

VI. References

Lexicon entries are not included in this bibliography. They are cited in full in the text. Major historical, epigraphic, and archaeological corpora are not listed here. Their abbreviations mostly follow the list in *L'Année Épigraphique*. Journals are abbreviated according to the list in *L'Année Philologique*.

1. Corpora of Athenian Curse Tablets

(citation without page number, i.e. the numbers given refer to the number of inscription within the volume)

In all other citations of curse tablets, the numbers refer to page numbers. In some cases, numbers (no.) are given in addition to page numbers in order to avoid confusion.

- CIL *Corpus Inscriptionum Latinarum*
DT Audollent, A., *Defixionum Tabellae quotquot innotuerunt tam in Graecis Orientis quam in totius Occidentis partibus praeter Atticas in Corpore Inscriptionum Atticarum editas*, Paris 1904.
DTA *Inscriptiones Graecae III 3, Appendix: Defixionum Tabellae Atticae*, ed. by R. Wünsch, Berlin 1897.
Gager Gager, J., *Curse Tablets and Binding Spells from the Ancient World*, New York – Oxford 1992. To avoid confusion with page numbers, references to numbers of curse tablets within Gager are indicated with “no.”
López López Jimeno, M., *Nuevas tabellae defixionis Áticas. Estudio filológico, lingüístico, epigráfico y de realia de las nuevas tabellae defixionis áticas posteriores a la publicación de los corpora clásicos. Con textos, traducción, índices y laminas*, Amsterdam 1999.
NGCT Jordan, D., “New Greek Curse Tablets (1985–2000),” *GRBS* 41, 2000, 5–46.
SEG *Supplementum Epigraphicum Graecum*
SGD Jordan, D., “A Survey of Greek Defixiones Not Included in the Special Corpora,” *GRBS* 26, 1985, 151–197.

2. Abbreviated Works

- Dilts Dilts, M., *Scholia Demosthenica*, vol. 2: *Scholia in orationes 19–60 continens*, Leipzig 1986.
- Edmonds Edmonds, J., *The Fragments of Attic Comedy. After Meineke, Bergk, and Kock. Augmented, Newly Edited with their Contexts, Annotated, and Completely Translated into English Verse*, 4 vols, Leiden 1957–1961.
- GHI I Tod, M., *A Selection of Greek Historical Inscriptions I: To the End of the Fifth Century*, Oxford ²1946.
- GHI II Tod, M., *A Selection of Greek Historical Inscriptions II: From 403 to 323 BC*, Oxford ²1948.
- GMP Betz, H., *The Greek Magical Papyri in Translation, Including the Demotic Spells*, London – Chicago ²1992 (= Engl. translation and new edition of
- PGM *Papyri Graecae Magicae*, vol. 1 ed. by K. Preisendanz, Stuttgart – Leipzig – Berlin 1928–1931; rev. edition by A. Henrichs, Stuttgart 1973/1974; vol. 2 ed. by K. Preisendanz 1931).
- HGIÜ I Brodersen, K. – Günther, W. – Schmitt, H., *Historische Griechische Inschriften in Übersetzung, Bd. I: Die archaische und klassische Zeit*, Darmstadt 1992.
- HGIÜ II Brodersen, K. – Günther, W. – Schmitt, H., *Historische Griechische Inschriften in Übersetzung, Bd. II: Spätclassik und früher Hellenismus (400–250 v. Chr.)*, Darmstadt 1996.
- I.Knidos Blümel, W., *Die Inschriften von Knidos. Teil I*, Bonn 1992.
- K. Kock, T., *Comicorum Atticorum Fragmenta*, 3 vols., Leipzig 1880–1888.
- K.-A. Kassel, R. – Austin, C., *Poetae Comici Graeci*, 8 vols., Berlin – New York 1983–1995.
- Kö. Körte, A., *Menandri quae supersunt, pars altera*, Leipzig ²1959 (with addenda by A. Thierfelder) (1953).
- Liddell – Scott Liddell, H. – Scott, R., *A Greek-English Lexicon. With a Revised Supplement*, Oxford 1996.
- M/L Meiggs, R. – Lewis, D., *A Selection of Greek Historical Inscriptions to the End of the Fifth Century BC*, Oxford 1969, rev. 1988.
- OGIS Dittenberger, W., *Orientis graeci inscriptiones selectae*, 2 vols., Leipzig 1903/1905 (Hildesheim 1986).
- OLD Glare, P. (Ed.), *Oxford Latin Dictionary*, Oxford 1982.

- Paroem. Gr. Leutsch, E., *Corpus paroemiographorum Graecorum*, Göttingen 1839–1851.
- P. Köln III Kramer, B. – Erler, M. – Hagedorn, D. – Hübner, R. (Ed.), *Kölner Papyri (P. Köln)*. Bd. 3, Opladen 1980.
- Rhet. Gr. Walz, C., *Rhetores Graeci*, 10 vols., Stuttgart 1832–1836 (repr. Osnabrück 1968).
- StV II Bengtson, H., *Die Staatsverträge des Altertums II. Die Verträge der griechisch-römischen Welt von 700 bis 338 v. Chr.*, München ²1975 (1962).
- Suda Adler, A., *Suidae Lexicon*, Leipzig 1928–1938 (repr. Stuttgart 1967–1971).
- Syll. I³ Dittenberger, W., *Sylloge inscriptionum graecarum*, 4 vols., Leipzig ³1915–1924 (Hildesheim 1982), here vol. 1, Leipzig ³1915 (1883).
- TGF III Radt, S. (Ed.), *Tragicorum Graecorum fragmenta. Vol. 3: Aeschylus*, Göttingen 1985.

3. English Translations

- Arnott, W. (trans.), *Menander I. Aspis to Epitrepontes*, Cambridge/MA – London 1979 (Loeb).
- , *Menander II. Heros to Perinthia*, Cambridge/MA – London 1996 (Loeb).
- , *Menander III. Samia to Plot Summaries*, Cambridge/MA – London 2000 (Loeb).
- Babbitt, F., *Plutarch's Moralia IV 263 D – 351 B*, Cambridge/MA – London 1957 (1936).
- Bers, V., *Demosthenes, Speeches 50–59*, Austin/TX 2003.
- Bury, R., *Plato. Laws II*, Cambridge/MA – London 1961 (1926) (Loeb).
- Carey, C., *Aeschines*, Austin/TX 2000.
- Edmonds, J., *The Fragments of Attic Comedy. After Meineke, Bergk, and Kock. Augmented, Newly Edited with their Contexts, Annotated, and Completely Translated into English Verse*, 4 vols, Leiden 1957–1961.
- Edwards, M., *Isaeus*, Austin/TX 2007.
- Fowler, H. – Lamb, W., *Plato I. Euthyphro, Apology, Crito, Phaedo, Phaedrus*, Cambridge/MA – London 1960 (1914) (Loeb).
- Gagarin, M. – MacDowell, D., *Antiphon & Andocides*, Austin/TX 1998.
- Gager, J., *Curse Tablets and Binding Spells from the Ancient World*, New York – Oxford 1992.
- Harris, E., *Demosthenes Speeches 20–22*, Austin/TX 2008.
- Henderson, J. (trans.), *Aristophanes I. Acharnians. Knights*, Cambridge/MA – London 1998 (Loeb).

- , *Aristophanes II. Clouds, Wasps, Peace*, Cambridge/MA – London 1998 (Loeb).
- , *Aristophanes III. Birds, Lysistrata, Women at the Thesmophoria*, Cambridge/MA – London 2000 (Loeb).
- , *Aristophanes IV. Frogs, Assemblywomen, Wealth*, Cambridge/MA – London 2002 (Loeb).
- , *Aristophanes V. Fragments*, Cambridge/MA – London 2007 (Loeb).
- Lamb, W., *Plato III. Lysis, Symposium, Gorgias*, Cambridge/MA – London 1967 (1925) (Loeb).
- MacDowell, D., *Demosthenes, Speeches 27–38*, Austin/TX 2004.
- Mirhady, D. – Lee Too, Y., *Isocrates I*, Austin/TX 2000.
- Most, G., *Hesiod. Theogony. Works and Days. Testimonia*, Cambridge/MA – London 2006 (Loeb).
- Papillon, T., *Isocrates II*, Austin/TX 2004.
- Rolfe, J., *The Attic Nights of Aulus Gellius*, 3 vols., Cambridge/MA – London 1927 (Loeb).
- Scafuro, A., *Demosthenes, Speeches 39–49*, Austin/TX 2011.
- Shorey, P., *Plato. The Republic I. Books I–V*, Cambridge/MA – London 1963 (1930) (Loeb).
- Todd, S., *Lysias*, Austin/TX 2000.
- Vince, J., *Demosthenes III. Against Meidias, Androton, Aristocrates, Timocrates, Aristogeiton XXI–XXVI*, Cambridge/MA – London 1986 (1935) (Loeb).
- Worthington, I. – Cooper, C. – Harris, E., *Dinarchus, Hyperides, and Lycurgus*, Austin/TX 2001.
- Worthington, I., *Demosthenes, Speeches 60 and 61, Prologues, Letters*, Austin/TX 2006.
- Yunis, H., *Demosthenes, Speeches 18 and 19*, Austin/TX 2005.

4. Secondary Literature

- Abt, A., “Bleitafeln aus Münchner Sammlungen,” *Archiv für Religionswissenschaft* 14, 1911, 143–158.
- Ackermann, R., *The Myth and Ritual School. J. G. Frazer and the Cambridge Ritualists*, New York – London 1991.
- Adkins, A., *Moral Values and Political Behaviour in Ancient Greece*, London 1972.
- Adrados, F., *Festival, Comedy, and Tragedy. The Greek Origins of Theater*, Leiden 1975.
- Allen, D., “Greek Tragedy and Law,” in M. Gagarin – D. Cohen (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005, 374–393.
- , “Angry Bees, Wasps, and Jurors: the Symbolic Politics of Orge in Athens,” in S. Braund – G. Most, (Ed.), *Ancient Anger. Perspectives from Homer to Galen*, Cambridge 2003, 76–98.
- , *The World of Prometheus. The Politics of Punishing in Democratic Athens*, Princeton 2000.
- , “Imprisonment in Classical Athens,” *CQ* 47, 1997, 121–135.

- Althoff, G., *Inszenierte Herrschaft. Geschichtsschreibung und politisches Handeln im Mittelalter*, Darmstadt 2003a.
- , *Die Macht der Rituale. Symbolik und Herrschaft im Mittelalter*, Darmstadt 2003b.
- , *Spielregeln der Politik im Mittelalter. Kommunikation in Frieden und Fehde*, Darmstadt 1997.
- Ambos, C. – Hotz, S. – Schwedler, G. – Weinfurter, S. (Ed.), *Die Welt der Rituale. Von der Antike bis zur Gegenwart*, Darmstadt 2005.
- Ambrosino, D., “Nuages et sens: autour des Nuées d’Aristophane,” *Quaderni di Storia* 18, 1983, 3–60.
- Anderson, M., “Knemon’s Hamartia,” *G&R* 17, 1970, 199–217.
- Andrews, M., “Euripides and Menander,” *CQ* 18, 1924, 1–10.
- Ankarloo, B. – Clark, S., “Introduction,” in B. Ankarloo – S. Clark (Ed.), *Witchcraft and Magic in Europe: Ancient Greece and Rome*, Philadelphia 1999, xi–xvi.
- Arena, R., *Iscrizioni Greche Arcaiche di Sicilia e Magna Grecia. Iscrizioni di Sicilia I: Iscrizioni di Megara Iblea e Selinunte*, Milano 1989.
- Arendt, H., *Macht und Gewalt*, München ²1971 (1970).
- Arlen, S., *The Cambridge Ritualists. An Annotated Bibliography of the Works by and about Jane Ellen Harrison, Gilbert Murray, Francis M. Cornford and Arthur Bernard Cook*, Metuchen/NJ 1990.
- Arnaud, L., “La baskania ou le mauvais œil chez les Grecs modernes,” *Échos d’Orient* 15, 1912, 385–394.
- Arnott, G., “Moral Values in Menander,” *Philologus* 125, 1981, 215–227.
- Arnott, P., *Public and Performance in the Greek Theatre*, London – New York 1989.
- Arnott, W., “From Aristophanes to Menander,” *G&R*, NS 19, 1972, 65–80.
- , “The Confrontation of Sostratos and Gorgias,” *Phoenix* 18, 1964, 110–123.
- Aronen, J., “Notes on Athenian Drama as Ritual Myth-Telling within the Cult of Dionysos,” *Arctos* 26, 1992, 19–37.
- Arrowsmith, W., “Aristopahnes’ Birds: The Fantasy Politics of Eros,” *Arion* 1, 1973, 119–167.
- Assmann, A., *Die Legitimität der Fiktion. Ein Beitrag zur Geschichte der literarischen Kommunikation*, München 1980.
- Assmann, J., *Religion und kulturelles Gedächtnis. Zehn Studien*, München 2000.
- Aubert, J., “Threatened Wombs. Aspects of Ancient Uterin Magic,” *GRBS* 30, 1989, 421–449.
- Auffarth, C., “Der Opferstreik: Ein altorientalisches ‘Motiv’ bei Aristophanes und im homerischen Hymnus,” *GB* 20, 1994, 59–86.
- Auger, D., “Le théâtre d’Aristophane: Le mythe, l’utopie et les femmes,” in D. Auger – M. Rosellini – S. Said (Ed.), *Aristophane: Les femmes et la cité*, Fontenay-aux-Roses 1979, 71–101.
- Austin, C. – Olson, D., *Aristophanes. Thesmophoriazusae, Edited with Introduction and Commentary*, Oxford 2004.
- Austin, J., *How to do Things with Words*, Oxford ²1975 (1962).

- Bänninger, R., "Violence, Aggression, and Targets: An Overview," in R. Bänninger, (Ed.), *Targets of Violence and Aggression*, Amsterdam – New York 1991, 443–460.
- Bain, D., *Menander. Samia, Edited with Translation and Notes*, Warminster 1983.
- Balme, C., "Verwandt der Kern aller Menschen – Zur Annäherung von Theaterwissenschaft und Kulturanthropologie," in B. Schmidt – M. Münzel (Ed.), *Ethnologie und Inszenierung. Ansätze zur Theaterethnologie*, Marburg 1998, 19–44.
- Balot, R., *Greed and Injustice in Classical Athens*, Princeton 2001.
- Barkan, I., *Capital Punishment in Ancient Athens*, Chicago 1936.
- Baroja, J., "Magic and Religion in the Classical World," in M. Marwick (Ed.), *Witchcraft and Sorcery. Selected Readings*, Harmondsworth 1982, 73–80.
- Bauman, R., *Verbal Art as Performance*, Rowley/MA 1977.
- Belardinelli, A., *Menandro. Sicioni. Introduzione, testo e commento*, Bari 1994.
- Bell, C., *Ritual. Perspectives and Dimensions*, Oxford – New York 1997.
- , *Ritual Theory, Ritual Practice*, New York 1992.
- Belliger, A. – Krieger, D. (Ed.), *Ritualtheorien. Ein einführendes Handbuch*, Wiesbaden 1998.
- Benston, K., "Being There: Performance as Mise-en-Scène. Abscene, Obscene, and Other Scene," *PMLA* 107, 1992, 434–449.
- Bergemann, J., *Demos und Thanatos. Untersuchungen zum Wertsystem der Polis im Spiegel der attischen Grabreliefs des 4. Jhs. v. Chr. und zur Funktion der gleichzeitigen Grabbauten*, München 1997.
- Bergesen, A., "Political Witch Hunts: The Sacred and The Subversive in Cross-National Perspective," *American Sociological Review* 42, 1977, 220–233.
- Bernand, A., *Guerre et Violence dans la Grèce antique*, Paris 1999.
- , *Sorciers grecs*, Paris 1991.
- Bers, V., *Genos dikanikon. Amateur and Professional Speech in the Courtrooms of Classical Athens*, Cambridge/MA – London 2009.
- , "Just Rituals. Why the Rigmarole of Fourth-Century Athenian Lawcourts?" in P. Flensted-Jensen – T. Nielsen – L. Rubinstein (Ed.), *Polis & Politics. Studies in Ancient Greek History. Presented to Mogens Herman Hansen on his Sixtieth Birthday, August 20, 2000*, Copenhagen 2000, 553–560.
- , "Tragedy and Rhetoric," in I. Worthington (Ed.), *Persuasion: Greek Rhetoric in Action*, London – New York 1994, 176–195.
- Bertelli, L., "L'utopia sulla scena: Aristofane e la parodia della città," *Civiltà classica e cristiana* 4, 1983, 215–261.
- Bertrand, J.-M., *La violence dans les mondes grec et romain. Actes du colloque international (Paris, 2–4 mai 2002)*, Paris 2005.
- Bierl, A., "Dionysus in Old Comedy. Staging of Experiments on Myth and Cult," in A. Bernabé (Ed.), *Redefining Dionysus: Myth and Cult*, Berlin – New York 2011a (in print).
- , "Fest und Spiele in der griechischen Literatur", in: *ThesCRA chapter 3 IV* (The J. Paul Getty Museum), Los Angeles 2011b (in print).

- , *Ritual and Performativity. The Chorus in Old Comedy*, Cambridge/MA – London 2009a (*Der Chor in der Alten Komödie. Ritual und Performativität*, München – Leipzig 2001).
- , „Schamanismus und die Alte Komödie. Generischer Rückgriff auf einen Atavismus und Heilung (mit einer Anwendung am Beispiel von Aristophanes' Frieden),“ in *Religion. Lehre und Praxis. Akten des Kolloquiums Basel. 22. Oktober 2004*, Athens 2009b, 13–35.
- , „Literatur und Religion als Rito- und Mythopoetik. Überblicksartikel zu einem neuen Ansatz in der Klassischen Philologie,“ in A. Bierl – R. Lämmle – K. Wesselmann (Ed.), *Literatur und Religion I. Wege zu einer mythisch-rituellen Poetik bei den Griechen*, Berlin – New York 2007a, 1–76.
- , „L'uso intertestuale di Alcmane nel finale della *Lisistrata* di Aristofane. Coro e rito nel contesto performativo,“ in F. Perusino – M. Colantonio (Ed.), *Dalla lirica corale alla poesia drammatica. Forme e funzioni del canto corale nella tragedia e nella commedia greca*, Pisa 2007b, 259–290 (now „Alcman at the End of Aristophanes' *Lysistrata*: Ritual Interchorality,“ in L. Athanassaki – E. Bowie (Ed.), *Archaic and Classical Choral Song. Performance, Politics and Dissemination*, Berlin – Boston 2011, 415–436).
- , „Alt und Neu bei Aristophanes (unter besonderer Berücksichtigung der Wolken),“ in A. von Müller – J. von Ungern-Sternberg (Ed.), *Die Wahrnehmung des Neuen in Antike und Renaissance*, München – Leipzig 2004, 1–24.
- , „‘Viel Spott, viel Ehr!’ – Die Ambivalenz des *onomasti komodein* im festlichen und generischen Kontext,“ in A. Ercolani (Ed.), *Spoudaiogeloion. Form und Funktion der Verspottung in der aristophanischen Komödie*, Stuttgart – Weimar 2002a, 169–187.
- , „Experimentelle Innovation und ihre rituell-pragmatischen Grenzen in der Alten Komödie,“ *QUCC* n.s. 72 (101), 2002b, 7–21.
- , „Karion, die Karer und der Plutos des Aristophanes als Inszenierung eines anthesterienartigen Ausnahmefestes,“ in A. Bierl – P. von Möllendorff (Ed.), *Orchestra. Drama – Mythos – Bühne. Festschrift für Hellmut Flashar anlässlich seines 65. Geburtstages*, Stuttgart – Leipzig 1994, 30–43.
- , *Dionysos und die griechische Tragödie. Politische und 'metatheatralische' Aspekte im Text*, Tübingen 1991.
- Bierl, A. – Lämmle, R. – Wesselmann, K. (Ed.), *Literatur und Religion I. Wege zu einer mythisch-rituellen Poetik bei den Griechen*, Berlin – New York 2007.
- Black, D., „Crime as Social Control,“ *American Sociological Review* 48, 1983, 34–45.
- Black-Michaud, J., *Cohesive Force: Feud in the Mediterranean and in the Middle East*, Oxford 1975.
- Blanchard, A., *La comédie de Ménandre. Politique, éthique, esthétique*, Paris 2007.
- , *Essai sur la composition des comédies de Ménandre*, Paris 1983.
- Blome, P., „Das Schreckliche im Bild,“ in F. Graf (Ed.), *Ansichten griechischer Rituale. Geburtstags-Symposium für Walter Burkert*, Stuttgart – Leipzig 1998, 72–95.

