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(In Ancient literature)**

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**An Abstract**

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#### General Overview of the Dissertation

**Topic actuality.** The topic of education has always, in every age, in any type of society been actual and interesting. Educational issues are especially important nowadays as in European educational area there take place some processes of searching for high quality education and working out the strategies of innovations. Georgia has been trying to take part in these processes, be ready for the European integration and new challenges made by European area of higher education. Georgia has also been trying to respond to new opportunities with effective, systemic and coordinate cooperation in order to improve the quality of studies and make changes for the better. Akaki Tsereteli State University which is old but always renewable educational institution is joined in these processes.

European culture originates from Greek- Roman civilization. That is why the ancient civilization provides almost every branch of European culture. It is noteworthy that in 21<sup>st</sup> century European educational area there is coincidence not only of some elements from ancient educational system, but we can see the similarity of the whole systems. Ancient system of education has not been studied in a modern point of view. As education is continuously renewable process – any generation brings own wishes, requests and purposes, we decided to pose the issue and study according to new standards and requests. I tried to discuss the main conception and principles of ancient education based on ancient literary sources and in any case to establish the relationship of these principles towards the modern ones. Accordingly the topic of the dissertation is actual not only to show the ancient education with modern aspects, but also to establish the relationship with the modern educational system. While working on the topic I took into consideration the dangers that might be exposed when trying to show the ancient education according to the 21<sup>st</sup> century principles and with utmost caution tried not to intrude the ancient authors artificially what they would not have thought about.

**Works on the issue.** The ancient education according to the ancient literary sources has not been studied in a combined and monographic way before. Georgian scientific literature has showed little interest in ancient educational issues, if we do not take into consideration the great merit of Rismag Gordeziani, Irine Darchia, Nana Tonia and others to express their interesting opinions on education and to cite antiquity in this context. In foreign scientific

literature Old Greek educational system has been the subject of research by the following scientists: 1. Yunis Harvey. (2003). *Written Texts and the Rise of Literature Culture in Ancient Greece*. Cambridge University Press. The scientist discusses the development of Greek literature culture on which Old Greek education is based. 2. Porter Stanley E. (2001). *Handbook of Classical Rhetoric in the Hellenistic Period 330 B. C.-A.D.400*. Brill. The book deals with the books of rhetoric in helenistic period. 3. Vlachos Nicholas P. (1936). *Hellas and Hellenism: A Social and Cultural History of Ancient Greece*. Ginn and Company. The author discusses the social and cultural sphere of ancient Rome. Here he also talks about the education system and denotes that such perfect educational system created the high level of Greek society. 4. Ober Josiah. (1989). *Mass and Elite in Democratic Athens: Rhetoric, Ideology, and the Power of the People*. Princeton University Press. The researcher presents the lower classes of democratic Athens, its elite, he gives us detailed information about the education of upper class Athenians. 5. Brosio Richard A. Land P. (2000). *Democratic Education, Philosophical Scaffolding for the Construction of Critical Democratic Education*. New York: Peter Land. The paperwork deals with Athenian education which gave democratic soul to young Greeks and proves the most important function of education in developing the country.

Roman education is the subject of the following works: 1. Clarke M.L. (1956). *The Roman Mind. Studies in the History of Thought from Cicero to Marcus Avrelus*. Harvard University Press. The researcher speaks about the development of Roman understanding from Cicero to Marcus Avrelus. 2. Gwynn Aubrey. (1926). *Roman Education from Cicero to Quintilian*. Clarendon Press. Here the author discusses Roman education from Cicero to Quintilian. 3. Baldson J. P. V. D. (1979). *Romans and Aliens*. Vol.10. University of North Carolina Press. The author of this book discusses the Romans in accordance with other people. The traits of the character which made Romans different from foreigners are highlighted. 4. Skidmore Clive. (1996). *Practical Ethics for Roman Gentleman: The Work of Valerius Maximus*. University of Exeter Press. The paperwork deals with Roman gentlemen's norms of ethics, where education is considered to be the most important.

Above-mentioned works are based on factual materials. There is relatively less information based on literary sources. I will mention some of them: 1. Benson H. H. (2000). *Socratic Wisdom: The Model of Knowledge in Plato's Early Dialogues*. New York: Oxford University Press. 2. Burn A. R. (1936).

*The World of Hesiod: A Study of the Greek Middle Ages, C. 900-700 B. C.* London: Kegan Paul, Trench, Trubner & Co. 3. Brickhouse T. Nicholas D Smith. (2000). *The philosophy of Socrates*. Boulder Co: Westview press. 4. Broadie S. (1991). *Ethics with Aristotle*. New York/Oxford. 5. Griffin J. (1983). *Homer on Life and Death*. Oxford: Clarendon Press. 6. Clarke H.W. (1989). *The Art of the Odyssey*. Wauconda, IL: Bolchazy-Carducci.

