IAN KIDD

Ian Gray Kidd
1922–2011

Ian Kidd, who died on 20 March 2011 at the age of eighty-nine, made an outstanding contribution to the study of Greek philosophy and to the intellectual history of the last years of the Roman Republic. His scholarly achievements are indelibly connected with the name of that period's greatest intellectual, the Stoic philosopher, scientist and polymath Posidonius, originally of Apamea in Syria and later of Rhodes. Posidonius, prior to Ian's work, had largely become a name to be attached to fanciful conjectures, owing to the scattered nature of the surviving evidence for his work and influence. In four large volumes, published by Cambridge University Press between 1972 and 1999, Ian edited, translated and commented on the fragmentary remains of Posidonius' multifarious writings. This work, running to nearly 2,000 pages, is a magisterial achievement. Ian will also be gratefully remembered for his lifelong service as teacher and administrator at the University of St Andrews. His association with the university began as an undergraduate in 1940 and continued, with only short interruptions, long into his retirement from the Chair of Greek in 1987. In 2001 Ian was awarded the honorary degree of Doctor of Letters by his own university in recognition of his innovative scholarship and distinguished service in a career extending over a period of sixty years.

Ian's interests and career so frequently overlapped with mine, during my middle years, that parts of this memoir are bound to be more personal than is sometimes the case in this biographical series. Along with all his accomplishments he was an unassuming man of great charm and wry humour. I knew him well, or so I thought, but in preparing to write about him I have learned much more than he revealed in our times together,

Biographical Memoirs of Fellows of the British Academy, XIV, 263–278.

especially regarding his early life and final years. The result is an even greater admiration for him than I felt before. It has been a pleasure and privilege to have this opportunity of recalling a good friend and writing about his achievements and character.

Early years

Ian was born on 6 March 1922 in Chandannagar, a district of West Bengal in the vicinity of Calcutta. Chandernagore, as it was then called, had been established in 1673 as a trading post for French India. Ian's Scottish parents, Alf and Bella (née Gray), had moved from Dundee, at that time the centre of the jute trade in Britain, to enable his father to take up a position as company secretary for a jute firm based in Calcutta. The family lived in a bungalow across the river on the French side of the border. Hence Ian's birth certificate was in French, although he was from the first a British citizen.

The Kidds were comfortably off, thanks to Alf's winning a bonanza on the 1920 Epsom Derby in the Calcutta Sweepstake. At the age of five, Ian was brought to Dundee to be raised by his maternal grandparents and a maiden aunt. Having his father's family also close by and enjoying the company of two cousins, Ian, in his own words, 'had a loving and full family life', in spite of the prolonged absence of his parents, who did not return until the early 1930s. Ian learned the piano and along with classical music developed a love of art, nurtured by the many paintings that adorned the walls of his new home. He attended Dundee High School, where he not only excelled academically but also in sport and leadership. Winning prizes in mathematics as well as Latin, Greek, history and English, and captaining the school's teams for rugby and golf, Ian was the obvious choice as head boy and dux of the school. He also won an open residential scholarship to the University of St Andrews.

Enrolled as an undergraduate there in 1940, Ian could not decide at first between Classics or mathematics as his primary field. (His natural bent for the latter is evident at many points in his commentary on Posidonius, especially in his discussion of the Stoic philosopher's sophisticated estimate of the size of the sun.) The broad base of the St Andrews degree at that time suited Ian well. Before settling on Classics, he took a course in logic and metaphysics, and also a science course under the octogenarian polymath Sir D'Arcy Thomson. Returning to St Andrews after his three years of military service, Ian came under the powerful joint

influence of H. J. Rose, Professor of Greek, and R. M. Henry, Professor of Latin. Rose, a Canadian Rhodes scholar, had a photographic memory and a range of interests that covered virtually every aspect of Greek and Latin literature and culture. Like Kenneth Dover, Ian's predecessor in the chair of Greek, Rose was an FBA.[1]

Ian credited Rose with showing him the enormous scope of Greek studies and with pushing him well beyond the usual undergraduate limits. Henry, with a long previous career at Queen's University Belfast, was distinguished not only for his Latin scholarship but also for political and social work that he had done in Ireland.[2] Ian appreciated Henry's enthusiasm for Cicero's philosophical books, works that are primary sources for the study of Stoicism, and he greatly valued Henry's 'passionate zeal for clarity of thought and expression, combined with elegance and precision'. These words actually fit Ian's quality of mind and personality to a T.

