

EPICUREAN PHILOSOPHERS



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*[T]here are plenty of witnesses of the unsurpassable kindness of [Epicurus] to everybody; both his own country which honored him with brazen statues, and his friends who were so numerous that they could not be contained in whole cities; and all his acquaintances who were bound to him by nothing but the charms of his doctrine [...] Also, **the perpetual succession of his school, which, when every other school decayed, continued without any falling off, and produced a countless number of philosophers, succeeding one another without any interruption.** (Diogenes Laërtius, *The Lives and Opinions of Eminent Philosophers, Book X*)*

- 387 BCE: Plato founds his **Academy**.
 384 BCE: Aristotle is born in the Central Macedonian city of Stagira.
 348 BCE: Plato dies at the age of 80 due to natural causes.
 341 BCE: **Epicurus** is born on the Island of Samos.
 338 BCE: Aristotle begins three years of teaching 13-year-old Alexander III of Macedon.
 334 BCE: Aristotle founds his **Lyceum** at the age of 50.
 327 BCE: A 14-year-old **Epicurus** is tutored by a Platonic philosopher named Pamphilus
 326 BCE: Alexander III of Macedon invades India; 34-year old Pyrrho follows. As a result ...
 325 BCE: Pyrrho adopts the 200-year-old agnostic Indian school of **Ajñāna** and develops **Skepticism**
 323 BCE: An 18-year-old **Epicurus** serves two years of required Athenian conscription
 322 BCE: Aristotle dies at the age of 62 due to natural causes.
 321 BCE: A 20-year-old **Epicurus** moves with family to Colophon and studies under the Peripatetic Praxiphanes; he later studies under Nausiphanes of Teos, a Democritean pupil of Pyrrho
 316 BCE: A 25-year-old **Epicurus** observes **Halley's Comet** with Nausiphanes
 311 BCE: A 30-year-old **Epicurus** begins teaching in Mytilene on the island of Lesbos
 310 BCE: A 31-year-old **Epicurus** relocates Northward to Lampsacus on the mainland
 309 BCE: A 32-year-old **Epicurus** directly witnesses a **Total Solar Eclipse**
 306 BCE: A 35-year-old **Epicurus** moves to Athens and establishes **the Garden**
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HEGEMON – ΗΓΕΜΩΝ – /hɛ:ge.'mɔ:n/ – “**Leader**” of the Epicurean Community

Hegemon: **EPICURUS*** of **SAMOS** (c. 11 January 341 – 270/69 BCE) *founder of Epicureanism*

KATHEGEMONES – ΚΑΘΗΓΕΜΩΝΗΣ – /ka.tʰɛ:ge.'mɔ:ni:z/ – “**Guides**” with the Hegemon

Kathegemon: **POLYAENUS*** of **LAMPSACUS** (c. 345 – 286 BCE)

Kathegemon: **METRODORUS*** of **LAMPSACUS** (c. 331/0 – 278/7 BCE)

Kathegemon: **HERMARCHUS*** of **MYTILENE** (c. 325 – 250 BCE)

*The *funder* and his *closest three allies* are called **HOI ANDRES – OI ANAPEΣ – "The Men"**

DIADOCHOI – ΔΙΑΔΟΧΟΙ – /di:'a.dɔ:kʰoj/ – “**Succession**” of Epicurean Scholarchs

Scholarch (1st): **HERMARCHUS*** (c. 325 – 250 BCE) Scholarch from **270** to **250 BCE**

Scholarch (2nd): **POLYSTRATUS** (c. 300 – 219/8 BCE) from **250** to **219/8 BCE**

NOTE: Scholarchs after **Polystratus** will **NOT** have personally known **Epicurus**.

Scholarch (3rd): **DIONYSIUS** of **LAMPTRAI** (c. 280 – 205 BCE) from **219/8** to **205 BCE**

Scholarch (4th): **BASILIDES** of **TYRUS** (c. 245 – 175 BCE) from **205** to **175 BCE**

Scholarch (5th): **PROTARCHUS** of **BARGHILIA** (c. 225 – 150 BCE) from **175** to **150 BCE**

Scholarch (6th): **APOLLODORUS** of **ATHENS** (c. 200 – 125 BCE) from **147** to **125 BCE**

Scholarch (7th): **ZENO** of **SIDON** (c. 166 – 75 BCE) Scholarch from **125** to **75 BCE**

Scholarch (8th): **PHAEDRUS** (c. 138 – 70/69 BCE) Scholarch from **75** to **70/69 BCE**

Scholarch (9th): **PATRO** (c. 100 – 25 BCE) Scholarch from **70/69** to **51 BCE**

In A.D. 121 the then incumbent, Popillius Theotimus, appealed to Plotina, widow of the emperor Trajan and a devoted adherent, to intercede with Hadrian for relief from a requirement that the head should be a Roman citizen, which had resulted in unfortunate choices. The petition was granted and acknowledged with all the gratitude that was proper to the sect. (De Witt, Epicurus and His Philosophy 332)

Scholarch (16ish): **POPILLIUS THEOTIMUS** (early 2nd-century CE)

Scholarch (17ish): **HELIODORUS** (2nd-century CE) Hadrian writes him.

"Later in the century it is on record that the school became a beneficiary of the bounty of Marcus Aurelius [161-180 CE], who bestowed a stipend of 10,000 drachmas per annum upon the heads of all the recognized schools" (De Witt, *Epicurus and His Philosophy* 332)

KATHEGETES – ΚΑΘΗΓΗΤΕΣ – /ka.tʰɛ:ge:'thi:z/ – "Down from the Guides" or **Teachers**

Kathegete: **ARISTOBULUS** of **SAMOS** (4th – 3rd-century BCE) brother of **Epicurus**

Kathegete: **CHAERDEMUS** of **SAMOS** (4th – 3rd-century BCE) brother of **Epicurus**

Kathegete: **NEOCLES** of **SAMOS** (4th – 3rd-century BCE) another brother of **Epicurus**

GNORIMOI – ΓΝΩΡΙΜΟΙ – /gnɔ:ri:'moj/ – "Known Familiars" or **Disciples**

APELLES (4th – 3rd-century BCE) the recipient of one of Epicurus' many epistles

APOLLODORUS of **LAMPUSACUS** (4th – 3rd-century BCE) the brother of **Leonteus**

BATIS of **LAMPUSACUS** (4th – 3rd-century BCE) **Idomeneus'** wife and **Metrodorus'** sister

BOIDION (4th – 3rd-century BCE) "**calf-eyes**" hetaera who studied at the Garden

CALLISTRATUS (4th – 3rd-century BCE) *fragmentary attestation*

CARNEISCUS of **LAMPUSACUS** (4th – 3rd-century BCE) dedicated a book on the death to **Philainis**

COLOTES of **LAMPUSACUS** (c. 320 – 268 BCE) a popular Greek writer known for satire

CRONIUS of **LAMPUSACUS** (4th – 3rd-century BCE) a former student of the Pythagorean Eudoxus

CTESSIPUS (4th – 3rd-century BCE) attested in a letter fragment written by **Epicurus**
DEMELATA (4th – 3rd-century BCE) attested by **Philodemus**
DEMETRIA (4th – 3rd-century BCE) a companion to **Hermarchus**
EROTION (4th – 3rd-century BCE) "lovely" hetaera who studied at the Garden
EUDEMUS (4th – 3rd-century BCE) mentioned in a letter written by **Epicurus**
HEDEIA (3rd-century BCE) "delectable" companion to **Polyaenus**
HIPPOCLIDES of LAMPUSACUS (c. 300 – 219/8 BCE) born on the same day as **Polystratus**
IDOMENEUS of LAMPUSACUS (c. 310 – 270 BCE) the main financier of the Garden
LEONTEUS of LAMPUSACUS (4th – 3rd-century BCE) the husband of **Themista**
LEONTION (4th – 3rd-century BCE) "lioness", a respected writer and companion to **Metrodorus**
LYCOPHRON (4th – 3rd-century BCE) a correspondent of **Leonteus of Lampsacus**
MAMMARION (3rd-century BCE) "tits", a possible lover to **Leonteus**
MENESTRATUS (4th – 3rd-century BCE) pupil of **Metrodorus**
MENOECEUS of LAMPUSACUS (4th – 3rd-century BCE) recipient of Epicurus' *Letter to Menoeceus*
MENTORIDES of LAMPUSACUS (4th – 3rd-century BCE) the eldest brother of **Metrodorus**
MYS (4th – 3rd-century BCE) "mouse" a male slave granted his freedom who managed publishing
NICANOR (4th – 3rd-century BCE) student of Epicurus attested by Diogenes Laërtius
NIKIDION (4th – 3rd-century BCE) "victim" possible lover to **Idomeneus**
PHILAINIS (4th – 3rd-century BCE) attested by **Philodemus**
PHILISTAS of LAMPUSACUS (4th – 3rd-century BCE) inspired **Carneiscus** to write
PYTHOCLES of LAMPUSACUS (c. 324 — 3rd-century BCE) recipient of Epicurus' *Letter to Pythocles*
THEMISTA of LAMPUSACUS (4th – 3rd-century BCE) wife of **Leonteus**
THEOPHILIA (4th – 3rd-century BCE) attested by 1st-century Roman poet Martial

HELLENIC PHILOI – ΦΙΛΩΙ – /'phi.loi/ – "Friends" or Associates

ANAXARCHUS (4th – 3rd-century BCE) *fragmentary attestation*
ARCEPHON (4th – 3rd-century BCE) *fragmentary attestation*
CHARMIDES (4th – 3rd-century BCE) a friend of Arcesilaus the Academic Skeptic
DOSITHEUS (4th – 3rd-century BCE) the father of **Hegesianax**
ERASISTRATUS of CHIOS (c. 304 – 250 BCE) of the Alexandrian school of medicine
ZOPYRUS (4th – 3rd-century BCE) *fragmentary attestation*
ALEXANDRIA the ATOMIST (3rd-century BCE) associated with Alexandria
ANTIDORUS THE EPICUREAN (3rd-century BCE) who wrote a work against Heraclides
APOLLONIDES (3rd-century BCE) *fragmentary attestation*
APOLLODORUS the EPICUREAN (3rd-century BCE) a pupil of **Polystratus**
ARTEMON of LAODICEA (3rd-century BCE) one of several teachers of **Philonides**
AUTODORUS the EPICUREAN (3rd-century BCE) criticizes Heraclides in his treatise *On Justice*
CINEAS the EPICUREAN (3rd-century BCE) advised King Pyrrhus of Epirus (Plutarch)
DIODORUS (3rd-century BCE) *fragmentary attestation*
DIOTIMUS OF SEMACHIDES (3rd-century BCE) a pupil of **Polystratus**
EUGATHES (3rd-century BCE) *fragmentary attestation*
EUPHRONIUS (3rd-century BCE) ridiculed by Plutarch; possible contemporary of Aelian
HEGESIANAX (3rd-century BCE) son of **Dositheus**
HERMOCRATES (3rd-century BCE) who proposed natural explanation for prayer
PYRSON (3rd-century BCE) *fragmentary attestation*
THEOPHEIDES (3rd-century BCE) a friend of **Hermarchus** from whom he received a letter

ANTIPHANES (3rd – 2nd-century BCE) considered a “dissident” by **Philodemus**
ANTIOCHUS IV EPIPHANES (c. 3rd-century – 164 BCE) king and student to **Philonides**
ARISTONYMUS (3rd – 2nd-century BCE) a friend of **Dionysius**
DIOGENES of SELEUCIA (c. 3rd-century – 146 BCE) was put to death by Antiochus VI Dionysus
HELIODORUS OF ANTIOCH (3rd – 2nd-century BCE) a senior official in the court of Seleucus IV
ALCAEUS (2nd-century BCE) Sent and expelled from Rome with **Philiscus** in 154 BCE
CEPHISOPHON (2nd-century BCE) *fragmentary attestation*
DAMOPHANES (2nd-century BCE) *fragmentary attestation*
DEMETRIUS I SOTER (c. 185 – 150 BCE) a ruler of the Seleucid Empire and student to **Philonides**
EUCRATIDES of RHODES (2nd-century BCE) was known only by his gravestone
HERACLITUS of RHODIAPOLIS (2nd-century BCE) Physician connected with the Athenian school
IOLAUS OF BITHYNIA (2nd-century BCE) a physician associated with Epicureanism
NICASICRATES of RHODES (2nd-century BCE) was called as a "dissident" by **Philodemus**
PHILISCUS (2nd-century BCE) Sent and expelled from Rome with **Alcaeus** in 154 BCE
PHILONIDES of LAODICEA (c. 200 – 130 BCE) Founded school in Antioch
THESPIS the EPICUREAN (2nd-century BCE) student of Scholarch **Basilides**; taught **Philodemus**
TIMASAGORAS of RHODES (2nd-century BCE) was called as a "dissident" by **Philodemus**
ATHENAEUS (2nd – 1st-century BCE) a pupil of **Polyaenus of Lampsacus**
ATHENAGORAS (2nd – 1st-century BCE) *fragmentary attestation*
ASCLEPIADES of BITHYNIA (124 – 40 BCE) Physician with atomic drug theory
IRENAEUS OF MILETUS (2nd – 1st-century BCE) a pupil of **Demetrius Lacon**
PHILODEMUS of GADARA (c. 110 – 30 BCE) manuscripts preserved in Herculaneum
ANTIGENES (1st-century BCE) friend of **Philodemus**
ANTIPATER (1st-century BCE) *fragmentary attestation*
APOLLOPHANES of PERGAMUM (1st-century BCE) sent to Rome to teach
BACCHUS (1st-century BCE) *fragmentary attestation*
BROMIUS (1st-century BCE) peer to **Philodemus**; **Zeno of Sidon's** pupil
DEMETRIUS LACON (1st-century BCE) Founded Milesian school; taught **Philodemus**
DIOGENES of TARSUS (1st-century BCE) travels with **Plutiades of Tarsus**
EGNATIUS (1st-century BCE) *fragmentary attestation*
LYSIAS of TARSUS (1st-century BCE) Tyrant of Tarsus who butchered the wealthy
ORION the EPICUREAN (1st-century BCE) Epicurean "notable" per Laërtius
PLATO OF SARDIS (1st-century BCE) *fragmentary attestation*
PLUTIADES of TARSUS (1st-century BCE) travels with **Diogenes of Tarsus**
PTOLEMEUS the BLACK of ALEXANDRIA (1st-century BCE) "notable" per Laërtius
PTOLEMEUS the WHITE of ALEXANDRIA (1st-century BCE) "notable" per Laërtius
TIMAGORAS (1st-century BCE) attested by Cicero
ARTEMIDORUS OF PARIUM (1st-century BCE/CE) *fragmentary attestation*
ATHENODORUS (1st-century CE) *fragmentary attestation*
ATHENODORUS OF ATHENS (1st-century CE) *fragmentary attestation*
AMYNIAS of SAMOS (1st-century CE) only known due to a stone inscription
BOETHUS OF SIDON (1st-century CE) an acquaintance of Plutarch
DIONYSIUS OF RHODES (1st-century CE) a friend of **Diogenes of Oenoanda**
MENNEAS (1st-century CE) *fragmentary attestation*
POLLIVS FELIX (1st-century CE) a patron of the poet Statius
THEODORIDAS OF LINDUS (1st-century CE) an acquaintance of **Diogenes of Oenoanda**
XENOCLES OF DELPHI (1st-century CE) an acquaintance of Plutarch

