

## Herodotus Book V

**V.1.1.** οἱ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες ὑπὸ Δαρείου, τῶν ὁ Μεγάβαζος ἦρχε, πρώτους μὲν Περινθίους Ἑλλησποντίων, οὐ βουλομένους ὑπηκόους εἶναι Δαρείου, κατεστρέψαντο, περιεφθέντας πρότερον καὶ ὑπὸ Παιόνων τρηχέως. [2] οἱ γὰρ ὧν ἀπὸ Στρυμόνος Παίονες—χρήσαντος τοῦ θεοῦ στρατεύεσθαι ἐπὶ Περινθίους καὶ ἦν μὲν ἀντικατιζόμενοι ἐπικαλέσονται σφέας οἱ Περίνθιοι ὀνομαστί βῶσαντες, τοὺς δὲ ἐπιχειρέειν, ἦν δὲ μὴ ἐπιβῶσονται, μὴ ἐπιχειρέειν—έποίηον οἱ Παίονες ταῦτα. ἀντικατιζομένων δὲ τῶν Περινθίων ἐν τῷ προαστείῳ, ἐνθαῦτα μονομαχίῃ τριφασίῃ ἐκ προκλήσιός σφι ἐγένετο. καὶ γὰρ ἄνδρα ἀνδρὶ καὶ ἵππον ἵππῳ συνέβαλον καὶ κύνα κυνί. [3] νικόντων δὲ τὰ δύο τῶν Περινθίων, ὡς ἐπαιώνιζον κεχαρηκότες, συνεβάλλοντο οἱ Παίονες τὸ χρηστήριον αὐτὸ τοῦτο εἶναι. καὶ εἶπὸν κου παρὰ σφίσι αὐτοῖσι· Νῦν ἂν εἴη ὁ χρησμὸς ἐπιτελεόμενος ἡμῖν· νῦν ἡμέτερον ἔργον. οὕτω τοῖσι Περινθίοισι παιωνίσασι ἐπιχειρέουσι οἱ Παίονες. καὶ πολλόν τε ἐκράτησαν καὶ ἔλιπον σφέων ὀλίγους.

**V.1.1 οἱ δέ . . . καταλειφθέντες:** substantive, “those left behind.” The article plus δέ is often used to create a substantive noun or to indicate a change of subject. Here the verb that οἱ δέ is the subject of is quite delayed.      **τῶν Περσέων:** partitive with οἱ δέ.      **τῶν = ὧν:** the relative pronoun and the article are often identical; the relative pronoun must always be translated in the order it comes in, and it always forms its own clause.      **πρώτους μὲν:** appears to be left unanswered.      **Ἑλλησποντίων:** partitive with Περινθίους.      **εἶναι:** complementary with βουλομένους.      **Δαρείου:** translate with ὑπηκόους.

**κατεστρέψαντο, περιεφθέντας:** the finite verb marks the end of a sense unit and the participle marks the beginning of the next.      **1.2 οἱ γάρ** Herodotus moves back in time out of his main narrative to give a backstory. The historicity of the conflict between the Paionians and

Perinthians is questioned, and it is suggested that a reason for its inclusion is the verbal similarity between “paian” and “Paionians.” **Παίονες . . . ἐποίουν οἱ Παίονες:** the subject of the finite verb is repeated; everything else in this sentence is subordinate and set up by **χρήσαντος τοῦ θεοῦ.** **χρήσαντος:** has a force similar to **κελεύω.** **στρατεύεσθαι . . . ἐπιχειρέειν . . . μὴ ἐπιχειρέειν:** dependent on **χρήσαντος;** understand an implied Paionians as the subject of **στρατεύεσθαι.** **ἦν μὲν:** is answered by **τοὺς δέ.** **ἐπικαλέσονται:** subjunctive, indicating a possible future occurrence. **τοὺς δέ:** subject of **ἐπιχειρέειν** and of the upcoming **μὴ ἐπιχειρέειν;** the **δέ** indicates a change of subject from the Perinthians to the Paionians. **μὴ:** the negative for things hypothetical. **ἐπιβώσονται:** see **ἐπικαλέσονται** above. **ταῦτα:** refers back to what the oracle has suggested that they do. **σοφί:** possesses **μουννομαχίη.** **ἀνδρί . . . ἵππῳ . . . κυνί:** objects of the prefix **συν-** of **συνέβαλον.** Paionian dogs were famed for their fighting skills (Pollux, *Onomasticon* v. 46, 47).