**The purpose** of the dissertation is to present according to literary sources what kind of system of education was functioning in ancient Greece and Rome and find out the priorities that became the fundamental for modern system of education; to find out what inherited from it the European system of education, the general tendencies and standards on which Georgian educational system is based.

**The scientific innovation and practical importance of the thesis.** In the thesis there will be the first attempt to study ancient education according to ancient literary sources that has not been the subject of monographic study before. I tried to present the whole vision but to pay more attention on rather less known issues or to present already studied issues in a new point of view, as it was possible, considering the modern university standards. **The scientific originality** of the thesis lies in the attempt to show how educational issues were presented in each genre of ancient literature, in characters.

The paperwork will be useful not only for specialists of literature but also history, philosophy, psychology. The theoretical ideas stated in the thesis have scientific value not only for Georgian philological sciences but also classical philology. It will help scientists, students and readers interested in this topic. The inferences might be used in higher educational institutions while composing lecture courses, special courses and special seminars, textbooks and monographs in ancient literature.

**Methodological basis.** According to research specificity I had to use different methods. Mainly I use sociological, historical-comparative method, synchronic and diachronic analysis principles of literary process; Scientific literature about ancient education and materials connected with education in ancient literature will be concerned. The inferences will be given from revising them and using comparative methods.

**The structure of the dissertation.** The dissertation includes 212 pages with the bibliography of 350 units, from which the latest dates 2012-2013 years and it consists of the introduction, six chapters and conclusion.

#### A Brief Content of the Dissertation

**Introduction.** In the introduction the topic research history is discussed; the actuality and importance of the topic to be studied is highlighted; scientific innovation of the dissertation is stated and research purposes are raised; scientific literature on the given problem is analyzed; methodological basis of the paperwork is defined; main issues which I study in the following chapters are emphasized, such as: what inherited modern system of education from the ancient system; not general ancient education system is accentuated, but how it is shown in ancient literature, in the works of ancient authors; I study not generally the system of education, but how are educational problems showed in ancient literature in the characters of their works. I will try to find the elements connected with education scattered in ancient literature and to create the whole picture of the given problem. In this point of view, probably, to state the problem better it would be good if I gave it in a chronological order, that would give me the chance to have a look at education in antiquity through centuries, but I thought in this Case the priority would be how developed the system of education in the Greek and Roman society and not the issue how it was expressed in ancient literature. That is why I chose to divide the dissertation according to the genres.

**The First Chapter. The Conception of Education in Ancient Greece and Rome.** In this chapter I discussed the main aspects of ancient Greek and Roman education in social life, in order to highlight how much adequately it was reflected in each genre of literature, which is discussed in the following chapters. I showed what levels were identified in the educational system; what kind of programs they had; in what kind of classrooms they gave lessons; how much was the state involved in educational system; was gender equality in the matter of getting education; how much they paid attention to military service; where ancient students got proficiency education; what methods of encouraging and punishing were used by the teachers of ancient period and generally in what kind of situation they were; what meant three-level educational system (elementary or basic, secondary, the highest level).

**The Second Chapter. Education in Ancient Epos.** First I tried to mark several special moments common for the genre epic that would give the epic poets chance to present their education. I separated on the one side the information about the periods when epic poets lived or the periods they describe in their

poems ('Educated' epochs) and on the other side, information about the education of the epic poets themselves (Educated epic poets). It gave me the opportunity to present what kind of education could the people of this period get generally and how was it reflected in literary characters (Intellectual characters of the epic poets).

My aim was, as much as it was possible, to ascertain the quality of the character's education with modern standards and methods. With great caution I tried to establish the level of education of epic personages according to modern standards in order to give the thesis more actuality and to present the issues in a new way. I consider the epic poets' relationship to education and knowledge of personages' according to their skills and to ascertain the level of their education. I chose the theory of intellect by Howard Gardner, a Harvard University professor in which the researcher enumerates different kinds of intellect: linguistic-humanitarian, logical-mathematical, visual-graphic, physical-kinesthetic, audio-musical, interpersonal and intrapersonal intellect. Gardner enumerates the skills which indicate the existence of each type of intellect in a person. I tried to use these measurements while ascertain the intellectual level of epic personages.

There are a lot of personages in Homer's epic. There are about 956 characters only in *Iliad*. Surely I would not be able to discuss all of them, but I took into consideration that this is an aristocratic epos and its characters are all the representatives of the same class, despite the fact that they are all individual, independent characters. They are all patriots, brave, appreciate women, and so on. We can suppose that they would have got the same kind of education. That is why I chose the most outstanding characters, analyze them and do the generalization. These personages are the following: Agamemnon, Odysseus, Nestor, Priamos, Hector, Andromaque, Penelope, Hecuba, Arete and so on. These personages have been discussed in the scientific literature in many different aspects, though nobody has paid attention to their level of education. Not only the main characters are educated, but other characters also show their knowledge in different fields: they are singers, dancers, healers, masters of military service, orators and so on.