Ian's early experience of the University of St Andrews was formative academically, emotionally and socially. The small size and distinction of the university, together with its strong sense of community and august Scottish history—all this suited Ian so well that in later life he left the town only rarely and briefly. Before this became his disposition, however, war service intervened.

War service

On being called up in 1942, at the age of twenty, Ian was sent to Barmouth in Wales for officer training in the infantry. Commissioned into the Argyll and Sutherland Highlanders, Ian served first in North Africa and then in Sicily, where he was transferred to the Seaforth Highlanders, who had suffered heavy losses in the African campaign. Under the plan to dislodge the German forces from Italy and to liberate Rome, Ian's regiment was ordered to leave Sicily. Ian led a platoon of the first British company to land at Reggio, allowing him to claim to be the first Allied soldier to set foot on the mainland of Europe in the process of the continent's reconquest. For the next months he and his men slogged their way up the mountains of central Italy. In early January 1944 his battalion was moved west

[1] The succession of FBAs in the Greek Chair began with John Burnet and has continued without a break into Ian's successor Stephen Halliwell.

[2] Henry is chiefly read today for his co-authored edition of Cicero's *Tusculan Disputations* (Cambridge, 1905–34) and his book *The Evolution of Sinn Fein* (Dublin, 1920).

for the assault on the Cassino line, intended to divert the German troops to allow for the Allied landings at Anzio. This ill-fated strategy resulted in a terrible carnage at the crossing of the swift-flowing Garigliano River, fifty miles north of Naples.[3] Having crossed the river under heavy German bombardment, Ian and his men found themselves cut off. They returned to the Garigliano, only to be attacked midstream by German troops on both river banks. Ian was no swimmer. With casualties all around him, he was captured while actually in the water. Unbeknown to him, his later colleague Kenneth Dover was commanding a British battery near by.

On 31 January 1944 Ian's father received a telegram from the War Office informing him that Ian had been reported missing two weeks earlier and was believed to be a prisoner of war. That was in fact the case. Ian spent the next eighteen months in prison camps first in Italy, then at the Czech-Polish border and lastly outside Brunschweig, where the camp was occasionally bombed by Allied planes on their way to and from Berlin. When Ian was liberated in April 1945, he weighed only seven stone.

Ian never mentioned these grim hardships to me, but in notes that he wrote for this memoir he said:

> The final part was unpleasant with very little food, but I am grateful to the war for teaching me things I would not otherwise have known. When you have little or nothing, you learn which are the most important things in life and that is a lesson which I found invaluable later. The other thing which came out of the war was a lasting gratitude for having survived it, considering some of the incidents involved; so that I had, and continued to have, a curious feeling that I had been granted a second life, which it was up to me to make good use of.

His reflections could have been penned by an ancient Stoic philosopher. In light of them, one may ask whether Ian's scholarly focus on Stoicism in later life was deeply connected with his military experience and the courage and endurance he displayed. I tend to find the connection moot, or at least not decisive, mainly because in temperament Ian was more epicurean and sceptic than stoic. One can be fascinated by the intellectual challenges of Stoic philosophy without subscribing to the school's vaunted impassivity and detachment. However that may be, Ian's experience of war and privation undoubtedly helped to mould his distinctive combination of outward gentleness and inner strength.

Returning to St Andrews as a battle-hardened twenty-three-year-old, Ian found it difficult at times to adjust to undergraduate study and social

[3] Estimates of allied casualties during the Cassino assault run to 55,000. I have benefited from reading G. A. Shepherd, *The Italian Campaign* (London, 1968) and J. Ellis, *Cassino. The Hollow Victory* (New York, 1984).

life. In the summer term of 1946 he suffered what he called 'a very mini-breakdown'. He took the advice of his tutor to do nothing but play golf for a while. Happily, his enthusiasm for life and work returned so rapidly that a year later he achieved first class honours, won the award for the most distinguished graduate of the year in the Faculty of Arts and gained university colours for rugby. In that year, greatly contributing to his recovery, he became friends with Sheila Dow, who was studying economics. They would begin almost six decades of devoted married life in 1949.

Laying foundations

That was the year when Ian started his lifelong teaching career at St Andrews as assistant lecturer in Greek. By then he had also spent two years in England. Like many budding classical scholars from Scotland, Ian augmented his St Andrews MA by reading for a BA in Greats as a student at The Queen's College, Oxford in 1947–9. His tutor, G. E. F. Chilver, was a Roman historian, who went on to be the first Professor of Classics at the newly founded University of Kent. The Oxford training in philosophy and ancient history clearly bore fruit in Ian's subsequent scholarly work, which included an abiding love of Plato, but it will hardly have shaped Ian's decision to concentrate heavily on Stoicism. At that time philosophy in Greats moved seamlessly from Plato's *Republic* and Aristotle's *Ethics* to Descartes' *Meditations*. It is thanks to scholars from elsewhere, Ian notably among them, that Oxford has come to include Stoicism and post-Aristotelian philosophy in its Greats curriculum.

