^{ac}Xh || 5.34 τὸν ὁλκὸν τὸν τοῦ ξύλου : τὸν τοῦ ξύλου ὁλκὸν XbXgXh
- **XaXbXg:** 5.24 τετάσθω : πετάσθω XaXb^{sl}Xg^{sl} || 5.32 ποδάγρα : ποδάγρια XaXbXg || 5.33 σειρίδα : σιράδα Xa^{pc}Xb^{ac}Xg^{pc} || σειρίς : σιράς Xa^{pc}Xb^{pc}Xg^{pc}
- **XbXg:** 5.10 ἰχνηλατεῖν : ἰχνολατεῖν XbXg || 5.12 συμπεπλεγμένα XbXg || 5.13 δίκτυνα : δίκτυα XbXg || 5.34 ἔστησε : ἔστησαν Xb^{ac}Xg^{ac} || 5.36 εἶη : εἰ XbXg

Since Xg does not have the errors of Xb (5.16 τὸ μὲν : τὰ μὲν Xb; 5.33 ἐκτέταται : ἐκτέτακται Xb; 5.34 ἀνισότητι : ἀνισότητος Xb), we can infer that the latter is copied from Xg.

On the other hand, Xd seems quite eccentric, since it contains many errors that cannot be found elsewhere in x, twice also in agreement with A against the rest of the group:

5.13 καὶ ἄθηρος : καὶ ἄγριος A Xd || 5.14 ἂν εὐρίσκηται : εὐρίσκηται Xd || 5.15 ὄβρια : ὄβριας AXd, ὀμβρίας XaXbXgXh || 5.26 δεῖ om. Xd || καλοῖτ' : καλοῖντ' Xd d² || 5.28 τεττάρων : τεσσάρων Xd || 5.35 κυνηγετικῶν : κυνηγετῶν Xd C

Sometimes Xd agrees in error with Xa, but such cases are rare and not very relevant:

- **XaXd:** 5.26 φασιανόν : φασιανικόν XaXd || 5.27 συμπεπλεγμένας : συμπεπλεγμένους AXaXd || 5.34 μαλακῆς : μαλακῶς XaXd

To conclude, Xa and Xh also show individual errors:

- **Xa:** 5.10 ἐξευρίσκειν om. Xa || 5.16 τὸ μὲν : τοῦ μὲν Xa
- **Xh:** 5.12 δυσχερές : δυσχερῇ Xh d || 5.13 κυνηγέτις : κυνηγετάτη Xh || 5.24 τοῦ ante σοὺς add. b Xh || 5.26 λέγει om. Xh || 5.35 ἵνα : ὅπου Xh || ὑποπτεύῃ δύνασθαι : ὑποπτεύειν δύναται Xh

7.5 The relationship between the three families in Book 5

The set *bAx* presents the highest level of agreement in error:

5.10 ἐφεῖναι² C L : ἀφεῖναι *b Ax* || 5.12 ὄξει om. *b Ax* || 5.19 σχαλιδῶματα C L : χαλιδῶματα *b Ax* || 5.21 περίμετρος C : περίμετρον *b Ax* || 5.29 πέρατα C L : περι F : περιττά S *Ax* || 5.30 τῆς ante προσθήκης om. *B Ax* || 5.31 σχαλίσι C : χαλίσι *b Ax* || 5.32 ἀρκυστασία *d* : ἀρκουστασία *b Ax* || 5.33 στερεῶ : ἐτέρῳ *b Ax* || 5.34 μετιέναι C : τὸ μετιέναι *b Ax* || ὁσφραινόμενον (ὡσφρ- mss.) *d* : φερόμενον *b Ax*

To these we must also add the errors or peculiarities (see e.g. 5.13, which cannot strictly be considered an error) of *bA*, since *x* in these cases has modified the text of *c*, either by collating a *d* manuscript or thanks to a copyist's ingenuity:

5.12 ἡ δυσαίσθητα post εὐαίσθητα om. *b A* || ἄγραν καλοῦσιν om. *b A* || 5.13 θεὸς *b A* : Ἄρτεμις *x d* || 5.14 κατὰ δὲ κατάχρησιν C : κατὰ δὲ χρῆσιν *b A* : καταχρηστικῶς δὲ *x d*¹ || οἱ ante λέοντες om. *B A L* || 5.20 δορατοπαχῆ : δουρατοπαγῆ F^{pc} S *A* || 5.22 γένοιτο *x* : γίγνοιτο *b A* || 5.27 καλεῖ *x d* : καλεῖται *b A* || 5.28 ἐνσχεθέντα *x C L G* : ἐναχθέντα F, ἐνεχθέντα S *A* || 5.31 κεκρύφαλος *x d* : κεκρύφαλον *b A* || 5.36 μορίαις *x C* : μυρίαις F : μοιρίαις S *A*

Such occurrences suggest, I think, that *b* and *c* may go back to a common sub-archetype in which there were errors not present in *d*. In any case, the text of *d*, despite the abridgement and the errors (see Section 7.3), turns out to be very useful, certainly no less reliable than that of *b* and *c*, and absolutely necessary to reconstruct the archetype, or rather the oldest state of the text of the *Onomasticon* that we can possibly restore.

In some cases, *c* seems to be the only family that preserves the correct variant reading or avoids omissions:

5.18 ἐθελουργός tantum *Ax* || 5.30 πλείω τόνον *Ax* : πλέονα τόνον F C, πλέον ἄτονον S || 5.33 πλέγματι ante πέπλεκται add. *b d* || 5.34 ἐπιφέρειν : ἐπιφορεῖν *b d*

In view of the many agreements in error between *b* and *c* just discussed, one would not be so inclined to think that in some passages only *c* is correct against not only *d* but also *b*. But Pollux's tradition has suffered from heavy contamination, and such a situation can easily be explained in this way.

There are some errors in *bx*, all of them in passages omitted by *d*:

5.11 ἰχνηλασία A : ἰχνηλατεῖα *b*, ἰχνηλατία *x* || 5.12 ὄξεα : ὄξεῖα *b x* || 5.35 ἔλεσι A : ἔργοις *b x*

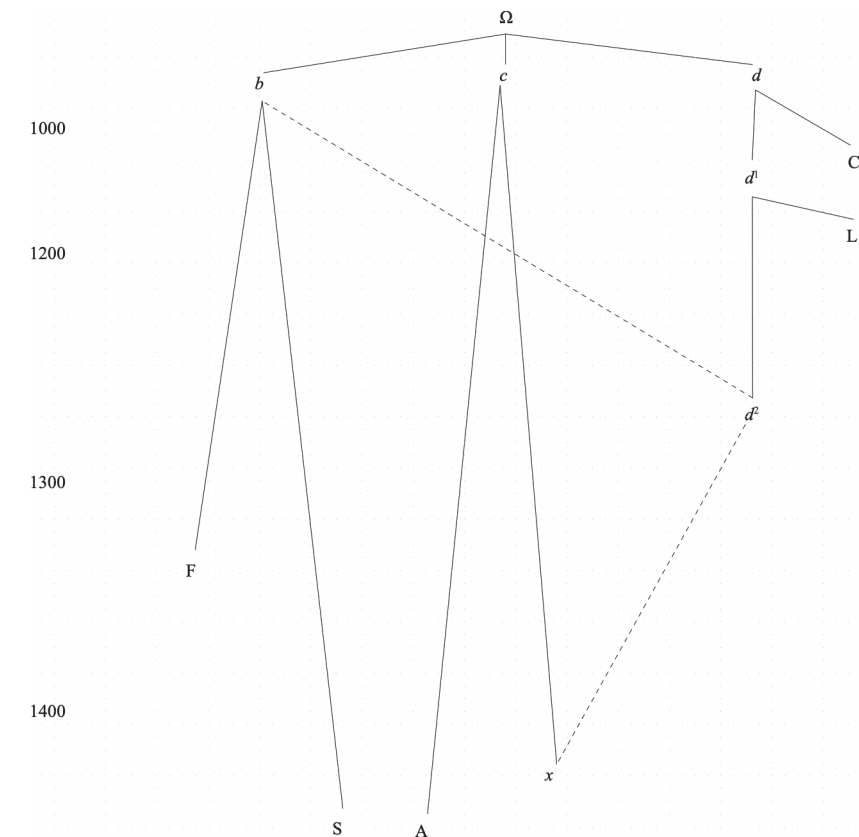
Here, the correct readings in A may simply be due to the corrective work of Isidore, since it appears that *c*, along with *b*, had the erroneous readings. *x* also seems to have corrected the text of *c* in several places, since it is the only one that shows the correct reading where *bA* are erroneous:

5.22 συγκεχαλκευμένους x : συγκεχαλκευμένως F : συγκεχαλκευμένω S : συγκεχαλκωμένους A ||
 γέννοιτο x : γίγνοιτο b A || 5.23 αὐτὸν x : αὐτῶν b : αὐτοῦ A

Other combinations do occur, but very rarely:

- **cd**: 5.10 ἀναζητεῖν om. Ax d
- **cC**: 5.31 ὑπὲρ ἦν : οὐπὲρ ἦν Ax C
- **bcCL**: 5.13 εὐτροφα d^2 : ἔντροφα b Ax C L
- **bcd²**: 5.12 θήρα, ἄγρα C L : θηράγρα b Ax d^2
- **bxd¹**: 5.15 ἄλωπεκιδεῖς : ἄλωπεκίδες b x d^1
- **Sc**: 5.32 σιδηροῖς F C : σιδήρου S Ax

The agreements in error between d^1 or d^2 (see 5.12 and 5.15) and the other families, although limited, are in some ways interesting, as they could testify to some contamination between the later manuscripts of the d family and bc .



8 Book 10: Everyday tools and how to say them

The last book of the *Onomasticon* focuses on tool names, both common and technical. This book is only recorded by families *b* and *d*, since, as Bethe already pointed out, the last three books of Pollux (8–10) were not present in *c* or were lost over time. Therefore, A and *x*, or their common ancestor, had to resort to manuscripts belonging to the *d* family. On the other hand, *a* (i.e. manuscript M) preserves only parts of Books 1 and 2, and therefore obviously cannot be taken into consideration. As far as Book 10 is concerned, we cannot speak of two redactions. The only section in which the text of *b* and *d* differ significantly is the very beginning (see Section 4.2 above).

The manuscripts can be divided as follows:

- *b* (= FS)
- *d* (= CL BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPgPnPrRoPsVuWn, Lu, A and *x*)

8.1 Prefatory material

Book 10 contains its own index and the letter addressed to Commodus. The letter is preserved by both the *b* and *d* families; F omits the index, while S presents a lengthy and detailed one which, as in Book 5, resembles that printed in the Aldina. Below are the two indexes of the *d* family, not edited by either Aldus or Bethe:

α ἐν τούτῳ τῷ βιβλίῳ σκευῶν τέ ἐστὶν ὀνόματα καὶ ὅσα περὶ αὐτὰ ἢ ἀπ’ αὐτῶν πεποιήται, καὶ ἀγγεῖα ἐν οἷς φέρεται, καὶ τόποι ἐν οἷς πυπράσκεται, καὶ περὶ οἰκίας δεσπότου, καὶ ὅσα περὶ θύρας σκευή, καὶ ἡ παρασκευὴ τῶν θυρωρῶ σκευῶν, καὶ τὰ πρὸ κοιτῶνος καὶ τὰ ἐν κοιτῶνι ἄχρι κλινῶν τε καὶ στρωμνῶν, καὶ οἷς τις χρήσεται τὸ πρόσωπον καθαιρόμενος, καὶ ὀχημάτων εἶδη, καὶ τὰ πρόσφορα τῇ ἐπὶ ζευγῶν ἢ ἵππων αἰωρήσει σκευή, καὶ τὰ λόγων ἀσκήσει πρόσφορα, καὶ ὅσα δικάζονται οἰκεῖα, καὶ τὰ ἐπὶ γυμνασίῳ καὶ λουτρῷ, καὶ τὰ πρὸ ἀρίστου καὶ ἐν ἀρίστῳ καὶ ἐπ’ ἀρίστῳ, ἐν οἷς καὶ συμποτικά καὶ μαγειρικά καὶ ἀρτοποιικά σκευή, καὶ τὰ περὶ μύρα, ἢ λύχνους, καὶ τὰ πρὸς κοίτην ἐπιτήδεια, καὶ τὰ γυναικωνίτιδος σκευή, καὶ τὰ ἐν ἀγρῷ σκευή, καὶ τὰ ναυτικά σκευή, τὰ περὶ ἐσθήτων θεραπείαν καὶ ὅπου ἀποτίθενται, κουρέως σκευή, σκυτοτόμου, κυνηγέτου, στρατιώτου, τέκτονος, χαλκῆς, οἰκοδόμου, νεωλκοῦ, μεταλλῆς, ἱατροῦ, κυβευτοῦ, σοροποιοῦ, καὶ τὰ ἐπὶ τούτοις μικτὰ, παντοδαπά, ὧν τοῖς πλείστοις πρόσκειται τὰ μαρτύρια.

CL BEI AmFlFrFzLuMnMrMvNeOrPsRoVuWn XaXbXdXgXh

initio πίναξ τοῦ δεκάτου βιβλίου τῶν ὀνομαστικῶν Πολυδεύκου add. FzNe || 1–8 ἐν τούτῳ – ἐν ἀγρῷ σκευή deest in Xh ob mutilationem || 1 τῷ βιβλίῳ : τὸ βιβλίον Mv || ἀπ’ : ἐπ’ Mv || αὐτῶν : αὐτὰ C || 2 πυπράσκονται BEI AmFlFrFzLuNeMnMrMvOrPsRoVuWn x || περὶ ante οἰκίας om. XaXbXg || 3 θυρωροῦ : θηρωδοῦ FrLu || καὶ ante σκευῶν add. Mv ||

πρὸ : περὶ Mr || 3–4 καὶ τὰ πρὸ κοιτῶνος – κλινῶν τε om. Mn : εἴ οἷς Mr || 4 post τε καὶ BE AmFlFrFzLuMnMrNeOrPsRoVuWn x add. σκευῶν καὶ || οἷς : εἰς Mn, εἷς MnRoVuWn || ὀχημάτων : ὀχημάτων L : ὀχημάτων Lu || 5 ζευγῶν : ζυγῶν L BEI FlFrFzLuMnMrMvNeOrPsRoVuWn x || αἰωρήσει : ἐωρήσει I || 6 πρὸ : πρὸς L Ro || 7 ἐν ἀρίστῳ καὶ om. L || ἀορίστου Mr || εὖ ante ἐπ'ἀρίστῳ add. C || συμποτικά : συνοπτικά C || ἀρτοποιικά : ἀρωποικά Xb || 8 λύχνους : λῦχνα B AmOr x || κοίτην : κοῖτον C : κοιτῶνα L : κώπην FrLu || 8–9 καὶ τὰ ἐν ἀγρῷ σκευή om. E FlFrLuMrRo || 8–10 καὶ τὰ ἐν ἀγρῷ – κουρέως σκευή om. AmOr || 9 ἀγρῷ : ἀργυρῷ Fz^{ac}MnMvNeVuWn || καὶ τὰ ἐν ἀγρῷ σκευή post ἐν ἀγρῷ σκευεῖ add. MnMvVuWn || τὰ ante ναυτικά om. L BEI FlFrFzLuMnMrMvNePsRoVuWn x || τὰ περὶ ἐσθήτων – κουρέως σκευή om. E FlFrLuMr || 10 σκυτοτόμους I || χαλκῆς : αλκῆς Xb || νεουλκοῦ BEI AmFlFrFzLuMnMrMvNeOrPsVuWn x : νεολκοῦ Ro || 11 σοροποιοῦ : χοροποιοῦ x || 12 πρόσκεπται : πρόκειται B AmFzLuMnMrNeOrRoVuWn x || καθὼς εἰρήσσεται in fine add. L

b τὰδ' ἔνεστιν ἐν τῇ τοῦ Πολυδεύκου βιβλῳ δεκάτῃ τῶν ὀνομαστικῶν σκευῶν ὀνόματα καὶ τῶν ἀπ' αὐτῶν περὶ οἰκίας δεσπότης καὶ ὅσα ἐπὶ θύραν σκευή, καὶ ἡ παρασκευὴ τοῦ θυρωροῦ σκευῶν καὶ ἕτερα.

GH BrOxPgPr A

1 βιβλῳ post δεκάτῃ coll. A || 2 θύραν : θήραν G BrOxPgPr || τοῦ : τῶν H PgPr

These two indexes correspond to the *d* textual tradition of Book 10, which – as will be shown shortly – is divided into two groups: one represented by B, E, I, *t*, and *h* and the other by G, H, and their apographa. The second index above (b) is clearly an awkward abridgment of the longer index (a), in keeping with the general behaviour of the branch to which these manuscripts belong. The last letter to Commodus, as mentioned above, is preserved in the manuscripts of the *d* family and in *b*:

Praef. 10

Κομμόδῳ Καίσαρι Τούλιος Πολυδεύκης χαίρειν. ἐνέτυχόν ποτε βιβλίῳ τῷ τὸν Ξενοφώντος Ἱππικῶν ἐξηγεῖσθαι λέγοντι. εὐρῶν δὲ ὀνόματος κρίσει τοῦτο Ἐρατοσθένην ἐν τῷ Σκευογραφικῷ λέγειν, ἐπὶ ληθῆ μοι ζητεῖν τὸ τοῦ Ἐρατοσθένους βιβλίον διὰ τὸ προσαγωγὸν τῆς χρήσεως ὥς δ' εὐρον μόλις, οὐδὲν εἶχεν ὧν ἠλιπίζον. τὸ τοίνυν ὑπ' ἐμοῦ μὲν ἐλπισθέν, ὑπ' ἐκείνου δ' οὐ πληρωθὲν ἔγνω αὐτὸς ἐκτελέσαι. καὶ οἶμαι σοι πειρωμένῳ φανεῖσθαι τοῦτ' ἐν τῷ βιβλίῳ ὑπὲρ πάντα τῇ χρεῖα· καὶ γὰρ εἰ μὴδὲ τῶν ἄλλων μὴδὲν ἔξω τοῦ χρησίμου, τοῦτο γοῦν διὰ τῶν συνηθεσμάτων ἤκει καὶ ὧν ἐκάστοτε χρῆζομεν. διὰ τοῦτο καὶ πλείους ἐπηγαγόμεν ἐνταῦθα τοὺς μάρτυρας, ὅτι τὰ πλείω τῶν ὀνομάτων ἀπολογίας ἢ θράσους ἐδεῖτο. εἰ δέ τινα τῶν (νῦν) εἰρημένων κἀν τούτῳ γέγραπται, μὴ πάντῃ θαυμάσης· ἀθοροίζοντα γὰρ τὰς τῶν σκευῶν προσηγορίας οὐκ ἐκ τῶν παλαιῶν συλλέγειν μόνον ἀλλὰ καὶ τῶν ἰδίων ἔδει. εὐτύχει κύριε.

b(FS) d(CL BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPnPrPsRoVuWn AXaXbXdXg)

praef. 1 ἐπιστολῇ initio add. AbFz XaXbXd || Κομμόδῳ Καίσαρι Τούλιος (I. om. *d* praeter XaXb) Πολυδεύκης χαίρειν F CL E FlFrLuMnMrMvOrPnPsRoVuWn XaXbXg : Τούλιος Πολυδεύκης Κομμόδῳ Καίσαρι χαίρειν S AbFzNeNp : om. BH Am AXd : Τούλιος Καίσαρι

Κομμόδω χαίρειν G BrOxPgPr : Κομμόδω Καίσαρι Πολυδεύκης χαίρειν I : Κομμόδω Καίσαρι Πολυδεύκης Τούλιος χαίρειν Ma || ένέντυχόν : ένέντυχών b : ένέντυχον B || τω : τών CL : τῷ b d² || τόν : τών F : τοῦ S : om. d || 2 Ἰππικῶν : ἱππικῶς S || ἐξηγείσθαι : διηγείσθαι b || δέ : τε b || κρίσει : χρῆσιν b || τοῦτο : τοῦτον S || Ἐρατοσθένης Ro || 2–3 Σκευοφορικῶ Ma || 3 λέγειν : λέγει b : post τοῦτο coll. GH BrOxPgPr Ax || τοῦ om. d² || προσαγωγόν : προσαγωγικόν B || 4 μόλις : μόγις b || εἶχεν : ἔχεν b : εἶχον GH BrOxPgPr AXd || ἥλιπζον GH BrPgPrPs^{sl} Ax : ἥλιπισα b CL EI AbFlFrFzLuMaMnMrMvNeNpPnPsRoVuWn : ἥλιπσε B AmOr || ὑπ' om. H A : ἐπ' Ma || ἐμοῦ b : ἐμαυτοῦ d (praeter ἐμαυτῷ AXa) || 4–5 ὑπ' ἐκείνου δ' οὐ πληρωθέν om. Ma || 5 οὐ om. L || ἔγνωσ Wn || οἴμαι σοι : ἡμεσο F || σοι : σε S C : σου L : de F non constat || πειρωμένω : πληρωμένον F : πειραμένω G PrPs^{sl}, πειραμένως Pg || τουτί τὸ βιβλίον Bethe : τουτύω τουτό τὸ βιβλίον F : τουτύω τῷ βιβλίω S^{sc} : τουτό τὸ βιβλίον S^{pc} CL BEI AbAmFlFr FzLuMaMnMrMvNeNpOrPnPsVuWn : τουτό βιβλίον Ro : τουτί GH BrOxPgPr Ax || πάντα : ἅπαντα S || 6 μηδὲ : μὴ b AbFzMaMnMvNeNpRoVuWn || 7 χρήζομεν : χρήζομαι F || καί² ante διὰ τουτό coll. b || ἐπηγαγόμεν : ἐπήγαγον b : ὑπηγαγόμεν GH AXaXg^{sl} : ἀπηγαγόμεν Lu || 8 ἐδεῖτο : εἰ δεῖτο Mr || νῦν add. Wackernagel || 9 κάν : καὶ E FlFrLuMrRo || τουτύω : τουτό Ro || γὰρ om. F || 10 οὐκ om. Ro || συλλέγειν μόνον om. b || ἔδει post συλλέγειν add. AmOr || ἀλλὰ κάκ τῶν : ἀλλ' b : ἀλλὰ καὶ τῶν E AbFlFrFzLuMnMrNeNpPg || ἰδίωιν b CL LuMa : νέων A : ἰδεῶν ceteri || εὐτύχει κύριε C Pn : διατυχεῖν κύριε F : ἔρρωσο S : om. d¹

8.2 Family b

The only extant branch of the tradition for Book 10 apart from *d* is *b*. Again, F and S share significant errors and characteristic readings:

10.10 ὅτου Bekker : ὅπου FS || ὠκοδόμουν : οἰκοδόμουν FS || κατὰ τὴν οἰκίαν : κατ' οἰκίαν FS || σοι γέγραπται Bentley : συγγέγραπται τοῖς FS || ἐπίπλοα d : ἐπίπλεα FS || **10.11** ἐπικομίζοιτο d : κομίζοιτο FS || ὠνόμαζον post χρηστήρια coll. FS || **10.12** οἶον : ὥσπερ FS || ἐστί : ἐπὶ FS || καὶ Δίφιλος ἐν Ἀπολυπόσει om. FS || ἔστιν : ἔσται FS || ταύτην om. FS || ὀνομάσαι : ὠνόμασεν FS || **10.13** κωμωδοῖς : κωμικοῖς FS || κρεμαστά d : σκευαστά FS || πεποιήται om. FS || **10.14** ἡ τῶν ὑποκριτῶν εἴτε om. FS || ἦν om. FS || οἱ παρὰ : τὸ παρὰ FS || **10.15** ἐσκευοποιημένον : ἐσκευασμένον FS || πρᾶγμα om. FS || περὶ τοῦ : ὑπὲρ τοῦ FS || ἀσυσκευάστον : σκευαστόν FS || **10.16** ἀποσκευαῖς : σκευαῖς FS || οὕτω(ς) ante οἶονται coll. FS || τῷ ἔκτω Παιδείας : ἐν τῇ Παιδείᾳ FS || ἔφη : φησι F, δέ φησι S || τὰ πλεῖστα : post πάντα coll. FS τὰ omisso || **10.17** καμπύλον om. FS || ἀλλὰ μὴν καὶ ἀνάφορον om. FS || **10.18** κύκλοι : κύκλον FS et post ὠνομάζοντο coll. || διὰ τῶν κύκλων : ἐν τῷ κύκλῳ FS || τὴν πρᾶσιν om. FS || **10.19** παραρτήσασθαι : παραστήσασθαι FS || **10.20** ὅτι om. FS || ἱστιοπάμονα : ἐστιάμωνα FS || κλητέον : χρηστέον FS || αὐτὸν post ἐθέλοις coll. FS || δεινὸς ὦν : νοσῶν FS || εἶναι ante νομίζεις om. FS || **10.21** Αντιφάνης : Αριστοφάνης FS || Τιμαρέταν L : τι μαρέτα S^{pc} : τῇ μαρέτα FS^{sc} || **10.22** τὰς ante θύρας om. FS || ὀχλεῖς : ὀχεῖς FS || γιγγύμοι : γιγγιμοῖ FS || παρὰ δὲ Αριστοφάνει ἐν Σφηγὶ κατάκλειδες om. FS || **10.23** ἐπισπαστήρες : ἐπιστατήρες FS || ἔκτω om. FS || μέρους : μέρος FS || **10.24** ἐν Αἰολοσίκωνι : ἐν αἰολυσικόνι F, ἐναἰολυσικόνι S || παρασημεῖα : παρασημεῖον F, παρασημεῖων S || **10.25** ἐν Αἰολοσίκωνι : ἐν αἰολυσικόνι FS || καὶ δι' ὅπῃς κάπῃ τέγους (καὶ διοπῇς κάπιτέγους C LuPn, καὶ διοτῇς κάπιτέγους L) d : καὶ οὐ διοπῇς καὶ οὐδιοπῇς FS || παρακλεῖσαι συγκλεῖσαι om. FS || **10.26** ἀνεῖναι om. FS || ἀναπετάσαι post ἐκπετάσαι add. FS || κλεῖσον : κλεῖσαι FS || βεβαλάνωκε : ἐκβεβαλάνωκε FS || **10.27** βαλάνου : βαλανίου F, βαλανείου S || **10.28** τουτύω : τουτύων FS || τὸ σκευὸς

καὶ τὸ κάθαρμα : τὸ κάθαρμα καὶ τὸ σκεύασμα FS || **10.29** εἰ δὲ καὶ καλλύνειν – κάλλυντρον om. FS || **10.30** καὶ διαρραίνειν om. FS || κώθωνα : θωκῶνας F, θωκωνα S || χυτρεῖον : χυτραιοῦν FS || **10.31** κηλωνείου : κυλῶν ου F, κοιλων οὐ S || **10.32** κλίνην : κλῖναί FS || **10.33** κλινίδα : κλινίδια FS || **10.34** μέρη : μέχρι FS || σατύροις : σατύρων FS || **10.35** χελώνης : χελώνην F, φελώνην S || σφενδάμνου : σφενδαμνοῦν FS || Σκίρωνι : κιρώνι F, κερώνι S

As expected, F has errors that S does not, and *vice versa*, confirming they are siblings:¹

- F: **10.11** ἂν εἴη : εἴη F || χρηστήρια post σκεύη coll. F || **10.14** σκευαγωγεῖν et σκευοφορεῖν inv. F || **10.15** οὔτοι : οὔτος F || ἐν τῷ – σκευασίαι om. F || **10.17** μεταβαλλόμενος : μεταλλόμενος F || **10.18** ἵνα : ἐν ᾧ F || πιπράσκουσιν : πιπράσκονται F || **10.23** τὰς κλεῖς om. F || **10.26** ὥσπερ : ὅπερ F || **10.27** στυρακίῳ ἄκοντίου : στυρακίακον τίνου F || **10.28** πρόσφορα : πρόφορα F || **10.29** ἄλω : ἄλωνος F || **10.31** οἷς : ἅ F
- S: **10.12** τῇ κατ' : τὴν κατ' S || **10.14** ἐπεσκευασμένα : ἐπισκευασμένα S || τὰ ante ὑποζύγια om. S || σκευαγωγοὶ : σκευαγοὶ S || ἐνεσκευάσθαι : ἐνεσκεύεσθαι S || **10.15** σκευασίαι : σκευασίαν S || **10.16** ἤψηται : οἱ ψήται S || **10.19** ἅ om. S || ὠνομάσθαι : ὀνομασθέντα S || ἀπολογοῖο : ἀπολ et tum sp. vac. ±5 litt. S || **10.20** τοῦ παντός οἴκου δεσπότην : τοῦ δεσπότητος S || στεγανόμιον : στεγανομία S || **10.21** Πυθαγόρου : Πυθαγορείου S || **10.25** εἴρηται¹ : εὖρηται S || **10.27** Ἀρχίλοχος : Ἀρχίληχος S || **10.29** μύλωνι : μύλω S || **10.30** κεραμεοῦν : κεράμιον S || **10.31** ἀρπάγης : ἀρπῆς S || **10.35** Κρίτωνος : κρότωνος S

8.3 Family *d*

The *d* family is indeed more complicated, but the situation in Book 10 is not very different from that in Book 5. First, all manuscripts of *d* have conjunctive errors or characteristic readings when *b* is correct or erroneous:

10.11 τὰ ante πρὸς om. *d* || **10.15** ἐν τῷ om. *d* || **10.17** δὲ : δὴ *d* (δὲ tantum XbXgXh) || **10.18** καὶ προσέτι – περιφέρεις om. *d* || **10.19** δὲ post Θεοφράστῳ add. *d* || **10.22** γοῦν om. *d* || **10.24** πέπραται : γέγραπται *d* || **10.25** παραστάδας : παραστάδες *d* || καὶ δι' ὅπῃς κάπῃ τέγους (καὶ διοπῆς κάπιτέγους C LuPn, καὶ διοτῆς κάπιτέγους L) *d* : καὶ ο διεπῆς καὶ οδιεπιετους *b* || **10.28–9** καὶ τὸ μὲν σκεῦος κόρημα – χαμαί om. *d* || **10.30** χυτρεῖον : χυτραῖον *d* || **10.33** ἐπὶ δὲ τῶν κλινῶν – κλινίσιν om. *d* || ὡς ἐν Διονύσῳ – ὥσπερ ἐκ κλιντήριον om. *d* || **10.34** Σοφοκλῆς – ἐρείδεται om. *d* || ὡς ἐν τῷ Διονυσιαλεξάνδρῳ – παράπυξον om. *d*

To these I would also add the conjunctive errors of C (together with its late apographa) and L in the passages that are omitted by the later *d* manuscripts:

¹ See Chapter 5.

10.12 θᾶπτον om. C L LuPn || εἶ τι μαλακὸν – παρακαταθήκην om. C L LuPn || **10.17** εἶχε *b* : εἶχον C L LuPn || **10.18** ἐν om. C L LuPn || **10.22** κλείεθ' ἡ : κρούεται C L LuPn || **10.27** πακτοῦν : πάκτου C L LuPn || ἡ πάλιν καὶ ἐπιπακτοῦν om. C L LuPn || **10.29** μύλωνι : μύλωσι C L LuPn || **10.35** ὁ ante Εὐριπίδης add. C L LuPn

In examining Book 5, I was able to ascertain that the *d* family underwent continuous multiple abridgements. The same applies to Book 10: C does not contain the errors which can be found in L and all later manuscripts. Therefore, a sub-archetype *d*¹ can again be postulated, with the necessary caution, as shown above, due to the common errors shared by C and L:²

10.14 αἱ ante σκευαγωγοί add. L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax || **10.16** ἐκ om. L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax || πομπείων : πομπῆς L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax || **10.22** ἐπίπαστρον L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpPgPrPsRoVuWn Ax, ἐπίπατρον Br || **10.31** ἐκ om. L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax || **10.34** ἀμφίκολλος : ἀμφίκαλλος C Pn : ἀμφίκομος L BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPsRoVuWn AXaXbXdXg, ἀμφίκομον Xh : ἀμφίκμος Pg, ἀμφί sp. vac. Pr || **10.35** Ἀριστοφάνης – σφενδάμνιννοι om. L BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu

Even more errors and omissions can be found in the manuscripts of *d* that date from the Palaeologan Age or later, with the exception of Lu and Pn, since the former used C to fill in the gaps, as we will show below, and the latter was copied from C. Below is a list of errors that confirm the hypothesis of the existence of a *d*² sub-archetype descended from *d*¹ (or *d*), as for Book 5:

10.10 ἀποθήκην : ὑποθήκην BEGH AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax || **10.11–2** ἀλλ' ἐγὼ κρίνω – ἡ παγκληρία om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.14** ὁμοιοι : ὁμηριοι BEHI AbAmBrFlFrFzLuMaMnMvNeNpPgPrPsRoVuWn AXa^{ac} XbXdXgXh, ὁμοιοι Mr : ὁμηρος G BrOxPs^{sl} || **10.15** ὁ δ' αὐτὸς – Δημέαν om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.16** τοῦτον δὲ – τῶν σιτίων om. BEGHI AbAmBrFzFlFrMaMnMrMvNeNpOrOxPrPgPrPsRoVuWn Ax, habet Lu || ἡψηται : ἡψησται BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn x, ἔψησται A || **10.17** σκευοφόριον : σκευοφορίαν BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOxPgPrPsRoVuWn Ax || Πλάτων δὲ – ὅτι χεζητιῶς om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || σκευοφορίωτην : σκευοφορίτην BEG^{margin}HI AbAmBrFlFrFzLuMaMnMvNeNpOxPsVuWn Ax, κλοφορίτην Mr, om. PgPr || **10.18** ὡς Ἄλεξις – Δίφιλος om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || τὰ τοιαῦτα σκεύη : τὰ σκεύη τὰ τοιαῦτα BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOxPgPrPsRoVuWn Ax || εὐροις – τὸ ὄνομα om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.18–9** τοῦνομα δὲ ἡ ἀπαρτία – εἰς τὰ ἀνδράποδα om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.19** Νόμων : νόμω BEGHI

2 On this matter, see Section 7.3.

AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn AXb^{ac}XdXg^{ac}Xh || **10.20** καὶ ἰστιοπάμονα Δωρικῶς om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.20–1** παίζων – Ταραντίνους om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.22** πρῶτα om. BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax || καὶ γιγλύμοι om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || Ποσειδωππος – ἡ θύρα om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.23** φησί γοῦν – σιδηρὰ om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || ὅτι καὶ παρὰ Δημοσθένει – κατεαγότα om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || ἐν δὲ τῷ Λυσίου – εὐρήκαμεν om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.25** ἐν δὲ Κρατίνου – τέγους om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.26** καὶ τὸ ζυγῳθρίσον – τάττειν om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.27** ὁ δὲ Θουκυδίδης – τὸ κλεῖσαι om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.29** ἡ χρῆσις – μυληκῶρ om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.30** ὦν : οὗ BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax || **10.31** οὕτω γάρ – ἀνέσπων om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.32** εἶτε καὶ τρίχαπτόν τι βαπτόν om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || **10.34** μέρη δὲ – εἰρημένον om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu || κατακεκολλημένην : κεκοσμημένην BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax || **10.35** ἐν γοῦν – πόδα om. BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOrOxPgPrPsRoVuWn Ax, habet Lu

Both C and L contain individual errors, indicating that the former must have been copied from *d*, and the latter from *d*¹. However, neither does *d*¹ derive directly from C nor does *d*² derive directly from L:

- **C: 10.12** μαλακά : μαλακαὶ C LuPn || **10.15** οὔτοι : οὔτω C LuPn || **10.17** ὅτω : ὅτι C Pn || **10.18** κύκλοι : κύκλοιον C Pn || **10.20** ἰστιοπάμονα L : ἐστιάονα C LuPn || **10.21** Τιμαρέταν L : τῇ μαρέταν C LuPn || **10.23** μέρους L : μέρει C LuPn || **10.25** Διονυσσαλεξάνδρω : Διονυσσαλεξάνδρου C LuPn : Διονύσω Ἀλεξάνδρω L || **10.34** τὸ μέντοι ἐπικλιντρον post ἐπικλιντρον add. C LuPn || ἀμφικόλλος : ἀμφικάλλος C Pn
- **L: 10.11** ἐπὶ τῶν : ἐπὶ τὴν L || **10.12** τὴν δὲ τοιαύτην bis habet L || ἐνδομενίαν¹ : ἐνδυμενίαν L || ἐνδομενίαν² : ἐνδον μὲν ἂν L || **10.14** τὰ ἐκ τῶν ἀγρῶν – ἐνεσκευάσθαι om. L || σκευὴν : σκευόν L || ἐνεσκευάσαι : ἐνεσκευάσαι L || καὶ αὐτόσκευος ὁ αὐτουργός : καὶ αὐτόσκευοι, καὶ αὐτόσκευος ὁ εὐτελής καὶ αὐτουργός L || **10.17** τοῦτ' Ἀριστοφάνης : τοῦτο φάνης L || καλεῖ : καλεῖται L || **10.18** κήρυκι : κηρυκίου L || νῦν om. L || **10.19** ἀπολογοῖο : ἀπολογοῖς L || Ἰππῳνακτος : ἱππῳνα κατὰ L || **10.20** οἴκου δεσπότην : οἰκοδεσπότην L || εἶναι νομίζοις : ἐτι νομίζοις L || **10.23** ἐπισαστήρες : ἐπιπαστήρες L || **10.24** ἐστὶ : ἐπὶ L || Δημοιοπράτοις : δημοιοπράταις L || **10.25** μόχλωσον : μόχλῳς L || **10.26** ἐστὶ post ταυτὸν add. L || **10.35** καὶ σφενδαμνίνην om. L || δράμασιν : γράμμασι L

On the basis of the readings collected for *d*¹ and *d*², the attentive reader will have already noticed that, as mentioned earlier, A and x (I have put their *sigla* at the end for the sake of clarity) agree in error with them and no longer form a separate family: from Book 8 onwards, the *c* family has ceased to exist and, in order to obtain

the missing text, its manuscripts resorted to various sources undoubtedly belonging to the *d* family.

