

Journal Surveys

I. Sport in Antiquity

I-1

Anderson, Earl R. "Athletic Mysticism in the Olympics," *The Gamut: A Journal of Ideas and Information*, 21 (Winter 1981), 83-92.

The Archaic Age (600-440 B.C.) of Greek history was an era committed to religion. Four social groups with their associated values constituted an archaic athletic mysticism: (1) polis or state—*aretê* or self-assertive behavior that led to approval by the social group; (2) festival community—"agonistic" or related to competition; (3) athlete's family—*eugeneia* or family charisma; and (4) individual athlete—*aidos* or reverence for the gods, combined with a sense of duty to polis and family and *ponos* or the experience of joy and pain in physical struggle. Athletic mysticism gave way to a secularized athletic ideal during the Classical Age. Based on primary sources; 14 notes.

Angela Lumpkin

I-2

Dombrowski, D.A. "Plato and Athletics," *Journal of Philosophy of Sport*, 6 (Fall 1979), 29-38.

Dombrowski refutes Weiss' sweeping generality in *Sport: A Philosophical Inquiry* that all ancient philosophers ignored sport. He examined Plato's dialogues from the *Apology* to the *Laws* as well as many between including the *Republic* and shows that athletics was a concern of the ancient philosophers albeit a secondary concern. He then discussed Plato's view of exercise, *Laws* and *Republic*; gymnastics, *Republic*; wrestling, *Laws*; music and gymnastics, *Republic*, *Georgias*; general structure of athletics, facilities, *Georgias* and the *Sophists*; athletic contests, *Lysis*, *Laws* and *Euthydemus*; and the position of athletics in training and the military, *Republic*, *Laws* and *Theaetetus*. Based upon primary sources and secondary works; 8 notes; bibliography.

Sharon Kay Stoll

I-3

Platon, Nikolaos. "Sir Arthur Evans and the Creto-Mycenaen Bullfights," *Greek Heritage*, 1, No. 4 (1964), 91-93.

More information is available since Sir Arthur Evans' original work. The author briefly reviewed a study by Spiridon Marinatos about bull games of other parts of the world (ancient China, Latin America, American rodeos). He states that more is known about the species of Cretan bulls whose colossal horns were often shortened to prevent goring. Brief reference is made to the type of area needed for bull games, perhaps the central court of the palace where colonnades could have protected the spectators. Based upon primary sources; no notes; 2 illustrations.

Emelia-Louise Kilby

I-4

Morrissey, Edmond J. "Victors in the Prytaneion Decree (IG I² 77)," *Greek, Roman and Byzantine Studies*, 19, No. 2 (Summer 1978) 121-25.

Greek athletes were well rewarded for victories in competition. Success in the Olympic games and in the other Panhellenic games provided considerable honor and prestige both for the victor and his city. Athenian victors in the Panhellenic games were given free board for life in the Prytaneion, the civic dining hall of Athens. An important stone inscription documenting this decree (IG I² 77) dating ca. 430 B.C. has been interpreted to include all Athenian athletes. Such victors were musicians as well as athletes and were granted this privilege for their past and present glories. Based upon the original inscription and modern interpretations.

Brian Legakis

I-5

Matthews, Victor J. "Sulla and the Games of the 175th Olympiad (80 B.C.)," *Stadion*, 5, No. 2 (1979), 239-43.

The literature is confusing as to whether or not the Olympic Games of 80 B.C. were moved from Olympia to Rome. From his examination of the works of Robinson, Gardner, Ziehen, Loeb and Gabba, Matthews concluded that the games were not moved, but that a rival competition sponsored by Sulla enticed many athletes to participate at Rome in a diluted Olympics. Both events occurred within a close time frame of each other. Based upon primary sources and secondary works; 18 notes.

John R. Schleppe

I-6

Humphreys, S.C. "The Nothoi of Kynosarges," *Journal of Hellenic Studies*, 94 (1974), 88-95.

Nothoi, or bastards, exercised in the gymnasium of Kynosarges where Heracles was the patron saint. Nothoi are mentioned by Plutarch, Demosthenes and Polemon. Humphreys discussed interpretations of nothoi: born out of wedlock or not true citizens because their parents were not Athenians. Wide ranging comments such as the use of gymnasia by hop-lites for military training, reference to private individuals who constructed gymnasia, and suggestions for those in charge of the facility follow. A concluding quotation from Antisthenes refers to the cult of Heracles and the nothos: "One can be a wrestler without being born of two wrestler parents." Based upon primary sources and secondary works; 15 notes.

Emelia-Louise Kilby

I-7

Wade-Grey, H.T. "A Note on the Origin of the Spartan Gymnopaïdai," *Classical Quarterly*, 43, No. 1, 2 (1949), 79-81.

The Spartan Gymnopaïdai, a festival the name of which means "unarmed dances," was founded in 668 B.C., one year after the Argive defeat of Sparta at Thyreatis. The purpose of the Gymnopaïdai was to rebuild Spartan morale, in preparation for a reversal of that defeat. Since the "unarmed dances" took place in the open sun of midsummer heat, they served as a means of developing warlike endurance. The festival probably lasted five days, and included team competition for men and boys. The *trichoria*, "a co-operative performance by old men, young men, and boys," may also have been a part of the Gymnopaïdai. Based upon primary sources and secondary works; 15 notes.

Barbara Schrodt

I-8

Lee, Hugh M. "The TEPMA and the Javelin in Pindar, Nemean vii 70-3, and Greek athletics," *Journal of Hellenic Studies*, 96 (1976), 70-79.

