

ΠΑΝ-COMPOUNDS IN PLATO

Plato's fondness for words compounded with *παν-* (nearly all adjectives and adverbs) is obvious at the most cursory reading of his works; this characteristic of his style becomes even more striking when his use of these words is compared with their frequency in earlier authors. An investigation of Platonic usage in this respect, relatively easy since the publication of Leonard Brandwood's *Word Index to Plato* (Leeds, 1976), yields interesting results. Whether the effect of the *παν-* prefix is intensive or determinative (see below, §1), Plato has a tendency to associate these words with some sort of disapproval; this disapproval is sometimes explicit enough and can sometimes be inferred from the use of the word, or of a word related to it, in other contexts. The words may be used ironically, as *πάγκαλος* often is and *πάσσοφος* always. Another sort of disapproval springs from what may be called Plato's general dislike of promiscuous plurality, excess and variety; for a philosopher who believes in single, unchanging Forms there is something intrinsically objectionable in such words as *πάμπολυς* and *παντοδαπός*. It also transpires that Plato may have coined a number of these words and that he was probably the first prose writer to import others from poetry; in the face of the fragmentary nature of surviving Greek literature it would be unwise to be more dogmatic. The following, somewhat dry, survey will, it is hoped, throw some light on the usage of these interesting words.

I. INTRODUCTION

All the *παν-*compounds used by Plato may be classified as determinative or intensive or both (for in some cases the categories overlap). When I call a word 'determinative' I mean that the *παν-* prefix determines the precise reference of the main stem, as with *πάμφορος*. The principal force of the compound is here in the expression of variety (though clearly in a word such as *παμποίκιλος* determinative and intensive forces overlap or coincide).¹ There is little doubt that some of the words studied must have originated as determinative compounds but have degenerated in time to a merely intensive force. So *πάγκαλος* probably meant, originally, 'fine in every respect', whereas by the time it is used by Plato it conveys no more than 'extremely fine' (ironically or not, as the case may be; the same is doubtless true of *πάσσοφος*).

I have not included in my survey all the words found in Plato beginning with *παν-* (*παγ-*, *παμ-*); my general, if flexible, principle has been to omit those cases where the author was forced into the use of a *παν-* word by the nature of what he wished to say. Thus *πᾶς* itself, *πάντως*, *πανήγυρις*, among others, are omitted.² Perhaps on this criterion *παντοδαπός* and *παντοίος* could have been omitted, but Plato's characteristic use of them is striking enough to make their inclusion desirable. *παγκράτιον* (q.v.) is a special case.

An original bipartite classification into pejorative and neutral or favourable proved to be in the event misleadingly dogmatic. Instead, I have commented on most instances of the less frequent words while summarising my findings on those most commonly

¹ See H. Thesleff, *Studies on Intensification in Early and Classical Greek* (Helsinki, 1954), pp. 139–41.

² *πανήγυρις* is a borderline case, and its association with complicated emotions and with *παντοδαπός* at *Rep.* 604e4 comes near to justifying its inclusion on the same grounds as *παγκράτιον*.

found. I have occasionally made use of a distinction between what I call 'M', 'A' and 'Q'. 'M' denotes 'Plato's mouthpiece', a category which includes Socrates, Diotima, the Eleatic and Athenian Strangers, Timaeus and Critias (of the *Critias*); 'A' denotes an interlocutor of M or another speaker; 'Q' denotes an opinion or saying quoted from or attributed to another person by M.

At the cost of a certain arbitrariness I have adopted Brandwood's ordering of the dialogues and judgment of their authenticity³ (even though I sometimes reserve judgment on both counts). Brandwood orders the pre-*Republic* dialogues alphabetically in two groups; of the suspected works he lists as genuine *Hippias Major*, *Epinomis* and all the *Epistles*. The only important effect on my calculations is from several occurrences of *πάγκαλος* in the *Hippias Major* (which I am personally inclined to think was not written by Plato).

