PHENOMENOLOGY AND ANCIENT THOUGHT

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Patočka, Jan. "Time, Myth, Faith." Translated by Alex Zucker. In *The Selected Writings of Jan Patočka: Care for the Soul*, edited by Ivan Chvatík and Erin Plunkett, 165-84. Bloomsbury Academic, 2022.

In "Time, Myth, Faith," Jan Patočka undertakes a phenomenologically oriented interpretation of the problem of time, a problem of meaning rather than one of measurement, by distinguishing several fundamental temporal structures, and showing how they are lived and understood within human existence. He thus begins by separating the temporal world, as an ordered totality of positions, from the phenomenon of successiveness, which Patočka identifies as the decisive feature that distinguishes time from space, since succession is "fundamentally asymmetrical," and introduces a constant division of reality into past and future through the moving present. From this structural clarification, the philosopher turns to the way time is experienced and interpreted in myth and faith. Mythical consciousness, he thus proposes, does not thematize time primarily as an open or problematic dimension, but rather neutralizes its tension through binding events to a primeval order that renders becoming intelligible and bearable. Myth therefore belongs to a way of life in which meaning is given rather than questioned, a mode of life where the temporal dimension does not present itself as a problem. This changes when the experience of time becomes explicit and pressing, argues Patočka, especially in relation to irreversibility, finitude, and responsibility. Faith appears here as a lived temporal attitude rather than a theoretical doctrine, an attitude that accepts the openness of the future as well as the burden of decision, transforming the experience of time into one of expectation and commitment rather than repetition. Patočka emphasizes that faith involves courage, since it must persist where the immediate trust of naïve life has been shaken and where the future can no longer be assumed to resemble the present. In this sense, faith represents a deepening of temporal awareness rather than a retreat from it. Throughout the text, Patočka's analysis proceeds descriptively, focusing on how time is given in experience rather than on metaphysical speculation, thus giving the essay a clear phenomenological orientation. At the same time, it shows the philosophical importance of ancient thought, myth especially, not as

obsolete explanation, but as original way in which human beings oriented themselves within time and the world. By clarifying these temporal attitudes without reducing them to psychology or cosmology, "Time, Myth, Faith," shows how phenomenological reflection can retrieve ancient insights while remaining attentive to the concrete structures of lived temporality, making the essay a key contribution to a phenomenology that understands time as a central problem of human existences rather than a merely objective framework. By treating myth as an original disclosure of lived temporality and by analyzing it phenomenologically rather than historically or doctrinally, Jan Patočka's essay accentuates the legitimacy of incorporating ancient thought into phenomenology's corpus.

Russon, John. "To Account for the Appearances: Phenomenology and Existential Change in Aristotle and Plato." *Journal of the British Society for Phenomenology* **52, no. 2 (2021): 155–68.**

John Russon's article explores the intersection of ancient philosophical reflection and contemporary phenomenological inquiry, examining how classical approaches to experience and understanding might be able to illuminate enduring questions related to lived human experience. Thus, Russon revisits ancient Greek philosophy through the lens of contemporary phenomenology, and argues that both Plato and Aristotle exhibit methodological commitments that resonate highly with phenomenological description but also with existential transformation. The author's core aim is not anachronistic assimilation of ancient texts into the phenomenological tradition; it is rather to highlight structures of experience in Aristotle and Plato that are congenial to phenomenological inquiry, that is, focusing on subjective lived experience, and on topics that align well with said tradition. Beginning with Aristotle, Russon identifies in key texts a profound concern with the coupling of subject and object, but also a methodological insistence on answering the call of the terms of experience. According to the author, Aristotle's attention to lived experience, especially when it comes to ethical and perceptual contexts, is one that parallel's the descriptive project of phenomenology. Turning to Plato, Russon explores Socratic dialogue as a phenomenological practice of reflection and transformation, in that Socrate's interrogative method encourages interlocutors to stay with the appearance of concepts and their own understanding, resisting assertions in favor of deep scrutiny. In doing so, according to Russon, Plato's dialogues enact an existential change by foregrounding how one's behavior towards beliefs shapes one's world, something that anticipates later existential phenomenology's focus on being-in-the-world. Ancient thought is

