

II. Sport in Antiquity

II-1

Roller, Lynn E. "Funeral Games in Greek Art," *American Journal of Archaeology*, 85, No. 2 (April 1981), 107-19.

Two sets of funeral contests, those for Patroklos and those for Pelias, have been illustrated in Greek art beginning in the early part of the sixth century B.C. Since artistic representations differ from written descriptions and from one another, the author suggests that legend and great interest in the games especially in the northeastern Peloponnesos have influenced art. Illustrations show events in games honoring Pelias. These include a chariot race, wrestling, boxing, and javelin. Additional artistic representations are identified in the text. Based on primary sources; 2 plates with 5 illustrations; 93 notes.

—Emelia-Louise Kilby

II-2

Williams, Charles K. and Russell, Pamela. "Corinth Excavations of 1980," *Hesperia*, 50, No. 1 (January-March 1981), 1-44. (Sports complex discussed pages 1-19.)

The complex included a running course of different eras (fifth-second centuries B.C.) and a platform for wrestling, boxing, and the pankration. The starting line of the fifth century is well preserved showing seventeen starting positions with unusually wide toe grooves and the remains of identifying letters in red. These letters suggest that some system of drawing or assigning starting positions existed. The authors conjecture that special races (torch and armor) might have been held here because of the wide toe grooves. A parabolic terrace adjacent to the starting platform was the ring for wrestling, boxing, and the pankration. Based on primary sources; 5 plates; 32 notes.

—Emelia-Louise Kilby

II-3

Geagan, Daniel J. "Notes on the Agonistic Institutions of Roman Corinth," *Greek, Roman and Byzantine Studies*, 9, No. 1 (1968), 69-80.

Athletic festivals in the city of Corinth during the Roman period consisted of local games for the citizens of the city, and more ambitious contests held at the Panhellenic sanctuary of nearby Isthmia. The festivals at Isthmia and Corinth were administered by the agonothetes, an official who was elected by the city council of Corinth. The agonothetes was in charge of the complex financial arrangements of the games and overall management of the festivals. His

responsibilities ranged from the direction of the sequence of events to the housing of visiting athletes. Based upon stone inscriptions.

—Brian Legakis

II-4

Hyde, Walter Woodburn. "The Pentathlon Jump," *American Journal of Philology*, 59, No. 4, whole number 236, (1938), 405-17.

The Greek pentathlon event consisted of contests in running, wrestling, throwing the discus and javelin, and jumping. The manner in which the jumpers executed the jump has long puzzled students of Greek athletics. The majority of writers have favored a running long jump, aided by the use of hand held weights. The existence of two recorded jumps of over fifty feet comprise the principle evidence against the running long jump. The first and most famous record lists Phaylus of Croton who leaped 55 (Greek) feet at the Isthmian Games at Delphi. The second record claimed that Chionis of Sparta jumped 52 (Greek) feet at Olympia. Some modern writers on athletics believe that these records are exaggerations. Such distances were not, however, out of bounds for a triple jump. A hop, hop, jump is proposed for the Greek jump with weights. Based upon primary sources and secondary works.

—Brian Legakis

II-5

Bowra, Lewis. "Xenophanes and the Olympic Games," *American Journal of Philology*, 59, No. 3, whole number 235 (1938), 257-79.

Xenophanes, renown poet of western Greece in the second half of the sixth century B.C., severely criticized the honor and rewards given to athletic victors in the Olympic Games. The privileges bestowed athletes had been previously reserved for distinguished statesmen and rulers whose deeds benefited their cities. In the opinion of Xenophanes, neither athletes nor their rewards enriched their cities. The relative worth of any activity should be judged by its use to the city. By this definition Xenophanes believed that he, rather than the athletes, should have been rewarded for his accomplished poetry. The views of Xenophanes were counter to the praise given to athletes by such later writers as Simonides, Pindar, and Bacchylides. Based upon primary sources.

—Brian Legakis