

Forward vs Backward Momentum

Post by “Julia” of September 24, 2024 at 9:49 AM

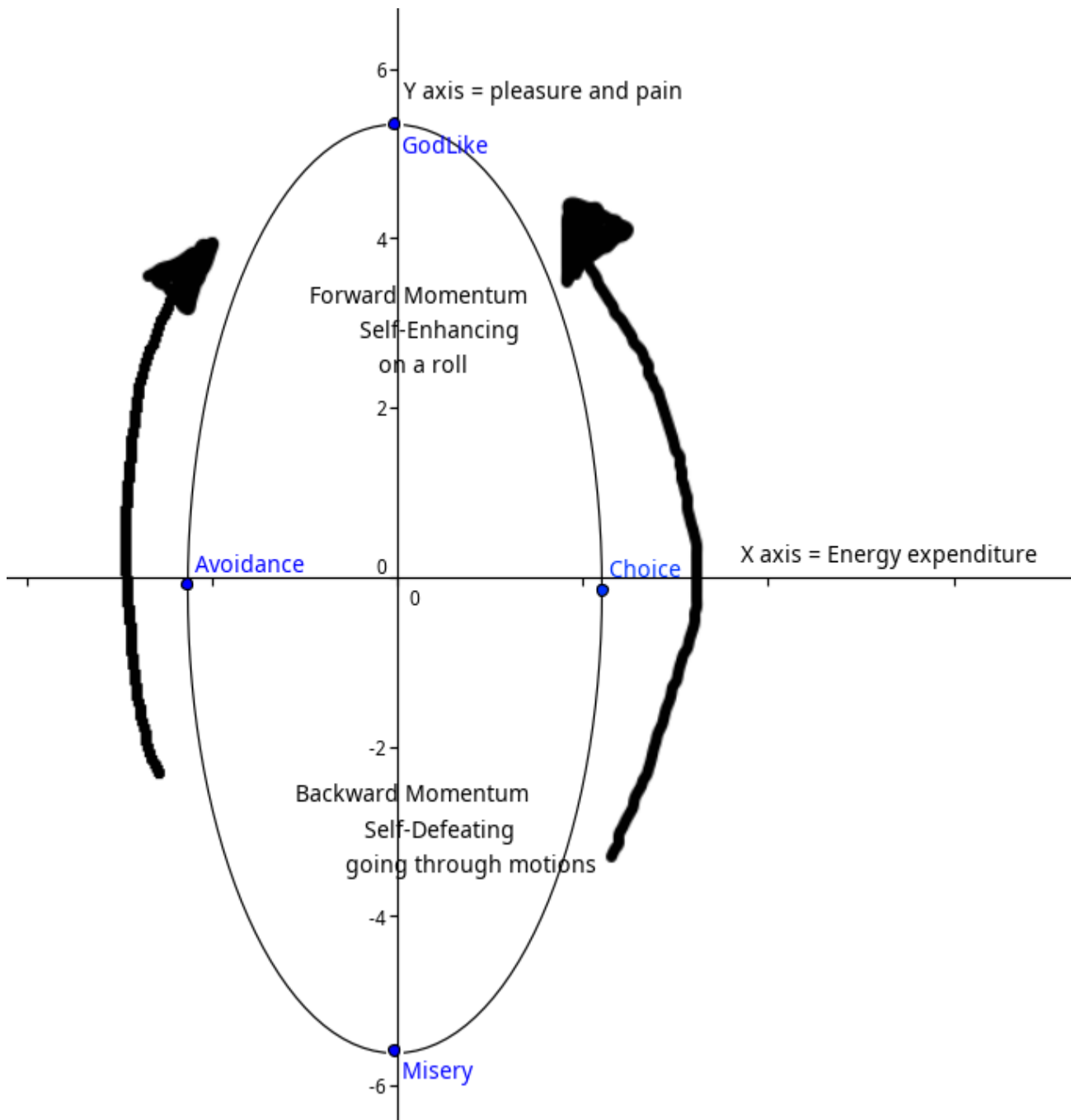
Hello everybody 😊

I started at the bottom in the illustration (at the “Misery” point). Being there was painful, but it was also easy: I didn't need to expend a lot of energy, I didn't need to try, exert myself, and so on. Now, as I do my best to act according to proper choice (capture pleasure) and avoidance (set free from pain), things get less painful – but they also get harder. On some days, it is very tempting to give up, because the self-defeating backward momentum/pull to try less, work less hard, exert myself less is always there, and always easy – unpleasant results, but easy to do! – and the only reason I don't give up is because I know full well how painful things get down that road. I'm quite certain there will come a tipping point mid way, from whereon I will be in forward momentum, on a roll, and the pull of doing what is easier / the temptation of reduced energy expenditure will actually draw me in the direction of pleasure (up) instead of in the direction of pain (down). It has always been *more pleasurable* to do my best with choice & avoidance and to act accordingly, but it's not yet the *easier* thing to do. (Of course, part of making the correct action the easier action is habituation.)

