Ἅπαξ λεγόμενα of Plato

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The Platonic question in spite of numerous methods and attempts remains almost as unsettled as ever. In the general wreck of all theories concerning the succession of the dialogues Teichmüller and Dittenberger are trying to establish a few points of departure. The one makes the advance in dramatic representation the point where the later dialogues seperate from the earlier; the other shows a widely different use of $\mu\acute{\eta}\nu$ supposed to mark the visit to Sicily. Highly interesting as are both these plans of work, the results based on the allowance or non-allowance of expressions introducing the speakers or on the behavior of a single particle are dependent on too capricious conditions to yield certain conclusions and are only valuable when found to work in harmony with other lines of criteria. The development of ideas has been tried in the different dialogues without settling the controversy. Now linguistic tests

have been brought into the field. In spite of all doubts
the advance has been made in the right direction.

The object in all linguistic tests should be to get
behind the consciousness of the author and thus take
him off his guard. Those peculiarities ought to be
noticed which would escape his notice or such
characteristics as he could not avoid. In spite of
the most varied forms of composition there must
be something so genuinely Platonic as not to
have been noticed by Plato. If we can seize
on some peculiarity of this nature and run it
through all the dialogues significant results
must follow. While Teichmüller and Dittenberger
are in different ways working out the genuineness
and order of the dialogues the *Τιμαῖος* *Σοφιστὴς*

perhaps it could afford some data available in the Platonic question. Seeing the success that has attended Dittenberger's categories of first the same method has been attempted on a larger scale.

The Συμπόσιον παρα has been selected and separated into classes. The apparatus for the study

such forms so rare in the dialogues that this fact forms an insignificant feature of our work it more important attempt has been the division of prose and poetry. All ancient authorities agree in assigning to Plato a style midway between prose and poetry and an endeavor has been made to discover how

This will in some measure show how the statistical method has closely the linguistic feeling of Aristotle or Dionysius of Halicarnassus is supported by facts. What they felt instinctively we must arrive at by minute study. The importance of making a distinction

is evident to all. In English we have a large poetical vocabulary side by side with our prose language. Every trade has to a greater or less extent a speech of its own. There is a nautical and a military phraseology and occasionally we can detect a lawyer or a minister or a doctor by his use of words. That the departments of language were as keenly felt in Greek is apparent to every reader of Aristophanes, where the epic lyric, magic or oracular language is mimicked with abundant success. Who can doubt that in a language where even the slight incongruities of Euripides could be immediately perceived and appreciated there could be no feeling for the great departments? No doubt the allusions to Homer could be caught as readily as we understand a reference to the Bible. Considering the necessity of understanding this subtle play of our author, we have endeavored to draw the distinction between the prose and poetry of the words under consider-

ation. The principles for determining what is prose or not are so often crossed, that it is of no practical importance to give general rules. Every instance must be examined by itself.

There are words which occur only in the poets and yet they are not poetic and vice versa. The poets cannot be trusted in every case. Whatever ___ the attitude of the poets towards disputed vocabulary is doubtful. The Attic orators must be the standard and yet Isocrates and Antiphon cannot always be depended upon. The Lexiphanes of Lucian and the parodies of Aristoph___

_____

The poetical and the vulgar speech often coincide, and here the comedies of Aristophanes have been of great service. The poetical part of the Συμπόσιον, leaving the quotations and account is a little more than one sixteenth. If our selection of words is a fair representation of Plato's entire vocabulary

this would give the relation of prose to poetry.
To ascertain how ... has come ... to the language of
poetry it would ... necessary to examine the
language of the tragic poets to discover how large
a ... of poetic vocabulary they employ in
their diction.

We shall ... summarize ... ...
results gained from the ... of our
... . Starting with a large number of categories
... found at the close of the work that some contained
only so few instances that no reliable conclusions
could be drawn. In others on the other hand the
examples were numerous and appear with tolerable
...

categories ... if anything? That all the words used
only once in Plato could fail to give valuable results
can hardly be doubted by anyone. In the first
place a study of the ... must reveal to some degree
his love of variety. His famous ποικιλία must show
itself in his continual change of words where others

would have been content to repeat. in the absence of
similar collections in other authors of the same period
no comparison can be instituted. A collection of this
kind to be of any value must be in an author of
sufficient compass to show his capability. A large part
of course are early dropped, because there was no need
of using them a second time. Language is for man, not
man for language. If in a given dialogue or portion
of a dialogue there is a high number of ἅπαξ εἰρημένα
the subject matter must be correspondingly removed
from the author's usual objects of meditation. A column
giving the words appearing only in Plato would on
general principles indicate a still more unusual
attitude of mind. Besides the strangeness of
attitude it would also represent how far the
writer is successful in adopting or coining words.
In general however this is only a more extreme develop-
ment of the previous category. The use of Platonic
vocabulary in succeeding writers is supposed to give an indication of how
widely the writings were read in the time of

