

# **Situational Construction, Integration of Literature and History and the Oracles of Croesus: an Interpretation of Herodotus from the Perspective of Structuralism Historiography**

—A Scientific Research Plan

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**Abstract:** Herodotus was called “Father of history” and “Father of lies” by Cicero for his work *History*. Since ancient times, due to the difference of people's class standpoint and knowledge structure, there are obvious differences in the interpretation of Herodotus, which leads to people's evaluation of Herodotus is often mixed. This topic is a scientific research plan which hasn't been mature, including the basis for establishing the topic, research contents, research methods, examination indexes and so on, mainly discusses Herodotus and his works from the situation construction(including the integrity and inner structure), the fusion of literature and history, the relativity of texts and synchrony and other angles which all belong to structuralism historiography, and hopes to expand the ways and thinking of Herodotus' interpretation, which has implications for the study of Herodotus.

## **1. Introduction**

Herodotus, known as “Father of history”, occupies an important position in western history and is a monument to the development of western history. Throughout the ages, there have been countless discussions and studies of the legendary historical figure's *History*. The ancient documents about *History* are very rich, and some documents have many versions. From the era of western classicism to modern times, people's interpretation of Herodotus shows a pluralistic tendency. As the 20th century in the 1960s, structuralist historiography, which was popular after existentialism, still had a great influence, mainly represented by Levi-Strauss and Michel.Foucault. For American historian Hayden. White, although many scholars regard him as the spokesman of postmodernism, his thoughts also contain obvious traces of structuralism. A structuralist historiography of this plan is a mixture of Levi-Strauss and Michel.Foucault and Hayden. White. A structuralist historical thought advocated by Hayden White and others. Many researchers use this method in many fields, such as language, culture, politics, society and so on, and also use it as a way to interpret the problems related to Herodotus. The purpose of this paper is to try to explore the interpretation of Herodotus' “*History*” from the perspective of structuralist historiography, such as the main theme, integrity, narrative style, authenticity, historical status, historical view and so on, hoping to obtain a certain degree of new understanding. The corresponding interpretation of Herodotus from the perspective of structuralist historiography is helpful to enrich people's thinking about Herodotus' related problems, to strengthen people's consciousness of grasping the purport and integrity of Herodotus' works from the whole and internal structure, to expand people's analysis of Herodotus' narrative style, authenticity, historical status, historical view and so on from the perspective of synchronicity. At the same time, it is of certain significance to study the life and customs of the city-states at that time, the internal and external wars at that time, and to carry out the related academic research of history.

The study of Herodotus by foreign scholars, led by European and American scholars, and since ancient Rome, mainly focused on the authenticity of Herodotus' records. In ancient times, the research and evaluation of *History* show different opinions. In textual research, ancient Greek writer Thucydides studied Herodotus' *History* in *The History of the Peloponnesian War*, with unnamed

criticism, blaming many of the records in *History* as absurd and erroneous, which is Thucydides' conclusion based on the differences on the literary genres' competition, position and perspective of Herodotus; Hellenistic Egyptian priest Manetho thought Herodotus was close to the barbarians, a preliminary study of *History* and criticism of Herodotus; And Dionysius, a fellow of Herodotus in ancient Rome, studied *History*, and worshiped it, however, its authenticity is not evaluated; Ancient Roman writer Lucian of Samosata studied *History*, highly praise Herodotus' *History* style, skills, language and so on; Ancient Roman writer Plutarch wrote *On the Malice of Herodotus*, making a superficial study of *History*, Herodotus' personal character and the recorded content were denied; A writer of the Eastern Roman Empire, Laonicus Chalcocondyles, was a researcher and imitator of Herodotus, affirming the value of Herodotus' works. Except for texts, the study of Herodotus may use archaeological datas, such as inscriptions, and the advantage of the inscriptions is that they are largely unmodified, less subjective color. Other documents found in archaeology, such as linear characters, papyrus documents, lead plate documents, archaeological objects, etc., can also be used as materials for the study of Herodotus. In archaeological objects, pottery bottles can confirm and supplement the historical materials of *History*. In the Middle Ages, influenced by Christian theocracy and the situation, Herodotus' works was belittled and having fewer researchers. Modern Western historians continue to explore Herodotus on the basis of ancient historical materials. Henricu Stepanus wrote *To Defend Herodotus* when he published the Latin *History* in the 16th century, arguing that Herodotus could not lie and that his records were trustworthy. The *History* of Herodotus has become the authority of ancient Greek history and oriental history in the 18th century, and has been studied and affirmed by Heddell, Voltaire and others. In the 19th century, with the help of archaeology and linguistics, people examined the records of Herodotus, which proved that Herodotus described what he saw more truthfully and reported the events he heard more honestly. From the middle and late 19th century to the early 20th century, it was a popular period of Ranke's historiography thought, Herodotus' works and ways were belittled in a way. Since the middle and late 20th century, people's interest in studying Herodotus' *History* has increased under the impact of postmodernism.