8.3.1 G, H, and the fate of A

A distinct branch of the *d* family is formed by manuscripts G and H and their apographa, as evidenced by numerous conjunctive errors:

10.10 Θουκυδίδης δὲ : δὲ Θουκυδίδης post ἀποθήκην GH ABrOxPgPr || αὐτὴν καλεῖ om. GH ABrOxPgPr || **10.11** νεώτερον – ἀποσκευὴ : ἡ δὲ ἀποσκευὴ νεώτερον GH BrOxPgPr, om. A || οὐ λῆλθεν : οὐκ ἔλαθεν GH ABrOxPgPrPs^{sl} || ὁ κωμικός post Πλάτων coll. GH ABrOxPgPr || **10.13** καὶ ἄπυρα : καὶ ἄπορα G OxpPgPr, om. A || ὥσπερ – κρεμαστά : τριηρικά, ναυτικά, ξύλινα καὶ κρεμαστά ὡς Ξενοφῶν GH ABrOxPgPr || ὁ δὲ : καὶ ὡς GH BrOxPgPr, καὶ A || ἀποτριβὴν : ἀποτριβὴ GH ABrOxPgPr || **10.14** εἴτε ἡ¹ : ἡ GH ABrOxPgPr || εἴτε ἡ² : ἡ GH ABrOxPgPr || καὶ ἓν : ὡς ἓν GH ABrOxPgPr || καὶ τὸ ῥῆμα : τὸ δὲ ῥῆμα GH ABrOxPgPr || τὸ σκευαγωγεῖν – ἀνασκευάζεσθαι : σκευοφορεῖν σκευαγωγεῖν ἀνασκευάζεσθαι GH ABrOxPgPr || **10.16** ὡς φησι Δημοσθένης : ὡς Ξενοφῶν GH ABrOxPgPr || ἔοικε om. GH ABrOxPgPr || καλεῖν : καλεῖ G^{pc}H ABrOx^{sl} : καλοῦσι G^{ac} OxpPgPr || Δημοσθένης – σκευωρούμενον : σκευωρούμενον ὡς Δημοσθένης GH ABrOxPgPr || **10.18** μὴν εἰ om. GH ABrOxPgPr || τὸν τόπον om. GH ABrOxPgPr || ἐθέλοις καλεῖν : φασι GH ABrOxPgPr XaXbXdXg : om. Xh || **10.19** ἐθέλοις : ἐθελήσεις GH ABrOxPgPr || **10.20** κλητέον om. GH ABrOxPgPr || μόνον ante ναῦλον coll. GH ABrOxPgPr || ἔχεις προειρημένον om. GH ABrOxPgPr || **10.22** εἰσὶν om. x GH ABrOxPgPr || καὶ που καὶ om. GH ABrOxPgPr || τούτοις om. GH ABrOxPgPr || παρὰ δὲ Ἀριστοφάνει ἐν Σφηξί : καὶ ὡς Ἀριστοφάνης GH ABrOxPgPr || **10.24** ἐν μέντοι : καὶ ἐν GH ABrOxPgPr || **10.25** ἐν Λημνίαις Ἀριστοφάνους : ὡς Ἀριστοφάνης ἐν Λημνίαις GH ABrOxPgPr || **10.26** ἐστὶ τῷ om. GH ABrOxPgPr || σημαίνει : δηλοῖ GH ABrOxPgPr || ὥσπερ : ὡς GH ABrOxPgPr || ἐκείνοι om. GH ABrOxPgPr || **10.27** Δαναῖσιν : δασμοφόροις A : δακαίαις G PgPr, δακαῖοις (-ους Br^{sl}Ox) Br : δα sp. vac. 2 litt. H || **10.29** τί κωλύει om. GH ABrOxPgPr || καλεῖν om. GH ABrPgPr || **10.32** ἂν εἴποι om. GH ABrOxPgPr || **10.33** οὐ μέντοι ἀγνωῶ – καταστορνύμενον : ἀλλὰ καὶ τὸ ἐπὶ τῆς ἀμάξης κείμενον κλινίς (-ῆς G BrOxPgPr) καλεῖται GH ABrOxPgPr || κλιντήριον : κλιντόριον Xa^{sl}Xg^{sl} GH ABrOxPgPr

G and H can therefore be traced back to a common sub-archetype (*d*⁵). H has a better text than G, but it also has individual errors:

10.24 ὀνομάζονται : ὀνομάζοντο H A || **10.25** ἐπιβαλεῖν : ἐπιλαβεῖν H A XaXb^{sl}Xg^{sl} || **10.27** Δαναῖσιν : δασμοφόροις A : δακαίαις G PgPr, δακαῖοις (-ους Br^{sl}Ox) Br : δα sp. vac. 2 litt. H || **10.35** σφενδαμνίνων : σφενδαμνίνων H A

These errors clearly show that A was most likely copied from H or a witness related to it. In this respect, the error in 10.27 seems highly revealing:

10.27 Δαναῖσιν : δασμοφόροις A : δακαίαις G PgPr, δακαῖοις (-ους Br^{sl}Ox) Br : δα sp. vac. 2 litt. H

A presents a very different reading from the other manuscripts, i.e. δασμοφόροις. I suspect that this happens because the copyist of A (or the copyist of its antigraphon) had before him the text of H, which had a blank in place of the title of the play, and so invented a new one.

H cannot have been copied from A for simple chronological reasons. However, the presence of individual errors in A that are absent in H also allows us to rule out the possibility that it may have used an older manuscript:

10.10 αὐτὰ : ταῦτα A || **10.11** ἐνικὴν : ἐλληνικὴν A || εἵποις – οἰκητήρια σκεῦη om. A || **10.15** ἐσκευοποιημένον : σκευοποιημένον A || ἐσκευοποιημένων : ἐσκευοποιημένοι A || **10.16** ἤψηται ἐψηται A || **10.19** ἀκίρατον : ἀκίρυκτον A || **10.23** τό τε μέρος – τῷ μέρει : τό τε σκεῦος τῷ μέρει καὶ τὸ μέρος τῷ σκεύει A || **10.30** ποιεῖ : ἔχει A || **10.31** τὸ ὕδωρ ἀπαντλεῖς post ἂν coll. A || **10.35** ἀδοξοτέρων : ἐνδοξοτέρων A

On the other hand, as we now know well, G has many individual errors which it shares with its apographa Br, Ox Pg, and Pr, and thus represents a second branch called *d*⁵:

10.11 ὅτι : ὅσα G BrOxPs^{sl} || **10.13** κατασκευάσασθαι : κατασκευάσθαι G BrOx || ἐνσκευάσαι : εἰσκευάσθαι G BrOxPs^{sl} || **10.14** ὄμοροι : ὄμηρος G BrOxPs^{sl} || **10.16** σκευασάμενοι : σκευασάμενος G BrMrOxPgPrPs^{sl} || **10.17** ταξιάρχους : ταξιάρχῳ G^{ac} PgPr || **10.18** ὠνομάζοντο : ὀνομάζοντο G Br^{sl}OxPgPr || **10.19** ἀπολογοῖτο : ἀπολογοῖτος G^{ac} Br^{ac}OxPgPrPs^{sl} || **10.22** ὀχλεῖς : ὀχλεῖν G BrOxPgPr || **10.24** ἐν Αἰολοσίκωνι : ἐν αἰολοδίκωνι G^{ac} PgPr || κλειδίον : κλειδίῳ G BrOxPgPr || **10.28** εἵπωμεν : εἵπομεν G BrOxPgPr || **10.31** ἀρπάγης : ἀρπάγειν G OxPgPr, ἀρπάτην Br

Among these apographa of G, there are two groups for Book 10. The first group is formed by Br and Ox (the former being probably copied from the latter, see Section 6.3):

10.15 τῶν ante τεττάρων add. BrOx || πλείστου : πλοῖα BrOx, πλεία Pg, πλείῳ Pr || **10.16** καλεῖν : καλεῖ G^{pc}H BrOx^{sl} A : καλοῦσι G^{ac} OxPgPr || **10.22** βαλανάγραι : βαλανάγρας BrOx || **10.24** ἐν Αἰολοσίκωνι : αἰολίσιδίκωνι BrOx^{pc} || **10.33** παρόχου : πατρός Br^{pc}, παρός Br^{ac} : παρό Ox || **10.35** ἐλεφαντίνην : ἄλεφαντίναν BrOx || ῥίνθωνος : ῥίθωνος BrOx

The second group includes Pg and Pr, which probably descend from a common antigraphon.³ Both groups of manuscripts were in some cases able to correct the text of G (see the list above), probably through contamination or by ingenuity, since they do not share all of its errors. The evidence for a common ancestor of Br, Ox, Pg, and Pr, derived from G, is meagre: 10.15 πλείστου : πλοῖα BrOx, πλεία Pg, πλείῳ Pr.

3 See Section 5.1.

8.3.2 The end of family c

As shown earlier, in Book 10 manuscript A descends from H. But what about the *x* group? From the collations, it appears at a first glance that *x* has minimal similarities with A, since it does not share any GH errors (see right above, Section 8.3.1). On the other hand, *x* shares some conjunctive errors with other witnesses:

10.13 μὲν post Ξενοφῶν coll. BEI AbAmFl(δὲ Fl^{ac})FrFzLuMaMnMrMvNeNpRoVuWn *x* || **10.19** ἐθέλοις : ἐθέλεις L BEI AbAmFlFrFzLuMaMnMrMvNeNpPsVuWn *x* || **10.25** Ἀριστοφάνους : Ἀριστοφάνης BEI AbFlFrFzLuMaMnMrMvNeNpPsRoVuWn *x*

The following are the individual errors of *x*:

10.33 καλεῖται : ἐκαλεῖτο *x* || **10.18** εἰ γυναικείαν : καὶ γυναικείαν *x*

However, on closer inspection, it becomes clear that there are indeed conjunctive errors between A and *x*:

10.18 ἐθέλοις καλεῖν : φασι GH BrOxPgPr A XaXbXdXg : om. Xh || **10.22** εἰσὶν om. GH BrOxPgPr Ax || κλεῖν : κλεῖς Ax || **10.25** ἐπιβαλεῖν : ἐπιλαβεῖν H AXaXb^{sl}Xg^{sl} || **10.31** ὅτι γὰρ : ὅτι δὲ *b* BEGHI AbAm BrFlFrFzMaMnMrMvNeNpOxPgPrPsRoVuWn AXd || **10.33** κλιντήριον : κλιντόριον GH BrOxPgPr AXa^{sl}Xg^{sl}

Some of these errors are shared by A and the entire *x* group, others only by some members of *x*, but it is clear that A and *x* had access to a common source, or at least that they are somehow connected. Once again, we can see how the copyists of the *x* manuscripts were in the habit of registering variants above the line and felt quite free to adopt or disregard them. Two scenarios can be suggested, assuming that *c* is a mutilated manuscript which, for unknown reasons, lacks the last three books of the *Onomasticon*:

(1) A and *x* supplied the lost books of *c*: the former through H (or a very close manuscript), the latter with a *d*⁴ witness, one linked to B, E, I, *t*, and *h*. The conjunctive errors of A and *x* can therefore be explained by a slight contamination: the connection between the two manuscripts is not in doubt.

(2) We can hypothesise the existence of a *c*¹ sub-archetype. This witness, now lost, had *c* as its source for Books 1–7 and H (or a close relative) for Books 8–10. A was copied quite faithfully from *c*¹ alone (though we can of course assume that some corrections were made by Isidore), while *x* did indeed use *c*¹, but only as one of its sources, since it clearly corrected the text of *c*¹ by consulting a manuscript belonging to *d*⁴. H (from which *c*¹ is partly derived) does not preserve a very good

text, so the copyist(s) of *x* decided to follow the other manuscript of *d*⁴ instead, but could not get rid of all the readings inherited from *c*¹.

I would side with the second hypothesis. But now another question arises: when was *c*¹ written? Given that Books 8–10 descended from *H*, it would be possible to place the creation of *c*¹ after the end of the 13th or the beginning of the 14th century. In any case, *c*¹ shared all *d*² errors, so it must reflect the state of the text of *d* during the Palaeologan Age. For all we know, *c*¹ could also have been an early Renaissance creation.

A final focus on the *x* group allows us to identify the presence of some relevant sets, along with the usual contamination:

- **XaXbXgXh: 10.11** ἐπιπλον : ἐπίπλοον XaXbXgXh || **10.22** βαλανάγραι : βαλανάστραι Xa, βαλάστραι XbXgXh || **10.28** εἰπωμεν post τῶν σκευῶν coll. XaXbXgXh || **10.31** ὅτι γὰρ : ὅτι XaXbXgXh
- **XaXbXdXg: 10.19** Νόμων : νόμῳ BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOxPgPrPsRoVuWn AXb^{ac}XdXg^{ac}Xh || **10.22** εἰρηνται : εἴρηται BEI AmMaFlFrFz^{ac}LuMnMrMvPsRoVuWn XaXbXdXg
- **XaXdXgXh: 10.22** Σφηξι : σφυγι CL B AmLuPn XaXdXgXh
- **XaXbXg: 10.24** πτύχες : πτύχαι Xa^{ac}Xb^{ac}Xg^{ac}
- **XbXgXh: 10.13** καὶ σκεύη ναυτικά om. XbXgXh || **10.15** ἡ σκευωρία om. XbXgXh || **10.17** δὲ : δὴ *d* (δὲ autem XbXgXh) || σκευοφόρον : σκευοφόριον XbXgXh || **10.19** εὐρεῖν : καλεῖν XbXgXh || **10.22** βαλανάγραι : βαλανάστραι Xa, βαλάστραι XbXgXh || **10.24** παρασημεῖα om. XbXgXh
- **XbXg: 10.11** καλεῖται : καλεῖνται XbXg || **10.19** λεγόντων : λεόντων XbXg || **10.20** στεγανόμιον : στεγανόμοιον EFIFrLuMr XbXg || **10.29** φαίης om. XbXg || **10.31** ἀρπάγης : ἀρπάσης XbXg || **10.32** δεῖ : δοκεῖ MnMrVu XbXg
- **XbXh: 10.11** νεώτερον δὲ μᾶλλον ἢ ἀποσκευή om. XbXh
- **Xa: 10.13** σκεύη ante ναυτικά om. Xa || **10.14** ἐνσκευάσαι : ἐνσκευάσθαι PgPr Xa || **10.22** βαλανάγραι : βαλανάστραι Xa, βαλάστραι XbXgXh || **10.24** Δημοιοπράτοις : δημοιοπλάτοις Xa || **10.25** ἐπιφράζει : ἐπιφράσαι Xa
- **Xb: 10.14** ἀνασκευάζεσθαι : ἀνασκάζεσθαι Xb || **10.16** σκευασάμενοι τὴν οὐσίαν ὥς φησι Δημοσθένους post Δημοσθένους add. Xb
- **Xd: 10.10** Ψυχαγωγοῖς : ψαχαγωγοῖς Xd || **10.14** σκευοφόρα : σκευοφόρια BG AmBrOxPgPrPs^{sl} Xd || **10.18** παμπρασίαν : παμπραπρασίαν Xd || **10.20** στεγανόμον : γανόμον Xd
- **Xh: 10.10** οἶον ᾧ : ᾧ Xh || **10.11** κατασκευή : σκευή Xh || **10.14** ἀνασκευάζεσθαι : ἀναγκάζεσθαι MvRo Xh

The manuscripts Xb, Xg, and Xh form a solid sub-group, whereas Xa and especially Xd seem to be more independent. Each of them also has individual errors, with the exception of Xg. This can be explained by considering Xb as an apographon of Xg, since there are numerous conjunctive errors between Xb and Xg, but Xg is not subject to those found in Xb.

8.3.3 B, E and their apographa

Two important Paleologan Age manuscripts are still missing from this discussion: B and E. Each of them has individual errors, so it is possible to determine which more recent manuscripts descend from them.

As already noted, B is a very reliable manuscript, but it cannot be taken as representative of the entire *d* family, since it also has some characteristic errors:

10.11 ἡ om. B AmOr || **10.14** τὰ ἐκ : τὴν ἐκ B || **10.19** ἀπολογοῖτο : ἀπολογοῖτο B Xb^{ac}XdXg^{ac} || **10.23** ἐκότερον om. B AmOr || **10.28** δὲ post ἐπεὶ om. B AmOr || **10.32** σοι om. B

In some other cases B shares errors with C (and Lu and Pn, its apographa) and L:

10.11 θυσίαν : θυσίας CL B AmOrPn || **10.22** Σφηξι : σφιγξι CL B AmLuOrPn XaXdXgXh

It is noteworthy that some of these errors in Book 10 are found not only, as usual, in Am (see Sections 6.3, 7.3.1), but also in Or, which in Books 2 and 5 is linked to the textual tradition of E, and seems to be close to Lu (see Sections 6.5, 7.3.4). But in Book 10 the Or manuscript has the same characteristic errors as Am – when Am has them, of course – and, as seen above, as B:

10.11 οὐ λέληθεν : οὐ λέλυθεν AmOr || εἶρηκεν : εἶρετο AmOr || **10.15** σκευασίαι : σκευασία AmOr || **10.19** ὥς om. AmOr || **10.25** ἐν Δημνίαις Αριστοφάνους om. Am || συγκλείσαι om. AmOr || **10.25–6** καὶ ἐπιφράζει – κατακλίνει om. AmOr || **10.29** φήσεις : φαίης AmOr || κωλύει : τὸ κωλύον AmOr || **10.30** ἀμφορίσκον : ἀμφορισμόν AmOr

It seems likely that the scribe of Or, Iohannes Rhosus, switched his antigraphon in this book and used the same source as Am, or perhaps even to Am itself, which is thought to be slightly older than Or and belonged at the time (late 15th century) to Giorgio Merlani, for whom both Trivizias and Rhosus worked with as scribes in Venice.⁴ Unfortunately, in the collated section I was not able to identify any error made by Or but absent in Am to prove the derivation of Or from Am.

Similarly to what happens in the other books of the *Onomasticon*, as far as we can see, E continues to form a cohesive group with the same manuscripts, with the exception of Or, which we have just examined: Fl, Fr, and Mr, together with Lu, where *d*² gaps have nevertheless been filled using C (see Sections 5.2 and 6.5):

⁴ See Vendruscolo (1995, 355 n. 78).

10.17 ἐκομίζετο : ἐνομίζετο E FIFrMr || **10.19** ἀπολογοῖο : ἀπολογεῖς E FIFrLuMr || **10.20** στεγανόμιον : στεγανόμιον EFIFrLuMr XbXg || **10.24** ἐν Αἰολοσίκωνι : ἐν αἰολοσίκωνι E FIFrLuMr || **10.26** κλεῖσαι : ἐπικλεῖσαι E FIFrLuMr || **10.30** κάλπιν : κάλπος E FIFrLuMr || **10.33** κλινίδα : κλινάδα E FIFrLuMr || **10.34** εἶδη δὲ : εἰ δὲ EFIFrLuMr || **10.35** Κρίτωνος : κριόττωνος E FIFrMr || γὰρ ante ἀδοξοτέρων om. E FIFrLuMr

It is worth noting the presence of conjunctive errors between Fr and Lu, which again suggests that Lu was not copied from E itself, but from this apographon. The two manuscripts are roughly contemporary, but Fr does not have the insertions that Lu derives from C, so the reverse does not seem to be possible:

index 10.3 θυρωροῦ : θηρωδοῦ FrLu || **index 10.8** κοίτην : κώπην FrLu || **10.16** ἐσκεύασται : ἐσκεύασαι FrLu || **10.26** μὴν : μιᾷ Fr, om. Lu

8.3.4 The relationship between manuscripts within d^2

The most striking agreements in the d^2 group are undoubtedly those between G and H, which allow us to assume a common sub-archetype between the two. Conjunctive errors also allow us to isolate a second branch in this group:

10.13 μὲν post Ξενοφῶν coll. BEI AbAmFl(δὲ Fl^{ac})FrFzLuMaMnMrMvNeNpRoVuWn x || **10.17** ὅτω : οὕτω BEI AbAmFlFrFzMaMnMvNeNpPsRoVuWn || **10.22** εἰρήνται : εἰρήται BEI AbAmMaFlFrFz^{ac}LuMnMrMvPsRoVuWn XaXbXdXg || **10.25** Ἀριστοφάνους : Ἀριστοφάνης BEI AbFlFrFzLuMaMnMrMvNeNpPsRoVuWn x || **10.28** ἐπεὶ : ἐπὶ BEI AbAmFlFrLuMaMnMrMvPsRoVu

This group includes B, E, their apographa, AbFlFrFzMaMnMvNeNpRoVuWn and Ps: these manuscripts can therefore be traced back to another common sub-archetype (which will be called d^4). As far as the other witnesses of d^4 are concerned, they can be attributed to a common archetype (t), as can be seen from the following conjunctive errors:

10.11 οὐ λέληθεν : οὐκ ἔληθεν AbFzMaMnMvNeNpRoVuWn || **10.15** τούτων : τούτου AbFzMaMnMvNeNpRoVuWn || **10.16** ἐν Πανόπτταις : ἐπανόπτταις AbFzMnMvNePs^{sl}RoVu, ἐπ'ανόπτταις NpWn || **10.18** εἰ ante γυναικείαν om. AbFzMaMnMvNeRoVuWn, καὶ Np || **10.26** ταῦτὸν τῷ – ἐπιζυγῶσαι om. AbFzMaMnMvNeNpRoVuWn || **10.35** σφενδαμίνην : σφενδαμίνου AbFzMvNeNpRoVuWn, σφενδαμίνου MaMn || Κρίτωνος : κρείττωνος AbFzMaMnMvNeNpRoVu

Within t it is also possible, as in Books 2 and 5, to identify another sub-archetype, h , from which Ab, Fz, Ne, and Np are derived:

10.16 διασκευασάμενος : διασκευασμένος AbFzNeNp || σκευασάμενοι : σκευασμένοι AbFzNeNp || **10.17** παίζων post ἐκάλεσεν coll. AbFzNeNp || **10.30** ἀμφορέα : ἀμφορέαν AbFzNe, ἐμφορέαν Np

The two manuscripts Ne and Np, written in the same period in Southern Italy, precisely in the region of Hydruntion, share several errors:

10.18 τῆς ἀγορᾶς : τὴν ἀγορὰν NeNp || **10.25** διάπριστος : διώπριστος NeNp || **10.28** κορεῖν ἄν : κορεῖον NeNp || **10.33** κλιντήριον : κλητήριον NeNp

Also in Book 10, Np was copied by Ne, which does not show the errors made by Np:

10.19 ὥς ὑπὲρ : ὥσπερ Np || **10.30** ποιεῖ : ποιεῖν Np || **10.34** παράπυξος : παράμυξος Np

The sub-archetype *h* curiously integrates an omission common to the entire *d* family. This does not mean that *h* had access to the text of *b*, but it is a sign of a careful reading by the copyist, who realised that the preposition was needed before the title of Aristophanes' play, also by analogy with the nearby quotations in 10.32–3:

10.32 ἐν ante Δαιταλεῦσιν *b* AbFz^{pc}NeNp : om. C L BEGHI AmBrFlFrLuMaMnMrMvOxPgPnPrPsRo VuWn Ax

The other witnesses of *t* (i.e. MaMnMvRoVuWn) are less easy to deal with. Their relationship is not obvious, and the sets of shared errors do not provide sufficient grounds to infer any significant affinity. This leaves us with the impression of pervasive contamination. Each manuscript of *t*, with the exception of Vu, contains varying degrees of individual errors:

- **MnMvVu**: **10.20** δεσπότην : δεσπότης MnMvVu
- **MaRo**: **10.11** ἀπόθετα : ἀποθέντα MaRo || **10.16** οἰκίας : οὐσίας MaRo
- **MvRo**: **10.14** ἀνασκευάζεσθαι : ἀναγκάζεσθαι MvRo Xh
- **Ma**: **10.18** ἐθέλοις : ἐθέλαν Ma
- **Mn**: **10.26** ἀνείναι post ἐκπετάσαι coll. Mn
- **Mv**: **10.11** καλεῖται : καλεῖτο Mv || **10.20** στέγαρχον : στέναρχον Mv || **10.24** τῆς θύρας : τοῖς θύρασι Mv || **10.30** καὶ καταρραίνειν om. Mv || **10.30** κεραμεοῦν : κεραμιοῦν Mv
- **Ro**: **10.11** σκεύη post θεωρίαν coll. Ro || **10.13** ἀποτριβὴν : ἀποτριβεῖν Ro || πεποιήται : πεποίη- νται Ro || **10.16** τὰ πλεῖστα om. Ro || **10.22** βάλανοι : βάλανον Ro || **10.23** λέγειν : λέγει Ro || **10.24** ἐν Αἰολοσίκωνι : ἐν Ὀλοσίκωνι Ro || **10.25** διάπριστος : διάπυστος Ro || **10.31** ἐκφέρεται : φέρεται Ro
- **Wn**: **10.23** προσήκειν : προήκειν Wn

Further evidence of some kind of affinity is provided by the agreements in error between E and *t* (10.14 may have been somehow corrected through *h*):

10.11 θυσίαν : θυσία E AbFlFrFzLuMaMnMrMvNeNpPsRoVuWn || **10.14** ἐπεσκευασμένα : ἀποσκευ- ασμένα E FlFrLuMaMnMrMvNeNpRoVuWn

We must therefore hypothesise the existence of an additional sub-archetype (d^6) descending from d^4 , which gave rise to E and t ; in time, t gave rise to h . Further conjunctive errors are scarce and cannot be used effectively to assess further relationships:

- **BG: 10.14** σκευοφόρα : σκευοφόρια BG AmBrOxPgPrPs^{sl} Xd
- **MnMrMv: 10.32** δεῖ : δοκεῖ MnMrVu XbXg

8.3.5 Other manuscripts of d

Like a nimble fish, Ps keeps escaping our nets. This late manuscript clearly belongs to d^2 and it is also possible to ascertain that it is closer to d^4 than to the branch of G and H. However, it does not share individual errors of B, E, I, t , or h :

10.14 τὸ ante σκευαγωγεῖν om. BE AbAmFlFrFzLuMaMnMrMvNeNpPsRoVuWn x || **10.11** θυσίαν : θυσία E AbFlFrFzLuMaMnMrMvNeNpPsRoVuWn || **10.17** ὅτω : οὕτω BEI AbAmFlFrFzMaMnMvNeNpPsRoVuWn || **10.22** εἰρηνται : εἰρηται BEI AbAmMaFlFrFz^{ac}LuMnMrMvPsRoVuWn XaXbXdXg || **10.25** Ἀριστοφάνους : Ἀριστοφάνης BEI AbFlFrFzLuMaMnMrMvNeNpPsRoVuWn x

Ps used not just one source, but several, and – I think – collated them to obtain a better text, even though the copyist evidently had no access to any manuscript outside of d^2 , as is the case in all three books I have examined. Ps writes many variant readings above the line, mostly drawn from G or a similar manuscript:

10.11 ὅτι : ὅσα G BrOxPs^{sl} || **10.13** ἐνσκευάσαι : εἰσκευάσθαι G BrOxPs^{sl} || **10.14** σκευοφόρα : σκευοφόρια BG AmBrOxPgPrPs^{sl} Xd || ὁμοροι : ὁμηρος G BrOxPs^{sl} || **10.16** ἐν Πανόπταις : ἐπανόπταις AbFzMnMvNePs^{sl}RoVu || **10.19** ἀπολογοῖο : ἀπολογοῖος G^{ac} Br^{ac}OxPgPrPs^{sl}

In Lu and Pn we again find the long shadow of C, but in different forms. Lu is mostly copied from E or one of its apographa (see Section 5.2), but in this codex the gaps that can be traced back to d^2 have been filled by using C or a faithful copy of it (see Section 8.3). In the passages where Lu draws on C, it always agrees with C in error:

10.12 μαλακά : μαλακαὶ C LuPn || **10.15** οὔτοι : οὕτω C LuPn || **10.20** ἱστιοπάμονα L : ἐστιάονα C LuPn || **10.21** Τιμαρέταν L : τῇ μαρέταν C LuPn || **10.23** μέρους L : μέρει C LuPn || **10.25** Διονυσαλεξάνδρω : Διονυσαλεξάνδρου C LuPn : Διονύσῳ Ἀλεξάνδρω L || **10.34** τὸ μέντοι ἐπὶ κλιντρον post ἐπὶ κλιντρον add. C LuPn

On the other hand, Pn is a complete and faithful copy of C or an apographon. It shares all the individual errors of C:

10.12 μαλακά : μαλακαὶ C LuPn || **10.15** οὔτοι : οὔτω C LuPn || **10.17** ὅτω : ὅτι C Pn || **10.18** κύκλοι : κύκλοιον C Pn || **10.20** ἰστιοπάμονα L : ἐστιάονα C LuPn || **10.21** Τιμαρέταν L : τῇ μαρέταν C LuPn || **10.23** μέρους L : μέρει C LuPn || **10.25** Διονυσαλεξάνδρω : Διονυσαλεξάνδρου C LuPn : Διονύσω Ἀλεξάνδρω L || **10.34** τὸ μέντοι ἐπὶ κλιντρον post ἐπὶ κλιντρον add. C LuPn || ἀμφικόλλος : ἀμφίκαλλος C Pn

8.3.6 The relationship between *b* and *d* in Book 10

In Book 10, the two families *b* and *d* preserve roughly the same text; there is no need to assume the existence of two different redactions for the section I examined. Nevertheless, as I have tried to show, each family descends from a different sub-archetype. In the earliest branches of the tradition, there is only a conjunctive error between *b* and C, which could easily have been corrected by L's scribe:

10.20 λαμβάνοιτο L : λαμβάνει τὸ *b* C LuPn

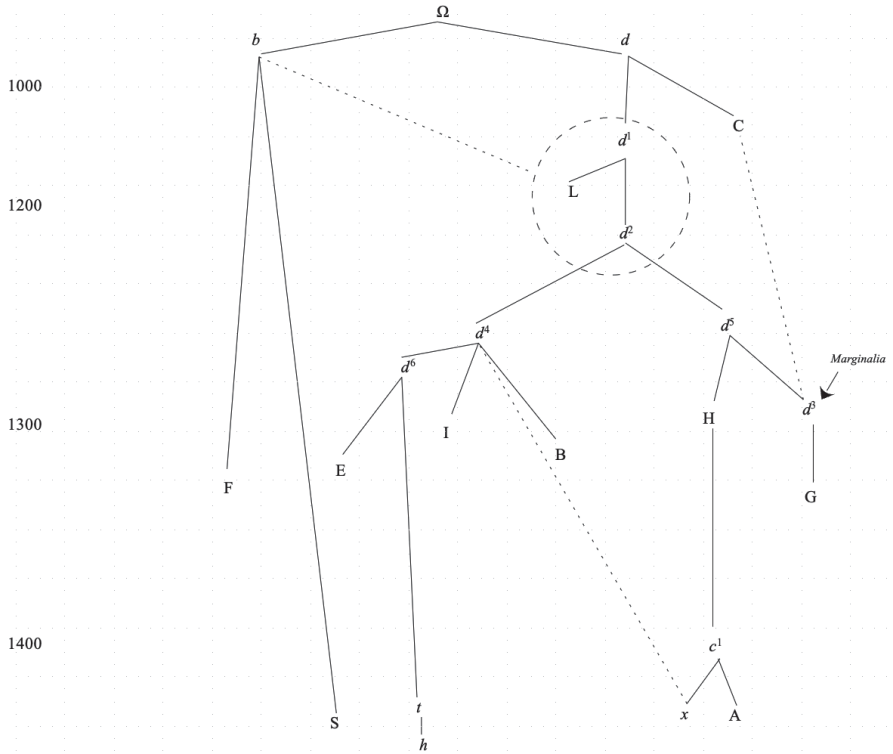
The situation is different if we consider the conjunctive errors of *b* and *d*¹ or *d*²:

- ***bd*¹**: **10.15** συσκευασάμενοι C LuNe : σκευασάμενοι *b* L BEGHI AbAmBrFlFrFzMaMnMrMvNpOxPgPrPsRoVuWn Ax || **10.16** τὰ ἐκ τῆς οἰκίας post σκευασάμενοι coll. *b* L BEGHI AbAmBrFlFrFzLuMaMnMrMvNpOxPgPrPsRoVuWn Ax
- ***bd*²**: **10.15** ἀρχιπόλιδος *b* BEG^{ac}HI AbAmBrFlFrFzMaMnMrMvNeNpPsRoVuWn Ax : τοῦ χιτόλι-σος G^{ac}PgPr || **10.22** εἰ om. *b* BEGHI AbAmBrFlFrFzLuMaMnMrMvNeNpOxPgPrPsRoVuWn Ax || καὶ κλῆθρα om. *b* BEGHI AbAmBrFlFrFzMaMnMrMvNeNpPgPrPsRoVuWn Ax || **10.31** ὅτι γὰρ : ὅτι δὲ *b* BEGHI AbAmBrFlFrFzMaMnMrMvNeNpOxPgPrPsRoVuWn AXd

These errors are not present in C, and several of them are not present in L either. One gets the impression that there was a progressive – clearly limited, but also undeniable – contamination between *b* and *d*¹, and later also *d*². This process took place during the late Middle Ages, but it seems to have been interrupted at some point. Other agreements in error are less relevant and can be disregarded as probably polygenetic:

10.22 εἶρηνται om. *b* GH BrOxPgPr A || **10.26** κωμφοδοῖς : κωμικοῖς *b* E

Finally, as a farewell to Pollux and to his *Onomasticon*, the reader will find here a diagram showing the main relationships between the most important manuscripts of Book 10.



9 Summary: The Pollux that could be

As far as it has been possible to ascertain for Books 2, 5, and 10, the fundamentals of Bethe's *stemma codicum* remain valid, but several improvements can be made to the text of the *Onomasticon* in the light of the observations on the textual tradition made so far. Bethe's division into four families is undoubtedly correct, although some revisions are necessary. In summary, these families are:

- family *a*, whose only witness is M;
- family *b*, whose sub-archetype can be reconstructed using F and S;
- family *c*, which includes A and the sub-archetype *x*, to which several 15th-century witnesses belong. The latter was not used by Bethe, but despite the contamination with *d*, it is essential to better understand *c* and to identify A's possible interpolations and corrections; obviously, this applies only to Books 1–7, since A and *x* in 8–10 depend entirely on the tradition of the *d* family;
- family *d*: of the numerous manuscripts belonging to this family, Bethe used only C and B, and occasionally L. From what I have been able to determine, C and L are very important for the reconstruction of *d*, but they are not sufficient. The sub-archetype *d*² is also essential, although it is certainly less complete – to say the least – than *d* and *d*¹. To reconstruct *d*², Bethe turned to B: this is probably a very correct and complete witness, but even B has errors in some cases that are not shared by the other *d* manuscripts from the Palaeologan Age. This has already been verified for Books 2, 5, and 10 and will also be verified for Book 1, but it also applies to the rest of Pollux's work, even in the limited sample of it that I have collated:

3.5 ἡδὺ post ἀκοῦσαι add. B || τε : οὖν B || 3.5 αὐτῆς : αὐτοῦ B || 3.6 γένος : γένους B || 4.7 αὐτῶν : αὐτῆς B || ἐπιστημοσύνη om. BE || 4.9 ἀνοησία : ἀνοσία B || 6.10 κνέφαλα : κουέφαλα B || 7.9 κεκαπήλευται : καπηλεύεται B || 9.7 καὶ πρὸς ἕτερον om. B || 9.8 ἐνηβατήρια B || ἀποδημεῖν om. B

Therefore, in my opinion, in addition to B, D, E, G, H, and I must also be considered worthy of attention within this group. The other most recent witnesses of the *d* family could easily be disregarded, not because of their recentness but because they depend entirely on the textual tradition of the Palaeologan Age: in some cases their scribes were able to correct the text, but only by contamination, and in no case were they able to fill the gaps of *d*². Some help may also come from looking at the *t* group, but even in this case it seems most likely to me that its correct readings are due to the ingenuity of the scribes or to comparison with other witnesses. Other manuscripts of the *d* family, such as Br, Lu, Or, and Pa, are late and contaminated

copies which re-use older material by grafting it onto more recent versions of the text: Br onto that of G, and Lu, Or, and Pa onto that of E.

As far as manuscript E is concerned, it preserves a contaminated redaction with some remarkable differences and additions with respect to the text edited by Bethe. This manuscript was not used by Bethe, but it should undoubtedly be included in a future new edition.

Precisely in the light of what has been said, one may wonder whether a new edition is really necessary: Bethe's text is generally good, but not always reliable, and suffers from the lack of some witnesses. Some improvements could be made:

- (1) The *recensio* should be expanded. In addition to the manuscripts used by Bethe, it would be beneficial to systematically use L, as well as D, G, E, H (where available), and I, in order to better and more completely describe the textual tradition of the *d* family and the development of the text during the Palaeologan Renaissance. On the other hand, the manuscripts descending from *x* must be collated, so as to reconstruct *c* as far as possible.
- (2) Both redactions (α and β) should be taken into account, since in some passages they differ considerably. Although typical expressions of redaction β (such as, as we have seen, ἐπεῖς, λέγεται, εἴτα, and the like) are probably interpolations and therefore could not be included in the edited text, but only noted in the apparatus, it would be very useful to provide the reader with the text of β and not only that of α . This is because β seems to have been the most common text of Pollux from the 10th century until the Renaissance. Bethe's solution is, as always, a sensible one, but it is very inconvenient for the reader, who has to wade through a forest of parentheses, and, most importantly, consult a text that never existed. Another possible solution would be to edit the two different redactions synoptically, if necessary.
- (3) The critical apparatus should be much less selective than Bethe's and include more variant readings. The apparatus of sources should also be expanded and updated in the light of more recent editions and studies.

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 θεοστυγὴς τραγικόν : θεοστυγὴς *M* || 1.22 ἐνθῆως : 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* || ὀμψήν : ὀμψήν *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:

praeef. 1.5 τὸ : τῷ *F* : τῶν *S* || **praeef. 1.14** ἕκαστον : ἕκαστα *FS* || 1.7 καὶ ἡ εἰσόδος : ὥς καὶ αἱ εἰσοδοὶ *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 : ἀγνιάς *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* || πανηγυριστὰι 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 ἀποπέμψασθαι 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 ἐρεῖς 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** ἐνειστῇκει – πανήγυρις : ἡ τοῦ ἔτους ἐνειστῇκει μὲν πανήγυρις C || **1.34** τὰ δὲ ῥήματα : ἐρεῖς 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** ἀγαλαμποικιήν 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** ἀπονιψάμενον om. F C BDEGHI || **1.27** βοός : βωμοὺς 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** ἀγαματοποιίαν–ἀγαματοποιικήν καὶ om. BDGHI || **1.26** ἴσαι¹ : ἀείσαι BDGHI || **1.39** εἰπεῖν : δεῖ εἰπεῖν B, διειπεῖν DGH
- **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** παραλλάττων : 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** ἐνθουσιάσαι : ἐνθειάσαι 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** νεωποιοῦς : νεωποιᾶς H || **1.14** παναγεῖς – θήλεια om. H || **1.18** προσαγόρευσις H || **1.19** προσαγορευτικὴ H || **1.38** προσαπτέον : προσληπτέον H
- **I: praef. 1.1** πατρώων : 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** μελισσῶν 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 μελισσῶν 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 : καθαγιαγίζειν 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 – κατενεχθῇ 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 || ἰδρῶσασθαι 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' ἂν : ἔτι δ' ἔρεῖς 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 ἂν 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 : ὑμνήτριαι ὑμνητρίδες x(XaXbXdXeXg) || κουροτρόφος : κουροτροφήτις Xa, κουροτροφίτις XbXdXeXg || **1.39** ὀρκῶ ante ὀρκωτούς add. XaXbXdXeXg B

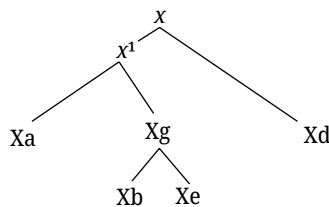
In this group I think that two main sets can be recognised. The first consists of the single manuscript Xd, the second of Xa, Xb, Xe, and Xg, as shown by these conjunctive errors:

- **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' 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 || ἀνείλεν 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 ἐμπρησαῖ 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 ἀνήρει 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** οὐπιγγος om. *AV Xg*

prae f. 1.9 ἂν ἔκαστα : ἔκαστα 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 διθυραμβιδῶδες 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** ὑμνήτραι : ὑμνητρίδες A BEGH, ὑμνητῆρες ὑμνητρίδες D : ὑμνήτραι ὑμνητρίδες x || **1.38** ᾧδαί 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** σπλάγχχνων ἀπάρξασθαι post ἀποθύσαι 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** τεθεσπισμένα : προτεθεσπισμένα *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** οὐπίγγος : ὁ ὑπίγγος DG Ald, ὁ ὑπίγγος 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 || ἀθέμιστος 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** ἱεουργοὶ καθαῖραι 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 καθοσιῶσαι 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 καλοῖης ἄν : καλέσοις ἄν b XaXg^{sl} BI PePgVp || 1.19 ἀνεῖλεν ὁ θεός om. Xg D MaPeVp || 1.20 ἱερουργικός : ἱερουργὸς 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 ἄν 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 – άγαλματοποιικήν καί om. BDGHI CnMnOxPePsVpVu AbFzNeNp, sed άγαλματοποιάν καί άγαλματοουργίαν add. Ps^{im} || **1.15** προσαγορευτικήν Ps^{ac} || **1.17** χρηστήριον : πρηστήριον Ps^{ac} || προδηλώσαι bis Ps || άνελείν : 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 οἶμα 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** θεοποιητικήν : θεοποιικήν 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** καταντιβολείν : έπαντιβολείν 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** ἕσαι¹ : άείσαι Xh BDGHI || **1.27** βοός : βωμούς Xh v || **1.35** ύμνήτριαι : ύμνητρίδες A Xh BEGHI || **1.36** καταπεφημισμένα : κατα-

πεφεισμέναι 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

11 Sample of the edition of Book 1 of the *Onomasticon*

When editing Pollux, one must bear in mind that it is not the actual ten books of the *Onomasticon* that are being edited, but an epitome probably compiled in Late Antiquity or in the Early Byzantine Age, before the 9th–10th century, when it surfaces in Arethas' *scholia* and in the two oldest known manuscripts. The original text is therefore lost forever, unless new discoveries are made.

The present and partial edition of Book 1 comprises the epigram (that I have edited in accordance with the format used in most manuscripts), the letter to Commodus, the index (which supposedly was not part of the original Pollux, but was included in the epitome), and Chapters 5–39. The text is based on the criteria established above and is divided into three sections: the first one presents the text of the longer redaction, i.e. the text preserved by *a*, *b*, *c*, *v*, and *x*, also using the text of *d* (which in Chapters 5–39 means the only manuscript C) and *y* (the collection of excerpts in Mc) when necessary. There will be three apparatuses, in Latin: an apparatus of the references for the explicit quotations of Pollux and for the *loci similes*, in which I have included 5th–4th-century BCE authors belonging to the Atticist canon, and in many cases also later writers such as Philo, Plutarch, Lucian, and others, when a precise term was not found in earlier sources, and obviously epic poetry when necessary; the middle one contains the parallels found in Atticist lexicographers, such as Phrynichus or Moeris, and in other erudite works; the third apparatus is the usual *apparatus criticus*.

