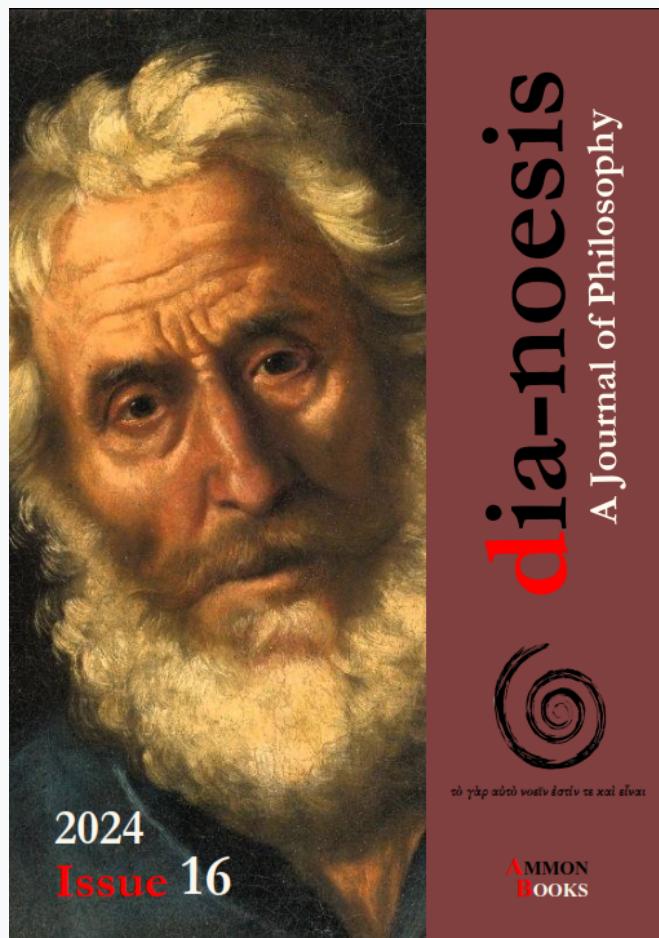


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Philosophy in Late Antiquity Middle Platonism, Neopythagoreanism, and Neoplatonism



## Preface

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## Preface

**T**his is a special volume dedicated to **Philosophy in Late Antiquity** and, more specifically, to **Middle Platonism, Neopythagoreanism, and Neoplatonism**. It includes articles that focus on philosophical concepts and theories that emerge during this particular period of time, which can relate to any philosophical branch.

**John Dillon**, in the first article, entitled “**Can Theurgy Save the World? Some Thoughts on the ‘Divinisation’ of Matter in the Philosophy of Iamblichus**”, explores on the basis of the concept of “theurgy” the issue of matter and how it is approached by Iamblichus. Through this particularly interesting question he lays the foundations for an “ecological” approach to the environment in contemporary reality.

The next article, entitled “**Rivers, Tides and Currents. A Note on the History of Ancient Hydrology**”, written by **Eugene Afonasin**, is devoted to the history of the accumulation of scientific knowledge about natural phenomena in the Hellenistic and early Roman periods, especially in the works of representatives of Stoic Platonism and Middle Platonism. Above all, it concerns the question of adapting the classical scientific terminology, dating back to the metaphysics of the Ancient Academy and early Peripatetics, to the new methodological principles, which came to the fore only in the context of the comprehensive systematisation of scientific knowledge in the period of late antiquity.

**Stavros Dimakopoulos**, in his article, entitled “**Between Chaos and Cosmic Order: The Ambivalent Disposition of Matter in Middle Platonism**”, discusses the question of matter in Middle Platonism. He specifically investigates the three divergent conceptions of it as they can be derived from Plato’s *Timaeus*, focusing especially on Plutarch as well as Numenius, Alcinous, and Apuleius.

**Apostolos Kaproulias**, in the next article, entitled “**The ‘intentional’ benevolent self-sufficiency of the One according**

**to Plotinus**”, investigates the One in Plotinus’ worldview and how as a reality, while enclosed in itself, it operates simultaneously and on the basis of its free will in order to produce the natural world within the framework of a clearly monistic system where pantheism is excluded.

In the next article, entitled “**The concept of immutability in Proclus: Theoretical approaches based on the first book of *Theologia Platonica***”, I focus on the theoretical reflections of the Neoplatonic philosopher Proclus. Specifically, I investigate how immutability is located exclusively at the divine level and is related to the process of divine emanation.

**Alexios Petrou**, in his article, entitled “**Pythagorean Philosophy and Theurgy on Friendship**”, discusses the concept of friendship and the way in which Pythagorean concepts are commented upon, especially by Iamblichus, moving along both the historical and systematic axes.

**Christos Terezis**, in the last article, entitled “**Syrianus’ critique of Aristotelian antiplatonism: general remarks**”, approaches a passage from Syrianus’ commentary on Aristotle’s *Metaphysics*, in order to highlight both the criticism of the founder of the Lyceum on the Platonic theory of Ideas and the Platonic reading of this criticism by Syrianus.

At this point, I would like to express my gratitude first and foremost to the exceptional scholars who submitted remarkable articles, which compose a volume that aspires to be a true contribution to the international literature and to inspire fruitful discussions.

Furthermore, I owe special thanks to the editor of the *Dia-noesis: A Journal of Philosophy*, **Elias Vavouras**, who assigned me the editing of this volume and trusted my judgment on scientific issues that refer to such a critical period of the human spirit from a philosophical point of view.

**Lydia Christ. Petridou**  
Guest Editor of Special Issue