

Selected Bibliography on the Early Stoic Logicians: Zeno, Cleanthes, Chrysippus

Zeno of Citium

Editions:

1. Pearson Alfred Chilton. *The Fragments of Zeno and Cleanthes*. London: C. J. Clay & Sons 1891.
2. *Zeno et Zenonis discipuli*. Edited by Arnim Hans Friedrich August von. Stuttgart: Teubner 1905. Stoicorum Veterum Fragmenta: Vol. I.

Studies:

1. *The Philosophy of Zeno. Zeno of Citium and his Legacy*. Edited by Scaltsas Theodore and Mason Andrew S. Larnaca: The Municipality of Larnaca 2002.
2. Adorno Francesco, "Sul significato del termine *hyparchon* in Zenone stoico," *Parola del Passato* 12: 362-374 (1957).
3. Adorno Francesco, "Sul significato del termine *mnemonichon* in Zenone stoico," *Parola del Passato* 14 (1959).
4. Adorno Francesco. I fondamenti della logica in Zenone stoico. In *Studi sul pensiero greco*. Firenze: Sansoni 1966. pp. 121-178
5. Brinkmann Klaus, "Zénon, matérialiste et nominaliste?," *Diotima* 25: 48-55 (1997).
"The article questions the standard perception of Stoic philosophy as materialist and nominalist in nature. Rather than being materialistic, Stoic ontology represents a consistent hylemorphism in which nothing exists without matter and which is intended to circumvent and the matter-form dualism in Aristotle's metaphysics and to avoid Aristotle's epistemological problem of the unknowability of matter. Similarly, Stoic semantics is not entirely nominalistic. Although Stoic universals ("ennoemata", "ennoiai") are "post rem", unlike word or sentence meanings ("lekta") they are nonmental noematic or conceptual structures."
6. Döring August, "Zeno, der Gründer der Stoa," *Preussische Jahrbücher* 107: 213-242 (1902).
7. Graeser Andreas. *Zenon von Kitium. Positionen und Probleme*. Berlin: de Gruyter 1975.
See in particular: Teil I. *Zur Logik*, pp. 8-81.
Review by Jaap Mansfeld: *Zeno of Citium. Critical observations on a recent study*, *Mnemosyne*, 31, 1978, pp. 134-178.
8. Hunt Harold Arthur Kinross. *A Physical Interpretation of the Universe. The Doctrines of Zeno the Stoic*. Melbourne: Melbourne University Press 1976. pp.
9. Ieorodiakonou Katerina. Zeno's Arguments. In *Zeno of Citium and his legacy. The philosophy of Zeno*. Edited by Scaltsas Theodore and Mason Andrew S. Larnaca: The Municipality of Larnaca 2002. pp. 81-112
10. Mansfeld Jaap, "Zeno of Citium: critical observations on a recent study," *Mnemosyne* 31: 134-178 (1978).
Critical review of: A. Graeser, *Zeno von Kitium*.
11. Mansfeld Jaap. Zeno on the Unity of Philosophy. In *Zeno of Citium and his legacy. The philosophy of Zeno*. Edited by Scaltsas Theodore and Mason Andrew S. Larnaca: The Municipality of Larnaca 2002. pp.
"The formula "the elements of *logos*" in the Zeno quotation by Epictetus at Arrian, *Diss.* 4.8.12 need not, pace e.g. von Arnim, pertain to the parts of speech, but more probably means the

