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VOL. IV.

HERODOTUS,

WITH A

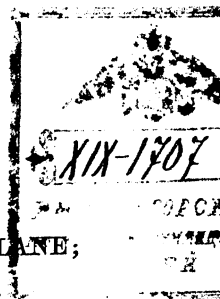
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LONDON:

WHITTAKER AND CO. AVE MARIA LANE;

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1854.



HERODOTUS,

WITH

A COMMENTARY

BY

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‘ΗΡΟΔΟΤΟΥ

‘ΙΣΤΟΡΙΩΝ ΠΕΜΠΤΗ.

ΤΕΡΨΙΧΟΡΗ.

ΟΙ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες¹ ὑπὸ 1
 Δαρείου, τῶν ὁ Μεγάβαζος² ἦρχε, πρώτους μὲν Περυνθίους <sup>Megabazus
proceeds.
to take
Periuthus,
which had
previously
suffered by
an assault
of the
Pæonians.</sup>
 Ἑλλησποντίων, οὐ βουλομένους ὑπηκόους εἶναι Δαρείου, κατ-
 εστρέψαντο, περιεφθέντας πρότερον καὶ ὑπὸ Παιόνων τρηχέως.
 οἱ γὰρ ὦν ἀπὸ Στρυμόνος Παῖονες, χρήσαντος τοῦ θεοῦ στρα-
 τεύεσθαι ἐπὶ Περυνθίους καὶ ἦν μὲν ἀντικατιζόμενοι ἐπικαλέσων-
 ταί σφεας οἱ Περυνθιοὶ ὀνομαστὶ βώσαντες, τοὺς δὲ ἐπιχειρέειν,
 ἦν δὲ μὴ ἐπιβώσωνται, μὴ ἐπιχειρέειν³, ἐποίηεν οἱ Παῖονες ταῦτα
 ἀντικατιζόμενων δὲ τῶν Περυνθίων ἐν τῷ προαστηίῳ, ἐνθαῦτα
 μουννομαχίῃ τριφασί, ἐκ προκλήσιός σφι ἐγένετο· καὶ γὰρ ἄνδρα
 ἀνδρὶ, καὶ ἵππον ἵππῳ συνέβαλον, καὶ κύνα κυνὶ· νικῶντων δὲ τὰ
 δύο τῶν Περυνθίων, ὡς ἐπαιώνιζον κεχαρηκότες, συνεβάλοντο οἱ
 Παῖονες τὸ χρησάμενον αὐτὸ τοῦτο εἶναι καὶ εἰπὴν κου παρὰ
 σφίσι αὐτοῖσιν· “νῦν ἂν εἴη ὁ χρησμός ἐπιτελεόμενος ἡμῖν· νῦν
 ἡμέτερον τὸ ἔργον.” οὕτω τοῖσι Περυνθίοσι παιωνίσασι ἐπι-

¹ καταλειφθέντες. The narrative is resumed from iv. 143.

² Μεγάβαζος. One MS (b) has Μεγάβυζος. See the note 367 on iv. 143.

³ ἦν δὲ μὴ ἐπιβώσωνται, μὴ ἐπιχειρέειν. These words are omitted in one MS (S). The presumption is that the omission arises from a whole line being

left out by the transcriber, owing to his eye falling upon the second ἐπιχειρέειν instead of the first. But it is possible that there is here a real variation; for the sense will be a perfectly complete one without the words, although the construction will not be so symmetrical. See note 531 on ii. 173.

χειρέουσι οἱ Παῖονες, καὶ πολλῶ⁴ τε ἐκράτησαν καὶ ἔλιπόν σφεων
 2 ὀλίγους. Τὰ μὲν δὴ ἀπὸ Παϊόνων πρότερον γενόμενα ὧδε ἐγένετο·
 τότε δὲ ἀνδρῶν ἀγαθῶν περὶ τῆς ἐλευθερίας γινομένων τῶν Περιν-
 θίων, οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθει. ὥς δὲ
 ἐχειρώθη⁵ ἡ Πέρωνθος, ἤλαυνε τὸν στρατὸν ὁ Μεγάβαζος διὰ τῆς
 Θρηίκης, πᾶσαν πόλιν καὶ πᾶν ἔθνος τῶν ταύτῃ οἰκημένων
 ἡμεροῦμενος βασιλεῖ· ταῦτα γάρ οἱ ἐντέταλτο ἐκ Δαρείου, Θρηίκην
 καταστρέφεσθαι.

