

# "A Socio-Psychological and Semiotic Analysis of Epicurus' Portrait" by Bernard Frischer

Post by "Kalosyni" of January 22, 2023 at 8:53 AM

## [Quote from Onenski](#)

Briefly, Epicurus' portrait was intentionally symbolic and not merely representational. It had the function of attracting new people to the School. Additionally (and as a speculation of Frischer) this recruitment worked attracting a specific psychological profile.

## [Quote from Onenski](#)

The idea is that some people have a major tendency to believe in epicurean premises (those who have more tendency to trust in their senses, for example) than others. Frischer uses some psychoanalytic framework (from Carl Jung) to make this suggestion (which I think is too speculative, by the way).

## [Quote from Godfrey](#)

regarding some ways to think about art for outreach.

I've been pondering the use of the image of Epicurus as a symbol of the Epicurean philosophy. But it is also very close to a kind of "hero worship", which I personally feel troubling. Perhaps as modern Epicureans we need to develop a symbol which comes to stand for observation by the senses and also "pleasure as telos". And maybe it would be something along the lines of greek letter(s) -- I think Nate was working on some symbols but need to find those.

The image of Epicurus doesn't mean anything to people who don't know who Epicurus is and who are not "Epicureans".

I used this image (below) for the past 20th, and potentially will use for future announcements, which Cassius also places announcements onto the [Facebook group](#). As I read what Diogenes Laertius says about the will of Epicurus and his wishes for the 20th, including for the remembrance of Metrodorus, and other days remembering his brothers and Polyaeus, then it comes to me that there were very different cultural rituals practiced in ancient Greece. I guess I am still uncertain about the focus on Epicurus' image.

