Republic can be seen throughout the early Stoa. The third chapter examines the way in which Philodemus (and others) tried to portray the politically revolutionary *Republics* of Diogenes and Zeno as little more than catalogues of scandalous behaviour.

The fourth chapter looks at doctrinal resonances between Cynicism and Stoicism, and in particular to what extent the Stoic *kynica* can be integrated with the central tents of the Stoa. G.-C. focuses upon two doctrines that originate with Zeno: the theory of indifferents (*ἀδιάφορα*) and the theory of appropriate actions (*καθήκοντα*). While the former clearly betrays some Cynic influence via Zeno's teacher Crates, G.-C. suggests that the division of indifferents into preferred and non-preferred also indicates the influence of Zeno's other teacher, Polemon the Academic. The notion of appropriate actions, she argues, offers a framework in which to approach early Stoic references to scandalous behaviour such as incest and cannibalism. In particular, G.-C. suggests that the concept of *καθήκοντα περιστατικά* makes it possible to integrate Chrysippus' references to scandalous Cynic themes into the wider framework of Stoic ethics. After Chrysippus, the Stoic affinity for Cynicism waned, and many later Stoics—such as Athenodorus of Pergamum—were embarrassed by the Cynic tendencies in the early Stoa. It seems that Apollodorus of Seleuceia (to whom the appendix of the volume is devoted) tried to resolve this problem by presenting Cynicism as a short cut to virtue, running alongside Stoicism, the longer route. Chapter 5 offers more on the theory of indifferents, and asks whether it can already be found in Cynicism. It discusses the heterodox Stoic Ariston and notes that his position is arguably even more Cynic than that of Zeno and Chrysippus, insofar as it rejects the division of indifferents into preferred and non-preferred.

The appendix is devoted to Apollodorus of Seleuceia and the rôle of his *Introduction to Dogmas* in the doxography of Diogenes Laertius, Books 6 and 7. G.-C. suggests that that rôle may have been decisive in shaping Diogenes' account, and so may have had a considerable influence on later perceptions of the Cynic–Stoic relationship.

In sum, what we have here is a detailed scholarly presentation that goes over material that has already been examined before. Nevertheless it is valuable to have it re-presented again all in one place. G.-C.'s principal claim, that Stoic admiration for the Cynics was by no means limited to one immature work by Zeno, is one that deserves to be taken more seriously than it sometimes is.

King's College London JOHN SELLARS
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EPICUREAN REVIVAL

D. R. GORDON, D. B. SUITS (edd.): *Epicurus. His Continuing Influence and Contemporary Relevance*. Pp. viii + 223, ills. Rochester, NY: RIT Cary Graphic Arts Press, 2003. Paper, US$24.99. ISBN: 0-9713459-6-1.

The title of this collection of papers was also the title of a conference that took place in April 2002 at Rochester Institute of Technology. The volume, like the conference it derives from, focuses on what seems to account for Epicurus' 'quietly pervasive

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influence for more than two millennia'. In the view of its editors, the core of the enduring value of his teachings is to be found in his 'straighforward and courageous way of dealing with the imponderable, sometimes unbearable issues of life and death', and they commend especially the virtues of its atomic, unprovidential humanism in a world 'where many long revered ideologies are proven empty'.

The collection manifests, however, some little tension between the philosopher's 'continuing influence' and his 'contemporary relevance'. Between the early papers which deal with Philodemus, Lactantius, and Plotinus and the series of papers which begins with V. Gventzadze's cogent examination of Gassendi's revision of Epicurus' concept of 'soul' there intrudes not so much a hiatus as a void. D. R. Gordon bypasses this absence in the first sentence of his otherwise lively and appropriate introductory essay, 'The Philosophy of Epicurus: Is It An Option for Today?', by describing how the trajectories of Epicurean influence move 'from Lactantius to Butler, Cicero to Gassendi, Augustine to Marx', thus evading the issue that Howard Jones patiently reviewed in the central chapters of his invaluable *The Epicurean Tradition*, namely, the inevitable and concerted effort of Christians to eliminate Epicurus (and Lucretius along with him) from the collective memory of Europe. The mere fact of this sustained suppression may have seemed so obvious to the editors that they felt it needed no emphasis, but, in choosing to minimize its importance, they let the meanings of its complex aftermath escape them.