important for contemporary philosophy, Russon suggests, because it exemplifies early forms of descriptive and existential reflection on experience, which structure how we inhabit, view, and interpret our world. By attending to these ancient practices, phenomenology gains historical depth along with conceptual richness, while also showing that its core concerns: description, embodiment, and existential transformation are rooted in the foundational texts of Western philosophy.

Patton, Cheryl Marie, and Josh Broward. "The Giants and Forerunners of Phenomenology: Husserl, Heidegger, and their Predecessors." *American Journal of Qualitative Research* **7, no. 4 (2023): 79-94.**

The article provides a broad historical overview of the development of phenomenology, situating the early twentieth-century figures Edmund Husserl and Martin Heidegger within a farther trajectory of philosophical reflection on experience and subjectivity. The authors mention that while Husserl is widely regarded as the founding father of phenomenology, and Heidegger is primary successor, who further refined and expanded the movement, neither emerged in a philosophical vacuum. Rather, their ideas were foreshadowed by earlier thinkers, extending back to ancient Greece and other antecedents whose thinking prefigured central phenomenological concerns such as those on the nature of lived experience and the structures of consciousness. According to Patton and Broward, to understand the roots of phenomenology is to trace its lineage, but also elemental in deepening contemporary qualitative researchers' appreciation for its methodological underpinnings, more so when phenomenology is deployed a framework for in-depth inquiries into subjective reality. The article serves thus a dual purpose: it charts key developments in phenomenological philosophy, from Husserl's foundational formulations through Heidegger's hermeneutic interpretations, while also highlighting the wider historical currents that inform said formulations, suggesting that the central insight of phenomenology has antecedents prior to formally being established as a movement. For instance, antecedents such as the fact that phenomena must be explored from within as they are lived. In drawing attention to the wider intellectual backdrop against which Husserl and Heidegger worked, the authors remind readers that phenomenology's emphasis on intentionality, the description of experience, and the interplays between subject and word are part of a larger philosophical lineage. Which is a historical perspective that, beyond situating phenomenology within the broader history of thought, reinforces the reason why engagement with earlier philosophical traditions remains an essential resource for phenomenological

inquiry and also for structuring how worlds and experiences are thought of in both philosophy and qualitative research.

Leitlande, Gita. "Authentic Existence: Bridging Phenomenology and Stoicism." *Problemos* **101 (2022): 92–104.**

Gita Leitlande's "Authentic Existence: Bridging Phenomenology and Stoicism" undertakes a comparative philosophical investigation into how the concept of authentic existence is articulated within two distinct traditions: phenomenology and stoicism. The article sets out to analyze authentic and inauthentic existence, personal renewal, the cosmological framework for ethics, being part of community, and the role of death in both traditions, arguing that despite substantial differences between them, there are various degrees of conceptual convergence that allow for meaningful philosophical dialogue. Leitlande begins by situating the notion of authentic existence within Heidegger's existential ontology, particularly as articulated in *Being and Time*. Here, inauthenticity is depicted as an everyday mode of being immersed in the "they," whereas authentic existence emerges through a reflective stance toward one's own Being, especially in relation to temporality and death. In contrast, stoicism, especially in its Roman expressions via Epictetus and Seneca, conceives authentic existence more normatively and ethically: living according to reason and nature is the path to a virtuous life. While Heidegger does not attach moral valuation to authenticity, the stoic lens treats the philosophical life as morally superior, such that living inauthentically is akin to being "a slave" to external influences. The article's comparative analysis extends to community and ethical life: both traditions affirm that authentic existence does not entail isolation but involves active engagement with others. stoic cosmopolitanism and Husserl's notion of a "community of love" are juxtaposed to highlight how ethical life is shaped within a social context. The role of death also features prominently: Heidegger's existential anticipation of death parallels Seneca's emphasis on the lived experience of mortality, both illuminating how awareness of finitude can deepen lived authenticity. Leitlande's study concludes that, despite divergent metaphysical and methodological foundations, phenomenology and stoicism reveal compatible aspects of authentic existence, particularly in their emphasis on consciousness, reflection, social participation, and ethical self-ownership. This comparative approach reveals a dynamic interplay between ancient ethics and twentieth century phenomenological thought, suggesting prosperous avenues for further engagement between these traditions.