After this degree Ian was offered a position in the Greek department of University College London. He chose instead to return to St Andrews, no doubt for personal as well as academic reasons. There from 1949 to 1987 he remained in the Greek department, rising through the ranks to a senior lectureship in 1965, a personal professorship in ancient philosophy in 1973, and to the Chair of Greek itself in 1976, on the retirement of Sir Kenneth Dover.

Ian's writing career began slowly, but it ended with a blaze of productivity. In retrospect this development from *piano* to *forte* could be explained by numerous factors, including the period of post-war adjustment, family life with responsibility for three young sons and security of professional tenure at St Andrews. But much else, we may be sure, was involved. Ian knew that he had a powerful intellect, and he had appropriate drive. In organising his early professional life, however, he not only prioritised

teaching and university service but also saw no need to build up a long list of perhaps ephemeral publications. Up to 1970 Ian published only one major article in a learned journal, but the piece was a blockbuster, described by Ian's friend George Kerferd (Professor of Classics at University College Swansea, and later of Latin at Manchester) as the most important treatment of Stoic ethics in modern times.[4] In fewer than twenty pages Ian laid bare the complex structure of Stoic axiology and refuted prevalent interpretations in the scholarly literature. This classic article has the clarity, elegance and trenchantness that would be Ian's hallmark in all his future work. Professor Philip Esler in his laureation address for Ian at his St Andrews D.Litt. ceremony in 2001 captured the article's significance by saying that 'it not only ignited interest in the subject [Stoicism] in post-war Britain but also brought immediate international recognition'.

Ian had prepared for this study by mastering a massive array of ancient sources, especially Cicero, Seneca, Plutarch, Galen and Diogenes Laertius. This preparatory work would yield its major dividends in his future studies of Posidonius. Meantime Ian's burgeoning reputation earned him invitations to write the entries for many ancient, especially Stoic, philosophers for two handbooks, *The Concise Encyclopedia of Western Philosophy and Philosophers*, edited by J. O. Urmson (London 1960), and the much larger and highly celebrated *Encyclopedia of Philosophy*, edited by P. Edwards in four volumes (New York, 1967). Ian was chosen to be the author of the article on Socrates (whom the Stoics revered as their special inspiration) in this latter work. No assignment could be more flattering or more daunting. Ian fulfilled it so successfully that Gregory Vlastos, the foremost twentieth-century scholar of Socrates, described this article 'as the best available essay-length introduction to Socrates' character and philosophy'.[5]

By the 1960s Ian's acumen and assurance as an expert on ancient philosophy were fully recognised. In a review article on E. R. Dodds's edition of Plato's *Gorgias*, Ian registered due appreciation for the book's palaeographical and literary achievement. He made it clear, however, that Dodds had produced 'a "Mods" edition rather than a "Greats" one', which was a polite way of criticising the small space the Regius Professor

[4] I. G. Kidd, 'The relation of Stoic intermediates to the *summum bonum*, with reference to change in the Stoa', *Classical Quarterly*, 49 (1955), 181–94, reprinted in A. A. Long (ed.), *Problems in Stoicism* (London, 1971), pp. 150–72.

[5] G. Vlastos, *Socrates. Ironist and Moral Philosopher* (Cambridge, 1991), p. 12. Vlastos goes on (p. 13) to acknowledge his indebtedness to Ian's critical comments at the time of his stay in St Andrews as Gifford lecturer in 1981, when he delivered the first draft of what would become his own great book on Socrates.

devoted to the structure of the argument and its bearing on Plato's thought.[6] During 1965–6 Ian made his first extended visit to the United States as a visiting professor of Classics at the University of Texas at Austin.

Stoicism and Posidonius

At this period Ian's research took a decisive turn owing to the death of Ludwig Edelstein. This man, who emigrated from Germany to the United States in 1933, had been a renowned classical scholar and historian of medicine. Edelstein started his American career at Johns Hopkins University in Baltimore, moved to the University of California at Berkeley and returned in 1948 to Hopkins, after refusing to sign the infamous 'loyalty oath' then required of Berkeley faculty. On his first appointment at Hopkins and later at Berkeley Edelstein became a close friend of Harold Cherniss, an equally eminent classicist and authority on ancient philosophy. Edelstein's projects had included a collection of the attested fragments of Posidonius. At the time of his death in 1965 this work was far from finished but sufficiently advanced for an expert to prepare an edition of the relevant Greek and Latin texts, drawing upon Edelstein's papers and notes. Ian, being eminently qualified to undertake this assignment, was invited to do so by Cherniss, who was Edelstein's literary executor.