Aristotle on the supposition that the writers of an
represent their own period the relation of the popularity
of the different pieces could be discovered — are we
aware that there are many other means through which
a word could have reached following generations
than that the dialogue in which Plato happens to have
used it should have been read. Perhaps it was a
technical word and thus it would have lived on

to that in the current of speech which came into
literature at a later period, or perhaps it was a
happy coinage and by adoption into the current
speech lived on unmindful of its parentage.
However, that may be if we find that our test
gives a just position to the dialogues whose
history we know, it is presumeably correct in the

little or nothing. This test of popularity is so delicate
that extreme caution is necessary and we should
not be from to put much faith in an argument

drawn from these answers and unless corroborated by probability and historical evidence. In a like manner a column giving the ~~radicals~~ words that are ~~quoted~~ most ~~afford~~ an idea of the degree of quotation in the ~~——————~~. And again a list of poetical words in the vocabulary of Plato would be another indication of ~~————————————————————~~

In the 26 dialogues whose vocabulary has been examined we ~~————————————————————————~~ and the compounds with πρός and σύν there remain 33½ ~~————————————————————————~~ This gives an average of 2.16 to the page. Naturally there is difference in the frequency of their appearance in the various dialogues. It has already been observed, that the massing of these peculiarities in any place must denote unwonted ~~————~~ the author is in a new field where a rare vocabulary is called for. The creative power of imagination that calls forth the thought is paralleled by a corresponding richness of language. Believing that the following category is an index to the character and style of the dialo—— shall proceed to point out the agreement and apparent deviations.

Pages   Proportion occurs...

Critias   3.608   83

Timaeus   4.133

Phaedrus   3.740

Republic   2.173

Laches   2.107

Euthydemus   2.080

Lysis   2.067

Sophistes   2.04

Ion   1.916

Phaedo   1.89

Total
15.3

Total
2.12

... ... might ... ...
... ... mean. The Critias and Timaeus
... ...
ordinary conversation. The one relates the story of
the Egyptian priest dealing with the combat of the
nations on either side of the island pillars of Hercules
the physical disasters, the island Atlantis and the
... ...
the creation of the world. It is evident that the
subjects so different from each other and from the
rest of the dialogues must demand a new vocabulary.
Each of these subjects must have a suitable range
of language. In the Critias, the number of once used
words is proportionally more than 2½ times as
... ...
that it is a fragment the complete dialogue is
... ...
Timaeus contains more than twice as large a pro-
... ...
under consideration that calls for this high range

of language, if more can be the two similar climates and the Timaeus. The first grouping is according to it, have 1.6 once used words to the key. The next a page treating of the island Atlantis show an ... of 3.6 thus illustrating that a change of subject immediately attacks a corresponding change of language. After this introduction comes the story of Timaeus or the creation of the world with an average of 78 to the page.

find that the Phaedrus has a high percentage. ... not the case with all the parts of the di... ... of language that are liable to pass unnoticed the high proportions in other places. Some stretches ...

again one place shows an average higher than the Critias. The Phaedrus belongs to those dialogues ...

discusses the nature of Love. The different subjects
of our dialogue is paralleled by a vocabulary
ranging in the different parts.

Pages

227-30 | 4.73.   description of the charms of
231-34c | .57.   country scenery and the digression
234d-36   1.6.   on the mythology of the place
237- 41   3.4   give an opportunity for employing
242-43   3.5.   a high proportion of new words.

257c-79 | 2.68.   Lysias number falls to
the average of the lowest dialogues. It rises

the climax of the thought as Socrates unfolds the

falls to the Platonic average

second speech of Socrates only the Platonic average
the rest of the dialogue will fall in the average of

next to the Phaedrus but considerably lower is good
the Politicus. The cause of this is more difficult to
imagine. Excepting the short myth there is nothing in
the whole course of the dialogue which suggests a
comparison between it and the Critias, Timaeus or
Phaedrus. The few pages in which the myth is told
exhibits an average of 1.42 to the page. So the
explanation must be found somewhere else. None of
the dialogues are so technical. No less than ...
or occupations are designated by the adjectives in ...
alone of the ... . The ... and ...

author resorts to a great number of arts. If in the
Cratylus we subtract the poetical words used for
linguistic purposes the dialogue — as a whole falls to
the average of 2.160. To see how closely the ...
tally with the contents we add the relation of the speeches
... ...
Pausanias 2., Eryximachus 66, Aristophanes 6.42,

Agathon 4.66, Socrates, 201d–12c) 1.43, Alcibiades 2.5.

The .... of the speech of Agathon is largely due to poetical words. The compass of some of the smaller dialogues is too insignificant to give any .... some of the shorter dialogues there is no call for a strong vocabulary. The businesslike eagerness^{for Gorgias} has the same effect on style.

We pass to the words used in Plato alone—

Politicus	.919	30		Meno	.134	4
Sophist	...	1				
Cratylus	.749	43		Charmides	.127	3
Critias	.540	8		Apology	.121	3
Phaedrus	.635	23		Lysis	.096	2
Laws	.391	124		Protagoras	.075	4
Euthydemus	.320	12		Hippias min	.0?9	1
Theaetetus	.306	21		Euthyphro	.072	1
Republic	.233	63		Parmenides	.048	2
Phaedo	.231	14				
Philebus	.212	11				
Crito	.172	2				
Ion	.166	2				
Laches	.156	2				
Symposium						

Words occurring only in one author must be joined
by the writer either for some special purpose and so
failed to get into the current speech or they are
so technical as not to occur anywhere else. A con-
siderable number of course are ordinary words and
their non-occurrence is nothing but a matter of
accident. A portion is no doubt a part of the com-
mon [...] into literary prose. This category do far agree
with the preceding that it shows the authors search
for new ways of expressing what had not yet found
expression. A high proportion shows the abnormal
character of the pieces that fall outside of the
average. Naturally enough we find the abstract
Politicus and Sophistes at the head of this column.
The nature of both is very much the same. They are
both technical and abstruse. In their endless bisection
and subdivisions they both plunge into numerous
trades and occupations. The technical vocabulary,
though some of it may have been used in departments

whose speech has not survived, appears in many instances to be made for the occasion and might have survived if there had been any practical need for any such beyond the metaphysical range of later dialectics. The ...

