SOURCE BOOK

OF THE

HISTORY OF EDUCATION

FOR THE

GREEK AND ROMAN PERIOD

BY

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New York
THE MACMILLAN COMPANY
LONDON: MACMILLAN & CO., LTD.
1921

PREFACE

SINCE neither history nor education has a meaning of universal acceptation, the "History of Education" presents for solution a problem containing two variable quantities. Without attempt at definition of either term, the following selections from the literary sources are presented as an aid to the exposition of education in its historic aspect. For the most part, these relate to education in the accepted historic meaning of the term, — that of a definitely organized institutional attempt to realize in individuals the ideals controlling a given people. In the early historic period of any people such efforts are not exerted through an institution specially organized for the one purpose; hence the earlier sources are quite general in their nature, relating more to the aims and ideals of education than to its organization. The great majority of the selections, however, deal with education as the work of a specific institution, for thus it is found to be as soon as a people comes into a consciousness of its own ends and of ways of attaining them. With the Greeks a third type of sources is essential to an understanding of their educational thought and practices. These are the philosophical discussions of education, both as to its proper function and as to its theoretically perfect means.

It is not to be understood that all such sources for the Greek and Roman people are here presented; for it would be a difficult, if not impossible, task to indicate the limits of the literature that might be used as historical evidence. Nevertheless, this volume includes most of the important discussions of organized educational efforts that are to be found in classical literature. There exist other sources, such as inscriptions, vase and mural paintings, and other art works, which possess no less value as sources than the literary monuments of the past, and which offer corroborative evidence for the use of the historian.

The purpose of this volume is to render accessible to the student with limited time and limited library facilities, the ideas of the Greeks and Romans concerning education, and such descriptions of their educational systems as are given in their own literature. In lieu of such available material the student has hitherto been restricted to secondary or more remote discussions, which in many cases are not even based upon a study of the sources. It is believed that by such direct study there will result, not only a more correct idea of the education of the classical period, but also a better apprehension of the meaning of education in its historical and contemporary aspects. This volume is designed as a text; hence the sources are classified into periods, in order to afford the student aid in their interpretation, and each group of sources is accompanied by a brief introductory sketch indicating the general setting of the period to which it belongs and the main principles of interpretation to be followed. These introductory chapters furnish little more than a syllabus for study; the

interpretation is purposely left in a large degree to the student. The brief connecting links between the various periods under which the sources are classified secure for the student a connected text, and do away with a serious limitation to the usefulness of many source books.

As far as possible, all questions of controverted historical interpretation and all textual criticism have been avoided. There has been no effort at original translation, since with one or two minor exceptions standard versions are available, and the greater need is for selection and classification. Wherever possible, selections have been made from such translations as are most readily accessible in complete form. The passages from the Dialogues of Plato are from the second Jowett edition, those from Aristotle and Thucydides are from the first Jowett editions, and most other passages from the Bohn Library editions. Where other translations have been used, due credit has been given. At the expense of no little variety, it has seemed best to preserve the punctuation and spelling of the translations used. Where, in deference to modern standards of taste, it has been necessary to expunge passages or phrases, the omission has been indicated by asterisks. This necessity is regrettable, for in the passages expunged are very frequently indicated some of the most characteristic aspects of ancient education; but in a text for general use such omissions cannot well be avoided.

The scope of the book does not include any specific account of Roman education after the Christianization of the Empire. As being more vitally connected with early

Christian and mediæval education, the presentation of such sources is reserved for a future volume.

The author desires to express his obligation to Messrs. Bell and Sons, publishers of the *Bohn Library* series, for the privilege of making very liberal use of their publications; to Messrs. Little, Brown and Company for the privilege of using the selection from Professor Goodwin's edition of Plutarch's *Morals;* to Messrs. Butterworth and Company for the privilege of using the selection from their publication on Roman Law; and to Messrs. Macmillan and Company for the privilege of using the extract from Jebb's *Attic Orator:* also to Professor Franklin T. Baker and Mr. Theodore C. Mitchill for assistance in the revision of the text, and to Mr. Rudolph I. Coffee for the preparation of the Index.

PAUL MONROE.

NEW YORK,
September 26, 1901.

