

The Stoics on Ambiguity

R. BLAIR EDLOW

IN SPITE OF A REVIVAL of interest in the Stoic theory of language and logic that followed the publication of Benson Mates' *Stoic Logic*,¹ there has been no systematic study devoted to the ancient Stoic teaching on ambiguity (*ἀσπελόλια*). One major obstacle has been the scarcity of testimony in the extant tradition. Another has been textual corruption of the most informative doxographical account² of the early Stoic (or Chrysippean) theory.³ This last problem is overcome, however, by a long neglected 1903 dissertation⁴ containing an edition of Galen's *De Captionibus*, which includes this significant account.

Much of my interpretation of the Stoic doctrine will be speculative. The documents that would provide a foundation for a more detailed study have not survived. Nevertheless, my hope is that by making this doctrine (based on present evidence) accessible to historians of philosophy and philosophers of language, some further ground may be gained in determining the nature of this Stoic teaching.

The philosopher may be interested in studying ambiguity on both theoretical and practical grounds. On the one hand, theoretical reflection on ambiguity attempts to systematize and explain for its own sake this pervasive feature of language. Such work on ambiguity is justified simply by the increase in knowledge and insight it yields. On the other hand, there is considerable practical value in reflecting on the notion of ambiguity. It may aid the philosopher not only to recognize and avoid its occurrence in his own reasoning, but also to detect ambiguity in the discourse of others. Ambiguity, of course, is a main cause of argument invalidity.⁵

¹ Earlier in the century, Jan Łukasiewicz explored the Stoic theory of propositional logic in "Philosophische Bemerkungen zu mehrwertigen Systemen des Aussagenkalküls," in *Comptes Rendus des Séances de la Société des Sciences et des Lettres de Varsovie*, XXIII (1930), Classe III, 51-77.

² This text is most accessible to scholars as fragment 153 in H. von Arnim, ed., *Stoicorum Veterum Fragmenta* (Stuttgart: Teubner, 1964), II, 43-46 (hereafter SVF). Von Arnim's text is based on the C. O. Kühn edition of *De Captionibus penes Dictionem*, in Galen, *Opera Omnia*, XIV (Leipzig, 1827), 582-598.

³ It is assumed here that the Stoic doctrine is wholly or at least primarily that of Chrysippus (c. 280-207 B.C.), who is reputed to have written seven treatises (in seventeen books) on the subject of ambiguity (*ἀσπελόλια*). For the list of titles, see SVF II, #14 (which is the same as Diogenes Laertius, *Vita Philosophorum* 7, 193). Von Arnim suggests that the entire discussion of the Stoic teaching that appears in Galen's *De Captionibus* is probably drawn from Chrysippus' "σπελ ἀσπελόλιον" (SVF II, 46n.).

⁴ Carl Gahlor, ed., *Libellus de Captionibus quae per Dictionem Fiant* (Rostock, 1903). I am indebted to Professor Philip DeLacy of the University of Pennsylvania who drew my attention to this work. William and Martha Kneale cursorily discuss *De Captionibus* as a "little tract on fallacies" in *The Development of Logic* (Oxford: Clarendon Press, 1962), p. 182; and C. I. Hamblin in *Fallacies*, University Paperbacks (London: Methuen, 1972), p. 98, in a footnote, without argument questions the status of *De Captionibus* as a genuine work of Galen.

⁵ A famous example of a fallacy arising from ambiguity appears in J. S. Mill, *Utilitarianism*, ed. by O. Fiest, 2nd rev. ed. (New York: Library of Liberal Arts Press, 1957), p. 44: "The only

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Table of Contents Stoics On Ambiguity

1. Understanding the eBook Stoics On Ambiguity
 - The Rise of Digital Reading Stoics On Ambiguity
 - Advantages of eBooks Over Traditional Books
2. Identifying Stoics On Ambiguity
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Stoics On Ambiguity
 - User-Friendly Interface
4. Exploring eBook Recommendations from Stoics On Ambiguity
 - Personalized Recommendations
 - Stoics On Ambiguity User Reviews and Ratings
 - Stoics On Ambiguity and Bestseller Lists
5. Accessing Stoics On Ambiguity Free and Paid eBooks

- Stoics On Ambiguity Public Domain eBooks
- Stoics On Ambiguity eBook Subscription Services
- Stoics On Ambiguity Budget-Friendly Options
- 6. Navigating Stoics On Ambiguity eBook Formats
 - ePub, PDF, MOBI, and More
 - Stoics On Ambiguity Compatibility with Devices
 - Stoics On Ambiguity Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Stoics On Ambiguity
 - Highlighting and Note-Taking Stoics On Ambiguity
 - Interactive Elements Stoics On Ambiguity
- 8. Staying Engaged with Stoics On Ambiguity
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Stoics On Ambiguity
- 9. Balancing eBooks and Physical Books Stoics On Ambiguity
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Stoics On Ambiguity
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Stoics On Ambiguity
 - Setting Reading Goals Stoics On Ambiguity
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Stoics On Ambiguity
 - Fact-Checking eBook Content of Stoics On Ambiguity
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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