

BIBLIOGRAPHY

A. TEXTS

- ALCINOUS, Didasealicus (*Enseignement des doctrines de Platon*), ed. J. Whittaker (Paris 1990).
- ALEXANDER OF APHRODISIAS, *De anima liber cum mantissa*, ed. I. Bruns (Berlin 1887) (CAG suppl. II.1).
- *In Aristotelis Analyticorum priorum librum I commentarium*, ed. M. Wallies (Berlin 1883) (CAG II.1).
- *In Aristotelis Metaphysica commentaria*, ed. M. Hayduck (Berlin 1891) (CAG I).
- *In Aristotelis Topicorum libros octo commentaria*, ed. M. Wallies (Berlin 1891) (CAG II.2).
- *Quaestiones, De fato, and De mixtione*, ed. I. Bruns (Berlin 1892) (CAG suppl. II.1).
- AMMONIUS, *In Aristotelis De interpretatione commentarius*, ed. A. Busse (Berlin 1897) (CAG IV.5).
- *In Aristotelis Analyticorum priorum librum I commentarium*, ed. M. Wallies (Berlin 1899) (CAG IV.6).
- [ANON.], *In Aristotelis Ethica Nicomachea commentarium*, ed. G. Heylbut (Berlin 1892) (CAG XX).
- [ANON.], *In Aristotelis De interpretatione commentarius* (Codex Parisinus Graecus 2064), ed. L. Taran as *Anonymous Commentary on Aristotle's De Interpretatione* (Codex Parisinus Graecus 2064) (Meisenheim am Glan 1978).
- APULEIUS, *De Philosophia libri*, ed. C. Moreschini (Stuttgart/Leipzig 1991) (*Apulei opera quae supersunt*, III).
- ARISTOTLE, *Categoriae et Liber de interpretatione*, ed. L. Minio-Paluello (Oxford 1949).
- *Ethica Eudemia*, ed. R. Walzer and J. Mingay (Oxford 1991).
- *Ethica Nicomachea*, ed. I. Bywater (Oxford 1890).
- *Metaphysica*, ed. W. Jaeger (Oxford 1957).
- *De generatione et corruptione*, ed. H. H. Joachim (Oxford 1890).
- [ARISTOTLE], *De mundo*, ed. E. S. Forster (Oxford 1963).
- ASPASIUS, *In Aristotelis Ethica Nicomachea quae supersunt commentaria*, ed. G. Heylbut (Berlin 1889) (CAG XIX.1).
- AUGUSTINE, *De civitate Dei libri XXII*, ed. B. Dombart and A. Kalb (Leipzig 1981⁵).
- MARCUS AURELIUS ANTONINUS, *Ad se ipsum libri XII*, ed. J. Dalfen (Leipzig 1979).
- BASIL, *Homiliae in Hexaemeron*, ed. J.-P. Migne (Turnholt 1857) (*Patrologia Graeca* 27).
- BOETHIUS, *In librum Aristotelis De interpretatione—secunda editio*, ed. C. Meiser (Leipzig 1880).

- BOETHIUS, *De consolatione philosophiae*, ed. L. Bieler (1957) (CCSL 94).
- CALCIDIUS, *Platonis Timaeus translatus commentarioque instructus*, ed. J. H. Waszink (London and Leiden 1962) (*Plato Latinus* IV).
- CHRYSIPPUS. See below under *PHerc* 1038 and *PHerc* 307.
- JOHN CHRYSOSTOM, *De fato et providentia*, ed. J.-P. Migne (Turnholt 1862) 749–72.
- CICERO, *Academica posteriora—Academica priora* (*Academicorum reliquiae cum Lucullo*), ed. O. Plasberg (Leipzig 1922, repr. Stuttgart 1966).
- *De divinatione, De fato, and Timaeus*, ed. W. Ax (Leipzig 1938, repr. Stuttgart 1965).
- *De finibus bonorum et malorum*, ed. Th. Schiche (Leipzig 1915, repr. Stuttgart 1966).
- *De natura deorum*, ed. W. Ax (Leipzig 1933, repr. Stuttgart 1968).
- *De officiis* (*On duties*), ed. M. T. Griffin and E. M. Atkins (Cambridge 1991).
- *Epistulae ad familiares*, ed. W. S. Watt (Oxford 1982).
- *Oratio pro L. Murena*, ed. H. Kasten (Leipzig 1933, 1961³, repr. 1972).
- *Topica*, in *M. Tullii Ciceronis Rhetorica*, ii, ed. A. S. Wilkins (Oxford 1903).
- *Tusculanae disputationes*, ed. M. Pohlenz (Leipzig 1903, repr. Stuttgart 1967).
- CLEMENT OF ALEXANDRIA, *Stromata* I–VI, ed. O. Stählin, L. Früchtel, and U. Treu (Berlin 1985) (CGS 52²).
- *Stromata* VII–VIII, ed. O. Stählin and L. Früchtel, and U. Treu (Berlin 1970) (GCS 17²).
- CORNUTUS, *Theologiae Graecae compendium*, ed. C. Lang (Leipzig 1881).
- DEXIPPUS, *In Aristotelis Categorias commentarium*, ed. A. Busse (Berlin 1888) (CAG IV.2).
- DIOGENES LAERTIUS, *Vitae Philosophorum*, ed. H. S. Long, 2 vols. (Oxford 1964).
- EPICTETUS, *Dissertationes, ab Arriano digestae; Enchiridion*, ed. H. Schenkl (Leipzig 1916).
- EPICURUS. See below under *PHerc* 697, 1056, 1191.
- EPIPHANIUS, in H. Diels, *Doxographi Graeci* (Berlin 1879, 1958³), 587–93.
- EUSEBIUS, *Praeparatio evangelica*, ed. K. Mras, parts I–II (Berlin 1954–6).
- GALEN, *De placitis Hippocratis et Platonis* (*Galen on the Doctrines of Hippocrates and Plato*. Edition, Translation, and Commentary), ed. Ph. de Lacy, parts I–II (Berlin 1978–80) (CMG v.4, 1, 2).
- *De Proprium Animi Cuiuslibet Affectuum Dignotione et Curatione*, ed. C. G. Kühn, v.1–57, (CMG v.4, 1, 1).
- *Institutio logica*, ed. C. Kalbfleisch (Leipzig 1896).
- GELLIUS, *Noctes Atticae*, ed. P. K. Marshall, 2 vols. (Oxford 1968).
- GREGORY OF NYSSA, *Gregorii Nysseni opera*, ed. W. Jaeger (Leipzig 1952–90).
- [HELIODORUS], *In Aristotelis Ethica Nicomachea paraphrasis*, ed. G. Heylbut (Berlin 1889) (CAG XIX.1).
- HIEROCLES, *Ἡθικὴ Στοιχείωσις*, ed. A. A. Long and G. Bastiani, in *Corpus dei papiri filosofici graeci et latini*, pt. 1, vol. 1. 2, Accademia toscana di scienze e lettere La Combaria (Florence 1992), 296–366.
- HIPPOLYTUS, *Refutatio omnium haeresium*, ed. M. Marcovich (Berlin/New York 1986).

