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*Blackwell Companions  
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A Companion to  
Ancient Philosophy

*Edited by*  
Mary Louise Gill and Pierre Pellegrin

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BLACKWELL PUBLISHING

350 Main Street, Malden, MA 02148-5020, USA

9600 Garsington Road, Oxford OX4 2DQ, UK

550 Swanston Street, Carlton, Victoria 3053, Australia

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First published 2006 by Blackwell Publishing Ltd

1 2006

*Library of Congress Cataloging-in-Publication Data*

A companion to ancient philosophy / edited by Mary Louise Gill and Pierre Pellegrin.

p. cm. — (Blackwell companions to philosophy)

Includes bibliographical references and indexes.

ISBN-13: 978-0-631-21061-0 (hardcover : alk. paper)

ISBN-10: 0-631-21061-X (hardcover : alk. paper) 1. Philosophy, Ancient.

I. Gill, Mary Louise, 1950– II. Pellegrin, Pierre, 1944– III. Series.

B111.C66 2005

180—dc22

2005014100

A catalogue record for this title is available from the British Library.

Set in 10/12.5pt Photina

by Graphicraft Limited, Hong Kong

Printed and bound in Singapore

by COS Printers Pte Ltd

The publisher's policy is to use permanent paper from mills that operate a sustainable forestry policy, and which has been manufactured from pulp processed using acid-free and elementary chlorine-free practices. Furthermore, the publisher ensures that the text paper and cover board used have met acceptable environmental accreditation standards.

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Blackwell Publishing, visit our website:

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# Acknowledgments

This project has been long in the making, and many people have helped along the way. Michael Frede gave us sage advice about the contents early on in the project. Andrea Falcon and David Sedley contributed to the translation of Fernanda Decleva Caizzi's paper from Italian. Mark Possanza answered queries about chronology and the study of ancient books. Kurt Raflaub and Alan Boegehold gave us advice about maps. We are grateful to all these people and especially to David Yates, who carefully checked the Chronology and saved us from many errors.

For more technical help, we thank Eleanor Thum and Carol O'Malley for vital assistance in the final preparation of the manuscript. We also thank the Blackwell editors, and particularly Jeff Dean and Danielle Descoteaux, for their advice and patience in seeing the project through its various stages. We are very grateful to Mervyn Thomas for his expert work in the homestretch. We both appreciated his efficient copy-editing, his kindness, and wit.

Two people, Adam Rachlis and Paul Coppock, deserve special thanks. Adam Rachlis was a Research Assistant on this project at Brown University in the spring and summer, 2003. In that role he read and wrote detailed comments on drafts of many of the papers. We hope that our book will be useful to a number of audiences. The book aims to make a contribution to scholarship in ancient philosophy, but it also aims to enable non-specialists and newcomers to the field to learn about the subject generally or to find their way into areas they have not previously explored. Adam was in many ways an ideal reader – an upper level undergraduate Philosophy concentrator, not specializing in ancient philosophy but with a keen interest in learning about the subject. He wrote comments on the papers from that perspective, and authors found them very useful in revising their papers. Paul Coppock translated seven of the papers in this volume from French into English (chapters 13, 21, 23, 24, 25, 31, and 34). He also contributed his editorial and philosophical expertise throughout the final editing stages of the volume. He is responsible for the general index. We are very grateful to them.

M. L. G. and P. P.

# Abbreviations

## Modern Works and Editions

- ANRW Haase, W. (ed.). (1972–). *Aufstieg und Niedergang der römischen Welt*. Berlin: de Gruyter.
- CAG Commentaria in Aristotelem Graeca. (1882–1909). (23 vols.). Berlin: Reimer.
- DK Diels, H. (1951–2). *Die Fragmente der Vorsokratiker*. (3 vols.). 6th edn., revised by W. Kranz and often reprinted. Berlin: Weidmann. (Original work published 1903.)
- EK Edelstein, L. and Kidd, I. G. (eds). (1988–99). *Posidonius: The Fragments*. (3 vols.). 2nd edn. Cambridge: Cambridge University Press.
- K Kühn, K. G. (ed.). (1821–33). Galen. *Opera omnia*. Medicorum Graecorum opera quae exstant. (20 vols.) Leipzig: Cnobloch. Repr. Hildesheim: Olms, 1964–5.
- KRS Kirk, G. S., Raven, J. E., and Schofield, M. (1983). *The Presocratic Philosophers*. 2nd edn. Cambridge: Cambridge University Press.
- LS Long, A. A. and Sedley, D. N. (1987). *The Hellenistic Philosophers*. (2 vols.). Cambridge: Cambridge University Press.
- SVF von Arnim, J. (1903–24). *Stoicorum Veterum Fragmenta*. (3 vols.). vol. 4: indexes by M. Adler. Leipzig: Teubner.