XENOCRITOS (1st-century CE) known only from a stone inscription
EPICURIUS (1st – 2nd-century CE) a philosopher attested by the Middle Platonist Plutarch
CELSUS [1] **the EPICUREAN** (2nd-century CE) a friend of **Lucian of Samosata**
CELSUS [2] **the EPICUREAN** (2nd-century CE) a Greek opponent to the Christian church
DIOCLES the EPICUREAN (2nd-century CE) a Greek opponent to the Christian church
DIOGENES of OENOANDA (2nd-century CE) posted Epicurean teachings on a 205-ft. wall
DIOGENIANUS (2nd-century CE) who wrote a polemic against Chrysippus
HERACLITUS of RHODIAPOLIS (2nd-century CE) known from a stone inscription
LUCIAN OF SAMOSATA (c. 125 – 180 CE) a Syrian satirist who ridiculed the supernatural
NICERATUS of RHODES (2nd-century CE) a close friend of **Diogenes of Oenoanda**
PHILIDAS HERACLEONOS of DIDYMA (2nd-century CE) known from a stone inscription
ZENOCRATES THE EPICUREAN (2nd – 3rd-century CE) a hedonist from Alciphron's letters
EXUPERANTIA (3rd – 4th-century CE) the wife of **Heraclamon Leonides**
HERACLAMON LEONIDES (3rd – 4th-century CE) the husband of **Exuperantia**

ROMAN AMICI – **AMICI** – /a'mi:ki: / – "**Friends**" or "**Associates**"

ANTONIUS (2nd-century BCE) Exchanged views with Galen on medical matters.
GAIUS AMAFINIUS (late 2nd-century BCE) among the first Epicureans to write in Latin
RABIRIUS (late 2nd-century BCE) among the first Epicureans to write in Latin
TITUS ALBUCIUS (late 2nd-century BCE) studied in Athens; passed teachings to Rome
AULUS TORQUATUS (2nd – 1st-century BCE) a relative of **L. Manlius** and possible Epicurean
CATIUS INSUBER (c. 2nd-century – 45 BCE) popular Celtic author from Northern Italy
LUCIUS CORNELIUS SISENNA (2nd – 1st-century BCE) a historian and “inconsistent” Epicurean
LUCIUS MANLIUS TORQUATUS (2nd-century – 46 BCE) a friend of Cicero; **AGAINST** Julius Caesar
NERO THE EPICUREAN (2nd – 1st-century BCE) *fragmentary attestation*
TITUS POMPONIUS ATTICUS (110 – 32 BCE) Close friend of Cicero; wisely apolitical
ANTHIS (1st-century BCE) a freedwoman of **Calpurnia Caesaris** who named her son “Mr. 20th”
AURELIUS OPILIUS (1st-century BCE) Freedman who retired to Mytilene
DION (1st-century BCE) A philosopher for whom **Cicero** had no regard and little respect
LUCIUS AUFIDIUS BASSUS (1st-century BCE) Used philosophy to deal with a chronic illness
LUCIUS CORNELIUS BALBUS (1st-century BCE) a friend of Cicero
LUCIUS LUCCESIUS (1st-century BCE) a friend of Cicero
LUCIUS PAPIRIUS PAETUS (1st-century BCE) good friends with Cicero
LUCIUS SAUFEIUS (1st-century BCE) Friend of Cicero and **Atticus**; seemingly apolitical
LUCIUS VARIUS RUFUS (1st-century BCE) Roman poet and associate of **Virgil**
MARCUS FADIUS GALLUS (1st-century BCE) a friend of **Cicero** who wrote **against** Julius Caesar
MARCUS POMPILIUS ANDRONICUS (1st-century BCE) correspondent with Cicero
MARCUS VALERIUS MESSALLA CORVINUS (1st-century BCE) a friend of **Horace**
MARIUS the EPICUREAN (1st-century BCE) a friend of Cicero and subject of a text
MATIUS the EPICUREAN (1st-century BCE) a friend of Cicero known for defying anti-Cesarists
PLAUTIUS TUCCA (1st-century BCE) Roman poet and associate of **Virgil**
PUBLIUS CORNELIUS DOLABELLA (1st-century BCE) Senate declared him an “enemy of the State”
PUBLIUS VOLUMNIUS ETRAPELUS (1st-century BCE) *fragmentary attestation*
SIRO (1st-century BCE) Pupil of **Zeno of Sidon**; taught **Virgil**; founded the school in Naples
STATILIUS the EPICUREAN (1st-century BCE) a friend of Cicero who argued against Civil War
TREBIANUS (1st-century BCE) *fragmentary attestation*

VELLEIUS the EPICUREAN (1st-century BCE) a friend of Cicero who supported Epicurean theology
LUCIUS CALPURNIUS PISO CAESONINUS (c. 100 – 43 BCE) friend of Cicero; Caesar's father-in-law
TITUS LUCRETIUS CARUS (99 – 55 BCE) writes *De Rerum Natura*
GAIUS VIBIUS PANSA CAETRONIANUS (c. 90s – 43 BCE) Friend of Cicero; Friend of Julius Caesar
AULUS HIRTIUS (c. 90 – 43 BCE) a friend of Cicero and former lobbyist against Caesar
GAIUS CASSIUS LONGINUS (86 – 42 BCE) a friend of Cicero and conspirator against Caesar
CAIUS TREBATIUS TESTA (84 BCE – 4 CE) a friend of Cicero who supported Julius Caesar
CALPURNIA CAESARIS (c. 75 BCE – 00s BCE) *Daughter of Piso*
PUBLIUS VIRGILIUS MARO (70 – 19 BCE) student of **Siro** at the Garden of Naples
GAIUS CILNIUS MAECENAS (70 – 8 BCE) political advisor to Octavian/Augustus
QUINTUS HORACE HORATIUS FLACCUS (65 – 8 BCE) Coined *carpe diem* or "seize the day!"
CAIUS STALLIUS HAURANUS (1st-century BCE – 1st-century CE) a student in Naples
LUCIUS CALPURNIUS PISO PONTIFEX (48 BCE – 32 CE) the son of **Piso Caesoninus**
PUBLIUS QUINTILIUS VARUS (46 BCE – 9 CE) a general and fellow-student of Virgil
ALEXANDER the EPICUREAN (1st-century CE) who was "fond of learning"
DIODORUS the EPICUREAN (1st-century CE) who allegedly committed suicide
GAIUS PETRONIUS ARBITER (c. 27 – 66 CE) who allegedly committed suicide
MARCUS GAVIUS APICIUS (1st-century CE) a gourmet during Tiberius' reign
NOMENTANUS (1st-century CE) a Roman Epicurean during Tiberius' reign
PUBLIUS MANLIUS VOPISCUS (1st-century CE) a patron of the poet Statius
CAIUS ARTORIUS CELER (1st – 2nd-century CE) a philosopher from North Africa
EMPRESS POMPEIA PLOTINA CLAUDIA PHOEBE PISO (c. 68 – 121/2 CE) Trajan's widow
MAXIMUS THE EPICUREAN (1st – 2nd-century CE) *fragmentary attestation*
AURELIUS BELIUS PHILIPPUS (2nd-century CE) Head of Apamean school
DAMIS THE EPICUREAN (2nd-century CE) whose historical personage is poorly attested
PUDENTIANUS (2nd-century CE) Galen wrote a lost work to him
TIBERIUS CLAUDIUS LEPIDUS (2nd-century CE) Founded school in Amastris
EMPEROR LUCIUS SEPTIMIUS SEVERUS (145 – 211) Emperor from 193 to 211
ZENOBIUS (2nd – 3rd-century CE) the target of a book by Alexander of Aphrodisias
PALLADAS of ALEXANDRIA (4th-century CE) known as the "last known ancient Epicurean"

We have seen that at the beginning of the third century AD, some five centuries after the death of its founder, Epicureanism was still alive both in major centres and in remoter parts of the Graeco-Roman world. It is generally held, however, that its demise lay not far off, that by the middle of the fourth century it would have become a virtually forgotten creed, overwhelmed, along with Stoicism, by the spread of Christianity, fully justifying St. Augustine's boast that 'its ashes are so cold that not a single spark can be struck from them'. (Jones, *Epicurean Tradition* 94)

MEDIEVAL "EPICUREANS":

FREDERICK II, HOLY ROMAN EMPEROR (1194 – 1250) who burns in Dante's *Inferno*
FARINATA DEGLI UBERTI (1212 – 1264) a Florentine atheist who burns in Dante's *Inferno*
CAVALCANTE DE' CAVALCANTI (c. 1230 – 1280) a philosopher who burns in Dante's *Inferno*
MANFRED, KING OF SICILY (1232 – 1266) the son of **Frederick II** and fellow Epicurean
GUIDO CAVALCANTI (c. 1250 – 1300) best friend of Dante and son of **Cavalcante**

MODERN EPICUREANS AND NEO-EPICUREANS:

LORENZO VALLA (1406 – 1457) who wrote *On Pleasure* and sympathized with **Epicurus**
ERASMUS OF ROTTERDAM (1466 – 1536) a Dutch philosopher and Humanist
LUDOVICO ARIOSTO (1474 – 1533) a poet who employed Epicurean themes
GIOVANNI DI LORENZO DE' MEDICI, POPE LEO X (1475 – 1521) a luxury-loving Humanist
FRANCESCO GUICCIARDINI (1483 – 1540) of the Italian Renaissance
MICHEL EYQUEM DE MONTAIGNE (1533 – 1592) of the French Renaissance
ELIO DIODATAI (1576 – 1661) a Genevan jurist and supporter of Galileo
FRANÇOIS DE LA MOTHE LE VAYER (1588 – 1672) a writer and friend of Molière
ISAAC BEECKMAN (1588 – 1637) a Dutch philosopher who advised **Gassendi** to find Epicurus
THÉOPHILE DE VIAU (1590 – 1626) who was banished from France on charges of immorality
PIERRE GASSENDI (1592 – 1655) who tried to reconcile Epicureanism with Christianity
JACQUES VALLÉE, SIEUR DES BARREAUX (1599 – 1673) a French poet and lover of **de Viau**
FRANÇOIS LUILLIER (1600 – 1651) was known by reputation as a practicing Epicurean
GABRIEL NAUDÉ (1600 – 1653) a French librarian, prolific writer, and friend of **Gassendi**
GUILLES DE LAUNAY (c. 1600– 1675) wrote that **Epicurus** was the ideal natural philosopher
GUI PATIN (1601 – 1672) a French doctor and great friend of **Gabriel Naudé**
EMMANUEL MAIGNAN (1601 – 1676) a French physicist and Christian Epicurean theologian
JEAN FRANÇOIS SARASIN (1611 – 1654) a French writer and Epicurean devotee
MARION DE LORME (1613 – 1650) a famous French courtesan from a known Epicurean circle
CHARLES DE SAINT-ÉVREMOND (1613 – 1703) a follower of **Gassendi**
FRANÇOIS VI, DUC DE LA ROCHEFOUCAULD (1613 – 1680) a French author
ANTOINE MENJOT (c. 1615 – 1696) a French doctor and follower of **Gassendi**
WALTER CHARLETON (1619 – 1707) the main transmitter of Epicureanism to England
SAVINIEN DE CYRANO DE BERGERAC (1619 – 1655) a French novelist and playwright
FRANÇOIS BERNIER (1620 – 1688) a French physician and follower of **Gassendi**
NINON DE L'ENCLOS (1620 – 1705) an author who left her inheritance for 9-year-old Voltaire
THOMAS WILLIS (1621 – 1675) an English doctor and contemporary of **Charleton**
JEAN DE LA FONTAINE (1621 – 1695) a widely-read French poet and fabulist
MARGARET CAVENDISH, DUCHESS (1623 – 1673) an atomist but *not* a classical Epicurean
MADAME MARIE DE RABUTIN-CHANTAL, MARQUISE DE SÉVIGNÉ (1626 – 1696) an aristocrat
SIR WILLIAM TEMPLE, 1st BARONET (1628 – 1699) an essayist and friend of **Wilmot**
ANTOINETTE DESHOULIÈRES (1634 – 1655) a French, epicurean poet
GUILLAUME AMFRYE DE CHAULIEU (1639 – 1720) a convinced Epicurean poet
APHRA BEHN (1640 – 1689) an English playwright, poet, writer, and libertine translator
GUILLAUME LAMY (1644 – 1683) a French physician who taught **La Mettrie**
CHARLES AUGUSTE DE LA FARE (1644 – 1712) a French poet and friend of **Chaulieu**
JACQUES PARRAIN DES COUTURES (1645 – 1702) who wrote *La Morale d'Epicure*
JOHN WILMOT, 2nd EARL of ROCHESTER (1647 – 1680) a satirist; friend of **Temple**
JEAN DE LA CHAPELLE (1651 – 1723) the “father of French epicurean poetry.”
FRANÇOIS COURTIN (1659 – 1739) abbot of Mont-Saint-Quentin by age nineteen
WILLIAM CONGREVE (1670 – 1729) an English playwright of the Restoration Period
BERNARD MANDEVILLE (1670 – 1733) an Anglo-Dutch philosopher, economist, and satirist
CELESTINO GALIANI (1681 – 1753) an Archbishop who adhered to “Christian Epicureanism”
JULIEN OFFRAY DE LA METTRIE (1709 – 1751) who grounded mental processes in the body
FREDERICK II of PRUSSIA (1712 – 1786) also known as “Frederick The Great”

