

In 399 BC, a group of Greek mercenaries (known as the Ten Thousand) were trapped deep in the enemy territory of the Persian Empire. Under Xenophon's leadership, they managed to escape and find their way back to Greece. The *Ἀνάβασις* is Xenophon's own account of their adventures.

Near the end of their journey back to Greece, Xenophon and the Ten Thousand are fighting alongside Seuthes, a king of part of Thrace, in a campaign against a tribe known as the Thynians, who attacked and tried to burn the Greeks' camp during the night. Xenophon brings the matter up to Seuthes:

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδοῦναι καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μή, αὐτὸν ἔᾶσαι. 21. τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἄνδρας ἤδη, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρεινῶν, καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. ἤδη δὲ εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν ἀκούοντες ἅ πράττει ὁ Σεύθης πολλοὶ κατέβαινον συστρατευσόμενοι. 22. οἱ δὲ Θυνοὶ ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστάς, πολλοὺς δὲ ἰππέας, καταβάντες ἰκέτευον σπείσασθαι, καὶ πάντα ὠμολόγουν ποιήσιν καὶ πιστὰ λαμβάνειν ἐκέλευον. 23. ὁ δὲ Σεύθης καλέσας τὸν Ξενοφῶντα ἐπεδείκνυεν ἅ λέγοιεν, καὶ οὐκ ἂν ἔφη σπείσασθαι, εἰ Ξενοφῶν βούλοιτο τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. ὁ δ' εἶπεν· Ἄλλ' ἔγωγε ἰκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὔτοι δοῦλοι ἔσονται ἀντ' ἐλευθέρων. συμβουλεύειν μέντοι ἔφη αὐτῷ τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακόν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἔαν. οἱ μὲν οὖν ταύτη πάντες δὴ προσωμολόγουν.

ἀκούων –ουσα –ον hearing
 βούλοιτο (3rd sg imperf indic) < βούλομαι
 γέρων –οντος ὁ old man
 δέομαι ask
 δῆ now
 δυνατώτατος –η –ον very powerful
 ἔᾶσαι ~ ἔᾶν (pres. inf. of ἔάω)
 ἔγωγε ~ ἔγώ
 εἶδον (3rd pl indic) “saw”
 εἶπεν (3rd sg indic) “said”
 εἶχε (3rd sg imperf indic) < ἔχω have, hold
 ἐπιδείκνυμι show to
 ἐπίθεσις –εως ἡ attack
 ἤδη already
 Θυνός –οῦ ὁ Thynian
 ἰκετεύω beg, appeal
 ἵππεύς –εως ὁ horseman, cavalry
 *καλέσας –ασα –αν having called
 *καταβάς –άσα –άν having descended
 κράτιστος –η –ον very powerful, important
 λέγοιεν ~ ἔλεγον
 τὸ λοιπόν in the future
 μέντοι however

νῦν now
 Ξενοφῶν –ῶντος ὁ Xenophon
 Ὀδρυσαί –ῶν οἱ Odrysians (another
 Thracian tribe)
 οἴκοι at home
 ὄμηρος –ου ὁ hostage
 ὀπλίτης –ου ὁ heavy infantry soldier
 ὄρεινός –ῆ –όν mountainous
 παραδοῦναι ~ παραδιδόναι
 πελταστής –οῦ ὁ light infantry
 προσομολογέω concede
 Σεύθης –ου ὁ Seuthes
 σπείσασθαι ~ σπένδειν < σπένδω make a
 truce
 συμβουλεύω advise
 συστρατεύω march an army along with
 συστρατευσόμενος –α –ον for the purpose of
 marching along
 τιμωρήσασθαι ~ τιμωρεῖν < τιμωρέω take
 revenge
 τριπλάσιος –α –ον triple

*declines like πᾶς, πᾶσα, πᾶν

Commentary

7.4.20

Ἐκ τούτου: “After this”

δεῖται introduces indirect discourse with infinitive phrase (παραδοῦναι and συστρατεύεσθαι).

7.4.21

τῇ ὑστεραία: Supply ἡμέρα.

7.4.22

Note the μέν...δέ constructions.

πάντα ὠμολόγουν ποιήσιν: ὠμολόγουν introduces indirect discourse; πάντα is the direct object of ποιήσιν. Note that here and elsewhere, Xenophon varies the word order in his indirect statements for emphasis.

πιστὰ λαμβάνειν ἐκέλευον: ἐκέλευον introduces indirect discourse; πιστὰ is the direct object of λαμβάνειν.

7.4.23

ἔφη introduces indirect discourse with infinitive phrase (σπείσασθαι).

7.4.24

νομίζω introduces indirect discourse with infinitive phrase (ἔχειν).

ἔφη introduces indirect discourse with infinitive phrase (συμβουλεύειν)