Abbreviations for Ancient Authors and Texts can be found in the Index Locorum.



# Chronology

History	Philosophy	Sciences, Arts, Religion
<p><b>776–490 BCE: Archaic Period</b></p> <p>753 BCE: Traditional founding of Rome</p> <p>594/3 BCE: Solon, chief archon in Athens</p> <p>561/0–556/5; 550/49; 540/39–528/7 BCE: 3 periods of Peisistratus' rule in Athens</p> <p>c. 524–459 BCE: Themistocles (statesman) 521–486 BCE: Darius king of Persia 508/7 BCE: Cleisthenes' political reforms in Athens</p>	<p>fl. 600–550 BCE: Thales of Miletus d. 547+ BCE: Anaximander of Miletus fl. 546–525 BCE: Anaximenes of Miletus</p> <p>c. 570–478 BCE: Xenophanes of Colophon c. 570–490 BCE: Pythagoras of Samos (migrated to Croton c. 530 BCE).</p> <p>fl. c. 490 BCE: Heraclitus of Ephesus *515–440s BCE: Parmenides of Elea</p>	<p>776 BCE: First celebration of the Olympic games</p> <p>c. 750–725 BCE?: Homeric poems fl. c. 700 BCE: Hesiod</p> <p>Early or mid 7th century BCE: Archilochus (poet) Mid to late 7th century: Alcman (poet) b. 630 BCE: Sappho (poet)</p> <p>585 BCE: eclipse predicted by Thales fl. 544 BCE: Pherecydes of Syros</p> <p>560–480 BCE: Hecataeus of Miletus (made map of the world; participated in Ionian Revolt 499 BCE)</p> <p>525/4–456/5 BCE: Aeschylus (tragic poet) 518–446+ BCE: Pindar (poet)</p>



499 BCE: Ionian Revolt  
\*495–429 BCE: Pericles  
(statesman)

**490–323 BCE: Classical  
Period**

490–479 BCE: Persian Wars  
490 BCE: Battle of Marathon

480 BCE: Battle of Salamis  
478 BCE: Delian League  
established (Athenian  
alliance against the Persians)

\*460–403 BCE: Critias  
(poet, associate of Socrates  
and leader of the Thirty)

451/0–404/3 BCE:  
Alcibiades

443–429 BCE: Pericles  
general of Athens

431–404 BCE:  
Peloponnesian War

500–428 BCE: Anaxagoras  
c. 492–432 BCE:  
Empedocles  
5th century BCE: Zeno of  
Elea  
5th century BCE: Melissus of  
Samos (Eleatic; participated  
in Samian defeat over  
Athens 441 BCE)

c. 490–420 BCE: Protagoras  
(sophist)  
c. 485–380 BCE: Gorgias  
(sophist)  
5th century BCE: Hippias  
(sophist)

c. 470–390 BCE: Philolaus  
(Pythagorean)  
fl. 440–430 BCE: Diogenes  
of Apollonia

469–399 BCE: Socrates  
fl. late 5th century BCE:  
Antiphon (sophist)  
5th century BCE: Leucippus  
(atomist)  
c. 460–370 BCE:  
Democritus of Abdera  
(atomist)

c. 450–380 or early 360s  
BCE: Euclides (Socratic/  
Megarian)

\*445–365 BCE: Antisthenes  
(Socratic/Cynic)

c. 430–355 BCE: Aristippus  
(Socratic/Cyrenaic)  
429–347 BCE: Plato

Early 5th century BCE:  
Hippasus of Metapontum  
(Pythagorean,  
mathematician, music  
theory)  
\*496–406 BCE: Sophocles  
(tragic poet)

\*485–420s BCE: Herodotus  
(historian)  
480s–406 BCE: Euripides  
(tragic poet)

465–425 BCE: Phidias  
active (sculptor)

c. 469–399 BCE:  
Hippocrates of Chios  
(mathematician)  
460s–399+ BCE: Theodorus  
of Cyrene (mathematician)  
c. 460–370 BCE?:  
Hippocrates of Cos  
(medicine)  
460/55–400 BCE:  
Thucydides (historian)

459/8–\*380 BCE: Lysias  
(orator)  
\*450–386 BCE:  
Aristophanes (comic poet)  
2nd half 5th century BCE:  
Oinipides of Chios  
(mathematician)

447–432 BCE: Construction  
of Parthenon  
438 BCE: Statue of Athena  
Parthenos by Phidias