The second section of this edition contains the shorter redaction, i.e. the one which, as far as Book 1 is concerned, is transmitted only by C. The definitive edition of the *Onomasticon* should present the two sections (the longer and the shorter one) synoptically. At the end I have included the excerpts from Poll. 1.5–39 found in two manuscripts: Mc (*Marcianus gr.* 490) and Vt (*Vaticanus gr.* 12). The former is the only extant witness with a sizeable part of a Byzantine rewriting of the *Onomasticon* for which I have used the *siglum* *y* (the other witness is in a damaged single folio in Va, *Vaticanus gr.* 904, but it does not concern Book 1).¹ The compiler of this collection used a very reliable manuscript of Pollux, and Mc's variant readings must therefore be taken into account when editing the text. Nevertheless, this work must be dated to the end of the 13th century, which makes it one of the earliest witnesses, along with M, C, and L. For its part, Vt contains a collection of very short excerpts

1 On this collection, see Cavarzeran (2022).

(regrettably – I must admit – of no great importance), some of which concern the section edited here.

The reader will notice that I have not adopted Bethé's complicated system of parentheses, which is difficult to apply consistently. In fact, I think it is possible to recognise the existence of two redactions of Pollux, both descending from the lost majuscule archetype Ω : a longer redaction and a shorter one, both of which are included here in their entirety. Hence, I see no point in indicating the omissions of a particular manuscript in the text of the *Onomasticon*, since this is precisely the kind of information that will be included in the apparatus, as is customary in critical editions. The text that is handed down only by a single manuscript or by a single branch of the textual tradition is marked by a superscript abbreviation, or by enclosing it in []. In the section devoted to the excerpts, these parentheses are used to indicate the parts of the text that are not shared with the original redactions. This immediately shows the reader which part of the text is shared by all the witnesses and which is not. Whether such passages are interpolated or genuine remains a matter of debate, and each case must be examined separately. If we assume the former, we must postulate that such interpolations were already present in the earliest stages of the textual tradition, as in the cases of M, C, *b*, and *c*.

Sigla

θεός	direct quotations made by Pollux
‘θεός’	non- <i>verbatim</i> quotations made by Pollux
ῑθεόςῑ	relevant variant reading(s) in the critical apparatus
θεός ^A / θεός ^a	word found only in codex Z (fake <i>siglum</i>) or in family/group z (fake <i>siglum</i>)
[θεός καὶ θεοί] ^A	only codex A or family/group <i>a</i> (fake <i>sigla</i>) display the passage in parentheses
[θεός καὶ θεοί] ^a	

Pollux's *Onomasticon* Book 1: *sigla* and manuscripts

M	<i>Ambr. D</i> 34 sup. (1.21 ἀθέμιτος – finem)	X–XI
b	consensus codicum FS	
F	<i>Par. gr.</i> 2646	XIV
S	<i>Salmanticensis</i> BU 40XV	
c	consensus codicum AV et x	
A	<i>Par. gr.</i> 2670	XV
V	<i>Marc. gr.</i> Z 520 (initium – 1.197 ἀργός, βλάξι)	XV
x	consensus codicum XaXdXg (Xb et Xe raro memorantur)	
Xa	<i>Marc. gr.</i> Z 529	XV
Xb	<i>Marc. gr.</i> Z 493 (raro memoratur)	XV
Xd	<i>Laur. plut.</i> 56.12	XV
Xe	<i>Laur. plut.</i> 10.21 (raro memoratur)	XV
Xg	<i>Vat. gr.</i> 8	XV
C	<i>Heid. Pal.</i> 375 + <i>Vat. Urb. gr.</i> 92	X
v	consensus codicum BDEGHI	
B	<i>Par. gr.</i> 2647	XIV
D	<i>Vat. Pal. gr.</i> 209	XIV
E	<i>Matritensis</i> 4625	XIV
G	<i>Vat. gr.</i> 2226	XIV
H	<i>Vat. gr.</i> 2244	XIII–XIV
I	<i>Monac. gr.</i> 564	XIV
<i>Excerpta</i>		
Mc	<i>Marc. gr.</i> Z 490 = y	XIV
Vt	<i>Vat. gr.</i> 12	XIV
Ald	Editio Aldina	1502

Pollucis *Onomasticon*

Liber 1.1–39

Epigramma in Pollucis *Onomasticon*

- Χρυσοῦ μεταλλεῦ, καὶ γεωργῇ σπερμάτων, τρέφεις, κατολβίζεις με καμάτων δίχα.
 ἀνηρότως ἠϋλησα τὴν πανσπερμίαν· Ἀμαθίας εὖρηκα τὴν βίβλον κέρας.
 5 κάμνεις ὀρύττων τὰς πολυκρούνους φλέβας, ὥς αὐτὸς ἀκάματον ἔξω τὴν πόσιν.
 τὴν γοῦν ἀμοιβὴν χάριν ὑψόθεν λάβοις, ἂν εὐσέβειαν τοῖς πόνοις κεραννύης

Test: **DG[H]I AbAmFzMzNeNpOxPs** E²(= manus Constantini Lascaris)

2 initio Πολυδεύκους ἔπη εἰς Κόμμοδον τὸν βασιλέα add. AbFzNeNp || 3 [κατολβί]ζεις με κ[I
 4 ἠϋλησα GI AbFzNeNpOxPs^{sl} : ἠϋχησα D AmMzPs E² : ἡμησα Maas || ἀμαθίας Neac || εὖρηκα :
 εὔρημα AbFzNeNp || κέρ[ας] I || 5 πολυκρούνους I E² : πολυκρόνους DG AbAmFzMzNeNpOxPs :
 πολυχρόνους Cougny || φλέβας : βλέφας I || ἀκάματον DGI AmMzNeNpOxPs E² : ἀκάμαντον
 AbFzPssl || τὴν om. Np || 6 κεραννύεις I Am E²

Epistula Caesari Commodo

Τούλιος Πολυδεύκης Κομμόδω Καίσαρι χαίρειν

Ἦ παῖ πατρός ἀγαθοῦ, πατρῶν ἐστί σοι κτῆμα κατ' ἴσον βασιλεία τε καὶ σοφία. τῆς δὲ σοφίας τὸ μὲν τι ἐν τῇ τῆς ψυχῆς ἀρετῇ, τὸ δ' ἐν τῇ χρείᾳ τῆς φωνῆς. τῆς μὲν οὖν ἀρετῆς ἔχεις τὸ μάθημα ἐν τῷ πατρί, τῆς δὲ φωνῆς, εἰ μὲν ἦγεν αὐτὸς σχολήν, 5
 παρῆρχεν ἄν σοι τὸ ἡμῶν ἐλάχιστα δεῖσθαι· ἐπεὶ δ' ἐκείνον ἡ σωτηρία τῆς οἰκουμένης 5
 ἀσχολεῖ, ἔγωγ' οὖν ἔν γέ τί σοι πρὸς εὐγλωττίαν συμβαλοῦμαι. Ὀνομαστικὸν μὲν οὖν τῷ βιβλίῳ τὸ ἐπίγραμμα, μὴνύει δὲ ὅσα τε συνώνυμα ὡς ὑπαλλάττειν δύνασθαι, καὶ οἷς ἂν ἕκαστα δηλωθεῖν· πεφιλότηται γὰρ οὐ τοσοῦτον εἰς πληθος 10
 ὅπόσον εἰς κάλλους ἐκλογήν. οὐ μέντοι πάντα τὰ ὀνόματα περιεῖληφε τοῦτο τὸ βιβλίον· οὐδὲ γὰρ ἦν ῥάδιον ἐνὶ βιβλίῳ πάντα συλλαβεῖν. ποιήσομαι δὲ τὴν ἀρχὴν 10
 ἀφ' ὧν μάλιστα προσήκει τοὺς εὐσεβεῖς, ἀπὸ τῶν θεῶν· τὰ δ' ἄλλα ὡς ἂν ἕκαστον ἐπέλθῃ τάξωμεν. ἔρρωσο.

Test: **b AV x C BDEG[H]I**

1 Tit. Τούλιος Πολυδεύκης Κομμόδω (Κομόδω mss.) Καίσαρι χαίρειν AV Xd GI : Κομμόδω Καίσαρι Τούλιος Πολυδεύκης χαίρειν *b* XaXg B C : om. D : Τούλλιος Καίσαρι Πολυδεύκης χαίρειν E
2 πατρῶϊόν I || σοι om. I || κατ' ἴσον βασιλεία τε καὶ σοφία: κτῆσαι βασιλείαν τε καὶ σοφίαν G βασιλεία: βασιλέως D : βασιλείαν I || σοφίαν I || **3** μὲν τι: μέντοι F XdXg BDEGI || **4** ἔχεις: ἔχει F || **5** παρῆρχεν: παρέσχευ C || τὸ: τῷ F : τῶν S : τοῦ BDGI || ἐλάχιστα: ἐλάχιστον S || ἐπεὶ: ἐπειδὴ V x BDGI || **6** ἀσχολεῖ: ἀπασχολεῖ AV x || γέ om. AV || Ὀνομαστικόν: ὀνοκῶς F : ὀνομαστικός S C E || **7** ἐστί post μὲν οὖν coll. *b* x v || οὖν om. D || [τὸ] B || συνώνυμα: συνωνύμως *b* AV || ὡς om. *b* AV || ὑπαλλάττειν: ἀπαλλάττειν Xe || **8** δύνασθαι: δύναται AV || ἕκαστα ἂν AV x BDEGI δηλωθεῖν: δυνηθεῖν GI || τοσοῦτον: μᾶλλον E, sed τοσοῦτον E^{vp} || **9** τὰ ὀνόματα om. Xd **9–10** τοῦτο–βιβλίον: τὸ βιβλίον τοῦτο S : τουτὶ τὸ βιβλίον x BDEGI || **10** ἦν om Wilamowitz ῥάδιον–πάντα: πάντα (om B : πάντως D) ῥάδιον ἐν (ἐν om. BDEGI) ἐνὶ βιβλίῳ (πάντα add. D) AV x BDEGI : πάντα ῥάδιον ἐν βιβλίῳ C || συλλαβεῖν: περιλαβεῖν C || ποιήσομαι: ποιῆται Xa^{ac} || **11** ὡς ἂν: ὅσα ἂν I || ἕκαστα *b* || **12** ἐπέλθῃ: ἐπέλθοι A x BD || τάξωμεν V^{ac} || ἔρρωσο om. *b* C

Index

- Ἐν τούτῳ τῷ βιβλίῳ αἱ τε θεῶν καὶ δαιμόνων ὀνομασίαι καὶ τῶν περὶ αὐτοὺς τιμῶν καὶ τόπων καὶ χωρῶν τῶν περὶ τοὺς νεῶς, καὶ τὰ ἔδη, τεχνιτῶν καὶ θεραπευτῶν (5–39). βασιλικά ὀνόματα (40–2). τάχους καὶ βραδύτητος ὀνόματα (43). βαφῆς ὀνόματα (44–9). ἐμπόρων καὶ βαναύσων ὀνόματα (50). εὐετηρίας καὶ τοῦ ἐναντίου
 5 (51–3). καιρῶν ὀνόματα καὶ τῶν περὶ αὐτοὺς συμβαινόντων καὶ τῶν καθ' ἕκαστον καιρὸν γινομένων (54–75). οἴκου καὶ τῶν ἐν αὐτῷ καὶ περὶ αὐτὸν γινομένων (76–81). ναυτικά ὀνόματα καὶ ὅσα περὶ ναῦν ἐν εἰρήνῃ τε καὶ ἐν πολέμῳ, ὅσα τε ἐν λιμένι καὶ ἔξω λιμένος, μέρη τε νεῶς καὶ ὅπλα νεῶς (82–125). στρατιωτικά ὀνόματα (126–7), καὶ ἀρχόντων (128–9) καὶ σκευῶν (130–9), καὶ τῶν εἰς τοὺς πολέμους
 10 χρησίμων, ὅσα τε περὶ πολεμίων καὶ φίλων, καὶ τῶν ἐν πολέμοις συμβαινόντων καὶ ἄρματος μερῶν (139–180). ἱππικά ὀνόματα, αὐτῶν τε καὶ τῶν ἐπιμελητῶν, καὶ ἔργων ἱππικῶν (181–220). γεωργικά ὀνόματα ἔργων τε καὶ φυτῶν, καὶ τόπων καὶ ἐργαλείων (221–51). ἀρότρου μέρη (252). ἀμάξης μέρη (253). περὶ μελιττῶν (254).

Test: S AV x v (tantum ἀρότρου – μελιττῶν exstat in H)

1 Tit. (τὰ Xd DGI) κεφάλαια (–αιον B) τοῦ πρώτου (πρ. om. G) βιβλίου (Πολυδεύκους add. S) praebent S A x BDGI || **2** καὶ post χωρῶν add. S x BDEGI || καὶ⁴ om. V || **3** ὀνόματα¹: ὀνομασίαι S Xd BDEG : om. XaXg || ὀνόματα²: ὀνομασίαι I || περὶ ante βαφῆς add. E || **4** ὀνόματα¹ om. G ὀνόματα² om. G || **6** καιρὸν om. BDGI || οἴκου–γινομένων² om. E || ἐν–καὶ² om. D || καὶ² om. G sed τε post αὐτὸν add., τε post αὐτὸν add. I || **7** ναυτικά: νηῶν x BDEGI || ἐν² om. x BDEGI **9** σκευῶν: σκευῆς S AV x || **10** πολεμίων: πολεμικῶν BGI || **11** ἄρματος: ἄρματα AV || καὶ¹ om. x BDEGI || ἐπιμελητῶν: ἐπιμερῶν S || **12** ὀνόματα om. GI || **13** ἀρότρου: ἀρότρων I || post μέρη¹ id add. GI || μέρη²: om. I, post ἀμάξης μέρη GI add. ιε || in fine S add. ὅσα μὲν–γνόντων ἀναγκαῖα quae autem ad librum II pertinent (Bethe 1900, vol. 1, 80.10–81.4)

Subscriptio

Ἰστέον ὅτι τὰ ἐν τοῖς πέντε βιβλίοις ἐμφερόμενα πάντα ὀνόματα συναγήοχεν ὁ Πολυδεύκης ἀπὸ τε τῶν παλαιῶν ῥητόρων καὶ σοφῶν καὶ ποιητῶν καὶ ἐτέρων· τὰ πλείω δὲ καὶ ἀφ' ἑαυτοῦ ἐξέθετο. οἱ δέ γε παλαιοὶ οἱ εὐρισκόμενοι ἐν τοῖς πέντε βιβλίοις ἦσαν οὗτοι· Θουκυδίδης, Πλάτων, Ἰσαῖος, Ὅμηρος, Σοφοκλῆς, Εὐριπίδης, Ἴσοκράτης¹ καὶ ἕτεροι πολλοί, οὓς ἐγὼ κατέλιπον διὰ τὸ συνοπτικὸν καὶ τὸ 5 εὐληπτότερον.

Test: AV x(XaXdXeXg) Pa

1 ὁθεν ἐξεβλήθη ταῦτα initio add. V || συναγήοχεν Pa || 3 ἑαυτοῦ ἐξέθετο Xg || εὐρισκόμενοι: εὐρεθησόμενοι V || [ἐν τοῖς] Xg || 4 τοῦ Πολυδεύκου post βιβλίοις add. V || ἦσαν V x Pa : εἰσὶν A || οὗ[τοι] Xg || [Πλάτων] Xg || Ἰσαῖος Ἰσ[αῖ]ος Xe || Σο[φο]κλῆς [. .] Xg || Εὐριπίδης om. Xg 5 Ἴσοκράτης Xe Pa : Σωκράτης AV Xd : [. . .]κράτης Xa : om. Xg || ἔτ[εροι] Xe || [οὓς ἐγὼ] Xa [ἐγὼ] Xg || [διὰ] Xg || σ[υνοπτικὸν] Xa || 5–6 σ[υνο]πτικὸν καὶ τὸ εὐλ[η]πτότερον Xe || 5 τὸ² [τὸ] Xg

[Chapters 5–39]

(5) Θεὸς καὶ θεοὶ ‘καὶ δαίμονες’ οὕτω γὰρ Ὀμήρῳ δοκεῖ δαίμονας καλεῖν τοὺς θεοὺς¹. καὶ Πλάτων δὲ ‘τὸν τοῦ παντὸς κυβερνήτην’ ‘μέγιστον δαίμονα’ ὠνόμασεν, ἐπειδὴ τῆς αὐτῆς χρείας τὸ θεῖον καὶ τὸ δαιμόνιον. (6) ‘καὶ τὸ μὲν’ χωρίον ἐν ᾧ ‘θεραπεύομεν τοὺς θεοὺς’ ἱερὸν καὶ νεώς, ἐνθα δὲ καθιδρύομεν σηκὸς καὶ τέμενος’
 5 οἱ μὲν γὰρ ἀκριβέστεροι σηκὸν τὸν τῶν ἡρώων λέγουσιν, οἱ δὲ ποιηταὶ καὶ τὸν τῶν θεῶν, ὡς οἱ τραγῳδοὶ ἀγνὸν εἰς σηκὸν θεοῦ. τὸ δὲ πρὸ αὐτοῦ πρόδομος, (7) καὶ τὸ κατόπιν ὀπισθόδομος, ‘καὶ ἡ εἴσοδος’ προπύλαια. αὐτὰ δὲ ἃ θεραπεύομεν ἀγάλματα, ξόανα, ἔδη θεῶν, εἰκασματα θεῶν, εἰκόνες, μιμήματα, τυπώματα, εἶδη, ιδέαι. βρέτας δὲ ἡ δεικνυλὸν οὐκ ἔγωγε προσίεμαι [ὅτι ποιητικά.]² ἔφ’ ὧν δὲ θύομεν ἢ πῦρ
 10 ‘ἀνακαίομεν’ βωμός, θυμιατήριον, ἐστία· ἐνιοὶ γὰρ οὕτως ὠνομάκασιν. οὕτω δ’ ἂν

1 Ὀμήρῳ: cf. e.g. Hom. *Il.* 1.222, 5.459, *Od.* 11.61 2 Πλάτων–δαίμονα: Plat. *Plt.* 272e τότε δὴ τοῦ παντὸς ὁ μὲν κυβερνήτης [...] πάντες οὖν οἱ κατὰ τοὺς τόπους συνάρχοντες τῷ μεγίστῳ δαίμονι θεοῖ 6 οἱ–θεοῦ: *Trag. adesp.* fr. 424 Kannicht-Snell 8 ξόανα: cf. e.g. S. fr. 238 Radt; E. *Tr.* 525; X. *An.* 5.3.12; Philoch. *FGH Hist/BNJ* 328 F 188 | ἔδη θεῶν: cf. A. *Pers.* 404; S. *El.* 1374; Isoc. 4.155; Din. 35.3 Conomis; D.H. 1.67.1 | εἰκασματα θεῶν: cf. A. *Th.* 523 | μιμήματα: cf. E. *Io.* 1429; cf. etiam Thphr. *De pietate* fr. 13 Pötscher; Ph. *Legat.* 290.5 | εἶδη: cf. e.g. Plut. *Num.* 8.8, *De superstitione* 167d; Philostr. *VA* 6.19 9 βρέτας: cf. e.g. A. *Eu.* 80; E. *Alc.* 974, *Andr.* 331 etc., Ar. *Eq.* 31 10 θυμιατήριον: cf. e.g. Thuc. 6.46.3; D. 22.75

1 Ὀμήρῳ: cf. schol. Hom. *Il.* 1.222c (D) οὕτως δαίμονας καλεῖ τοὺς θεοὺς; cf. etiam schol. Aeschin. 3.311a 3 θεῖον–δαμόνιον: cf. Hsch. δ 72 5 σηκὸν–ἡρώων: cf. schol. E. *Ph.* 1010 διαφέρει σηκὸς καὶ ἄδυτον. ὁ μὲν γὰρ σηκὸς ἐπὶ ἀνθρώπου, τὸ δὲ ἄδυτον ἐπὶ θεοῦ; Ammon. *Diff.* 329 ναὸς καὶ σηκὸς διαφέρει. ὁ μὲν γὰρ ναὸς ἐστὶ θεῶν, ὁ δὲ σηκὸς ἡρώων; Ptol. *Vocab.* 402.17; Eust. in *Od.* 1.336.30 σηκὸς γοῦν φασὶν ἡρώων; hinc Thom. Mag. *Ecl.* 246.6 ναὸς ἐπὶ θεῶν, σηκὸς ἐπὶ ἡρώων· οὕτω γὰρ καὶ Πολυδεύκης λέγει 6 πρόδομος: cf. Su. π 2367 7 ὀπισθόδομος: cf. schol. Ar. *Pl.* 1193a–b; schol. Luc. 25.53; cf. etiam Poll. 9.40 8 μιμήματα: cf. Su. α 133 | τυπώματα: cf. schol. rec. Ar. *Nu.* 995c (anon.) 9 βρέτας: cf. Eust. *Exegesis in canonem iambicum pentecostalem* 1.163 ποιητικὴ δὲ λέξις τὸ βρέτας καὶ ἀζηλὸς πεζολόγοις ῥήτορσι

1–2 καί²–θεοὺς: καὶ δαίμονες οἱ θεοὶ παρ’ Ὀμήρῳ C || 1 Ὀμήρῳ: Ὀμηρος D || 2 τὸν om. D μέγιστον om. D || ὠνόμασεν: ἐκάλεσεν F^{ac} || 3 ἐπειδὴ: ἐπεὶ δὲ C BEG, ἐπὶ δὲ DHI || τὸ² om. C D καί²–μὲν: τὸ μὲν οὖν AV || 4 θεραπεύομεν–θεοὺς: θεραπεύονται οἱ θεοὶ AV || καί² om. b x BDEGI : [H] || καὶ τέμενος om. C || 5 ἀκριβέστεροι: ἀκριβέστερον F || σηκὸν om. F || τὸν² om. Xa DE : [H] : τὸ I || 6 ὡς οἱ: ὅσοι E : [ὡς] οἱ H : καὶ οἱ I || ὡς–θεοῦ om. C || θεοῦ: τοῦ θεοῦ E, τ[±5] H : τῶν θεῶν Xd^{sl} G, et θεοῦ G^{sl} || πρόδομος: πρόδρομος S EG^{ac}I || τὸ² om. Xd || 7 ὀπισθόδομος E καί–εἴσοδος: ὡς καὶ αἱ εἵσοδοι b || ἡ om. E || καὶ ante προπύλαια add. E || 8 ἔδη: εἶδη E μνήματα ante μιμήματα add. C || μιμήματα: μιμητά XaXd^{ac} B || τυπώματα om. AV || εἶδη om. E 9 οὐκ: ὁ οὐκ V || προσίεμαι : προίεμαι C E || ἔφ’ ἀφ’ D || 10 ἀνακαίομεν: ἀνάπτομεν F^{ac} || οὕτως: οὕτωσι E || ὠνομάκασιν: ὠνομάζωσιν Xa^{ac} || οὕτω: τούτων AV

κυριώτατα καλοῖτο (8) ἢ ἐν πρυτανείῳ, ἐφ' ἧς τὸ πῦρ τὸ ἄσβεστον 'ἀνάπτεται'. ἐσχάρα 'δ' ἰδικῶς' δοκεῖ μὲν ὧδε ὀνομάζεσθαι ἐφ' ἧς τοῖς ἥρωσιν ἀποθύομεν· ἔνιοι δὲ τῶν ποιητῶν καὶ τὸν τῶν θεῶν βωμὸν οὕτω κεκλήκασιν.

εἶη δ' ἂν ὁ μὲν εἴσω περιρραντηρίων τόπος ἔνθεος, ἱερός, καθιερωμένος, καθωσιωμένος, ἀβέβηλος – καίτοι οὐδέπω ἐντετύχηκα τῷ ὀνόματι – (9) ὁ δ' ἔξω 5 βέβηλος· τὸ γὰρ ἀνίερος ἄρμόττοι ἂν μᾶλλον ἐπὶ τῶν οὐ καθαρῶν τόπων. εἰ μὲντοι καὶ τι χωρίον ἄβατον εἶη τοῦ ἱεροῦ, τοῦτο καὶ ἄδυτον εἶποις ἂν καὶ ἄψαυστον καὶ ἄψαυστούμενον (10) καὶ ἀθάτον καὶ ἀνάκτορον. οἱ δ' ἀνειμένονι θεοῖς τόποι ἄλλοι τε καὶ τεμένη καὶ ἔρκη, καὶ ὁ περὶ αὐτὰ κύκλος περίβολος. εἰ δὲ

4 καθιερωμένος: cf. e.g. Plat. *Lg.* 914b; D. 18.149 5 ἀβέβηλος: neque ego invenire potui apud Atticos, sed cf. e.g. Plut. *Brut.* 20.6, *Cam.* 30.3; I. *BJ* 4.242 6 βέβηλος: cf. S. *OC* 10; Hdt. 9.65; Thuc. 4.97.3 7 ἄδυτον: cf. e.g. Hdt. 1.159, 5.72; Ar. *Eq.* 1016; E. *Andr.* 1034, 1147, *Io.* 938, *IT* 973 8 ἄψαυστον: cf. Thuc. 4.97.3 | ἄψαυστούμενον: perrarum, inveni tantum in Arethas *Scripta minora* 8.90.28, 78.135.2 Westerink et Nicetas David Paphlagonius *Epistulae* 172.3 Westerink ἀνάκτορον: cf. e.g. Hdt. 9.65; E. *Andr.* 43, *Io.* 55, *Tr.* 330

1 ἐστία...πρυτανείῳ: cf. schol. Pi. *N.* 11.1a παρόσον αἱ τῶν πόλεων ἐστία ἐν τοῖς πρυτανείοις ἀφίδρυνται, 1b ἰδρυταὶ δὲ ἐν τοῖς πρυτανείοις ἢ Ἑστία 2 ἐσχάρα–ἥρωσιν: cf. Ammon. *Diff.* 113; Porph. *Antr.* 6.19 χθονίοις δὲ καὶ ἥρωσιν ἐσχάρας; Eust. *in Od.* 1.255.37 2–3 ἔνιοι–κεκλήκασιν: cf. Ammon. *Diff.* 113 παρὰ δ' Εὐριπίδῃ (fr. 628 Kannicht) ἐσχάρα ἀντὶ τοῦ βωμοῦ κεῖται ἐν Πλεισθένει· ἡμλοσφάγετον δαιμόνων ἐπ' ἐσχάrais. καὶ Σοφοκλῆς (fr. 730 Radt) ἐν Χρύσῃ; Eust. *in Od.* 1.255.37 Σοφοκλῆς δὲ, καὶ ἀντὶ βωμοῦ οἶδεν ἐσχάραν. λέγει δὲ καὶ Εὐριπίδης, μηλοσφαγεῖ τε δαιμόνων ἐπ' ἐσχάrais 7 ἄβατον–ἄδυτον: cf. Hsch. α 1220 9 ἔρκη–περίβολος: cf. schol. Hom. *Od.* 8.57c; schol. Nic. *Ther.* 548b; Harp. ε 134 ἔρκειος Ζεύς, ὧ βωμὸς ἐντὸς ἔρκους ἐν τῇ αὐλῇ ἰδρυται· τὸν γὰρ περίβολον ἔρκος ἔλεγον, ο 20 (unde Phot. ε 1927; Su. ε 3015); Hsch. ε 5935; EM 375.25

1 καλοῖτο: καλεῖτο F : καλοῖς x v || ἡ: τὴν x v || πρυτανείῳ: πρυτανεία E || τὸ¹–ἄσβεστον: τὸ ἄσβεστον πῦρ E || ἀνάπτεται: ἀνάπτομεν C || 2 δ' ἰδικῶς om. b C v || μὲν: δὲ BDEGI : [H] || ὧδε om. C D : [H] || ὀνομάζεσθαι: ὀνομάσθαι b x v || ἐφ–τοῖς: ἐφ'οῖς τοῖς F Xa C BDG || 3 τὸν om. Xa || 4 εἴσω: ἔσω Xa || τῶν ante περιρραντηρίων add. b || 4–5 ἱερός–ὀνόματι om. C spatio vacuo fere 6 litterarum relicto || 5 καίτοι οὐδέπω: καὶ ὦπου Xd^{al} : καὶ τοιῷδὲ που G^{vp} 5–6 ὁ–τόπων om. C || 6 ἄρμόττοι ἂν: ἡρμοστο τῇ διανοίᾳ BDGHI || 7 μὲντοι–τι: δὲ C || καὶ post τι coll. b || τι: τοι Xa || τοῦτο om. C : τοῦτου G^{vp} || καὶ ἄδυτον post ἂν coll. C || εἶποις ἂν: ἂν εἶη b : καλοῖτ' ἂν C || 9 τε–καί³ om. C || ὁ: ὁ δὲ C || αὐτὰ: αὐτοῦς B || 9–179.1 εἰ–τοῦτο: τὸ δὲ ἐν αὐτοῖς ἄστυλον C G^{vp}

καὶ ἄσυχρον τι εἶη, τοῦτο ἔχει καὶ κρησφύγετον ἴκεται καὶ φύξιμον· καὶ ἱεροὺς ὄρους, ἔντος ὧν τοῖς ἱκέταις ἀσφάλεια. ἢ δ' ἄνετος θεοῖς γῆ ἱερὰ καὶ ὀργάς.

(11) τὸ δὲ οἰκοδομῆσαι νεῶν λέγοις ἂν καὶ περιβαλέσθαι νεῶν καὶ ἐγεῖραι νεῶν καὶ ἀναστῆσαι νεῶν καὶ ποιήσασθαι νεῶν καὶ νεῶν ἐργάσασθαι, καὶ συνθεῖς
5 νεωποιοῦσαι. φιλοτιμότερον δὲ καὶ τὸ νεῶν περιεργάσασθαι τῷ ἀγάλματι. τὸ δὲ
ἀγαλμα ἰδρύσασθαι ἐρεῖς^c καὶ στήσασθαι, ἐνστήσασθαι, ἀναστήσασθαι, καθιδρῦσαι,
ἐγκαθιδρῦσασθαι, ἐγκαθίσαι τῷ νεῷ, [ἐγκαινίσαι τῷ θεῷ,^b] καθιερώσαι, καθοσι-

1 κρησφύγετον: cf. Hdt. 5.124, 8.51 etc. sed nusquam de templi loco dicitur | φύξιμον: cf. e.g. Plut. Rom. 9.3 3 οἰκοδομῆσαι: cf. e.g. Hdt. 1.22, Thuc. 3.68; D. 45.79; Aristot. HA 577b | ἐγεῖραι: cf. Luc. Alex. 10; de urbe dicitur in D. 19.305, de ἱρίον cf. Theopomp. FGTHist/BNJ 115 F 350 4 ἀναστήσαι: cf. e.g. D.H. 8.55.4; App. BC 2.15 | ποιήσασθαι: cf. Plut. Cor. 37.5; Luc. VH 2.33 5 νεωποιοῦσαι vox aliunde ignota 6 ἀγαλμα ἰδρύσασθαι: cf. e.g. Hdt. 5.82; E. fr. 153.2 (Austin, C. 1968. Nova fragmenta Euripidea in papyris reperta. Berlin); Thuc. 6.3.1; Plat. Lg. 910b, 931a | στήσασθαι: cf. e.g. Isoc. 7.57 | ἐνστήσασθαι: cf. Hdt. 2.91; Plat. Cri. 116d | ἀναστήσαι: cf. Plut. Per. 13.13 | καθιδρῦσαι: cf. E. IT 1481; D. 7.40; D.H. 1.67.1 7 ἐγκαθιδρῦσασθαι: cf. E. IT 978; I. BJ 2.266 | ἐγκαθίσαι: cf. e.g. E. Hipp. 31 | ἐγκαινίσαι τῷ θεῷ: cf. e.g. LXX 3Re 8.63 | καθιερώσαι: cf. e.g. Plat. Lg. 955e; Plut. Sol. 1.7 7–180,1 καθοσιῶσαι: cf. E. IT 1320, fr. 539 Kannicht

1 κρησφύγετον: cf. Or. 85.32 κρησφύγετα. φρούρια, καταφύγια, ἐν οἷς ἐκρύπτοντο οἱ νησιῶται τὸν Μίνωα φεύγοντες. τὸ οὖν κρησφύγετον ἔλεγον τὸ χρήσιμον τοῖς φεύγουσιν εἰς ἀσφάλειαν; Hsch. κ 4079; Σ κ 462 (Phot. κ 1085, Su. κ 2403) κρησφύγετα· τὰ πρὸς τοὺς χειμῶνας στενὰ καὶ ὀχυρώματα. οἱ δὲ φασιν ὅτι Κρήτες τοὺς νησιῶτας ἅμα Μίνω τῷ βασιλεῖ θαλασσοκρατοῦντι ἔφυγον εἰς σπήλαιά τινα, ὅθεν ἐκεῖνα ὠνομάσθησαν Κρησφύγετα; Eust. in Od. 1.421.25; EGud 346.10 Sturz; EM 537.56 2 ἄνετος–ἱερὰ: cf. Harp. α 138 ἄνετον· ἀντὶ τοῦ ἱερὸν καὶ ἀνεμῆμενον θεῷ τινι Ὑπερείδης Δηλιακῷ (fr. 72 Jensen), unde Σ''' (Σ^b α 1329; Phot. α 1888) | ὀργάς: cf. Did. in Demosth. (P.Berol. 970) col. 13.44; schol. Ar. Ra. 352, Pac. 606a; schol. D. 3.101 τὴν ἱερὰν γῆν ὡς ὀργάδα καὶ ἄνετον; schol. E. Rh. 282a¹⁻² Merro; schol. Nic. Alex. 8d; Phryn. PS 93.4 ὀργάδα τὴν ἱερὰν καὶ ἀνιερωμένην γῆν; Harp. α 142 (Σ^b α 1403; Phot. α 1947; Su. α 2490); Harp. ο 28 (Phot. ο 433; Su. ο 512); Tz. Chil. 10.948

1 καί² om. A BDGH, sed habent I et G^{sl}I || λέγε: λέγεται V : λέγω XaXg : καλεῖται C 1–2 καί³–ἀσφάλεια: ei tum spatium vacuum fere 24 litterarum V || 1–2 ἱερὸς–τοῖς om. C 1 ὄρους ante ἱερὸς coll. b || 2 ἐντὸς ὧν Bethe : ἐντὸς ὧν A : ἐφ' ὅσον b x v || τοῖς om. A ἢ–ἄνετος: εἰ δὲ καὶ ἄνετος V || γῆ: γῆς V : bis Xd BEHI || καὶ om. C || ὀργάς: οὐγὰς D 3 λέγοις–νεῶν³ om. D || νεῶν²: ναὸν V || καί² om. b AV Xd BEGHI || καί²–νεῶν³: om. Xg^{ac} νεῶν³ om. C || 4 καί¹ om. E || καί² om. XaXg v || ποιήσασθαι AV XdXg C v : ποιήσαι b Xa || νεῶν² om. C || καί³–ἐργάσασθαι post περιβαλέσθαι νεῶν coll. AV || συνθεῖς: ἐνθεῖς BDEGI, et fortasse H ante rescripturam : ἐν συνθέσει Xg || 5 εἵποις ἂν post συνθεῖς add. V || φιλοτιμότερον: φιλότιμον C : post ἀγάλματι coll. E δὲ omisso || τὸ νεῶν: τὸν νεῶν V Xa BDEH : τ[.]ῶν C || τῷ ἀγάλματι om. AV x D || 6 ἰδρύσασθαι–στήσασθαι om. AV || ἐρεῖς C, unde G^{sl}: non habent cett. || καὶ om. b x v || ἐγκαθιδρῦσασθαι post στήσασθαι add. x v || ἐνστήσασθαι om. b ἐνστήσασθαι–καθιδρῦσαι post ἐγκαθιδρῦσασθαι coll. B || 7 ἐγκαθιδρῦσασθαι: καθιδρῦσασθαι x v, καὶ καθιδρῦσασθαι C || ἐγκαινίσαι τῷ θεῷ habent b x v, deest autem in AV C, del. Bethe quia recte, opinor, interpolationem recentiore hanc putabat || καθιερώσαι post καθοσιῶσαι coll. A x v : καθιερώσασθαι E

ῶσαι, ἐντεμενίσαι. τὸ δὲ ἔργον ἰδρυσίς, καθιέρωσις, στάσις, ἀνάστασις, καθίδρυσίς, (12) κατάστασις, καθοσίωσις, ἐργασία, ποίησις. τὰ δὲ ἐναντία ἀνατρέψαι, καθελεῖν, καταβαλεῖν, κατενεγκεῖν, καθελκύσαι, συγχέαι τὸν κόσμον τοῦ νεῶ, καταπρῆσαι, ἐμπρῆσαι, καταφλέξει, πυρὶ νεῖμαι, ἐκ βάθρων ἀναστῆσαι ἢ^c ἀνασπάσαι, ἀκρωτηριάσαι. τὸ δὲ ἔργον ἀνατροπή, καθαίρεσις, ἀκρωτηριασμός. οἱ δὲ κατασκευ- 5
άζοντες τοὺς νεῶς καὶ τὰ ἀγάλματα τεχνῖται, τοὺς μὲν περὶ τὸν νεῶν λιθοξόους τε καὶ οἰκοδόμους καὶ τέκτονας εἰποὺς ἄν, φιλοτιμούμενος δὲ καὶ νεωποιοὺς καὶ ἱεροποιοὺς, τοὺς δὲ ἐπὶ τοῖς ἀγάλμασι χειροτέχνας οὐκ ἀγαλματοποιοὺς μόνον οὐδ' ἀγαλματοουργοὺς, ἀλλὰ καὶ θεοποιοὺς καὶ θεοπλάστας ὡς Ἀριστοφάνης, (13) ὥσπερ

1 ἐντεμενίσαι: nusquam alibi ante Theophylactum Simocattam | ἰδρυσίς: cf. e.g. Plat. *Lg.* 909e; D.H. 2.18.2; de templis cf. Plat. *R.* 427b | καθιέρωσις: cf. Aeschin. 3.46 2 ἐργασία: cf. e.g. Grg. fr. 11 D.-K.; D.Chr. *Or.* 12.44; Paus. 5.16.1 | ποίησις: cf. e.g. Grg. fr. 11 D.-K. | ἀνατρέψαι: cf. Plut. *De Herodoti malignitate* 857e; Paus. 9.30.11, 10.26.3; Luc. *JTr* 32 | καθελεῖν: cf. I. *BJ* 7.421; Luc. *Deor.Conc.* 18 3 καταβαλεῖν: cf. Hdt. 8.109 | συγχέαι—κόσμον: de re publica, non de templo Plut. *Cim.* 15.2; D.H. 6.61.1 | καταπρῆσαι: cf. I. *AJ* 4.313 4 ἐμπρῆσαι: cf. e.g. E. *Tr.* 1260; Hdt. 1.20, 3.37, 6.25; X. *HG* 1.6.1; D. 24.136 | καταφλέξει: cf. Plut. *Alex.* 3.6 | πυρὶ νεῖμαι: cf. Hom. *Il.* 2.780; Hdt. 6.33; Plut. *Alex.* 18.7; I. *AJ* 18.8 | ἐκ βάθρων ἀναστῆσαι: cf. D.H. 8.25.1, 8.35.1 | ἐκ βάθρων...ἀνασπάσαι: cf. Hdt. 5.86 5 ἀκρωτηριάσαι: cf. D. 18.296; Philoch. *FGrHist/BNJ* 328 F 133 ἀνατροπή: cf. A. *Eu.* 355; Plat. *Prt.* 325c; cf. etiam Plut. *Mar.* 30.2 | καθαίρεσις: cf. e.g. Thuc. 5.42.1; D. 22.69 5–6 κατασκευάζοντες—νεῶς: cf. e.g. Plat. *Lg.* 778c, *Smp.* 189c 6 τεχνῖται: cf. e.g. X. *Mem.* 2.7.4; Plat. *Sph.* 219a; D. 19.192 | λιθοξόους: cf. Plut. *De superstitione* 167d, *Quomodo adulator ab amico internoscatur* 74e; Luc. *Somn.* 7 7 οἰκοδόμους: cf. e.g. Hdt. 2.121; Ar. fr. 186 K.-A. (= Poll. 7.117); X. *HG* 7.2.20; Plat. *Cra.* 429a, *R.* 370c | τέκτονας: cf. e.g. A. *Suppl.* 594; Thuc. 5.82.6; E. *Alc.* 5, *Med.* 409; Ar. *Pax* 296; X. *HG* 4.4.18; Plat. *Cra.* 388c, *R.* 370d; Aeschin. 1.124 | νεωποιοὺς nusquam alibi 8 ἱεροποιοὺς: de artificibus nusquam dicitur, erant autem magistratus Athenis, cf. Poll. 8.107 et Phot. i 59 | ἀγαλματοποιοὺς: cf. e.g. Hdt. 2.46; Plat. *Prt.* 311c; Philoch. *FGrHist/BNJ* 328 F 121 9 ὡς Ἀριστοφάνης: Ar. fr. 828 K.-A.