II. RESULTS

Table 1 shows that there is a marked tendency for the words studied to occur more frequently in the later Plato. If we divide the corpus into two roughly equal parts, the approximately 815 Stephanus pages up to and including the *Republic* and the approximately 800 pages of later works, we find this tendency particularly notable in *πάμπολυς* (25/57) and *παντοῖος* (4/30); the only significant balance in the other direction is with *πάγκαλος* (22/15);⁴ in view of the heavy irony with which this word is normally employed (and the greater frequency of irony in the first half of the corpus), as against Plato's growing fondness towards the end of his life for the use of *παν*-compounds without irony (which will be seen in §III), this is perhaps not surprising. The total listed occurrences are divided 122/190 between the two parts of the corpus, a frequency of one occurrence per 6.68 and one per 4.21 Stephanus pages respectively (cumulative figures confirm an increasing trend of use). It must be admitted, however, that most of the words occur too infrequently for their individual distributions to be statistically significant.

Table 2 gives the results of searches for *παν*-compounds outside Plato among the standard lexicons and concordances,⁵ than which they are no more precise or accurate, for selected authors from Homer down to the time of Plato. It will be noted first that before the fourth century such words occur mainly among the poets, who also employ a number of *παν*-compounds not found in Plato,⁶ and second that there are signs of a vogue developing during Plato's lifetime for some of the words in question; I prefer not to speculate whether Plato leads or follows this vogue, a question which involves difficult problems of chronology and is largely irrelevant to the present enquiry. For occurrences outside Plato I have relied, apart from the reference books listed, on LSJ and the *Thesaurus Linguae Graecae*; we must also keep constantly in mind what a small quantity of the significant literature survives and remember that the absence of a word in what is extant proves neither that it was not used in some lost work nor that it was not current in the spoken language. We may be reasonably confident, therefore, that Plato's originality, great though it was, cannot have been as great as the evidence suggests.

³ *A Word Index to Plato*, xvi ff.

⁴ With *παντοδαπός* (43/39) and *πάσσοφος* (5/5) the split is approximately equal.

⁵ Listed at the end of the paper.

⁶ Approximate figures are: Homer 25, Hesiodic Corpus 8, Aeschylus nearly 50, Sophocles 45, Euripides 22, Herodotus 6, Thucydides 2, Aristophanes 24, Xenophon 2, Isocrates none.

Table 2. *παν-compounds** in selected authors from Homer to Plato†

	Homer	Hesiodic corpus	Aeschylus	Sophocles	Euripides	Herodotus	Thucydides	Aristophanes	Xenophon	Isocrates	Total
παγγέλοιος	—
πάγκακος	.	1	3	2	10	.	.	.	.	.	16
πάγκαλος	1	.	.	1	8	.	10
παγκράτιον	1	1	3	6	1	12
παγχάλεπος	1	.	1
πάμμαχος	.	.	1	.	.	.	.	1	.	.	2
πάμμεγας	—
παμμεγέθης	1	.	1
παμμήκης	.	.	.	1	.	.	.	.	.	.	1
παμπάλαιος	—
παμπληθής	.	.	.	1	.	.	.	.	13	6	20
παμπλούσιος	.	.	.	1	.	.	.	.	.	.	1
παμποίκιλος	3	.	.	.	1	.	.	.	.	.	4
πάμπολυς	2	24	.	26
παμπόνηρος	6	1	.	7
πάμφορος	.	.	1	.	.	1	.	.	4	.	6
πάμφυλος	1	.	.	1
πανάγαθος	—
παναληθής	.	.	2	.	.	.	.	.	.	.	2
παναρμόνιος	—
πάνδεινος	—
πάνσμηκρος	—
παντοδαπός	1	.	1	1	1	3	.	4	27	12	50
παντοίος	32	5	.	3	4	28	6	3	11	.	92
πάσσοφος	.	.	1	1	2	.	.	.	.	.	4

* All derivatives subsumed under the main entry.

† In standard lexicons/concordances.

III. ANALYSIS

Note that all Platonic references are to Burnet's text and that adverbs are subsumed under their adjectives (as *παγκάλως* under *πάγκαλος*).