Sharing authorship with Edelstein, Ian in 1972 published *Posidonius*, volume 1: *The Fragments*, as volume 13 of the distinguished Cambridge University Press 'orange' series Cambridge Classical Texts and Commentaries.[7] Because the collection of fragments was the only part of Edelstein's project that had approached completion, Ian decided to defer his own commentary on the fragments to a second and (as it transpired) third volume. In the preface Ian pays tribute to the material that he inherited from Edelstein, but his own contribution to this first volume was far greater than the editing of Edelstein's preliminary collection. As I wrote in a review of Edelstein/Kidd:

> The sections on *Testimonia* and *Ethics* have been redone entirely and he [Kidd] has revised the text and critical apparatus throughout. He also had to make many decisions about the arrangement and selection of the evidence collected by Edelstein, and all the admirable scholarly aids which the edition contains are

[6] *Philosophical Quarterly*, 11 (1961), 79–86.
[7] A revised edition appeared in 1989.

> due to him. Professor Kidd is modest about claiming credit for his own work, but his part in the book has clearly been very considerable.[8]

This volume was the first comprehensive collection of Posidonius' literary remains since the edition made by Janus Bake at Leiden in 1810. That book, though commendable for its time, had long been too antiquated to be an adequate scholarly tool. Moreover, during the intervening years Posidonius had become the favourite name to invoke as the source for numerous contexts in such authors as Cicero, Seneca and Strabo, by whom he is mentioned only sporadically, or in Diodorus Siculus, by whom he is never actually named. In addition, without a scrap of hard evidence, Posidonius was frequently hypothesised in German academic circles as inspiration for eschatological ideas and incipient Neoplatonism, notwithstanding his strong empirical and scientific interests. Edelstein/Kidd shattered this Panposidonianism at a stroke by confining their collection to attested passages that name Posidonius explicitly.[9] This procedure, which was generally applauded in laudatory reviews of their book, has placed the study of Posidonius on a secure foundation for the foreseeable future.[10]

In May 1974, two years after the publication of the Posidonius edition, Ian and I signed a contract with Cambridge University Press to write a two-volume work entitled *The Hellenistic Philosophers: a Critical History and Source-Book*. We had become closely acquainted several years earlier when I organised a series of seminars on Stoicism at the London University Institute of Classical Studies. Ian contributed a seminal paper to the group entitled 'Posidonius on emotions'.[11] Before that, I had consulted him by correspondence for advice on Stoicism. Though fifteen years my senior and vastly more knowledgeable, Ian always treated me as if we were on the same level. Our joint contract for *The Hellenistic Philosophers* came about entirely at his initiative. The press had originally approached Ian to undertake the work single-handedly. Because of his commitment to

[8] A. A. Long, 'The fragments of Posidonius', *Classical Review*, 26.1 (1976), 73. In the interests of objectivity, I had better mention that Ian gave my book *Hellenistic Philosophy* (London, 1974) a most generous review in *Philosophical Quarterly*, 26 (1976), 169–71.

[9] A. E. Housman (in his edition of *Manilius*, 1903–30) had tartly indexed Posidonius as 'having been read before he was born'.

[10] Scholars who still like to fish for Posidonius in turbid waters can consult W. Theiler (ed.), *Poseidonios. Die Fragmente* (Berlin 1982), which includes many of the unattested and contested excerpts. In his Preface to Edelstein/Kidd, Ian acknowledges 'the virtual certainty' that Diodorus, who never names Posidonius, drew heavily on the latter's historical work. An Italian edition, *Posidonio. Testimonianze e Frammenti*, ed, E. Vimercati (Milan, 2004), includes passages from Diodorus in its section of 'attributable fragments'.

[11] Published in Long, *Problems in Stoicism*, pp. 200–16.

Posidonius, he felt the need for a collaborator, which at his invitation I gratefully agreed to become. We drafted an elaborate synopsis for the work, designing it to include Epicureanism, Academic Scepticism and Pyrrhonism as well as Stoicism. In the course of the next two years it gradually became clear to us both that Ian was too preoccupied with his commentary on Posidonius to make headway with our joint project in the near future. When I tentatively asked whether he would like to be relieved of this commitment, he leaped at the suggestion. So it came about that *The Hellenistic Philosophers* (Cambridge, 1987) was eventually written as a collaboration between David Sedley of Cambridge University (FBA 1994) and myself.