- Index Stoicorum Herculanensis*, ed. A. Traversa (Genoa 1952).
- JOSEPHUS, *Opera*, ed. S. A. Naber (Leipzig 1888–96).
- JUSTIN, *Opera*, ed. J. C. T. Otto (Jena, 1876–81).
- *Apologiae*, ed. A. Wartelle (Paris 1987).
- LACTANTIUS, *Divinae institutiones*, ed. S. Brandt and G. Laubmann (Vienna 1890) (CSEL 19).
- [LAMPRIAS], *Lamprias Catalogue*, ed. F. H. Sandbach (in *Plutarchi Moralia* vii, 1–10).
- LUCIAN, *Opera*, ed. M. D. MacLeod, 3 vols. (Oxford 1972–80).
- MANILIUS, *Astronomica*, ed. G. P. Goold (Leipzig 1985).
- MAXIMUS TYRIUS, *Dissertationes*, ed. M. B. Trapp (Stuttgart 1994).
- NEMESIUS, *De natura hominis*, ed. M. Morani (Leipzig 1987).
- ORIGEN, *Contra Celsum*, ed. M. Borret (Paris 1967–76).
- *De oratione*, ed. P. Koetschau (Leipzig 1899) (GCS 3).
- *De principiis*, ed. P. Koetschau (Leipzig 1913) (GCS 22).
- *Commentarium III in Genesim* (fragmenta) = *Philocalia* 23.1–11, 14–21, ed. J. A. Robinson, in *The Philocalia of Origen* (Cambridge 1893), 187.13–198.29; 202.2–207.31.
- PHerc 1038. CHRYSIPPUS, *Περὶ Προνοίας*, ed. A. Gercke, in ‘Chrysippea’, *Jahrbuch für klassische Philologie*, Supplbd. 14 (1885), 689–781, at 710–11.
- PHerc 307. CHRYSIPPUS, *Λογικὰ Ζητήματα*, ed. H. von Arnim, *SVF* ii, fr. 298a.
- PHerc 1428. PHILODEMUS, *Περὶ Ευσεβείας*, ed. A. Henrichs (*Cronache Ercolanesi* 4 (1974), 5–32).
- PHerc 1670. PHILODEMUS, ed. M. Ferrario, ‘Philodemo “sulla provvidenza”’, *Cronache Ercolanesi* 2 (1972), 67–94.
- PHerc 679, 1056, 1191. EPICURUS, ed. D. N. Sedley, ‘On nature book XXVIII’ *Cronache Ercolanesi* 3 (1973), 5–83.
- PHILO OF ALEXANDRIA, *Philonis Alexandri opera quae supersunt*, ed. L. Cohn and P. Wendland, 6 vols. (Berlin 1886–1915, repr. 1962).
- PHILODEMUS, *De pietate* (*On Piety*) part 1, ed. D. Obbink (Oxford 1996).
- *De pietate*. See above under PHerc 1428.
- *De providentia*. See above under PHerc 1670.
- *De signis*, ed. Ph. H. and E. A. DeLacy (Naples 1978).
- JOHN PHILOPONUS, *In Aristotelis Analytica priora commentaria*, ed. M. Wallies (Berlin 1905) (CAG xiii. 2).
- PHOTIUS, *Bibliotheca*, ed. R. Henry (Paris 1959–77).
- PLATO, *Crito*, in *Platonis Opera*, i, ed. E. A. Duke *et al.* (Oxford 1995).
- *Leges*, in *Platonis Opera*, ed. J. Burnet, v (Oxford 1907).
- *Meno*, *ibid.* iii (1903).
- *Phaedrus*, *ibid.* ii (1901).
- *Respublica*, *ibid.* iv (1902).
- *Timaeus*, *ibid.* iv (1902).
- PLOTINUS, *Opera*, ed. P. Henry and H. R. Schwyzer, 3 vols. (Oxford 1962–84).
- PLUTARCH, *Plutarchi Moralia*, i–vii, ed. W. J. Paton, J. Wegehaupt, M. Pohlenz, *et al.* (Leipzig 1925–67).
- *De communibus notitiis contra Stoicos*, ed. M. Pohlenz and R. Westman, *ibid.* vi. 2 (1952).