DENIS DIDEROT (1713 – 1784) a French author, social critic, and religious skeptic
CLAUDE ADRIEN HELVÉTIUS (1715 – 1771) a French utilitarian philosopher
PAUL-HENRI THIRY, BARON D'HOLBACH (1723 – 1789) an atheist during the Enlightenment
THOMAS JEFFERSON (1743 – 1826) the third President of the United States of America
JEREMY BENTHAM (1748 – 1832) an English philosopher and founder of modern Utilitarianism
RICHARD PAYNE KNIGHT (1751 – 1824) an English classical scholar and collector
PIERRE JEAN GEORGES CABANIS (1757 – 1808) a French physiologist and materialist
WILLIAM SHORT (1759 – 1849) an ambassador and friend of **Thomas Jefferson**
WALTER SAVAGE LANDOR (1775 – 1864) an English writer, poet, and activist
CHARLES GREVILLE (1794 – 1865) an English diarist and amateur cricket player
FRANCIS WRIGHT (1795 – 1852) a Scottish-American writer, feminist, and abolitionist
WALT WHITMAN (1819 – 1892) an American poet whose father attended **Wright's** lectures
WILLIAM WALLACE (1844 – 1897) a Scottish philosopher inspired by Epicurus
ROBERT LOUIS STEVENSON (1850 – 1894) an American writer and author of *Treasure Island*
JEAN-MARIE GUYAU (1854 – 1888) a French author and anarchist who died at the age of 33
HENRY DWIGHT SEDGWICK (1861 – 1957) titled his auto-biography *Memoirs of an Epicurean*
CHARLES LEOPOLD MAYER (1881 – 1971) a French biochemist and Liberal who opposed Marx
JUN TSUJI (1884 – 1944) a Japanese dadaist, absurdist, poet, essayist and playwright
H. P. LOVECRAFT (1890 – 1927) whose philosophy of Cosmicism was inspired by Epicureanism
JOSÉ MUJICA (1935 – PRESENT) a farmer and 40th President of Uruguay from 2010 to 2015.
CHRISTOPHER HITCHENS (1949 – 2011) a writer, polemicist and religious critic
HARIS DIMITRIADIS (1952 – PRESENT) a writer and promoter of Epicurean philosophy
CASSIUS AMICUS (1958 – PRESENT) a writer and proprietor of NewEpicurean.com
MICHEL ONFRAY (1959 – PRESENT) a scholar of hedonism and fierce religious critic
HIRAM CRESPO (1975 – PRESENT) a writer and founder of SocietyOfEpicurus.com
NATHAN H. BARTMAN (1988 – PRESENT) a musician and author of this historical investigation.

FORMER EPICUREANS:

TIMOCRATES of LAMPSACUS (4th – 3rd-century BCE) the brother of **Metrodorus of Lampsacus**
HERODOTUS of LAMPSACUS (4th – 3rd-century BCE) a friend of *Timocrates*
METRODORUS of STRATONECIUS (2nd-century BCE) who converted to Academic Skepticism
CICERO (106 BCE – 43 BCE) a student of **Phaedrus** and fierce critic of Epicureanism
SAUL of TARSUS (c. 5 – 65 CE) who is better known as *St. Paul the Apostle* of the Christian tradition

EPICUREAN COMMUNITIES:

[Epicurus'] philosophy rode this tide. It had reached Alexandria even before his arrival in Athens. By the second century it was flourishing in Antioch and Tarsus, had invaded Judaea, and was known in Babylon. Word of it had reached Rome while Epicurus was still living, and in the last century B.C. it swept over Italy. [...] Both Thessalonica and Corinth must have been strongholds of Epicureanism."

(De Witt, *Epicurus and His Philosophy* 29, 338)

*After the third century BCE there were Epicurean centres in Asia Minor, Syria, and Egypt: adherents, identified from their cities, came from **Tyre, Sidon, Tarsus, and Alexandria**. Epicureanism also expanded west. [...] The existence of communities in the Naples region is attested by both Horace and Vergil. [...] Epicureanism can be attested in a board variety of locations: **Herculaneum, Sorrento, Rhodes, Cos, Pergamon, Oenoanda** (the Lycus valley), **Apameia** (Syria), **Rhodiapolis, and Amastris** (Bithynia). Locations like Athens and Oxyrhynchus provide evidence for the preservation fo Epicurean writing, as well as Herculaneum. [...] Asia Minor (notably Ephesus, Alexandria, and Syria are all suggested as prime candidates for its location. (King, *Epicureanism and the Gospel of John: A Study of Their Comparability* 11-13)*

*It will be worth our while to observe how admirably Epicureanism was equipped for the penetration for Asia. As mentioned already, the branch school at **Lampsacus** was strategically situated for dissemination of the creed along the coast of the Black Sea. On the west coast of Asia there was another school at **Mytilene** [...] Still further to the south was the original school at **Colophon**, close to Ephesus. [...] The gateway to Asia, however, had been open to the cred of Epicurus for three centuries before Paul's time and **Tarsus** was a center of Epicureanism. [...] Epicureanism was the court philosophy of **Antioch** during the reigns of at least two kings of Syria, Antiochus Epiphanes and Demetrius Soter. (King, *Epicureanism and the Gospel of John: A Study on Their Comparability* 62)*

*In it he attests the widespread Epicurean communities of **Athens, and Chalcis and Thebes** in Boeotia. [...] We meet Epicureans not just in **Athens**, where they were amongst Paul's audiences, but we also come across Epicurean communities in the West, in **Herculaneum or Sorrento**, in the East, on **Rhodes and Cos**, in **Pergamon**, Lycian **Oinoanda**, Syrian **Apameia**, in remote southern Lycian **Rhodiapolis** or in **Amastris** in Bithynia on the Black Sea. (*The Cambridge Companion to Epicureanism* 20, 48)*

School at **LAMPSACUS** (modern Northwestern Turkey) Founded by **Epicurus**
The GARDEN (O KHIIOS) of ATHENS (Central Greece) Founded by **Epicurus**
 Community in **CORINTH** (Peloponnese peninsula, Greece)
 Community in **CHALCIS** (Euboea island, Greece)
 Community in **THEBES** (Boeotia, Central Greece)
 Community in **THESSALONIKI** (Macedonia region, Greece)
 Community in **KOS** (Southeastern island of Greece)
 School at **RHODES** (Southeastern island of Greece)
 School at **AMASTRIS** (Northern Turkey) Founded by **Tiberius Claudius Lepidus**
 Community in **TARSUS** (Northwest Turkey)
 Community in **PERGAMON** (Western Turkey)
 Community in **COLOPHON** (Western Turkey)
 Community in **EPHESUS** (Southwestern Turkey)
 School at **MILETUS** (Southwestern Turkey) Founded by **Demetrius Laco**
 Community in **OINOANDA** (Southwestern Turkey) Supported by **Diogenes**
 Community in **RHODIAPOLIS** (Southwestern Turkey)
 School at **ANTIOCH** (South-central Turkey) Founded by **Philonides**

School at **APAMEIA** (Western Syria) Lead by **Aurelius Belius Philippus**
 Community at **SIDON** (Lebanon)
 Community at **TYRE** (Lebanon)
 Community in **ALEXANDRIA** (City of Alexander III of Macedon in Egypt)
 Community in **OXYRHYNCHUS** (Southern Egypt)
 School at **NAPLES** (Southwestern Italy) Founded by **Siro**
 Community in **HERCULANEUM** (Southwestern Italy) Lead by **Philodemus**
 Community in **ROME** (Western Italy) Inspired by **Albucius**

Greek Philoi:

“**Epicurus**, son of Neocles and Chaerestrates, was an Athenian [...] he took up philosophy at the age of fourteen. [...] **Epicurus** was joined in his philosophical pursuits, at his urging, by his three brothers—**Neocles**, **Chaeredemus**, and **Aristobulus**—as **Philodemus the Epicurean** [110 BCE – 30 BCE] says in the tenth book of his collection *On Philosophers* [...] (Diogenes Laërtius, *The Lives and Opinions of Eminent Philosophers* 492-493.)

“**Timocrates**, the brother of **Metrodorus**, who studied with **Epicurus** and then left his school, says [...] that other courtesans consorted both with [**Epicurus**] and with **Metrodorus**, including **Mammarrion**, **Hedia**, **Erotion**, and **Nicidion** (Ibid. 494-495.)

“[**Timocrates**] withdrew in anger and returned home to take service under Lysimachus in Lampsacus [a ruler to whom **Epicurus** owed money]. There he joined up with the other deserter **Herodotus**, whose feelings may have been similarly hurt, and began a campaign of pamphleteering with a view of stirring up trouble for **Epicurus** among the Athenians [...] Two desertions are on record from this early group of adherents, an occurrence notoriously rare in the camp of **Epicurus**. One was that of **Timocrates**, the unpredictable brother of the capable **Metrodorus** [...] The other deserter was **Herodotus**, who made common cause with the spiteful **Timocrates** and discovered specious grounds for impugning the genuineness of the loyalty of **Epicurus** to Athens” (De Witt, *Epicurus and His Philosophy* 54, 82-83).

“**Metrodorus** tells us how even **Timocrates** [harmed] the eldest of his brother **Mentorides**.” (Philodemus, *On Anger* col. XII.7-8)

“... **Metrodorus of Stratoniceus**, defected to Carneades [the head of the skeptical Platonist Academy], perhaps because he found Epicurus' incomparable goodness oppressive ...” (Diogenes Laërtius, *The Lives and Opinions of Eminent Philosophers* 497)

“There also appears to have been both slaves and women in Epicurus's schools. Gilles Ménage lists three female Epicureans: **Themisto**, **Leontium**, and **Theophilia**.” (Allen, *The Adoption of Aristotelian and Platonic Concepts* 133)

“The oversight of these [publishing concerns] would undoubtedly have fallen to the talented slave

whose name was **Mys**. [...] He was rewarded by freedom at the master's death, and tradition reports him as a philosopher in his own right” (De Witt, *Epicurus and His Philosophy* 95).

