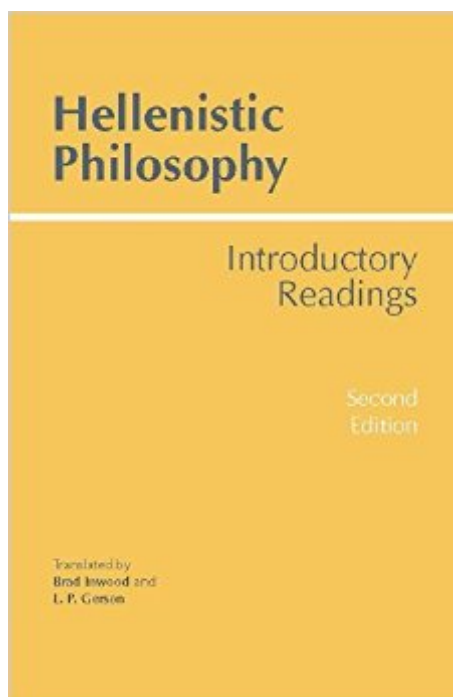


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# Hellenistic Philosophy (Hackett Classics)



## Synopsis

This new edition of Hellenistic Philosophy--including nearly 100 pages of additional materia--offers the first English translation of the account of Stoic ethics by Arius Didymus, substantial new sources on Epicureanism, Stoicism, and Scepticism, expanded representation of Plutarch and Cicero, and a fuller presentation of papyrological evidence. Inwood and Gerson maintain the standard of consistency and accuracy that distinguished their translations in the first edition, while regrouping some material into larger, more thematically connected passages. This edition is further enhanced by a new, more spacious page design.

## Book Information

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## Customer Reviews

classic selections that provide the best remnants of Stoicism, Epicureanism, and Skepticism that has been expanded to include representation of Plutarch and Cicero and some recent papyrological evidence. The collection is especially strong in ethical reasoning.

I just finished using this text in a graduate course on ancient skepticism. I have to say I was not particularly enamored of the organization of the material. I found the breakdown into subject matter less helpful than a breakdown by source would have been. That said, the translations are good, read well, and communicate meanings effectively. The sweep of the material is impressive. Some of the cuts and emendations are rather odd, though, particularly in the Sextian Modes. In comparison to Annas and Barnes' translation ("Outlines of Scepticism"), which preserves the complete text, "HP"

was lacking. This book does not offer much in the way of analysis or historical context, either. If you're studying Sextus, go with either of Annas' books (her other is "Modes of Scepticism") as an intro text. If you want a truncated reader in the area, this book will do.

I rarely review a work I didn't finish reading, but I couldn't justify following this one to the end. As another viewer mentioned, the organization of this work is very unhelpful. At times, passages seemed to be ordered according to theme, and at other times according to doxographical author. This makes it incredibly difficult for the reader to see lasting themes in each school's thought. I'm now turning to A. A. Long, as well as Hackett's 'Stoics Reader' (also by Inwood of 'Hellenistic Philosophy'), both of which seem to have a clearer organization.

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