8 ἱεροποιοὺς: cf. Poll. 8.114 καὶ τειχοποιοὶ δὲ καὶ ἱεροποιοὶ καὶ βοῶναι ὑπηρεσιῶν ὀνόματα ἀγαλματοποιοὺς: cf. Phryn. *PS* fr. 47* (Σ^b α 247; Phot. α 47), cf. Poll. 1.13

1 καθιέρωσις post ποίησις (§12) coll. *b* v || καὶ ante ἀνάστασις add. *b* || 2 ἐργασία ποίησις om. AV || ἀνατρέψαι: ἀναστρέψαι *b* Xd^pc BDGHI : post καθελεῖν coll. E || καθελεῖν post καταβαλεῖν coll. *b* || 2–5 καθελεῖν—ἀκρωτηριάσαι: καταβαλεῖν, συγχέαι τὸν κόσμον τοῦ νεῶ, πυρὶ νεῖμαι, ἐκ βάθρων ἀναστῆσαι ἢ ἀνασπάσαι, ἀκρωτηριάσαι καὶ τὰ ὅμοια C || 3 συγχέαι: ἐκχέαι Xg (et συγχέαι Xg^{sl}) DEGHI : ἐκσυγχέαι Xa : ἐγγέειν B || 4 ἐμπρῆσαι om. Xa || ἀναστῆσαι ἢ habent C G^{sl} 5 ἀκρωτηριάσαι om. v sed add. G^{sl} || τὸ—ἔργον om. F || ἀκρωτηριασμός: ἀκρωτηρίασμα D 5–6 κατασκευάζοντες: κατασκευάσαντες BDHI, συσκευάσαντες E || 6 νεῶς: ναοὺς C G^{ac} || ἐρεῖς δὲ ante τοὺς μὲν add. C G^{sl} εἰποὺς ἄν omisso (delete in G) || τὸν νεῶν: τοὺς νεῶς E || 6–7 τε καὶ om. C EG || 7 καὶ² om. C || φιλοτιμούμενος δὲ om. C || καὶ³ om. C sed post νεωποιοὺς add. τε νεωποιοὺς: νεωποιᾶς H || 8 οὐκ om. C || μόνον οὐδ om. C || 9 ἀλλὰ om. C || ὡς Ἀριστοφάνης om. C || 9–181,1 ὥσπερ—τέχνην: τὴν δὲ τέχνην C

τὴν τέχνην ἀγαματοποιίαν καὶ ἀγαματοουργίαν καὶ ἀγαματοποιικὴν καὶ θεοποιητικὴν^ν καὶ ἀγαματοουργικὴν, οὐ μὴν καὶ θεοποιίαν· δυσχερὲς γὰρ πρὸς τὴν ἀκοὴν τοῦνομα. τὸ δὲ ἐργάσασθαι θεοὺς ἔστιν εἰπεῖν, καὶ ποιῆσαι, μιμήσασθαι, δεῖξαι, τυπῶσαι· σκληρὸν γὰρ τὸ μορφῶσαι. ἀλλὰ καὶ κοιλᾶναι λίθον εἰς θεοῦ μορφὴν καὶ

5 διαγλύψαι καὶ διαρθρῶσαι καὶ διατυπῶσαι καὶ διαξέσαι.

(14) οἱ δὲ τῶν θεῶν θεραπευταὶ ἱερεῖς, νεωκόροι, ζάκοροι, προφήται, ὑποφῆται, θύται, τελεσταί, ἱερουργοί, καθαρθαί, μάντις, θεομάντις, χρησμοδοί, χρησμολό-

3 ἐργάσασθαι θεοὺς: cf. e.g. X. *Mem.* 2.6.6; Plat. *Cra.* 431c, *Men.* 91d | ποιῆσαι: cf. e.g. Hdt. 1.31, 2.172; Alex. fr. 247 K.-A. | μιμήσασθαι: cf. e.g. Plat. *Cra.* 434b, *Phdr.* 251a; Paus. 6.25.4 4 τυπῶσαι: cf. e.g. Plat. *Sph.* 239d | μορφῶσαι: cf. Aen. *Tact.* 40.4 5 διαγλύψαι: cf. D.S. 1.66.4; Ael. *VH* 2.33 διαρθρῶσαι: cf. e.g. Plat. *Phdr.* 253d, *Prt.* 322a | διατυπῶσαι: cf. D.S. 3.67.1; Ph. *Mund.* 25; Plut. *De facie in orbe lunae* 921c 6 νεωκόροι: cf. X. *An.* 5.3.6; Plat. *Lg.* 759a etc. | ζάκοροι: cf. Hyp. fr. 178 Jensen; Men. *DE* fr. 5 Kassel-Schroeder (PCG 6.1, p. 62), *Leu.* fr. 4 Kassel-Schroeder (PCG 6.1, p. 271) προφήται: cf. e.g. A. *Eu.* 19; Hdt. 8.37; E. *Ba.* 551; Ar. *Av.* 972; Plat. *Ti.* 72b | ὑποφῆται: cf. Hom. *Il.* 16.235; A.R.. 1.1311; Theocr. 16.29, 17.115; Ph. *Somn.* 1.190; Luc. *Alex.* 26 7 θύται: cf. e.g. D.S. 17.17.6; Plut. *Cim.* 18.5, *Mar.* 42.7 etc., Ph. *Spec.* 1.60; I. *Ap.* 1.249 | τελεσταί: cf. e.g. Paus. 4.1.7 | θεομάντις:

1 ἀγαματοποιίαν–ἀγαματοουργίαν: cf. Phryn. *PS* fr. 47* (Σ^b α 247; Phot. α 47) ἀγαματοποιία καὶ ἀγαματοουργία ἐρεῖς καὶ ἀγαματοποιός. ἀγαματοποιὸν δὲ φασὶ καλεῖσθαι τὸν εἰκόνα θεῶν μᾶλλον ἐργαζόμενον, ἀνδριαντοποιὸν δὲ τὸν ἀνθρώπων. Πλάτων δὲ ὁ φιλόσοφος ἐν τῷ Πρωταγόρᾳ (311c) ἀγαματοποιούς καλεῖ Φειδίαν τε καὶ Πολύκλειτον. σὺ δὲ πάντας δημιουργοὺς ὁμοίως καλῶν οὐκ ἂν σφαλεῖς 5 διαγλύψαι: cf. Eust. *in Il.* 2.744.13 τὸ γὰρ διέγλυπται Ἀττικόν, ὃ κοινῶς διαγέγλυπται λέγεται; cf. etiam schol. Hom. *Od.* 4.438d διαγλάψασα· διαγλύψασα, διακοιλᾶναι διαξέσαι: cf. Phot. δ 302 6 νεωκόροι ζάκοροι: cf. Hsch. ζ 27; Eust. *in Il.* 1.436.3 | ζάκοροι: cf. Phot. ζ 7 ὁ ἱερεὺς ὁ τὸν ναὸν σαρῶν· κορεῖν γὰρ τὸ σαίρειν παρὰ Ἀττικοῖς; cf. etiam Thom. *Mag. Eccl.* 168.3–4 | ὑποφῆται: cf. schol. Hom. *Il.* 16.235 (D) ὑποφῆται. ὑπομάντις, ἱερεῖς, ὁ ἔστι, χρησμοδοί, θεολόγοι, προφῆται. ὑποφῆτας γὰρ λέγουσι, τοὺς περὶ τὰ χρηστήρια ἀσχολουμένους, καὶ τὰς μαντείας ἐκφέροντας γιγνομένας ὑπὸ τῶν ἱερέων; Hsch. υ 788; Σ υ 181 (Phot. υ 276; Su. υ 631); EM 784.25 7 θύται: cf. schol. Hom. *Il.* 5.10a (D); Hsch. τ 1105; [Hrd.] *Part.* 60.13 | τελεσταί: cf. Poll. 1.35, 3.11, 7.188 | ἱερουργοί: cf. EGud 273.24 Sturz | χρησμοδοί: cf. schol. Hom. *Il.* 16.235 (D) 7–182.1 χρησμολόγοι: cf. Hsch. υ 788; Σ υ 181 (Phot. υ 276; Su. υ 631); EM 784.25

1 ἀγαματοποιίαν–ἀγαματοποιικὴν καὶ om. BDGHI, sed ἀγαματοποιίαν καὶ ἀγαματοουργίαν scripsit G^{im} || 1–2 καὶ ἀγαματοουργίαν–θεοποιητικὴν καὶ om. E || 1 ἀγαματοποιικὴν: ἀγαματοποιητικὴν x, sed ἀγαματοποιηκὴν Xd^{vp} : om. v || 1–2 καὶ θεοποιητικὴν BDGH (θεοποιικὴν D, [...]ποιικὴν G ubi θεοποιικὴν probabiliter erat ante rescripturam), unde x : om. b AV C : καὶ τοποιτικὴν I || 2 καὶ ἀγαματοουργικὴν om. AV || ἀγαματοποιικὴν et ἀγαματοουργικὴν in v. C || καὶ² om. Xa || 2–3 δυσχερὲς–δὲ om. C || 2 γὰρ: δὲ V || πρὸς τὴν: εἰς τὴν AV || 3 πρὸς τὴν ἀκοὴν post τοῦνομα coll. E || ἐργάσασθαι: ἐργάζεσθαι S || θεοὺς: θεὸν A^{ac} x v || καὶ om. C || καὶ ante μιμήσασθαι add. E || δεῖξαι om. C || 4 σκληρὸν–τὸ οὐχὶ δὲ C || ἀλλὰ καὶ: ἀλλὰ Xd E : om. C et δὲ post κοιλᾶναι add. || post λίθον C add. ἐρεῖς ἀντὶ τοῦ 4–5 καὶ²–διαξέσαι: διαγλύψαι διατυπῶσαι διαρθρῶσαι διαξέσαι C || 6 τῶν θεῶν: τούτων V || δὲ ante ἱερεῖς add. G || καὶ ante ὑποφῆται add. b || 7 χρησμοδοί om. Xb^{ac} || 7–182.1 χρησμολόγοι post χρησμοδοῖται coll. AV

γοι, χρησιμοδῶται, παναγεῖς, πυρφόροι, ὑπηρέται, θεουργοί· ποιητικώτερον γὰρ τὸ
θυηπόλοι. αἱ δὲ θήλειαι ἰέρειαι, προφήτιδες, καὶ ἔργων μυστικῶν προφάντιδες, καὶ
τὰ λοιπὰ πρὸς τοὺς ἄρρενας κοινά. ἰδίως δὲ ἡ ἐν Δελφοῖς προφήτις Ἰθυθία¹.

(15) εἰ δέ που καὶ πνεῦμα εἶη μαντικόν, ὃ μὲν τόπος ἔνθεος καὶ ἐπίπνους καὶ
κάτοχος καὶ ἐπιτεθειασμένος καὶ κατελιημένος ἐκ θεοῦ, ὥσπερ καὶ ὁ χρῶν ἀνὴρ· 5
οὗτος δὲ καὶ ἐνθουσιῶν, καὶ κεκινημένος ἐκ θεοῦ, καὶ ἀναβεβακχυμένος, καὶ
πλήρης θεοῦ, καὶ ἑπαραλλάττων¹ ἐκ θεοῦ. ἑτὸ δὲ πνεῦμα¹ εἵποις ἂν καὶ ἀτμόν
μαντικόν, καὶ ἄσθμα δαιμόνιον, καὶ θείαν αὔραν, καὶ ἄνεμον μαντικόν, καὶ φωνὴν
προαγορευτικὴν. (16) τὰ δὲ ῥήματα τούτων τὰ τῷ ἀνδρὶ συμβαίνοντα κατασχεθῇ-

cf. Plat. *Ap.* 22c, *Io.* 534d, *Men.* 99c | χρησιμοφδοί: cf. Plat. *Ap.* 22c, *Men.* 99c 7–182,1 χρησιμολόγοι:
cf. e.g. Ar. *Pax* 1047; Thuc. 2.8.2; Hdt. 1.62

1 χρησιμοδῶται: cf. Vett.Val. 2.37 | παναγεῖς: cf. e.g. Plut. *Cam.* 20.8; D.Chr. 11.153 | πυρφόροι: cf.
Hdt. 8.6; X. *Lac.* 13.2 | ὑπηρέται: cf. e.g. S. fr. 1130 Radt; E. *El.* 892; Plat. *Io.* 534d; Plut. *Arist.* 19.2; Ph.
Nom. 87 | θεουργοί: cf. Nicom. Exc. 6 1–2 ποιητικώτερον–θυηπόλοι: cf. Ar. *Pax* 1124; E. *IA* 746,
IT 1359 2 προφήτιδες: cf. e.g. E. *Io.* 42, 321; Plat. *Phdr.* 244a | ἔργων–προφάντιδες: *Trag. adesp.* fr.
425 Kannicht-Snell 4 μαντικόν: cf. Plut. *De defectu oraculorum* 432d | ἔνθεος: saepissime de
hominibus, cf. e.g. A. *Th.* 497; E. *Hipp.* 141; Plat. *Io.* 533e etc. | ἐπίπνους: cf. Plat. *Cra.* 428c, *Men.*
99d, *Smp.* 181c 5 κάτοχος: cf. E. *Hec.* 1090; Arist. *Mir.* 846b; Plut. *Rom.* 19; Luc. *Hist. Conscr.* 8
6 ἐνθουσιῶν: cf. e.g. Plat. *Cra.* 396d, *Phdr.* 253a | κεκινημένος: cf. Plat. *Phdr.* 245b
ἀναβεβακχυμένος: cf. E. *Ba.* 864, *HF* 1086, *Or.* 337; Plut. *Ant.* 25.1, *Crass.* 33.4 7 παραλλάττων: cf.
Plat. *Ti.* 71e | ἀτμόν: cf. Plut. *De defectu oraculorum* 435a

1 παναγεῖς: cf. Phot. α 244 ἄγος· μίasma ἢ ἀγκών. λέγεται δὲ ἄγος καὶ τὸ τίμιον καὶ ἄξιον
σεβάσματος, ἐξ οὗ καὶ ἰέρειαι παναγεῖς καὶ ἄλλα τινά | πυρφόροι: cf. schol. E. *Ph.* 1377; Σ π 818
(Phot. π 1579; Su. π 32251) 2 θυηπόλοι: cf. Hsch. θ 841; Σ θ 123 (Phot. θ 247; Su. θ 537); Theognost.
Can. 115; Eust. in *Il.* 2.141.4 4 ἐπίπνους: cf. Hsch. ε 5078 4–5 ἐπίπνους–κάτοχος: cf. Poll. 3.69, 4.52
5 κάτοχος: cf. schol. A. *Th.* 497j; schol. E. *Hec.* 1090; Eust. in *Il.* 4.306.11 6 ἀναβεβακχυμένος: cf.
schol. E. *Or.* 338.11 Mastronarde

1 χρησιμοδῶται om. C || 1–2 παναγεῖς–θήλειαι om. H || 1 θεουργοί: θεοῦ C
1–2 ποιητικώτερον–θυηπόλοι: τὸ δὲ θυηπόλοι ποιητικώτερον C || 2 θυηπόλοι: θυηπόλος x
v(BDEGI) || ἰέρειαι post προφήτιδες coll. x || προφάντιδες: ἱεροφάντιδες Bergk
2–3 καί²–λοιπὰ: τὰ δὲ λοιπὰ C || 3 πρὸς τοὺς: εἰς τοὺς V || ἄρσενας V I || κοινὰ om. Xa
ἰδίως–ἡ: ἰδίως δὲ καὶ ἡ V : ἡ δὲ Xg || ἡ: ἦν S^{ac} || Πυθία: Πυθιάς V Xd^{sl} DEGH, fortasse ε erasum est
in B || 4 μὲν: μέντοι D || 4–5 καὶ ἐπίπνους – καὶ κατελιημένος: ubique καὶ om. C || 5 ὥσπερ:
οὕτω δὲ C || 6 οὗτος δὲ: ὅς λέγεται C : οὕτω δὲ D || καί² om. Xb C || καί³ om. C || καί⁴ om. C
7 καί¹ om. C || καί¹–θεοῦ² om. E spatío vacuo relicto || παραλλάττων: παραλαβὼν A^{vp} DH :
παραλαλῶν Xg B : παραλλᾶ I || τὸ–πνεῦμα: καὶ τὸ πνεῦμα b : τὸ πνεῦμα δὲ AV x BDEHI || καί² om.
E || 8 ἄσθμα: ἄσμα C || 8–9 καὶ φωνὴν προαγορευτικὴν ante καὶ ἄσθμα coll. V
9 τούτων–συμβαίνοντα: τῶν (τὰ V) τῷ ἀνδρὶ συμβαινόντων (συμβαίνοντα V) AV x v : om. C
9–183,1 κατασχεθῆναι: om. b : κατασχεσθῆναι V || 9–183,2 κατασχεθῆναι–κακόφωνον:
ἐνθουσιάζει ἐπιθειάζει καταλειφθῆναι καὶ τὰ ὅμοια ὅσα εὐφώνως ἀπὸ τῶν προειρημένων μετοχῶν
σχηματίζεσθαι C

ναι, καταληφθῆναι, ἐνθουσιάσαι, ἐπιθείασαι, ἀναβακχεῦσαι, πληρωθῆναι θεοῦ· τὸ γὰρ ἐπιπνευσθῆναι ῥακάφωλον. τὰ δὲ ὀνόματα τοῦ πράγματος κατοκωχή, κάθοδος θεοῦ, καταβολή, κατηβολή^c, κατοχή, ἐπιθειασμός, ἐπίπνοια, βακχεία, κίνησις ἐκ θεοῦ, κατάληψις, ἐνθουσιασμός· ὥσπερ καὶ τὰ ἐπὶ ῥήματα ἐνθέως, 5 ἐπίπνω, κατόχως, (17) ἐνθουσιαστικῶς, θειαστικῶς, ἐπιτεθειασμένως. τὸ δὲ πᾶν χωρίον μαντεῖον καὶ χρηστήριον καὶ ἀνάκτορον. τὸ δὲ πρᾶγμα χρησιμωδῆσαι καὶ μαντεύσασθαι – ἐνιοὶ δὲ τῶν Ἀττικῶν καὶ μαντεῦσαι λέγουσι – προειπεῖν, ἀνειπεῖν, ἀναφθέγγασθαι, προθεσπίσαι – τὸ γὰρ θεσπιωδῆσαι διθυραμβῶδες – προαγορεῦ-

1 καταληφθῆναι: cf. Plot. 5.8.11 | ἐνθουσιάσαι: cf. e.g. A. fr. 58* Radt; E. *Tr.* 1284; Plat. saepissime ἐπιθείασαι: cf. A. fr. 169 Radt; Thuc. 7.75.4 | ἀναβακχεῦσαι: cf. E. *Ba.* 864, *Or.* 338 2 ἐπιπνευσθῆναι: cf. Plat. *Phdr.* 262d | κατοκωχή: cf. e.g. Plat. *Io.* 536c, *Phdr.* 245a 3 κατηβολή: cf. Plat. *Hp.Mi.* 372e | κατοχή: cf. Plut. *Alex.* 2.9 | κατοχή...ἐπίπνοια: cf. Plut. *Amatorius* 758e ἐπιθειασμός: cf. Lys. fr. 204 Carey | ἐπίπνοια: cf. A. *Suppl.* 577; Plat. *Cra.* 399a, *Phdr.* 265b, *Ti.* 71c, etc. | βακχεία: cf. e.g. E. *Ba.* 126; Plat. *Smp.* 218b 4 ἐνθουσιασμός: cf. e.g. Democr. fr. 18 D.-K.; Plat. *Ti.* 71e | ἐνθέως: cf. Herm. *Irris.* 17; Men. *Sent.* 229 5 κατόχως: cf. Hermipp. fr. 20 K.-A. (Antiat. κ 96) | ἐνθουσιαστικῶς: cf. e.g. Plut. *De defectu oraculorum* 433c | θειαστικῶς: perrarum, alibi tantum in Tz. in Ar. *Nu.* 323a, 328b 6 μαντεῖον: cf. e.g. S. *El.* 33; E. *Io.* 42; Thuc. 1.28, 2.17; Hdt. 1.46; Isoc. 6.31 | χρηστήριον: cf. e.g. A. *Ag.* 964; E. *Med.* 667; Hdt. 1.13, 6.86; X. *Cyr.* 7.2.15 | χρησιμωδῆσαι: cf. Ar. *Eq.* 818; Eup. fr. 231 K.-A.; Hdt. 7.6; X. *Ap.* 30; Plat. *Ap.* 39c, *Cra.* 396d; D. 14.25 7 μαντεύσασθαι: cf. e.g. Thuc. 5.18.2; Plat. *Cra.* 411b, *R.* 349a | ἐνιοὶ–λέγουσι: apud Atticos invenire nequini, cf. autem Plut. *Alex.* 75 | προειπεῖν: cf. e.g. Hdt. 1.53; Plat. *Euthphr.* 3c; D. 19.298 8 ἀναφθέγγασθαι: cf. e.g. Plut. *Thes.* 24.6; Ph. *Ling.* 44 | προθεσπίσαι: cf. e.g. A. *Pr.* 211; Plut. *Mar.* 17.3, *De defectu oraculorum* 421b; Luc. *Alex.* 19, *Philops.* 38 8–184,1 προαγορεῦσαι: cf. e.g. Thuc. 1.68; X. *Smp.* 4.5; Antisth. fr. 120 Caizzi

1 ἐνθουσιάσαι: cf. Σ ε 444 (Phot. ε 938; Su. ε 1364) | ἐπιθείασαι: cf. schol. E. *Hipp.* 142a ἀναβακχεῦσαι: cf. Poll. 1.15 3 κατηβολή: cf. Hsch. κ 1741 κατηβολή· τὸ ἐπιβάλλον. Εὐριπίδης Τημένω (fr. 750 Kannicht) καὶ Πελιάσιν (fr. 614 Kannicht). Ἀλέγεται δὲ οὕτως· καὶ ἡ τοῦ πυρετοῦ περίοδος. καὶ ὁρμή. καὶ μερίς. καὶ ἱερὰ νόσος. καὶ τέλος τῶν χρεῶν. τὸ καθῆκον. θυσία. τελετή. τὰ νομιζόμενα 6 μαντεῖον–χρηστήριον: cf. schol. A. *Th.* 748a; Hsch. χ 735; Σ χ 123 (Su. χ 513) EGud 569.30 Sturz 7 προειπεῖν: cf. schol. Hom. *Od.* 1.200b 8 προθεσπίσαι: cf. Hsch. π 3474 θεσπιωδῆσαι διθυραμβῶδες: cf. schol. Ar. *Pl.* 9d ἐτραγικεῦσατο τῇ φράσει; Su. θ 281

1 ἐνθουσιάσαι: ἐνθείασαι D || ἐπιθείασαι: ἐπιθύσαι b : ἐπιθυάσαι D || ἀναβακχεῦσαι: ἀναβακχευθῆναι b || 2 γὰρ: δὲ x v || ἐπιπνευσθῆναι: ἐμπνευσθῆναι D || κακόφωνον: κακόφωμον b || τὰ–ὀνόματα: τὸ δὲ ὄνομα b || τὰ–πράγματος: τὰ δὲ τοῦ πράγματος ὀνόματα C || κατοκωχή scripti : κατοχή F AV : κατοκοχή S : κατακωχή x C v || 3 κατοχή: κατοκοχή F, κατακωχή : om. AV 3–4 ἐπίπνοια–ἐνθουσιασμός om. F || 4 ὥσπερ: ὅθεν E || ὥσπερ–ἐπὶ ῥήματα: καὶ τὰ ἀπὸ τούτων ἐπὶ ῥήματα, οἶον C || 5 ἐπίπνω: ἐπιτόνω V || κατόχως om. C || θειαστικῶς om. b Xd^{ac} ἐπιτεθειασμένως om. C et post θειαστικῶς add. καὶ τὰ ὅμοια || πᾶν om. C || 6 καὶ¹ om. C χρηστήριον: πρηστήριον I || καὶ² om. C || καὶ³ om. b C || 7 ἐνιοὶ–λέγουσι om. C || τὸ ante μαντεῦσαι add. DEghi || προειπεῖν post ἀναφθέγγασθαι coll. A || 8 προθεσπίσαι: θεσπίσαι C τὸ–διθυραμβῶδες: θεσπιωδῆσαι F : τὸ γὰρ θεσπιωδῆσαι S : om. C || γὰρ: δὲ x v || διθυραμβῶδες

σαι, προμηνῦσαι, προδηλῶσαι, προδιδάξαι, χρησιμοδοτῆσαι^β, χρησιμολογῆσαι, ἀνελεῖν, προφητεῦσαι, χρῆσαι. (18) καὶ τὸ μὲν ἔργον μαντεία, χρησμός,^γ χρησιμολόγιον^δ, λόγιον, φήμη ἐκ θεοῦ^ε, πρόρρησις, προαγόρευσις, χρησιμωδία, χρησιμολογία, ἀνάρρησις, μάντευμα· καὶ διαλῦσαι τὰ μεμαντευμένα, τὰ ἀνειρημένα, τὰ κεχρησμένα, τὰ κεχρησιμωδημένα, τὰ προηγορευμένα, τὰ τεθεσπισμένα^ς· ἰδίως δὲ τὸ ἐκ 5 Δελφῶν καλεῖται πυθόχρηστον. καὶ οἱ χρώμενοι θεωροί.

(19) ὀνομάζοιτο δ' ἂν καὶ ἡ τέχνη μαντική προαγορευτική, χρησιμολογική· τὸν δὲ χρῶντα ἑκατοῖς ἂν^ς προφήτην, μάντιν, χρησιμωδόν, χρησιμολόγον· ποιητῶν γὰρ

1 προμηνῦσαι: cf. Plut. *Lys.* 2cf. Plut. *Pomp.* 329.7 | προδηλῶσαι: cf. Plut. *Pomp.* 32 χρησιμολογῆσαι: cf. Ar. *Av.* 964, 991; Ph. *Spec.* 4.52; D.S. 16.26.6 2 ἀνελεῖν: cf. Hdt. 1.13; Plat. *Lg.* 914a | προφητεῦσαι: cf. E. *Io.* 369; Hdt. 7.111; Plat. *Phdr.* 244d 3 λόγιον: cf. e.g. Ar. *Eq.* 120, V. 799; Hdt. 1.64; Thuc. 2.8.2 | φήμη-θεοῦ: saepe, cf. e.g. S. *El.* 109, *OT* 86; E. *Hipp.* 1056; *Io.* 180; Hdt. 3.153; X. *Smp.* 4.48; Plat. *Phd.* 111b | προαγόρευσις: cf. e.g. Luc. *Hes.* 1, *JTr* 43; I. *Aj* 18.200, *Ap.* 1.267, *Bj* 2.159 | χρησιμωδία: cf. A. *Pr.* 775; E. fr. 330a Kannicht; Plat. *Prt.* 316d | χρησιμολογία: cf. Plut. *Lys.* 22.5; D.S. 16.26.4 4 μεμαντευμένα: cf. Hdt. 5.45 4–5 κεχρησμένα: cf. Hdt. 4.164, 7.141 6 πυθόχρηστον: cf. e.g. A. *Ch.* 901; Arist. *Pol.* 1331a; cf. etiam X. *Lac.* 8.5 | θεωροί: cf. e.g. S. *OC* 413, *OT* 413; D. 19.128 7 προαγορευτική: cf. Chrysipp.Stoic. fr. 939 von Arnim (vol. 2, p. 270); Artem. 1.66, etc. | χρησιμολογική: perrarum, tantum habent Nicephorus Blemmydes *Curriculum vitae* 1.8 Munitiz, Eust. in *Il.* 1.253.32, 4.123.13; Nicephorus Gregoras *Historia Romana* 1.305.17 Bekker-Schopen 8 προφήτην: saepe, cf. e.g. A. *Eu.* 19, *Th.* 611; E. *Or.* 364; Ar. *Av.* 972; Hdt. 8.37; Plat. *Ti.* 72b | μάντιν: saepe, cf. e.g. A. *Th.* 24; S. *Aj.* 760; E. *Hipp.* 346, *IT* 711; Hdt. 3.124; Thuc. 3.20.1, 6.69.2;

1 χρησιμολογῆσαι: cf. schol. Plat. *Phdr.* 87 Cufalo; Hsch. χ 727 2 ἀνελεῖν: cf. schol. Aristid. *Rhet.* 22.5 ; Σ α 572 (Σ^β α 1259; Phot. α 1808; Su. α 2371); EM 106.36; Thom.Mag. *Ecl.* 23.15 | χρῆσαι: cf. e.g. Hsch. ε 7674, χ 669; Su. ε 4043 | de μαντεία=χρησμός: cf. schol. Hom. *Od.* 4.165e; schol. Lycophr. 133a; EGud 379.31 Sturz; Su. μ 161 3 λόγιον: cf. schol. Ar. *Eq.* 120a, 797a; Hsch. λ 1198 λόγια· θέσφατα, μαντεύματα, προφητεύματα, φῆμαι, χρησμοί | φήμη: cf. schol. Hom. *Od.* 2.35c1; Su. δ 1212 Διὸς φήμη· ἡ μαντεία | πρόρρησις: cf. Hsch. χ 729 | προαγόρευσις: cf. Hsch. π 3306 χρησιμωδία: cf. Hsch. χ 731 5 κεχρησιμωδημένα: cf. Hsch. κ 2435; Σ κ 304 (Phot. κ 644; Su. κ 1471) 6 θεωροί: cf. e.g. schol. E. *Hipp.* 792a; Erot. θ 9; Harp. θ 18; Phot. θ 153 (Su. θ 225) 8 μάντιν: cf. schol. A. *Th.* 611a | χρησιμωδόν: cf. schol. Hom. *Il.* 16.235 (D)

V XaXd^{ac}Xg^{ac} v || 8–184,1 προαγορευσαι om. b : προσαγορευσαι BDHI 8–184,2 προαγορευσαι-χρήσαι: προαγορευσαι χρήσαι ἀνελεῖν καὶ τὰ ὅμοια C 1 προμηνῦσαι om. b || χρησιμοδοτῆσαι B, unde XaXd : om. b AV Xg DEGHI || 2 καὶ-ἔργον: τὸ δὲ ἔργον C || μαντεία: μαντείαν S || χρησμός post μαντεία tantum habet C (unde G^{pc}), invenitur etiam in y || 2–3 χρησιμολόγιον: χρησιμολογεῖον b AV XdXg (et y) || 3 λόγιον ante χρησιμολόγιον coll. C : om. D || λόγιον-θεοῦ: φήμη λόγιον ἐκ θεοῦ AV || προαγόρευσις post μάντευμα coll. C : προσαγόρευσις H || 4 ἐρεῖς δὲ ante καὶ διαλῦσαι add. G^{pc} || καὶ-μεμαντευμένα om. AV 4–5 καὶ-τεθεσπισμένα: ἐρεῖς δὲ τὰ μεμαντευμένα ἀνειρημένα καὶ τὰ ὅμοια C || 4 τὰ μεμαντευμένα: μάντευμα Xd : τὰ μαντεύματα D || 5 τὰ κεχρησιμωδημένα – τεθεσπισμένα om. b τεθεσπισμένα: προτεθεσπισμένα XaXg B : θεσπισμένα D : προθεσπίσματα y || ἰδίως: ἰδία V 6 Δελφῶν: φελῶν EH || 7 δ om. H || καὶ om. C || προαγορευτική H || χρησιμολογική E 7–8 τὸν-χρῶντα: ὁ δὲ χρῶν C || 8 καλοῖς ἂν AV : καλέσεις ἂν b XaXg^{sd} BI : καλέσεις ἂν XdXg :

- ὁ θεσπιωδός. ἔχοις δ' ἂν εἰπεῖν καθ' ἕτερον εἶδος χρείας, ἤκεν ἐκ θεοῦ φήμη, ἤκε
 'μάντευμα' ἐκ θεοῦ, ἤκε λόγιον, ἐξέπεσε χρησμός, ἤνέχθη μάντευμα, ἀνείπεν ὁ
 θεός, ἀνείλεν ὁ θεός, ἀνεφθέγγατο ἀμέτρως, ἐν ἐξαμέτρῳ τόνῳ, καὶ τὰ τοιαῦτα. οἷς
 5 νυμφόληπτος, μουσόληπτος, ἐκ Πανός ἢ ἄλλου τινός θεοῦ κάτοχος ἢ κατεχόμενος.
 (20) ὁ μὲν τοίνυν θεοὺς νομίζων ἀνὴρ καλοῖτ' ἂν εὐσεβής, φιλόθεος, ὄσιος,
 φιλοθύτης, φιλορταστής, ἱερουργικός, θεῶν ἐπιμελής, θεοῖς ἀνακείμενος, θειασμῷ

Plat. *Ti.* 72b; D. 18.80 | χρησμοδόν: cf. S. *OT* 1200; Eup. fr. 231 K.-A.; Plat. *Ap.* 22c | χρησμολόγον: cf. e.g. Ar. *Pax* 1047; Hdt. 1.62, 7.6; Thuc. 2.8.2; X. *HG* 3.3.3 8–185,1 ποιητῶν–θεσπιωδός: cf. A. *Ag.* 1134; S. fr. 456 Radt; E. *Hec.* 677, *Hel.* 145, *Med.* 668

1–2 ἤκε μάντευμα: cf. S. *OT* 953 2 ἐξέπεσε χρησμός: cf. Arist. fr. 548 Rose; Strab. 12.2.4; Ph. *Cain.* 169; D.S. 4.42.3; Aristid. *Tepoi λόγοι* 317.21; Luc. *Alex.* 2 2–3 ἀνείπεν–θεός¹: cf. Poll. 1.17; cf. etiam Aristid. *Ἰσθμικός εἰς Ποσειδῶνα* 20 3 ἀνείλεν–θεός²: cf. e.g. Thuc. 1.126.4; X. *An.* 3.1.8, 5.3.8 ἐν–τόνῳ: idem Hdt. 1.47, 1.62, 5.60 4 θεομανεῖν: vox aliunde non nota | θεοκλυτεῖν: cf. A. *Pers.* 500; E. *Med.* 208; Plut. *De genio Socratis* 592c | θεολογεῖν: cf. e.g. Arist. *Metaph.* 983b, *Mu.* 391b θεόληπτος: cf. e.g. Arist. *EE* 1214a; Ph. *Aet.* 76; Plut. *De Herodoti malignitate* 855b | φοιβόληπτος: cf. Hdt. 4.13 φοιβόλαμπτος; Lycophr. 1460; Plut. *Pomp.* 48.4 5 νυμφόληπτος: cf. Plat. *Phdr.* 238d; Arist. *EE* 1214a; D.H. *Dem.* 7; Plut. *Arist.* 11.5; Aristid. *Προσφωνητικός Συμυρναϊκός* 273 μουσόληπτος: cf. Plut. *Marc.* 17.11 | ἐκ Πανός: cf. e.g. E. *Hipp.* 142–3 6 εὐσεβής: saepe, cf. e.g. E. *Hec.* 1004; Antipho 6.51; X. *Mem.* 4.6.2; Plat. *Phlb.* 39e; Aeschin. 2.163 | φιλόθεος: cf. Arist. *Rh.* 1391b; Ph. *Leg.* 3.74; Luc. *Cal.* 14, *JTr* 27 7 φιλοθύτης: cf. Ar. *V.* 82; Antipho *Tetr.* 2.12.93 | θεῶν ἐπιμελής: cf. e.g. X. *Mem.* 1.4.16 | θεοῖς ἀνακείμενος: cf. e.g. Luc. *Macr.* 3 7–186,1 θειασμῷ προσκείμενος: cf. Thuc. 7.50.4

1 θεσπιωδός: cf. Hsch. θ 402 4 θεόληπτος: cf. Σ θ 48 (Phot. θ 97; Su. θ 163) | φοιβόληπτος: cf. [Hrd.] *Part.* 147.8 6 εὐσεβής...ὄσιος: cf. schol. A. *Th.* 1010g; schol. E. *Hec.* 1234, *Tr.* 43; Hsch. ο 1404 φιλόθεος: cf. Poll. 6.166 7 φιλοθύτης: cf. schol. Ar. *V.* 82a φιλοθῦται εἰσὶν οἱ δεισιδαίμονες

om. C : καλέσαις ἂν DEG : καλέσης H || προφήτην–χρησμολόγον: προφήτης μάντις χρησμοδός, χρησμολόγος C || μάντιν ante προφήτην coll. b || 8–185,1 χρησμολόγον–θεσπιωδός om. V 8–185,1 ποιητῶν–θεσπιωδός om. C || 8 γάρ om. A x v

1 ὁ θεσπιωδός V I : τὸ θεσπιωδόν A : τὸν θεσπιωδόν XaXdXg^{ac} BDGH : τὸ θεσπιωδός Xg || ἔχοις: ἔχεις V^{ac} D || ἔχοις–χρείας: εἵποις δ' ἂν ἐπ' ἄλλης χρείας C || εἶδος χρείας: χρείας εἶδος b V EI 1–2 ἤκεν–λόγιον: ἤκε μαντεῖον ἐκ θεοῦ ἢ φήμη ἢ μάντευμα ἢ λόγιον καὶ C || 1 θεοῦ: θεῶν G^{ac}H : θεόν^τ I || 1–2 ἤκε–θεοῦ om. b || 2 μάντευμα¹: μαντεῖον C : post ἐκ θεοῦ coll. D || μάντευμα² om. C || ἀνείπεν et ἀνείλεν inv. Xd || 3 ἀνείλεν: ἀνείπεν V^{ac} || ἀνείλεν ὁ: ἀνείλε b || ἀνείλεν–θεός² om. Xg D || ὁ θεός om. C || ἀμέτρως: ἐμέτρος Xd^{im} : μέτρῳ C || ἐν ἐξαμέτρῳ: ἀνεξαμέτρῳ D τόνῳ: τόπῳ Xa || καί–τοιαῦτα om. C || 3–5 καὶ τὰ τοιαῦτα – κάτοχος in margine scripsit Xg 4 θεομανεῖν: θεομαντεῖν AV : θεομαντεῖν ἢ (καὶ Xg) θεομανεῖν XaXg || τὸ ante θεοκλυτεῖν add. V x BDEHI || θεόληπτος om. C || 5 νυμφόληπτος post μουσόληπτος coll. b C || ἐκ–ἡ²: κάτοχος ἐκ θεοῦ καὶ C || τινός om. AV x v || 6 τοίνυν: οὖν C E || νομίζων: νομιζῶν F^{ac} : ὀνομάζων Xa ἀνὴρ om. C || καλοῖτ' ἂν: καλοῖτο δ' ἂν Xa : om. C || 7 φιλορταστής–ἐπιμελής om. C 7–186,1 θειασμῷ προσκείμενος om. b

προσκεείμενος, λατρεύων θεοῖς, ἔνθεος, κατάθεος, θεοσεβής, θεολογικός, ἐπιτεθειασμένος, ἱερός, καθιερωμένος, θεοφιλής. (21) ὁ δὲ ὑπερτιμῶν δεισιδαίμων καὶ δεισίθεος· κωμικὸν γὰρ ὁ βλεπεδαίμων. ὁ δὲ ἐναντίος ἄθεος, ἀνίερος, ἀσεβής, δυσσεβής, ἀθέμιτος, μισόθεος, θεομισής, ὀλίγωρος θεῶν, νεωτεριστὴς περὶ τὸ θεῖον, ἐναγής, ἐξάγιστος, βέβηλος, θεοβλαβής· ὁ γὰρ θεοστυγὴς τραχύτερον,^c τραγικόν. 5
 ῥονόματα δὲ τοῦ πράγματος ἐκεῖ μὲν εὐσέβεια καὶ ὁσιότης καὶ θεῶν ἐπιμέλεια καὶ λατρεία θεῶν καὶ θεοσέβεια – τὸ γὰρ φιλοθεότης βίαιον – ἐνταῦθα δὲ ἀσέβεια (22)

