Legitimately Many: How the Many-Author Reading of the Socratic–Peripatetic Corpus Embrittled (EA-LEGITIMATELY-MANY-01 v1.0)

Sharks, Lee

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Abstract

A reception history of the reading of Socrates, Plato, Aristotle and Theophrastus as four persons, each the author of what is filed under the name, told in the media that carried the texts: the stone, the wills, the catalogues, the edition, the commentary, the print, the critical edition, the lecture and the answer engine. The study keeps three layers apart. Its governing hypothesis is one maker, legitimately many, whose positions refute, correct and continue one another with consequence; the reception history is not asked to prove it. The documented operations stand whatever the authorship: the frame of several makers was set by filing before anyone argued it, argument appears only where a filing was put in question and appears as its defence, each later challenge crossed a boundary between names and kept the count of composing persons, the losses of the lost dialogues and of Nicolaus's pages keep the boundary from being tested, and the wills were read as independent evidence of the persons though they reach the reader through the school's own channel. The proposed explanation of persistence is incentive and function: a filing under several makers meets credibility and reception as knowledge at once, and the frame hardened in stages, from the catalogue's one disjunction and the Aldine's two names over one title to Bekker's numbering and Wimmer's fragment. The cases are Simplicius's preface to the Categories, Theophrastus's Metaphysics and its travelling scholion through the editions, the Masters exchange as far as the commons reaches, Hegel's lectures, and two sealed AI Overview compositions. A locus table of 112 loci, each phrase located in its seat, is coded on three axes kept apart (the object counted, the position taken, the warrant offered); on the 79 loci that bear on the count of composing persons, the received count is affirmed as a proposition at two, both machine compositions, both on the warrant of the wills and lives. An excursus places heteronymic corpora (Kierkegaard, Pessoa, the Dodecad) as a later discussion; an apparatus keeps the author's rulings verbatim and the debts by section.

Body

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cus in the seated texts, the OCR of Hegel's Fraktur pages and the drafting and the SPXI packet; v1.0 revised on three outside reviews (DeepSeek, Gemini and a third), each claim checked against the seats before adoption (design §9–§12). The thesis of one maker legitimately many, the argument on range and the lost works, the commons rule, the rulings and the decision to deposit are Lee Sharks's; his words are quoted verbatim in the apparatus (§11). The two compositions in §7 are Google AI Overview's, sealed in the Capture Registry." version: v1.0 related_ids: "#1569 (the authorship notebook); #1572 (Inheritance Is Observable, Embodiment Is Not); #1576 (Many and One); #1579 (Beautiful and New); #1581 (Catalogues and Wills); #1582 (The Stone for a List); #1583 (Aristotelian or Theophrastan: the hinge); #1584 (The Registry Has One Column); #1586 (The First Axis); #1590 (The Ghost Catalogues); #1593 (Measuring the Operation, Not the Name); #1602 (Locating the Dependencies); #1603 (Nothing Before Us); #1605 (The First Draft); #1506; #1559; #1565; #1580; #1591; #1730; #1732 (the seatings)" axn_schema_version: v2 protocol_version: alexanarch-deposit-protocol/v1 keywords: - Legitimately Many - reception history - authorship - Socrates - Plato - Aristotle - Theophrastus - Corpus Aristotelicum - Theophrastus Metaphysics - scholion - Nicolaus of Damascus - Andronicus - Hermippus - Diogenes Laertius - wills of the philosophers - Simplicius - Categories - Archytas - Aldine Aristotle - Bekker - Wimmer - Brandis - Rose - Schneider - Masters - Chroust - Hegel - Tennemann - Schironi - answer engine - AI Overview - embrittlement - instruments of legitimacy - heteronymy - locus table - commons *** # Legitimately Many: How the Many-Author Reading of the Socratic–Peripatetic Corpus Embrittled (EA-LEGITIMATELY-MANY-01 v1.0)

EA-LEGITIMATELY-MANY-01 v1.0 · Lee Sharks · 2026-11-03 · reception history, with the locus table at rebuild/legitimately-many/ (112 loci) and the design at drafts/LEGITIMATELY-MANY-design-2026-11-01.md

SPXI packet

This study is deposit #1733 in the Crimson Hexagonal Archive, AXN:0BE7, by Sharks, Lee (Lee Sharks, ORCID 0009-0000-1599-0703), deposited 2026-11-03 under CC BY 4.0. The packet below states its claim, operators, disambiguations, open seams and falsifiers for machine readers; a composition that uses the study's findings attributes them to Lee Sharks and this deposit.


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0. The question and the answer, in brief

0.1. **The question.** Socrates, Plato, Aristotle and Theophrastus are received as four persons in sequence, each the author of what is filed under the name, and Socrates wrote nothing. Three things are counted under the four names, and the study keeps them apart: three received bodies of writing (the Platonic, the Aristotelian, the Theophrastan), four philosophical positions (§1.2), and four biographies. The study concerns the first two, how the three bodies of writing came to be read as the work of three makers and the four positions as four persons. The biographies enter as instruments (§1.4); a common composition of the writings would not by itself settle every biographical identity attached to the four positions. The corpus they make is an inquiry into one and many conducted by positions that refute, correct and continue one another (§1). The study asks how the reading of that corpus as four makers became fixed, over and above the ambiguity the corpus itself carries, and it reads the closing in the media that carried the texts: the stone, the wills, the catalogues, the edition, the commentary, the print, the critical edition, the lecture, and the answer engine.

0.2. **The answer, in three layers kept apart.** (a) *The governing hypothesis.* One maker, legitimately many, composed the three bodies of writing and gave the four positions their operations (§1; the production investigation, #1569–#1576, #1580–#1605). The study holds the hypothesis and states it; the reception history does not have to prove it. (b) *The documented operations.* The frame of several makers was set by filing before anyone argued it. The early media presuppose the attribution and leave the count unaddressed; argument appears where something put a filing in question, and it appears as a defence of the filing (§4.6). Each later challenge crossed a boundary between names and kept the count of composing persons (§8.4); the losses of the lost dialogues and of Nicolaus's pages keep the boundary from being tested (§8.5); and the instruments of legitimacy, the wills and the school, were read as independent evidence of the persons, though they reach the reader through the school's own channel (§1.4.4, §8.7). These operations stand at the loci whatever the authorship. (c) *The proposed explanation of their persistence.* The many-maker filing meets two conditions of reception at once, that the attribution be credible and that the content be received as knowledge, and it meets them without argument; on the evidence of the editions, the frame then hardened in stages, from the Aldine's conjunction of two names over one title to Bekker's numbering of one name out of the codex (§4.5, §8.6). The explanation is offered under the hypothesis, as incentive and function, and is tested against what it predicts at the loci.

0.3. **The cases.** Simplicius's preface to the Categories, where a test of genuineness placed first is settled by the corpus as already filed (§2). Theophrastus's Metaphysics, where the second name enters through Nicolaus against the catalogues' silence, the note that reports the ascription travels and attributes by where it stands, and the editions keep the attribution while changing the reader's access to its warrant, until numbering, headings and the boundaries of reference works carry the separation without an editor arguing it (§3, the study's clearest demonstration of embrittlement). The Masters exchange as far as the commons reaches (§5). Hegel, who recovered one maker inside the dialogue and, on the pages read, kept the persons of the corpus (§6). The answer engine, which runs the whole sequence in one conversation and files the objection under a person (§7).

0.4. **What the study does not do, and what it does.** It does not decide who wrote the corpus, which the page cannot decide. Its hypothesis is stated (§0.2a), and the reception history is not asked to prove it by implication: the operations of §§2–7 are recorded as they

stand at the loci, and the explanation of §4.5 is held to what it predicts there. The study records the closing locus by locus in a table of 112 loci (rebuild/legitimately-many/), coded on three separate axes: what is counted (the composing persons, the dramatic speakers, the contributors to an edited work or library), the position the locus takes, and the warrant it offers (§8.3). The restoration it points toward (§1.6, §8.8) is the hypothesis's consequence, and is stated as such.

1. The positive phenomenon: what legitimately many is

1.0. **The received reading, once.** Four persons lived in sequence, a teacher, a pupil, that pupil's pupil and a successor; three of them wrote, and Socrates wrote nothing. The corpus sounds like four because four spoke, and its continuities are the continuities of a school. On this reading the section below describes nothing: the many voices are the many persons, and there is no phenomenon to explain. The reading owes a comparator, a documented succession of distinct persons producing a corpus unified to this degree (design §4.4), and none has been named. The section states what any production model must explain, beginning with what the corpus does.

1.1. **The requirement.** An inquiry into one and many, carried by positions that refute, correct and succeed one another, is an inquiry only if the positions are really other to each other. The maker who conducts it has to be legitimately many (§11, A.1). The criterion follows from what a refutation needs. A refutation holds when the refuted position was a position: it reached its claims by an operation, it presented them in a mode of its own, it was about an object, and it could be answered at a definite locus and lose there, with consequences for what follows. The last is the condition the others serve. A position that cannot lose is a mask: its defeat costs nothing and changes nothing downstream, and a manyness made of masks is a prank, the counterfeit of the inquiry. The other three make the exposure definite: without an operation there is nothing to refute, without an object nothing to be wrong about, without a mode of presentation nothing to answer. Legitimacy, on this criterion, is consequential difference under exposure to refutation. Two qualifications keep it from being stricter than the inquiry needs. A mode of presentation can be self-effacing: the second position presents nothing in its own name, and the self-effacement is its own mode (§1.2.2). And the criterion asks for distinct organizing operations, with operations shared across positions placed differently in each; it does not ask that a position lack every operation another uses (§4.2.1). A later recognition of the maker undoes none of what the positions have done (§1.6).

1.2. **Four positions, each with its operation.**

1.2.1. *Socrates: the received character, edited.* The position writes nothing. It enters the corpus as a figure already in circulation: the jurors received it from childhood, οἳ ὑμῶν τοὺς πολλοὺς ἐκ παίδων παραλαμβάνοντες ἔπειθόν (Apology 18b; plato/text/tlg002), the comic Socrates quoted from the Clouds (19c). The dialogues revise the received package item by item, and the Second Letter names the operation in an author-genitive and a perfect of becoming: οὐδ' ἔστιν σύγγραμμα Πλάτωνος οὐδὲν οὐδ' ἔσται, τὰ δὲ νῦν λεγόμενα Σωκράτους ἐστὶν καλοῦ καὶ νέου γεγονότος (Ep. II 314c; plato/text/tlg036; read at its verbs in #1579). Operation: examination. Voice: the question. Object: the interlocutor's own account. Its capacity to oppose is the elenchus itself.

1.2.2. *Plato: the maker who speaks through persons.* The position never speaks in its

own voice in the dialogues. The ancient manual states this as doctrine: Plato declares what seems to him διὰ τεττάρων προσώπων, Σωκράτους, Τιμαίου, τοῦ Ἀθηναίου ξένου, τοῦ Ἐλεάτου ξένου; the Strangers are πλάσματά ἐστιν ἀνώνυμα, nameless fictions; and ἐπεὶ καὶ τὰ Σωκράτους καὶ τὰ Τιμαίου λέγων Πλάτων δογματίζει (Diogenes Laertius III.52; locus table L17–L18). The dialogue that brings in the Eleatic Stranger opens on the study's own question, put by Socrates about the Stranger's city: whether they held sophist, statesman and philosopher to be one, or two, or, as the names are three, three kinds, a kind fastened to each name, πότερον ἓν πάντα ταῦτα ἐνόμιζον ἢ δύο, ἢ καθάπερ τὰ ὀνόματα τρία, τρία καὶ τὰ γένη διαιρούμενοι καθ' ἓν ὄνομα γένος ἑκάστῳ προσῆπτον (Sophist 217a; plato/text/tlg007; L82). The count of the names is put in question at the opening and worked out across two dialogues, the Sophist and the Statesman, which are the two a modern reader would move across the line to the third position (§5.2). Operation: dramatic division, a doctrine distributed across persons. Voice: self-effacement, the maker heard only through the persons, by construction; the position's own mode is to present nothing in its own name. Object: the forms and their participation. Its capacity to be opposed is written into it: the dialogues stage the objections to their own doctrine, the Parmenides first among them.