The author discussed the simile of the javelin thrower as used by Pindar. Is the unsuccessful throw equivalent to inadequate praise? "By implication," Lee writes, "the poet is claiming that, on the contrary, his utterances are like a winning cast." He translates Pindar as saying ". . . having stepped up to the line" and then describes the probable use of the stone sill as the line from which the javelin is thrown. Based upon primary sources and secondary works; 31 notes; 5 photographs.

Emelia-Louise Kilby

62

I-9

Immerwahr, Henry R. "An Inscribed Terracotta Ball in Boston," *Greek, Roman and Byzantine Studies*, 8, No. 4 (Winter 1967) 255-66.

A decorated clay ball, made in Greece ca. 500 B.C., was acquired by the Boston Museum of Fine Arts in 1963. The ball is hollow with a pebble inside. Suspended on a cord the ball would have served as a rattle for a child. One inscription on the ball identifies the object as a gift for Myrrhine, an Athenian girl. An adjoining inscription describes one of the youths and pentathletes that decorate the ball in black silhouette as a handsome and noble young athlete who may have been victorious at special games held in honor of a dead hero. The painted athletic scene and inscriptions are in keeping with the sporting nature of the sphere. Ball games were a common physical pastime for youths. Athenian girls were especially active in this sport. Such a special decorated ball/toy would be an appropriate gift for a girl. Based upon the object as primary source.

Brian Legakis

I-10

Miller, Stephen G. "The Date of the First Pythiad," *California Studies in Classical Antiquity*, 11, (1978), 127-58.

The Panhellenic festival games in honor of Pythian Apollo were held at the mountain sanctuary of Delphi every four years. The date of the first Pythiad has attracted considerable scholarly attention for well over a century. The two dates that are favored are 586/5 B.C. and 582/1 B.C. Late nineteenth and early twentieth century scholars frequently followed the earlier date. The later date is, however, implied by an examination of Pausanias, certain Scholiasts of Pindar, and Aristotle's list of Pythian victors. The 582/1 date is derived from Greek texts and inscriptions.

Brian Legakis

I-11

Romano, David. "An Early Stadium at Nemea," *Hesperia*, 47, No. 1 (January-March 1978), 27-31.

A rectangular block of limestone, recently discovered at Nemea, has been identified as originally forming a section of a starting line, suggesting the existence of an early stadium near the Sanctuary of Zeus. The stone is about 1.6 meters long, 0.5 wide, and 0.2 thick; it contains a single groove starting line. It is hoped that further excavations will reveal more evidence about the location and dimensions of this early stadium. Based on secondary works; 10 notes; one illustration.

David S. Matz

I-12

Broneer, Oscar, "The Isthmian Games and the Sanctuary of Poseidon," *Greek Heritage*, 1, No. 4 (1964), 42-49.

The author describes an opening procession, typical, well-known events of Greek games and makes special reference to finds at Isthmia. He includes a photograph of two modern runners in the starting gate with a brief description of what excavations have revealed about their operation. Evidence for boat races held at Isthmia (recorded by Dio Chrysostom) has been further supported by numerous figurines of boats dedicated to Poseidon. One bronze boat with two rowers and a helmsman is one of the illustrations. Based upon primary sources; no notes; 9 photographs.

Emelia-Louise Kilby

I-13

Rupp, David W. "The Lost Classical Palaimonion Found?," *Hesperia* 48, No. 1 (1979), 64-72.

Palaimon was a Greek god associated with Melikertes and Portunus and the sanctuary of Poseidon. Some writers believe that funeral games for Melikertes/Palaimon (a Bronze age child-hero) led to the establishment of the Isthmian games. Palaimon's importance in the Augustan period is known and recent interpretations of architectural remains suggest a monument dedicated to Melikertes/Palaimon existed ca. 400/390 B.C. Based upon primary sources and secondary works; 70 notes; one plate.

Emelia-Louise Kilby

I-14

Waywell, S.E. "Roman Mosaics in Greece," *American Journal of Archaeology*, 83, No. 3 (1979), 293-321.

Fifty-four sites of Roman mosaics located on the Greek Mainland and Ionian islands are identified. The mosaics are briefly described and additional references are indicated. A number relate to sport (hunting, charioteers, athletes) and several are shown in black and white photographs. Based upon primary sources and secondary works; 102 notes; 48 photographs.

Emelia-Louise Kilby

I-15

Morgan, M. Gwyn. "Three Non-Roman Blood Sports," *Classical Quarterly*, New Series, 25, No. 1 (1975), 117-22.

The blood sports of cock-fighting, quail-fighting, and partridge-fighting should be struck from the roster of common Roman amusements. Although

these sports were popular among Greek settlements throughout the Mediterranean, they appeared in Rome principally as childhood activities. The evidence that Roman adults frequently engaged in these three blood sports is tenuous or based upon incorrect interpretations. For example, Pliny's oft-quoted description of the cries of these birds while fighting was not made in reference to sporting events, but has been taken out of context from a passage discussing mating seasons. Based upon primary sources and secondary works; 38 notes.
Barbara Schrodt

I-16

Turner, E.G. "The Charioteers from Antinoe," *Journal of Hellenic Studies*, 93 (1973), 192-95.

A fragment of papyrus found at Antinoe (Sheik-el-Abada) in 1914 contains a colored illustration of five charioteers. The red, blue, and green jackets suggest three of the four factions of the Roman circus. The charioteers' costumes show tunics, jackets, protective ropes wrapped around the bodies, yellow belts and yellow crash-helmets (Turner's term). The author believes the fragment was part of a codex and suggests a date no earlier than A.D. 450. The meaning of the brief text is not known. Based upon primary sources; 11 notes; 2 plates.

Emelia-Louise Kilby