- Blomqvist, K., *The Tyrant in Aristotle's Politics. Theoretical Assumptions and Historical Background*, Stockholm 1998.
- Blume, H.-D., *Menander*, Darmstadt 1998.
- , *Menanders Samia. Eine Interpretation*, Darmstadt 1974.
- Bobonich, C. – Destrée, P. (Ed.), *Akrasia in Greek Philosophy. From Socrates to Plotinus*, Leiden – Boston 2007.
- Boegehold, A., *The Lawcourts at Athens. Sites, Buildings, Equipment, Procedure, and Testimonia*, Princeton 1995.
- Bohrer, K., "Zur ästhetischen Funktion von Gewalt-Darstellung in der griechischen Tragödie," in B. Seidensticker – M. Vöhler (Ed.), *Gewalt und Ästhetik. Zur Gewalt und ihrer Darstellung in der griechischen Klassik*, Berlin – New York 2006, 169–184.
- Bonacker, T. (Ed.), *Sozialwissenschaftliche Konflikttheorien. Eine Einführung*, Opladen 2002 (1996).
- Bonanno, M., "All the (Greek) World's a Stage: Notes on (Not just Dramatic) Greek Staging," in L. Edmunds – R. Wallace (Ed.), *Poet, Public, and Performance in Ancient Greece*, Baltimore – London 1997, 112–123.
- Bonner, R., "Wit and Humor in Athenian Courts," *CP* 1922, 97–103.
- Borg, B., "Gefährliche Bilder? Gewalt und Leidenschaft in der archaischen und klassischen Kunst," in B. Seidensticker – M. Vöhler, (Ed.), *Gewalt und Ästhetik. Zur Gewalt und ihrer Darstellung in der griechischen Klassik*, Berlin 2006, 223–257.
- Bowie, A., *Aristophanes. Myth, Ritual and Comedy*, Cambridge 1993.
- , "Ritual Stereotype and Comic Reversal: Aristophanes' *Wasps*," *BICS* 34, 1987, 112–125.
- Bowie, E., "Ioanian Iambos and Attic Komoidia: Father and Daughter. Or Just Cousins?" in A. Willi (Ed.), *The Language of Greek Comedy*, Oxford 2002, 33–50.
- Brandt, H., *Wird auch silbern mein Haar. Eine Geschichte des Alters in der Antike*, München 2002.
- Brask, P. – Morgan, W., "Towards a Conceptual Understanding of the Transformation from Ritual to Theater," *Anthropologica* 30, 1988, 175–202.
- Braun, K., "Der Dipylon-Brunnen B 11. Die Funde," *AM* 85, 1970, 197–198.
- Bravo, B., "Une tablette magique d'Olbia pontique, les morts, les héros et les démons," in *Poikilia: études offertes à Jean-Pierre Vernant*, Paris 1987, 185–218.
- Breitholz, L., *Die dorische Farce im griechischen Mutterland vor dem 5. Jahrhundert. Hypothese oder Realität?*, Stockholm 1960.
- Bremmer, J., "Scapegoat Rituals in Ancient Greece," *HSCP* 87, 1983, 299–320 (repr. in R. Buxton (Ed.), *Oxford Readings in Greek Religion*, Oxford 2000, 271–293).
- Brockmann, C., *Aristophanes und die Freiheit der Komödie. Untersuchungen zu den frühen Stücken unter besonderer Berücksichtigung der Acharner*, München – Leipzig 2003.
- Brodersen, K., *Apollodoros, Gegen Neaira (Demosthenes 59). Antiphon, Gegen die Stiefmutter*, Darmstadt 2004.

- , “Briefe in die Unterwelt: Religiöse Kommunikation auf griechischen Fluchtafeln,” in K. Brodersen (Ed.), *Gebet und Fluch, Zeichen und Traum. Aspekte religiöser Kommunikation in der Antike*, Münster 2001, 57–68.
- Brodersen, K. – Kropp, A. (Ed.), *Fluchtafeln: Neue Funde und neue Deutungen zum antiken Schadenzauber*, Frankfurt/M. 2004.
- Brown, P., “Athenian Attitudes to Rape and Seduction: The Evidence of Menander, *Dyskolos* 289–293,” *CQ* 41, 1991, 533–534.
- , “Menander’s Dramatic Technique and the Law of Athens,” *CQ* 33, 1983, 412–420.
- Buis, E., “El hombre y el castigo de su hybris en Aves de Aristófanes: justicia de Zeus o ley ateniense?” in G. Grammatico – A. Arbea (Ed.), *El hombre, todo el hombre*, Santiago de Chile 2002, 159–169.
- Burckhardt, A., *Spuren der athenischen Volksrede in der alten Komödie*, Basel 1924 (Diss.).
- Burckhardt, L., “Vom ‘Agon’ zur ‘Nullsummenkonkurrenz’: Bemerkungen zu einigen Versuchen, die kompetitive Mentalität der Griechen zu erfassen,” *Nikephoros* 12, 1999, 71–93.
- Burckhardt, L – Ungern-Sternberg, J. von (Ed.), *Grosse Prozesse im antiken Athen*, München 2000.
- Burkert, W., *Homo necans. Interpretation altgriechischer Opferriten und Mythen*, Berlin – New York 1997 (1972).
- , “Die antike Stadt als Festgemeinschaft,” in P. Hugger (Ed.), *Stadt und Fest. Zu Geschichte und Gegenwart europäischer Festkultur*, Stuttgart 1987, 25–44.
- , *Anthropologie des religiösen Opfers. Die Sakralisierung der Gewalt*, München 1984.
- , “Transformations of the Scapegoat,” in Id., *Structure and History in Greek Mythology and Ritual*, Berkeley – Los Angeles – London 1982, 59–77.
- , “Die Absurdität der Gewalt und das Ende der Tragödie: Euripides’ Orestes,” *Antike und Abendland* 20, 1974, 97–109.
- Burnett, A., *Revenge in Attic and Later Tragedy*, Berkeley – Los Angeles – London 1998.
- Bushala, E., “Torture of Non-Citizens in Homicide Investigations,” *GRBS* 9, 1968, 61–68.
- Butler, Judith, *Hass spricht. Zur Politik des Performativen*, Berlin 1998 (*Excitable Speech. A Politics of the Performative*, New York – London 1997).
- Cairns, D., “Hybris, Dishonour, and Thinking Big,” *JHS* 116, 1996, 1–32.
- , “review of N. Fisher, *Hybris. A Study in the Values of Honour and Shame in Ancient Greece*, Warminster 1992,” *CR* 44, 1994, 76–79.
- , *Aidos. The Psychology and Ethics of Honour and Shame in Ancient Greek Literature*, Oxford 1993.
- Calame, C. (Ed.), *Poétique d’Aristophane et langue d’Euripide en dialogue*, Paris 2004.
- Calder III, W. (Ed.), *The Cambridge Ritualists Reconsidered*, Atlanta 1991.

- Calhoun, G., *The Growth of Criminal Law in Ancient Greece*, Westport/CT 1927 (repr. 1973).
- , *Athenian Clubs in Politics and Litigation*, New York 1913 (repr. 1970).
- Cantarella, E., "Gender, Sexuality, and Law," in M. Gagarin – D. Cohen (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005, 236–253.
- , *I supplizi capitali in Grecia e a Roma*, Milano 1991a.
- , "Moicheia: Reconsidering a Problem," in M. Gagarin (Ed.), *Symposion 1990. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Köln – Weimar – Wien 1991b, 289–296.
- , "Spunti di riflessione critica su *hybris* e *time* in Omero," in P. Dimakis (Ed.), *Symposion 1979. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Köln – Wien 1983, 85–96.
- Carastro, M., *La Cité des Mages. Penser la magie en Grèce ancienne*, Grenoble 2006.
- Carawan, E., *Rhetoric and the Law of Draco*, Oxford 1998.
- , "Akriton Apokteinai: Execution without trial in Fourth-Century Athens," *GRBS* 25, 1984, 111–121.
- Carey, C., *Lysiae Orationes cum Fragmentis*, Oxford 2007.
- , "Offence and Procedure in Athenian Law," in E. Harris – L. Rubinstein (Ed.), *The Law and the Courts in Ancient Greece*, London 2004, 111–136.
- , "Rape and Adultery in Athenian Law," *CQ* 45, 1995a, 407–417.
- , "The Witness's Exomosis in the Athenian Courts," *CQ* 45, 1995b, 114–119.
- , "Comic Ridicule and Democracy," in R. Osborne – S. Hornblower (Ed.), *Ritual, Finance, Politics. Athenian Democratic Accounts Presented to David Lewis*, Oxford 1994, 69–83.
- , "The Purpose of Aristophanes' *Acharnians*," *RhM* 136, 1993, 245–263.
- , *Apollodoros Against Neaira [Demosthenes] 59*, Warminster 1992.
- , "A Note on Torture in Athenian Homicide Cases," *Historia* 37, 1988, 241–245.
- Carlson, M., *Performance. A Critical Introduction*, London 1996.
- Carnicelli, A., *Patterns of Aggressive Comedy in the Chorus of Aristophanes*, Cambridge/MA 1975 (Diss.).
- Cartledge, P., "'Deep Plays': Theatre as Process in Greek Civic Life," in P. Easterling (Ed.), *The Cambridge Companion to Greek Tragedy*, Cambridge 1997, 3–35.
- , *Aristophanes and his Theatre of the Absurd*, Bristol ³1995 (1990).
- , *The Greeks. A Portrait of Self and Others*, Cambridge 1993.
- Cartledge, P. – Millett, P. – Todd, S. (Ed.), *Nomos. Essays in Athenian Law, Politics, and Society*, Cambridge – New York 1990.
- Casson, L., "The Athenian Upper Class and New Comedy," *TAPA* 106, 1976, 29–59.
- Chaniotis, A., "Rituals Between Norms and Emotions: Rituals as Shared Experience and Memory," in E. Stavrianopoulou (Ed.), *Ritual and Communication in the Graeco-Roman World*, Liège 2006, 211–238.

- , “Ritual Dynamics in the Eastern Mediterranean: Case Studies in Ancient Greece and Asia Minor,” in W. Harris (Ed.), *Rethinking the Mediterranean*, Oxford 2005, 141–166.
- , “Ritual Dynamics: Der Kaiserkult im Osten des Römischen Reiches im Kontext der zeitgenössischen Ritualpraxis,” in H. Cancik – K. Hitzl (Ed.), *Die Praxis der Herrscherverehrung in Rom und seinen Provinzen*, Tübingen 2003, 3–28.
- , “The Boiotian festival of the Daidala,” in H. Horstmanshoff – H. Singor – F. van Straten – J. Strubbe (Ed.), *Kykeon. Studies in Honour of H.S. Versnel*, Leiden – Boston – Köln 2002a, 23–48.
- , “Old Wine in a New Skin: Tradition and Innovation in the Cult Foundation of Alexander of Abonouteichos,” in E. Dabrowa (Ed.), *Tradition and Innovation in the Ancient World*, Krakau 2002b, 67–85.
- , “Reinheit des Körpers – Reinheit der Seele in den griechischen Kultgesetzen,” in J. Assmann – T. Sundermeier (Ed.), *Schuld, Gewissen und Person*, Gütersloh 1997, 142–179.
- Chapman, G., “Some Notes on Dramatic Illusion in Aristophanes,” *AJP* 104, 1983, 1–23.
- Christ, M., *The Litigious Athenian*, Baltimore – London 1998a.
- , “Legal Self-Help on Private Property in Classical Athens,” *AJP* 119, 1998b, 521–545.
- Cohen, D., “Introduction,” in M. Gagarin – D. Cohen (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005a, 1–26.
- , “Theories of Punishment,” in M. Gagarin – D. Cohen (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005b, 170–190.
- , “Crime, Punishment, and the Rule of Law in Classical Athens,” in M. Gagarin – D. Cohen (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005c, 211–235.
- , “Women, Property and Status in Demosthenes 41 and 57,” *Dike* 1, 1998, 53–61.
- , *Law, Violence, and Community in Classical Athens*, Cambridge 1995.
- , “Consent and Sexual Relations in Classical Athens,” in A. Laiou (Ed.), *Consent and Coercion to Sex and Marriage in Ancient and Medieval Societies*, Washington, DC 1993, 5–16.
- , “Sexuality, Violence, and the Athenian Law of Hybris,” *G&R* 38, 1991a, 171–188.
- , *Law, Sexuality, and Society. The Enforcement of Morals in Classical Athens*, Cambridge 1991b.
- , “The Social Context of Adultery at Athens,” in P. Cartledge – P. Millett – S. Todd (Ed.), *Nomos. Essays in Athenian Law, Politics, and Society*, Cambridge 1990, 147–165.
- , “The Athenian Law of Adultery,” *RIDA* 31, 1984, 147–165.
- , *Theft in Athenian Law*, München 1983.
- Cole, S., *Landscape, Gender, and Ritual Space. The Ancient Greek Experience*, Berkeley – Los Angeles – London 2004.

- , "Oath Ritual and the Male Community at Athens," in J. Ober – C. Hedrick (Ed.), *Demokratia. A Conversation on Democracies, Ancient and Modern*, Princeton 1996, 227–248.
- , "Greek Sanctions Against Sexual Assault," *CP* 79, 1984, 97–113.
- Collins, D., *Magic in the Ancient Greek World*, Oxford – Malden/MA 2008.
- , "Nature, Cause, and Agency in Greek Magic," *TAPA* 133, 2003, 17–49.
- , "Theoris of Lemnos and the Criminalization of Magic in Fourth-Century Athens," *CQ* 51, 2001, 477–493.
- Connor, W., "City Dionysia and Athenian Democracy," *Cl&Med.* 40, 1989, 7–32.
- , "Early Greek Land Warfare as Symbolic Expression," *P&P* 119, 1988a, 3–29.
- , "Seized by the Nymphs. Nympholepsy and Symbolic Expression in Classical Greece," *CA* 7, 1988b, 155–189.
- , "Tribes, Festivals, and Processions. Civic Ceremonial in Archaic Athens," *JHS* 107, 1987, 40–50.
- , "The Razing of the House in Greek Society," *TAPA* 115, 1985, 79–102.
- Cooper, C., "Hyperides and the Trial of Phryne," *Phoenix* 49, 1995, 303–318.
- Coppet, D. de, *Understanding Rituals*, London – New York 1992.
- Cornford, F., *The Origins of Attic Comedy*, Garden City/NY ²1961; ed. by T. Gaster; introduction by J. Henderson, Ann Arbor 1993 (London 1914).
- Corsini, E., "Gli ucelli di Aristofane: Utopia o satira politica?" in R. Uglione (Ed.), *Atti del convegno nazionale di studi su La città ideale nella tradizione classica e biblico-cristiana*, Torino 2–4 Maggio 1985, Torino 1987, 57–136.
- Coser, L., *Continuities in the Studies of Social Conflict*, New York 1967.
- , *The Functions of Social Conflict*, New York ²1966 (1956).
- , *Sociological Theory*, New York 1964.
- Costabile, F., "Defixiones dal Kerameikos di Atene IV," *Minima Epigraphica et Papyrologica* 7/8, 2004/5, 136–192.
- , "La triplice defixio: Nuova lettura, processo e norma libraria attica nel V–IV sec. A.C. Defixiones dal Kerameikos di Atene – III," *Minima Epigraphica et Papyrologica* 4, 2001, 143–208.
- , "Defixiones dal Kerameikos di Atene II," *Minima Epigraphica et Papyrologica* 4, 2000, 37–122 (= "Fluchtafeln," *Ath. Mitt.* 114, 1999 [2001], 87–104).
- , "La triplice defixio del Kerameikos di Atene, il processo polemarchico ed un logografo attico del IV sec. A.C.," *Minima Epigraphica et Papyrologica* 1, 1998, 9–54.
- Cottone, R., *Aristofane e la poetica dell'ingiuria. Per una introduzione alla loioria comica*, Roma 2005.
- Coulon, V., *Aristophane*, vol. 1, Paris 1952.
- Craik, E., "One for the Pot: Aristophanes' *Birds* and the Anthesteria," *Eranos* 85, 1987, 25–34.
- Csapo, E., "From Aristophanes to Menander? Genre Transformation in Greek Comedy," in M. Depew – D. Obbink (Ed.), *Matrices of Genre: Authors, Canons, and Society*, Cambridge/MA 2000, 115–134.
- , "Deep Ambivalence: Notes on a Greek Cockfight (Part I)," *Phoenix* 47, 1993, 1–28; Part II: 115–124.

