

Intermediate Greek: Leadership and Xenophon's *Education of Cyrus*

Prepared for Cyrus' Paradise, Fall 2012

TEXTS

1. Cyrus' Paradise (www.cyropadia.org), a comprehensive online collaborative, multimedia commentary to Xenophon's *Education of Cyrus* (*Cyropaedia*)
2. Optional: Ambler, W. translation. 2001. *Xenophon: The Education of Cyrus*. Ithaca.

N.B., Walter Miller's Loeb translation of the *Cyropaedia* (1914) is available *for free* in Cyrus' Paradise under Resources.

COURSE DESCRIPTION

This Greek course covers the first of eight books of Xenophon's *Education of Cyrus* (*Cyropaedia*). Throughout the course, we will focus heavily on the theme of leadership. Leadership is one of the most pervasive, complex, and (probably) indispensable aspects of human society. We are all familiar with many formal leadership roles in politics, business, sports, the family, and the military. But leadership pervades even informal relationships. To some extent you are participating in a leader-follower relationship just by reading this syllabus. Accordingly, we will be studying leadership by reading about Cyrus the Great (c. 600–530 BCE) as he is described by the ancient cavalryman, adventurer, and prolific author, Xenophon of Athens (c. 365 BCE). By reading Xenophon, we will be studying leadership as a *humanistic* phenomenon, an investigation that will include (1) tackling a number of ethical and philosophical problems of leadership, (2) looking at the kinds of stories (narratives) that leaders tell about themselves and that others tell about leaders, (3) studying the role of language and other visual media in leadership, and (4) processing the emotional experiences of leaders and those of their followers. Xenophon's *Education of Cyrus* is particularly helpful for studying the *development* of a leader, both in terms of formal education and child psychology. Since the *Cyropaedia* is a Greek author's examination of what was by his day an "ancient" Persian leader, we also have the opportunity to explore how "models" or "ideals" of leadership may be constructed in a cross-cultural context. In other words, we have the chance to try to figure out what is Persian about Cyrus and what is Greek.

This course is designed to incorporate online materials from Cyrus' Paradise, an online, collaborative, multimedia commentary to the *Education of Cyrus*. Throughout the commentary students will find (1) grammatical and syntactical tutorials, (2) audio clips to aid in reading and processing Xenophon's Greek (see under each tutorial), (3) scholarly discussions on how to interpret the text (see COMMENTS), (4) as well as a number of "teaser" questions that may form the basis of (a) class discussion, (b) short response papers, or (c) more polished research papers, depending on the interest of the students and instructor.

OBJECTIVES

- (1) To read all of Book One of Xenophon's *Education of Cyrus* in Greek.

- (2) To practice Greek recitation with attention to word clustering and meaning.
- (3) To expand one's understanding of Xenophon's vocabulary, grammar, and syntax and, accordingly, one's understanding of these features in other fourth-century prose authors. Make contributions to the online commentary, *Cyrus' Paradise*, in the form of questions, comments, blog posts, or additional study aids that students will have developed in the course of their readings.
- (4) To think critically about questions of leadership, both ancient and modern.

GOALS

- (1) Be able to read aloud the *Education of Cyrus* (and other Greek texts) with attention to meaning.
- (2) Possess an expanded vocabulary and expanded understanding of Xenophon's syntax and grammar.
- (3) *Process* Xenophon's Greek in word order (without translating), even new and unfamiliar passages.
- (4) Address and tackle contemporary problems of leadership within an ancient context.
- (5) Ultimately, students will be well-prepared to read and study other works of Xenophon, as well as other writers of the fourth century (Plato, Isocrates, Lysias, Demosthenes) and other Greek authors on ancient leadership (Homer, Plutarch, Herodotus, Thucydides).

STUDY STRATEGIES

The following suggestions are based on the assumption that students acquire and master language best while immersed in a "natural" environment, i.e., one with as many different contexts and with as many daily points of contact with the language as possible.