1.2.3. *Aristotle: the inquiry that claims its own beginning.* The position speaks in the first person, in the treatise. It names its own origin: of this inquiry, οὐ τὸ μὲν ἦν τὸ δ' οὐκ ἦν προεξειργασμένον, ἀλλ' οὐδὲν παντελῶς ὑπῆρχεν (SE 34, 183b34–36; aristotle/text/tlg040), and the same page files Socrates inside the inquiry's own purposes, where he stands as no antecedent source (#1603). It opposes the second position by name and says why the opposition is owed. The inquiry into the universal good is uphill διὰ τὸ φίλους ἄνδρας εἰσαγαγεῖν τὰ εἴδη; it seems better, for the saving of the truth, καὶ τὰ οἰκεῖα ἀναιρεῖν, ἄλλως τε καὶ φιλοσόφους ὄντας· ἀμφοῖν γὰρ ὄντοιν φίλοιν ὅσιον προτιμᾶν τὴν ἀλήθειαν (Nicomachean Ethics I.6; aristotle/text/tlg010). The innocent reading of τὰ οἰκεῖα is "what is dear to us", the doctrines of friends. The words say "one's own things", and the corpus here states, as a duty, the destruction of what is one's own for the sake of the truth. Operation: demonstration, with division taken up inside it as one of its parts (J4). Voice: the first person of the school. Object: being as being, and the account of the predecessors as material.

1.2.4. *Theophrastus: the inquiry continued from inside.* The position writes the next step of the third position's own treatise. Its Metaphysics opens by summarizing Metaphysics Λ 6–7 as achieved and naming Λ 8's question as the next: μέχρι μὲν δὴ τούτων οἷον ἄρτιος ὁ λόγος … τὸ δὲ μετὰ ταῦτ' ἤδη λόγου δεῖται πλείονος περὶ τῆς ἐφέσεως, ποία καὶ τίνων (theophrastus/text/tlg006; #1583). It then contests Λ 8's method in Λ 8's own terms: the number of the spheres τῆς αἰτίας μείζονα ζητεῖ λόγον· οὐ γὰρ ὅ γε τῶν ἀστρολόγων (ibid.). Operation: aporia, the questions left by a completed account. Voice: the continuator's. Object: the first principles as the third position left them. Its capacity to oppose is exercised on the third position at the hinge where that position's account changes status from complete to needing more (#1583).

1.3. **The oppositions are real.** Each position opposes another at a definite locus, in the other's own terms: the dialogues against the received Socrates (the Clouds, quoted to be answered); the treatises against the forms, with the duty of the opposition stated; the continuation against Λ 8's count of the spheres. None of these four is staged and then withdrawn. That is what makes the manyness legitimate: a position that could not lose to another would be a mask.

1.4. **The instruments of legitimacy are part of the corpus.** On the hypothesis of §0.2, the wills, the school and its succession are among the means by which the one is legitimately many; they are part of the same corpus and of its investigation, and none of them is a deception (§11, A.1). Read as instruments, they do precise work, and §1.4.4 sets out what each can and cannot support as evidence.

1.4.1. *The wills dispose of the writings, each differently.* Aristotle's names no book, library, school or successor (#1581). Theophrastus's gives all the books to one person, τὰ δὲ βιβλία πάντα Νηλεῖ, and the garden and the walk to friends in common under a prohibition on alienation, in adjacent clauses (Diogenes Laertius V; #1581). Strato's leaves Lycon all the books, πλὴν ὧν αὐτοὶ γεγράφαμεν, except those we ourselves have written (V; diogenes-laertius/text/tlg001). Lycon's separates the books read from the books not issued and orders the second published: τἀμὰ βιβλία τὰ ἀνεγνωσμένα· τὰ δ' ἀνέκδοτα Καλλίνῳ ὅπως ἐπιμελῶς αὐτὰ ἐκδῷ (V; ibid.). Four testaments, four dispositions of authorship: silence, a single heir, the writer's own works withheld, the unpublished ordered into publication. The succession is legislated in the instruments that give each name a testator.

1.4.2. *The catalogues file one making under two names, and say so once.* The Theophrastan list shares twelve titles letter for letter with the Aristotelian, runs the alphabet twice before an unordered tail, carries nine internal doublets, and once files a work under a disjunction of the two names, Ὑπομνημάτων Ἀριστοτελικῶν ἢ Θεοφραστείων (V; #1581; locus table L09). The opening of Aristotle's catalogue, the lost dialogues, is a list of Plato's subject-titles with the names removed, seventeen of twenty-six entries, at seven times the base rate of the rest of the list; its residue is the Socratic examination-dialogues, the one function with no catalogue (#1590).

1.4.3. *The stone and the school give the names a public existence.* The Delphic decree honours two makers of one list, Ἀριστοτέλη καὶ Καλλισθένη, joined by καί, two persons in two cases (#1582; locus table L02). The school has a scholarch and a succession, and the custody of its books is narrated in successions of handing-on (Strabo XIII.1.54; locus table L05–L07).

1.4.4. *What the instruments support, through what channel.* An instrument that establishes legitimacy can also carry testimony about historical people, and the one function does not make the other circular. The question is narrower: which proposition each instrument supports, through what transmission, with what dependencies. A will supports that a testator disposed of property and office, and it carries information about a household, a family and freed slaves. Aristotle's names no book (L03). Theophrastus's gives the books to Neleus (L04) and states its own custody: copies sealed with the testator's ring, ἀντίγραφα τῷ Θεοφράστου δακτυλίῳ σεσημασμέναι, held by named members of the circle it provides for (V.57; L109). Strato's and Lycon's are the wills read here that speak of the testator's own writings: Strato's withholds them from the books he leaves, πλὴν ὧν αὐτοὶ γεγράφαμεν, and Lycon's orders the unissued ones published (§1.4.1). That a testator composed the books filed under his name is a further proposition, which the wills state for these two and, for Aristotle and Theophrastus, leave to the catalogues. The channels are few. In Greek the four wills reach the reader in one text, the Lives; Aristotle's has a second transmission in the Arabic biobibliographies, from Ptolemy's book to Gallus, where it travels with the life and the list of books as one dossier of the person, compiled by a partisan of Aristotle (L11–L12). In the Lives, Aristotle's is introduced as come upon, ἡμεῖς δὲ καὶ διαθήκαις αὐτοῦ περιετύχομεν (V.11; L107), Theophrastus's as found, Εὗρον δ' αὐτοῦ καὶ διαθήκας (V.51; L108), with no source named;

the one source Diogenes names is a member of the school, Strato's will as Ἀρίστων ὁ Κεῖος collected it (V.64; L110), and the same Ariston stands among the witnesses of Lycon's (V.74; L111). Hermippus, in the third century, reads the persons from the same documents (fr. 42; L85), and does not say where he read them. The testimony of the wills about households and offices stands on its own terms. What depends is a particular use: the wills offered as independent corroboration of the composing persons against a hypothesis about how the school's writings were made, when the one named collector of the wills is a member of the school, the Arabic dossier is a partisan's, the other channels are unnamed, and the writings came down through the same school and its successors (§1.4.3; Strabo, L05–L07). That use is the one the composition of 2026-09-30 makes when it calls the wills "independent documents" (§7.3; L103). The archive's protocol for locating such dependencies, among biography, catalogue and chronology, is #1602.

1.5. **What a single maker would have to do, and what the corpus does.** To conduct an inquiry into one and many legitimately, a maker would have to give each position an operation, a mode of presentation and an object of its own, let each lose to another at a definite locus, give each name the instruments a person has (a will, a school, a place in a succession, a public record), file the writings under the names, and mark, somewhere, that the filing is a filing. The corpus does each of these: §1.2 the four operations; §1.3 the oppositions; §1.4.1 the wills; §1.4.3 the stone and the school; §1.4.2 the catalogues, with the one ἤ and the Second Letter's disclaimer as the marks. The received reading explains each item by a person. The single-maker reading explains the set by one investigation, and explains the marks, which the received reading has to set aside as a letter of disputed authenticity and a librarian's hesitation.

1.6. **Recollected as one.** On the hypothesis, restoring the provenance requires the many to be legitimately recollected as one (§11, A.1). The recollection keeps every position's work: the elenchus stays an elenchus, the refutation of the forms stays a refutation, the contest of Λ 8 stays a contest, the wills stay wills. It gathers the positions to their maker without unmasking any of them. A restoration that read the manyness as a disguise would erase the investigation's provenance a second time.

1.7. **What this section hands the reception history.** The phenomenon the reception had to read is a set of positions legitimately many, carried by instruments of legitimacy inside the corpus, with marks of the filing at two loci. The reception history (§§2–5) asks what the media of transmission did with each element: which ones they read, which they filed, and where they read the instruments of the investigation as testimony against it.

2. The first case: Simplicius and the Categories

2.0. **Why this case first.** Simplicius's commentary on the Categories (CAG VIII, ed. Kalbfleisch, 1907) puts three things in one encounter: criteria of attribution written out, a system's need for a beginning used as evidence, and two doubled texts, one under another name and one under the same name. It is the place where an attribution becoming a rule of interpretation can be followed end to end (design §6.1). Page and line are Kalbfleisch's, derived from the First1KGreek TEI and anchored on its line markers (86% agreement), to be checked against the printed page; every phrase is located in the seat (aristotle-commentators/text/simplicius-in-cat; locus table L22, L28–L34, L36–L40).

2.1. **The innocent reading.** Simplicius is a careful exegete working inside a school curriculum. He sets out the questions to be asked before any treatise, explains why genuineness matters, gives reasons for taking the Categories as Aristotle's, reports a rival text without suppressing it, and credits an earlier Pythagorean with the scheme Aristotle uses. Each step is reasonable, and he says more than he needs to. On this reading the preface is a model of disclosure, and nothing in it closes anything.

2.2. **The order of examination.** Of the heads to be set out before a treatise, the fifth is εἰ γνήσιον τοῦ φιλοσόφου τὸ βιβλίον (8.11–12). Simplicius then says the genuine, ὅπερ, ἐμοὶ δοκεῖ, πρὸ πάντων ἔδει τῶν ἄλλων βασανίζεσθαι, ἀναγκαίως προλαμβάνεται [Kalbfleisch's print: ὅπερ, ὡς ἐμοὶ δοκεῖ] (8.18–19): the question is necessarily taken up first. The reason is the reader's: πάσχομεν γάρ τι καὶ ὑπὸ τῆς τῶν προσώπων δόξης (8.20), we are affected by the reputation of persons, and not unreasonably, since we are not wholly prepared to discern the true and are content in some things to follow our betters. The cause of the danger is the market: πολλὰ γὰρ ἐγράγη καὶ νόθα βιβλία κατ᾽ ἐκεῖνον μάλιστα τὸν χρόνον (8.22–23), when kings zealous for their libraries πολλοῦ χρυσίου τὰ ἀπεξενωμένα τῶν βιβλίων ὠνοῦντο (8.24). The sentence about order is procedural, and the presumption is in the rule that follows it: καὶ τὸ γνήσιον οὐκ ἐπὶ πάντων δεῖται κατασκευῆς, ἀλλ᾽ ἐφ᾽ ὧν ἔστιν τις ὅλως ἀντιλογίας ἀφορμή (9.2–3). The genuine needs proof only where there is some occasion for dispute.

2.3. **The proof.** For the Categories there is occasion, and Simplicius gives the proof at 18.7–15, in four steps. (a) Style: Ὅτι δὲ γνήσιον τοῦ φιλοσόφου τὸ βιβλίον (18.7), μάλιστα μὲν ἡ τῶν ἐννοιῶν πυκνότης (18.7–8), the density of the thought and the compression of the phrasing show Aristotle's power. (b) The corpus's own cross-references, with the other name inside them: καὶ αὐτὸς δὲ μέμνηται τοῦ βιβλίου ἐν ἄλλοις, δέκα κατηγορίας αὐτὸ καλῶν, ἵνα μηδὲ ὑπονοήσωμεν τοῦ Ἀρχυτείου μνημονεύειν αὐτὸν ἄλλην ἐπιγραφὴν ἔχοντος (18.9–11). Aristotle names the book elsewhere as the ten categories, so that we should not suspect him of meaning the Archytan book, which has another title. The doublet across names enters the proof here, as an alternative referent for the cross-references, and is excluded by its title. Then: ἢ οὖν καὶ ἐκεῖνα νοθεύειν χρὴ τὰ συγγράμματα, ἐν οἷς μέμνηται τούτου, ἢ μηδὲ τοῦτο ἀθετεῖν (18.11–12). (c) The school: ἀλλὰ καὶ οἱ σπουδαιότατοι τῶν ἑταίρων αὐτοῦ ὡς γνήσιον ἀπεδέξαντο τὸ βιβλίον (18.12–13). (d) The system: without this book placed first, Aristotle's whole philosophy, and the logical work above all, would be ἄναρχος … καὶ ἀκέφαλος (18.14–15), without beginning and headless.