In my article *An Analysis of the Authenticity of Herodotus' History*, I have ever said: "Herodotus' evaluation of the authenticity of *the Histories* is mainly divided into two types: Firstly, the book belongs to the works of fiction, strongly questioning and denying the authenticity of the records of it. Secondly, the records of *the Histories* has certain authenticity and should be affirmed. However, the materials he could grasp were limited by the conditions and knowledge of his time, so Herodotus relied on oral materials in many cases. However, oral materials might cause some errors due to the subjective and objective factors of narrators, but such mistakes were not caused by the subjective factors of Herodotus. Herodotus's *Histories* records are reliable and should not be held responsible for errors, even if they occur". In *Myth, Memory, and History* and *The Portable Greek Historians: The Essence of Herodotus, Thucydides, Xenophon, Polybius*, M.L. Finley pointed out that because of justice, Herodotus and so on avoid distortion of facts, and indicated that people could reveal moral problems and moral truth through historical materials. Christian Meier pointed out in *Die Entstehung der Historie* and *Ursprung in der ehemaligen Sowjetunion* that Herodotus was the founder of history and a historian, and that the Greco-Persian wars could only be explained in historical materials. Holwald engaged in the research of Herodotus' *History* in *Ionische Geschichtsschreibung*, he regarded Herodotus as a representative of the "merchant culture". He believed that businessmen were accustomed to accommodation and compromise, and that they were not angry at the destruction of justice, but rather had a playful attitude of approval, believing that Herodotus neither ignored nor hated vanity, treachery, despicable acts, etc., and that Herodotus expressed his unreachable selfishness with the same satisfaction. O.K. Armayor in *Did Herodotus Ever Go to Black Sea?* pointed out, Herodotus did not go to the places he claimed to have visited, nor did he see what he said to have seen. In fact, he did not make any trips, but he adapted literary and legendary information. At a symposium on Herodotus in the United States in 1986, Robert Cornner indicated that Herodotus' purpose may not advocate and practice, as we have traditionally believed, "to describe past events as accurately as possible". The British scholar A.J. Woodman

published his book-*Rhetoric in Classical Historiography: Four Studies*, thought that Herodotus often explained his sources of information, which was only a literary habit of ancient Greece, and did not show that it was for the purpose of proof, so it was difficult to believe that his records were true. The Cambridge Companion to Herodotus, edited by Carolyn Dewald and John Marincola, sorted out and edited papers on the more authoritative authors of Herodotus' *History* in the previous years of 2006, about narrative styles, writing styles, writing methods, syntactic structure, etc., as well as the relatively authoritative articles describing the Persian wars, the major cities, the relationship between Greece and Persia, customs and tragic religions and so on, and the Greek center, Asia Minor, the Archimonde Empire, South Italy and Sicily at that time were displayed, covering Herodotus academic discussions and researches on all aspects of *History*. Brill's Companion to Herodotus edited by Egbert J. Bakker, Irene J. F. De Jong and Hans Van Wees edited and arranged a number of authoritative articles on Herodotus, concerning his world view, narrative styles, writing techniques, ethnography and so on, and then Egypt, Scythians, Babylon, Greece, the Persian Empire and the world of Herodotus' vision of and other related countries, cities, geography and other conditions in the form of maps. These two books on the compilation nature of Herodotus' *History*, basically include European and American scholars about Herodotus research' almost each aspect, not only reflecting the views of traditional historiography, but also incarnating some new angles to study Herodotus, therefore, they are vital references for the study of Herodotus. Solomón Yakovlevich Luré wrote the book-*On Herodotus*, which has a certain color of class struggle. He analyzed Herodotus' life, world outlook, historical materials and artistic techniques. Of course, he also emphasized the decisive role of spiritual factors, and He believed that the coalition of some Greek city-states defeated the powerful Persia because of the unity and highly developed culture. Arnaldo Moriano, in *Investigation of the Causes of War in Ancient history and Classical Foundations of Modern Historiography*, think of Herodotus as the pioneer of Western historiography, believing that Herodotus was the first to study the causes of wars and wars, and that Herodotus developed a critical attitude towards events, but that at the same time, Herodotus' critique was never rigorous, because there being no system for recording stories, even some contradictions. In the article-*The place of Herodotus in the History of Historiography*, he also affirmed the way of Herodotus using oral historical dates.