- Csapo, E. – Miller, M. (Ed.), *The Origins of Theater in Ancient Greece and Beyond. From Ritual to Drama*, Cambridge – New York 2007a.
- Csapo, E. – Miller, M., “General Introduction,” in E. Csapo – M. Miller (Ed.), *The Origins of Theater in Ancient Greece and Beyond. From Ritual to Drama*, Cambridge – New York 2007b, 1–38.
- Curbera, J.– Jordan, D., “A Curse Tablet from the ‘Industrial District’ Near the Athenian Agora,” *Hesperia* 67, 1998, 215–218.
- D’Agostino, F., *Bia. Violenza e giustizia nella filosofia e nella letteratura della Grecia antica*, Milano 1983.
- Dahrendorf, R., *Class and Class Conflict in Industrial Society*, Stanford 1973 (*Soziale Klassen und Klassenkonflikt in der industriellen Gesellschaft*, Stuttgart 1957).
- Davies, M., “Popular Justice and the End of Aristophanes’ Clouds,” *Hermes* 118, 1990, 237–242.
- Davis, N., *Fiction in the Archives: Pardon Tales and their Tellers in Sixteenth-Century France*, Stanford 1987.
- , “The Rites of Violence,” in Id. (Ed.), *Society and Culture in Early Modern France*, Stanford 1975, 152–187.
- Deacy, S. – Pierce, K. (Ed.), *Rape in Antiquity*, London 1997.
- Dedoussi, C., “The Samia,” in E. Turner (Ed.), *Ménandre. Entretiens sur l’antiquité classique XVI*, Vandœuvres – Genève 1970, 159–170.
- Degani, E., “Aristofane e la tradizione dell’invettiva personale in Grecia,” in: J. Bremer – E. Handley (Ed.), *Aristophane*, Vandœuvres – Genève 1993, 2–49.
- , “Insulto ed escrologia in Aristofane,” *Dioniso* 57, 1987, 31–47.
- De Ste. Croix, G., *The Origins of the Peloponnesian War*, London 1972.
- Dettenhofer, M., “Praxagoras’ Programm. Eine politische Deutung von Aristophanes’ Ekklesiazusen zur inneren Geschichte Athens im 4. Jahrhundert v. Chr.,” *Klio* 81, 1999, 95–111.
- Deubner, L., *Attische Feste*, Darmstadt ³1969 (1932).
- Diamond, E. (Ed.), *Performance and Cultural Politics*, London 1996.
- Dickie, M., *Magic and Magicians in the Greco-Roman World*, London – New York 2003.
- , “Hesychia and Hybris in Pindar,” in D. Gerber (Ed.), *Greek Poetry and Philosophy: Studies in Honour of L. Woodbury*, Chicago 1984, 83–109.
- Diels, H., *Die Fragmente der Vorsokratiker. Griechisch und Deutsch*, 2. Bd., ed. by W. Kranz, Berlin ⁹1959 (1903).
- Dillon, J., *Salt and Olives. Morality and Custom in Ancient Greece*, Edinburgh 2004.
- Dinges, M., “Formenwandel der Gewalt in der Neuzeit. Zur Kritik der Zivilisationstheorie von Norbert Elias,” in R. Sieferle – H. Breuninger (Ed.), *Kulturen der Gewalt. Ritualisierung und Symbolisierung von Gewalt in der Geschichte*, Frankfurt/M. – New York 1998, 171–194.
- Dionisopoulos–Mass, R., “Greece: The Evil Eye and Bewitchment in a Peasant Village,” in C. Maloney (Ed.), *The Evil Eye*, New York 1976, 42–62.
- Doblhofer, G., *Vergewaltigung in der Antike*, Stuttgart – Leipzig 1994.

- Dobrov, G., *Figures of Play. Greek Drama and Metafictional Poetics*, Oxford 2001.
- , "Language, Fiction, and Utopia," in G. Dobrov (Ed.), *The City as Comedy. Society and Representation in Athenian Drama*, Chapel Hill – London 1997, 95–132.
- , "The Dawn of Farce," in J. Redmond (Ed.), *Farce. Themes in Drama 10*, Cambridge 1988, 15–31.
- Dobson, J., *The Greek Orators*, Freeport/NY ²1971 (1967).
- Dodd, D. – Faraone, C. (Ed.), *Initiation in Ancient Greek Rituals and Narratives: New Critical Perspectives*, London 2005.
- Dössel, A., *Die Beilegung innerstaatlicher Konflikte in den griechischen Poleis vom 5.–3. Jh. v. Chr.*, Frankfurt/M. et al. 2003.
- Douglas, M., *Ritual, Tabu und Körpersymbolik. Sozialanthropologische Studien in Industriegesellschaft und Stammeskultur*, Tübingen 1974 (*Natural Symbols: Explorations in Cosmology*, Harmondsworth 1970).
- Dover, K., *Aristophanes. Frogs. Edited with Introduction and Commentary*, Oxford 1993.
- , *Greek Popular Morality in the Time of Plato and Aristotle*, Oxford 1974.
- , *Aristophanic Comedy*, London 1972.
- Drake, H. (Ed.), *Violence in Late Antiquity. Perceptions and Practices*, Aldershot – Burlington/VT 2006.
- Dressel, G., *Historische Anthropologie. Eine Einführung*, Wien 1996.
- Dreyer, B., "Der Tod des Nikodemus von Aphidnai und die Meidias-Rede des Demosthenes," *The Ancient History Bulletin* 14, 2000, 56–63.
- Dubois, L., *Inscriptions Grecques Dialectales De Sicile. Contribution à l'étude du vocabulaire grec colonial*, Paris – Rome 1989.
- DuBois, P., *Torture and Truth*, New York – London 1991.
- , *Centaurs and Amazons. Women and the Pre-History of the Great Chain of Being*, Ann Arbor 1982.
- Dülmen, R. van, *Theater des Schreckens. Gerichtspraxis und Strafrituale in der Frühen Neuzeit*, München ²1988 (1985).
- Dunbar, N., *Aristophanes. Birds*, Oxford 1995.
- Dundes, A., *The Evil Eye: a Casebook*, Madison/WI 1992.
- Easterling, P., "Actors and Voices: Reading Between the Lines in Aischines and Demosthenes," in S. Goldhill – R. Osborne (Ed.), *Performance Culture and Athenian Democracy*, Cambridge 1999, 154–166.
- Edmunds, L., "Aristophanes' Socrates," *Proceedings of the Boston Area Colloquium in Ancient Philosophy*, vol. 1, Lanham/MD 1986, 209–230.
- Eduntoulakis, F., *Violence and Theatricality: Studies on Violence as a Dramatic Element in Classical and Post-Classical Greek Tragedy*, Manchester 1995 (Diss.).
- Edwards, M., *The Attic Orators*, Bristol – London 1994.
- Ehrenberg, V., *Aristophanes und das Volk von Athen. Eine Soziologie der altattischen Komödie*, Zürich – Stuttgart 1968 (*The people of Aristophanes*, Oxford 1943).
- Eidinow, E., *Oracles, Curses, and Risk among the Ancient Greeks*, Oxford 2007a.

- , “Why the Athenians Began to Curse,” in R. Osborne (Ed.), *Debating the Athenian Cultural Revolution*, Cambridge 2007b, 54–71.
- Eitrem, S., “Rezension von Erich Ziebarth, Neue Verfluchungstafeln aus Attika, Boiotien und Euböia,” *Gnomon* 12, 1936, 557–558.
- Elderkin, G., “Two Curse Inscriptions,” *Hesperia* 6, 1937, 382–395.
- Elias, N., *Über den Prozeß der Zivilisation. Soziogenetische und psychogenetische Untersuchungen*, 2 vols., Frankfurt/M. ⁵1978 (Basel 1939).
- Ellis, W., *Alcibiades*, London – New York 1989.
- Engels, J., *Funerum sepulcrorumque magnificentia. Begräbnis- und Grabluxusgesetze in der griechisch-römischen Welt mit einigen Ausblicken auf Einschränkungen des funeralen und sepulkralen Luxus in Mittelalter und in der Neuzeit*, Stuttgart 1998.
- Erbse, H., “Antiphons Rede (or. 5) über die Ermordung des Herodes,” *RhM* 120, 1977, 209–227.
- , “Sokrates im Schatten der aristophanischen Wolken,” *Hermes* 82, 1954, 385–420.
- Ercolani, A., “Names, Satire and Politics in Aristophanes,” in L. Kozak – J. Rich (Ed.), *Playing Around Aristophanes: Essays in Celebration of the Completion of the Edition of the Comedies of Aristophanes by Alan Sommerstein*, Oxford 2006, 17–26.
- , “Gewalt in der griechischen Tragödie,” in G. Fischer – S. Moraw (Ed.), *Die andere Seite der Klassik. Gewalt im 5. und 4. Jahrhundert v. Chr.*, Stuttgart 2005, 89–101.
- , “Sprechende Namen und politische Funktion der Verspottung am Beispiel der Acharner,” in A. Ercolani (Ed.), *Spoudaiogeloion. Form und Funktion der Verspottung in der aristophanischen Komoedie*, Stuttgart – Weimar 2002, 225–254.
- Eriksson, M. – Krug-Richter, B. (Ed.), *Streitkulturen. Gewalt, Konflikt und Kommunikation in der ländlichen Gesellschaft (16.–19. Jahrhundert)*, Köln – Weimar – Wien 2003.
- Evjen, H., “Apagoge and Athenian Homicide Procedure,” *Revue d'histoire du Droit* 38, 1970, 403–415.
- Fantham, E., “Sex, Status and Survival in Hellenistic Athens: A Study of Women in New Comedy,” *Phoenix* 29, 1975, 44–74.
- Faraone, C., “Priestess and Courtesan: The Ambivalence of Female Leadership in Aristophanes’ *Lysistrata*,” in C. Faraone – L. McClure (Ed.), *Prostitutes and Courtesans in the Ancient World*, Madison 2006, 207–223.
- , “Thumos as Masculine Ideal and Social Pathology in Ancient Greek Magical Spells,” in S. Braund – G. Most (Ed.), *Ancient Anger. Perspectives from Homer to Galen*, Cambridge 2003, 144–162.
- , “Curses and Social Control in the Law Courts of Classical Athens,” *Dike* 2, 1999a, 99–121.
- , *Ancient Greek Love Magic*, Cambridge/MA 1999b.
- , *Talismans and Trojan Horses: Guardian Statues in Ancient Greek Myth and Ritual*, Oxford 1992.

- , “The Agonistic Context of Early Greek Binding Spells,” in C. Faraone – D. Obbink (Ed.), *Magika Hiera: Ancient Greek Magic and Religion*, Oxford – New York 1991a, 3–32.
- , “Binding and Burying the Forces of Evil: the Defensive Use of Voodoo Dolls in Ancient Greece,” *CA* 10, 1991b, 165–220.
- , “An Accusation of Magic in Classical Athens (Ar. Wasps 946–48),” *TAPA* 119, 1989, 149–160.
- , *Talismans, Voodoo Dolls, and Other Apotropaic Statues in Early Greece*, Stanford 1988 (Diss.).
- , “Aeschylus’ Hymnos Desmios (Eum. 306) and Attic Judicial Curse Tablets,” *JHS* 105, 1985, 150–154.
- Farenga, V., *Citizen and Self in Ancient Greece. Individuals Performing Justice and the Law*, Cambridge 2006.
- Farioli, M., *Mundus alter. Utopie e distopie nella commedia greca antica*, Milano 2001.
- Felton, D., “The Dead,” in D. Ogden (Ed.), *A Companion to Greek Religion*, Malden/MA – Oxford 2007, 86–99.
- Feyel, C., ΔΟΚΙΜΑΣΙΑ. *La place et le rôle de l'examen préliminaire dans les institutions des cités grecques*, Paris 2009.
- Fischer, G. – Moraw, S. (Ed.), *Die andere Seite der Klassik. Gewalt im 5. und 4. Jahrhundert v. Chr.*, Stuttgart 2005.
- Fischer-Lichte, E., “Performance, Inszenierung, Ritual: Zur Klärung kulturwissenschaftlicher Schlüsselbegriffe,” in J. Martschukat – S. Patzold (Ed.), *Geschichtswissenschaft und Performative Turn. Ritual, Inszenierung und Performanz vom Mittelalter bis zur Neuzeit*, Köln – Weimar – Wien 2003, 33–54.
- , “Für eine Ästhetik des Performativen,” in E. Göbel – W. Klein (Ed.), *Literaturforschung heute*, Berlin 1999, 221–228.
- , “Grenzgänge und Tauschhandel. Auf dem Wege zu einer performativen Kultur,” in E. Fischer-Lichte – F. Kreuder – I. Pflug (Ed.), *Theater seit den 60er Jahren. Grenzgänge der Neo-Avantgarde*, Tübingen – Basel 1998a, 1–20.
- , “Verwandlungen als ästhetische Kategorie. Zur Entwicklung einer neuen Ästhetik des Performativen,” in E. Fischer-Lichte – F. Kreuder – I. Pflug (Ed.), *Theater seit den 60er Jahren. Grenzgänge der Neo-Avantgarde*, Tübingen – Basel 1998b, 21–91.
- Fisher, N., “Body-Abuse: The Rhetoric of Hybris in Aeschines’ Against Timarchus,” in J.-M. Bertrand (Ed.), *La violence dans les mondes grec et romain. Actes du colloque international (Paris, 2–4 mai 2002)*, Paris 2005, 67–89.
- , “The Perils of Pittalakos: Settings of Cock Fighting and Dicing in Classical Athens,” in S. Bell – G. Davies (Ed.), *Games and Festivals in Classical Antiquity. Proceedings of the Conference held in Edinburgh 10–12 July 2000*, Oxford 2004, 65–78.
- , “Let Envy be Absent: Envy, Liturgies and Reciprocity in Athens,” in D. Konstan – K. Rutter (Ed.), *Envy, Spite and Jealousy. The Rivalrous Emotions in Ancient Greece*, Edinburgh 2003, 181–215.

- , “Hybris, Revenge and Stasis in the Greek City-States,” in H. van Wees (Ed.), *War and Violence in Ancient Greece*, London 2000, 83–123.
- , “Violence, Masculinity, and the Law in Classical Athens,” in L. Foxhall – J. Salmon (Ed.), *When Men were Men: Masculinity, Power, and Identity in Classical Antiquity*, London 1998a, 68–97.
- , “‘Workshops of Villains’: Was there much Organised Crime in Classical Athens?” in K. Hopwood, (Ed.), *Organised Crime in Antiquity*, London 1998b, 53–96.
- , “Multiple Personalities and Dionysiac Festivals: Dicaeopolis in Aristophanes’ *Acharnians*,” *G&R* 40, 1993, 31–47.
- , *Hybris. A Study in the Values of Honour and Shame in Ancient Greece*, Warminster 1992.
- , “The Law of Hubris in Athens,” in P. Cartledge – P. Millett – S. Todd (Ed.), *Nomos. Essays in Athenian Law, Politics, and Society*, Cambridge 1990, 123–138.
- , “Hybris and Dishonour: II,” *G&R* 26, 1979, 32–47.
- , “Hybris and Dishonour: I,” *G&R* 23, 1976, 177–193.
- Fisher, R., *Aristophanes’ Clouds: Purpose and Technique*, Amsterdam 1984.
- Fitton, J., “Menander and Euripides: Themes and Treatment,” *Pegasus* 20, 1981, 25–31.
- Flaig, E., “Gewalt als präsenste und als diskursive Obsession in der griechischen Klassik,” in B. Seidensticker – M. Vöhler, (Ed.), *Gewalt und Ästhetik. Zur Gewalt und ihrer Darstellung in der griechischen Klassik*, Berlin 2006, 29–56.
- , “Der verlorene Gründungsmythos der athenischen Demokratie. Wie der Aufstand von 507 v. Chr. vergessen wurde,” *HZ* 279, 2004a, 35–61.
- , “Politisches Vergessen. Die Tyrannentöter – eine Deckerinnerung der athenischen Demokratie,” in G. Butzer – M. Günther (Ed.), *Kulturelles Vergessen: Medien – Rituale – Orte, Erinnerungskulturen*, Göttingen 2004b, 101–114.
- , *Ritualisierte Politik. Zeichen, Gesten und Herrschaft im Alten Rom*, Göttingen 2003.
- , “Soziale Bedingungen des kulturellen Vergessens,” *Vorträge aus dem Warburg-Haus* 3, 1999, 31–100.
- , “Amnestie und Amnesie in der griechischen Kultur. Das vergessene Selbstopfer für den Sieg im athenischen Bürgerkrieg 403 v. Chr.,” *Saeculum* 42, 1991, 129–149.
- Foley, H., “Tragedy and Politics in Aristophanes’ *Acharnians*,” *JHS* 108, 1988, 33–47.
- Fornasier, J., *Amazonen: Frauen, Kämpferinnen und Städtegründerinnen*, Mainz 2007.
- Forsdyke, S., “Street Theater and Popular Justice in Ancient Greece. Shaming, Stoning, and Starving Offenders Inside and Outside the Courts,” *Past & Present* 201, 2008, 3–50.
- , *Exile, Ostracism, and Democracy. The Politics of Expulsion in Ancient Greece*, Princeton – Oxford 2005.

- Fowler, R., "Greek Magic, Greek Religion," in R. Buxton (Ed.), *Oxford Readings in Greek Religion*, Oxford 2000, 317–343.
- Foxhall, L. – Salmon, J. (Ed.), *When Men were Men. Masculinity, Power, and Identity in Classical Antiquity*, London – New York 1998.
- Frank, M., *Dörfliche Gesellschaft und Kriminalität. Das Fallbeispiel Lippe 1650–1800*, Paderborn – München et al. 1995.
- Frazer, J., *The Golden Bough. A Study in Magic and Religion*, 12 vols., London ³1907–1915 (1890 2 volumes, 1900 six volumes).
- Freydberg, B., *Philosophy and Comedy: Aristophanes, Logos, and Eros*, Bloomington/IN 2008.
- Friedrich, R., "Drama and Ritual," in J. Redmond (Ed.), *Drama and Religion. Themes in Drama 5*, Cambridge 1983, 159–223.
- Fuchs-Heinritz, W. – Lautmann, R. – Rammstedt, O. – Wienold, H. (Ed.), *Lexikon zur Soziologie*, Opladen ³1994 (1978).
- Fuks, A., *Social Conflict in Ancient Greece*, Leiden 1984.
- Gänszle, M., "Sind Rituale bedeutungslos? Rituelles Sprechen im performativen Kontext," in K.-P. Köpping – U. Rao (Ed.), *Im Rausch des Rituals. Gestaltung und Transformation der Wirklichkeit in körperlicher Performanz*, Hamburg 2000, 33–44.
- Gagarin, M., "Litigants' Oaths in Athenian Law," in A. Sommerstein – J. Fletcher (Ed.), *Horkos. The Oath in Greek Society*, Exeter 2007, 39–47.
- , "La violence dans les plaidoyers attiques," in J.-M. Bertrand (Ed.), *La violence dans les mondes grec et romain. Actes du colloque international (Paris, 2–4 mai 2002)*, Paris 2005, 365–376.
- , Athenian Homicide Law: Case Studies. CHS lecture (http://chs.harvard.edu/chs/gagarin_athenian_homicide_law_case_studies; 2003a).
- , Telling Stories in Athenian Law. CHS lecture (<http://www.apaclassics.org/Publications/PresTalks/Gagarin.html>; 2003b).
- , *Antiphon the Athenian. Oratory, Law, and Justice in the Age of the Sophists*, Austin/TX 2002.
- , "Women in Athenian Courts," *Dike* 1, 1998, 39–51.
- , "The Torture of Slaves in Athenian Law", *CP* 91, 1996, 1–18.
- , "Bouleusis in Athenian Homicide Law," in G. Nenci – G. Thür (Ed.), *Symposion 1988. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Köln – Wien 1990, 81–99.
- , *The Murder of Herodes. A Study of Antiphon 5*, Frankfurt/M. 1989.
- , *Drakon and Early Athenian Homicide Law*, New Haven – London 1981.
- , "The Athenian Law against Hybris," in G. Bowersock – W. Burkert – M. Putnam (Ed.), *Arktouros. Hellenic Studies Presented to Bernard M. W. Knox on the Occasion of His 65th Birthday*, Berlin – New York 1979a, 229–236.
- , "The Prosecution of Homicide in Athens," *GRBS* 20, 1979b, 301–323.
- , Self-Defense in Athenian Homicide Law, *GRBS* 19, 1978, 111–120.
- Gagarin, M. – Cohen, D. (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005.
- Gager, J., *Curse Tablets and Binding Spells from Antiquity and the Ancient World*, New York 1992.
- Galtung, J., *Strukturelle Gewalt*, Reinbek 1975.