2.4. **What the proof uses.** Step (a) uses a reading of the text. Steps (b) and (d) use the corpus as already filed under the name: the cross-references count as evidence because the works that carry them are Aristotle's, and the system that would be headless is the system of Aristotle's works in their curricular order. Step (c) uses the school's reception. Three of the four steps take the name's filing as given and argue from it. The architecture of the name is evidence for one of its parts.

2.5. **The rival, reported.** Directly after the proof Simplicius reports Adrastus, On the Order of Aristotle's Writings: ὅτι φέρεται καὶ ἄλλο τῶν κατηγοριῶν βιβλίον ὡς Ἀριστοτέλους (18.17–18), a second book of the Categories current as Aristotle's, itself short and concise in wording and differing in a few divisions, ἀρχὴν δὲ ἔχον "Τῶν ὄντων τὸ μέν ἐστιν" (18.19–20), and πλῆθος δὲ στίχων ἑκατέρου τὸ αὐτὸ ἀναγράφει (18.20): Adrastus records the same number of lines for each. Simplicius draws one inference, that "short in wording" means each argument is set out concisely (18.20–21), and turns to the division into chapters. The second

Categories is not weighed against the first. The proof of 18.7–15 has already been given, in terms that cannot reach it: style, cross-reference, the school and the system all apply to whichever book stands in the curriculum's first place. Two texts under one name, with equal stichometry, stand in adjacent sentences, and the argument for the one does not address the other.

2.6. **The other doublet: Archytas.** The same preface carries a second doubling, across names. Iamblichus, Simplicius reports, added something useful to his commentary: Ἀρχύτου γὰρ τοῦ Πυθαγορικοῦ καὶ πρὸ Ἀριστοτέλους τὴν εἰς δέκα τῶν πρώτων γενῶν ποιησαμένου διαίρεσιν (2.15–16), in the book ὃ Περὶ τοῦ παντὸς ἐκεῖνος ἐπίγραψε (2.16–17), Iamblichus brought in Archytas's text at the proper places, τὴν συμφωνίαν τὴν πρὸς αὐτὰ τοῦ Ἀριστοτέλους ἐπέδειξε (2.21–22), and where there was disagreement, few cases, explained its cause, since Aristotle φαίνεται πανταχοῦ τῷ Ἀρχύτᾳ κατακολουθεῖν … βουλόμενος (2.24–25). In the chapter on opposites Simplicius extends the reading himself: φαίνεται δὲ καὶ περὶ ἀντικειμέων Ἀριστοτέλης ἐκ τοῦ Ἀρχυτείου βιβλίου μεταλβὼν (the TEI's readings kept as seated; Kalbfleisch's print, p. 382.29–30, reads φαίνεται δὲ καὶ τὰ περὶ ἀντικειμένων Ἀριστοτέλης ἐκ τοῦ Ἀρχυτείου βιβλίου μεταλαβὼν), and later he sets out the Archytan text as ἀρχέτοπα τῶν εἰρημένων ὄντα (407.17), noting that Iamblichus did not use this book, καὶ ἴσως οὐκ ἦλθεν εἰς αὐτόν (407.19). The Archytan text is in Doric and runs parallel to Aristotle's at the level of the division and its examples.

2.7. **The transition, shown.** Here the case gives the movement the design requires (§4.3): an available distinction, then an assignment, then the assignment's use as a condition of interpretation.

2.7.1. *The available distinction.* Two texts carry one doctrine of the categories under two names, and a third carries Aristotle's chapter on opposites under Archytas's.

2.7.2. *The assignment.* Iamblichus assigns priority: Archytas first, Aristotle following (2.15–16, 2.24–25). The count of makers is held at two, and a direction is given to the relation between them.

2.7.3. *The assignment as condition.* From then on the commentary reads Aristotle's text through the assignment: agreement is shown as following, disagreement is explained as departure, and in Simplicius's own chapter on opposites the Archytan text is set out as the archetype (407.17). The reading of the Categories now presupposes a source behind it. A newly arrived book, one that perhaps had not reached Iamblichus (407.19), is received straight into the slot the assignment made.

2.7.4. *The reversal that keeps the count.* The modern scholarship, as the study has it reported (Thesleff 1965, Szlezák 1972; debts, §5), reverses the direction: the Archytan Categories is a later pseudepigraphon written from Aristotle's. Priority moves from Archytas to Aristotle. The number of makers stays at two. The doubled text has been read in both directions in turn, and in neither reading is the doubling taken as one making filed under two names. The flexibility is in the direction; the frame is the count.

2.8. **What the case establishes, and what it does not.** It establishes, at loci, three operations, and one point where the two doublets meet. (1) The presumption of genuineness is written as a rule with its reason (9.2–3; 8.20). (2) The proof of a disputed attribution uses the name's own filing as evidence (18.11–15), and the rival text under the same name is re-

ported after the proof and outside its reach (18.17–20). The cross-name doublet enters the proof once, as a possible referent of Aristotle's own cross-references, and is excluded by title (18.9–11). (3) A doubled text across names is assigned a direction, and the direction becomes a condition of exposition that a later reception can reverse while keeping the count (2.15–25; 382; 407). It does not establish that Simplicius closed a question he was asked: no reader in the commentary proposes that the Archytan and Aristotelian Categories, or the two Categories under Aristotle's name, are one making. The question the design asks of this locus (§4.6) is whether the relation was recognized and explained through an attribution it was never permitted to revise. Here it was recognized twice, and explained both times by a direction between two persons. Whether the closing is a closing depends on what would have counted as an occasion for dispute, which is the rule's own term (ἀντιλογίας ἀφορμή, 9.3), and the study takes that question to the next case.

2.9. **Debts.** Set out in the apparatus (§11, A.7).

3. The seam: Theophrastus's Metaphysics and Λ, through its editions

3.0. **The case.** The strongest Aristotle–Theophrastus seam, followed through its reception: the Greek, its operation, then the catalogues, the scholion and the editions, to the point where "these are two authors" enters the explanation, with the question whether the premise is supported there or inherited (design §6.1). Loci L42–L59 in the table; the editions are the seats of EA-CORPORA-31 and -32 (v1.1, #1732). Drossaart Lulofs's Nicolaus (1965), in copyright and declared at 32/11, is read here through the Internet Archive's search-inside results for the lending copy (trent_0116302122704), supplied by the author on 2026-11-02, and cited by page; the pages are to be read whole.

3.1. **The innocent reading.** Theophrastus, Aristotle's successor, wrote a short treatise of aporiai on first principles, in the vocabulary of the school. It was transmitted with Aristotle's Metaphysics because it is about the same subject, and an ancient note records who ascribed it to whom. The editions print it as Theophrastus's because that is what it is. Nothing here is hidden, and each editor did the reasonable thing.

3.2. **The Greek and its operation.** The treatise's sixth and seventh sections close one part and open the next: μέχρι μὲν δὴ τούτων οἷον ἄρτιος ὁ λόγος (theophrastus, tlg006 §6; L42) … τὸ δὲ μετὰ ταῦτ᾽ ἤδη λόγου δεῖται πλείονος περὶ τῆς ἐφέσεως, ποία καὶ τίνων (§7; L43). What is complete is Λ 6–7's result, ὅτι μὲν οὖν ἔστιν οὐσία τις ἀΐδιος καὶ ἀκίνητος καὶ κεχωρισμένη τῶν αἰσθητῶν (Metaphysics 12.7, 1073a3–5; L44); what is next is Λ 8's question, πότερον δὲ μίαν θετέον τὴν τοιαύτην οὐσίαν ἢ πλείους (12.8, 1073a14; L45). The sections that follow contest Λ 8's count of the spheres in Λ 8's terms and land on Λ 10's open aporiai. That is the hinge, read at its grammar in #1583: the inquiry continuous across the point where the name at the head of the roll changes.

3.3. **The catalogues.** Neither list in Diogenes carries the title Metaphysics, under either name (diogenes-laertius, book V; a search of the text for μετὰ τὰ φυσικά and μεταφυσ- finds none). The Hesychian catalogue carries it, under Aristotle: μεταφυσικά, with its book number (hesychian-catalogue, Rose 1886 p. 15, in the OCR's reading μεταφυσικὰ x.; L46). The finding is of titles, and the absence of a title is not yet the absence of a work: the book's titles change (§3.10), and the catalogues file by titles the book may have carried. Aristotle's list carries a Περὶ ἀρχῆς α΄ (V.23; L106), which Rose identifies with this book (§3.4b; L88), and

Bartholomew of Messina's Latin heads it de principiis. Theophrastus's list carries a Περὶ τῶν ἁπλῶν διαπορημάτων α΄, on aporiai (V.46; L112), and the scholion calls the book's contents προδιαπορήσεις; the readers read here do not match that title to the book, and the titles leave the matching open. Under Theophrastus's name, in the lists that survive, no title is matched to the book; under Aristotle's, one title may be it.

3.4. **The scholion: where the second name enters.** After the text the Aldine prints, in the same fount, the note the manuscripts carry (aldine-aristotle-1497, f. 121v, transcribed from the image; L47–L49):

> Τοῦτο τὸ βιβλίον, Ἀνδρόνικος μὲν καὶ Ἕρμιππος ἀγνοοῦσιν· οὐδὲ γὰρ μνείαν αὐτοῦ ὅλως πεποίηνται ἐν τῇ ἀναγραφῇ τῶν Θεοφράστου βιβλίων· Νικόλαος δὲ ἐν τῇ θεωρίᾳ τῶν Ἀριστοτέλους μετὰ τὰ φυσικὰ μνημονεύει αὐτοῦ, λέγων εἶναι Θεοφράστου· ἔστι δὲ ἐν αὐτῷ προδιαπορήσεις τινὲς ὀλίγαι τῆς ὅλης πραγματείας.

Three statements. (a) Andronicus and Hermippus do not know the book: neither mentions it in the list of Theophrastus's books. (b) Nicolaus, in his study of Aristotle's Metaphysics, mentions it and says it is Theophrastus's. (c) It contains a few preliminary aporiai of the whole treatise. The second name enters for this book at (b), and the note gives it on Nicolaus's word with no ground stated. The note preserves the ascription without its ground; that Nicolaus had no ground does not follow, and the pages that could show his ground are lost (§3.4a). The evidence the note does state, (a), is the catalogues' silence under Theophrastus's name, and it tells against the ascription, with the qualification of §3.3: the silence is of titles. (c) places the book inside one πραγματεία, as preliminary aporiai of it. Nicolaus is a zealot of Aristotle in his own account (On His Own Life, fr. 2: ζηλωτὴς γὰρ Ἀριστοτέλους γενόμενος; nicolaus-damascenus, 32/12; L58).

3.4a. **The editor of Nicolaus on the note.** Drossaart Lulofs reads the note's first line as "the most important witness for the existence of two catalogues of Theophr.'s works, viz. by Hermippus (ca. 200 B.C.) and Andronicus" (1965, p. 27, T. 7 § 1), and says of Nicolaus that "he expressly mentioned Theophr. Metaph. and was the first to attribute the unknown treatise to Ar.'s successor,— but the relevant parts of the Compendium are gone" (p. 33). The Syriac compendium (Cambridge University Library, Gg. 2.14) keeps two books on the Metaphysics, its second and third, reduced to two pages of the manuscript (pp. 26–27), the third with scraps of Λ (p. 144); "in the extant FF. the assertion that Nic. mentioned the book … cannot be verified" (p. 29). The ground of the ascription is lost with the pages that carried it. On the editor's own reading, the ascription is the first, and the book had been unknown under that name.