Murray, Michael. "Husserl and Heidegger: Constructing and Deconstructing Greek Philosophy." *The Review of Metaphysics* **41, no. 3 (1988): 501–18.**

In an examination of twentieth-century phenomenology, as developed by Husserl and Heidegger, Michael Murray speaks of its inherently framed nature, that is, in this case, framed by distinctive interpretative relationships to ancient Greek thought. The author also highlights the enduring significance of Greek philosophy when it comes to understanding the underlying structures and purposes of phenomenological inquiry. Murray argues that phenomenology is not only historically indebted to the Greeks but that its very conceptual foundations reflect Greek modes of thinking, which is a significant addition, and also distinction, when considered alongside other texts that bring together phenomenology and ancient thought. The author positions Husserl's thought, his approach, as *constructive* in carrying forward and adapting Greek philosophical science towards a rigorous philosophical project, and Heidegger's approach as *deconstructive* in critically unraveling classical metaphysical assumptions and revealing more originary ways of thinking about being. For Husserl, Greek philosophy provides essential concepts such as *eidos* and intentionality that ground his commitment to describing conscious experience and its structures, aligning phenomenology with a broader Greek concern for *phainómenon*, or what appears to consciousness, and for the systematic articulation of how phenomena show themselves in experience. By contrast, Heidegger's engagement with the Greeks, involves a hermeneutic dismantling of later metaphysical accretions to recover a more primal sense of being that he identifies in pre-Socratic and classical Greek thinking, thereby reshaping phenomenology into an existential project attentive to *Dasein*'s situatedness in the world. Murray's contrast underscores why ancient thought remains important for phenomenology: it not only shapes the historical genesis of phenomenological methods and concepts but also structures how phenomenologists conceive of the world, experience, and human existence, revealing that the interplay between construction and deconstruction in Husserl and Heidegger alike is rooted in their respective readings of Greek philosophy.

Larsen, Kristian, and Pål Rykkja Gilbert, eds. *Phenomenological Interpretations of Ancient Philosophy.* **Brill, 2021.**

This volume is a comprehensive collection that examines how ancient Greek philosophy has been received, interpreted, and rearticulated within the phenomenological tradition, demonstrating the continued relevance of classical thought for contemporary phenomenological inquiry. The collection brings together essays that trace the historical and conceptual engagement between phenomenologists and ancient philosophy, showing that for many thinkers in the phenomenological movement, Greek philosophical inquiry is more than an object of historical interest, it is a source of foundational insights into the nature of experience, the structures of consciousness, and the articulation of being that resonate with phenomenological concerns; ancient figures thus take "pride of place" in dialogues with Husserl, Heidegger, Gadamer, Klein, Arendt, Fink, Patočka, Levinas, and Derrida, among others. The broad scope of the collection, which includes contributions addressing topics such as dialectic, embodiment, cosmology, and the politics of thinking, illustrates that ancient thought can be phenomenologically productive in multiple registers, offering resources for describing lived experience while also unpacking conceptual presuppositions, and reconsidering the origins and purposes of philosophical practice. By situating phenomenology's major figures in conversation with Greek philosophy, the editors underscore that one of the most important reasons for which ancient philosophy matters for phenomenology is that it furnishes historically-rooted frameworks for understanding phenomena as they appear, it enriches phenomenological method by foregrounding historical ontology and existential concerns, and it also deepens how worlds and experience are structured conceptually and existentially within phenomenological reflection. The result is a volume that maps the reception of ancient philosophy and shows its ongoing capacity to shape and inform phenomenological thought.