“The hetairai **Boidion**, **Leontion**, **Hedeia**, **Nikidion**, **Mammarion**, **Demelata**, **Erotion**, and **Philainis** were connected with the school. **Metrodorus**' sister **Batis** married **Idomeneus** [...] **Leonteus** married **Themista** [...] We know that **Metrodorus** and **Polyainos** were married and had children....” (Frischer, *The Sculpted World, Epicureanism and Philosophical Recruitment in Ancient Greece* 62)

“**Epicurus** had many students, and among the most distinguished was **Metrodorus of Lampsacus** [...] Such was his character that he gave his sister **Batis** in marriage to **Idomeneus**, and took the courtesan **Leontion of Athens** as his concubine. [...] **Epicurus** also had as a student [...] **Timocrates**, **Metrodorus**' shiftless brother.” (Laërtius, *The Lives and Opinions of Eminent Philosophers* 501)

“Preserved in the collection at Herculaneum is a fragment of an essay by one **Carneiscus**, a contemporary of **Epicurus**, that discusses the proper attitude toward the death of a friend. The work derives its title from **Carneiscus**' fellow-Epicurean **Philistas** (appropriately named), who manifests the right outlook and demeanor.” (Konstan, *Friendship in the Classical World* 109)

“Among the Herculaneum remains there is a letter of **Epicurus** to a little child, who may possibly be this daughter of **Metrodorus**. The letter runs thus: 'We came to Lampsacus, **Pythocles**, **Hermarchus**, **Ctesippus**, and myself, and we are quit well. We found there **Themista** and our other friends, and they are quite well.’” (Courtney, *Studies in Philosophy: Ancient and Modern* 32)

“**Epicurus** promised **Menoceus** that if we develop a firm identity and conviction in our naturalist faith, we would live as gods among mortals.” (Crespo, *Tending the Epicurean Garden*)

“Let them also take care of **Nicanor**, as I [**Epicurus**] have always done, so that no members of the school who have been helpful to me in private life and shown me every kindness and chosen to grow old with me in philosophy may lack the necessities, so far as my means allow.” (Diogenes Laërtius, *The Lives and Opinions of Eminent Philosophers* 500)

“There was also **Polyaenus of Lampsacus** [...] and **Epicurus**' successor, **Hermarchus** [...] There is also **Leonteus of Lampsacus** and his wife, **Themista**, with whom **Epicurus** corresponded; and **Colotes** and **Idomeneus**, both from Lampsacus. All of these were well-regarded, as was **Polystratus**, who succeeded **Hermarchus**. (**Polystratus** was succeeded by **Dionysius**, and **Dionysius** by **Basilides**.) **Apollodorus**, the 'tyrant of the Garden,' was also distinguished [...] and the two **Ptolemies** from Alexandria: **the Black** and **the White**; and **Zeno of Sidon**, a student of **Apollodorus**, a prolific writer, and **Demetrius**, who was called the Laconian, and **Diogenes of Tarsus** who compiled *The Selected Letters*; and **Orion** and others whom the genuine Epicureans call 'sophists.’” (Ibid. 502.)

“... particularly influential contemporary of **Zeno** in the Garden, who, however, did not become school head, was **Demetrius of Laconia** who also set up school at or near Miletus” (*The Cambridge Companion To Epicureanism* 32-34).

“Of Epicurean scholars in the city [of Alexandria] we have the names of only two, **Ptolemaeus the White** and **Ptolemaeus the Black**, which may mean that the former was Greek and the second a native” (De Witt, *Epicurus and His Philosophy* 340).

“[M]embers and followers of the Athenian Garden found themselves more than once in conflict with the very independent Epicurean community at Rhodes, each group invoking Epicurean scripture in its own support and each ready to condemn the other as unfaithful to the canonical teachings.” (Sedley, *Epicurean Theories of Knowledge From Hermarchus To Lucretius and Philodemus*)

“**Cicero's** first systemic lessons in philosophy were given him by the Epicurean **Phaedrus**, then at Rome because of the unsettled state of Athens. [...] The pupil seems to have been converted at once to the tenets of the master. **Phaedrus** remained to the end of his life a friend of **Cicero**, who speaks warmly in praise of his teacher's amiable disposition and refined style. [...] **Cicero** abandoned Epicureanism, but his schoolfellow, **T. Pomponius Atticus** received more lasting impressions from the teaching of **Phaedrus**. [...] **Atticus** and his friend became acquainted with **Patro**, who succeeded **Phaedrus** as head of the Epicurean school.” (Reid, *M. Tulli Ciceronis Academica* 1)

“In A.D. 121 the then incumbent, **Popillius Theotimus**, appealed to **Plotina**, widow of the emperor Trajan and a devoted adherent, to intercede with Hadrian for relief from a requirement that the head should be a Roman citizen ...” (De Witt, *Epicurus and His Philosophy* 332)

“[Emperor Hadrian's] letter is followed by a document which begins with the name (in the dative) **Heliodorus**, who, whether or not he was the new head of the school, was clearly an Epicurean.” (Birley, *Hadrian: The Restless Emperor* 182)

“I [**Epicurus**] call you blessed, **Apelles**, [3rd-century BCE] because you have set out for philosophy undefiled by any *paideia*.” (Athenaeus, *Deipnosophists*)

“Furthermore, **Autodorus the Epicurean** [3rd-century BCE] criticizes him in a polemic against his tract Of Justice.” (Diogenes Laërtius, *On the Lives and Opinions of Eminent Philosophers, Book V* 92)

“**Antidorus**: It is unclear which **Antidorus** Diogenes is referencing. [...] Diogenes also tells us that a certain **Antidorus the Epicurean** [3rd-century BCE] wrote a work against Heraclides.” (Diogenes Laërtius, *The Lives and Opinions of Eminent Philosophers* 256)

“How should we regard, for instance, the Epicurean **Diogenes of Seleucia**, who long enjoyed the king's favor in spite of his offensive behavior, until he was finally executed (Ath. 5.211a-d)?” (*Oxford Handbook of Epicurus and Epicureanism* 303)

“The talented physician **Erasistratus of Antioch** [3rd-century BCE] and **Alexandria**, an atomist, if not certainly an Epicurean, had proposed the theory that the air [atmosphere] breathed into the lungs was transformed by the heart into the vital breath, *pneuma*, Latin *spiritus*, and these words became regular designations for the immortal part of man [to Christians]. [...] the brilliant physician **Erasistratus**, at least an atomist, if not an Epicurean” (De Witt, *Epicurus and His Philosophy* 259).

“There is also the inscription honoring the Epicurean **Eucratides of Rhodes** [...] From Rhodiapolis comes the inscription honoring the physician and philosopher **Heraclitus**—if not an Epicurean at least connected with the Epicureans of Athens” (Clay, *Paradosis and Survival* 235)

“The fragmentary nature of the text makes it difficult to ascertain whether **Euphronius** is meant to be

an early Epicurean or Aelian's contemporary." (Gordon, *The Invention and Gendering of Epicurus* 156)

“Proclus solves a problem in the Platonic theory of prayer which had already been pointed out by the Epicurean **Hermocrates** [3rd-century BCE] – does one have to pray to be able to pray properly? – by using Epicurean ideas of prayer as meditation, when the good is not a result generated from outside, but consists in the act of the prayer itself and, consequently, in looking after the self.” (*The Cambridge Companion to Epicureanism* 60)

“A *senatus consultum* decreed the ejection of two Epicurean philosophers, **Alcaeus** and **Philiscus**. [...] The texts indicate that **Alcaeus** and **Philiscus** were removed because they introduced unnatural pleasures to the young. The charge may derive from a source hostile to Epicureanism which added the motive because of the negative stereotype attached to the school, rather than from the actual wording of the *senatus consultum*.” (Gruen, *Studies in Greek culture and Roman policy* 177)

“The gateway to Asia, however, had been open to the creed of **Epicurus** for three centuries before Paul's time and **Tarsus** was a center of Epicureanism. In the second century B.C. a renegade Epicurean [**Lysias of Tarsus**] had made himself a tyrant of the city and ruled it for a time. In the same century a famous Epicurean philosopher named **Diogenes** had flourished there; his writings on the doctrines of **Epicurus** were in circulation for centuries. Meanwhile, Epicureanism was the court philosophy at Antioch during the reigns of at least two kings of Syria, **Antiochus Epiphanes** and **Demetrius Soter**.” (De Witt, *St. Paul and Epicurus* 62)

“[A]t Tarsus an Epicurean philosopher who had become the tyrant of that city, **Lysias** by name; who having been created by his countrymen Stephanephorus, that is to say, the priest of Heracles, did not lay down his command, but seized on the tyranny. He put on a purple tunic with a white centre, and over that he wore a very superb and costly cloak, and he put on white Lacedaemonian sandals, and assumed also a crown of golden laurel leaves. And he distributed the property of the rich among the poor, and put many to death who did not surrender their property willingly.” (*Deipnosophists, Book V*)

“With **Thespis** [2nd-century BCE], another Epicurean, he played a role in an argument concerning the subject of anger, both of them [with **Philonides**] taking a position against **Nicasicrates** and **Timasagoras**.” (*Oxford Handbook of Epicurus and Epicureanism* 22)

“An inference similar to the one made by **Velleius** can be found in a discussion by **Demetrius Laco** about the forms of the gods [...] as well as in **Zeno of Sidon's** discussion on inference from analogy as quoted by **Philodemus** in *On Signs* [...] Of greatest relevance is a section of the treatise that quotes notes from **Zeno's** lectures taken by **Philodemus'** fellow student **Bromius**” (*Epicurus and the Epicurean Tradition* 141)

“Among the other philosophers from Tarsus [...] are **Plutiades** [1st-century BCE] and **Diogenes**, who were among those philosophers that went round from city to city and conducted schools in an able manner.” (Strabo, *Geography* 14.5.15)

“The first and most dogged sees **Asclepiades** as a medical atomist, and the corpuscular hypothesis as an adaptation of Epicurean atomism.” (Vallance, *The Lost Theory of Asclepiades of Bithynia* 10)

“According to Seneca, an Epicurean philosopher named **Diodorus** who committed suicide in the mid-

first century CE chose as his last words the penultimate declaration of **Virgil's Dido** [...] ('I have lived, and I have run the course that fortune granted,' Aen. 4.653). **Diodorus the Epicurean** is otherwise unknown, and it is difficult to appraise Seneca's claim that **Diodorus** quoted Dido before slitting his own throat." (Gordon, *The Invention and Gendering of Epicurus* 68)

"The evidences from the second century are remarkable. Parallel to the previous refutation of the Epicurean **Diocles** by the Peripatetic Sotion we find the Christian Origen of Caesarea refuting the Roman Epicurean **Celsus** [...] **Celsus** was the attacker." (De Witt, *Epicurus and His Philosophy* 349)

"An Epicurean named **Xenocles**, for example, weighs in on the salubriousness of fruit, as opposed to elaborate dishes (635b-c). **Alexander the Epicurean** is 'accomplished and fond of learning' [...] whereas Plutarch, who is avoiding eggs because of a dream about them, drolly presents himself in that dialogue as superstitious. The mild **Boethus** [1st-century CE], an Epicurean and mathematician who appears in *Table Talk* as well as in *Why the Pythia No Longer Delivers Oracles in Verse*, is never pilloried, though it is possible that we should regard him as the recipient of 'incidental polemic'" (Gordon, *The Invention and Gendering of Epicurus* 157)

"**Xenocritos** [...] son of Aresteas, who is listed with the title 'Epicurean philosopher' among the *molpoi* who made a votive dedication for the health of the *archiereus* G. Julius Apollonides, son of Gaius, on the island of Amorgos." (Ahlholm, *Philosophers in Stone: Philosophy and Self-Representation in Epigraphy of the Roman Empire* 72)

"Little is known of the Epicurean **Diogenianus**. He likely flourished in the second century AD; Eusebius preserves what is known of his works. For criticism of the pagan belief in oracles Eusebius quotes from **Diogenianus'** attack on Chrysippus' doctrine of Fate" (Carriker, *The Library of Eusebius of Caesarea* 89)

"Throughout **Lucian's** work, the classic enemies of the Epicureans – the Platonists, the Stoics, the Academics, and others – are the prime targets of his biting words. But Epicurus himself is never treated with less than courtesy, and rarely if ever is the later Epicurean a target of derision. In general, **Lucian** refers to **Epicurus** in tones that can only be described as reverential ..." (Amicus, *Lion of Epicurus – Lucian and His Epicurean Passages* 1)

"The new investigations at Oenoanda initiated by Smith in 1968 have led to the discovery of two new letters from **Diogenes'** epistolary: a letter to **Dionysius of Rhodes** [...] and a long letter **Diogenes** [of **Oenoanda**] addressed to his associates in Rhodes concerning an Epicurean by the name of **Niceratus**." (Clay, *Paradosis and Survival: Three Chapters in the History of Epicurean Philosophy* 241)

"A third case of an Epicurean priest comes from Miletos. Those who held the year-long post of prophet in charge of Apollo's sanctuary at Didyma often ended their year by setting up an inscription documenting their role, and one of these involves **Philidas**, an Epicurean philosopher ..." (Harland, *North Coast of the Black Sea, Asia Minor*)

"In Alciphron's Letters of Parasites, the philosopher guests at a birthday feast exhibit the typecast appearances appropriate to each school. The Stoic is grubby, with scraggly beard and unkempt hair. But the Epicurean (a man named **Zenocrates** [2nd-century CE]), who relies on his full beard to affect a solemn air, is 'not neglectful of his locks. The well-coifed Epicurean stares at the harp girl with a

melting, lascivious look through half-closed eyes and publicly takes her into his arms." (Gordon, *The Invention and Gendering of Epicurus* 159)

“**Zenocrates the Epicurean** took the girl harpist in his balm, the quintessence of pleasure.” (*The Philosophy of Epicurus* 247)

“This is all the life there is.
It is good enough for me.
Worry won't make another,
Or make this one last longer.
The flesh of man wastes in time.
Today there's wine and dancing.
Today there's flowers and women.
We might as well enjoy them.
Tomorrow — nobody knows” by **Palladas of Alexandria**
(Rexroth, *Poems from the Greek Anthology*)

Latin Amici:

