

Ancient Greek and Roman civilization have made many contributions to western civilization. Especially when it comes to politics, trade, and sports. From wrestling to javelin, ancient sports set the pace for some of the sports we have in our day and age, especially the Olympic Games. In Ancient Greek.

Rome also took various sports from Ancient Greece and changed their ritualistic nature into a display of physical strength and endurance. The wealthy Romans had large playing fields and structures known as gymnasia and palaestrae in their villas. The sports were often played at these places since it was considered a status symbol for the rich. Eventually the patronage of the empire for sports came about in the era of Emperor Nero when the first public gymnasium was built, followed by giant amphitheatres. With the passage of time, violent sports and large amphitheatres became one of the symbols of Roman power. Emperor Nero ruled Rome from 37 AD to 68 AD and it was during his reign that large-scale state patronage of sports began. This resulted in the construction of large amphitheatres for various sports, in particular the violent fights of the gladiators. Before Nero, the rich people personally financed sports in the gymnasia constructed in their villas. The amphitheatres constructed by the government were large stadiums with racetracks. These amphitheatres also had chambers for wild animals and chapels where the players could pray. The amphitheatres were, therefore, the epitome of ancient Roman sports. Chariot racing was incredibly popular in ancient Rome. Chariot racing One of the most popular among the ancient Roman sports was chariot racing. Chariot racing existed in Greece which was probably the inspiration for Roman chariot racing. It was one of the main events of ancient Olympics and other Pan-Hellenic Games. In ancient Rome, chariot racing took place between different teams and each team was financially backed by different groups. The intense interest of Romans in this game often resulted in clashes between the supporters of different teams and even caused political conflicts. Due to these problems, later Roman and Byzantine emperors appointed officials to ensure the peaceful nature of the game. Gladiator fighting Gladiator fights were among the bloodiest of all Roman sports. Gladiators were armed combatants who entertained the audience through their bloody fights with other gladiators. But the fights were not just restricted to humans and often gladiators had confrontations with wild animals. Most of the gladiators were slaves who were nourished under harsh conditions and remained segregated throughout their lives and even after their death. The bloody fights of the gladiators were loved by the Romans because they embodied the martial ethics of ancient Rome and they enjoyed popular acclaim. The exact origins of the game are hard to trace but it is thought to have started some time during the 3rd century BC. Roman boxing Boxing in ancient Rome, known as Pugilatus, was also one of the most popular sports. However, the rules were different from the modern day boxing since the players in this sport could strike any part of the body including the back and genitals. Like various other Roman sports, this was a wild display of physical strength and endurance. There was no time limit under the boxing rules of the time and exhaustion or giving up of one of the fighters ended the game. The gloves worn by the players in this game were called *Imantes Oxeis* and had Greek origin. The gloves were made of leather with stiff rings of leather wrapped around the fingers in order to reduce the impact of the knuckles. Hoop rolling Not all sports in ancient Rome were bloody and violent and there were various quite peaceful sports that were mainly enjoyed by the children. One of the sports most popular with the children was hoop rolling that has remained more or less the same through the ages. The stick, on the other hand, was known as *clavis* or *radius* and was usually made of metal with a wooden handle. According to the Greek historian Strabo, the most popular venue in Rome for this game was *Campus Martius*. Other than that, Sarmatian boys also rolled hoops on the frozen Danube River. A gladiator celebrating in one of the most popular sports in Roman times. Roman ball game Among other Roman sports, we can mention *Harpastum* which was a form of ball game. Romans also called it the small ball game since the ball used was quite small, almost equal to the size of a softball. As happened in many other sports in Rome, this game was also a Romanized version of the previously existing Greek game called *phaininda*. Hardly anything is known about the exact rules of this game but it did require a lot of agility and physical effort. Pictures of people playing this game have been found in ancient Roman frescos. Indoor

Roman games Other than the outdoor sports, various indoor sports and games were also popular. One such game was Roman Chess which was known as Ludus latrunculorum. It was not exactly similar to modern day chess but resembled it to some extent and was considered a game of military tactics. Considering that the evidence is little, not much is known about the exact rules of this game. Ancient Roman sports in summary Ancient Roman society put a lot of emphasis on physical fitness and agility. The sports in ancient Rome were designed for considerable physical exertion, although there were various indoor sports as well. Among the most popular outdoor sports we can include the bloody fights of the gladiators, chariot racing which often ended in clashes between the supporters of opposite teams, and others. Before Emperor Nero, these sports were mainly played in the villas of rich people and it was Nero who constructed the grand amphitheatres and brought these games under the official patronage. With the passage of time, these sports became one of the symbols of Roman power.