In the poem of *Works and Days* Hesiod gives advice not only to help Perses and other people like him, but to educate them as well. As the poem passes, Perses gets more and more educated and readers can feel it. Each step of the poem is a lesson for Perses (accordingly for the reader or a listener). At first

Perses is the object of indignation for Hesiod. Later he becomes a partner who is conceived from Hesiod not a person who needs scolding, but an equal interlocutor. The evolution of Perses is equal to the didactic messages received from Hesiod. Perses transmits from one condition into another and it is the bright example of the fact how education changes people. Besides, Hesiod is a teacher of mankind, He has been teaching how to live, religion, mythology, human relations.

Apollonios from Rhodes often uses the term 'wise woman'. Medea's wisdom, knowledge of healing arts, skills of leaders speaks about her education, which she might have got in her own country. Accordingly Apollonios presents Kolchi as a country where a person could get good education. The Argonauts have skill of working together. They can share the work that make group working more effective. They give Jason witty advice. The author often say that he won by using 'wise speech'. He speaks logically, and tries to prove the group members the rightness of his ideas, he tries to win Medea's heart with his clever speeches. The Argonauts can sing very well (Orpheus), to make weather forecast according to the sun and the stars moving (Tiphis), bird language (Melanpus, Idmon), they can play the cithar and so on. The tribes which are visited by the Argonauts are also educated (Khalibs, Mosinics, Khadesians and others).

In the Virgil's poem 'Aeneid' every step of Aeneas is directed not only by the gods, but also it is defined by the character worked out and defined. He does not try to invade Italy by fire and arms, he looks for the allies; he is a good leader, he can submit the group by his oratory, his speech is always argumentative. Aeneas managed not only to male Dido like him, but to 'excite her soul'. Dido considered him 'born by the god'. Dido herself was quite an educated woman who rules the country, builds the houses, make laws for people. There are a lot of orators in the group of Aeneas. He sent a hundred outstanding orators to Latinus. In the poem there is a cult of young people (Ascanius, Nisus, Palas, and so on), who are educated in different spheres. Aeneas knows the psychology of people very well, including the psychology of women.

In Ovid's *Metamorphosis* my attention was attracted by *Arakne*, *Dedalus*, *Pigmalion*.

**The Third Chapter. Learning, Growing Up and Ancient Lyrics.** In Archaics there happened important changes, 'waking up of the people' that was resulted

by the developing of the lyrics. Ancient lyrics is quite fragmentary for us in order to search for the topic of my interest, but the phrase found in Plato's *Laws* 'An uneducated person means a person who has not been the member of a lyric chorus' gave me the idea to continue my research in this direction. Lyric choruses were supervised by the poets. They were the instructors of the groups, accompanists, teachers of singing and dancing, and they also wrote poems for chorus songs. Studying of the lyric choruses was more than preparing for one performance. The form and the contents of this type of studying was identical to getting education. There existed choruses for women, children, men and mixed choruses. The choregos must have been older than group members, or should have higher social position, special physical opportunity and must have been successful. Their goal was more than merely growing up good men and women, they tried to grow up perfect, educated citizens. Every year thousands of people took part in the competition for choregoses. This position meant not only good salary, but some privileges as well. This position was very honorable and full of responsibility and got much interest from the society. The chorus members studied writing and reading, sports, unfortunately, I could not find the references how were these subjects in the curriculum presented, but we can say that there was not a big difference between the chorus and the school. In this chapter I pay great attention to Sappho as she was the first Greek teacher. It seems that Sappho was the leader of the educational institution for the women and her 'House of Muse worshippers' was considered to be the first educational institution for women. It might be an official school (*thiasos*) or training circle where she gathered young girls whom she trained in many fields of arts: dancing, singing and playing different kinds of musical instruments. The fragment where Sappho uses the term „μουσοπόλων οκία“ ('House of Muse worshippers') is very important for our research. The term „μουσοπόλος“ has the institutional meaning the same as in Beotian scripts where the staff of the theatre is described. In the Souda three names of Sappho's pupils (*μαθήτριαι*) are mentioned. Describing the picture on which Philostratus looks at the Sappho who conducts the young girls singing, is called *διδάσκαλος* or a teacher (Souda, Sappho, 250). Horace called Sappho 'mannish Sappho' (Hor. Ep. 1, 9, 28). It seems Horace considered Sappho to have the mind of a man. Sappho tried to prove that she wasn't an exception and any woman if she got education could become equal to a man. This might be the reason why Sappho created 'House of Muse worshippers'. In ancient literature there exists phenomenon of Sappho

because of her merits and, indeed there is a need to add one merit to those ones: Sappho was a teacher who created an educational institution for women where she cared for their education with methods and programs different from those used for educating men.