For the past few years, some western scholars also use structuralism historiography to give Herodotus a new perspective of interpretation. Gregory Nagy re-emphasized the similarity between Herodotus and Homer in *Pindar' Homer: The Lyric Possession of an Epic Past*, emphasizing that Herodotus' text was as oral as poetry, claiming to put it in the context of literary history, believing that Herodotus had not only the same values as Homer and Pindar poets, there are also similar narrative themes and narrative paradigms. Rosalind Thomas, in *Herodotus in context*, demonstrated the "oral context" and the characteristics of oral performance of Herodotus' text creation, in turn, putting Herodotus in "his context", defining Herodotus as a Greek philosopher like a wise man. Francois Hartog, in *The Mirror of herodotus: The Representation of the Other in the Writing of History*, said that Herodotus' text could not be divided into two discrete levels, a detailed discussion of the ancient differences between the liar Herodotus and the historian Herodotus, and he said Herodotus was forming some grids of space and language, which endow historical relevance. In addition, Hartog further pointed out that the customs of foreign lands are a "mirror" for the Greeks to identify themselves. This kind of structuralism approach to the study of Herodotus was supported by scholars such as James Redfield, Paul Cartledge, Jonathan Hall, Edith Hall, Phiroze Vasunia and others. Among them, James Redfield in *Herodotus the Tourist*, believing that the purpose of Herodotus' narrative was not to seek truth, but to provide some kind of reference for contemporary people, and to contribute to the Greek cultural debate, which obviously uses a kind of relativity and the synchronicity angle to look at the question; Besides, he also noted that, the race to the perspective of ethnology provided an entrance to Herodotus, because if every culture is a system, then every cultural relic in the culture is its characteristic. Matin Bernal, Rosaria Vignolo Munson, Thomas Harrison, etc., believed that, Herodotus was not a simple traveler, but a classical writer with unique narrative techniques and purposes, the purpose of his foreign lands' narration was not

to emphasize the opposition between “self” and others, but to find the similarities between the two. which also belongs to a kind of synchronic comparison of structuralism historiography. It is thus evident that using structuralism historiography to study Herodotus has become an crucial method for some western scholars.

In recent years, the study of Herodotus is becoming more and more concerned in Chinese historiography. On the one hand, the representative research results of some western scholars have been translated, For instance, the translation of Wang Yizhuan, the Commercial Press published *History* (two volumes)(1959 edition); the translation of Xu Songyan, Shanghai People's Publishing House pulished *History*(two volumes)(2018 edition); the translation of Wang Yizhuan, Huaxia Publishing House published *On Herodotus* (2019 Edition);and so forth. On the other hand, some articles about Herodotus' view of history, structure, theme, authenticity and so on have been published, some scholars' articles contain the characteristics of structuralism historiography. Some Chinese scholars' views, such as: historical construction, integration of literature and history, relative text, attention to context (synchronicity), ideology and so on to some extent reflect the viewpoints of structuralism historical methods.In the lecture *on Herodotus' main achievements and contributions*, Xu Songyan further noted that we should look at the question of authenticity on the condition of the time and Herodotus should not be exacted by modern research methods. In Wu Xiaoqun's *On How Herodotus' "Inquiry" is History*, she indicated that, because the spirit of the times behind the discussion, the awareness of the problem and the evaluation criteria are different, thus historical writing has different meanings, people think differently and the problems you want to solve are different, that is: researchers have different understanding and requirements of past records and history, therefore, scholars' evaluation of the same problem will be different; In her *Herodotus' Historical Writing*, she discussed how to understand Herodotus' “historical writing” from the angle of context and causality at that time from the angle of Herodotus' writing styles, materials and evidences, divine meaning and themes, etc.Yang Junming pointed out in *<History> Guide*, that one of the features of this book is a skeleton story that runs through, in which another interlude is embedded. Besides, he said, in Herodotus' time, there is no clear line between credibility and disbelief, and he is with a set of standards for what is possible and what is impossible, and this set of standards is very different from our standards today. In Yi Zhaoyin's *On Herodotus' Religious Thought*, he discussed the relationship between men and gods, the role and significance of religion, he disagreed with some scholars' previous assessment of Herodotus' religious ideas, and he made new evaluation, believing that Herodotus should not be labeled simple materialism and Herodotus' faith in gods was in line with the social and cultural environment of the time.In Guo Tao' *Performance, Conflict, and the Egyptian Narrative: Herodotus in the New Historicist Study of Herodotus*, he discussed the authenticity of Herodotus from the perspective of new historicism, and from the point of view of Herodotus' narrative person, Egyptian custom and many aspects of Helen, Herodotus' Egyptian narration was placed in the context of the time, emphasizing the influence of social culture, oral context and ideology on the authenticity of Herodotus' narration. Only by placing the text in the ideological competition at that time can we make a more reasonable interpretation of the contradiction in the text. It is thus clear that on the basis of reference to the research results of Western historiography, the study of Herodotus' *History* has taken shape in our country, exploring Herodotus' research and interpretation paradigms, and some scholars attach importance to the method of structuralism historical thought. Overall, The space for exploring and studying Herodotus and his *History* by using structuralism historiography is relatively large.

