References

Adkins, A. (1972), "Truth, *kosmos*, and *aretē* in the Homeric poems," *CQ* 22: 5–18.

Agut-Labordère, D. (2005), "Le sens du Décret de Cambyse," *Transeuphratène* 29: 9–16.

Alonso-Núñez, J. M. (2003), "Herodotos' conception of historical space and the beginnings of universal history," in P. Derow and R. Parker (eds.), *Herodotus and His World: Essays from a Conference in Memory of George Forrest* (Oxford, Oxford University Press): 145–52.

Althoff, J. (1993), "Herodot und die griechische Medizin," *Antike Naturwissenschaft und ihre Rezeption* 3: 1–16.

Altmeyer, M. (2001), *Unzeitgemäßes Denken bei Sophokles* (Hermes Einzelschriften no. 85) (Stuttgart, F. Steiner).

Alvarez Salas, O. (2007), "I frammenti 'filosofici' di Epicarmo: una rivisitazione," *SIFC* 4: 23–72.

Aly, W. (1929), *Formprobleme der frühen griechischen Prosa* (Philologus Suppl. 21.3) (Leipzig, Dieterich'sche Verlagsbuchhandlung).

Andolfi, I. (2017), "An ambiguous literary genre: The origins of early Greek mythography," *Mnemosyne* 70: 183–201.

Apfel, L. J. (2011), *The Advent of Pluralism: Diversity and Conflict in the Age of Sophocles* (Oxford, Oxford University Press).

Apffel, H. (1957), "Die Verfassungsdebatte bei Herodot (3, 80–82)" (PhD diss., University of Erlangen-Nürnberg).

Armayor, O. K. (1978), "Did Herodotus ever go to the Black Sea?" *HSPh* 82: 68–72.

(1985), *Herodotus' Autopsy of the Fayoum. Lake Moeris and the Labyrinth of Egypt* (Amsterdam, J. C. Gieben).

Atack, C. (2019), "Tradition and innovation in the *kosmos–polis* analogy," in P. S. Horky (ed.), *Cosmos in the Ancient World* (Cambridge, Cambridge University Press): 164–87.

Aurell, J. (2015), "Rethinking historical genres in the twenty-first century," *Rethinking History* 19: 145–57.

