

dog-insults, the difficulty of identifying breeds through iconography and the spread of dog burials and sacrifices. While the purpose and length of the book dictates that complex debates are broadly summarised, W. does well to present a nuanced debate clearly and accessibly. Accordingly, this work would be of interest not only for academic and school teachers but also specialists because it demonstrates the efficacy of combining classics and archaeology to reach and inform non-specialist audiences. The book concludes with a tribute to Rex, a fluffy and gentle Mastiff dog that lived in the Agora and befriended archaeologists until 2019: a touching reminder of the enduring legacy and presence of dogs in the Agora and throughout Greece from antiquity to today.

The volume presents its audience with a clear view of the myriad roles of dogs in Greek life within a specific site, includes high-quality colour photographs and offers recommendations for further reading. It is an excellent and timely contribution to the 'Agora Picture Book' series given increased interest in studying animals in ancient history.

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SELLARS (J.) *The Pocket Epicurean*. Pp. vi + 126. Chicago: The University of Chicago Press, 2021. Cased, US\$12.50. ISBN: 978-0-226-79864-6.

doi:10.1017/S0009840X22002402

This short book, aimed at the general public, gives a well-written, sympathetic and reasonably-priced introduction to the main ideas of Epicureanism considered as a way of life. Because of this purpose, the volume concentrates on Epicurean ethics. It also talks a little about Epicurus' biography and the history of Epicureanism, and it introduces enough Epicurean physics to make sense of their arguments against the fear of the gods and of death.

Most of the chapters explain central topics of Epicurean ethics. These include (i) the Epicurean classification of types of pleasures, with the result that the goal of Epicurean hedonism is attaining tranquillity; (ii) the Epicurean division of desires into natural and necessary, natural and unnecessary, and unnatural and unnecessary; (iii) the role friendship plays in attaining a happy life; (iv) how to banish the fear of gods by having a correct understanding of the working of the world; and (v) why we should not fear death, given that death is annihilation. On all these topics S. is a reliable and clear guide, and readers with no background in philosophy could pick up this book and quickly come away with an accurate understanding of the main upshot of Epicurean ethics and its roots in Epicurean physics.

The book does not engage in scholarly disputes, and the main text contains no footnotes or textual references. (The end of the book contains references for each chapter and some suggestions for further reading.) The volume is extremely short – the main text is 116 pages long, but with pages measuring only 4½ by 6 inches, and 4 pages separating each chapter, it is the equivalent of approx. 50 pages. It is not a comprehensive introduction to Epicureanism, and it is not meant to be. It largely skips Epicurean epistemology, with no mention of the Epicurean criteria of knowledge or their arguments against scepticism, and it does not discuss the random atomic 'swerve' that is supposed to

secure our freedom of action or the Epicurean account of language, to list a few examples. Often, S. explains Epicurean positions but leaves out their arguments for them. Examples include the 'cradle' argument for hedonism, the Epicurean arguments for why the *psyche* is a bodily organ and hence mortal, and their argument that the evils in the world show that it was not made for our benefit by the gods. S. does not discuss ancient criticisms of Epicureanism, for example that it is misguided to treat virtue as valuable only for the sake of securing pleasure.

In noting these limitations, I do not mean to criticise the book, but simply to make clear what it does and what it does not do. With the recent boom in publications about Stoicism as a way of life, some members of the general public may be interested in learning about other ancient philosophers. I would recommend *The Pocket Epicurean* without reservation as a fast and effective introduction to what the Epicureans have to say about the good life.

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