## 2. Content of the Study

Herodotus and his *History* have been controversial for centuries. One of the reasons lies in the complexity and diversity of the structure of his works, the uncertainty of the historical materials used by Herodotus itself, which leads to the mixed evaluation and understanding of Herodotus. From the classical era to now, people's evaluation of Herodotus has gone through several stages, such as praise, criticism, negation and objectivity, but in each stage, the understanding and

evaluation of different scholars are not the same. Structuralist historiography, as a research method, is widely used in linguistics and many social sciences. Structuralist historiography mainly includes the following contents: Firstly, negating linear causality, viewing human society as a structure, emphasizing integrity and internal structure, the internal structure of society exists independently from external factors, and in order to understand social historical phenomena, we must grasp its internal structure; Secondly, it emphasizes synchronicity research, which is static, horizontal, focusing on social structure, opposes to diachronic research, which is dynamic, vertical, focusing on social forms, and it is believed that all the changes in the evolution of human social structure are produced according to their own conversion rules, so the theory of diachronic time system is put forward. Therefore, we combine Historical texts and can be considered from the following perspectives: (1) Historical writing is essentially a kind of "historical imagination", that is, the imaginative construction of historical processes, historians mainly go through presupposition, arrangement of relevant plots to tell stories, and go through history to show an ideological tendency; (2) Historians use some historical facts, through a theory to explain, through a narrative structure to show the historical period they have constructed; (3) The structure of historical narrative discourse itself is poetic and linguistic, but in the course of historical writing, it is inevitable to show some ideological tendency, which can be presented by rhetorical devices, such as allegorical, metaphorical, metaphorical and metonymy (the escape form of narration). Therefore, the purpose of this paper is to think about the related problems involving Herodotus from the perspective of structuralist historiography, hoping to obtain a new perspective on the interpretation of some long-standing arguments about Herodotus and the new problems in recent years. The innovation of this topic is to try to use the thought method of structuralist historiography to rethink and comment on the theme, integrity, internal structure, narrative diversity, the combination of authenticity and artistry, historical status, historical view and other related problems of Herodotus' *History* from the angles of scene construction, literary and historical integration, text relativity and synchronicity, etc.

In order to try to answer the above questions, I will first make a basic combing of the historical thought of structuralism, and then will summarize the possible use of the historical thought of structuralism in the analysis of the content of *History*, and then will examine and demonstrate the related thought from the subject, integrity, internal structure, narrative diversity, the combination of authenticity and artistry, historical status, historical view and so on. Structuralism historiography is a method and tool for us to study Herodotus. This paper attempts to take the structuralism historiography thought as the clue, unifies some related works at that time and the modern academic achievements to carry on the comprehensive research.

With regard to the application of basic historical materials, we firstly will draw attention to some more reliable results of Herodotus' materials, and then will select authoritative texts, such as Oxford Classical Texts and Collection Budé, to carry out historical materials examination. In this process, on the one hand, we will sort out a more reasonable statement by comparing the relevant theories about Herodotus recording the same event; on the other hand, the authors of historical materials will also be paid appropriate attention to the influence of their value orientation on Herodotus' narration in order to choose historical materials reasonably. In the aspect of argumentation and expression, on the basis of careful study of the original literature, I will make use of the historical thought of structuralism, combine the social environment and historical context of the time to analyze, and strive to open up a new way to interpret the historical materials of Herodotus.