Backhaus, W. (1976), "Der Hellenen-Barbaren-Gegensatz und die hippokratische Schrift Περὶ ἀέρων, ὑδάτων, τόπων," *Historia* 25: 170–85.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Badian, E. (1994), "Herodotus on Alexander I of Macedon: A study guide in some subtle silences," in S. Hornblower (ed.), *Greek Historiography* (Oxford, Oxford University Press): 107–30.
Bailey, D. T. J. (2008), "Excavating *Dissoi Logoi* 4," *OSAPh* 35 (2008): 249–64.
Bakker, E. J. (2002), "The making of history: Herodotus' *Histories Apodexis*," in E. J. Bakker, I. J. F. De Jong, and H. van Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 3–32.
Balcer, J. M. (1987), *Herodotus & Bisitun: Problems in Ancient Persian Historiography* (Stuttgart, Steiner Verlag Wiesbaden).
Balot, R. (2014), *Courage in the Democratic Polis: Ideology and Critique in Classical Athens* (Oxford, Oxford University Press).
Baltussen, H. (2007), "Playing the Pythagorean: Ion's *Triagmos*," in V. Jennings and A. Katsaros (eds.), *The World of Ion of Chios* (*Mnemosyne* Suppl. no. 288) (Leiden; Boston, Brill): 293–318.
Bandini, M., and L.-A. Dorion (2000), *Xénophon:* Mémorables. Tome I: *Introduction générale et Livre I* (Paris, Belles Lettres).
Baragwanath, E. (2008), *Motivation and Narrative in Herodotus* (Oxford, Oxford University Press).
Baragwanath, E., and M. de Bakker, eds. (2012), *Myth, Truth, and Narrative in Herodotus* (Oxford, Oxford University Press).
Barker, E. (2009), *Entering the Agon: Dissent and Authority in Homer, Historiography, and Tragedy* (Oxford, Oxford University Press).
(2021), "On space, place, and form in Herodotus' *Histories*," *Histos* 15: 88–130.
Barnes, J. (1979), *The Presocratic Philosophers*, 2 vols. (London; Boston, MA, Routledge & Kegan Paul).
Barney, R. (2006), "The sophistic movement," in M. L. Louise and P. Pellegrin (eds.), *A Companion to Ancient Philosophy* (Malden, MA; Oxford, Blackwell): 77–97.
Barth, H. (1964), "Einwirkungen der vorsokratischen Philosophie auf die Herausbildung der historiographischen Methoden Herodots," in H.-J. Diesner (ed.), *Neue Beiträge zur Geschichte der Alten Welt I* (Berlin, Akademie-Verlag): 173–83.
Bastianini, G., and F. D. Caizzi (1989), "Antipho," in *Corpus dei papiri filosofici greci e latini*, I.1 (Florence, L. S. Olschki): 176–236.
Beardslee, J. W. (1918), "The Use of ΦΥΣΙΣ in Fifth-Century Literature" (PhD diss., University of Chicago).
Beck, I. (1971), *Die Ringkomposition bei Herodot und ihre Bedeutung für die Beweistechnik* (*Spudasmata* no. 25) (Hildesheim; New York, G. Olms).
Becker, A., and P. Scholz (2004), *Dissoi Logoi. Zweierlei Ansichten: ein sophistischer Traktat; Text, Übersetzung, Kommentar* (Berlin, Akademie Verlag).
Becker, O. (1937), *Das Bild des Weges und verwandte Vorstellungen im frühgriechischen Denken* (*Hermes* Einzelschriften no. 4) (Berlin, Weidmann).
Beekes, R. S. P. (2010), *Etymological Dictionary of Greek*, 2 vols. (Leiden; Boston, MA, Brill).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Benardete, S. (1969), *Herodotean Inquiries* (The Hague, Martinus Nijhoff).
(1977), "The grammar of being," *Review of Metaphysics* 30: 486–96.
Benveniste, É. (1948), *Noms d'agent et noms d'action en indo-européen* (Paris, Adrien-Maisonneuve).
Bergk, T. (1883), "Über die Echtheit der Διαλέξεις," in T. Bergk (ed.), *Fünf Abhandlungen zur Geschichte der griechischen Philosophie und Astronomie* (Leipzig, Fues's Verlag [R. Reisland]): 117–38.
Berkel, T. A. van (2013), "Made to measure: Protagoras' *Metron*," in J. M. van Ophuijsen, M. van Raalte, and P. Stork (eds.), *Protagoras of Abdera: The Man, His Measure* (Leiden; Boston, MA, Brill): 37–67.
Bernardini, M. L. (2016), "L'*Antiope* di Euripide: l'intellettuale fra tradizione sapienziale e nuove istanze politico-culturali," *Prometheus* 42: 32–60.
Berns, G. (1973), "*Nomos and physis (*An Interpretation of Euripides*' Hippolytos),*" *Hermes* 101: 165–87.
Bertelli, L. (2001), "Hecataeus: From genealogy to historiography," in N. Luraghi (ed.), *The Historian's Craft in the Age of Herodotus* (Oxford, Oxford University Press): 67–94.
Betegh, G. (2016), "Archelaus on cosmogony and the origins of social institutions," *OSAPh* 51: 1–40.
Bett, R. (1989), "The sophists and relativism," *Phronesis* 34: 139–69.
Bichler, R. (2004), "Herodotus' ethnography: Examples and principles," in V. Karageorghis and I. Taifacos (eds.), *The World of Herodotus. Proceedings of an International Conference. Nicosia, September 18–21, 2003* (Nicosia, Foundation Anastasios G. Leventis): 91–112.
Bicknell, P. J. (1967), "Parmenides' refutation of motion and an implication," *Phronesis* 12: 1–5.
Billings, J. (2021), *The Philosophical Stage: Drama and Dialectic in Classical Athens* (Princeton, Princeton University Press).
Bloomer, W. M. (1993), "The superlative 'nomoi' of Herodotus's 'Histories,'" *ClAnt* 12: 30–50.
Blösel, W. (2001), "The Herodotean picture of Themistocles," in N. Luraghi (ed.), *The Historian's Craft in the Age of Herodotus* (Oxford, Oxford University Press): 179–97.
Blundell, M. W. (1987), "The moral character of Odysseus in *Philoctetes*," *GRBS* 28: 307–29.
Boedeker, D. (1987), "The two faces of Demaratus," *Arethusa* 20: 185–201.
(2000), "Herodotus's genre(s)," in M. Depew and D. Obbink (eds.), *Matrices of Genre: Authors, Canons, and Society* (Cambridge, MA, Harvard University Press): 97–114.
Boeder, H. (1959), "Der frühgriechische Wortgebrauch von Logos und Aletheia," *ABG* 4: 94.
Bonazzi, M., and S. Schorn, eds. (2016), *Bios philosophos: Philosophy in Ancient Greek Biography* (Turnhout, Brepols).
Borza, E. N. (1990), *In the Shadow of Olympus: The Emergence of Macedon* (Princeton, Princeton University Press).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Bosak-Schroeder, C. (2020), *Other Natures: Environmental Encounters with Ancient Greek Ethnography* (Oakland, University of California Press).
Bowie, E. L. (2001), "Ancestors of historiography in early Greek elegiac and iambic poetry?," in N. Luraghi (ed.), *The Historian's Craft in the Age of Herodotus* (Oxford, Oxford University Press): 45–66.
(2010), "Historical narrative in archaic and early classical Greek elegy," in D. Konstan and K. A. Raaflaub (eds.), *Epic and History* (Chichester; Malden, MA, Wiley-Blackwell): 145–66.
Bowra, C. M. (1964), *Pindar* (Oxford, Clarendon Press).
Brandenburg, D. (1976), *Medizinisches bei Herodot: Eine literaturhistorische Studie zur antiken Heilkunde* (Berlin, Hessling).
Brannan, P. T. (1969), "Herodotus and history: The constitutional debate preceding Darius' accession," *Traditio* 19: 427–38.
Branscombe, D. (2013), *Textual Rivals: Self-Presentation in Herodotus'* Histories (Ann Arbor, University of Michigan Press).
Bremer, D. (1989), "Von der Physis zur Natur: Eine griechische Konzeption und ihr Schicksal," *ZPhF* 43: 241–64.
Briant, P. (2002), *From Cyrus to Alexander: A History of the Persian Empire* (Winona Lake, IN, Eisenbrauns).
Bringmann, K. (1976), "Die Verfassungsdebatte bei Herodot 3,80–82 und Dareios' Aufstieg zur Königsherrschaft," *Hermes* 104: 266–79.
Brown, L. (1994), "The verb 'to be' in Greek philosophy: Some remarks," in S. Everson (ed.), *Language*. Companions to Ancient Thought, vol. III (Cambridge, Cambridge University Press): 212–36.
Brown, T. S. (1982), "Herodotus' portrait of Cambyses," *Historia* 31: 387–403.
Bryan, J. (2012), *Likeness and Likelihood in the Presocratics and Plato* (Cambridge, Cambridge University Press).
Bucci, O. (1975), "Elementi processuali nell antico diritto iranico," *RIDA* 22: 11–25.
Burkert, W. (1960), "Platon oder Pythagoras? Zum Ursprung des Wortes 'Philosophie,'" *Hermes* 88: 159–77.
(1999), "The logic of cosmogony," in R. G. A. Buxton (ed.), *From Myth to Reason? Studies in the Development of Greek Thought* (Oxford, Oxford University Press): 87–106.
Burnyeat, M. F. (1976), "Protagoras and self-refutation in later Greek philosophy," *PhR* 85: 44–69.
Burton, A. (1972), *Diodorus Siculus. Book I: A Commentary* (Leiden, Brill).
Cairns, D. L. (1996), "Hybris, dishonour, and thinking big," *JHS* 116: 1–32.
Caizzi, F. D. (1999), "Protagoras and Antiphon," in A. A. Long (ed.), *The Cambridge Companion to Early Greek Philosophy* (Cambridge, Cambridge University Press): 311–31.
Calame, C. (1986), "Nature humaine et environnement: le racisme bien tempéré d'Hippocrate," in C. Bérard et al. (eds.), *Sciences et Racisme* (Lausanne, Payot): 75–99.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Cartledge, P. (2007), "Democracy, origins of: Contribution to a debate," in K. A. Raaflaub, J. Ober, and R. W. Wallace (eds.), *Origins of the Democracy in Ancient Greece* (Berkeley, University of California Press): 155–69.
Cartledge, P., and E. Greenwood (2002), "Herodotus as critic: Truth, fiction, polarity," in E. J. Bakker, I. J. F. de Jong, and H. van Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 351–71.
Casali, S. (1998), "Ovid's Canace and Euripides' *Aeolus*: Two notes on *Heroides* 11," *Mnemosyne* 6: 700–10.
Cherubin, W. R. (2009), "*Alētheia* from poetry into philosophy: Homer to Parmenides," in W. R. Wians (ed.), *Logos and Muthos: Philosophical Essays in Greek Literature* (Albany, SUNY Press): 51–72.
(2017), "Mortals lay down trusting to be true," *Epoché: A Journal for the History of Philosophy* 21: 251–71.
Chiasson, C. C. (1982), "Tragic diction in Herodotus: Some possibilities," *Phoenix* 36: 156–61.
(2001), "Scythian androgyny and environmental determinism in Herodotus and the Hippocratic περὶ ἀέρων ὑδάτων τόπων," *SyllClass* 12: 33–73.
(2003), "Herodotus' use of Attic tragedy in the Lydian *Logos*," *ClAnt* 22: 5–35.
(2012), "Myth and truth in Herodotus' Cyrus *Logos*," in E. Baragwanath and M. de Bakker (eds.), *Myth, Truth, and Narrative in Herodotus* (Oxford, Oxford University Press): 213–32.
Christ, M. (1994), "Herodotean kings and historical inquiry," *ClAnt* 13: 167–202.
(2012), *The Limits of Altruism in Democratic Athens* (Cambridge, Cambridge University Press).
Clarke, K. (2008), *Making Time for the Past: Local History and the Polis* (Oxford; Oxford University Press).
(2018), *Shaping the Geography of Empire: Man and Nature in Herodotus' Histories* (Oxford, Oxford University Press).
Classen, J. (1863), *Zur Geschichte des Wortes Natur* (Frankfurt am Main, Sauerländer).
Clay, J. (1972), "The Planktai and moly: Divine naming and knowing in Homer," *Hermes* 100: 127–31.
Clements, A. (2014), *Aristophanes' Thesmophoriazusae: Philosophizing Theatre and the Politics of Perception in Late Fifth-Century Athens* (Cambridge, Cambridge University Press).
Cochrane, C. N. (1929), *Thucydides and the Science of History* (Oxford, Oxford University Press).
Cole, T. (1983), "Archaic truth," *QUCC* 13: 7–28.
Collard C., M. J. Cropp, and J. Gibert, eds. (2004), *Euripides. Selected Fragmentary Plays 2*. (Oxford, Aris & Phillips).
Conley, T. M. (1985), "Dating the so-called *Dissoi Logoi*: A cautionary note," *AncPhil* 5: 59–65.
Connor, W. R. (1971), *The New Politicians of Fifth-Century Athens* (Princeton, Princeton University Press).
(1984), *Thucydides* (Princeton, Princeton University Press).
(1986), "Greek rhetoric and the transition from orality," *Ph&Rh* 19: 38–65.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Consigny, S. (1992), "The styles of Gorgias," *RSQ* 22: 43–53.
Corcella, A. (1984), *Erodoto e l'Analogia* (Palermo, Sellerio).
Cosgrove, M. R. (2014), "What are 'true' *doxai* worth to Parmenides? Essaying a fresh look at his cosmology," *OSAPh* 46: 1–31.
Craik, E. M. (1980), "Sophokles and the sophists," *AC*: 247–54.
Crane, G. (1996), "The prosperity of tyrants: Bacchylides, Herodotus, and the contest for legitimacy," *Arethusa* 29: 57–85.
Crotty, K. (1982), *Song and Action: The Victory Odes of Pindar* (Baltimore, Johns Hopkins University Press).
Cruz-Uribe, E. (2003), "The invasion of Egypt by Cambyses," *Transeuphratène* 25: 9–60.
Curd, P. (1998), *The Legacy of Parmenides: Eleatic Monism and Later Presocratic Thought* (Princeton, Princeton University Press).
Curd, P., and D. W. Graham, eds. (2008), *The Oxford Handbook of Presocratic Philosophy* (Oxford, Oxford University Press).
Currie, B. (2021), *Herodotus as Homeric Critic* (*Histos* Suppl. 13) (Oxford, Edmonton and Tallahassee, *Histos*).
Daneš, J. (2019), "Only deceit can save us: Audience, war, and ethics in Sophocles' *Philoctetes*," *CPh* 114: 551–72.
Darbo-Peschanski, C. (1987), *Le discours du particulier: essai sur l'enquête hérodotéenne* (Paris, Seuil).
(2007), *L'Historia: commencement grecs* (Paris, Gallimard).
Dawson, W. R., and F. D. Harvey (1986), "Herodotus as a Medical Writer," *BICS* 33: 87–96.
de Heer, C. (1969), *Μάκαρ – εὐδαίμων – ὄλβιος – εὐτυχής. A Study of the Semantic Field Denoting Happiness in Ancient Greek to the End of the 5th Century B.C.* (Amsterdam, Adolf M. Hakkert).
de Jong, I. J. F. (1999), "Aspects narratologiques des 'Histoires' d'Hérodote," *Lalies* 19: 217–75.
(2002), "Narrative unity and units," in E. J. Bakker, I. J. F. de Jong, and H. van Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 243–66.
(2004), "Herodotus," in I. J. F. de Jong, R. Nünlist, and A. M. Bowie (eds.), *Narrators, Narratees, and Narratives in Ancient Greek Literature* (*Mnemosyne* Suppl. 257) (Leiden; Boston, Brill): 101–14.
(2012), "The Helen *logos* and Herodotus' fingerprint," in E. Baragwanath and M. de Bakker (eds.), *Myth, Truth and Narrative in Herodotus* (Oxford, Oxford University Press): 127–42.
de Romilly, J. (1992), *The Great Sophists in Periclean Athens*, trans. J. Lloyd (Oxford; New York, Clarendon Press).
Delebecque, E. (1957), *Essai sur la vie de Xénophon* (Paris, Les Belles Lettres).
Demand, N. D. (1987), "Herodotus' encomium of Athens: Science or rhetoric?," *AJPh* 108: 746–58.
Demont, P. (2022), "Herodotus (and Protagoras) on the foresight of the divine (3.107–110)," *Syllogos* 1: 46–64.
Demos, M. (1994), "Callicles' quotation of Pindar in the *Gorgias*," *HSCPh* 96: 85–107.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Denyer, N. (2008), *Plato: Protagoras* (Cambridge, Cambridge University Press).
Detienne, M. (1960), "La notion mythique d'Ἀλήθεια," *REG* 73: 27–35.
(1996), *The Masters of Truth in Archaic Greece*, trans. J. Lloyd (New York, Zone Books [French orig. 1967]).
Dewald, C. (1981), "Women and culture in Herodotus' *Histories*," *Women's Studies* 8: 93–127.
(1987), "Narrative surface and authorial voice in Herodotus' 'Histories,'" *Arethusa* 20: 147–70.
(1999), "The figured stage: Focalizing the initial narratives of Herodotus and Thucydides," in T. M. Falkner, N. Felson, and D. Konstan (eds.), *Contextualizing Classics: Ideology, Performance, Dialogue: Essays in Honor of John J. Peradotto* (Lanham, MD, Rowman & Littlefield): 221–52.
(2002), "'I didn't give my own genealogy': Herodotus and the authorial persona," in E. J. Bakker, I. J. F. de Jong, and H. van Wees (eds.), *Brill's Companion to Herodotus* (Leiden, Brill): 267–89.
Diels, H. (1890), "Ein gefälschtes Pythagorasbuch," *AGPh* 3: 451–72.
ed. (1907), *Die Fragmente der Vorsokratiker: griechisch und deutsch*, vol. II.1., 2nd ed. (Berlin, Weidmann).
Dihle, A. (1962), "Herodot und die Sophistik," *Philologus* 106: 207–20.
(1981), "Die Verschiedenheit der Sitten als Argument ethischer Theorie," in G. B. Kerferd (ed.), *The Sophists and Their Legacy* (*Hermes* Einzelschriften 44) (Wiesbaden, Steiner): 54–63.
Dodds, E. R. (1951), *The Greeks and the Irrational* (Berkeley; Los Angeles, University of California Press).
(1959), *Gorgias* (Oxford, Clarendon Press).
Donadoni, S. (1947), "Erodoto, Plutarco e l'Egitto," *Belfagor* 2: 203–8.
Dover, K. J. (1968), *Clouds: Edited with Introduction and Commentary* (Oxford, Clarendon Press).
Dupréel, E. (1921), "Les thèmes du 'Protagoras' et les 'Dissoi Logoi,'" *Revue néoscolastique de philosophie* 23: 26–40.
(1948), *Les Sophistes – Protagoras, Gorgias, Prodicus, Hippias* (Neuchâtel, Éditions du Griffon).
Ehrenberg, V. (1923), "Anfänge des griechischen Naturrechts," *Archiv für Geschichte der Philosophie* 35: 119–43 (repr. in *Polis und Imperium* [Zürich; Stuttgart, Artemis Verlag, 1965]: 359–79).
(1947), "Polypragmosyne: A study in Greek politics," *JHS*: 46–67.
Erbse, H. (1960–1), "Anmerkungen zu Herodot," *Glotta* 39: 215–30.
(1992), *Studien zum Verständnis Herodots* (Berlin; New York, De Gruyter).
Evans, J. A. S. (1961), "The dream of Xerxes and the 'nomoi' of the Persians," *CJ* 57: 109–11 (repr. in *The Beginnings of History: Herodotus and the Persian Wars* [Campbellville, ON, Edgar Kent]: 123–28).
(1965), "Despotes nomos," *Athenaeum* 43: 142–53 (repr. in *The Beginnings of History: Herodotus and the Persian Wars* [Campbellville, ON, Edgar Kent]: 129–42).
(1968), "Father of history or father of lies: The reputation of Herodotus," *CJ* 64: 11–17.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