**1.3 τὰ δύο:** substantive, “two of the battles.” **ὥς:** temporal. **συνεβάλοντο:** Herodotus hands over the narrative to his subject (secondary character text). Here the Paionians figure out the oracle’s meaning. **τὸ χρηστήριον:** subject of **εἶναι.** **εἶναι:** main verb in indirect statement. **ἂν εἴη:** a potential optative, indicating some uncertainty about what is happening. For optatives decide whether **εἰ ἔλθοι,** for example, is best translated into English as “if he comes,” “if he came,” or “if he should come.” As you read, use this approach to clarify why the mood is being used. **ἔργον:** supply an implied **ἐστί.** **Περινθίοισι:** object of the prefix **ἐπι-** of **ἐπιχειρέουσι.** **πολλόν = πολύ:** substantive and accusative of respect, “completely”; adjectives in the neuter accusative are often adverbial and may be translated into English as adverbs or prepositional phrases. **σφέων:** partitive with **ὀλίγους.**

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**V.2.1** τὰ μὲν δὴ ἀπὸ Παιόνων πρότερον γινόμενα ὧδε ἐγένετο· τότε δὲ ἀνδρῶν ἀγαθῶν περὶ τῆς ἐλευθερίας γινομένων τῶν Περινθίων οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθει. [2]  
ὡς δὲ ἐχειρώθη ἡ Πέρνθος, ἤλαυνε Μεγάβαζος τὸν στρατὸν διὰ τῆς Θρηίκης, πᾶσαν πόλιν καὶ πᾶν ἔθνος τῶν ταύτῃ οἰκημένων ἡμερούμενος βασιλεῖ. ταῦτα γάρ οἱ ἐνετέταλτο ἐκ Δαρείου· Θρηίκην καταστρέφουσαι.

**V.2.1 τὰ μὲν:** is answered by τότε δέ.      **τά . . . πρότερον γινόμενα:** substantive, “the things which occurred previously”; πρότερον places the events at some unspecified time in the past.

**ὧδε ἐγένετο:** this marks the end of the backstory.      **τότε δέ:** marks a return back to the original story and the Persian attack on the Perinthians, which dates to approximately 512 B.C.E.

**περὶ τῆς ἐλευθερίας:** though the city-state sees a variety of different types of government, freedom is central to the Greek ethos and to Herodotus. He views ἰσηγορίη (“equality”) as the best form of government in all regards (V.78).      **οἱ Πέρσαι:** founded by Kyros the Great,

father of Kambyses and king of the Persians, the Akhaimenid Empire lasts some two hundred years (550–330 B.C.E.) and spans the historical time frame of Herodotus’s *Histories*. By conquering Media, Lydia, and the Babylonian Empire, Kyros establishes Persian dominance in Asia Minor. At its peak the empire is believed to have ruled some 44 percent of the world’s population. Throughout its territories it has a postal system, roads, and uses the language of Aramaic as a common tongue. Over this vast area the king, governors, and a professional army maintain control. In return for peace and taxes, the empire leaves local customs, religions, and businesses to perform as accustomed. The Greeks manage to keep their independence from the Persians until eventually a Greek, Alexander the Great, brings an end to their rule.

**ἐπεκράτησαν:** verbs of conquering typically take a genitive object.      **2.2 ὡς:** temporal.

**ταύτῃ:** substantive and dative of respect, “there.”      **ταῦτα:** refers back to the subjugation of

Thrakia. **οἱ = αὐτῷ = Μεγαβάζω:** what he is commanded is expressed by the upcoming  
 Θρηίκην καταστρέφεισθαι. **ἐκ Δαρείου:** in addition to ὑπό, Herodotus uses a variety of  
 prepositions to express agency; ὑπό, ἐκ, and πρός are the most common. **Θρηίκην:** object  
 of καταστρέφεισθαι. **καταστρέφεισθαι:** dependent on ἐνετέταλτο.

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**V.3.1** Θρηίκων δὲ ἔθνος μέγιστον ἐστί, μετὰ γε Ἰνδούσ, πάντων ἀνθρώπων. εἰ δὲ ὑπ' ἑνὸς  
 ἄρχοιτο ἢ φρονέοι κατὰ τὸντό, ἄμαχόν τ' ἂν εἶη καὶ πολλῷ κρᾶτιστον πάντων ἑθνέων κατὰ  
 γνώμην τὴν ἐμὴν. ἀλλὰ γὰρ τοῦτο ἄπορόν σφι καὶ ἀμήχανον μὴ κοτε ἐγγένηται. εἰσὶ δὴ κατὰ  
 τοῦτο ἀσθενέες. [2] οὐνόματα δ' ἔχουσι πολλὰ κατὰ χώρας ἕκαστοι. νόμοισι δὲ οὔτοι  
 παραπλησίοισι πάντες χρέωνται κατὰ πάντα, πλὴν Γετέων καὶ Τραυσῶν καὶ τῶν κατύπερθε  
 Κρηστωναίων οἰκεόντων.

