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**RESEÑA/REPORT**

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**History of semiotic thinking. The Greco-Roman antiquity**  
**Wenceslao Castañares Burcio**  
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This is the first part of a whole work, conceived in three volumes, ranging from Greco-Latin antiquity to the present day. The first installment, reviewed here, corresponds to the first part, published in 2014 by support for the publication of the Ministry of Education, Culture and Sports. Begins with the Homeric texts and ends with Augustine, the first author to speak explicitly of general semiotics.

Throughout this journey, Wenceslao Castañares collects the origins of semiotic thought, not yet tried authors, nor used the word "semiotics" but, of course, themselves were deeply talking about her. Therefore, we have a highly original and interesting for experts in Semiotics and simultaneously work for beginners and learners who want to enter the Semiotics and Communication.

As explained in the opening pages, semiotics is a field that purchased body discipline in the late nineteenth century, with the names of Charles Sanders Peirce and Ferdinand de Saussure. However, interest in the signs is as old as man and although no name had been given to this knowledge, fully existed since man existed. This book orders that story and that unprecedented historic speech on semiotics or semiotics, always very close to the Communication, academic field Castañares.

Thus, the reader will find in these pages, the Preplatonian Greece and the tribes of the semes, with signs and signals in Plato, Homer, Hesiod, Aeschylus Aesop, Hecataeus of Miletus, Anaxagoras and of course, the Aristotelian rhetoric. Devotes an entire chapter to Plato and his language, revealing their semiotic terminology and semantic theories of Cratylus. The next chapter is only protagonist Aristotle, his semiotics and theory of argumentation. According to the author, his semiotic reflection focuses on the treaties of Organon and Rhetoric, already introduced in the first chapter.

Aristotle, the book proceeds to the Epicureans and the inference of signs. According Castañares, Epicureans and Stoics learned to live in a world in which the next was no longer a reference and life in the city and could not be a political or ethical ideal. Laertius quotes to enter the sensitive knowledge, inferential knowledge from Epicurus, or the Epicurean semiotics of Filodemo SIGNIS. The following pages deal with the stoic stage, the end of the Roman Republic and the Roman Empire, and Augustine, with his general theory of signs.

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We can only finish reading and thinking in the second volume, whose publication is very close, for a truly original, unusual and commendable book is. The author conveys his curious reader, is manifested the need to know the historical perspective to go into any theory and encouraged to think that it would take years of analysis and reflection like in other fields of knowledge of Social Sciences, we take for granted too quickly.

### **Wenceslao Castañares Burcio**

Is Doctor of Philosophy from the Complutense University of Madrid. His research has focused mainly on the field of semiotics and mass communication. He was Director of the Department of Journalism III, Faculty of Information Sciences from 2008 to 2012. He is currently professor of semiotics of mass communication at the School of Information Sciences at the UCM. He is also professor of the subject semiotic analysis of texts and cultural processes in the Masters in sociocultural analysis of knowledge and communication, which has been coordinator

His research has focused mainly on the field of semiotics and mass communication. Within the field of semiotics, its work on CS Peirce contributed significantly to the knowledge of this author in Spain. Within mass communication they have focused their work mainly in the television discourse and the problems posed by new communications technologies.