Tymieniecka, Anna-Teresa, ed. *Phenomenology/Ontopoiesis: Retrieving Geo-cosmic Horizons of Antiquity: Logos and Life. Analecta Husserliana*, 110. Springer, 2011.

Phenomenology/Ontopoiesis is an expansive volume that situates phenomenological inquiry within a deep engagement with ancient Greek conceptions of logos and the cosmic dimensions of experience, arguing for the ongoing relevance of antiquity in shaping contemporary phenomenological perspectives on life, world, and being. The collection brings together a range of essays that seek to retrieve and rearticulate the ancient Greek controversy over flux and stasis through the doctrine of logos as articulated by Heraclitus, emphasizing the connection

between the human soul and the cosmos as central to a more foundational understanding of lived experience and existence. In foregrounding the intertwining of human life, earth, and the wider cosmos, the collection confronts more narrowly anthropocentric presentations of phenomenology by extending its horizons toward what Tymieniecka and contributors describe as the *geo-cosmic and ontopoietic dimensions of life*, where logos is not merely rational structure but a dynamic connective principle that orders becoming and presence across levels of reality. This engagement with ancient thought underscores why Greek philosophy matters for phenomenological reflection: it provides a rich conceptual inheritance concerning the unity of life and world that can deepen the description of experience, the structural features of existence, and the ways phenomenology might conceive of the world as a living whole rather than a static backdrop. By retrieving neglected cosmic aspects of logos and situating them within a phenomenological framework of life and becoming, the volume illustrates how ancient philosophical horizons continue to structure and enrich phenomenological approaches to understanding human existence and the world we inhabit.

Hopkins, Burt. "Phenomenology and Ancient Greek Philosophy: Methodological Protocols and One Specimen of Interpretation." In *Phenomenological Interpretations of Ancient Philosophy*, edited by Kristian Larsen and Pål Rykkja Gilbert, 229-59. Brill, 2021.

In his chapter in *Phenomenological Interpretations of Ancient Philosophy*, Burt Hopkins examines how phenomenological methods can illuminate ancient Greek philosophical texts while also remaining attentive to their distinctive ontological structures, offering a model for reading these works that balances methodological rigor with historical sensitivity. Hopkins emphasizes that ancient thought, particularly in Plato, cannot be read merely through the lens of later formal or Cartesian frameworks, that is, not without losing the integrity of the phenomena it presents. Drawing on Husserl's analyses of intentionality and Jacob Klein's insights, he argues that what phenomenology does is provide the tools for understanding the internal coherence of Greek intelligibility, such as the way beings are grasped in their full relational and eidetic structures, rather than as abstracted elements of formal ontology. Hopkins illustrates this approach through a reading of one of Plato's dialogues, *The Sophist*, showing how the text's treatment of being, knowledge, and intelligibility can be interpreted as phenomena in their own right, more than as precursors to modern philosophical systems. By developing "methodological protocols" for such readings, the chapter demonstrates that

phenomenology is not merely a lens imposed on ancient texts, but a practice that can recover the experiential and conceptual horizons these texts themselves articulate. This approach underscores the broader significance of Greek philosophy for phenomenology: it offers a rich repertoire of ontological structures, conceptual distinctions, and modes of reflection that shape how worlds and experience are conceived. Hopkins's work contributes therefore to the ongoing dialogue between phenomenology and ancient thought, showing that careful, historically-grounded phenomenological interpretation can reveal the ways in which the ancients themselves grappled with existence, intelligibility, and the conditions of human experience.

Heidegger, Martin. *Early Greek Thinking.* Translated by David Farrell Krell and Frank A. Capuzzi. Harper & Row, 1984.