(1979), "Herodotus and Athens: Encomium," *AC* 48: 112–18.
(1981), "Notes on the debate of the Persian grandees in Herodotus 3,80–82," *QUCC*: 79–84 (repr. *The Beginnings of History: Herodotus and the Persian Wars* [Campbellville, ON, Edgar Kent]: 77–83).
(1991), *Herodotus, Explorer of the Past: Three Essays* (Princeton, Princeton University Press).
(2006), *The Beginnings of History: Herodotus and the Persian Wars* (Campbellville, ON, Edgar Kent).
Falus, R. (1977), "Hérodote III 108–109," *AAntHung* 25: 371–76.
Farrar, C. (1988), *The Origins of Democratic Thinking: The Invention of Politics in Classical Athens* (Cambridge, Cambridge University Press).
Farrell, J. (2003), "Classical genre in theory and practice," *New Literary History* 34: 383–408.
Fearn, D. (2007), "Narrating ambiguity: Murder and Macedonian allegiance (5.17–22)," in E. Irwin and E. Greenwood (eds.), *Reading Herodotus. A Study of the Logoi in Book 5 of Herodotus'* Histories (Cambridge, Cambridge University Press): 98–127.
Fehling, D. (1989), *Herodotus and His "Sources": Citation, Invention and Narrative Art*, trans. J. G. Howie (Liverpool, Cairns [German orig. 1971]).
Ferrill, A. (1987), "Herodotus on tyranny," *Historia* 27: 385–98.
Figueira, T., and C. Soares, eds. (2020), *Ethnicity and Identity in Herodotus* (London; New York, Routledge).
Finglass, P. J. (2018), "Sophocles' Oedipus and Herodotus' Periander," in E. Bowie (ed.), *Herodotus – Narrator, Scientist, Historian* (Berlin; Boston, De Gruyter): 59–76.
Fisher, N. R. E. (1991), *Hybris: A Study in the Values of Honour and Shame in Ancient Greece* (Warminster, Aris & Phillips).
Flory, S. (1987), *The Archaic Smile of Herodotus* (Detroit, Wayne State University Press).
Flower, M. A. (2006), "Herodotus and Persia," in C. Dewald and J. Marincola (eds.), *The Cambridge Companion to Herodotus* (Cambridge, Cambridge University Press): 274–89.
Folit-Weinberg, B. (2022), *Homer, Parmenides, and the Road to Demonstration* (Cambridge, Cambridge University Press).
Ford, A. (1992), *Homer: The Poetry of the Past* (Ithaca, Cornell University Press).
(2001), "Sophists without rhetoric: The arts of speech in fifth-century Athens," in Y. L. Too (ed.), *Education in Greek and Roman Antiquity* (Leiden; Boston, Brill): 85–109.
Fornara, C. W. (1971), *Herodotus: An Interpretative Essay* (Oxford, Clarendon Press).
(1983), *The Nature of History in Ancient Greece and Rome* (Berkeley, University of California Press).
Forsdyke, S. (2001), "Athenian democratic ideology and Herodotus' *Histories*," *AJPh* 122: 329–58.
(2006), "Herodotus, political history and political thought," in C. Dewald and J. Marincola (eds.), *The Cambridge Companion to Herodotus* (Cambridge, Cambridge University Press): 224–41.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Fowler, R. L. (1996), "Herodotus and his contemporaries," *JHS* 116: 62–87.
(2001), "Early *historiē* and literacy," in N. Luraghi (ed.), *The Historian's Craft in the Age of Herodotus* (Oxford, Oxford University Press): 95–115.
(2006), "Herodotus and his prose predecessors," in C. Dewald, and J. Marincola (eds.), *The Cambridge Companion to Herodotus* (Cambridge, Cambridge University Press): 29–45.
Fox, M. (2007), *Cicero's Philosophy of History* (Oxford, Oxford University Press).
Frank, B. (2014), "Hérodote présocratique," in M. Reig and X. Riu (eds.), *Drama, Philosophy, Politics in Ancient Greece: Contexts and Receptions* (Barcelona, Universitat de Barcelona): 39–60.
Fränkel, H. (1925), "Xenophanesstudien," *Hermes* 60: 174–92.
(1955), *Wege und Formen frühgriechischen Denkens* (Munich, Beck).
(1993), "Xenophanes' empiricism and his critique of knowledge," in A. P. D. Mourelatos (ed.), *The Pre-Socratics: A Collection of Critical Essays* (Princeton, Princeton University Press): 118–32.
Frede, M. (2008), Η αρχαία ελληνική φιλοσοφία: όψεις της ιστορίας και της ιστοριογραφίας της (Athens, Ekkremes).
Froidefond, C. (1971), *Le Mirage égyptien dans la littérature grecque d'Homère à Aristote* (Aix-en-Provence, Ophrys).
Frow, J. (2005), *Genre* (Abingdon; New York, Routledge).
Furley, D. J. (1981), "Antiphon's case against justice," in G. B. Kerferd (ed.), *The Sophists and Their Legacy* (*Hermes* Einzelschriften 44) (Wiesbaden, Steiner): 81–91.
Furth, M. (1991), "A 'philosophical hero'? Anaxagoras and the Eleatics," *OSAPh* 9: 95–129.
Futre Pinheiro, M., and S. Montiglio, eds. (2015), *Philosophy and the Ancient Novel* (*Ancient Narrative* Suppl. no. 20) (Eelde, Barkhuis).
Galinksy, G. K. (1972), *The Herakles Theme: The Adaptations of the Hero in Literature from Homer to the Twentieth Century* (Oxford, Blackwell).
Gallop, D. (1984), *Parmenides of Elea: Fragments: A Text and Translation with an Introduction* (*Phoenix* Supplementary no. 17) (Toronto, University of Toronto Press).
Gammie, J. (1986), "Herodotus on kings and tyrants: Objective historiography or conventional portraiture?," *JNES* 45: 171–95.
Genette, G. (1997), *Palimpsests: Literature in the Second Degree* (Lincoln, University of Nebraska Press).
Gera, D. L. (1993), *Xenophon's Cyropaedia: Style, Genre, and Literary Technique* (Oxford, Clarendon Press).
(2000), "Two thought experiments in the *Dissoi Logoi*," *AJPh* 121: 21–45.
Gigante, M. (1953), "Epicarmo, Pseudo-Epicarmo e Platone," *PP* 30: 161–75.
(1956), *Nomos Basileus* (Naples, Glaux).
Gill, C. (1980), "Bow, oracle, and epiphany in Sophocles' *Philoctetes*," *G&R* 27: 137–46.
Giorgini, G. (1993), *La città e il tiranno: Il concetto di tirannide nella Grecia del VII–IV secolo a.C.* (Milan, Giuffrè Editore).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Giraudeau, M. (1984), *Les notions juridiques et sociales chez Hérodote: études sur le vocabulaire* (Paris, De Boccard).
Goldhill, S. (1997), "The audience of Athenian tragedy," in P. E. Easterling (ed.), *The Cambridge Companion to Greek Tragedy* (Cambridge, Cambridge University Press): 54–68.
(2002), *The Invention of Prose* (*Greece & Rome: New Surveys in the Classics*, no. 32) (Cambridge, Cambridge University Press).
Gomme, A. W. (1954), *The Greek Attitude to Poetry and History* (Berkeley, University of California Press).
Gorman, R. J., and V. B. Gorman (2014), *Corrupting Luxury in Ancient Greek Literature* (Ann Arbor, University of Michigan Press).
Gould, J. (1989), *Herodotus* (London, Weidenfeld and Nicolson).
Graham, D. W. (2003), "Philosophy on the Nile: Herodotus and Ionian research," *Apeiron* 36: 291–310.
Granger, H. (2007), "Poetry and prose: Xenophanes of Colophon," *TAPhA* 137: 403–33.
Gray, V. (2002), "Short stories in Herodotus' *Histories*," in E. J. Bakker, I. J. F. De Jong, and H. van Wees (eds.), *Brill's Companion to Herodotus* (Leiden, Brill): 291–317.
Grensemann, H. (1979), "Das 24. Kapitel von *De aeribus aquis locis* und die Einheit der Schrift," *Hermes* 107: 423–41.
Grethlein, J. (2009), "How not to do history: Xerxes in Herodotus' 'Histories,'" *AJPh* 130: 195–218.
Griffin, J. (2006), "Herodotus and tragedy," in C. Dewald and J. Marincola (eds.), *The Cambridge Companion to Herodotus* (Cambridge, Cambridge University Press): 46–59.
Grote, G. (1846–56), *A History of Greece: From the Earliest Period to the Close of the Generation Contemporary with Alexander the Great* (London, John Murray).
Gruen, E. S. (2011), *Rethinking the Other in Antiquity* (Princeton, Princeton University Press).
Guthrie, W. K. C. (1962), *A History of Greek Philosophy. Vol. I: The Earlier Presocratics and the Pythagoreans* (Cambridge, Cambridge University Press).
(1965), *A History of Greek Philosophy. Vol. II: The Presocratic Tradition from Parmenides to Democritus* (Cambridge, Cambridge University Press).
(1969), *A History of Greek Philosophy. Vol. III: The Fifth-Century Enlightenment* (Cambridge, Cambridge University Press).
Halliwell, S. (2012), *Between Ecstasy and Truth: Interpretations of Greek Poetics from Homer to Longinus* (Oxford, Oxford University Press).
Handley, E. W. (1985), "Thucydides," in P. E. Easterling and B. M. W. Knox (eds.), *The Cambridge History of Classical Literature: Volume 1, Greek Literature* (Cambridge, Cambridge University Press): 441–55.
Hankinson, R. J. (2001), *Cause and Explanation in Ancient Greek Thought* (Oxford, Clarendon Press).
Hansen, M. H. (1979), "Did the Athenian *ecclesia* legislate after 403/2 BC?," *GRBS* 20 (1979): 27–53.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

