

When the wife is complaining:

The tradition of marriage through Greek textbooks of ancient, medieval and modern History (academic period 2017-2018)¹

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Abstract

The aim of this paper is to explore the nature of the tradition of marriage, through the ages, as presented by the History Textbooks of the Greek Secondary Obligatory Education in the academic period 2017-2018.

Occasion for this research was the recent data of the Greek Statistical Office (ELSTAT) and the corresponding European one (EUROSTAT), which have formed the schema (outline): increase in the number of divorces and also decrease in the number of marriages through the last thirty years in the Greek state.

According to the results of the research, the mentions – direct or hidden – to the marriage institution are very rare. It is indicated that, through them, the 13th and 14th years old students tend to realize that marriage is a very difficult situation, which contains only duties and hard work. In addition, very little in the textbooks is declared related to the significance of this tradition for people's emotional security and safety. Or, at least, the need for companionship, as a vital condition for the development of the human kind!

In conclusion, the information the students are getting through surveyed history textbooks, do not seem sufficient – quantitatively and qualitatively - to promote the tradition of marriage, since the picture, which is being shaped, does not seem to be a positive one.

Key words: Marriage, Tradition, Empathy, Interpersonal Relations, Demographic Decline, History Didactics, History Textbooks.

¹ This article is directed to anglophones. Although there is a very rich Greek, Bulgarian and in other languages, bibliography, it is chosen to be cited references only in English. The aim is, that this bibliography should be acceptable and understood of as much readers as possible.

The aim of this research is to locate references, direct or hidden, to the tradition of marriage in the contemporary History Textbooks of the Greek Compulsory Secondary² Education. The purpose of this study is to discover the way teenagers are getting familiar with this tradition, through their school education. Students of course, have their own experiences, through their life into the framework of their own family, whichever shape that family takes. But, still, there is always the question whether or not the marriage tradition is also provided through other institutions as well, as the educational system. Questions such as whether or not the status of marriage is considered as a tradition, which needs to be underlined, asks for answers. Issues, such as the sufficiency of the information, that the students are getting through their school training, need to be cleared as well as the extent of the elevation of this significance.

The potential of the substantial comprehension of the interpersonal relations through any marriage references is one of the significant issues of this research. But, the main question still remains if indeed exist such references in the History Textbooks of the Greek Compulsory Secondary Education.

The reason for starting this research was the statistical data, which came to public attention in 2018. According to the Greek Statistical Office (ELSTAT), in 2017, 50.138 marriages made an entry plus 4.921 contracts of cohabitation. Twenty years earlier, in 1993, the marriages number was 62.195. In the meantime, the number of the divorces was over doubled. 7.725 in 1993, 13.494 in 2005 and over 15.000 in 2017. And that increase did not seem to happen only during the period – or because - of the economic crisis in Greece, between the years 2011-2017. In addition, in Greece of 2017, the 31% of the population were households only with one person, the 25,2% were couples without children³, the 21,9% were couples with children and

² The Greek Secondary Education lasts six years (six classes per year). It is consisted of three years compulsory education, named “Gymnasium”, for students from 13 till 15 years old, and of three years non-compulsory education, named “Lyceum”, for students from 16 till 18 years old. At the end of the last year of the Secondary Education the students take exams for their entrance to the University. All the school textbooks of the Greek Educational System are published under the aegis of the Greek Ministry of Education and are given to the students for free in the beginning of each school year.

³ The choice not to give birth to children is not always a phenomenon of a society in economic or social crisis. It is observed, that the economic prosperity also causes reducing on the number of the births. In 2017, the 2/3 of the households in the 28 states of the European Union is consisted, according to the European Statistical Office (EUROSTAT) of one or two members. The 24,9% of the population in the European Union is comprised by couples without children and only the 20% is corresponding to

a significant 15,7% number of households was consisted only of adults of the same or the opposite sex, who were living together.⁴

The choice of school textbooks, as sources for this research, is counting on the principle that they reflect, throughout the years, the social, economic and cultural environment of each political system. History textbooks, in particular, are the pre-eminent location in which the predominant ideology is constructed and reproduced, recounting, as they do, the events of the past.⁵ For the cause of this research, they were studied the history textbooks of the first and second class of Secondary Education, which had been taught to the Greek students in the school year 2017-2018. These textbooks cover a very long historical period, from the antiquity until the Industrial Revolution of the 18th c. It is an original research, the results of hers, are been published here.

The reason for letting aside the history textbook of the last compulsory class – in which the history of the contemporary world is narrated – is owed to the fact that the Industrial Revolution of the 19th c. and the consequence massive entrance of the feminine population into the working market, drove to a transformed relation between the two sexes. Through that new “status”, in the most developed countries, the institution of marriage began slowly not to be considered as a strong tradition anymore, although in the Balkan countries the marriage status still continued to play its socialized role until the end of the 20th c. As a consequence, the analysis of that textbook of the third class will be the subject of a following research, with distinct questions.

It is noticed, that almost half of the content of the analyzed textbooks ends to be covered by diplomatic or controversial issues. Although the narration of aspects of daily life in all the centuries is obviously not sufficient, the teacher still can – if

couples with children. See the data on the electronic edition of the Greek newspaper *Καθημερινή*, <https://www.kathimerini.gr> of January 29, 2019.

⁴ <https://www.kathimerini.gr> of January 29, 2019.

⁵ There is a really long catalogue of publications, written in all the language and referring to the political and social role of school textbooks. A few suggested examples, written in English are: P. Xochellis – F. Toloudi (ed.), *The image of the 'other'/neighbour in the school textbooks of the Balkan countries*, Proceedings of International Conference 16-18 October 1998, Athens 2001. C. Coulouri, (ed.), *Clio in the Balkans. The politics of History Education*, Thessaloniki 2002. Dimitris K. Mavroskoufis “History content and history teaching in Greek secondary schools: the fall of the Soviet Union and the European unification”, *EUROCLIO*, 29 (2010), pp. 14, <http://www.euroclio.eu>. But above all, see the publications of Georg Eckert Institute for International Textbook Research, <http://www.gei.de/en/publications.html>.

really this is on his intention - to work with marriage references. However, the elevation of the marriage tradition – especially through the hidden references - turns sometimes to be a difficult task for him, since requires special training in qualitative analysis of the syllabus.⁶ But if a history teacher is determined to discuss with his students the way they feel about this tradition, he can find ways to do it, even if the curriculum itself does not drive him necessary towards that direction.⁷

In the first class⁸, through the narration of the History of Antiquity the teacher comes to deal with direct and/or hidden references. Studying and analyzing them, turns out that husband and wife are not given as a model of companionship, but as an example of two separate workers, who work in parallel with distinct duties in and out of the family home. The romantic love does not turn to be the issue and if it does, it is extremely rare. The happiness, in the family, depends on how well the children are being brought up, exclusively by their mother. The father is usually absent of their upbringing. The husband, in a lot of cases, is the owner of his wife, while she – on the other hand - appears to be a human robot, who works all day and has no will by herself.

For instance, in the Babylonian code of Hammurabi⁹ back in the ancient Mesopotamia, the status of marriage is given as the following: “For the man, being married had exactly the same significance with the buying of a section of land or a collection of products. The family of the groom had the responsibility to choose the bride and give to her father a significant amount of money, in order to close the deal. The bride, after the wedding ceremony, was following her husband to his home, and

⁶ For the methodology, see for instance: Denzin, NK & Lincoln, YS (eds), *Handbook of Qualitative Research*, Thousand Oaks CA, US: Sage Publications, 1994.