On the specific content of the study, I considers the following aspects to be carried out (scene construction, the integration of literature and history and the oracle about Croesus: Herodotus narration from the perspective of structuralism historiography):

Part I: Introduction. I will mainly enumerate the present research situation of Herodotus' *History* in ancient and modern times, and will analyze the research methods, ideas and achievements of modern scholars on Herodotus' *History*. Then, I will explain and analyze the content and characteristics of structuralist historiography, and will summarize the research results of representative scholars who use structuralist historiography to carry out related research, and then will lead to my own use of structuralism historiography to interpret Herodotus' *History*.

PartII: The Theme Part. It will be divided into four chapters.

In the first chapter,I will analyze how to understand whether the theme of Herodotus' *History* is consistent and whether the structure is complete from the perspective of the whole and internal structure of the situational construction of structuralist historiography. From historical records, as we can see, Herodotus absorbs some of the writing techniques of tragedy, comedy and historians, gathering historical facts through interviews and excerpts, and then the main facts of history are presented through an interjection, loose structure, in order to construct and organize what he thinks is worth recording the major events of certain periods and their causes and consequences, which is suitable for the needs of the city-state context at that time. This chapter contains the following:(1) The first part will be to summarize and analyze Herodotus' two main lines of narration by comparing the main idea of Herodotus' opening speech and the structure of the whole book: Persian foreign wars and the historical view of divine will, so that Herodotus writes *History* with a theme in his mind, the subject is binary, and this duality has the conflict and unity of internal structure; (2) Next, I will combine these two main lines with some concrete examples (excerpt of some narration about Croesus, Cyrus, Mardonius, etc.) to explore the integrity of the structure of *History* and the relative integrity of Herodotus' construction story will be illustrated by examples such as Persian invasion of Greece and return of Asia Minor(Herodotus' Construction of *History*: Gist and Structure-The Duality of the Subject-The Integrity of the Text).

In the second chapter,I will take Herodotus' narration as an example to expound the internal structure of the related text from the narration of structuralist historiography. Basing on the idea of “no separation of literature and history “, I will take the diversity of the description of Croesus in the text of *History* in order to explain Herodotus' writing techniques of combining authenticity with artistry. Herodotus uses allegorical rhetoric to enlighten and teach later generations; He forms the relationship between Persia and Greece and other peoples around him through the chain of stories; He greatly enhances the readability of his works by using different genres and writing skills such as Paraphrasing and Homeric. But at the same time, he repeatedly claims to record what he hears and sees, and makes his writings as objective and true as possible through field visits to some areas and some things. This part will be divided into the following parts:(1) Analysis of some specific narration in Herodotus' *History* about the allegory used by Herodotus in the description of Croesus in the text; (2) Analysis of the story chain and interjection related to Croesus in the text;(3) Herodotus' changes in the appellation of different groups in the Asia region and the ancient Greece region are analyzed in turn, and the purpose and effect of Herodotus' various narrative methods are obtained, thus explaining the rationality and necessity of Herodotus' writing technique of combining authenticity and artistry (The Narration of Croesus and Persia in *History*: The Use of Allegorical Metaphors in the Text-The Interlocking Story Chain and Interlude-The Evaluation of the Combination of Different Groups in the Asia Region and the Ancient Greece).

In the third chapter,I will start from the thought of the relativity of the text under the synchronic master of structuralism historiography, and will take Herodotus' oracles about Croesus as examples to analyze the relevant oracles. The main idea of this part is as follows :(1) By analyzing the process of Croesus' seeking the oracles, the experiences of wars, the outcome of failure, I will summarize and generalize the meaning, characteristics and position of the oracles. It will be concluded that we should analyze and evaluate the authenticity of the oracles recorded by Herodotus, the rationality of the existence of the oracles in *History*,which is in line with the cultural context under the ideology of the era of *History*, and has certain moral education function; (2)By analyzing of the interpretation of the oracles of Croesus by scholars of different periods and ideologies, then I will explain the interpretation of the form and content of the text of *History*. In general, the interpretation should meet the political and ethical requirements of the time (The Interpretation of the Oracles Related to Croesus: The Fate of Croesus-To “See” the Characteristics and Authenticity <Reasonable or Absurd?> of the Oracles Therefrom-To “See” the Enlightenment of the Oracles to the People at That Time Therefrom-The Relativity of the Interpretation Therefrom).

