

**Simon Hornblower, *Herodotus: Book Five*.** Cambridge Greek and Latin Classics. Cambridge; New York: Cambridge University Press, 2013. Pp. xiv, 351. ISBN 978-0521703406. Paperback. \$37.00.

This commentary will be indispensable to ancient historians and graduate students in ancient history. As one would expect from this author, one of the best known and most prolific commentators on the ancient Greek historians, this is a thoroughly professional commentary, both in its priorities and its presentation.

The unusually full prefatory essay introduces not only the present commentary on Book Five, but also a forthcoming commentary on Book Six of Herodotus, which will be co-authored with Christopher Pelling. It begins by examining the structure of Books Five and Six of Herodotus and then touches on the causes and chronology of the Ionian revolt (this is the revolt of the Greek cities of Asia Minor against the Persian Empire in 499–494 BCE), which furnishes the main historical thread of Herodotus' Books Five and Six. Next it pauses on kinship ties and personal names (see below).

The introduction concludes with an essay on gods, heroes, and epiphanies, noting the apparently secular character of the story of the Ionian revolt, and the simultaneously plenteous reports of oracles, not to mention the “traffic in heroes and their relics” (39) that characterize these books of Herodotus. Finally, a short and useful explanation of Herodotus' language and dialect by A.M. Bowie is appended to the introduction, and it should also be mentioned that the volume is supplied with four maps.

Following the introduction, we find, of course, the text of Herodotus, with a selected apparatus. As Hornblower informs us in the preface, his text mainly follows the present Oxford Classical Text, first published in 1908. However, thanks to consultation with Nigel Wilson, he was able to take into account changes that will be made for Wilson's forthcoming replacement Oxford Classical Text. Because of this admirable cooperation among scholars, he is able to offer a text that is up to date with the forthcoming OCT, a fine bonus for students of Herodotus. (Note, for instance, the addition of the word ποιευμένα at 92 ζ 3, a useful Wilsonian supplement.) The commentary concludes with an extensive bibliography and two useful indices, one of persons and subjects, and the other of Greek words and phrases.

The volume is therefore both comprehensive and up to date, and the notes it offers are both copious and various, combining social and historical themes with observations about finer points of language. For example, on p.211 Hornblower discusses “hair-growing as an assertion of physical (and sexual) vitality.” On pp.233–234 he offers an essay on how Herodotus frames the history of Aegina, Athens, Epidaurus, and Argos “in terms of cult, and of cult objects, which are requested, lent, stolen, demanded back.” On page 257 he analyzes the narrative arrangement of the oracles in Socles' speech against tyranny. On p.262 (with 252) he examines the use and importance of “roving anecdotes” in historiography, and on p.273 reviews the reasons why Corinth sided with

Athens before the 460's BCE. Herodotus compels the commentator to be as versatile and widely interested as he is himself, and this detailed commentary takes up that challenge.

Hornblower's focus on personal names and kinship relations is valuable and unusual (although not for Hornblower himself, since these topics are also a priority in his other commentaries). Readers often pass over names, a habit that begins when we are students. Exhausted by the struggle to understand the context and meaning of a sentence, we are only too happy to take the names, at least, for granted. However, attention to names and kinship rewards the reader with impressively useful information, and moreover responds to the historian's dedication; as Hornblower argues concerning Ionians listed in 5.37: "Their names and patronyms are precious, as showing Hdt.'s careful researches at the level of detail" (p.143; cf. introduction p.23). For modern readers, ignorant of class and family connections that may have been well-known to ancient readers, Hornblower's studies of names are quite necessary; cf. his discussion of the names and family connections of Aristagores, Histiaeos, and the Persian Megabates on pp.130–133, which provides information that is fundamental to understanding the unfolding of events. Even basic observations can be helpful for reading the history more as the ancients read it: for instance, information on Persian and Greek names that are theophoric (i.e. formed from the name of god or a particular god or goddess; cf. e.g. 94 and 101). Other benefits appear; on page 135 we learn that the name Skylax comes from "a root meaning dog or puppy." This reminded me of the story of Cyrus' rescuer, kuno, ("bitch") in book one (1.110.1), and provoked the thought that the name may be significant for Skylax's story of being punished for failing to guard.

Hornblower's commentary, then, is historical and factual, a very useful tool for all who are trying to read and understand this difficult book of Herodotus. It offers less commentary on the "great themes," such as the contrast between rhetoric and reality or the historian's deepening portrait of tyranny and human resistance to it. Not that remarks on such topics are absent, but the commentary is mostly historical, and relies on other authors for exploration of these themes. For this reason, undergraduates may find it technical. Nevertheless: it offers their teachers a chance to introduce a high level of historical awareness to the discussion of ideas that cannot fail to grip the mind, for example that "...human social activities [are] permanently at risk from cheats, free-riders and self-aggrandizers. Histiaios and Aristagores are a couple of plausible chancers" (p.18). It is always good to be on one's guard against such folks, illustrated in living colour and in all their permutations and machinations in book five of Herodotus.

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