**V.3.1 μετὰ γε Ἰνδούσ:** for more on the Indians, see III.98–106. **πάντων ἀνθρώπων:**  
 partitive with ἔθνος. **ὑπ' ἑνός:** agency. **ἄρχοιτο . . . φρονέοι:** hypothetical  
 optatives, expressing a possible future outcome, no matter how unlikely; supply Θρηίκων ἔθνος  
 as the subject. **κατὰ τὸντό = κατὰ τὸ αὐτό.** **ἄμαχόν τ' ἂν εἶη:** a potential  
 optative; supply an implied Θρηίκων ἔθνος as the subject. **πολλῷ:** substantive and dative  
 of degree of difference, “by far.” **ἑθνέων:** partitive with an implied Θρηίκων ἔθνος.  
**μὴ κοτε ἐγγένηται:** a hypothetical subjunctive; μὴ κοτε indicates that the likelihood of the event  
 actually occurring is nil. μὴ typically negates things that are hypothetical. **κατὰ τοῦτο:**  
 refers back to Herodotus’s reason for the Thracians’ failure to dominate. **3.2 χρέωνται =**  
**χράονται.** **κατὰ πάντα:** substantive, “in all respects.”

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**V.4.1** τούτων δὲ τὰ μὲν Γέται οἱ ἀθανατίζοντες ποιεῦσι, εἴρηται μοι. Τραυσοὶ δὲ τὰ μὲν ἄλλα πάντα κατὰ ταῦτα τοῖσι ἄλλοισι Θρήξι ἐπιτελέουσι· κατὰ δὲ τὸν γινόμενόν σφι καὶ ἀπογινόμενον, ποιεῦσι τοιάδε. [2] τὸν μὲν γενόμενον περιζόμενοι, οἱ προσήκοντες ὀλοφύρονται ὅσα μιν δεῖ, ἐπεῖτε ἐγένετο, ἀναπλῆσαι κακά, ἀνηγεόμενοι τὰ ἀνθρωπία πάντα πάθεα. τὸν δ' ἀπογενόμενον παίζοντές τε καὶ ἠδόμενοι γῆ κρύπτουσι, ἐπιλέγοντες ὅσων κακῶν ἐξαπαλλαχθεῖς ἐστὶ ἐν πάσῃ εὐδαιμονίῃ.

**V.4.1 τούτων:** refers back to the Getai, the Trausians, and those living above the Kretonians; partitive with Γέται. **τὰ μὲν = ταῦτα ἃ μὲν:** the antecedent, ταῦτα, has dropped out; it is typical for the antecedent to drop out and for the relative pronoun to serve two functions. Here it is the object of ποιεῦσι and the subject of εἴρηται. Consider the similar use of “what” in English: “I see what is happening.” **τὰ μὲν Γέται:** is answered by Τραυσοὶ δέ. **εἴρηται:** for what Herodotus has to say about the Getai, see IV.93. **μοι:** the dative of agent is common with the perfect and pluperfect passive and with verbal adjectives. **τὰ μὲν:** is answered by κατὰ δέ. **τὰ μὲν ἄλλα πάντα:** substantive, “all other things”; Herodotus tends to put the general and common first, τὰ μὲν ἄλλα, and the more specific, κατὰ δὲ τὸν γινόμενόν, second. **κατὰ ταῦτά = κατὰ τὰ αὐτά.** **τοῖσι ἄλλοισι Θρήξι:** after an adjective that means “the same” or “similar,” the dative case is common. Consider this example: τά σοι αὐτὰ ποιῶ (“I do the same things as you do”). **κατὰ δὲ τὸν γινόμενον:** substantive, “concerning the one born.” **ἀπογινόμενον:** substantive “concerning the one having died” and object of κατά. **τοιάδε:** looks forward to what comes next. **4.2 τὸν μὲν γενόμενον . . . τὸν δ' ἀπογενόμενον:** substantive, “a new-born . . . one having died.” **ὀλοφύρονται:** here to the end of the paragraph gives the Trausians’ point of view. **ὅσα:** modifies κακά. **μιν = αὐτόν:** subject of ἀναπλῆσαι. **δεῖ:** when translating δεῖ or χρή, remember to include the

impersonal subject “it.” **ἐπεῖτε ἐγένετο:** i.e., now that he has entered the world.

**ἀναπλῆσαι:** complementary with δεῖ. **κακά:** object of ὀλοφύρονται. **ὅσων:**

genitive of separation with ἐξαπαλλαγθεῖς. **ἐπιλέγοντες ὅσων κακῶν = ἐπιλέγοντες**

**κακά ὅσων:** κακῶν is attracted into the case of ὅσων and brought into the participial phrase.

Greek literature contains at least two different strains of thought: (1) “better to never have been born at all” or “better to die as soon as possible” (Chorus in Sophocles’ *Oedipus at Colonus*, 1225) and (2) “better to be alive and a slave than dead and a king” (Akhilleus, speaking in Homer’s *Odyssey*).