The argumentation is metaphysical and parallels are ... smattering, painting, Grammar, music, and from ...

The ... of the word-styles is more puzzling. The reason is the great number of words formed for etymological purposes. Socrates, asserting that there is a natural propriety in names places words of everyday speech in juxtaposition with similar words coined to explain the existing words. ἀεὶ θέῳρ is coined to make clear the original force of ἥρως. ἵμερος μενὴ is supposed to have been the first form of ἱμερὸς μόρτη. In the same way

he compares βου λχ ΙΙ Τεϱοῦν and βλαβεϱόν, ἐρπυοῦν and τερπνόν, ὄϱρος and ἕϱως ψυσίχῃ and ψυχῆς ect More than one third of the entire number consists of such formations. There are also occasional dialectic forms like ἱσσία and ράτης. The number _____ formations like ἐπεισόεζ οραιως, ὄδεχ ἡφευν and lumb_____ _____. ___. _____ _____ __ __ __ due to the etymological feature of the piece the length falls below the average. The position of the Critias, Timaeus, and Phaedrus need no comment. In the Laws the high proportion in certain portions is counteracted by the length of the entire work. The subjects of most of the dialogues that fall under the average explain their position. The easy familiarity or the earnest _____ _____ _____ _____ _____ ___ ___ _____ _____ Parmenides is lost. But having a small number of ὄ ΙΙ χχ of __ _ __ sub-division is _____ _____ _____

In order to treat in Succession all the c_____ _____ to Style we shall turn to the poetic element.

Pages		Proportion	Occurrence		Pages		Proportion	oc
57.4	Cratylus	.470	27		13.8	Euthyphro	.072	1
52.4	Phaedrus	.400	21		29.8	Menon	.067	2
14.8	Critias	.337	5		54.4	Politicus	.053	3
12.8	Laches	.234	3		37.4	Euthydemus	.053	2
51.4	Symposius	.214	11		23.6	Charmides	.042	1
15.2	Timaeus	.202	16		60.6	Phaedo	.033	2
20.8	Lysis	.144	3		80.8	Gorgias	.012	1
267.6	Republic	.133	36		11.6	Crito		
116.8	Laws	.132	42		12	Ion		
	Protagoras							
13.6		.128	2					
12.6	Sophistes	.114	6					
16.4	Philebus	.088	5					
68.6	Theaet.	.087	6					
	Apology							

Whatever may be the proper position of the Cratylus it
is surely not the most poetic of the writings of Plato
this column would seem to indicate. I have already
had occasion more than once to show that a high
figure does not indicate the same characteristic
in every dialogue. What was due to the lofty subjects
of the Timaeus was due in a large measure to dia-
lectics in the Politicus. In the Phaedo the low figure
which results from its calm and serene ... ter is
produced in the Gorgias by earnestness of purpose.
And if it was necessary to illustrate this ... ation any
further ... of the ... and ... appealed
of the ... for
... But almost the entire number of poetic ... the
dialogues is quoted to show the original ... , ...
... ords. ἄγω is supposed to be connected with ἄζω
... ...
... ... and ...
and πλάτω with Pallas and ἀναλφῶν ἃ ὅπω πεν ιγμαι
ἐν ἄγ . ος ext. Disregarding a great number of poetic ...

owing to the interest it has lately attached itself to
the relation of Aeschiagusaa & Aristophanes, as the first
the of the try, he we have examined the poetry in the exte

is higher than that of the fifth which would seem to show
... is a polemical piece; but the poetical proporti
however of the fifth book is not larger than
some of ....

words of this nature the Cratylus falls below the average.

Here as before the Republic is the mean in the series of ——————————————————————————— explain the places of the Gorgias and Phaedo. The Parmenides is too dry to contain much poetry. The broad humorous and farcical character of the Euthydemus would naturally not allow any other poetry than that of parody. The ——— of the dialectics of the Politicus is the same. Some dialogues are too short to indicate much. In the different parts of the Phaedrus the poetical vocabulary gains in ———

——————————————————————————————————————

——————————————————————————————————

——— section than we should justify on other grounds. But it has been found that subtracting a portion of the poetical language of Agathon the dialogue as a whole averages the same as the Republic. The speech of the youth, a part intended to be characteristic, is flowery and highly ornamented. We now pass to the category indicating the popularity of the dialogues from the time of Aristotle on. To our knowledge they are not used earlier than Plato.