- elements, i.e. primary theorems of philosophical theory, or doctrine. Theory moreover should become internalized to the soul and "lived": philosophy is also the so-called "art of life". These theorems are to be distinguished but should reciprocally entail each other. Philosophy according to Zeno is both tripartite and one, and tripartite especially in that its parts (and subparts) cannot be transferred simultaneously: of necessity these have to be taught and learned one after the other."
12. Pachet Pierre, "La deixis selon Zénon et Chrysippe," *Phronesis. A Journal for Ancient Philosophy* 20: 241-246 (1975).
 13. Pohlenz Max, "Zenon und Chrysipp," *Akademie der Wissenschaften in Göttingen. Philologisch-Historische Klasse. Nachrichten*: 173-210 (1938).
Neue Folge. Fachgruppe 1. Altertumswissenschaften Bd. 2, Nr. 9.
 14. Pohlenz Max, "Grundfragen der stoischen Philosophie," *Abhandlungen der Gesellschaft der Wissenschaften zu Göttingen. Philologisch-Historische Klasse*: 1-122 (1940).
Folge 1, Nr. 26.
 15. Rist John M. Zeno and the Origins of Stoic Logic. In *Les Stoïciens et leur logique*. Edited by Brunschwig Jacques. Paris: Vrin 2006. pp. 13-28
Actes du Colloque de Chantilly 18-22 septembre 1976.
Première édition 1978; deuxième édition, revue, augmentée et mise à jour (reproduit la pagination de l'édition originale).

"I have attempted to sketch what Zeno left behind for Chrysippus to develop (63). Cleanthes has been mentioned in passing, and his contributions are, so far as we can see, largely limited to additional work of the same general sort as his master. He too took an interest in the work of Diodorus Cronus, and as we have seen, is the first recorded Stoic to have discussed the notorious Master Argument and its theory about the possible and the necessary. Probably some form of a theory of *lekta* may be ascribed to him, as Clement of Alexandria tells us. But how much he said on the topic is beyond our ken; probably not very much. For I am personally even inclined to think that it is more likely to have been Chrysippus who formally added *lekta* to the list of incorporeals, though such an addition might be implicit in the thought of anyone who postulated that there are "non-existents": subjects of *meaningful* discourse which cannot be put in category One, the category of what exists. For it is hard to see how that which does not exist can be corporeal. Perhaps it was from some such considerations that the notion of "meaning" itself arose, as well as the thesis that words may have a sense but no reference." p. 27

"Résumé. Avant le développement systématique que Chrysippe donna à la logique stoïcienne, peut-on préciser l'œuvre de Zénon dans ce domaine? Souhaitant donner à l'idée de nature un contenu plus positif que ne le faisait la morale cynique, il devait rencontrer l'hypothèque éleatique; il fut l'élève et le condisciple de plusieurs dialecticiens mégariques (bien qu'on ne lui attribue pas de position dans le problème du Dominateur et des possibles). Il a dû s'intéresser aussi à la théorie des signes et au problème du critère de validité du conditionnel, sur lequel il adopte la position de Philon (que Chrysippe abandonnera sous la pression des critiques de Diodore). Ce problème est lié à celui de la nature du sage; en reconnaissant dans l'aptitude à inférer un aspect fondamental de la nature humaine, Zénon accélérerait sa rupture avec le cynisme. Des Mégariques, Zénon a hérité certaines divergences de vocabulaire et de fond avec la logique aristotélicienne; de Stilpon, notamment, il peut avoir reçu l'idée du primat de l'individuel, contre les Formes platoniciennes et peut-être aussi contre les universaux aristotéliciens. Parmi les domaines que Zénon n'a apparemment pas touchés, on peut compter: la théorie des signifiants et des signifiés; peut-être, la notion même du *lekton* (qui aurait été rajouté, après Zénon, aux trois incorporels primitifs, nés en terrain physique), et du même coup la classification systématique des *lekta*; enfin, la théorie des indémonstrables. En matière de théorie de la connaissance, c'est en revanche Zénon qui a jeté les bases de la doctrine stoïcienne; le problème était urgent, après le platonisme et le pyrrhonisme, comme le démontre l'attitude contemporaine d'Épicure.

Le Professeur Rist n'a pas souhaité rédiger de compléments pour la deuxième édition. (Note de l'éditeur)" pp. 27-28.

(63) *Ibid.* p. 153-154.