⁷ It is quite true that the curriculum for the subject of History does not help towards that direction. See the relevant instructions in the curriculum of the academic period 2017-2018: https://www.minedu.gov.gr/publications/docs2017/164288_ΟΔΗΓΙΕΣ_ΙΣΤΟΡΙΑ_ΓΥΜΝΑΣΙΟ_2017_18_v3_signed.pdf

⁸ Υπουργείο Παιδείας και Θρησκευμάτων. Ινστιτούτο Εκπαιδευτικής Πολιτικής, *Αρχαία Ιστορία. Α' Γυμνασίου*, συγγραφείς Θεόδωρος Κατσουλάκος, Γεωργία Κοκκορού – Αλευρά και Βασίλειος Σκουλάτος, Αθήνα: Ινστιτούτο Τεχνολογίας Υπολογιστών και Εκδόσεων «Διόφαντος», 2017. From now on: *Textbook of the 1st class*.

⁹ The Code of Hammurabi was one of the earliest and most complete written legal codes, proclaimed by the Babylonian king Hammurabi, who reigned from 1792 to 1750 B.C. The Hammurabi code of laws, a collection of 282 rules, established standards for commercial interactions and set fines and punishments to meet the requirements of justice. Retrieved from the web site of the History Channel <https://www.history.com/topics/ancient-history/hammurabi> in 5/2/2019.

staying there until the end of her life. The husband was the owner of his wife and of her property as well.”¹⁰

Through the presentation of the work of the ancient Greek epic poet Homer¹¹ (1100-800 B.C.), the textbook of the first class has but does not take the chance to glorify the love and the commitment to the marriage institution by presenting the example of Odysseus¹² and Penelope. Instead, chooses to underline the power of friendship by pointing out the lead of Achilles¹³ and Patroklos. Neither the love between the Trojan hero Hector¹⁴ and his wife Andromache nor the excuse for the

¹⁰ *Textbook of the 1st class*, p. 15.

¹¹ Presumed author of the *Iliad* and the *Odyssey*. Born in Ionia, Mala Asia at today's Turkish State in 9th or 8th B.C. Although these two great epic poems of ancient Greece have always been attributed to the shadowy figure of Homer, little is known of him. The Greeks regard the great epics as something more than works of literature; they value them not only as a symbol of Hellenic unity and heroism but also as an ancient source of moral and even practical instruction. Retrieved from Encyclopaedia Britannica <https://www.britannica.com/biography/Homer-Greek-poet> in 5/2/2019.

¹² Famed for his courage, intelligence, and leadership, Odysseus was one of the great pan-Hellenic heroes of Greek mythology. His resourcefulness and oratory skills were instrumental in the Greek victory in the Trojan War and following the conflict, he was the protagonist in many fantastic adventures on his long voyage back home to Ithaca (or Ithaca). In Greek mythology, Odysseus was the King of Ithaca. Married to Penelope, he also had a son, Telemachos (or Telemachus). After ten years away, Odysseus had been all but forgotten. Only his wife, Penelope, kept faith with the long-missed king. Goddess Athena gave the hero an update on all that had passed in his absence. Considered long-dead, many suitors sought the hand of Penelope and the would-be kings (all 108 of them) had taken residence in the palace itself. Penelope constantly put off a decision of re-marriage and hoped against hope that her husband was still alive somewhere. Consequently, to push the situation to a crisis, the suitors planned to kill her son Telemachos at the soonest opportunity. On the advice of Athena, and exercising his famously nimble wits, Odysseus dressed as a beggar and visited the palace in person to assess the situation. Odysseus planned a strategy to free the palace of all the hangers-on and reclaim his rightful authority. Penelope challenged the suitors that if one of them could string the huge bow, that had belonged to the old king, and then shoot an arrow through twelve axe-heads, she would marry him. Of course, none of the hapless suitors had the necessary strength to string the bow, never mind shoot with it. Then, up stepped the beggar and to a chorus of sceptical jeers, unbelievably, strung the bow with ease and fired an arrow dead-straight through the axe-heads. Flinging off his disguise, Odysseus revealed his true identity and spread panic amongst the suitors. There was to be no escape for the interlopers, though, because, as planned, Telemachos had closed all the doors and removed the weapons mounted on the walls. Odysseus then casually picked off the suitors one by one with his fearsome bow and so reclaimed his long abandoned kingdom. The royal couple, together again after ten long years of separation, lived happily ever after, or not quite. Retrieved from Ancient History Encyclopedia <https://www.ancient.eu/odysseus/> in 5/2/2019.

¹³ The warrior Achilles was one of the great heroes of Greek mythology. According to legend, Achilles was extraordinarily strong, courageous and loyal, but he had one vulnerability—his “Achilles heel.” Homer's epic poem “The *Iliad*” tells the story of his adventures during the last year of the Trojan War and underlines the close friendship between him and Patroclus, whose death in the field of the war had teared Achilles apart. Retrieved from <https://www.history.com/topics/ancient-history/achilles> in 5/2/2019.

¹⁴ Hector, in Greek legend, was the eldest son of the Trojan king Priam. He was the husband of Andromache and the chief warrior of the Trojan army. In Homer's *Iliad* he is represented as an ideal

beginning of the War, which was the passion between Paris¹⁵ and Helen, are enough options for the writers of the textbook, while they are presenting the works of the poet.¹⁶ But, it seems that they understand their omission and they try to fulfill the lack in the content, by giving the picture of an archaic vase – from the Greek city of Halkida¹⁷ (800-479 B.C.)- with the romantic love of these two couples of the Trojan War.¹⁸

Through the history of Ancient Sparta¹⁹, the Greek students learn that the Spartan wife's duty was only to deliver healthy babies and to be the mother of the children. That is why the Spartan girls were training themselves every day, in order to build healthy bodies, which would have been given, consequently, and hale children. The love between the husband and his wife was never an issue, since the men most of the time were living away from their family, in male campus, training themselves for the contingency of a war. But this seemed that did not bother their women, since they were turning to be proud of their way of living. In addition, the wife of King Leonidas²⁰ herself, Gorgo, was appearing to boast to a foreign woman for their kind

warrior and the mainstay of Troy. Retrieved from Encyclopaedia Britannica in 5/2/2019. <https://www.britannica.com/topic/Hector-Greek-mythology>

¹⁵ Paris, in Greek mythology, was the son of king Priam of Troy. A dream regarding his birth was interpreted as an evil portent, and he was consequently expelled from his family as an infant. Left for dead, he was either nursed by a bear or found by shepherds. He was raised as a shepherd, unknown to his parents. As a young man he entered a boxing contest at a Trojan festival, in which he defeated Priam's other sons. After his identity was revealed, he was received home again by Priam. According to legend, Paris, while he was still a shepherd, was chosen by Zeus to determine which of the three goddesses, Hera, Athena and Aphrodite was the most beautiful. Rejecting bribes of kingly power from Hera and military might from Athena, he chose Aphrodite and accepted her bribe to help him win the most beautiful woman alive. His seduction of Helen (the wife of Menelaus, king of Sparta) and refusal to return her, was the cause of the Trojan War. Retrieved from Encyclopaedia Britannica in 19/2/2019 <https://www.britannica.com/topic/Paris-Greek-mythology/media/443614/107234>.

¹⁶ *Textbook of the 1st class*, p. 39.

¹⁷ Approximately 55 kilometres northeastern of the today's city of Athens.

¹⁸ *Textbook of the 1st class*, p. 43. Appendix, picture no. 3.

¹⁹ Sparta, (Attic Greek: Σπάρτη), was a prominent city-state in south-eastern Peloponnese, ancient Greece. Around 650 B.C., it rose to become the dominant military land-power in the region and the main competitor – as an enemy – to Athens. Also, Sparta was unique in ancient Greece for its social system and constitution, which configured their entire society to maximize military proficiency at all costs, and completely focused on military training and excellence. See, for instance, Nigel Guy Wilson, (ed.), *Encyclopedia of Ancient Greece*, U.K.: Routledge, 2006, p. 214–15.

