

Definitions

OPOI

Plato
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Eternal — that which has existed formerly through all time, and is now not destroyed.

God — an immortal living-being, sufficient in itself for happiness; an eternal existence; the cause of the nature of the good.

Generation — a movement towards existence; a sharing through a change in existence; a progression towards existence.

The sun — a fire in heaven, which can alone be seen from morning to evening by the same; the greatest star, visible by day; a perpetually living being, possessing a soul. Time — a movement of the sun; a measure of progress.

Day — a journeying of the sun from its rising (east) to its setting (west); a light, the opposite to Night.

Morning — the beginning of day; the first light from the sun.

Mid-day — the time when the shadows of substances have the least length.

Evening — the close of day.

Night — darkness, the opposite to Day; a deprivation of the sun.

Chance — a proceeding from uncertainty to uncertainty, and from what is spontaneous; the cause of a fortuitous action.

Old Age — the wasting away of a thing with life, the result of time.

Wind — a movement in the air around the earth.

Air — an element, all of whose movements according to spabe are according to nature.

Heaven — a substance, surrounding all things perceived by the senses, except the uppermost air.

Soul — that which moves itself; the cause of vital motion in living beings.

Power — that, which is able by itself to produce an effect.

Vision — the (bodily) habit of distinguishing substances.

Bone — marrow, consolidated by heat.

Element — that, which combines and separates (particles) brought together.

Virtue — a (mental) constitution of the best kind; a habit of a mortal living being; the object of praise on account of itself; a habit, according to which that, which possesses it, is said to be good; a just communion of laws; a disposition, according to which that, which is constituted perfectly, is called steady; a habit, effective of a good state of law.

Discretion — a power effective by itself of the good fortune of man; a knowledge of things good and evil; a knowledge effective of felicity; a (mental) constitution, by which we determine what is to be done and what is not to be done.

Justice — an agreement of the soul with itself, and a correct arrangement of the parts of the soul towards each other and about each other; a habit, distributive to each person of that, which is according to worthiness; a habit, according to which he, who possesses it, can select what seems to him to be just; a habit in life, subservient to law; an equality that can share in common; a habit ministering to upright laws.

Temperance — a moderation of soul relating to the desires and pleasures, which exist in it according to nature; a fitness in, and correct ordering of, the soul, as regards its natural pleasures and pains; a harmony in the soul touching the states of ruling and being ruled; a self-acting according to nature; í [a well-ordering of the soul;] an intercourse of the soul, founded on reason, relating to things honourable and

base; a habit according to which he, who has it, can select and be cautious of what he ought.

Fortitude — a habit of the soul, not to be moved by fear; a boldness in war; a knowledge of the things relating to war; a command over the soul relating to things of fear and dread; a boldness subservient to discretion; a bold bearing under the expectation of death; a habit, preservative of right reasoning in dangers; a strength (of mind) balancing (the apprehension) of danger;”a strength, bearing up on the side of virtue; a tranquillity of soul with reference to things that appear, according to correct reasoning, to be full of dread and daring; the safe preservation of uncertain determinations relating to things of dread; a skill in war; a habit, that can abide in law.

Continence—a power enduring pain; a following of correct reasoning; a power not exceeded by that which is perceived by correct reasoning.

Self-sufficiency — a completion in the possession of good things; a habit, according to which they, who possess it, are the masters of themselves.

Reasonableness — a reduction in what is just and useful; a moderation in compacts; a well-ordering of the soul, founded on reason, as regards things honourable and base.

Endurance — the bearing-up against pain, for the sake of what is honourable; a bearing-up under labour for the sake of what is honourable.

Boldness — the non-expectation of an ill; an imperturbability in the presence of an ill.

Non-perception of pain — a habit, according to which we do not fall into sorrows.

The love of labour — a habit, that accomplishes what a person chooses (to do); a voluntary endurance; a habit not to be

cavilled at on the subject of labour.

Modesty — a voluntary shrinking from daring on just grounds towards what seems to be the best; a voluntary laying hold of the best; a cautious care of blame on just grounds.

Freedom — the ruling power of life; a power ruling by itself on every occasion; a power over that, which relates to oneself in life; an unsparingness in the use and possession of property.

Liberality — a habit in transacting money matters in a way that is fitting; the adding to, and possession of, property, as it meet.

Mildness — the settling down of an excitement arising from passion; a moderated temperament of soul.

Decorum — a voluntary yielding to what appears the best; a well-ordering respecting the movement of the body.

Felicity — a good composed of all good things; a power self-sufficient towards living well; a consummation as regards virtue; an utility self-sufficient for a living being.

Magnificence — the estimation according to correct reason of that which is the most worthy of respect.

Sagacity — a natural ability in the soul, according to which he, who possesses it, makes a conjecture in the quickest (time) relating to what needful; an acuteness of intellect.

Honesty — a simplicity in moral conduct in union with fair speaking; a steadiness in moral conduct.

Kalokagathia — a habit of selecting things that are the best.