16. Schofield Malcolm, "The syllogisms of Zeno of Citium," *Phronesis. A Journal for Ancient Philosophy* 28: 31-58 (1983).
17. Schofield Malcolm. Cicero, Zeno of Citium, and the Vocabulary of Philosophy. In *Le Style de la pensée. Recueil de textes en hommage à Jacques Brunschwig*. Edited by Canto-Sperber Monique and Pellegrin Pierre. Paris: Belles Lettres 2002. pp. 412-428
18. Sedley David. Zeno's Definition of *phantasia kataleptike*. In *Zeno of Citium and his legacy. The philosophy of Zeno*. Edited by Scaltsas Theodore and Mason Andrew S. Larnaca: The Municipality of Larnaca 2002. pp. 133-154
19. Stroux Leonhard. *Vergleich und Metapher in der Lehre des Zenon von Kition*. Berlin: Ernst-Reuter-Gesellschaft 1965.
20. Von Fritz Kurt. Zenon von Kition. In *Pauly's Real-Encyclopädie. Band 10 A*. 1972. pp. 83-121

Cleanthes of Assos

Editions:

1. Watanabe Albert Tohru, "Cleanthes Fragments: text and commentary", 1988.
Unpublished Ph.D. Dissertation available at ProQuest Dissertation Express n. AAT 8908885.
2. Thom Johan Carl. *Cleanthes' Hymn to Zeus*. Tübingen: Mohr Siebeck 2005.
Text, translation, and commentary.

Studies:

1. Barreau Hervé. Cléanthe et Chrysippe face au maître-argument de Diodore. In *Les Stoiciens et leur logique*. Edited by Brunschwig Jacques. Paris: Vrin 2006. pp. 283-301
Deuxième édition revue, augmentée et mise à jour (Première édition 1978, pp. 21-40).
2. Cambronne Patrice, "L'universel & le singulier: l'*Hymne à Zeus* de Cléanthe: notes de lecture," *Revue des études anciennes* 100: 89-114 (1998).
3. Goulet-Cazé Marie-Odile, "Un syllogisme stoïcien sur la loi dans la doxographie de Diogène le Cynique à propos de Diogène Laërce VI 72," *Rheinisches Museum* 215: 214-240 (1982).
"Le syllogisme sur la loi était un syllogisme stoïcien attribué à Diogène le Cynique dans la doxographie que lui consacre Diogène Laërce. Il n'est que l'écho d'un ensemble de syllogismes sur la loi et la cité dont l'auteur est vraisemblablement Cléanthe. La source de Diogène Laërce pourrait être Apollodore de Séleucie."
4. Guérard Christian. Cléanthe d'Assos. In *Dictionnaire des philosophes antiques*. Edited by Goulet Richard. 1994. pp. 406-415
Vol. II
5. Meijer Pieter Ane. *Stoic Theology. Proofs for the existence of the cosmic god and of the traditional gods. Including a commentary on Cleanthes' Hymn on Zeus*. Delft: Eburon 2008.
6. Thom Johan C. *Cleanthes' Hym to Zeus*. Tübingen: Mohr Siebeck 2005.
Text, translation and commentary.

"Although the *Hymn to Zeus* is often cited as one of the most important documents of early Stoic philosophy -- indeed the only text to survive more or less intact -- it has not yet received a detailed treatment in a monograph by itself. Besides its indubitable philosophical interest, the poem also provides crucial evidence for the way philosophy came to function as a form of religion from the

Hellenistic period onwards. The present study strives to pay due attention to the most relevant factors which make this poem exceptional: the philosophical and moral ideas conveyed in poetic form, the religious underpinning given to Stoicism, and the intricate interaction with the preceding literary tradition. Cleanthes offers his own philosophical answer to the human moral dilemma in terms of the Greek cultural heritage; the *Hymn to Zeus* should therefore not simply be interpreted against the background of Stoicism in general." (From the Preface).

