

Studying 'Abroad' in Antiquity: Student Movement and Educational Policy

Theopompus *FGrH* 115 F 178 *apud* ΣAr.*Birds* 1013a-b

- 1 περὶ τῆς ἐν Λακεδαίμονι ξενηλασίας Concerning *xenelasia* in Sparta,
 Θεόπομπός φησιν ἐν τῇ τρίτῃ καὶ Theopompus says in the 33rd (book):
 τριακοστῇ. -ποτὲ γὰρ ἐκεῖσε when once a famine happened there,
 σιτοδείας γενομένης ξενηλασία *xenelasia* occurred as Theopompus
 γέγονεν ὡς Θεόπομπος ἐν τῇ says in the 33rd (book).
 τριακοστῇ ς φησίν.

Ammianus Marcellinus, *Res gestae* 14.6.19

- 2 Postremo ad id indignitatis est ventum,
 ut cum peregrini ob formidatam haud
 ita dudum alimentorum inopiam
 pellerentur ab urbe praecipites,
 sectatoribus disciplinarum liberalium,
 impedio paucis, sine respiratione ulla
 extrusis, (...)
- At last it came to this level of indignation that, when the foreigners due to an impending famine were not so long ago headlong driven out of the city, and practitioners of the liberal arts, although few in number, were thrust out without any breathing pause, (...)

Plut. *Lyc.* 27.2-4

- οὐδὲν γὰρ ἦν ἀργὸν οὐδὲ ἀφειμένον,
ἀλλὰ πᾶσι κατεμίγνυε τοῖς ἀναγκαίοις
ἀρετῆς τινα ζῆλον ἢ κακίας διαβολῆς
- 3a καὶ κατεπύκνου παραδειγμάτων
 πλήθει τὴν πόλιν, οἷς ἀναγκαῖον ἦν
 ἐντυγχάνοντας ἀεὶ καὶ
 συντρεφομένους ἄγεσθαι καὶ
 κατασχηματίζεσθαι ἰόντας πρὸς τὸ
 καλόν. ὅθεν οὐδ' ἀποδημεῖν ἔδωκε
 τοῖς βουλομένοις καὶ πλανᾶσθαι,
 ξενικὰ συνάγοντας ἤθη καὶ μιμήματα
 βίων ἀπαιδευτῶν καὶ πολιτευμάτων
- 3b διαφόρων, ἀλλὰ καὶ τοὺς
 ἀθροίζομένους ἐπ' οὐδενὶ χρησίμῳ
 καὶ παρεισρέοντας εἰς τὴν πόλιν
 ἀπήλαυνεν, οὐχ, ὡς Θουκυδίδης φησί,
 δεδιώξ μὴ τῆς πολιτείας μιμηταὶ
 γένωνται καὶ πρὸς ἀρετὴν τι χρήσιμον
 ἐκμάθωσιν, ἀλλὰ μᾶλλον ὅπως μὴ
 διδάσκαλοι κακοῦ τινος ὑπάρξωσιν.
- 3c ἅμα γὰρ ξένοις σώμασιν ἀνάγκη
 λόγους ἐπεισιέναι ξένους· λόγοι δὲ
 καινοὶ κρίσεις καινὰς ἐπιφέρουσιν.
- Indeed, nothing was left untouched and neglected, but with all the necessities he blended some commendation of virtue or rebuke of vice and **filled the city with a great number of good examples**, when meeting with them and being brought up with them, citizens were necessarily guided and moulded and walking towards the good. This was also the reason why he did not allow anyone who liked to go abroad and wander around, contracting strange habits and copies of uneducated lives and different governments, but **he even drove away those who gathered for no useful purpose and streamed into the city**, not because, as Thucydides says,¹ he feared that they might become imitators of their government and learn a useful lesson in virtue, but rather in order that they may not be teachers of some evil. **For along with foreign people foreign doctrines necessarily come in**; and strange doctrines bring about strange decisions.

¹*Thuc.* 2.39.1 (Pericles' funeral or.)

Plut. *Lyc.* 30.1

- 4 Ἄγιδος δὲ βασιλεύοντος εἰσερρῆ νόμισμα πρῶτον εἰς τὴν Σπάρτην, καὶ μετὰ τοῦ νομίματος πλεονεξία καὶ πλούτου ζῆλος ἐπέβη διὰ Λύσανδρον, ὃς αὐτὸς ὦν ἀνάλωτος ὑπὸ χρημάτων, ἐνέπλησε τὴν πατρίδα φιλοπλουτίας καὶ τρυφῆς, χρυσὸν καὶ ἄργυρον ἐκ τοῦ πολέμου καταγαγὼν καὶ τοὺς Λυκούργου καταπολιτευσάμενος νόμους, (...)
- But in the reign of Agis, money first flowed into Sparta, and with money greed and a desire for wealth entered through the agency of Lysander, who, although incorruptible himself, filled his country with the love of riches and delicacy, after bringing home gold and silver from the war and subverting Lycurgus' laws.

Seneca, *ad Helviam matrem de consolatione* 6.2-3

- 5 Ex municipiis et coloniis suis, ex toto denique orbe terrarum confluerunt. Alios adduxit ambitio, alios **necessitas officii publici**, alios imposita legatio, alios **luxuria** opportunum et opulentum **vitiis** locum quaerens, alios **liberalium studiorum cupiditas**, alios spectacula
- From municipalities and colonies, from the whole world they have come together. Some ambition has brought, others the **requirement of public office**, others an imposed embassy, others **luxury** seeking a convenient and wealthy setting for its **vices**, others **eagerness for liberal studies**, others the spectacles; (...)

