

Was The Epicurean Theory of Images Meant By Epicurus To Take The Place of Conventional Views of "Memory" As A Storage Mechanism?

Post by "Cassius" of April 21, 2021 at 10:42 AM

[Quote from Don](#)

Another potentially interesting paper, search for "memory" in text.

Here's one instance, and yes this would be relevant. The texts seem to be pretty clear that the perceptions do not involve memory. I would see that as a back-hand way of saying that while the perceptions (such as the receipt of images?) don't involve memory, memory is a function that accompanies our reactions and thoughts about what we perceive.

Perceptions are *aloi* because they are, as Diogenes reports, not self-generated, they are always caused by something from the outside. Given this, we can say that perceptions are passive, since they originate only when stimulated by external causes. Furthermore, Diogenes says that perceptions do not accommodate memory, which in fact probably means that perceptions are not capable of storing their reports somewhere since they are just passive

⁷ For the similar versions of the argument see Stecker (1996: 86-87), Long and Sedley (LS) (1987: 83).

A. GIOVANNI MELOS: Epicurean Perceptual Content 171

responses to the external causes and therefore they do not involve **memory**, which would require some sort of judgment, comparison or other cognitive processing of the original reports. From this it follows that perceptions in general are not capable of exercising any higher order cognitive process about what is presented to us, or as Diogenes reports, perceptions are not capable of adding or subtracting anything to the given report.

OK I need to read more of this before forming final conclusions, but as I scan this is there anything here which is not said much more clearly and concisely by DeWitt? And THAT brings me to this observation: look at that list of references at the end, and search the paper for "DeWitt."

additional edit: Godfrey THANK you for finding this paper. My frustrations are of course aimed at the paper. The writer spends 25 pages of academic wandering and probably never states as clearly and concisely that the real issue appears to be the meaning of "truth" and that "[all sensations are true](#)" means "reported truly without opinion" as Dewitt states.

I am going to have to get a double refill on my blood pressure medication.