1. Begin each lesson or paragraph in different ways, both in order to recognize the many ways we come to comprehend language and in order to find out what works best for you. For example:
 - a. Start by listening to the audio clip for five or ten minutes, either with or without the Greek text in front of you. Practice reading aloud in clustered phrases and processing the phrases on their own, especially by trying to identify the verb forms (finite verbs, participles, and infinitives). As an aid to comprehension, try to transcribe the passages or at least parts of them by listening.
 - b. Start by reading the English summary of the passage and exploring some of the questions that scholars have pondered about the passage. Put yourself in the role of a visitor to a foreign country who is eavesdropping on a conversation.
 - c. Start by trying to identify pieces of grammar and syntax, e.g., temporal clauses, the articular infinitive, μέν ... δέ constructions, relative conditionals. Map out the major "pieces" of the passage and decide how they fit together (even if you don't yet know the meaning of all the vocabulary or recognize all the forms).

- d. Start by looking up the meanings of unfamiliar words and forms. Identify the major topics, places, characters, and themes that the passage seems to cover.
 - e. After starting with one of these approaches, go back and implement all of them at some point in your study.
2. Schedule your time such that you practice processing Greek multiple times per day. It is recommended that students spend at least 10 hours per week in preparation. Accordingly, it would be more productive for students to spend approximately 6-7 days a week reading Xenophon for 1:30 per day. Similarly, rather than spend 1:30 all at once on a given day, it would be more effective to spend 30 minutes on three separate occasions.
3. Make your experience of the *Education of Cyrus* as social as possible. Practice your readings for your classmates. Feel free to “ham up” or perform your readings however you like. Make games out of your exercises, e.g., by changing some of the Greek forms or vocabulary to see who can guess (and explain) the difference. Post questions and answers to the Comments section of Cyrus’ Paradise. Develop a collaborative blog post with some of your classmates and share it on the site.
4. Work at reading with attention to meaning and processing Xenophon’s Greek in word order, according to how the words and phrases are clustered and according to what words are emphasized. It is often said that word order doesn’t matter in Greek because word usage is communicated by inflection (rather than word order, as in English). The same might be said for the scenes in a film. A director might put them in any order, and the audience might still figure out what’s going on—eventually. But directors, just like Greek authors, arrange their material in a certain order to achieve *meaning* or a certain artistic effect, whether that effect is greater clarity, confusion, suspense, surprise, antithesis, or repetition. Accordingly, you should train yourself to begin processing the Greek you read and hear in the order Xenophon presents it. Audio clips have been provided to guide you in processing the text in clusters, with attention to meaning. Specifically you may wish to try the following:
 - a. Memorize your favorite paragraphs from the *Education of Cyrus*.
 - b. Read in order slowly, one word at a time, and identify the information Xenophon has provided at each step and what information remains. For example, the first word of the *Education of Cyrus* is ἔννοιá. Upon encountering it, you can deduce that it’s feminine, nominative singular and that any finite verb will be in the third person singular. You might even begin to narrow the range of *types* of verb (or verb tenses) ἔννοιá might take (e.g., an “insight” doesn’t typically eat, fight, sing, or fall in love; what, then, can an “insight” *do* or *be*?). You also know that ἔννοιá will be followed by an enclitic, since there is an acute accent on the á.
 - c. Review previous lessons before beginning new ones. In all likelihood you learned English by reading the same bedtime story over and over; so try it again here. This point probably cannot be emphasized enough, so we will repeat it here using italics: *review previous lessons before beginning new ones*. In doing so, you

will notice things that you hadn't before. The passage will be all the more familiar to you when you have to prepare for an exam. Moreover, your brain will now be "primed" to recognize vocabulary and notice patterns in the new readings. This habit may not feel like a time-saver at first, but it actually is, and it will contribute a lot to your enjoyment of the text. Think of it as akin to stretching before a workout or a run.

- d. Read aloud every chance you get. Just as your eyes can be a source of memory, so, too, can your ears can remember the sound of things and even your mouth can remember how words *feel*. The more comfortable you are pronouncing Greek, the likelier you are to retain and process it.

ASSESSMENT

We leave it to the instructor to decide what will be assessed and what weight each assignment will receive. We offer here a few suggestions beyond the customary class participation, parsing exercises, quizzes, and exams. These are designed to encourage students to carry out the STUDY STRATEGIES above.

