
Although it took some time to appear (the preface is dated July, 1969 and the publisher’s date is 1971) this is a most welcome handbook, particularly since it closely followed J.M. Rist’s *Stoic Philosophy* (1969), which is the best succinct account of Stoicism in English. With these two books and their bibliographies at his disposal the serious student of the subject is well placed for his main guide-lines.

There are seven contributors to this volume, which arose out of a seminar series at the London Institute of Classical Studies convened by Dr Long of University College, who is editor. Its aim is to cover a number of topics of philosophical and historical importance for Stoicism, with non-specialists in mind as well as professional scholars. Hence the transliteration of many Greek terms in the text, often leaving the citations and detailed argumentation to the notes (this principle however is unevenly applied, so that the mixture of Greek and transliterated terms, for example in Chapter ix, is rather strange). Three articles are reprints with minor changes, one from Rist’s book, the others from the *Classical Quarterly* by F.H. Sandbach and I.G. Kidd.

The tracing of the history of Stoic doctrines is very difficult; in its rigorous earlier period the school thrrove on internal debate and diversity, but the ascription of particular tenets to its leaders from Zeno on is important for any account of its development. Only one chapter, on Posidonius, is related specifically to a single philosopher’s system, but inevitably Zeno, Cleanthes, Chrysippus and Panaetius are prominent.

In the first part of the book it is valuable to have two central epistemological themes from Sandbach — *phantasia kataluptike* and *ennoia* and *prolepisis*. In the former case (the translation used is ‘cognitive presentation’) he rightly disallows Pohlenz’s wish to distinguish between the views of Zeno and Chrysippus. He also reminds us that it is vain to seek an answer in the Stoics to the question how we know we are right to assent to these presentations — they are simply ‘immediately acceptable and self-evidently true,’ and provide a grasp of external reality. In the second essay (originally published in 1930) Sandbach successfully distinguishes between the two concepts, and rejects the identification of either with innate ideas.

Chapters 3-5, loosely linked by the concept of *lekton*, are
concerned with the Stoic theory of language and meaning. The
categories, argues Rist, have an ontological function, providing a
framework of questions for the classification of physical objects;
then A.C. Lloyd, an expert on Stoic grammatical theory, maintains
that the categories belong rather to grammar than physics. The
difficulty, or ambiguity, arises because the Stoics taught that an
utterance is 'naturally' linked to what it denotes; logos itself was
part of Nature, being 'sounds which signified by describing' (p.71).
This section is completed by the editor's chapter in which he
discusses the lekton in relation to the Stoic doctrines of reality and
truth. It is a good example of Dr Long's linguistic and philosophical
skill.

The second half of the book moves more into ethics and politics,
and is equally valuable. Perhaps the most useful of all is S.G.
Pembroke's account of oikeiōsis (translated approximately as 'a
feeling of endearment' — would 'of kinship' be more satisfactory?).
This succeeds in putting the doctrine back into the mainstream of
earlier Greek thought, rather than treating it as derivative from
Theophrastus and the Peripatetics. Another chapter of wide scope is
Gerard Watson's 'The Natural Law and Stoicism,' which centres on
Cicero's exposition and leads on to Roman law and the Church. The
durability of the term 'natural law' is illustrated by the citation,
amongst others, of its use in the papal encyclical Humanae Vitae of
1968, in regard to the Church's teaching on marriage.

Besides Dr Long's second contribution on 'Freedom and
Determinism,' we also have the reprint of I.G. Kidd's 'Stoic
Intermediates and the End for Man' and 'Posidonius on Emotions.'
The latter consists of the analysis of Galen's certain citations of
Posidonius on this subject, and it supplements the summary account
of Posidonius' system in Rist's book (Chapter 11); more recently
(1972) Kidd and Edelstein's major work, Posidonius: Vol. I The
Fragments has appeared, with the Galen texts in full.

B.F. Harris.