**Chapter the Fourth. Education in Ancient Drama.** Drama is called the 'weapon for the education' as it helps young people to form creativity. We can regard preparing actors for the performers by ancient dramatists as an educational activity. In this chapter I refused to discuss the ancient drama according to the authors or by the principle of chronological order and grouped the issues in the following orders: the educational function of drama; medical education in ancient drama; female orators in ancient drama; educated Roman comedians and rhetorical education in Seneca's tragedies.

**a) The Educational Function of Drama.** The function of tragic catharses is more than enjoyment felt by arts. Enduring strong pain was considered to be the way towards comprehension of the truth. This was a step of getting to know a very important thing that was a request of soul. 'pathemata mathemata'- means studying through suffering (Aeschiles). This encouraged me to separate as a chapter the educational function of drama. In antiquity there existed no drama schools where future actors could master their skill, so ancient dramatist were teachers the same tome. They wrote not only plays, but they were directors themselves and sometimes they even played the roles. So ancient dramatists were the teachers. Accordingly, as it seems the actors could gain education in the theatre. There is an organic relationship between drama and education: A teacher should be artistic, he/she should act like an actor/actress, any lesson or lecture should be theatrical if we do not want a Swiss proverb not to work: when everyone sleeps and one person is talking it is what teachers call teaching. Cicero compared orator to a tragedy character, Quintilian gave the function of a teacher to dramatists. Involving in the drama developed a person's physical, intellectual and emotional side. Involving students in the drama has been considered to be an essential part of education so far. Ancient drama could give a person organization skills, perceiving the audience, feeling of the rhythm, hearing culture, memorizing skills, mastering language skills, creativity, moral values. Educational function of studying drama was well understood in ancient Rome. Tragedies and comedies were the main part of Roman education. According to Quintilian, studying Menandres works made students orators. Sophists considered that comedies played great role in the sphere of education.

Apuleius in order to master arts of oratory, studied whole Greek dramaturgy. Comedies were also used with educational purposes. The works by Plautus, Terence, Cecilius, Afranius were involved in the school programs, but generally tragedies were considered as school texts.

**b) Medical Education in Ancient Drama.** In ancient dramaturgy we find the personages who are keen on medical arts. They use their knowledge in this sphere to help others, or against them. The most famous healer in ancient drama is Euripide's Medea who says: 'If a man is clever, he would not give education to his children if he wants them to avoid other's jealousy, if you know more than they do, they will consider you as an enemy. I know some things, that is why they think I am harmful to them.' It is noteworthy that Jason etimologically means a *healer*, he was a healing figure in mythology, though Euripides does not pay any kind of attention to his healing skills. The nurse also has medical education, but is not competent enough. Medea is skilled in pharmacology. In the beginning of the tragedy we see there are lots of medical terms. The conversation between Medea and Jason is base on medical ideas. However it must noted that in all cases when Medea helped Jason, it was due to other's damage (killing of monster, her own brother). First Medea is ill, afterwards Jason, that gave some relief to Medea. Medea rescues herself but damages others, she does not try to heal the patients. She admits that it makes her feel better. In the tragedy we see the transmission of the pain from one person to another using the language of medicine. Medea has all the traits of competent healer. However she hardly ever uses his knowledge according to Hippocrates' principles, she uses medical knowledge and experience in quite different way- to harm others, to make them ugly and to destroy them. Moreover she hurts herself with her knowledge.

Prometheus (Aeschiles) is quite different type of a healer (healer-philanthropist). He taught people to make ointments and to cure different kinds of diseases. He cared for the prosperity of the mankind. He taught people to endure suffering, though he is unable to help himself to escape from Zeus' anger. The chorus compares him with the doctor, who helps everyone, but cannot cure himself. Apart from medical issues he taught the people building houses, figures, gave them books and so on. We may say that Prometheus is a teacher of the mankind. He acts according to Hippocrates laws- 'I help others'.

The nurse in Euripide's *Hypolitos* uses Hippocrates laws not wisely. The tragedy is full of medical terms. The phrase 'there are diseases which only

women can cure'. The nurse uses Hippocrates' allopathic medical terms in the first part of the tragedy and after that he begins using the terms of homeopathic medicine.

**c) Women Orators in Drama.** In my dissertation I often discuss the rhetoric art as it was the most important element of ancient education. However here I pay attention to women orators and their speeches as I think this issue is rather less studied. Ancient dramaturgy presented emancipated women on the stage while in reality women hardly ever had any rights in society. We find women orators in ancient drama. Moreover they are even equal to men with their knowledge of rhetoric art. Such women are: Ethra in Euripides' 'The suppliants', Iocaste in 'Phaenise' and Hecuba in 'Hecuba', Klitemnestra in Aeschiles' Agamemnon. Speeches of the three are reasoned and directed to a wide audience as well as certain persons. They are mastered in rhetoric art that was unusual for women in antiquity, only men studied rhetoric then. However the relationship of the society is nihilistic to this fact ('gossip comes from women' *Agamem.*), scientists often criticize Euripides for demonstrating unreal knowledge, but the fact that female personages express rhetoric knowledge denotes the will of Greek dramatists that education should be common and affordable.