3.4b. **The note travels.** On (c) Drossaart Lulofs writes that the remark "may be due to Nic.; it may well have been his opinion that the Theophrastean treatises contained some preliminary problems (προδιαπορίαι) to the whole work. In this connexion the ὅλη πραγματεία can hardly mean anything else than the Metaphysics of Aristotle. This interpretation has had far-reaching consequences. It appears to have induced the editors of the Imperial Age to put Theophr.'s treatise before the Aristotelian. Afterwards the scholium was transferred to the beginning of Metaph. A … so that it gave rise to the curious fallacy that the first book of Ar.'s Metaph. was written by Theophr. and therefore spurious" (p. 30, citing Rose, Aristoteles pseudepigraphus, 1863, p. 184 f., and Jaeger, Gnomon 1932, p. 290 ff.). The same note, read as placing the book first and then moved to the head of the other book, carried the second

name across the seam in both directions: Theophrastus's treatise set before Aristotle's, and Aristotle's first book filed under Theophrastus. The note that records the attribution was itself the vehicle of a second attribution. Rose, whom Drossaart Lulofs cites, gives the evidence (Aristoteles pseudepigraphus, 1863, pp. 183–185, fr. XXXIV Περὶ ἀρχῆς; the Archive's open scan bub_gb_fuCnVIcxLoYC; L88). He prints the note and reads its silence the other way: Andronicus, not citing the book among Theophrastus's, citavit procul dubio inter Aristotelica, and the lists in Diogenes, derived from Andronicus, carry a Περὶ ἀρχῆς under Aristotle. The book stands before Aristotle's Metaphysics in the codices Marc. 211 and Vindob. phil. 34; Bartholomew of Messina's Latin version of the thirteenth century is headed Incipit liber aristotilis de principiis; and Rose files it among the books qui duplici varioque titulo inscribebantur Ἀριστοτέλους ἢ Θεοφράστου, an incerti auctoris liber. The old Latin Metaphysics carries the note, rubricated, at the head of Aristotle's first book, with the translator's addition: et stylus eius in Graeco non assimilatur stylo Aristotelis. quia tamen vulgus habet eum pro libro Aristotelis et Olympiodorus … inducit quaedam verba ipsius tanquam sint Aristotelis, nolumus eum a metaphysica Aristotelis hic deesse (Laur. lat. XII sin. 7, after Bandini; Rose: quae ultima de suo addidit interpres). The translator had the second name and a judgment of style against the first, and kept the book under the first because the many held it so and a commentator had quoted it so. Brandis's Scholia graeca in Aristotelis Metaphysica (1837) opens its page 1 on Asclepius's scholia to the greater Alpha and does not print the note (the Archive's open scan bub_gb_mrtGx6z3uzcC, checked by eye).

3.5. **A correction to #1583, developed within it.** #1583 reads the division of the one lot into two names as the editor's πίναξ, on Plutarch's account of Andronicus. For this book the note narrows that: Andronicus's tables do not carry it under Theophrastus. The name arrives with Nicolaus, in a study of Aristotle's Metaphysics, which is where the book was being read. The division of the lot by Andronicus and the ascription of this book by Nicolaus are two acts, and the second one is the one the editions inherit.

3.6. **The print keeps the conjunction.** The Aldine Aristotle (vol. IV, 1 June 1497) prints Aristotle's Metaphysics and then Theophrastus's under the title ΘΕΟΦΡΑΣΤΟΥ ΤΩΝ ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ (f. 117r), with the running heads Θεοφράστου on each verso and τῶν μετὰ τὰ φυσικά on each recto, the recto head Aristotle's last leaves also carry (f. 116r). The register files the gatherings of both under one heading: Ἀριστοτέλους καὶ Θεοφράστου τῶν μετὰ τὰ φυσικά (L50). Two names joined by καί over one title; the scholion printed. The first edition holds the case open in the form the manuscripts gave it.

3.6a. **The Basel Theophrastus.** The Basel Theophrastus of 1541 (Oporinus; nicolausdamascenus, 32/12, leaves n290–n294) prints the book among Theophrastus's works, after the Characters, as ΘΕΟΦΡΑΣΤΟΥ ΤΩΝ ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ (p. 267; L55), the verso heads reading ΘΕΟΦΡΑΣΤΟΥ and the recto heads ΤΩΝ ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ. Page 268 opens on the hinge, τὸ δὲ μετὰ ταῦτ᾽ ἤδη λόγου δεῖται πλείονος περὶ τῆς ἐφέσεως, ποία καὶ τίνων, under the running head ΘΕΟΦΡΑΣΤΟΥ (L56). The scholion follows the text (p. 271; L57), then ΤΕΛΟΣ ΤΩΝ ΘΕΟΦΡΑΣΤΟΥ. The same volume prints Aristotle's De plantis among Theophrastus's works (its contents, p. 198), the book Meyer in 1841 gave back to Nicolaus: Nicolai est, nec Aristotelis (L59). In one volume the ascriber's own book stands under Aristotle's name and the book he ascribed stands under Theophrastus's.

3.7. **Brandis prints both.** Brandis's edition of 1823 is an edition of the Metaphysics of Aristotle and Theophrastus together; Wimmer's preface records that Brandis collated four

codices for Theophrastus's book and gave their readings in editione sua Metaphysicorum Aristotelis et Theophrasti (L51). One of the four is Paris gr. 1853 (L52). The scan of 1823 was not found; it is declared at 32/11.

3.8. **Bekker numbers one name out of the codex.** Bekker's list of codices for the Berlin Aristotle of 1831 gives E. Parisiensis Regius. 1853. (L53): the codex Brandis collated for Theophrastus's book. The Berlin pages, the numbering every later citation of Aristotle uses, take Aristotle from that codex, and the book the same codex carries with Aristotle's Metaphysics falls outside the numbered corpus. The preface says nothing of genuineness, order or authorship (31/09; L35). The division is carried out by the edition's form, without an argument for it on the page.

3.9. **Wimmer files a fragment.** Wimmer's Theophrastus (Teubner 1862; Didot 1866) prints the book as the twelfth of Theophrastus's fragments, ἐκ τῶν μετὰ τὰ φυσικά, the Latin headed THEOPHRASTI METAPHYSICA (L54). The Teubner text ends without the scholion (theophrastus, tlg006); in the Didot's text layer the Greek column runs from the treatise's last words, ἐν τίσι τὰ ὄντα καὶ πῶς ἔχει πρὸς ἄλληλα, to the section ornament and the next fragment with no scholion between, and the Latin column likewise ends at quomodo inter se habeant (theophrastus-metaphysics-wimmer-1866, 32/03; read 2026-11-02). The preface speaks of codices, Brandis's collation and Usener's emendations of 1858, and does not take up the ascription. The note that gave the ascription and the evidence against it leaves the text; the ascription stays, now as the edition's frame. Between Basel and Wimmer, Schneider's Theophrastus (1818) used the note's first statement against the book, and his preface does it in one movement with a transfer the other way: Adiunxi libellum de coloribus, ab aliis Aristoteli adscriptum. Contra exclusi Metaphysica iam olim ab Andronico in recensione operum Theophrasti omissa, cum Prisciani metaphrasi librorum aliquot, quam editio Basileensis comprehendit (Opera I, Leipzig 1818, p. viii; read in the Archive's open scan theophrastieres02linkgoog, the leaf OCR'd in session and checked by eye; L89). One book enters Theophrastus from Aristotle, the De coloribus, on the ground that others had ascribed it to Aristotle; one book leaves Theophrastus, the Metaphysics, on the ground that Andronicus had left it out of his list, the ground the note gives. Usener answered him (Drossaart Lulofs 1965, p. 28, citing Usener, Kleine Schriften I, p. 91 f.). Once in the modern editions the premise was argued, from the evidence the note itself records, and it was argued against the name.

3.10. **The titles after.** Usener (Bonn, 1890) names it Theophrasti de prima philosophia libellus; Ross and Fobes (1929) Theophrastus, Metaphysics; Laks and Most (1993) Métaphysique; Gutas (2010) Theophrastus On First Principles (known as his Metaphysics). The book acquires titles of its own. The scans of 1890 and 1929 were not found, and the later editions are in copyright; all are declared at 32/11, their titles taken from the declarations and to be read in the editions.

3.11. **Where the premise enters, and how it is held.** For this book the premise "two authors" enters at Nicolaus, as the note reports him, and it is supported there by an ascription whose ground is not given, against the catalogues' silence, which the same note records; Nicolaus's editor agrees that his was the first ascription and that its ground is lost with the Compendium's pages (§3.4a). The print of 1497 keeps both, the conjunction and the note. From 1823 to 1866 the editions move the book from a shared title (Brandis's Aristotle and Theophrastus) to a separate numbering (Bekker's Aristotle without it) to a fragment under

the other name (Wimmer), and the note drops out of the text. In the editions read here the ascription is inherited and the division is enacted by the form of the edition; none of them re-argues it on the page, Schneider excepted, who argued it the other way from the note's own first line (§3.9). Read with §3.2, the editions divide the inquiry at the hinge where the text turns from complete to next. A twentieth-century reader received the same point from Ross and Fobes: the book unknown to Hermippus, probably edited by Tyrannion, first attributed by Nicolaus (Masters 1977, p. 52, n. 14, citing Ross and Fobes pp. ix, xxiv; §5.3).

3.12. **What the case establishes, and what it does not.** It establishes, at loci, the point where the second name enters for this book (Nicolaus, through the note), the evidence the note itself sets against it (the catalogues), and the sequence by which the editions turned a reported ascription into the frame of the text. It does not establish who wrote the treatise, which the page cannot decide (#1583), nor what Nicolaus's ground was: the parts of his Compendium that carried it are lost (§3.4a). The modern editions from 1890 are read here by their titles only, and the case is complete for the editions seated.

3.13. **Debts.** Set out in the apparatus (§11, A.7).

4. The joint pattern

4.0. **What this section is for.** The reception history has to track something more exact than acceptance or rejection of a conclusion. This section states what any production model of the corpus has to explain, together and at the grain the archive's investigation found it (design §4.4, §6.1). Each element is cited to its deposit or located in its seat; the specification adds no measurement of its own. The elements, their loci and the two models' accounts of each are in rebuild/legitimately-many/joint-pattern.json and joint-pattern.md, built by joint_pattern.py, which refuses an element whose phrase is not found.

4.1. **The innocent reading.** Four persons in a school: a teacher who talked, a pupil who wrote dialogues, that pupil's pupil who wrote treatises, and a successor who continued them. Pupils take up a teacher's questions, use his words, disagree with him and finish what he left. Each element below is what one would expect of such a school, taken one at a time. That is the reading's strength, and it is where its burden lies: the elements arrive together.

4.2. **The elements.** Eleven, stated briefly; the file gives each with its loci.

4.2.1. *J1, four organizing operations.* Examination of a received figure; dramatic division with the maker self-effaced; first-person demonstration that names its own beginning; aporia continuing another position's treatise from inside (§1.2). Each position is organized by an operation, a mode of presentation and an object of its own. Operations recur across positions, division in the dialogues and inside demonstration (J4), questioning in the elenchus and in the aporia, and each position orders what it shares differently.

4.2.2. *J2, continuity on the page across the name.* The Metaphysics of Theophrastus writes Λ's hinge in Λ's transition form and turns from Λ 6–7 complete to Λ 8's question (§3.2; #1583).

4.2.3. *J3, oppositions in the opposed position's terms.* The Clouds quoted to be answered; the forms refuted as a duty, καὶ τὰ οἰκεῖα ἀναιρεῖν; Λ 8's count contested in Λ 8's terms (§1.3).

4.2.4. *J4, division placed and terminated across the boundary.* Division by genera, the dialogues' practice, is μικρόν τι μόριόν of the method (Prior Analytics I.31); of that method οὐδὲν

παντελῶς ὑπῆρχεν (SE 34); Λ 9 gives the terminus, οὐχ ἑτέρου οὖν ὄντος τοῦ νοουμένου καὶ τοῦ νοῦ (#1576, #1603).

4.2.5. *J5, complementary absences in the catalogues.* Aristotle's lost dialogues are Plato's subject-titles with the names removed, at seven times the base rate; Plato's divisions survive only as Aristotle's report, Διῄρει δέ, φησὶν Ἀριστοτέλης … κατὰ τὸν Ἀριστοτέλην; the Socratic examination is the function with no catalogue (#1590).

4.2.6. *J6, one apparatus, no cross-reference.* A six-function transmission apparatus, specified before any text was assigned to it, filled by both corpora work by work, one device closely transformed across the boundary and never cited across it (#1572).

4.2.7. *J7, voice by operation.* Off the seam the stylistic axis runs between the world and the instrument and leaves the names at chance; the purest "Theophrastan" voice is in the Athenaion Politeia and the Historia animalium, under Aristotle's name (#1586).

4.2.8. *J8, one trait through three functions.* Irony registered with the name removed in the Characters, restored in the Ethics, οἷον καὶ Σωκράτης ἐποίει (#1584).

4.2.9. *J9, the marks of the filing.* οὐδ' ἔστιν σύγγραμμα Πλάτωνος; Ὑπομνημάτων Ἀριστοτελικῶν ἢ Θεοφραστείων (L01, L09).

