

# Journal Surveys

## I. ANTIQUITY

### I-1

Block, Raymond. "Sports in the Ancient World," *Diogenes*, 94 (Summer 1976), 53-77.

Through an examination of artifacts and literary texts from Greece and Rome, researchers have discovered some interrelationships between their sports attitudes and those of modern times. The meaning of early sports evolved through funerary rites and religious festivals where goodness, the fruition of intellectual and moral development, and beauty, the result of tough, physical training, instilled in the Greeks a passionate desire to achieve glory in the stadium. Later, Greek athletics gave way to philosophical lifestyles that denounced the excesses of professional competitors and decried Olympic victories. Although military training was valued highly by the Romans, athletic competition for hygienic purposes had little meaning for them; instead they preferred a spectator's role at the chariot races and gladiatorial contests. Of these early attitudes, the Greek spirit of free competition and the ideal of striving to reach one's optimum level have been applauded and celebrated in the rebirth of the Olympic spirit today. Based on secondary works; biblio. Angela Lumpkin

### I-2

Younger, John G. "Bronze Age Representations of Aegean Bull-Leaping," *American Journal of Archaeology*, 80, No. 2 (Spring 1976), 125-137.

Three main techniques for bull leaping have been identified and described. In addition to well-known forward flip using the bull's horns first described by Sir Arthur Evans, Younger has identified two other techniques: the diving leaper and the floating leaper. The diving leaper drops on the bull's back hands first (perhaps from a height) and then somersaults off the back. The floating leaper approaches the bull more from the side and possibly grasping the horns or neck vaults across to the other side. Based on study of all available artistic representations; full catalogues; 2 illustrations.

Emelia-Louise Kilby

### I-3

Harrison, Richard. "The 'Bull-Cult' in Ancient Crete," *History Today*, 28, No. 4 (April 1978), 213-219.

Shrouded in the mythology of the portentous bull, the fabled island civilization of Knossos was finally unearthed in 1899. Numerous Minoan artifacts from the Bronze Age depicted the static bull as a symbol of strength and fertility. Also illustrated were "bull-leapers" performing astounding acrobatic feats over charging bulls. Archaeologists repeatedly have speculated about the bull images and scenes that flourished in societies between 6000 B.C. and the age of Rome. For example, the controversial "bull-leap" fresco of 1500 B.C. seemed an unlikely feat unless "bull-sports" were a form of human sacrifice. As a public entertainment "bull-leaping" might have been a religious illustration of youthful, athletic beauties meeting the ferocious beast. While the reality of the "bull-cult" in Ancient Crete cannot be challenged, mysteriously the religious significance of the bull and the young athletes who engaged in leaping has remained locked in antiquity. No notes; 7 illustrations.

Angela Lumpkin

I-4

Genasii. James E. and Klissouros, Vasillis. "The Delphic Spirit in Sports," *Journal of Health, Physical Education and Recreation*, 37, No. 2 (February 1966), 43-45.

As man struggles for perfection, his spirit is represented in Delphi. This is especially true of the athlete as he struggles for perfection. The physical demands at Delphi are great, and so are those demands involved in strenuous sport and the pursuit of excellence for its own sake. The Delphic spirit has made demands on active life, and in this spirit the essence of sport can be found; 6 notes.

Miriam F. Shelden

I-5

James, Z. Darlene. "Sport: A Myth About Consciousness," *Quest*, 30 (Summer 1978), 28-35.

An examination of sport as myth in the literature of Ancient Greece has been called the study of the development of consciousness through an escape from the mundane, a search for something higher, and an expression of the masculine principle. Initially, man created sport to divert his attention from just staying alive. The Greeks then pursued a higher form of life, aretê, in order to perfect themselves. They also have been credited with originating the thought that athletics were the outward, conscious expression of the masculine principle. This male-dominated classical era may have achieved its great heights because man sought to become a hero, the antithesis of earthy femininity.

While sports today may value part of the myth, the last tenet has been transposed to the social realm. The author proposed a modern myth which would equally unite the caring, loving feminine unconsciousness with the winning, powerful, masculine consciousness in sport. Based on primary sources and secondary works; notes, biblio.

Angela Lumpkin