Female orators were criticized in Aristophanes' comedy 'Lysistrata' (everyone made speak oratorically (*Thesmophoriazusae*), 'she has studied rhetoric from her father' (Lysistr).

**d) Educated Roman Comedians.** Aristophanes in his comedy 'clouds' pays attention to the topic of education, namely sophistic education. Aristophanes highlights the following scientific subjects such as Astronomy, Meteorology, nature study. He is an expert in rhetoric. Aristophanes generalized Socrates as a conception of a teacher, though most of the theories are created by Aristophanes himself as he wanted the comedy to have the vision of philosophical content. Unlike other sophists Socrates' method of teaching was different. He did not read tiring lectures, he only criticized the answers that the audience gave to his questions. Aristophanes makes fun of it in his comedy. The theme of the 'clouds' is to use rhetorical skills in everyday life. Aristophanes gets us to know the theories of the sophists, their students, we see the result of sophistic education and practical use of rhetoric. The method of teaching is mocked: 'beat and teach'. The result of sophistic teaching is to bring up a person who is master of impugning. To make all these more dramatic, he uses the relationship between father and son. We see the conflict between father and son that is

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education of women, and discussed the methods that were worked out by them. For instance, the 'method of Socrates' that was originally worked out by Protagoras, is considered to be the best method in the sphere of education. Socratic dialogue is aiming to find the winner of the argument. It is the searching for the truth and respectively the matter of honor. Plato and Aristotle created the system of education for the ideal state in their works *Republic* and *Politics*. The main target of education of this type is to set the person free from any kind of restrictions. So a person after getting education becomes completely free, independent. To their mind, only such kind of a person can be an ideal guard as well as the ruler of the ideal country. Both of the philosophers give us the model of the education worked out by them, define the concept of liberal education and speak about the preferences.

In this chapter I also set the following issues: Educationalists in Rome and Roman Grammarians. An important sphere of Roman literature is technical literature, which speaks about great interest of Romans in the facts and their will to listen to and to read about the facts with great art detailed information about the issues. The contents of the works of this type varied, they were also different with the forms. Educated Romans were rather delighted with details. They were interested in any sphere with common, easy to understand language. That was the meaning and importance of the literature. Relatively new type of spacious work that appeared in Roman literature, is encyclopedia, in which different disciplines were united.

The individuality of the Romans was well seen in the books which were united under the works connected with agriculture (Cato, Varo, Columela and others). Serving (Grammatist); Architecture (Vitruvius), mineralogy and metallurgy (Pliny); Aveduc, Buildings (Frontinus). In many spheres Latin texts because of high competence of their authors are important source for our knowledge about post- Alexandric period.

In spite of the fact that Roman rhetoric and grammar are tightly connected with oratory it manages to create its own tradition anyway. What the greatest Roman orator Cicero expresses in his oratorical works is gaining of the greatest knowledge that he did in this sphere by working actively and which became totally his own.

For Roman technical works it is very specific to be very detailed in each field of science. the first was Law. Knowing of Serving's art was important to build campsites, for military divisions, and in general to localize the land. First

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associated to the opposition between old and new education.

'If muses wished to speak Latin, they would speak with the language of Plautus'. Plautus is considered to be the forerunner of modern musical comedies. The actors who acted in Plautus' plays could dance, sing, do acrobatic tricks and mimes. Plautus is known for his musical fantasy, working out different recitatives. Another Roman comedian Terence is known as 'intellectual' person. He wrote for high classes of Roman society and he aimed at making people think philosophically. Cicero often used the sentences by Terence. 'people can discuss other's problems better than their own ones'; 'uneducated people are most unfair, they consider to be fair the only thing they do.

**e) Rhetorical Education in Seneca's Tragedies.** Drama language is as close to rhetoric speech as normal speech to poetry. But Seneca's tragedies are not only full of rhetorical speeches, but oratory fully defines their success. Seneca's personages are defined by magniloquence, paradoxes, epigrams, fullness, abstraction, greatness, violence- all of them was typical for the rhetorical speeches of ancient Roman society, that was so popular among young people. I discuss the issue in the example of 'Phaedra', 'Thyestes', 'Oidipos', 'Trojan Women' 'Medea'. These tragedies are written in a live verse. They have philosophical contents and highly effective scenes. Seneca's tragedies are in intellectually refined verbal and conceptual frame. In them we feel the influence of rhetoric. This deals with monologues and dialogues and generally the manner of the author's telling.

