

Welcome Clive!

Post by “Cassius” of March 15, 2019 at 9:04 AM

Welcome [Clive](#) ! Please introduce yourself and tell us a little about your background and interest in Epicurus. Thank you for joining us here!

Post by “Clive” of March 17, 2019 at 6:22 PM

Thanks,

I have been interested in Epicurus (and Democritus, Lucretius, Philodemus, and Diogenes of Oenoanda, etc) for several years, now (I have forgotten how long it has been since I first read about Epicurus). I have various other interests, too, which would probably, mostly, be off-topic on this site. I don't study Epicureanism full time and I am not an expert with regard to, either Epicureanism, or philosophy in general.

I am retired and I live in Norwich, England. I do quite a lot of reading in connection with my various interests. I don't know what else to say, really. What else would you like to know about me?

Post by “Cassius” of March 17, 2019 at 6:38 PM

Thank you for introducing yourself! One thing that would be of interest would be how your found this site.

Post by “michelepinto” of March 18, 2019 at 4:26 AM

Quote from [Clive](#)

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We are not so far! At last still in Europe.

Post by “Clive” of March 18, 2019 at 7:52 PM

Some time ago, I started looking for sites about Epicurean philosophy and related topics on the internet. I stored all of the ones that I found in my browser 'bookmarks'. I finally decided that to register with this one, so I logged into it. It usually takes me a while to actually register for new internet sites, because I find the registration procedures, and having to generate new passwords, a bit irksome. But I didn't really have any problems registering for this site, after I finally decided to do it.

Post by “Cassius” of March 18, 2019 at 8:01 PM

Great! Glad you are here.

Post by “Clive” of March 18, 2019 at 8:59 PM

michelepinto,

True, Europe is not so far. I have no intention of leaving Europe, although unfortunately the country where I live has decided to do so. It wasn't my idea. I voted to 'remain'.

Post by “Martin” of March 19, 2019 at 11:26 AM

Welcome Clive!

Post by “Cassius” of March 19, 2019 at 12:18 PM

Clive it interests me that you are English. My experience is that virtually everyone I have come into contact with from England is a dedicated "Stiff-Upper-Lipper" and primarily Stoic. 😊 I would be curious to anything you can offer as to your thoughts on the differences between the two and why you identify more with Epicurus.

Post by “Clive” of March 20, 2019 at 2:28 PM

Thanks Martin

Post by “Clive” of March 20, 2019 at 3:35 PM

Cassius,

Where did you encounter these "stiff-upper-lipper" stoical English persons? Was it in the US?

Actually we are a mixed bunch. I did know a diagnosed paranoid-schizophrenic English person who said he was a "stoic". He used to try to argue with me about it. But he spent most of his childhood in British colonial Aden and Fiji and then came back to "grey, depressing, England" to be sent to an English 'public school', so he probably had a lot to put up with, one way and another. Sadly he died recently. I miss the talks that I used to have with him about Hellenistic philosophy and other topics.

I am not only "English", but I am descended from long lines of English rural folk, all from the county of Dorset, at least as far back as the 17th century. They were not Epicureans, some of them were Methodists, who could be a bit puritanical. One family member was transported to Botany Bay for being an early attempted trade unionist, then he was reprieved and came back to Dorset. Another was imprisoned in the Winchester Bridewell for poaching. So that might have

been enough to make people stoical. But the family relatives who I remember were not really stoics.

After I was expelled from school, at a young age, for not being sufficiently "stiff-upper-lip", in 1966, just in time for the fabled "summer of love" (1967), I escaped from mono-cultural (at that time - apart from the 'beatniks' and the 'mods' and 'rockers') Dorset, and went to live in the multicultural, hippy-rastafarian, ghetto around the Ladbroke Grove area of London. There weren't many "stiff-upper-lippers" around there. I think that experience probably cured me of any residual "stiff-upper-lippism".

Since that time, Britain has become much more multi-cultural, anyway. But there is a fear, in some quarters, that we might sink back into more mono-cultural "stiff-upper-lippism", now that we are "brexiting".

I have never met another self-identified Epicurean person in Britain, Surely there must be some somewhere?

I didn't really encounter Epicureanism until much later. I first took notice of it after I saw two episodes of a popular philosophy series on British TV. One was about Montaigne and the other was about Epicureans. I think the thing that impressed me most (if I remember rightly) was when the presenter was filmed in the ruins of Oenoanda, saying, something like;- "Diogenes of Oenoanda had inscriptions, such as 'buying things will not make you happy', carved into the walls around the market place, and the fragments lay on the ground here for many centuries". That was when I decided that those Epicureans were probably on to something.

Post by “Cassius” of March 25, 2019 at 10:57 AM

Very interesting post, Clive, thank you!

[Quote from Clive](#)

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ere?

Yes, that is what I am referring to... there are lots of mentions of Epicurus along the way, but as to self-identification, I usually see people there say they are Stoics.

[Quote from Clive](#)

some of them were Methodists, who could be a bit puritanical.

Only as an adult did I realize how true it was that "Methodists" are so puritanical!

Of all the academics in the world who talk regularly about Epicurus, there are two that stand out in my mind: A.A. Long and David Sedley.

I think Long may be an American, but I know that Sedley is a Brit. I would like to say I had read most of his work but unfortunately I've read little - but the part I have read is very good. On the other hand I don't think he considers himself to be an Epicurean specifically - he is an academic first.

Post by "Clive" of March 27, 2019 at 6:03 PM

Oscar,

No, that is the first time I've seen 'Football Philosophers'. I noticed the Greeks won, but its a pity the goal was scored by Socrates. Thanks for posting it. I have seen the 'Life of Brian' many times - It's one of my favourite films.

I first took notice of Epicurus after I saw a TV program called 'Epicurus on Happiness', which was episode 2 of a series called 'Philosophy: A Guide to Happiness', presented by Alain de Botton. It was taken from his book entitled 'The Consolations of Philosophy'.

I've just looked that up on wikipedia. I didn't remember it, and I haven't read the book.

The only part of the program I actually remembered was the bit about Diogenes of Oenoanda. Since then I have read some books by, and about, Epicurus and the Epicureans. Most recently I have read 'Epicurus and the Pleasant Life' by Haris Dimitriadis, which I find especially interesting because it make a link between Epicurus' philosophy and modern neurobiology, which I also find interesting.

I know that the Fragments of Diogenes of Oenoanda have been published in a book edited by C.W. Chilton, and probably in 'Epicurus in Lycia' by Pamela Gordon. But I haven't read either of those books yet because I haven't managed to get hold of them. Also, I haven't yet read David Sedley's 'Lucretius and the Transformation of Greek Wisdom', even though he is a fellow brit.

Post by "Cassius" of March 27, 2019 at 6:43 PM

Clive:

The great majority of the Oinoanda inscription as translated by your fellow Brit Martin Ferguson Smith is here for free: http://www.english.enoanda.cat/the_inscription.html

As to Haris Dimitriadis, I communicate with him via Facebook, and I like him very much. He sent me a copy of his book and I agree it is very good -- a good combination of both theory and practical application.

You've probably picked up that I am much more a fan of your sort-of-fellow-countryman Norman DeWitt (Canadian) than I am of Alain De Botton, because I think DeWitt's version of Epicurean philosophy is far more accurate. But anything that gets one started in Epicurus is good because I think most people will eventually be able to dig themselves through sorting out the controversies for themselves.

For what it's worth my collection of on-line book resources is here: <https://newepicurean.com/resources/library/>