

# 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*,<sup>1</sup> 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 account<sup>2</sup> of the early Stoic (or Chrysippean) theory.<sup>3</sup> This last problem is overcome, however, by a long neglected 1903 dissertation<sup>4</sup> 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.<sup>5</sup>

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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.).

<sup>4</sup> Carl Gabriel, ed., *Libellus de Captionibus quae per Dictionem Finit* (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.

<sup>5</sup> 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

# Stoics On Ambiguity

**Arturo Cuomo**



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In an electronic era where connections and knowledge reign supreme, the enchanting power of language has become more apparent than ever. Its power to stir emotions, provoke thought, and instigate transformation is truly remarkable. This extraordinary book, aptly titled "**Stoics On Ambiguity**," written by a highly acclaimed author, immerses readers in a captivating exploration of the significance of language and its profound effect on our existence. Throughout this critique, we will delve in to the book is central themes, evaluate its unique writing style, and assess its overall influence on its readership.

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