Ian's two volume commentary on Posidonius, running to over 1,000 pages, was published one year later.[12] The work ranks among the greatest and most enduring achievements of twentieth-century scholarship. Posidonius wrote on just about everything including ethnography, geology, astronomy and history, as well as the curriculum of Stoic philosophy covering logic, physics and ethics. He was also an eminent personality, sought after by the likes of Pompey and Cicero. In order to comment effectively on this remarkable figure, Ian had to acquire expertise on scores of Greek and Roman authors and on the huge range of studies and subjects that Posidonius took on board. Nor was such unusual competence sufficient. Given the extravagant interpretations often accorded to Posidonius, a first-rate commentator needs a very cool head and exemplary clarity. Ian possessed these qualities in abundance. His monumental work on Posidonius originated largely by the accident of Edelstein's death, but in retrospect it can be seen to have been the best possible challenge for his own talents and bent.

In contrast to previously fuzzy interpretations, Ian took Posidonius to be 'remarkable … for an audacious aetiological attempt to survey and explain the complete field of the human intellect and the universe … through analyses of detail and the synthesis of the whole, in the conviction that all knowledge is interrelated'.[13] Viewed in this way, Posidonius was largely orthodox in his Stoic philosophy, but completely 'original' in treating the special sciences as giving 'a map of antecedent causation'

[12] I. G. Kidd, *Posidonius*, vol. 2: *The Commentary (i) Testimonia and Fragments 1–149*, and *(ii) Fragments*, pp. 150–293 (Cambridge, 1988).

[13] In his article on Posidonius in *Oxford Classical Dictionary*, third revised edition by S. Hornblower and A. Spawforth (Oxford, 2005), p. 1196. Ian wrote further surveys of Posidonius in several publications, most accessibly in the introduction to his *Posidonius*, vol. 3: *The Translation of the Fragments* (Cambridge, 1999).

appropriate to the 'material continuum of the Stoic universe'. Posidonius' historical, geographical and ethnographical researches now fell into place by providing him with data to be incorporated into this holistic enterprise. Ian's generic account of Posidonius, honed over his own lifelong reflections on the philosopher, remains the cutting-edge interpretation. It is conjectural in part, and cannot but be so, owing to the many discontinuities of the evidence, but it is safe to say that no one will ever refute its essential thrust or return to the vagaries of the pre-Kidd era. While a few scholars have nibbled at the edges of Ian's work during the past two decades, most pages of his magnificent commentary have yet to be properly assimilated and assessed.[14] One hopes that someone with the appropriate energy and skill will soon take up that task and also generate the kind of comprehensive monograph on Posidonius that Ian himself, if he had been granted a second life, would doubtless have written with consummate success.

Ian's work on Posidonius led him to pay great attention to the kind of autopsy so familiar to classical scholars whose subject of study is frequently preserved only partially and sporadically by quotation or summary in other texts. The hard-worked term 'fragment' strictly covers only verbatim sentences, but it is regularly extended to include paraphrases, generalised attributions and contexts that are still more loosely associated with the figure in question. In the case of Posidonius virtually none of the attested material is of the form 'Posidonius says the following …'. Edelstein/Kidd, accordingly, includes as 'fragments' passages that range in length from a single sentence to several pages from such authors as Strabo, Galen and Athenaeus. How much of such latter contexts to include as a 'fragment' is a question that Ian meticulously addresses in his commentary. The methodology that he adopted can be profitably followed by any scholar who deals with fragments, not only in regard to judgements concerning the context and length of the source passage, but also on the need to be fully conversant with the style and interests of the author who is the source.

[14] Edelstein/Kidd was widely reviewed in all leading classics journals. The two volumes of Ian's commentary, by contrast, have been reviewed only sporadically, reflecting the fact that few scholars were fully equipped to take on the huge task.