**Chapter the fifth. Education in Ancient Prose.** Prosaic works are so varied, the relationship of the prose writers towards rendering any type of information that it is impossible to apply to chronological classification. Dealing with quite huge amount of information which Greek prose offers, the material discussed according to three aspects: a. philosophical b. historical-geographical c. novel. I discussed the works by Socrates, Aristotle, Plato, Cicero, Quintilian, Plutarch. The thesis deals with what they considered to be the goal of education; what programs they offered; what they thought about the teachers; how they thought about punishment and encouraging on the students; how important was for them studying foreign languages; what importance they gave to school; what age considered they to be a school age; how they thought about the role of playing; what they thought about the role of music; I discussed liberal education in Plato's *Republic* and Aristotle's *Politics*. I presented their point of view about

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Varo wrote his work on this issue. The basic mastery of Roman civilization architecture was introduced by Varo and Fuficius, in the period of Augustus - Vitruvius, and Frontinus in the period of early empire. In these works the works about the clocks and military buildings were united. In geography Varo dedicated a wonderful paperwork to Mediterranean countries, especially Italy. Kato, Caesar and Salustius often gave geographical information in their works. Statius Sebosus paid attention to travelling. However the first paperwork on this issue belongs to Pomponius Melas (1 century, BC.).

Cato gave us certain knowledge about medicine and in the period of empire Greek scientific science was given Latin flavor by the encyclopedia of Celsus and later the works by other writers. Nature studies were developed in Rome by Nigidius Figulus in the period of Republic. We find information about mathematics and astronomy with Varo, who relies on Greek sources. Before that there was an amateur council 166 B.C. Sulpicius Galus. As for optics and arithmetics it was ignored in Roman literature for a long period of time. Only Vitruvius devoted works to music. In late antiquity the situation changed in this direction. Systemic textbooks are for experts or students (*Institutiones*). In the introduction the authors tried to explain the importance and difficulties, methods and structure of their themes. Independently from *Institutiones* we have to separate school textbooks, commentaries on the books published before and the dictionaries with special terminology.

The language and style in this type of works subordinated to didactic purposes. Cato the Elder often lets himself to 'relax' and uses phrases and words for speaking while writing. Accordingly, due to this fact, he gave us certain view about colloquial, vulgar Latin and it may serve as a good source for studying Latin of this type. Literary discussion offered by the authors depends on the readers for whom certain works are written. For instance, for people completely unaware of the issue the author has to avoid stylistic defects that his material will cause. Melas thinks that (1 century BC.) that because of difficulty of the subject (for instance geography), in the works of this type there stays no space for oratory: *impedium opus et facundiae minime capax* (difficult work does not leave the space for oratory). The author has to mention lots of proper names in the geographic works. In case if the work is defined for specialists, the author may not worry about the rhetoric. Paladius expresses the nature of the technical work of this type. Sometimes authors praise the sphere they have chosen. Cato in the introduction of *De agriculture* pays more attention to the

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moral side of the agriculture than certain issues. Columela complains about the fact that despite the abundance of schools and technologies there no teachers and students, despite great importance of agriculture. Firmicus in *mathesis* (astrology) sees the knowledge that makes a person independent. Vegetius is quite honest in order to consider his field to be subordinated to the human medicine. Balbus who was Traian's contemporary admits modesty of topographic arts, but later adds that it is enough the Roman enter enemies' territory, topography gains much importance in order to build military buildings, camps, bridges, measure the depth of rivers, the height of mountains. After returning from the war he studied these subjects in more details in order to make a serious theoretical base.

Some authors presented the subjects in bigger point of view, in a wide context. Cicero requested from an orator education in many fields, Vitruvius from an architect. We may say that such an important subject as philosophy is was less accentuated than other subjects, for instance rhetoric, but the experts were clever enough not to request perfect knowledge, but they paid attention to basic knowledge. At the end of working of Lucretius and Cicero Roman authors demanded to write about hard and difficult issues (obscura) in a clear way. Vegetius highlights the demand of technical works, the necessity of giving information in short, organized way. The goal of the authors of technical works is to help people with their books. In the late antiquity the philosophers Avgustine and Beothius as well as teachers such as Casiodorus and Isidores, reserved ancient knowledge for the Middle Ages.

**Roman Grammarists.** From the second century BC in Rome there were popular lessons in Grammar. Young Romans took lessons in studying how to read and write with the help of people connected to literature (litterator, grammaristes). They were the forerunners not only in studying Greek and Roman Grammar but in explaining poetic texts. So the term *Grammarist* means a philologist or a classic scholar. The highest step was studying at orator, learning the composition of prose, sophistication of utterance and mastering of speech writing (Dionisos Thraxes, Remius Palemon, Krates of Malos, L. Elius Stilo, Prekoninus and others). Among the authors in the republican period who dealt with grammar problems, we may name Actius, Lucilius, Portius Licinus and Valerius Soranus, who also wrote verses. Grammatici were much needed people in Rome as teachers. Moreover their activity had a huge influence on defending native Latin literature. Around 100 BC, the grammarists published epic works

by Nevius and Enius. The most important grammarist of the ancient period was Elius Stilo Prekoninus. According to him, learning languages cannot be separated from relating to the subjects.

