

“Then he took the dead man by the hand, but the hand came away with his own: it had been hacked by an Egyptian blade.”

What does Xenophon seem to think about Socrates' definition of justice from the *Republic*, namely that each man do one and only one thing?

Cyrus sums up his philosophy in his last words. What are they?

## Wrap up of Book 4

The horses/centuar:

Is the decision to form a cavalry military or political?

What does Chrysantas' speech say about metaphysical dualism?

By the end of book 4, is Cyrus plotting a coup against Cyaxares?

“So you think, Cyrus, that the beauty of any human creature can compel a man to do wrong against his will? Surely if that were the nature of beauty, all men would feel its force alike. See how fire burns all men equally; it is the nature of it so to do; but these flowers of beauty, one man loves them, and another loves them not, nor does every man love the same. For love is voluntary, and each man loves what he chooses to love. The brother is not enamored of his own sister, nor the father of his own daughter; some other man must be the lover. Reverence and law are strong enough to break the heart of passion. But if a law were passed saying, 'Eat not, and thou shalt not starve; Drink not, and thou shalt not thirst; Let not cold bite thee in winter nor heat inflame thee in summer,' I say there is no law that could compel us to obey; for it is our nature to be swayed by these forces. But love is voluntary; each man loves to himself alone, and according as he chooses, just as he chooses his cloak or his sandals.” (5.1)

“In the same way, beautiful creatures do not compel others to love them or pursue them when it is wrong, but these good-for-nothing scoundrels have no self-control, and then they lay the blame on love. But the nobler type of man, the true gentleman, beautiful and brave, though he desire gold and splendid horses and lovely women, can still abstain from each and all alike, and lay no finger on them against the law of honor.” (5.1)

Is love natural (φυσικός)?

Is it a νόμος (custom="social construct")?

Is love tyrannic? Is it appetitive?

What would Plato say?

How does Cyrus use love?

Does this conversation about love relate to Cyrus' leadership?

“For king I take you to be by right of nature; even as the king of the hive among the bees, whom all the bees obey and take for their leader of their own free will; where he stays they stay also, not one of them departs, and where he goes, not one of them fails to follow; so deep a desire is in them to be ruled by him. Even thus, I believe, do our men feel towards you.” (5.1.24–25)

Is the monarchic constitution natural or customary?  
Does Cyrus become king  
through nature or education?

5.3.46–50: Why are names important?

“Only it seems to me a grievous error in a ruler to quarrel with all his subjects at once. Widespread terror must needs be followed by widespread hate: anger with all creates unity among all.” (5.5.11)

In the dialogue between Cyaxares and Cyrus, when does Cyrus begin to take the lead?

Do Cyaxares' responses start to look like the "Of course, Socrates" responses from Plato?

“And as between friend and friend, I will lay down the only rule that is just and fair: if I can be shown to have done you harm, I will confess I am to blame, but if it appears that I have never injured you, not even in thought, will you not acquit me of all injustice towards you?” (5.5.13)

Can you do injustice to someone without doing injury to him?

Is Cyrus tricking Cyaxares here?

“And for the wealth, I would rather have made largess of it to yourself than receive it at your hands in the way you give it now. Goods so gotten only leave me the poorer.” (5.5.27 )

What would Socrates think about all this crying?

After the conversation, who is in charge?

Why does Cyrus have to nod to the Medes to get them to fall in behind Cyaxares?

Why do the Medes come to Cyaxares' banquet?

“With yourself it is different, you have come a long journey and you must fall to without delay, and if your subjects do you honor, welcome them and give them good cheer, that there may be confidence between you and them, but I must go and attend to the matters of which I speak.” (5.5.42)

Translator's note on 41: “The archic man shows self-command again: his energy somewhat relieves ignobler actors of responsibility and so far saps their wills. His up-and-doingness a foil to their indolence.”

What is the relationship between will and responsibility

6.2: Cyrus' hortatory speech: "Suppose you heard..."

Are the Persians the "bad guys?"

How does Abradatas get to command the chariots in front of the line? (6.3.34–36)

"And truly, when Abradatas was arrayed in the new panoply, he, who had been fair enough to look upon before, was now a sight of splendour, noble and beautiful and free, as indeed his nature was." (6.4.4)

7.2: How does Cyrus rebuke the Chaldeans, and why?

7.2.11: Why doesn't Cyrus plunder Sardis?

“Know thyself, O Croesus, and happiness shall be thine.” (7.2.20)

7.2.27 Who is happiest in life?

What are the gendered overtones to Croesus' speech? Is Croesus basically Cyrus' wife?

How does the Carian situation mirror that of the Armenians and Chaldaeans? (7.4.1–6)

“Cyrus took it over forthwith, and sent in a commandant and a garrison, while he delivered the bodies of the fallen to their kinsfolk for burial, and bade his heralds make proclamation that all the citizens must deliver up their arms: wherever weapons were discovered in any house all the inmates would be put to death.” (7.4.34)

How does Cyrus withdraw himself from the public?  
Why does he do so?  
Is he a tyrant?