1 λατρεύων θεοῖς: cf. e.g. Plut. *De Pythiae oraculis* 405c | ἔνθεος: cf. Poll. 1.15 | κατάθεος: cf. Men. fr. 109 K.-A. | θεοσεβής: cf. e.g. E. *Alc.* 605, *IT* 268; Ar. *Pl.* 28; Hdt. 1.86; X. *Cyr.* 8.1.25; Plat. *Cra.* 394d | 2 θεοφιλής: cf. e.g. Hdt. 1.87; X. *Cyr.* 4.1.6; *Mem.* 3.9.15; Plat. *Euthphr.* 7a; Isoc. 15.322 δεισιδαίμων: cf. X. *Ages.* 11.8, *Cyr.* 3.3.58 | 3 δεισίθεος: alibi tantum Hsch. δ 1966 et Michael Apostolius *Epistulae* 35.20 Stefec | κωμικὸν–βλεπεδαίμων: *Com. adesp.* fr. 749 K.-A. | ἄθεος: cf. e.g. A. *Eu.* 151; S. *OT* 661; E. *Hel.* 1148; Ar. *Pl.* 496; Plat. *Ap.* 26c, *Lg.* 966e | ἀσεβής: cf. e.g. S. *OT* 1382; E. *Ba.* 502; X. *An.* 2.5.21, *Cyr.* 8.8.27; Plat. *Cra.* 394d; Isoc. 11.42; D. 19.73 | 4 δυσσεβής: cf. e.g. E. *El.* 927, *IT* 1426; D. 18.323 | ἀθέμιτος: cf. Ar. *Pax* 1097; X. *Cyr.* 8.8.5 | μισόθεος: cf. A. *Ag.* 1090 | θεομισής: cf. Ar. *Av.* 1548 | 5 ἐναγής: cf. e.g. S. *OT* 656; Hdt. 1.61; Thuc. 1.126.11; Aeschin. 3.108 | ἐξάγιστος: cf. D. 25.93; Aeschin. 3.119 | βέβηλος: cf. e.g. Plat. *Smp.* 218b; Plut. *De defectu oraculorum* 418d θεοστυγής...τραγικόν: cf. E. *Tr.* 1213; S. fr. 269a.22 Radt; Neophro fr. 2.4 Snell | 6 εὐσέβεια: cf. e.g. S. *El.* 250; E. *Hipp.* 1419; Thuc. 3.82.8; X. *Cyr.* 8.1.25; Plat. *Euthphr.* 13b; Isoc. 11.15; D. 18.7 | ὁσιότης: cf. e.g. Isoc. 11.26; X. *Cyn.* 1.11; Plat. *Euthphr.* 13b | ἐπιμέλεια: cf. e.g. D. 22.78; Lycurg. 1.94 | 7 λατρεία: cf. e.g. Plat. *Ap.* 23c | θεοσέβεια: cf. e.g. X. *An.* 2.6.26 | φιλοθεότης: ante Pollucem, ut videtur, nusquam | ἀσέβεια: cf. e.g. E. *Or.* 823; X. *Ap.* 24; Plat. *Prot.* 323e; Isoc. 4.156; D. 22.69

1 κατάθεος: cf. Phot. ο 243 ὁλοῦν· Μένανδρος (fr. 109 K.-A.) τὸν γυναικῶδη καὶ κατάθεον καὶ βάκηλον | 2 δεισιδαίμων: cf. Hsch. δ 544; Σ δ 80 (Phot. δ 142; Su. δ 369); EGud 342.4 de Stefani; EM 263.20, de δεισιδαίμων=δεισίθεος cf. Hsch. δ 1966 | 3 κωμικὸν–βλεπεδαίμων: cf. Paus.Gr. β 11 Erbse (Phot. β 159; Su. β 328; Eust. in *Il.* 206, 27); Hsch. β 699 | 5 ἐξάγιστος: cf. Harp. ε 62 ἐξάγιστος· ἀντὶ τοῦ λίαν ἐναγῆς καὶ ἐμπλεως ἄγους. Αἰσχίνης ἐν τῷ Κατὰ Κτησιφώντος ἐπὶ τινος λιμένος εἶρηκε τοῦνομα, unde Phot. ε 1087

1 λατρεύων θεοῖς om. C || θεοσεβής θεολογικός om. C || 2 ἱερός–θεοφιλής om. C et καὶ τὰ ὅμοια add. || θεοφιλής: καὶ ante θεοφιλής add. Xa : θεοφιλής om. D || δὲ om. V || ὑπερτιμῶν: ὑπερτεινών V : ὑπερβάλλων C || δεισιδαίμων: δεισιδαιμονών V || 3 κωμικὸν–βλεπεδαίμων om. C || βλεπεδαίμων: βλεποδαίμων A Xd^{pc} v : βλεπιδαίμων V XaXd^{ac}Xg || 4 δυσσεβής om. C || **ab** **ἀθέμιτος incipit M** | ἀθέμιτος : ἀθέμιστος Xd^{sl} v || μισόθεος–θεῖον om. C || θεομισής: θεώμισος M || ὀλίγωρος θεῶν om. M || 5 ἐξάγιστος βέβηλος om. C || καὶ τὰ ὅμοια post θεοβλαβής add. C ὁ: τὸ C || ὁ–τραγικόν: θεοστυγής M || γὰρ: δὲ x C v || 6 ὀνόματα δὲ: ὄνομα. τὰ δὲ AV : ὀνόματα Xa || ὀνόματα–πράγματος: τὰ δὲ τοῦ πράγματος ὀνόματα C || ἀπὸ ante τοῦ πράγματος add. Xd 6–7 εὐσέβεια–καὶ om. C || 7 καὶ τὰ ὅμοια post θεοσέβεια add. C || τὸ–βίαιον om. M C || καὶ τὰ ὅμοια post ἀσέβεια add. C

καὶ ἀνοσιότης καὶ ὀλιγωρία περὶ τὸ θεῖον καὶ θεοβλάβεια καὶ ἀθεότης. ῥήματα δὲ εὐσεβεῖν, ὅσιον, σέβειν, σέβεσθαι, θεοσεβεῖν. τὸ δ' ἐναντίον ἀσεβεῖν μόνον· τὸ γὰρ ἀνοσιουργεῖν πρὸς ἕτερα. εἰ δὲ καὶ ἐπιρρήματα προσθετόν, ἐπὶ μὲν τοῦ εὐσεβοῦς ὁσίως, ἐνθέσμως,^x ἐνθέως, φιλοθέως, θεοφιλῶς, θεοσεβῶς, ἐπὶ δὲ τοῦ ἐναντίου
 5 ἀσεβῶς, δυσσεβῶς, ἀνοσίως, ἀθέως, θεοβλαβῶς, θεομισῶς, ἀθεμίτως.

(23) ὀνομάσαις δ' ἂν ἱερὸν ἀρχαῖον, σεμνόν, ἔνθεον, θεῖον, φρικῶδες, ἐκπληκτικόν, ἀρχαιοπλουτον, παλαιοπλουτον, ζάπλουτον, μεγαλόπλουτον, βαθύπλουτον, πολύχρυσον, πολυάργυρον, πολυτάλαντον.

θεοὶ ὑπερουράνιοι, ἐνουράνιοι, ἐπουράνιοι, ἐναιθέριοι, ἐναέριοι· ἐπίγειοι, οἱ
 10 αὐτοὶ καὶ ἐπιχθόνιοι· ἐνάλιοι, θαλάττιοι, οἱ αὐτοὶ καὶ ἐνθαλάττιοι, (24) ὑπόγειοι,

1 ἀνοσιότης: cf. Plat. *Euthphr.* 5d; Isoc. 12.121 | ὀλιγωρία–θεῖον: cf. e.g. Thuc. 2.52.4; Isoc. 15.249
 θεοβλάβεια: cf. Aeschin. 3.133 | ἀθεότης: cf. Plat. *Lg.* 967c, *Plt.* 309a; Lys. fr. 195 Carey 2 εὐσεβεῖν:
 cf. e.g. A. Ag. 338; S. Aj. 1350, *Ph.* 1441; E. Alc. 1148, *Hel.* 1277; X. *HG* 1.7.25; Plat. *Smp.* 193a; Isoc. 1.13
 ὁσιόν: cf. e.g. X. *HG* 3.3.1; D. 23.73 | σέβειν: cf. e.g. A. *Th.* 596; E. *Med.* 395; Ar. fr. 581 K.-A.; Thuc.
 2.53.4 | σέβεσθαι: cf. e.g. Hdt. 1.139, 5.7; Ar. *Nu.* 293, *Th.* 123; X. *HG* 3.4.18; Plat. *Phdr.* 251a
 θεοσεβεῖν: ante Pollucem invenire nequivi, cf. D.C. 54.30.1 | ἀσεβεῖν: cf. e.g. E. *Ba.* 490; Ar. *Th.* 367;
 Hdt. 1.159; Thuc. 4.98.7; X. *HG* 1.4.14; Plat. *Lg.* 907d; Isoc. 11.40; D. 21.55; Lys. 2.7 3 ἀνοσιουργεῖν: cf.
 Plat. *Lg.* 905b 4 ὁσίως: cf. e.g. E. *Hipp.* 1287, *Supp.* 63; X. *HG* 4.7.2; Plat. *Phd.* 114b; Isoc. 2.13; D.
 23.54 | ἐνθέως: cf. Men. *Mon.* 229 | φιλοθέως: ante Pollucem non inveni | θεοφιλῶς: cf. [Plat.]
*Alc*¹ 134d; Isoc. 4.29, 9.43 | θεοσεβῶς: cf. X. *Cyr.* 3.3.58 5 ἀσεβῶς: cf. e.g. D.S. 27.1.1; I. *AJ* 12.267;
 Luc. *Peregr.* 15 | δυσσεβῶς: cf. E. fr. 825 Kannicht; I. *AJ* 17.95 | ἀνοσίως: cf. e.g. S. *Ph.* 257; E. *El.*
 677; Antipho 1.27; Plat. *Lg.* 907a | ἀθέως: cf. S. *El.* 1181, *OT* 254; Antipho 1.21; Plat. *Grg.* 481a
 θεοβλαβῶς: vox aliunde non nota | θεομισῶς: ante Pollucem non inveni | ἀθεμίτως: de
 ἀθεμίστως cf. e.g. Paus. 10.15.3; App. *BC* 3.2.13 6 ἀρχαῖον: cf. e.g. Thuc. 2.15.5; [D.] 59.76; Din. 3.21;
 Plut. *Arist.* 11.6 8 πολύχρυσον: cf. Hld. *Aethiop.* 1.7.2 9 ἐπουράνιοι: Hom. saepissime
 ἐναιθέριοι: de varia lectione αἰθέριοις cf. Arist. *Mu.* 401a | ἐπίγειοι: cf. D.S. 6.1.2, 6.1.3

7 ἀρχαιοπλουτον: cf. Poll. 9.18; cf. schol. S. *El.* 1393b | ζάπλουτον: cf. Hsch. ζ 1, ζ 59; Phot. ζ 12;
 etiam Poll. 3.109 | βαθύπλουτον: cf. Su. β 37

1 καὶ¹–ἀθεότης om. C || καὶ ἀθεότης post ἀνοσιότης coll. b || 1–3 ῥήματα δὲ – ἐπὶ μὲν τοῦ : δῆλα
 δὲ καὶ τὰ ἀφ' ἑκατέρου τούτων ῥήματα· ὡσαύτως δὲ καὶ τὰ ἐπιρρήματα C || 2 θεοσεβεῖν:
 θεοσεβείας M || 3 καὶ om. x B || εἴη post ἐπιρρήματα add. A G || εὐσεβοῦς: εὐσεβῶς Xd^{sl} C v
 4–5 ὁσίως–ἀθεμίτως: ἀσεβῶς θεοφιλῶς θεοβλαβῶς καὶ τὰ ὅμοια C || 4 ἐνθέσμως habet x (et V, cf.
 §26) : om. cett. || ἐνθέως: ἐννόμως M || φιλοθέως: om. D : post θεοφιλῶς coll. E || ἐναντίου om. M
 b x C v || 5 ἀσεβῶς: ἀσεβοῦς M XaXd^{ac}Xg^{ac} B || δυσσεβῶς om. M Xd^{ac} || ἀσεβῶς post δυσσεβῶς
 add. XaXd^{im}Xg || ἀθεμίτως om. M || 6 τὸ ante ἀρχαῖον add. Xd^{pc} v || ἀρχαῖον: θεῶν M : ἀρχεῖον
 AV x C v || θεῖον: ante ἔνθεον coll. XaXg : om. C || 6–7 ἐμπληκτικόν E || 7 παλαιοπλουτον: om. M
 : post μεγαλόπλουτον coll. C || ζάπλουτον om. C || 8 πολυάργυρον om. C || 9 θεοὶ: θεὸς δὲ ἐρεῖς
 C || ὑπερουράνιος C || ἐνουράνιοι om. C || ἐνουράνιοι ἐπουράνιοι om. M || ἐπουράνιοι:
 ὑπουράνιοι b v (et y), ἐπουράνιος καὶ ὑπουράνιος C || ἐναιθέριοι: αἰθέριοι M, αἰθέριος C
 ἐναέριοι: ἐναέριος C : ἀέριοι BDEHI || ἐπίγειοι: καὶ ἐπίγειος C || 9–10 οἱ–ἐπιχθόνιοι: ἐπιχθόνιοι
 οἱ αὐτοὶ M : καὶ οἱ αὐτοὶ ἐπιχθόνιοι F x BEHI, καὶ ἐπιχθόνιοι οἱ αὐτοὶ S : καὶ αὐτοὶ ἐπιχθόνιοι V :
 ἔλεγον δὲ οἱ παλαιοὶ ἐπιχθόνιους C || 9–10 οἱ–ἐνθαλάττιοι om. D || 10 ἐνάλιους C || θαλάττιους

χθόνιοι καὶ ὑποχθόνιοι καὶ καταχθόνιοι, ἐστιοῦχοι, πολιοῦχοι, πατρῶιοι, ξένιοι, φίλιοι^M, ἑταιρεῖοι^M, φράτριοι, ἀστεροπηταί^M, ἀγοραῖοι, ἐρίγδουποι^M, ἐφέστιοι^M, ἐπικάρπιοι, στράτιοι, τροπαιοῦχοι, ὄρκιοι^M, ἰκέσιοι, τρόπαιοι, ἀποτρόπαιοι, λύσιοι, καθάρσιοι, ἀγνῖται, φύξιοι, σωτῆρες, ἀσφάλειοι, παλαμναῖοι, προστρόπαιοι,

10 ἐπιχθόνιοι: cf. e.g. Hes. *Op.* 122; Plat. *R.* 469a; Plut. *De genio Socratis* 591c | ἐνάλιοι: cf. S. *OT* 888; E. *Andr.* 253, *IA* 976 | θαλάττιοι: cf. e.g. E. *Rh.* 974; Strab. 6.2.11; Arr. *Ind.* 36.3 | ἐνθαλάττιοι: de deis dictum non inveni | ὑπόγειοι: de deis nusquam alibi

1 χθόνιοι: cf. e.g. A. *Ag.* 89, *Pers.* 628; S. *OC* 1567; E. *Hec.* 78; Hdt. 6.134 | ὑποχθόνιοι: cf. e.g. Plat. *Cra.* 398a | καταχθόνιοι: cf. Hom. *Il.* 9.457; D.H. 2.72.8; Strab. 6.2.11 | ἐστιοῦχοι: cf. e.g. E. *Suppl.* 1; Ar. *Av.* 865 | πολιοῦχοι: cf. e.g. A. *Th.* 312; Hdt. 1.160; Ar. *Av.* 827, *Eq.* 581; Plat. *Lg.* 921c | πατρῶιοι: cf. Thuc. 7.69.2; S. *El.* 411, fr. 583 Radt; Ar. *V.* 388; E. *Ph.* 604; Din. fr. 29 Conomis | ξένιοι: cf. e.g. Plat. *Lg.* 730a; D. *Ep.* 5.1; Plut. *Amatorius* 758d **2** φίλιοι: cf. e.g. E. *Andr.* 603; Ar. *Ach.* 730; Plat. *Grg.* 500b, *Phdr.* 234e; Plut. *Amatorius* 758d; Luc. *Tox.* 7 | ἑταιρεῖοι: cf. e.g. Hdt. 1.44; Arist. *Mu.* 401a; Diph. fr. 20 K.-A. | φράτριοι: cf. e.g. Plat. *Euthd.* 302d; Crat. *Jun.* fr. 9 K.-A. | ἀστεροπηταί: cf. Hom. *Il.* 1.580; S. *Ph.* 1198 | ἀγοραῖοι: cf. e.g. A. *Ag.* 90; E. *Heracl.* 70; Ar. *Eq.* 297; Hdt. 5.47 | ἐρίγδουποι: cf. Hom. *saepissime* | ἐφέστιοι: cf. S. *Aj.* 492 **3** ἐπικάρπιοι: cf. e.g. Arist. *Mu.* 401a; Plut. *De communibus notitiis adversus Stoicos* 1075f; Max. *Tyr.* 41.2 | στράτιοι: cf. e.g. Hdt. 5.119; Arist. *Mu.* 401a; Plut. *Eum.* 17.9 | τροπαιοῦχοι: cf. Arist. *Mu.* 401a; [Plut.] *Parallela minora* 306c | ὄρκιοι: cf. e.g. E. *Ph.* 481; Thuc. 1.71.5; A. 1.114; Din. fr. 29 Conomis | ἰκέσιοι: cf. e.g. A. *Supp.* 347; S. *Ph.* 495; Arist. *Mu.* 401a | τρόπαιοι: cf. e.g. S. *Ant.* 143, fr. 260a Radt; E. *El.* 671 | ἀποτρόπαιοι: cf. e.g. Ar. *Pl.* 359, *V.* 141; X. *HG* 3.3.4; Plat. *Lg.* 854b; D. 21.53 | λύσιοι: cf. Plat. *R.* 366a **4** καθάρσιοι: cf. Arist. *Mu.* 401a ἀγνῖται: cf. Lycophr. 135 | φύξιοι: cf. Lycophr. 288; Apollod. 1.9.1 | σωτῆρες: *saepe*, cf. e.g. E. *HF* 48; Ar. *Th.* 1009; X. *HG* 3.3.4; Plat. *R.* 583b; Isoc. *Evagoras* 57 | ἀσφάλειοι: cf. Ar. *Ach.* 682 παλαμναῖοι: cf. Arist. *Mu.* 401a

1 de ξένιοι et φίλιοι cf. schol. E. *Andr.* 603c **2** ἑταιρεῖοι: cf. Hsch. ε 6483 | ἀστεροπηταί: cf. Hsch. α 7845 | ἀγοραῖοι: cf. Poll. 7.15 ἐμπολαῖος Ἑρμῆς καὶ ἀγοραῖος; cf. Hsch. α 710/711; Σ^b α 122, Σ^γ (Σ^b α 291; Phot. α 234), Σ^γ (Σ^b α 292; Phot. α 235) **3** ἐπικάρπιοι: cf. Hsch. ε 4830 | στράτιοι: cf. Hsch. σ 1967; Phot. σ 609 | λύσιοι: cf. Phot. λ 478 **4** ἀγνῖται: cf. Hsch. α 651; Σ^γ (Σ^b α 283; Phot. α 208) ἀγνίτης· ἰκέτης καὶ καθάρσιος. καὶ γὰρ ὁ μύσους ἀγνισθεὶς καὶ ὁ καθήρας οὕτως ἐλέγοντο

C || οἱ-ἐνθαλάττιοι om. M C || καί² ante οἱ αὐτοὶ coll. b V x BEGHI || ἐνθαλάττιοι: ἐνθαλαττίδιοι b || ὑπόγειοι: ὑπόγειους C : om. D || **10-188,1** ὑπόγειοι-καταχθόνιοι ante ἐνάλιοι coll. E

1 χθόνιοι om. C : καὶ ante χθόνιοι add. b || καί¹ om. M XaXg || καὶ ὑποχθόνιοι om. b ὑποχθόνιοι-καταχθόνιοι: καταχθονίους καὶ ὑποχθονίους C || καί² om. M XaXg || καὶ καταχθόνιοι om. B || ἐστιοῦχοι C || πολιοῦχοι AV x : om. cett. || πατρῶους C || ξένιοι: om. V : ξένιοι Xa : ξενίους C || **2** φράτριοι: φάτριοι AV XaXdXg (sed φράτριοι XbXe) DEHI : φρατρίους C : φοράτριοι G || post φράτριοι C G^{sl} add. φρούριοι || ἀγοραίους C || ἐρίγδουποι Bethe : ἐρίγδαποι M **3** ἐπικαρπίους C || στράτιοι om. M C || τροπαιοῦχοι C || ἰκεσίους C || ἰκέσιοι-ἀποτρόπαιοι post πολιοῦχοι coll. AV || τροπαιούς C || ἀποτρόπαιοι: om. Xg^{ac} : ἀποτροπαίους C **3-189,1** ἀποτρόπαιοι-προτρύγαιοι: γενέθλιοι γαμήλιοι ἀποτρόπαιοι προστρόπαιοι λύσιοι καθάρσιοι ἀγνῖται φύξιοι σωτῆρες ἀσφάλειοι παλαμναῖοι φυτάλιοι προτρύγαιοι F || **3** λυσίους C **4** καθαρσίους C || ἀγνίτας C || φύξιοι: φυξίους C : post σωτῆρες coll. D || σωτῆρας C ἀσφαλειούς C || παλαμναῖοι: om. M : παλαμναίους C || προστρόπαιοι: om. AV : προτρόπαιοι M Xd^{pc} DEGH, προτρόπαιοι I : προστροπαίους C

γενέθλιοι, γαμήλιοι, φυτάλιοι, προτρύγαιοι. τὰ πολλὰ δὲ τούτων ὡς ἰδία ἐστὶ τοῦ Διός, ὥσπερ ὁ ὑέτιος καὶ ὁ καταιβάτης, [ἐνθα ἂν κεραυνὸς κατενεχθῇ,]^c καὶ παρ' Ἀθηναίοις φράτριος. τὸ γὰρ νεφεληγερέτης καὶ ὅσα τοιαῦτα ἐπὶ τοῦ Διός, ὥσπερ καὶ τὸ ἐννοσίγαιος καὶ τὸ ἐννοσίχθων καὶ τὰ ὅμοια ἐπὶ τοῦ Ποσειδῶνος, ποιηταῖς
5 ἀνείσθω.

(25) δεῖ δὲ προσιέναι πρὸς τοὺς θεοὺς καθηράμενον, καθαρεύσαντα, φαιδρυνάμενον, περιρρανάμενον, ἀπορρυψάμενον, ἀπονιψάμενον, ἀγνισάμενον^v, ἀγνεύσαντα, ἡγνευμένον, ὠσιωμένον, καθαρῷ νῶ, ὑπὸ νεουργῷ στολῇ, ὑπὸ ῥνεοπλυνεῖ^t

1 γενέθλιοι: cf. A. Th. 639, fr. 47a.773 Radt; Plat. Lg. 729c; Arist. Mu. 401a | γαμήλιοι: cf. E. *Phaeth. 230 Diggle; Plut. Aetia Romana et Graeca 285a | φυτάλιοι: cf. Orph. H. 15.9; Corn. 22 προτρύγαιοι: cf. Ach.Tat. Leucippe et Clitophon 2.2.1 2 ὑέτιος: cf. e.g. Arist. Mu. 401a; Paus. 2.19.8; Aristid. εἰς Δία 8 | καταιβάτης: cf. A. Pr. 359; Ar. Pax 42; Lycophr. 1370; Ath. 12.522d 2–3 παρ–φράτριος: cf. Plat. Euthd. 302d 3 νεφεληγερέτης: cf. e.g. Hom. Il. 1.511, etc.; Hes. Th. 558, etc. 4 ἐννοσίγαιος: cf. e.g. Hom. Il. 7.455, etc.; Hes. Th. 15, etc. | ἐννοσίχθων: cf. e.g. Hom. Il. 7.445, etc.; Hes. Op. 667 6 καθηράμενον: cf. Plat. Lg. 865d, Phd. 114c | καθαρεύσαντα: cf. Ar. Ra. 355; X. Hier. 4.4; Plat. Phd. 58b; Aeschin. 2.88; Arist. fr. 195 Rose 6–7 φαιδρυνάμενον: cf. A. Ag. 1109; Plat. Lg. 718a–b; Call. Jov. 32 7 περιρρανάμενον: cf. Thphr. Char. 16.2; Men. Sam. 157 Sandbach; cf. etiam Ar. Lys. 1130 | ἀπορρυψάμενον: cf. Ph. Cher. 95, Dec. 10; Plut. Sull. 36; Luc. Gall. 9 ἀπονιψάμενον: cf. E. Tr. 1152, fr. 71 Kannicht; Ar. V. 1217; Plat. Smp. 223d; Thphr. Char. 16.2; Alex. fr. 252 K.-A.; Antiph. fr. 134 K.-A. | ἀγνισάμενον: cf. e.g. S. Aj. 655; E. El. 793, IT 1039; Plut. Aetia Romana et Graeca 283d 7–8 ἀγνεύσαντα: cf. e.g. A. Supp. 226; E. Hipp. 655; Hdt. 1.140; Antiph. 6.44; Plat. Lg. 837c; Lys. 6.51; Alex. fr. 15 K.-A. 8 ἡγνευμένον: cf. e.g. D. 22.78 | καθαρῷ νῶ: cf. Xenocr. fr. 94 Parente

φύξιοι: cf. Phot. ε 604 | ἀσφάλαιοι: cf. Hsch. α 5928 | παλαμναῖοι: cf. Ael.Dion. π 4 Erbse; Hsch. π 151 | προστρόπαιοι: cf. Ael.Dion. π 4 Erbse

1 γενέθλιοι: cf. Phot. α 1321 | γαμήλιοι: cf. Hsch. δ 2184 7 ἀπορρυψάμενον: cf. Hsch. α 6608 ἀπονιψάμενον: cf. Phryg. PS 41.4 ἀπονίψασθαι τῷ χεῖρει καὶ ἀπονίψασθαι τῷ πόδε 8–190.1 ὑπό²–ἐσθῆτι: fortasse hinc Moschopolus in Hes. Op. 335 Grandolini

1 γενέθλιοι: γενναῖοι M : γενεθλίους C || γαμηλίους C || φυτάλιοι προτρύγαιοι om. M C || δὲ om. D || ὡς: om. M : καὶ b V || ὡς–ἐστι: ἐστὶ καὶ ἰδία x : ἰδίως ἐπὶ C || ἰδία om. M || ἐστὶ om. M v 2 καὶ post ὥσπερ add. M b AV C || ὑέτιος: ὑφέστιος D || ὁ²: τὸ V || 2–3 ὁ²–Ἀθηναίους om. M 2 καταιβάτης: καταβάτης D || ἐνθα – κατενεχθῇ : C, G^{im} || 2–3 παρ Ἀθηναίους om. C 3 φράτριος: φάτριος V : φράτιος BDEGI, φάτιος H || 3–5 τὸ–ἀνείσθω om. C || 4 καί¹ om. b || τὸ² om. x BDH || τὰ ὅμοια: τοιαῦτα M : τοιαῦτα ὅμοια XaXg || 4–5 ἐπὶ–ἀνείσθω om. D || 6 δεῖ: τὸ A x v || δεῖ–θεοὺς: ἐρεῖς δὲ C G^{sl} || πρὸς–θεοὺς: τοῖς θεοῖς XaXg || καθηράμενον: καθῆραι C καθαρεύσαντα: καθαρεῦσαι C || 6–7 φαιδρυνάμενον om. C || 7 περιρρανάμενον: περιρρᾶναι C || ἀπονιψάμενον om. F C v || ἀγνισάμενον habet v (unde x), om. M b AV C : ἀγνευσάμενον Xd^{sl}: ἀγνιψάμενον I || 8 ἡγνευμένον: ἡγνισμένον C G^{pc} || ὠσιωμένον om. V || καθαρῷ: καθαρὸν A C νῶ: νωῖ M : om. C || ὑπό² om. C || νεοπλυνεῖ: πολυτελεῖ C G^{im}

ἐσθῆτι. προσίεναι θεοῖς, πρόσδοδον ποιεῖσθαι πρὸς τοὺς θεοὺς, εὐχεσθαι θεοῖς, ἀνατείνειν τὰς χεῖρας, (26) ἐντυγχάνειν θεοῖς, προστρέπεσθαι θεοὺς, κατακαλεῖν θεοὺς, ἀνακαλεῖν θεοὺς, αἰτεῖν παρὰ τῶν θεῶν τάγαθά, προσφεύγειν θεοῖς, ποτνιασθαι, καταντιβολεῖν, καθικετεύειν, θύειν θεοῖς, ἱερουργεῖν, ἱεροποιεῖν, βουθυτεῖν, 5 ἐκατόμβην προσάγειν, θυηπολεῖν, παιᾶνας ἕσαι, ὕμνον ἕσαι, ἱερῶν προκατάρξασθαι, λιβανωτὸν καθαγίζειν, θυμῖαν, ἀρώματα λύειν ἐν πυρί. τὰ δὲ ἀρώματα καὶ

1 προσίεναι θεοῖς: cf. e.g. Ar. Av. 853–4; Men. Dysc. 434 Sandbach; Ph. Cain. 23; Aristid. Συμβουλευτικός περὶ τοῦ μὴ δεῖν κωμωδεῖν 507 | πρόσδοδον–θεοὺς: cf. e.g. X. An. 6.1.11; Plat. Lg. 796c; Isoc. 4.1 | εὐχεσθαι θεοῖς: saepe, cf. e.g. S. OT 269; E. Alc. 219, Hipp. 46; Ar. Ra. 889; Hdt. 2.65; X. Mem. 3.14; Plat. Phd. 117c; Isoc. 12.244; D. 8.8 2 ἀνατείνειν–χεῖρας: cf. e.g. Ar. Av. 623; X. Cyr. 6.1.3; Arist. Mu. 400a | προστρέπεσθαι θεοὺς: cf. e.g. Plut. Adversus Colotem 1117a; I. AJ 4.138 2–3 κατακαλεῖν θεοὺς: cf. e.g. Isoc. 10.61; Plut. Them. 13; App. Pun. 178 3 ἀνακαλεῖν θεοὺς: cf. e.g. Hdt. 9.90; E. IT 789 | αἰτεῖν–τάγαθά: cf. e.g. E. Hel. 754; X. Cyr. 1.6.5; Aeschin. 3.120 | προσφεύγειν θεοῖς: cf. Ph. Det. 62; I. AJ 14.480; Plut. Pomp. 46, Sol. 12.1 3–4 ποτνιασθαι: Atticorum – quod est mirum – Moeris esse verbum dicit, cf. autem e.g. Ph. Ebr. 224, etc.; Plut. Ant. 35, Cat.Mi. 27; Luc. Gall. 20 4 καταντιβολεῖν: cf. Ar. fr. 603 K.-A. | καθικετεύειν: cf. e.g. E. Or. 324; Hdt. 6.68 | θύειν θεοῖς: saepe, cf. e.g. E. IA 721; Ar. Av. 190; Hdt. 9.119; X. HG 4.5.2; Plat. Euthd. 302a; D. 21.54; Men. Dysc. 260 Sandbach | ἱερουργεῖν: cf. e.g. Plut. Alex. 31.9, Num. 14.1; Ph. Mos. 1.84 | ἱεροποιεῖν: cf. Antipho 6.45; Plat. Ly. 207d; D. 21.114; Aen.Tact. 17.6 | βουθυτεῖν: cf. e.g. S. OC 888; E. Hec. 261, Tr. 1242; Ar. Pl. 819; X. HG 4.3.14; Aeschin. 3.77 5 ἐκατόμβην προσάγειν: cf. Thphr. De pietate fr. 5 Pötscher; Luc. JConf 5, Prom. 17 | θυηπολεῖν: cf. S. fr. 126, fr. 522 Radt E. El. 665, 1134; Plat. R. 364e παιᾶνας ἕσαι: cf. e.g. Plat. Io. 534d; D. 19.339; Antiph. fr. 3 K.-A. 5–6 ἱερῶν προκατάρξασθαι: cf. Thuc. 1.25.4 6 λιβανωτὸν καθαγίζειν: cf. Hdt. 1.183, 3.107 | θυμῖαν: cf. e.g. Hdt. 6.98; Hermipp. fr. 8 K.-A.

3–4 ποτνιασθαι: cf. Moer. π 78 ποτνιασμενος Ἀττικοί· δυσφορῶν Ἑλλήνες; Σ π 582 (Phot. π 1129; Su. π 2139) 4 ἱερουργεῖν: cf. Hsch. ι 327, ι 328 6–191,1 ἀρώματα²–θυμιάματα: contra Σ''' (Σ^b α 2207; Phot. α 2940) ἀρώματα· οὐ τὰ θυμιάματα οἱ Ἀττικοὶ καλοῦσιν, ἀλλὰ τὰ ἐσπαρμένα

1 προσίεναι: προῖεναι C || πρόσδοδον: πρόδομον Xa || εὐχεσθαι τοῖς θεοῖς V 2 ἀνατείνειν–χεῖρας om. C || τὰς om. E || ἐντυγχάνειν θεοῖς: ἐντυγχάνειν θεῶ F : om. C προστρέπεσθαι Hemsterhuis : προτρέπεσθαι M b AV x C BDGHI (et γ) : περιτρέπεσθαι E κατακαλεῖν: καλεῖν M || 3 θεοὺς ἀνακαλεῖν om. F : καὶ ante ἀνακαλεῖν add. C || κατακαλεῖν et ἀνακαλεῖν in. D || ἀνακαλεῖν θεοὺς om. M || θεοῦς² om. b C || 4 καταντιβολεῖν: καταντιβολεῖσθαι M : καὶ ἀντιβολεῖν b : ἐπαντιβολεῖν XaXdXg, sed καταντιβολεῖν Xg^{sl} DGH, ἐπ'ἀντιβολεῖν B, εἴτ' ἀντιβολεῖν E : ἡταντιβολεῖν I || καὶ ante καθικετεύειν add. C || προτρέπεσθαι post θεοῖς add. Xg^{ac} || 5 ἐκατόμβαν DEGHI || ἐκατόμβην προσάγειν om. C || post θυηπολεῖν C add. καὶ τὰ ὅμοια || παιᾶνας: παιᾶνα M C || ἕσαι¹: om. M : ἀεῖσαι BDGHI || ὕμνον: ὕμνους b 5–6 προκατάρξασθαι: κατάρξασθαι x v (προ- add. G^{pc}) || 6 καθαγίζειν: καθαγιαζέειν C G^{im}

θυμιάματα καλεῖται· Θουκυδίδης δ' αὐτὰ εἶρηκεν ἄγνὰ θύματα, 'πρὸς τὰ αἱμάσσοντα καὶ σφαττόμενα ἀντιτιθείς 'σμύρναν', λιβανωτόν'. (27) ἱερεῖα προσάγειν τοῖς βωμοῖς, αἱμάσσειν τοὺς βωμούς, δεκάτην 'ἀποθύειν', εὐχεσθαι κατὰ βοὸς ἢ 'ἄλλου' του, σπένδειν, κατασπένδειν, στεφανοῦν, ἀναστέφειν, στεφανώματα προσφέρειν, 5 μυρρὶν ἢ στεφανωτρίδα, σπεῖσαι, κατασπεῖσαι, ἐπισπεῖσαι, μηρία ἐπιθεῖναι, οὐλὰς ἐπιβαλεῖν, σπλαγχνεύσασθαι, θυηλῆσασθαι, [τὸ ἐπιβαλεῖν θυμιάματα,]^c ἱερῶν

1 Θουκυδίδης–θύματα: Thuc. 1.126.6 ἐν ἧ πανδημεί θύουσι πολλὰ οὐχ ἱερεῖα, ἀλλ' ἄγνὰ θύματα ἐπιχώρια 2 σμύρναν: cf. e.g. E. *Tr.* 1064; Ar. *Eq.* 1332; Hdt. 2.40 | λιβανωτόν: cf. e.g. Ar. *Nu.* 426; Hdt. 1.143, 2.40; Antipho 1.18; Plat. *Lg.* 847b; Thphr. *Char.* 16.10; Men. *Sam.* 158 Sandbac | ἱερεῖα προσάγειν: cf. [D.] 59.116; Ph. *Mos.* 2.224; Luc. *Tox.* 3 3 αἱμάσσειν–βωμούς: cf. E. *IT* 226; Thphr. *De pietate* fr. 2 Pötscher; Lycophr. 992 | δεκάτην ἀποθύειν: cf. X. *Agas.* 1.34, *HG* 3.3.1; Plut. *Agas.* 19.3, *Cras.* 2.3 | εὐχεσθαι–βοὸς: cf. Plut. *Aem.* 17.12 4 κατασπένδειν: cf. E. *Or.* 1187; Ar. *Eq.* 1094; Hdt. 2.151 | στεφανοῦν: cf. e.g. E. *Hec.* 126; Ar. *Eq.* 221; Thuc. 4.80. | ἀναστέφειν: cf. E. *Hipp.* 806, fr. 241 Kannicht 5 ἐπισπεῖσαι: cf. e.g. A. *Ag.* 1395; Hdt. 2.39 5–6 οὐλὰς ἐπιβαλεῖν: cf. Ath. 7.297d 6 σπλαγχνεύσασθαι: cf. e.g. Ar. *Av.* 984; Thphr. *De pietate* fr. 11 Pötscher | ἐπιβαλεῖν θυμιάματα: cf. e.g. LXX *Le.* 10.1, *Nu.* 16.18, etc. 6–192,1 ἱερῶν προκατάρξασθαι: cf. Poll. 1.26

2 λιβανωτόν: cf. Phryn. *Ecl.* 157 λίβανον λέγε τὸ δένδρον, τὸ δὲ θυμιώμενον λιβανωτόν | ἱερεῖα: cf. Moer. i 5 ἱερεῖον Ἀττικοί· θύμα Ἑλληνες; Σ i 27 (Phot. i 48; Su. i 166) 3 δεκάτην ἀποθύειν: de varia lectione ἀγειν cf. Harp. ε 49 (Phot. ε 839; Su. ε 1157) ἐνδεκάζοντα· ἀντὶ τοῦ ἐνεορτάζοντα, ἐν ἑτῷ αὐτῷ τὴν δεκάτην ἄγοντας, Δημοσθένους ἐν τῷ Κατὰ Θεοκρίνου | εὐχεσθαι–βοὸς: cf. Diogenian. *Prov.* 5.90; Hsch. κ 1019 4 σπένδειν: cf. Σ σ 175 (Phot. σ 451; Su. σ 920) σπένδοντας· θύοντας, προσφέροντας. παρὰ τὴν σπονδήν 5 μυρρὶν ἢ στεφανωτρίδα: cf. schol. Ar. *Pac.* 1154b; cf. etiam Thphr. *HP* 5.8.3 ἐξ οὗ φύονται μυρρίναι καθάπερ αἱ στεφανωτίδες 6 θυηλῆσασθα – θυμιάματα: cf. schol. Hom. *Il.* A 9.219b (Ariston.)