παγγέλοιος ('thoroughly ridiculous' LSJ). There are two instances of this naturally pejorative word (*Rep.* 522d1, *Phdr.* 260c2); the second comes from the mouth of Phaedrus, who has something of a propensity for *παν*-words. *παγγέλοιος* may be a Platonic coinage; it occurs also in the fourth-century comic playwright Eubulus (fr. 53, 6 Kock). **πάγκακος**. Six instances⁷ (one of them is A), none with any extra pejorative connotation. At *Prot.* 334b4 the word is used by Protagoras determinatively and precisely: oil is bad for *all parts* of plants. At *Pol.* 300e1, *Laws* 743b4, b7, 928e3 and *Ep.* 8, 354e4 the prefix intensifies, though with precision rather than mere exaggeration. Outside Plato *πάγκακος* occurs once in Theognis and several times in tragedy. A poetic word, it is first used in extant prose by Plato, and used carefully, without hint of scorn or ridicule. It should be remembered that the *Protagoras* passage is spoken by Protagoras himself, and may be an extract (or a paraphrase) from the sophist's own work.

⁷ At *Phil.* 28a1 Burnet, probably correctly, reads *πάν κακόν*; cf. *πανάγαθος* below.

πάγκαλος. I shall treat the 37 occurrences of this word and its adverb *παγκάλως* in some detail. Twenty-five are spoken by M (Socrates 18, Diotima 1, Critias 1, Eleatic Stranger 1, Athenian Stranger 4) and twelve by A (detailed below); of the M examples six can be further classified as Q.: (i) Spoken by M and apparently neutral (or favourable) in connotation (12): *Apol.* 31d6 (of Socrates' divine sign); *Hipp. Ma.* 288c9 (but there may be irony here as Socrates echoes Hippias' fulsome language); *Rep.* 331c1; *Phdr.* 230b4, c4; *Tht.* 160d5 (but Theaetetus' answer turns out to be wrong); *Soph.* 217c5; *Phil.* 26b7 (the combination of *πάμπολλα* and *πάγκαλα* is a late Platonic mannerism); *Laws* 686d9, 722c8, 859d8; *Epinomis* 991d3; note that five of these twelve examples occur in the very late works. See further my observations below. (ii) Spoken by M and clearly ironical (8): *Euthyphro* 7a2 (Euthyphro's attempted definition, which of course turns out to be useless) and 13e10 (the *πάγκαλον ἔργον* which Socrates ironically assumes the gods carry out with man's help); *Crat.* 396a1 (one of Socrates' far-fetched etymologies); *Euthyd.* 288c3, 301c4, 303b4 (all in ironic admiration of the sophists Euthydemus and Dionysodorus); *Phdr.* 269a6, 271c3 (ironic admiration of rhetorical technicalities). (iii) Q (5): *Gorg.* 520b1 (it is only through ignorance that Gorgias considers rhetoric *πάγκαλον*); *Phdo* 85e5 (a view which turns out to be mistaken); *Symp.* 204c3 (Diotima mocks the view she attributes to Socrates); *Rep.* 338a7 (Socrates obviously does not really think Thrasymachus' reply will be a good one); *Critias* 121b6 (a view not endorsed by Critias). (iv) Spoken by A (12): *Charm.* 154d5 (Chaerephon, apparently neutral); *Hipp. Ma.* 286a5, b4, 288c5, 296b2 (Hippias, in the orotundity of whose mouth they are doubtless honest enough; but the author's portrayal of the pompous, self-satisfied sophist may encourage us to see irony here); *Symp.* 183b4, c3 (Pausanias, representing the views of others; irony may be suspected on the part of Pausanias and is more than likely on that of Plato); 217a1 (Alcibiades, neutral; but, as Thesleff remarks,⁸ Alcibiades uses a 'drunken, hyperbolic' style, in which *πάμπολος* also occurs); *Rep.* 540c3 (Glaucón, neutral); *Phdr.* 274a6, 276e1 (Phaedrus, apparently neutral; but the examples listed under (b) may make us suspect that Plato is indulging in irony at the expense of Phaedrus' exaggerated passion for rhetoric); *Laws* 747e10 (Cleinias, neutral).