Chapter 2 : Ancient Roman Sports | Sporting Events of Ancient Rome

Ancient Greek and Roman civilization have made many enduring contributions to western civilization. Such as politics, sports, and trade are present in western society because of Greece and Rome. The Ancient Greeks and Romans have engaged a everlastingly nebulous place in our psyche, and have hence.

Through ancient authors such as Pindar, Pausanias and Dio Chrysostom, we can still learn today about the incredible achievements of some of the best-known Olympic victors of ancient times. Although the modern sporting legends of today have no reason to be jealous of the ancient champions, the truth is that there are certain victories and records from the past that would make even the most decorated Olympians of the modern Olympics blush. Despite the fact that the ancient sports and competitions were quite different from our modern professional sports, the ancient championsâ€™just like those of todayâ€™were heroes among their people. Perhaps their greatest accomplishment of all is the fact that what they achieved is still remembered today; their names are still prominent in athletics, even two or three thousand years after their deaths. Pausanias, who very often reported on the ancient Olympics like a modern-day sports journalist, states: In ancient Armenian royal and aristocratic families, the physical education of youngsters had a disciplined and orderly character. They were taught swimming, boxing, wrestling, weightlifting, and military exercises. Varazdat , with the benefit of this rigorous training, went on to be the winner of various boxing competitions held in Greece. He later achieved his greatest triumph, when he became the Olympic champion at the Olympics of Several women took part in the ancient Games, and even won competitions. The most famous of these was Cynisca of Sparta , the first woman to win at the Games. By her success, she paved the way for many other women, and helped usher in a new era in the ancient sporting world. Cynisca was the most distinguished female athlete of the ancient world, and many historians use her as a symbol of the social rise of women, and the beginning of the movement to give them equal rights and opportunities. His background, family life, and even the details of his Olympic triumph remain shrouded in mystery. Ancient authors tend to compare his feats to those of the legendary Greek hero Herakles. Polydamas once killed a lion with his bare hands on Mount Olympus, in a quest to imitate the labors of Herakles, who famously slew the Nemean lion. For similar reasons, Polydamas once managed to single-handedly bring a fast-moving chariot to a halt. These exploits soon reached the ears of the Persians. Their king, Darius, sent for Polydamas. Believing that his immense strength could prevent the cave-in, Polydamas held his hands up to the roof, trying to support it as the rocks crashed down around him. His friends fled the cave and reached safety, but the great wrestler was killed. According to ancient historians, Onomastos was not only the first Olympic boxing champion, but wrote the rules of Ancient Greek boxing as well. Onomastos also holds a record which remains remarkable even today. In an effort to prove his courage, Melankomas chose to compete in athletics, since this was the most honorable and most strenuous path open to him. Amazingly enough, Melankomas was undefeated throughout his careerâ€™yet he never once hit, or was hit by, an opponent. His boxing style involved defending himself from the blows of the other boxer, and never attempting to strike the other man. Invariably, the opponent would grow frustrated and lose his composure. This unique style won Melankomas much admiration for his strength and endurance. He could apparently last through the whole dayâ€™even at the height of summerâ€™and he would refuse to strike his opponents, even though he knew that by doing so he would quickly end the match and secure an easy victory for himself. In this manner he won the Olympic boxing tournament at the th Olympic games. Records suggest that in the Olympics of B. This feat would have won him the long jump title at the Olympic Games, and would have placed him among the top eight at a further ten modern Olympics, up to and including the Games of Helsinki. As well as his amazing achievements in long jump, Chionis was also renowned as a triple jumperâ€™capable of reaching up to But the most remarkable fact about this man is that none of his jumps were enhanced by modern-day drugs or training equipment; his records were truly honest and honorable. Diagoras won the boxing event in the Games of B. He was also a four-time winner in the Isthmian Games, and a two-time winner in the games at Nemea. His sons and grandsons also became boxing and pankration champions. During the eighty-third Olympiad, his sons