Timaios   1.1'

               .195

               .172

               .166

               121   Menexenos

               25   Parmenides

               24   Hippias min.

               5

Gorgias

Protagoras

Some of these words doubtless belonged to the speech of the people and were first adopted by Plato. An other part may have been employed in works no longer existing. But whether they were enabled from the folkspeech or coined by Plato, he was at any rate considered by following generations an authority in language as well as in thought. Even those who most fully agreed with him or disagreed with him believe any would have no hesitation when it came under the great name of Plato. A number of these words may have come into common speech in a great many other ways but it is to be presumed that those who use especially the philosophical language of Plato are words that are found nowhere else were acquainted with the dialogues in which they are used.

Again to begin with the _____ next in order it are grouped the Laws and the Phaedo. The Timaeus _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____ _____. The Critias is more doubtful; but its moral interest

and its close its close connection with the [illegible]
[illegible faded line] [illegible]
a similar popularity.

The great number of technical words of the Politicus
[illegible faded line]
that those who use them had read this dialogue of
[illegible faded line]
known by all [illegible]; who were acquainted with the
[illegible faded line]
Galen must not necessarily have read this dialogue
because he employs ἀληθτικός, nor does it follow
that Aristotle has read it bee he uses πλητικός.
[illegible faded line]
with the Republic will explain its highposition.

By a careful examination of the words in the
Cratylus it appears that a portion of them belong to the
class either adopted or coined by Plato and continued by
[illegible faded line]
Sporadically also they come up in late writers like
Herodian. The Cratylus is higher than its philosophi —

interest can warrant But, if we recollect, that aside
from its lively humour and irony this attempt to arrive at
... ...
in an age when neither Bopp nor Patt had ... the day,
we can reconcile ourselves to what the figures seem to
convey.

The popularity of the Phaedo was no doubt
great and we should expect to find it among the
highest. But the range vocabulary is ordinary and
... it was too serious for poetic flights. However
widely it may have been read and however great an
impression its thought may have made on following
ages, its vocabulary being largely the same as the
current language could of course leave no clearly
perceptible mark on succeeding writers.

The same reasons more or less modified by the sug-
gestions given previously will explain the order of most
of the other dialogues. But how can we account for the
...
it occupies in our Scale? No doubt philosophers would

object strenuously to the place it has received in our estimation. From some reason the Parmenides has so few Πλατὸ ιδόμενα that even if all had occurred in this line they could hardly have indicated the popularity this dialogue...

The principle result arrived at by the grouping of our figures is the order of the dialogues — referring to Style. The Republic is the center about which all the others range themselves, more or less regularly... ...ton, Menexenus, and Parmenides partly from a feeling that... ...est and partly from an interest to see how they compare with the other dialogues. Of these the ... compares fairly well, the Ion less well and the Parmenides worst. This argument is not enough to exclude the ... from Plato... But it is ... that if it does not come from the hand of Plato, it is no wonder ... ...of his vocabulary. It is simply a matter of careful

The words of the index have been reduced to six classes designated by numbers placed immediately after the words.

1 Words not used outside of Plato.

2 Used in Plato for the first time and adopted by later authors.

3 Doric.

4 Quoted poetical words.

5 Political words.

6 Ionic.

ἀβίωτος ² Tim. 61a -τον. Dion. fr. ram vi. 38. Plut. abs. Stoic. 10 p. 1.

ἄβιος ² Legg. 873 c βίον. Xen. Tarent. 100.

ἄβολος Legg. 834 c Locs. Soph. fr. 363. Strathis Χρυσ. 2. Arist. H. A. 6, 22, 4.

ἀβουλέω ² Pol. 437 c λεῖν. Dem. Ep. 11, 17. Dio C. 53, 9.

ἀβούλητος ² Legg. 733 d -τον. Dion. H. 5, 74. Plut. num 5. Alcib. 3. 37.

ἀβουλία Crat. 420 c. Pind. O. 11, 41. Hdt. 7, 9, 3. Soph. El. 390. Eur. med 882.

Antiph. 4. 36. Thuc 1, 32. Isocr. 1, 35. Plut. Sol. 30.

ἄβρος ⁴ Symp. 204 c ...... Eur. med 531. Antiphon ap. Ath 526 d. Luc. V. D. 18.

ἀβρότης ⁵ Symp. 197 d Pind P. 11, 51. Eur. Bacch. 966. Xen. Cyr. 8, 8, 13. Plut. Ant. 71.

ἀβρύνομαι ⁵ Apol. 20 c ύνηται. Aesch. Ag. 1178. Soph. O. C. 1341. Eur. I. T. 867. Xen. Ages 9, 2. Th 554 b.

ἄβυτος ¹ Parim. 13 d ...

ἀγαθοειδής ² Pol. 509 a δῆ. Iambl. Adh ad Philos t. Plotin. 715 e.

ἀγαλματοποιός Prot. 311 c. Hdt 2, 46. Arist. Pol. 8, 5, 21.

ἀγαμένως ² Phaedo 89 a. Arist Rhet 3, 7, 3.

ἀγανακτητικός ¹ Pol. 604 e. [605 a]

ἀγανακτός ¹ Gorg. 511 b -τον.

ἀγανός ⁴ Pol. 364 d. fr. Il. 9, 494. Od. 2, 230. Hes. Th. 408. Pind. P. 4, 179. Aesch. Ag. 101.

Eur. I. A. 602. Ar. Lys. 886. Theocr. 13, 54.

ἀγαυός ⁴ Meno 81 c fr Pind fr 98, 4. Il. 10, 563. Od 13, 304. Hes Th 462. Aesch Pers 948. Theocr 25, 55.