7. Verbeke Gérard. *Kleanthes van Assos*. Brussel: Paleis der Academiën 1949.
Written in Dutch.

Chrysippus of Soli

Editions:

1. *Chrysippi Fragmenta logica et physica*. Edited by Arnim Hans Friedrich August von. Stuttgart: Teubner 1903.
Stoicorum Veterum Fragmenta: Vol. II.
2. Crönert Wilhelm, "Die *Logika Zetemata* des Chrysippus und die übrigen Papyri logischen Inhalts aus der herculanensischen Bibliothek," *Hermes* 36: 548-579 (1901).
Traduzione italiana di Enrico Livrea in: W. Crönert - *Studi Ercolanesi* - Napoli, Morano, 1975 pp. 63-101
3. Del Mastro Gianluca, "Il *PHerc. 1380*: Crisippo, *Opera logica*," *Cronache Ercolanesi* 35: 61-70 (2005).
"Analisi paleografica di *PHerc. 1380* e ricostruzione della *subscriptio*: si tratta dell'opera "Degli elementi del discorso e della frase" di Crisippo, di argomento logico-dialettico, affine per tema al trattato sulle ambiguità del linguaggio tramandato in *PHerc. 307*."
4. Marrone Livia, "Le *Questioni logiche* di Crisippo (*PHerc. 307*)," *Cronache Ercolanesi* 27: 83-100 (1997).
Critical edition and Italian translation of Chrysippus' work *Logika zetemata* (Investigations in logic) found in the Herculaneum Papyrus 307.
5. Marrone Livia, "Nuove letture nel *PHerc. 307* (*Questioni Logiche* di Crisippo)," *Cronache Ercolanesi* 12: 13-18 (1982).
6. Chrysippe. *Oeuvre philosophique*. Paris: Les Belles Lettres 2004.
Édition bilingue (textes grecs et latins, traduction française). Textes traduits et commentés par Richard Dufour.
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Studies:

1. Barnes Jonathan, "The *Logical Investigations* of Chrysippus," *Wissenschaftskolleg zu Berlin.Jahrbuch*: 19-29 (1984).
2. Barnes Jonathan, "PIQANA SUNHMMENA," *Elenchos.Rivista di Studi sul Pensiero Antico* 6: 453-467 (1985).
3. Barnes Jonathan. Galen and the Utility of Logic. In *Galen und das hellenistische Erbe*. Edited by Kollesch Jutta and Nickel Diethard. Stuttgart: Franz Steiner 1993. pp. 33-52
4. Barnes Jonathan. The catalogue of Chrysippus' logical works. In *Polyhistor. Studies in the history and historiography of ancient philosophy presented to Jaap Mansfeld on his sixtieth birthday*. Edited by Algra Keimpe, Van der Horst Pieter, and Runia David. Leiden: Brill 1996. pp. 169-184
The catalogue of the works of Chrysippus preserved by Diogenes Laertius (7, 189 ff.) may derive from a handbook by Chrysippus himself ; this makes it a fairly reliable guide to his thought.
5. Barreau Hervé. Cléanthe et Chrysippe face au maître-argument de Diodore. In *Les Stoiciens et leur logique*. Edited by Brunschwig Jacques. Paris: Vrin 2006. pp. 283-301
Deuxième édition revue, augmentée et mise à jour (Première édition 1978, pp. 21-40).
6. Bobzien Susanne. Chrysippus' modal logic and its relation to Philo and Diodorus. In *Dialektiker und Stoiker. Zur Logik der Stoa und ihrer Vorläufer*. Edited by Döring Klaus and Ebert Theodor. Stuttgart: Franz Steiner 1993. pp. 63-84
7. Bobzien Susanne, "Chrysippus and the Epistemic Theory of Vagueness," *Proceedings of the Aristotelian Society* 102: 217-238 (2002).
8. Bobzien Susanne, "The Combinatorics of Stoic Conjunction: Hipparchus refuted, Chrysippus Vindicated," *Oxford Studies in Ancient Philosophy* 40: 157-188 (2011).
9. Bréhier Émile. *Chrysippe et l'ancien stoïcisme*. Paris: Presses Universitaires de France 1951.
Première édition: Paris, Alcan, 1910
10. Brunschwig Jacques. On a book-title by Chrysippus: "On the fact that the Ancients admitted Dialectic along with Demonstrations". In *Aristotle and the later Tradition*. Edited by Blumenthal Henry and Robinson Howard. Oxford: Clarendon Press 1991. pp. 81-95
"On what can be inferred from the title and from its place in the list of Chrysippus' works at Diogenes Laertius 7, 201; on its relevance to Plutarch's criticism of Stoic consistency at *Stoic rep.* 1035a."
11. Burke Michael B., "Dion and Theon: An Essentialist Solution to an Ancient Puzzle," *Journal of Philosophy* 91: 129-139 (1994).
"The puzzle of Dion and Theon was pondered more than 2000 years ago by the Stoic philosopher Chrysippus. Puzzles of the same type engage identity theorists today. After surveying the many solutions currently on offer, and noting their drawbacks, this article presents a new solution, one that affirms the long- ignored position of Chrysippus, although not the reasoning by which he arrived at it. The solution employs (and assumes) the recently resurgent doctrine of Aristotelian >Essentialism, which provides a hitherto unexploited resource for dealing with the full range of putative exceptions to the principle that different objects cannot simultaneously occupy the same place."
12. Castagnoli Luca, "Il condizionale crisippeo e le sue interpretazioni moderne," *Elenchos.Rivista di Studi sul Pensiero Antico* 25: 353-395 (2004).
13. Castagnoli Luca. *Sunártesis* crisippea e tesi di Aristotele. In *La logica nel pensiero antico*. Edited by Alessandrelli Michele and Nasti de Vincentis Mauro. Napoli: Bibliopolis 2009. pp. 105-164
"This paper aims at analysing the logic and truth-conditions of the Chrysippean conditional. In its first part some influential interpretations of *sunártesis* are examined, their shortcomings are