πάγκαλος is relatively rare outside Plato (see Table 2), but frequent in his works. Like *πάμπολος* (q.v.) it seems often to be used without prejudice in his latest works, where it is difficult to detect any hint of irony. In my classes (ii) and (iii) and in several of the cases in class (iv) irony clearly can be found, in the sense, at the very least, that the reader may assume Plato has some reservations of opinion about whatever is praised by the word. We may then be tempted to look again at the examples listed in class (i); the following possibilities emerge: (α) At *Rep.* 331c1 the reader is expected to withhold his total approval from the views of Cephalus. (β) At *Tht.* 160d5 he is expected to realise that Theaetetus' definition of knowledge as sensation will not stand scrutiny. (γ) At *Phdr.* 230b4 and c4 Socrates' praise of the countryside may lack something in sincerity (and see above on other occurrences of the word in the *Phaedrus*). (δ) At *Soph.* 217c5 either the Eleatic Stranger or Plato may intend us to take the former's praise of Parmenides, or, indeed, what is potentially much more exciting, of Plato's *Parmenides*, with a pinch of salt.

παγκράτιον and cognates (*παγκρατιάζειν*, *παγκρατιαστής*, *παγκρατιαστική*). These words might be considered to belong among 'those cases where the author was forced into the use of a *παν*-word by the nature of what he wished to say', and indeed

⁸ *Studies in the Styles of Plato* (Helsinki, 1967), p. 137.

most of the nine occurrences are purely descriptive (*Charm.* 159c11, *Euthyd.* 271c8, *Gorg.* 456d2, *Rep.* 338c7, *Laws* 795b6, 830a3, 834a4). I include them because of two instances in the *Euthydemus* (271c7, 272a5) where Plato is pouring scorn on the superficial all-round skill of the sophists Euthydemus and Dionysodorus. The passage fairly bristles with *παν*-words⁹ (including a perfectly innocent *παγκρατιαστά*) and it is particularly interesting to see how quite ordinary words can in this way be infected with scornful overtones by their context. *παγχάλεπος* (intensive, 'extremely difficult'). Of 11 occurrences only one (*Euthyd.* 287b7, used by Socrates of one of Dionysodorus' sophisms) can definitely be categorised as ironical; *Crat.* 409d2, in the etymological section where Plato's intentions are possibly in doubt, might be a second such. *Phdo* 85c4, *Soph.* 236d1, *Pol.* 291c5, *Phil.* 16c2, *Laws* 669e2, 708d5, 829a4, 839d4 and *Epin.* 979c2 are likely to be straightforwardly intensive. Once more the increased frequency in late dialogues is to be noted. Found once (possibly twice) in Xenophon. *πάμμαχος* (determinative, probably with connotations of both of LSJ's senses: 'ready or sufficient for every battle' and 'fighting by all means, with all one's resources'). One occurrence only (*Euthyd.* 271c7), full of irony and connected with *παγκράτιον* and cognates. Rare before Plato, it becomes commoner later. *πάμμεγας* (intensive, 'extremely great'). Of the three occurrences one (*Phdr.* 273a5) is A, in the mouth of Phaedrus, whose propensity for such language has already been noted (some implicit criticism by Plato may reasonably be assumed); the other two (*Phdo* 109a9, *Tim.* 26e5) are neutral, both occurring in passages of some solemnity.¹⁰ The word is found first in Plato. *παμμεγέθης*. This synonym of *πάμμεγας* is found three times, one of which (*Parm.* 128b3) is in a passage where irony is clear: Zeno, says Socrates, uses very many very great arguments (*πάμπολλα καὶ παμμεγέθη*) to prove the impossibility of plurality ('the many'). A second occurrence in the *Parmenides* (164b4) and one at *Laws* 913d3 are neutral. A rare word, first attested in Plato and Xenophon. *παμμήκης* (intensive, 'extremely long'). Four instances. That at *Phdr.* 268c6 implies condemnation of the poetaster who will compose long speeches on a trivial subject and brief ones on a matter of importance; at *Soph.* 217e4, *Pol.* 286e1, *Laws* 642a2 the word is used by M with reference to the subject under discussion, in each case qualifying *λόγος*, with a hint of apology (and therefore, at the very least, of exaggeration). Plato is the first prose author in whom it is found. *παμπάλαιος* ('exceedingly ancient'). One heavily scornful instance (*Thet.* 181b3), where its coupling with the always pejorative *πάσσοφος* speaks for itself. *παμπάλαιος* appears to have been coined by Plato. *παμπληθής*. This adjective, in the sense 'very many', occurs three times in Plato. At *Thet.* 156b6 it is used of the undisciplined multiplicity of senses and sensibilia, clearly conveying the dislike that Plato felt for the plurality of the phenomenal world. *Critias* 110–11 is part of a passage of elaborate rhetorical description, where *παμπληθῆ* at 111a2 echoes *πάμφορον* two lines earlier. More remarkable is the sentence at *Laws* 782a6–b1, where the words *παντοῖα*, *παντοδαπά*, *πάντως*, *πᾶσαν*, *παντοίας* and *παμπληθεῖς* are all found within six lines; even in the late Plato some dislike for such diversity may be suspected. *παμπληθής* became a vogue word, being relatively frequent in Xenophon and Isocrates. *παμπλούσιος* ('exceedingly rich'). Used by Plato, naturally with disapproval, at *Laws* 743c3. An apparent Platonic coinage, though Sophocles uses *πάμπλουτος*. *παμποίκιλος*. Determinative and intensive forces overlap in this word ('various in every respect'/'extremely varied'), used, perhaps with distaste, at *Tim.*