- PLUTARCH, *De Stoicorum repugnantiiis*, ed. M. Pohlenz and R. Westman, *ibid.* vi. 2 (1952).
- *Fragmenta*, ed. F. H. Sandbach, *ibid.* vii (1967).
- [PLUTARCH], *De fato*, ed. W. R. Paton, M. Pohlenz, and W. Sieveking, *ibid.* iii (1929).
- [PLUTARCH], *De placitis philosophorum* (874a–911c), ed. J. Mau, *ibid.* v. 2. 1 (1971).
- PROCLUS, *Procli Diadochi Tria Opuscula*, ed. H. Boese (Berlin 1960).
- PTOLEMY, *Tetrabiblos*, ed. F. Boll and E. Boer (Leipzig 1940).
- QUINTILIAN, *Institutio Oratoria*, ed. M. Winterbottom (Oxford 1970).
- SENECA, *Epistulae morales ad Lucilium*, ed. L. D. Reynolds, 2 vols. (Oxford 1965).
- *De beneficiis* and *De clementia*, ed. C. Hosius (Leipzig 1914).
- *Ad Marciam de consolatione*, in Sénèque, *Dialogues*, ed. A. Bourguery and R. Waltz (Paris 1922–42).
- *De ira*, *ibid.*
- *De providentia*, *ibid.*
- *Naturalium quaestionum libri VIII*, ed. A. Gercke (Leipzig 1907, repr. with addenda Stuttgart 1970).
- SERVIUS, *Commentarium in Vergilii Aeneidos libros*, ed. A. F. Stocker *et al.* (Oxford 1965).
- SEXTUS EMPIRICUS, *Opera*, ed. H. Mutschmann and J. Mau (Leipzig 1914–61).
- SIMPLICIUS, *In Aristotelis Categorias commentarium*, ed. C. Kalbfleisch (Berlin 1907) (CAG viii).
- *In Aristotelis De Anima commentaria*, ed. M. Hayduck (Berlin 1882) (CAG xi).
- *In Aristotelis Physicorum libros quattuor priores/posteriores commentaria*, ed. H. Diels (Berlin 1882, 1895) (CAG ix and x).
- *In Epicteti Enchiridion commentarium* (*Commentaire sur le Manuel d'Épictète*), ed. I. Hadot (Leiden 1995).
- STEPHANUS, *In Aristotelis Artem Rhetoricam commentarium, in Anonymi et Stephani In Artem Rhetoricam commentaria*, ed. H. von Rabe (Berlin 1896) (CAG xx 1.2).
- STOBAEUS, *Anthologii libri duo priores qui inscribi solent Eclogae physicae et ethicae*, ed. K. Wachsmuth, 2 vols. (Berlin 1884).
- SYRIANUS, *In Aristotelis Metaphysica commentaria*, ed. W. Kroll (Berlin 1902) (CAG vi.1).
- TATIAN, *Oratio ad Graecos and fragments*, ed. M. Whittaker (Oxford 1982).
- TERTULLIAN, *Apologia* (*Apologétique*), ed. J. P. Waltzing (Paris 1961).
- *De anima*, ed. J. H. Waszink (Amsterdam 1947).
- THEODORET, *Graecarum affectionum curatio*, ed. H. Raeder (Leipzig 1904, repr. Stuttgart 1969).
- VETTIUS VALENS, *Anthologiae*, ed. D. Pingree (Leipzig 1986).

B. COLLECTIONS OF TESTIMONIES

- ARNIM, H. VON, *Stoicorum veterum fragmenta*, i–iii (Leipzig 1903–5); M. Adler, *Stoicorum veterum fragmenta*, iv, indices (Leipzig 1924).
- ARRIGHETTI, G., *Epicuro: Opere* (Turin 1960, 1973²).

- DIELS, H., *Doxographi Graeci* (Berlin 1879, 1958³).
- DÖRING, K., *Die Megariker: Kommentierte Sammlung der Testimonien* (Amsterdam 1972).
- EDELSTEIN, L., and KIDD, I. G., *Posidonius*, i, Fragments; ii–iii, Commentary by I. G. Kidd (Cambridge 1988).
- GERCKE, A. (1885), 'Chrysippea', *Jahrbuch für klassische Philologie*, Supplbd. 14: 689–781.
- HÜLSER, K., *Die Fragmente zur Dialektik der Stoiker*, 4 vols. (Stuttgart-Bad Cannstatt 1987–8).
- STRAATEN, M. VAN, *Panaetii Rhodii Fragmenta* (Leiden 1962²).
- THEILER, W., *Posidonios, Die Fragmente*, 2 vols. (Berlin 1982).
- USENER, H., *Epicurea* (Leipzig 1887).