- disclosed, and two distinct possible versions of the truth-conditions of *sunártesis* are proposed and spelled out in outline. In the second part the question is investigated of whether the so-called Aristotle's thesis and Boethius' thesis can be regarded as genuine properties of the Chrysippean conditional, as some scholars have interestingly maintained. Textual evidence is exhibited suggesting that it is likely that such theses were valid in Stoic logic. Finally, the problem of how to reconcile the purported truth of these theses with some prima facie incompatible arguments attested by our sources is explored: some possible explanations for the alleged inconsistency are examined."
14. Cavini Walter. I sillogismi ipotetici del papiro parigino attribuito a Crisippo. In *Studi classici in onore di Quintino Cataudella. Vol I.* Catania: Università di Catania. Facoltà di lettere e filosofia 1972. pp. 39-43
 15. Cavini Walter. Chrysippus on speaking truly and the Liar. In *Dialektiker und Stoiker. Zur Logik der Stoa und ihrer Vorläufer.* Edited by Döring Klaus and Ebert Theodor. Stuttgart: Franz Steiner 1993. pp. 85-109
 16. Celluprica Vincenza. L'argomento dominante di Diodoro Crono e il concetto di possibile in Crisippo. In *Scuole socratiche minori e filosofia ellenistica.* Edited by Giannantoni Gabriele. Bologna: Il Mulino 1977. pp. 55-73
 17. Croenert Wilhelm, "Die *logika zetemata* des Chrysippos und die übrigen Papyri logischen Inhalts aus der Herculansenischen Bibliothek," *Hermes* 36: 548-579 (1901).
Traduzione italiana: W. Crönert, *Studi Ercolanesi*, Introduzione e traduzione di Enrico Livrea, Napoli, Morano, 1975, pp. 65-86.
 18. Del Mastro Gianluca. Un'opera logica di Crisippo nel *PHerc.* 1380. In *Proceedings of the 24th Congress of papyrology. Helsinki, 1-7 August 2004.* Edited by Frösén Jaakko, Purola Tiina, and Salmenkivi Erja. Helsinki: Societas Scientiarum Fennica 2007. pp. 249-258
 19. Donini Pierluigi, "Crisippo e la nozione del possibile," *Rivista di Filologia* 101: 333-351 (1973).
 20. Dorandi Tiziano. La tradition papyrologique des stoiciens. In *Les stoiciens.* Edited by Romeyer-Dherbey Gilbert and Gourinat Jean-Baptiste. Paris: Vrin 2005. pp. 29-52
 21. Gould Josiah, "Chrysippus: on the criteria for the truth of a conditional proposition," *Phronesis. A Journal for Ancient Philosophy* 12: 156-161 (1967).
 22. Gould Josiah. *The philosophy of Chrysippus.* Leiden: Brill 1970.
See Chapter IV. *Logic* pp. 45-91.
 23. Goulet Richard. Chrysippe de Soles. In *Dictionnaire des philosophes antiques.* Edited by Goulet Richard. 1994. pp. 329-365
Vol. II.
 24. Hadot Pierre. Liste commentée des oeuvres de Chrysippe (D. L. VII 189-202). In *Dictionnaire des philosophes antiques. Tome 2: de Babélyca d'Argos à Dyscolius.* Edited by Goulet Richard. Paris: CNRS-Éditions 1994. pp. 336-356
 25. Hershbell Jackson P., "Epictetus and Chrysippus," *Illinois Classical Studies* 18: 139-146 (1993).
"Chrysippus' works were read and commented on in Epictetus' school, and they influenced Epictetus' discussions of formal logic."
 26. Hunter Graeme, "A Ciceronian critique of Chrysippus," *Apeiron* 27: 17-23 (1994).
Analysis of Cicero's argument at *De fato* 6 against Chrysippus' doctrine about future contingency
 27. Ide Harry A., "Chrysippus's response to Diodorus's Master Argument," *History and Philosophy of Logic* 13: 133-148 (1992).
"Chrysippus claims that some propositions perish, including some true conditionals whose consequent is impossible and antecedent is possible, to which he appeals against Diodorus's Master Argument. On the standard interpretation, perished propositions lack truth values, and these conditionals are true at the same time as their antecedent are possible and consequents impossible. But perished propositions are false, and Chrysippus's conditionals are true when their antecedent and consequent are possible, and false when their antecedent is possible and consequent impossible. The claim of the Master Argument that Chrysippus rejects, then, is stronger than usually supposed."
 28. Irigoien Jean. Chrysippe, Sur les propositions négatives. In *Mise en page et mise en texte du livre*