He then
 attacks
 Thrace,
 and reduces
 the parts
 near the sea
 (§ 10).

3 Θρηίκων δὲ ἔθνος μέγιστόν ἐστι, μετὰ γε Ἰνδοῦς, πάντων
 ἀνθρώπων· εἰ δὲ ὑπ' ἐνὸς ἄρχοιτο ἢ φρονέοι κατὰ ταυτὸ, ἄμαχόν
 τ' ἂν εἶη καὶ πολλῶ κράτιστον πάντων ἐθνέων, κατὰ γνώμην τὴν
 ἐμήν⁶. ἀλλὰ γὰρ τοῦτο ἄπορόν σφι καὶ ἀμήχανον μὴ κοτε ἐγγένη-
 ται, εἰσὶ δὴ⁷ κατὰ τοῦτο ἀσθενέες. οὐνόματα δὲ πολλὰ ἔχουσι
 κατὰ χώρας ἕκαστοι· νόμοισι δὲ οὔτοι παραπλησίοισι πάντες
 χρέωνται κατὰ πάντα, πλὴν Γετέων καὶ Τραυσῶν⁸ καὶ τῶν κατ-
 4 ὑπερβε Κρηστωναίων⁹ οἰκούντων. Τούτων δὲ τὰ μὲν Γέται οἱ

Magnitude
 of the Thra-
 cian race.

Their cus-
 toms are the
 same, ex-
 cept in the
 case of the
 Getæ, Trau-

⁴ πολλῶ. The majority of the MSS, which Gaisford follows, have πολλόν, and in § 102, below, all have πολλὸν ἐσσώθησαν. But the more general form is πολλῶ, and this is probably latent here under πολλῶν, the reading of S.

⁵ ἐχειρώθη. One manuscript (F) has ἐπεχειρώθη, which would be a fitting word if Perinthus was an addition to former conquests; and this was probably the case, although Perinthus was the first city attacked subsequently to the return of Darius (§ 1).

⁶ κατὰ γνώμην τὴν ἐμήν. THUCYDIDES, whose close connexion with Thrace gave him a right to form a judgment, takes a very different view of the matter: ἡ βασιλεία μεγίστη ἐγένετο χρημάτων προσόδῳ καὶ τῇ ἄλλῃ εὐδαιμονίᾳ· ἰσχυρὶ δὲ μάχης καὶ στρατοῦ πλήθει πολὺ δευτέρα μετὰ τὴν Σκυθῶν (ii. 97). But the notion of Thrace formed by Herodotus was one of a more extensive territory.

⁷ εἰσὶ δὴ, "they are, after all." See note 6 on i. 1.

⁸ Τραυσῶν. If these are the inhabitants of the valley of the Trauos, the information relative to them would probably be derived from the Hellenic town Dicaea. See vii. 109, below.

⁹ Κρηστωναίων. These persons appear to be the inhabitants of the town Creston, mentioned by Herodotus (above,

i. 57) as inhabited by "Tyrrhenes," inland of whom were some "Pelasgians," apparently the same people that are here coupled with the Trausi and Getæ. Whether these are to be regarded as Thracians or Pelasgians, it would seem that they are a very anomalous people, retaining customs of an oriental character which, in the belief of the writer, are peculiar to themselves. It will be observed that he gives them no name (either here or in i. 57), and the account of their customs may very well have passed through two or three hands before it reached him. Creston is simply described by STEPHANUS BYZANTINUS as a Thracian town, and its local deity appears to have been exactly identical (even as regards his sacred symbol, the wolf) with the Roman Mars. LYCORON speaks of τὸν Κρηστώνης θεὸν Κανδαῖον ἢ Μάμερτον, δπλίτην λύκον (937). And that Thracians, Crestonians, Pelasgians, and Tyrrhenes belonged to the same race, that is, were different waves of the great human flood which set westward from Asia and poured down into the Italian and Hellenic peninsulas, seems evident from the circumstance of their all being mixed up together in the peninsula of Mount Athos, where they formed a bilingual population. (See THUCYDIDES quoted in note 186 on i. 57.) The two languages were no doubt