Martin Heidegger's *Early Greek Thinking* brings four essays devoted to Anaximander, Heraclitus, and Parmenides. The volume belongs to Heidegger's later work and continues his sustained effort to rethink the history of philosophy, returning to what the philosopher understands to be its most original beginnings. This return consciously resists both philological reconstruction and systematic metaphysics. These essays are not offered as historical reconstructions of early Greek doctrines, but as attempts to think along with fragmentary sayings situated at the inception of metaphysics, before its later systematic consolidation, a task that the philosopher himself recognizes as hazardous, since it risks anachronism or silence. Heidegger approaches the fragments as ways of saying rather than as propositions. What matters for Heidegger is not theoretical coherence but the manner in which the saying itself emerges. Terms such as *logos*, *aletheia*, and *moira* are treated as ways in which being comes into presence, not as conceptual tools that are designed to explain it. It is worth remembering that this is a move that has often been criticized as an etymological overreach, yet one that Heidegger defends as a necessary break with representational thinking. Heidegger explicitly remarks that "logos means gathering", indicating a letting-appear rather than logical articulation. In this sense, early Greek thought is presented as attentive to the emergence of beings in a field of revelation that has not yet been reduced to objectivity or representation. Heidegger's reading of *aletheia* as revelation, "unconcealment," emphasizes that truth is an event in which revelation and concealment belong together, a theme that resonates with his phenomenological concern with how phenomena manifest themselves. The essay on Anaximander highlights the difficulty of thinking with fragments without subordinating them to later philosophical frameworks. Heidegger's interpretative restraint reflects a

phenomenological attitude that suspends explanatory ambition in order to let what appears appear as it appears. Similarly, the essays on Heraclitus and Parmenides treat *logos* and *moira* as names for an ordering or gathering that grants beings their presence, rather than as rational principles imposed by a thinking subject. What matters is not the correctness of an interpretation, but the possibility of being addressed by the word itself. The connection with phenomenology lies in Heidegger's conviction that early Greek thought exemplifies a non-theoretical relationship to being. Phenomenology, as practiced by Heidegger, seeks to recover this relationship by paying attention to how meaning and presence are given before conceptualization. The Greeks matter because they show a way of thinking that remains close to the phenomenon, before the dominance of metaphysical explanations. *Early Greek Thinking* therefore serves both as a critique of the philosophical tradition and as a resource for phenomenology, mentioning also that this dual role remains unstable in some views because Heidegger's retrieval of the Greeks risks becoming itself another philosophical construction, a resource suggesting that a renewed relationship with ancient thought can reorient philosophy toward the event of revelation that makes thinking possible for the first time.

De Santis, Daniele, and Claudio Majolino, eds. *Phenomenology and the History of Platonism. Studia Phaenomenologica*, no. 20. Romanian Society for Phenomenology / Zeta Books, 2020.

Phenomenology and the History of Platonism offers a rich and multifaceted exploration of the intersections between phenomenological philosophy and platonic thought. The volume's contributors engage both historically and conceptually with the ways in which Plato's ideas have been received, interpreted, and reformulated within the phenomenological tradition. The editors' introduction, "Phaenomenologia sub specie Platonis," sets the stage for this inquiry by foregrounding the thematic focus on phenomenology under the aspect of Plato and by situating Platonic concerns within phenomenological reflection. A number of essays in the collection explore how seminal figures in phenomenology relate to Platonic themes. Emiliano Trizio's study of Husserl's engagement with the *Timaeus* highlights Husserl's view of Plato's creation myth as foundational for a teleological conception of metaphysics, notably as Husserl envisaged it in relation to transcendental phenomenology. William H. Koch's contribution addresses the age-old problem of universals as inhering in both Plato and phenomenology, tracking how Husserl and Heidegger differently orient phenomenological method in response to this Platonic problem. Other essays examine phenomenological appropriations and revisions