- Garner, R., *Law and Society in Classical Athens*, London – Sydney 1987.
- Geertz, C., *Dichte Beschreibung. Beiträge zum Verstehen kultureller Systeme*, Frankfurt/M. 1987 (1983) (“Thick description: Toward an interpretive theory of culture,” in Id., *The Interpretation of Cultures: Selected Essays*, New York 1973, 3–30).
- , *The Interpretation of Cultures: Selected Essays*, New York 1973.
- , “Deep Play: Notes on the Balinese Cockfight,” in Id. (Ed.), *Myth, Symbol, and Culture*, New York 1971, 1–37.
- Gehrke, H.-J., “Die Griechen und die Rache. Ein Versuch in historischer Psychologie,” *Saeculum* 38, 1987, 121–149.
- , *Jenseits von Athen und Sparta: das dritte Griechenland und seine Staatenwelt*, München 1986.
- , *Stasis: Untersuchungen zu den inneren Kriegen in den griechischen Staaten des 5. und 4. Jahrhunderts v. Chr.*, München 1985.
- Gelzer, T., *Aristophanes. Komödie für den Demos der Athener*, Basel 1999.
- , “Aristophanes und sein Sokrates,” *MH* 13, 1956, 65–93.
- Gennep, A. van, *Les rites de passage. Étude systématique des rites*, Paris 1909 (repr. 1981; *Übergangsriten*, Frankfurt/M. – New York 1986; *The Rites of Passage*, London – Chicago 1960).
- Gentili, B., “Remarks at the American Academy in Rome, February 12, 1994,” in L. Edmunds – R. Wallace (Ed.), *Poet, Public, and Performance in Ancient Greece*, Baltimore – London 1997, 124–127.
- Gerhardt, U., “Die zwei Gesichter des Rituals. Eine soziologische Skizze,” in D. Harth – G. Schenk (Ed.), *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns*, Heidelberg 2004, 49–72.
- Gernet, L., *The Anthropology of Ancient Greece*, Baltimore – London 1981.
- Gernet, L. – Bizon, M., *Lysias, Discours*, vol. 2, Paris 1955 (Budé).
- Giovannini, A., *Les relations entre états dans la Grèce antique du temps d'Homère à l'intervention romaine (ca. 700–200 av. J.-C.)*, Stuttgart 2007.
- Girard, R., *La Violence et le Sacré*, Paris 1972 (*Violence and the Sacred*, London – Baltimore 1977; *Das Heilige und die Gewalt*, Frankfurt/M. 1992).
- Glötz, G., *La solidarité de la famille dans le droit criminel en Grèce*, New York 1973 (Paris 1904).
- Goff, B., *Citizen Bacchae. Women's Ritual Practice in Ancient Greece*, Berkeley – Los Angeles – London 2004.
- Goffmann, E., *Interaction Ritual. Essays on Face-to-Face Behavior*, New York 2005 (1967).
- Goldberg, S., “Comedy and Society from Menander to Terence,” in M. McDonald – J. Walton (Ed.), *The Cambridge Companion to Greek and Roman Theatre*, Cambridge 2007, 124–138.
- , *The Making of Menander's Comedy*, London 1980.
- Goldhill, S., “Der Ort der Gewalt. Was sehen wir auf der Bühne?” in B. Seidensticker – M. Vöhler (Ed.), *Gewalt und Ästhetik. Zur Gewalt und ihrer Darstellung in der griechischen Klassik*, Berlin 2006, 149–168.
- , *Reding Greek Tragedy*, Cambridge² 2001 (1986).
- , “Violence in Greek Tragedy,” in J. Redmond (Ed.), *Violence in Drama. Themes in Drama 13*, Cambridge 1991, 15–33.

- , “The Great Dionysia and Civic Ideology,” in J. Winkler – F. Zeitlin (Ed.), *Nothing to do with Dionysus? Athenian Drama in its Social Context*, Princeton 1990, 97–129.
- , “Reading Performance Criticism,” *G&R* 36, 1989, 172–182.
- Goldhill, S. – Osborne, R. (Ed.), *Performance Culture and Athenian Democracy*, Cambridge 1999.
- Gomme, A. “Aristophanes and Politics,” *CR* 52, 1938, 97–109.
- Gomme, A. – Sandbach, F., *Menander. A Commentary*, Oxford 1973.
- Gordon, R., “What’s in a List,” in: D. Jordan – H. Montgomery – E. Thomassen (Ed.), *The World of Ancient Magic: Papers from the First International Samoson Eitrem Seminar at the Norwegian Institute at Athens, 4–8 May 1997*, Bergen 1999a, 239–277.
- , “Imagining Greek and Roman Magic,” in B. Ankarloo – S. Clark (Ed.), *Witchcraft and Magic in Europe: Ancient Greece and Rome*, Philadelphia 1999b, 159–275.
- , “Aelian’s Peony: The Location of Magic in Graeco-Roman Tradition,” *Comparative Criticism* 9, 1987, 59–95.
- Gould, J., *Herodotus*, New York 1989.
- Grace, E., “Note on Dem. 47.72 Touton tas episkopseis einai,” *Eirene* 13, 1975, 5–18.
- Graf, F., “Religion and Drama,” in M. McDonald – M. Walton (Ed.), *The Cambridge Companion to Greek and Roman Theatre*, Cambridge 2007a, 55–71.
- , “Untimely Death, Witchcraft, and Divine Vengeance. A Reasoned Epigraphical Catalog,” *ZPE* 162, 2007b, 139–150.
- , (Ed.), *Ansichten griechischer Rituale. Geburtstag-Symposium für Walter Burkert*, Stuttgart – Leipzig 1998a.
- , “Die kultischen Wurzeln des antiken Schauspiels,” in G. Binder – B. Effe (Ed.), *Das antike Theater. Aspekte seiner Geschichte, Rezeption und Aktualität*, Trier 1998b, 11–32b.
- , *Gottesnähe und Schadenzauber: die Magie in der griechisch-römischen Antike*, München 1996 (*La magie dans l’antiquité gréco-romaine*, Paris 1994; *Magic in the Ancient World*, Cambridge/MA – London 1997).
- Grant, J., “The Father-Son Relationship and the Ending of Menander’s Samia,” *Phoenix* 40, 1986, 172–184.
- Green, J., “Let’s Hear it for the Fat Man: Padded Dancers and the Prehistory of Drama,” in E. Csapo – M. Miller (Ed.), *The Origins of Theater in Ancient Greece and Beyond. From Ritual to Drama*, Cambridge – New York 2007, 96–107.
- Gribble, D., *Alcibiades and Athens. A Study in Literary Presentation*, Oxford 1999.
- Grimes, R., *Beginnings in Ritual Studies*, New York – London 1982.
- Groebeiner, V., “Der verletzte Körper und die Stadt. Gewalttätigkeit und Gewalt in Nürnberg am Ende des 15. Jhs.,” in T. Lindenberger – A. Lüdke (Ed.), *Physische Gewalt. Studien zur Geschichte der Neuzeit*, Frankfurt/M. 1995, 162–189.
- Gröschel, S.-G., *Waffenbesitz und Waffeneinsatz bei den Griechen*, Frankfurt/M. 1989.

- Groton, A., "Anger in Menander's *Samia*," *AJP* 108, 1987, 437–443.
- Guarducci, M., "Defixiones," in Id., *Epigrafia greca IV*, Roma 1978, 240–257.
- Gutsfeld, A. – Schmitz, W. (Ed.), *Am schlimmen Rand des Lebens? Altersbilder in der Antike*, Köln – Weimar – Wien 2003.
- Gutzwiller, K., "The Tragic Mask of Comedy: Metatheatricality in Menander," *CA* 19, 2000, 102–137.
- Habicht, C., "Attische Fluchtafeln aus der Zeit Alexanders des Großen," in C. Habicht, *Athen in Hellenistischer Zeit. Gesammelte Aufsätze*, München 1994, 14–18 (= *ICS* 18, 1993, 113–118).
- Hall, E., *The Theatrical Cast of Athens. Interactions Between Ancient Greek Drama and Society*, Oxford 2006.
- , "Lawcourt Dramas: The Power of Performance in Greek Forensic Oratory," *BICS* 40, 1995, 39–58.
- , *Inventing the Barbarian. Greek Self-Definition Through Tragedy*, Oxford 1989a.
- , "The Archer Scene in Aristophanes' *Thesmophoriazusae*," *Philologus* 133, 1989b, 38–54.
- Halliwell, S., *Greek Laughter: A Study of Cultural Psychology from Homer to Early Christianity*, Cambridge – New York 2008.
- , "Aischrology, Shame, and Comedy," in I. Sluiter – R. Rosen (Ed.), *Freedom of Speech in Classical Antiquity*, Leiden 2004, 115–144.
- , "The Uses of Laughter in Greek Culture," *CQ* 41, 1991a, 279–296.
- , "Comic Satire and Freedom of Speech in Classical Athens," *JHS* 111, 1991b, 48–70.
- Hamel, D., *Trying Neaira. The True Story of a Courtesan's Scandalous Life in Ancient Greece*, New Haven – London 2003.
- Hamerton-Kelly, R. – Rosaldo, R. – Burton, M., *Violent Origins: Walter Burkert, René Girard, and Jonathan Z. Smith on Ritual Killing and Cultural Formation*, Stanford 1987.
- Handley, E. (Ed.), *The Dyskolos of Menander*, London 1965.
- Hansen, M., "Was the Polis a State or a Stateless Society?" in T. Nielsen (Ed.), *Even More Studies in the Ancient Greek Polis*, Stuttgart 2002, 17–47.
- , *Was Athens a Democracy? Popular Rule, Liberty, and Equality in Ancient and Modern Political Thought*, Copenhagen 1989a.
- , "On the Importance of Institutions in an Analysis of Athenian Democracy," *C&M* 40, 1989b, 107–113.
- , "Graphe or Dike Traumatōs?" *GRBS* 24, 1983, 307–320.
- , "The Prosecution of Homicide in Athens: A Reply," *GRBS* 22, 1981, 11–30.
- , *Apagoge, Endeixis and Ephegesis against Kakourgoi, Atimoi and Pheugontes: A Study in the Athenian Administration of Justice in the Fourth Century B.C.*, Odense 1976.
- , *Eisangelia. The Sovereignty of the People's Court in Athens in the Fourth Century BC and the Impeachment of Generals and Politicians*, Odense 1975.
- Harding, P., "Comedy and Rhetoric," in I. Worthington (Ed.), *Persuasion: Greek Rhetoric in Action*, London – New York 1994, 196–221.

- Harrell, H., "Public Arbitration in Athenian Law," *The University of Missouri Studies* 11, 1936, 1–42.
- Harriott, R., *Aristophanes. Poet and Dramatist*, London 1986.
- , "Aristophanes' Audience and the Plays of Euripides," *BICS* 9, 1962, 1–8.
- Harris, E., "Who Enforced the Law in Classical Athens?" in E. Cantarella (Ed.), *Symposion 2005. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Wien 2007, 159–176.
- , *Democracy and the Rule of Law in Classical Athens. Essays on Law, Society, and Politics*, Cambridge 2006.
- , "Feuding or the Rule of Law? The Nature of Litigation in Classical Athens. An Essay in Legal Sociology," in R. Wallace – M. Gagarin (Ed.), *Symposion 2001. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Wien 2005, 125–141.
- , "Did Rape Exist in Classical Athens? Further Reflections on the Laws about Sexual Violence," *Dike* 7, 2004, 41–83 (= in *Democracy and the Rule of Law in Classical Athens. Essays on Law, Society, and Politics*, Cambridge 2006, 297–332).
- , "Open Texture in Athenian Law," *Dike* 3, 2000, 27–79.
- , "The Penalty for Frivolous Prosecution in Athenian Law," *Dike* 2, 1999, 123–142.
- , "review of D. M. MacDowell, Demosthenes against Meidias," *CP* 87, 1992, 71–80.
- , "Did the Athenians Regard Seduction as a Worse Crime than Rape?" *CQ* 40, 1990, 370–377 (= in *Democracy and the Rule of Law in Classical Athens. Essays on Law, Society, and Politics*, Cambridge 2006, 283–295).
- , "Demosthenes' Speech Against Meidias," *HSCP* 92, 1989, 117–136.
- Harris, E. – Leão, D. – Rhodes, P. (Ed.), *Law and Drama in Ancient Greece*, London 2010.
- Harris, E. – Rubinstein, L. (Ed.), *The Law and the Courts in Ancient Greece*, London 2004.
- Harris, W., *Restraining Rage. The Ideology of Anger Control in Classical Antiquity*, Cambridge/MA – London 2001.
- , "Lysias III and Athenian Beliefs about Revenge," *CQ* 47, 1997, 363–366.
- Harrison, A., *The Law of Athens*, 2 vols., Oxford 1968/1971 (new edition, foreword and bibliography by D. M. MacDowell, London 1998).
- Harrison, T. (Ed.), *Greeks and Barbarians*, New York 2002.
- Harth, D., "Handlungstheoretische Aspekte der Ritualdynamik," in D. Harth – G. Schenk – G. Jasper (Ed.), *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns*, Heidelberg 2004, 95–113.
- Harth, D. – Schenk, G. (Ed.), *Ritualdynamik. Kulturübergreifende Studien zur Theorie und Geschichte rituellen Handelns*, Heidelberg 2004.
- Harvey, D., "Phrynichos and his Muses," in D. Harvey – J. Wilkins (Ed.), *The Rivals of Aristophanes. Studies in Athenian Old Comedy*, London 2000, 91–134.
- Harvey, F., "Nubes 1493ff: Was Socrates Murdered?" *GRBS* 22, 1981, 339–343.

- Hatzfeld, J., *Alcibiade*, Paris 1940.
- Heath, M., "Aristophanes and the Discourse of Politics," in: G. Dobrov (Ed.), *The City as Comedy: Society and Representation in Athenian Drama*, Chapel Hill 1997, 230–249.
- , *Political Comedy in Aristophanes*, Göttingen 1987.
- Heberlein, F., *Plythygieia. Zur Gegenwelt bei Aristophanes*, Frankfurt/M. 1980.
- Hedreen, G., "Myths of Ritual in Athenian Vase-Paintings of Silens," in E. Csapo – M. Miller (Ed.), *The Origins of Theater in Ancient Greece and Beyond. From Ritual to Drama*, Cambridge – New York 2007, 150–195.
- Heftner, H., "Die Pseudo-Andokideische Rede 'Gegen Alcibiades' (And. 4) – Ein authentischer Beitrag zu einer Ostrakophoriadebatte des Jahres 415 v. Chr.?" *Philologus* 145, 2001, 39–56.
- Heitsch, E., *Antiphon aus Rhamnus. Abhandlungen der Geistes- und Sozialwissenschaftlichen Klasse der Akademie der Wissenschaften und der Literatur; Jg. 1984, 3*, Wiesbaden 1984.
- Henderson, J., "Demos, Demagogue, Tyrants in Attic Old Comedy," in K. Morgan (Ed.), *Popular Tyranny: Sovereignty and its Discontents in Ancient Greece*, Austin/TX 2003, 155–179.
- , "Attic Old Comedy, Frank Speech, and Democracy," in D. Boedeker – K. Raaflaub (Ed.), *Democracy, Empire, and the Arts in Fifth-Century Athens*, Cambridge/MA – London 1998a, 255–273.
- , "Mass versus Elite and the Comic Heroism of Peisetairos," in G. Dobrov (Ed.), *The City as Comedy: Society and Representation in Athenian Drama*, Chapel Hill 1998b, 135–48.
- , "Comic Hero vs. Political Elite," in S. Halliwell – J. Henderson – A. Sommerstein – B. Zimmermann (Ed.), *Tragedy, Comedy and the Polis*, Bari 1993, 307–19.
- , *Aristophanes. Lysistrata, Edited with Introduction and Commentary*, Oxford – New York 1987.
- , *The Maculate Muse. Obscene Language in Attic Comedy*, New Haven – London 1975 (repr. with corrections and additions, Oxford – New York 1991).
- Henrichs, A., "Blutvergießen am Altar: Zur Ritualisierung der Gewalt im griechischen Opferkult," in B. Seidensticker – M. Vöhler (Ed.), *Gewalt und Ästhetik. Zur Gewalt und ihrer Darstellung in der griechischen Klassik*, Berlin – New York 2006, 59–87.
- Henry, M., "Ethos, Mythos, Praxis: Women in Menander's Comedy," in M. Skinner (Ed.), *Rescuing Creusa: New Methodological Approaches to Women in Antiquity. A Special Issue of Helios New Series* 13(2), Lubbock/TX 1987, 141–150.
- , *Menander's Courtesans and the Greek Comic Tradition*, Frankfurt/M. – New York 1985.
- Herman, G., *Morality and Behaviour in Democratic Athens. A Social History*, Cambridge 2006.
- , "Athenian Beliefs about Revenge: Problems and Methods," *PCPS* 46, 2000, 7–27.

