

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

Post by "Cassius" of January 7, 2018 at 11:17 AM

Yes now we are getting to the point. When you say: "in relation to human nature it is accidental because human nature can be imagined without it" that may be a technical philosophical definition (I don't know; would be interested if you have a cite) but that definition is totally divorced from the real world of ordinary people have speak of "accidental" as involving fortuity. And it is in the real world of ordinary people that I want to talk about Epicurus' philosophy to people who need it.

So to restate when you say: "Word may be at first glance misleading but it is used to denominate in english aristotle distinction between essential and accidental properties." I would reply that you may indeed be right in the academic classrooms - I don't know - but I (don't want this to sound harsh) but have very little interest in their technical word games when it serves to confuse the general public.

Maciej as always thank you for discussing this with me as always, because this is exactly the point I wanted to pin down. I want to be accurate in discussing these things, and I know that "accurate for the technicians" may not be the same as "accurate for the general public." When the academic translators want to use a word a certain way I don't need to make a judgment as to whether their intention is fair or foul, but when I want to talk to real-world people about issues they should understand, I want to use whatever words will lead to accurate understanding. And in this case fortuity I would contend is the furthest thing from Epicurus' mind in describing how the atoms come together so as to emerge into the real world - the "shores of light."