

# **Lucretius - Not Accidents, Not Incidents, But "Contextidents"**

**Post by "Cassius" of January 7, 2018 at 1:10 AM**

I think we probably are not on the same topic, agreed. The issue is that I think is of concern is when it might be proper to use terms like accidental, which imply fortuity, to combinations of atoms into bodies, and it seems to me that those circumstances would be extremely rare, given that the changes in bodies also operate according to the movements of the combinations of atoms of which they are part. Words implying events and symptoms in normal speaking imply causation and natural relationships, while words implying accident and fortuity imply breaking of exactly those expectations. I think that Epicurus would have wanted to stress that while slavery is not a permanent attribute it most certainly is not "accidental" either, but rather a result of a sequence of events that was not initiated either by gods or by chaos. To observe that some attributes of human life are changeable is not particularly useful unless one is looking to draw conclusions about the nature of that change, i.e. was the change caused by gods? Was it totally chaotic? If either of those alternatives is true, then successful happy living by studying nature is impossible.