Volcatius Sedigitus created eccentric laws for comic poets. They were followed by Octavius Lampadio, Sisen, Sevius Nicanor, Avrelius Opius, M. Antonius Gniph (the teacher of the Ceaser and Cicero), Q. Koskonius, Santra, Octavius Hermes. They openly spoke about the virtues of the Romans and for then the most important was *res publica literarum*. It was their merit that high standard of classical education linguistic training was preserved. Moreover, they connected reading of the poets with the subjects which were necessary to understand the facts in the text, such as geography, history, astronomy and philosophy. They deserved the trust and gained a good reputation for describing Latin language, preserving the texts of the poets, including the poets who were not popular by then. It is their merit that we know a big part of ancient texts. It is also because of them that we know the fragments of ancient Latin texts. Later rhetoric appeared in the commentaries as well, but the relation to the facts demanded by the grammarists influenced the authors for a long time.

**The Sixth Chapter. Ancient Elements in the System of Modern Education.** While defining the topic of the dissertation the following fact helped me: Despite the fact that it is not long that I have been working in educational sphere, I paid attention to the similarities that exist between the systems of ancient and modern education. The similarities that I found out through intuition, took its real expression after the research. It appeared that too many things are similar. As Georgian education system is most familiar for me, I tried to ascertain the existence of ancient elements in modern world. Of course, it may be accidental coincidence, but while researching I found out not only the coincidence of certain elements, but there is such number of similar elements that we can speak about the whole system of similarity. In order to make these similarities more visible, I refused to follow the rules for dissertation and tried to present the parallels with the schemes. I adduced each element with the information about ancient education with one unit of a sentence and gave it Arabic numeration. The sentences about modern education were put into the frames. I testified about forty similarities, such as great interest in the foreign languages, learning foreign languages as early as it is possible (It had its supporters and adversaries I ancient times as well as today), parents' great interest in the childrens' polygonal education, inviting foreign teachers, young



people going abroad to study, studying through games, encouraging students for better studying, using visual facilities, writing laconic and argumentative essays, studies oriented for creating certain skills, different qualification of the teachers and low wages that was depended on the number of students in ancient period as well as it is today, multiplicity of proficiency schools, student oriented liberal education and so on.

After I made a general image of education in ancient Greece and Rome, In the sixth chapter I tried to present the parallels between ancient and modern systems of education. Of course, I could do it according to modern literature, but this would cause the following: 1. It would be too long and I could not manage to create even the most general picture; 2. More elements would appear similar with ancient education 3. I think making parallels with life and not literature would increase the practical importance of my dissertation. We may say that literature is life, imitating the life( Aristotle). My dissertation deals with education according to literary sources and most part of the thesis deals with literature , but the first and the last chapter about factual information of ancient and modern education makes the dissertation more perfect.

After the research we may state the following:  
Education as one of the most popular topics of the world literature was created perfectly in ancient literature and it shows us its variable forms. Education was represented in ancient literature in individual characters as well as in the society, in theoretical works as well as in displaying concrete skills.

In presenting the topic of education the authors applied to the general talking or the intensification of the elements typical for this topic.

In ancient Greece and Rome the process of caring for education was one continuing process that was often changing, renewing and becoming adequate to the period and the society. The conception of education there meant to grow up a person perfect physically as well as morally. Involving of the government in education was great beginning with finance administration ending with ascertaining the varied programs and defining the salary of the teachers.

The different kinds of conceptions created in ancient Greece and Rome makes sure how important was this sphere of social life in antiquity. Greece influenced forming the system of education Rome and later both of them influenced the conceptions of education in Europe.

In ancient literature every genre worked out the topic of education and in each case the theme was treated according to certain genres. In spite of the fact

that in epos this topic is not treated traditionally, the word 'education' is not mentioned anywhere, but taking into consideration the epochs when epic authors lived and got educated, defined the level of education of their personages and which appears on different intellectual levels. They are: linguistic-humanitarian, logic-mathematic, visual-graphic, physical-kinesthetic, audio-musical, interpersonal and intrapersonal forms of intellect.

In lyric poetry, taking into consideration the works that reached our era, the problems of education were active. Sappho was the first teacher who created the first educational institution for women. Lyric choruses with their different kinds of programs were adequate with school organizations.

The topic of education was most in relief presented in ancient drama called 'the weapon of education'. It can give a person different kind of education. Generally in ancient literature the themes and motifs are connected with irritation that cannot be said on education, if we do not take into consideration generally on gaining knowledge through suffering (*pathemata mathemata*). The characters of drama have different kinds of knowledge and wide spectrum (not always gained through suffering), beginning with medical education ended with oratory.