In the fourth chapter, I will make a comprehensive analysis of the relevant texts recording Croesus from the above-mentioned structuralism historiography' scene construction (including

integrity and internal structure), the integration of literature and history, the text relativity, synchronicity and so on. The main idea of this part is as follows : (1) Judging the authenticity of the records of *History* by combining the motivation of the historical construction of the author's writing (including the needs of the audience at that time, the context of the city-state and some works, etc.), the fusion of literature and history, the relative text and synchronicity, etc; (2) Re-judging Herodotus' historical status in the light of the foregoing; (3) Making a summary of Herodotus' view of history from the perspective of the foregoing and the humanism and divine meaning of Croesus' narration (To See the authenticity and historical status of Herodotus' works from the records of the relevant texts of Croesus: To "Analyse" the Authenticity of "*History*" Therefrom- To "analyse" the Historical Status of "*History*" Therefrom- To "Analyse" Herodotus' Historical View of Men and Gods).

Part III: Conclusion. The research ideas, research process and research results will be Generalized and summarized.

To sum up, the key problems to be solved in this subject are: using the theoretical knowledge of structuralism historiography, the following problems will be discussed : (1) Does Herodotus' *History* have a unified theme? Is the structure complete? (2) How to understand Herodotus' interjection, Homer style and other diverse narrative and the combination of authenticity and artistry in writing? (3) How to understand the true relativity and enlightenment function of the oracles' text of Herodotus? (4) How to properly evaluate the authenticity of the Herodotus texts' records? How to correctly understand and evaluate Herodotus' historical position and historical view?

### **3. The Research Methods to Be Adopted**

In the course of this research, the author intends to use structuralism historiography to make a more comprehensive and systematic investigation of the contents described by Herodotus' *History*, and analyze them from the perspective of structuralism historiography in general. The following are the main research methods to be adopted, including literature research, interdisciplinary research and descriptive research.

#### **3.1 The Way of Literature Research**

By looking up the relevant literature at home and abroad, I will comprehensively grasp the research perspective, research methods and research results of Herodotus' *History*. Using the method of literature argumentation as a research means can not only get the relevant historical datas, but also help the author to understand the whole picture of Herodotus' *History* more objectively and correctly.

#### **3.2 The Way of Interdisciplinary Research**

In this subject, I will focus on the method of structuralism historiography, but at the same time, I should also use multidisciplinary theories, including political science, religion, sociology, archaeology, anthropology and so on, and make the research results more comprehensive and profound.

#### **3.3 The Way of Descriptive Approach**

After combing and summing up the historical documents, I will explain and demonstrate the phenomena, laws and particularities found in Herodotus' research from the perspective of structuralism historiography, and at the same time will possibly supplement the deficiency of scholars' research content to make the research results more systematic.

### **4. Assessment Indicators**

From the perspective of the preliminary planning, through the use of structuralism historiography to explore Herodotus' theme, integrity, internal structure, narrative diversity, authenticity and artistic combination, historical status, historical view and so on, the expected results are as follows:

1) There will be a more comprehensive elaboration on the theme and integrity of *History*, which will indicate that the theme of *History* has duality: The Persian foreign wars coexist with the divine will, the Persian foreign wars are its narration personnel theme, while the divine will is the hidden clue which runs through the book; It will show that *History* is relatively complete in the structure, in line with Herodotus' writing purport and the psychological needs of the people of the Greek city-states at that time. The creation of *History* should be that Herodotus find the joint point of the needs of the people of the city-states and his own interests. After collecting basic materials through interviews and so on, he make up some facts through the logical structure of his own understanding, and then make some speeches to obtain material information. When he thought the opportunity and theory are more mature, he systematically integrates the facts collected and sorted out ago, and constructs the chapter of public memory of that era like a mirror.

2) I will further discuss the various ways of narration, such as allegorical, paraphrasing, interjection (story chains), Homeric style and so on, and analyze the rationality and limitation of the combination of authenticity and artistry, which shows that this way accords with the social background and city-state cultural context at that time, and is a more unique narrative style with transitional color.

3) I will make a more comprehensive analysis of the oracles in *History* by combining the experiences of Croesus, explaining the characteristics, authenticity and his attitude of the oracles recorded by Herodotus, explaining its enlightenment function to the people of the society at that time, and analyzing the changes of people's attitude towards the oracles recorded by Herodotus' in different periods and ideologies, and will draw the conclusions: The belief in oracles is a common attitude of people in the times of the ancient Greek city-states; Herodotus, in order to ensure the authority of the oracles, sometimes may have deliberately altered certain events.

4) I will use the methods of historical construction, integration of literature and history, text comparison and synchronicity to make a comprehensive discussion on the authenticity, historical status and historical view of history, and it will show that the authenticity of *History* is relative and conforms to the ideological requirements of the Greek city-state era.

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