

The handout includes quotations from:

1. Euripides, *The Suppliant Women*, 403-408;
2. Aristotle, *Politics*, III 8, 1279 b;
- 2a. Aristotle, *Metaphysics* Lambda 10, 1074b18-1075a3;
3. Thucydides II 37. 2;
4. Thucydides VII 69.2;
5. Aristotle, *Politics* VI 2, 1317a;
6. Missing;
7. Aristotle, *Politics* I 2;
8. Aristotle, *Politics* I 6;
9. Diogenes Laertius, *Life of Diogenes* VI, 71;
10. Crates, frag. 4 Diels (D. L. VI, 85);
11. Diogenes Laertius, *Life of Crates*, VI, 93;
12. Crates, frag. 5 Diels (Clem. *Strom.* 2. 121.1); 13.
13. Diogenes Laertius, *Life of Zeno* VII 32-3;
14. Diogenes Laertius, *Life of Zeno* VII 121-2;
15. SVF (Stoicorum Veterum Fragmenta) III 544 (Origenes in *Evang. Ioan.* II 10 p. 122);
16. Philo, *Every good man is free*, 59-61;
17. Alexander, *De fato* 200. 2-7;
18. Lucretius II 251-8;
19. Diogenes of Oenoanda frag. 33;
20. Epicurus, *Letter to Menoecus* 133-4

Last sheet of paper: the conceptual scheme, proposed by Prof. Burnyeat, ending with his

Conclusion: A. D. begins with **three different concepts of 'freedom'** even before we start to take account of

- (a) Roman politics,
- (b) Christianity.