

PREFACE

Although Xenophon of Athens wrote in a dizzying array of genres, recent scholarship has done much to highlight model leadership as a recurrent object of enquiry that unifies the author's various philosophical, historiographic and didactic explorations. Much of this work, culminating in Vivienne Gray's recent monograph, *Xenophon's Mirror of Princes* (Oxford 2011), has sought to abstract Xenophon's unique portrait of the ideal leader, isolating the particular set of virtues that he associates with this figure. What has emerged is a consistent image of the model leader as one who wins the willing obedience of his followers through displaying a selfless devotion to cultivating their material and ethical prosperity. Gray and others have shown how Xenophon advocates such leadership throughout the many contexts that his works inhabit, from the expected political-military realm to such unlikely venues as the Greek wife managing domestic slaves or a groom tending his master's horse.

The purpose of the present volume, which grew out of a panel on the same theme at the 2014 meeting of the American Philological Association in Chicago, is to build on Gray's foundation and advance research on Xenophonic leadership beyond her definitional project. The six papers here represent a cross-section of approaches grounded in the close reading of different areas of Xenophon's corpus. Topics addressed include how the author understood 'bad' historical leaders (Pownall) and the degree of nuance that he allowed in their depiction (Tamiolaki); neglected dimensions of Xenophon's leadership model, in particular piety (Flower) and practices of honouring (Keim); and historical questions pertaining to the exercise of leadership over the Cyreans, whether seeking clarity about the army's more shadowy sub-commanders (Huitink and Rood) or the

influence of its historical novelty as a mercenary force on Xenophon's leadership theory (Buxton).

In the spirit of Gray's monograph, the collection's papers range freely across Xenophon's output, with several tackling his entire oeuvre (Flower, Keim) and others focusing on particular Socratic (Tamiolaki for the *Memorabilia*) or historiographic works (Buxton, Huitink and Rood for the *Anabasis*; Pownall for the *Hellenica*). Readers will note that multiple authors often treat the same figures and passages, for example the polyvalent Jason of Pherae (Buxton, Flower, Keim, Pownall) or the performative role of sacrifice in the leader's establishment of his authority (Flower, Keim, Pownall). The complementary and conflicting readings on offer suggest the richness of Xenophon's treatment of leadership and historical leaders: the same scene can impart multiple and mutually reinforcing lessons about successful management, or serve to add nuance to the author's presentation of his theory's most prestigious exemplars.

John Dillery, author of *Xenophon and the History of His Times* (London and New York 1995), a fundamental contribution to the study of Xenophon's political-didactic aims and methods, concludes the collection with a response to the six papers. Dillery is ideally suited both to evaluate the merits and shortcomings of new work on leadership in Xenophon, and to synthesise and expand the most important themes suggested by the authors. It is the editor's hope that these papers, taken both individually and as counterpoints to one another, will stimulate further rewarding work on an area of Xenophon's enquiry that the author himself famously deemed *ἀξιολογώτατον* (*HG* 5.1.4).

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