My question is: Is there a passage in the texts to help me keep going until I reach that tipping point?

Thank you ☐☐

(The numbers and minor asymmetries in the graphic have no deeper meaning; it's just a quick sketch to help me explain. Crossing the X axis would be the tipping point where the direction of the pull/momentum changes and things get both better and easier (instead of better but harder).)



Post by “Cassius” of September 24, 2024 at 1:40 PM

I am not prepared to say that this does or should work for everyone, but I know what works best for me. So in regard to this:

[Quote from Julia](#)

On some days, it is very tempting to give up, because the self-defeating backward momentum/pull to try less, work less hard, exert myself less is always there, and always easy - unpleasant results, but easy to do! - and the only reason I don't give up is because I know full well how painful things get down that road.

When I am in those moods, the thing that works best for me is to do something to remember that the clock is ticking (even something like looking at a clock!), that I will never get lost time back, that I have a very limited time to do what I want to do before I die. Some will say this increases anxiety and should not be done for that reason. I reject that assertion because I reject that Epicurus taught "tranquility" as the goal of life. I believe he taught "pleasure," which means a full life in which any pain is more than compensated for by the rest. Pain isn't always bad, and it's there for a reason, and in my case reminding myself of limited time may be temporarily painful, but it is the ultimate motivator.

So among the passages that I find most motivational in these circumstances are:

[PD02](#). [Death is nothing to us](#), for that which is dissolved is without sensation; and that which lacks sensation is nothing to us. *(Which I do not interpret primarily as a relief from fear of hell, since I already know from PDO1 that any kind of supernatural hell is impossible. Instead, I see this primarily a reminder that after death there is nothing, so everything that I want to do has to be done in this life, before death.)*

[VS14](#). We are born once and cannot be born twice, but for all time must be no more. But you, who are not master of tomorrow, postpone your happiness. Life is wasted in procrastination, and each one of us dies while occupied. Note 14. The Bailey version ends "without allowing himself leisure."

[VS10](#). Remember that you are mortal, and have a limited time to live, and have devoted yourself to discussions on Nature for all time and eternity, and have seen "things that are now and are to come and have been."

[VS30](#). Some men, throughout their lives, spend their time gathering together the means of life, for they do not see that the draught swallowed by all of us at birth is a draught of death.

[VS31](#). Against all else it is possible to provide security, but as against death all of us, mortals alike, dwell in an unfortified city.

[VS41](#). We must laugh and philosophize at the same time, and do our household duties, and employ our other faculties, and never cease proclaiming the sayings of the true philosophy.

[VS47](#). I have anticipated thee, Fortune, and I have closed off every one of your devious entrances. And we will not give ourselves up as captives, to thee or to any other circumstance;

but when it is time for us to go, spitting contempt on life and on those who cling to it maundering, we will leave from life singing aloud glorious triumph-song on how nicely we lived.

I am sure there are others but those come to mind first. And if I am missing some obvious ones please let me know!

Post by “Julia” of September 24, 2024 at 2:34 PM

[Quote from Cassius](#)

[...] reminding myself of limited time may be temporarily painful, but it is the ultimate motivator.

You're right! Somehow I keep forgetting that. Now I remember the "let's not waste time in confusion" catchphrase of the podcast intro.

[Quote from Cassius](#)

[PD02](#). [Death is nothing to us](#), for that which is dissolved is without sensation; and that which lacks sensation is nothing to us. (Which I do not interpret primarily as a relief from fear of hell, since I already know from [PDO1](#) that any kind of supernatural hell is impossible. Instead, I see this primarily a reminder that after death there is nothing, so everything that I want to do has to be done in this life, before death.)

I had not yet seen [PD02](#) from that angle, but this makes a whole lot of sense! Somehow, the group of thoughts which happen in that diagram remained unconnected to there being limited time only.

