

How To Place Epicurus In Relation To "Nominalism"?

Post by "Cassius" of June 13, 2021 at 7:23 AM

OMG THIS is a memorable paragraph, and what a line! "**A rose is a rose, that is, a whole, not a juxtaposition of properties.**"

Quote

The formulae in Her. 69 all point towards considerations about body which go beyond the actual perceiving of distinct properties, the ἐπαισθήματα mentioned by Diogenes Laertius (D.L. X, 32)58: the distinct perceptions which cannot refute one another, and attest the truth, or trustworthiness of all perceptions. Rather, on the basis of the different ἐπαισθήματα (e.g. red colour perceived through sight, sweet perfume perceived through smell, velvety texture perceived through touch etc.), a perceiver has what Epicurus calls an ἔννοια, a conception, say, of a rose (Her. 69). **And indeed, a rose is a rose, i.e. a whole, not a juxtaposition of properties.** Thus Epicurus insists, with the repeated use of ὅλον and ἀθρόον especially in the discussion of the status of properties, that a body is really a whole or a whole is really a body, repeating twice in less than ten lines, that what is referred to as the ὅλον is «by us, called body» (Her. 70, 5 and 71, 4-5). Thus it is our mind, our way of thinking, which enables us to grasp the body as the whole it really is; for an ἔννοια, elsewhere referred to as an «ἐπίνοια» (Her. 45, also D.L. X, 32), corresponds to the further stage after sense-perception, in which reasoning and memory have a prominent role in forming a mental presentation of reality. The passage from perceptions, («irrational and without memory») to the conceptions a person has, is described in the following manner: as always proceeding from sense-data with the addition of the mind's arrangement of the data, through direct experience (περίπτωσης), or by analogy (ἀναλογία), by resemblance (ὁμοιότης), or by composition (σύνθεσις) and eventually also with some form of reasoning (τι καὶ τοῦ λογισμοῦ, in D.L. X, 32).