Damagetos and Akousilaos, after they became champions, lifted their father Diagoras on their shoulders to share their victory with him. He became famous throughout the world at the tender age of nine. It seems that the boy was walking home from school one day when he noticed a bronze statue of a god in the marketplace of Thasos, Greece. For some reason, Theagenes tore the statue from its base and took it home. This act outraged the citizens, who perceived it as blasphemy against the gods, and they debated whether or not they should execute the child for his deed. One elder, however, wisely suggested that they should have the boy return the statue to its proper place. Theagenes did this and his life would never be the same again. He went on to become one of the greatest athletes of all time. He was a successful boxer, pankratiast, and runner. He won the Olympic boxing tournament in the seventy-fifth Olympiad of B. In addition to his two Olympic victories, Theagenes won numerous honors in other sports and other games. Altogether he was said to have won over 1, contests in many different kinds of sport. His incredible achievements made him a living myth to the extent that many people even believed that Heracles was his father. Milo of Croton became an Olympic champion several times during his nearly thirty-year career. He was said to eat more than eight kilograms of meat every day. Some say that he even once carried an adult bull on his shoulders, all the way to the Olympic stadium, where he slaughtered and devoured it. Yet Milo was not merely a hulking wrestler; he was also a musician and a poet, as well as a student of the mathematician and philosopher Pythagoras. The greatest wrestler of the twentieth century, Alexander Karelin, was often called the modern-day Milo of Croton but he himself acknowledged that he would not stand a good chance against the real Milo. Theodoros II is a budding author and a law graduate. He loves History, Sci-Fi culture, European politics, and exploring the worlds of hidden knowledge. His ideal trip in an ideal world would be to the lost city of Atlantis.

Roman Sports and Exercise - The Greek influence The Romans originally had no places corresponding to the Greek gymnasia and palaestrae; and when towards the close of the republic, wealthy Romans, in imitation of the Greeks, began to build places for exercise in their villas which they called gymnasia and palaestrae.

In the Homeric epics, competition in a number of events including running, discus, jumping, and chariot racing is presented primarily as an elite activity that is integrated in the network of the Homeric aristocratic ethos of masculine valor and peer interaction. Archaeological, literary, and epigraphic evidence unequivocally suggests the rapid growth and popularity of competitive sport in the centuries that followed. By the mid-6th century BCE the periodos circuit of Panhellenic athletic games, which were integrated in the celebration of major religious festivals in interstate sanctuaries, was firmly established. City-states almost invariably hosted their own athletic competitions. At the same time, a culture of athletic training in the gymnasia of Greek communities emerged and flourished. Such training was conducted as part of preparation for competitions or in the context of a regime of intellectual and military education of youths, or both. The model outlined above competitive athletics in Panhellenic and local festivals; gymnasium-centered physical training was largely adopted by cities in the eastern Mediterranean region following the conquests of Alexander the Great and the creation of Hellenistic empires, and it remained the order of the day in much of the Roman-controlled, Greek-speaking East. As far as the Roman world is concerned, there is some evidence for the relative popularity of Greek-style athletics in Archaic Etruria. Moreover, there were some attempts to establish Greek-style agones in the city of Rome and other parts of the Roman state. But ultimately, the sporting preferences of the Romans as well as of the inhabitants of most of the Roman-controlled West lay in arena spectacles and chariot racing in the hippodrome. Arena spectacles eventually spread in the eastern parts of the Roman Empire as well and coexisted with traditional Greek athletic competitions and the gymnasium culture. The bibliography that follows covers all major aspect of Greek-style competitive and civic athletics from the Bronze Age to late Antiquity. For Roman sports, it focuses on chariot racing. It should be noted that Roman chariot racing was in many respects distinctively different from the equestrian competitions conducted in Greek agones. This article also discusses Greek-style athletics conducted in Rome and the Roman provinces. Arena spectacles such as gladiatorial shows and beast hunts are treated in a separate Oxford Bibliographies article. Preference has been given to more recent titles that contain up-to-date references to primary sources and modern literature, but older and still fundamental items are also duly noted. General Overviews In recent decades scholars have approached ancient sport as a complex phenomenon that provides a point of entry for understanding central aspects of the Greco-Roman world. Sport was socially embedded and constituted part of pivotal religious and educational institutions; it provided a platform for forging local and wider identities; it served as a token of social differentiation; and it was often abused for ideological and political purposes. For these and many other reasons, the study of athletics holds particular importance for the professional classicist. Moreover, aspects of ancient sport, and especially the Olympics, have traditionally generated considerable interest outside the strict field of classics. As a result, many overviews, such as Decker , Decker and Thuillier , Golden , and Kyle , as well as textbooks such as Miller , are written not merely for specialists but with a wider readership in mind. Ongoing archaeological discoveries and the application of new approaches will surely contribute further to this fast-developing field. Sport in der griechischen Antike: Vom minoischen Wettkampf bis zu den Olympischen Spielen. Authoritative and richly illustrated synthesis on Greek sport from the Bronze Age until late Antiquity. Decker, Wolfgang, and J. Up-to-date, extensively illustrated overview of ancient Mediterranean sport. Besides Greece and Rome, it also contains chapters on Egypt and Etruria. Sport in the ancient world from A to Z. London and New York: Encyclopedia format, concise discussion of the most important aspects of Greco-Roman sport. Valuable as a quick reference guide. Sport and spectacle in the ancient world. Comprehensive, authoritative, up-to-date survey of Greco-Roman sport. Suitable as an introduction to the subject and a textbook for courses on ancient sport. Bibliography contains mostly English-language titles. Users without a subscription are not able to see the full content on this page. Please

