

Susan H. Prince. *Antisthenes of Athens: Texts, Translations, and Commentary.* University of Michigan Press 2015. 784 pp. \$130.00 USD (Hardcover ISBN 9780472119349).

Antisthenes of Athens (c.445–360 BC) was a contemporary follower of Socrates. He was a prolific author, covering topics from semantics to ethics to Homeric criticism. He was a rival of Plato, and his austere ethical views are sometimes presented as an inspiration for the Cynic and Stoic schools of philosophy. Despite all this, Antisthenes has been a relatively neglected figure, particularly among Anglophone classicists and philosophers. The two authoritative scholarly collections of testimonia with commentary are in Italian: Decleva Caizzi's *Antisthenis Fragmenta* (Milan: Istituto Editoriale Cisalpino, 1966) and Giannantoni's *Socratis et Socraticorum Reliquiae* (Naples: Bibliopolis, 1990). Both make major demands on the reader who lacks working knowledge of Greek and Latin and for whom English is the native language. Prince's book is the first collection of testimonia with an English translation and commentary; it also addresses some of the shortcomings of the Italian collections—for instance, Prince presents the most recent editions of the Greek text of Philodemus' papyri. The book not only makes the testimonia more accessible to an English-speaking audience, it is also a substantial scholarly contribution to the study of Antisthenes in its own right.

In compiling editions of testimonia the most pressing challenge is what to rule in and what to rule out. What criteria should one use? Prince readily admits that there are no ironclad criteria for inclusion: hence, each candidate passage is considered on its own merits, on a case-by-case basis. Prince gives an explanation for each testimonium that she includes, thereby allowing the reader to assess her reasoning and also to make her own judgement on how much the passage reflects on Antisthenes. This is a fair and effective method, and Prince rightly errs on the side of inclusivity. Ultimately, however, there are few substantial changes from the testimonia included in previous editions.

Prince follows the numbering system established in Giannantoni's *Socratis et Socraticorum Reliquiae*, which is a good thing, and seeks foremost to provide a comprehensive and user-friendly edition for those approaching Antisthenes for the first time. The book handsomely achieves that goal. There are a number of excellent features worth noting: the testimonia regarding Antisthenes are frequently presented in a lengthier form than what appears in the Italian editions, making it easier to judge and interpret the force of the reports in their original context; the Greek and Latin texts are provided alongside the English translations so the two can be compared very easily; the testimonia are divided into seventeen sections according to subject, making it straightforward to locate the relevant material on ethics, on language, on politics, and so forth; and Prince takes nothing for granted, and the careful and methodical approach in stating the 'context' and the 'importance' of each piece of evidence, although formulaic at times, is very helpful to the user, especially since the majority will be delving into the book to consult particular passages rather than reading the whole work cover to cover.

For each testimonium there are detailed notes in the form of textual commentary. Prince seeks to identify what is likely to be the actual wording or voice of Antisthenes, and she presents scholarly debates on the substance of Antisthenes' views, without always declaring for one side or the other. She is satisfied to identify the contentious issues and open up space for the reader's own thoughts and reflections, which is an apt approach since so much is necessarily conjectural and uncertain. On the one hand, the notes contain exposition of the sort of facts and details that one might expect of standard philological commentary on classical Greek and Latin texts. On the other hand, there is often sustained philosophical discussion of a sort that will engage the attention of those more interested in the philosophical substance of Antisthenes' views and the potential application they might have to contemporary debates in ethics, the philosophy of language, and other topics.

The general introduction does well in setting out the aims of the volume and presenting the history of modern scholarship on Antisthenes, in particular the high status he enjoyed in nineteenth century German academic circles. It also provides a brisk biographical sketch of his intellectual development and position vis-à-vis his philosophical contemporaries, in particular Plato and Xenophon. Prince, however, presents a number of her own conclusions regarding the reconstruction and interpretation of Antisthenes' philosophical positions on language and logic that at times appear somewhat overstated given the nature of the surviving evidence. She makes some bold claims. For instance: 'Attributing such a view to Antisthenes suggests that he makes a distinction between sense and reference, such as scholars tend not to see in Greek philosophers but tend to attribute to modern philosophy' (20). A more detailed analysis of the texts and scholarly literature is needed to convincingly sell views such as this. To be fair, Prince offers such detail in the notes on individual passages; but in the notes she usually provides more balanced readings, laying out a range of positions that have been adopted in the scholarly literature and fully weighing the problems with the nature of the ancient evidence, rather than arguing strongly for the claims made in the introduction. The notes make it clear that matters are frequently more complicated and controversial than the summative part of the introduction suggests, and it is the notes and the English translations of the testimonia that are the most valuable parts of the book.

There are comprehensive indices and an excellent bibliography, and the book as a whole serves as a fantastic resource for all things Antisthenes. It is well-positioned to become not only the standard reference work on Antisthenes in English, but also the standard critical edition for the testimonia of Antisthenes.

Sean McConnell, University of Otago