

**EDUCATIONAL PROGRESS IN
GREECE DURING THE
MINOAN, MYCENAEAN, AND
LYRIC PERIODS, A THESIS**

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Educational Progress in Greece During the Minoan, Mycenaean, and Lyric Periods, A Thesis by
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By
DWIGHT GRAFTON BURRAGE

A T H E S I S

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PREFACE

The subject, Educational Progress in Greece during the Minoan, Mycenaean, and Lyric Periods, was suggested by the theme which the writer had taken for his master's thesis, Homeric Education. At first the plan was to include in the larger work the earlier paper, rewritten and adapted to its position as a part of a greater whole; but the decision was finally made to have the doctor's thesis cover only new ground, though an hiatus might be left in the description of the chronological development of education in early Greece. Consequently we shall pass somewhat abruptly from the Mycenaean to the Lyric period.

A definite date had to be selected, down to which we should carry our investigation. 525 B. C. was adopted, not because it marks the end of the production of lyric poetry by any means, but because Pindar and Aeschylus, who belong to the new age, were born about this time. Tragedy too was now coming into existence and was to be the most characteristic form of poetry in the fifth century. Again the object of our study is to trace the development of education in the early time, before Greece had made her great achievements along the line of government, learning and æsthetics. In the last years of the sixth century Greece was already emerging from obscurity and rapidly taking the position that she was to maintain in the next two and a half centuries. We wish to confine ourselves to the early days of the development of Greek education, a field for which there is little contemporary evidence, but which is attractive on account of the freshness, simplicity, and freedom from convention that mark the age.

We are greatly indebted to Provost James T. Lees of the University of Nebraska for inspiration and for guidance in our preparation of this thesis. His suggestions have been very valuable in shaping the work as a whole and likewise in the matter of details. We gladly express our appreciation of his interest and kindly assistance.

INTRODUCTION

The history of no country is complete unless it deals to some extent with the means used to hand down from one generation to another the accumulated learning and the institutions of the past, to mould the young so that they may realize the ideals that are characteristic of the people, and to train all to take an active part in the political, social, and religious life of the nation. This may be considered education in the broader sense of the word, but it includes not only the work of the schools and the definite instruction given by the parents to their children, but also all those influences that tend to develop the mind and to fit man for greater usefulness. With this conception of education in mind we turn to early Greece, before and after the dawn of history, to study how this training and these influences manifest themselves.

Many have written of Greek education, dealing with a later period, when the states were seeking consciously to train the young so as to attain their national educational ideals, when philosophers were theorizing on the subject, and when different pedagogical systems were coming into conflict, but our period for investigation is a much earlier one. Such a subject must deal with an age when the training of the young was more unconscious, when there was much less direct instruction, and when there was little of theory. It must consider the ideals for the training of the young and the means used to accomplish this end. It must examine the subject matter of instruction and it must seek the earliest indications of formal education.

This study is to be carried back to prehistoric times. We must learn what we can of education in the Minoan period and in the Mycenaean Age, before we endeavor to trace its further evolution after 776 B. C., the first authentic date in Greek history.

The same general outline may perhaps best be followed in taking up the education of each period. First we shall consider the ideals of education and the means employed and then its subject matter, including intellectual, physical, and religious training. In treating of the later part of the lyric period we shall depart from this outline, as with the rapidly developing civilization of that age, it seems best to cover the ground by studying the educational bearing of certain movements that were characteristic of the time. Finally we shall

note in review the most striking features of the periods studied and their significance in the history of Greek education.

We begin with the epoch of Aegean civilization, which includes both the Minoan and Mycenaean periods.

EDUCATION IN THE PERIOD OF AEGEAN CIVILIZATION

In the study of this period the books that have been most useful have been the following: R. M. Burrows' *Discoveries in Crete*, H. R. Hall's *Aegean Archaeology, Crete the Forerunner of Greece* by C. H. and H. B. Hawes, J. Baikie's *Sea-Kings of Crete*, the articles in the *Encyclopaedia Britannica*, 11th. Edition, on Crete (ancient) by A. J. Evans and on Aegean Civilization by D. G. Hogarth, the articles by A. J. Evans in the *Annual of the British School at Athens*, Vols. VI-XI, R. Dussand's *Les Civilisations Préhelléniques dans le Bassin de la Mer Égée*, A. J. Evans' *Scripta Minoa*; and of especial value for the Mycenæan Age, *Schliemann's Excavations*, by C. Schuchhardt, and *The Mycenæan Age* by C. Tsountas and J. I. Manatt. Other books which have been used to a less extent are listed in the general bibliography.

We need not discuss at length the origin of the people who developed the earliest civilization in Hellenic lands.¹ They seem to have been a non-Aryan people coming from the East or South, who made Crete their first great center. Thence their civilization spread to the smaller islands and to the mainland of Greece. In the latter place important cities arose, when the centers on the island of Crete were already in a state of decline. Gradually Aryan tribes from the North came down into Greece. At first they adopted the civilization they found and in return gave their language to the land. We may name these first comers of the Aryan race, Achæans. But they were followed by barbarous hordes, who overran Greece and almost obliterated the earlier civilization. The Achæans that were not slain or enslaved fled, as best they could, to the coast of Asia Minor, carrying with them the remembrance of their past glory. The new inhabitants, the Dorians, as they were later called, had in the course of time to develop a new civilization, influenced very little by that which it superseded.

It is the education of those people who developed the earliest civilization in Crete, on the islands of the Aegean, and on the mainland of Greece that we wish first to discuss.

Almost nothing was known of this civilization until the last fifty years. The Lion Gate at Mycenæ, the walls of Tiryns, and the so-

¹For discussion of this point see Hogarth in article on Aegean Civilization in *Encyclopaedia Britannica*, 11th. Edition, and Chap. XI in *Crete the Forerunner of Greece* by C. H. and H. B. Hawes. For bibliography on this subject see Boufford and Sihler: *Hellenic Civilization*, p. 116, under (g).