

metaphysics will be grateful for it.—Charles H. Manekin, *University of Maryland*

LONG, A. A. *Greek Models of Mind and Self*. Cambridge, Mass.: Harvard University Press, 2015. 248 pp. Cloth, \$25.95—We are embodied, individual, human beings and, as such, we experience ourselves as living emotionally rich, reflective, and purposive lives. To conceive ourselves *as selves*—as individuals whose affective, emotional, and rational capacities allow us meaningfully to engage both our inner conscious lives and the populated world in which we are situated—is central to what it is to be a human being. But despite this self-understanding's importance, an incisive description of all it comprises is difficult to provide.

In *Greek Models of Mind and Self*, A. A. Long explores three “salient ways of describing and prescribing the way we experience, or might like to experience, the world and ourselves.” These models are found in the works of Homer, Plato, and the Stoics. Long does not present these models as offering competing scientific theories. Instead, he thinks each model reveals an aspect of our selves to ourselves; each model, in its own way, aids us in our attempts to “make sense of living in the world.”

According to Long, Homer offers a *psychosomatic* model of human identity. His poetry focuses on the passions and emotions that permeate our “embodied and time-governed existence.” On this model, we are not composites of bodies and souls; we are complete and undifferentiated unities. Our mental lives are as bodily as are our nutritive lives, and it is as unitary, embodied individuals that we think, feel, deliberate, and act. When we die, a shade may survive us, but this is only a “ghostly replica of the living person” and is not the seat of our emotional, mental, and moral lives.

Plato's model differs from Homer's on almost every point. Plato maintains that (1) there is a strict dualism between souls (imperceptible, incorporeal, divine) and bodies (perceptible, changeable, impure); (2) souls are superior to and well-suited to govern or rule bodies; (3) we are to identify our moral and mental selves with our souls; and (4) the soul is immortal and exists as a complete person both before and after it is embodied.

How does this transition from the Homeric psychosomatic model to the Platonic psychic model occur? Long argues that “notions of an independent existence for the soul were encouraged by the hopes of an afterlife, which would reward good conduct or make up for unjust treatment, and mitigate the finality of death.” Long also argues that the specific variety of body-soul dualism that Plato advocates is in large part a response to the rise of rhetoric. Gorgias, perhaps the most famous rhetorician, argues that the soul is unable to resist either rhetorical

persuasion or bodily desires and attractions. Plato argues for the converse orientation: the soul, through the application of reason, can resist both the power of rhetoric and one's bodily appetites. To resist the body successfully, the soul itself must be in a state of well-being, and "the equivalent of health for the soul, the condition that the soul requires in order to possess order, harmony and structure, is a combination of justice and moderation."

Long then turns to a further development of the Platonic model. In the *Republic*, Plato argues that the soul comprises three parts—the calculative/rational, the spirited/energizing, and the appetitive. Plato then applies a political model of authority to the soul's normative structure: reason rules and the remaining pair of the soul's parts are subordinate to reason's authority. Reason establishes a harmonious and just condition in the soul wherein each of the soul's parts performs its proper function without interfering with that of any other. So a good soul is one in which reason governs not only the body, but the soul itself.

The book's final chapter concerns the connections between reason, human happiness, and divinity. Though Homer consistently contrasts the condition of man and the condition of the gods, both Plato and Aristotle maintain that the highest activity of soul, namely, rational activity, is divine. Long uses this purported divinity to introduce the Stoic model of mind and self. For the Stoics, a rationally guided divinity is internal to and is the cause of everything in the world. The human mind and its rationality are no exception and "are a direct offshoot of god" and "an integral part of the world's reason." Humans' primary task is "to align their individual share of reason and appropriate action with its universal source." We do so through the exercise of autonomous assent (that is, volition or choice). Our characters are determined by our autonomous decisions about how to deal with the experiences we suffer as we go through life.

Long succeeds in showing how a careful study of the ancient Greeks can lead us better to understand our identities. We can relate to and recognize the worldly, time-bound energy and passion of Homer's characters. We can see in ourselves the Platonists' love of reason and the way in which they "subjugat[e] their appetites and worldly ambitions in order to focus upon the timeless truths of perfect being." And the Stoics' model, "in which autonomy, rationality, self-worth, integrity, and philanthropy, can be fully integrated with one another," further enriches and illuminates our self-understanding.

Long's book is written for nonspecialists and does not presuppose any prior knowledge of ancient Greek literature, philosophy, or culture. It will profit not only philosophers of all persuasions but any intelligent individual who wishes better to understand the human condition. Specialists will be familiar with much of what Long says. But the clarity with which Long writes and the passion for understanding he imbues throughout will likely rekindle the passion that initially lead them to dedicate their lives to the study of these figures and the models they offer.—Christopher Frey, *University of South Carolina*

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