

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 (*ἀσπρόβολία*). 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 Captivibus*, 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, 45-46 (hereafter SVF). Von Arnim's text is based on the C. G. Kühn edition of *De Captivibus per Dictionem*, in Galen, *Opera Omnia*, XIV (Leipzig, 1827), 382-398.

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 reported to have written seven treatises (in seventeen books) on the subject of ambiguity (*ἀσπρόβολία*). For the list of titles, see SVF II, #14 (which is the same as Diogenes Laertius, *Vitae Philosophorum* 7, 193). Von Arnim suggests that the entire discussion of the Stoic teaching that appears in Galen's *De Captivibus* is probably drawn from Chrysippus' "σπρόβόλιον" (SVF II, 46n.).

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