High-mindedness — a gentlemanly use of accidental circumstances; a majesty of soul in union with reason.

Philanthropy — a habit of moral conduct that easily leads to a friendship with man; a habit of acting kindly towards men; the

having thanks; a'recollection with kind conduct.

Piety — -justice relating to the gods; a power paying attention to the gods willingly; a correct perception of the honour due to the gods; a knowledge of the honour due to the gods.

Good — that on account of itself.

Fearlessness — a habit, according to which we do not fall into fear.

Apathy — a habit, according to which we do not fall into sufferings.

Peace — a quietness as regards enmity in war.

Listlessness — an easiness of soul; apathy respecting the objects of anger.

Skilfulness — a habit, according to which he, who possesses it, is able to form a conjecture about the peculiar termination (of a thing).

Friendship — a union of sentiment, relating to things honourable and just; the choice of the same kind of life; a union in opinion on questions of sect and practice; a union in sentiment relating to a communion in life in combination with kind feelings; a communion in doing well and in suffering.

Nobility of birth — the virtue of a noble moral conduct; an easy leading of the soul to words and deeds.

Selection — a correct approval after examination.

Kind feeling — the selection of a person for the purpose of embracing by a person.

Familiarity — a sharing in the same family.

Agreement — a sharing in all things existing; a concordance in thoughts and conceptions.

Lovingness — a perfect exhibition. · Statesmanship — the knowledge of what is honourable and advantageous (for a state); a knowledge productive of justice in a state.

‘ Sociality — a friendship arising from an association amongst persons of the same age.

Good counsel — the cognate virtue of reasoning. Belief — the correct conception of a thing being really as it seems to be; a firmness in moral conduct.

Truth — a habit in affirming and denying; a knowledge of things true.

A wishing — a desire with right reason; a reasonable longing; a longing with reason, according to nature.

Counselling — an exhortation to another person, previous to acting, as to what manner it is meet to act.

Fit opportunity — the meeting with the time in which it is requisite to suffer or do something.

Caution — a guard against ill; the care of guarding (oneself).

Order — the working out a similarity in all things existing with a relation to each other; a symmetry of communion; the cause of all things existing with a relation to each other; a symmetry towards learning.

Application — a bracing up of the soul for learning.

Natural ability — a quickness in learning; a good production of nature; an excellence from nature.

Docility — a natural ability in the soul towards a quickness in learning.

Judgment — a peremptory decision respecting a disputed matter.

Law — the (process of a) contest respecting the having done an injury or not. .

Good legal conduct — an obedience shown to proper laws.

Cheerfulness — a. delight at the acts of a temperate person.

Honour — a gift of good things presented on actions done through virtue; a mark of esteem in return for virtue; the outward bearing of what is an object of reverence; the watching of a mark of esteem.

Alacrity — the exhibition of a practical preference.

Favour — a voluntary act of kindness; the return for a good act; a ministering at a fit time.

Concord — a similarity of opinion between rulers and ruled, how they ought to rule and be ruled.

A polity — the community of a multitude of persons, self-sufficient for a happy state; the community of a multitude according to law.

Forethought — a preparation with respect to things about to be.

Counsel — a consideration respecting future things how they may be advantageous.

Victory — a power having the superiority, as regards contention.

A ready-way-finding — a ready discrimination, that possesses a power over what is thought upon.

Bribe — the exchange for a favour.

Opportunity — the point of time suited to what is advantageous; a time that works for some good.

Memory — a disposition of the soul preservative of the truth that is in it.

The keeping in mind — the having thought on the stretch.

Thinking — the commencement of knowledge.

Holiness — a religious dread of sins against the gods; an attention to the honour due naturally to a deity.

A prophecy — a knowledge, that points out beforehand an action, without a demonstrative proof.

The prophetic art — a science, that speculates upon what is now and will be to a mortal being.

Wisdom — a science not-hypothetical; a knowledge of things as they happen to exist; a science that speculates upon the cause of things existing.

Philosophy — a longing after the knowledge of things as they happen to exist; a habit of speculating upon the truth as to how it is true; a careful study in combination with correct reasoning.

Knowledge — a comprehension by the soul, not to be changed or cast down by reasoning; [the power of comprehending a thing or things, not to be changed or thrown down by reasoning;] a true reasoning not to be changed or cast down upon reflection. .

Opinion — a conception to be changed by the persuasion of reason; a rational impetus; a notion falling upon falsehood and truth by (not-)reason.

Sensation — an impetus of the soul; a movement of mind; a heralding of the soul through the body to the seasons of man; from which there results a power of the soul devoid of reason, having a cognizance through the body.

Habit — a disposition of the soul, according to which we are said to be with certain qualities.

Voice — a flowing through the mouth from a thought.

Speech — voice expressed by letters descriptive of each of things existing; a form of language, compounded of nouns and verbs, without melody.

Noun — a form of language uncompounded, the interpreter of that which is predicated against being, and of every thing which is not spoken of against itself.

Language — the voice of a man, expressed by letters, and some common symbol, acting as an interpreter, without melody.