“It is impossible to say precisely when Epicureanism appeared at Rome. [...] an obscure statement tells us, two Epicureans, **Alcius** and **Philiscus**, were expelled from Rome on the ground of immoral influence on the young. [...] The earliest expositor of Epicureanism in Latin was a person called **Amafinius** [...] A host of writers sprang up in his train, and, in the words of Cicero, took possession of all Italy. But the only names recorded in literature are those of **Rabirius**, and **Catius the Insubrian**. [...] There are other indications of the progress of Epicureanism at this epoch. A professor of Greek, **Pompilius Andronicus**, by birth a Syrian, who must have been contemporary with **Lucretius**, spoiled his chances as a teacher of literature by his devotion to Epicureanism. [...] Amongst the circle of **Cicero's** friends there were many Epicureans — more perhaps than members of any other sect. **Atticus**, a wealthy, cultured, and kingly man, who steered clear of politics, stands first in the list: and with him one may join **Verrius**, **Saufeius**, **Papirius Pætus**, **Trebatius Pansa**, and **Cassius**, one of the assassins of Cæsar. [...] **Phædrus**, an illustrious member of the sect, contemporary with **Zeno of Sidon**, its head for the time, had found his way to Rome, and about the year 90 B.C. Gave young **Cicero** his first philosophical lessons. [...] **Patro**, who was now the head of the sect, wrote to **Cicero** [...] **Philodemus**, another Epicurean writer of the Ciceronian epoch ...” (Wallace, *Epicureanism* 250-255)

“**Amafinius** was the oldest confirmed Roman Epicurean author, and **Gaius Memmius** was the dedicatee of the *De rerum natura*. Servius's treatment of the *Eclogues*, and the *Georgics* passage, so often read as Epicurean, justifies adding **Virgil** to the list. **Cicero's** Epicurean friends **Atticus**, **Cassius**, and **Lucius Papirius Paetus** are also logical choices, as is **Lucius Torquatus**, the Epicurean interlocutor from the *De finibus*.” (Palmer, *Reading Lucretius in the Renaissance* 151)

“**Appius** and **Lucius Saufeius** were also known Epicureans who had studied in Athens under **Phædrus**. The production of the works of **Rabirius**, **Amafinius**, and **Catius** suggests that Epicureanism was beginning to spread among non-Greek-speaking Romans.” (Montarese, *Lucretius and His Sources: A Study of Lucretius, “De Rerum Natura” I 635-920* 8)

“In the case of **Siro**, **Philodemus**, and **Amafinius** the supply of biographical testimony is not generous,

but it is sufficient to enable us to assign them their relative places in the context of current Epicurean activity. What is lacking, at least for **Siro** and **Amafinius**, is a record of their actual teachings. With **Lucretius** the situation is quite the reverse. The *De rerum natura* present a complete record of his philosophical output.” (Jones, *Epicurean Tradition* 70)

“Toward the end of the century the fiery Lucilius was satirizing **Titus Albucius**, whom Cicero dubbed 'a perfect Epicurean' [...] by measures taken in 92 B.C. the school of one **Aurelius Opilius**, freedman of a noble Epicurean, was forced to close along with the others. [...] Of distinguished family also was **Statilius Taurus**, mentioned by Plutarch as excluded from the conspiracy against Caesar, which was headed by **Cassius**, both of them known to have professed the creed [...] Little is known of **Velleius**, whom Cicero chose to be a spokesman for Epicureanism in his Book On the Nature of the Gods; he may have pursued his studies in Athens. **Atticus** certainly chose that city as a fit place in which to practice that Epicurean political neutrality by which he won a singular fame. Among Epicureans who pursued a similar course at home were Cicero's friends **Marius** and **Matius**. [...] **Matius**, a loyal Epicurean friend who defied both the assassins and their sympathizers after the tragic Ides of March” (De Witt, *Epicurus and His Philosophy* 342-343).

“Moreover, there is external evidence found mainly in the exposition of **Torquatus**, the Epicurean spokesman in the first and the second books of *Cicero's De finibus*. **Torquatus'** account derives either from **Philodemus'** own writings or from some other source of which **Philodemus** would approve.” (Tsouna-McKirahan, *The Ethics of Philodemus* 14)

“A few adherents of this philosophy were not in the party of Cæsar, and among these may be mentioned **Lucius Manlius Torquatus** [...] **Aulus Torquatus**, a man of the same high character, was, we may infer, of the same sect, from the Epicurean tone of the consolation which **Cicero** addressed to him in exile. **Saufeius**, the intimate friend of **Atticus**, seems also to have been of good repute.” (Jerome, *Aspects of the Study of Roman History* 234)

“On the other hand, **Cicero**, addressing and no doubt gently needling his friend **Marcus Fabius Gallus**, an Epicurean, conjures up a decidedly less heroic ...” (*Dynamic Reading: Studies in the Reception of Epicureanism* 42)

“In the late first century A.D., after the villa and library of **Lucius Calpurnius Piso Caesoninus** had been overwhelmed by the eruption of Vesuvius, the local aristocrat, **Pollius Felix**, practiced his Epicurean philosophy in his magnificent villa at Surrentum (Sorrento).” (Armstrong, *Vergil, Philodemus, and the Augustans* 32)

“**Cicero** had mentioned the excellent character and record of **Pansa** [...] As **Cicero** acknowledges, **Pansa** happened to be an Epicurean.” (Gordon, *The Invention and Gendering of Epicurus* 131)

“Against those Epicureans who supported Caesar [...] **L. Piso Caesoninus** and **Philodemus** [...] **C. Vibius Pansa** [...] and **A. Hirtius**, consuls in 43 BC, **P. Cornelius Colabella** [...] the jurist **C. Trebatius Testa** [...] **P. Volumnius Eutrapelus** [...] and **C. Matius** [...] must be set others who opposition to Caesar is confirmed [...] **L. Manlius Torquatus**, consul in 65 BC, **Aulus Torquatus** [...] **L. Papirius Paetus** [...] **M. Fadius Gallus** [...] **Trebianus** [...] and **Statilius** [...] For a good many (**L. Varius Rufus**, **T. Pomponius Atticus**, **Valerius Messalla**), including some who had been moderately pro-Caesar (**Piso Caesoninus**, **Hirtius**, **Pansa**, **Trebatius Testa**, **Matius**), declared

themselves not against the liberators but against Antony and the triumvirs. Just as the tyrannicide **Gaius Cassius** himself had turned Epicurean in 46 BC 'not to enjoy the *hortulus*, but to reach quickly the conclusion that the tyrant had to be eliminated ...' (Jones, *Epicurean Tradition*)

"Piso's daughter, **Calpurnia Caesaris** (born ca. 75), was an Epicurean, and so probably was her much younger half-brother **L. Calpurnius Piso Pontifex** (48 BCE—32 CE)..." (*Philodemus, On Anger* 7-8)

"In epigram 27 Sider, **Philodemus'** patron **Piso** [...] is asked to grace a dinner of Epicurean philosophers who rank as his [companions] on the 20th, the day of Epicurus' birthday, and a favorite day for the school's feasts. (**Piso's** daughter **Calpurnia**, Julius Caesar's wife, had an Epicurean freedwoman **Anthis** who named her own son Ikadion, 'Mr. 20th.')" (*The Philosophizing Muse: The Influence of Greek Philosophy on Roman Poetry* 93)

"The influence is marked by the new vogue of the word *candor* and the adjective *candid*. **Horace** was resorting to this new terminology when he declared that Earth had never produced 'whiter souls' than **Virgil**, **Plotius**, and **Varius [Rufus]**, a trio still Epicurean [...] **Horace** ascribed to the Epicurean **Quintilius Varus**, the kind but unsparing critic" (De Witt, *Epicurus and His Philosophy* 302)

"Avallone (1962, 60) writes that **Maecenas** was Epicurean; André (1967) believes that he was Epicurean, but not totally committed to the philosophy; Le Doze (2014) considers him to be an Epicurean, not a true Epicurean, but a Roman version of one." (Mountford, *Maecenas*)

"**Horace's** Satires owe debts of influence to a wide range of genres and authors, including [...] the moral tradition of Epicureanism." (Yona, *Epicurean Ethics in Horace: The Psychology of Satire*)

"In Letter 30, he [Seneca] recounts a conversation with an elderly Epicurean named **Aufidius Bassus**, who he says is facing the approach of death with enviable tranquility." (Mitsis, *Oxford Handbook of Epicurus and Epicureanism* 501)

"Along with caution and control goes the active hope of good things to come, as exemplified by the words of Cicero to the merry Epicurean **Papirius Paetus**: 'You, however, as your philosophy teaches, will feel bound to hope for the best, contemplate the worst, and endure whatever shall come'" (De Witt, *Epicurus and His Philosophy* 316).

"One writer by the name of **Marcus Pompilius Andronicus** was more interested in his Epicurean sect than in giving special attention to matters of grammar in his writing." (McDonald, *The Biblical Canon: Its Origin, Transmission, and Authority*)

"In the first century of the Empire the heroism of suicide among the aristocracy in opposition to the despotism of the Caesars became associated with Stoicism, but the most dramatic of the death scenes described by Tacitus is that of the Epicurean **Petronius** ..." (*Epicurus and His Philosophy* 344).

"If we are to believe Cicero and Seneca, the image projected onto the Epicureans by detractors influenced the self-fashioning of later Epicureans like **Apicius**, **Nomentanus**, and **Piso**, who misunderstood what Epicurus meant by pleasure" (*The Invention and Gendering of Epicurus* 11)

"**Pollius Felix** is an Epicurean (113), like **Manlius Vopiscus** of I 3 and **Septimius Severus** of IV 5."

Stace, *P. Papinius Statius, Silvae Book II: A Commentary*)

“More direct evidence comes from an Epicurean character from Apamea, recorded in an inscription made by **Aurelius Belius Philippus** [2nd-century CE].” (King, *Epicureanism and the Gospel of John: A Study of Their Compatibility* 18)

“Also, Alexander refused responses to anyone from Amastris in Pontus because an important citizen of that city, **Lepidus**, was an Epicurean with many followers.” (Gordon, *Epicurus in Lycia: The Second-century World of Diogenes of Oenoanda* 114)

“These lines encourage Vessey [...] to label **Septimius Severus** an Epicurean. Plausible enough.” (Birley, *Septimius Severus: The African Emperor* 233)

“[**Paul of Tarsus**] was a Jew by birth, by early education an Epicurean, and by conversion a Christian” (De Witt, *St. Paul and Epicurus* 168)

“Yet [**Paul's**] youthful allegiance to the creed of Epicurus so far prevails over the convictions of his mature age that he finds it quite easy to write 'according to nature' and 'contrary to nature' and in First Corinthians 11:14 actually recognizes the principle he elsewhere repudiates: 'Does not Nature herself teach you?' This phraseology is foreign to the New Testament except in his Epistles. In spite of himself he shares the Epicurean slant of the public mind of the time.” (De Witt, *St. Paul and Epicurus* 171)

“... **Paul**, who in his impressionable youth had been captivated by the siren voices of **Epicurus** [...] When [**Paul**] wrote, 'All things are lawful,' asserting his liberty of choice, it was the ex-Epicurean who spoke.” (De Witt, *St. Paul and Epicurus* 176-177)

“The affinity of **Paul's** teachings to those of **Epicurus** will become still more clear for us if we glance at the topics of fame, power, and riches, especially the last.” (De Witt, *St. Paul and Epicurus* 179)

The Dark Ages:

“Praise be the Gods,' exclaims the Emperor Julian, 'for having annihilated Epicurean doctrine so completely that its books even are grown scarce.' Naturally, in the closing struggle between paganism and Christianity, a system like Epicureanism was out of place. The only philosophy in which dying polytheism could hope to find comfort was the spiritualist doctrine of Neo-Platonism. [...] From the third to the seventeenth century, Epicureanism was dormant as a system. The name, however, still survived as a stigma.” (Wallace, *Epicureanism* 258-260)

“... a few lines by the emperor Julian (c. 331–363), written in approximately the same period and concerning the most appropriate readings for a priest, cast a clear light on the decline that the school had already undergone at the time: *Let us not admit discourses by Epicureans [...] though indeed the gods have already in their wisdom destroyed their works, so that most of their books are no longer available.*” (Floridi, *Sextus Empiricus: The Transmission of Recovery of Pyrrhonism* 13)

“[B]y the middle of the fourth century [Epicureanism] would have become a virtually forgotten creed, overwhelmed, [...] by the spread of Christianity, fully justifying St. Augustine's boast that 'its ashes are so cold that not a single spark can be struck from them.’” (Jones, *Epicurean Tradition* 94)

“In the Middle Ages [...] **Epicurus** is represented in company with Sardanapalus, an infamous oriental voluptuary. It matter little that this charge was false.” (De Witt, *St. Paul and Epicurus* 22-23)

"With the rise of Christianity, Epicureanism went into decline. In the medieval period, the two primary sources of philosophical inspiration were Plato and Aristotle. The little attention that **Epicurus** received was usually in the service of criticizing atheistic materialism. However, Epicurean atomism was revived in the seventeenth century. [...] Unsurprisingly, Christians by and large were inimical to **Epicurus**, and even though he was a voluminous author, few of his writing survived the Middle Ages." (O'Keefe, *Epicureanism* 5-7)

“Outside of strictly Christian circles the tradition of ancient philosophy shrank to a trickle but never quite perished. [...] The trickle of the literary tradition was of course confined to the Byzantine region of Europe until the revival of learning in the West. On the other hand, the repudiation of Epicurus as a sensualist did not depend upon knowledge of Greek. [...] In spite of Christian hostility, however, it need not be inferred that the loss of Epicurean writings was due to deliberate destruction.” (De Witt, *Epicurus and His Philosophy* 354-355)

Medieval Amici and Vriunt:

