

Schools of Hellas

AN ESSAY ON THE PRACTICE AND THEORY
OF ANCIENT GREEK EDUCATION

FROM

600 TO 300 B.C.

BY

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1932

young expect the same treatment as the old, and contradict them and quarrel with them. In fact, seniors have to flatter their juniors, in order not to be thought morose old dotards."

The counts of the indictment are luxury, bad manners, contempt for authority, disrespect to elders, and a love for chatter in place of exercise. The old regime had strictly forbidden luxury. Warm baths had been regarded as unmanly, and were even coupled with drunkenness by Hermippos.¹ The boys had only worn a single garment, the sleeveless chiton, a custom which survived till late times in Sparta and Crete; but at Athens they began to wear the *imatioi* or overcoat as well. Xenophon, blaming parents "in the rest of Hellas" (*i.e.* elsewhere than in Sparta), says: "They make their boy's feet soft by giving him shoes, and pamper his body with changes of clothes; they also allow him as much food as his stomach can contain."² Children began to be the tyrants, not the slaves, of their households. They no longer rose from their seats when an elder entered the room; they contradicted their parents, chattered before company, gobbled up the dainties at table, and committed various offences against Hellenic tastes, such as crossing their legs. They tyrannised over the paidagogoi and schoolmasters. Alkibiades even smacked a literature-master. A similar change came over the position of children in England during the latter half of the nineteenth century. If Maria Edgeworth could have met a modern child, she would have uttered quite Aristophanic diatribes against the decay of good manners.

With this change went a more serious matter, a change of tone. Whether the old days were as moral

¹ *Florist* 432 B.C. (in Athens, 18 c.).

² *Xen. Const. of Lak.* II. 1.

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Table of Contents School Of Hellas

1. Understanding the eBook School Of Hellas
 - The Rise of Digital Reading School Of Hellas
 - Advantages of eBooks Over Traditional Books
2. Identifying School Of Hellas
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an School Of Hellas
 - User-Friendly Interface
4. Exploring eBook Recommendations from School Of Hellas
 - Personalized Recommendations

- School Of Hellas User Reviews and Ratings
- School Of Hellas and Bestseller Lists
- 5. Accessing School Of Hellas Free and Paid eBooks
 - School Of Hellas Public Domain eBooks
 - School Of Hellas eBook Subscription Services
 - School Of Hellas Budget-Friendly Options
- 6. Navigating School Of Hellas eBook Formats
 - ePub, PDF, MOBI, and More
 - School Of Hellas Compatibility with Devices
 - School Of Hellas Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of School Of Hellas
 - Highlighting and Note-Taking School Of Hellas
 - Interactive Elements School Of Hellas
- 8. Staying Engaged with School Of Hellas
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers School Of Hellas
- 9. Balancing eBooks and Physical Books School Of Hellas
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection School Of Hellas
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine School Of Hellas
 - Setting Reading Goals School Of Hellas
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of School Of Hellas
 - Fact-Checking eBook Content of School Of Hellas

- Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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