- , "Review of D. Cohen, *Law, Violence and Community in Classical Athens*, Cambridge 1995," *Gnomon* 70, 1998, 605–615.
- , "Ancient Athens and the Values of Mediterranean Society," *Mediterranean Historical Review* 11, 1996, 5–36.
- , "Honour, Revenge and the State in Fourth-Century Athens," in W. Eder (Ed.), *Die athenische Demokratie im 4. Jh. v. Chr. Vollendung oder Verfall einer Verfassungsform?*, Stuttgart 1995, 43–66.
- , "How Violent was Athenian Society?" in R. Osborne – S. Hornblower (Ed.), *Ritual, Finance, Politics. Athenian Democratic Accounts Presented to David Lewis*, Oxford 1994, 99–117.
- , "Tribal and Civic Codes of Behaviour in Lysias 1," *CQ* 43, 1993, 406–419.
- Hillmann, K.-H., *Wörterbuch der Soziologie*, Stuttgart ³1972 (1969).
- Hölkeskamp, K.-J., *Schiedsrichter, Gesetzgeber und Gesetzgebung im archaischen Griechenland*, Stuttgart 1999.
- Hoff, R. von den, "Achill, das Vieh? Zur Problematisierung transgressiver Gewalt in klassischen Vasenbildern," in G. Fischer – S. Moraw (Ed.), *Die andere Seite der Klassik. Gewalt im 5. und 4. Jahrhundert v. Chr.*, Stuttgart 2005, 225–246.
- Hoffman, R., "Ritual License and the Cult of Dionysus," *Athenaeum* n.s. 67, 1989, 91–115.
- Hoffmann, H., "Hahnenkampf in Athen. Zur Ikonographie einer attischen Bildformel," *Revue Archéologique* 1974, 195–220.
- Hofmann, H., *Mythos und Komödie. Untersuchungen zu den Vögeln des Aristophanes*, Hildesheim – New York 1976.
- Hooker, J., "The Original Meaning of Hybris," *Archiv für Begriffsgeschichte* 19, 1975, 125–137.
- Hopwood, K., "Aspects of Violent Crime in the Roman Empire," in P. McKech-
nie (Ed.), *Thinking Like a Lawyer: Essays on Legal History and General History for John Crook on His Eightieth Birthday*, Leiden – Boston – Köln 2002, 63–80.
- (Ed.), *Organised Crime in Antiquity*, London 1998.
- Hose, M., *Drama und Gesellschaft Studien zur dramatischen Produktion in Athen am Ende des 5. Jahrhunderts*, Stuttgart 1995a.
- , "Der Aristophanische Held," in B. Zimmermann (Ed.), *Griechisch-römische Komödie und Tragödie*, Stuttgart 1995b, 27–50.
- Hubbard, T., "Utopianism and the Sophistic City in Aristophanes," in G. Dobrov (Ed.), *The City as Comedy. Society and Representation in Athenian Drama*, Chapel Hill – London 1997, 23–50.
- , *The Mask of Comedy. Aristophanea and the Intertextual Parabasis*, Ithaca – London 1991.
- Hugger, P. – Stadler, U. (Ed.), *Gewalt. Kulturelle Formen in Geschichte und Gegenwart*, Zürich 1995.
- Hughes-Freeland, F. – Crain, M. (Ed.), *Recasting Ritual. Performance, Media, Identity*, London – New York 1998.

- Huizinga, J., *Homo Ludens. A Study of the Play-Element in Culture*, Boston⁴1964 (1955) (*Homo Ludens. Versuch einer Bestimmung des Spielelements der Kultur*, Amsterdam 1939).
- Humpers, A., "Le duel chez Ménandre," *RPh* 46, 1922, 76–86.
- Humphreys, S., "The Discourse of Law in Archaic and Classical Greece," *Law and History Review* 6.2., 1988, 465–493.
- (Ed.), *The Discourse of Law. Special Edition of History and Anthropology I* 2, 1985a.
- , "Social Relations on Stage: Witnesses in Classical Athens," in S. Humphreys (Ed.), *The Discourse of Law. Special Edition of History and Anthropology I* 2, London 1985b, 313–369 (repr. in E. Carawan (Ed.), *Oxford Readings in the Attic Orators*, Oxford – New York 2007, 140–213).
- Hunter, V., "The Prison of Athens: A Comparative Perspective," *Phoenix* 51, 1997, 296–326.
- , *Policing Athens. Social Control in the Attic Lawsuits, 420–320 BC*, Princeton 1994.
- , "Constructing the Body of the Citizen: Corporal Punishment in Classical Athens," *Échos du Monde Classique* 11, 1992, 271–291.
- Hurst, A., "Ménandre et la tragédie," in E. Handley – A. Hurst (Ed.), *Relire Ménandre*, Genève 1990, 93–122.
- Iggers, G., "Zur 'Linguistischen Wende' im Geschichtsdenken und in der Geschichtsschreibung," *Geschichte und Gesellschaft* 21, 1995, 557–570.
- Imbusch, P. – Zoll, R. (Ed.), *Friedens- und Konfliktforschung. Eine Einführung mit Quellen*, Opladen 1999.
- Ireland, S., *Menander. The Bad-Tempered Man (Dyskolos). Edited with Translation, Introduction and Commentary*, Warminster 1995.
- Iser, W., "Akte des Fingierens oder: Was ist das Fiktive im fiktionalen Text?" in W. Iser – D. Henrich (Ed.), *Funktionen des Fiktiven*, München 1983, 121–151.
- , "Die Wirklichkeit der Fiktion – Elemente eines funktionsgeschichtlichen Textmodells," in R. Warning (Ed.), *Rezeptionsästhetik: Theorie und Praxis*, München²1979, 277–324 (1975).
- Ismard, P., *La cité des réseaux. Athènes et ses associations, VI^e – I^{er} siècle av. J.-C.*, Paris 2010.
- Jacquino, B., "L'ambiguïté volontaire dans le comique d'Aristophane," in L. Basset – F. Biville (Ed.), *Les jeux et les ruses de l'ambiguïté volontaire dans les textes grecs et latins. Actes de la Table Ronde organisée à la Faculté des Lettres de l'Université Lumière-Lyon 2 (23–24 novembre 2000)*, Lyon 2005, 101–116.
- Jeffery, L., "Further Comments on Archaic Greek Inscriptions," *ABSA* 50, 1955, 67–84.
- Jehne, M., "Integrationsrituale in der römischen Republik. Zur einbindenden Wirkung der Volksversammlungen," in G. Urso (Ed.), *Integrazione, mescolanza, rifiuto. Incontri di popoli, lingue e culture in Europa dall'Antichità all'Umanesimo, Atti del convegno internazionale, Cividale del Friuli, 21–23 settembre 2000*, Roma 2001, 89–113.

- , *Koine eirene. Untersuchungen zu den Befriedungs- und Stabilisierungsbemühungen in der griechischen Poliswelt des 4. Jhs. v. Chr.*, Stuttgart 1994.
- Jehne, M. (with F.-H. Mutschler), "Texte, Rituale und Stabilität der römischen Republik. Zu zwei Teilprojekten des Dresdener Sonderforschungsbereichs 'Institutionalität und Geschichtlichkeit'," *Antike Welt* 31, 2000, 551–556.
- Johnston, S., "Magic and the Dead," in J. Petropoulos (Ed.), *Greek Magic. Ancient, Medieval and Modern*, London – New York 2008, 14–20.
- , *Restless Dead. Encounters Between the Living and the Dead in Ancient Greece*, Berkeley – Los Angeles – London 1999a.
- , "Songs for the Ghosts: Magic Solutions to Deadly Problems," in: D. Jordan – H. Montgomery – E. Thomassen (Ed.), *The World of Ancient Magic: Papers from the First International Samson Eitrem Seminar at the Norwegian Institute at Athens, 4–8 May 1997*, Bergen 1999b, 83–102.
- Johnstone, S., Transforming Disputes into Cases: Demosthenes 55, Against Kallikles. Center for Hellenic Studies lecture (http://www.chs.harvard.edu/online_disc/athenian_law/lect_johnstone.htm; 2003).
- , *Disputes and Democracy. The Consequences of Litigation in Ancient Athens*, Austin/TX 1999.
- Jordan, D., "A Personal Letter Found in the Athenian Agora," *Hesperia* 69, 2000, 91–103.
- , "Three Curse Tablets," in D. Jordan – H. Montgomery – E. Thomassen (Ed.), *The World of Ancient Magic: Papers from the First International Samson Eitrem Seminar at the Norwegian Institute at Athens, 4–8 May 1997*, Bergen 1999, 115–124.
- , "Curse Tablets at Selinous," in: M. Jameson – D. Jordan – R. Kotansky (Ed.), *A Lex Sacra from Selinous*, Durham/NC 1993, 125–131.
- , "New Archeological Evidence for the Practice of Magic in Classical Athens," in *Praktika of the 12th International Congress of Classical Archaeology 1983–1984*, vol. 4, Athens 1988, 273–277.
- , "Defixiones from a Well near the Southwest Corner of the Athenian Agora," *Hesperia* 54, 1985, 205–255.
- , "Two Inscribed Lead Tablets from a Well in the Athenian Kerameikos," *AM* 95, 1980a, 225–239.
- , "Hekatika," *Glotta* 58, 1980b, 62–65.
- Jordović, I., *Anfänge der Jüngerer Tyrannis. Vorläufer und erste Repräsentanten von Gewaltherrschaft im späten 5. Jahrhundert v. Chr.*, Frankfurt/M et al. 2005.
- Kagarow, E., *Griechische Fluchtafeln*, Lemberg – Paris 1929.
- Kaimio, M., "Violence in Greek Tragedy," in T. Viljamaa – A. Timonen – C. Kroetzl (Ed.), *Crudelitas: the Politics of Cruelty in the Ancient and Medieval World. Proceedings of the International Conference, Turku (Finland), May 1991*, Krems 1992, 28–40.
- , "Comic Violence in Aristophanes," *Arctos* 24, 1990, 47–72.
- , *Physical Contact in Greek Tragedy: A Study of Stage Conventions*, Helsinki 1988.
- Kaiser, R., *Trunkenheit und Gewalt im Mittelalter*, Köln – Weimar – Wien 2002.

- Kapparis, K., *Apollodoros 'Against Neaira' [D. 59]: Edited with Introduction, Translation and Commentary*, Berlin – New York 1999.
- , “Humiliating the Adulterer: the Law and the Practice in Classical Athens,” *RIDA* 43, 1996, 63–77.
- , “When were the Athenian Adultery Laws Introduced?” *RIDA* 42, 1995, 97–122.
- Katsouris, A., *Tragic Patterns in Menander*, Athens 1975.
- Kelly, A., *Damaging Voice. Language of Aggression for the Athenian Trial*, Berkeley 1994 (Diss.).
- Kenner, H., *Das Phänomen der verkehrten Welt in der griechisch-römischen Antike*, Klagenfurt 1970.
- Kerkhof, R., *Dorische Posse, Epicharm und attische Komödie*, München 2001.
- Kertzer, D., *Ritual, Politics, and Power*, New Haven 1988.
- Keuls, E., *The Reign of the Phallus: Sexual Politics in Ancient Athens*, Berkeley 1993.
- , “The Samia of Menander. An Interpretation of its Plot and Theme,” *ZPE* 10, 1973, 1–20.
- Kidd, I., “The Case of Homicide in Plato’s Euthyphro,” in E. Craik (Ed.), *Owls to Athens. Essays on Classical Subjects Presented to Sir Kenneth Dover*, Oxford 1990, 213–221.
- Kiernan, P., “Britische Fluchtafeln und ‘Gebete um Gerechtigkeit’ als öffentliche Magie und Votivrituale,” in K. Brodersen – A. Kropp (Ed.), *Fluchtafeln. Neue Funde und neue Deutungen zum antiken Schadenzauber*, Frankfurt/M. 2004, 99–114.
- King, L., *Babylonian Magic and Sorcery: Being “The Prayers of the Lifting of the Hand,”* Hildesheim 1975.
- Klees, H., *Sklavenleben im klassischen Griechenland*, Stuttgart 1998.
- Knell, H., *Athen im 4. Jh. v. Chr. Eine Stadt verändert ihr Gesicht*, Darmstadt 2000.
- Köpping, K.-P., “Ritual and Theater,” in D. Kennedy (Ed.), *The Oxford Encyclopedia of Theatre and Performance*, Oxford 2003, 1139–1141.
- Köpping, K.-P. – Rao, U. (Ed.), *Im Rausch des Rituals. Gestaltung und Transformation der Wirklichkeit in körperlicher Performanz*, Hamburg 2000a.
- Köpping, K.-P. – Rao, U., “Die ‘performative Wende’: Leben – Ritual – Theater,” in K.-P. Köpping – U. Rao (Ed.), *Im Rausch des Rituals. Gestaltung und Transformation der Wirklichkeit in körperlicher Performanz*, Hamburg 2000b, 1–32.
- Konstan, D., *The Emotions of the Ancient Greeks. Studies in Aristotle and Classical Literature*, Toronto – Buffalo – London 2006.
- , “Pity and the Law in Greek Theory and Practice,” *Dike* 3, 2000, 125–145.
- , “The Greek Polis and Its Negations. Versions of Utopia in Aristophanes’ *Birds*,” in G. Dobrov (Ed.), *The City as Comedy. Society and Representation in Athenian Drama*, Chapel Hill – London 1997, 3–22.
- , *Greek Comedy and Ideology*, Oxford – New York 1995.

- , "Premarital Sex, Illegitimacy, and Male Anxiety in Menander and Athens," in A. Boegehold – A. Scafuro (Ed.), *Athenian Identity and Civic Ideology*, Baltimore – London 1994, 217–235.
- Konstan, D. – Rutter, N. (Ed.), *Envy, Spite and Jealousy. The Rivalrous Emotions in Ancient Greece*, Edinburgh 2003.
- Kopff, E., "Nubes 1493ff: Was Socrates Murdered?" *GRBS* 18, 1977, 113–122.
- Koster, S., *Die Invektive in der griechischen und lateinischen Literatur*, Meisenheim am Glan 1980.
- Kotini, V., *The Dialects of Myth in Aristophanic Comedy*, London 2005 (Diss. King's College London).
- Koziol, G., "Review article: The Dangers of Polemic: Is Ritual still an Interesting Topic of Historical Study?" *Early Medieval Europe* 11, 2002, 367–388.
- Kraus, W., *Aristophanes' Politische Komödien: Die Acharner/Die Ritter*, Wien 1985.
- Krause, J.-U., *Kriminalgeschichte der Antike*, München 2004.
- , *Witwen und Waisen im Römischen Reich II. Wirtschaftliche und gesellschaftliche Stellung von Witwen*, Stuttgart 1994.
- Krentz, P., *The Thirty at Athens*, Ithaca – London 1982.
- Kropp, A., "Defigo Eudemum: necetis eum: Kommunikationsmuster in den Texten antiker Schadenzauberrituale," in K. Brodersen – A. Kropp (Ed.), *Fluchtafeln. Neue Funde und neue Deutungen zum antiken Schadenzauber*, Frankfurt/M. 2004, 81–97.
- Krummen, E., "Ritual und Katastrophe. Rituelle Handlung und Bildersprache bei Sophokles und Euripides," in F. Graf (Ed.), *Ansichten griechischer Rituale. Geburtstag-Symposium für Walter Burkert*, Stuttgart – Leipzig 1998, 296–325.
- Kunze, C., "Dialog statt Gewalt. Neue Erzählperspektiven in der frühklassischen Vasenmalerei," in G. Fischer – S. Moraw (Ed.), *Die andere Seite der Klassik. Gewalt im 5. und 4. Jahrhundert v. Chr.*, Stuttgart 2005, 45–71.
- Kurihara, A., "Personal Enmity as a Motivation in Forensic Speeches," *CQ* 53, 2003, 464–477.
- Lada-Richards, I., *Initiating Dionysus. Ritual and Theatre in Aristophanes' Frogs*, Oxford 1999.
- Lalonde, G. – Langdon, M. – Walbank, M., *Inscriptions. Horoi, Poletai Records, Leases of Public Land*, Princeton 1991.
- Lamagna, M., *La donna di Samo. Testo critico, introduzione, traduzione e commentario*, Napoli 1998.
- Landwehr, A. – Stockhorst, S., *Einführung in die europäische Kulturgeschichte*, Paderborn – München – Wien – Zürich 2004.
- Lanni, A., *Law and Justice in the Courts of Classical Athens*, Cambridge 2006.
- , "Spectator Sport or Serious Politics? Hoi periestekotes and the Athenian Lawcourts," *JHS* 117, 1997, 183–189.
- Lape, S., "The Poetics of the Komos-Chorus in Menander's Comedy," *AJP* 127, 2006, 89–109.
- , *Reproducing Athens. Menander's Comedy, Democratic Culture, and the Hellenistic City*, Princeton 2004.

- , “Democratic Ideology and the Poetics of Rape in Menandrian Comedy,” *CA* 20, 2001, 79–119.
- Latte, K., *Heiliges Recht. Untersuchungen zur Geschichte der sakralen Rechtsformen in Griechenland*, Aalen 1964 (1920).
- Lechat, H., “Inscription imprécatoire trouvée à Athènes,” *BCH* 13, 1889, 77–80.
- Lehmann, G., *Demosthenes von Athen. Ein Leben für die Freiheit*, München 2004.
- Lewis, S., *Greek Tyranny*, Exeter 2009.
- (Ed.), *Ancient Tyranny*, Edinburgh 2006.
- Liddel, P., *Civic Obligation and Individual Liberty in Ancient Athens*, Oxford 2007.
- Lindenberger, T. (Ed.), *Physische Gewalt im Alltag*, Hamburg 1993.
- Lissarague, F., “The Athenian Image of the Foreigner,” in T. Harrison (Ed.), *Greeks and Barbarians*, New York 2002, 101–124.
- Loomis, W., “The Nature of Premeditation in Athenian Homicide Law,” *JHS* 92, 1972, 86–95.
- López Jimeno, M. del Amor, *Las Tabellae Defixionis De La Sicilia Griega*, Amsterdam 1991.
- , “Las cartas de maldición,” *Minerva* 4, 1990, 134–144.
- Loraux, N., *The Divided City: On Memory and Forgetting in Ancient Athens*, New York 2002.
- Low, P., *Interstate Relations in Classical Greece: Morality and Power*, Cambridge 2007.
- , “Looking for the Language of Athenian Imperialism,” *JHS* 125, 2005, 93–111.
- Luck, G., *Arcana Mundi. Magic and the Occult in the Greek and Roman Worlds. A Collection of Ancient Texts, Translated, Annotated, and Introduced by G. Luck*, Baltimore ²2006 (1985).
- , *Ancient Pathways and Hidden Pursuits: Religion, Morals, and Magic in the Ancient World*, Ann Arbor 2000.
- MacCary, W., “Philocleon *Ithyphallos*: Dance, Costume and Character in the *Wasps*,” *TAPA* 109, 1979, 137–147.
- MacDowell, D., *Demosthenes the Orator*, Oxford 2009.
- , “Prosecution for Homicide,” *CR* 111, 1997, 384–385.
- , *Aristophanes and Athens. An Introduction to the Plays*, Oxford 1995.
- , *Demosthenes, Against Meidias (oration 21). Edited with Introduction, Translation, and Commentary*, Oxford 1990.
- , “Clowning and Slapstick in Aristophanes,” in J. Redmond (Ed.), *Farce. Themes in Drama 10*, Cambridge 1988, 1–13.
- , *The Law in Classical Athens*, Ithaca 1978.
- , “Hybris in Athens,” *G&R* 23, 1976, 14–31.
- , *Athenian Homicide Law in the Age of the Orators*, Manchester ²1966 (1963; repr. 1999).
- Mader, G. – Eberwein, W.-D. – Vogt, W. (Ed.), *Konflikt und Gewalt. Ursachen – Entwicklungstendenzen – Perspektiven*, Münster 2000.