C. SECONDARY LITERATURE

- ADKINS, A. W. H. (1960). *Merit and Responsibility: a Study in Greek Values* (Oxford).
- ALGRA, K. (1995). *Concepts of Space in Greek Thought* (Leiden).
- ALLEN, J. (1988). *Sextus Empiricus' Investigation of Sign-Inference* (diss. Princeton).
- AMAND, D. (1945). *Fatalisme et liberté dans l'antiquité grecque* (Louvain, repr. Amsterdam 1973).
- ANNAS, J. (1992). *Hellenistic Philosophy of Mind* (Berkeley, Los Angeles, Oxford).
- ASMIS, E. (1989). 'The Stoicism of Marcus Aurelius', in W. Haase and H. Temporini (eds.), *ANRW* II 36.3: 2228–52.
- BABUT, D. (1964). *Plutarque et le Stoicisme* (Paris).
- BARNES, J. (1978). 'La doctrine du retour éternel', in Brunschwig (1978), 3–20.
- (1982). 'Medicine, Experience and Logic', in Barnes *et al.* (1982), 24–68.
- (1985a). 'Cicero's De Fato and a Greek Source', in J. Brunschwig, C. Imbert, and A. Roger (eds.), *Histoire et structure* (Paris).
- (1985b). 'Πιθανὰ συννημένα', *Elenchos* 6: 453–68.
- BURNYEAT, M., and SCHOFIELD, M. (1980). (eds.) *Doubt and Dogmatism: Studies in Hellenistic Epistemology* (Oxford).
- BRUNSCHWIG, J., BURNYEAT, M., and SCHOFIELD, M. (1982). (eds.) *Science and Speculation: Studies in Hellenistic Theory and Practice* (Cambridge, Paris).
- and GRIFFIN, M. (1989). (eds.) *Philosophia Togata I* (Oxford).
- — (1997). (eds.) *Philosophia Togata II* (Oxford).
- MANSFELD, J., SCHOFIELD, M., and ALGRA, K. (1999). (eds.) *The Cambridge History of Hellenistic Philosophy* (Cambridge).
- and MIGNUCCI, M. (1988). (eds.) *Matters and Metaphysics* (Naples).
- BARTH, P. (1946). *Die Stoa* (6th edn., Stuttgart).
- BARTON, T. (1994). *Ancient Astrology* (London and New York).
- BAYER, K. (1959). (ed.) *Cicero: De fato (Über das Fatum)* (Munich).
- BELEVAL, Y. (1976). 'Sur la liberté stoïcienne', *Kant-Studien* 67: 333–8.
- BLOOS, L. (1973). *Probleme der stoischen Physik* (Hamburg).
- BOBZIEN, S. (1986). *Die stoische Modallogik* (Würzburg).
- (1993). 'Chrysippus' modal logic and its relation to Philo and Diodorus', in Döring and Ebert (1993), 63–84.

- BOBZIEN, S. (1996). 'Stoic Syllogistic', *OSAP* 14: 133–92.
- (1997). 'Stoic Conceptions of Freedom and their relation to Ethics', in R. Sorabji (ed.), *Aristotle and After (Bulletin of the Institute of Classical Studies suppl. 68)*, 71–89.
- (1998a). 'The inadvertent conception and late birth of the free-will problem', *Phronesis* 43: 133–75.
- (1998b). 'Chrysippus' theory of causes', in K. Ierodiakonou (ed.), *Topics in Stoic Philosophy* (Oxford), 196–242.
- (1999a). '"Megaric" logic', in Barnes *et al.* (1999).
- (1999b). 'Stoic logic', *ibid.*
- (2000). 'Did Epicurus discover the free-will problem?', *OSAP* 19 (Winter 2000), 287–337.
- BOEFT, J. DEN (1970). *Calcidius on Fate: his doctrine and sources* (Leiden).
- BOTROS, S. (1985). 'Freedom, Causality, Fatalism and Early Stoic Philosophy', *Phronesis* 30: 274–304.
- BOYS-STONES, G. R. (1996). 'The ἐπελευστική δύναμις in Aristo's Psychology of Action', *Phronesis* 41: 75–94.
- BRÉHIER, E. (1951). *Chrysippe et l'ancien stoicisme* (Paris).
- BRUNSCHWIG, J. (1978). (ed.) *Les Stoiciens et leur logique: Actes du colloque des Chantilly 18/22 sept. 1976* (Paris).
- and NUSSBAUM, M. C. (1993). (eds.) *Passions and Perceptions* (Cambridge).
- BURNYEAT, M. (1992). 'The origin of non-deductive inference', in Barnes *et al.* (1992), 193–238.
- CELLUPRICA, V. (1977). 'L'argomento dominatore di Diodoro Crono e il concetto di possibile di Crisippo', in Giannantoni (1977), 55–74.
- (1984). 'Necessità Megarica e fatalità Stoica', *Elenchos* 3: 361–85.
- CHERNISS, H. (1976). *Plutarch's Moralia* vol. xiii.2 (London, Cambridge/Mass.).
- CHRISTENSEN, J. (1962). *An Essay on the Unity of Stoic Philosophy* (Copenhagen).
- CRAIG, W. L. (1988). *The Problem of Divine Foreknowledge and Future Contingents from Aristotle to Suarez* (Leiden).
- DAHLMANN, H. (1977). 'Nochmals "Ducunt volentem fata, nolentem trahunt"', *Hermes* 105: 342–51.
- DALFEN, J. (1971). 'Das Gebet des Kleanthes an Zeus und das Schicksal', *Hermes* 99: 174–83.
- DENYER, N. C. (1981a) 'Time and Modality in Diodorus Cronus', *Theoria* 47: 31–53.
- (1981b). *Time, Action and Necessity: A Proof of Free Will* (London).
- DICKASON, A. (1976). 'Aristotle, the Sea Fight and the Cloud', *Journal of the History of Philosophy* 14.1: 11–22.
- DIHLE, A. (1982). *The Theory of Will in Classical Antiquity* (Berkeley).
- (1984). 'Zur Schicksalslehre des Bardesanes', in *Antike und Orient* (Heidelberg), 161–73.
- DILLON, J. M. (1977). *The Middle Platonists* (London).
- (1993). *Alcinous: The Handbook of Platonism* (Oxford).
- and LONG, A. A. (1988). (eds.) *The Question of 'Eclecticism'* (London, Berkeley, Los Angeles).
- DOBBIN, R. (1991). 'Προαίρεσις in Epictetus', *Ancient Philosophy* 11: 111–35.

