

Episode 334 - EATAQ 16 - Further Epicurean Analysis of the Problems With The Stoic "Kataleptic Impression"

Post by "Cassius" of May 17, 2026 at 7:49 AM

I can't find a good authoritative page I can screen clip but at the hazard of it being wrong here is chatgpt:

VII.46 is where Diogenes is summarizing Stoic epistemology. The Greek wording varies slightly by edition, but the key line containing *katalepsis* is essentially:

Quote

κατάληψιν δέ φασιν εἶναι συγκατάθεσιν καταληπτικῆ φαντασία

A fairly literal translation:

Quote

They say that *katalepsis* is assent to a cognitive impression.

Here is a word-by-word interlinear layout:

Greek	Transliteration	Basic sense
κατάληψιν	katálēpsin	apprehension / cognitive grasp
δέ	de	and / moreover
φασιν	phasin	they say
εἶναι	einai	to be
συγκατάθεσιν	synkatáthesin	assent / acceptance
καταληπτικῆ	katalēptikēi	cognitive, grasping
φαντασία	phantasiai	impression / appearance

A more natural English rendering:

Quote

"They say that apprehension consists in giving assent to a cognitive impression."

Now to your specific concern: the form you wanted is not dictionary-form **κατάληψις**, but:

κατάληψιν

That ending **-ιν** marks the **accusative singular** form. Greek dictionaries list the nominative:

κατάληψις → **katálēpsis**

So the morphology is:

- κατάληψις = nominative (“apprehension”)
- κατάληψεως = genitive (“of apprehension”)
- κατάληψιν = accusative (“apprehension” as object)

The Stoic chain being described here is:

φαντασία → κατάληψις → ἐπιστήμη

- impression
- cognitive grasp
- knowledge

That sequence becomes particularly important for Epicurean comparisons because Epicureans accepted sensory impressions as criteria but rejected the Stoic notion of a special “cognitive” impression guaranteed by nature.