manuscrit. Edited by Martin Henri Jean and Vezin Jean. Paris: Éditions du Cercle de la Librairie-Promodis 1990. pp. 34-36

La disposition du texte dans le Papyrus Paris 2 (= P. Louvre inv. 2326), fragment d'un ouvrage de logique attribué traditionnellement à Chrysippe.

29. Leib Ethan J., "On the *sorites*: toward a better understanding of Chrysippus," *Ancient Philosophy* 21: 147-159 (2001).
"The paper explores the logical paradox of the sorites and its scope. By examining the original sources in Diogenes, Sextus, and Cicero and contemporary commentators (Barnes and Burnyeat), and elaborating upon the context in which the paradox arose (the debate between the Stoics and the Sceptics), I hope to illuminate what the paradox can and cannot accomplish. By focusing on the dialogical nature of the original presentation of the paradox, I outline a better understanding than has been offered previously of the strategy that the Stoics deployed, under their leader Chrysippus, in dealing with the skeptical challenge."
30. Malatesta Michele, "On one instance of the Chrysippean syllogism of the dog in Plato's *Sophista* 252e 1-8," *Metalogicon* 11: 1-16 (1998).
31. Marrone Livia. Il problema dei 'singolari' e dei 'plurali' nel *PHerc.* 307. In *Atti del XVII Congresso Internazionale di papirologia*. Edited by Frösén Jaakko, Purola Tiina, and Salmenkivi Erja. Napoli: Centro internazionale per lo studio dei papiri ercolanesi 1984. pp. 419-427
Vol 2
32. Marrone Livia, "Proposizione e predicato in Crisippo," *Cronache Ercolanesi* 14: 136-146 (1984).
33. Marrone Livia, "Testi stoici ercolanesi," *Cronache Ercolanesi* 17: 181-184 (1987).
34. Marrone Livia, "Testi stoici ercolanesi II," *Cronache Ercolanesi* 18: 223-225 (1987).
35. Marrone Livia. Il Mentitore nel *PHerc.* 307 (Questioni logiche di Crisippo), I. In *Proceedings of the XVIII International Congress of Papyrology. Athens 25-31 May 1986*. Edited by Mandilaras Basil G. Athens: Greek Papyrological Society 1988. pp. 271-276
36. Marrone Livia. L'ambiguità verbale nel *PHerc.* 307 (Questioni logiche di Crisippo). In *Proceedings of the XIX International Congress of Papyrology. Cairo 2-9 September 1989*. Edited by Mosallamy Abd Alla Hassan el. Cairo: Ain Shams University, 1992. pp. 261-267
"Un nouvel examen des col. 4-14 de ce papyrus montre que cette oeuvre a bien, comme le veut le genre des *zetemata*, un caractère aporétique, présentant des propositions dans lesquelles le *semainomenon* n'est pas exprimé clairement. La variété et la vivacité de ce texte important pour notre connaissance de la dialectique des stoïciens traduit l'existence d'un milieu culturel riche en innovations et en provocations."
37. Marrone Livia. Gnoseologia stoica nel *PHerc.* 307. In *Ercolano 1738-1988. 250 anni di ricerca archeologica*. Edited by Dell'Orto Luisa Franchi. Roma: "L'Erma" di Bretschneider 1993. pp. 339-341
Atti del Convegno internazionale Ravello-Ercolano-Napoli-Pompei 30 ottobre-5 novembre 1988