DOWNLOAD PDF GREEK AND ROMAN ATHLETICS

subscribe or login. How to Subscribe Oxford Bibliographies Online is available by subscription and perpetual access to institutions. For more information or to contact an Oxford Sales Representative [click here](#).

Greek and Roman sports. Introduction. Ancient Greek and Roman civilization have made many enduring contributions to western civilization. Such as politics, athletics, and trade can be found in western contemporary society because of Greece and Rome.

Greek and Roman sports Introduction Ancient Greek and Roman civilization have made many enduring contributions to western civilization. Such as politics, athletics, and trade can be found in western contemporary society because of Greece and Rome. The Old Greeks and Romans have involved a everlastingly nebulous place in our psyche, and have hence assumed a powerful place in our fantasies about a lot of things. Operating the gamut from wrestling to boomerang, Activities and Games of the Ancients spans the globe to bring us assortment of athletic and spirited pastimes, rituals, and contests. The historical runners were untainted in mind and body and they trained and participate for no other reason than the enthusiasm for physical activity, fair competition and honor their gods. In this article I will to discuss the Greek and Roman behaviour toward activities. Attitudes of the two Societies The Greek contemporary society was unique in way because it was the first ever to put man at the guts of the world. Unlike the creature deities of the Egyptians and Mesopotamians, the gods of the Greeks are individuals in form. The Roman contemporary society did not experienced the time or inclination to turn to softer, lazier, and entirely more debauched things such as resting around and communicating or writing catalogs. Nevertheless, the Romans, unlike the Greeks, were illustrious by practicality and common sense, not by the love of abstract thought. The Roman societies imagination has too often been thought to be, at most detrimental, deficient and derivative, and, at best, pragmatic somewhat than sophistic Osborne The similarity between Greek and Roman thought has I think more often than not been over-simplified in modern accounts, and has not often been regarded as an interesting subject. Still both acquired similar pathways of creation, conquest, and damage. How brutal were Greek sports The historic competition, literally, was poles aside from our modern game titles. There were significantly fewer events in support of free Greek speaking men and sometimes children were permitted to be competitive because of severity and brutality. There is no team competition, and the emphasized on specific achievement through general public competition was related to the Greek ideal of excellence, called Arete. In Greece the video games served at first as a constituent in a variety of spiritual observances: Some were kept in admiration of the gods, some as offerings of thanksgiving. Others, in later times, were organised honoring living people. The Greek video games where brutal but with their attendant processions, feasts, and music, played an important role in developing the acceptance of physical beauty that is typical of Greek skill and literature. Was Roman sporting even more brutal then your Greek sports The Roman game titles, like those of the Greeks, were partly religious in character. However, corrupt politicians used the games to succeed the errands of the populace and vied with one another in the lavishness and profligacy of the games, which were presented on the flimsiest of pretexts and eventually lost their original religious meaning and goal. Certainly warfare familiarized Romans with assault, and violent spectacles escalated with, and symbolized, the territorial extension of the empire and the bloodstream athletics acted as a surrogate for war. Public spectacles were of various kinds. Without a doubt, the Greek video games depended for his or her entertainment value mostly on rivalry among players; as the Roman game titles were often express by the staging of fights fought to the fatality and involved many human beings and also beasts Kyle The Roman sporting was crueler because in Greece the people were often individuals, whereas in Rome these were mere spectators, and only professional sports athletes, slaves, and prisoners usually needed part. Conclusion The Greek and Roman ethnicities truly changed the art work of civilization. We are able to clearly see the love for activities in Greek and the Romans. We learn that the traditional Greeks and Romans shaped their own idea about this is of life. The Roman video games were radically different from the Greek video games in several respects. But still it shows the mentality of the folks of that time. Certainly the modern People in the usa would find a lot of that sports activities awfully violent; particularly the a huge selection of gladiator contests and animal fights, with their many public deaths of both people and wildlife. We surely learn that some upper-class Romans were dismayed at the brutality of the video