⁹ cf. *πάμμαχος*, *πάσσοφος* and my *Commentary* (Philadelphia, 1981), ad loc.

¹⁰ For levels of style see below §III.

82b6; but the *Timaeus* is one work in which words expressing variety seem to be used without prejudice in the description of the wonders of the sensible world. *παμποίκιλος* is a Homeric word, apparently introduced to prose by Plato. *πάμπολος* ('very many'). This is a word of which Plato became particularly fond at the end of his life; 42 out of 83 occurrences are in the *Laws* and *Epistles*. His fondness is almost matched by Xenophon (24 instances in a much smaller corpus), which suggests that the word enjoyed some sort of a vogue. The vast majority of occurrences in the later dialogues are simply intensive, with no special connotation beyond exaggeration, but approximately a quarter of the total carry some sort of pejorative tone, ironical or otherwise. To present an examination of the whole field would be tedious; I append the more interesting examples of the latter category: *Hipp. Mi.* 368e1 (Socrates has doubtless forgotten *πάμπολλα* of Hippias' achievements); *Ion* 536a4 (of the chain of people 'magnetised' by the Muse); *Hipp. Ma.* 286b4 (*πάμπολλα... καὶ πάγκαλα*; see above under *πάγκαλος*); *Meno* 80b2 (Plato's irony at the expense of Meno, who recalls the large number of speeches he has made about *ἀρετή*); *Meno* 92a1 and *Rep.* 600a7 (almost identical wording, of a large number of sophists); *Rep.* 373c7 (the context is the large number of people and things needed by the 'inflamed city', of which Socrates disapproves; cf. *παντοδαπός*); 422e8 (other cities which lack the unity of this one should be described as *πάμπολλαι*); *Parm.* 128b2 (see on *παμπληθής*); *Phdr.* 242b2 (Socrates, of Phaedrus' pre-eminence as a begetter of *λόγοι*, with some irony) and 268b2 (Q: the amateur wishing to be considered a doctor claims to know *πάμπολλα* *τοιαῦτα*, to the obvious disapproval of Socrates). We can see here the tendency to use *πάμπολος* instead of *πολύς* in contexts where plurality is to be deprecated. But the frequency of pejorative examples drops drastically in the later dialogues, there being not one unequivocal case in the *Laws*. There are sufficient passages where *πάμπολος* is unmistakably used with disapproval, at least on the writer's part, to make it reasonable to question the tone of *Prot.* 320b2 (has Socrates really known so many *ἀγαθοί*?)¹¹ and *Meno* 72a1 and 74a6 (Meno's claims that there are many *ἀρεταί*). *παμπόνηρος*. On all three occasions that this word occurs (*Rep.* 352c7, 487d2, 489d3, referring back to 487d2) it is used to distinguish what is completely bad from what is only moderately so (cf. *πάγκακος*). There is disapproval, naturally, but no added irony. It occurs six times in Aristophanes and once in Xenophon; it is likely to have belonged to colloquial speech. *πάμφορος* ('bearing all crops'). There are five instances of this (intrinsically favourable) determinative agricultural term, all purely descriptive and all in the later works (*Critias* 110e7, *Laws* 704c2, d5, 708a8, b2). Once each in Aeschylus and Herodotus, four times in Xenophon. *πάμφυλος* ('of mingled tribes or races' LSJ). This word is found once (*Pol.* 291a8), in a passage dripping with contempt as the Stranger describes the manifold breed of contemporary politicians. It is a fine example of how Plato manages to convey distaste through the use of words expressing multiplicity and diversity (here including *πολύτροπος* as well as *παν*-words; the *-φύλος* stem itself expresses these qualities, and *φύλον* is often derogatory in Plato). *πανάγαθος*. Once¹² in the (very suspect) Eighth Letter, contrasted with *πάγκακος*. Found also in Cratinus. *παναληθής*. One occurrence (*Rep.* 583b3); also found twice in Aeschylus. *παναρμόνιος* (literally 'embracing all modes or scales' LSJ, determinative). At *Phdr.* 277c3 this word is used metaphorically with (at least on the surface) no pejorative connotations;