38. Marrone Livia. Logica nei papiri ercolanesi. In *Testimonianze matematiche a Napoli*. Edited by Carbone Luciano and Palladino Franco. Napoli: La Città del Sole 1999. pp. 153-163
Atti del Convegno di Napoli, 19 marzo 1991.
39. Marrone Livia, "La logica degli epicurei e degli stoici: Filodemo e Crisippo," *Cronache Ercolanesi* 30: 111-118 (2000).
"Profilo dei trattati filodemei di epistemologia, fondati sulla rielaborazione delle lezioni di Zenone Sidonio (*PHerc.* 1389, 1003, 671, 861, 1065), e di alcuni testi di logica stoica, con particolare attenzione alle "Questioni logiche" di Crisippo di Soli (*PHerc.* 1022, 307)."
40. Mayet Karin. *Chrysipps Logik in Ciceros philosophischen Schriften*. Tübingen: Narr Verlag 2010.
41. Mignucci Mario. Alessandro di Afrodisia e la logica modale di Crisippo. In *Atti del Convegno internazionale di storia della logica*. Edited by Abrusci Michele, Casari Ettore, and Mugnai Massimo. Bologna: CLUEB 1983. pp.
42. Mignucci Mario, "The Stoic analysis of the Sorites," *Proceedings of the Aristotelian Society* 93: 231-245 (1993).

"Chrysippus' solution of the sorites argument was in keeping with his general view of paradoxes; we must give up some of our common-sense beliefs, such as our belief in the validity of *modus ponens*."

43. Moretti Gabriella. *Acutum dicendi genus. Brevità, oscurità, sottigliezze e paradossi nelle tradizioni retoriche degli stoici*. Bologna: Pàtron 1990.
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"One of the most intriguing claims of Stoic logic is Chrysippus's denial of the modal principle that the impossible does not follow from the possible. Chrysippus's argument against this principle involves the idea that some propositions are 'destroyed' or 'perish'. According to the standard interpretation of Chrysippus's argument, propositions cease to exist when they are destroyed. Ide has presented an alternative interpretation according to which destroyed propositions persist after destruction and are false. I argue that Ide's alternative interpretation as well as some versions of the standard interpretation conflict with Stoic doctrines about the nature of propositions. I propose another version of the standard interpretation based on Frede's account of the Stoic theory of the proposition. I hold that this version of the standard interpretation both escapes Ide's objections and is consistent with Stoic logic and philosophy of language."
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"A sentence *p* is necessary, according to Chrysippus if *p* is true and, *p* being susceptible of being false, the external circumstances prevent it from being false. This explanation is used in order to construct the modal square or rather the two modal squares. Something is specific in the

chrysippean logic: from the necessity of p we may validly conclude that it is impossible that *not* p , while the converse conclusion is not valid."

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