²⁰ Leonidas I, was a warrior king of the Greek city-state of Sparta and the husband of Gorgo. He had a notable participation in the Second Persian War, where he led the allied Greek forces to a last stand at the Battle of Thermopylae (480 B.C.), while attempting to defend the pass from the invading Persian army. See, for instance, the corresponding chapter in Herodotus, *Histories*.

of life, by saying to her: “Only, we, the Spartan women are giving birth to “real men”.²¹

The surprise comes from the presentation of Archaic Athens, when in 594-593 B.C. Solon²², Archon of the City, repeals the obligation of the “bride price”, underlining that “*the marriage is not a tradition, which gives the man the chance to get a monthly salary or to close a business deal. Marriage is happening for the couple to make children and all the family together to live a happily and beloved life*”.²³ And more over, through the narration about the next century’s Greco-Persian battle of Salamis²⁴ (480 BC), the Greeks are appearing to fight for the protection of their women and children against the troops of Xerxes.²⁵

Also, the female need for companionship, is being showed up through the work of the famous ancient poetess Sappho, from the Greek island of Lesbos, who is searching for somebody to help her overcome her loneliness in the long nights...²⁶ But that same poetess was connected, at the same time, with the “lesbian love”, “lesbian” out of the island of Lesbos and “love” due to the romantic relationship of the poetess with her female students!²⁷

But, the marriage model, with the distinct roles, still continues to exist in the Greek Archaic period and it is being featured in the art of the period, as well. As an example is given the statue representation of a five member family of the Samos

²¹ *Textbook of the 1nd class*, p. 48-49.

²² Solon (638 - 558 B.C.) was an Athenian statesman, lawmaker and poet. He was remembered, particularly, for his efforts to legislate against political, economic and moral decline in archaic Athens. He was credited with having laid the foundations for Athenian democracy. About Solon’s Reforms see, for instance, the Aristotle’s *Politics*.

²³ *Textbook of the 1nd class*, p. 52.

²⁴ The Battle of Salamis was a naval battle, fought between an alliance of Greek city-states, under Themistocles and the Persian Empire, under King Xerxes in 480 B.C., which resulted in a decisive victory for the outnumbered Greeks. The battle was fought in the straits between the mainland and Salamis, an island in the Saronic Gulf near Athens, and marked the high-point of the second Persian invasion of Greece. About the naval battle of Salamis, see, first of all, the Herodotus, *Histories*.

²⁵ *Textbook of the 1nd class*, p. 61.

²⁶ *Textbook of the 1nd class*, p. 64.

²⁷ Sappho (625-570 B.C.), a Greek lyric poetess, was the greatest female poet of antiquity. Her vivid, emotional manner of writing influenced poets through the ages, and her special quality of intimacy has great appeal to modern poetic tastes. For more information see, for instance, the work of Dimitrios Yatromanolakis "Alcaeus and Sappho", *The Cambridge Companion to Greek Lyric*, Cambridge: Cambridge University Press, 2009.

island.²⁸ This presentation shows the husband and his wife “divided” by their three children.²⁹

One century later, to the famous “golden” century of Pericles³⁰, the 5th B.C. and the Classical Athens, the writers of the textbook dedicate an extent text. The presentation of every day’s life in Athenian Democracy is in its content: *“The Hostess of the house, following the traditions of the period, was spending her time at home, and very seldom was getting out of it alone, only to participate in religion ceremonies. She was not taking part in the Public Life and her duty was to be occupied with the house keeping. She was supervising the slaves of the house, preserving her physical attractiveness, weaving the clothes of the family and taking care of the children. She was spending the biggest part of the day in the special place into the house, which was only for the women”*.³¹

Her husband, on the contrary, is appearing to do exactly the opposite. *“He was out all day walking, reading, talking, finding the other men in the public places, such as the public sporting hall, the public baths, the barber shop. There, he had the opportunity to discuss with the others, matters of his life but and more general ones, such as political and philosophical issues. He was very much attracted to the participation in the public life. At nights, he was inviting his friends at home for ceremonial dinners and long discussions about art and philosophy”*.³²

At this point, the writers of the textbook estimate that they should give an additional testimony about the role of the wife. They take the corresponding part of

²⁸ Appendix, picture no. 3.

²⁹ *Textbook of the 1nd class*, p. 66. Appendix, picture no.4.

³⁰ Pericles (495-429 B.C.) was one of the most prominent and influential Greek statesman, orator and general of Athens during its golden age – specifically the time between the Persian and Peloponnesian wars. Pericles had such a profound influence on Athenian society that Thucydides, a contemporary historian, acclaimed him as "the first citizen of Athens". The period during which he led Athens, roughly from 461 to 429 B.C., is known as the "the Golden Century of Pericles". Pericles promoted the arts and literature; it is principally through his efforts that Athens acquired the reputation of being the educational and cultural center of the ancient Greek world. He started an ambitious project that generated most of the surviving structures on the Acropolis (including the Parthenon). This project beautified and protected the city, exhibited its glory, and gave work to the people. Pericles also fostered Athenian democracy to such an extent that critics call him a populist. See, the epic work of Thucydides, *History of the Peloponnesian War*.

³¹ *Textbook of the 1nd class*, p. 75,76. Appendix, picture no.5.

³² *Textbook of the 1nd class*, p. 76,77.

the Historian's Xenophon³³ work "Oeconomicus"³⁴= The Economist", which is referring to the woman's duties : " As soon as the supplies were coming into the house, someone had to keep them intact and fresh and do all the necessary works. Into the house the babies would be delivered and raised, into the house the cereal would be produced from the flour, into the house the clothes would be weaved from the wool. But, because I believe that all the works need special care, where ever they are been taking place, in or out of the house, I think that God assigned to the woman's nature all these, which must be done into the house, and to the man those outside of it".³⁵

But, finally, the textbook realizes that it has to make, loud at last, a connection with the present time and gives two questions for the students: "Does the boys and the girls agree with Xenophon's opinion? What has been changing from that time until now?" And a second question: "What was the woman's role in Ancient Athens? Which are the differences in the woman's situation now days?"³⁶

Seventeen centuries later, the situation into the family frame does not seem to have been changed. The textbook of the second class³⁷, this time, while narrating the history of the Byzantine and Medieval Europe, gives a description of the every day life in the Byzantine Constantinople, as it follows: "The law was not allowing the girls to get married before the age of the 12 years old and the boys before the 15. First, the couple had to be engaged and a contract, which was defining, what the groom would had taken from the bride's family, as a price for marrying their child and what he was supposed to give back as a gift, had to be signed. The women did not

³³ Xenophon of Athens (431– 354 B.C.) was an ancient Greek philosopher, historian, soldier, mercenary and student of Socrates. As a historian, Xenophon is known for recording the history of his time, the late-5th and early-4th centuries B.C., in such works as the *Hellenica*, which covered the final seven years and the aftermath of the Peloponnesian War (431–404 B.C.), thus representing a thematic continuation of Thucydides' *History of the Peloponnesian War*. As one of the Ten Thousand (Greek mercenaries), Xenophon participated in Cyrus the Younger's failed campaign to claim the Persian throne from his brother Artaxerxes II of Persia and recounted the events in *Anabasis*, his most notable history. See, for instance, J.K. Anderson, *Xenophon*, London: Duckworth, 2001.

³⁴ That is a treatise on the "Science of the Household", especially on the relationships between husbands and wives, in a form of a Dialogue, between Socrates and Critobulus. See the english translation on the <https://www.gutenberg.org/files/1173/1173-h/1173-h.htm>

³⁵ *Textbook of the 1st class*, p.76.