ἀκράατος² Euth. 278 e   Plat. 2, 727 a . ... cord. 704.

ἀλανής 1 Tim. 27 c . νε.ς.

ἀ...ευσιος Pol. 576 a . Aesch. ᴚ 21ᶜ. Soph Ant 579. Xen. Mem. 2, 1, 23. Arist Eth r.10, ... Luc

ἀμιαιευω 2 Legg. 759 d oecv. Dion H. 1, 40.

ἀκάλη⁵ Legg. 789 c Hdt. 6, 61. Aesch Ag. 705. Eur or. 464. Xen. leg. 7, 5, 50. Ar. Ran. 704. Luc. DM 1, 5. Plut

ἀκισπείκ 1 Legg. 823 d

ἀκος³ Crat. 240 e . Il 20, 490. Od. 4, 337. Les. C. 387. Hdt. 6, 75. Eur Bacch 1051. Xen An. 4, 1, 17.

ἀκαν Phaedr. 257 d . Il. 3, 382. Pind. O. 2, 91. Soph Ant. 1222. Eur Supp. 540. Dem 349 Luc Syr.

ἀνταυω Legg. 837 c. eev. Hdt. 1, 140. Aesch. Supp. 223. Eur. I. J. 1227. Ar. Fis. 1183. Lys 6, 51.

Dem 24, 186. Luc. Amor. 5.

... ...

...νωφροσυνη Theaet 199 d. Hdt 2, 172. Soph Jr 236. Dem 1820?. Luc. mere. cond 2

ἀσφαλοφρενκος 2 Pol 425 d. Arist. Pol. 2, 2, 13. Dion H. AR. 6, 93. Plut. Comp. 53

ἀδιανόητος 1 Soph. 238 c

ἀσφαλόφρεον 2 Legg 417 e   Insere ap. Nicarch. 21.

ἀφόρισις 1 Soph. 219 d oeov.

... ...

ἀφευτης 4 Lys 212 e   Solon 23, 2. Soph. O.C. 1091 (lyr.)

... ...

... ... Legg 693 a ... Theop 57, ...

ἀγορεύω Pol. 304 c. Aesch. in... Eur. Ther. 503. ... Od. 355. Plut. Num. 42. ...d. 8. 13.

ἀγυρτής 2 Critias 111a vis. Od. 3, 413. Arist. H. A. 5, 14. Schol. X 222.

ἀγχίνοια 2 Charm 160a. Arist. Eth. n. 1, 9, 3. Plut. ... iron... ... Cus. H. C°. 13.

ἀγχύνοος 1 Pol. 391 c p. Aesch. p. 155.   Philostr. 374.

ἀγχός τειχ Legg 924 e   Isae. 1, 4. in Mid. 1661. dem. 4, 351. Arist. 2, 6, 23. Plut. Num. 5.

ἀγχίφερος Prot. 313 c. neu. Eur. Cycl. 353. Xen. An. 5, 116. dem. 35, 20. Plut. Ale. 6.

ἀγωγός Pol. 325 a. Hdt. 3, 25. Eur. Hec. 536. Thuc. 2, 12.   Ar. Ran. 284. ... Eq. 3.

ἀγώνιος Legg. 783 a. Pind. O. 11, 6, 6. Aesch. Ag. v. 49. Soph. Ant. 26.

ἀγώνισμα Legg. 8, 32 e Hdt. 5, 76. Thuc. 7, 56. Lys. 13, 77. Ar. Ran. 284. Arist. poet. 9.

ἀγωνοθετῶ Symp. 154 a Jav. Thuc. 3, 38. dem. 19, 32. Polyb. 9, 34. Plut. Cat. m. 45.

ἀδαμαντίνως 1 Pol. 618 e.

ἀδεια Legg. 701 a Hdt. 9, 42. Ant. Jh. 3, 77. Andoc. 1, 11. Thuc. 6, 60. Lys. 2, 15. Dem 27, 9. Luc. Tim. 4.

ἀδέσποτος 2 Pol. 617 e. 10 v. Arist. Eth. n. 5, 10. Myro ap. Ath. 102.

ἀδιόλετος 2 Phaedo 80 b   Dion 71, 6, 7.

...

ἀδιαφθόρως 2 Legg. 768 b. Aesch. 1, 137. Arist. Rhet 1, 15, 1. Polyb. 3, 15, 9.

ἀδιερεύνητος 1 Tim. 25 d

ἀδίκαστος 2 Tim. 51 c   Luc. Bis acc. 23.

ἀδολεσχικός 1 Soph. 225 d Καὶ

ἀδολεσχία 2 Phaedo 70 c (Rur 132 b)   dem. 6, 32. Luc. v. Hist. 2, 27.

Σούξκυτος Phaedr 84 a τον. Soph. 215 Dio...d. ;161. Plut.2,1005.

Σδρός Pol.466 e dpo. Hdt.1,1. Ar.Ran.1094. Xen.12 116. ... Theo... ...
Dion. H. C.V.4,38. Plut. ...1.

Σδρούμαια Pol 448 b οι τοι. Ath 637d.

Σευτον Theaet. 162 a τοῦ. d.3,448. Pind. O.7,32. Eur. ...125... Hdt. 72. ... Xen. ...

Σ... αμος... ...