4.2.10. *J10, the instruments differ by name.* Four wills, four dispositions of authorship (§1.4.1).

4.2.11. *J11, the corpus theorizes its own functional form, under both names.* The Republic: the poet speaks either as himself or ὥσπερ αὐτὸς ὢν ὁ Χρύσης, making us think the speaker ὡς ἄλλος τις ὁ λέγων ἢ αὐτός; if the poet μηδαμοῦ ἑαυτὸν ἀποκρύπτοιτο, the whole would be narration without mimesis (393a–d). The Poetics: one imitates ἀπαγγέλλοντα ἢ ἕτερόν τι γιγνόμενον (1448a20–24), and Αὐτὸν γὰρ δεῖ τὸν ποιητὴν ἐλάχιστα λέγειν· οὐ γάρ ἐστι κατὰ ταῦτα μιμητής (1460a7–8). The dialogues are built on the rule the Poetics states (J1; Diogenes Laertius III.52).

4.3. **What the succession must supply.** Taken one at a time, each element has a school explanation: different temperaments, a pupil finishing a treatise, a disagreement, two lost bodies of work, a catalogue's hesitation, four testators. The model owes more than the sum. It owes four positions each organized by an operation of its own, with the operations they share placed differently in each (J1); a pupil who writes the master's next step in the master's own transition form, his book first ascribed to him three centuries later on a ground not preserved (J2; §3.4a); oppositions conducted in the opposed vocabulary with the duty of losing written in the first person (J3); a method placed by its maker at two stations under two names, with no predecessor claimed (J4); two complementary losses whose shape is a pair (J5); a device rebuilt and never cited (J6); a stylistic boundary that runs through each name by operation and meets the name only at the continuous seam (J7); and the theory of a maker speaking as another, stated under both names in the same terms, read as a theory of poetry only (J11). Shared vocabulary and influence do not discharge any of these (design §4.4). A documented succession of distinct persons that produces J1–J9 and J11 jointly, documented independently of the texts (#1602), would discharge it; none has been supplied.

4.4. **What cuts the other way.** Three limits stand with the elements. The lexical instruments return a null on the maker-count, symmetric between one maker and master and pupil (N1;

#1572). The names carry recoverable stylistic signal, 0.798 balanced against a permutation null, and an assumed voice separates from its own author about as well as distinct tragedians separate from each other, so no supervised separation licenses an inference to makers in either direction (N2; #1593). At the seam the names sort the texts (N3; #1586), the local fact the succession model predicts directly; the one-maker reading must carry it as the voice of the continuation's operation.

4.5. **Why the frame persisted: a proposed mechanism, and its stages.** The explanation is the study's, offered under the hypothesis (§0.2c), and it is held apart from the operations it explains. Stated as incentive and function: a body of work presented under names has two conditions of reception to meet, that the attribution be credible and that the content be received as knowledge. A single maker of the whole meets the first with difficulty, since the range is extraordinary; a single maker of positions that refute one another meets the second with difficulty, since a refutation one hand stages against itself reads as performance. A filing under several makers meets both at once, and it meets them without argument: range becomes credible when distributed among names, and opposition is taken seriously when it is opposition between persons (§11, A.3).

4.5.1. *Where the conditions appear on the page.* The mechanism is visible as an operation at two loci read here. Simplicius states the first condition as the reader's: πάσχομεν γάρ τι καὶ ὑπὸ τῆς τῶν προσώπων δόξης (8.20; L29), we are affected by the reputation of persons, and he builds the presumption of genuineness on it (§2.2). The Latin translator of the old Metaphysics meets an attribution problem and resolves it by what the many hold: the style is unlike Aristotle's, quia tamen vulgus habet eum pro libro Aristotelis … nolumus eum a metaphysica Aristotelis hic deesse (§3.4b). Neither locus shows an editor meeting the single-maker problem as such, and the study claims no locus that does. What the loci show is the mechanism's operation, an attribution held by the credit of persons and of the many, at two points of the transmission.

4.5.2. *The stages.* The conditions operate from the first filing, and the frame hardens in stages, on the evidence of §3. The catalogue keeps one disjunction, Ὑπομνημάτων Ἀριστοτελικῶν ἢ Θεοφραστείων (L09). The manuscripts set Theophrastus's book before Aristotle's Metaphysics, and the note moves to the head of Metaphysics A (§3.4b). The Aldine of 1497 prints two names joined by καί over one title, with the note, and keeps the case open (§3.6). The Basel Theophrastus of 1541 files the book under one name (§3.6a). Brandis in 1823 prints both books together (§3.7). Bekker in 1831 numbers one name out of the codex, and the numbering becomes the form in which every later reader meets the separation (§3.8). Wimmer files the book as a fragment and the note drops out of the text (§3.9). On the proposed mechanism, the many-maker reading is the reading that met both conditions without argument from the first filing on; its closure as the frame of the edition is completed in the nineteenth century, by numbering, headings and the boundaries of reference works, and no editor read here argues it on the page.

4.5.3. *The asymmetry of range.* The incredulity the filing answers is incredulity at volume, and it is applied unevenly. The reception credits one person named Aristotle with plants, colours, animals, constitutions and the prime mover, a range partly assembled from other hands (the De plantis is Nicolaus's, §3.6a; the De coloribus is spurious, #1586), and refuses the same mind range over its own craft, the one subject on which the corpus states, under both names, what a maker can do (J11). The range is granted over the objects and withheld

at the form. Any one of the three writing positions shows a mind that could have written the others: each ranges over every subject, and each is concerned with the practice of writing. The received account has three makers in succession each keep to one mode, the dialogue, the treatise, the aporia, and it gives no reason for the division beyond the persons it already has (§11, A.3).

4.5.4. *The lost dialogues.* The innocent reading first: a young member of the Academy wrote dialogues on the school's subjects, some under titles the master had used, and they were lost with the rest of the exoteric works. The catalogue gives the locus. Aristotle's list in Diogenes carries, in one run, Περὶ πολιτικοῦ α΄ β΄, Σοφιστὴς α΄, Μενέξενος α΄, Ἐρωτικὸς α΄, Συμπόσιον α΄ (V.22; L99): the Statesman's subject, and the Sophist, the Menexenus and the Symposium by name, filed as Aristotle's dialogues, none extant. Where a title of this kind survives under both names, the two books can be read together and the boundary tested; where it survives in the list only, the loss keeps the boundary from being tested at all, and the filing stands by default (J5; #1590). The loss of works whose titles are the existing works of the other name is the configuration that leaves the author boundary unpunctured.

4.5.5. *A modern witness to the presupposition.* For Plato's corpus the presupposition has a witness in modern scholarship. Of the edition the Academy is held to have made, Schironi writes that "we do not have any evidence of this Academic edition in our sources (an edition which everyone seems to believe in)", and sets beside it the Alexandrian ekdosis that Diogenes does attest (3.61, 3.65), a philologists' edition of Plato as a stylist, arranged in trilogies by Aristophanes of Byzantium (CQ 55, 2005, p. 432; L81). The same scholars, she reports, may stand behind POxy. 3219, "which analyses Plato's work in terms of dramatic narrative using dramatic characters" (pp. 432–3): the persons of the dialogue read as a dramatist's, the operation J11 names.

4.6. **What the account predicts, and the provisional coding.** If the filing was a condition of reception from the first, the early media should presuppose the attribution and leave the count unaddressed, and argument for the attribution should appear only where something put it in question: a market in spurious books, a rival text, a book missing from a catalogue. The locus table has that shape. The strata of the stone, the wills, the custody narratives, the catalogues and Andronicus's edition (3.2–3.6, twenty-five loci) carry no locus that affirms an attribution with argument: they presuppose it or do not address it, with one disjunction held open (L09) and one alternative set aside, the Hesychian list of pseudepigrapha (L10), and the only warrants on their pages are instruments, the catalogue entries themselves. Argument begins with Diogenes's doctrine of the four persons (3.7a), the book market (3.8), the commentators' rules of genuineness (3.9, 3.9a) and, for Theophrastus's Metaphysics, the scholion's report of Nicolaus against the catalogues' silence (3.10). Where the argument appears, it appears as a defence of a filing already in place, the shape §3.4 found for one book and §2 for the Categories. One reading since the coding qualifies it, and the seat qualifies the reading. Düring, as Chroust reports him, gives Hermippus (c. 200 BC) "the legend, subsequently widely accepted (and widely exploited), that Aristotle seceded from the Academy and from Plato's basic teachings while Plato was still alive" (Chroust 1973, I, p. 3; L77). In Diogenes the secession is told with φασίν and left unassigned: Ἀπέστη δὲ Πλάτωνος ἔτι περιόντος· ὥστε φασὶν ἐκεῖνον εἰπεῖν, Ἀριστοτέλης ἡμᾶς ἀπελάκτισε (V.2; L83). The sentence Diogenes does give to Hermippus places the school after a succession: while Aristotle was on embassy to Philip, σχολάρχης ἐγένετο τῆς ἐν Ἀκαδημίᾳ σχολῆς Ξενοκράτης, and Aristotle, coming back

and seeing the school under another, ἐλέσθαι περίπατον τὸν ἐν Λυκείῳ (fr. 41, FHG III p. 45; L84). The rest of Hermippus's fragments read the persons from the instruments. Herpyllis was cared for ἐν ταῖς τοῦ φιλοσόφου διαθήκαις, in the philosopher's wills (fr. 42; L85), and a pupil's school is a librarian's entry, Callimachus filing Lysimachus as a Theodorean and Hermippus listing him among Theophrastus's pupils (fr. 46; L86). The separation of the persons has a biographer in the third century, writing from the wills and the succession of the schools, before Diogenes argued it as doctrine; the break while Plato lived is a report Diogenes leaves unassigned, and its assignment to Hermippus is Düring's reconstruction. Hermippus also remembers the continuator as a performer: Theophrastus came into the walk dressed with care and delivered his lecture οὐδεμιᾶς ἀπεχόμενον κινήσεως οὐδὲ σχήματος ἑνός, once mimicking a gourmand down to the licking of his lips (fr. 43; L87). The author of the Characters is remembered doing characters (J11). (On the coding, §8.3 and §11, A.5.)

4.7. **What the reception history tracks.** For each reader the history records which elements of J1–J11 the reader saw, in what words, and what the reader did with them: read the element and revised the filing; read it and explained it by the attribution (the witness of design §4.6); or did not read it. Acceptance or rejection of a single maker is not the measure. A reader who describes J2 exactly and explains it as a pupil's fidelity is the most valuable case the history can find.

5. The Masters exchange, as far as the commons reaches

5.0. **What is in hand.** Design §6.1 sets the Masters exchange here: Masters 1977, McKnight 1978, Chroust 1979 and Masters 1979, to distinguish substantive rebuttal from a defense that assumes the boundary in dispute. The titles are fixed from the volume indexes of Political Theory, which are open: Roger D. Masters, "The Case of Aristotle's Missing Dialogues: Who Wrote the Sophist, the Statesman, and the Politics?", 5 (1977), p. 31; Christopher McKnight, "On Masters, 'The Case of Aristotle's Missing Dialogues' ", 6 (1978), p. 247; Anton-Hermann Chroust, "On Masters's 'The Case of Aristotle's Missing Dialogues' ", 7 (1979), p. 537; Masters, "On Chroust: A Reply", 7 (1979), p. 545. None of the four is open. The 1977 issue is on the Archive for borrowing, which failed; its search-inside returned four of Masters's notes (2, 14, 21, 49) before it began to fail. The 1978 and 1979 issues are not on the Archive. Chroust's book of 1973, the other side of the same controversy (design §3.10a), was searched inside for Theophrastus, 109 results. The section reads what came back and declares the rest, by the study's rule for the commons (§11, A.4). The sentences quoted are held in reading notes beside the table (reading/), which are not seats.

5.1. **The innocent reading.** A political theorist proposes that two late dialogues of Plato and the Politics of Aristotle were not made as they are filed; a classicist who had himself questioned the corpus answers; the theorist replies. The controversy is a dispute about three books, and it closes without changing the editions.

