be common and familiar to the presumed readers of this volume are not indicated' (p. 417)—but works by Cicero, Seneca, and Sextus are included nevertheless. The indexes are not always helpful: no references, for instance, for *SVF*, *pneuma*, or *honestum*.

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STOICS AND CYNICS

M.-O. GOULET-CAZÉ: *Les* Kynica *du stoïcisme*. (*Hermes* Einzelschriften 89.) Pp. 198. Stuttgart: Franz Steiner Verlag, 2003. Paper, €44. ISBN: 3-515-08256-5.

Since at least the time of Athenodorus of Pergamum—Stoic, librarian, and expurgator of Zeno's infamous *Republic*—and ever since, there have been attempts to clean up Stoicism, to purge it of its disreputable Cynic ancestry. G.-C. offers a re-evaluation of these sanitizations of Stoicism and offers a detailed examination of the affinities between Cynicism and the early Stoa. The *kynica* of the title is a reference to H. von Arnim's subsection of the same name in *SVF* (i.e. 3.743–56). In practice it refers to the fragments of Zeno's *Republic*, and the texts relating to Cleanthes and Chrysippus that report similar—usually scandalous—themes. The other key primary material discussed here is Diogenes' *Republic*, the supposed inspiration for Zeno's work of the same name.

The opening chapter discusses the status of these two *Republics*, and naturally devotes much space to an analysis of the most important ancient report of them, Philodemus' *De Stoicis*. In this work Philodemus wants to show how much the *Republics* of Diogenes and Zeno share in common, in order to embarrass contemporary Stoics. Such Stoics tended to follow one of two paths: either they rejected Zeno's *Republic* as inauthentic or merely the product of immature youth, or they acknowledged it but proceeded to construct a genealogy back through the Cynics to Socrates, thereby justifying the presence of Stoicism's Cynic heritage. G.-C. suggests that, despite some ancient doubts, it looks as if Zeno's *Republic* was genuine; she also argues—*contra* Schofield (*The Stoic Idea of the City* [Cambridge, 1991])—that Philodemus probably had personal access to the text.

Chapters 2 and 3 deal with the general character of Diogenes' *Republic*, Zeno's *Republic*, and the *kynica* of the subsequent early Stoics, in particular Chrysippus. Diogenes offers an individualistic 'anarchie libertaire' (p. 28), a negative cosmopolitanism that denies the importance of the traditional city. By contrast, Zeno has a more positive conception of the rôle of community. Despite his radical politics, Zeno accepts the social conventions by which he is surrounded, just as Socrates did when he refused to escape prison, and this marks an important break from the Cynic tradition. But there is still much that Diogenes and Zeno share in common, and—and this is a key theme in the volume—Zeno was not the only Stoic to look favourably upon their Cynic heritage. In particular, Chrysippus appears to have been very interested in the themes that can be found in Diogenes' *Republic*. The presence of Cynic themes in Chrysippus shows that Zeno's *Republic* cannot be written off—as some later Stoics tried—as an early immature work. The influence of Diogenes and his

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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.

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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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