436–338 BCE: Isocrates  
(orator, teacher)  
\*430–355+ BCE:  
Xenophon (historian)

## CHRONOLOGY

		420s BCE?: Treatise contained in Derveni Papyrus (Orphic)
411–410 BCE: Rule of Four Hundred in Athens 404–403 BCE: Rule of Thirty Tyrants in Athens	412/03–324/21 BCE: Diogenes of Sinope (the Cynic)	*415–369 BCE: Theaetetus (mathematician)
399 BCE: Trial and execution of Socrates	fl. c. 400–350 BCE: Archytus (Pythagorean) 400/380 BCE?: Anonymous <i>Dissoi Logoi</i>	391/0–*340 BCE: Eudoxus (mathematician, astronomer) c. 397–322 BCE: Aeschines (orator)
	387/6 BCE: Foundation of the Academy 384–322 BCE: Aristotle	384–322 BCE: Demosthenes (orator) c. 384–322 BCE: Diocles of Carystus (medicine)
	372/70–288/86 BCE: Theophrastus (Peripatetic)	*370–?300 BCE: Aristoxenus (music)
367–357 BCE: Dionysius II tyrant of Syracuse (in exile 357–344, retired 344 BCE)	c. 365–275 BCE: Pyrrho	
359–336 BCE: Philip II king of Macedon	347–339/8 BCE: Speusippus head of Academy 341–270 BCE: Epicurus	344/3–292/1 BCE: Menander (comic poet)
338 BCE: Defeat of Athens by Philip at Chaeronea	339/8–314 BCE: Xenocrates head of Academy 335 BCE: Foundation of the Lyceum	fl. 330 BCE: Callippus (mathematician, astronomer) Athenian calendar reform on basis of Callippus' astronomical theory
336–323 BCE: Alexander the Great, king of Macedon	2nd half 4th century BCE: Eudemus of Rhodes (Peripatetic, student of Aristotle)  2nd half 4th–early 3rd century BCE: Stilpo (Megarian)  4th–3rd century BCE: Diodorus Cronus and Philo of Megara (Megarians)	

331 BCE: Foundation of Alexandria

**323–31 BCE: Hellenistic Period**

323 BCE: Alexander's death followed by warfare among his generals and their successors

317–307 BCE: Demetrius of Phaleron (student of Theophrastus) governs Athens

301 BCE: "Battle of the kings" at Ipsus  
Kingdoms of the successors: Antigonids in Macedonia  
Seleucids in Syria and Babylonia  
Ptolemies in Egypt

334/3–262/1 BCE: Zeno of Citium (founder of Stoicism; arrival in Athens 313 BCE)  
331/0–230/29 BCE: Cleanthes (Stoic)  
c. 331–278 BCE: Metrodorus of Lampsacus (Epicurean)

c. 325–235 BCE: Timon (student of Pyrrho)  
322/1–288/86 BCE: Theophrastus head of Lyceum  
fl. c. 320–300 BCE: Dicaearchus (Peripatetic)

316/15–241/0 BCE: Arcesilaus (Academic)  
314/13–270/69 BCE: Polemo head of the Academy

307/6 or 305/4 BCE: Foundation of the Epicurean school (the Garden)

c. 300 BCE: Foundation of the Stoa

288/86–270/68 BCE: Strato head of Lyceum  
280/76–208/4 BCE: Chrysippus (Stoic)

270/69–268/64 BCE: Crates head of Academy  
270/68–226/24 BCE: Lyco head of Lyceum for 44 years

c. 330–300 BCE: Derveni Papyrus  
c. 330–260 BCE?: Herophilus (medicine) in Alexandria

c. 325–250 BCE: Euclid (mathematician)

c. 315–240 BCE?: Erasistratus (medicine) in Alexandria

Early 3rd century BCE: Foundation of the Museum and Library at Alexandria

First half 3rd century BCE: Aristarchus of Samos (astronomer)  
\*287–212/11 BCE: Archimedes (mathematician)  
c. 276 BCE: *Phaenomena* by Aratus

275/73–\*194 BCE: Eratosthenes (scholar and head of Library in Alexandria)