³⁶ *Textbook of the 1st class*, p.76,77.

³⁷ Υπουργείο Παιδείας και Θρησκευμάτων. Ινστιτούτο Εκπαιδευτικής Πολιτικής, *Μεσαιωνική και Νεότερη Ιστορία. Β' Γυμνασίου*, συγγραφείς Ιωάννης Δημητρώκας και Θουκυδίδης Ιωάννου, Αθήνα: Ινστιτούτο Τεχνολογίας Υπολογιστών και Εκδόσεων «Διόφαντος», 2017. From now on: *Textbook of the 2nd class*.

have the same rights with the men and their participation into the public life had specific limits. Only after the 11th c. they started to have a little bit access to education or to public ceremonies. They had to keep their face covered, when they wanted to get out of the house but the rich women had the right to be accompanied by their slave, on their way out. Although the women were playing a supporting role in the public affairs, it seemed that they were “dominating” at home. The Byzantine law was facing the mother with great sympathy, since she was the one, who was taking care of her children and teaching them things until they go to school”.³⁸

That seemed to be the situation for centuries, until one day, in the Constantinople of the 12th c., an indignant wife decided to *rebel* against her husband’s lack of interest for her, for her needs and for her problems. *“I am the one here, who supports the house and does the whole work [...]. I am the one here, who takes care of the children, even better from the best nanny. I am weaving alone the robe, I am wearing [...] I am making my self the shirts and the pants [...]. When have you bought me even one skirt? I have never received from you neither a present for Easter. For eleven years I have been toughing out poverty and misery and I have not been receiving from you neither one pair of socks. I have had never in my position neither one silk robe, not a ring, not even a bracelet.”*³⁹

These were the words of Byzantine’s Poet Theodore Prodromos⁴⁰ desperate wife, who was complaining to her husband about her bad luck, because of their marriage. And that rebellion was so frustrating, that her husband, the well known poet Theodoros Prodromos or Ptohoprodromos had no choice than to write a desperate

³⁸ *Textbook of the 2nd class*, p. 70.

³⁹ *Textbook of the 2nd class*, p. 70. Appendix, picture no.6.

⁴⁰ Byzantine poet at the court of Irene Doukaina and John II. Born in 1100 at Constantinople and died there in 1170. Prodromos wrote parodies laughing at the short coming and vices of every day life – illiteracy, lewdness, the helplessness of a patient in the hands of a clumsy dentist; in a more serious vein he also composed an allegorical description of the 12 months, philosophical and theological works. The events of Prodromos’s life are little known. His career probably ended with the death of John II. Prodromos’s authorship of several pieces has been questioned; no convincing evidence proves whether he was the real author of poems conventionally assigned to Ptohoprodromos and Manganeios Prodromos. Manganeios Prodromos, on the other, was a conventional name of the 12th c. for the author of anonymous poems. Up to the end of the 19th c. these poems were attributed to Theodore Prodromos, as their closely resemble his works in their contents and technique. There are, however, some difficulties in attributing them to Prodromos and the question remains open. Poems of Manganeios Prodromos contain abundant historical and prosopographical data of mid 12th Byzantium. Al. Kazhdan, *The Oxford Dictionary of Byzantium*, v.3, New York & Oxford: Oxford University Press, 1991, p. 1726-1727. See also: K.Th. Dimaras, *A history of Modern Greek Literature*, Albany: State University of New York Press, 1972.

letter to the Byzantine emperor, presenting his wife's complains and asking for help, because he could not stand her any more... He was also underlining the complete absence of caring for him and for his needs. He was accusing her for letting him starving so much that one day he had to dress up as a monk in order to be able to sit at the table with his children and eat some food...⁴¹

The incident took place back in the 12th century, somewhere in Constantinople. Its narration is part of the Ptochoprodromika⁴² series of poems. The authors of the second class's Greek history textbook of Secondary Education decided on incorporating that historical source in the main text about the daily life in Byzantium.

So, what they have been tending to realize so far the 13th and 14th years old students at school? That marriage seems like a very difficult task, which contains only duties and hard work. In addition, very little in the textbooks is declared the significance of this tradition for the people's emotional security and safety! Or, at least, the need for companionship, as a vital condition for the development of the human kind!

Since, neither the curriculum of the two classes helps towards the opposite direction, rationally arise the question: why the students – especially the girls - would come into the position to decide that marriage is a beneficial condition for their mental and sentimental health and for their happiness? Why should they decide to get married, when they become older, if the information they are getting through their education, shows, most of the time, exactly the opposite?

⁴¹ Retrieved from the web site of the Centre of the Greek Language in 1/9/2018. http://georgakas.lit.auth.gr/dimodis/index.php?option=com_chronoforms&chronoform=showErgo&ergoID=51#

⁴² The "Ptochoprodromika poems" are in fact poems, which are begging for something. There are four of them, written in the second half of the 12th c. in Constantinople. Initially, they were attributed to the famous intellectual in the Byzantine's dynasty court of Komnini, Theodore Prodromos, although now days this aspect is questioned. Through his poems, the poet himself appeals to the Byzantine Emperor asking for help in financial and consulting way, describing his miserable life at home and in the monastery as well.

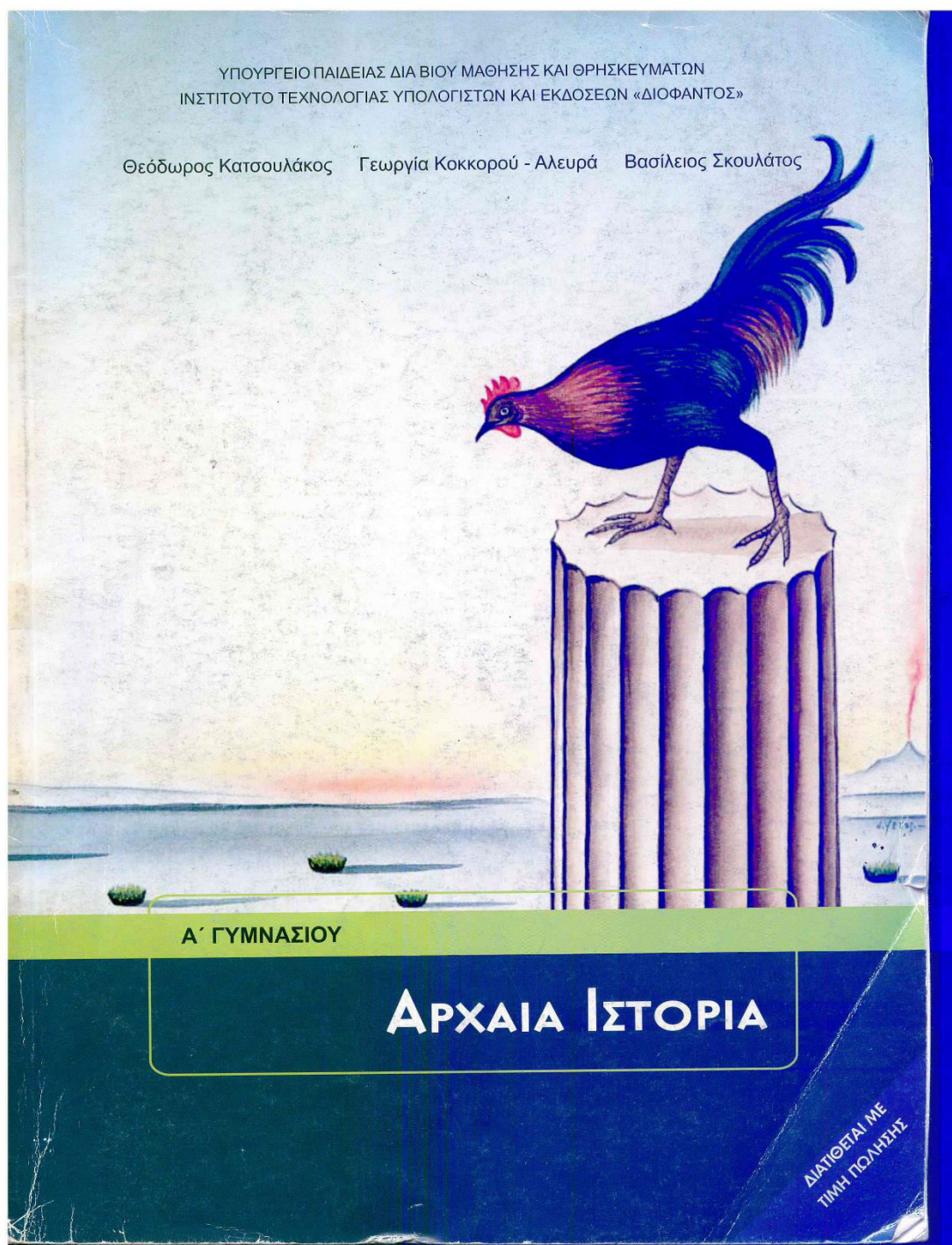
http://georgakas.lit.auth.gr/dimodis/index.php?option=com_chronoforms&chronoform=showErgo&ergoID=51# Retrieved from the web site of the Centre of the Greek Language in 1/9/2018.