[Quote from Cassius](#)

VS47. I have anticipated thee, Fortune, and I have closed off every one of your devious entrances. And we will not give ourselves up as captives, to thee or to any other circumstance; but when it is time for us to go, spitting contempt on life and on those who cling to it maundering, we will leave from life singing aloud glorious triumph-song on how nicely we lived.

This brings to mind Theodore Roosevelt's Man In The Arena speech! I have always liked the eponymous middle section of it, but again, never quite connected it to there being limited time



[Quote from Cassius](#)

do something to remember that the clock is ticking

I wonder how I might go about establishing that habit. Since there's nothing I which could piggyback it, nothing that could serve to cue the thought when it's needed, it's probably best to...

[Quote from Cassius](#)

[VS41](#). [...] and never cease proclaiming the sayings of the true philosophy.

...just learn the PD and VS by heart, then keep saying them over and over for a while, until they're so present they will come to mind as needed. I remember this method worked well with religious stuff (Once I had repeated it often enough, it kept coming to mind automatically at all the "right" times - if there were such a thing for religion...), so it should work just the same now. Hmm! 😊

Thank you!

Post by “Cassius” of September 24, 2024 at 2:58 PM

[Quote from Julia](#)

Somehow, the group of thoughts which happen in that diagram remained unconnected to there being limited time only.

I think orthodox Epicurean focus is partly to blame for this. I don't think Epicurus was focused on running from pain like a frightened cat. He was setting the playing field so we can *begin* the analysis of how we spend our time, and after we discuss supernatural interference in [PD01](#), there's really no reason to look back and continue worrying about heaven or hell or anything after death. The focus is on what we do during life!

[Quote from Julia](#)

I wonder how I might go about establishing that habit.

A number of years ago I worked in an office building right next to a very old cemetery, and many days at lunch we would walk through the cemetery to get to restaurants downtown. I miss doing that because looking and at reading the tombstones is one of the best reminders that we will be there someday too!

Post by “Eoghan Gardiner” of September 24, 2024 at 3:35 PM

Not much to add but I like to use the limited time to ask myself "I'm gonna be dead soon, is this really worth being anxious about?" Sometimes it is but a lot of the time we are anxious about silly things, at least I am.

Post by “Pacatus” of September 24, 2024 at 3:54 PM

[Quote from Cassius](#)

When I am in those moods, the thing that works best for me is to do something to remember that the clock is ticking (even something like looking at a clock!), that I will never get lost time back, that I have a very limited time to do what I want to do before I die.

I wear a bracelet inscribed with "memento mori." It was [Don](#) who pointed out to me that this could be taken as much (maybe moreso) in an Epicurean vein as a Stoic one (where it seems to usually show up).

Post by “Pacatus” of September 24, 2024 at 4:14 PM

[Julia](#),

I relate to your question. Even in my elder years, I seem to spend too much time in the lower region of your diagram. I have learned (a lot of it on here! but elsewhere as well) perspectives for dealing with that. But, as Ram Das once quipped: "The most difficult thing is to remember - to remember!"

So - eventually (in my ADH[D] labyrinth*) I remember to come back. And sometimes I do find myself in the upper region of your diagram.

A sports analogy: Athletes want to get into "the zone" - where all they do seems easy, even effortless. But that "zone" does not always seem accessible, let alone permanent - then the athlete deals as best they can.

So: I've had those moments. I expect to have them again. But, till then, I'll deal with the "Epicurean calculus" as best I can - and move on.

I doubt any of that is helpful. So I'll just wish you well and all wellness, for what that might be worth. 😊

+++++

* As I have noted before, I reject that final "D" - it's not a disability, just the way my hypertexting brain works. Sometimes for the better ...

Post by "Pacatus" of September 24, 2024 at 4:18 PM

[Quote from Cassius](#)

He was setting the playing field so we can *begin* the analysis of how we spend our time,

That just struck me. "Setting the playing field!" Yes!

We still have to play. Nothing in this life around that.

Post by "Julia" of September 24, 2024 at 4:33 PM

[Quote from Cassius](#)

I think orthodox Epicurean focus is partly to blame for this. I don't think Epicurus was focused on running from pain like a frightened cat. He was setting the playing field so we can *begin* the analysis of how we spend our time, and after we discuss supernatural interference in [PD01](#), there's really no reason to look back and continue worrying about heaven or hell or anything after death. The focus is on what we do during life!

I agree. This makes more sense; otherwise [PD01](#) and 02 would be repetitive. I never noticed it like that. Thing is, I'm not frightened or anxious of my eventual end, but I'm also ignorant of it 99% of the time, which I really should change. A healthy sense of urgency would certainly do me some good!