## CHRONOLOGY

264–241 BCE: First Punic War	268/64–241/0 BCE: Arcesilaus head of Academy	
247–183/2 BCE: Hannibal (Carthaginian general)	Mid 3rd century BCE: Aristo of Chios (Stoic)	
236–183 BCE: Scipio Africanus, politician and conqueror of Spain	*230–140s BCE: Diogenes of Seleucia/Babylon (Stoic)	fl. c. 205–184 BCE: Plautus (comic poet) 239–169 BCE: Ennius (comic poet)
218–201 BCE: Second Punic War	214/13–130/29 BCE: Carneades the Elder of Cyrene (Academic)	fl. 200 BCE: Apollonius of Perge (mathematician), author of <i>Conics</i>
	2nd century BCE: Antipater of Tarsus (Stoic)	c. 200/170 BCE: <i>Successions</i> by Sotion of Alexandria
	185/80–110/9 BCE: Panaetius of Rhodes (Stoic)	c. 200–118 BCE: Polybius (historian)
	2nd century BCE: Critolaus head of Lyceum	185–*159 BCE: Terence (comic poet)
	167/6–137/6 BCE: Carneades head of Academy	
	155 BCE: Carneades, Diogenes of Babylon, and Critolaus' embassy from Athens to Rome (bringing philosophy to Rome for the first time)	
149–146 BCE: Third Punic War		147–127 BCE: Recorded observations of Hipparchus (astronomer)
146 BCE: Destruction of Carthage		
146 BCE: Greece becomes a Roman Province		
133 BCE: Tiberius Gracchus, tribune of the people	137/6–131/0 BCE: Carneades the Younger head of Academy	
	c. 135–51 BCE: Posidonius (Stoic)	
	c. 130–68 BCE: Antiochus of Ascalon (Platonist)	
123 and 122 BCE: Gaius Gracchus, tribune of the people	127/6–110/9 BCE: Clitomachus head of Academy	

	Late 2nd century BCE: Metrodorus of Stratonica (Academic)	
106–43 BCE: Cicero (orator, statesman, and philosopher) 100–44 BCE: Julius Caesar	110/9–84/3 BCE: Philo of Larissa last head of Academy *110–40/35 BCE: Philodemus (Epicurean)  *94–50s BCE: Lucretius (poet, Epicurean)	
86 BCE: Sulla conquers Athens	Before 88 BCE?: Antiochus of Ascalon (Platonist) sets up his own Academy in Athens  c. 70–50 BCE: Andronicus of Rhodes head of Peripatetic school	c. 86–35 BCE: Sallust (historian) c. 84–54 BCE: Catullus (poet)  70–19 BCE: Virgil (poet)
63 BCE–14 CE: Octavian (later Augustus)	1st century BCE?: Andronicus’ publication of Aristotle’s works 1st century BCE: Aenesidemus (Pyrrhonist) 1st century BCE?: Agrippa (Pyrrhonist)	65–8 BCE: Horace (poet) *64 BCE–21+ CE: Strabo (geographer and historian)  59 BCE–17 CE: Livy (historian) 48 BCE: First fire in library of Alexandria
31 BCE: Battle of Actium: Egypt becomes a Roman Province 27 BCE: End of the Roman Republic	1st century BCE: Arius Didymus (doxographer) fl. c. 25 BCE: Eudorus of Alexandria (Platonist)	1st century BCE–early 1st century CE: Vitruvius (architect)
<b>27 BCE–476 CE Imperial Rome</b> 27 BCE–14 CE: Augustus emperor 14–37 CE: Tiberius emperor	c. 20 BCE–45 CE: Philo of Alexandria (Judaean) (philosopher/theologian)  4 BCE/1 CE–65 CE: Seneca (poet and Stoic)	*8/4 BCE: birth of Jesus  fl. 14–37 CE?: Celsus (Roman encyclopedist; medicine) d. 36 CE: Thrasyllus (editor of Plato and Democritus)