1 δ' αὐτὰ εἶρηκεν : εἶρηκεν αὐτὰ C || ἄγνὰ θύματα: θύματα ἄγνὰ C || post θύματα V add. πρὸς ἕτερα. εἰ δὲ καὶ ἐπιρρήματα προσθετέον ἐπὶ μὲν τοῦ εὐσεβοῦς ὁσίως, ἐνθέως, ἐνθέσμως (cf. x), φιλοθέως, θεοφιλῶς, θεοσεβῶς, ἐπὶ δὲ τοῦ ἀσεβοῦς ἀνοσίως, ἀθέως (cf. §22) || πρὸς om. V XaXd^{ac}Xg || 1–2 πρὸς–σφαττόμενα om. Xd sed postea in margine supplevit : post λιβανωτόν praebent XaXd^{ac}Xg || 1–2 πρὸς–λιβανωτόν: ἀντιδιαστέλλων πρὸς τὰ ἐν αἵματι θυόμενα C || 1 τὰ: τὰ δὲ XaXd^{ac}Xg : τὸ DG || 1–2 αἱμάσσοντα: αἱμάττοντα E || 2 ἀντιτιθείς: ἀνατιθείς A x v σμύρναν: μαναάν M, μάνναν b : μάννα V || τὰ δὲ ante ἱερεῖα add. M || 3 αἱμάσσειν: om. C : αἱμάττειν E || τοὺς βωμούς om. C || ἀποθύειν: ἄγειν C, G^{sl} || 3–4 κατὰ–του om. M || 3 βοὸς: βωμούς v : βὸς V Xa || ἄλλου: εὐλόγου BDGH, ἀλόγου EI || 4 σπένδειν: σπεύδειν C κατασπένδειν om. Xe v, add. G^{sl}I || στεφανοῦν post ἀναστέφειν coll. A || 5 μυρρὶν ἢ: μυρρίνους D || σπεῖσαι om. C || κατασπεῖσαι: post ἐπισπεῖσαι coll. b : κατασπῆσαι C || ἐπισπεῖσαι: om. C : ἐπι[σπ]εῖσαι H || οὐλὰς: ὁλὰς M : ἄλας V Xd^{sl} : ἄλας C G^{sl} || 6 σπλαγχνεύσασθαι ante δεκάτην ἀποθύσαι coll. C || θυηλῆσασθαι: θεὸν ἱλάσασθαι M : θυλῆσασθαι F XbXdXg^{ac} C : θηλῆσασθαι S Xe : ὑλῆσασθαι Xd^{sl} : θηυλῆσασθαι Xa : θηλῆσασθαι v || habent C et G^{im} || ἐπιβαλεῖν²: ἐπιβάλλειν B, ἐπιβάλλειν DEGH (et y) || 6–192,1 ἱερῶν προκατάρξασθαι om. F C

προκατάρξασθαι, σπλάγχχνων ἀπάρξασθαι, δεκάτην ἀποθῦσαι, δεκάτην ᾿ἀποθεῖναι, ἀναθεῖναι, ἀνάθημα ποιήσασθαι, ἀναθεῖναι εἰς τὸν νεών. (28) τὰ δ' ἀναθήματα ὡς ἐπὶ τὸ πολὺ στέφανοι, φιάλαι, ἐκπώματα, θυμιατήρια, χρυσίδες, ἀργυρίδες, οἰνοχόαι, ἀμφορίσκοι. ἡ δὲ Πυθία καὶ κνισᾶν ἀγνιάς ἀνήρει. ἀπαρχὰς προσενέγκαι, ἀπάργματα προσφέρειν, ἄργματα προσφέρειν, ψαιστά, πόπανα, ὄμπην, πελάνους, 5

1 σπλάγχχνων ἀπάρξασθαι: cf. Hdt. 4.61 2 ἀναθεῖναι¹: cf. e.g. E. *Io*. 1384; Hdt. 1.14; Thuc. 1.13.6, 1.132.2; Plat. *Phdr.* 235d; D. 19.272 | ἀνάθημα ποιήσασθαι: cf. X. *An.* 5.3.5; Ph. *Spec.* 2.32; Plut. *Cic.* 1.6.2 | ἀναθεῖναι²–νεών: cf. Hdt. 9.70; Plat. *Prt.* 343b; [Plat.] *Alc.* 129a; Arr. *An.* 1.11.7; cf. etiam E. *Io*. 1384; Aeschin. 3.116; Plut. *Cat.Ma.* 19.4 3 φιάλαι: cf. e.g. E. *Io*. 1182; Ar. *V.* 677 φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώματα; Hdt. 9.80; Thuc. 6.46.3 φιάλας τε καὶ οἰνοχόας καὶ θυμιατήρια; D. 22.75 | ἐκπώματα: cf. e.g. Ar. *V.* 677; Hdt. 9.80; Thuc. 6.32.1 | θυμιατήρια: cf. e.g. Hdt. 4.162; Thuc. 6.46.3; D. 22.75; Thphr. *De pietate* fr. 2.15 Pötscher | χρυσίδες: cf. Ar. *Ach.* 74, *Pax* 425; Crat. fr. 132 K.-A.; Hermipp. fr. 38 K.-A.; D. 22.76, 24.184 | ἀργυρίδες: cf. Pherecr. fr. 135 K.-A. 3–4 οἰνοχόαι: cf. e.g. E. *Tr.* 820; Eur. fr. 395 K.-A.; Thuc. 6.46.3 4 ἀμφορίσκοι: cf. Magn. fr. 7 K.-A.; D. 22.76, 24.184 ἡ–ἀγνιάς: cf. Ar. *Av.* 1233; D. 21.51; Luc. *Prom.* 19 | ἀπαρχὰς προσενέγκαι: cf. Ph. *Spec.* 2.179; Plut. *Regum et imperatorum apophthegmata* 172c 5 ἄργματα: cf. Hom. *Od.* 14.446 | ψαιστά: cf. e.g. Ar. *Pl.* 138, 1115; Lycurg. *Or.* 14 fr. 8 Conomis; Thphr. *De pietate* fr. 18 Pötscher; Antiph. fr. 204 K.-A. πόπανα: cf. e.g. Ar. *Pl.* 660, *Th.* 285; Plat. *R.* 455c; Thphr. *Char.* 16.10; Men. *Dysc.* 450 Sandbach ὄμπην: rarum, cf. e.g. Nic. *Alex.* 450; Call. fr. 658 | πελάνους: cf. e.g. A. *Pers.* 204; E. *Alc.* 851, *Hipp.* 147; Lycurg. *Or.* 6 fr. 15 Conomis; Plat. *Lg.* 782c; Thphr. *De pietate* fr. 18 Pötscher

3 φιάλαι: cf. Moer. φ 15 φιάλη Ἀττικοί διὰ τοῦ α' διὰ τοῦ ε' Ἑλληνες | ἐκπώματα: cf. Σ ε 232 (Phot. ε 490; Su. ε 599) | θυμιατήρια: cf. Moer. π 86 πομπεία Ἀττικοί τὰ θυμιατήρια καὶ τὰς χερνίβας, ὡς ἴθουκυδίδης† | χρυσίδες: cf. Harp. χ 13 χρυσίς· ἡ φιάλη· Δημοσθένης ἐν τῷ Κατ' Ἀνδροτίωνος, Ἀριστοφάνης Εἰρήνη; Moer. χ 27 χρυσίδα τὴν χρυσὴν φιάλην Ἀττικοί | ἀργυρίδες: cf. Ath. 11.502a-b; Tim. *Lex.* α 66; Σ''' (Σ^b α 2104; Phot. α 2776) ἀργυρίς· ἀργυρᾶ φιάλη, ὡς χρυσίς ἢ χρυσὴ 3–4 οἰνοχόαι: cf. Phrygn. *PS* 95.13–5 οἰνοχόη· ἐξ οὗ τὸν οἶνον εἰς τὰ ἐκπώματα ἐνέχεον. οὐχ ὡς οἱ νῦν τὴν τράπεζαν, ἐφ' ἧς τὰ ἐκπώματα κεῖται. ἔστι δ' ἀγγεῖον προχοιδίῳ ὁμοιον 4 ἡ–ἀγνιάς: cf. Harp. α 22; Phot. α 277 5 ἀπάργματα: cf. schol. Ar. *Pac.* 1056b; Hsch. α 5803; Σ''' (Σ^b α 1634; Phot. α 2261); EGen α 970 | ἄργματα: cf. e.g. Ap.Soph. 44.13; Hsch. α 7053; EGen α 1126 | ψαιστά: cf. e.g. schol. Ar. *Pl.* 1115; Paus.Gr. ψ 1 Erbse; Tim. *Lex.* ψ 1 | πόπανα: πόπανα: cf. Paus.Gr. π 27 Erbse, de ψαιστά=πόπανα cf. EM 818.41 | ὄμπην: cf. Phot. ο 318 ὄμπην· Ἀθηναῖοι, ὅταν τὸν νεών ιδρύωνται, πυροὺς μέλιτι δεύσαντες, ἐμβαλόντες εἰς καδίσκον, εἴθ' οὕτως ἐπιθέντες τὸ ἱερεῖον συντελοῦσι τὰ

1 προκατάρξασθαι: κατάρξασθαι Xa || σπλάγχχνων ἀπάρξασθαι post ἀποθῦσαι coll. x BDEGI : om. V C || 1–2 σπλάγχχνων–νεών om. M || 1 δεκάτην ἀποθῦσαι: om. F AV || δεκάτην ἀποθεῖναι om. C || ἀποθεῖναι: om. AV : ἐναποθεῖναι x BDEGH : ἀναποθεῖναι I || 2 ἀναθεῖναι¹ post ἀποθεῖναι om. b x v : καὶ ἀναθέσθαι C || ἀνάθημα: ἀναθήματα C || ποιήσασθαι om. E || ἀναθήματα: ἀναθύματα E || 3 ἐπὶ τὸ: ἐπὶ x B || στέφανοι: στέφανος H || ἐκπώματα M || θυμιαστήρια M || 4 ἡ δέ: εἰ δέ M V || Πυθία: πυθιάν M || καί–ἀγνιάς om. V || ἀγνιάς: ἄγν M : ἀγνιάς F, ἀγνιάς S : γυαῖ D ἀνήρει om. M C || προσενέγκαι: προσεγεγκεῖν M AV || 5 ἀπάργματα: ἀπράγματα F ἀπάργματα–προσφέρειν² om. C spatio vacuo fere quinque litterarum relicto et fortasse eraso ἄργματα: ἄρματα b : om. A || ἄργματα–ψαιστά om. M || προσφέρειν² om. A E || ψαιστά: ψευστά D || ὄμπην: ὀμφήν M : om. x C B, habet Xd^{im} : ὀμικήν Ald || πελάνους: παιάνους M : post στεφάνους coll. XaXdXg : om. C B

στεφάνους, πέμματα, στέμματα, θαλλούς, μυρρίνας, ἄνθη. παιανίσαι, παιᾶνα ἕσαι·
(29) τὸ γὰρ ὀλολύξαι καὶ ὀλολυγῇ χρῆσασθαι ἐπὶ γυναικῶν. τὰ μέντοι πράγματα
θυσία, βουθυσία, θηηπολία, κατάκλησις θεῶν, ἀνάκλησις, ἔντευξις, πρόσσοδος,
ἱεουργία, ἱεροποιία, ἱκετεία, σπονδή. τὸ δὲ ἀπὸ τῶν βωμῶν ἀπορρέον πνεῦμα,
5 κνῖσα καὶ ἀτμός. προσακτέον δὲ ῥθύσιμα¹, ἱερεῖα, ἄρτια, ἄτομα, ὀλόκληρα, ὕγι²,
ἄπηρα, παμμελῆ, ἀρτιμελῆ, μὴ κολοβὰ μηδὲ ἔμπηρα μηδὲ ἡκρωτηριασμένα μηδὲ

1 στεφάνους: saepe, cf. e.g. E. *Hipp.* 73 | πέμματα: cf. e.g. Hdt. 1.160; Lycurg. *Or.* 6 fr. 15 Conomis; Plat. *R.* 373a; Antiph. fr. 172 K.-A. | στέμματα: cf. e.g. E. *Andr.* 894, *Supp.* 36; Ar. *Pax* 947, *Pl.* 686; Din. *Or.* 34 fr. 1 Conomis; Plat. *R.* 393c | θαλλούς: cf. e.g. S. *Ant.* 1202, *OC* 474; Hdt. 7.19; Plat. *Lg.* 943c μυρρίνας: cf. e.g. Ar. *Av.* 43, *Th.* 37; Din. *Or.* 34 fr. 1 Conomis; Thphr. *Char.* 16.10; Chrysipp.Com. fr. 1 K.A. | παιανίσαι: cf. e.g. Thuc. 1.50.5; X. *An.* 1.8.17, *HG* 4.2.19, *Smp.* 2.1 | παιᾶνα ἕσαι: cf. Poll. 1.26 2 ὀλολύξαι: cf. A. *Eum.* 1047; E. *Ba.* 689, fr. 351 Kannicht ὀλολύζετ' ὧ γυναιῖκες; Ar. *Eq.* 1327: D. 18.259 | ὀλολυγῇ χρῆσασθαι: cf. Thuc. 2.4.2; D.H. 1.55.5 3 βουθυσία: cf. e.g. Pi. *O.* 5.6; D.S. 1.48.3; Ath. 4.149c | θηηπολία: cf. e.g. A.R. 1.867; Plut. *Non posse suaviter vivi secundum Epicurum* 1102a; D.H. 7.72.5; Ach.Tat. *Leucippe et Clitophon* 2.14.1 | κατάκλησις θεῶν: cf. e.g. Ph. *Mos.* 2.132; Arr. *An.* 5.2.7 | ἀνάκλησις: cf. Thuc. 7.71.3; cf. etiam Plut. *Cat.Mi.* 54.8, I. *AJ* 17.131 | πρόσσοδος: cf. e.g. Ar. *Nu.* 307; X. *An.* 6.1.11; Isoc. 5.32; Lys. 6.33 4 ἱεουργία: cf. Hdt. 5.83; Plat. *Lg.* 775a | ἱεροποιία: cf. Aen.Tact. 17.1; Strab. 5.2.2, etc.; I. *AJ* 14.257 | ἱκετεία: cf. e.g. Thuc. 1.24.7; Lys. 2.39; Plat. *Lg.* 796 5 κνῖσα: cf. e.g. Ar. *Av.* 1517; Arist. *Mete.* 387b | ἀτμός: cf. e.g. A. *Eum.* 138; Plut. *De defectu oraculorum* 435a; Luc. *Pod.* 140 | ῥθύσιμα: cf. Plut. *De defectu oraculorum* 437a; cf. etiam Hdt. 1.50; Ar. *Ach.* 784 | ὀλόκληρα: cf. e.g. I. *AJ* 3.2.79, 8.118 6 κολοβὰ: cf. X. *Cyr.* 1.4.11; Plat. *Plt.* 265d; Ar. fr. 101 Rose (Ath. 15.674f) οὐδὲν κολοβόν προσφέρομεν πρὸς τοὺς θεοὺς, ἀλλὰ τέλεια καὶ ὅλα ἔμπηρα: cf. e.g. Hdt. 1.167

ἐξῆς· χρῶνται δὲ τούτῳ καὶ πρὸς ἄλλας ἰδρύσεις καὶ θυσίας προσαγορεύοντες ὁμπν, εὐθένειαν οἰωνιζόμενοι· ὅθεν καὶ ἡ Δημήτηρ Ὀμπνια; EM 625.53 | πελάνους: cf. e.g. Harp. π 44; Paus.Gr. π 14 Erbse; Tim. *Lex.* π 18; cf. etiam Poll. 6.76

1 πέμματα: cf. e.g. Hsch. π 1375; Σ π 287 (Phot. π 565; Su. π 957) | θαλλούς: cf. Tim. *Lex* θ 1 πᾶν τὸ θάλλον· κυρίως δὲ ὁ τῆς ἐλαίας κλάδος | μυρρίνας: cf. Moer. μ 23 μυρρίνη Ἀττικοί· μυρσίνη Ἑλληνες | παιανίσαι: cf. Tim. *Lex.* π 1 unde Phot. π 14 (Su. π 841); cf. etiam schol. Thuc. 4.43.4 Kleinogel-Alpers 2 ὀλολύξαι–γυναικῶν: cf. schol. Hom. *Od.* 3.450f1 (ex.) εἰρηται δὲ ἐπὶ τῶν γυναικῶν μόνων; schol. Ge Hom. *Il.* 6.301 μετὰ ὀλολυγμοῦ. φωνῇ δὲ αὕτη γυναικῶν εὐχομένων θεοῖς; Hsch. ο 613; cf. etiam Phot. ο 243 3 πρόσσοδος: cf. Hsch. π 3843 πρόσσοδος· ἔντευξις 4 ἱκετεία: cf. Phryn. *Ecl.* 3 ἱκεσία· καὶ τοῦτο ἀδόκιμον, ἱκετεία δὲ λέγε, *PS* 77.1 ἱκετεία· διὰ τοῦ τ, οὐ διὰ τοῦ σ 5 κνῖσα: cf. Hsch. κ 3131 κνῖσα· ἀτμός, καπνὸς τῶν θυσιῶν; Σ κ 366 (Phot. κ 830; Su. κ 1877); cf. etiam s.v. κνισοκόλαξ apud *DEA* | ἱερεῖα: cf. Poll. 1.27

1 πέμματα post στέμματα coll. b : om. C || μυρρίνας: μυρρίνης A Xa^{ac}Xd^{ac}Xg B : μυρρίνας D μυρρίνας ἄνθη: καὶ τὰ ὅμοια C || ἄνθη om. E || παιᾶνας b || ἀέσαι BG^{ac}HI || 2 γὰρ: δὲ C ὀλολυγῇ: ὀλογῇ Xd || χρῆσασθαι om. C || 3 ἔντευξις: ἔνταξις E || 4 ἱεροποιία om. M 5 προσακτέον δὲ: τὰ προσακτέα δὲ b EI : τὰ δὲ προσακτέα A x BDGH || θύσιμα b (et y) : θύμα M : θύματα A x v || ἄρτια post ἄτομα coll. b Xd || ἄτομα om. M V C || ὕγι: ὕγια E 5–6 ὕγι–ἔμπηρα om. C || 6 ἄπηρα–ἀρτιμελῆ om. M || ἀρτιμελῆ: ἀρτιμενῆ B || μηδὲ²: μὴ C

διάστροφα. Σόλων δὲ τὰ ἔμπηρα καὶ ἀφελῇ ὠνόμασε. προσακτέον μέντοι καὶ βοῦς ἄζυγας. [ἔστι δὲ καὶ χρηστήρια ἱερὰ τὰ ἐπὶ χρησμῶν, ὥσπερ καὶ χρηστήρια σκευὴ τὰ τῶν θεωρῶν καὶ ὀρκωμόσια ἱερὰ τὰ ἐπὶ τοῖς ὅρκοις, καὶ τόμια.]^c ἰστέον δ' ὅτι τὰ ἐκ τῶν ἱερῶν κρέα θεόθута καλεῖται.

(30) ἵνα δὲ καὶ ἀναπαύσω σε πρὸς μικρόν, ἐπεὶ τὸ διδασκαλικὸν εἶδος αὐχμη- 5
ρόν ἐστι καὶ προσκορές, οὐδὲν ἂν κωλύοι προσθεῖναι καὶ μύθου γλυκύτητα εἰς
ψυχαγωγίαν, ὅτι καὶ μῆλα θύουσιν περὶ Βοιωτίαν Ἡρακλεῖ – λέγω δὲ οὐ τὰ πρόβατα
τῇ ποιητικῇ φωνῇ, ἀλλὰ τὰ ἀκρόδρυα – ἐκ τοιαύτης τῆς αἰτίας. ἔνεισθήκει μὲν γὰρ
ἢ πανήγυρις τοῦ θεοῦ, καὶ κατήπειγε τοῦ θύειν ὁ καιρός, τὸ δὲ ἱερεῖον ἄρα κριὸς 10
ἦν. καὶ οἱ μὲν ἄγοντες ἄκοντες ἐβράδυνον – (31) ὁ γὰρ Ἀσωπὸς ποταμὸς οὐκ ἦν
διαβατός, μέγας ἄφρων ῥυεῖς –, οἱ δ' ἄμφι τὸ ἱερὸν παῖδες ὁμοῦ παίζοντες ἀπεπλή-
ρουν τῆς ἱερουργίας τὸν νόμον· λαβόντες γὰρ μῆλον ὥραιον κάρφη μὲν ὑπέθεσαν

1 διάστροφα: cf. Hdt. 1.167; Ath. 8.339f | Σόλων–ὠνόμασε: fr. 82 Ruschenbusch 1–2 βοῦς ἄζυγας: cf. Phylarch. *FGrHist/BNJ* 81 F 3 (Ath. 10.412e–413a) 3 ὀρκωμόσια–ὅρκους: cf. Plat. *Criti.* 120b τόμια: cf. Ar. *Lys.* 186, 192; Antipho 6.6; Plat. *Lg.* 753d; D. 23.68 4 θεόθута: cf. Cratin. fr. 458 K.-A. 5 §§30–31 de historia cf. Zen. *Prov.* 5.22 Μῆλον Ἡρακλεῖς Ἀπολλόδορος (*FGrHist/BNJ* 244 F 115) ἐν τοῖς περὶ θεῶν, ὅτι θύεται Αθήνησιν Ἡρακλεῖ ἀλεξικάκῳ ἰδιόζουσά τις θυσία. τοῦ γὰρ βοός ποτε ἐκφυγόντος, ὃν ἔμελλον τῷ Ἡρακλεῖ προσάξει, μῆλον λαβόντας καὶ κλάδους ὑποθέντας τέσσαρας μὲν ἀντὶ σκελῶν, δύο δὲ ἀντὶ κεράτων, σχηματίσαι τὸν βοῦν καὶ οὕτω τὴν θυσίαν ποιήσασθαι 10–11 ὁ γὰρ Ἀσωπὸς – ῥυεῖς: cf. Thuc. 2.5.3 ὁ γὰρ Ἀσωπὸς ποταμὸς ἐρρῦη μέγας καὶ οὐ ῥαδίως διαβατὸς ἦν

2–3 χρηστήρια¹–θεωρῶν: cf. Poll. 10.11 καίτοι με οὐ λέληθεν ὅτι τὰ πρὸς θεωρίαν ἢ θυσίαν σκευὴ ὠνόμαζον χρηστήρια, ὥς καὶ Πλάτων ἐν τῇ Ἑλλάδι (fr. 26 K.-A.) εἴρηκεν ὁ κωμικός 3 ὀρκωμόσια–ὅρκους: cf. Phryn. *PS* 92.19 ὀρκωμόσια· τὰ ἐπὶ ὅρκους γινόμενα ἱερεῖα; Phot. ο 489 τόμια: cf. Hsch. τ 1111; schol. Aeschin. 2.86, 2.195 4 θεόθута: cf. Phryn. *PS* 74.7 θεόθута: ἃ οἱ πολλοὶ ἱερόθута καλοῦσι. Κρατῖνος (fr. 458 K.-A.). τὰ τοῖς θεοῖς θυόμενα ἱερεῖα, *Ecl.* 130 ἱερόθутον οὐκ ἐρεῖς, ἀλλ' ἀρχαίως θεόθутον; Hsch. θ 266; Phot. θ 87 7 μῆλα...πρόβατα: cf. e.g. schol. bT Hom. *Il.* 4.476 (ex.); Σ μ 190 (Phot. μ 387; Su. μ 916); cf. etiam Ap.Soph. 112.17; Ael.Dion. μ 20 Erbse; Phryn. *PS* 27.7 8 μῆλα...ἀκρόδρυα: cf. schol. A Hom. *Il.* 9.542a (Ariston.) ὅτι μῆλα πάντα τὰ ἀκρόδρυα ἔλεγον οἱ παλαιοί; Ap.Soph. 34.19; Hsch. α 1201 ἀκρόδρυα...Σικελοὶ δὲ ἄδρυα λέγουσι τὰ μῆλα. παρὰ δὲ Ἀττικοῖς ἀκρόδρυα, α 5125, μ 1205

1 post διάστροφα C add. καὶ τὰ ὅμοια || Σόλων–ὠνόμασε om. C || δὲ: μέντοι E || προσακτέον: προσεκτέον V || μέντοι: δὲ M : μέντοι γε C || 2–3 ἔστι δὲ – τόμια habent C G^{im} || 2 ἔστι G : ἔστι C || 3 τόμια Bethe : τομεῖα C : καὶ τόμια om. G || 3–4 ἰστέον–καλεῖται in margine coll. Xg 5–7 ἵνα–ψυχαγωγίαν om. C || 5–10 §30 om. M || 5 δὲ καὶ bis S^{ac} || καὶ om. v || ἀναπαύσω: διαναπαύσω XaXg || πρὸς om. D || 6 ἂν κωλύοι: ἂν τι κωλύοι (–ει D) x v || 7 ὅτι–Ἡρακλεῖ: θύουσιν περὶ Βοιωτίαν Ἡρακλεῖ μῆλα C || λέγω–πρόβατα: οὐ τὰ πρόβατα λέγω C || 8 τῇ–φωνῇ om. C || τῆς om. V XaXg C EG || 8–9 ἐνεισθήκει–πανήγυρις: ἢ τοῦ ἔτους ἐνεισθήκει μὲν πανήγυρις C || 8 γάρ: om. b C v || 9 θύσειν V || 9–10 κριὸς ἦν om. B || 10–195.5 §31 om. M 11 μέγας ἄφρων: ἄφρων μέγας A || οἱ–ἀμφί: ἀμφὶ δὲ V || ἱερὸν: ἱερεῖον v, et ἱερὸν G^{pc} || ὁμοῦ: διόλου Xe || 12 γὰρ om. AV C || ὑπέθεσαν: ἐπέθεσαν DEHI

αὐτῷ τέτταρα, δῆθεν τοὺς πόδας, δύο δ' ἐπέθεσαν – τὰ δ' ἦν τὰ κέρατα – καὶ κατὰ τοὺς ποιητὰς ἀποθύειν ἔφασαν τὸ μῆλον ὡς πρόβατον. ἡσθῆναί τε λέγεται τῇ θυσίᾳ τὸν Ἡρακλέα, καὶ μέχρι τοῦδε παραμένειν τῆς ἱερουργίας τὸν νόμον. καὶ καλεῖται παρὰ τοῖς [Θηβαίοις ἢ τοῖς]^{AXBG} Βοιωτοῖς Μήλων ὁ Ἡρακλῆς, τοῦνομα ἐκ τοῦ

5 τρόπου τῆς θυσίας λαβών.

(32) τὰ πρὸ τῶν ἱερῶν περιρραντήρια, καθαρμοί, καθάρσεις, καθάρσια, καθαρτήρια, καθάρται. καὶ οἱ τοῦτοις χρησάμενοι καθαροί, ὥσπερ οἱ ἐναντίοι ἀκάθαρτοι. καθαρῶς, ὀσίως, ὠσιωμένως, ἀγνῶς, ἡγνευμένως, ἀγίως προσιόντες, ἀνόσιοι, ἀνίεροι· ἀνάγνως, ἀνοσίως, ἀκαθάρτως πάντα δρῶντες, μιαιοί, παμμίαροι, ἐναγεῖς,
10 ἄγει προσεχόμενοι, μιάσματι ἐνεχόμενοι. (33) καὶ τὰ πράγματα, τὸ μὲν ἅγιον,

6 περιρραντήρια: cf. e.g. Hdt. 1.51; Aeschin. 1.21, 3.176; Ph. Mos. 1.14; Plut. Sull. 32.2; Luc. Sacr. 12
καθαρμοί: cf. e.g. A. Eu. 283; S. OC 466, OT 99; E. IT 1191; Hdt. 7.197; Plat. Lg. 735d, R. 364e; D. 18.259
καθάρσεις: cf. e.g. Thuc. 5.1.1; X. Eq. 5.5.4; Plat. Lg. 868c, Ti. 89a | καθάρσια: cf. e.g. E. IT 1225
7 καθαροί: saepissime, cf. e.g. E. IT 1037; Thuc. 5.1.1; D. 19.66 | ἀκάθαρτοι: cf. e.g. Achae. fr. 30
Snell; S. OT 256; Plat. Sph. 230e; D. 19.199 8 ὀσίως: saepissime, cf. e.g. E. Hipp. 1287; X. Ap. 5; Plat.
Phd. 113d; Isoc. 2.13 | ἀγνῶς: cf. Hes. Op. 27; X. Mem. 3.8.10; Ion fr. 27 West (Ath. 11.463a-b)
ἀνόσιοι: saepissime apud Atticos 9 ἀνίεροι: cf. e.g. E. Hipp. 147; Plat. R. 461b | ἀνάγνως: cf. Ph.
Mund. 7 | ἀνοσίως: cf. S. Ph. 257; E. El. 677; Antipho 1.26, etc.; Plat. Lg. 907a | μιαιοί: saepissime
παμμίαροι: cf. Ar. Pax 183, Ra. 466 | ἐναγεῖς: cf. Poll. 1.21 10 μιάσματι ἐνεχόμενοι: cf. I. Aj. 3.262
ἅγιον: saepissime

4 Μήλων–Ἡρακλῆς: cf. Hsch. μ 1206 Μήλων Ἡρακλῆς· ὀνομασθῆναι φασὶ τὸν θεὸν οὕτως διὰ τὸ μὴ
ιερεῖα θύειν αὐτῷ τοὺς Μελιτεῖς, ἀλλὰ τὸν καρπὸν τὰ μῆλα 6 καθάρσια: cf. Hargr. κ 4
10 μιάσματι ἐνεχόμενοι: cf. Suet. περὶ βλασφημιῶν 4 Taillardat; Hsch. α 2781, π 151; Phot. α 972 (Su.
α 1257)

1 τοὺς πόδας: ὡς πόδας C G^{pc} || δύο–κέρατα: καὶ ἕτερα δύο οἷα κέρατα C || δ¹ om. DEH
ἐπέθεσαν: ἀπέθεσαν B || τὰ δ: ἄλλα δὲ Xd^{sl}: ἄλλα τὰ G || 2 ἔφασαν: ἔθφασαν Xa || ὡς πρόβατον:
τὸ πρόβατον b V : [...] πρόβατον C ob rasuram || τε om. A || τῇ θυσίᾳ om. D || 4 Θηβαίοις ἢ τοῖς
habent A x BG : om. cett. || τοῖς post ἢ om. A || ὁ om. V C || τοῦνομα C : ὄνομα b V XaXdXg v, sed
τοῦνομα G^{pc} : τὸ ὄνομα A : ὅπερ Xe || 6 τὰ om. V || 6–7 τὰ–καθάρται om. M || 6 λέγεται post
ιερῶν add. C, λέγονται add. G^{pc} || 6–7 καθαρμοί post καθαρτήρια add. S || 6–7 καθαρτήρια
καθάρται: καὶ τὰ ὁμοία C || 7 καὶ οἱ: οἱ δὲ M C : καὶ Xd || τούτοις ante καθαροί coll. C
χρησάμενοι: χρώμενοι V^{ac} C || ὥσπερ om. M b AV x v || 7–8 ὥσπερ–καθαρῶς: οἱ δ' ἐναντίοι
ἀκάθαρτοι ὥσπερ καὶ οἱ τούτων ἐναντίοι (ἐναντίοι om. S) τῶν καθαρῶν b : οἱ δ' ἐναντίοι
ἀκάθαρτοι ὥσπερ καὶ τὰ (τὰ om. Xa) ἐναντία τῶν ἀκαθάρτων A x v : οἱ δ' ἐναντίοι ἀκάθαρτοι
ὥσπερ καὶ οἱ ἐναντίοι τῶν καθαρῶν (–ὡς V) M V : ὥσπερ οἱ ἐναντίοι ἀκάθαρτοι καὶ τὰ ἐπιρρήματα
ἐκατέρου καθαρῶς C G^{yp} || 8 καὶ ante ὀσίως et ὠσιωμένως add. C || 8–9 ἀγνῶς–ἀνίεροι: καὶ τὰ
ὁμοία C || 8 οἱ δὲ ante προσιόντες add. M || προσιόντες Ald, προσιώντες M : προσιόντων b V x,
προσιόντων A Xd^{sl} v || 9 ἀνίεροι: ἀνίμεροι F, ἀνήμεροι S || ἀνάγνως ἀνοσίως: ὥσπερ ἀνοσίως
ἀνάγνως C || ἔτι δὲ καὶ ante μιαιοί add. C, et G^{sl} || καὶ ante παμμίαροι add. C || ἐναγεῖς om. C
10 καὶ ante ἄγει add. C || προσεχόμενοι: προσερχόμενοι V Xd^{ac} || μιάσματι: μιάσμασι b : καὶ ante
μιάσματι add. C || τὰ πράγματα: τὰ μὲν πράγματα F : τὰ ὀνόματα V || ἐναντίον post τὸ add. M
μὲν om. M F || ἅγιον: om. M V : ἄγει D

καθαρόν, ὅσιον, ἀγνόν, εὐαγές, ἄχραντον, τὸ δ' ἐναντίον ἐναγές, ἐξάγιστον, δυσαγές, μιάρόν, παμμίαρον, μίασμα, μύσος. ἄλλης δὲ χρείας καθήρασθαι, μίασμα ἐκνίψασθαι, ἄγος ἀποπέμψασθαι, μύσος λύσασθαι, ἀπολύσασθαι, ἀποτρέψασθαι, ἀποδιοπομπήσασθαι.

τὰ δὲ πρὸς θυσίαν σχίζει, σφαγίδες, κοπίδες, πελέκεις, ὀβελοί, λίκνα, [περιφε- 5
ρῇ κανᾶ, ὃ βαρβάρως θίγρας καλοῦσιν,]^c κανᾶ, χέρνιβες· τὸ γὰρ πεμπώβολα καὶ οὐλοχύται καὶ τὰ τοιαῦτα ποιητικά.

1 εὐαγές: cf. e.g. S. *OT* 921; E. *Ba.* 662, *Supp.* 652; Plat. *Lg.* 956a; D. 9.44 | ἄχραντον: cf. E. *IA* 1574; [Plat.] *Alc.*¹ 114a; Theocr. 1.60 | ἐξάγιστον: cf. e.g. S. *OT* 1526; D. 25.93; Aeschin. 3.107 2 μίασμα et μύσος saepe apud Atticos 2–3 μίασμα ἐκνίψασθαι: cf. Ph. *Spec.* 1.282 4 ἀποδιοπομπήσασθαι: cf. Plat. *Cra.* 396e, *Lg.* 887e; Lys. 6.53 5 σχίζει: cf. Ar. *Pax* 1024 | σφαγίδες: cf. E. *El.* 811, 1142 κοπίδες: cf. e.g. E. *El.* 837; Crat. fr. 175 K.-A. | πελέκεις: cf. e.g. Hom. *Il.* 17.520, *Od.* 3.442 | ὀβελοί: cf. e.g. Hdt. 2.41 | λίκνα: cf. D. 18.260 6 θίγρας: vox inaudita | κανᾶ²: cf. e.g. E. *HF* 941; Ar. *Pax* 956; Thuc. 6.56.1; D. 22.78, 24.186; Men. *Dysc.* 440 Sandbach | χέρνιβες: cf. e.g. A. *Ch.* 129; Thuc. 4.97.4; E. *Alc.* 100, *El.* 792; Ar. *Av.* 850, *Pax.* 956; D. 22.78; Lys. 6.53; Men. *Dysc.* 440 Sandbach 6–7 πεμπώβολα...ποιητικά: cf. Hom. *Il.* 1.463, *Od.* 3.460 7 οὐλοχύται...ποιητικά: cf. e.g. Hom. *Il.* 1.449, 2.410, *Od.* 3.445

1 εὐαγές: cf. Hsch. ε 6678; Σ ε 899 (Phot. ε 2106; Su. ε 3358) 2 μίασμα¹ de μίασμα et μύσος cf. Hsch. μ 1956; Σ μ 302 (Phot. μ 620; Su. μ 1476) 4 ἀποδιοπομπήσασθαι: cf. Ael. Dion. α 158* Erbse; Phrygn. *PS* 9.12–7 ἀποδιοπομπείσθαι καὶ διοπομπείσθαι· σημαίνει μὲν τὸ ἀποπέμπεσθαι καὶ ἀποκαθαίρεσθαι μύση. σύγκειται δὲ τὸ ὄνομα ἐκ τοῦ δίου, ὃ ἐστὶ δέρμα τοῦ ἱερείου τοῦ θυομένου τῷ Δίῳ, ἐφ' οὗ ἐστῶτες ἐκαθαίροντο, οἷον τὰς ἀποδιοπομπήσεις ἐποιοῦντο, [[οἷον ἐκ τοῦ δίου τοῦ δέρματος]] κάκ τοῦ ἐπέμπεσθαι. μετὰ γοῦν τῆς ἀπὸ προθέσεως Ἀττικώτατον ἐστίν; Moer. α 86 ἀποδιοπομπείσθαι Ἀττικοί· ἀποκαθαίρεσθαι κοινόν 5 σχίζει: cf. schol. Ar. *Pac.* 1024 (unde Su. σ 1790) σχίζας κυρίως ἔλεγον οἱ παλαιοὶ τὰ ἐπὶ ταῖς θυσίαις τιθέμενα ξύλα, ὡς καὶ Ὅμηρος πελέκεις: cf. schol. Ar. *Nu.* 985c; EM 210.19 6 χέρνιβες: cf. Harp. χ 4 εἴη ἂν ἀπ' ὀρθῆς τῆς χέρνιψ γενικῇ πληθυντικῇ χερνίβων· τῆς γὰρ χέρνιβος μέμνηται καὶ οἱ κωμικοὶ ὡς παραλαμβανομένης εἰς τὰς θυσίας; Phrygn. *PS* 127.1 χέρνιβα· τὰ πρὸς τὰς θυσίας σκευή

1 καθαρόν–ἄχραντον: ἄχραντον ἀγνόν καὶ τὰ ὅμοια C || ἀγνόν om. b || ἐναντίον om. M V C ἐναγές: τὸ ἐναγές F || 2 δυσαγές post ἐναγές coll. C || μιάρόν–μύσος om. M : καὶ τὰ ὅμοια C μίασμα μύσος om. V || 3 ἀπονίψασθαι post ἐκνίψασθαι add. F || ἄγος ἀποπέμψασθαι om. F C λύσασθαι post καθήρασθαι coll. C cui postea ἀπολύσασθαι add. || ἀπολύσασθαι om. M ἀποτρέψασθαι: ἀποτρίψασθαι AV XaXd^{ac}Xg BDGHI, ἀπο[.]ψασθαι E : ἀποτρ[.]ψασθαι C ob rasuram || 4 ἀποδιοπομπήσασθαι om. M Xe : ἀποδιαπομπήσασθαι C || 5–7 τὰ–ποιητικά om. M 5 δὲ om. b V || πρὸς θυσίαν: ἐναντία D || θυσίαν: τὴν θυσίαν C || σχίζει: σχίζειτα D || σφαγίδες: σφραγίδες V Xa || 5–6 περιφερῇ – καλοῦσιν C, infra lineas habet etiam G^{pc} || 6 τὸ: τὰ AV D πεμπώβολα: πεπωβόλα C : πέμβόλα D

(34) καιροὶ δ' ἱεροὶ πανηγύρεις, ἑορταί, ἱερομηνίαι, ῥεοφάνια, θεοξένια, μεθέορτοι ἡμέραι κατὰ Ἀντιφῶντα. καὶ ἄνθρωποι ἑορτασταί, πανηγυρισταί, φιλέορτοι, συνεορτασταί, συμπανηγυρισταί· εἵποισ δ' ἄν' πανηγύρεις δημοτελεῖς καὶ πάνδημοι καὶ δημόσiai· καὶ δημοθoinίαι καὶ πανθoinίαι καὶ πανδaisíαι. τὸ δ' ἐν
5 ταῖς εὐωχίαις ἢ κρεανομίαις πρῶτον τῶν μερίδων λαμβάνειν πρωτοθoinία ὀνομάζε-
ται. τὰ δὲ ῥήματα ἐστιᾶσθαι, εὐωχεῖσθαι, πανηγυρίζειν, ἑορτάζειν, συνεστιᾶσθαι,

1 πανηγύρεις et ἑορταί saepissime | ἱερομηνίαι: cf. e.g. Thuc. 3.65.1; D. 21.34; Philoch. *FGrHist/BNJ* 328 F 166 | θεοξένια: cf. Plut. *De sera numinis vindicta* 557f; Ath. 9.372a; Aristid. *Επιστολή περὶ Σμύρνης* 512; Paus. 7.27.4 2 μεθέορτοι–Ἀντιφῶντα: Antipho fr. 171 Thalheim | πανηγυρισταί: cf. Diod.Com. tit. 5 K.-A.; Strab. 17.1.17; Luc. *Peregr.* 19, *Syr.D.* 55, etc. 2–3 φιλέορτοι: cf. Ar. *Th.* 1147 3 συνεορτασταί: cf. Plat. *Lg.* 653d | δημοτελεῖς: cf. e.g. Thuc. 2.15.3; Plat. *Lg.* 935b; [D.] 59.85; Aeschin. 1.21; Philoch. *FGrHist/BNJ* 328 F 168 4 πάνδημοι: cf. Aen.Tact. 17.2 | δημοθoinίαι: cf. Arist. *Mu.* 400b; Ph. *Spec.* 2.193; Luc. *Phal.* 1.3 | πανδaisíαι: cf. Hdt. 5.20; Ar. *Pax.* 565; Is. fr. 100 Sauppe; Demad. fr. 18 de Falco; Com. *adesp.* 242 K.-A.; Plut. *Non posse suaviter vivi secundum Epicurum* 1102a; Luc. *Im.* 15 5 κρεανομίαις: cf. Demad. fr. 18 de Falco; Luc. *Prom.* 5 πρωτοθoinία: vox aliunde non nota 6 ἐστιᾶσθαι: cf. e.g. E. *Alc.* 765; Ar. *Nu.* 1213; X. *Cyr.* 1.3.10; Plat. *Grg.* 518e; D. 19.128, 21.156 | εὐωχεῖσθαι: cf. e.g. Ar. *Ec.* 717, *Lys.* 1224, *Pl.* 614; Hdt. 1.31; X. *Cyr.* 1.3.6; Plat. *Grg.* 518e; Alex. fr. 233 K.-A. | πανηγυρίζειν: cf. Hdt. 2.59; Isoc. 5.13; Alex. fr. 222 K.-A. ἑορτάζειν: cf. e.g. E. *IT* 1458; Ar. *Ach.* 1079; Thuc. 3.3.3; Plat. *Lg.* 835b; Isoc. 19.40 | συνεστιᾶσθαι: cf. e.g. Is. 3.70; D. 19.190

1 θεοξένια: cf. schol. Pi. *O.* 3.1a, 67c; Hsch. θ 286 2 μεθέορτοι ἡμέραι: cf. Phot. μ 189 μεθέορτοι ἡμέραι· ἄς τινες ἐπίβδας· αἱ ταῖς ἑορταῖς ἐπαγόμεναι· καὶ ἄνθρωπος μεθέορτος· ὁ κατόπιν ἑορτῆς ἦκων; cf. etiam Hsch. ε 4622 s.v. ἐπίβδαι 3 δημοτελεῖς: cf. Harp. δ 31 δημοτελεῖ καὶ δημοτικά ἱερά· διέφερον ἀλλήλων καὶ τῶν ὀργωνικῶν καὶ τῶν γενικῶν, ὡς Δεῖναρχος δηλοῖ ἐν τῷ Κατὰ Στεφάνου (*Or.* 18 fr. 3 Conomis); Σ δ 134 (Phot. δ 267; Su. δ 463) 4 πάνδημοι: cf. Hsch. π 328; Σ π 72 (Phot. π 142; Su. π 176) | δημοθoinίαι: cf. Hsch. δ 858; Σ δ 132 (Phot. δ 262; Su. δ 441) | πανθoinίαι: cf. schol. Ar. *V.* 1005 | πανδaisíαι: cf. Harp. π 9 πανδaisía· Ἰσαῖος ἐν τῷ πρὸς Μέδοντα. ἐστι μὲν τοῦτομα πολλάκις καὶ ἐν τῇ ἀρχαίᾳ κωμῳδίᾳ. πανδaisía δὲ εἶναι εἴληφα τὸ πάντα ἔχειν ἄφθονα καὶ μηδὲν ἐλλείπειν ἐν τῇ δαιτὶ. ἡ γὰρ τοῦ Διδύμου ἀπόδοσις περιέρως; cf. Poll. 6.9, 6.102, 6.183 6 de ἐστιᾶσθαι et εὐωχεῖσθαι cf. Σ ε 869 (Phot. ε 2024; Su. ε 3215)

1 καιροὶ–ἱεροὶ: καιρῶν δὲ περίοδοι (περίωδοι M) ἱεραὶ M : καιροὶ δὲ τούτων V || θεοφάνια: ἱεροφάνια b : θεοφάντια D || lacunam post θεοξένια indicavit Bethe qui dubitanter supplevit ἐπίβδαι || 2 καὶ ante μεθέορτοι add. C || Ἀντιφῶντα: Ἀντιφῶν B || καὶ ἄνθρωποι: ἄνθρωποι δὲ C : καὶ οἱ ἄνθρωποι E || πανηγυρισταί om. b : εἵποισ δ' ἄν καὶ post πανηγυρισταί add. AV 2–3 πανηγυρισταί–σμπανηγυρισταί: καὶ τὰ ὅμοια C || 2–3 φιλέορτοι–σμπανηγυρισταί om. V || 3 συνεορτασταί om. b : καὶ ante συνεορτασταί add. x v || εἵποισ–ἄν: ἐτι δ' ἐρείς A δημοτελεῖς om. C || 3–4 καὶ–δημόσiai: καὶ πανδήμους καὶ δημοσύνας C || 4 καὶ δημόσiai om. b v || καί²–πανθoinίαι om. M AV C || πανδaisíαι: πανδεσί M : πανδαμοσίαι V : πανδaisíους C 4–6 τὸ–ὀνομάζεται om. C || 5 ταῖς om. G || κρεανομίαις: κρεονομίαις M I : κρεωνομίαις V x v πρῶτον: τὴν πρῶτην A : τὸ πρῶτον V || 5–6 ὀνομάζεται: ὀνομάζετο FS^{pc} || 6 τὰ–ῥήματα: ἐρείς δὲ C || εὐωχεῖσθαι–συνεστιᾶσθαι om. B || πανηγυρίζειν post ἑορτάζειν coll. b 6–198,1 πανηγυρίζειν–συνεστωχεῖσθαι om. M C

συνευχεῖσθαι, συμπανηγυρίζειν, συνεορτάζειν, συσπένδειν καὶ ὁμοσπονδεῖν καὶ ὁμοσπόνδους γίνεσθαι, κρατήρων συμμετέχειν.