- DONINI, P. L. (1973). 'Crisippo e la nozione del possibile', *Rivista di filologia* 101: 333–51.
- (1974). 'Psicologia ed etica in Galeno e in Alessandro di Afrodisia: il problema del determinismo', in his *Tre studi sull' Aristotelismo nel II secolo* (Turin), 127–85.
- (1974/5). 'Fato e volontà umana in Crisippo', *Atti dell'Accademia delle Scienze di Torino* 109: 1–44.
- (1977). 'Stoici e Megarici nel de fato di Alessandro di Afrodisia?', in Giannantoni (1977), 174–94.
- (1988). 'Plutarco e il determinismo di Crisippo', in I. Gallo (ed.) *Aspetti dello stoicismo e dell'epicureismo in Plutarco* (Ferrara 1988), 21–32.
- (1989). *Ethos: Aristotele e il determinismo* (Torino).
- DÖRING, K. and EBERT, Th. (1993). (eds.) *Dialektiker und Stoiker* (Stuttgart).
- DRAGONA-MONACHOU, M. (1973). 'Providence and fate in Stoicism and prae-Neoplatonism: Calcidius as an authority on Cleanthes' theodicy (SVF 2.933)', *Philosophia* (Athens) 3: 262–306.
- (1978). *The Stoic Arguments for the Existence and the Providence of the Gods* (Athens).
- DUHOT, J. J. (1989). *La conception stoïcienne de la causalité* (Paris).
- (1996). *Épictète et la sagesse stoïcienne* (Paris).
- EBERT, T. (1991). *Dialektiker und frühe Stoiker bei Sextus Empiricus* (Göttingen).
- ENGLERT, W. G. (1987). *Epicurus on the Swerve and Voluntary Action* (Atlanta).
- EPP, R. (1985). (ed.) *Spindel Conference 1984: Recovering the Stoics* (Southern Journal of Philosophy, 23 suppl.).
- ERLER, M. (1980). (trans. and comm.) *Proklos Diadochos: Über die Vorsehung, das Schicksal und den freien Willen an Theodorus den Ingenieur (Mechaniker)* (Meisenheim am Glan).
- FERRARIO, M. (1972). See under *PHerc* 1670, Philodemus (sect. A, above).
- FORSCHNER, M. (1981). *Die stoische Ethik: über den Zusammenhang von Natur-Sprach- und Moralphilosophie im altstoischen System* (Stuttgart).
- FREDE, D. (1982). 'The Dramatization of Determinism: Alexander of Aphrodisias' De Fato' *Phronesis* 27: 276–98.
- (1984). 'Could Paris, (Son of Priam) have Chosen Otherwise?' *OSAP* 2: 279–92.
- (1985). 'The sea-battle reconsidered: A defence of the traditional interpretation', *OSAP* 3: 31–87.
- (1990). 'Fatalism and Future Truth', in *Proceedings of the Boston Area Colloquium in Ancient Philosophy* 6: 195–227.
- FREDE, M. (1974). *Die stoische Logik* (Göttingen).
- (1980). 'The Original Notion of Cause' in Barnes *et al.* (1980), 217–49.
- (1987). 'Philosophy and Medicine in Antiquity' in his *Essays in Ancient Philosophy* (Oxford), 225–43.
- (1993). 'The Stoic Conception of Reason' in K. J. Boudouris (ed.), *Hellenistic Philosophy*, ii (Athens), 50–63.
- and STRIKER, G. (1996). (eds.) *Rationality in Greek Thought* (Oxford).
- GASKIN, R. (1993). 'Alexander's Sea Battle: a discussion of Alexander of Aphrodisias De Fato 10', *Phronesis* 38: 75–94.