(1989), *Was Athens a Democracy? Popular Rule, Liberty, and Equality in Ancient and Modern Political Thought.* Historisk-filosofiske Meddelelser, 59 (Copenhagen, The Royal Danish Academy of Sciences and Letters).
Hardy, C. S. (1996), "*Nomos* and replaceability in the story of Intaphrenes and his wife," *TAPhA* 126: 101–9.
Harrell, S. E. (2003),"Marvellous *andreia*: Politics, geography and ethnicity in Herodotus' *Histories*," in R. M. Rosen and I. Sluiter (eds.), *Andreia: Studies in Manliness and Courage in Classical Antiquity* (Leiden; Boston, Brill): 77–94.
Harrison, G. (1976), "Relativism and tolerance," *Ethics* 86.2: 122–35.
Harrison, T. (2000), *Divinity and History: The Religion of Herodotus* (Oxford, Oxford University Press).
(2003), "The cause of things: Envy and the emotions in Herodotus' *Histories*," in D. Konstan and N. K. Rutter (eds.), *Envy, Spite and Jealousy: The Rivalrous Emotions in Ancient Greece* (Edinburgh, Edinburgh University Press): 143–63.
(2004), "Truth and lies in Herodotus' 'Histories,'" in V. Karageorghis and I. Taifacos (eds.), *The World of Herodotus. Proceedings of an International Conference. Nicosia, September 18–21, 2003* (Nicosia, Foundation Anastasios G. Leventis): 255–62.
(2019), "A Persian marriage feast in Macedon? (Herodotus 5.17–21)," *CQ* 69: 507–14.
Hartog, F. (1988), *The Mirror of Herodotus: The Representation of the Other in the Writing of History*, trans. J. Lloyd (Berkeley, University of California Press [French orig. 1980]).
(2001), *Memories of Odysseus: Frontier Tales from Ancient Greece* (Chicago, University of Chicago Press).
Havelock, E. A. (1957), *The Liberal Temper in Greek Politics* (New Haven, Yale University Press; Toronto, Oxford University Press).
Hedrick, C. W. (2000), "'For anyone who wishes to see,'" *Ancient World* 31.2 (2000): 127–35.
Heinimann, F. (1945), *Nomos und Physis: Herkunft und Bedeutung einer Antithese im griechischen Denken des 5. Jh.* (Basel, F. Reinhardt).
Heitsch, E. (1962), "Die nicht-philosophische ΑΛΗΘΕΙΑ," *Hermes* 90: 24–37.
(1966), "Das Wissen des Xenophanes," *RhM* 109: 193–235.
Herrmann, J. (1967), "Nomos bei Herodot und Thukydides," in H. Conrad et al. (eds.), *Gedächtnisschrift H. Peters* (Berlin; New York, Springer Verlag): 116–24.
Hesk, J. (2000), *Deception and Democracy in Classical Athens* (Cambridge, Cambridge University Press).
Heubeck, A., and A. Hoekstra (1989), *A Commentary on Homer's* Odyssey: *Books XVII–XXIV* (Oxford, Clarendon Press).
Hinds, S. (1998), *Allusion and Intertext: Dynamics of Appropriation in Roman Poetry* (Cambridge, Cambridge University Press).
Hollmann, A. (2011), *The Master of Signs: Signs and the Interpretation of Signs in Herodotus'* Histories (Washington, DC, Center for Hellenic Studies).
Holmes, D. (2019), *Philosophy, Poetry, and Power in Aristophanes'* Birds (Lanham, Lexington Books).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Holwerda, D. (1955), *Commentatio de vocis quae est physis vi atque und praesertim in graecitate Aristotele anteriore* (Groningen, Wolters).
Horky, P. S. (2020), "Anonymus Iamblichi, *On Excellence*: A lost defense of democracy," in D. C. Wolfsdorf (ed.), *Early Greek Ethics* (Oxford, Oxford University Press): 262–92.
Hornblower, S. (2004), *Thucydides and Pindar: Historical Narrative and the World of Epinikian Poetry* (Oxford, Oxford University Press).
Huffman, C. A. (2008), "Heraclitus' critique of Pythagoras' enquiry in Fragment 129," *OSAPh* 35: 19–47.
Hülsz, E. (2013), "Heraclitus on Φύσις," *Epoché: A Journal for the History of Philosophy* 17: 179–94.
Humphreys, S. (1987), "Law, custom and culture in Herodotus," *Arethusa* 20: 211–20.
Hunter, V. J. (1982), *Past and Process in Herodotus and Thucydides* (Princeton, Princeton University Press).
Hussey, E. (1990), 'The beginnings of epistemology: From Homer to Philolaus," in S. Everson, (ed.), *Epistemology*. Companions to Ancient Thought, vol. I (Cambridge, Cambridge University Press): 11–38.
Immerwahr, H. R. (1956), "Aspects of historical causation in Herodotus," *TAPhA* 87: 241–80.
(1966), *Form and Thought in Herodotus* (Cleveland, Press of Western Reserve University).
Iordanoglou, D., and J. Lindqvist (2018), "Double trouble: Reclaiming the *Dissoi Logoi*," *Eranos* 109: 77–94.
Irwin, E. (2013), "To whom does Solon speak? Conceptions of happiness and ending life well in the later fifth century (Hdt. 1.29–33)," in K. Geus, E. Irwin, and T. Poiss (eds.), *Wege des Erzählens: Logos und Topos in den Historien* (Frankfurt am Main, Peter Lang Verlag): 261–321.
Irwin, E., and E. Greenwood, eds. (2007), *Reading Herodotus: A Study of the* Logoi *in Book 5 of Herodotus'* Histories (Cambridge, Cambridge University Press).
Irwin, T. (1995), *Plato's Ethics* (New York, Oxford University Press).
Jacoby, F. (1913), "Herodotos," *RE* Suppl. II: 205–520.
Johann, H.-T. (1973), "Hippias von Elis und der Physis-Nomos-Gedanke," *Phronesis* 18: 15–25.
Jones, H. (1973), "Homeric nouns in -sis," *Glotta*: 7–29.
Jordan, J. N. (1971), "Protagoras and relativism," *Southwestern Journal of Philosophy* 2: 7–29.
Jouanna, J. (1996), *Airs, eaux, lieux* (Paris, Les Belles Lettres).
Kahn, C. H. (1960), *Anaximander and the Origins of Greek Cosmology* (New York, Columbia University Press).
(1966), "The verb 'to be' and the concept of being," *Foundations of Language* 2: 245–65.
(1969), "The thesis of Parmenides," *RMeta* 22: 700–24.
(1973), *The Verb "Be" in Ancient Greek* (Dordrecht, D. Reidel) (repr. 2003, Indianapolis).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