of Platonism, including Georgios Tsagdis and Rozemund Uljée's analysis of Jan Patočka's *Platonism of care*, where the phenomenological project of decentering the subject is juxtaposed with the quest to redefine the soul's place in philosophical inquiry. The volume also situates these dialogues in broader philosophical currents by engaging figures such as Brentano, Fink, Heidegger, Levinas, and contemporary thinkers whose work refracts Platonic categories through phenomenological methods. Collectively, the essays in this volume demonstrate a sustained and nuanced effort to understand Platonic ideas not as static historical doctrines but as dynamic interlocutors for phenomenology. The result is a philosophical work that contributes significantly to the ongoing historiographical task of articulating the genealogies of phenomenological concepts in light of their Platonic antecedents and transformations.

Manchester, Peter. *The Syntax of Time: The Phenomenology of Time in Greek Physics and Speculative Logic from Iamblichus to Anaximander*. Studies in Platonism, Neoplatonism, and the Platonic Tradition, 2. Brill, 2005.

Peter Manchester's *The Syntax of Time* provides a distinctive historical and phenomenological inquiry into the concept of time as it emerges across Greek thought and Neoplatonism. As suggested by its very title, the work pursues a thematic unity around a phenomenological *syntax of time*, in that it makes the proposition that Greek philosophical engagements with time have been widely misunderstood, and also that only through a recovery of their underlying logic can one reshape any contemporary understandings of time in ancient thought. Each chapter of the book addresses key figures who have shaped historical conceptions of time. Manchester begins by juxtaposing Husserl's two-dimensional account of inner time-consciousness with Iamblichus's Neoplatonic reception, establishing a phenomenological bridge that grounds his later analyses. He then turns to Plotinus's articulation of time and the soul, Aristotle's treatment of physical time, and close textual engagements with Parmenides and Heraclitus. The thematic progression, from late antiquity back toward the Presocratics, underscores the author's conviction that temporality is not merely a derivative feature of motion but a fundamental aspect of speculative logic traced to early Greek fragments. The book collects studies written over a long period and revised for this edition, resulting in varying approaches across chapters, but also providing a substantial contribution to the philosophy of time and ancient thought. The text includes appendices such as Aristotle's physical lectures and Parmenides' fragment, a bibliography, and an index, all of which support its utility as a reference for specialists. While challenging in its interpretive density, Manchester's work invites readers to reconsider

entrenched assumptions about time's role in both phenomenological and historical contexts, making it a significant contribution to philosophical studies of temporality and ancient speculative logic.

Arnold, Thomas. "Ancient Greek Philosophy and Phenomenology." In
***Encyclopedia of Phenomenology*, edited by Nicolas de Warren and Ted**
Toadvine. Springer, 2025.

In "Ancient Greek Philosophy and Phenomenology", a multifaceted work, Thomas Arnold offers a concise and illuminating overview of the ways in which ancient Greek philosophy intersects with the phenomenological tradition. The entry situates Greek thought not merely as a historical precursor but as an active intellectual presence in phenomenological reflection, shaping both explicit engagements and more subtle, structural affinities. This dual emphasis, that is, on both direct reference and implicit conceptual influence, underscores the enduring relevance of classical Greek philosophy for contemporary phenomenological inquiry. Arnold begins by foregrounding the prominent role Greek philosophy plays in the work of many phenomenological authors, noting that some thinkers invoke ancient figures like idols, paradigms, or warnings, while others incorporate Greek terminology or engage in sustained textual interpretation. The entry highlights that such engagements are varied, ranging from philological readings of extant texts to broader thematic resonances in phenomenological approaches to experience, language, and consciousness. However, Arnold is careful to acknowledge that the philological validity of some engagements, especially in thinkers like Heidegger, remains a matter of debate within scholarship, indicating a thoughtful awareness of interpretive complexity. Beyond explicit reference, Arnold suggests that many ancient ideas resonate implicitly within phenomenological thought. In this respect, the entry charts how structural or thematic correspondences between Greek and phenomenological texts often inform conceptual frameworks and philosophical concerns without overt citation. This approach contributes to understanding Greek philosophy's living influence on phenomenology rather than viewing it as a static historical background. Overall, the entry functions as a clear and useful reference point for scholars interested in the historical and conceptual dialogue between these two traditions. While necessarily brief, it captures the complexity and diversity of engagements that continue to animate philosophical work at the intersection of ancient and phenomenological thought.

