

II. Sport and Physical Activity in Antiquity

II-1

Hardy, Stephen. "Politicians, Promoters, and The Rise of Sport: The Case of Ancient Greece and Rome," *Canadian Journal of History of Sport and Physical Education*, 8, No. 1 (May 1977), 1-15.

The democratization of organized sport in ancient Greece and Rome, brought about primarily by politicians, resulted in changes in the function of sport. From an aristocratic base, organized sport was developed and aggrandized for commercialization, for heightened civic spirit that evolved toward cultism in replacement of gentile cults, and for gaining political power. This transition from sacred to secular sport in both Greece and Rome followed similar patterns and was definitely engineered by human promotion rather than by inevitable evolution. Based upon primary sources and secondary works; 57 notes.

Don Morrow

II-2

Thurmond, Ray C. "Athletics and Physical Exercise as 'Evidence of Sensible Things' in Aristotle," *Canadian Journal of History of Sport and Physical Education*, 8, No. 1 (May 1977), 28-37.

Sport history was among the many interests of Aristotle (384-322 B.C.). The ancient scholar used analogies and examples drawn from athletics and physical exercise to illustrate key elements such as moderation, potentiality, proof and definition. Aristotle used these elements, in turn, to explain virtue, relativity, motion, astronomical theory and happiness among other ideas. Physical exercise and athletics were used by the philosopher to more clearly illustrate abstract thoughts because these two activities were as well known as the alphabet. Based upon primary sources and secondary works; 34 notes.

Don Morrow

II-3

Arnold, Irene Ringwood. "Festivals of Ephesus," *American Journal of Archaeology* 76, No. 1 (January 1972), 17-22.

This survey, one of a series of articles, identifies specific festivals held in Asia Minor, particularly those of Ephesus. Athletic events and musical contests were held in the Greek tradition, but other festivals became increasingly Romanized. Roman names were designated with imperial sanctions. Spectacles including gladiatorial combat (wild beasts against wild beasts, man against beast) emerged. At Ephesus, festivals were separated from agonistic competitions. Based on primary sources; 63 notes.

Emelia-Louise Kilby

II-4

Brumbaugh, Robert S. "The Knossos Game Board," *Archaeological Notes, American Journal of Archaeology*, 79, No. 2 (April 1975) 135-36.

The author compared the board found at Knossos in Crete with the game

board from the Royal Graves at Ur. He described how the game might be played. In his opinion, the Knossos game was a simplified version of the Ur game. Both were typical of ancient "race games" in which pieces are moved around a track. Based on primary sources; 3 notes; 2 illustrations.

Emelia-Louise Kilby

II-5

Hill, Dorothy Kent. "Chariots of Early Greece," *Hesperia*, 43, No. 4 (October/December 1974), 441-46.

The author studied vase paintings, sculptures, and harness parts in an attempt to determine how racing chariots and battle chariots were harnessed. Shafts, yokes, traces, and collars were common parts, but there was more than one way to hitch a biga or quadriga. A previous comprehensive study was done in the 1880s by Helbig and Leaf. Hill, however, used more recently discovered materials in her analysis. Based on primary sources; 17 notes; 10 illustrations.

Emelia-Louise Kilby

II-6

Stewart, A. F. "Lysippan Studies 3. Not by Daidalos?" *American Journal of Archaeology*, 82, No. 4 (Fall 1978), 473-82.

The bronze statue of an athlete cleaning his strigil stood in a prominent place in the gymnasium in Ephesos. It is not known if the statue (found in very poor condition and reassembled in the early 1900s) was a copy or an original. The author first discussed techniques for making replicas of Greek originals. He then compared the style with other known statues (not athletes) by Daidalos and the Lysippos school. He decided the statue was probably an original from the Lysippos' school made about 300 B.C. Based on primary sources and secondary works. 46 notes; 14 illustrations.

Emelia-Louise Kilby

II-7

Clay, Diskin. "A Gymnasium Inventory from the Athenian Agora," *Hesperia*, 46, No. 3 (July-September 1977), 259-67.