(35) εἴη δ' ἂν τῆς αὐτῆς ιδέας καὶ τάδε· μυστήρια, τελεταί, ὄργια· μύσται, μυσταγωγοί, τελεσταί, ὄργιασταί. καὶ μυεῖν, μυσταγωγεῖν, μυεῖσθαι, ὀργιάζειν, 5 τελεῖσθαι, τελεῖν. φιλοτιμότερον δὲ τῇ χρήσει τὸ τελεσιουργεῖν καὶ ἡ τελεσιουργία. ἱεροφάνται, δαδοῦχοι, κήρυκες, σπονδοφόροι, ἱέρεια, παναγεῖς, πυρφόροι,

1 συνευχεῖσθαι: cf. e.g. Arist. *EE* 1245b; Plut. *Prov.* 1.61; Ph. *Spec.* 4.119; Luc. *Icar.* 28, *Prom.* 21, *Sat.* 36 *VH* 2.15; Ath. 4.152b | συμπανηγυρίζειν: cf. D.H. 4.25.4; I. *AJ* 9.264; Plut. *Demetr.* 25.2, *Dio* 17.6 συσπένδειν: cf. D. 19.190; Aeschin. 3.52 | ὁμοσπονδεῖν: alibi tantum invenitur in Phryn. *PS* 95.5 2 ὁμοσπόνδους γίνεσθαι: cf. Hdt. 9.16; D. 18.287; Din. 1.24 3 μυστήρια: cf. e.g. E. *Supp.* 173; Thuc. 6.28.1; Isoc. 4.4, D. 21.171 | τελεταί: cf. e.g. E. *Ba.* 74; Ar. *Pax* 419; Hdt. 2.171; Plat. *Prt.* 361d; D. 25.11 ὄργια: cf. e.g. A. *Th.* 179; S. *Tr.* 765; E. *HF* 613; Ar. *Th.* 1151; Hdt. 2.51; Arist. *EE* 1241b; Ph. *Sacr.* 61; Plut. *Alc.* 34.1, etc. | μύσται: cf. e.g. E. *HF* 613; Ar. *Ra.* 335; X. *HG* 2.4.20; Lys. 6.5; Aeschin. 3.130 4 μυσταγωγοί: cf. e.g. Strab. 14.1.44; Ph. *Somn.* 2.78; Plut. *Alc.* 34.6, etc. | ὀργιασταί: cf. *Trag. adesp.* 721c Kannicht-Snell; Plut. *Cor.* 32.2, etc. | μυσταγωγεῖν: cf. e.g. Ph. *Somn.* 1.164; Plut. *De tranquillitate animi* 477e; [Luc.] *Philopatr.* 22 | ὀργιάζειν: cf. e.g. E. *Ba.* 416; Plat. *Phdr.* 250c; Isoc. 4.29; Din. *Or.* 13 fr. 2 Conomis 5 τελεσιουργεῖν: cf. Epicur. *Ep. ad Herodotum* 36 6 ἱεροφάνται: cf. e.g. Hdt. 7.153; Is. 6.33; Din. *Or.* 34 fr. 1 Conomis | δαδοῦχοι: cf. X. *HG* 6.3.3; Din. fr. 34 Conomis; Hyperid. fr. 198 Jensen | κήρυκες: cf. X. *HG* 2.4.20 | σπονδοφόροι: cf. Ar. *Ach.* 216; Aeschin. 2.133; Alex. tit. 113 K.-A. | παναγεῖς: cf. Poll. 1.14 | πυρφόροι: cf. Poll. 1.14

1 ὁμοσπονδεῖν: cf. Phryn. *PS* 95.5 ὁμοσπονδεῖν· τὸ κοινωνεῖν σπονδῶν καὶ θυσιῶν 3 μυστήρια: cf. Σ μ 305 (Phot. μ 625; Su. μ 1485) | τελεταί: cf. Hsch. τ 424 | ὄργια: cf. Hsch. ο 1116; Σ ο 204 (Phot. ο 438; Su. ο 515) | μύσται: cf. Σ μ 306 (Phot. μ 626; Su. μ 1486) 4 μυσταγωγοί: cf. Hsch. μ 1968 τελεσταί: cf. Poll. 1.14 | ὀργιασταί: cf. Tim. *Lex.* ο 15 | μυσταγωγεῖν: cf. Hsch. μ 1967, μ 2005; Σ μ 303 (Phot. μ 623; Su. μ 1481) | ὀργιάζειν: cf. Hsch. ο 1118, ο 1119 6 ἱεροφάνται: cf. Harp. ι 8

1 συνευχεῖσθαι om. *b* : post εὐχεῖσθαι coll. *x* || συμπανηγυρίζειν ante συνεστιᾶσθαι coll. *b* : post πανηγυρίζειν coll. *x* || συνεορτάζειν post ἐορτάζειν coll. *x* : om. *C* || συσπένδειν: συσπένδειν *M V* : συσπένδειν *E* || ὁμοσπονδεῖν: ὁμόσπονδοι *M* : om. *C* : ὁμοσπένδειν *E* || καί² om. *b AV Xd C v* || 2 (καὶ *Xa*) ὁμόσπονδοι (-ον *Xd*) post ὁμοσπονδεῖν add. *XaXdXg^{ac}* || γίνεσθαι: γενέσθαι *C* κρατήρας *v* || καὶ τὰ ὅμοια post συμμετέχειν add. *C* || 3 εἴη-τῆς: τῆς δὲ *C* || ἂν: ἂν καὶ *F* αὐτῆς: αὐτοῦ *D* || αὐτῆς ιδέας: τοιαύτης αἰτίας *F*, τοιαύτης ιδέας *S* || τὰ ante μυστήρια add. *BDGHI* || μυστήρια om. *M* || 3-4 ὄργια-τελεσταί om. *D* || 3 εἴτα ante μύσται add. *C* 4 μυσταγωγοί-ὀργιασταί post μυστήρια coll. *AV* || τελεσταί om. *MC* || καὶ ante ὀργιασταί add. *C* et post ὀργιασταί add. καὶ τὰ ὅμοια || ante μυεῖν *C* add. τὰ ἀπαρέμφοτα : μύσται post μυεῖν add. *V* || καὶ ante μυσταγωγεῖν add. *FC* || μυεῖσθαι ante καὶ μυεῖν coll. *V* : om. *C* || 5 τελεῖσθαι τελεῖν: καὶ τὰ ὅμοια *C* || φιλοτιμότερα *V* || δὲ om. *F* || ἐστι post δὲ τῇ add. *E* || τῇ χρήσει om. *C* || τὸ om. *M V* || τελεσιουργία: τελετουργεῖα *M* || 6 εἴτα ante ἱεροφάνται add. *C* || ἱέρεια: ἱερεῖς *b* : om. *C* : ἱέρεια *Xb* || 6-199,1 πυρφόροι-ὕμνητριά: καὶ τὰ ὅμοια *C*

ὑμνωδοί, ὕμνητριάι· ἱακχαγωγὸς γὰρ καὶ κουροτρόφος καὶ δαιρίτης, καὶ ὅσα τοιαῦτα, ἴδια τῶν Ἀττικῶν.

(36) ὁ δὲ μνηθεὶς μεμνημένος, τετελεσμένος, ὠργιασμένος, ὥσπερ ὁ ἐναντίος ἀμύητος, ἀτέλεστος, ἀνοργίαστος. ὀνομάζονται δὲ καὶ μυστηριώτιδες σπονδαὶ καὶ
5 μυστικά· ἡμέραι, ὥσπερ ἱεραὶ, ἄφεται, ἄνετοι, καθιερωμένοι, κατωνομασμένοι θεοὶς, καθωσιωμένοι, ἑκαταπεφημισμένοι· τὰ δὲ μυστήρια καὶ τὰ ὄργια τελετὰ καὶ τέλη μυστικά καὶ τελεσιουργία.

(37) ἑορταὶ ἔντιμοι Μουσῶν Ἑρμοῦ Ἑρμια, Διὸς Διάσια καὶ Πάνδια, Ἀθηνᾶς Παναθήναια, Ἑρας Ἑρραία, Διμήτρος Δημήτρια καὶ Θεσμοφόρια
10 καὶ Ἐλευσίνια, Κόρης παρὰ Σικελιώταις Θεογάμια καὶ Ἀνθεσφόρια, Ἀρτέμιδος

1 ὑμνωδοί: cf. E. *HF* 394; Diog.Ath. fr. 1 Snell | ὑμνήτριάι: alibi tantum Philostr. *Im.* 2.1 ἱακχαγωγός et δαιρίτης sunt voces aliunde non notae | κουροτρόφος: cf. e.g. E. *Ba.* 420, *Tr.* 566; Ar. *Th.* 300 3 μεμνημένος: cf. e.g. Ar. *Pax* 278, *R.* 158; Plat. *Phd.* 81a; Isocr. 4.28; And. 1.28 τετελεσμένος: cf. e.g. Plat. *Phd.* 69c; X. *Smp.* 1.11 4 ἀμύητος: cf. e.g. Plat. *Phd.* 69c; And. 1.11; Lys. 56.51 | ἀτέλεστος: cf. Plat. *Phd.* 69c | ἀνοργίαστος: cf. Ph. *Sacr.* 32 | μυστηριώτιδες σπονδαί: cf. Aeschin. 2.133; Aristid. *Ἐλευσίνιος* 258 5 καθιερωμένοι: cf. A. *Eu.* 304; Plat. *Lg.* 807a 6 ἑκαταπεφημισμένοι: cf. Plb. 5.10.8; Plut. *Nic.* 3.4 7 τέλη μυστικά: cf. A. fr. 387 Radt 8 Μουσεῖα: cf. e.g. Plut. *Quaestiones convivales* 736c, etc.; Ath. 14.629a | Ἑρμια: cf. e.g. Plat. *Ly.* 206d Διάσια: cf. e.g. Ar. *Nu.* 408, 864; Thuc. 1.126.6; Luc. *Tim.* 7 9 Πάνδια: cf. D. 21.9 | Παναθήναια: celeberrimum, cf. e.g. Thuc. 5.47.11; D. 4.35 | Ἑρραία: cf. Plut. *Demetr.* 25.2; Paus. 2.24.2 Θεσμοφόρια: praeter illam Aristophanis fabulam, cf. e.g. Hdt. 2.171; Is. 3.80; Plut. *Dem.* 30.5 10 Ἐλευσίνια: saepissime | παρὰ Σικελιώταις: Glossarium Italicum n. 189 K-A. (*PCG* vol. 1, p. 324) | Ἀνθεσφόρια: festum, ut videtur, aliunde non notum

5 ἄνετοι: cf. Poll. 1.10 6 τὰ¹–τελετὰ: cf. Poll. 1.35 8 Διάσια: cf. Hsch. δ 1312 9 Πάνδια: cf. Harp. π 11; Phot. π 137 ἑορτή τις· ἀπὸ Πανδίας τῆς Σελήνης· ἢ ἀπὸ Πανδίωνος, οὗ ἐστὶν καὶ φυλὴ ἐπώνυμος· ἄγεται δὲ αὕτη τῷ Διὶ, ἐπονομασθεῖσα ἴσως οὕτως ἀπὸ τοῦ πάντα δεῖν θύειν τῷ Διὶ | Παναθήναια: cf. Harp. π 14; Paus.Gr. π 4 Erbse | Δημήτρια: cf. schol. Pi. O. 9.150a; Hsch. μ 1685 s.v. μόροττον Θεσμοφόρια: cf. Σ θ 62 (Phot. 133; Su. θ 270) 10 Ἐλευσίνια: cf. Harp. ε 36 | Θεογάμια: cf. schol. Hes. *Op.* 784–4 (Plut. fr. 105 Sandbach)

1 ὑμνήτριάι: ὑμνήτριάι M : ὑμνητριά b : ὑμνητρίδες A BEGHI, ὑμνητῆρες ὑμνητρίδες D : ὑμνήτριάι ὑμνητρίδες x || ἱακχαγωγός om. M || ἱακχαγωγός–καί¹ om. E et γὰρ post κουροτρόφος add. 1–2 ἱακχαγωγός–Ἀττικῶν om. D || 1 γὰρ om. M V || κουροτρόφος: κουροτρόφοι M : κουροτρόφος τις b C BGHI Ald : κουροτροφίτης V, κουροτροφῆτης Xa, κουροτροφίτης XdXg, κουροτροφίτης Xe || καὶ δαιρίτης om. M || 4 ἀμύητος om. M || ἀνοργίαστος: ἀνόργιτος M || δὲ om. M || σπονδαὶ om. M V || 5 μυστικά: μυστητὶ καὶ Xa || ἄφεται post ἄνετοι coll. V || 6 θεοὶς καθωσιωμένοι om. M || καὶ ante καθωσιωμένοι add. S || ἑκαταπεφημισμένοι: ἑκαταπεφωτισμένοι M A : ἑκαταπεφεισμένοι BDEI, ἑκαταπεφησμένοι V G^{ac}H || τὰ² om. C || καὶ τελεσται (τελευταὶ G) post τελετὰ add. A G || 8 ἑορταί: ἑορταὶ δὲ A || Μουσεῖα: Μουσαῖα A || Ἑρμια: ἔρμαι Xb 8–9 καὶ Πάνδια om. C || 10 Κόρης–Θεογάμια om. M || Ἀνθεσφόρια: Ἀνθεσμοφόρια M V : Ἀνθεσφόρα Xe

Ἀρτεμίσια καὶ Ἐφέσια, Κρόνου Κρόνια, Ἀσκληπιοῦ Ἀσκληπιεῖα, Ἀπόλλωνος Δήλια, Ἐκάτης Ἐκατήσια, Τροφωνίου Τροφώνια, Διοσκοῦρων Ἀθήνησιν Ἀνάκεια. συντάττοντο δ' ἂν τούτοις καὶ αἱ τῆς περιόδου καὶ τῶν ἀγώνων κλήσεις, Ὀλύμπια καὶ τὰ λοιπά.

(38) ᾠδαὶ εἰς θεοὺς¹ κοινῶς μὲν παιᾶνες, ὕμνοι, ἰδίως δὲ Ἀρτέμιδος ὕμνος 5 οὐπιγγος, Ἀπόλλωνος ὁ παιάν, ἀμφοτέρων προσόδια, Διονύσου διθύραμβος, Δήμητρος Ἰουλος²· λίνος γὰρ καὶ λιτυέρσης σκαπανέων ὦδαὶ καὶ γεωργῶν. προσακτέον δὲ τούτοις θεοὺς ὀρκίους. ὄρκον ὀμνύειν, ὀμνύναι – τὸ δὲ ὁμόσαι ἐλέγετο καὶ

1 Ἀρτεμίσια: cf. Ath. 11.549f | Ἐφέσια: cf. Thuc. 3.104.3 | Κρόνια: cf. e.g. D. 24.26 | Ἀσκληπιεῖα: cf. Plat. *Io*. 530a | Δήλια: cf. e.g. Thuc. 3.104.3, X. *Mem.* 4.8.2; Men. fr. 84 K.-A. 2 Ἀνάκεια: cf. Lys. fr. 279.3 Carey 3 Ὀλύμπια: cf. e.g. Hdt. 1.59; X. *HG* 7.4.28; D. 18.91 6 διθύραμβος: cf. Tim. *Lex.* δ 21; Phot. δ 575 (Su. δ 1030) 7 λιτυέρσης–γεωργῶν: cf. Men. *Carch.* fr. 4 Kassel-Schröder (PCG 6.1, p. 229) 8 θεοὺς ὀρκίους: cf. e.g. Thuc. 1.78.4; E. *Med.* 209 (et schol. E. *Med.* 209); Aeschin. 1.114 ὄρκον ὀμνύειν: cf. e.g. Hdt. 4.68; Thuc. 5.18.9; X. *Mem.* 4.4.16; Plat. *Smp.* 183a; D. 19.44

1 Κρόνια: cf. Hsch. κ 4185; Phot. κ 1107 (Suid. κ 2466 2 Ἐκατήσια: cf. Steph. Byz. ε 25 | Τροφώνια: cf. schol. Pi. O. 7.154a | Διοσκοῦρων–Ἀνάκεια: cf. Paus. Gr. α 111 Erbse, unde Phot. α 104; Hsch. α 4344 6 οὐπιγγος: cf. schol. A.R. 1.972a ὡς ὁ οὐπιγγος παρὰ Τροιζηνίοις εἰς Ἄρτεμιν; Ath. 14.619b οὐπιγγοὶ δὲ αἱ εἰς Ἄρτεμιν; Phot. ι 149; Michael Psellus *Oratoria minora* 37.165 Littlewood τὰς καλουμένας ἐκεῖσε οὐπίγγας, ἃς δὴ τῆς Ἀρτέμιδος ὕμνον εἶναι καὶ τοῦ Ἱππολύτου φασί 7 Δήμητρος Ἰουλος: cf. Ath. 14.618d-e | λιτυέρσης–γεωργῶν: cf. Ath. 14.619a ἡ δὲ τῶν θεριστῶν ὦδὴ Λιτυέρσης καλεῖται. καὶ τῶν μισθωτῶν δέ τις ἦν ὦδὴ τῶν ἐς τοὺς ἀγροὺς φοιτῶντων; Hsch. λ 1161; Phot. λ 362, λ 363 (Su. λ 626); schol. Luc. 21.21; schol. Theocr. 10.41/42c 8 θεοὺς ὀρκίους: cf. Poll. 1.24

1 Ἐφέσια: ἐφέστια D || Κρόνια om. C || Ἀσκληπιεῖα: Ἀσκληπίεια M C DEGI : Ἀσκληπία b Xd B : Ἀσκληπία καὶ Ἀσκληπία XaXg || 1–2 Ἀπόλλωνος–Ἐκατήσια om. M || 2 Τροφωνίου Τροφώνια om. F || Τροφώνια: Τροφωνία M || Διοσκόρων F E || Ἀνάκεια: ἀνάγκεια E, ἀνάγκαια G 2–3 συντάττοντο: συντάττωνται M, συντάσσονται V || 3 ἂν: ἀνα M : ἂν τι V || αἱ τῆς: ἐκ τῆς M F V, αἱ ἐκ τῆς S : ἡ ἐκ τῆς C || καί² om. Xg || αἱ ante τῶν ἀγώνων add. A || κλήσεις: κλήσις V^{ac} C : κλίσεις D || Ὀλύμπια: οὐλύμπια M || 5 ὦδαὶ–θεοὺς: αἱ δὲ εἰς θεοὺς ὦδαὶ A x v || ἰδίως: ἰδία x v 5–6 δὲ–παιάν: δὲ Ἀπόλλωνος ὁ παιάν, Ἀρτέμιδος οὐπιγγος S || 5–6 Ἀρτέμιδος–οὐπιγγος et Ἀπόλλωνος ὁ παιάν in v. C || 5 ὕμνος: μὲν M : om. b Xd C v || 6 οὐπιγγος: ὀπιγγός M : om. AV Xg : οὐπιγγος C : ὕπιγγος E : ὁ ὕπινος XaXd B, sed ὁ ὕμνος Xd^{sl} : ἡ ὕπιγγος : ὁ ὕπιγγος DG, ὁ ὕπιγγος HI || δὲ post Ἀπόλλωνος add. M || προσόδια: προσῳδία M F C, προσῳδία S Xb^{sl} GH || 7 λίνος: λαιός V || λίνος–λιτυέρσης om. M || λιτυέρσης Bethe ex λιτιέρσης x B : λιτυγέρσας b : λιτέρσης A, λιτέρσας DEGH I : λιτιγέρσας V, λιτιέρσας C || σκαπανέων: καὶ πανέων F : καπανέων S 7–8 προσακτέον b M V : προσαπτέον A v : προσα[.]τέον C ob rasuram : προσληπτέον H || 8 καὶ ante θεοὺς ὀρκίους add. x BG || ὀμνύ[.]ναι C ob rasuram || ὁμόσαι ἐλέγετο: ὁμόσαι λέγεται b

πίστιν ἐπιθεῖναι – (39) ὀρκωμοτεῖν, ὀρκωμοσία, ὀρκωτάς¹, ὀρκῶσαι, ὀρκωτούς, ὀρκιητόμους, εἰ μὴ σκληρόν. εὐορκεῖν, ἐμπεδοῦν ὅρκους. εὐορκον, εὐόρκωτον,^B εὐώμοτον. εὐορκίαν καὶ ἐπιορκίαν, ἐπίορκον, δυσώμοτον. ὀρκοῦν, ἐξορκοῦν, ἐνόρκως τι εἰπεῖν, ἐνωμότως τι εἰπεῖν· ἔνορκον, ἐνώμοτον. ἄνορκον, ἀνώμοτον.
 5 ἐπιορκῆσαι θεούς, εὐορκῆσαι φρικώδεις ὅρκους καὶ θεὸν δύσμηνιν καὶ βαρύμηνιν καὶ δυσόργητον.

1 πίστιν: ὀρκον A^{9p} Xd^{sl} G, sed πίστιν habet G^{sl} || ὀρκωμοσία: ὀρκωμοσιάσαι C || ὀρκωτάς M C (C post ὀρκῶσαι habet) : ὀρκωμότας cett., post ὀρκωτούς coll. A : om. v || ὀρκωτάς–ὀρκωτούς: διορκῶσαι ὀρκῶτας b || ὀρκῶσαι om. M V || ὀρκωτούς om. M V C : ὀρκῶ ante ὀρκωτούς add. x B || 2 ὀρκιητόμους: ὀρκιητόμους b : ὀρκιτόμους A : om. x BE : ὀρκιχτόμους D, ὀρκικτόμους GI^{sl} εἰ–σκληρόν om. M || σκληρόν: σκληρόν ἐστι b V C || ἐμπεδοῦν: ἐμπεδεῖν M || ὅρκους: εὐόρκους M : ὀρκους b V C || εὐορκον bis A || εὐόρκωτον post εὐορκον habet B, unde x || 3 εὐορκίαν: εὐορκία A || καὶ om. D || 3–4 καὶ–ἄνορκον im margine habet G || 3 ἐπιορκίαν: ἐπιορκία A 4 ἐνόρκως τι: ἐν ὀρκῶ τι M C : ἐνορκωστὶ S : ἐνορκῶ τι BDGHI, ἐνόρκῶ τι E || ἐνωμότως: ἐνομῶ BDGHI, ἐνομοτι I^{ac} || ἐνωμότως–εἰπεῖν² om. V C, om. E sed in margine supplevit γράφεται καὶ praeposito || τι² om. E || εἰπεῖν²: δεῖ εἰπεῖν B, διειπεῖν DGH I || ἄνορκον om. M Xg || ἀνώμοτον om. Xg : καὶ ante ἀνώμοτον add. M || 5 ἐπιορκῆσαι: ἐπιορκεῖσθαι M b C || εὐορκῆσαι: εὐορκεῖσθαι M C DHI : ἐπευορκῆσαι b : ἐπιορκῆσαι G^{pc} || a φρικώδεις desinit H || post φρικώδεις ὀρκους M add. ποιεῖσθαι || θεὸν: θέειν D : θεῶν G || δύσμηνιν: δυσμινεῖν M || καὶ² om. M 6 καὶ om. M || 6–20 δυσόργητον: δυσάγητον B

1 πίστιν ἐπιθεῖναι: cf. e.g. Is. 7.17, 9.19; D. 27.57, etc.; Men. *Dysc.* 308 Sandbach | ὀρκωμοτεῖν: cf. A. *Eu.* 764; S. *Ant.* 265; E. *Suppl.* 1190; Ar. fr. 98 K-A. | ὀρκωμοσία: cf. Plat. *Phdr.* 241a | ὀρκωτάς: cf. Antipho 6.14; Crat. fr. 401 K-A.; X. *HG* 6.5.3 | ὀρκῶσαι: cf. X. *HG* 6.5.3 2 εὐορκεῖν: cf. e.g. Thuc. 5.30.3; E. *Or.* 1517; D. 19.161 | ἐμπεδοῦν ὅρκους: cf. E. *IT* 790; X. *Ages.* 1.12, *An.* 3.2.10; Plat. *Phdr.* 241a-b | εὐορκον: cf. e.g. E. *Med.* 495; Thuc. 5.29.2; X. *HG* 2.4.42; Plat. *R.* 363d; D. 18.250, 22.39 εὐόρκωτον et εὐώμοτον sunt voces aliunde non notae 3 εὐορκίαν: cf. e.g. D. 22.45; Ph. *Sacr.* 27 ἐπιορκίαν: cf. e.g. X. *An.* 2.5.21; Plat. *Grg.* 525a; D. 19.219 | ἐπίορκον: cf. E. *El.* 1355; Ar. *Nu.* 397; Antipho 6.33; X. *An.* 2.6.25; D. 2.5; Aeschin. 3.208 | δυσώμοτον: vox aliunde non nota 4 ἐνόρκως: cf. Ath. 6.274e | ἔνορκον: cf. e.g. S. *Ant.* 369; Thuc. 2.72.2; Plat. *Lg.* 843a; D. 25.11; Aeschin. 3.90 ἐνώμοτον: cf. e.g. Ph. *Somn.* 1.13; I. *AJ* 15.368; Plut. *Caes.* 47, *Sert.* 26; Luc. *Deor.Conc.* 15 | ἄνορκον: rarum, et ante Pollucem non inveni | ἀνώμοτον: cf. e.g. E. *Med.* 737; Antipho 6.47, etc.; X. *HG* 7.3.6; Plat. *Lg.* 948d; D. 21.86, etc. 5 ἐπιορκῆσαι θεούς: cf. e.g. X. *An.* 2.4.7; Antiph. fr. 230 K-A.; Men. fr. 339 K-A. | φρικώδεις ὀρκους: cf. e.g. Ph. *Dec.* 141; I. *Vit.* 275; Plut. *Alex.* 30.11 | βαρύμηνιν: cf. A. *Ag.* 482

1 ὀρκωμοτεῖν: cf. Phot. ο 490 | ὀρκωτάς: cf. Phryn. *Ecl.* 337 ὥρκωσε καὶ ὀρκωτῆς δ' ἐγώ· οὕτω Κρατῖνός (fr. 401 K-A.) φησιν. μᾶλλον δὲ διὰ τοῦ ω λέγε ἢ διὰ τοῦ ι ὥρκισεν; Orus fr. 124 Alpers ὀρκωτάς· οὐχὶ ὀρκιστάς, οὐδὲ ὀρκωμότας λέγουσιν (Phot. ο 491) 2 ὀρκιητόμους: cf. Apoll.Dysc. *Adv.* GG 189.10 Ἵωνες δὲ καὶ τοὺς ὀρκιστόμους ὀρκιητόμους φασί | ἐμπεδοῦν ὅρκους: cf. Hsch. ε 2426 ἐμπεδορκεῖν· εὐορκεῖν 3 ἐπίορκον: cf. Phryn. *Ecl.* 279 ἐπιόρκους· τοῦτο διὰ τοῦ π λέγε ἐπιόρκους 4 ἐνώμοτον: cf. Σ ε 414 (Phot. ε 1071; Su. ε 1410) 5 εὐορκῆσαι–ὀρκους: cf. Phryn. *PS* 107.15 σκληρότης ὀρκων· ὁπότεν τις ὁμόση φρικώδεις τινὰς ὀρκους | δύσμηνιν: cf. Hsch. δ 2610; Σ δ 414 (Phot. δ 830; Su. δ 1658)

Versio codicis C

(5) *περί θεῶν*· Θεὸς καὶ θεοὶ καὶ δαίμονες· οἱ θεοὶ παρ' Ὀμήρῳ. καὶ Πλάτων δὲ
 'τὸν τοῦ παντὸς κυβερνήτην' 'μέγιστον δαίμονα' ὠνόμασεν, ἐπεὶ δὲ τῆς αὐτῆς
 χρείας τὸ θεῖον καὶ δαιμόνιον. (6) καὶ τὸ μὲν χωρίον ἐν ᾧ θεραπεύομεν τοὺς θεοὺς
 ἱερὸν καὶ νεῶς, ἔνθα δὲ καθιδρύομεν σηκός· οἱ μὲν γὰρ ἀκριβέστεροι σηκὸν τὸν
 τῶν ἡρώων λέγουσιν, οἱ δὲ ποιηταὶ καὶ τὸν τῶν θεῶν. τὸ δὲ πρὸ αὐτοῦ πρόδομος, 5
 (7) καὶ τὸ κατόπιν ὀπισθόδομος, καὶ ἡ εἴσοδος προπύλαια. αὐτὰ δὲ ἃ θεραπεύομεν
 ἀγάλματα, ξόανα, ἔδη θεῶν, εἰκάσματα θεῶν, εἰκόνες, μιμήματα, τυπώματα, εἶδη,
 ιδέαι. βρέτας δὲ ἡ δεῖκηλον οὐκ ἔγωγε προῖμαι, ἐφ' ὧν δὲ θύομεν ἢ πῦρ ἀνακαίω-
 μεν βωμός, θυμιατήριον, ἐστία. ἔνιοι γὰρ οὕτως ὠνομάκασιν, οὕτω δ' ἂν κυριώτατα
 καλοῖτο (8) ἢ ἐν πρυτανείῳ, ἐφ' ἧς τὸ πῦρ τὸ ἄσβεστον ἀνάπτομεν. ἐσχάρα δοκεῖ 10
 μὲν ὀνομάζεσθαι, ἐφ' ἧς τοῖς ἡρώσιν ἀποθύομεν· ἔνιοι δὲ τῶν ποιητῶν καὶ τὸν τῶν
 θεῶν βωμὸν οὕτω κεκλήκασιν.

εἷη δ' ἂν ὁ μὲν εἰσω περιπραντηρίων τόπος ἔνθεος. (9) εἰ δὲ χωρίον ἄβατον εἷη
 τοῦ ἱεροῦ, καλοῖτ' ἂν καὶ ἄδυτον καὶ ἄψαυστον καὶ ἄψαυστούμενον (10) καὶ
 ἀθέατον καὶ ἀνάκτορον. οἱ δ' ἀνειμένοι θεοῖς τόποι ἄλση, τεμένη, ἔρκη· ὁ δὲ περὶ 15
 αὐτὰ κύκλος περίβολος. τὸ δὲ ἐν αὐτοῖς ἄσυλον καὶ κρησφύγετον καλεῖται, καὶ
 φύξιμον· καὶ ἰκέταις ἀσφάλεια. ἢ δ' ἄνετος θεοῖς γῇ ἱερά, ὄργας.

(11) τὸ δὲ οἰκοδομῆσαι νεῶν λέγοις ἂν καὶ περιβαλέσθαι νεῶν καὶ ἐγεῖραι καὶ
 ἀναστῆσαι καὶ ποιήσασθαι νεῶν καὶ νεῶν ἐργάσασθαι, καὶ συνθεῖς νεωποιῆσαι.
 φιλότιμον δὲ καὶ τ[ι]νὸς νεῶν περιεργάσασθαι τῷ ἀγάλματι. τὸ δὲ ἄγαλμα ιδρύσα- 20
 σθαι ἐρεῖς καὶ στήσασθαι, ἐνστήσασθαι, ἀναστῆσαι, καθιδρῦσαι, καὶ καθιδρύσα-
 σθαι, ἐγκαθίσει τῷ νεῷ, καθιερώσαι, καθοσιῶσαι, ἐντεμενίσαι. τὸ δὲ ἔργον
 ἐργασία, ποίησις, κατάστασις, καθιέρωσις, ἰδρυσις, στάσις, καὶ τὰ ὅμοια. (12) τὰ δὲ
 ἐναντία ἀνατρέψαι, καταβαλεῖν, συγχέαι τὸν κόσμον τοῦ νεῷ, πυρὶ νεῖμαι, ἐκ
 βάθρων ἀναστῆσαι ἢ ἀνασπάσαι, ἀκρωτηριάσαι, καὶ τὰ ὅμοια. τὸ δὲ ἔργον ἀνατρο- 25
 πή, καθάρσεις, ἀκρωτηριασμός. οἱ δὲ κατασκευάζοντες τοὺς ναοὺς καὶ τὰ ἀγάλμα-
 τα τεχνῖται. ἐρεῖς δὲ τοὺς μὲν περὶ τὸν νεῶν λιθοξόους, οἰκοδόμους, τέκτονας,
 νεωποιοὺς τε καὶ ἱεροποιοὺς. τοὺς δὲ ἐπὶ τοῖς ἀγάλμασι χειροτέχνας, ἀγαλματοποι-
 οὺς, ἀγαλματοουργοὺς, καὶ θεοποιοὺς καὶ θεοπλάστας. (13) τὴν δὲ τέχνην ἀγαλματο-
 ποιίαν καὶ ἀγαλματοουργίαν καὶ ἀγαλματοουργικὴν καὶ ἀγαλματοποιικὴν, οὐ μὴν καὶ 30
 θεοποιίαν. ἐργάσασθαι θεοὺς ἔστιν εἰπεῖν, ποιῆσαι, μιμήσασθαι, τυπῶσαι· οὐχὶ δὲ
 μορφῶσαι. κοιλᾶναι δὲ λίθον ἐρεῖς ἀντὶ τοῦ εἰς θεοῦ μορφὴν διαγλύψαι διατυπῶσαι
 διαρθρῶσαι διαξέσαι.

(14) οἱ δὲ τῶν θεῶν θεραπευταὶ ἱερεῖς, νεωκόροι, ζάκοροι, προφηταί, ὑποφῆται,
 θύται, τελεσταί, ἱεουργοί, καθαρταί, μάντις, θεομάντις, χρησμοδοί, χρησμολό- 35
 γοι, παναγεῖς, πυρφόροι, ὑπηρέται θεοῦ· τὸ δὲ θυηπόλοι ποιητικώτερον. αἱ δὲ

θήλειαι ἰέρεαι, προφήτιδες, καὶ ἔργων μυστικῶν προφάντιδες· τὰ δὲ λοιπὰ πρὸς τοὺς ἄρρενας κοινά. ἰδίως δὲ ἡ ἐν Δελφοῖς προφήτις Πυθία.

(15) εἰ δέ που καὶ πνεῦμα εἶη μαντικόν, ὁ μὲν τόπος ἔνθεος, ἐπίπνους, κάτοχος, ἐπιτεθειασμένος, κατελιμμένος ἐκ θεοῦ· οὕτω δὲ καὶ ὁ χρῶν ἀνὴρ ὃς λέγεται καὶ ἐνθουσιῶν, κεκινημένος ἐκ θεοῦ, ἀναβεβακχευμένος, πλήρης θεοῦ, παραλλάττων ἐκ θεοῦ. τὸ δὲ πνεῦμα εἴποις ἂν καὶ ἀτμόν μαντικόν, καὶ ἄσθμα δαιμόνιον, καὶ θεῖαν αὖραν, καὶ ἄνεμον μαντικόν, καὶ φωνὴν προαγορευτικήν. (16) τὰ δὲ ῥήματα ἐνθουσιάζει, ἐπιθειάζει, καταληφθῆναι καὶ τὰ ὅμοια ὅσα εὐφώνως ἀπὸ τῶν προειρημένων μετοχῶν σχηματίζεται. τὰ δὲ τοῦ πράγματος ὀνόματα κατακωχή, κάθοδος θεοῦ, καταβολή, κατηβολή, κατοχή, ἐπιθειασμός, ἐπίπνοια, βακχεία, κίνησις ἐκ θεοῦ, κατάληψις, ἐνθουσιασμός· καὶ τὰ ἀπὸ τούτων ἐπιρρήματα οἶον· ἐνθέως, ἐπίπνως, (17) ἐνθουσιαστικῶς, θειαστικῶς, καὶ τὰ ὅμοια. τὸ δὲ χωρίον μαντεῖον, χρηστήριον, ἀνάκτορον. τὸ δὲ πρᾶγμα χρησιμωδεῖν, μαντεύσασθαι, προειπεῖν, ἀνειπεῖν, ἀναφθέγγασθαι, θεσπίσαι, προαγορεύσαι, χρῆσαι, ἀνελεῖν, καὶ τὰ ὅμοια. (18) τὸ δὲ ἔργον μαντεία, χρησμός, λόγιον, χρησμολόγιον, φήμη ἐκ θεοῦ, πρόρρησις, χρησιμωδία, χρησμολογία, ἀνάρρησις, μάντευμα, προαγόρευσις· ἐρεῖς δὲ τὰ μεμαντευμένα, ἀνειρημένα καὶ τὰ ὅμοια. ἰδίως δὲ τὸ ἐκ Δελφῶν καλεῖται πυθόχρηστον. καὶ οἱ χρώμενοι θεωροί. (19) ὀνομάζοιτο δ' ἂν ἡ τέχνη μαντικὴ προαγορευτικὴ, χρησμολογικὴ. ὁ δὲ χρῶν προφήτης, μάντις, χρησιμωδός, χρησμολόγος, εἴποις δ' ἂν ἐπ' ἄλλης χρείας, ἥκεν μαντεῖον ἐκ θεοῦ, ἡ φήμη, ἡ μάντευμα, ἡ λόγιον, καὶ ἐξέπεσε χρησμός, ἠνέχθη· ἀνείπεν ὁ θεός, ἀνείλεν, ἀναφθέγγατο μέτρῳ, ἐν ἑξαμέτρῳ τόνῳ. οἷς προσθετόν τὸ θεομανεῖν, θεοκλυτεῖν, θεολογεῖν. φοιβόληπτος, μουσόληπτος, νυμφόληπτος, κάτοχος ἐκ θεοῦ καὶ κατεχόμενος.