(1979), *The Art and Thought of Heraclitus* (Cambridge, Cambridge University Press).
(1981), "The origins of social contract theory," in G. Kerferd (ed.), *The Sophists and Their Legacy* (*Hermes* Einzelschriften 44) (Wiesbaden, Steiner): 92–108.
(1989), "The historical position of Anaxagoras," in K. Boudouris (ed.), *Ionian Philosophy* (Athens, International Association for Greek Philosophy): 203–10.
(1996), *Plato and the Socratic Dialogue: The Philosophical Use of a Literary Form* (Cambridge, Cambridge University Press).
(2003), "Philosophy and the written word: Prose and poetry from Thales to Plato," in H. Yunis (ed.), *Written Texts and the Rise of Literate Culture in Ancient Greece* (Cambridge, Cambridge University Press): 139–61.
Kamtekar, R. (2009), "Knowing by likeness in Empedocles," *Phronesis*: 215–38.
Ker, J. (2000), "Solon's 'theôria' and the end of the city," *ClAnt* 19: 304–29.
Kerferd, G. B. (1981), *The Sophistic Movement* (Cambridge, Cambridge University Press).
Kingsley, K. S. (2018), "Justifying violence in Herodotus' *Histories* 3.38: *Nomos*, king of all, and Pindaric poetics," in E. Bowie (ed.), *Herodotus – Narrator, Scientist, Historian* (Berlin; New York, De Gruyter): 37–58.
Kingsley, K. S., G. Monti, and T. Rood, eds. (2023), *The Authoritative Historian: Tradition and Innovation in Ancient Historiography* (Cambridge, Cambridge University Press).
Kinzl, K. H. (1978), "ΔΗΜΟΚΡΑΤΙΑ," *Gymnasium* 85: 117–27.
Kirk, G. S. (1954), *Heraclitus: The Cosmic Fragments* (Cambridge, Cambridge University Press).
Kleinknecht, H. (1940), "Herodot und Athen, 7.139/8.140–44," *Hermes* 75: 241–64.
Konstan, D. (1987), "Persuasion, Greeks and empire," *Arethusa* 20: 59–73.
Konstantakos, I. M. (2016), "Cambyses and the sacred bull (Hdt. 3.27–29 and 3.64): History and legend," in V. Liotsakis and S. T. Farrington (eds.), *The Art of History: Literary Perspectives on Greek and Roman Historiography* (*Trends in Classics* Suppl. 41) (Berlin; New York, De Gruyter): 37–72.
Kouremenos, T., G. M. Parassoglou, and K. Tsantsanoglou, eds. (2006), *The Derveni Papyrus. Edited with Introduction and Commentary* (*Studi e testi per il "Corpus dei papiri filosofici greci e latini*," vol. XIII) (Florence, Olschki).
Kranz, W. (1937), "Vorsokratisches IV," *Hermes* 72: 223–32.
Kraus, C. S. (2013), "Is *historia* a genre?," in T. D. Papanghelis, S. J. Harrison, and S. Frangoulidis (eds.), *Generic Interfaces in Latin Literature: Encounters, Interactions and Transformations* (*Trends in Classics* Suppl. 20) (Berlin; New York, De Gruyter): 417–32.
Krischer, T. (1965), "Etumos und alêthês," *Philologus* 109: 161–74.
(1993), "Drei Definitionen des Glücks: Pindar, Herodot, Prodikos," *RhM* 136: 213–22.
Kuch, H. (1995), "Narrative Strategie bei Herodot," *Eikasmos* 6: 57–65.
Kuhrt, A. (2002), "Babylon," in E. J. Bakker, I. J. F. Jong, and H. Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 475–96.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Kurfess, C. (2014), "Verity's intrepid heart: The variants in Parmenides, DK B 1.29 (and 8.4)," *Apeiron* 47: 81–93.
Kurke, L. (2011), *Aesopic Conversations: Popular Tradition, Cultural Dialogue, and the Invention of Prose* (Princeton, Princeton University Press).
Lachance, G. (2016), "Sur l'unité des *Dissoi Logoi* 1–5," *Phoenix* 70: 290–301.
Lachenaud, G. (1978), *Mythologies, religion et philosophie de l'histoire dans Hérodote* (Lille, Atelier reproduction des thèses Université de Lille III).
Laks, A. (2001), "Écriture, prose, et les débuts de la philosophie grecque," *Methodos* 1: 131–51.
(2018), *The Concept of Presocratic Philosophy: Its Origin, Development, and Significance* (Princeton, Princeton University Press).
Lanza, D. (1977), *Il tiranno e il suo publico* (Turin, Einaudi).
Lasagni, C. (2018), "'For anyone who wishes to read up close . . .' A few thoughts revolving around the formula σκοπεῖν τῶι βουλομένωι in Attic inscriptions," *RFIC* 146: 334–80.
Laskaris, J. (2002), *The Art Is Long: On the Sacred Disease and the Scientific Tradition* (Studies in Ancient Medicine 25) (Leiden; Boston, Brill).
Lasserre, F. (1976), "Hérodote et Protagoras: le débat sur les constitutions," *MH* 33: 65–84.
Lateiner, D. (1984), "Herodotean historiographical patterning: 'The constitutional debate,'" *QS* 20: 257–84.
(1985), "Limit, propriety, and transgression in the *Histories* of Herodotus," in M. H. Jameson (ed.), *The Greek Historians. Papers Presented to A. E. Raubitschek* (Saratoga; Anma Libri): 87–100.
(1986), "The empirical element in the methods of early Greek medical writers and Herodotus: A shared epistemological response," *Antichthon* 20: 1–20.
(1989), *The Historical Method of Herodotus* (Toronto, University of Toronto Press).
(1990), "Deceptions and delusions in Herodotus," *CA* 9: 230–46.
Lattimore, R. (1939), "The wise adviser in Herodotus," *CPh* 34: 24–35.
Lebow, R. N. (2001), "Thucydides the Constructivist," *The American Political Science Review* 95: 547–60.
Lee, M.-K. (2005), *Epistemology after Protagoras: Responses to Relativism in Plato, Aristotle, and Democritus* (Oxford, Clarendon Press).
Lesher, J. H. (1978), "Xenophanes' skepticism," *Phronesis* 23: 1–21.
(1984), "Parmenides' critique of thinking: The *Poludêris Elenchos* of Fragment 7," *OSAPh* 2: 1–30.
(1992), *Xenophanes of Colophon. Fragments. A Text and Translation with a Commentary* (*Phoenix* Suppl. no. 30) (Toronto, University of Toronto Press).
(1994), "The emergence of philosophical interest in cognition," *OSAPh* 12: 1–34.
(1999), "Early interest in knowledge," in A. A. Long (ed.), *The Cambridge Companion to Early Greek Philosophy* (Cambridge, Cambridge University Press): 225–49.
(2010), "Presocratic epistemology," in J. Dancy, E. Sosa, and M. Steup (eds.), *A Companion to Epistemology*^{2}, (Chichester, Wiley-Blackwell): 606–9.
Lesky, G. (1957–8), *Geschichte der griechischen Literature* (Bern, Francke).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Levet, J.-P. (1976), *Le vrai et le faux dans la pensée grecque archaique: étude de vocabulaire* (Paris, Les Belles Lettres).
Levi, A. (1940), "On twofold statements," *AJPh* 61: 292–306.
Lieshout, R. G. A. van (1970), "A dream on a *kairos* of history: An analysis of Herodotos *Hist*. VII.12–19, 47," *Mnemosyne* 23: 225–49.
Lloyd, A. B. (1975), *Herodotus, Book II: Introduction* (Leiden, Brill).
(1988), "Herodotus on Cambyses: Some thoughts on recent work," in A. Kuhrt and H. Sancisi-Weerdenburg (eds.), *Achaemenid History III: Method and Theory* (Leiden, Nederlands Instituut voor het Nabije Oosten): 55–66.
(1990), "Herodotus on Egyptians and Libyans," in W. Burkert, G. Nenci, and O. Reverdin (eds.), *Hérodote et les peuples non-grecs: neuf exposés suivi de discussions* (Vandoeuvres-Genève, Fondation Hardt): 215–53.
(2002), "Egypt," in E. J. Bakker, I. J. F. Jong, and H. Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 413–35.
Lloyd, G. E. R. (1964), "Experiment in early Greek philosophy and medicine," *PCPS* 190: 50–72.
(1966), *Polarity and Analogy: Two Types of Argumentation in Early Greek Thought* (Cambridge, Cambridge University Press).
(1979), *Magic, Reason and Experience* (Cambridge, Cambridge University Press).
(1987), *The Revolutions of Wisdom: Studies in the Claims and Practice of Ancient Greek Science* (Berkeley, University of California Press).
Lloyd-Jones, H. (1972), "Pindar Fr. 169," *HSCPh* 76: 45–56.
Long, A. A. (1966), "Thinking and sense-perception in Empedocles: Mysticism or materialism?," *CQ* 16: 256–76.
(1999), "The scope of early Greek philosophy," in A. A. Long (ed.), *The Cambridge Companion to Early Greek Philosophy* (Cambridge, Cambridge University Press): 1–21.
Lovejoy, A. O. (1909), "The meaning of Φύσις in the Greek physiologers," *PhR* 18: 369–83.
Luraghi, N. ed. (2001a), *The Historian's Craft in the Age of Herodotus* (Oxford, Oxford University Press).
(2001b), "Local knowledge in Herodotus' *Histories*," in N. Luraghi (ed.), *The Historian's Craft in the Age of Herodotus* (Oxford, Oxford University Press): 138–60.
(2018), "Reading Herodotus during the Archidamian War," *QUCC* 118: 11–44.
Luther, W. (1935), *Wahrheit und Lüge im ältesten Griechentum* (Leipzig, R. Noske).
Maass, E. (1887), "Herodot und Isokrates," *Hermes* 22: 581–95.
Mann, J. E. (2012), *Hippocrates, on the Art of Medicine* (Leiden, Brill).
Mansfeld, J. (1981), "Protagoras on epistemological obstacles and persons," in G. B. Kerferd (ed.), *The Sophists and Their Legacy* (*Hermes* Einzelschriften 44) (Wiesbaden, Steiner): 38–53.
Marcovich, M. (2001), *Heraclitus: Greek Text with a Short Commentary* (Sankt Augustin, Academia Verlag).
Marincola, J. (1987), "Herodotean narrative and the narrator's presence," *Arethusa* 20: 121–37.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