Greek studies in general

During his fifties and sixties Ian's research was largely focused on the Posidonius commentary, but he also composed excellent articles on Plato and on topics concerning Stoicism in addition to aspects of Posidonius. Many of these publications emerged from conference presentations. By this time Ian was a regular presence at colloquia on ancient philosophy, especially post-Aristotelian philosophy, in continental Europe and North America as well as Britain. In 1970–1 and again in 1979–80 he was a visiting member in the School of Historical Studies of the Institute for Advanced Study at Princeton. There he became very close to Harold Cherniss (a permanent member of the Institute faculty) who had already engaged him to complete the Posidonius work of Edelstein. Up the road from the Institute at Rutgers University, W. W. Fortenbaugh had begun a similarly ambitious and important project by way of collecting the fragmentary remains of Theophrastus, the successor of Aristotle as head of the Peripatos at Athens. Ian became a regular and highly valued contributor to 'Project Theophrastus' over the next decades, and wrote two articles on the subject.[15]

In the midst of this period, in 1976, Ian was elected to the Chair of Greek in succession to Dover. Happily his inaugural lecture is printed as the first item, and indeed the title, of the Festschrift that was presented to him many years later.[16] Ian called his lecture 'The Greeks and the passionate intellect'. This phrase, in his concluding words, captures the 'impossible summation' of the Greek genius. Ian's stance might strike contemporary readers as unwontedly eulogistic, but they would back off from that judgement if they read the entire lecture. Outwardly Ian was genial and ironical, by no means showy and ebullient, but in this lecture he reveals his 'passionate attachment to Greek' and to Greek at St Andrews in particular. He describes his election to the chair as finding 'a pot of gold at the end of the rainbow'. Greek studies, he proceeds to say, evince 'the passionate intellect'. They do that by their synoptic character, which resists

[15] See I. G. Kidd, 'Theophrastus' *Meteorology,* Aristotle and Posidonius', in W. W. Fortenbaugh and D. Gutas (eds.), *Theophrastus, his Psychological, Doxographical and Scientific Writings* (New Brunswick, NJ, 1992), pp. 294–306, and I. G. Kidd, 'Theophrastus Fr. 184FHS&G: some thoughts on his arguments', in K. Algra and D. Runia (eds.), *Polyhistor* (Leiden, 1996), pp. 135–44.

[16] *The Passionate Intellect: Essays on the Transformation of Classical Traditions*, ed. L. Ayres. Rutgers University Studies in Classical Humanities, vol. 7 (New Brunswick, NJ, 1995). This volume, on which more below, includes Ian's bibliography, including book reviews, written over the period 1955–95.

demarcations between literature, philosophy and history. As was inevitable, Ian illustrated this synoptical Hellenism by reference to Posidonius. But his favourite desert islands book, he revealed, if he had to choose but one, would be his distant St Andrews predecessor John Burnet's Oxford Text of Plato. Ian concluded the lecture as follows:

> The Greeks, it is true, had a natural capacity which is well known and always rightly stressed, not least by me, certainly, for analysis and classification. But the background I have been sketching, shows something perhaps as valuable: a final hostility to confined, isolated, narrow departmentalisation, compartmentalization as an end in itself, but rather the determination to see things as parts of wholes, where the perfection (*telos*) of the whole gives meaning to the parts, unity to plurality. This is dangerous doctrine indeed, but a precious and imaginative one, and as the details of knowledge silt up, it should not be forgotten. … It is a sorry mistake to see Greece as a far-off initial impulse to western civilisation. The Greeks were a people of quite extraordinary intellectual and aesthetic vitality; to study them now is to study the whole of our own human potentiality.

Ian was a superb speaker with a distinctive Scots burr. His inaugural address must have brought the house down. Nothing in the biographical record is more telling about his career and achievements, and especially about the abiding motivations of his scholarship.

One of my many pleasures in drafting this memoir has been reading other works by Ian that I did not know before. These include his second article to be published, a detailed note on the opening lines of Aeschylus' *Libation Bearers*, and the splendidly entitled paper 'Some philosophical demons', which appeared nearly forty years later.[17] The former piece, written perhaps under the influence of H. J. Rose, is characteristically sharp and philologically exact, but it is the late study that shows Ian's distinctive range and wit. Here, starting from Posidonius and moving back to Hesiod and forward to Proclus, Ian illustrates the attractions and the dangers of analogy and metaphor (in this case *daemon* as an image for the mind's rational faculty) for philosophical and scientific discourse. He concludes by alluding to James Clark Maxwell's 'sorting demon', posited in the latter's *Theory of Heat* (1871), to illustrate difficulties in the second law of thermodynamics.