Weiss, Naomi. *Seeing Theater: The Phenomenology of Classical Greek Drama.* University of California Press, 2023.

Often when we think of classical Greek drama, we think of it in terms of philosophical thought, given that the themes and motifs encountered in these works were also encountered in ancient philosophy. In *Seeing Theater*, Naomi Weiss presents a study of visual experience in ancient Greek theater through the lens of phenomenology, creating thus an original model for understanding how audiences of the time might have seen and engaged with dramatic performance. Notable for its ambitious attempt to approach Greek drama not simply as text or historical artifact, but as a visually and perceptually complex cultural phenomenon that interrogates the very act of seeing itself, the book shows that theater was and can continue to be a significant form of philosophical practice that enacts core questions of ancient thought such as: temporality, perception, ethical agency, and the structure of lived human experience. *Seeing Theater* thus situates classical drama within the intellectual currents of Greek thought, and reveals how theatrical representation functions as a lived laboratory of phenomenological reflection. The volume is structured in four chapters, each focusing on a distinct aspect of theatrical visuality. For instance, in the analysis of prologues in *The Acharnians* and *Oedipus at Colonus*, Weiss explores how dramatic space and spectatorial orientation are constructed so that internal characters function as "internal spectators," aligning audience perception with the play's spatial and thematic dimensions. This instills a sense of fluid engagement between viewers and performers, destabilizing simple notions of visual certainty. Subsequent chapters examine the instability of perceptual objects—bodies, masks, and props—in plays like *Theoroi*, *The Suppliants*, and *The Birds*, demonstrating how dramatic forms problematize straightforward vision. Weiss further engages the representation of pain in *Oedipus Rex* and *Prometheus Bound*, where empathic and intercorporeal responses complicate the spectator's visual orientation. One of the book's most compelling contributions comes in its phenomenological reading of vase paintings, which visualize theatrical scenes and highlight representational slippage between what is depicted and the visual experience it evokes. Weiss shows that these objects make perceptual instability tangible, foregrounding the spectator's active role in visual interpretation. Overall, *Seeing Theater* succeeds in providing a rich, cross-genre phenomenology of Greek drama that will appeal to scholars in classics, theater studies, and philosophy. Its sustained focus on visual perception and spectatorship, coupled with its engagement with the philosophical dimensions of Greek thought, marks a significant contribution to the study of ancient performance and its enduring intellectual significance.

Marion, Jean-Luc. *The Erotic Phenomenon*. Translated by Stephen E. Lewis.

University of Chicago Press, 2008.