This inventory was recorded on a now fragmentary inscription. It listed the names of gods whose statues were housed in a gymnasium. According to the author, "[these inscriptional fragments] offer . . . the most extensive evidence which has come to light for the furnishing of a Greek gymnasium." Based on primary sources and secondary works; 20 notes.

David S. Matz

II-8

Kiester, Edwin. "Excavating the Olympics," *Science* (January-February 1980), 40-47.

Archeological excavations of Nemea supported the prevalence of boycotts, commercialism, city statism, cheating, and professionalism in the four major Panhellenic Games. The University of California classicists who composed the excavation team substantiated the Nemean competitions in track and field events, wrestling, boxing, and equestrian contests. The site also revealed the temple of Zeus, a natural bowl-shaped stadium with grandstands and hillside seating for perhaps 40,000; a palaestra; concessions stands; a hotel; and a bathhouse. In addition, an unusual vaulted arch ceiling over the athletes' entryway along with a common turning post for runners and starting blocks, which provided cues for starting techniques, were discovered. No notes; 6 photographs; 3 diagrams.

Angela Lumpkin

II-9

Miller, Stephen. "Excavations at Nemea, 1975," *Hesperia*, 45, No. 2 (April-June 1976) 174-202. (Archeological work on the stadium discussed on pp. 193-202.)

The areas of the stadium excavated and studied during the 1975 season include: the starting line and the hydraulic system at the south end; a pit (whose purpose is unclear) in the lower area of the seats; a large section of the floor of the stadium. "In summary, progress has been made in uncovering the stadium, but much remains to be done, including the excavation of the remainder of the south end," additional study of the north end, and "the establishment of the chronological framework of the various phases of the stadium." Based on primary sources and secondary works; 54 notes; 34 plates; 9 illustrations.

David S. Matz

II-10

Romano, David G. "An Early Stadium at Nemea," *Hesperia*, 46, No. 1 (January-March 1977), 27-31.

On-going excavations at Nemea including the stadium (4th century BC) have revealed the possible existence of an earlier stadium. A block at the starting line, containing a single groove, has been uncovered in good condition near the Sanctuary of Zeus. Other single grooved starting blocks from Isthmia and Delphi are discussed. Based upon primary sources; 10 notes, 1 figure, 1 plate.

Emelia-Louise Kilby

II-11

Root, Margaret Cool. "An Etruscan Horse Race from Poggio Civitate," *American Journal of Archaeology*, 77, No. 2 (April 1973), 121-37.

A terra cotta frieze of a horse race has been found at Poggio Civitate. As many as sixty-five plaques have been uncovered. The author believes the frieze may have been arranged in a continuous sequence to adorn a building. A detailed analysis of one section is presented with comparisons made to similar designs of Proto Corinthian or Corinthian origins. The prize shown is typically Etruscan (cauldron supported by a column), and Root dates the frieze to the second quarter of the 6th century B.C. Based upon primary sources; 114 notes, 2 illustrations, 25 photographs.

Emelia-Louise Kilby

II-12

Fielding, Lawrence W. "Marcus Tullius Cicero: A Social Critic of Sport," *Canadian Journal of History of Sport and Physical Education*, 8, No. 1 (May 1977), 16-27.

Cicero, writing a half century before the birth of Christ, used Antiochus' ethical system and its concomitant idea of man to criticize Roman society in general. Using the principle of conformance with nature as the ethical test, Cicero measured the moral worth of Roman athletic games and contests. Thus, children's games and contests were good because the activities emanated from a natural desire for physical activity. In adulthood, physical activities, to be worthwhile, had to measure up to nature's standards (health, fitness, development of mental capacities). Most Roman sporting activities were energized by the principle of pleasure and were, in Cicero's view, immoral. The Roman fascination with the contests of the arena was symptomatic of society's moral decline. Based on primary sources and secondary works; 33 notes.

Don Morrow