- Maggidis, C., "ΜΑΓΙΚΟΙ ΚΑΤΑΔΕΣΜΟΙ or Binding Curse Tablets: A Journey on the Greek Dark Side," in R. Holloway (Ed.), *Miscellanea Mediterranea*, Providence/RI 2000, 83–100.
- Major, W., "Menander in a Macedonian World," *GRBS* 38, 1997, 41–73.
- Malinowski, B., *Magic, Science, and Religion, and other Essays*, Garden City/NY 1974 (New York 1954).
- , *Coral Gardens and Their Magic. A Study of the Methods of Tilling the Soil and of Agricultural Rites in the Trobriand Islands* vol. 2, London 1935.
- Manley-Tannis, R., *Greek Arbitration: Homer to Classical Athens. An Investigation into the Role of the Community in Private and Public Arbitration*, MA-Thesis of Queen's University, Kingston, Ontario 1998.
- Manthe, "Die Tötung des Ehebrechers," in L. Burckhardt – J. von Ungern-Sternberg (Ed.), *Große Prozesse im antiken Athen*, München 2000, 219–233.
- Marianetti, M., *Aristophanes: The Clouds. An Annotated Translation*, Lanham/MD – New York – London 1997.
- , "Socratic Mystery-Parody and the Issue of *asebeia* in Aristophanes' Clouds," *SO* 68, 1993, 5–31.
- , *Religion and Politics in Aristophanes' Clouds*, Hildesheim 1992.
- Martin, R., "Fire on the Mountain: Lysistrata and the Lemnian Women," *CA* 6, 1987, 77–105.
- Martschukat, J. – Patzold, S. (Ed.), *Geschichtswissenschaft und Performative Turn. Ritual, Inszenierung und Performanz vom Mittelalter bis zur Neuzeit*, Köln – Weimar – Wien 2003.
- Maurach, G., *Kleine Geschichte der antiken Komödie*, Darmstadt 2005.
- Mauss, M., *A General Theory of Magic*, London – New York 1972 (*Esquisse d'une théorie générale de la magie* (with H. Hubert), Paris 1902, 1950).
- Maza, S., "Stories in History: Cultural Narratives in Recent Works in European History," *AHR* 101, 1996, 1493–1515.
- McGlew, J., *Tyranny and Political Culture in Ancient Greece*, Ithaca – London 1993.
- McHardy, F., *Revenge in Athenian Culture*, London 2008.
- McLeish, K., *The Theatre of Aristophanes*, London 1980.
- Meyer, B., *Formen der Konfliktregelung. Eine Einführung mit Quellen*, Opladen 1997.
- Meyer, M. – Mirecki, P. (Ed.), *Ancient Magic and Ritual Power: Conference on "Magic in the Ancient World," held in August 1992 at the University of Kansas*, Leiden 1995.
- Micheleni, A., "Hybris and Plants," *HSCP* 82, 1978, 35–44.
- Middleton, J., *Magic, Witchcraft, and Curing*, Austin/TX 1977.
- Milanezi, S., "Introduction," in V. Coulon (Ed.), *Aristophane. Nuées*, Paris 2009, VII–XXX.
- Mirhady, D., "The Dikast's Oath and the Question of Fact," in A. Sommerstein – J. Fletcher (Ed.), *Horkos. The Oath in Greek Society*, Exeter 2007, 48–59.
- , "Athens' Democratic Witnesses," *Phoenix* 56, 2002, 255–274.

- , "Torture and Rhetoric in Athens," *JHS* 116, 1996, 119–131 (repr. in E. Carawan (Ed.), *Oxford Readings in the Attic Orators*, Oxford – New York 2007, 247–268).
- Mitchell, L., *Panhellenism and the Barbarian in Archaic and Classical Greece*, Swansea 2007.
- Möllendorff, P. von, "In alter Frische – Generationen und Generationskonflikt in der Aristophanischen Komödie der zweiten Schaffensperiode," in T. Baier (Ed.), *Generationenkonflikte auf der Bühne. Perspektiven im antiken und mittelalterlichen Drama*, Tübingen 2007, 83–100.
- , *Aristophanes*, Darmstadt 2002.
- , *Grundlagen einer Ästhetik der Alten Komödie. Untersuchungen zu Aristophanes und Michail Bachtin*, Tübingen 1995.
- Moore, S. – Myerhoff, B. (Ed.), *Secular Ritual*, Assen – Amsterdam 1977.
- Morris, I., "Remaining Invisible: The Archaeology of the Excluded in Classical Athens," in S. Joshel – S. Murnaghan (Ed.), *Women and Slaves in Greco-Roman Culture. Differential Equations*, London – New York 1998, 193–220.
- Morrow, G., "The Murder of Slaves in Attic Law," *CP* 32, 1937, 210–227.
- Moulinier, L., *Le pur et l'impur dans la pensée des Grecs*, Paris 1952.
- Muecke, F., "Playing with the Play: Theatrical Self-Consciousness in Aristophanes," *Antichthon* 11, 1977, 52–67.
- Muir, E., *Ritual in Early Modern Europe*, Cambridge 1997.
- Murphy, C., "Popular Comedy in Aristophanes," *AJP* 93, 1972, 169–189.
- Murray, G., "Ritual Elements in the New Comedy," *CQ* 37, 1943, 46–54.
- Muth, S., *Gewalt im Bild. Das Phänomen der medialen Gewalt im Athen des 6. und 5. Jh. v. Chr.*, Berlin 2008.
- , "Als die Gewaltbilder zu ihrem Wirkungspotential fanden," in B. Seidensticker – M. Vöhler, (Ed.), *Gewalt und Ästhetik. Zur Gewalt und ihrer Darstellung in der griechischen Klassik*, Berlin 2006, 259–293.
- , "Zwischen Pathetisierung und Dämpfung. Kampfdarstellungen in der attischen Vasenmalerei des 5. Jhs. v. Chr.," in G. Fischer – S. Moraw (Ed.), *Die andere Seite der Klassik. Gewalt im 5. und 4. Jahrhundert v. Chr.*, Stuttgart 2005, 185–209.
- Nemeth, G., *Kritias und die Dreissig Tyrannen. Untersuchungen zur Politik und Prosopographie der Führungselite in Athen 404/403 v. Chr.*, Stuttgart 2006.
- Neri, V., *I Marginali nell'Occidente Tardoantico. Poveri, 'Infames' e Criminali nella nascente società cristiana*, Bari 1998.
- Nesselrath, H.-G., "Myth, Parody, and Comic Plots: The Birth of Gods and Middle Comedy," in G. Dobrov (Ed.), *Beyond Aristophanes. Transition and Diversity in Greek Comedy*, Atlanta 1995, 1–27.
- , *Die attische Mittlere Komödie. Ihre Stellung in der antiken Literaturkritik und Literaturgeschichte*, Berlin – New York 1990.
- Nielsen, I., *Cultic Theatres and Ritual Drama: A Study in Regional Development and Religious Interchange Between East and West in Antiquity*, Aarhus 2002.
- Nijhawan, M., "Rituale ändern: Ausblick," in C. Ambos – S. Hotz – G. Schwedler – S. Weinfurter (Ed.), *Die Welt der Rituale. Von der Antike bis heute*, Darmstadt 2005, 269–276.

- Nilsson, M., *Geschichte der griechischen Religion. 1. Bd.: Die Religion Griechenlands bis auf die griechische Weltherrschaft*, München ⁴1976 (1941).
- , *Geschichte der griechischen Religion. 2. Bd.: Die Hellenistische und Römische Zeit*, München ³1974 (1950).
- Nippel, W., "The Construction of the 'Other,'" in T. Harrison (Ed.), *Greeks and Barbarians*, New York 2002, 278–310.
- , "Die 'Barbaren' aus der Sicht der Griechen," in B. Jostes – J. Trabant (Ed.), *Fremdes in fremden Sprachen*, München 2001, 43–56.
- , *Public Order in Ancient Rome*, Cambridge 1995.
- North, H., *Sophrosyne, Self-Knowledge and Self-Restraint in Greek Literature*, Ithaca 1966.
- Nussbaum M., "Aristophanes and Socrates on Learning Practical Wisdom," *YCS* 26, 1980, 43–97.
- Ober, J., *Athenian Legacies. Essays on the Politics of Going on Together*, Princeton – Oxford 2005.
- , *The Athenian Revolution. Essays on Ancient Greek Democracy and Political Theory*, Princeton 1996.
- , "Power and Oratory in Democratic Athens: Demosthenes 21, against Meidias," in I. Worthington (Ed.), *Persuasion: Greek Rhetoric in Action*, London – New York 1994, 85–108.
- , *Mass and Elite in Democratic Athens. Rhetoric, Ideology, and the Power of the People*, Princeton 1989.
- Ober, J. – Strauss, B., "Drama, Political Rhetoric, and the Discourse of Athenian Democracy," in J. Winkler – F. Zeitlin (Ed.), *Nothing to do with Dionysus? Athenian Drama in its Social Context*, Princeton 1990, 237–270.
- Oberwittler, D. – Karstedt, S. (Ed.), *Soziologie der Kriminalität*, Wiesbaden 2003.
- Ogden, D., *Magic, Witchcraft, and Ghosts in the Greek and Roman Worlds. A Sourcebook*, Oxford ²2009 (2002).
- , *Night's Black Agents*, London – New York 2008.
- , "Binding Spells: Curse Tablets and Voodoo Dolls in the Greek and Roman Worlds," in B. Ankarloo – S. Clark (Ed.), *Witchcraft and Magic in Europe: Ancient Greece and Rome*, Philadelphia 1999, 1–90.
- , "Rape, Adultery and Protection of Bloodlines in Classical Athens," in S. Deacy – K. Pierce (Ed.), *Rape in Antiquity*, London 1997, 25–41.
- Olson, D., "Comedy, Politics, and Society," in G. Dobrov (Ed.), *Brill's Companion to the Study of Greek Comedy*, Leiden – Boston 2010, 35–69.
- , *Broken Laughter. Select Fragments of Greek Comedy*, Oxford 2007.
- , *Aristophanes. Acharnians, Edited with Introduction and Commentary*, Oxford 2002.
- , *Aristophanes. Peace, Edited with Introduction and Commentary*, Oxford 1998.
- , "Politics and Poetry in Aristophanes' *Wasps*," *TAPA* 126, 1996, 129–150.
- , "Dicaeopolis' Motivations in Aristophanes' *Acharnians*," *JHS* 111, 1991, 200–203.

- Omitowoju, R., *Rape and the Politics of Consent in Classical Athens*, Cambridge 2002.
- O'Regan, D., *Rhetoric, Comedy, and the Violence of Language in Aristophanes' Clouds*, New York – Oxford 1992.
- Osborne, R., "Law in Action in Classical Athens," *JHS* 105, 1985, 40–58.
- Osborne, R. – Hornblower, S. (Ed.), *Ritual, Finance, Politics. Athenian Democratic Accounts Presented to David Lewis*, Oxford 1994.
- O'Sullivan, L., *The Regime of Demetrius of Phalerum in Athens, 317–307 BCE. A Philosopher in Politics*, Leiden – Boston 2009.
- Padilla, M., *Rites of Passage in Ancient Greece: Literature, Religion, Society*, Lewisburg/PA 1999.
- Pakaluk, M., *Aristotle's Nicomachean Ethics. An Introduction*, Cambridge 2005.
- Panagiotou, S., "Plato's Euthyphro and the Attic Code on Homicide," *Hermes* 102, 1974, 419–437.
- Paradiso, A., "Le rite de passage du Ploutos d' Aristophane," *Metis* 2, 1987, 249–267.
- Parke, H., *Festivals of the Athenians*, London 1977.
- Parker, A. – Sedgwick, E., "Introduction: Performativity and Performance," in A. Parker – E. Sedgwick (Ed.), *Performativity and Performance*, New York 1995, 1–18.
- Parker, R., *Polytheism and Society at Athens*, Oxford 2005.
- , *Miasma. Pollution and Purification in Early Greek Religion*, Oxford 1983.
- Parker, V., "The Semantics of a Political Concept from Archilochus to Aristotle," *Hermes* 126, 1998, 145–172.
- Patzer, A., "Sokrates in den Fragmenten der Attischen Komödie," in: A. Bierl – P. von Möllendorff (Ed.), *Orchestra. Drama, Mythos, Bühne*, Leipzig 1994, 50–81.
- Pébarthe, C., *Cité, démocratie et écriture. Histoire de l'alphabétisation d'Athènes à l'époque classique*, Paris 2006.
- Peek, W., "Attische Inschriften," *AthMitt* 67, 1942, 1–217.
- , *Kerameikos. Ergebnisse der Ausgrabungen III: Inschriften, Ostraka, Fluchtafeln*, Berlin 1941, 89–100.
- Pernerstorfer, M., *Menanders Kolax: Ein Beitrag zur Rekonstruktion und Interpretation der Komödie. Mit Edition und Übersetzung der Fragmente und Testimonien sowie einem dramaturgischen Kommentar*, Berlin – New York 2009.
- Perotti, P., "La I Orazione di Lisia fu mai pronunciata?" *Sandalion* 12–13, 1989/1990, 43–48.
- Perusino, F., "Violenza degli uomini e violenza delle donne nella Lisistrata di Aristofane," *QUCC* 92, 1999, 71–78.
- Petropoulos, J. (Ed.), *Greek Magic. Ancient, Medieval and Modern*, London – New York 2008.
- , "The Erotic Magical Papyri," in *Proceedings of the 18th International Congress of Papyrology*, Athens 1988, 215–222.
- Phillips, D., *Avengers of Blood: Homicide in Athenian Law and Custom from Draco to Demosthenes*, Stuttgart 2008.

- , “*Trauma ek pronoias* in Athenian Law,” *JHS* 127, 2007, 74–105.
- , “Why Was Lycophron Prosecuted by *Eisangelia*?” *GRBS* 46, 2006, 375–394.
- , *Homicide, Wounding, and Battery in the Fourth-Century Attic Orators*, Ann Arbor 2000 (Diss.).
- Pickard-Cambridge, A., *The Dramatic Festivals of Athens*, Oxford ³1988, rev. with a new supplement by J. Gould and D. Lewis (Oxford 1953).
- , *Dithyramb, Tragedy and Comedy*, Oxford ²1962, rev. by T. B. L. Webster (Oxford 1927).
- , *The Theatre of Dionysos in Athens*, London 1946.
- Pierce, K., “Ideals of Masculinity in New Comedy,” in L. Foxhall – J. Salmon (Ed.), *Thinking Men. Masculinity and its Self-Representation in the Classical Tradition*, London – New York 1998, 130–147.
- , “The Portrayal of Rape in New Comedy,” in S. Deacy – K. Pierce (Ed.), *Rape in Antiquity*, London 1997, 163–184.
- Platter, C., *Aristophanes and the Carnival of Genres*, Baltimore 2007.
- Pöhlmann, E., “Die Funktion des Chores in der Neuen Komödie,” in E. Pöhlmann, *Beiräge zur antiken und neueren Musikgeschichte*, Frankfurt/M – Bern 1988, 41–55.
- Poliakoff, M., *Combat Sports in the Ancient World. Competition, Violence, and Culture*, New Haven – London 1987.
- Porter, J., “Adultery by the Book: Lysias 1 (*On the Murder of Eratosthenes*) and Comic *Diegesis*,” *Échos du Monde Classique* 40, 1997, 421–453 (repr. in E. Carawan (Ed.), *Oxford Readings in the Attic Orators*, Oxford – New York 2007, 60–88).
- Porter, R., “Rape – Does it Have a Historical Meaning?” in S. Tomaselli – R. Porter (Ed.), *Rape*, Oxford 1986, 216–236; 270–279.
- Préaux, C., “Les fonctions du droit dans la comédie nouvelle. A propos du Dyscolos de Ménandre,” *Chronique d’Égypte* 35, 1960, 222–239.
- , “Ménandre et la société athénienne,” *CE* 32, 1957, 84–100.
- Preisendanz, K., “Fluchtafel (Defixion),” *RAC* 8, 1972, col. 1–29.
- Pütz, B., *The Symposium and Komos in Aristophanes*, Oxford 2007.
- Quinn, T., “Aristotle, Comedy, and Menander,” *CB* 77, 2001, 3–18.
- Rabehl, W., *De sermone defixionum atticarum*, Berlin 1906 (Diss.).
- Rademaker, A., *Sophrosyne and the Rhetoric of Self-Restraint: Polysemy & Persuasive Use of an Ancient Greek Value Term*, Leiden – Boston 2005.
- Raina, G., “Menandro: la violenza negata?” in G. Raina (Ed.), *Dissimulazioni della violenza nella Grecia antica*, Como – Pavia 2006, 229–246.
- Rakoczy, T., *Böser Blick, Macht des Auges und Neid der Götter. Eine Untersuchung zur Kraft des Blickes in der griechischen Literatur*, Tübingen 1996.
- Ramage, E., “City and Country in Menander’s *Dyskolos*,” *Philologus* 110, 1966, 194–211.
- Rapoport, A., *Ursprünge der Gewalt. Ansätze zur Konfliktforschung*, Darmstadt 1990.
- Rau, P., “Das Tragödienspiel in den ‘Thesmophoriazusen,’” in H.-J. Newiger (Ed.), *Aristophanes und die Alte Komödie*, Darmstadt 1975, 339–356.

- , *Paratragodia. Untersuchung einer komischen Form des Aristophanes*, München 1967.
- Reckford, K., *Aristophanes' Old-and-New Comedy*, Chapel Hill – London 1987.
- , “Father-Beating in Aristophanes' Clouds,” in S. Bertman (Ed.), *The Conflict of Generations in Ancient Greece and Rome*, Amsterdam 1976, 89–118.
- Reinhold, G. – Lamnek, S. – Recker, H. (Ed.), *Soziologie Lexikon*, München – Wien 42000 (1992).
- Revermann, M., *Comic Business. Theatricality, Dramatic Technique, and Performance Contexts of Aristophanic Comedy*, Oxford – New York 2006a.
- , “The Competence of Theatre Audiences in Fifth- and Fourth-Century Athens,” *JHS* 126, 2006b, 99–124.
- Rex, J., *Key Problems in Sociological Theory*, London 1961.
- Rhodes, P., “Enmity in Fourth-Century Athens,” in P. Cartledge – P. Millett – S. von Reden (Ed.), *Kosmos. Essays in Order, Conflict and Community in Classical Athens*, Cambridge 1998, 144–161.
- , “Personal Enmity and Political Opposition in Athens,” *G&R* 43, 1996, 21–30.
- Rhodes, P. – Osborne, R., *Greek Historical Inscriptions 404–323 BC*, Oxford 2003.
- Richer, N., “La violence dans les mondes grec et romain. Introduction,” in J.-M. Bertrand (Ed.), *La violence dans les mondes grec et romain. Actes du colloque international (Paris, 2–4 mai 2002)*, Paris 2005, 7–35.
- Riches, D. (Ed.), *The Anthropology of Violence*, Oxford – New York 1986.
- Riess, W., “Private Violence and State Control – The Prosecution of Homicide and Its Symbolic Meanings in Fourth-Century BC Athens,” in C. Brélaz – P. Ducrey (Ed.), *Sécurité collective et ordre public dans les sociétés anciennes*, Genève 2008, 49–101.
- , “How Tyrants and Dynasts Die: The Semantics of Political Assassination in Fourth-Century Greece,” in G. Urso (Ed.), *Terror et Pavor. Violenza, intimidazione, clandestinità nel mondo antico. Atti del convegno internazionale della Fondazione Niccolò Canussio 22–24 settembre 2005*, Milano 2006, 65–88.
- , *Apuleius und die Räuber*, Stuttgart 2001.
- Risse-Kappen, T., “Ideas do not Float Freely: Transnational Coalitions, Domestic Structures, and the End of the Cold War,” *International Organization* 48, 1994, 185–214.
- Riu, X., *Dionysism and Comedy*, Lanham – Boulder – New York – Oxford 1999.
- Robert, L., *Collection Froehner I: Inscriptions Grecques*, Paris 1936.
- Robson, J., *Aristophanes: an Introduction*, London 2009.
- , *Humour, Obscenity and Aristophanes*, Tübingen 2006.
- Rösler, W. – Zimmermann, B., *Carnevale e utopia nella Grecia antica*, Bari 1991.
- Roisman, J., *The Rhetoric of Conspiracy in Ancient Athens*, Berkeley – Los Angeles – London 2006.
- , *The Rhetoric of Manhood. Masculinity in the Attic Orators*, Berkeley – Los Angeles – London 2005.

