

CURRICULUM VITAE

Spyridon Rangos

EDUCATION

- 1985 -1989 University of Athens (Department of Classics)
1990 -1995 University of Cambridge (Magdalene College, Faculty of Classics)
1992 -1993 École Pratique des Hautes Études (Section des sciences religieuses)

RESEARCH & TEACHING

- 1995-1996 Princeton University, Program in Hellenic Studies (Hannah Seeger Davis Research Fellow)
[1996-1998 Military service in the Greek Navy]
1998-2001 Open University of Greece, Studies in Greek Civilization
1999-2001 International Center for Hellenic and Mediterranean Studies, Athens
1999-2000 University of Crete, Department of History and Archaeology
2000-2001 University of Patras, Department of Philosophy
2001- University of Patras, Department of Philology (Assistant Professor of Greek)

SELECT PUBLICATIONS

- “Latent Meaning and Manifest Content in the Derveni Papyrus” *Rhizai* IV.1 (2007), 35-75.
- “Ἡσίοδος και φιλοσοφία: η μυθοποιητική καταγωγή της ἀληθείας τοῦ λόγου στην αρχαϊκή Ελλάδα” [= “Hesiod and philosophy: the mythopoeic origin of ἀλήθεια τοῦ λόγου in Archaic Greece”], *Μουσάων ἀρχώμεθα*, ed. N. Bezantakos & C. Tsagalis, Athens 2006, 395-540.
- “Ἡ εκστατική στιγμή του ἀξαίφνης” [= “The ecstatic moment of ἀξαίφνης”] (with English abstract), *Philosophia* 36 (2006), 93-114.
- “On Diotima’s Allusions to Earlier Speakers in Plato’s *Symposium*,” *Skepsis* 16.1 (2005), *Special Edition in honour of Professor John P. Anton*, 164-178.
- “Plato, Aristotle, Plotinus: A Unified Metaphysics of Love?,” *Ο Έρωτας στην Αρχαία Ελλάδα*, *Proceedings of the 1st International Symposium at Delphi (19-21 September 2003)*, Athens 2005, 182-199.

- ⊙ “Images of Socrates in Neoplatonism,” *Socrates: 2400 Years since his Death (399 B.C.-2001 A.D.)*, *Proceedings of the Conference held at Athens and Delphi (13-22 July 2001)*, ed. V. Karasmanis, Athens 2004, 463-480.
- ⊙ “Η ταξινόμηση των *στάσεων* στην αρχαία ρητορική και η σχέση της με την πλατωνική-αριστοτελική διαλεκτική” [= “The classification of *Staseis* in ancient rhetoric and its relationship to Platonic-Aristotelian dialectic”] (with English abstract) *Archaioignosia* 12 (2003-2004), 51-86.⊙
- ⊙ “Alcman’s Cosmogony Revisited” *Classica & Mediaevalia* 54 (2003), 81-112.
- ⊙ “Εν μέρει εθνικός κ’ εν μέρει χριστιανίζων: ο ελληνισμός του Ιουλιανού” [= “In part pagan and in part christianizing: Julian’s Hellenism”], *Deucalion* 20.2 (2002), 211-237.
- ⊙ “Φιλόσοφος και Μάγος” [= “Philosopher and magician”], *Deucalion* 20.1 (2002), 99-116.
- ⊙ “Ιστορικοφιλοσοφική επισκόπηση της αλληγορίας στην ελληνική αρχαιότητα” [= “Historico-philosophical overview of allegory in Greek antiquity”], *Indictos* 15 (2001), 18-77.
- ⊙ “Proclus and Artemis: On the Relevance of Neoplatonism to the Modern Study of Ancient Religion,” *Kernos* 13 (2000), 47-84.
- ⊙ *Η συνάντηση του Ελληνισμού με τον Χριστιανισμό από τον πρώτο έως τον τέταρτο αιώνα* [= *The meeting of Hellenism with Christianity from the 1st to the 4th centuries*], Patras: Open University of Greece 2000.
- ⊙ “Proclus on Poetic Mimesis, Symbolism and Truth,” *Oxford Studies in Ancient Philosophy* 17 (1999), 249-277.
- ⊙ “Between Physis and Nous: Logos as Principle of Mediation in Plotinus,” *Journal of Neoplatonic Studies* 7.2 (1999), 1-42.
- ⊙ “Ο τελευταίος της Πλάτωνος χρυσής σειράς” [= “The last successor of Plato’s golden chain”], *Ta Historika* 16 (1999), 434-446.
- ⊙ “Of Natural Inequality: The Foundation of the Aristotelian Theory,” *Aristotelian Political Philosophy*, ed. K. Boudouris, Athens 1995, vol. II, 173-204.

RESEARCH INTERESTS

History of Ideas in Greek Antiquity: Religion and Philosophy, Criticism and Allegory, Myth and Reason.