Σέτ τα... Pol 424 b ... Il 1,1. Od 19,319. Hes Theog.34. Pind O.5,10., ... Eur.Supp...
Ar. E... 1260. chor. Theocr.6,4.

Σειδαηρ / Crat. 410 b.

Σακίνητος / Phaedr. 245 c. ...τον.

Σέρατος / Crat 413 d ...

Σεισχορούς / Crat. 416 b. ρ οῦν

Σέκητι / Legg. 804 a fr Od.1,79. Il 12,5.

Σεροβατῶ Apol.19 c Τεῶν Ar Nub.225. Luc. Philopatr.12.

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ἀνερυθριάω Charm. 138c. ἥσας. Xen. Symp. 3, 12.

ἀνερώημος 2 Legg. 674a . Ath. 511d . Diod. 3,20. Plut. M. 700.

ἀνευφημία Phaedo 61a. ἥσας. Soph. Tr. 783. Eur. Or. 1335. Ael. V.H. 12,1.

ἀνεψιότης Legg. 571b ητος. Solon ap Pollux 3, 28. Dem. 43, 57.

ἀνηβος Legg 533c βοις. Lys. 14, 25. Arist. H.A. 7,1,18. Theoc. 8, 3.

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ἀνήκεστος Pol. 619a. H 5,395. Hes. Th. 312. Thuc. 5,111. Aesch. Cho 516. Dem 101,5 Plut. Pericl. 39.

ἀνήκω Theaet. 196b. Hdt 2,127. Soph. Fr. 1013. Thuc. 3,45. Dem 1390, 7. Arist. Pol. 6. Dio Lic.

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ἀν.........ε... Legg. 703d .. βαι. Eur. Cycl. 311. Thuc 6,103. Xe.. Hell. 6, 2, 13. Dio C. 52,0

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ἀνιαρός Pol. 461 b. pov. Aesch. Ag. 220. Eur. Hipp. 147. Plut. M, 144 b.

ἀνίκητος 3 Pol. 375 c. Hes. Th. 489. Tyrt. 7. Theogn. 491. Pind. ... 101. Soph. ...

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ἀνοηταίνω 2 Phil. 12 d. Ep. X 339 c. Stob. Flor. 43, 27.

ἀνοιάω Tim. 84 c. Hipp. 2, 24. Hdt. 1, 39. Eur. Hipp. 1210. Arist 4A 9, 49, 22. Ale. ... 10. Plut. M. 877 b.

ἀνολολύφορμαι Prot. 327 d. par: Xen. Cyr. 7, 3, 14. Thuc. 8, 81.

ἀνομάλητος 2 Legg. 951 a. Ep. VII 332 a. Plut. 2, 50. Luc. Merc. Cond. 14.

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ἀνοσιουργῶν Legg. 905 b. σαντος.

ἀνόσιος Legg. 705 a. Soph. Phil. 157. Eur. El. 677.

ἀνρεία. Crat. 413 c

ἀντείρω Euth. 272 o ἆρα. Dem. 2, 24. Strabo 2, 1, 2. Plut. num. 2. 6.

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The visible content appears to be a Greek lexicon or index with entries and references (to classical authors such as Plato, Demosthenes, Thucydides, Aristotle, Pindar, Euripides, etc.), but the handwriting is too faint and unclear to transcribe reliably.

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δι... ...εσα [5] Pol. 618 d. So H. C. K. 1079. Eur. ... Il... 6. ...

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δι...δ...ρευ... ιος [2] Pol. 432 c. Themist. Or. 25 ad. ...b. 31 91.

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δυωδεκας [2] Legg. 756 c. Anth. P. 9, 782. Paul. Sil. 36.

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δυωδεκ ... τικον Pol. 614 b. Theo. O. 748. Arist. H. A. 6, 12, 9. Theophr. ... 271, 3.

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Ἐβδέυηρος Legg. 776 a.
Ἔβενος Pol. 364 c.   Dion H. 6, 37. Plut. Pericl. 3.

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Ἐ... ... ... Phædr. 228 c. Plut. Cæs. 28. Themist. 4, 516. Isocr. 2, 10.

Ἐ... ... Tim. 70 c. Hipp. Crac. 129. Arist. Eth. N. 3, 8, 10. Eustath. 27, 3 3. Hdn. s, 3.

Ἐ... Κός² Pol. 323 c. Kov. Plut. Lycurg. 21.

Ἐ... ... Pol. 563 e. Eur. Hipp. 31. Polyb. 11, 37, 4.

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Ἐ... Κιω Gorg. 486 c ... Eur. ... Hdt. 4, 204. Polyb. 18, 26, 13. Themist. 4, 51 c.

Ἐ... ... ² Tim. 21 c. Luc. ... 13, 2.

Ἐ... ... Prot. 314 d. Soph. Aj. 1274. (Eur. Hec. 1254.) Xen. Hell. 6, 59. Luc. Imag.

Ἐ... ... Pol. 436 c. Eur. Hec. 139. Apol. 1, 62. Dion N. 9, 26.

Ἐ... ... Phædo 111 c. Hipp. ... 37. Arist. H.A. s, 24, 2. Theophr. H.P. 7, 13, 1.

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Ἐ... ... Polit. 290 d. Soph. O.R. 340. Dem. 27, 34. Polyb. 4, 57. Dion N. 3, 71. Plut. ... 23.

