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POWER AND DIVINATION IN IAMBlichUS' *DE MYSTERIIS*

The notion of mantikê among the later Neoplatonists has not been thoroughly studied. Their very complex ontological systems are of course suffused with expansive notions of the divine and its continuous presence throughout the cosmos. While this may seem like a congenial environment for traditional practices of mantikê -- or divination from entrails, oracles, dreams, bird flights, and many other sources -- they are kept at arms length, and treated only with caveats and reservations within the work that most directly discusses the topic, Iamblichus *De mysteriis*, book 3. I will examine the ways in which Iamblichus positions the divinity of this traditional divine power.