- , “The Rhetoric of Courage in Athenian Orators,” in R. Rosen – I. Sluiter (Ed.), *Andreia. Studies in Manliness and Courage in Classical Antiquity*, Leiden – Boston 2003, 127–143.
- Romilly, J. de, *La Grèce antique contre la violence*, Paris 2000.
- , *Alcibiade, ou, Les dangers de l'ambition*, Paris 1995.
- , *Magic and Rhetoric in Ancient Greece*, Cambridge/MA 1975.
- Roselli, D., “Theorika in Fifth-Century Athens,” *GRBS* 49, 2009, 5–30.
- Rosen, R., “Aristophanes, Old Comedy, and Greek Tragedy,” in R. Bushnell (Ed.), *A Companion to Tragedy*, Oxford – Malden/MA – Victoria 2005, 251–268.
- , *Old Comedy and the Iambographic Tradition*, Atlanta 1988.
- Rosen, R. – Sluiter, I. (Ed.), *Andreia. Studies in Manliness and Courage in Classical Antiquity*, Leiden – Boston 2003.
- Rosenbloom, D., “Empire and its Discontents: Trojan Women, Birds, and the Symbolic Economy of Athenian imperialism,” in J. Davidson – F. Muecke – P. Wilson (Ed.), *Greek Drama III. Essays in Honour of Kevin Lee*, London 2006, 245–272.
- , “From Ponerous to Pharmakos: Theater, Social Drama, and Revolution in Athens, 428–404 BCE,” *CA* 21, 2002, 283–346.
- Rosivach, V., “Class Matters in the Dyskolos of Menander,” *CQ* 51, 2001, 127–134.
- , “The Audiences of New Comedy,” *G&R* 47, 2000, 169–171.
- , *When a Young Man Falls in Love. The Sexual Exploitation of Women in New Comedy*, London – New York 1998.
- , “The Tyrant in Athenian Democracy,” *QUCC* 30 (59), 1988, 43–57.
- , “Execution by Stoning in Athens,” *CA* 6, 1987, 232–248.
- Rothwell, K., *Nature, Culture, and the Origins of Greek Comedy: A Study of Animal Choruses*, Cambridge 2007.
- , “The Continuity of the Chorus in Fourth-Century Attic Comedy,” in G. Dobrov (Ed.), *Beyond Aristophanes. Transition and Diversity in Greek Comedy*, Atlanta 1995, 99–118.
- Roy, J., “An Alternative Sexual Morality for Classical Athenians,” *G&R* 44, 1997, 11–22.
- Rozik, E., *The Roots of Theater. Rethinking Ritual and Other Theories of Origin*, Iowa City 2002.
- Rubinstein, L., “‘Arai’ in Greek Laws in the Classical and Hellenistic Periods: Deterrence or Concession to Tradition?” in E. Cantarella (Ed.), *Symposion 2005. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Wien 2007, 269–286.
- , “Main Litigants and Witnesses in the Athenian Courts: Procedural Variations,” in R. Wallace – M. Gagarin (Ed.), *Symposion 2001. Vorträge zur griechischen und hellenistischen Rechtsgeschichte*, Wien 2005a, 99–120.
- , “Differentiated Rhetorical Strategies in the Athenian Courts,” in M. Gagarin – D. Cohen (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005b, 129–145.

- , “Stirring up Dicastic Anger,” in D. Cairns – R. Knox (Ed.), *Law, Rhetoric and Comedy in Classical Athens: Essays in Honor of D. MacDowell*, Swansea 2004, 187–203.
- , *Litigation and Cooperation: Supporting Speakers in the Courts of Classical Athens*, Stuttgart 2000.
- Ruff, J., *Violence in Early Modern Europe 1500–1800*, Cambridge 2001.
- Ruffell, I., “The World Turned Upside Down: Utopia and Utopianism in the Fragments of Old Comedy,” in D. Harvey – J. Wilkins (Ed.), *The Rivals of Aristophanes. Studies in Athenian Old Comedy*, London 2000, 473–506.
- Ruiz, F., *Use and Control of Violence in Classical Athens*, Johns Hopkins University 1994 (Diss.).
- Ruschenbusch, E., “Hybreos Graphe. Ein Fremdkörper im athenischen Recht des 4. Jhs. v. Chr.,” *ZRG* 82, 1965, 302–309.
- , “Phonos. Zum Recht Drakons und seiner Bedeutung für das Werden des athenischen Staates,” *Historia* 9, 1960, 129–154.
- Russo, C., *Aristophanes, an Author for the Stage*, London – New York 1994 (Ital. 1962/1992).
- Sagan, E., *The Lust to Annihilate. A Psychoanalytic Study of Violence in Ancient Greek Culture*, New York 1979.
- Scafuro, A., *The Forensic Stage. Settling Disputes in Graeco-Roman New Comedy*, Cambridge 1997.
- Schäfer, A., *Menanders Dyskolos. Untersuchungen zur dramatischen Technik*, Meisenheim am Glan 1965.
- Scharffenberger, E., “Peisetaerus’ ‘Satyric’ Treatment of Iris: Aristophanes’ *Birds* 1253–1256,” *JHS* 115, 1995, 172–173.
- Schechner, R., *Theateranthropologie. Spiel und Ritual im Kulturvergleich*, Hamburg 1990.
- , *Performance Theory*, New York – London 1988 (a revised version of *Essays on Performance Theory*, revised again 2004).
- , *Between Theater and Anthropology*, Philadelphia 1985.
- , *Essays on Performance Theory 1970–1976*, New York 1977.
- , “From Ritual to Theatre and Back,” in R. Schechner – M. Schuman (Ed.), *Ritual, Play, and Performance. Readings in the Social Sciences/Theatre*, New York 1976, 196–222.
- Schechner, R. – Appel, W. (Ed.), *By Means of Performance. Intercultural Studies of Theatre and Ritual*, Cambridge 1990.
- Scheid, E., “Remarques sur les fondements de la vengeance en Grèce archaïque et classique,” in J.-M. Bertrand (Ed.), *La violence dans les mondes grec et romain. Actes du colloque international (Paris, 2–4 mai 2002)*, Paris 2005, 395–410.
- Schlesier, R., “Zauber und Neid: Zum Problem des bösen Blicks in der antiken griechischen Tradition,” in C. Elsas et al. (Ed.), *Tradition und Translation: Festschrift C. Colpe*, Berlin – New York 1994, 96–112.
- Schmid, W., “Das Sokratesbild der Wolken,” *Philologus* 97, 1948, 209–228.
- Schmitt Pantel, P., “Über die Konstruktion der Gewalt im Alten Griechenland. Frauen, die töten, und Männer, die verführen,” *Metis* 7, 1998, 39–52.

- Schmitz, W., "Gewalt in Haus und Familie," in G. Fischer – S. Moraw (Ed.), *Die andere Seite der Klassik. Gewalt im 5. und 4. Jahrhundert v. Chr.*, Stuttgart 2005, 103–128.
- , *Nachbarschaft und Dorfgemeinschaft im archaischen und klassischen Griechenland*, Berlin 2004.
- , "Drakonische Strafen. Die Revision der Gesetze Drakons durch Solon und die Blutrache in Athen," *Klio* 83, 2001, 7–38.
- , "Der nomos moicheias – Das athenische Gesetz über den Ehebruch," *ZRG* 114, 1997, 45–140.
- Scholten, H., "Das Spiel mit dem Mythos in Aristophanes' Acharnern," *Archiv für Kulturgeschichte* 88, 2006, 1–22.
- Schomburg-Scherff, S., *Nachwort zu A. van Gennep. Übergangsriten*, Frankfurt/M. – New York 1986, 233–253.
- Schuller, W., *Die Welt der Hetären. Berühmte Frauen zwischen Legende und Wirklichkeit*, Stuttgart 2008.
- Schwedler, G., "Rituale als Ausdruck von Herrschaft," in C. Ambos – S. Hotz – G. Schwedler – S. Weinfurter (Ed.), *Die Welt der Rituale. Von der Antike bis heute*, Darmstadt 2005, 171–175.
- Schwerhoff, G., *Köln im Kreuzverhör. Kriminalität, Herrschaft und Gesellschaft in einer frühneuzeitlichen Stadt*, Bonn – Berlin 1991.
- Schwinge, E., "Aristophanes und die Utopie," *WüJbb N.F.* 3, 1977, 43–67.
- Seaford, R., *Euripides' Bacchae*, Warminster 1996.
- Sealey, R., "The Athenian Courts for Homicide," *CP* 78, 1983, 275–296.
- Searle, J., *Speech Acts. An Essay in the Philosophy of Language*, Cambridge 1969.
- Segal, C., "The Bacchae as Metatragedy," in P. Burian (Ed.), *Directions in Euripidean Criticism. A Collection of Essays*, Durham/NC 1985, 156–173.
- , *Dionysiac Poetics and Euripides' Bacchae*, Princeton 1982.
- Seidensticker, B., "Distanz und Nähe: Zur Darstellung von Gewalt in der griechischen Tragödie," in B. Seidensticker – M. Vöhler, (Ed.), *Gewalt und Ästhetik. Zur Gewalt und ihrer Darstellung in der griechischen Klassik*, Berlin 2006, 91–122.
- Seidensticker, B. – Vöhler, M. (Ed.), *Gewalt und Ästhetik. Zur Gewalt und ihrer Darstellung in der griechischen Klassik*, Berlin 2006.
- Sfyrroeras, P., "From Sacrifice to Feast: A Ritual Pattern in Aristophanic Comedy," in D. Cairns – R. Knox (Ed.), *Law, Rhetoric, and Comedy in Classical Athens*, Swansea 2004, 251–268.
- , *The Feast of Poetry: Sacrifice, Foundation, and Performance in Aristophanic Comedy*, Princeton 1992 (Diss.).
- Sharpe, J., *Crime in Early Modern England 1550–1750*, London – New York 1984.
- , *Crime in Seventeenth-Century England: A County Study*, Cambridge – New York 1983.
- Shaw, B., "Bandits in the Roman Empire," *P&P* 105, 1984, 3–52.
- Shear, T., "The Athenian Agora. Excavations of 1972," *Hesperia* 42, 1973, 359–407.

- Sidwell, K., *Aristophanes the Democrat: the Politics of Satirical Comedy during the Peloponnesian War*, Cambridge 2009.
- Sieferle, R. – Breuninger, H. (Ed.), *Kulturen der Gewalt. Ritualisierung und Symbolisierung von Gewalt in der Geschichte*, Frankfurt/M. – New York 1998.
- Siegenthaler, H., “Geschichte und Ökonomie nach der kulturalistischen Wende,” *Geschichte und Gesellschaft* 25, 1999, 276–301.
- Sifakis, G., *Parabasis and Animal Choruses. A Contribution to the History of Attic Comedy*, London 1971.
- Signer, D., *Die Ökonomie der Hexerei – oder Warum es in Afrika keine Wolkkratzer gibt*, Wuppertal 2005.
- Silk, M., *Aristophanes and the Definition of Comedy*, Oxford 2000.
- , “Aristophanic Paratragedy,” in A. Sommerstein – S. Halliwell – J. Henderson – B. Zimmermann (Ed.), *Tragedy, Comedy, and the Polis. Papers from the Greek Drama Conference, Nottingham, 18–20. July 1990*, Bari 1993, 477–504.
- Simmel, G., “Der Streit,” in Id., *Soziologie. Untersuchungen über die Formen der Vergesellschaftung*, Berlin 1908, 186–255.
- Slater, N., *Spectator Politics: Metatheatre and Performance in Aristophanes*, Philadelphia 2002.
- , “Making the Aristophanic Audience,” *AJP* 120, 1999, 351–368.
- , “The Fabrication of Comic Illusion,” in G. Dobrov (Ed.), *Beyond Aristophanes. Transition and Diversity in Greek Comedy*, Atlanta 1995, 29–45.
- Slater, W., “The Theatricality of Justice,” *CB* 71, 1995, 143–157.
- Slater, W. – Csapo, E., *The Context of Attic Drama*, Ann Arbor 1995.
- Smith, T., “The Corpus of Komast Vases: From Identity to Exegesis,” in E. Csapo – M. Miller (Ed.), *The Origins of Theater in Ancient Greece and Beyond. From Ritual to Drama*, Cambridge – New York 2007, 48–76.
- Sofsky, W., *Traktat über die Gewalt*, Frankfurt/M. 1996.
- Sommerstein, A., *Talking About Laughter: And Other Studies in Greek Comedy*, Oxford – New York 2009.
- , *Clouds* (The Comedies of Aristophanes 3), Warminster 2007a (1982).
- , *Ecclesiazusae* (The Comedies of Aristophanes 10), Warminster 2007b (1998).
- , *Lysistrata* (The Comedies of Aristophanes 7), Warminster 2007c (1990).
- , *Peace* (The Comedies of Aristophanes 5), Warminster 2005 (1985).
- , “Violence in Greek Drama,” *Ordia Prima* 3, 2004a, 41–56.
- , “Harassing the Satirist: the Alleged Attempts to Prosecute Aristophanes,” in I. Sluiter – R. Rosen (Ed.), *Freedom of Speech in Classical Antiquity*, Leiden 2004b, 145–174.
- , *Wasps* (The Comedies of Aristophanes 4), Warminster 2004c (1983).
- , “Die Komödie und das Unsagbare,” in A. Ercolani (Ed.), *Spoudaiogeloion. Form und Funktion der Verspottung in der aristophanischen Komödie*, Stuttgart – Weimar 2002, 125–145.
- , *Thesmophoriazusae* (The Comedies of Aristophanes 8), Warminster 2001a (1994).
- , *Wealth* (The Comedies of Aristophanes 11), Warminster 2001b.

- , “Rape and Young Manhood in Athenian Comedy,” in L. Foxhall – J. Salmon (Ed.), *Thinking Men. Masculinity and its Self-Representation in the Classical Tradition*, London – New York 1998a, 100–114.
- , *Acharnians* (The Comedies of Aristophanes 1), Warminster 1998b (1980).
- , *Knights* (The Comedies of Aristophanes 2), Warminster 1997 (1981).
- , *Frogs* (The Comedies of Aristophanes 9), Warminster 1996.
- , *Birds* (The Comedies of Aristophanes 6), Warminster 1991 (1987).
- , “The Decree of Syrakosios,” *CQ* n.s. 36, 1986, 101–108.
- Stähli, A., “Die Rhetorik der Gewalt in Bildern des archaischen und klassischen Griechenland,” in G. Fischer – S. Moraw (Ed.), *Die andere Seite der Klassik. Gewalt im 5. und 4. Jahrhundert v. Chr.*, Stuttgart 2005, 19–44.
- Stark, I., *Die hämische Muse. Spott als soziale und mentale Kontrolle in der griechischen Komödie*, München 2004.
- , “Athenische Politiker und Strategen als Feiglinge, Betrüger und Klaffärsche. Die Warnung vor politischer Devianz und das Spiel mit den Namen prominenter Zeitgenossen,” in A. Ercolani (Ed.), *Spoudaiogeloion. Form und Funktion der Verspottung in der aristophanischen Komödie*, Stuttgart – Weimar 2002, 147–167.
- , “Who Laughs at Whom in Greek Comedy,” in S. Jaekel – A. Timonen (Ed.), *Laughter down the Centuries*, vol. 2, Turku 1995, 99–116.
- Stavrianopoulou, E. (Ed.), *Ritual and Communication in the Graeco-Roman World*, Liège 2006.
- Steen, G. van, “Politics and Aristophanes: Watchword ‘Caution,’” in M. McDonald – J. Walton (Ed.), *The Cambridge Companion to Greek and Roman Theatre*, Cambridge 2007, 108–123.
- Steinwenter, A., *Die Streitbeendigung durch Urteil, Schiedsspruch und Vergleich nach griechischem Rechte*, München ²1971 (1925).
- Stengel, P., *Die griechischen Kultusaltertümer*, München 1898.
- Sternberg, R., *Tragedy Offstage. Suffering and Sympathy in Ancient Athens*, Austin/TX 2006.
- , “The Nature of Pity,” in Id. (Ed.), *Pity and Power in Ancient Athens*, Cambridge 2005, 15–47.
- Stoessl, F., “Unkenntnis und Missverstehen als Prinzip und Quelle der Komik in Menanders Samia,” *RhM* 116, 1973, 21–45.
- Stone, L., “Interpersonal Violence in English Society 1300–1980,” *P&P* 101, 1983, 22–33.
- Storey, I., “Origins and Fifth-Century Comedy,” in G. Dobrov (Ed.), *Brill’s Companion to the Study of Greek Comedy*, Leiden – Boston 2010, 179–225.
- Stratton, K., *Naming the Witch. Magic, Ideology & Stereotype in the Ancient World*, New York 2007.
- Strauss, B., “Ritual, Social Drama, and Politics in Classical Athens,” *AJAH* 10, 1985, 67–83.
- Strauss, L., *Socrates and Aristophanes*, New York 1966.
- Stroud, R., *Drakon’s Law on Homicide*, Berkeley – Los Angeles 1968.
- Strubbe, J., *ΑΠΑΙ ΕΙΠΤΥΜΒΙΟΙ. Imprecations against Desecrators of the Grave in the Greek Epitaphs of Asia Minor. A Catalogue*, Bonn 1997.