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Ἐκ... Legg. 878 a. ...

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Ἐκ... Polit. 291 c.

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ἰσόθεος² Tim. 29d. Leg. 96c. Arist. Mund. 6,18. Anth. P. 9, 212. Thuc. 4,40.

ἰσουργητος² Phaedo. 235d. Arist. Fr. 377. Kirch. Pol. 23. Dio 6. 2,11.

ἰσομήκης² Pol. 54 c. Arist. H.A. 2, 13, 14. Thuc. 4,00.

ἰσονομικος 1 Pol. 561 c.

ἰσορροπια² Phaedo. 09a. Plut. M. 137d. Themist. Or. 22, 275 c.

ἰσορρόπως Phaedr. 247 c. Hipp. Ar. 808. Dio 6. 41.

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Καθαιμάσσω ... Phaedr. 254c ... Aesch. Eum. 430. Eur. Hec. 1126.

Καθαίρεσις Tim. 55a Hipp. 1174 ... Xen. Hell. 2,2,15. Thuc. 5,42. ... 766. ... Plut. ...

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Κάθοδος Legg. 867d. Ep. VIII 333. Hdt. ... Eur. ... 29. Xen. Hell. 11,22. Thuc. 3,114. ... 1,10. ... Plut. ...

Κακηγόρος Phaedr. 254c Pind. O. 1,85.   Ath. 220a

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Κάκοιθης Pol. 401c. Hipp. Aph. 1256. Ar. Thesm. 422 ... Plut. ...

Κακολογία Pol. 401a. Hdt. 7 237. ... Theophr. Ch. 28.

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Καλλίππης Aesch. Fr. 261a. Aesch. Ag. 740. Eur. H.F. 839. Aristid. 1,235.

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Κάμψις Tim. 74a. Arist. H.A. 2,1,11. Theophr. H.P. 5,7,4. Galen 2,540.

καντήλιος Symp. 221e. Xen. Cyr. 7,3,11. Ar. Lys. 290. Lysipp. 1. Luc. Pseudol. 3.

Καπηλευτικος, Legg. 5,2d.

Καπηλικος Soph. 223d. Arist. Pol. 9. Anth. P.9,229.

Κάνδοππος Theaet. 99c. Ep. Hom. 5,6. Ar. Lys. 1134. Nic. Th. 527.

Κάρηνον Legg. 680c. tr. Od. 9,113. Il. 9,407. Aesch. Cho. 390. Eur. Fr. 591. Anacr. 1,11. Mosch. 1,12.

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Καταδεικνυμι Pol. 401 c. Hdt. 1,163. ...

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Κ α τ α κ λ α ω Phaedo 117 d. Il. 20, 227. Pind. P. 3, 46. Hdt. 9. 6. Plut. Tim. 4.

Κ α τ α κ ο σ μ ε ω [2] Legg. 790 d. Phryn. Com. ap. Ath. 700 f. Plut. 2, 346 c. Luc. V.H. 2, 34.

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κατάστασις Tim. 58 c. Hipp. Fract. 749. Dion. 71,768. Philo 2,579. Galen. 2,7.81.

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Κατώτερος² Legg. 849d Xen. An. 6,3,9. Theophr. H.P. 4, 3,7. Alex. B.A. 1054. Strabo 778.

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Κ... ...

Κ... ...

Κ... ...

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Κιβδηλεύω Legg. 917 e. Ar. Ran. 721 bass. Eur. Bacch. 475. B 477. 27. Arist. Eth. N. 9, 3, 2.

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Πανδοκεύω Legg. 819 c. Hdt. 4, 95. Theophr. Charact. 6. Dioth. 4, 53 pass.

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Παντοπώλιον [2] Tal. 557 d   Evagr. H. E. 2, 13.

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Παππῷος Lach. 179 a. Ar. Av. 1453. Thuc. 1, 96. ... 3, 50. Dem. 10, 73. ... 26. ...

Παρασιτεω Tal. 573 d. Hipp. 401, 8. Arist. G. A 3, 4, 4. Themist. 360 a

Παραβοηθεια [2] Legg. 778 a.   Polyb. 3, 66, 1.

Παραβοηθω Tal. 572 c. Ar. Eq. 257. Thuc. 1, 47. Xen. Hell. 1, 16. Polyb. 5, ... 6. ...

Παραγγελσις Legg. 942 b. Xen. An. 4, 1, 5. Thuc. 5, 66.

Παραγραφω Legg. 785 a. Ar. Vesp. 99. Aeschin. 3, 200. ... 9, 1. Ath. 526. Polyb. ...

Παραδείκνυμι [2] Legg. 829e. Paies. 4, 23, 4. Plut. Lysand. 30.

Παράδοτός [2] Men. 93b. Diog. L. 7, 12.

Παραδῦναι Pol. 471e. Il. 23, 416. Ar. Eccl. 3, 5. Dem. 24, 16c. Arist. Probl. 20, 22, 3. Ath. u. a.

Παραζώννυμι [2] Pol. 553c. Theophr. Sign. 4, 2.

Παραθραύω [2] Legg. 7, 570. Galen vol. 8, 304.

Παραίρεσις Pol. 573e. Thuc. 1, 122. Arist. Pol. 5, 10.