Bit of a tangent, but I've been wondering for a while: Which adjective (like "orthodox") would best describe the Epicurean philosophy predominant here, on EpicureanFriends? Is there a list contrasting the main branches of Epicurean philosophy somewhere?

[Quote from Cassius](#)

A number of years ago I worked in an office building right next to a very old cemetery, and many days at lunch we would walk through the cemetery to get to restaurants downtown. I miss doing that because looking and at reading the tombstones is one of the best reminders that we will be there someday too!

I can see how that would help.

[Quote from Pacatus](#)

I wear a bracelet inscribed with "memento mori." It was Don who pointed out to me that this could be taken as much (maybe moreso) in an Epicurean vein as a Stoic one (where it seems to usually show up).

I agree with Don's perspective that it should be seen in more of an Epicurean than a Stoic light, but to me the phrase "Memento Mori" is too - and this is subjective - to me it is too closely associated with Christianity; but I hear what you're saying: I'll try and see if I can get a nice NFFNSNC ring or pendant somehow.

[Quote from Eoghan Gardiner](#)

Not much to add but I like to use the limited time to ask myself "I'm gonna be dead soon, is this really worth being anxious about?" Sometimes it is but a lot of the time we are anxious about silly things, at least I am.

Similarly, I tend to seek out things I cannot change but will get mad about; mostly that's politics. I used to not follow daily news at all. Through various ways, I slipped into this, and am now slowly, step by step quitting the vice again. The constant, instigated series of scandals and drama isn't worth my time and attention; it's just silly.

Post by “Julia” of September 24, 2024 at 4:48 PM

[Quote from Pacatus](#)

But, as Ram Das once quipped: “The most difficult thing is to remember - to remember!”

This reminds me that “To be there is to remember” which to me has a strong meaning due to (sometimes prolonged, intense) dissociation: Even though I might have been physically present, if I cannot remember, I wasn't really there. (Which can be a comfort.)

[Quote from Pacatus](#)

I doubt any of that is helpful.

What you said was indeed helpful, because this similar sentence already pops up in my mind repeatedly, and I can use it as a cue: I can attach a 2nd meaning to it, namely that, eventually, I will not get another chance to remember anything at all (in the sense Cassius explained for [PD02](#)).

[PD02](#)'s warning about no more sensations doesn't bother me all that much (it's too physical, too body-focused; to me, no more sensations actually sounds nice — maybe that's another reason why I had misinterpreted it as a [PD01](#) reprise?); but that I will not get to remember anything anymore, and by extension not get to think anything again, that really reaches me. (Which makes it a bit unpleasant in the moment, but I feel it will ultimately prove to be very helpful!)

Post by “Godfrey” of September 24, 2024 at 8:35 PM

Quote from Pacatus

my hypertexting brain

Nicely phrased [Pacatus](#) ! I've never heard it put that way before.

Post by “Cassius” of September 24, 2024 at 8:50 PM

[Quote from Julia](#)

Bit of a tangent, but I've been wondering for a while: Which adjective (like "orthodox") would best describe the Epicurean philosophy predominant here, on EpicureanFriends? Is there a list contrasting the main branches of Epicurean philosophy somewhere?

On the website I try to refer to it as "[Classical Epicurean Philosophy](#)" to distinguish it from the various brands of "neo-Epicureanism" that comes from the major commentators being much more Stoic or Buddhist friendly than down-the-line Epicurean. But that's just an approximation.

There really aren't many people devoted to reconstructing Epicurean philosophy in a pure form in the world today, so it's probably fair to draw the dividing line between those who make an effort to be across-the-board Epicurean, including in issues such as determinism and canonicity, vs those who leave issues like that in the dust in favor of focusing on what "they" view as the central theme, which is to them "tranquility" / calmness, which usually boils down to a form of minimalism / asceticism which most any Stoic or Buddhist would be happy to embrace.

Given the open lack of desire of most commentators to embrace the whole sweep of the philosophy, "Classical Epicureanism" has seemed to be a workable label so far.

[Quote from Julia](#)

I used to not follow daily news at all. Through various ways, I slipped into this, and am now slowly, step by step quitting the vice again. The constant, instigated series of scandals and drama isn't worth my time and attention; it's just silly.

