

### III. Sport in the Ancient World

III-1 Catling, H. W. "A Mycenaean Puzzle from Lefkandi in Euboea," *American Journal of Archaeology*, 72, No. 1 (1968), 41-49.

The author analyzed the probable construction of chariots, dress of driver, types of wheels, and use of chariots in his survey of Aegean chariotry. Stage I (16-15th century BC): fighting, hunting, ceremonial; Stage II (14-13th century BC): primarily ceremonial e.g. funerals; Stage III (12th century BC): war. Vase paintings, frescoes, friezes on sarcophagi, and other illustrations were analyzed; no actual remains of chariots have been found. Based upon primary sources; 83 notes; 4 plates.

—Emelia-Louise Kilby

III-2 Jordan, D. R. and Spawforth, A. J. S. "A New Document from the Isthmian Games," *Hesperia* 51, No. 1 (1982), 65-68.

The new document is a lead tablet of the Roman period stating "I, Marius Tyrannos, disqualify Semakos." Athletes prior to the games were examined

by judges who determined if candidates were eligible to compete. It is believed that balloting was secret to protect the judges, and this tablet disqualifying one athlete, by chance, has survived. Based upon primary sources and secondary works; 1 plate, 12 notes.

—Emelia-Louise Kilby

III-3 Thompson, Homer A. "Activity in the Athenian Agora 1960-1965," *Hesperia*, 35, No. 1 (1966), 37-54.

Thompson discussed the results of excavations in the 1960-65 period part of which includes the Ptolemaic gymnasium. He stated that the Hellenistic gymnasium included as essential features ". . . a spacious square bordered by colonnades, buildings suitable for school use, ample accommodation for washing and drinking, probably a swimming pool." A building program begun in the second quarter of the 2nd century BC led to the new gymnasium (described above) and apparently was the result of rising population, increased prosperity coupled with more demand for higher education. The author believes that the gymnasium of Ptolemy was used more for intellectual training than athletics. Brief reference is also made to the festival of Theseus which included equestrian and athletic events and costly prizes. Based upon primary sources; 33 notes; 2 maps; 11 photos.

—Emelia-Louise Kilby

III-4 Tomlinson, R. A. "Two Buildings in Sanctuaries of Asklepios," *The Journal of Hellenic Studies*, 89 (1969), 106-17.

Tomlinson suggested that the gymnasium at Epidauros may have functioned as a dining room where patients gathered to eat sacrificial meat. Small rooms in the southeast and northeast corners of the "gymnasium" contained couches for the purpose of dining. The central courtyard may have been a gathering place, not an exercise place. The west building at Athens is also discussed as a possible dining room rather than an abaton (sleeping place). Based upon primary sources and secondary works; 66 notes; 3 figures; 2 photos.

—Emelia-Louise Kilby

III-5 Ridgway, Brunilde A. "Notes on the Development of the Greek Frieze," *Hesperia*, 35, No. 2 (1966), 188-204.

In a wide ranging discussion of friezes: their designs, stylizations, types, the author made some reference to chariots. "It has been suggested that a procession of chariots may depict burial rites, if found on a funerary monument, races or war games if on a palace or temple." Chariots were popular motifs in friezes as were riders apparently out hunting. Based upon secondary works; 68 notes: 1 figure; 8 photos.

—Emelia-Louise Kilby

III-6 Anderson, J.K. "Homeric, British and Cyrenaic Chariots," *American Journal of Archaeology*, 69, No. 4 (1965), 349-52.

It is widely believed at present that, in the Homeric tradition, chariots served as transport for soldiers who fought on foot. Caesar described charioteers in Britain who, after galloping to the battle, hurled their javelins and then jumped down to fight on foot. British chariots intrigued Romans who displayed them in gladiatorial combat, sometimes with female charioteers. In Athens and Boeotia chariot races consisted of the charioteers accompanied by armed men who jumped down to finish the race on foot. Based upon primary sources; 33 notes.

