

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

**Post by "Maciej" of January 7, 2018 at 10:42 AM**

Slavery is not accidental in the sense that it causes itself. But in relation to human nature it is accidental because human nature can be imagined without it. Human may or may not be a slave. That is all to it. Word may be at first glance misleading but it is used to denominate in English Aristotle's distinction between essential and accidental properties. And Epicurus' one is very similar to it. I am pretty sure that they both use symptomata to denominate temporary/not essential properties.