When early modern scientists began to be attracted to Epicurean atomism, they, like other readers of Diogenes Laertius and Lucretius, were repelled by the godless metaphysics and the sinful ethics that Epicurean science entailed. Then, just as the Enlightenment was getting into high gear, while its scientists were working their way to more intricate and satisfying versions of materialism than Epicurus had to offer them, the rest of Epicurus' audience, philosophers, poets, and common readers alike, harvested the crops that Montaigne and his beloved Seneca's Epicurean tags had sown for them a few centuries before; they began to feel sufficiently liberated from Christian world-views to experiment with agnosticism and hedonist ethics and to peruse his fragments (and Lucretius) with ever bolder admiration. Until roughly the age of Diderot, then, so far from being a 'continuing', 'quietly pervasive' influence on the European consciousness, Epicurean thought resembled not an underground river but, at first, a furtive trickle and, later, a narrow and shallow stream. After his near extinction and long exile, he did not so much influence the mind of Europe as—slowly, unsteadily, never decisively—infiltrate it. Paradoxically, once views similar to his had been incorporated into modern consciousness, like a preliminary sketch for the finished blueprint, he seemed no longer relevant, and was handed back, for the most part, to the tender mercies of scholars (most of whom preferred the Stoics, Aristotle, or Plato). The papers that deal with the responses to Epicurus by Lactantius, Plotinus, Gassendi, Bishop Butler, and Marx, diverse though they are in topic and method, show similarity in their common depictions of Epicurus as serving for these thinkers as a sort of negative influence, the signifier of a counter-argument, whether metaphysical, epistemological, or moral, out of which the thinker in question constructs the formulation he was after. D. Armstrong's paper on Philodemus and 'The Therapy of Fear' is an excellent advertisement for the signal achivements of the Philodemus Translation Project in refurbishing the story of Epicurean influence, and, in its readings of *On Death* and *On Frank Criticism*, it also furnishes us with a subtle, imaginative argument for contemporary Epicurean relevance: ancient and modern therapists and therapies illumine one another in this paper's meditation on the nature of Epicurean friendship and its rôle in 'interpersonal therapy' (p. 26).

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No less engaging are three papers toward the end of the collection that also concern themselves with the continuing relevance of Epicurean perspectives on ethical questions. D. B. Suits juxtaposes Epicurus with C. S. Peirce, whose distinction between doubt and belief he uses to unsnarl some of the complications that arise when pleasure tries to banish pain and surmount the obstacles to its ataraxic goal. The papers of both D. C. Russell and M. R. Wheeler are concerned with how the idea of Epicurean friendship relates to the goal of Epicurean happiness, and they provide very different and very interesting answers to questions about how friends can help in (and complicate) the askesis for becoming happy and also how they can participate in the activity of being happy. (On the topic of Epicurean happiness, the discussion by Norman Lillegard on Bentham, Mill, and Kierkegaard in his *On Epicurus* [Belmont, 2003], is well worth consulting.) finally, S. E. Rosenbaum offers a brilliant meditation on various meanings that Epicurus' 'death is nothing to us' can have for us when we relate them to current arguments for and against the death penalty; its ferocious logic is enhanced by the perfect equipoise of its style.

As with all such collections, different readers will find themselves more drawn to certain papers than others, but this rich and varied volume makes a handsome contribution to what appears to be a robust and much overdue Epicurean revival.

University of Chicago W.R.JOHNSON
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ARATUS

P. C. Tapia Zúñiga (ed.): *Arato:* Fenómenos. Pp. cccxxxi + 37. (Bibliotheca Scriptorum Graecorum et Romanorum Mexicana.) Mexico City: Universidad Nacional Autónoma de México, 2000. Cased, MXN 160 (Paper, MXN 90). ISBN: 968-36-8543-9 (968-36-8544-7 pbk).

The volume under review marks the first modern Spanish translation of the entire *Phaenomena* into verse. To my knowledge, the only other Spanish verse translation is that by A. González Garbín of the passage on the Maiden (*Arato Los Fenómenos [versos 96 a 137]: la constelación Virgo* [Barcelona, 1912]); we also have prose translations by J. Almirall i Sardà (*Arat Fenómens.* Fundació Bernat Metge [Barcelona, 1996]) and E. Calderón Dorda (*Arato Fenómenos. Gémino Introducción a los Fenómenos* [Madrid, 1993]), the latter based on the text of J. Martin's first edition (*Arati Phaenomena* [Florence, 1956]).

Professor Tapia Zúñiga's edition includes an introduction, a set of endnotes on the Greek text, and a set on the facing Spanish translation. The bibliography comprises an abbreviated list of editions and translations, beginning with J. H. Voss (*Des Aratos Sternerscheinungen und Wetterzeichen* [Heidelberg, 1824]), as well as various commentaries, studies, works on astronomy, and other titles of general interest. Regrettably, no star charts or indices of any kind have been provided. The introduction is divided into three sections; the first two address, respectively, the text of the *Phaenomena* and the life of Aratus, and are largely based on the introductions of D. Kidd (*Aratus Phaenomena* [Cambridge, 1997]) and J. Martin (*Aratos Phénomènes*

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