“The **Emperor Frederick II** (1194-1250) is in the circle of the Heretics because of the commonly held belief that he was an Epicurean.” (Alighieri, *Dante's Inferno* 88)

“He [**Farinata degli Uberti**] was of the opinion of Epicurus, that the soul dies with the body, and maintained that human happiness consisted in temporal pleasures; but he did not follow these in the way that Epicurus did, that is by making long fasts to have afterwards pleasure in eating dry bread; but was fond of good and delicate viands, and ate them without waiting to be hungry; and for this sin he is damned as a Heretic in this place.” (Boccaccio, *Expositions on Dante's Comedy*)

“And, again, speaking of **Manfred** [son of **Frederick II**], Villani says:—“His life was Epicurean, not believing in God or the saints, but only in corporeal delight. [...] The great Epicurean of the time, in some of its good, as well as its bad senses, was the free-thinking and free-living **emperor Frederick II**, of whom Gregory IX wrote to the Archbishop of Canterbury, that he held it wrong for a man to believe anything which he could not prove by the force and reason of nature.” (Wallace, *Epicureanism* 261)

“Through **Manfred**, the converted Epicurean, Dante may therefore highlight his polemic against those of his 'Epicurean' intellectual contemporaries who refused to believe in the gospel of miracles [...] The Epicurean excommunicate **Manfred** ...” (Corbett, *Dante and Epicurus: A Dualistic Vision of Secular and Spiritual Fulfillment*)

“In line with *Cicero's* treatment in *De finibus*, Dante elects the noble Roman **Torquatus** as the advocate for Epicureanism in his prose works, the *Convivio* and the *Monarchia*. Aside from the pagan **Torquatus**, Dante identifies four thirteenth-century magnates as 'disciples' of Epicurus in *Inferno X*: the **Holy Roman Emperor Frederick II**, the influential Ghibelline Cardinal Ottaviano degli Ubaldini,

and the Florentine statesmen **Farinata** and **Cavalcante dei Cavalcanti**. To this list we may add **Guido Cavalcanti** who is indirectly associated with Epicureanism and named in the canto.” (Corbett, *Dante and Epicurus: A Dualistic Vision of Secular and Spiritual Fulfillment*)

Modern Friends, Amici, Amis, Vrienden, and 3 f :

“Three centuries later the scene has changed. **Lorenzo Valla** (c. 1406-1457), one of the greatest figures of the early Italian Renaissance, ventures to write a work *On Pleasure* in which he contrasts the Stoics with the Epicureans and declares his sympathy with the latter. That was in 1431. [...] Soon after, **Montaigne** (1533-92) everywhere throughout his *Essays*, and Bruno (1548-1600) in his *Degli Eroici Furori*, avow themselves champions of **Epicurus's** doctrine of pleasure.” (*The Faith of Epicurus* 149)

“In one of his first writings, the *De Contemptu Mundi* of the 1480s, **Erasmus** appropriated Epicurean doctrine. He praised the Epicurean retreat from the world, politics, and marriage [...] **Erasmus** never accepted the ascetic principle of self-denial. Instead, he openly praised the Epicurean stress on modest pleasures, telling the dedicatee that 'indeed, the whole rationale (*ratio*) of our life is Epicurean!’” (Monfasani, *Renaissance Humanist, from the Middle Ages to Modern Times*)

“... the first two great Epicureans of the Renaissance were **Michel de Montaigne** (1533-92) in France and **Francesco Guicciardini** (1483-1540) in Italy. Epicurean in everything, as man and as poet, was the early classicist **Ludovico Ariosto** (1474-1533). But not until the French abbot **Pierre Gassendi** (1592-1655) was the system of Epicurus to rise again in its entirety—this time, however, by approaching truth through faith.” (*Thinkers and Theories in Ethics* 31)

“The glory of the Holy See under the highly educated humanist and Epicurean **Leo X** knew few limits.” (Hagan, *What Great Paintings Say* 118)

“The Epicurean critique of religion, combined with the Epicurean accounts of the self-formation of the cosmos and the spontaneous emergence of living forms on earth, had a significant impact on European philosophy of the 17th and 18th centuries. [...] there was a decided attempt at this time to articulate the notion of a creator God of infinite power whose responsibility for the world is exhausted in the initial instantaneous act of creation [...] a challenging task set for philosophers by a Pope with definite Epicurean leanings, **Leo X**.” (Wilson, *Epicureanism: A Very Short Introduction*)

“**Desbarreaux, La Fare, Chaulieu, Chapelle, Dehenault, and Mme Deshoulières** [...] **La Fontaine** [...] It is justifiable to refer to them as a school of Epicurean poets; a network of correspondance in prose and verse links them together.” (Spink, *French Free-Thought from Gassendi to Voltaire* 152)

“Pascal condemns **Des Barreaux's** Epicurean thought and audacious behavior. The libertine **Des Barreaux**, like **Théophile de Viau** before him [...] Epicurean libertines, like **Des Barreaux** ...” (Boitano, *The Polemics of Libertine Conversion in Pascal's Pensées* 119)

“The work was preceded by a prefatory letter to **François Luillier** (c. 1600—51) who was something of a Maecenas and had the reputation of being a practicing Epicurean in ordinary life.” (Spink, *French Free-Thought from Gassendi to Voltaire* 138)

“Parisian Epicureans of the early seventeenth century included **Gabriel Naudé, Elio Diodatai** and

François de la Mothe le Vayer, and, on the periphery, the storywriter **Cyrano de Bergerac**, and the playwright Molière.” (*The Cambridge Companion to Epicureanism* 268)

“Descartes would have been exposed to this form of atomist empiricism, not least because his sometime mentor, **Isaac Beeckman**, who first opened his eyes to the mechanical philosophy, was an Epicurean thinker.” (Hill 28)

“**Beeckman** had been an atomist for a long time and had come to see Epicureanism as a scientific alternative to Aristotelianism.” (*The Rise of Modern Philosophy: The Tension Between the New and Traditional Philosophies from Machiavelli to Leibniz* 134)

“The [scientist most sympathetic to the Copernican approach to astronomy] who most impressed him was the physician and savant **Isaac Beeckman**, who ten years earlier had been Descartes’s mentor. **Beeckman** discussed the physical problem of free fall with Gassendi and spoke with approval of Epicurus. It was apparently after this meeting that Gassendi began to think of publishing a treatise favourable to Epicurus.” (*Routledge History of Philosophy Volume IV: The Renaissance and Seventeenth Century Rationalism* 224)

“The general view of **Cyrano [de Bergerac]** that he was a disciple of **Gassendi**, may require no correction, but he went far beyond **Gassendi** in the daring of his Epicurean naturalism.” (Kors, *Epicureans and Atheists in France, 1650-1729* 73)

“**Gilles de Launay**, a professor of philosophy and *historiographe du roi*, began his *Introduction a la philosophie*, [...] by invoking **Epicurus** as the ideal model of the natural philosopher. [...] He was what all philosophers should aspire to be: He had 'withdrawn from commerce with the world,' seeking a happiness of the mind that was 'very pure and very innocent.' He was 'this great genius of Greece . . . [and] the great master of ethics.'” (Kors, *Epicureans and Atheists in France, 1650-1729* 59)

“Epicureanism resurged at different times, though usually with regard to this or that particular aspect of its doctrines. A fuller resurgence, which some have called *neo-Epicureanism*, took place in the seventeenth and eighteenth centuries. Its most notable representatives were the French philosophers **Claude Gillernet de Bérigard** (CE 1578–1663), **Emmanuel Maignan** (CE 1601–76), and **Pierre Gassendi** (CE 1592–1655), who advocated a fuller version of Epicureanism than the others.” (Iannone, *Dictionary of World Philosophy* 175)

“In this, [**Gassendi**] was followed by **Saint-Evremond**, by **Sarasin**, and by a whole long line of epicurean poets—**Dehénault**, **Mme Deshoulières**, **La Fare**, and **Chaulier**—which in fact extended from **Théophile de Viau** to **Chaulieu** and thence to Voltaire.” (Wade, *Intellectual Origins of the French Enlightenment* 229)

“The Epicureanism of the likes of **Ninon de Lenclos**, **Marion de Lorme**, the **Marquis de Sévigné** and the **La Fares**, the **Chaulieus**, the **Saint-Evremonds**, in short, of the whole of that delightful company of souls [...] their Epicureanism, I say, somewhat altered the tone of fiction.” (de Sade, *The Crimes of Love: Heroic and Tragic Tales, Preceded by an Essay on Novels* 305)

“**Théophile** is thus a perfect Epicurean by birth and by principle, an Epicurean in the diversity and the brevity of his enjoyments, an Epicurean in the prudent and wise administration of his pleasures.”

(Hallays, *The Spell of the Heart of France* 165)

“Thus, if our melancholy Epicurean [**Jean Dehénault**] has left few traces of his literary talents, he has at least the somewhat remarkable distinction of having written a piece of prose which passed as the word of Saint-Évremond, and perhaps a play which men of taste have thought was Molière’s.” (Aldington, *Literary Studies and Reviews* 97)

“The poet **Jean-François Sarasin**, in a ‘Discours de morale’ devoted to **Epicurus** [...] attributed the fact that ‘Epicurus fell into public hatred’ to the ignorance, prejudice, and hasty verdict of his judges (Kors, *Epicureans and Atheists in France, 1650-1729* 10)

“**Montaigne** writes with the mellowed and kindly cynicism of an Epicurean sage. [...] The most conspicuous of these efforts [to rehabilitate Epicureanism] was the exposition and adaptation of the Epicurean system by **Pierre Gassendi** (1592-1655). [...] The lighter graces and easy-going morality of Epicureanism found a skillful advocate in **St. Evremond**, whose letters to the modern **Leontion**, as he calls **Ninon de l'Enclose**, give what we may style the French-novel version of the *liaison* between **Epicurus** and his lady disciple.” (Wallace, *Epicureanism* 263-264)

“Similarly, the ostensibly fideistic **Antoine Menjot**, in his *Opusculus post humes* (1697), urged his readers to see **Epicurus** and **Gassendi** as in many ways the most pious of the ancient and modern philosophers, respectively.” (Kors, *Epicureans and Atheists in France, 1650-1729* 60)

“... an erudite and closely argued case for seeing **La Rochefoucauld** as an Epicurean, continuing the antistoical Pyrrhonism of the later Montaigne.” (Barish, *The Antitheatrical Prejudice* 211)

“The 'baptism' of Epicurus was the achievement of the French philosopher **Pierre Gassendi** [...] **Walter Charleton** was the most significant disseminator of Epicureanism in England, drawing on him in both his moral and natural philosophy [...] A translation of **Antoine Le Grand's** early work on Epicurean philosophy was published in 1676 as *Divine Epicurus, or, The Empire of Pleasure over the Virtues.*” (Hutton, *British Philosophy in the Seventeenth Century* 61)

“**Charleton** draws in some of his later works on the writings of another Christian Epicurean medical doctor, who had apparently in turn used **Charleton's** account of the sensitive soul drawn from Gassendi. **Thomas Willis**, appointed professor of Natural philosophy at Oxford at the Restoration, defended the new science against the Aristotelian tradition, and adopted **Gassendi's** atomism, combining Epicureanism with aspects of chemical doctrine.” (*Oxford Handbook of Epicurus and Epicureanism* 824)

“**Cavendish's** friend, **Walter Charleton**, the main vector for Epicurean philosophy in England, edited and published J.B. van Helmont's *A Ternary of Paradoxes*, which discussed corpuscular effluvia, in 1650.” (*The Cambridge Companion to Epicureanism*, 268)

“The Cartesian **Antoine Le Grand**, along with **Walter Charleton**, and later **Charles de Marguetel de Saint Denis, sieur de Saint-Évremond**, promoted openly Epicurean systems of morals. They insisted that **Epicurus** had been unjustly maligned by his enemies, and the earlier image of the Epicurean pig swilling in a filthy trough was replaced by a new image of the Epicurean as a man of taste, refinement and delicate feeling” (*The Cambridge Companion to Epicureanism*, 278)

“As Catherine Wilson in her study of Epicurean reception laconically remarks, while intellectual historians have been unable to gauge the exact sources of Locke's epistemology, he 'owned two copies of Diogenes Lartius' *Lives*, three copies of *On the Nature of Things*' and 'was associated with well-known Gassendists **François Bernier** and **Gilles de Launay**.'” (*Dynamic Reading: Studies in the Reception of Epicureanism* 175)

“... many readers, even if they did not read **Gassendi** directly, indeed were deeply familiar with **François Bernier's** *Abrege* [...] was one of the learned world's most significant Epicurean voices.” (Kors, *Epicureans and Atheists in France, 1650-1729* 59)

“The word 'pleasure' recalls to mind the name of **Epicurus**, and I confess, that of all the opinions of the philosophers concerning the supreme good, there are none which appear to me to be so reasonable as his.” (**L'enclos**, *Life, Letters and Epicurean Philosophy of Ninon de L'Enclos*)

“**La Fontaine** shared the Epicurean view that the happy man is one who lives a simple, trouble-free life, retired from the world, where, like the brute beasts who are cared for by nature, he has just what he needs and no more.” (Calder, *The Fables of La Fontaine: Wisdom Brought Down to Earth* 150)

“All the *Fables* are steeped in **La Fontaine's** Epicurean humanism, his passion for liberty, for friendship ...” (Blackham, *The Fable as Literature* 123)