- (1) Have students record their Greek recitations on an iPhone (or other recording device) and send them to the instructor for review in between class periods. A simple 'yea' or 'nay' from the instructor can indicate whether the recitation has been successful or needs further work.
- (2) Give quizzes that ask students to identify words that have been changed from the original passage and to explain the impact of the change on the meaning.
- (3) Give pop quizzes over email and reward points to students who return the quiz first.
- (4) Have students participate in sight-translation in class or sight-recitation. Award points to the student who can read the passage with attention to meaning and word-clustering first.
- (5) Convert passages in indirect discourse to direct discourse.
- (6) Have students develop discussion topics, response papers, or longer research papers from any one of the "teaser" questions (or commentary questions) in Cyrus' Paradise. N.B., "teaser" questions are meant to draw comparisons to the *Education of Cyrus* as broadly as possible across time and across different media, whether film, news-articles, essays, or longer scholarly works. One class project might be to compose a blog post that treats one of the questions below in the course syllabus (or a question that the class develops on their own).

SCHEDULE

The following course schedule is based on a 15-week term, covering 45 class periods, 12,500 words of the *Cyropaedia*, and several readings, ancient and modern, in translation. Ideally students will have read the *Cyropaedia* in translation by the beginning of class, but this is not crucial. Indeed, students need have no prior experience with Xenophon or his literature. Instructors may wish to adjust the reading load to accommodate the level of proficiency of the student and the scheduling of whatever exams throughout the term.

WEEK ONE

- Monday: Course Introduction. How to access and navigate Cyrus' Paradise (www.cyropaedia.org).
- Wednesday: Read *Cyropaedia* Bk. 1 in translation. Translate *Cyropaedia* 1.1.1–2 (239 words).
- Friday: *Cyropaedia* 1.1.3–4 (260 words).

WEEK TWO

- Monday: Read *Cyropaedia* Bk. 2. Translate *Cyropaedia* 1.1.5–1.2.2 (293 words).
- Wednesday: *Cyropaedia* 1.2.3–5 (267 words).
- Friday: *Cyropaedia* 1.2.6–8 (283 words).

WEEK THREE

- Monday: Read *Cyropaedia* Bk. 3. Translate *Cyropaedia* 1.2.9–10 (217 words).
- Wednesday: *Cyropaedia* 1.2.11–13 (243 words).
- Friday: *Cyropaedia* 1.2.13–14 (199 words).

WEEK FOUR

- Monday: Read *Cyropaedia* Bk. 4. Translate *Cyropaedia* 1.2.15–16 (261 words).
- Wednesday: *Cyropaedia* 1.3.1–3 (301 words).
- Friday: *Cyropaedia* 1.3.4–6 (286 words).

WEEK FIVE

- Monday: Read *Cyropaedia* Bk. 5. Translate *Cyropaedia* 1.3.7–9 (293 words).
- Wednesday: *Cyropaedia* 1.3.10–11 (325 words).
- Friday: *Cyropaedia* 1.3.12–15 (322 words).

WEEK SIX

- Monday: Read *Cyropaedia* Bk. 6. Translate *Cyropaedia* 1.3.15–18 (324 words).
- Wednesday: *Cyropaedia* 1.4.1–3 (253 words).
- Friday: *Cyropaedia* 1.4.4–6 (291 words).

WEEK SEVEN

- Monday: Read *Cyropaedia* Bk. 7. Translate *Cyropaedia* 1.4.7–9 (236 words).
- Wednesday: *Cyropaedia* 1.4.10–11 (327 words).
- Friday: *Cyropaedia* 1.4.12–14 (319 words).

WEEK EIGHT

- Monday: Read *Cyropaedia* Bk. 8. Translate *Cyropaedia* 1.4.15–17 (336 words).
- Wednesday: *Cyropaedia* 1.4.18–19 (236 words).
- Friday: *Cyropaedia* 4.20–22 (263).

WEEK NINE

- Monday: *Cyropaedia* 1.4.23–24 (197).
- Read Isocrates' *Evagoras*, an encomium to the king of the Cyprians (online at <http://s3.amazonaws.com/loebolus/L373.pdf>). Students may also read the

related short speeches of Isocrates called *To Nicocles* and *To the Cyprians* (*Nicocles*) from the same site.