(1997), *Authority and Tradition in Ancient Historiography* (Cambridge, Cambridge University Press).
(1999), "Genre, convention, and innovation in Greco-Roman historiography," in C. S. Kraus (ed.), *The Limits of Historiography: Genre and Narrative in Ancient Historical Texts* (*Mnemosyne* Suppl. 191) (Leiden; Boston, Brill): 281–324.
(2007a), "ἀλήθεια," in C. Ampolo, U. Fantasia, and L. Porciani (eds.), *Lexicon Historiographicum Graecum et Latinum*, vol. 2 (Pisa, Edizioni della Normale): 7–29.
(2007b), "Odysseus and the historians," *SyllClass* 18: 1–79.
Masaracchia, A. (1977), *Erodoto: La Battaglia di Salamina: Libro VIII delle Storie* (Milan, Fondazione Lorenzo Valla and Mondadori).
Maso, S. (2018), *Dissoi Logoi. Edizione criticamente rivista, introduzione, traduzione, commento* (Rome, Edizioni di storia e letteratura).
Mastronarde, D. J. (1994), *Euripides: Phoenissae* (Cambridge, Cambridge University Press).
Matijašić, I. (2022), *Herodotus – The Most Homeric Historian?* (*Histos* Supplement 14) (Oxford, Edmonton, Tallahassee, *Histos*).
Matthen, M. (1983), "Greek ontology and the 'is' of truth," *Phronesis* 28: 113–35.
Mazzarino, S. (1966), *Il pensiero storico classico*, vol. I (Bari, Laterza).
McDonald, M. (1978), *Terms for Happiness in Euripides* (Göttingen, Vandenhoeck und Ruprecht).
Mcdowell, J. (1973), *Plato: Theaetetus* (Oxford, Oxford University Press).
McGlew, J. F. (1993), *Tyranny and Political Culture in Ancient Greece* (Ithaca, Cornell University Press).
Meyer, E. (1899), *Herodots Geschichtswerk* (Halle a.S., M. Niemeyer).
Michalowski, P. (1999), "Commemoration, writing, and genre in ancient Mesopotamia," in C. S. Kraus (ed.), *The Limits of Historiography: Genre and Narrative in Ancient Historical Texts* (*Mnemosyne* Suppl. 191) (Leiden; Boston, Brill): 69–90.
Mikalson, J. D. (2003), *Herodotus and Religion in the Persian Wars* (Chapel Hill; London, University of North Carolina Press).
Millender, E. (2002a), "Herodotus and Spartan despotism," in A. Powell and S. Hodkinson (eds.), *Sparta: Beyond the Mirage* (Swansea, Classical Press of Wales): 1–62.
(2002b), "*Nomos Despotes*: Spartan obedience and Athenian lawfulness in fifth-century thought," in V. B. Gorman and E. W. Robinson (eds.), *Oikistes: Studies in Constitutions, Colonies and Military Power in the Ancient World Offered in Honor of A. J. Graham* (Leiden; Boston, Brill): 33–59.
Miller, C. R. (2016), "Genre innovation: Evolution, emergence, or something else?," *The Journal of Media Innovations* 3: 4–19.
(2017), "Where do genres come from?," in C. R. Miller and A. R. Kelly (eds.), *Emerging Genres in New Media Environments* (New York, Palgrave Macmillan-Springer): 1–34.
Moeller, C. (1903), *Die Medizin im Herodot: Für Mediziner und Philologen* (Berlin, S. Karger).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Mogyoródi, E. (2006), "Xenophanes' epistemology and Parmenides' quest for knowledge," in M. M. Sassi (ed.), *La Costruzione del Discorso Filosofico nell'età dei Presocratici. The Construction of Philosophical Discourse in the Age of the Presocratics* (Pisa, Edizioni della Normale): 123–60.
Moles, J. (1993), "Truth and untruth in Herodotus and Thucydides," in C. Gill and T. P. Wiseman (eds.), *Lies and Fiction in the Ancient World* (Exeter, University of Exeter Press): 88–121.
Momigliano, A. (1958), "The place of Herodotus in the history of historiography," *History* 43: 1–13.
Montiglio, S. (2005), *Wandering in Ancient Greek Culture* (Chicago, University of Chicago Press).
Moore, C. (2020), *Calling Philosophers Names: On the Origin of a Discipline* (Princeton, Princeton University Press).
Morgan, J. R., and M. Jones, eds. (2007), *Philosophical Presences in the Ancient Novel* (Eelde, Barkhuis).
Morrison, A. D. (2007), *The Narrator in Archaic Greek and Hellenistic Poetry* (Cambridge, Cambridge University Press).
Morrison, J. S. (1941), "The place of Protagoras in Athenian public life (460–415 BC)," *CQ* 35: 1–16.
Mourelatos, A. P. D. (2008), *The Route of Parmenides*: *Revised and Expanded Edition; With a New Introduction, Three Supplemental Essays, and an Essay by Gregory Vlastos* [orig. 1970], (Las Vegas, Parmenides Pub.).
Moulton, C. (1972), "Antiphon the sophist, *On Truth*," *TAPhA* 103: 329–66.
Moyer, I. S. (2011), *Egypt and the Limits of Hellenism* (Cambridge, Cambridge University Press).
Mülke, C. (1996), "Ποίων δὲ κακῶν οὐκ αἴτιός ἐστι: Euripides' 'Aiolos' und der Geschwisterinzest im klassischen Athen," *ZPE* 114: 37–55.
Müller, D. (1981), "Herodot – Vater des Empirismus? Mensch und Erkenntnis im Denken Herodots," in G. Kurz, D. Müller, and W. Nicolai (eds.), *Gnomosyne. Menschliches Denken und Handeln in der frühgriechischen Literatur. Festschrift for Walter Marg zum 70. Geburtstag* (Munich, Beck): 299–318.
Munslow, A. (2015), "Genres and history/historying," *Rethinking History* 19: 158–76.
Munson, R. V. (1988), "Artemisia in Herodotus," *ClAnt* 7: 91–106.
(1991), "The madness of Cambyses (Hdt. 3.16–38)," *Arethusa* 24: 43–65.
(2001), *Telling Wonders: Ethnographic and Political Discourse in the Work of Herodotus* (Ann Arbor, University of Michigan Press).
Murray, O. (1972), "Herodotus and Hellenistic culture," *CQ* 22: 200–13.
(2001), "Herodotus and oral history," in N. Luraghi (ed.), *The Historian's Craft in the Age of Herodotus* (Oxford, Oxford University Press): 16–44.
Myres, J. L. (1953), *Herodotus Father of History* (Oxford, Clarendon Press).
Naddaf, G. (2005), *The Greek Concept of Nature* (Albany, SUNY Press).
(2012), "L'*ἱστορία* (*historia*) comme genre littéraire dans la pensée grecque archaïque," in L. Brisson, A. Macé, and A.-L. Therme (eds.), *Lire les présocratiques* (Quadrige manuels) (Paris, Presses universitaires de France): 61–78.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Nagy, G. (1990), *Pindar's Homer: The Lyric Possession of an Epic Past* (Baltimore, Johns Hopkins University Press).
Nehamas, A. (1999), *Virtues of Authenticity: Essays on Plato and Socrates* (Princeton, Princeton University Press).
Nesselrath, H.-G. (2014), "Ancient comedy and historiography: Aristophanes meets Herodotus," in S. D. Olson (ed.), *Ancient Comedy and Reception: Essays in Honor of Jeffrey Henderson* (Berlin; Boston, De Gruyter): 51–61.
Nestle, W. (1902), "Untersuchungen über die philosophischen Quellen des Euripides," *Philologus* Suppl. 8: 557–655.
(1908), *Herodots Verhältnis zur Philosophie und Sophistik* (Stuttgart: Stuttgarter Vereinsbuchdruckerei).
(1911), "Gab es eine ionische Sophistik?," *Philologus* 70: 242–66.
(1941), *Vom Mythos zum Logos. Die Selbstentfaltung des griechischen Denkens* (Stuttgart, Kröner).
(1942), *Geschichte der griechischen Literatur, I. Von den Anfängen bis auf Alexander d. Gr.2* (Berlin, De Gruyter).
Nightingale, A. W. (1995), *Genres in Dialogue: Plato and the Construct of Philosophy* (Cambridge, Cambridge University Press).
(2001), "On wandering and wondering: *Theôria* in Greek philosophy and culture," *Arion:* 9: 23–58.
(2004), *Spectacles of Truth in Classical Greek Philosophy:* Theoria *in Its Cultural Context* (Cambridge, Cambridge University Press).
Nill, M. (1985), *Morality and Self-Interest in Protagoras, Antiphon, and Democritus* (Leiden, Brill).
Norwood, G. (1920), *Greek Tragedy* (London, John W. Luce & Co.).
Nussbaum, M. (1976), "Consequences and character in Sophocles' *Philoctetes*," *Ph&Lit* 1: 25–53.
Olson, S. D. (1991), "Politics and the lost Euripidean *Philoctetes*," *Hesperia* 60: 269–83.
Osborne, C. (1998), "Was verse the default form for Presocratic philosophy?," in C. Atherton (ed.), *Form and Content in Didactic Poetry* (Bari, Levante): 23–35.
Ostwald, M. (1965), "Pindar, *nomos*, and Heracles: (Pindar, frg. 169 [Snell2] +POxy. no. 2450, frg. I)," *HSCPh* 69: 109–38.
(1969), *Nomos and the Beginnings of the Athenian Democracy* (Oxford, Clarendon Press).
(1986), *From Popular Sovereignty to the Sovereignty of Law: Law, Society, and Politics in Fifth-Century Athens* (Berkeley, University of California Press).
(1990), "*Nomos* and *phusis* in Antiphon's *Peri Alêtheias*," in M. Griffith and D. J. Mastronarde (eds.), *Cabinet of the Muses: Essays in Honor of Thomas G. Rosenmeyer* (Atlanta, Scholars Press): 293–306.
Owen, G. E. L. (1960), "Eleatic questions," *CQ* 10: 84–102.
Page, D. L., ed. (1981), *Further Greek Epigrams* (Cambridge, Cambridge University Press).
Palmer, J. A. (1999), *Plato's Reception of Parmenides* (Oxford, Clarendon Press).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