Plato, *leg.* xii 950d-952b dialogue between Athenian and Clinias

- ὅδε οὖν χρῆ ποιεῖν περὶ ἀποδημίας εἰς ἄλλας χώρας καὶ τόπους καὶ περὶ ὑποδοχῆς ξένων. **πρῶτον μὲν νεωτέρῳ ἔτων τετταράκοντα μὴ ἐξέστω ἀποδημῆσαι μηδαμῆ μηδαμῶς, ἔτι τε ἰδία μηδενί, δημοσίᾳ δ' ἔστω κήρυξιν ἢ πρεσβείαις ἢ καὶ τισι θεωροῖς.** (...)
- 6a It is necessary to act as follows with regard to going abroad to other lands and places and the admission of foreigners. **First, nobody under forty years should be allowed to go abroad to any place at all; next, nobody should be permitted to go abroad in a private capacity, but in a public capacity it should be allowed for heralds, embassies, and certain envoys of inspection.** (...)
- 6b εἰσὶ γὰρ ἐν τοῖς πολλοῖς ἄνθρωποι ἀεὶ θεῖοί τινες—οὐ πολλοί—παντὸς ἄξιοι συγγίγνεσθαι, φύμενοι οὐδὲν μᾶλλον ἐν εὐνομουμέναις πόλεσιν ἢ καὶ μὴ, ὧν κατ' ἴχνος ἀεὶ χρῆ τὸν ἐν ταῖς εὐνομουμέναις πόλεσιν οἰκοῦντα, ἐξιόντα κατὰ θάλατταν καὶ γῆν, ζητεῖν ὃς ἂν ἀδιάφθατος ᾖ, τὰ μὲν βεβαιούμενον τῶν νομίμων, ὅσα καλῶς αὐτοῖς κεῖται, τὰ δ' ἐπανορθούμενον, εἴ τι παραλείπεται. ἄνευ γὰρ ταύτης τῆς θεωρίας καὶ ζητήσεως οὐ μένει ποτὲ τελῶς πόλις, οὐδ' ἂν κακῶς αὐτὴν θεωρῶσιν. (...)
- For among many people there are always some—albeit not many—divinely inspired men wholly worthy to mingle with and they are born no more in well-governed states than in badly-governed ones, on whose tracks the person living in well-governed states, when going out over sea and land, must search, so long as he himself is incorruptible, confirming the laws how many are rightly established in his home state while amending others if they are deficient in some respect. For without this inspection and enquiry a state will never remain perfect nor if one inspects it badly. (...)

6c ἃ δ' ἂν τούτων ἐγκρίνωσιν οἱ
γεραῖτεροι, τοὺς νεωτέρους πάση
σπουδῇ μανθάνειν, ἐὰν δέ τις
ἀνάξιος δοκῇ τῶν παρακεκλημένων
εἶναι, τῷ παρακαλοῦντι μέμφεσθαι
τὸν σύλλογον ὅλον· τοὺς
δ' εὐδοκимоῦντας τούτων τῶν νέων
φυλάττειν τὴν ἄλλην πόλιν,
ἀποβλέποντας εἰς αὐτοὺς διαφερόντως
τε τηροῦντας, καὶ τιμᾶν μὲν
κατορθοῦντας, ἀτιμάζειν δὲ μᾶλλον
τῶν ἄλλων, ἐὰν ἀποβαίνωσι χεῖρους
τῶν πολλῶν.

Whatever of these matters the elder
decide, the younger should learn with all
diligence, and if any of the men invited to
attend seem unworthy, the whole assembly
should censure the inviting person; but the
remaining city should watch over those of
the young men in good repute, carefully
watching and observing them, and honor them
when they set them straight but hold them in
less honor than the other men whenever they
prove to be worse than the many.

Cod. Theod. 14.9.1

On the Pursuit of Liberal Studies in the Cities of Rome and Constantinople
(*De studiis liberalibus urbis Romae et Constantinopolitanae*)

*Imppp. Valentinianus, Valens et
Gratianus aaa. ad Olybrium
praefectum Urbi.*

Emperors Valentinian, Valens, and Gratian
Augustuses to Olybrius, Prefect of the City.

7a Quicumque ad urbem discendi
cupiditate veniunt, primitus ad
*magistrum census provincialium
iudicium, a quibus copia est danda
veniendi, eiusmodi litteras
perferant, ut oppida hominum et
natales et merita expressa
teneantur*; deinde ut in primo statim
profiteantur introitu, quibus
7b potissimum studiis operam navare
proponant; tertio *ut hospitia eorum
sollicite censualium norit officium,
quo ei rei impertiant curam, quam
se adseruerint expetisse.*

Those who come to the City out of eagerness to
learn shall first take to the *master of tax
assessment letters from their provincial judges,
by whom the opportunity to come (to the City)
must be granted, of such kind that they
contain (the name of) people's municipalities,
births, and certified attainments*; second (it is
ordered) that immediately upon matriculation the
students shall declare which studies in particular
they propose to dedicate themselves to. Third, (it
is ordered) that *the office of tax assessment
should precisely know their lodgings, in order
that they share their concern for the subject
which they declared to have pursued.*

(...)
7c *Similes autem breves etiam ad
scrinia mansuetudinis nostrae
annis singulis dirigantur, quo
meritis singulorum
institutionibusque compertis utrum
quandoque nobis sint necessarii,
iudicemus.*
Dat. III id. mart. Treviris
Valentiniano et Valente III aa. cons.
370 mart. 12.

(...)
Similar notes should also be dispatched to the
*bureaus of Our Clemency each year, in order
that We may assess, after the merits and the
educational activities of the individual students
have been found out, whether and when they
may be useful to Us.*
Given on the fourth day before the ides of March
at Trier in the year of the consulship of
Valentinian Augustus and the third consulship of
Valens Augustus. March 12, 370.

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