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41–54 CE: Claudius emperor	c. 40/50–110+ CE: Dio Chrysostom (orator and Cynic philosopher) c. 45–125 CE: Plutarch of Chaeronea (Platonist, biographer, essayist)	*35–90s CE: Quintillian (orator)
54–68 CE: Nero emperor 69–79 CE: Vespasian emperor 70 CE: Titus takes Jerusalem 79 CE: Eruption of Mt. Vesuvius 79–81 CE: Titus emperor	50/60–*135 CE: Epictetus (Stoic) c. 50–100 CE: Moderatus (Platonist) Late 1st century CE?: Aëtius (doxographer)	fl. 62 CE: Heron of Alexandria (mathematician), author of <i>Mechanica</i> *56–118+ CE: Tacitus (historian)
81–96 CE: Domitian emperor 95 CE: Domitian expels philosophers from Rome, including Epictetus		fl. c. 100 CE: Nicomachus of Gerasa (mathematician and neo-Pythagorean)
117–138 CE: Hadrian emperor	fl. c. 120 CE: Hierocles (Stoic philosopher), author of <i>Elements of Ethics</i> *125–170+ CE: Apuleius (author and philosopher)	115/25–late 180s/early 190s CE: Lucian (satirist) 129–?199/216 CE: Galen (medicine)
138–161 CE: Antoninus Pius emperor	2nd century CE: Numenius (Platonist) 2nd century CE?: Alcinous (Platonist) c. 150–200 CE: Atticus (Platonist)	fl. 146–*170 CE: Ptolemy (mathematician, astronomer) *150–211/16 CE: Clement of Alexandria (Christian theologian) 2nd century CE?: <i>Chaldaean Oracles</i> edited or composed by Julian (the sacred text of middle and late Platonists)
161–180 CE: Marcus Aurelius emperor	176 CE: Marcus Aurelius founds four chairs of philosophy in Athens	c. 170–236 CE: Bishop Hippolytus (Christian theologian) 175/81 CE: <i>True Doctrine</i> by Celsus (anti-Christian) c. 180 CE: <i>Attic Nights</i> by Aulus Gellius
193–211 CE: Septimius Severus emperor	fl. late 2nd century CE: Sextus Empiricus (Pyrrhonist) 198/209 CE: Alexander of Aphrodisias (commentator)	c. 185–254 CE: Origen of Alexandria (Christian philosopher and exegete)

	on Aristotle) appointed public teacher, probably in Athens	
222–235 CE: Alexander Severus emperor	<p>First half 3rd century CE: Diogenes Laertius, author of <i>Lives of Philosophers</i></p> <p>3rd century CE: Ammonius Saccas (Platonist in Alexandria, teacher of Plotinus, Origen, and Longinus)</p> <p>205–270 CE: Plotinus (inaugurates Neoplatonism)</p> <p>c. 213–273 CE: Longinus (rhetorician and philosopher)</p> <p>234–*305 CE: Porphyry (Neoplatonist)</p> <p>3rd century CE: Amelius (Platonist)</p> <p>c. 245–325 CE: Iamblichus (founded a Neoplatonic school in Syria at Apamea)</p> <p>273 CE: Longinus executed by the Romans</p>	fl. 250 CE: Diophantus, author of <i>Arithmetics</i>
284–305 CE: Diocletian emperor of Eastern empire	c. 300 CE: Porphyry publishes Plotinus' <i>Enneads</i>	c. 260–339 CE: Eusebius of Caesarea (theologian and historian)
286–305 CE: Maximian rules West		
306–337 CE: Constantine the Great emperor (converts to Christianity)	c. 317–388 CE: Themistius (commentator on Aristotle)	fl. 320 CE: Pappus of Alexandria (mathematician)
313 CE: Edict of Milan (toleration of Christianity)		
	fl. c. 350 CE: Calcidius (Christian translator and commentator on Plato's <i>Timaeus</i> )	c. 328–373 CE: Athanasius bishop of Alexandria
		329–389 CE: Gregory of Nazianz (theologian)

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		c. 330–379 CE: Basil of Caesarea (theologian) c. 330–395 CE: Gregory of Nyssa (theologian)
361–363 CE: Reign of Julian (the Apostate), restoration of paganism		
379–395 CE: Reign of Theodosius 391 CE: Paganism outlawed	354–430 CE: Augustine, author of <i>Confessions</i> (c. 397–400 CE) and <i>City of God</i> (c. 413–426 CE)	374–397 CE: Ambrose bishop of Milan 398–403 CE: John Chrysostom bishop of Constantinople
411 CE: Alaric, king of the Visigoths, sacks Rome	After 400 CE: Neoplatonic schools in Athens and Alexandria 415 CE: Hypatia (mathematician and philosopher) murdered by Christians in Alexandria d. 432 CE (at a great age): Plutarch of Athens (Neoplatonist) d. c. 437 CE: Syrianus (Neoplatonist) 412–485 CE: Proclus (Neoplatonist)	fl. early 5th century CE: Stobaeus (anthologist)
455 CE: Rome sacked by Gaiseric, king of the Vandals	*440–517+ CE: Ammonius (Alexandria, teacher of Damascius, Philoponus, and Simplicius) 5th century CE: Hierocles of Alexandria (Neoplatonist)	
<b>476 CE: Fall of the Western Empire</b> Romulus Augustulus deposed by Odoacer, king of the Heruli	c. 480–524 CE: Boethius (commentator and author of <i>Consolation of Philosophy</i> )	
493–526 CE: Theodoric Ostrogothic king of Italy	c. 490–560 CE: Simplicius (Neoplatonist) c. 490–570s CE: Philoponus (Christianized school in Alexandria) 495/505–565+ CE: Olympiodorus (Platonist)	