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PART I

GREEK EDUCATION

I. OLD GREEK EDUCATION

The Periods of Greek Education may be characterized at that of the Old Greek Education and that of the New Greek Education. The Periclean Age, or the middle of the fifth century B.C., forms the dividing line. However, the characteristic changes marking the transition from the old to the new are not simply political, but are manifold, and can be understood in respect to education only by a study of such sources as those presented in the third section of this book. Each of these general periods may be subdivided. The earlier one includes, first, the Homeric period, and second, the historic period down to the middle of the fifth century. The second general period includes, first, the period of transition in educational, religious, and moral ideas, this being the time of philosophical activity and of development of formal education. The second of these special periods may be dated from the Macedonian conquest toward the close of the fourth century B.C. By the opening of this last period the philosophical schools have become definitely formulated, and during the period are organized into the University of Athens. In her intellectual life Greece now becomes cosmopolitan, and ceases to have distinctive characteristics aside from the philosophical schools.

The Education of the Homeric Period was that of a primitive people. It was an education that had little or no place for definite instruction of a literary character, but was essentially a training process in definite practical activities. Though noble youths are spoken of as having been given a course of instruction in arms and martial exercises, and Achilles as having had instruction in music, the healing art, and even in rhetoric (*Iliad*, IX. 414), this instruction amounted to little more than a direct training by imitation, into which entered little or no instruction, as later distinguished by the Greeks. The education of this period, as with all primitive peoples, consisted in that practical training which prepared for the immediate duties of life. Such training was given in the home for the humbler needs of life, — those connected with the securing of food, clothing, and shelter. The remainder of their education was the training received in council, wars, and marauding expeditions, for the more general public services demanded. This constituted the higher aspect of their education. The Homeric poems are a fertile source of information on this topic, though only in a very general way. In the Homeric period educational institutions were not distinct; the council and the camp furnished all higher education. The ideal of education was twofold: the man of valor, typified by Achilles; the man of wisdom, by Odysseus. The characteristics of these ideals are found throughout the narratives of the *Iliad* and the *Odyssey*, though these passages are so general and so remote in character from education, as technically understood, that it is impossible to make brief selections that would be to the present purpose. The following selections, giving descriptions of council, or battle, or of the man of bravery, or

man of wisdom, may, nevertheless, be found helpful as an introduction to the further study of the historic type of Old Greek education: the *Iliad*, I. 52–302; II. 35–380, 445–482; IX. 50–180; X. 335–579; XI. 617–804; XVIII. 245–318; XIX. 40–275.

The Character and Organization of Old Greek Education is determined by the city state. This institution furnished the basis and ideals of education, as did the family with the Chinese and the theocracy with the Hebrews. Even in the Homeric period there were evidences of the fundamental importance of the city state, though it had not completely taken shape at that time (*Iliad*, XVIII. 490). In the historic period, on the other hand, it furnished the key to the understanding of the educational development of the Hellenic people. The city state grew up by the successive amalgamation of patriarchal families into village communities, of village communities into phratries or brotherhoods, of phratries into tribes, and of tribes into cities. The bond which held the family together was dominantly that of blood relationship. The village depended more on economic interests; the phratry, upon religious ties; the tribe, upon the communal ownership of land. So too the city state in its beginning as a union of tribes was held together by this descent from the old families and by possession of land. This "ancient wealth and worth" constituted the nobility of the Grecian citizen. Citizenship was confined at first to the heads of these noble families, but in time expanded until inclusive of all freemen. Though economic independence and free birth were always essential, this ideal of nobility came in time to consist less and less of wealth and noble birth, and more and more of certain traits of character that could be

produced by education. Nobility now became virtue or worth. The Grecian idea of virtue underwent development, and this development constituted the basis of the historic growth of these educational ideals and practices. Virtue consisted at first almost wholly of physical bravery and a subordination of individual motives to the social welfare or demands. But in time it became spiritualized and intellectualized, and this growing intellectuality produced the literary element in education. With the transition to the period of new Greek education the literary element became supreme, at least with the Ionic Greeks; yet, whether small or great, it formed but a part of the Greek ideal of virtue or nobility. This idea of nobility is, then, the basis of their fundamental social institution, the city state. The possession of nobility was the prerequisite to membership in that institution. The dominant purpose of every prospective Grecian citizen was to attain this nobility or virtue. While economic independence, or wealth, and membership in the old families, or birth, were essential, all these could, in the later periods, be acquired. The intellectual and spiritual elements, the latter consisting largely of æsthetic appreciation, could be obtained only by education. Nobility or virtue, whatever was the stage of its development, constituted the basis of social organization, and at the same time the ideal of achievement of every citizen or prospective citizen. This idea of virtue, or nobility, then, constituted the aim or purpose of education. The development of the organization, means, and method of education followed the evolution of this idea of nobility or virtue and that of the city state. This development constitutes the history of Greek education.