“... **Cavendish** 'expounded an Epicurean atomism at once so extreme and fanciful that she shocked the enemies of atomism, and embarrassed its friends.' [...] But **Cavendish** was not a classic Epicurean.” (Sarasohn, *The Natural Philosophy of Margaret Cavendish* 35)

“The epicurean poet, **Antoinette Deshoulières** (1634–1694), a disciple of the atomist natural philosopher **Pierre Gassendi** (1592–1655) could also be considered a *libertine*.” (Stanton, *The Dynamics of Gender in Early Modern France* 33)

“By far the most outstanding of the Epicurean poets in **Chaulieu**, the man whom Voltaire called his master. He was the acknowledged leader of the Epicureans of the Temple. [...] His thought was more truly Epicurean in the strictly philosophical sense of the word than one would have expected in a light poet.” (Rozenblum, *A Seventeenth-century Epicurean Poet: Guillaume Amfrye de Chaulieu* 3)

“Wilson also mentions the attraction of seventeenth-century women intellectuals (including **Margaret Cavendish**, Lucy Hutchinson [a devoted Puritan and Calvinist], and **Aphra Behn**) to Epicureanism.” (*Dynamic Reading: Studies in the Reception of Epicureanism* 137)

“**Guillaume Lamy** (1644 – 1683) was a self-proclaimed Epicurean, a philosopher and physician based in Paris, who published his major works between the late 1660s and the late 1670s.” (*Early Modern Medicine and Natural Philosophy* 355)

“The most prominent heterodox neo-Epicurean was **Guillaume Lamy**, doctor-regent of the Faculty of Medicine of the University of Paris.” (Kors, *Epicurean and Atheists in France, 1650-1729* 49)

“Toward the end of the grand siècle **La Fare**, the Epicurean and inseparable friend of the **Abbé de**

Chaulieu, translated the famous second ode.” (Robinson, *Sappho and Her Influence: Volume 2* 168)

“The yet more successful translation of **Lucretius's** poem into French was by the baron **Jacques Parrain Des Coutures** [...] While noting that the Christian obviously would reject the Epicurean denial of an afterlife as manifestly false, it urged readers to recognize the value of the Epicurean views of ethics and the force of the Epicurean assault against superstition and polytheism.” (Kors, *Epicureans and Atheists in France, 1650-1729* 34)

“In 1678 he discussed his political theory of religious revolutions with the Epicurean libertine, court poet and dramatist **John Wilmot, the Earl of Rochester**, who rejected immortality and providence.” (Hudson, *The English Deists: Studies in Early Enlightenment* 68)

“The controversial Epicurean moralist, **Bernard Mandeville**, makes a distinction between Christian Epicureans like **Erasmus, Gassendi** and **Temple**, who claim that piety and virtue are the only true sources of *voluptas*, and libertines such as Hobbes's follower **Charles de Saint-Évremond**, who associate it with more straightforwardly sensual pleasure.” (Bullard, *Edmund Burke and the Art of Rhetoric* 91)

“In 1685 the English *Epicurean* **Sir William Temple** signaled a very different attitude by abandoning a promising early diplomatic career and retiring to his garden at Moor Park in Surrey, there to devote himself to writing moral essays (including *Upon the Garden of Epicurus*) and raising apricots.” (Most, *The Classical Tradition* 323)

“**François Courtin**, who was given the abbey of Mont-Saint-Quentin at the age of nineteen, was a poet and Epicurean described by Voltaire as 'big, fat, round, short, and lazy.’” (Buchan, *John Law: A Scottish Adventurer of the Eighteenth Century* 1753)

“**Congreve** wrote all of his plays during the 1690s, when he was in his twenties, and under the influence of his Epicurean philosophy of self-restrained morality.” (Trumbach, *Sex and the Gender Revolution, Volume 1: Heterosexuality and the Third Gender in Enlightenment* London 77)

“He [Rousseau] belonged to a school which is traceable to **Chapelle**, the father of French epicurean poetry.” (Hutson, *A History of French Literature* 146)

“As evidenced by the use of **Guillaume Lamy** by **Julien Offray de La Mettrie**, this neo-Epicurean influence played a significant role in the development of a later Enlightenment materialism.” (Kors, *Epicureans and Atheists in France, 1650-1729* 49)

“There is more than enough to suggest that its author [**Celestino Galiani**] was committed to a moderate, Christian Epicureanism, in which morality and natural law were in accordance with men's natural desire for the pleasures ...” (Robertson, *The Case for the Enlightenment* 206)

“**Frederick [the Great]** replies to Sweerts that he is only too happy to obey, for he loves all the pleasures condemned by “*un faux mystique*” (Christianity) and would always follow the Epicurean gospel.” (Blanning, *Frederick the Great: King of Prussia* 156-157)

“**Diderot** denounces the way this philosophical perspective had been vilified and misrepresented as

vulgar hedonism [...] **Diderot**, a partisan of the Epicurean rather than the Cartesian understanding of matter, challenged Descartes' plenum of vortices and whirlpools ..." (Kavanagh, *Enlightened Pleasures: Eighteenth-Century France and the New Epicureanism* 4-5)

"Epicurean theory [...] was used to state perhaps the central naturalistic doctrine of **Holbach's** text: 'The indestructible elements, the atoms of Epicurus, whose movement, concurrence, and combinations have produced all beings, are, without doubt, more real causes than the God of theology' [...] **Holbach**, by intellectual spirit, deep philosophical family resemblance, and reflective temperament, was indeed an Epicurean disciple." (Kors, *Epicureans and Atheists in France 1650-1729* 201)

"... As you say of yourself, I too am an Epicurean. I consider the genuine (not the imputed) doctrines of Epicurus as containing every thing rational in moral philosophy which Greece and Rome have left us." (**Thomas Jefferson**, *Letter To William Short, October 31st, 1819*)

"The fundamental starting point of **Bentham's** theory was thus the observation [...] that 'nature has placed man under the governance of two sovereign masters, pain and pleasure'. Associating pleasure with happiness and pain with unhappiness then, **Bentham** maintained that '[p]leasure ... and the avoidance of pains, are the *ends* which the legislator has in view'. For him, questions of ethical conduct, or indeed just legislation, lay in measuring happiness, and for this reason, he is right labelled an Epicurean." (Jeffery, *Reason and Emotion in International Ethics* 105)

"June 26th, Delbury.—I rode to Downton Castle on Monday, a gimcrack castle and bad bouse built by **Payne Knight**, an epicurean philosopher, who after building the cast went and lived in a lodge of cottage in the park: there he died, not without suspicion of having put an end to himself, which would have been fully conformable to his notions." (Greville, *The Greville Memoirs* 190)

"**Dr. Pierre-Jean-Georges Cabanis** developed an openly materialistic view of humans, insisting that the study of the vital phenomena and physical organization is the basis of the science of man and claiming that thought was produced by the brain. The the Preface to his 1802 *Rapports du physique et du moral*, the first of which were originally delivered to the Institut in 1796-97, he began by placing himself in the tradition of Epicurus, the 'restorer' of Democritus, which continued through Bacon, Hobbes, Locke, and Helvetius." (*Oxford Handbook on Epicurus and Epicureanism* 840)

"Given what **Bentham** says later about his formative influences, one of these Epicurean writers, and perhaps the most important, was the French materialist philosopher **Claude Adrien Helvétius**." (*Bentham and the Arts* 24)

"A typical more modern Epicurean, in theory if not in practice, is **Walter Savage Landor**. He is typical at any rate in his enthusiasm for the atomic philosophy and the personality of Epicurus, and his hostility to Plato." (Shorey, *Platonism, Ancient and Modern* 18)

"Then there was **Charles Greville** [...] a friend when friendship was most wanted; high born, high bred, avowedly Epicurean ..." (Taylor, *Autobiography of Henry Taylor. 1800-1875: Volume 1* 315)

"**Wright's** novel, in which she implicitly advanced her own arguments against organized religion and for women's equality, had offered a favorable account of the unfairly maligned Epicurus and his Garden [...] **Wright's** epicurean critique of religion ..." (Hull, *Dictionary of Modern American*

Philosophers 472)

“... **Whitman**, a great Epicurean...” (*Walt Whitman and the World* 109)

“**Whitman** was exposed to Epicureanism primarily through the writings of **Frances Wright** (1795-1852) and Lucretius (94-55 B.C.). **Whitman’s** father attended lectures by **Wright**, a Scottish neo-Epicurean, and subscribed to her *Free Inquirer*. **Whitman** read the *Inquirer* and closely studied **Wright’s** *A Few Days in Athens—Being the Translation of a Greek Manuscript Discovered in Herculaneum* (1822). Also, about 1851, **Whitman** acquired a translation of **Lucretius’** *De Rerum Natura* (On the Nature of Things), which scholars now contend was probably based on The Major Epitome of Epicurus.” (*Walt Whitman: An Encyclopedia* 209)

“Another book which **Whitman** read in his youth was **Fanny Wright’s** *A Few Days in Athens*. He read this book so attentively that he later many times echoed, paraphrased, and perhaps unconsciously quoted it in his poems. [...] *A Few Days in Athens* contained suggestions of a Lucretian naturalistic religion—perhaps causing **Whitman** later to read *De Rerum Natura* and outline it book by book.” (Allen, *A Reader’s Guide to Walt Whitman* 21)

“... **Whitman** is a Lucretian poet [...] he came late to *De rerum natura*. But from **Wright** he had learned the Epicurean principle...” (Bloom, *The Anatomy of Influence: Literature as a Way of Life* 236)

“There is a sublime pathos in **Whitman** making his Epicurean clinamen away from Emerson by overproclaiming the body.” (Bloom, *The Anatomy of Influence: Literature as a Way of Life* 257)

“An Epicurean materialist, **Whitman**...” (Bloom, *Poets and Poems* 277)

“But in its frank acceptance of the realities of our human life, and of the laws of universal nature—in its emphasis on friendly love as the great help in moral progress—and in its rejection of the asceticism which mistakes penance for discipline, Epicureanism proclaimed elements of truth which the world cannot afford to lose.” (**Wallace**, *Epicureanism* 270)

“**Stevenson** did not face his troubles as a stoic, he faced them as an Epicurean.” (Nicoll, *Robert Louis Stevenson* 14)

“Chesterton wrote elsewhere of the superiority of **Stevenson** to Henley in making Epicureanism rather than Stoicism the mark of his illness” (Stapleton, *Christianity, Patriotism, and Nationhood: The England of G.K. Chesterton* 76)

“From **Horace** to **Robert Louis Stevenson**, nearly all have been pigs from the sty of Epicurus.” (Lynd, *The Art of Letters* 99)

“And the essayist [**Robert Louis Stevenson**] who is an epicurean and also a moralist, goes on to draw his moral.” (Cornford, *Robert Louis Stevenson* 89)

“Heavily influenced by the Epicurean hedonism, **Guyau** emphasized the principle and power of life that naturally lead the human beings to moral decisions.” (Lee, *Ham Sok Hon’s Social Cosmopolitan*

Vision 17)

“**M. Guyau** treats Epicureanism mainly as the ancient forerunner of utilitarian and hedonistic theories. Signor Trezza gives a somewhat idealized picture of it, as the ancient gospel of a full and free humanity, living in the perception of the great law of nature and of love, and anticipating by two thousand years the advent of true philosophy.” (Wallace, *Epicureanism* 266)

“As to the word *spiritual*, I frankly don't know what it means. The dictionary tells me that spirit 'is the intelligent or immaterial part of man, soul.' I look up *soul* and learn that it is 'the immaterial part of man.' And that *spiritual* means “of spirit, as opposed to matter, I am on the side of the materialists.” (Sedgwick, *Memoirs of an Epicurean* 156)

“[L]ife is linked with sensation and cannot be understood except through sensation [...] in human affairs, Epicureanism is the only natural ethics which does not demand profound or subtle reasoning.” (Holmes, “Reviewed Work: Sensation: The Origin of Life by **Charles Leopold Mayer**” 118-119)

“**Tsuji** was not devoted to massively propagating ideas of class war [...] Tsuji was instead an Epicurean, seeking a simple lifestyle and reveling in a peaceful enjoyment of modest pleasures, both physical, social, and intellectual. [...] Tsuji was not interested in striving for monetary wealth and fame as the foundations for his happiness. Rather, the ability to live freely, play his flute, and socialize were his espoused means to wellbeing and he did not feel bound by some sort of civic duty.” (Erana Jae Taylor, *Tsuji Jun: Japanese Dadaist, Anarchist, Philosopher, Monk 2*)

“...it is plain that [humanity's] only logical goal [...] is simply the achievement of a reasonable equilibrium which shall enhance his likelihood of experiencing the sort of reactions he wishes, and which shall help along his natural impulse [...] Here, then, is a practical and imperative system of ethics, resting on the firmest possible foundation and being essentially that taught by **Epicurus** and **Lucretius**.” (H. P. Lovecraft, *Selected Letters, Volume 5*, 241)

“**Christopher Hitchens** also declared himself an Epicurean ...” (Evans, *Philosophy for Life and Other Dangerous Situations: Ancient Philosophy for Modern Problems* 91)

“**Onfray** is anarchistic in proclivity, yet above all, and concomitantly, he is a hedonistic Epicurean.” (Quadrio, *New Atheism: Critical Perspectives and Contemporary Debates* 151)

“In France, one of the most prominent public intellectuals is **Michel Onfray**, who has argued that Platonic and Abrahamic conventions have for too long enjoyed hegemony in the academic world, and proposes a counterhistory of philosophy ‘from the perspective of the friends of Epicurus and the enemies of Plato’ is needed [...] In the Americas [...] the former president of Uruguay **José Mujica** has in recent years cited Epicurean teachings as a salvation from our Western existential crisis . . .” (Cleary, *How to Live a Good Life: A Guide to Choosing Your Personal Philosophy* 125)

Fragmentary Attestations:

“**ANTIGENES** (first century BC)

Antigenes was a friend of **Philodemus of Gadara** and probably also an Epicurean.” (Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 27)

“**ANTIPATER** (first century AD?)