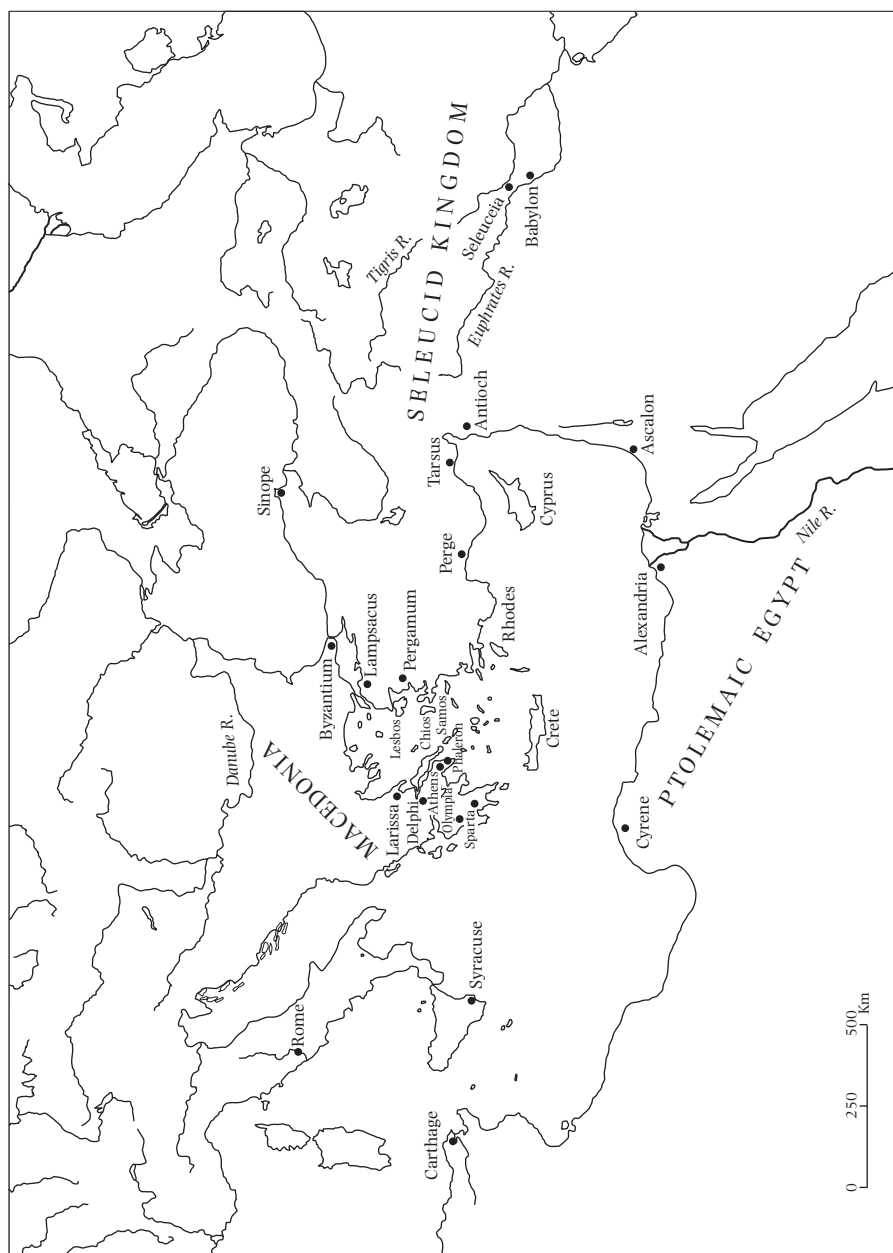


527–565 CE: Justinian emperor in Constantinople	529 CE: Neoplatonists in Athens, including Damascius, Simplicius, and Priscian, flee to Persia (Ctesiphon)	
529 CE: Justinian closes the Neoplatonic school in Athens	532 CE: Simplicius' commentaries on Aristotle probably all written after this date	
	6th century CE: David and Elias (Alexandria)	
	2nd half 6th century CE: Anonymous <i>Introduction to Philosophy of Plato</i>	
570?–632 CE: Muhammad, prophet of Islam		c. 580–662 CE: Maximus the Confessor (theologian)
7th century CE: Arab conquest of Syria, Jerusalem, Egypt, and elsewhere		c. 640 CE: Destruction of library at Alexandria