Ancient tragedy presented unreal education of women on the scene that was later mocked by old attic comedy (Aristophanes). We see here in comic colors the drawbacks of sophistic education.

Since Hellenistic period Roman tragedy and Comedy continued the traditions of Greek drama. However with Plautus we see the efforts of prevailing the theme of education and with Terence we see the efforts of melodramatic interpretations.

Ancient prose presented different levels of education metamorphosis which fit with social context of each epoch. Philosophers created the system of education for the ideal state. The main goal for this system is forming the person as independent person who will become organized, perfect ruler. The philosophers offer the ideal model of the educational system created by them and they do not pay attention to the real system of education. Moreover, they do not mention the methods they used in their schools. It is noteworthy that in the fifth century B.C. Athenian thinkers discussed liberal education. However Plato and Aristotle gave us the conceptual realization of the education of this type. According to them, only liberal education can form an independent person. Plato's and Aristotle's general principles are based on modern 'liberal

education'. Studying their point of view on education will help us to perceive the sphere of 'liberal' or 'humanistic' education of the 21<sup>st</sup> century.

In the Roman prose the authors of technical literature and grammarians enriched the schools with textbooks in different spheres.

The modern system of education inherited so much from ancient education that we can prove the following: education since antiquity has been a continuous process. After analyzing the literature that reached our era, we can conclude that: authors of ancient period and show us what priorities appear and disappear now and then, but as it is clear, we will always need to take into consideration the point of view of great humanists; and they will be popular till the mankind find the right way of civilization.

Ancient education is a project of universities and for universities. This is the answer to all challenges, this is a motto: to work out educational structures and programs on the basis of variety and autonomy; using general and specific competences; focusing on competences. It is a fact the personages of ancient literature have different kinds of skills, opportunities in accordance with the whole system; they are critical and self-critical, have skills of expressing ethic responsibility, using of knowledge in practice, adapting with new situation, studying, problem solving, caring for the quality, working in groups, analyzing and synthesis; they can to respect variety and multiculturalism; they are initiative and can share the success. All these is what is called modern education, for instance Tuning.

Nowadays the university gives us not an educated person but an individual who owns skills, who can guess the market request. 'Knowledge' is a product which has to be sold. The person is the most important. He has to be sold well and become the brand of the university. An educated person will grow up in a national university. He has to know national culture, but he also has to know ancient and Christian origin of culture.

It is important to show the continuous process of education which originates from the antiquity. I tried to create relatively literature studying sphere, where ancient world has the central position.

There exists no neutral knowledge. Any kind of knowledge is tendentious, but any kind of discourse is the result of relation of different forces. Factual accuracy is not important. The relation is important or the motifs and results of the researcher – how is related to the knowledge the person who uses the knowledge. Modern university is the place for realization.

When we talk about education, we must know that each of us must be adequate with the world, where we live. In this case education becomes the instrument of nationalism. This means that we have to make a statement that we exist, that our existence has honor and in our culture a very important thing may be born. This must not be a will to preserve the soul of a person and always mourning for the past. Such kind of society cannot endure history experience. A M. Mamardashvili said 'they are not there as they are'. We should become the participants of the whole communication world, and we do not have to create utopian intellectual environment, which has its time and space, where the adequacy of the person and society is neglected. We have to create an intellectual environment for a person, in which he can move and will not be considered a fruit of national culture as a hermetic integrity. He has to learn the paradigms which will make him functional and communicable. In all these being oriented to the antiquity would have its great merit. Sharing ancient experience can lead us towards all these. The given dissertation is a modest effort to prove above-mentioned.

**Main statements of the dissertation and the research results were represented in the following publications:**

1. *For Some Issues of Education in Homer's Epos*. International scientific journal 'Intelekti', N3 (41), Tbilisi 2011, December, pg. 202-204.
2. *Ancient Origins of Liberal Education (according to Plato's 'Republic' and Aristotle's 'Politics')*. Scientific journal 'Kartveluri Memkvidreoba', Kutaisi, 2011, pg. 277-285.
3. *The Horse as a Metaphorical Representation of Education in Ancient Literature*. International scientific journal 'Intelekti', N1(42), Tbilisi 2012, April, pg.300-302.
4. *Roman Epos as Romans' 'Cultural Capital'*. Akaki Tsereteli State University, Faculty of Pedagogics, the third Scientific-methodic Conference 'Actual Problems of Teaching and Upbringing' works, Kutaisi 2012, pg. 358-362.
5. *Sappo's 'House of Muse Worshippers' as the First Educational Institution for Women*. Akaki Tsereteli State University Scientific Journal 'Moambe'. Kutaisi: ATSU press, 2013. pg. 271-276.