

aryballos into his hand in preparation for anointing his body" (*The Olympic Games in Ancient Greece*, Ekdotike Athenon SA, 1982, p 119) and when Paidotribes are described as "aleiptes" or anointers (H .A. Harris, *Greek Athletes and Athletics*, London: Hutchinson, 1964, p 171) a deeper meaning than a therapeutic massage is conveyed. It recalls a time when the athlete was set apart, was seen to be the favoured of the gods, sought to invite the god to dwell within him, to infuse him with his spirit and in so doing visit with his people once again. Surely the crown of victory, the idealized statues erected of the winners, the treatment of cheaters, akin to sacrilege the parades and breaching of the city state walls were all a reminder of the original sacred character of the Games. The meaning of the use of olive oil has been similarly lost as society moved farther away, for better and for worse, from those prayerful beginnings and closer to our secular world.

Apology

"The ideals of Olympism"

In the last issue of the Journal of Olympic History, Janet Cahill's abstract "The ideals of Olympism" was incorrectly credited to Vitaliy Smirnov, Russian Olympic Committee President.

The editorial team expresses its great regret for this oversight and apologises to both Ms Cahill and Mr Smirnov.

The editorial team

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