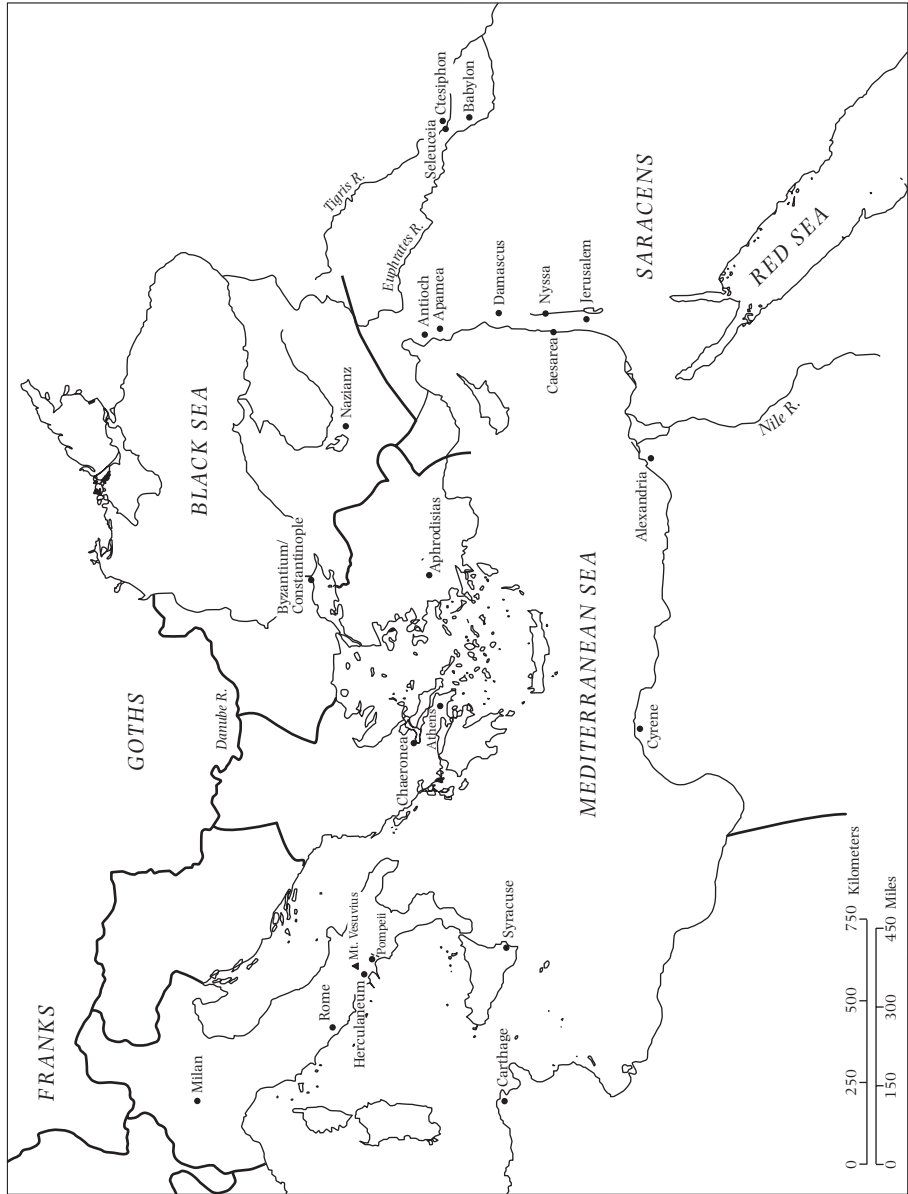
- c. circa: around this/these date(s)
- \* date approximate
- ? date(s) uncertain or disputed
- + sometime after date listed
- s decade of
- / sometime within dates listed
- fl. floruit: date(s) when person was active



**Map 1** Greek World (6th–5th centuries BCE)



**Map 2** The Hellenistic Period (323–31 BCE)



**Map 3** The Late Roman Empire

# Introduction

Our aim as editors of *A Companion to Ancient Philosophy* is to show how specialists today read the texts of the Greek and Roman philosophers. To indicate the range of work in this field, we have solicited contributors from the United States and Canada, from numerous European countries (Denmark, England, France, Germany, Greece, Hungary, Italy) and from Japan. In addition to senior scholars, we have also invited a number of younger specialists in the history of ancient philosophy, who are destined, in the near future, not only to continue the work of their predecessors, but also to revise their approaches, methods, and results. We want to demonstrate, in a general way, that it is *philosophically* important to do the history of philosophy, and especially the history of ancient philosophy. The need to justify this enterprise is not as long-standing as one might think, since the idea that it is philosophically important to do the history of philosophy and even, quite simply, that “doing the history of philosophy” has a meaning, are not very old claims but date back at most to the end of the eighteenth century. Even if one admits the importance of the history of philosophy in philosophical activity, one might ask more particularly: Why is a work like ours useful, given that since the second half of the nineteenth century at least, histories of ancient philosophy have been written according to “scientific” criteria that are still roughly ours? In answering the particular question, we will make some remarks about the more general question.