The wife of the 12th century express - through nagging, complaining and accusing her husband's total absence from the house works and the parenting - her anger and her unhappiness, because she does not get from him what she really needs: understanding and caring. Her husband, from the other side, writes a letter to the Byzantine emperor asking for help, because he can not tolerate further his wife's stubbornness; and because, he does not get from her, what he mostly needs: understanding and caring. So, they both ask for the same thing, but they do not get it, because it is more than obvious, that they suffer from the lack of empathy⁴³!

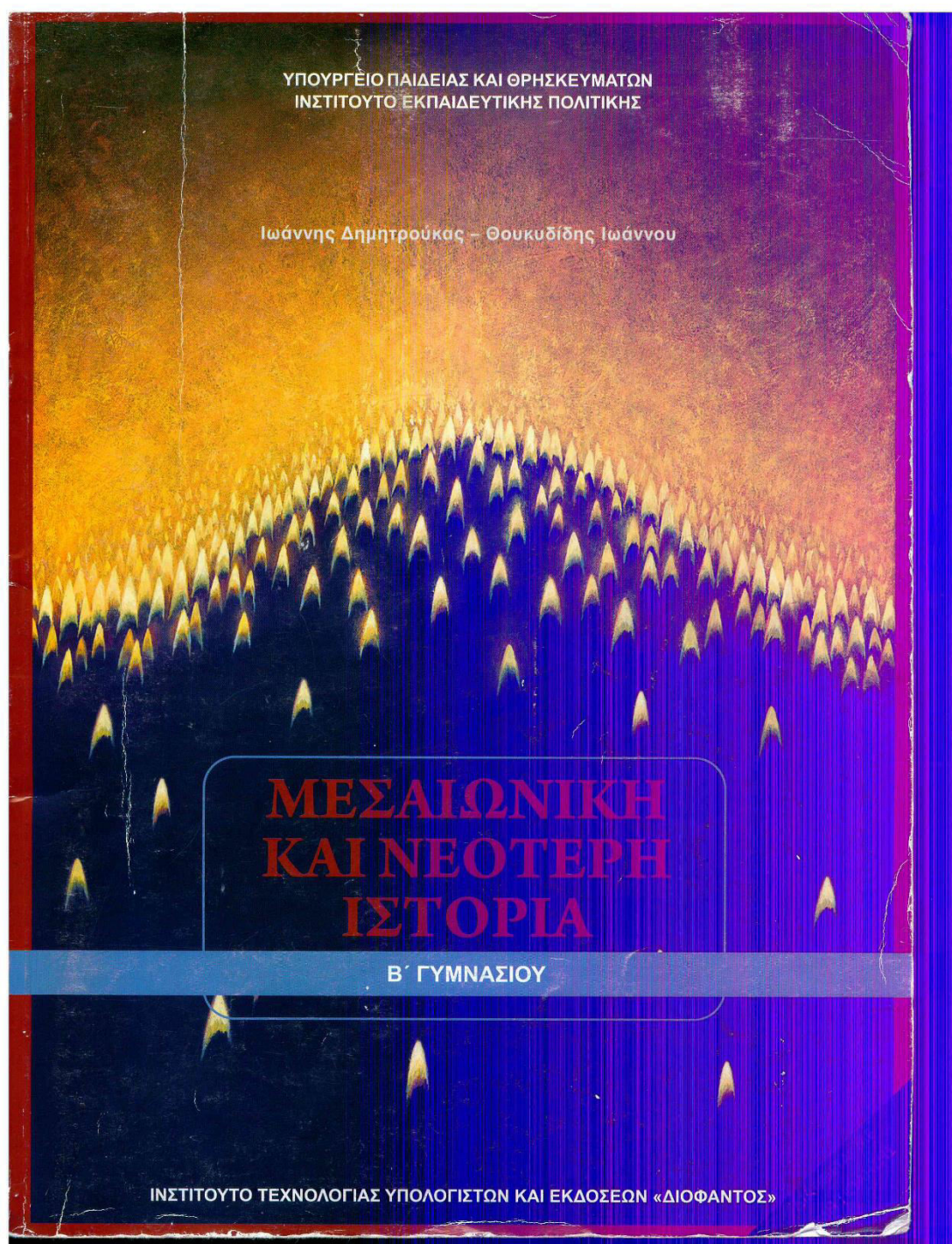
The relevant question that comes up lastly, is about the methodology, which will be chosen by the teacher in order to present the tradition of marriage to his class. Two seem to be his main options,: A) To try to overfeed his students with an amount of marriage information throughout the ages, which, more likely, will be forgotten, very shortly or b) to use both the direct references and the hidden messages in order to introduce the teenagers into the meaning of empathy. The emergence of the issue by provoking associated learning requires special reeducation: his own penetration in the sciences of Cognitive Psychology, Pedagogy and History Didactics. But, training the young people for "getting into the shoes of the 'Other'" becomes, maybe, more vital now days, since the answer for harmonious relationships, not only in the framework of marriage, but in any other institution, is the ability to understand each other's needs. That is a survival strategy, which ensures the peace and happiness in the people's lives and in parallel safeguards the destiny of traditions, any traditions...

⁴³ About the need for the empathy training, see for instance the famous Daniel's Goleman book : *Emotional Intelligence*, Bantam: Anniversary edition, 2006. See also, Bar-On Reuven, & James DA Parker, *The Handbook of Emotional Intelligence: Theory, Development, Assessment and Application at Home, School and in the Workplace*, San Francisco, California, 2006.

Appendix



Picture 1: Textbook of the 1st class. Ancient History.



Picture 2: Textbook of the 2nd class. Medieval and Modern History.

1. ΑΠΟΙΚΙΑΚΗ ΕΞΑΠΛΩΣΗ

Αίτια αποικισμού

Ο 8ος αιώνας π.Χ. υπήρξε αφετηρία μιας πρωτοφανούς εξόδου των Ελλήνων προς τις ακτές της Μεσογείου και του Εύξεινου πόντου. Οι λόγοι που ώθησαν τους Έλληνες στη μετανάστευση ήταν κυρίως οικονομικοί, όπως η επιθυμία απόκτησης καλλιεργήσιμης γης και η ανάγκη προμήθειας σιδηρομεταλλεύματος. Παράλληλα και λόγοι πολιτικοί, όπως η επικράτηση πολιτικών αντιπάλων, ανάγκασαν πολλούς να εγκαταλείψουν την πατρίδα τους και να αναζητήσουν νέους χώρους εγκατάστασης.