(2009), *Parmenides and Presocratic Philosophy* (Oxford, Oxford University Press).
Papadis, D. (2005), "The concept of truth in Parmenides," *RPhA* 23: 77–96.
Patzer, A. (1986), *Der Sophist Hippias als Philosophiehistoriker* (Freiburg, K. Alber).
Patzer, H. (1993), *Physis: Grundlegung zu einer Geschichte des Wortes* (Stuttgart, Steiner).
Pavese, C.O. (1968), "The new Heracles poem of Pindar," *HSCPh* 72: 47–88.
(1993), "On Pindar, fr. 169," *HSCPh* 95: 143–57.
Payen, P. (1995), "Comment résister à la conquête? Temps, espace et récit chez Hérodote," *REG* 108: 308–38.
(1997), *Les îles nomades: conquérir et résister dans l'enquête d'Hérodote* (Paris, Editions de l'Ecole des hautes études en sciences sociales).
Pearson, L. (1941), "Credulity and scepticism in Herodotus," *TAPhA* 72: 335–55.
Pelling, C. B. R. (1991), "Thucydides' Archidamus and Herodotus' Artabanus," in M. A. Flower and M. Toher (eds.), *Georgica: Greek Studies in Honour of George Cawkwell* (London, Institute of Classical Studies): 120–42.
(1999), "Epilogue," in C. Kraus, ed. *The Limits of Historiography: Genre and Narrative in Ancient Historical Texts* (*Mnemosyne* Suppl. 191) (Leiden; Boston, Brill): 325–60.
(2002), "Speech and action: Herodotus' debate on the constitution," *PCPhS* 48: 123–58.
(2006), "Educating Croesus: Talking and learning in Herodotus' Lydian *Logos*," *ClAnt* 25: 141–77.
(2007), "Ion's *Epidemiai* and Plutarch's Ion," in V. Jennings and A. Katsaros (eds.), *The World of Ion of Chios* (*Mnemosyne* Suppl. no. 288) (Leiden; Boston, Brill): 78–109.
(2018), "Causes in competition: Herodotus and Hippocratics," in E. Bowie (ed.), *Herodotus – Narrator, Scientist, Historian* (Berlin; Boston, De Gruyter): 199–222.
(2019), *Herodotus and the Question Why* (Austin, University of Texas Press).
Pendrick, G. J. (2002), *Antiphon the Sophist. The Fragments* (*Cambridge Classical Texts and Commentaries* 39) (Cambridge, Cambridge University Press).
Phillips, M. S. (2000), *Society and Sentiment: Genres of Historical Writing in Britain, 1740–1820* (Princeton University Press).
Pickard-Cambridge, A. W. (1962), *Dithyramb, Tragedy and Comedy*², rev. T. B. L. Webster (Oxford, Clarendon Press).
Pippidi, D. M. (1960), "Sur la philosophie de l'histoire d'Hérodote," *Eirene* 1: 75–92.
Podlecki, A. J. (1966), "Creon and Herodotus," *TAPhA* 97: 359–71.
Pohlenz, M. (1937), *Herodot, der erste Geschichtsschreiber des Abendlandes* (Leipzig, Teubner).
(1948), "Nomos," *Philologus* 97: 135–42.
(1953), "Nomos und Physis," *Hermes* 81: 418–438.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Poulakos, J. (1983), "Toward a sophistic definition of rhetoric," *Ph&Rh* 16: 35–48.
Pratt, L. H. (1993), *Lying and Poetry from Homer to Pindar: Falsehood and Deception in Archaic Greek Poetics* (Ann Arbor, University of Michigan Press).
Priestley, J. (2014), *Herodotus and Hellenistic Culture: Literary Studies in the Reception of the* Histories (Oxford, Oxford University Press).
Provencal, V. L. (2015), *Sophist Kings: Persians as Other in Herodotus* (London; New York, Bloomsbury Academic).
Purves, A. (2010), *Space and Time in Ancient Greek Narrative* (Cambridge, Cambridge University Press).
Pütz, B. (2007), *The Symposium and Komos in Aristophanes* (Warminster, Aris & Phillips).
Raaflaub, K. A. (1987), "Herodotus' political thought and the meaning of history," *Arethusa* 20: 221–48.
(2002), "Philosophy, science, politics: Herodotus and the intellectual trends of his time," in E. J. Bakker, I. J. F. Jong, and H. Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 149–86.
(2004), *The Discovery of Freedom in Ancient Greece*, trans. R. Franciscono (Chicago, University of Chicago Press [German orig. 1985]).
Racine, F. (2016), "Herodotus' reputation in Latin literature from Cicero to the 12th Century," in J. Priestley and V. Zali (eds.), *Brill's Companion to the Reception of Herodotus in Antiquity and Beyond* (Leiden; Boston, Brill): 193–212.
Ramage, E. (1961), "An early trace of Socratic dialogue," *AJPh* 82: 418–24.
Rathmann, M. (2016), *Diodor und seine "Bibliotheke": Weltgeschichte aus der Provinz* (Berlin, De Gruyter).
Redfield, J. (1985), "Herodotus the tourist," *CP* 80: 97–118.
Reesor, M. E. (1987), "The *Truth* of Antiphon the Sophist," *Apeiron* 20: 203–18.
Reinhold, M. (1985), "Human nature as cause in ancient historiography," in J. W. Eadie and J. Ober (eds.), *The Craft of the Ancient Historian: Essays in Honor of Chester G. Starr* (Lanham, MD, University Press of America): 21–40.
(2002), *Studies in Classical History and Society* (Oxford, Oxford University Press).
Reitzenstein, R. (1898), "Literarhistorische Kleinigkeiten," *Philologus* 57: 42–63.
Rengakos, A. (2006), "Homer and the historians: The influence of epic narrative technique on Herodotus and Thucydides," in B. Grange, E. J. Bakker, F. Montanari (eds.), *La poésie épique grecque: métamorphoses d'un genre littéraire* (Vandoeuvres-Genève, Fondation Hardt): 183–209.
Rescher, N. (1991), "Thought experimentation in Presocratic philosophy," in T. Horowitz and G. J. Massey (eds.), *Thought Experiments in Science and Philosophy* (Savage, MD, Rowman & Littlefield): 31–41.
Riemann, A. (1967), "Das herodoteische Geschichtswerk in der Antike" (PhD diss., Ludwig Maximilian University of Munich).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Robinson, T. M. (1979), *Contrasting Arguments: An Edition of the Dissoi Logoi* (New York, Arno Press).
(2003), "Protagoras, the *Protagoras* and the *Dissoi Logoi*," in A. Havlíček and F. Karfík (eds.), *Plato's Protagoras. Proceedings of the Third Symposium Platonicum Pragense* (Prague, OIKOYMENH): 233–45.
Rodríguez-Noriega Guillén, L. (2012), "On Epicharmus' literary and philosophical background," in K. Bosher (ed.), *Theater Outside Athens* (Cambridge, Cambridge University Press): 76–96.
Roisman, H. M. (1997), "The appropriation of a son: Sophocles' *Philoctetes*," *GRBS* 38: 127–71.
Rood, T. (2006), "Herodotus and foreign lands," in C. Dewald and J. Marincola (eds.), *The Cambridge Companion to Herodotus* (Cambridge, Cambridge University Press): 290–305.
(2020), "From ethnography to history: Herodotean and Thucydidean traditions in the development of Greek historiography," in T. Harrison and J. Skinner (eds.), *Herodotus in the Long Nineteenth Century* (Cambridge, Cambridge University Press): 20–45.
Rood, T., and K. S. Kingsley, (in press), *Land, Wealth, and Empire in Herodotus: Reading the End of the* Histories (Oxford, Oxford University Press).
Rose, P. W. (1976), "Sophocles' *Philoctetes* and the teachings of the sophists," *HSCPh* 80: 49–105.
Rossellini, M., and S. Saïd (1978), "Usages de femmes et autres *nomoi* chez les 'sauvages' d'Hérodote: essai de lecture structurale," *ASNP* 8: 949–1005.
Rosen, S. (1988), *The Quarrel between Philosophy and Poetry: Studies in Ancient Thought* (New York, Routledge and Kegan Paul).
Rosenmeyer, T. G. (1985), "Ancient literary genres: A mirage?," *Yearbook of Comparative and General Literature* 34: 74–84.
Rossetti, L. (2017), *Un altro Parmenide I. Il sapere peri physeos. Parmenide e l'irrazionale* (Bologna, Diogene Multimedia).
Rostagni, A. (1922), "Un nuovo capitulo nella storia della retorica e della sofistica," *SIFC* 2: 148–201.
Rutherford, R. B. (1995), *The Art of Plato: Ten Essays in Platonic Interpretation* (London, Duckworth).
(2001), *Pindar's Paeans: A Reading of the Fragments with a Survey of the Genre* (Oxford, Oxford University Press).
Ruzicka, S. (2012), *Trouble in the West: Egypt and the Persian Empire, 525–332 BC* (Oxford, Oxford University Press).
Sacks, K. (2018), "Diodoros of Sicily and the Hellenistic mind," in L. I. Hau, A. Meeus, and B. Sheridan (eds.), *Diodoros of Sicily: Historiographical Theory and Practice in the "Bibliotheke"* (*Studia Hellenistica* 58) (Leuven, Peeters): 43–64.
Saïd, S. (2002), "Herodotus and tragedy," in E. J. Bakker, I. J. F. de Jong, and H. van Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 117–47.
Sassi, M. M. (2018), *The Beginnings of Philosophy in Greece* (Princeton, Princeton University Press).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Sattler, B. (2020), *The Concept of Motion in Ancient Greek Thought* (Cambridge, Cambridge University Press).
Scaife, R. (1989), "Alexander I in the *Histories* of Herodotus," *Hermes* 117: 129–37.
Scanlon, T. F. (1994), "Echoes of Herodotus in Thucydides: Self-sufficiency, admiration, and law," *Historia* 43: 143–76.
Scardino, C. (2007), *Gestaltung und Funktion der Reden bei Herodot und Thukydides* (Berlin, De Gruyter).
Schelske, O. (2016), "Herodots 'Metahistory' im Kontext von Sophistik und Rhetorik," *Gymnasium* 123: 25–44.
Schepens, G. (1980), *L' 'autopsie' dans la méthode des historiens grecs du Ve siècle avant J.-C.* (Brussels; Koninklijke Academie).
(2007), "History and *historia*: Inquiry in the Greek historians," in J. Marincola (ed.), *A Companion to Greek and Roman Historiography*, vol. I (Malden, MA; Oxford, Blackwell): 39–55.
Schiappa, E. (1991a), *Protagoras and Logos: A Study in Greek Philosophy and Rhetoric* (Columbia, University of South Carolina Press).
(1991b), "Sophistic rhetoric: Oasis or mirage?" *Rhetoric Review* 10: 5–18.
(2005), "Dissoi Logoi," in M. Ballif and M. G. Moran (eds.), *Classical Rhetorics and Rhetoricians: Critical Studies and Sources* (Westport, CT, Praeger): 146–8.
Schiefsky, M. (2005), *Hippocrates On Ancient Medicine: Translated with Introduction and Commentary* (Leiden; Boston, Brill).
Schlosser, J. A. (2020), *Herodotus in the Anthropocene* (Chicago, University of Chicago Press).
Schmalzriedt, E. (1970), *Peri physeos. Zur Frühgeschichte der Buchtitel* (Munich, Fink).
Schofield, M. (2007), "The noble lie," in G. R. F. Ferrari (ed.), *The Cambridge Companion to Plato's* Republic (Cambridge, Cambridge University Press): 138–64.
Schröder, O. (1917), "Νόμος ὁ πάντων βασιλεύς," *Philologus* 74, 195–204.
Schwabl, H. (1969), "Herodot als Historiker und Erzähler," *Gymnasium* 76: 253–72.
Schwartz, E. (1890), *Quaestiones Herodotae* (Rostock, Typis Academicis Alderianis).
(1891), *Quaestiones Ionicae* (Rostock, Typis Academicis Alderianis).
Scodel, R. (2009), "The persuasions of Philoctetes," in J. C. R. Cousland and J. R. Hume (eds.), *The Play of Texts and Fragments: Essays in Honour of Martin Cropp* (Leiden; Boston, Brill): 49–62.
Segal, C. P. (1962), "Gorgias and the psychology of the *logos*," *HSCPh* 66: 99–155.
Sergueenkova, V. (2016), "Counting the past in Herodotus' *Histories*," *JHS* 136: 121–31.
Sewell-Rutter N. J. (2007), *Guilt by Descent: Moral Inheritance and Decision Making in Greek Tragedy* (Oxford, Oxford University Press).
Sheets, G. A. (1993), *Herodotus, Book I* (Bryn Mawr; Dept. of Greek, Bryn Mawr College).
Sinclair, T. A. (1951), *A History of Greek Political Thought* (London).
Sisko, J. E. (2003), "Anaxagoras' Parmenidean cosmology: Worlds within worlds within the One," *Apeiron* 36: 87–114.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Skinner, J. (2012), *The Invention of Greek Ethnography: from Homer to Herodotus* (Oxford, Oxford University Press).
(2018), "Herodotus and his world," in T. Harrison and E. Irwin (eds.), *Interpreting Herodotus* (Oxford, Oxford University Press): 187–222.
Sluiter, I. (2000), "The dialectics of genre: Some aspects of secondary literature and genre in antiquity," in M. Depew and D. Obbink (eds.), *Matrices of Genre: Authors, Canons, and Society* (Cambridge, MA, Harvard University Press): 183–203.
Snell, B. (1976 [orig. 1944]), "Die Nachrichten über die Lehren des Thales und die Anfänge der griechischen Philosophie- und Literaturgeschichte," in C.-J. Classen (ed.), *Sophistik* (Darmstadt, Wissenschaftliche Buchgesellschaft): 478–90.
Sprague, R. K. (1968), "*Dissoi Logoi* or *Dialexeis*," *Mind* 77: 155–67.
Starr, C. (1968), "Ideas of truth in early Greece," *PP* 23: 348–59.
Stier, H. E. (1928), "NOMOS BASILEUS," *Philologus* 83: 225–58.
Stroheker, K. F. (1953–4), "Zu den Anfängen der monarchischen Theorie in der Sophistik," *Historia* 2: 381–412.
Taylor, A. E. (1911), *Varia Socratica: First Series* (Oxford, Parker & Co.).
Taylor, C. C. W. (2007), "*Nomos* and *phusis* in Democritus and Plato," *Social Philosophy and Policy* 24: 1–20.
Tell, H. (2014), *Plato's Counterfeit Sophists* (Washington, DC, Center for Hellenic Studies).
Telò, M. (2010), "Embodying the tragic father(s): Autobiography and intertextuality in Aristophanes," *ClAnt*: 278–326.
Thesleff, H. (1966), "Scientific and technical style in early Greek prose," *Arctos* 4: 89–113.
Thimme, O. (1935), "ΦΥΣΙΣ ΤΡΟΠΟΣ ΗΘΟΣ: Semasiologische Untersuchung über die Auffassung des menschlichen Wesens 'Charakters' in der älteren griechischen Literatur" (PhD diss., University of Göttingen).
Thomas, R. (1989), *Oral Tradition and Written Record in Classical Athens* (Cambridge, Cambridge University Press).
(1993), "Performance and written publication in Herodotus and the sophistic generation," in W. Kullmann and J. Althoff (eds.), *Vermittlung und Tradierung von Wissen in der griechischen Kultur* (Tübingen, G. Narr): 225–44.
(2000), *Herodotus in Context: Ethnography, Science and the Art of Persuasion* (Cambridge, Cambridge University Press).
(2003), "Prose performance texts: *Epideixis* and written publication in the late fifth and early fourth centuries," in H. Yunis (ed.), *Written Texts and the Rise of Literate Culture in Ancient Greece* (Cambridge, Cambridge University Press): 162–88.
(2004), "Herodotus, Ionia, and the Athenian Empire," in V. Karageorghis and I. Taifacos (eds.), *The World of Herodotus. Proceedings of an International Conference Held at the Foundation Anastasios G. Leventis, Nicosia, September 18–21, 2003* (Nicosia, Foundation Anastasios G. Leventis): 27–43.
(2017), "Thucydides and his intellectual milieu," in R. Balot, S. Forsdyke, and E. Foster (eds.), *The Oxford Handbook of Thucydides* (Oxford, Oxford University Press): 567–86.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