I think this is an area where it is very easy to go to unhealthy extremes. You're right there is a lot of silliness and total unproductiveness in following day-to-day politics. On the other hand I think it's important for everyone to have *some* idea of what is going on around them, because world events can definitely impact our daily lives, some of us more than others. And for those who are young enough and/or so inclined, I think there is plenty of evidence and precedent in Epicurean history to support just about any level of involvement that one wants to pursue in

politics. The trick is knowing how much is productive and how much is not in your individual case, but contextual questions like that are always involved in all decisionmaking.

Your goal is to use your life and your time as productively as you can to live as happily as possible, and happiness involves both physical and "mental" pleasures. Only you can make the final decision on how far to get involved in following or participating in politics will enhance your overall mental and physical well-being / happiness / pleasure. Some will want nothing to do with politics, and some won't be able to live with themselves if they aren't "doing what they can."

Post by "Julia" of September 25, 2024 at 6:23 AM

[Quote from Cassius](#)

Given the open lack of desire of most commentators to embrace the whole sweep of the philosophy, "Classical Epicureanism" has seemed to be a workable label so far.

Hmm. "Classical", by referring to the time-period, is a very sensible and clear choice of words. What also makes sense to me is referring to the Stoic/Buddhist/... pseudo-Epicureans as "various brands of 'neo-Epicureanism'". What confused me was that you contrasted classical with "orthodox"? In my mind, "orthodox" refers to either: (1) a school of thought which is true to its roots, or (2) (more commonly) one which merely claims to be true/right/correct by being (professedly, but not actually) genuine/unmodified/original (and in truth is just an extreme interpretation placing way too much emphasis on individual words, specific translations).

That left me wondering: Is there an "orthodox" Epicurean branch in the sense of (2)? Or did you simply mean the various neo-Epicureans? 😊

[Quote from Cassius](#)

On the other hand I think it's important for everyone to have *some* idea of what is going on around them

I agree 👍

[Quote from Cassius](#)

The trick is knowing how much is productive and how much is not in your individual case

For me, it is hard to stay well when surrounded by an unending stream of (or virtually infinite pool of) problems (which is why IT security made me so paranoid I eventually had to quit). I attach too much to leave it be, try to find and solve all problems, lose myself in it. So with politics, I now try to keep it strictly pragmatic for an otherwise quasi-unpolitical life: just the enduring/overarching developments, and changes in law which actually impact me.

[Quote from Cassius](#)

Some will want nothing to do with politics, and some won't be able to live with themselves if they aren't "doing what they can."

I don't think I could live with myself if I hadn't, in fact, done what I can, to the point where it severely impacted me. Knowing that I had an impact, nothing larger than life, but still a droplet in the ocean that will forever, if ever so slightly, change the ripples, now allows me to give myself permission to let go and put myself first, put my own pleasure first (which, needless to say, is what I should have done all along...) 😊

[Quote from Pacatus](#)

I wear a bracelet inscribed with "memento mori." It was Don who pointed out to me that this could be taken as much (maybe moreso) in an Epicurean vein as a Stoic one (where it seems to usually show up).

[Quote from Julia](#)

I agree with Don's perspective that it should be seen in more of an Epicurean than a Stoic light, but to me the phrase "Memento Mori" is too - and this is subjective - to me it is too closely associated with Christianity; but I hear what you're saying: I'll try and see if I can get a nice NFFNSNC ring or pendant somehow.

The NFFNSNC has more of a [PD01](#) connotation, when really I'm looking for [PD02](#) as Cassius has contrasted it above and as Don, Pacatus and I agree is the sense of Memento Mori. While "[Death is nothing to us](#)" is catchphrase-y fixed expression, the choice of words of VS14 is far clearer to me. Besides "[death is nothing to us](#)", is there a condensed, formulaic phrase capturing that [PD02](#)/VS14 meaning which I might want to use?

Post by "Don" of September 25, 2024 at 6:24 AM

[Quote from Julia](#)

I'll try and see if I can get a nice NFFNSNC ring or pendant somehow.



For any readers coming across this at random:

Non Fui, Fui, Non Sum, Non Curo

I was not; I was; I am not; I care not.

I also found an alternate version online:



Non Fui, Fui, Memini, Non Sum, Non Curo

I was not; I was; I remember; I am not; I care not.