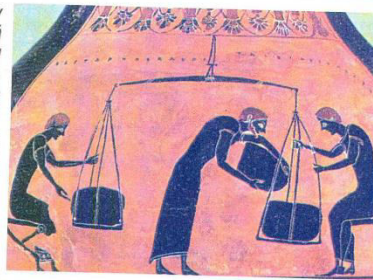
ΣΙΩΠΗΛΟ ΕΜΠΟΡΙΟ

Οι Καρχηδόνιοι λένε ακόμη και το εξής· ότι υπάρχει χώρα της Λιβύης και άνθρωποι που κατοικούν σ' αυτήν έξω από τις Ηράκλειες στήλες. Λένε ακόμη ότι, όταν φθάνουν στη χώρα των ανθρώπων αυτών, βγάζουν έξω τα προϊόντα τους, τα βάζουν στη σειρά στην παραλία και μπαίνουν πάλι στα πλοία και κάνουν καπνό. Οι ιθαγενείς, όταν δουν τον καπνό, κατεβαίνουν στην παραλία, αφήνουν ποσότητα χρυσού, ανάλογης αξίας προς τα εμπορεύματα, και γυρίζουν πίσω. Οι Καρχηδόνιοι σπεύδουν στην ξηρά και εξετάζουν τον χρυσό. Αν καταλάβουν ότι ο χρυσός ισοφαρίζει την αξία του εμπορεύματος, τον παίρνουν και φεύγουν· αν όχι, μπαίνουν πάλι στα καράβια και περιμένουν. Οι ιθαγενείς πλησιάζουν και προσθέτουν χρυσό παραπάνω, μέχρι να τους ικανοποιήσουν. Κανείς, όπως λένε οι Καρχηδόνιοι, δεν αδικεί.

Ηρόδοτος, Ιστορία, 4. 196

Τι ήταν το ανταλλακτικό εμπόριο και ποιες δυσκολίες παρουσίαζε;

Το ζύγισμα των προϊόντων, βασική προϋπόθεση του εμπορίου. Εικόνα από αγγείο του 6ου αιώνα π.Χ. (Νέα Υόρκη, Μητροπολιτικό Μουσείο).



ΤΟ ΝΟΜΙΣΜΑ ΚΑΙ Η ΣΗΜΑΣΙΑ ΤΟΥ

Οι Λυδοί έχουν παραπλήσια έθιμα με τους Έλληνες. Πρώτοι αυτοί, όσο ξέρουμε από τους ανθρώπους, έκοψαν και έθεσαν σε κυκλοφορία νομίσματα σε χρυσό και ασημί, κι αυτοί πάλι πρώτοι έγιναν μεταπράτες. Ηροδότου, Ιστορία, 1. 94 (μετ. Δ. Μαρωνίτη)

Κρατήρας του 6ου αιώνα π.Χ. από τη Χαλκίδα, πάνω στον οποίο εικονίζονται η Ελένη με τον Πάρι και η Ανδρομάχη με τον Έκτορα (Martin von Wagner Museum, Βύρτσμπουργκ). Η Χαλκίδα διακρίθηκε για την αποικιστική της πολιτική. Σημαντικές αποικίες των Χαλκιδέων υπήρχαν στη Χαλκιδική και στη Δύση.

Αναχώρηση-εγκατάσταση

Σχέση μητρόπολης-αποικίας



Η εγκατάσταση σε έναν τόπο δε γινόταν τυχαία. Η θέση επιλεγόταν από πριν και η αναχώρηση ήταν οργανωμένη. Ως αρχηγός της αποστολής (οικιστής) οριζόταν ένα άτομο που είχε ξεχωριστές ικανότητες και ενέπνεε εμπιστοσύνη σε όλους. Η τελική της αναχώρησης γινόταν με τη συμμετοχή όλων των κατοίκων μέσα σε ένα κλίμα μεγάλης συγκίνησης. Η πόλη που ιδρύοταν είχε τις περισσότερες φορές πλούσια ενδοχώρα και απάνεμο λιμάνι. Συνήθως προτιμούσαν περιοχή που είχε φυσική οχύρωση. Αυτό τους απασχολούσε ιδιαίτερα, γιατί είχαν να αντιμετωπίσουν και την πιθανή έχθρα των κατοίκων της περιοχής. Η συμβίωση γενικά ήταν ειρηνική, αλλά δεν είναι λίγες οι

φορές που οι άποικοι πολέμησαν για να κρατήσουν τη θέση τους.

Η νέα πόλη αποκτούσε δική της οργάνωση και νέους θεσμούς. Σταδιακά γινόταν ανεξάρτητη και ανέπτυξε συμμαχικές και οικονομικές σχέσεις με άλλες πόλεις. Οι δεσμοί όμως με τη μητρόπολη (μητέρα-πόλη) ήταν πάντοτε στενοί και η σύγκρουση ανάμεσά τους ήταν αδιανόητη. Και

Picture 3: Textbook of the 1st class. Representation of the two couples, Hector-Andromache and Paris-Helen on an archaic vase of the 6th c. B.C.

Κούρος από νεκροταφείο της Αναβύσσου (530 π.Χ.).
Η επιγραφή στη βάση του αγάλματος λέει:
«Στάσου και κλάψε μπρος στο μνήμα του νεκρού Κροίσου που θανάτωσε ο βίαιος Άρης καθώς πολεμούσε στην πρώτη γραμμή».



Αγάλμα της κόρης Φρασίκλειας (550-540 π.Χ.).
Στη βάση του αγάλματος διαβάζουμε:
«Μνήμα της Φρασίκλειας. Θα καλούμαι για πάντα κόρη, αφού οι θεοί αντί για γάμο μου όρισαν αυτό το όνομα. Με έφτιαξε ο Αριστίων ο Πάριος».



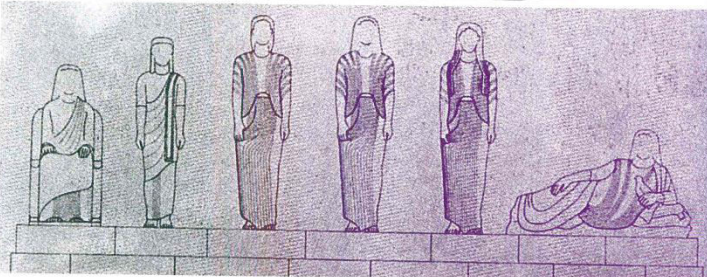
Οι νεότεροι παριστάνονται όπως οι κούροι (Απόλλωνας) και οι κόρες (Αθηνά, Άρτεμη, Ήρα), ενώ οι θεοί που βρίσκονταν σε ώριμη ηλικία (Δίας, Διόνυσος), όπως οι ντυμένοι κούροι. Ωστόσο, οι θεοί διακρίνονται εύκολα από τα χαρακτηριστικά σύμβολα της θείκης δύναμής τους: τόξο, βέλος ή μουσικό όργανο για τον Απόλλωνα, κεραυνός για τον Δία κ.ά. Όλες οι μορφές στέκουν ακίνητες απέναντι στον θεατή,

με μόνο σημάδι κίνησης την προβολή του αριστερού ποδιού, και δράσης, ανάλογα με το θέμα, το λύγισμα των χεριών. Σπουδαία έργα τέχνης είναι και οι ανάγλυφες επιτάφιας πλάκες –**επιτύμβιες** στήλες.

