Bibliography for Stoicism

Articles in Encyclopedia of Philosophy


Rist, ed. *The Stoics*.


### Hellenistic Greek Religion


**To note:** Third century developments from contact with East, i.e cults of fortune and fate, Sun and planets as gods, orientalizing mystery religions. Second century, astrology, and mystery religions sometimes as escape from the planetary gods. Tendency to view the sect’s god as the only one, or at least the most powerful, others’ gods as aspects of one’s own, or subordinate to one’s own. So Isis cult: purification and lustration, raised to 8th sphere to meet Isis, soul becomes free of influence of stars once free of the stain of sin, ascends to the goddess after death, freed from the body.

### Greek Medicine

Sarton, George. *Galen of Pergamon*.

Singer, Charles. *A Short History of Medicine*. 

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Taylor, H.O. *Greek Biology and Medicine.*


The mention of a book or article in the bibliography can be taken as a recommendation for it. Included are good translations of primary sources, and the most interesting and important secondary sources. Most of the latter are here because they influenced my exposition, but some argue for interesting views with which I disagree. I have restricted myself for the most part to works in English.


________ (1980). *Socrates and Legal Obligation*. Minneapolis: University of Minnesota Press. Contains a translation of the *Crito* and *Apology* along with an excellent and well written discussion of Socrates’s philosophy of law.


insightful short introduction, though somewhat dated.


subject.


Calagero, G. (1957). “Gorgias and the Socratic principle ‘Nemo sua sponte peccat.” Journal of Hellenic Studies 1: 12-17. Seems to me to get it more or less right, but for criticism, see Coulter (1964).


——— (1952). Principium Sapientiae: The Origins of Greek Philosophical Thought. Cornford’s last work, solidly establishing his pioneering efforts to connect the earliest Greek philosophical speculation to its mythical background. His readings, brilliant as they are, fail to connect Greek thought to its ideological functions. For this, see Vernant (1983).


Dodds, E.R. (1928). The *Parmenides* and the origins of the Neoplatonic ‘One’.” *Classical Quarterly* 22, 129–42


Ellis, Havelock (1963). *Preface to Plato*.


documented.


with additional coverage of the Republic and later dialogues added.


Kekes, John (1980). The Nature of Philosophy. Totowa: Rowman and Littlefield. I have taken a great deal from this book, though I disagree with Kekes’s optimism regarding the possibility of finding a solid rational defense for a world view, and often find his discussion and argumentation impossibly loose.


Kramer, Samuel Noah (1944). *Sumerian Mythology.* Memoir no. 21 of the American Philosophical Society, Philadelphia. Reprinted in Anchor Books. Many of the myths recounted here are incomplete. Kramer tends to view the myths as purely theoretical, lacking a sense of their probable role in ritual and ideology, but his translations provide the best coverage of the Sumerian and Akkadian texts.


Malinowski, Bronislaw (1948). Magic, Science and Religion and Other Essays. Garden City, N.Y.: Doubleday, 1954. (Free Press, 1948) The classic proponent among anthropologists of “functionalism”, the view that myths and religious doctrines are to be understood in terms of the functions they perform in society rather than as theoretical accounts intended to be literally true.


Matson, Wallace I (1980). “Parmenides Unbound.” Philosophical Inquiry (Athens) 2 no. 1: 345–360. Argues that Parmenides did not reject the "Way of Seeming" as false, and that he thought reality to be space, which is capable of thought.


16.


on various aspects of Cicero’s thought.


Radin, Paul (1927). *Primitive Man as Philosopher.* Appleton. 2d ed. 1955. New York: Dover 1957. The only book I know on the topic. Radin takes a Marxist approach, but is not at all doctrinaire. His down to earth, intelligent analysis is rooted in his own field work.


Sambursky, Samuel (1959). *Physics of the Stoics.* London: Routledge and Kegan Paul. Translates the more important texts. For some doubts concerning Sambursky’s efforts to draw analogies with modern
physical concepts, which is the center of the discussion, see the review by A. Wasserstein in *Journal of Hellenic Studies* 83 (1963) 186–190.


Sprague, Rosamund Kent, et al. (1972). *The Older Sophists*. University of South Carolina Press. Translations of the fragments of the Sophists’ writings, and ancient reports of their views, with introductory essays on each figure.


violated the terms of the amnesty extended to opponents of the Democracy after the overthrow of the Thirty in 404. For criticism, see Irwin (1989a).


________ (1959). Review of Kirk and Raven… Philosophical Review 68: 531-535. Criticizes Raven’s theories about Pythagorean number atomism, for which, see the first edition of Kirk and Raven (1957) and Raven (1948).


Woodruff, Paul (1990). “Plato’s early theory of knowledge.” In Everson (1990) 60-84. Argues that Socrates was a skeptic not about knowledge as ordinarily understood, but about “expert knowledge,” that is, the pretensions of the expert to a superior sort of knowledge rooted in an understanding of underlying realities.


and Irwin (1977) that Socrates was a hedonist, holding the hedonism in the *Protagoras* to be adopted 
*ad hominem* to refute Protagoras.