¹¹ If this sentence is ironical (and I believe it is), there are definite implications for the closing pages of the *Meno*, strengthening the view that we should there infer not that *ἀρετή* really comes *θεία μοίρα ἀνὲρ νοῦ* but that no-one in Athenian public life has yet possessed it.

¹² At *Phil.* 27e8 the manuscripts' *πάν ἀγαθόν* should probably be preferred; cf. note 7.

it is coupled with *ποικίλος*, which it here closely approaches in meaning. It also occurs three times in a literal, technical sense in *Republic* III (399c7, d4, 404d12), associated with *πολύχορδος*, *πολυχορδία* and *πολυαρμόνιος* in a passage where Socrates is describing the complicated kind of music that he disapproves of; once more we can see Plato's characteristic dislike of the manifold and multiform expressed partly through his lexical usage. The word is found first in Plato. *πάνδεινος*. At *Rep.* 605c8 and 610d5 this word is used with a precisely intensive force ('completely terrible'); at *Pol.* 209b3 it is used somewhat differently, in apparent reference to the versatility of certain civil servants. I can detect no certain note of scorn but should not like to rule out the possibility of its being there. Found first in Plato. *πάνσμηκρος*. Used as an intensive at *Tht.* 174e4, *Rep.* 496a11 and *Laws* 903c2; there is a possible hint of scorn in the last occurrence. The word is found only in Plato. *παντοδαπός* ('of every kind', 'various'). This a favourite word of Plato's (82 occurrences) and differs in its distribution from many *παν*-compounds in that it is slightly more frequent in the dialogues up to and including the *Republic* than in the later part of the corpus (43 occurrences against 39); this, however, is balanced by the quite different distribution of the semantically similar *παντοίος* (4/30, first in *Symp.*). The particular interest of *παντοδαπός* lies in the fact that while it is from a semantic point of view purely descriptive (and might therefore under my criterion of §I have been omitted from this survey), it is found in a number of contexts which are scornful, ironic or otherwise pejorative. It is, moreover, frequently (24 times) accompanied by some part of *πολύς* and is often employed to register Plato's distaste, already noted, for plurality and diversity. Approximately half the 82 occurrences (I prefer not to be more precise, since some are arguable) may be generally classified as pejorative; I append some examples (perhaps the most noteworthy are those from the *Republic*): *Gorg.* 489c5 (in Callicles' scornful mouth, describing the *δήμος*); *Republic* 373a4 and b8 (describing the many, varied people and things that the 'inflamed' city will require); 378c5 (stories about feuds among gods and heroes, most distasteful to Socrates); 381e4 and e9 (of divine metamorphosis, again distasteful; cf. *Ion* 541e7); 397c5 and 399e10 (of complicated music); *Tht.* 156c1 (of sensible qualities; cf. b6 *παμπληθεῖς*); *Soph.* 225c5 (Theaetetus, of the overnice divisions of the *ἀντιλογικός*); *Laws* 707b1 (of the *οὐ πάνυ σπουδαίων ἀνθρώπων* who man navies), 782a7 (see under *παμπληθής*), 812e2 (of complicated music). It is perhaps not surprising to find that *παντοδαπός*, which is easily associated with the world of particulars, occurs, with no special pejorative overtone, no fewer than ten times in the *Timaeus*. There is with this word a slight movement in the late works away from pejorative use, though not as marked as with *πάμπολυς*. *παντοδαπός* is another word which clearly came into fashion during Plato's lifetime (see Table 2). It is already used with contempt by Andocides. *παντοῖος*. This word begins to displace the virtually synonymous *παντοδαπός* in the later dialogues. Besides being lexically equivalent to that word it resembles it in being frequently employed to express disapproval or distaste; again like *παντοδαπός* it is often associated with the variety and change of the world of particulars. Examples of this are *Rep.* 515a1 (the manufactured objects of the cave); *Tht.* 157a2 (sensible objects and qualities); *Pol.* 270c7 (all kinds of change; cf. *Laws* 903d5); *Phil.* 12c7 (the manifold forms of pleasure; cf. *Laws* 798c7), 47a7 (three times, again of sensibles); four occurrences in the *Timaeus*, neutral in themselves but connected with the phenomenal world. Approximately half the occurrences of *παντοῖος* may be classified as evincing at least distaste on the part of the speaker. It is one of the few words in this survey found more frequently in earlier authors than in Plato. *πάσσοφος* (so in the best manuscripts of Plato; elsewhere *πάνσοφος* is also found). Ten