- Stryd, J., "ATTIKA MET APΩN MOΛYBΔINA EΛΑΣΜATA," *ArchEph* 20, 1903, 55–60.
- Sutton, D., *The Catharsis of Comedy*, Lanham/MD 1994.
- , "Dicaeopolis as Aristophanes, Aristophanes as Dicaeopolis," *LIMC* 13, 1988, 105–108.
- , *Self and Society in Aristophanes*, Washington/DC 1980.
- Tambiah, S., *Magic, Science, Religion, and the Scope of Rationality*, Cambridge 1990.
- , "Form and Meaning of Magical Acts," in S. Tambiah, *Culture, Thought and Social Action. An Anthropological Perspective*, Cambridge/MA – London 1985a, 60–86 (orig. in R. Horton – R. Finnegan (Ed.), *Modes of Thought*, London 1973, 199–229).
- , "The Magical Power of Words," in S. Tambiah, *Culture, Thought and Social Action. An Anthropological Perspective*, Cambridge/MA – London 1985b, 17–59 (orig. in *Man* 3, 1968, 175–208).
- , "A Performative Approach to Ritual," in S. Tambiah, *Culture, Thought and Social Action. An Anthropological Perspective*, Cambridge/MA – London 1985c, 123–166 (orig. in *Proceedings of the British Academy* 65, 1979, 113–169).
- Taplin, O., "Fifth-Century Tragedy and Comedy: A Synkrisis," *JHS* 106, 1986, 163–174.
- Taubenschlag, R., "Das attische Recht in der Komödie Menanders 'Epitrepontes'," *ZRG* 46, 1926, 68–82.
- Tetlow, E., *Women, Crime, and Punishment in Ancient Law and Society, vol. 2: Ancient Greece*, New York – London 2005.
- Thalheim, T., *Lysiae Orationes*, Leipzig 1901 (Teubner editio maior).
- Thalheim, T. – Thalheim F. – Blass, T. (Ed), *Antiphon: Orationes et fragmenta, post Fridericum Thalheim edidit Theodorus Blass*, Leipzig 1914 (repr. Stuttgart 1982).
- Thiercy, P., *Aristophane. Fiction et dramaturgie*, Paris 1986.
- Thomassen, E., "Is Magic a Subclass of Ritual?" in D. Jordan – H. Montgomery – E. Thomasson (Ed.), *The World of Ancient Magic: Papers from the First International Samson Eitrem Seminar at the Norwegian Institute at Athens, 4–8 May 1997*, Bergen 1999, 55–66.
- Thompson, H. – Wycherley, R., *The Agora of Athens: the History, Shape and Uses of an Ancient City Center*, Princeton 1972.
- Thür, G., "The Role of the Witness in Athenian Law," in M. Gagarin – D. Cohen (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005, 146–169.
- , "Das Gerichtswesen Athens im 4. Jh. v. Chr.," in L. Burckhardt – J. von Ungern-Sternberg (Ed.), *Große Prozesse im antiken Athen*, München 2000, 30–49.
- , "Reply to D. C. Mirhady: Torture and Rhetoric in Athens," *JHS* 116, 1996, 132–134.
- , "The Jurisdiction of the Areopagos in Homicide Cases," in M. Gagarin (Ed.), *Symposium 1990. Akten der Gesellschaft für griechische und hellenistische Rechtsgeschichte*, Köln 1991, 53–72.

- , *Beweisführung vor den Schwurgerichtshöfen Athens: Die Proklesis zur Basanos*, Wien 1977.
- Todd, S., *A Commentary on Lysias, Speeches 1–11*, Oxford 2007.
- , “The Rhetoric of Enmity in the Attic Orators,” in P. Cartledge – P. Millett – S. von Reden (Ed.), *Kosmos. Essays in Order, Conflict and Community in Classical Athens*, Cambridge 1998, 162–169.
- , *The Shape of Athenian Law*, Oxford 1993.
- , “The Purpose of Evidence in Athenian Courts,” in P. Cartledge – P. Millett – S. Todd (Ed.), *Nomos. Essays in Athenian Law, Politics, and Society*, Cambridge 1990, 19–39.
- Traill, A., *Women and the Comic Plot in Menander*, Cambridge 2008.
- Tremel, J., *Magica Agonistica: Fluchtafeln im antiken Sport*, Hildesheim 2004.
- Treu, K., “Menanders Menschen als Polisbürger,” *Philologus* 125, 1981, 211–214.
- Treu, M., *Undici cori comici. Aggressività, derisione e tecniche drammatiche in Aristofane*, Genova 1999.
- Trevett, J., *Apollodoros the Son of Pasion*, Oxford – New York 1992.
- Trotha, T. von (Ed.), *Soziologie der Gewalt*, Wiesbaden 1997.
- Trumpf, J., “Fluchtafel und Rachepuppe,” *AM* 73, 1958, 94–102.
- Tschopp, S., *Grundfragen der Kulturgeschichte*, Darmstadt 2007.
- Tulin, A., *Dike Phonou. The Right of Prosecution and Attic Homicide Procedure*, Stuttgart – Leipzig 1996.
- Turner, E., “Menander and the New Society,” in J. Harmatta (Ed.), *Proceedings of the VIIth Congress of the International Federation of the Societies of Classical Studies*, vol. 1, Budapest 1984, 244–259.
- Turner, V., “Are there Universals of Performance in Myth, Ritual, and Drama?” in R. Schechner – W. Appel (Ed.), *By Means of Performance. Intercultural Studies of Theatre and Ritual*, Cambridge 1990, 8–18.
- , *Das Ritual. Struktur und Anti-Struktur*, Frankfurt/M. – New York 1989a (*The Ritual Process. Structure and Anti-Structure*, Harmondsworth ²1974, London – New York 1969).
- , *Vom Ritual zum Theater. Der Ernst des menschlichen Spiels*, Frankfurt/M. – New York 1989b (*From Ritual to Theatre: The Human Seriousness of Play*, New York 1982).
- , *The Anthropology of Performance*, New York – Baltimore 1986.
- , “Liminality and the Performative Genres,” in J. MacAloon (Ed.), *Drama, Festival, Spectacle: Rehearsals toward a Theory of Cultural Performance*, Philadelphia 1984, 19–41.
- , “Dramatic Ritual/Drama: Performative and Reflexive Anthropology,” *Kenyon Review* N.S. 1, 1979, 80–93.
- , *Revelation and Divination in Ndembu Ritual*, Ithaca 1975.
- , “Social Dramas and Ritual Metaphors,” in Id., *Dramas, Fields, and Metaphors. Symbolic Action in Human Society*, Ithaca – London 1974a, 23–59 (repr. in R. Schechner – M. Schuman (Ed.), *Ritual, Play, and Performance. Readings in the Social Sciences/Theatre*, New York 1976, 97–120).
- , *Dramas, Fields, and Metaphors. Symbolic Action in Human Society*, Ithaca – London 1974b.

- , *The Forest of Symbols: Aspects of Ndembu Ritual*, Ithaca – London ²1973a (1967).
- , “Betwixt and Between: The Liminal Period in Rites de Passage,” in Id., *The Forest of Symbols. Aspects of Ndembu Ritual*, Ithaca – London ²1973b, 93–111 (orig. in M. Spiro (Ed.), *Symposium on New Approaches to the Study of Religion*, Seattle 1964).
- , *The Drums of Affliction. A Study of Religious Processes among the Ndembu*, Oxford 1968.
- Tzanetou, A., “Something to do with Demeter: Ritual and Performance in Aristophanes’ Women at the Thesmophoria,” *AJP* 123, 2002, 329–367.
- Usher, S., *Greek Oratory. Tradition and Originality*, Oxford 1999.
- Ussher, R., “Old Comedy and ‘Character’: Some Comments,” *G&R* 24, 1977, 71–79.
- Vaio, J., “Aristophanes’ *Wasps*. The Relevance of the Final Scenes,” *GRBS* 12, 1971, 335–351.
- Van Looy, H., “Youth Violence in Ancient Athens: 5th and 4th Century BC,” in A. Hess – P. Clement (Ed.), *History of Juvenile Delinquency: a Collection of Essays on Crime Committed by Young Offenders, in History and in Selected Countries*; 2 vols., Aalen 1990, 71–125.
- Versnel, H., “Prayers for Justice in East and West: Recent Finds and Publications,” in: R. Gordon – F. Simón (Ed.), *Magical Practice in the Latin West. Papers from the International Conference held at the University of Zaragoza 30. Sept. – 10. Oct. 2005*, Leiden – Boston 2010, 275–354.
- , *Fluch und Gebet: Magische Manipulation versus religiöses Flehen? Religionsgeschichtliche und hermeneutische Betrachtungen über antike Fluchtafeln*, Berlin – New York 2009.
- , “Ritual Dynamics: The Contribution of Analogy, Simile and Free Association,” in E. Stavrianopoulou (Ed.), *Ritual and Communication in the Graeco-Roman World*, Liège 2006, 317–327.
- , “The Poetics of the Magical Charm. An Essay in the Power of Words,” in P. Mirecki – M. Meyer (Ed.), *Magic and Ritual in the Ancient World*, Leiden – Boston – Köln 2002, 105–158.
- , “Κόλασαι τοὺς ἡμᾶς τοιοῦτους ἡδέως βλέποντες ‘Punish Those who Rejoice in our Misery’: On Curse Texts and Schadenfreude,” in D. Jordan – H. Montgomery – E. Thomasson (Ed.), *The World of Ancient Magic: Proceedings of the First International Samson Eitrem Seminar, Norwegian Institute Athens, 4–8 May 1997*, Bergen 1999, 125–162.
- , “καὶ εἴ τι λ[οιπὸν] τῶν μερ[ῶ]ν [ἔσ]ται τοῦ σώματος ὅλ[ο]υ[.] (... And Any Other Part of the Entire Body There May Be...). An Essay on Anatomical Curses,” in F. Graf (Ed.), *Ansichten griechischer Rituale: Geburts-tags-Symposium für Walter Burkert*, Stuttgart 1998a, 217–267.
- , “Komödie, Utopie und verkehrte Welt,” in G. Binder – B. Effe (Ed.), *Das antike Theater. Aspekte seiner Geschichte, Rezeption und Aktualität*, Trier 1998b, 93–114.
- , *Inconsistencies in Greek and Roman Religion II: Transition and Reversal in Myth and Ritual*, Leiden – New York – Köln 1993.

- , “The Festival for Bona Dea and the Thesmophoria,” *G&R* 39, 1992, 31–55.
- , “Beyond Cursing: The Appeal to Justice in Judicial Prayers,” in C. Faraoane – D. Obbink (Ed.), *Magika Hiera: Ancient Greek Magic and Religion*, New York –Oxford 1991a, 60–106.
- , “Some Reflections on the Relationship Magic-Religion,” *Numen* 38, 1991b, 177–197.
- Viano, C., “Competitive Emotions and thumos in Aristotle’s Rhetoric,” in D. Konstan – K. Rutter (Ed.), *Envy, Spite and Jealousy. The Rivalrous Emotions in Ancient Greece*, Edinburgh 2003, 85–97.
- Vierhaus, R., “Die Rekonstruktion historischer Lebenswelten. Probleme moderner Kulturgeschichtsschreibung,” in R. Vierhaus – H. Lehmann (Ed.), *Wege zu einer neuen Kulturgeschichte*, Göttingen 1995, 7–28.
- Volonaki, E., “Apagoge in Homicide Cases,” *Dike* 3, 2000, 147–176.
- Voutiras, E., *ΔΙΟΝΥΣΟΦΩΝΤΟΣ ΓΑΜΟΙ. Marital Life and Magic in Fourth-Century Pella*, Amsterdam 1998.
- Walcot, P., *Envy and the Greeks: a Study of Human Behaviour*, Warminster 1978.
- Wallace, R., “Law, Attic Comedy and the Regulation of Comic Speech,” in M. Gagarin – D. Cohen (Ed.), *The Cambridge Companion to Ancient Greek Law*, Cambridge 2005, 357–373.
- , *The Areopagos Council, to 307 BC*, Baltimore – London 1989 (1985).
- Walton, J. – Arnott, P., *Menander and the Making of Comedy*, Westport/CT – London 1996.
- Warning, R., “Elemente einer Pragmasemiotik der Komödie,” in W. Preisendanz – R. Warning (Ed.), *Das Komische*, München 1976, 279–333.
- Watson, L., *Arae. The Curse Poetry of Antiquity*, Leeds 1991.
- Wax, M. – Wax, R., “The Magical World View,” *Journal for the Scientific Study of Religion* 1, 1962, 179–188.
- Weber, M., *Wirtschaft und Gesellschaft*, Tübingen 1925 (1922).
- Webster, T., *An Introduction to Menander*, Manchester – New York 1974.
- , *Studies in Menander*, Manchester 1950.
- Wees, H. van, *Greek Warfare. Myths and Realities*, London 2004.
- , “Greeks Bearing Arms. The State, the Leisure Class, and the Display of Weapons in Ancient Greece,” in N. Fisher – H. van Wees (Ed.), *Archaic Greece: New Approaches and New Evidence*, London 1998, 333–378.
- Whitehorne, J., “Aristophanes’ Representation of Intellectuals,” *Hermes* 130, 2002, 28–35.
- Whitman, C., *Aristophanes and the Comic Hero*, Cambridge/MA 1964.
- Wiles, D., “Marriage and Prostitution in Classical New Comedy,” in E. Segal (Ed.), *Oxford Readings in Menander, Plautus, and Terence*, Oxford 2001, 42–52.
- , *Greek Theatre Performance. An Introduction*, Cambridge 2000.
- , “Reading Greek Performance,” *G&R* 34, 1987, 136–151.
- , “Menander’s Dyskolos and Demetrios of Phaleron’s Dilemma: A Study of the Play in its Historical Context – the Trial of Phokion, the Ideals of a

- Moderate Oligarch, and the Rancour of the Disfranchized,” *G&R* 31, 1984, 170–180.
- Wilhelm, A., “Über die Zeit einiger attischer Fluchtafeln,” *JOAI* 7, 1904, 105–126.
- Willemsen, F., “Die Fluchtafeln,” in W. Kovacovics (Ed.), *Die Eckterrasse an der Gräberstraße des Kerameikos*, Berlin – New York 1990, 142–151.
- Willi, A., *The Languages of Aristophanes. Aspects of Linguistic Variation in Classical Attic Greek*, Oxford 2003.
- Wilson, P., *The Athenian Institution of the Khoregia. The Chorus, the City and the Stage*, Cambridge 2000.
- , “Demosthenes 21 (Against Meidias): Democratic Abuse,” *PCPS* 37, 1991/92, 164–195.
- Winkler, J., “The Constraints of Eros,” in C. Faraone – D. Obbink (Ed.), *Magika Hiera: Ancient Greek Magic and Religion*, New York – Oxford 1991, 214–243. (orig. “The Constraints of Desire: Erotic Magic Spells,” in Id., *The Constraints of Desire. The Anthropology of Sex and Gender in Ancient Greece*, New York – London 1990, 71–98).
- , “Lollianos and the Desperadoes,” *JHS* 100, 1980, 155–181.
- Winkler, J. – Zeitlin, F., “Introduction,” in J. Winkler – F. Zeitlin (Ed.), *Nothing to do with Dionysus? Athenian Drama in its Social Context*, Princeton 1990, 3–11.
- Wirth, U. (Ed.), *Performanz. Zwischen Sprachphilosophie und Kulturwissenschaften*, Frankfurt/M. 2002.
- Wohl, V., *Love Among the Ruins. The Erotics of Democracy in Classical Athens*, Princeton – Oxford 2002.
- Wolff, C., *Les brigands en Orient sous le Haut-Empire romain*, Rome 2003.
- Wolff, H. J., *Beiträge zur Rechtsgeschichte Altgriechenlands und des Hellenistisch-Römischen Ägypten*, Weimar 1961.
- Wolpert, A., *Remembering Defeat: Civil War and Civic Memory in Ancient Athens*, Baltimore 2002.
- , “Lysias 1 and the Politics of the Oikos,” *CJ* 96, 2001, 415–424.
- Wünsch, R., “Eine antike Rachepuppe,” *Philologus* 61, 1902, 26–31.
- , “Neue Fluchtafeln I; Neue Fluchtafeln II,” *RhM* 55, 1900, 62–85; 232–271.
- Wysocki, L., “Aristophanes, Thucydides, b. VIII, and the Political Events of 413–411 BC,” *Eos* 76, 1988, 237–248.
- Yatromanolakis, D. – Roilos, P. (Ed.), *Greek Ritual Poetics*, Cambridge/MA 2004.
- , *Towards a Ritual Poetics*, Athens 2003.
- Young, R., “An Industrial District of Ancient Athens,” *Hesperia* 20, 1951, 221–223.
- Zagagi, N., *The Comedy of Menander. Convention, Variation & Originality*, London 1994.
- Zanetto, G., “Iambic Patterns in Aristophanic Comedy,” in A. Cavarzere – A. Aloni – A. Barchiesi (Ed.), *Iambic Ideas: Essays on a Poetic Tradition from Archaic Greece to the late Roman Empire*, Lanham/MD 2001, 65–76.

- Zannini Quirini, B., *Nephelokokkygia. La prospettiva mitica degli Uccelli di Aristofane*, Roma 1987.
- Zeitlin, F., "Aristophanes: the Performance of Utopia in the *Ecclesiazousae*," in S. Goldhill – R. Osborne (Ed.), *Performance Culture and Athenian Democracy*, Cambridge 1999, 167–197.
- , "Travesties of Gender and Genre in Aristophanes' *Thesmophoriazusiai*," *CI* 8, 1981, 301–327.
- Ziebarth, E., "Besprechung von Werner Peek, *Kerameikos III*," *GGA* 204, 1942, 19–21.
- , "Neue Verfluchungstafeln aus Attika, Boiotien und Euboia," in *Sitzungsberichte der Preussischen Akademie der Wissenschaften, Phil.-hist. Klasse*, vol. 33, Berlin 1934a, 1022–1050.
- , "Aus neuen attischen Fluchtafeln," *Praktika tes Akademias Athenon* 9, 1934b, 132–136.
- , "Neue attische Fluchtafeln," in *Nachrichten der K. Gesellschaft der Wiss. zu Göttingen, Phil.-hist. Klasse (NGG)* 1899, 105–135.
- , "Der Fluch im griechischen Recht," *Hermes* 30, 1895, 57–70.
- Zimmermann, B., "Väter und Söhne – Generationenkonflikt in den *Wolken* und *Wespen* des Aristophanes," in T. Baier (Ed.), *Generationenkonflikte auf der Bühne. Perspektiven im antiken und mittelalterlichen Drama*, Tübingen 2007, 73–81.
- , *Die griechische Komödie*, Düsseldorf 2006 (1998).
- , "Poetics and Politics in the Comedies of Aristophanes," in L. Kozak – J. Rich (Ed.), *Playing Around Aristophanes: Essays in Celebration of the Completion of the Edition of the Comedies of Aristophanes by Alan Sommerstein*, Oxford 2006, 1–16.
- , "Innovation und Tradition in den Komödien des Aristophanes," *Seminari Romani della cultura greca* 1, 1998, 275–287.
- , "Utopisches und Utopie in den Komödien des Aristophanes," *WuJbb N.F.* 9, 1983, 57–77 (repr. in W. Rösler – B. Zimmermann, *Carnevale e utopia nella Grecia antica*, Bari 1991, 55–98: "Nephelokokkygia. Riflessioni sull'utopia comica").
- Zimmermann, M. (Ed.), *Extreme Formen von Gewalt in Bild und Text des Altertums*, München 2009.
- Zografou, A., *Chemins d'Hécate. Portes, routes, carrefours et autres figures de l'entre-deux*, Liège 2010.
- Zweig, B., "The Mute Nude Female Characters in Aristophanes' Plays," in A. Richlin (Ed.), *Pornography and Representation in Greece and Rome*, New York – Oxford 1992, 73–89.