Antipater was an Epicurean and a friend of **Diogenes of Oenoanda**.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 27)

“**ANTIPHANES** (third/second century BC)

Antiphanes was an Epicurean who for unknown reasons fell out with the school.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 28)

“**ANTONIUS** (second century BC)

Antonius was an Epicurean who exchanged views with Galen on medical matters.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 30)

“**APOLLODORUS [of Lampsacus]** [1] (fourth century BC)

Apollodorus was an Epicurean and a brother of **Leontius of Lampsacus**.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 31)

“**APOLLODORUS [the Epicurean]** [2] (third century BC)

Apollodorus was an Epicurean, perhaps a pupil of **Polystratus**.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 31)

“**APOLLODORUS [of Athens]** [4] (second century BC)

Apollodorus was an Epicurean, heading the school for most of the second half of the second century BC. His long tenure earned him the nickname of 'Tyrant of the Garden'. He wrote many books, including a life of **Epicurus**, and was the teacher of **Zeno of Sidon**.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 31)

“**APOLLONIDES** [2] (third century BC)

Apollonides was an Epicurean.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 32)

“**APOLLOPHANES OF PERGAMUM** (first century BC)

Apollophanes was an Epicurean and a leading citizen of Pergamum, sent on a mission to Rome on his city's behalf.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 35)

“**AMYNIAS OF SAMOS** (first century BC/first century AD)

Amynias was an Epicurean and priest at the temple of Hera on Samos.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 21)

“**ANAXARCHUS** (fourth/third century BC)

According to Plutarch of Chaeronea, **Anaxarchus** was the recipient of a letter from **Epicurus**. He is assumed to have been an Epicurean himself.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 22)

“**ARCEPHON** [1] (fourth/third century BC)

Arcephon was an Epicurean and the recipient of a letter from **Epicurus** himself.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 36)

“**ARISTONYMUS** [2] (third/second century BC)

Aristonymus was an Epicurean and a friend of **Dionysius** [3].”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 36)

“**ARTEMON** [1] (third/second century BC)

Artemon was an Epicurean and the teacher of **Philonides of Laodicea**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 51)

“**ATHENAEUS** [1] (second/first century BC)

Athenaeus was an Epicurean, a pupil of **Polyaenus of Lampsacus**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 54)

“**ATHENOGORUS** [1] (second/first century BC)

Athenogorus was an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 55)

“**ATHENODORUS OF ATHENS** (first century AD)

Athenodorus was an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 56)

“**ARTEMIDORUS OF PARIUM** (first century BC/first century AD)

Artemidorus wrote a book on celestial phenomena with which Seneca entirely disagreed. He may have been an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 50)

“**BACCHUS** (first century BC)

Bacchius was a friend of Philodemus of Gadara and probably also an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 59)

“**BALBUS, LUCIUS CORNELIUS** (first century BC)

Balbus came from Gades (Cadiz) in Spain and went on to become the first foreign-born consul of Rome in 40 BC. He became a friend of Cicero, who successfully defended him in a legal action. Comments made by Cicero suggest he was an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 59)

“**BASSUS, LUCIUS AUFIDIUS** (first century BC)

According to Seneca, **Bassus** was an Epicurean who bore witness to his school's teaching in a way he coped with prolonged ill health. He was an historian but none of his writings have survived.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 59)

“**CALLISTRATUS** (third century BC?)

Callistratus was an Epicurus.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 69)

“**CELER, CAIUS ARTORIUS** (first or second century AD)

Celer was an Epicurean philosopher from North Africa.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 72)

“**CELSUS** [1] (first century AD)
Celer was an Epicurean who lived during the time of Nero.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 73)

“**CELSUS** [2] (second century AD)
Celsus was an Epicurean and friend of **Lucian of Samosata**.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 73)

“**CEPHISOPHON** (second century BC?)
Cephisophon was an Epicurean.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 74)

“**CHARMIDES** [2] (fourth/third century BC)
Charmides was an Epicurean and a friend of Arcesilaus of Pitane.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 74)

“**CINEAS** (third century BC)
Cineas was an advisor to Pyrrhus, the king of Epirus. He was clearly well-versed in philosophy and may have been an Epicurean.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 79)

“**CRONIUS OF LAMPSACUS** (fourth/third century BC)
Cronius studied under Eudoxus of Cnidus before becoming an Epicurean and correspondent of **Epicurus**.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 88)

“**DAMIS** [2] (second century AD)
Damis is an Epicurean mentioned by **Lucian of Samosata**. Opinions are divided as to whether he is to be regarded as an historical figure or not.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 100)

“**DAMOPHANES** (second century BC?)
Damophanes was probably an Epicurean. His name appears in fragments of a text in which an Epicurean position on religion is articulated.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 91)

DEMETRIA (fourth/third century BC)
Demetria was a member of the community of Epicurus and the female companion to **Hermarchus of Mitylene**.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 93)

“**DIODORUS** [3] (third century BC)
Diodorus was an Epicurean.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 100)

“**DIODORUS** [5] (first century AD)

Diodorus was an Epicurean who committed suicide in a state of contentment and with a clear conscience, according to Seneca.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 100)

“**DION** [2] (first century BCE)

Dion appears to have been an Epicurean with whom *Cicero* was acquainted but for whom he had little time or respect.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 105)

“**DIONYSIUS OF RHODES** (first century AD?)

Dionysius was an Epicurean and a friend of **Diogenes of Oenoanda**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 107)

“**DIOTIMUS OF SEMACHIDES** (third century BC)

Diotimus was an Epicurean in Athens and perhaps the pupil of **Polystratus**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 109)

“**DOLABELLA, PUBLIUS CORNELIUS** (first century BC)

Dolabella was an Epicurean and for a time the son-in-law of Cicero. Politically active, he achieved the dubious distinction of being pronounced a public enemy by the Roman Senate. In 43 BC, utterly defeated, he ordered one of his soldiers to kill him.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 109)

“**DOSITHEUS** (fourth/third century BC)

Dositheus was probably an Epicurean. A letter written to him by **Epicurus** on the death of his son **Hegesianax** [2] was copied by **Diogenes of Oenoanda**. His name sometimes appears as Sositheus.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 111)

“**DOSENUS**

Dossenus appears to have been a philosopher, perhaps an Epicurean. Seneca mentions a monument to him with an inscription testifying to his wisdom.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 111)

“**EGNATIUS** (first century BC)

Egnatius was an Epicurean who wrote a poem *On the Nature of Things*. It bears some resemblances to the work of the same name by **Lucretius** and is generally thought to have been written after it.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 113)

“**EPICURIUS** (first/second century AD)

Epicurius was an Epicurean who appears in a work by Plutarch of Chaeronea.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 116)

“**EUDEMUS** (fourth century BC)

Eudemus was an Epicurean mentioned in a letter by **Epicurus**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 121)

“**EUGATHES** (third century BC?)

Eugathes was a barber from Thessaly who abandoned cutting hair in order to become an Epicurean.”
(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 123)

“**EXUPERANTIA** (third/fourth century AD)

Exuperantia was a philosopher in Hadrumetum. Like her husband, **Heraclamon Leonides**, she was probably an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 131)

“**HAURANUS, CAIUS STALLIUS** (first century BC/first century AD?)

Hauranus was a member of the Epicurean community of Neapolis (Naples).”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 138)

“**HEGESIANAX** [2] (third century BC)

Hegesianax was probably an Epicurean. The son of **Dositheus** and brother of Pyrron, he died young and Epicurus sent a letter of consolation to his family.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 139)

“**HERACLAMON LEONIDES** (third/fourth century AD)

Heraclamon was an Epicurean from Hadrumetum. His wife was **Exuperantia**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 139)

“**HELIODORUS** [2] (first/second century AD)

Heliodorus was an Epicurean and close friend of the emperor Hadrian. He succeeded **Popillius Theotimus** as head of the school in Athens.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 139)

“**HELIODORUS OF ANTIOCH** (third/second century BC)

Heliodorus was an Epicurean who held a senior position at the court of Seleucus IV. He fell out with the king over a political matter and assassinated him.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 139)

“**HERACLITUS OF RHODIAPOLIS** (first century AD)

Heraclitus was a physician, poet and Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 144)

“**HIPPOCLIDES** (fourth/third century BC)

Hippoclitides was an Epicurean. According to **Valerius Maximus**, he was born on the same day as **Polystratus**, was close to him all his life, and died on the same day as he did.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 152)

“**HIRTIUS, AULUS** (first century BC)

Hirtius was an Epicurean and a correspondent of Cicero, although none of their letters survive.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 154)

“**IOLAUS OF BITHYNIA** (second century BC)

Iolaus was a physician and perhaps an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 158)

“**IRENÆUS OF MILETUS** (second/first century BC)

Irenæus was an Epicurean and a pupil of **Demetrius Lacon**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 158)

“**LUCCESIUS, LUCIUS** (first century BC)

Lucceius was an historian and a friend of Cicero. Some of Cicero's letters to **Lucceius** suggest that he may have been an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 170)

“**LYCOPHRON** [2] (fourth/third century BC)

According to Plutarch of Chaeronea, **Lycophron** was an Epicurean. Leontius of Lampsacus corresponded with him.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 172)

“**MAXIMUS** [1] (first/second century AD)

Maximus was an Epicurean and a friend of Pliny the Younger. He was sent to Rome to reform the constitutions of Greek cities. He was an acquaintance of Epictetus and a supposed discussion between them is preserved in *Discourses* III.7.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 178)

“**MENESTRATUS** (fourth/third century BC)

Menestratus was an Epicurean, a pupil of **Metrodorus of Lampsacus**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 185)

“**MENNEAS** (first century AD?)

Menneas was an Epicurean and a friend of **Diogenes of Oenoanda**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 185)

“**MESSALLA CORVINUS, MARCUS VALERIUS** (first century BC)

Messalla was an Epicurean and a friend of **Horace**. As young men, they studied together in Athens. He opposed Julius Caesar but eventually made his peace with Augustus. As an author he wrote a number of works, including philosophical treatises, but none survive.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 185)

“**NERO** (second/first century BC)

Demetrius Lacon dedicated a book to **Nero**, making it likely he was an Epicurean himself.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 194)

“**OPILLUS, AURELIUS** (second century BC)

Opillus was originally the slave of an Epicurean and may have been one himself. In any event, when he was freed he became a teacher of philosophy, although he later switched to rhetoric and grammar. When **Publius Rutilius Rufus** was sent into exile, **Opillus** went with him.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 201)

“**PLATO OF SARDIS** (first century BC)

Plato was an Epicurean who taught in Athens.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 223)

“**POLLIUS FELIX** (first century AD)

Pollius was an Epicurean and a patron of the poet Statius.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 223)

“**PUDENTIANUS** (second century AD?)

Pudentianus was an Epicurean. Galen wrote a lost work about him.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 236)

“**PYRSON** (third century BC)

Pyrson was the son of **Dositheus** and brother of **Hegesianax** [2]. He was probably an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 238)

“**VOLUMNIUS EUTRAPELUS, PUBLIUS** (first century BC)

Volumnius was a friend of **Cicero** and Marcus Brutus. According to Plutarch of Chaeronea he was also a philosopher, and it seems most likely that he was an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 238)

“**SISENNA, LUCIUS CORNELIUS** (second/first century BC)

Sisenna achieved acclaim as an historian. Cicero suggests he was an Epicurean, but not a very consistent one.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 249)

“**THEODORIDAS OF LINDUS** (first century AD?)

Theodoridas was a philosophical acquaintance of **Diogenes of Oenoanda**. He was probably an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 263)

“**THEOPHEIDES** (third century BC)

Theopheides was a friend of **Hermarchus of Mitylene**. Hermarchus wrote him a letter in which he attacked Alexinus of Elis. It seems likely **Theopheides** was an Epicurean”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 266)

“**TIMAGORAS** (first century BC)

Timagoras was an Epicurean mentioned by **Cicero**.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 266)

“**TREBIANUS** (first century BC)

Trebianus was a friend of Cicero who took an interest in philosophy and may have been an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 274)

“**TUCCA, PLAUTIUS** (first century BC)

Tucca was an Epicurean, a pupil of both **Philodemus of Gadara** and **Siro**. **Virgil** and **Horace** were amongst his friends and he edited the manuscript of **Virgil's Aeneid** when the poet died.

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 247)

“**ZENOBIUS** (second/third century AD)

Zenobius was an Epicurean, the target of a lost book by Alexander of Aphrodisias.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 285)

“**ZOPYRUS** (fourth/third century BC)

Carneiscus dedicated a book about friendship to **Zopyrus**, suggesting he was probably an Epicurean.”

(Curnow, *The Philosophers of the Ancient Worlds: An A-Z Guide* 285)

Thanks to my Epicurean friends.

– *Nate*

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