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Titolo	Prolepsis and Ennoia in the early Stoa [[electronic resource] /] Henry Dyson
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Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Frontmatter -- Contents -- Introduction: The Seeds of Virtue and Knowledge -- Chapter One: Are Porlepses and Common Conceptions Identical? -- Chapter Two: Prolepsis and Common Conceptions as Criteria of Truth -- Chapter Three: Stages in the Development of Reason -- Interim Conclusions: Meno's Paradox and the Early Stoa -- Chapter Four: The Formation of Prolepses -- Chapter Five: Prolepsis in Ordinary and Philosophical Cognition -- Conclusion: Are the Stoics Empiricists or Rationalists? -- Tables: The Usage of , , and Related Terms -- Appendix A: Epicurus and Later Epicureans -- Appendix B: The Early Stoa -- Appendix C: Cicero and Seneca -- Appendix D: Epictetus -- Appendix E: Plutarch -- Appendix F: Sextus Empiricus -- Appendix G: Alexander of Aphrodisias -- Appendix H: Alcinous -- Backmatter
Sommario/riassunto	This book reconstructs the Stoic doctrine of prolepsis. Prolepses are conceptions that develop naturally from ordinary experience. They are often identified with preconceptions (i.e. the first conceptions one unconsciously forms of something). However, this is inconsistent with the Stoics' claim that prolepses are criteria of truth. Rather, prolepses are analytically true claims embedded within one's ordinary conceptual scheme (e.g. the good is beneficial). When they have been articulated

and systematized, prolepses can be used to judge conceptual claims that go beyond the scope of sense-perceptual knowledge (e.g. pleasure is the good). The Stoics often refer to prolepses as "common conceptions" to emphasize that they are shared by everyone, although in most people they remain unarticulated. This reconstruction suggests that Chrysippus was influenced by Platonic recollection to a greater extent than previously recognized. It supports the orthodoxy of Epictetus' statements about prolepsis and suggests that later authors who assimilate the Epicurean and Stoic doctrines were misled by the polemical attacks of Carneades. The argument of the book is supported by a comprehensive collection of fragments relating to prolepsis in Epicurus, the early Stoa, Cicero, Epictetus, Plutarch, Sextus Empiricus, and Alexander of Aphrodisias.