In *The Erotic Phenomenon*, Jean-Luc Marion undertakes a phenomenological investigation of love that challenges the traditional Cartesian foundations of modern philosophy and sets the erotic not as a marginal theme but as a fundamental phenomenon that discloses what it means to be a subject and to encounter Being. Moving beyond the familiar certainties of *cogito ergo sum*, Marion argues that the first existential grounding of the self is found in love, *I am loved, therefore I am*, thereby placing love at the center of phenomenological inquiry rather than as an after-thought. Through this "erotic reduction," a methodological move that brackets the ego's constitutive powers and instead follows love as it presents itself, Marion explores a broad spectrum of erotic manifestations—from carnal excitement to fidelity, from self-hatred to divine love—showing that love gives itself to the subject, and the various phenomena of eros emerge from this givenness rather than from the ego's self-determination. Rather than reducing love to a psychological state or a metaphysical category, Marion's phenomenology attends to love as it appears in experience, illustrating how love gives itself and constitutes the subject through this givenness, which in turn opens up a more expansive understanding of phenomena that resists traditional metaphysical captures. Although at its core the text does not explicitly engage ancient Greek myth, Marion's rethinking of eros may be interpreted as resonating deeply with perennial themes in Greek thought where eros functions as a driving force of desire and relationality. By recovering love as a fundamental phenomenon, Marion revives a domain of philosophical reflection that philosophy has long neglected, as he himself states—also other French philosophers, such as Jean-Luc Nancy—a domain that ancient Greek philosophy implicitly recognized in its myths and dialogues: the disclosure of being through encounter, attraction, and gift. This resonance is made explicit in Marion's own formulation of "Orpheus's complex: Eurydice is found everywhere, except in Hell (wherever a person is found, there is no hell, not even Hell)." Phenomenologically, this claim expresses the logic of the erotic as a saturated phenomenon: love abolishes hell through presence rather than through possession, and Eurydice is lost precisely when Orpheus converts the gift of the beloved into an object or an icon. Furthermore, Marion's exploration can be seen as significant for phenomenological readings of myth and antiquity because it restores love to the primary terrain of philosophical experience, showing that love, like the mythic eros of ancient horizons, reveals us to ourselves and to the Other in ways that cannot be captured by purely conceptual categories. In doing so,

The Erotic Phenomenon offers an interpretive lens that can deepen the dialogue between phenomenology and ancient thought by showing that the erotic, when properly understood, is not only a subject of philosophical reflection but also a mode in which phenomena disclose themselves and open up new horizons of meaning.

Blum, Mark E. *Phenomenology and Historical Thought: Its History as a Practice*. De Gruyter Oldenbourg, 2022.

Mark E. Blum's book is first and foremost essential to phenomenology for establishing a bridge between the phenomenological method and historical thought, and from this, between phenomenology and the history of philosophy, in which ancient thought has of course played a crucial role. Such works are perhaps to be studied before all others, more so by phenomenologists and researchers interested in working with and towards this connection, that of phenomenology and its own history as practice, as it can establish a proper foundation of how to approach not only works about the history of philosophy but also primary sources of ancient thought that one might reinterpret through a phenomenological lens, or where one can find ways of thinking about lived experience, or employ phenomenological methods to study ancient philosophy, akin, for instance, to those of Pierre Hadot. And if, as Pierre Hadot himself state, one must always place the text in light of its own context, then *Phenomenology and Historical Thought* is the ideal work that teaches one how to do that when it comes to the phenomenological tradition, which, like all other philosophical traditions, needs its own history, and an understanding of being-in-the-tradition, for more than to historicize itself. In this particular work, Mark E. Blum positions temporality at the heart of both phenomenological method and historical thought, the volume opening with what phenomenological historians and historiographers have in common: the conviction that history is fundamentally temporal. The book contains an array of studies that trace the phenomenological method from Aristotle through later figures, while its chapters examine how temporality and judgment operate in different historical moments and intellectual traditions, illustrating thus how phenomenology's concern with inner and outer awareness reframes our understanding of both historical events and the practice of historiography. Across the work, attention—conceived here as intentional and temporal—emerges as the logical structure through which phenomena are apprehended and articulated in judgment. This insistence on attention as duration underscores the book's core claim: that the phenomenological method discerns all judgment in terms of one's span of attended phenomena. Blum's text is a pedagogically ambitious one, offering a resource for

contemporary historians and graduate students seeking to integrate phenomenological insights into historical inquiry. By foregrounding the practice of phenomenological thought, the volume demonstrates how historical understanding itself is shaped not by external chronological sequencing but by the intentional, temporal structures of human awareness. As such, it stands as a significant contribution to discussions at the intersection of phenomenology and historiography, clarifying the conceptual foundations that underlie a phenomenological approach to history and the history of philosophy.