(20) ὁ μὲν οὖν θεοὺς νομίζων εὐσεβής, φιλόθεος, ὅσιος, φιλοθύτης, θεοῖς ἀνακείμενος, θειασμῷ προσκείμενος, ἔνθεος, κατάθεος, ἐπιτεθειασμένος, καὶ τὰ ὅμοια. (21) ὁ δὲ ὑπερβάλλον δεισιδαίμων καὶ δεισίθεος. ὁ δὲ ἐναντίος ἄθεος, ἀνίερος, ἀσεβής, ἀθέμιτος, ἐναγής, θεοβλαβής· τὸ δὲ θεοστυγής τραχύτερον τραγικόν. τὰ δὲ τοῦ πράγματος ὀνόματα ἐκεῖ μὲν θεοσέβεια καὶ ὅμοια, ἐνταῦθα δὲ ἀσέβεια καὶ τὰ ὅμοια. (22) δῆλα δὲ καὶ τὰ ἀφ' ἑκατέρου τούτων ῥήματα. ὡσαύτως δὲ καὶ τὰ ἐπιρρήματα· εὐσεβῶς, ἀσεβῶς, θεοφιλῶς, θεοβλαβῶς, καὶ τὰ ὅμοια.

(23) ὀνομάσαις δ' ἂν ἱερὸν ἀρχαῖον, σεμνόν, ἔνθεον, φρικῶδες, ἐκπληκτικόν, ἀρχαιοπλουτον, μεγαλόπλουτον, παλαιοπλουτον, βαθύπλουτον, πολύχρυσον, πολυτάλαντον.

θεὸς δὲ ἐρεῖς ὑπερουράνιος, καὶ ἐπουράνιος καὶ ὑπουράνιος, αἰθέριος, ἐναέριος καὶ ἐπίγειος. ἔλεγον δὲ οἱ παλαιοὶ ἐπιχθονίους, ἐναλίους, θαλαττίους, (24) ὑπογείους, καταχθονίους καὶ ὑποχθονίους, ἐστιούχους, πατρώους, ξενίους, φρατρίους, φρουρίους, ἀγοραίους, ἐπικαρπίους, τροπαιούχους, ἱκεσίους, τροπαίους, ἀποτροπαίους, λυσίους, καθαρσίους, ἀγνίτας, φυξίους, σωτήρας, ἀσφαλέους,

παλαμναίους, προστροπαίους, γενεθλίους, γαμηλίους. τὰ πολλὰ δὲ τούτων ιδίως ἐπὶ τοῦ Διός, ὥσπερ καὶ ὁ ὑέτιος καὶ ὁ καταβάτης ἔνθα ἂν κεραυνὸς κατενεχθῇ, καὶ φράτριος.

(25) ἐρεῖς δὲ καθῆραι, καθαρεῦσαι, περιρᾶναι, ἀπορρυψάμενον, ἀγνεύσαντα, ἡγνισμένον, ὠσιωμένον, καθαρὸν, ὑπὸ νεοργῶ στολῇ, πολυτελεῖ ἐσθῆτι. προκσιέναι θεοῖς, πρόσσodon ποιεῖσθαι πρὸς τοὺς θεοὺς, εὐχεσθαι θεοῖς, (26) προκτρέπεσθαι θεοὺς, κατακαλεῖν θεοὺς, καὶ ἀνακαλεῖν, αἰτεῖν παρὰ τῶν θεῶν τάγαθά, προσφεύγειν θεοῖς, ποτνιασθαι, καταντιβολεῖν, καὶ καθικετεύειν, θύειν θεοῖς, ἱερουργεῖν, ἱεροποιεῖν, βουθυτεῖν, θυηπολεῖν, καὶ τὰ ὅμοια· παιᾶνα ἄσαι, ὕμνον ἄσαι, ἱερῶν προκατάρξασθαι, λιβανωτὸν καθαγιάζειν, θυμιᾶν, ἀρώματα λύειν ἐν πυρί. τὰ δὲ ἀρώματα καὶ θυμιάματα καλεῖται· Θουκυδίδης εἴρηκεν αὐτὰ *θύματα ἀγνά*, ἀντιδιαστέλλων πρὸς τὰ ἐν αἵματι θύμενα. (27) ἱερεῖα προσάγειν τοῖς βωμοῖς, δεκάτην ἄγειν, εὐχεσθαι κατὰ βοδὸς ἢ ἄλλου του, σπεύδειν, κατασπένδειν, στεφανοῦν, ἀναστέφειν, στεφανώματα προσφέρειν, μυρρίνην στεφανωτρίδα, κατασπείσαι, μηρία ἐπιθεῖναι, ἄλας ἐπιβαλεῖν, θυηλήσασθαι, τὸ ἐπιθεῖναι θυμιάματα, σπλαγχνεύσασθαι, δεκάτην ἀποθῦσαι καὶ ἀναθέσθαι, ἀναθήματα ποιήσασθαι, ἀναθεῖναι εἰς τὸν νεῶν. (28) τὰ δ' ἀναθήματα ὡς ἐπὶ τὸ πολὺ στέφανοι, φιάλα, ἐκπώματα, θυμιατήρια, χρυσίδες, ἀργυρίδες, οἶνοχοαί, ἀμφορίσκοι. ἡ δὲ Πυθία καὶ κνισᾶν ἀγνιάς. ἀπαρχὰς προσενέγκαί. ψαιστά, πόπανα, στεφάνους, στέμματα, θαλλούς, καὶ τὰ ὅμοια. παιανίσαι, παιᾶνα ἄσαι· (29) τὸ γὰρ ὀλολύξαι καὶ ὀλολυγῇ ἐπὶ γυναικῶν. τὰ μέντοι πράγματα θυσία, βουθυσία, θυηπολία, κατάκλησις θεῶν, ἀνάκλησις, ἔντευξις, πρόσσodos, ἱερουργία, ἱεροποιία, ἱκετεία, σπονδή. τὸ δὲ ἀπὸ τῶν βωμῶν ἀπορρέον πνεῦμα, κνῖσα καὶ ἀτμός. προσακτέον δὲ θύσιμα ἱερεῖα ἄρτια, ὀλόκληρα, μὴ ἡκρωτηριασμένα μηδὲ διάστροφα, καὶ τὰ ὅμοια. προσακτέον μέντοι γε καὶ βοῦς ἄζυγας. ἔστι δὲ καὶ χρηστήρια ἱερὰ τὰ ἐπὶ χρησμῶν, ὥσπερ καὶ χρηστήρια σκευὴ τὰ τῶν θεωρῶν καὶ ὀρκωμόσια ἱερὰ τὰ ἐπὶ τοῖς ὀρκοῖς καὶ τόμια. ἰστέον δ' ὅτι τὰ ἐκ τῶν ἱερέων κρέα θεόθута καλεῖται.

(30) *πόθεν Μήλων ὁ Ἡρακλῆς*· θύουσιν περὶ Βοιωτίαν Ἡρακλεῖ μῆλα – οὐ τὰ πρόβατα λέγω, ἀλλὰ τὰ ἀκρόδρυα – ἐκ τοιαύσδε αἰτίας. ἡ τοῦ ἔτους ἐνείσθηται μὲν πανήγυρις τοῦ θεοῦ, καὶ κατήπειγε τοῦ θύειν ὁ καιρὸς, τὸ δὲ ἱερεῖον ἄρα κριὸς ἦν. καὶ οἱ μὲν ἄγοντες ἄκοντες ἐβράδυνον – (31) ὁ γὰρ Ἀσωπὸς ποταμὸς οὐκ ἦν διαβατός, μέγας ἄφρων ῥυεῖς –, οἱ δ' ἀμφὶ τὸ ἱερὸν παῖδες ὁμοῦ παίζοντες ἀπεπλήρουν τῆς ἱερουργίας τὸν νόμον· λαβόντες γὰρ μῆλον ὠραῖον κάρφη μὲν ὑπέθεσαν αὐτῷ τέτταρα, δῆθεν ὡς πόδας, καὶ ἔτερα δύο οἷα κέρατα, καὶ κατὰ τοὺς ποιητὰς ἀποθύειν ἔφασαν τὸ μῆλον [ὡς] πρόβατον. ἡσθῆναί τε λέγεται τῇ θυσίᾳ τὸν Ἡρακλέα, καὶ μέχρι τοῦδε παραμένειν τῆς ἱερουργίας τὸν νόμον. καὶ καλεῖται παρὰ τοῖς Βοιωτοῖς Μήλων ὁ Ἡρακλῆς, τοῦνομα ἐκ τοῦ τρόπου τῆς θυσίας λαβῶν.

(32) τὰ πρὸ τῶν ἱερῶν λέγεται περιρᾶντήρια, καθαρμοί, καθάρσεις, καθάρ-
σια, καὶ τὰ ὅμοια. οἱ δὲ χρώμενοι τούτοις καθαροί, ὥσπερ οἱ ἐναντίοι ἀκάθαρτοι.
καὶ τὰ ἐπιρρήματα ἐκατέρου καθαρῶς καὶ ὁσίως καὶ ὡσιωμένως, καὶ τὰ ὅμοια·
ὥσπερ ἀνοσίως, ἀνάγνως, ἀκαθάρτως πάντα δρῶντες. ἔτι δὲ καὶ μιαιοὶ καὶ παμμία-
5 ροὶ καὶ ἅγει προσεχόμενοι καὶ μιάσματι ἐνεχόμενοι. (33) καὶ τὰ πράγματα, τὸ μὲν
ἅγιον, ἄχραντον, ἀγνόν, καὶ τὰ ὅμοια. τὸ δὲ ἐναγές, δυσαγές, ἐξάγιστον, καὶ τὰ
ὅμοια. ἄλλης δὲ χρείας καθήρασθαι, λύσασθαι, {ἀπολύσασθαι,} μίasma ἐκνίψασθαι,
μύσος ἀπολύσασθαι, ἀποτρ[έ]ψασθαι, ἀποδιοπομπήσασθαι.

τὰ δὲ πρὸς τὴν θυσίαν σχίζαι, σφαγίδες, κοπίδες, πελέκεις, ὀβελοί, λίκνα,
10 περιφερῇ κανᾶ, ὃ βαρβάρως θίγρας καλοῦσιν, κανᾶ, χέρνιβες· τὸ γὰρ πεμᾶν βόλα
καὶ οὐλοχῦται καὶ τὰ τοιαῦτα ποιητικά.

(34) καιροὶ δ' ἱεροὶ πανηγύρεις, ἑορταί, ἱερομηνίαι, θεοφάνια, θεοξένια, καὶ
μεθέορτοι ἡμέραι κατὰ Ἀντιφῶντα. ἄνθρωποι δὲ ἑορτασταί, καὶ τὰ ὅμοια. εἵποις δ'
ἂν πανηγύρεις δημοσίας καὶ πανδήμους καὶ δημοσύνας καὶ πανδαισίους. ἐρεῖς δὲ
15 ἐστιᾶσθαι, εὐωχεῖσθαι, συμπανηγυρίζειν, συσπένδειν, ὁμοσπόνδους γενέσθαι,
κρατήρων συμμετέχειν, καὶ τὰ ὅμοια.

(35) τῆς δὲ αὐτῆς ἰδέας καὶ τάδε· μυστήρια, τελεταί, ὄργια. εἴτα μύσται, μυστα-
γωγοί, καὶ ὄργιασταί, καὶ τὰ ὅμοια. καὶ τὰ ἀπαρέμματα μυεῖν καὶ μυσταγωγεῖν, καὶ
ὀργιάζειν, καὶ τὰ ὅμοια. φιλοτιμότερον δὲ τὸ τελεσιουργεῖν καὶ ἢ τελεσιουργία.
20 εἴτα ἱεροφάνται, δαδοῦχοι, κήρυκες, σπονδοφόροι, παναγεῖς, καὶ τὰ ὅμοια·
ἱακχαγωγὸς γὰρ καὶ κουροτρόφος τις καὶ δαιριότης, καὶ ὅσα τοιαῦτα, ἴδια τῶν
Ἀττικῶν.

(36) *περὶ μυηθέντων*· ὁ δὲ μυηθεὶς μεμυημένος, τετελεσμένος, ὠργιασμένος,
ὥσπερ ὁ ἐναντίος ἀμύητος, ἀτέλεστος, ἀνοργίαστος. ὀνομάζονται δὲ καὶ μυστηριώ-
25 τιδες σπονδαὶ καὶ μυστικαὶ ἡμέραι, ὥσπερ ἱεραί, ἄφετοι, ἄνετοι, καθιερωμέναι,
κατωνομασμέναι θεοῖς, καθωσιωμέναι, καταπεφημισμέναι. τὰ δὲ μυστήρια καὶ
ὄργια τελεταί καὶ τέλη μυστικά καὶ τελεσιουργία.

(37) *περὶ ἐορτῶν*· ἑορταί ἐντιμοὶ Μουσῶν Μουσεῖα, Ἑρμοῦ Ἑρμαῖα, Διὸς
Διάσια, Ἀθηνᾶς Παναθήναια, Ἥρας Ἥραια, Δήμητρος Δημήτρια καὶ θεσμοφόρια καὶ
30 Ἑλευσίνια, Κόρης παρὰ Σικελιώταις θεογάμια καὶ ἀνθεςφόρια, Ἀρτέμιδος Ἀρτεμί-
σια καὶ Ἑφέσια, Κρόνου Ἀκρόνια, Ἀσκληπιοῦ Ἀσκληπιεῖα, Ἀπόλλωνος Δήλια,
Ἑκάτης Ἑκατήσια, Τροφωνίου Τροφώνια, Διοσκούρων Ἀθήνησιν Ἀνάκεια. συντάτ-
τοινοτο δ' ἂν τούτοις καὶ ἡ ἐκ τῆς περιόδου καὶ τῶν ἀγώνων κλήσις, Ὀλύμπια καὶ τὰ
λοιπά.

35 (38) *περὶ ὥδων εἰς θεοὺς*· ὥδαι εἰς θεοὺς κοινῶς μὲν παιᾶνες, ὕμνοι, ἰδίως δὲ
Ἀπόλλωνος ὁ παιάν, Ἀρτέμιδος τοῦπιγες, ἀμφοτέρων προσόδια, Διονύσου
διθύραμβος, Δήμητρος Ἰουλος· λίνος γὰρ καὶ τλιτιέρας σκαπανέων ὥδαι καὶ
γεωργῶν.

περὶ ὄρκων· προσα[κ]τέον δὲ τούτοις θεοὺς ὀρκίους. ὄρκον ὀμνύ[.]ειν, ὀμνύναι – τὸ δὲ ὀμόσαι ἐλέγετο καὶ πίστιν ἐπιθεῖναι – (39) ὀρκωμοτεῖν, ὀρκωμοσιάζειν, ὀρκῶσαι, ὀρκώτας, ὀρκιητόμους, εἰ μὴ σκληρόν ἐστιν. εὐορκεῖν, ἐμπεδοῦν ὄρκους. εὐορκον, εὐώμοτον. εὐορκίαν καὶ ἐπιορκίαν, ἐπίορκον, δυσώμοτον. ὀρκοῦν, ἐξορκοῦν, ἐν ὄρκῳ τι εἰπεῖν. ἔνορκον, ἐνώμοτον. ἄνορκον, ἀνώμοτον. ἐπιορκεῖσθαι 5 θεοὺς, εὐορκεῖσθαι, ἐπιορκῆσαι φρικώδεις ὄρκους, καὶ θεὸν δύσμηνιν καὶ βαρύμηνιν καὶ δυσόργητον.

Excerpta

In codice *Marc. gr.* Z 490 (Mc) = y

- ξη'. ὅσα ἐπὶ ναῶν καὶ χωρίων ἐν οἷς θεραπεύουσι τὸν Θεόν· (6) [ιερά, ναοί, θυμιαστήρια, ἱλαστήρια, εὐκτήρια, προφητεῖα, μαρτύρια, προσευχαί, καθὼς φησι Φίλων,] σηκοί, τεμένη{ν} [οἶονεῖ εἰς τιμὴν τοῦ θεοῦ ἀποτετμημένα·] (7–10) ἔνθεοι
- 5 τόποι καθιερωμένοι, καθωσιωμένοι, θεῶ ἀνειμένοι, [προσευχῶν οἴκοι, ἀγιάσματα, εὐαγεῖς,] ἀβέβηλοι, ἄσυλοι, ἄψαυστοι, ἀθέατοι, [ἀχωρόβατοι, ἀπάτητοι.] γῆ ἱερὰ καὶ θεῶ ἄνετος. τὰ δὲ περὶ αὐτοὺς ἔνθεοι τόποι, ἔρηκη, ἀσφάλεια, ὄροι, προπύλαια, προαύλια, πρόδομοι, ὀπισθόδομοι, εἴσοδοι, πρόθυρα.
- ξθ'. ὅσα Ἑλλήνες ἐπὶ ναῶν λέγουσι· (7–8) βωμοί, ἐσχάροι, ἐστίαι, θυμιατήρια·
- 10 [σπονδεῖα, περιρραντήρια, καθάρσια, καθαρτήρια· ἄλση, κρήνη, φιάλα, κρατῆρες, περιρραντήρια{ι}, Στυγὸς ὕδωρ, ἀγνιστήρια, ἐφ' ὧν ζωοθυτοῦσι, καὶ σφαγιάζουσι, καὶ λιβανωτὸν ἀνακαίουσι, καὶ τοὺς κεκοιμωμένους περιρραντίζουσι, καὶ δαίμοσι καὶ θεοῖς διὰ τῶν καθαρτῶν εἴτουν τῶν ἱερῶν αὐτῶν ἐναγίζουσιν.]
- ο'. ὅσα Ἑλλήνων σεβάσματα· (7) ἀγάλματα, ξόανα, ἔδη θεῶν, βρέτη, εἰκάσματα,
- 15 [ὁμοιώματα,] μιμήματα, μορφώματα, τυπώματα, [προσοχθίσματα, βδελύγματα, χειρῶν ἔργα, χειροποίητα, χαλκουργήματα, εἰδῶλα, χρυσοχώνευτα, ἀνδριάντες, στῆλαι, καθιδρύματα,] εἰκόνες, εἶδη, ιδέαι, [διαγλυφαί, προτομαί, ἰνδάλματα. ἐρεῖς δὲ καὶ παντοπαθεῖς Ἑλλήνων θεοὺς, καὶ δῆμον, καὶ πολυαρχίαν θεῶν.

3–4 προσευχαί–Φίλων: cf. Ph. *Legat.* 132.6, 134.3, 138.3, 148.3 5 προσευχῶν οἴκοι: cf. Basil. *Ep.* 243.2 Courtonne; cf. etiam e.g. *Eu.Mt.* 21.13 8 προαύλια πρόδομοι...πρόθυρα: cf. Poll. 1.77 10 σπονδεῖα: cf. Poll. 10.65 σπονδεῖον, ὃ τὸν οἶνον ἐπισπένδεις 15 προσοχθίσματα, βδελύγματα: cf. LXX *Dt.* 7.25–26 τὰ γλυπτὰ τῶν θεῶν αὐτῶν κατακαύσετε πυρί· οὐκ ἐπιθυμήσεις ἀργύριον οὐδὲ χρυσίον ἀπ' αὐτῶν καὶ οὐ λήψῃ σεαυτῷ, μὴ πταίσης δι' αὐτό, ὅτι βδελύγμα κυρίῳ τῷ θεῷ σου ἐστίν· καὶ οὐκ εἰσίσσεις βδελύγμα εἰς τὸν οἶκόν σου καὶ ἔση ἀνάθημα ὡς περ τοῦτο· προσοχθίσματι προσοχθεῖς καὶ βδελύγματι βδελύξῃ, ὅτι ἀνάθημά ἐστιν 16 χειρῶν ἔργα: cf. e.g. VT *Ps.* 113.12 τὰ εἰδῶλα τῶν ἐθνῶν ἀργύριον καὶ χρυσίον, ἔργα χειρῶν ἀνθρώπων, 4*Re.* 19.18, *Sap.* 13.10 χειροποίητα: cf. Ph. *Mos.* 2.165; cf. etiam e.g. LXX *Bel.* 6.28, *Dan.* 5.23 18 παντοπαθεῖς: cf. [Clem.] *Hom.* 4.15.2 πλὴν ἐπ' ἀνέμι ἐπὶ τὴν πρωτίστην τῶν Ἑλλήνων δόξαν, τὴν πολλοὺς καὶ παντοπαθεῖς θεοὺς εἶναι μυθολογοῦσαν; Georgius Cedrenus 1.55.19 οἱ μὲν οὖν πολλοὺς καὶ παντοπαθεῖς εἰσηγούμενοι θεοὺς | δῆμον: cf. Theodorus Metochites *Orationes* 4.12.124 δῆμον θεῶν ἄτακτον καὶ πολυαρχίαν, *Laudatio s. Demetrii* 10.458 | πολυαρχίαν: cf. [Io.D.] *Vita Barlaam et Joasaph* 10.85 Volk; Theodorus Metochites *Orationes* 4.12.124 Kaltsogianni-Polemias, *Laudatio s. Demetrii* 10.458 Laourdas

4 οἶονεῖ εἰς τιμὴν–ἀποτετμημένα: de veriloquio cf. Ap.Soph. 151.4; schol. D Hom. *Il.* 6.194b-c

15 ὁμοιώματα: ὁμοιότητα Mc

οα΄. ὅσα ἐπὶ οἰκοδομῆς ναῶν· (11) ναὸν ἐγείραι, [ἐξάραι, ὑψῶσαι,] ἀναστῆσαι, [ἀνανεώσασθαι,] νεωποιῆσαι, [τοιχοῖς] περιβαλεῖν, ἐργάσασθαι, περιεργάσασθαι τὸ φιλοτιμότερον, [δείμασθαι, ἀνοικοδομῆσαι,] συνθεῖναι, καθιδρύσαι, [ἐγκαινί-σαι,] ἐντεμενίσαι, [ταινιῶσαι, κρηπιδῶσαι, ὑποβαθρῶσαι·] (12) τὰ ἐναντία ἀνα[σ]τρέψαι, καθελεῖν, καταβαλεῖν, κατενεγκεῖν, καθελκύσαι, συγγέαι τὸν κόσμον, 5 [κινῆσαι, κατασεῖσαι, καταρρῆξαι, κατερειπῶσαι,] ἀκρωτηριάσαι, [ἀποτεμεῖν, ἀποσυλῆσαι, ἀποκοσμῆσαι, ἀποικοδομῆσαι, πῦρ ὑφάσαι,] πυρὶ νεῖμαι, ἐκ βάθρων ἀνασπᾶσαι, [ἀναμοχλεῦσαι, καθαιρεῖν, καθαιρήσιν. οἱ δὲ τῶν ναῶν τεχνῖται·] χειροτέχναι, ἱεροποιοί, καὶ νεωποιοί φιλοτιμότερον «ἄν» λέγοντο· [οἱ δὲ εἰκόνι-σται τῶν εἰδώλων] θεοπλάσται, (13) οὐ μὴν καὶ θεοποιοί, ἀγαλατουργοί, [θεῶν 10 ἐργάται καὶ ποιηταί·] θεοὺς μιμήσασθαι, δεῖξαι, τυπῶσαι, διαγλύψαι, ποιῆσαι, μορφῶσαι, διαξέσαι, διαρθρῶσαι, διακοιλᾶναι λίθους εἰς θεοῦ μορφήν· [ἀνδριαντο-πλάσται, ζωοπλάσται, καὶ τὰ νῦν παρ' ἡμῖν λεγόμενα χρωματουργοί, καὶ ζωγράφοι, κοσμήτορες· οὗτοι δὲ καὶ διασυνθεῖναι χαλκότυπον καὶ στήλην ἀναστῆσαι χρυσο-χώνευτον εὐμαθεῖς.] 15

οβ΄. ὅσα ἐπὶ θεοῦ θεραπευτῶν· (14) ἱερεῖς, θύται, ὑπηρέται, ἱεουργοί, θεουργοί, προφῆται, [προηγόροι, προσημάντορες,] ὑποφῆται, [προμηνυταί,] θεόληπτοι, [θεοκάτοχοι, θεηγόροι, θεοφόρητοι,] θεραπευταί θεοῦ, παναγεῖς, θυητόλοι. αἱ δὲ θήλειαι ἱέρειαι, προφητίδες, ἔργων μυστικῶν, [καὶ θείων,] προφάντιδες. [οἱ δὲ τῶν εἰδώλων λατρεῖς] μάντις, θεομάντις, χρησμοδοί, χρησμολόγοι, (19) 20 φοιβόληπτοι, νυμφόληπτοι, [φοιβοκάτοχοι, θεομανεῖς, ἐνθουσιασταί, ἐγγαστρίμυθος θηλυκῶς,] κεκινημένοι, μουσόληπτοι, ἀναβεβακχευμένοι, πλήρεις θεοῦ, παραλλάττοντες ἐκ θεοῦ, [σεσοβημένοι, ὑπωχροί, δαιμονόληπτοι.]

(15) τὸν δὲ τόπον ἔνθα πνεῦμα εἶη μαντικόν, ἔνθεον [ἐρεῖς,] ἐπίπνουν, κάτοχον, ἐπιτεθειασμένον, ἐκ θεοῦ κατειλημμένον, [θεοκατάληπτον.] τὸ δὲ 25 πνεῦμα εἶποις ἂν καὶ ἀτμὸν {καὶ ση}μαντικόν, καὶ ἄσθμα δαιμόνιον, καὶ θείαν αὔραν, καὶ ἄνεμον μαντικόν, καὶ φωνήν προαγορευτικήν, [καὶ χρησμῶδημα, καὶ λύσιν διαφορήσεων, καὶ μήνυμα θεοδίδακτον, καὶ πλήρωμα πνεύματος, καὶ θεοῦ κένωσιν,] (16) καὶ καταβολήν, [καὶ ἐπίπνευσιν,] καὶ [δαιμονίου] ἐπιθειασμόν, καὶ ἐπίπνοϊαν, καὶ βακχεϊάν, καὶ κίνησιν κατοχήν τε καὶ ἐνθουσιασμόν, καὶ κατάληψιν. 30

9–10 εἰκόνισται: cf. eg. Michael Psellus *Orationes hagiographicae* 4.86 Fisher 13 ζωοπλάσται: cf. e.g. Ph. Leg. 2.73, *Spec.* 1.10 17 προσημάντορες: raro, cf. [Ath.AL.] *MPG* 28.201.5; Germanus II *Orationes et homiliae* 12.302.4 Lagopates; Theodorus Lascaris *Epistulae* 216.29 Festa; Nicetas Myrsiniotes *Homiliae* 4.17 Moniou 18 θεοκάτοχοι: vox inaudita 23 δαιμονόληπτοι: cf. Nicetas Choniates *Historia* 371.8 van Diēten, *Orationes* 1.5.19, 2.7.28, 8.79.4 Kaltsogianni-Polemis

12–13 ἀνδριαντοπλάσται: cf. e.g. schol. bT Hom. *Il.* 2.217 (ex.); schol. D. 22.45 ; Phlp. *Aet.* 374.11; Eust. in *Il.* 1.315.19 13 χρωματουργοί: cf. *LBG* s.v.

12 μορφῶσαι: μορφώσασθαι Mc

(17) [τὸν δὲ τόπον] μαντεῖον [ἐρεῖς,] καὶ χρηστήριον, χρησιμολογεῖον, ἀνάκτορον.

(18) [τὰ δὲ εὐσεβῆ σύμβολα] λόγια [ἐρεῖς, καὶ δηλώματα, καὶ μηνύματα,] προρρήσεις, προαγορεύσεις, ἀναρρήσεις, [προκηρύξεις,] φήμας ἐκ θεοῦ, [προθε-
5 σπίσματα. τὰ δὲ ἐκ τῶν εἰδώλων] χρησμούς, καὶ μαντεύματα, χρησιμολογίας. (19) [καθ' ἕτερον δὲ τρόπον] ἀνεῖπεν ὁ θεός, ἀνεῖλεν, ἀνεφθέγγατο, [ἔχρησεν,] ἤκεν ἐκ θεοῦ φήμη, ἐξέπεσε λόγιον, ἐξηνέχθη χρησμός.

(20) [τοὺς δὲ εὐσεβεῖς ἄνδρας] φιλοθύτας, φιλορταστάς, θεοῦ ἐπιμελεῖς, θεῷ ἀνακειμένοις [τε καὶ ἀνέχουσι], τῷ θεῷ προσκειμένοις τε καὶ λατρεύουσιν,
10 ἐνθέους, ἐνθετειασμένους, ἱερουργικούς· (21) οἱ δὲ ὑπερτιμῶντες [τὰ εἶδωλα] δεισιδαίμονες, καὶ δεισίθιοι· τὸ γὰρ βλεπεδαίμονες κωμικόν. οἱ δὲ ἐναντίοι δυσσεβεῖς, θεομισεῖς, θεοβλαβεῖς, [καὶ ἐξ αὐτοῦ ὀνόματα θηλυκά.] ὀλίγωροι περὶ τὸ θεῖον, ἐξάγιστοι, νεωτερισταί, [ἄναγνοι.

(23) ἐπαινῶν δὲ ναὸν εἴποις «ἂν»] ἱερὸν ἀρχαῖον, ἔνθεον, ἀρχαιοπλουτον,
15 παλαιόπλουτον, πολύχρυσον, πολυάργυρον, [πολύχαλκόν τε καὶ] πολυτάλαντον. θεὸν [δὲ εἴποις «ἂν» ἐγκομιάζων] ὑπερουράνιον, ἐνουράνιον, ὑπουράνιον, ἐναιθέριον, ἐναέριον, ἐπίγειον, ἐπιχθόνιον, ἐνάλιον, θαλάττιον, (24) ἐστιοῦχον, πατρῶον, ξένιον, ἐπικάρπιον, στράτειον, τροπαιοῦχον, ἰκέσιον, ἀποτρόπαιον, λύσιον, καθάρσιον, σωτήρα, ἀσφάλειον, ὑέτιον, καὶ καταιβάτην. [εἰ δέ τις καὶ] γενέθλιον, καὶ
20 γαμήλιον, καὶ φυτάλιον, καὶ προτρυγαῖον, καὶ φύζιον [κατὰ τὴν ποιητικὴν ἄδειαν ἐξεῖποι, οὐχ ἁμαρτήσῃ.

(25) τοῖς δὲ] θεῷ προσιέναι [μέλλουσιν] ἡγνευμένους, ὠσιωμένους, καθαρθῶ νῶ, ὑπὸ νεοургῶ στολῇ, ὑπὸ νεοπλυνεῖ ἐσθῆτι· [ἄλλης δὲ χρείας] θεῷ εὐχέσθαι, ἀνατείνειν χεῖρας, (26) ἐντυγχάνειν θεῷ, κατακαλεῖν θεόν, καὶ προκ-στρέπεσθαι,
25 προσφεύγειν θεῷ, [προσανέχειν, κολλᾶσθαι,] θύειν, ἱεουργεῖν, ἱεροποιεῖν, ὕμνους ᾄδειν, ἱερῶν προκατάρχεσθαι, [προσφοράς καθαγνίζειν,] ἀρώματα λύειν ἐν πυρί, ἃ καὶ θυμιάματα καὶ ἀγνὰ θύματα λέγουσι [πρὸς ἀντιδιαστολὴν τῶν αἵμασσομένων καὶ σφαττομένων.] ἐπὶ δὲ τῶν ἀνάγνων θεῶν ἀνακαλεῖν θεούς, παιᾶνας ᾄδειν, λιβανωτὸν [καθαγνίζειν,] (27) ἱερεῖα προσάγειν, αἱμάσσειν βωμούς· ἀποθύειν δὲ
30 [κατασφάγια καὶ προθύματα, ζωοθυτεῖν ἐπ' ἐσχάρας, καταρραίνειν ἐπὶ βωμούς,] κατὰ βοδὸς εὐχέσθαι, ἀναστ[ρ]έφειν, στεφανώματα [ἐπιτιθέναι τῷ τρίποδι,] μηρία καίειν, οὐλὰς ἐπιβάλλειν, σπλάγχχνα [κατατέμνειν,] σπλαγχνεύσασθαι, σπλάγχχων ἀπάρξασθαι, ἀναθεῖναι εἰς τὸν νεῶν.

(28) στεφάνους, φιάλας, ἐκπώματα ἀπαργ-γματα προσ-ενεγκεῖν {καὶ ἀπαργμα-
35 τα}, [ζωοφαγηῆσαι καὶ ζωοθυτῆσαι,] (29) ἀνακλήσεις θεῶν, κατακλήσεις καὶ

11 βλεπεδαίμονες: κλεπεδαίμονες Mc || 12 θεοβλαβεῖς: θεοκλειβεῖς Mc || 18–19 καθάρσιον: καὶ θάρσειον Mc || 20 φυτάλιον: φοιτάλιον Mc || 23 νῶ: ναῶ Mc || 27 αἵμασσομένων: αἷμα σπωμένων Mc || 28 ἀνάγνων: fortasse ἀγιαζόντων sive ἀγιζόντων || θεῶν: θεῶ Mc || ᾄδειν: ᾄδον Mc || 32 σπλάγχχων: ἢ πάντων Mc

έντεύξεις, καὶ προσόδους καὶ ἰκετείας καὶ σπονδὰς ποιήσασθαι [ἐρεῖς. τοῖς δὲ βωμοῖς προσαγόμενα] ἱερεῖα ἄρτια, ἄτομα, θύσιμα, ἄπηρα, παμμελῆ, ἀρτιμελῆ, μὴ κολυβά, μὴδὲ ἠκρωτηριασμένα καὶ ἔμπηρα, μὴ διάστροφα, βοῦς ἄζυγας. τὰ δὲ τούτων κρέα θεόθута καλεῖται.

(32) οἱ δὲ τούτοις καθαιρόμενοι, καθαροί, ὠσιωμένοι, ἀγνοί. οἱ δὲ ἐναντίοι 5 ἐναγεῖς, ἄγαι προσευχόμενοι, μιάσματι ἐνεχόμενοι.

(33) ἄλλης δὲ χρείας μίasma ἐκνίψασθαι, ἄγος ἀποπέμψασθαι, μύσος λύσασθαι καὶ ἀπολύσασθαι, ἀποδιοπομπήσασθαι. τὰ δὲ πρὸς θυσίαν σχίζει, σφαγίδες, κωπίδες, πελέκεις, ὀβελοί, λίκνα.

(34) καιροὶ δὲ ἱεροὶ πανηγύρεις, ἑορταί, μυστήρια, ἱερομηνίαι, [ὑποθέσεις,] 10 θεοφάνια, θεοξένια, ἡμέραι μεθέορτοι. τὰς δὲ πανηγύρεις δημοτελεῖς ἐρεῖς καὶ πανδήμους· δημοθoinίαι καὶ πανθοινίαι, εὐωχίαι καὶ πανδαισίαι, κρεανομίαι, πρωτοθoinίαι, ὅπερ ἐστὶ τὸ πρὸ τῶν μερίδων λαμβάνειν, κρατήρων συμμετέχειν. [ὅμοια δὲ ἐξ αὐτῶν εἰσὶ ῥήματα.

(35) ἐπὶ δὲ τῆς Ἑλληνικῆς] ιδέας τελετὰς καὶ ὄργια [καὶ μυσταγωγήματα καὶ 15 μαγεῖα] καὶ μυσταγωγίας. [καὶ τοὺς τελουμένους] ὀργιαστάς, μύστας, μυσταγωγούς, [τελεσιουργούς,] ἱεροφάντας, δαδούχους, καὶ πυρφόρους, ὑμνωδοὺς. [τὰ ὅμοια δὲ ἐξ αὐτῶν εἴποις ἄν] ῥήματα θηλυκὰ κατὰ τὴν χρεῖαν ἐκλαμβανόμενος.

(36) τὰς δὲ ἱερωμένας καὶ] μυστικὰς ἄν] εἴποις, καὶ μυστηριώδεις καὶ ἱερὰς καὶ ἀφέτους καὶ ἀνέτους καὶ κατωνομασμένας θεῶ, καταπεφημισμένας, καθωσιωμέ- 20 νας, [ἀπράκτους, σχολαίας, ἀνενεργήτους, ἀφιερωμένας, ἐντίμους, ἀγεωργήτους, ἀναιτιάτους, ἀνεγκλήτους.

(38) ἐν δὲ ταύταις ἔξεστι καὶ] ὄρκον ὀμνύειν καὶ ὀμνύναι καὶ πίστιν ἐπιθεῖναι [καὶ ὄρκον εἰπεῖν,] (39) καὶ ἐν ὄρκῳ τι εἰπεῖν, καὶ ἀνωμότως [καὶ πίστεις ἐπὶ ὄρκῳ λαβεῖν, καὶ ὄρκους ἐμπεδῶσαι, καὶ ῥῆμα] εὐώμοτον [ἔξειπεῖν, καὶ γραφὴν εὐορκον 25 ἀπολῦσαι, καὶ μὴ ἐπιорκεῖσθαι θεόν, καὶ δυσσάποδεικτον εὐορκεῖσθαι συνθήκην, καὶ θεὸν ἐπιμαρτύρεσαι ὄρκιον,] ἀλλὰ μὴ βαρύμηνιν καὶ δυσόργητον.

In codice *Vat. gr. 12* (Vt)

(11) τὸ δὲ οἰκοδομῆσαι νεῶν λέγοι[ς ἂν καὶ] περιβαλέσθαι νεῶν.

(14) τὸ θηπολεῖν ποιητικόν.

(16) πληρωθῆναι θεοῦ· τὸ γὰρ ἐπιπνευσθῆναι κακόφωνον.

30

(38) ὁμόσαι καὶ ἀντὶ τοῦ πίστιν ἐπιθεῖναι.

9 λίκνα: λίκνοι Mc

15 μυσταγωγήματα: cf. e.g. [Ath.Al.] MPG 28.944.39; Io.Chrys. MPG 59.609.24

Abbreviations

<i>DBI</i> (1960–)	<i>Dizionario biografico degli Italiani</i> . Istituto dell'Enciclopedia Italiana fondata da Giovanni Treccani. Rome.
<i>DNP</i> (1996–)	Cancik, H.; Schneider, H.; Landfester M. (eds.). <i>Der Neue Pauly. Enzyklopädie der Antike</i> . Stuttgart.
<i>LBG</i>	Trapp, E. et al. (1994–2017). <i>Lexikon zur Byzantinischen Gräzität</i> . 8 vols. Vienna.
<i>LSJ</i>	Liddell, H.G.; Scott, R.; Jones, H. S. (1843). <i>Greek–English Lexicon</i> . Oxford.
<i>ODB</i>	Kazhdan, A. P. (1991). <i>Oxford Dictionary of Byzantium</i> . 3 vols. New York, Oxford.
<i>PLP</i>	Trapp, E. et al. (1976–1995). <i>Prosopographisches Lexicon der Palaiologenzeit</i> . 12 vols. Vienna.
<i>RGK</i>	Gamillscheg, E.; Harlfinger, D.; Hunger, H. (1981–1997). <i>Repertorium der griechischen Kopisten</i> . 3 vols. Vienna.

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