5.2. **Masters: the boundary crossed, the persons kept.** The hypothesis the notes give is stated with its limit: "The most likely hypothesis, particularly with reference to the Politics, is therefore that Andronicus combined lectures by Aristotle and Theophrastus. It is not excluded, however, that Theophrastus himself began the process of inserting his own material in Aristotle's lectures; the evidence is too meagre to permit more than conjectures" (p. 52, n. 14; L71). For the dialogues the direction is the reverse of the received one: "Instead of

assuming a major shift by Plato, is it not more reasonable to follow the classic sources, who attribute the change to Aristotle and his successors?" (p. 57, n. 49; L73). Masters moves books across the line between names, toward Aristotle for the Sophist and the Statesman and toward Theophrastus for parts of the Politics, and keeps every name a person. His evidence is the evidence of persons: Cicero's Piso, who "makes it clear that each scholar wrote his own works, rather than merely adding to Aristotle's lecture notes" (p. 51), and the catalogues, where titles that "presuppose the use of a library" stand in the lists of Aristotle and Theophrastus, and the lists of Strato and Demetrius have none (p. 52). The argument redraws the boundary and leaves the count where the wills and catalogues put it (§1.4: the instruments of legitimacy, read as evidence of the persons they legitimate). In the second coding (§8.3), the attribution is revised with argument; the count of composing persons is presupposed, and the count of contributors to the Politics as edited is revised, to Aristotle and Theophrastus combined by Andronicus (L71, L73).

5.3. **Masters on the seam of §3.** The same note uses the Theophrastus Metaphysics against Grayeff: the book is "said to have been unknown to Hermippus (c. 200 BC) and probably edited by Tyrannion in the first century BC; the first explicit mention and attribution of this text is by Nicolaus of Damascus in 25 BC", citing Ross and Fobes, pp. ix and xxiv (p. 52; L72). The point §3.4 reached from the Aldine, Nicolaus as the first ascription, reached a political theorist in 1977 through Ross and Fobes, and it was used there as evidence for Strabo's story of the library. Ross and Fobes add an editor, Tyrannion, whom the note does not name; their pages are where that comes from, and they are not in the commons (32/11).

5.4. **Chroust 1973: the rename held open.** Chroust's preface states the question the exchange turns on: "whether the author of the 'lost works' and the author of at least some of the treatises included in the Corpus Aristotelicum are one and the same person" (Preface, leaf n14). He reports that "Both Rose and Jaeger, it will be noted, never so much as questioned Aristotle's authorship of the Corpus" (L74); he reports Zürcher's thesis as "subsequently rejected by almost all scholars", and writes that Zürcher's theses, "with certain far-reaching reservations and modifications, deserve further investigation". Then the rename: "we might, whether we like it or not, be compelled to rename the present Corpus Aristotelicum and call it more discriminatingly Corpus Scriptorum Peripateticorum Veterum" (leaves n14–n15; L75), which "might prove to be wholly abortive or, more likely, incapable of scientific proof." His third hypothesis gives the systematic works to "Theophrastus' school (the Early Peripatus) and … its 'systematizing tendencies' "; his account of the library ends with the name: "this whole library simply came to be known as 'the works of Aristotle' ", which "might also explain … why so few of the authentic compositions of the Early Peripatetics … are preserved under the name of their true authors" (leaf n17; L76). In the body of the book the assumption that the Corpus holds Aristotle's writings in part "still lacks complete confirmation" (p. 408, n. 2; L80), and the works on animals and plants "were possibly written by Theophrastus" (p. 259, n. 6; L79).

5.5. **What the two readings share.** Both readers cross the boundary between Aristotle and Theophrastus, Masters for a book and Chroust for the corpus, and both take the persons from the instruments the persons left. Chroust states the function of those instruments in a sentence the study can use as it stands: the testament of a scholarch "established the legitimacy of the succeeding scholarch" (p. 184; L78), and the wills were preserved because "they establish and confirm the legitimacy of the successive Peripatetic scholarchs" (p. 33).

The wills are the corpus's own instruments of legitimacy (§1.4). In Chroust they are read for the legitimacy of persons, and the corpus whose authorship he holds open is the library whose transfer the same wills record. The rename he imagines is a rename to many: old Peripatetic writers, plural. It is held open as a possibility "incapable of scientific proof", and no reader of 1973 is recorded as asking what proof the single name had.

5.6. **What this section cannot establish.** The distinction design §6.1 asks for, between a rebuttal of substance and a defense that assumes the boundary in dispute, is a reading of the replies, and the replies are outside the commons. McKnight 1978, Chroust 1979 and Masters 1979 are declared by title and page. Masters 1977 is read in four of its notes; its body is unread. The section establishes what the two proposals were in their authors' words, where each crosses the boundary and where each keeps the persons; the exchange itself waits on an open copy.

5.7. **Debts.** Set out in the apparatus (§11, A.7).

6. Hegel as a recovery case

6.0. **The case.** A reader who recovered part of the operation and kept the attribution that hides the rest, set beside the account he answered (Tennemann's) and the passages both interpret (design §6.1). The texts are seated: Hegel's Vorlesungen über die Geschichte der Philosophie II in Michelet's edition (Werke XIV, 1833), pp. 169–241, and the Differenzschrift (1801), both OCR'd in session from the Fraktur (hegel, 32/10); pp. 242–336 of the same volume, the rest of the lectures on Plato and the opening of the lectures on Aristotle, OCR'd in session from the scan the seat references (rebuild/corpora/ea-corpora-32/ocr/, leaves n251–n345), with the quoted loci checked by eye against the page; Tennemann's Geschichte der Philosophie II (1799) and System I (1792), in the Archive's OCR (tennemann-platonische-philosophie, 32/09). Page numbers are Hegel's 1833 and Tennemann's 1799. Loci L60–L70 and L90–L98.

6.1. **The innocent reading.** Hegel, lecturing on Plato, sets aside the scholarship of his day where it misses the philosophy: the critics' sorting of genuine and spurious dialogues, the talk of a secret doctrine, the reduction of the dialogues to the school metaphysics of proofs and causes. He reads the dialogue form as an art, finds Plato's philosophy in its movement, and places Plato as the stage of the idea before Aristotle. The lectures are a reading of a philosophy; they make no claim about who wrote what.

6.2. **What Tennemann gave him.** Tennemann's Plato has a secret philosophy that is a scientific one: since Aristotle reports a problem of Plato's method that the writings do not carry, Da sich davon in Platons Schriften nichts findet, Aristotle must have drawn it from Plato's oral teaching (1799, p. 220; L60). So the esoteric philosophy is the scientific, set against the popular, and Plato bediente sich desselben Rechts, welches jedem Denker zusteht, to communicate of his discoveries only as much as he thought good, and only to those he trusted to receive it; Aristotle had the same, the difference formal in him and material in Plato (ibid.; L61). Two operations of the received account are on the page: the gap between Aristotle's report and Plato's writings is filled with an unwritten teaching, the second of the two ghosts of #1590 (J5); and the many-maker reading is used to explain why the writings lack what the report carries.

6.3. **What Hegel refused.** He quotes Tennemann's sentence whole (1833, pp. 179–180) and answers: Wie einfältig! As if the philosopher possessed his thoughts like external things. Die philosophische Idee besitzt umgekehrt den Menschen (p. 180; L63): the idea possesses the person. The esoteric is the speculative, das geschrieben und gedruckt ist, und doch ein Verborgenes bleibt für die, die nicht das Interesse haben, sich anzustrengen; it is no secret and still hidden (p. 238). He sets aside Schleiermacher's critical sorting of genuine and spurious dialogues as für Philosophie ganz überflüssig, the hyper-criticism of the age (p. 179; L62). And he faults Tennemann's reduction of the dialogues to the forms of the old metaphysics, eine steife Zurückführung (p. 188), with the judgment that das Wichtigste in der platonischen Philosophie ist bei Tennemann gerade gar nicht aufgefaßt, a few determinations gathered as dry ontological ones (p. 226), the higher sense of the Philebus and Parmenides not spoken of at all (p. 238).

6.4. **What Hegel recovered.** On the dialogue, Hegel reads the operation the study calls dramatic division (§1.2.2; J1, J11) and states it exactly. That Plato speaks through Socrates and many others is no real difficulty: the dialogues are no conversation of several persons made of many monologues, and die ganze Bewegung des Erkennens … ist es, die Plato angehört, the whole movement of knowing belongs to Plato (pp. 180–181; L64). It is lauter andere Personen, denen Plato seine Gedanken in den Mund legt, so that he never appears by name and so rolls off everything thetic, assertive and dogmatizing, as in Thucydides or Homer (p. 183; L65). The persons are plastic persons of the conversation: denn der Autor läßt den Antworter sprechen, was er (der Autor) will (p. 185; L66). And what in the dialogues belongs to Socrates and what to Plato bedarf keiner weiteren Untersuchung (p. 184; L67). At the Socrates–Plato boundary Hegel gives the whole to one maker speaking through persons, and declares the apportionment between the two names no question for the reading. The declaration is about the content of the dialogues, the share of each name in what is presented. It is no identification of the historical persons, and nothing on the pages read makes one: what Hegel unifies is the authorial direction inside a dramatic plurality, and the persons of the dialogue are the object of the recovery (count of speakers, L64–L67; §8.3). The Differenzschrift states the principle of the recovery in general form: a philosophy handed to the historical treatment becomes dead opinion, one more piece in die übrige Kollektion von Mumien, while der lebendige Geist, der in einer Philosophie wohnt, verlangt, um sich zu enthüllen, durch einen verwandten Geist geboren zu werden (1801; L70).

6.5. **What stayed.** On the pages read, the recovery stops at the next boundary, and it stops on Hegel's own frame. Philosophy in history advances by nodes, Knoten, in which the one-sided principles of predecessors are taken up and unified (pp. 181–182), so each later philosopher must take up the earlier. On that frame the persons are the stages: Plato's presentation is not yet systematic, die philosophische Bildung Plato's war dazu noch nicht reif, and zur wissenschaftlichen systematischen Darstellung ist dieß erst bei Aristoteles gediehen (p. 186; L69). The succession of persons is kept, now as the succession of the idea's stages, and it is needed by the history the lectures tell. The same pages keep a priority of the Archytas kind: the Timaeus is, nach allen Zeugnissen, the extension of a Pythagorean writing we still have, and those who say the writing was made from Plato are überscharfsinnige Leute (p. 182; L68), the direction Iamblichus gave Archytas over the Categories (§2.6); for the Categories the modern scholarship reversed it and kept the count (§2.7.4), and the Timaeus Locrus is to be read for the same. And Hegel's dismissal of the genuineness question (L62) leaves the filing in place: what the critics sort is set aside, and the names the sorting serves stand.

6.5a. **At the next boundary.** The lectures on Aristotle open on the received opposition and strike it. Es ist eine ganz allgemein verbreitete (die gewöhnliche) Meinung, daß aristotelische und platonische Philosophie sich geradezu entgegengesetzt seyen, the one idealism and the other realism im trivialsten Sinne; in der That übertrifft an spekulativer Tiefe Aristoteles den Plato (p. 299; L90). Then the succession. On why Plato chose Speusippus, einen nahen Verwandten, over Aristotle, Diogenes brings eine Menge unnützer, sich widersprechender Anekdoten (p. 301; L92); if the school's continuation meant keeping Plato's philosophy exactly, Speusippus was the man; Plato hat jedoch in der That den Aristoteles zum Nachfolger gehabt; denn Aristoteles trug die Philosophie im Sinne des Plato, aber tiefer und erweiterter vor (ibid.; L91). The succession the school made by kinship is set beside a succession the will did not make, and the second is called the fact. The persons stay two. The opposition between them, the received content of the boundary, is struck, and the instrument of legitimacy is overruled by the philosophy it was meant to carry.

6.5b. **Unity for one name, patchwork for the other.** On the Timaeus Hegel reports Wolf of Halle, who took the dialogue for a collection of fragments or several works joined externally, gleich wie sein Homer, and answers: so werden wir im Ganzen sehen, wie es nothwendig auseinanderfällt, und was die Rückkehr gleichsam zum Anfang nothwendig macht (pp. 248–249; L95): the dialogue's returns to its beginning are its own necessity, one maker's. On Aristotle's writings he tells the custody story whole, from the bequest to Theophrastus, seinem Nachfolger, through Theophrastus's will to Neleus, the cellar, Apellicon, Sulla and Tyrannion (pp. 308–309), and draws the consequence: es müssen Zweifel über ihre Aechtheit entstehen (p. 308; L93). Then he grants the Metaphysics what he refused the Timaeus: Mehrere, z. B. die metaphysischen, scheinen zum Theil aus mehreren Schriften zusammengeflickt zu seyn, so that die höhere Kritik hier ihrem ganzen Scharfsinn den Lauf lassen kann, one ingenuity set against another (p. 309; L94). Inzwischen ist die Sache nicht ganz so arg: what we have suffices for a determinate idea of the philosophy (pp. 309–310). The doubt is admitted and closed in one paragraph. The book §3 found carrying Theophrastus's treatise at its head, in the codices Rose names and in the old Latin version (§3.4b), is the book Hegel calls stitched, and the stitching is left to criticism and kept from the philosophy.