Question: How does Cyrus compare to Evagoras in the three main categories that Xenophon begins to treat at *Cyropaedia* 1.1.6, namely, family heritage, nature, and education?

Wednesday: *Cyropaedia* 1.4.25–26 (245 words).

Friday: *Cyropaedia* 1.4.27–28 (287 words).

WEEK 10

Monday: *Cyropaedia* 1.5.1–3 (280 words).

Read Xenophon's *Hieron* (<http://s3.amazonaws.com/loebolus/L183.pdf>).

Question: How does the leadership advice that Simonides gives to Hieron compare to the education that Cyrus receives? To what extent is Cyrus a tyrant? Does he become one, and does Xenophon see this as a bad thing?

Wednesday: *Cyropaedia* 1.5.4–8 (297 words).

Friday: *Cyropaedia* 1.5.9–11 (287 words).

WEEK 11

Monday: *Cyropaedia* 1.5.12–14 (245 words).

Read Plato's *Republic*, on the Philosopher King, especially Books 5–7 (Stephanus 471c–541a) (<http://s3.amazonaws.com/loebolus/L237.pdf>, <http://s3.amazonaws.com/loebolus/L276.pdf>).

Question: How does the Philosopher King differ from Xenophon's Cyrus? Is one leader better at solving certain problems of leadership than another?

Wednesday: *Cyropaedia* 1.6.1–4 (285 words).

Friday: *Cyropaedia* 1.6.5–7 (227 words).

WEEK 12

Monday: *Cyropaedia* 1.6.8–9 (351 words).

Wednesday: *Cyropaedia* 1.6.10–11 (326 words).

Friday: *Cyropaedia* 1.6.12–15 (378 words).

WEEK 13

Monday: *Cyropaedia* 1.6.16–18 (362 words).

Wednesday: *Cyropaedia* 1.6.19–21 (374 words).

Friday: *Cyropaedia* 1.6.22–25 (399 words).

WEEK 14

Monday: *Cyropaedia* 1.6.25–29 (381).

Read Nan Keohane's "On Leadership" (2005), linked at *Cyropaedia* 1.6.2.

Question: Does Keohane ask different questions about leadership than Xenophon in the *Cyropaedia*? Does she arrive at different answers?

Wednesday: *Cyropaedia* 1.6.30–35 (342 words).

Friday: *Cyropaedia* 1.6.36–39 (330 words).

WEEK 15

Monday: *Cyropaedia* 1.6.40–43 (399 words).
Wednesday: *Cyropaedia* 1.6.44–46 (217 words).
Friday: Review for Final Exam

BIBLIOGRAPHY

N.B., the following titles are meant to be a helpful representation of relevant scholarship on leadership in Xenophon's *Education of Cyrus*. Students and instructors are also invited to browse the much fuller bibliography on Cyrus' Paradise under "Further Reading."

Ambler, W., transl. 2001. *The Education of Cyrus*. Ithaca.

Danzig, G. 2009. "Big Boys and Little Boys: Justice and Law in Xenophon's *Cyropaedia* and *Memorabilia*." In Gish and Ambler 2009:271-295.

Drews, R. 1974. "Sargon, Cyrus and Mesopotamian Folk History." *JNES* 33.4:387-393.

Due, B. 1989. *The Cyropaedia: Xenophon's Aims and Methods*. Aarhus.

Gera, D. L. 1993. *Xenophon's Cyropaedia: Style, Genre, and Literary Technique*. Oxford.

Gray, V. 2011. *Xenophon's Mirror of Princes: Reading the Reflections*. Oxford.

Gray, V., ed. 2010. *Xenophon*. Oxford.

Nadon, C. 2001. *Xenophon's Prince*. Berkeley.

Sandridge, N. 2012. *Loving Humanity, Learning, and Being Honored: The Foundations of Leadership in Xenophon's Education of Cyrus*. Washington, DC.

Tatum, J. 1989. *Xenophon's Imperial Fiction: On The Education of Cyrus*. Princeton.