occurrences. Although LSJ's intensive 'most clever' is commoner, it is clear from *Euthyd.* 271e6 and *Rep.* 598d3 that what was presumably the original, determinative meaning, 'clever at everything', was still not dead. No *παν*-compound is used by Plato with such consistent irony, of sophists (*Prot.* 315e7, *Euthyd.* 271e6, 287c10, *Tht.* 152c8), philosophical opponents (*Lys.* 216a7, *Tht.* 181b4, *Soph.* 251c5), poets (*Tht.* 152c8, 194e2) and polymaths (*Rep.* 598d3). The word had started its downward path in the tragedians (Sophocles' fr. 913 describes Odysseus as *πάνσοφον κρότημα*).

We should ask whether, quite apart from the use of *παν*-compounds to register disapproval, these words are associated with any particular type or level of style. To this question one definite answer can be given, that *παν*-compounds are a notable feature of what Thesleff¹³ calls the 'onkos' style, the weighty, verbose and often convoluted style that predominates in the later dialogues. As well as this stylistic characteristic, there is a tendency for *παν*-compounds to occur in pairs or groups, with an effect of rhetorical exaggeration (which can in itself, of course, suggest irony); cf. such passages as *Tht.* 181b, *Phil.* 26b and *Laws* 782af. Notable also, perhaps, is the relative frequency of such words in the mouths of Alcibiades (in the *Symposium*) and Phaedrus, the great lover of rhetoric (in the *Phaedrus*).

IV. CONCLUSIONS

The conclusions to be drawn from this investigation are largely self-evident. *παν*-compounds are far more frequent in Plato than in any earlier author, and they are commonly, especially in the earlier dialogues, associated with disapproval. It is possible to be more precise and to point to two particular focuses of this disapproval: the Sophists, with their polymathy and their despised versatility, and the world of the senses, itself full of plurality and variety. As many of the words were especially associated with the irony (in the modern sense) of Socrates, it was perhaps to be expected that in the later dialogues they would be less frequent. In fact, the case is different: ironic uses become slightly less prominent, but *παν*-compounds become much more frequent.

Part of the value of this survey lies simply in the light it casts on one feature of Plato's style. But stylistic observation in itself, without any consideration either of the effect desired (or presumed to be desired) by the author or of any advantages of interpretation that can be gained from it, is a sterile pursuit, and my hope is – since content should never, particularly in the case of a great artist such as Plato, be studied in isolation from its expression – that occasionally an extra nuance may now be detectable that can aid the understanding of Plato's philosophy.

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¹³ *Studies in the Styles of Plato*, esp. pp. 77 ff. and 91.

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