—Emelia-Louise Kilby

III-7 Heisserer, A. J. "The Philites Stele," *Hesperia*, 48, No. 3 (1979), 281-93.

The author compares the Philites stele to another inscription of interest to sport historians. Brief mention is made of a document, ca 206. It was a decree from an unknown city praising Magnesia-on-the-Maiandros for holding crown games. It also awards special privileges to three envoys from Magnesia. Other cities recognizing the Magnesian crown games are Old Kolophon, Kolophon by the Sea, Ephesios, Priene, Samos, Teos, Chios, Erythrai, Phokaia, Ptolemais, Smyrna. Based upon primary sources; 3 relevant notes; 2 plates.

—Emelia-Louise Kilby

III-8 Abramovitz, Katherine. "Frescoes from Ayia Irini, Keos. Parts II-IV," *Hesperia*, 49, No. 1 (1980), 57-85.

Discussion provides information regarding the dress of dancers, the males in short-sleeved, knee-length *chitons* and females in fleecy skirts. Hunters also wear knee-length *chitons*. A white horse next to a black horse is revealed as a traditional method of showing the two-horse chariot in Aegean art. The fresco fragments are illustrated but require expert analysis for interpretation. A complete catalog of the fragments is included. Based upon primary sources and secondary works; 12 plates; 1 figure; 54 notes.

—Emelia-Louise Kilby

III-9 Holloway, R. Ross. "Conventions of Etruscan Painting in the Tomb of Hunting and Fishing at Tarquinii," *American Journal of Archaeology*, 69, No. 4 (1965), 341-47.

Frescoes in various Etruscan tombs create the illusion of a covered grandstand or pavilion open to the sea. Scenes illustrate funeral banquets and games with an audience seated under a tent looking towards a grove of trees with hunters and to the distant sea with birds, a diver, fishermen. The effect is comparable to the actual view towards the Tyrrhenian sea. Based upon primary sources; 32 notes; 8 plates in black and white.

—Emelia-Louise Kilby

- III-10 Benario, Herbert W. "Amphitheaters of the Roman World," *Classical Journal*, 76, No. 3 (February-March 1981), 255-58.

The author of this article quotes some of the contradictory statements found in modern guidebooks about the comparative size of several famous amphitheaters in various parts of the Roman world. He then provides a list of the forty-eight largest Roman amphitheaters, in descending order of their size, as well as their building and arena dimensions. The list is "based on the most reliable sources" available to the author. Based upon primary sources and secondary works; one note; bibliography with seven entries.

—David S. Matz

- III-11 Crowther, Nigel B. "Nudity and Morality: Athletics in Italy," *Classical Journal*, 76, No. 2 (December-January 1980-81), 119-23.

This article traces the Roman change in attitude toward nudity in athletics. Early Roman writers such as Ennius and Cato the Elder strongly disapproved of such a practice, but by the 1st century A.D. nudity in athletic competition in Rome had become more or less socially acceptable. The author suggests that this change in attitude toward the unclothed human form helped to dissolve a longstanding Roman prejudice against Greek athletics, where participants had long competed *au naturel*. Based upon primary sources and secondary works; 32 notes.

—David S. Matz

- III-12 Waley, Arthur, "Life Under the Han Dynasty," *History Today*, 3, No. 2 (February 1953), 89-98.

The inhabitants of the Han Dynasty admired hunting, eating, drinking, dancing, music, charioteering, and parlor games. Evidence of this has been illustrated in *Han Tomb Art of West China* by R.C. Rudolph and Wen Yu. The illustrations presented in the collection come from Szechwan, a province in the southwest corner of China. The province was inhabited by non-Chinese, as well as Chinese tribes. The ideology of the province consisted of Confucianism and Taoism with little evidence of Buddhism. The plates from the text attempt to present activities that interested members of Szechwan society. Plates illustrate music and dance; the game of liu po, a game of gambling similar to backgammon; and the sports of charioteering and horsemanship. No notes; eight illustrations.

—Alar Lipping