That strikes me as almost even more Epicurean than the other version. "The inscription is "To the gods, underworld spirits: I did not exist. I existed. I remember. I do not exist. I don't care. I, Donnia Italia, twenty years old, rest here. Sminthius and Donnia Calliste to their very loyal freedwoman {D(is) I(nferis) M(anibus), non fui fui memini non sum non curo Donnia Italia, annorum XX, hic qui esco Sm[in]t(h)ius et Donnia Calliste, l(ibertae) piissimae}." 1st-2nd century CE, now housed at the Eugène-Camoreyt Museum in France."

I myself carry around on my keychain a ring of beads spelling SFOTSE "Sic fac omnia tamquam spectet Epicurus." Do all things as if Epicurus were watching (quote from Seneca's letter)

Post by "Cassius" of September 25, 2024 at 7:35 AM

Yes Julia I need to be more clear and avoid irony / sarcasm in some formulations, and you are right that "orthodox" has confusing possibilities.

Most of the time I use the term I am referring to "modern orthodoxy," rather than an attitude of actually attempting to be true to the Epicurean views of 2000 years ago. In my experience "orthodoxy" has always had a very negative connotation, and that's why I tend to use it negatively and rarely if ever positively. But you are right, loose references are likely to be confusing, and I plan to work on avoiding the term unless I am very clearly spelling out the meaning I intend.

Post by "Julia" of September 25, 2024 at 9:33 AM

[Quote from Cassius](#)

Yes Julia I need to be more clear and avoid irony / sarcasm in some formulations, and you are right that "orthodox" has confusing possibilities.

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Well, yes, but: What's the difference between this "modern orthodoxy" and "neo-Epicurean"?

[Quote from Don](#)

I also found an alternate version online:

If I may add:

- olim non fuimus, nati sumus unde, quieti nunc sumus, ut fuimus, cura relictā (CIL 8.4840)
[This one is a bit long]
- non fui, fui, non sum, non desidero (CIL 6.38506) [Too Buddhist for me...]
- non fui, et sum, non ero, non mihi dolet (CIL 6.9258) [Too Stoic for me...]
- non fui, deinde fui, modo non sum (CIL 2.404) [Getting closer]

→ "Non fui, nunc sum, non ero" would be great, but I'm unhappy because I just made it up



(Is it even correct Latin? My Latin is practically non-existent. (I know the historical ones were just made up once upon a time, too; but their being historical makes them feel different to me.)) Of the historical ones, so far I might like best the one Don brought up, "Non fui, fui, memini, non sum, non curo" (CIL 13.530):

NFFMNSNC

Hmmm 😊

Post by “Kalosyni” of September 25, 2024 at 9:52 AM

[Quote from Julia](#)

If I may add:

olim non fuimus, nati sumus unde, quieti nunc sumus, ut fuimus, cura relicta (CIL 8.4840) [This one is a bit long]

non fui, fui, non sum, non desidero (CIL 6.38506) [Too Buddhist for me...]

non fui, et sum, non ero, non mihi dolet (CIL 6.9258) [Too Stoic for me...]

non fui, deinde fui, modo non sum (CIL 2.404) [Getting closer]

→ "Non fui, nunc sum, non ero"

Seeing various collected versions and also the very last, brings up wanting to try out a version myself. (Edit 12:29 ET)

I put it all into Google translate and this is what I got:

once we were not, whence we were born, now we are at rest, as we were, care left (CIL 8.4840) [This one is a bit long]

I was not, I was, I am not, I do not miss (CIL 6.38506) [Too Buddhist for me...]

I was not, and I am, I will not be, it does not hurt me (CIL 6.9258) [Too Stoic for me...]

I was not, then I was, but I am not (CIL 2.404) [Getting closer]

→ "I was not, now I am, I will not be"

Post by “Kalosyni” of September 25, 2024 at 9:55 AM

Here is a very long way of saying it (lol):

For an eternity I did not exist, but then I was born.
I died, and now for an eternity I will no longer exist.
Nothing of me remains to be concerned about this.

Post by “Julia” of September 25, 2024 at 10:27 AM

[Quote from Kalosyni](#)

coming up with phrases

Just to avoid confusion ("to come up with" can be: invent or find/remember), the numbered sentences are all historic (CIL is the Corpus Inscriptionum Latinarum). I would consider these translations:

CIL 6.38506: I was not, I was, I am not, I do not **desire** (desidero)

CIL 6.9258: I was not, and I am, I will not be, it **neither pains nor grieves** me (dolet)

CIL 8.4840: Once we were not, whence we were born, now we are **at peace** (quieti), as we were, care left

Granted, from context both "at rest" and "at peace" would be synonymous, but I'd prefer sticking closer to the original: "being quiet, still, peaceful" (quies) has a different connotation than "being at rest" (**re**quies) in my mind 😊

[Quote from Kalosyni](#)

Here is a very long way of saying it (lol):

For an eternity I did not exist, but then I was born.
I died, and now for an eternity I will no longer exist.
Nothing of me remains to be concerned about this.