Μεγάλη είναι η άνθηση της κεραμικής στους αρχαϊκούς χρόνους. Η γεωμετρική διακόσμηση δίνει τώρα τη θέση της στη φυτική, που επηρεάζεται έντονα από την Ανατολή, και στην εικονιστική – σκηνές από τον μύθο και την καθημερινή ή θρησκευτική ζωή. Μεγάλα κέντρα, όπως η Κόρινθος τον 7ο και η Αθήνα τον 6ο αιώνα π.Χ., εφευρίσκουν νέες τεχνικές για τη διακόσμηση των αγγείων. Μία σπουδαία τεχνική, επηρεασμένη από τη διακόσμηση των χάλκινων αγγείων, είναι η μελανόμορφη, στην οποία οι μορφές και τα κοσμήματα βάφονται ολόμαυρα πάνω στην κοκκινωπή επιφάνεια των αγγείων, ενώ οι λεπτομέρειες δηλώνονται με χάραξη. Τα τελευταία χρόνια της αρχαϊκής περιόδου εμφανίζεται και η **ερυθρόμορφη** τεχνική που είναι η αντίστροφη της μελανόμορφης. Τώρα οι μορφές είναι κόκκινες πάνω στη μαύρη γυαλιστερή επιφάνεια των αγγείων. Πλήθος νέων διακοσμητικών θεμάτων, σκηνές από την καθημερινή και τη θρησκευτική ζωή, αλλά κυρίως από τη μυθολογία, διακοσμούν τις επιφάνειες των ποικιλόμορφων μικρών και μεγάλων αγγείων και στις δύο τεχνικές.

Συγχρόνως ανθίζουν η μεταλλοτεχνία, η μικροτεχνία*, τα ειδώλια από πηλό και χαλκό. Η ευημερία και το καλό γούστο διαπιστώνονται σε κάθε εκδήλωση της ζωής.

Αναπαράσταση των αγαλμάτων μιας οικογένειας από τη Σάμο: ο συμποσιαστής πατέρας σε ανάκλιτρο δεξιά, η μητέρα καθιστή αριστερά, και ανάμεσά τους τα παιδιά τους, ο γιός (ντυμένος κούρος) και οι τρεις κόρες. Έργο του Γενέλεω. (Σάμος και Βερολίνο)

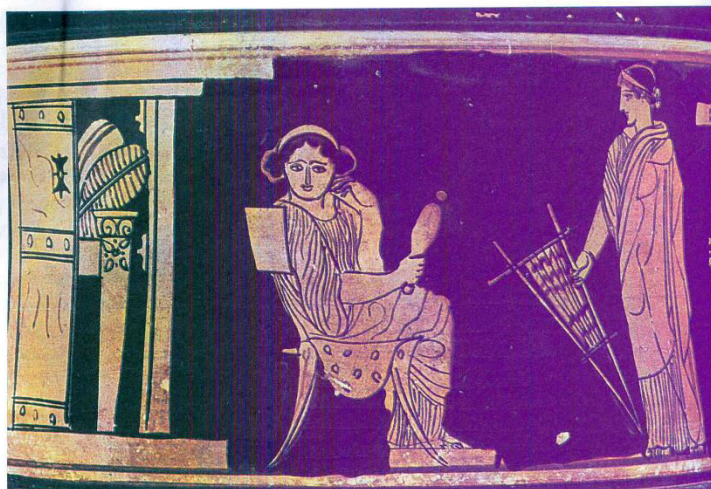


Μελ
μυροδοχεί-
λος). Με-
κρά και κ
αγγεία που έ-
νται με πι-
ζών, φυτι-
κωνηγοί,
κ.α., εδάγ-
ματικά έλαια

7ος αι

Picture 4: Textbook of the 1st class. Representation of a typical archaic family in the Samos island.

Σκηνή στο
γυναικωνίτη.
Ερυθρόμορφη πυξίδα.
Πάρισι, Μουσείο
Λούβρου.
Ο γυναικωνίτης είναι
το βασίλειο
της γυναίκας.
Με τι ασχολείται
η κύρια μορφή
της εικόνας;



Τροφή κε
ενδύματα

Μουσεί
Τι

Ο άνδρας

Τα παιδιά

της εποχής, παρέμενε στο σπίτι και σπάνια εξερχόταν μόνη, κυρίως κατά τις θρησκευτικές εορτές. Το μοναδικό αξίωμα που μπορούσε να αναλάβει μια γυναίκα στην αρχαιότητα ήταν αυτό της ιέρειας. Δε λάμβανε μέρος στη δημόσια ζωή και καταγινόταν με τις οικιακές εργασίες. Επέβλεπε τους δούλους —οικιακούς βοηθούς—, φρόντιζε τον καλλωπισμό της, ύφαινε και μεριμνούσε για την ανατροφή των παιδιών. Περνούσε το μεγαλύτερο μέρος της ημέρας στο γυναικωνίτη, ένα ιδιαίτερο τμήμα του σπιτιού που προοριζόταν γι' αυτήν.

Ο άνδρας περνάει το μεγαλύτερο μέρος της ημέρας έξω από το σπίτι. Το γλυκό κλίμα της Αττικής ευνοεί τη ζωή στην ύπαιθρό, το περιδιάβασμα, την ελεύθερη περιπατητική συζήτηση. Ο Αθηναίος, όταν δεν ασχολείται με την προσωπική του εργασία, συχνάζει στα γυμναστήρια, στα δημόσια λουτρά, στα κούρεία. Εκεί συναντά τους γνωστούς του και συζητά διάφορα, από τα μικροπροβλήματα της ζωής μέχρι πολιτικά και φιλοσοφικά θέματα. Η συμμετοχή στα κοινά τον θέλγει ιδιαίτερα και στις συνεδριάσεις της Εκκλησίας του Δήμου λαμβάνει ενεργό μέρος. Το βράδυ, στο σπίτι του, οργανώνει συμπόσια με τους φίλους του. Εκεί, μόνο με τη συμμετοχή ανδρών, άναβαν οι συζητήσεις γύρω από αγαπημένα θέματα, όπως η τέχνη και η φιλοσοφία.

Η ανατροφή των παιδιών διέφερε ανάλογα με το φύλο. Ενώ τα κορίτσια έμεναν στο σπίτι και μάθαιναν από τη μητέρα τους το σύνολο των οικιακών εργασιών, τα αγόρια από την ηλι-

Ο ΡΟΛΟΣ ΤΗΣ ΓΥΝΑΙΚΑΣ

Από τη στιγμή που οι προμηθειες μπουν στο σπίτι, πρέπει κάποιος να τις διατηρήσει και να κάνει τις απαραίτητες εργασίες: μέσα στο σπίτι θα μεγαλώσουν τα νεογέννητα, στο σπίτι πρέπει να παραχθεί το αλεύρι που δίνουν τα δημητριακά. Το ίδιο ισχύει και για την κατασκευή των ενδυμάτων από το μαλλί. Επειδή μάλιστα όλες οι εργασίες χρειάζονται φροντίδα, και αυτές που γίνονται μέσα στο σπίτι και αυτές που γίνονται έξω, νομίζω ότι ο Θεός ανέθεσε στη φύση της γυναίκας τις εργασίες και τις φροντίδες μέσα στο σπίτι και στον άνδρα τις εξωτερικές.

Ξενοφών, Οικονομικός, VII, 21-23 (μετ. Α. Παπαγεωργίου)

Συμφωνούν τα αγόρια και τα κορίτσια μ' αυτές τις απόψεις; Τι έχει αλλάξει από τότε έως σήμερα;

Picture 5: Textbook of the 1st class. The distinguished roles into the frame of a typical family in the Classical Athens.