- GASKIN, R. (1995). *The Sea-Battle and the Master Argument: Aristotle and Diodorus Cronus on the Metaphysics of the Future* (Berlin and New York).
- GIANNANTONI, G. (1977). (ed.) *Scuole socratiche minori e filosofia ellenistica* (s.l.).
- GILBERT, N. W. (1963). 'The Concept of Will in Early Latin Philosophy', *Journal of the History of Philosophy* 1: 17–35.
- GILL, M. L., and LENNOX, L. G. (1994). (eds.) *Self-Motion* (Princeton).
- GLUCKER, J. (1995). 'Probabile, Veri Simile, and Related Terms', in Powell (1995), 115–43.
- GÖRLER, W. (1987). 'Hauptursachen bei Chrysipp und Cicero? Philologische Marginalien zu einem vieldiskutierten Gleichnis (De fato 41–44)', *Rheinisches Museum für Philologie* 130: 254–74.
- GOULD, J. B. (1967). 'Chrysippus: on the criteria for the truth of a conditional proposition', *Phronesis* 12: 152–61.
- (1970). *The Philosophy of Chrysippus* (Leiden).
- (1974). 'The Stoic Conception of Fate', *Journal of the History of Ideas* 35: 17–32.
- GRAESER, A. (1975). *Zenon von Kition, Positionen und Probleme* (Berlin and New York).
- GREENE, W. C. (1944). *Moirai: Fate, Good, and Evil in Greek Thought* (Cambridge, Mass.).
- GUNDEL, W. (1914). *Beiträge zur Entwicklungsgeschichte der Begriffe Ananke und Heimarmene* (Giessen).
- HAHM, D. (1992). 'A neglected Stoic argument for human responsibility', *Illinois Classical Studies* 17: 23–48.
- (1994). 'Self-Motion in Stoic Philosophy', in Gill and Lennox (1994), 175–225.
- HAMMERSTÄDT, J. (1988). *Die Orakelkritik des Kynikers Oenomaus* (Frankfurt a.M.).
- HANKINSON, R. J. (1987). 'Evidence, Externality and Antecedence: Inquiries into Later Greek Causal Concepts', *Phronesis* 32: 80–100.
- (1988). 'Stoicism, Science and Divination', in his (ed.) *Medicine and Metaphysics: Studies in the Philosophy of Ancient Science* (Edmonton, Alberta), 123–59.
- (1995). *The Sceptics* (London and New York).
- HOLFORD-STREVE, L. (1988). *Aulus Gellius* (London).
- HUBY, P. (1964). 'The First Discovery of the Freewill Problem', *Philosophy* 42: 353–62.
- (1970). 'An Epicurean Argument in Cicero, De Fato XVII 40', *Phronesis* 15: 83–5.
- IERODIAKONOU, K. (1998). (ed.) *Topics in Stoic Philosophy* (Oxford).
- INWOOD, B. (1985). *Ethics and Action in Early Stoicism* (Oxford).
- IOPPOLO, A. M. (1988). 'Le cause antecedenti in Cic. De Fato 40', in Barnes and Mignucci (1988), 397–424.
- (1994). 'Il concetto di causa nella filosofia ellenistica e romana, in W. Haase and H. Temporini (eds.), *ANRW* II 36.7: 4491–4545.
- IRWIN, T. (1980). 'Reason and Responsibility in Aristotle', in A. O. Rorty (ed.), *Essays in Aristotle's Ethics* (Berkeley, Los Angeles, London), 117–55.

- ISNARDI PARENTE, M. (1980). 'Stoici, epicurei e il "motus sine causa"', *Rivista Critica di Storia della Filosofia* 35: 23–31.
- (1991). 'Diogeniano, gli epicurei e la *τύχη*', in W. Haase and H. Temporini (eds.), *ANRW* II 36.4: 2424–5.
- KAHN, C. H. (1969). 'Stoic Logic and Stoic LOGOS', *Archiv für Geschichte der Philosophie* 51: 158–72.
- (1988). 'Discovering the will: From Aristotle to Augustine', in Dillon and Long (1988), 234–59.
- KLEYWEGT, A. J. (1973). 'Fate, Free Will and the Text of Cicero', *Mnemosyne* 26: 342–5.
- KNEALE, M. and W. (1962). *The Development of Logic* (Oxford).
- LAPIDGE, M. (1978). 'Stoic Cosmology', in Rist (1978), 161–86.
- LLOYD, A. C. (1971). 'Grammar and Metaphysics in the Stoa', in Long (1971a), 58–74.
- (1978). 'Emotion and Decision in Stoic Psychology', in Rist (1978), 187–202.
- LONG, A. A. (1968). 'The Stoic Concept of Evil', *Philosophical Quarterly* 18: 340.
- (1970). 'Stoic Determinism and Alexander of Aphrodisias' De Fato i–xiv', *Archiv für Geschichte der Philosophie* 52: 247–68.
- (1971a). 'Freedom and Determinism in the Stoic Theory of Action', in his (ed.) *Problems in Stoicism* (London), 173–99.
- (1971b). 'Language and Thought in Stoicism', *ibid.* 75–113.
- (1974). *Hellenistic Philosophy* (London and New York 1974; 2nd edn. 1986).
- (1976). 'The early Stoic concept of moral choice', in F. Boissier *et al.* (eds.), *Images of Man in Ancient and Medieval Thought* (Festschrift for G. Verbeke) (Louvain), 77–92.
- (1982). 'Astrology: Arguments pro and contra', in Barnes *et al.* (1982), 165–92.
- (1985). 'The Stoics on world-conflagration and everlasting recurrence', in Epp (1985), 13–38.
- (1996). *Stoic Studies* (collected essays) (Cambridge).
- and SEDLEY, D. N. (1987). *The Hellenistic Philosophers* (Cambridge 1987).
- MANETTI, G. (1993). *Theories of the Sign in Classical Antiquity* (Bloomington and Indianapolis).
- MANSFELD, J. (1979). 'Providence and the destruction of the universe in early Stoic thought', in M. J. Vermaseren (ed.), *Studies in Hellenistic Religions* (Leiden), 129–88.
- (1983). 'Resurrection added: the interpretatio Christiana of a Stoic doctrine', *Vigiliae Christianae* 37: 218–33.
- (1998). 'The Sources', in Barnes *et al.* (1999).
- MATES, B. (1961). *Stoic Logic* (2nd edn., Berkeley and Los Angeles).
- MEYER, S. S. (1993). *Aristotle on Moral Responsibility* (Cambridge, Mass.).
- MIGNUCCI, M. (1978). 'Sur la logique modale des Stoiciens', in Brunschwig (1978), 317–46.
- (1981). 'Pseudo-Alexandre, critique des stoiciens (quaestiones I.4)', in *Proceedings of the World Congress on Aristotle, Thessaloniki August 7–14 1978* (Athens), 198–204.