Ancient Philosophy is defined as the group of philosophical works written in the Greek and Roman world from the beginning of philosophy in the sixth century BCE in the Greek colony of Miletus on the coast of Asia Minor to the end of antiquity, some 50 years after the fall of the Roman Empire in the West. In 529 CE Justinian, the Christian ruler of the Eastern Empire in Constantinople, closed the Neoplatonic (pagan) school in Athens, and the philosophers fled to Ctesiphon (in modern Iraq). Later a lively Arabic philosophical and scientific tradition developed in the region, which had deep roots in Greek and Roman thought. The 1,200 years to which our volume is devoted, from the sixth century BCE to the sixth century CE (see CHRONOLOGY) is a period full of noise and passion, but the philosophers took part in one and the same drama, a drama that makes sense and that lasted until Christianity, after engulfing political power, was imposed as the only permissible thought. The last fires of ancient thought were set by Neoplatonists of the sixth century CE, by individuals like Simplicius and Philoponus, but were then quenched. Between the moment of its birth and the moment of its disappearance, however, ancient philosophy had its own dynamic and logic, which the chapters in this volume explore.

The vast majority of philosophical texts from antiquity have been lost, many of them already in antiquity (see Mejer, *ANCIENT PHILOSOPHY AND THE DOXOGRAPHICAL TRADITION*). Of important philosophers, we are fortunate to have the complete or relatively complete works in Greek of Plato, Aristotle (his school treatises but not his published works), Epictetus, Marcus Aurelius, Sextus Empiricus, and Plotinus; and in Latin of Lucretius, Cicero, and Seneca. We owe a tremendous debt to the commentary tradition of late antiquity for preserving much of what has come down to us, and especially the works of Plato and Aristotle (see Mejer's paper on the preservation of fragments of pre-Socratic philosophy; see Hoffmann, *WHAT WAS COMMENTARY IN LATE ANTIQUITY? THE EXAMPLE OF THE NEOPLATONIC COMMENTATORS*, on the commentary tradition more generally).

Different historical periods have had different conceptions about the relationship between their own philosophical practice and that of their philosophical predecessors. Aristotle, for example, who was perhaps the first philosopher to take seriously the history of philosophy, famously represented his predecessors in the first book of the *Metaphysics* as taking important but stumbling steps toward his own theory of the four causes. This approach to the history of philosophy, which is sometimes called "Whig history" and which we will call the "teleological" approach, takes as the culmination or "end" of philosophy the current and/or preferred philosophical theory, and interprets earlier thinkers as contributing in one way or another to the development of that theory (see Hussey, *THE BEGINNINGS OF SCIENCE AND PHILOSOPHY IN ARCHAIC GREECE*, pp. 7–8). Hegel adopted a similar approach in his *Lectures on the History of Philosophy* in the early nineteenth century. The attitude can be found even in a philosopher as modern as Heidegger, who thought that Plato and Aristotle opened a chapter in the history of being ("the forgetting of being") which Heidegger himself intended to close.

The history of science is often interpreted in a similar way. Earlier scientific achievements are understood from the perspective of the current "correct" theory. Newton's Laws are often considered a special case of Relativity Theory (for bodies moving at slow speeds). Such an approach to the history of both philosophy and science risks anachronism, because the earlier thinkers were quite probably not working in the same conceptual framework as their descendants, using some vaguely articulated conception of a much later goal, and developing theories in light of that goal. On the contrary, they were asking questions that seemed pressing at the time and in response to their own predecessors. As Thomas Kuhn points out in the case of Newton, the later theory has to reinterpret the concepts of the earlier theory to make it a special case of its own.<sup>1</sup> Thus the teleological approach tends to distort the earlier theory. It also tends to marginalize figures whose views, from a later perspective, appear to be false starts.

There has always been an interest in the ancient philosophers as the source of views that are currently in fashion. In the second half of the twentieth century, for example, Oxford ordinary language philosophers in the 1950s and 1960s found that Aristotle, too, was engaged in their project of conceptual analysis. Metaphysicians have looked to Aristotle for insight into the notion of essence. Philosophers interested in functionalism

1. Thomas Kuhn (1970). *The Structure of Scientific Revolutions*. 2nd edn. (ch. 9). Chicago: University of Chicago Press.