

Journal Surveys

I. Sport in Antiquity

I-1

Barstow, Anne. "The Uses of Archeology for Women's History: James Mellaart's Work on the Neolithic Goddess at Çatal Hüyük," *Feminist Studies*, 4 (October 1978), 7-18.

Dated from 6400 to 5400 B.C., the findings of British archeologist, James Mellaart, at Çatal Hüyük, located on the Anatolian plateau of Turkey suggest that women and men lived interdependently, rather than in a dominance/subjection relationship, and shared power and community control in this large, neolithic urban center. Because women performed or controlled many of the economic tasks, notably agricultural ones, they gained authority in the community and in the priestly class. Specifically, they created a religion devoted to the conservation of life in all forms. Women's roles as priestesses are depicted in wall paintings showing them dressed in sacred leopard skins chasing and dancing around deer and bulls. The evidence suggests that women were able to express themselves autonomously when they had gained a basis of authority in the community. Based upon the works of James Mellaart, critiques of his works, and secondary works treating women, religion, and feminist theory; 21 notes.

Judith Davidson.

I-2

Dow, Sterling. "Athletic Agones in Roman Athens Honoring Tykhe Poleos," *American Journal of Philology*, 100, No. 1 (Spring 1979), 31-44.

An inscription on stone found in the agora of Athens in 1931 reveals the existence of an athletic festival, the Tykhe Poleos. The fragmentary remains describe a calendar of athletic events in a civic festival for Athenian citizens. The festival was of medium size, held annually in the early half of the year, perhaps within the agora itself. The date of the inscription, and of the festival, is ca. 200 A.D. It may have been an extension of an earlier, larger festival instituted by Herodes Attikos, a second century A.D. Athenian sophist of great wealth. Based on primary sources; the epigraphic evidence.

Brian Legakis

I-3

Miller, Stephen G. "The Pentathlon for Boys at Nemea," *California Studies in Classical Antiquity*, 8 (1976), 199-201.

The pentathlon event—foot-race, wrestling, javelin throw, discus throw, and long jump—was a common contest at many Greek athletic festivals. The evidence for the existence of a boys' pentathlon is based on Pindar's description of Sogenes of Aegina, victor in the pentathlon at Nemea. A new interpretation of Pindar's Seventh Nemean Ode reveals that Sogenes accomplished the remarkable feat of winning the pentathlon event for men as a boy. This new interpretation removes the only evidence for a boys' pentathlon in the four Panhellenic Games (Olympia held the event on one occasion). Based on primary sources, including scholia to Pindar's Seventh Nemean Ode.

Brian Legakis

I-4

Abrams, Harvey. "A Brief History of the Pankration," *Canadian Journal of History of Sport and Physical Education*, 10, No. 2 (December 1979), 36-51.

An attempt is made to trace the origin and evolution of the pankration, its use in Greek physical education and military training, and finally, its popularity and decay. The pankration was a combined boxing and wrestling match and its origins, apart from the mythical, are thought to be derived from ritual ceremonies that were performed in pre-Olympic days. No exact rules have yet been found. There is no evidence of organized competition prior to 648 B.C. when it was added to the Olympic Games program. It had different styles and rules throughout Greece; in Sparta and Athens it was taught for slightly different reasons and employed different methods. It changed along with the decay of Greek athletics and with the growth of professionalism in athletic circles. Based upon primary sources and secondary works. 74 notes.

Dave Brown

I-5

Fontenrose, Joseph. "The Hero as Athlete," *California Studies In Classical Antiquity*, 1 (1968), 73-104.

A few successful athletes in ancient Greece acquired the status of heroes and were worshipped as gods. The athletes were historical figures, but the stories relating their heroism were legends that appear to follow a consistent formula. The athlete began by winning an important victory, but was disgraced either by the officials of the contest or by his home town. As a result the victor suffered pain or madness and carried out revengeful acts. When the home town punished the athlete, the gods inflicted a great calamity on the town folk.

The confused citizens consulted the oracle at Delphi and were told to worship the disgraced athlete publicly as a hero. Based on primary sources, especially Pausanius; 38 notes.

Brian Legakis

I-6

Karl, H. "Antique Greek Coins as a Source for the Historian," *Canadian Journal of History of Sport and Physical Education*, 10, No. 2 (December 1979), 76-90.

Antique Greek coins are a possible source of information on the history of Greek athletics. Coins provide representations and inscriptions concerning athletic contests, the winners of the competitions, the prizes given, and the names of the individual festivals as well as the particular festival's cultural and historic background. Further attention is deserved in this area of sport history research. Based upon primary sources and secondary works; 66 notes.

Dave Brown