

A PASSAGE OF PLUTARCH

In Plut. *Mor.* 621 B-C we read:

«Τοιοῦτον», ἔφη (*scil.* ὁ Κράτων) «σοι, Θέων, ἐγὼ τὸν ἄρχοντα συμποσίου πλάσας ὥσπερ ἐκ κηροῦ τοῦ λόγου παραδίδωμι». Καὶ ὁ Θέων «ἀλλὰ δέχομαι μὲν», εἶπεν, «οὕτω μᾶλλον ἀπειργασμένον τὸν ἄνδρα καὶ συμποτικόν· εἰ δὲ χρήσομαι κατὰ πᾶν αὐτῷ καὶ μὴ καταισχυνῶ τὸ ἔργον, οὐκ οἶδα».

I have already explained (*Problemi testuali nei Moralia*, p. 85: in «Sulla tradiz. manoscritta dei *Moralia* di Plutarco», *Quad. Dipart. Sc. Antich. Univ. Salerno*, 2, Salerno 1988) that Theon's words ἀλλὰ δέχομαι μὲν οὕτω μᾶλλον ἀπειργασμένον τὸν ἄνδρα καὶ συμποτικόν, arbitrarily altered by all the modern editors, are in fact sound.

I should now like to add that the rest of his sentence, i.e. εἰ δὲ χρήσομαι κατὰ πᾶν αὐτῷ καὶ μὴ καταισχυνῶ τὸ ἔργον, οὐκ οἶδα, is not corrupt either. The phrase κατὰ πάντα «in every respect», «throughout» is well attested in Greek (cf. e.g. Bauer, *Wört. N.T.*, s.v. κατὰ, II, 6); the editors of Plutarch, believing the words κατὰ πᾶν to be impossible Greek here, have altered the text. Hubert (the latest Teubner editor), quoting *Mor.* 1146 A αὐταῖς ... κατὰ τρόπον χρῶτο, conjectured εἰ δὲ χρήσομαι κατὰ τρόπον αὐτῷ, and his proposal has been accepted by Clement-Hoffleit, in their Loeb edition (*Plutarch's Moralia*, volume VIII, *The Loeb Classical Library*, 1969).

In reality, κατὰ πᾶν does exist in Greek: it is attested in Gow-Page, *Hell. Epigr.* 3648 κατὰ πᾶν ἤλγηκα (cf. Gow-Page, *ad loc.*). It follows that the text, in Plutarch's passage under discussion, is perfectly sound. The sense is: «I accept the symposiarch fashioned to be (ἀπειργασμένον), rather (μᾶλλον), like that (οὕτω) and convivial (καὶ συμποτικόν). But whether I shall make use of him (εἰ δὲ χρήσομαι αὐτῷ) in every respect (κατὰ πᾶν) and not bring dishonour upon your work of art, I do not know». Theon, after uttering these words, goes on to make use of the

man (i.e. the symposiarch who has been fashioned out of the wax of talk, as it were, by Crato) in every respect that he can think of, concerning the symposiarch's duties (621 B - 622 C, i.e. up to the end of *Question 5*). The fact that the phrase *κατὰ πᾶν* occurs in *Hell. Epigr.* 3648 would seem to indicate that it was used here by Theon as a poetic *flosculus*. At *Mor.* 1136 B we find *κατὰ πάντα*.

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