The kids these days say "Yolo" (You only live once) 😊

(PS: This all reminds me of how much I'm waiting for the Herculaneum scrolls!)

Post by “Cassius” of September 25, 2024 at 12:11 PM

[Quote from Julia](#)

Well, yes, but: What's the difference between this "modern orthodoxy" and "neo-Epicurean"?

I use those interchangeably, depending on whether I am in the mood to be charitable ("neoepicurean") or just want to refer to the groupthink aspect of it ("orthodoxy") 😊

Post by “Kalosyni” of September 25, 2024 at 12:19 PM

[Quote from Julia](#)

Just to avoid confusion ("to come up with" can be: invent or find/remember), the numbered sentences are all historic (CIL is the Corpus Inscriptionum Latinarum).

Thanks and editing my above post 👍

Post by “Julia” of September 25, 2024 at 12:43 PM

[Quote from Cassius](#)

I use those interchangeably, depending on whether I am in the mood to be charitable ("neoepicurean") or just want to refer to the groupthink aspect of it ("orthodoxy") 😊

Oh, I see! Thank you for clarifying 😊

[Quote from Kalosyni](#)

Thanks and editing my above post 👍



Post by “Don” of September 28, 2024 at 7:44 AM

Speaking of "inscriptions"...



A Hellenic or Roman Marble Statue Face (2nd-1st Century BC), of a goddess defaced with a Christian cross during the Late Antique Period. The cross was carved by a Christian, who damaged the face representation of the goddess. Crosses were also sometimes carved on ancient statues to Christianize them for reuse as images of saints. The artifact is now located in the Archeological Museum of Samos in Greece.

"From the 6th Century BC, through the 4th Century AD, sculpture had been created and destroyed, stolen and repositioned, but always prominently displayed and used in the context of Corinthian religion, economic activity, and urban life. Yet from about the 5th Century, creation of new work dropped off rapidly, preceded by a decline in technical ability and availability of raw materials, and closely followed by the defacement and then destruction of most of what existed in public and private contexts.

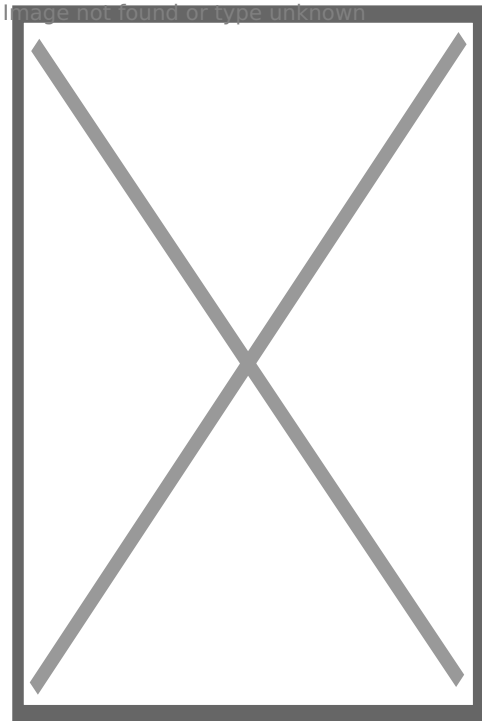
Between the 5th-10th Centuries, the only new sculpture created at Corinth was in the form of architectural members or Christian reliefs for church decoration, while ancient sculpture of "pagan" or "secular" significance alike was steadily marked with crosses, defaced, cut up, reused, or melted down. This new attitude to sculpture was a fundamental change of Late Antiquity, as individually and collectively people both ceased to create new sculpture, and undertook the actual physical destruction of most of what existed.

This late antique change in attitude to sculpture happened all across the Roman Empire, and led both individuals and groups to behave toward the sculpted environment in new and hostile ways."