- MIGNUCCI, M. (1985). 'Logic and Omniscience: Alexander of Aphrodisias and Proclus', *OSAP* 3: 219–46.
- (1996). 'Ammonius on Future Contingent Propositions', in M. Frede and Striker (1996), 279–310.
- MOREAU, J. (1978). 'Immutabilité du vrai, nécessité logique et lien causal', in Brunschwig (1978), 347–60.
- MORAUX, P. (1973/1984). *Der Aristotelismus bei den Griechen*, 2 vols. (Berlin and New York).
- MUELLER, I. (1978). 'An introduction to Stoic logic', in Rist (1978), 1–26.
- (1992). 'Hippolytus' refutation of all Heresies', in W. Haase and H. Temporini (eds.), *ANRW*, II 36.6: 4309–74.
- (forthcoming) 'The author of the "Refutation of all heresies" and his writings', in W. Haase (ed.), *ANRW* II 24.4.
- NESTLE, D. (1967). *Eleutheria*, Teil I, 'Die Griechen' (Tübingen).
- (1972). 'Freiheit', in *Reallexikon für Antike und Christentum* (Stuttgart), 269–306.
- PAULY, A. F., WISSOWA, G., and KROLL, W. (1893–). *Real-Encyclopädie der klassischen Altertumswissenschaft* (Munich).
- POHLENZ, M. (1940). 'Grundfragen der stoischen Philosophie', *Abhandlungen der Gesellschaft der Wissenschaften, Göttingen, phil-hist.Kl.* 3.26: 1–122.
- (1959). *Die Stoa: Geschichte einer geistigen Bewegung* (Göttingen).
- (1965). 'Plutarchs Schriften gegen die Stoiker', in his *Kleine Schriften*, i (Hildesheim).
- POWELL, J. G. F. (1995). 'Cicero's Translations from the Greek', in his (ed.) *Cicero the Philosopher* (Oxford), 273–300.
- RAAFLAUB, K. (1985). *Die Entdeckung der Freiheit* (Munich).
- REESOR, M. E. (1965). 'Fate and Possibility in Early Stoic Philosophy', *Phoenix* 19: 285–97.
- (1978). 'Necessity and Fate in Stoic Philosophy', in Rist (1978), 187–202.
- REID, J. S. (1885). *M. Tulli Ciceronis Academica* (London).
- RIETH, O. (1933). *Grundbegriffe der stoischen Ethik* (Berlin).
- RIST, J. M. (1969). *Stoic Philosophy* (Cambridge).
- (1978). (ed.) *The Stoics* (Berkeley and Los Angeles).
- RÖPER, G. (1870). 'Diogenes Laertius I', *Philologus* 30: 557–77.
- SAMBURSKY, S. (1959). *The Physics of the Stoics* (London).
- SANDBACH, F. H. (1975). *The Stoics* (London).
- SCHMEKEL, A. (1938). *Forschungen zur Philosophie des Hellenismus* (Berlin).
- SCHOFIELD, M. (1983). 'The Syllogisms of Zeno of Citium', *Phronesis* 28: 31–58.
- SCHRECKENBERGER, H. (1964). 'Ἀνάγκη: Untersuchungen zur Geschichte des Wortgebrauches', *Zetemata* 36 (Munich).
- SCHRÖDER, S. (1989/1990). 'Philosophische und Medizinische Ursachensystematik und der stoische Determinismus', *Prometheus* 15 (1989), 209–39; 16 (1990), 5–26, 136–54.
- SCHUBERT, A. (1994). *Untersuchungen zur stoischen Bedeutungslehre* (Göttingen).
- SCOTT, D. (1995). *Recollection and Experience: Plato's Theory of Learning and its Successors* (Cambridge).

