

Recent / New Edition of Diogenes Laertius - And Problems With it!

Post by "Cassius" of January 26, 2020 at 10:02 AM

I note no references to DeWitt, but instead to Warren and Okeefe and Rist:

27 (1996) 80–100. The chapters in *Enchiridion* (L. 101–107) of *Cambridge Companion to Ancient Skepticism* (Cambridge: Cambridge University Press, 2010) deal with both Pyrrhonism and Academic Skepticism. On the relationship between them of which deal with Epicurean ethics. Good introductions to Epicurus and his school can be found in Tim O’Keefe, *Epicureanism* (Oxford, Eng.: Accans, 2010); and John Rist, *Epicurus: As*

632

GUIDE TO FURTHER READING

Introduction (Cambridge: Cambridge University Press, 1972); David J. Furley’s *The Stoics in the Greek Atomist* (Princeton, N.J.: Princeton University Press, 1967) is an in-depth investigation of two key ideas in Epicurus: that of indivisible magnitudes or “atoms” and the idea of a “swerve” in the atoms as the explanation for human voluntary action. An introduction to current topics in scholarship can be found in James Warren, ed., *The Cambridge Companion to Epicureanism* (Cambridge: Cambridge University Press, 2009).

On the sources of Epicurus’ *Stoicorum* see David (Cambridge: Cambridge University Press, 1996), 22–26; and Alexander Verbeke, “Epicurus and His Predecessors on the Origin of Language,” in *Language and Learning: Philosophy of Language in the Hellenistic Age*, eds. Dorothea Frede and Fred Irwin (Cambridge: Cambridge University Press, 2005), 56–106.

For accounts of Epicurus’ ethics and political philosophy, see Philip Mitsis, *Epicurus’ Ethical Theory: The Pleasures of Involuntariness* (Ithaca, N.Y.: Cornell University Press, 1988); Gisela Striker, “Epicurus’ *Hedonism*” in *Stoicism and Neostoicism: The*