Some scholars make their name by publishing early and rapidly. Ian, following a different route, was fifty years old at the time when Edelstein/Kidd appeared. His public renown, along with his writings, grew

[17] I. G. Kidd, 'Aeschylus, *Choephori* 1–2', *Classical Review*, 8 (1958), 103–5; I. G. Kidd, 'Some philosophical demons', *Bulletin of the Institute of Classical Studies*, 40 (1995), 217–24.

exponentially over the next two decades, but those in the know had been fully aware of his gifts long before that. In the vast survey volume *Literature and Western Civilization: the Classical World*, Ian was the editors' choice to write the chapter, 'The Impact of Philosophy on Graeco-Roman Literature'.[18] There he is a member of the 'A' team of contemporary classical scholars, including numerous actual or future FBAs. In fewer than twenty large pages, Ian wrote a masterly account of the rivalry and relation between rhetoric and philosophy, focusing on the Roman Republican and early Imperial centuries. Nowhere else, to my knowledge, has anyone so pointedly indicated the general influence of philosophy on literary genres, whether it be the epistle, or drama or historical biography. In recent years the therapeutic stance of Hellenistic ethics has been widely recognised, but Ian strongly anticipated it in this article. While he concentrated most of his published work on the technical details of ancient philosophy, especially Posidonius, this article shows that he could have written a wonderful book on the interplay between philosophy and literature.

One of the principal ancient figures in this article is Plutarch, the voluminous biographer, moral essayist and Platonist. Ian was keen on Plutarch from the beginning of his career. He had initially had it in mind to write a book about Plutarch as a source and critic of Stoicism, and late in his life he published an article on the topic.[19] However, he also performed a greater service on Plutarch by introducing and annotating a translated selection of Plutarch's *Moralia* for Penguin Classics, and thus reaching a wide audience. In a large volume, collaborating with Robin Waterfield as translator, Ian presented Plutarch as author and thinker, and then outlined and discussed ten of Plutarch's most readable essays on such topics as moral progress, anger, flattery and reason in animals.[20] A glance at reader reviews in Amazon.com shows the effectiveness and appreciation of this book, where it is described as 'a fabulous collection' with special praise accorded to Ian Kidd's 'insights about Plutarch'. Ian was a close friend of Donald Russell FBA. In the book's preface he and Waterfield write: 'The authors take great pleasure in acknowledging the early generosity of Professor Donald Russell … and considerably less pleasure in acknowledging the collaboration of the National Health Service and London Transport.'

[18] The volume was edited by David Daiches and Anthony Thorlby for Aldus Books (London, 1972).
[19] I. G. Kidd, 'Plutarch and his Stoic contradictions', in W. Burkert et al. (eds.), *Fragmentsammlungen philosophischer Texte der Antike* (Göttingen, 1998), pp. 288–302.
[20] Plutarch, *Essays* (London, 1992).

Shortly afterwards Ian performed a comparable service by producing a complete translation of the Edelstein/Kidd *Posidonius*, excellently equipped with introduction and indexes.[21]

Ian's career, whether we look back to his undergraduate years, seismically interrupted by the Second World War, or forward to the then unforeseen challenges of editing Posidonius, illustrate the ways that accident, opportunity, talent and purposiveness can collectively shape an admirable life. If Edelstein had not died prematurely, Ian would have looked elsewhere for his major contribution to scholarship, probably finding it in a continuation of his early work on Stoic ethics and Plutarch or in book-length studies of Plato, especially the early Platonic dialogues. Plato, as we have seen, was Ian's greatest academic passion. What he might have done by producing a major study of Plato is especially clear from an essay he wrote in his seventieth year. Entitled 'Socratic Questions', this article should be compulsory reading by scholars who are inclined to interpret Plato's literary interlocutors as autonomous persons. Ian acknowledges Plato's genius in creating characters, but he persuasively argues that philosophical issues, rather than exploration of interlocutors, are always the dialogues' paramount consideration and dynamic.[22]

The editor of Ian's Festschrift (see note 16) appropriately made Plato the first of four parts assigned to the twenty-one authors who wrote there to celebrate Ian's career.[23] His St Andrews colleagues are prominently represented in the volume. Other authors include scholars from Britain or elsewhere who were particularly close to Ian both in work and in friendship, among them Bob (R. W.) Sharples, Fernanda Decleva Caizzi, Bill (W. W.) Fortenbaugh, Jaap Mansfeld, Robin Waterfield and C. J. Classen. Richard Janko, who taught briefly at St Andrews, spoke for all contributors in praising Ian's warmth, guidance and exemplary role as teacher and administrator. In a letter to me Janko also wrote: 'He was a very kind and efficient presence, always accompanied by a cloud of fragrant pipe smoke—exactly the right person to be the enlightened head of a department where humane values and profound civility were thriving.'

[21] Kidd, *Posidonius*, vol. 3: *The Translation of the Fragments* (Cambridge, 1999).