- SEDLEY, D. (1977). 'Diodorus Cronus and Hellenistic Philosophy', *Proceedings of the Cambridge Philological Society* 203 NS 23: 74–120.
- (1982). 'On Signs', in Barnes *et al.* (1982), 239–72.
- (1983). 'Epicurus' refutation of determinism', in *ΣΥΖΗΤΗΣΙΣ: Studi sull'epicureismo greco e latino offerti a Marcello Gigante*, 2 vols. (Naples), 11–51.
- (1984). 'The negated conjunction', *Elenchos* 5: 311–16.
- (1993). 'Chrysippus on Psychophysical Causality', in Brunschwig and Nussbaum (1993), 313–31.
- SEEL, G. (1993). 'Zur Geschichte und Logik des *θερίζων λόγος*', in Döring and Ebert (1993), 291–318.
- SHARPLES, R. W. (1975a). 'Aristotelian and Stoic conceptions of necessity in the *de fato* of Alexander of Aphrodisias', *Phronesis* 20: 247–74.
- (1975b). 'Responsibility, chance, and not-being (Alexander of Aphrodisias mantissa 169–172)', *Bulletin of the Institute of Classical Studies* 22: 37–63.
- (1978). 'Alexander of Aphrodisias De Fato: some parallels', *Classical Quarterly* 28: 243–66.
- (1980). 'Alexander of Aphrodisias' second treatment of fate? (de anima libra mantissa pp. 179–186 Bruns)', *Bulletin of the Institute of Classical Studies* 27: 76–84.
- (1981). 'Necessity in the Stoic doctrine of fate', *Symbolae Osloensis* 56: 81–97.
- (1982a). 'Alexander of Aphrodisias; Problems about possibility I', *Bulletin of the Institute of Classical Studies* 29: 91–108.
- (1982b). 'An ancient dialogue on possibility; Alexander of Aphrodisias. Quaestio 1.4', *Archiv für Geschichte der Philosophie* 64: 23–38.
- (1983a). *Alexander of Aphrodisias On Fate* (London).
- (1983b). 'Alexander of Aphrodisias; Problems about possibility II', *Bulletin of the Institute of Classical Studies* 30: 99–110.
- (1986). 'Soft Determinism and Freedom in Early Stoicism', a reply to Botros', *Phronesis* 31: 266–79.
- (1987). 'Alexander of Aphrodisias: Scholasticism and Innovation', in W. Haase (ed.), *ANRW* II 36.2: 1176–1243.
- (1990). 'The School of Alexander?', in Sorabji (1990), 83–111.
- (1991). *Cicero: On Fate and Boethius: The Consolations of Philosophy IV.5–7, V* (Warminster).
- SONTHEIMER, W., and ZIEGLER, K. (1975). (eds.) *Der Kleine Pauly: Lexikon der Antike*, i–v (Munich).
- SORABJI, R. (1980a). 'Causation, Laws and Necessity', in Barnes *et al.* (1980), 250–82.
- (1980b). *Necessity, Cause, and Blame* (Ithaca, NY).
- (1983). *Time, Creation and the Continuum* (London).
- (1988). *Matter, Space and Motion* (London).
- (1990). (ed.) *Aristotle Transformed* (London).
- STEINMETZ, P. (1994). 'Die Stoa', in H. Flashar (ed.), *Die Philosophie der Antike*, iv. *Die hellenistische Philosophie* (Basle).
- STOUGH, C. (1978). 'Stoic Determinism and Moral Responsibility' in Rist (1978), 203–31.

- STRAATEN, M. VAN (1977). 'Menschliche Freiheit in der stoischen Philosophie', *Gymnasium* 84: 501–18.
- TALANGA, J. (1986). *Zukunftsurteile und Fatum* (Bonn).
- THEILER, W. (1946). 'Tacitus und die antike Schicksalslehre', in O. Gigon *et al.* (eds.), *Phyllobolia für P. von der Muehl* (Basle), 35–90.
- THILLET, P. (1984). (ed.) *Alexander of Aphrodisias: De fato (Traité du destin)* (Paris).
- TRAPP, M. B. (1997). *Maximus of Tyre—The Philosophical Orations* (Oxford).
- TRENDELENBURG, A. (1855). *Notwendigkeit und Freiheit in der griechischen Philosophie (Historische Beiträge zur Philosophie)* ii. 162–79.
- TSEKOURAKIS, D. (1974). *Studies in the Terminology of Early Stoic Ethics (Hermes Einzelschrift 32)*.
- VEGETTI, M. (1991). 'Fato, Valutazione e imputabilità. Un argomento stoico in Alessandro, De Fato 35', *Elenchos* 12: 257–70.
- VERBEKE, G. (1968). 'Aristotélisme et Stoicisme dans le De Fato d'Alexandre d'Aphrodisias', *Archiv für Geschichte der Philosophie* 50: 73–100.
- VOELKE, A.-J. (1973). *L'idée de volonté dans le Stoicisme* (Paris).
- VOLLENWEIDER, S. (1989). *Freiheit als neue Schöpfung* (Göttingen).
- VUILLEMIN, J. (1983). 'Le carré Chrysippéen des modalités', *Dialectica* 37: 235–47.
- (1984). *Nécessité ou contingence: l'aporie de Diodore et les systèmes philosophiques* (Paris).
- WHITE, M. J. (1980). 'Aristotle's temporal interpretation of necessary coming-to-be and Stoic determinism', *Phoenix* 34: 208–18.
- (1983). 'Time and determinism in the Hellenistic philosophical schools', *Archiv für Geschichte der Philosophie* 65: 40–62.
- (1985). *Agency and Integrality* (Dordrecht).
- WINSTON, D. (1974/5). 'Freedom and Determinism in Philo of Alexandria', *Studia Philonica* 3: 47–70.
- WOLFF, M. (1988). 'Hipparchus and the Stoic Theory of Motion', in Barnes and Mignucci (1988), 471–545.
- YON, A. (1950). (ed.) *Cicero: De fato (Traité du destin)* (Paris).
- ZELLER, E. (1916). *Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung*, iii (Leipzig).
- ZIERL, A. (1995). *Alexander von Aphrodisias, Über das Schicksal* (Berlin).