1. Η καθημερινή ζωή στο Βυζάντιο

Όροι-κλειδιά της ενότητας

Οικογενειακή ζωή, σχολείο, ενδυμασία και μόδα, διατροφή, ψυχαγωγία, μονασισμός

■ Η οικογενειακή ζωή

- 1 Ο νόμος δεν επέτρεπε να παντρεύονται τα κορίτσια κάτω από δώδεκα χρονών και τα αγόρια κάτω από δεκατέσσερα. Πριν από τον γάμο τελούνταν οι αρραβώνες και υπογραφόταν συμβόλαιο που καθόριζε την προίκα της νέφης και τα δώρα του γαμπρού. Μετά την τέλεση του μυστηρίου, οι συγγενείς και φίλοι γύριζαν στο σπίτι του γαμπρού, όπου ακολουθούσε το γαμήλιο γλέντι. Το κράτος, παρά την αντίθετη θέση της Εκκλησίας, επέτρεπε το διαζύγιο εφόσον συναινούσαν και τα δύο μέρη.

✕ Όταν η σύζυγος αγανακτεί

Φροντίζω το σπίτι και κάνω όλες τις δουλειές [...] Φροντίζω τα παιδιά καλύτερα από την καλύτερη παραμύνη. Υφαίνω μόνη μου τη ρόμπα που φοράω [...] Φτιάχνω τα πουκάμισα και τα παντελόνια [...] Πότε μου αγοράσες μια φούστα; Πότε δεν είδα από τα χέρια σου πασκαλιτικό δώρο. Άντεξα έντεκα χρόνια στερήσεων και μιζερίας κοντά σου και δεν πήρα από σένα ούτε ένα ζευγάρι κάλτσες. Πότε δεν είχα μια μεταξωτή ρόμπα, ποτέ ένα δοκιλίδι, ποτέ ένα βραχιόλι.

Το απόσπασμα περιγράφει μια κατάσταση που συμβαίνει σε όλες τις εποχές, είναι δείγμα της παιγνιώδους διάθεσης των βυζαντινών και, ασφαλώς, δεν είναι αντιπροσωπευτικό των συζυγικών σχέσεων στη βυζαντινή κοινωνία.

Από τα Πτωχοπροδρομικά, στο: Ζεράρ Βαλτέρ, Η καθημερινή ζωή στο Βυζάντιο, εκδ. Παπαδήμας, Αθήνα 1999, 192.

- 5 Οι γυναίκες δεν είχαν τα ίδια δικαιώματα με τους άνδρες και η συμμετοχή τους στην κοινωνική ζωή ήταν περιορισμένη. Αν και γενικότερα έπαιζαν δευτερεύοντα ρόλο στα κοινά, πολλές φορές κυριαρχούσαν στην οικογενειακή ζωή. Οφείλαν να σκεπάζουν το πρόσωπό τους, όταν έβγαιναν έξω, και δεν είχαν το δικαίωμα να μετέχουν σε δημόσιες τελετές. Οι πλούσιες γυναίκες συνοδεύονταν από έναν δούλο κατά τις εξόδους τους.

- 11 Ωστόσο, παρά τους περιορισμούς, οι γυναίκες μετά τον 11ο αιώνα μπορούσαν να λάβουν μέρος στα κοινά και είχαν πρόσβαση στην παιδεία.

Όπως συμβαίνει σε όλες τις εποχές, η γέννηση ενός παιδιού ήταν οπωσδήποτε ένα ευχάριστο γεγονός. Για να το ξεχωρίζουν από τα άλλα παιδιά πρόσθεταν το όνομα του πατέρα του σε πτώση γενική, αργότερα όμως καθιερώθηκε και το επώνυμο, αρχικά στις αριστοκρατικές οικογένειες, όπως ήταν οι Κομνηνοί και οι Παλαιολόγοι. Η οικογένεια φρόντιζε το παιδί και η μητέρα του το καθορούσε με παραμύθια ή με αφηγήσεις από την Αγία Γραφή, όπως η παιδική ηλικία του Ισαάκ και του Ιακώβ. Η βυζαντινή νομοθεσία αντιμετώπιζε το παιδί, όπως και τη μητέρα του, με μεγάλη συμπάθεια. Το παιδί, αφού περνούσε τα πρώτα χρόνια της ζωής του κοντά στην οικογένειά του, άρχιζε να μαθαίνει τα πρώτα γράμματα στο σχολείο.

Παίζοντας πάνω σ' ένα παγόβουνο

Την ίδια χρονιά (763) από το μήνα Οκτώβριο εκδηλώθηκε σφοδρό και ανυπόφορο ψύχος [...] με αποτέλεσμα να παγώσει η θάλασσα [...]. Το μήνα Φεβρουάριο του επόμενου χρόνου ο πάγος σύμφωνα με το θέλημα του Θεού έσπασε και χωρίστηκε σε πολυάριθμα τμήματα που έμοιαζαν με βουνά και παρυσυρθηκαν από τη βία του ανέμου στη Δαφνουσία και το Ιερόν και περνώντας από τα Στενά [του Βοσπόρου] έφτασαν στην Πόλη [...]. Εγώ ο ίδιος έβγαλα αυτόπτης και ανέβηκα σ' ένα από τα παγόβουνα μαζί με 30 συνομπικούς μου (παιδιά), για να παίξουμε πάνω σ' αυτό [...]. Ένα άλλο τεράστιο παγόβουνο προσέκρουσε στο τείχος και το συγκλόνισε. Μαζί με το τείχος ταρακουνήθηκαν και τα κτίσματα που ήταν μέσα από αυτό [...]. Και όλοι οι άντρες και τα γυναικόπαιδα της Πόλης παρακολουθούσαν από κοντά αδιάλειπτα το θέαμα και επέστρεφαν με θρίλλους και δάκρυα στα σπία τους και δεν ήξεραν τι να πουν γι' αυτό.

Θεοφάνης, Χρονογραφία, έκδ. C. de Boor, 434-435.

■ Πώς μπορείς να εξηγήσεις τη συμπεριφορά των παιδιών και των μεγάλων απέναντι στο συγκεκριμένο φυσικό γεγονός;

■ Το σχολείο

Το βυζαντινό εκπαιδευτικό σύστημα, συνεχίζοντας την ελληνιστική παράδοση, ακολουθούσε δύο κύκλους σπουδών, του γραμματιστή και του γραμματικού. Στον πρώτο κύκλο σπουδών φοιτούσαν παιδιά από την ηλικία των επτά περίπου ετών/και στον δεύτερο από την ηλικία των δώδεκα. Τα παιδιά μάθαιναν σταδιακά ανάγνωση, γραφή, γραμματική, ρητορική και φιλοσοφία, αριθμητική, γεωμετρία, αστρονομία και μουσική. Μεταξύ άλλων διδασκόνταν τον Όμηρο, κλασικούς και μεταγενέστερους συγγραφείς.

Οι πόροι για τη λειτουργία των σχολείων προέρχονταν από τα δίδακτρα που κατέβαλλαν οι μαθητές, ενώ λειτουργούσαν και δωρεάν σχολεία για τα ορφανά. Παράλληλα προς τα λεγόμενα κοσμικά σχολεία λειτουργούσαν και εκκλησιαστικά.

Μετά τις βασικές σπουδές όσοι είχαν την έφεση και τις οικονομικές δυνατότητες μπορούσαν να συνεχίσουν τις σπουδές τους στο πανεπιστήμιο.

Διάβαζες μιλώντας βλίο σου που περι αυτούς τ' πλάνασα να μη ξεθέρηνει

■ Η ασή

ο θάν

Για τη είχαν ορε το νο τον πλην δέχονταν του δαιμονίε παρά τη αντιμετ και ανταθε πόλη τροφεία την Εκκλη

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Τα σπ

μία κεντρικ

Picture 6: Textbook of the 2st class. When the wife is complaining in the medieval Constantinople.