Syllable — an articulation of the human voice, expressed by letters.

Definition — a sentence composed of difference and genus.

Proof — the showing forth of a thing not evident.

Demonstration — true reasoning 'founded on syllogisms; a reasoning, that makes a matter plain by what is previously known.

Element (of voice) — a vocal sound uncompounded; the cause to the rest of vocal sounds of their being vocal sounds.

Useful — the cause of doing well; the cause of good.

Advantageous — that which conduces to good.

Honourable — that which is good.

Good — the cause of safety to things existing; the cause of all that relates to itself; from which it happens to choose' what is meet.

Temperate — the orderly conduct of the soul.

Just — an ordonnance of law, productive of justice.

Voluntary — that which is drawn on by itself; that which is selected with reference to itself, (and) completed according to design.

Free — that which rules itself.

Moderate — a mean between excess and deficiency; and sufficient according to art.

Moderation — a mean between excess and deficiency.

Prize — the reward of excellence, that is chosen for its own sake.

Immortality — an existence endowed with soul and a remaining for ever.

A holy thing — service paid to a god, acceptable to a god.

Festival — a holy time according to law.

Man — an animal, wingless, biped, with wide nails; the only one of beings that is a recipient of knowledge founded on reason.

Sacrifice — the gift of a victim to a god.

Prayer — an asking for good things, or that seem so, by man from gods.

King — a ruler according to laws; not subject to the auditing of his accounts; the chief magistrate in a political constitution.

Government — the care of the whole.

Licence — a superintendence of law.

Law-giver — a maker of laws according to which it is meet for a polity to exist.

Law — a decree, relating to the state, made by the multitude, not limited to any time.

Hypothesis — a principle not demonstrated; the summary of a discourse.

A vote — a decree of the state limited to a certain time.

Statesman — a person skilled in the constitution of a state.

A state — the residence of a multitude of persons making use of decrees in common; a multitude of persons existing under the same law.

The excellence of a state — a constitution of a correct polity.

The science of war — skill in war.

Alliance — a communion in war.

Safety — a protection from injury.

Tyrant — Vi person ruling a state according to his own notion.

Sophist — a mercenary hunter after the young, rich, (and) in high repute.

Wealth — a possession suited for happiness; an abundance of means tending to happiness.

Deposit — a thing given with faith.

Purgation — a separation of the worse from the better.

To conquer — to possess the power, when having a difference.

A good man — such a one as is able to effect good for a person.

A temperate man — one who has moderate desires.

A continent man — one who has a power over the portions of the soul contending against right reason.

A steady man — one who is perfectly good; one who preserves his virtue.

Conscience — a reflection with pain without reason.

Indocility — a slowness in learning.

Lordship — a just government, not subject to the auditing of accounts.

Dislike of wisdom — a habit, according to which he, who has it, dislikes reasoning.

Fear — a consternation of the soul on the expectation of ill.

Passion — a violent impetus without reason; mind of regulation of soul without reason.

Consternation — a fear on the expectation of ill.

Flattery — a conversation to gratify 'without the best;' a habit of conversing to gratify, exceeding moderation.

Anger — an exhortation by passion to revenge.

Insult — an injury leading to dishonour.

Intemperance — A habit forcing a person, contrary to right reason, towards what seem to be pleasant.

Hesitation — a flight from the commencement of labours.

Cowardice — that which lays hold of (and detains) a rushing on; the cause of a (mental) contraction.

(A beginning) — the first cause of existence.

Calumny — the setting friends apart by a word.

Opportunity — that in which it is fitting to do and suffer each thing.

Injustice — a habit disregarding of laws.

Want — a diminution of good things.

Shame — a fear on the expectation of dishonour.

Vain-gloriousness — a habit of laying claim to a good or good things, not belonging to a person.

Sinning — acting contrary to right reason.

Envy — a pain at the good things of friends, which either are or have been.

Shamelessness — a habit of the soul, that endures dishonour for the sake of gain.

Rashness — the excess of boldness in the case of dangers, which it ought not.

A love of honour — a habit of the soul, lavish of every expense without consideration.

Natural depravity — a badness by nature, and a sinning in that, which is according to nature; a disease of that, which is according to nature.

Hope — the expectation of a good.

Madness — a habit destructive of a correct perception.

Talkativeness — intemperance in speech, devoid of reason.

Contrariety — the greatest standing apart of things, that according to a certain difference fall under the same genus.

Involuntary — that which is brought to an end contrary to intention.

Instruction — a power that has the cure of the soul.

Instructing — the delivering of instruction.

Legislation — the science that renders a state firmly fixed (and without suffering.)

Admonition — a speech that finds fault from design; a speech for the sake of turning aside from error.

Assistance — the hindering an ill either existing or in the way of existing.

Punishment — a curing of the soul for an error committed.

Power — a superiority in doing or speaking; a habit according to which that, which possesses it, is powerful; a strength according to nature.

To preserve — to protect from hurt.

(Science — is a knowledge without stumbling.)