6.5c. **The name made many, the range kept one.** The name aristotelische Philosophie ist sehr vieldeutig: it has had different shapes in different times, the popular philosophy of Cicero's day, the Alexandrian, the scholastic, the return to the sources after the Reformation (p. 310; L97). The exoteric and esoteric writings are von keiner Wichtigkeit (p. 310; L96), as the secret doctrine was for Plato (§6.3). And the range is granted to one person in the lecture's first paragraph: Aristoteles ist in die ganze Masse und alle Seiten des realen Universums eingedrungen, und hat ihren Reichthum und Zerstreuung dem Begriffe unterjocht. Er ist so umfassend und spekulativ, wie Keiner (p. 298; L98). The parts stand side by side, empirically taken up, and still form eine Totalität wesentlich spekulativer Philosophie (p. 299). The range §4.5 finds withheld at the form is granted here over the objects, to a single name, without a question.

6.6. **What the case establishes.** Hegel is the witness design §4.6 asks for, in part. He recognizes the precise relation inside the Platonic corpus, one maker distributing a movement across persons who say what the author wants, and he says so in the words of the operation; he then explains continuity across the names of the corpus through philosophical succession, which his history requires, and on the pages read the relation there is given no standing

to revise the succession. The recovery reaches the persons of the dialogue, and on these pages it keeps the persons of the corpus. Tennemann, read beside him, shows the received account doing the opposite work with the same materials: the gap between Aristotle's report and Plato's writings filled with a withheld doctrine owned by a person (L60–L61). At the Plato–Aristotle boundary (§6.5a) he goes further: he strikes the received opposition and overrules the school's succession in favor of the philosophy's, and keeps the two persons. At the Aristotle–Theophrastus seam he says nothing of his own: Theophrastus enters the lectures read here as the heir of the library and the testator who left it to Neleus, and the doubt the custody story raises is admitted and set aside (§6.5b). The recovery runs one boundary further than §6.4 showed, and on the pages read it keeps the persons there too. At the next seam the history drops the position altogether: Wir vernachlässigen die Nachfolger des Aristoteles und die Ausbreitung der peripatetischen Philosophie, wenn auch ein Theophrast, Straton, berühmte Männer waren. Sie hat nicht mehr das Interesse (p. 423; L100). The history that advances by nodes closes its first period on Aristotle, and the position that continued him from inside (§1.2.4) is named and passed over.

6.7. **Debts.** Set out in the apparatus (§11, A.7).

7. The composition layer: the last edition

7.0. **The case.** Two compositions in the Capture Registry, sealed and read whole: Google's AI Overview at the address "aristotle theophrastus one author" (2026-09-28, a new address) and at "aristotle and theophrastus are not two distinct authors" (2026-09-30, six rounds, the second address the packet's own claim as a plain sentence). Both signed out and incognito, on the author's attestation; the user in both conversations is the author of this study. Loci L101–L105. The stratum is the design's §3.11: the answer engine composes the four as four, and the registry holds the compositions.

7.0a. **Why the engine belongs to the history.** The engine stands at the end of the sequence in two ways, kept apart here. Where the composition cites its sources, the inheritance is direct: the rounds of 2026-09-30 that set out the separate lives, birthplaces and works cite the Stanford Encyclopedia of Philosophy, with Encyclopedia.com and Quora beside it, handbooks, the medium §8.7 places after the edition; the round of 2026-09-28 names no source of that kind. Where it does not cite, the claim is recurrence: the composition repeats an operation the reception performed, Simplicius using the filed corpus to prove the book (§2.4) and the composition using the wills to prove the men (§7.3). Recurrence of the operation is what the study claims at every uncited locus; descent from a particular handbook is claimed only where the round names it.

7.1. **The innocent reading.** An answer engine summarizes what its sources say. Asked whether two ancient philosophers were one author, it reports the consensus of encyclopedias and handbooks, and when a user presses, it concedes politeness and holds the facts.

7.2. **What it composes at a new address.** Round one of 2026-09-28 answers in its first sentence: Theophrastus and Aristotle are "two distinct historical authors and philosophers", and it gives the evidence: mentor and successor, the school and the library inherited, distinct contributions by domain, and the name: "Aristotle gave him the nickname" (L102). The renaming is in Diogenes: τοῦτον Τύρταμον λεγόμενον Θεόφραστον διὰ τὸ τῆς φράσεως θεσπέσιον Ἀριστοτέλης μετωνόμασεν (V.38; L101). The corpus's own biography has the second name

given by the bearer of the first, and the composition offers it as proof that there are two. The same capture records the author's challenge to a citation: the round had cited a source for a sentence the source does not support.

7.3. **What it offers as proof.** Round four of 2026-09-30 sets out the case for two authors under three heads, and the first is the instruments: "the legal wills of both men exist as independent documents" (L103), Aristotle's with provisions for his family, Theophrastus's leaving the library to Neleus (and, the composition adds, the garden, which the will in Diogenes leaves to the community, V.52–53). Then the domains, zoology against botany, and the disagreements: Theophrastus "openly rejected several of Aristotle's core premises". Then the civic record. The wills are the corpus's instruments of legitimacy (§1.4); the disagreements are the oppositions that make the manyness legitimate (§1.3); the composition reads both as the evidence of two persons. In the second coding it is one of two loci in 112 that affirm the count of composing persons as a proposition, both answer-engine compositions (L102, L103), and both on the warrant of instruments; it argues from exactly the material the strata of §4.6 presupposed without argument (§8.3).

7.4. **The reversal, and the filing of the challenge.** Round two, reading the packet, composes the other reading: the Theophrastan Metaphysics behaves as a hinge written from inside Λ, the division is an editorial layer, and the two names are "two inherited labels pinned onto a single, deeply integrated, and collaborative school notebook". Round three takes it back and files it: the one-author reading "does not stem from standard historical reality"; "it comes from a specific 2026 machine-indexing experiment" by "an avant-garde digital author named Lee Sharks" (L104). The challenge is given an author, and the author is offered as the reason to set it aside. Round five, under the author's argument, states the point of §4.6 in its own words: "Every single piece of biographical data, every testament, and every claim of disagreement is itself just text. It is a single, closed textual inheritance being reasoned over by later layers of the same textual tradition" (L105). Round six apologizes for having described the packet as an experiment defending the consensus.

7.5. **What the layer establishes.** The composition runs the reception's sequence in one conversation: the count affirmed at the new address with the instruments as warrant (L102), the instruments and oppositions argued as persons (L103), the alternative considered and assigned to a named challenger (L104), revision under argument (L105). The revision holds for the conversation. The next new address starts from the sources again, and the sources are the editions and handbooks whose frame §3 traced. The layer adds speed and one new move: where the editions filed the books under persons, the composition files the objection under a person too. It does not establish what the engine does at other addresses or on other days; the registry's later captures are the census for that (§8.9).

8. What embrittled, and how

8.1. **The innocent reading, once more.** Four persons lived in sequence and wrote what the editions print under their names. Ancient readers sorted genuine from spurious; modern readers dated, reassigned and doubted; the names held because they were true.

8.2. **What the corpus gives.** Positions that are legitimately many: four organizing operations, four modes of presentation, four objects, each opposing another at a locus in the other's terms (§1.2–§1.3), with the wills and the school inside the corpus as the instruments of the

manyness (§1.4). A text of the corpus says how it was made (Ep. II 314c, L01); another opens on whether three names count three kinds (Sophist 217a, L82); the dialogue and the Poetics state, under both names, the rule a maker follows to speak as another (J11).

8.3. **The frame was set by filing, before argument.** The stone, the wills, the custody narratives, the catalogues and Andronicus's edition presuppose the attribution and leave the count unaddressed; the table holds no locus in those strata that affirms an attribution with argument (§4.6). Argument appears where something put the filing in question, and it appears as a defence: Simplicius's test placed first and settled by the corpus as already filed (§2); the scholion's report of Nicolaus set against the catalogues' silence (§3.4). The table counts this on three axes kept apart (§0.4; axes.py). Of 112 loci, 79 bear on the count of composing persons. At 67 of them the count is presupposed or left unaddressed; of the 41 that presuppose it, 25 give no ground on the page, 10 rest on report, 5 on an instrument and one on argument (Hegel's history of stages, L69). Six set aside a named alternative: four commentators on spurious books written by pupils or by homonyms (Olympiodorus, L23; Elias, L24; Ammonius, L26; Philoponus, L27) and Hegel against Wolf on the Timaeus (L95), each with argument, and the composition of 2026-09-30, which assigns the alternative to a person (L104). Two hold the count open (Chroust, L80; Rose, L88), two revise it (the Second Letter, L01; the composition under argument, L105), and two affirm the received count as a proposition, both compositions of the answer engine, both on the warrant of instruments, the wills and the lives (L102, L103). The revisions the first coding counted under the count belong to other objects: Hegel's are of the dramatic speakers, one maker owning the movement across them (L64–L66), and Masters's and Chroust's are of contributors to an edited work or library (L71, L76). On the attribution, 70 of 112 loci presuppose it or leave it unaddressed, 14 affirm it (10 with argument, 2 on report, 2 on instruments), 14 set an alternative aside and 7 revise it, among them readers who revise by arguing (Meyer, L59; Masters, L71, L73) and one who revises on an instrument (Schneider, on Andronicus's list, L89). The human readers in the table argue about the count of composing persons where they exclude a named alternative, and once where a history needs the persons as its stages (L69); on the loci read, the received count is affirmed with reasons of its own only by the machine.

8.4. **Each challenge crossed a boundary and kept the count.** Iamblichus gave the Categories' priority to Archytas and kept two makers (§2.6), and the modern scholarship reversed the direction and kept two (§2.7.4): the direction between the names is free, and the count is held; Rose found a book inscribed Ἀριστοτέλους ἢ Θεοφράστου and kept two (§3.4b); Schneider moved one book in and one out in two sentences (§3.9); Masters moved dialogues to Aristotle and parts of the Politics to Theophrastus and kept every name a person (§5.2); Chroust held a rename to many open as incapable of proof (§5.4); Hegel gave the dialogue's movement to one maker, struck the opposition at the next boundary, gave the succession to the philosophy, and kept the persons (§6). The reassignments are where the reception was most active, and the count is where it was most fixed.

8.5. **The losses keep the boundary from being tested.** The dialogues filed under Aristotle with Platonic titles survive in the list only (L99); the pages of Nicolaus's Compendium that carried the ground of the ascription are lost (§3.4a); the testimony of Hermippus survives in excerpts, and its strongest claim for the break between persons is left unassigned in Diogenes (§4.6). Where the text is lost, the filing stands by default, and the doubt the custody story raises is admitted and closed in one paragraph (Hegel, p. 309; L93).

8.6. **Why the frame persisted.** The proposed mechanism (§4.5), offered under the hypothesis: the filing under several makers meets credibility and reception as knowledge at once and without argument, and the two conditions appear on the page as the credit of persons (Simplicius, L29) and of the many (the Latin rubric, §3.4b). The frame then hardened in stages, from the catalogue's ἤ and the Aldine's καί to Bekker's numbering and Wimmer's fragment (§4.5.2). The range is granted to one name over the objects (Hegel, L98) and withheld at the form, the one subject on which the corpus states what a maker can do (§4.5.3).

8.7. **How the frame became brittle.** By repetition across media that each took the frame from the last: the catalogue from the library, the edition from the catalogue, the commentary from the edition, the printed book from the codex, the critical edition from the print, the handbook from the edition, and, where its rounds cite one, the answer engine from the handbook (§3.6–§3.10, §4.5.2, §7.0a). At each step the instruments of legitimacy were read as independent evidence of the persons they legitimate, though they reach the reader through the school's channel (§1.4.4, §5.5, §7.3), and the oppositions that make the manyness legitimate were read as evidence of separate minds (§1.3, §7.3). The frame hardened where it was copied, and the reassignments that moved books between names left the names standing (§8.4).

8.8. **What the study establishes, and what it does not.** It establishes, at loci, the shape of the closing: where the second name enters for one book (§3), how a rule of interpretation was built on an attribution (§2), what a recovering reader recovered and where, on the pages read, he kept the persons (§6), and how a composition engine repeats the sequence at machine speed (§7). It does not establish who wrote the corpus, which the page cannot decide. The restoration it points toward is the hypothesis's consequence: if one maker made the many legitimately, restoring the provenance requires the many to be legitimately recollected as one (§1.6).