“What would your empire profit you if you alone were left without hearth or home? Man has nothing more sacred than his home, nothing sweeter, nothing more truly his.” (7.5.56)

To what extent is statecraft (state rule) an extension of economy (domestic rule)?  
Did Xenophon write anything about economy (household management)?

“A man, he believed, can never be loyal or trustworthy who is likely to love another more than the one who requires his guardianship. ” (7.5.59)

Why are eunuchs important? Have we seen a eunuch before? Was he trustworthy?

Why does Cyrus institute a Royal Guard?

How does Cyrus keep together the Peers?

“It is an eternal law the wide world over, that when a city is taken in war, the citizens, their persons, and all their property fall into the hands of the conquerors. It is not by injustice, therefore, that you hold what you have taken, rather it is through your own human kindness that the citizens are allowed to keep whatever they do retain.” (7.5.73)

“Yet I foresee that if we betake ourselves to the life of indolence and luxury, the life of the degenerate who think that labour is the worst of evils and freedom from toil the height of happiness, the day will come, and speedily, when we shall be unworthy of ourselves, and with the loss of honour will come the loss of wealth.” (7.5.74)

“And let us ask ourselves what excuse we could offer for being unworthy of our past. Shall we say it is because we have won an empire? Surely it is hardly fitting that the ruler should be baser than the ruled. Or is it that we seem to be happier to-day than heretofore? Is cowardice, then, an adjunct of happiness? Or is it simply because we have slaves and must punish them if they do wrong? But by what right can a man, who is bad himself, punish others for badness or stupidity?” (7.5.83)

What's the relationship between state and family?

Is a good ruler also a good father? Is Cyrus a father?

Is ruling a state like commanding an army?

What is the "path to win" and "preserve" "the highest good?"

Is this true in an oligarchy or democracy as much as in an aristocratic monarchy?

How is the empire organized?

What good are written laws?

What's the difference between modesty (αἰδώς) and self-control (σωφροσύνη)? (8.1.31)

What's the importance of hierarchy in establishing harmony?

“But we seem to learn also that Cyrus thought it necessary for the ruler not only to surpass his subjects by his own native worth, but also to charm them through deception and artifice.” (8.1.40)

Give some examples.

How does Cyrus train his slaves (43–44)?

“In a small city the same man must make beds and chairs and ploughs and tables, and often build houses as well; and indeed he will be only too glad if he can find enough employers in all trades to keep him. Now it is impossible that a single man working at a dozen crafts can do them all well; but in the great cities, owing to the wide demand for each particular thing, a single craft will suffice for a means of livelihood, and often enough even a single department of that; there are shoe-makers who will only make sandals for men and others only for women. Or one artisan will get his living merely by stitching shoes, another by cutting them out, a third by shaping the upper leathers, and a fourth will do nothing but fit the parts together. Necessarily the man who spends all his time and trouble on the smallest task will do that task the best.” (8.2.5)

What are the King's Eyes and Ears?  
Do they constitute a secret police?  
How do the Eyes and Ears arise?

### 8.2.13: The Good Shepherd

“...the shepherd must manage his flock by giving them all they need, and the king must satisfy the needs of his cities and his subjects if he is to manage them”

“I tell you, Croesus, there is something the gods have implanted in our souls, and there they have made us all beggars alike, something I can never overcome.” (8.2.20)

What is Cyrus' doctrine of wealth?

What is the deal with all the medicine? (24-25)

Does Cyrus' friendship really extend throughout society, or does it exist only between ruler and ruled?

“constables were posted with whips, to use at any sign of disturbance” 8.3.9 - why - what disturbance might one expect?

What's the point of the procession and games? Is there a political point? What are the roles of vision and hands?

What is the lesson of Pheraulus' life story and bargain (8.3.35–50)? What does it say about pain and pleasure? According to Pheraulus, in what way does man excel all other animals? What is man's virtue? Was the bargain just? What would Plato say? What about Cyrus?

“Cyrus thought it well it should be known how much each man was honoured, for he saw that where the world believes merit will win no crown and receive no proclamation, there the spirit of emulation dies, but if all see that the best man gains most, then the rivalry grows keen.” (8.4.4)

What is the difference between generalship and generosity? (8.4.6–8)

8.5.17 finally back to Cyaxares—where has he been all this time?

8.6 - why don't the satraps command garrisons?

8.6.17–18 the postal system: why?

“But never think that loyal hearts grow up by nature as the grass grows in the field: if that were so, the same men would be loyal to all alike, even as all natural objects are the same to all mankind. No, every leader must win his own followers for himself, and the way to win them is not by violence but by loving-kindness.” (8.7.13)

“Our fellow-citizens are nearer to us than foreigners, and our mess-mates dearer than strangers, and what of those who are sprung from the same seed, suckled at the same breast, reared in the same home, loved by the same parents, the same mother, the same father?” (8.7.14)

Why is the speech about brothers so important?  
What else did Xenophon do in life?

What is Xenophon's view of the soul?  
Is it separate from the body?

What is the relationship between death and sleep?

Epilogue: How does the Persian empire degenerate?