The Sources relating to the Historic Period of Old Greek

Education are rather meagre if the selection be limited to direct discussion of education in a technical sense. The fullest are those which relate to Spartan education. This is owing to the fact that the old education was characteristic of Sparta throughout its history, for Sparta never accepted the new educational ideas or tolerated the new practices. Hence there are many authorities on the old education as found at Sparta, but comparatively few detailed discussions of the same period at Athens. Sparta, however, offers the best type of the old education, though of a much more extreme type than that found anywhere else in Greece, unless Crete be an exception. The account of Spartan education is from Plutarch's *Life of Lycurgus*, that being the fullest description of these educational institutions. It could be supplemented by passages drawn from the *Morals* of Plutarch, as well as by briefer references from Herodotus, Thucydides, Xenophon, Plato, and Aristotle. Plutarch was a citizen of Bœotia, and lived about 50 to 120 A.D. His *Parallel Lives* were written during the first years of the second Christian century. Plutarch was a moralist rather than a historian, and was more concerned in emphasizing the morals of an incident or life than in the accuracy of his facts. Hence his value as a historian depends upon the sources which he uses. In the *Life of Lycurgus* these are chiefly subsequent to Aristotle; Plato, Xenophon, and three of the minor poets are his only earlier authorities. His best authority is Aristotle.

However, the errors in the *Life of Lycurgus* relate to statements that are not essential to the discussion of education. They are for the most part connected with the question of the character of Lycurgus and the division of the land. The question whether Lycurgus was an historical

personage does not affect the value of the present narrative. There is no agreement on this point among modern historians. On the other hand, there is quite general agreement that Plutarch's account of the division of the land is without historic basis. But there is no question as to the characteristic social and educational institutions. The testimony from ancient authorities on these points is uniform and voluminous. As to the time of the introduction of these educational institutions, there is also substantial agreement. Though the writers make no mention of Lycurgus as the author of these changes which were responsible for the characteristic Spartan institutions, both Thucydides and Herodotus refer to these changes, as having taken place in the ninth century B.C. This is the period to which Lycurgus is assigned by other writers, including Plutarch.

The educational and social institutions of Sparta were peculiarly her own, for, while they form the best type of the old Greek education, they were not a common possession even among the Dorians. The nearest approach to them was in Crete; but here they were more communistic and of but brief duration. At Sparta, on the other hand, this education was coincident with Spartan political power. While there was evidently a marked decline in these institutions by the time of Aristotle, they were yet characteristic and influential. By the third century B.C., they had fallen into decay, when Agis (244–240 B.C.) and Cleomenes (236–222 B.C.) attempted their restoration. With the coming of the Roman power these old ideals ceased to have any influence whatever, and the old institutions became obsolete.

It is the new Greek education that was typical of

Athenian life, hence the references to the old education as it existed at Athens are not so numerous or detailed. As the literary age was essentially that of the new education, the sources referring to the old period are from writers that lived in the new. The best complete description of the old education is the brief passage from the *Protagoras* of Plato. The *Protagoras* belongs in the early group of Plato's writings, dating probably from the first decade of the fourth century B.C. The scene is supposed to have been laid about 425 B.C. Protagoras was the first of the Sophists at Athens, where he began to teach about the middle of the fifth century B.C. The passage given is merely incidental to the main trend of the argument in the dialogue. The discussion between Socrates and Protagoras is concerning virtue. The substance of Socrates' argument is that virtue is unified because it reduces to a common principle, that common principle being knowledge. If this is true, then virtue is teachable. In regard to this last point, the position taken by disputants in the earlier part of the dialogue is reversed. The passage given is taken from a lengthy speech of Protagoras, in which he argues that virtue is teachable. One evidence he cites is this general account of old Athenian education, the aim of which was substantially the inculcation of virtue. The account is very concise and covers the entire scope of early education. This account can be supplemented by passages found in selections relating to later periods, notably the contest between the old and new education in the *Clouds* of Aristophanes, in the ideal education advocated in the *Republic*, and in the scientific exposition of the *Politics* of Aristotle.

The latest period of education mentioned in the *Protag-*