Παραισθάνομαι Theaet. 157e. Xen. Cyr. 4, 2, 30. Theocr. 5, 120. u. d. a. sonst M. Eucl. 16.

Παραιτητός [2] Legg. 905d. Philo 2, 719. Plut. 2, 23a.

Παρακατάβασις [1] Legg. 956e.

Παρακεκινδυνευμένως [2] Legg. 752b. Sch. Arist. El. 13 S. Orig. c. cels. 5 p. 264.

Παρακελευστικός [1] Euth. 283c.

Παρακινδυνευτικός Soph. 242b. Dem. 25, 43. App. Annib. 50.

Παρακινδυνευτικός [2] Pol. 497c. Longin. 32 e. sup.

Παράληπτός [2] Men. 93b. Chrysipp. ap. Plut. 2, 1035d.

Παραλλαγή Theaet. 176c. Hipp. Art. 815. Aesch. Ag. 416. Theophr. H. P. 4, 6, 3. Polyb. 6, 7, 3. Ar. Ethet. 2, 5, 3.

Παραλιπῶ Phaed. 65e. Xen. An. 2, 3, 29. Thuc. 2, 51. Plut. Pericl. 35.

Παραλύω [1] Legg. 793e. Ar. 367b. λύεον

Παραμείβομαι [5] Lach. 183e. Od. 6, 310. Hes. O. 411. Pind. N. 3, 76. Soph. O. C. 129. Eur. I. A. 146.

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Παραμειρούμαι [2] Theaet. 154a. Luc. Navig. 2. Epict. Ench. 30.

Παραλαμβάνω[2] Pol. 13c   Arist. Eth. N. 10. 7.3.

Παρανεγιγνώσκω[2] Theaet. 143 e. Stephan. 3 Mosc. 1,15. Isocr. 4,130. Dem. 5,27. Aeschin. 3.201.

Παρανοέω Theaet. 193 a. Eur. I. A. 837. Ar. Nub. 1463. Legg. Thuc. Luc. Alld. 30. Plotin. 1. 813.

Παραιτέω Symp. 173 a. Aesch. Fr. 318. Ar. Vesp. 90. Polyb. 12,9,1. Plut. Sol. Am. 3. Luc. 1.12.

Παραιτέομαι[5] Legg. 893. Il. 13,788. Od. 2. 41. 9. Eur. Suppl. 60. Luc. Pisc. 10.

Παραιτήσεως[4] Pol. 391 a. fr. Od. 9,8.

Παραιτέω Phaedr. 259 a. Hdt. 4,99. Thuc. 3,62. Xen. An. 6,2,1. Dem. 35,31. Polyb. 1,251. Strabo 8,307.

Παρασποδίζω[2] Legg. 652 b. Ep. VII 330 b. Polyb. 6,18,7. S. Emp. adv. Gramm. 193. Helios 13,30.

Παρασποδίσμα[2] Theaet. 162 b. Ann. Comm. 2, 32 c, 1.

Παραπρεσβεύομαι Legg. 941 a. Isocr. 18,22. Dem. 24,137.

Παραφορέω Legg. 781 a. Hipp. Aër. 282. Soph. Ph. 649. Xen. Cyr. 4,5,6. Dem. 13. Aristot. Coel. 1,35. Plut. 2. 96.

Παρασημαίνομαι Legg. 954 b. Dem. 28,5. Arist. Rhet. 2, 22. Polyb. 16, 22.

Παρασιτῶ[2] Lach. 179 c   Plut. Sol. 7. Luc. Parasit. Ath. 234 f.

Παρασκευάζω Symp. 221 c. Aesch. Ag. 1225.

Παρασπίζω Soph. 241 c. Xen. Hell. 4,5,33. Dem. 1,3. Polyb. 15, 39,5.

Παρατάξεις[2] Legg. 855 a. Arist. Pol. 5, 8. Polyb. 6,16,33,2. Stob. Flor. 103, 25.

Παρατίθης[5] Symp. 107 a. Pind. N. 3. 36. Aesch. Vesp. 918. Soph. Ant. 671. Eur. Hec. 40. Xen. Sym. [?] Religious word

Παραστρέφω[?] Crat. 415 a. Nic. Th. 758. Eur. ap. Stob. Flor. 76,11.

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Παρα τροππω⁵ Pol. 360e. fr. Il. 9,495.

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Παρα ϋφροσ ίνη Soph. 228 d Ep. VII 331 e. Hipp. Ath. 1344 Plut. Rom. 21.

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Πάρδαλες Lach. 196 e Il. 13,103. Xen. Cyr. 1,1. Ar. Nub. 346. Arist d. A 96. Luc. Gall. 9.

Παρασσράψω Legg. 733 c. Aeschin. 3,14. Plut. C. Gracch. 17. Luc. ...

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παρεμπίπτω Charm. 173 d. Aeschin. 9,173. Gracch ap. Ath. 15 e. Arist. G.A. 3. Plut. 570 g.

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Παρέξειμι Pol. 503 a. Hdt. 5, 12. Aesch. Pr. 531. Eur. Phoen. 1254. Luc. 34. 43. Plut. Camil. 12.

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πατριώτης Legg. 777d. Xen. Cyr. 2,2,26. Soph. O.R. 1091. Theocr. Ar. 5. inc. Solon. 5.

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