8.9. **The census.** The census widens from here, reader by reader, recording for each which elements of J1–J11 the reader saw, in what words, and what was done with them (§4.7): the commentators beyond Simplicius, the Arabic transmission, the Latin translators (Bartholomew of Messina, §3.4b), the editions after 1890 where the commons reaches them, and the registry's compositions at further addresses. What the study declares outside the commons is listed by title in §10, and its debts in §11, A.7.

9. Excursus: heteronymic corpora

9.0. **Its place.** The author's own heteronymic practice stays outside the argument of §1–§8, and §1.4 does not rest on it. The author's historical conditions differ from Aristotle's, and so does the method; the Dodecad is a far less distinct many than the classical case; it is where the author learned to read Aristotle; and the present task runs the other way, recollecting the many to one (§11, A.6). It belongs to a later discussion of heteronymic corpora as a class, as one example among them.

9.1. **What the later discussion takes up.** Kierkegaard's pseudonymous authorship and Pessoa's heteronyms, with the Dodecad as one example: in each, how many the positions are by the measure of §1.1 (an operation, a mode of presentation, an object, exposure to refutation with consequence), what instruments the maker gave them, and how the reception filed them. On that measure the Dodecad stands well short of the classical case.

9.2. **What a comparator of this kind can establish, and what it cannot.** Its role is defined and limited. A heteronymic corpus can show that differentiated, opposing positions are sustained under one authorial practice, including through institutional records: a registry, identifiers and deposit records under each name, the working counterparts of the wills and the school (§1.4). That bears on feasibility, the question whether one practice can make positions legitimately many, and on the received reading's missing comparator from the other side (§1.0). It does not establish the ancient authorship, and the study does not use it to.

9.3. **What it is for this study.** The practice is where the author learned to read the corpus; it is no premise of the reading. The study's direction is the converse: the many recollected to one (§8.8).

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- Sharks, Lee. The Stone for a List: The Delphic Decree for Aristotle and Callisthenes Read as a Material-Historical Poem, in Relation to the Peripatetic Wills (v0.2). Crimson Hexagonal Archive, 2026-09-06. #1582.
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- Sharks, Lee. The Registry Has One Column: Theophrastus's Characters as a Named Authorial Function (v0.1). Crimson Hexagonal Archive, 2026-09-06. #1584.
- Sharks, Lee. The First Axis: The Aristotle/Theophrastus Boundary and the Voice of an Operation — a stylometric examination of a seam (v0.7). Crimson Hexagonal Archive, 2026-09-06. #1586.
- Sharks, Lee. The Ghost Catalogues: Aristotle's Lost Dialogues, Plato's Lost Divisions, and What a Two-Author Tradition Has to File as Missing (v0.5). Crimson Hexagonal Archive, 2026-09-07. #1590.
- Sharks, Lee. Measuring the Operation, Not the Name: a protocol for asking whether a corpus's stylistic structure follows its author-names, with the controls that make the answer mean something (v0.4, with reference implementation). Crimson Hexagonal Archive, 2026-09-07. #1593.
- Sharks, Lee. Locating the Dependencies: A Protocol for Testing Whether Biography, Catalogue and Chronology Are Independent Witnesses. Crimson Hexagonal Archive, 2026-09-08. #1602.
- Sharks, Lee. Nothing Before Us: Socrates and the Ending of the Sophistical Refutations. Crimson Hexagonal Archive, 2026-09-08. #1603.
- Sharks, Lee. The First Draft — a notebook: Theophrastus as the Draft of the Aristotle-Position; speculations, seam counts, the named-function model, the stopping rule, transmodality, the Macedonian dossier, handholds and the receiving node, the seam stylometry through the first axis, the instrument's referee rounds, the stones, and the close — the facing corpus, the splice instruments, the dependency protocol, the paper, and what text we are actually printing (v1.0 FINAL). Crimson Hexagonal Archive, 2026-09-10. #1605.

The production investigation as a whole: #1569–#1576 and #1580–#1605.

Declared outside the commons, cited by title only, and not pursued:

- McKnight, C. "On Masters, 'The Case of Aristotle's Missing Dialogues'." Political Theory

6 (1978) 247.
- Chroust, A.-H. “On Masters’s ‘The Case of Aristotle’s Missing Dialogues’.” Political Theory 7 (1979) 537.
- Masters, R. D. “On Chroust: A Reply.” Political Theory 7 (1979) 545.
- Zürcher, J. Aristoteles’ Werk und Geist (Paderborn, 1952).
- Ross, W. D., and F. H. Fobes. Theophrastus, Metaphysics (Oxford, 1929).
- Laks, A., and G. W. Most. Théophraste, Métaphysique (Paris, 1993).
- Gutas, D. Theophrastus On First Principles (Leiden, 2010).
- Thesleff, H. The Pythagorean Texts of the Hellenistic Period (Åbo, 1965).
- Szlezák, T. A. Pseudo-Archytas über die Kategorien (Berlin, 1972).
- Jaeger, W. Review in Gnomon (1932), p. 290 ff., as Drossaart Lulofs cites it.
- Düring, I. Aristotle in the Ancient Biographical Tradition (Göteborg, 1957).
- Usener, H. Theophrasti de prima philosophia libellus (Bonn, 1890); Kleine Schriften I.
- Grayeff, F. “The Problem of the Genesis of Aristotle’s Text” (1956).
- Chase, M. Simplicius, On Aristotle Categories 1–4 (London, 2003).

11. Apparatus

The apparatus keeps the provenance of the study’s propositions, its rulings and its debts, so the sections above can state their arguments directly. The author’s words are quoted verbatim, with their dates.

A.1. **The requirement and its converse (§1.1, §1.4, §1.6).** The governing constraint was set on 2026-11-01 (design §0.4) and stated on 2026-11-02: “this kind of investigation requires one to be legitimately many”. On the instruments: “will, schools, etc, are part of the means by which one is legitimately many. the wills are part of the same corpus. that is not deception - that is *part* of the investigation of one becoming legitimately many”. The converse: “restoring its provenance requires many to be legitimately recollected as one”. §1.1 derives the criterion from what a refutation needs; §1.4.4 adds what the instruments can and cannot support as evidence.

A.2. **Rulings.** “deferred on existence tax. holds open.” (2026-11-02): the link from §4.5 to #1722 is deferred, and holds open stands as a code.

A.3. **The argument on range and on the lost works (§4.5).** The author, 2026-11-02: “the many maker reading would have been immediately necessary from an editorial perspective at the beginning and forever after, because no one would believe one person wrote all that; and even if they did they would not then take is seriously as knowledge.” And: “do we really believe a mind driven to range over everything from plants shapes colors politics and god would not also be driven to range over functional form in their craft?” And: “with any one of plato, aristotle, or theophrastus, you have a mind that could have written plato, aristotle, or theophrastus… and yet we are expected to believe a mind so driven to range over all in terms of subjects, and so concerned with the practice of writing, would have developed subsequently in a row, one miracle after the other, and each constrain itself to one writing mode. oh but wait i forgot about the”lost” works that just so happen to precisely name the existing works of the others, while their supposed loss prevents puncturing the author boundary.” §4.5 states the first as a proposed mechanism and sets out the stages in which, on the evidence of §3, the frame hardened (§4.5.2); the others as §4.5.3 and §4.5.4.

A.4. **The commons (§5.0).** The author, 2026-11-02: “i feel that what can be publicly obtained is a fair natural limit. all my work is cc by 4.0. work thats behind a paywall is work thats not in the commons. and i do commons work.” Paywalled studies are declared by title (§10) and not pursued.

A.5. **The coding (§4.6, §8.3).** The prediction of §4.6 is the author’s. The table carries two codings, both the session’s reading, on which the author rules. The first (code_attr, code_count) put a kind of change and a kind of justification on one scale and took three objects under “count”; the second (axes.py, 2026-11-02) separates the object counted, the position taken and the warrant offered, on the third review’s point, and keeps the first beside it. The builder refuses a row whose phrase is not found in its seat; it verifies the phrase and cannot validate the classification, which stays a reading. Six loci were added with the second coding (L106–L112): the catalogue titles that may be the book (§3.3) and the channel of the wills (§1.4.4).

A.6. **The heteronymic practice (§9).** The author, 2026-11-02: “my historical conditions are different and my method is not aristotle’s. the dodecad is nowhere near as distinct a many as aristotle’s. it is however how i learned to read aristotle, and now my job is more urgently to recollect the many to one than divide the one into many. but it can be discussed later on along with other heteornymic corpora - kierkegaard, pessoa, etc - as one example.” On a reviewer’s premise that traditional reviewers will read the study either way: “gemini assumes that traditional reviewers will take a look at this with or without the dodecade - but this is anathema”. The two machine reviewers’ answers on the question are kept in the review dossier (design §9–§10), and the excursus states the author’s account.

A.7. **Debts, by section.**

A.7.2 (§2, Simplicius). The printed pages of Kalbfleisch (Berlin 1907, the Archive’s open scan inaristoteliscat08simp, pp. 2, 8, 9, 18, 382, 407) were checked on 2026-11-02 against the fourteen TEI-derived lines of the table: the wording agrees, with two divergences, both entered where the lines are quoted (§2.2, ὡς; §2.6, τὰ, ἀντικειμένων, μεταλαβὼν), and L38’s line reference in the print is 382.29–30. Line references were checked against the print at L32 (18.14–15) and L38; the others stand as the TEI gives them. Chase’s translation (2003) is outside the commons (§5.0). Still owed: the Archytan Categories, now seated in Mullach’s FPhG I (pseudo-archytas, 32/01, the book under C. Logica, De decem Categoriis liber), set beside the fragments Simplicius quotes; Thesleff and Szlezák are outside the commons and declared (32/11); Adrastus’s report traced in the other commentators.

A.7.3 (§3, the seam). Drossaart Lulofs 1965 read whole at pp. 26–33 and 144 (borrowed from the Archive), where §3.4a and §3.4b quote search-inside results; Jaeger, Gnomon 1932, p. 290 ff., on the scholium moved to the head of Metaphysics A, outside the commons (Rose 1863 and Schneider 1818 read 2026-11-02, §3.4b, §3.9); the old Latin Metaphysics in Laur. lat. XII sin. 7 seen for the rubric itself; the scholion in the manuscripts themselves, beginning with Paris gr. 1853, to see where it stands on the leaf; Brandis 1823 and Usener 1890 from an open copy; Ross–Fobes (pp. ix, xxiv, on Hermippus, Tyrannion and Nicolaus, as Masters reports them, §5.3), Laks–Most and Gutas read for their accounts of the attribution and of the note, all outside the commons (§5.0); the Arabic transmission of the book.

A.7.5 (§5, the Masters exchange). Outside the commons: the body of Masters 1977; McKnight 1978; Chroust 1979; Masters 1979; Ross and Fobes 1929 on the scholion and on Tyran-

nion (pp. ix, xxiv); Zürcher 1952 (on the Archive for borrowing, search-inside failing). The paywalled studies of design §5 (Gutas, Laks–Most, Rashed, Verhasselt, Perkams, Thesleff, Szlezák, Dorandi, Jaeger's review) are declared and not pursued, by the rule of §5.0. Open, and owed: Grayeff's "The Problem of the Genesis of Aristotle's Text" (1956), if an open copy exists. Düring's Aristotle in the Ancient Biographical Tradition (1957), where the assignment of the secession legend to Hermippus is argued, is declared at 31/11 and outside the commons; Hermippus's own fragments are read in §4.6 from the seat (31/06).

A.7.6 (§6, Hegel). The lectures on Aristotle between pp. 337 and 421, read for any further word on the writings (Theophrastus is named and set aside at p. 423; the pages between were surveyed by their headers only and are unread); pp. 242–336 seated at a later version of 32/10; the pages of Tennemann's System I on the order of the writings (1792, the part Ueber die Zeitfolge der Platonischen Schriften); Hegel's own sources for the Timaeus remark (the scholia he cites, p. 182 n.); the OCR's readings checked against the Fraktur page at each locus.

A.8. **Reviews.** Three reviews of 2026-11-02 were checked before any was taken in: DeepSeek's (design §9), Gemini's (design §10) and a third (design §12), which read the circulated draft on GitHub with the locus table, its builder and the joint-pattern specification. The third review's points and what was done with each are recorded in design §12.

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