Amelia R. Brown, "Crosses, noses, walls and wells: Christianity and the fate of sculpture in late antique Corinth" (copied from Twitter/X @archeohistories)

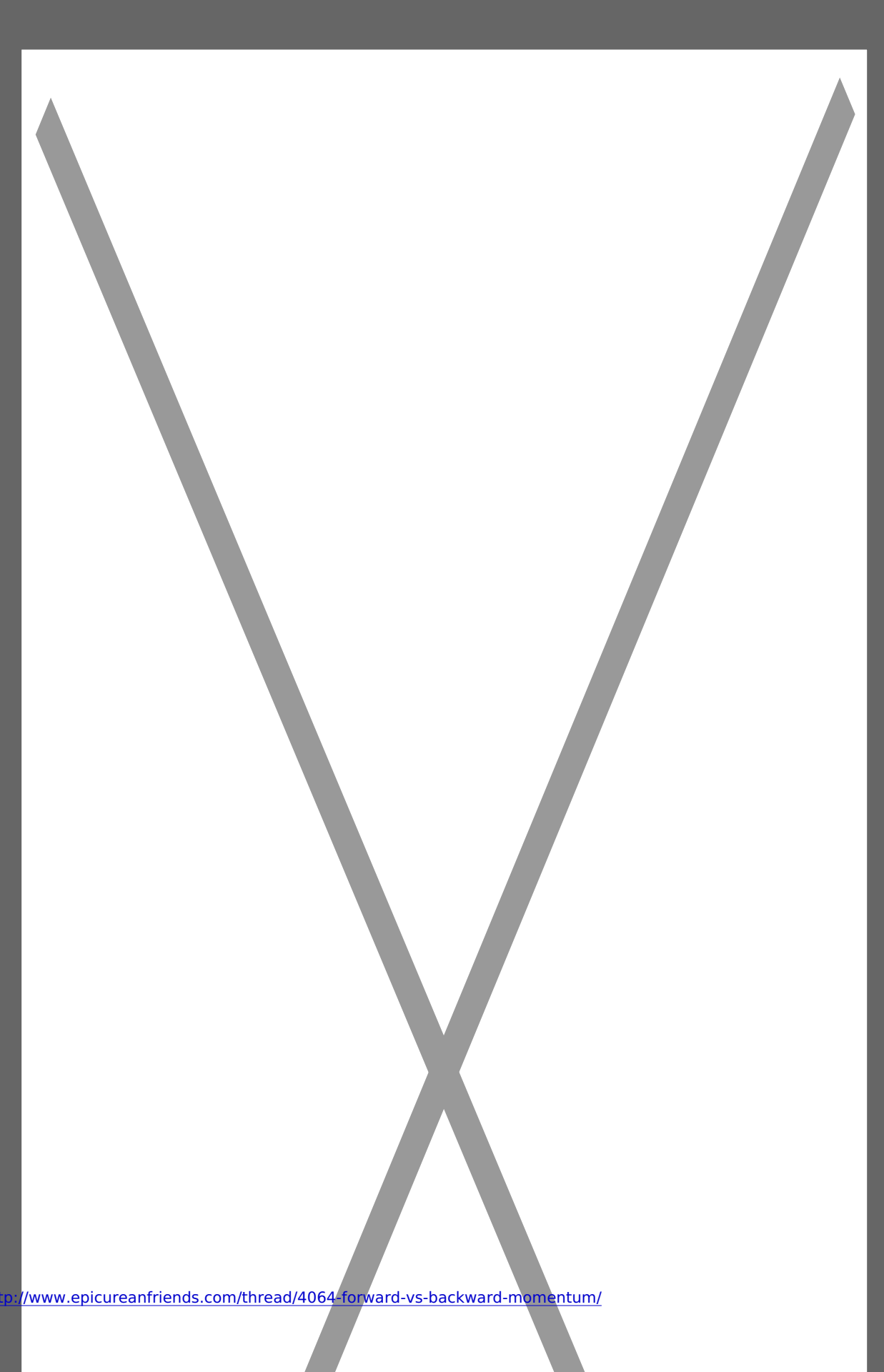
Post by “Don” of September 28, 2024 at 10:54 AM

These defaced statues bring to mind the countless individual *humans* and their communities - including but not limited at all to Epicureans - who were persecuted, killed, marginalized, beaten into submission, by the "triumph" of Christianity. Bart Ehrman had reminded us that a "triumph" is not a metaphor in ancient Rome. It is a celebration of the subjugation of your enemy, a parade of their enslaved men, women, and children through the streets of the city. Displaying your power that has hammered an enemy into submission.



[The Triumph of Christianity - Wikipedia](https://en.wikipedia.org)
en.wikipedia.org

Image not found or type unknown



[Roman triumph - Wikipedia](https://en.wikipedia.org)
en.wikipedia.org