(2018), "Truth and authority in Herodotus' narrative: False stories and true stories," in E. Bowie (ed.), *Herodotus – Narrator, Scientist, Historian* (Berlin; Boston, De Gruyter): 265–84.
(2019), *Polis Histories, Collective Memories and the Greek World* (Cambridge, Cambridge University Press).
Thompson, N. (1996), *Herodotus and the Origins of the Political Community: Arion's Leap* (New Haven, Yale University Press).
Todorov, T. (1976), "The origin of genres," *New Literary History* 8: 159–70.
Too, M.-K. (2005), *Epistemology after Protagoras: Responses to Relativism in Plato, Aristotle, and Democritus* (Oxford, Clarendon Press).
Tor, S. (2017), *Mortal and Divine in Early Greek Epistemology: A Study of Hesiod, Xenophanes, and Parmenides* (Cambridge, Cambridge University Press).
Trapp, M. (2007), "What is this *Philosophia* anyway?," in J. R. Morgan and M. Jones (eds.), *Philosophical Presences in the Ancient Novel* (*Ancient Narrative* Suppl. 10) (Eelde, Barkhuis): 1–22.
Trepanier, S. (2004), *Empedocles: An Interpretation* (New York, Routledge).
Untersteiner, M. (1954), *Sofisti. Testimonianze e Frammenti, Introduzione, traduzione e commento*, vol. III (Florence, La Nuova Italia).
(1996), *I sofisti.* Presentazione di Fernanda Decleva Caizzi (Milan, B. Mondadori).
Valckenaer, L. C. (1767), *Diatribe in Euripidis perditorum dramatum reliquias* (Leiden, apud Ioann. Luzak & Ioann. le Mair).
van der Eijk, P. (2002), "The role of medicine in the formation of early Greek thought," in P. Curd and D. W. Graham (eds.), *The Oxford Handbook of Presocratic Philosophy* (Oxford, Oxford University Press): 385–412.
van Wees, H. (2002), "Herodotus and the past," in E. J. Bakker, I. J. F. de Jong, and H. van Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 321–50.
Vasunia, P. (2001), *Gift of the Nile: Hellenizing Egypt from Aeschylus to Alexander* (Berkeley, University of California Press).
Vatri, A. (2017), *Orality and Performance in Classical Attic Prose: A Linguistic Approach* (Oxford, Oxford University Press).
Veazie, W. B. (1921), "The word ΦΥΣΙΣ," *AGPh* 33: 3–22.
Verdin, H. (1971), *De Historisch-Kritische Methode van Herodotus* (Brussels, Paleis der Academiën).
(1982), "Hérodote et la politique expansionniste des Achéménides. Notes sur Hdt. VII 8," in J. Quaegebeur (ed.), *Studia Paulo Naster Oblata II. Orientalia Antiqua* (Leuven, Departement Oriëntalistiek): 327–36.
Vernant, J.-P. (1983), *Myth and Thought among the Greeks* (London; Boston, Routledge & Kegan Paul).
Versenyi, L. (1962), "Protagoras' man-measure fragment," *AJPh*: 178–84.
Vlastos, G. (1946), "Parmenides' theory of knowledge," *TAPhA* 77: 66–77.
(1953), "*Isonomia*," *AJPh* 74: 337–66.
Walbank, F. (1972), *Polybius* (Berkeley, University of California Press).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Walter, U. (2017), "'Schlechte Zeugen sind für die Menschen Augen und Ohren derjenigen, die Barbaren-Seelen haben': Heraklit und Herodot, zusammengedacht," in E. Fantino, U. Muss, C. Schubert, and K. Sier (eds.), *Heraklit im Kontext* (Studia Praesocratica 8) (Berlin; Boston, De Gruyter): 151–70.
Wardman, A. E. (1960), "Myth in Greek historiography," *Historia* 9: 403–13.
Wardy, R. (2019), "Who is a Presocratic philosopher?," *Ápeiron: Estudios de filosofía* 11: 45–64.
Warren, J. (2007), *Presocratics* (Stocksfield, Acumen).
Wasmuth, M. (2021), "Negotiating cross-regional authority: The acceptance of Cambyses as Egyptian pharaoh as means of constructing elite identity," in D. Agut-Labordère, R. Boucharlat, F. Joannès, A. Kuhrt, and M. W. Stolper (eds.), *Achemenet. Vingt ans après: études offertes à Pierre Briant à l'occasion des vingt ans du Programme Achemenet* (Leuven, Peeters): 429–45.
Waters, K. H. (1971), *Herodotus on Tyrants and Despots. A Study in Objectivity* (Wiesbaden, F. Steiner).
Weber, E. (1897), "*Δισσοὶ Λόγοι*: Eine Ausgabe der sogenannten *Διαλέξεις*," in *Philologisch-historische Beiträge C. Wachsmuth zum 60. Geburtstag überreicht* (Leipzig, Teubner): 33–51.
Węcowski, M. (2004), "The hedgehog and the fox: Form and meaning in the prologue of Herodotus," *JHS* 124: 143–64.
Wells, S. (2014), "Genres as species and spaces: Literary and rhetorical genre in the anatomy of melancholy," *Philosophy & Rhetoric* 47: 113–36.
West, S. (1985), "Herodotus' epigraphical interests," *CQ*: 278–305.
(2002), "Scythia," in E. J. Bakker, I. J. F. de Jong, and H. van Wees (eds.), *Brill's Companion to Herodotus* (Leiden; Boston, Brill): 437–56.
(2004), "Herodotus and lyric poetry," *Letras Clássicas* 8: 79–91.
(2007), "Herodotus lyricorum studiosus," *Palamedes* 2: 109–30.
Wheeler, E. L. (1988), *Stratagem and the Vocabulary of Military Trickery* (Leiden; New York, Brill).
Whitmarsh, T. (2005), "The Greek novel: Titles and genre," *AJPh*: 587–611.
(2013), *Beyond the Second Sophistic: Adventures in Greek Postclassicism* (Berkeley, University of California Press).
Wilgaux, J. (2011), "Consubstantiality, incest, and kinship in ancient Greece," in B. Rawson (ed.), *A Companion to Families in the Greek and Roman Worlds* (Malden; Oxford; Chichester, Wiley-Blackwell): 217–30.
Wilson, N. G. (2015), *Herodotea: Studies on the Text of Herodotus* (Oxford, Oxford University Press).
Winton, R. (2000), "Herodotus, Thucydides and the sophists," in C. J. Rowe and M. Schofield (eds.), *The Cambridge History of Greek and Roman Political Thought* (Cambridge, Cambridge University Press): 89–121.
Wolfsdorf, D. (2020), "On the unity of the *Dissoi Logoi*," in D. C. Wolfsdorf (ed.), *Early Greek Ethics* (Oxford, Oxford University Press): 293–324.
Wood, C. (2016), "'I am going to say . . .': A sign on the road of Herodotus' *logos*," *CQ* 66: 13–33.

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012

Woodruff, P. (1999), "Rhetoric and relativism: Protagoras and Gorgias," in A. A. Long (ed.), *The Cambridge Companion to Early Greek Philosophy* (Cambridge, Cambridge University Press): 290–310.
Wright, M. R. (1981), *Empedocles, the Extant Fragments* (New Haven, Yale University Press).
Xian, R. (2020), "The Cyrus anecdote in Herodotus 9.122," *CQ* 70: 16–26.
Zali, V. (2013), "Themistocles' exhortation before Salamis: On Herodotus 8.83," *GRBS* 53: 461–85.
(2015), *The Shape of Herodotean Rhetoric: A Study of the Speeches in Herodotus'* Histories *with Special Attention to Books 5–9* (Leiden; Boston, Brill).
Zeller, E. (1856–68), *Die Philosophie der Griechen in ihrer geschichtlichen Entwicklung* (Tübingen, O. R. Reisland).
Zilioli, U. (2012), *Protagoras and the Challenge of Relativism: Plato's Subtlest Enemy* (Aldershot; Burlington, Ashgate).

Downloaded from https://www.cambridge.org/core. UNIVERSIDAD AUTONOMA METROPOLITANA, on 10 Nov 2026 at 08:55:28, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/9781009338530.012