[22] His 'Socratic Questions' appeared in a book of this title, edited by B. S. Gower and M. C. Stokes (London, 1992), pp. 82–92

[23] The other three parts are 'History, Poetry, Drama', 'Philosophy and Science from Plato to Seneca', and 'The Classical and the Christian'.

St Andrews and later life

Ian's contribution to the University of St Andrews was, in Philip Esler's word at his D.Litt. inauguration, 'immense'. He served as Provost of St Leonard's College (1978–83), Chancellor's Assessor (1989–98) and Vice-President of the University Court (1997–8). In the late 1960s and early 1970s he had been Convener of the Project Committee for building the new university library, from the very beginning right up to its completion. He was one of those rare academics who enjoy administrative duties, not as a substitute for active research and teaching, but as a relaxation from them. The local community also benefited greatly from Ian's service. He chaired the East Fife Educational Trust for many years, acted as a Governor of Dollar Academy, and served as a General Commissioner of Inland Revenue from 1982 to 1997.

Ian's election as a Senior Fellow of the British Academy came in 1994. In recognition of his tremendous work on Posidonius the award was much too belated, but when it happened it gave Ian great pleasure. He continued, as we have seen, to be busy on all fronts, enjoying everything connected with St Andrews and also the enlargement of his family by the arrival of grandchildren and great-grandchildren.

Before I moved to Berkeley in 1983, I was frequently a guest of Ian and Sheila at their attractive St Andrews house. We would talk late into the night. Delving into my records for composing this memoir, I came across many letters Ian and I had exchanged in the 1970s. The following quotation, penned by Ian during (if I recall correctly) a raw, strike-ridden January, is characteristic:

> Life is hell for all non-Stoics up here too. At least, not being a Cynic, I provide myself with a couple of pullovers and two travelling rugs, under which students may crawl if they feel so inclined. What really gets me is that our lights go off at 6.30, so it looks as if I shall have to start earlier in the morning, which is not very inviting.

I saw all too little of Ian in his later years. The last occasion we met, if my memory serves me, was in 1998 at Larnaca in Cyprus, formally known as Citium, the native city of Zeno, founder of the Stoic school of philosophy at Athens. The occasion was a commemorative colloquium on Zeno, attended by an international gathering of the scholars best qualified to discuss the impetus that Zeno gave to Stoicism. Like Posidonius, Zeno survives only in fragmentary form. Ian delivered the last paper of the conference. It was also, so I think, his final publication. The last paragraph of

the paper in its tone and liveliness perfectly captures Ian's intellectual verve:

> One begins to think that a major contribution from Zeno to philosophy was to frame a basic and comprehensive envelope, which when ungummed and prised open revealed a whole succession of undeveloped, real and vital problems which stimulated, provoked and exercised his followers (and opponents) for some six centuries. If it comes to that, we are still at it.[24]

Ian's energy for scholarly work was quite undiminished at Larnaca. But he now had more pressing concerns on his mind. Sheila, Ian's wife, had begun to suffer from Alzheimer's. Over the ensuing years Ian nursed her devotedly. After her passing, Ian's health too began to fail, but he continued to participate, to quote his son Simon, 'in hundreds of events, notably concerts, the theatre and university functions'. He was, unobtrusively but through and through, a Scotsman, eager to wear a tie displaying the Kidd tartan, a golfer still good enough to achieve an eagle two and a man who enjoyed his dram of whisky at the St Andrews New Golf Club, of which he was a member for sixty-six years. The care home, where he spent his last three years, was situated in the heart of the town, giving him a sight of his former house and panoramic views of the beach, the golf courses, and the distant hills of Angus. Thanks to his inveterate sense of fun, love of good company and unpretentious demeanour, Ian was always a great person to be around. In his *Who's Who* entry he listed his recreations as music, sea air, looking at pictures and thinking. How he managed to be equally superb at scholarship, university affairs and family life is an imponderable question, but it was so, and all who have known him are very fortunate to have had that experience.

A. A. LONG
Fellow of the Academy

Note: In writing this memoir I am especially indebted to Ian's son, Simon, for extensive documentation, anecdotes and reminiscences. Ian himself drafted two pages of autobiography, to assist the author of this piece. I have also benefited from correspondence with Stephen Halliwell and Richard Janko.

[24] I. G. Kidd, 'Zeno's oral teaching and the stimulating uncertainty of his doctrines', in T. Scaltsas and A. S. Mason (eds.), *The Philosophy of Zeno* (Larnaca, 2002), pp. 351–65; citation at p. 364.