games but defended them as a means of directing popular anger away from the elite. The useful lessons we learn I believe is of bravery and courage in the face of death. Works Cited Osborne, R. Studies in Ancient Greek and Roman Culture. Cambridge School Press, Sport and Spectacle in the Old World. Examples of completed orders.

Chapter 5 : Olympic Games in the Roman Empire - NovaRoma

Roman and Greek sports were much alike. The Romans actually adapted some sports from Greece. However, Roman and Greek sports can be very different. Each culture has a very deep variety of sports. The Romans had many sports that they adapted from the www.nxgvision.com Romans had many types of sports such as.

In Greece during the Olympics there was a truce that suspended war, prohibited armies from entering the city Elis, and forbid legal disputes or the carrying out of death penalties. In the Amphitheaters where these events took place prisoners were executed, animals were slayed, and battles to the death occurred between gladiators. By comparing these differences in Greek and Roman culture it is evident that the Greeks were a more peaceful people than the Romans. The Romans lusted for blood, gore and violence, while the Greeks satisfied this need with athletic competition. As it stood the Greek Olympics was completely dedicated to Zeus. Victors were considered blessed by Zeus and offered him praise for their victories. The centrality of religion at the Greek Olympics suggest that ancient Greece was a place that was deeply involved with religion. On the other hand the Roman Gladiators were often slaves or prisoners of war pitted against their will in the amphitheaters. For this reason religion was much less important for the Roman Gladiators than the Greek Olympians. If we further evaluate this situation it is probably safe to say that the Emperor of Rome was like a God on Earth. The emperor often organized the gladiator shows and was a gift to his people. It seems as though the Roman citizens worshiped their Emperor in a similar way as the Greeks worshiped Zeus. Politics The political atmosphere that the Olympic games and Roman Gladiator shows offered was quite similar. Since such a large audience gathered at these events the political influence was tremendous. Both societies used these events to celebrate military victory and discuss political affairs. It was not always political agreement however that occurred at the festivities. There was many times political conflict featured at the games. The major difference between the politics in the two societies is that the Roman emperor had absolute power and authority. One time the Roman emperor Caligula ordered his soldiers into the stands with orders to kill any member of the crowd that was booing his show. Naturally, a silence fell over the crowd, but the idea of political domination seems to be a recurrent theme in ancient Rome as opposed to the more mild mannered Greek political proceedings. Cultural Implications Roman gladiators and the Greek Olympics point out some key similarities and differences in the cultural structure of these two empires. To begin with both the gladiators and olympians inspired authors and poets to record the events with their writing. The Greek Olympics were a celebration of religion, wealth, and athletic competition. The Roman Gladiatorial events were a gathering organized by the extremely wealthy often Emperors to entertain civilians with bloodshed and violence. Similarly, the wealthy used the events to flaunt their money. The disparity occurs in the intent of the two cultures. The Greeks seemed to rejoice in athletic competition as the Romans were entranced by violence. Gladiators were often slaves, but there was a level of prestige to being a gladiator. Evidence of this was left in graffiti all over Rome of some of the greatest gladiators to ever enter the arena. While the Greeks celebrated athletes for being great in athletic competition the Romans celebrated gladiators who were fierce adversaries in battle. The worship of athletes and gladiators show that both cultures put emphasis on competition, each just had a different degree of violence. The best competitors in each society would receive rewards and their rightful place in the empires history. Many people came from all over Greek territory to enjoy the games. The tourism created revenue in terms of the sheer volume of people that travelled to the games. Commercialism is less obvious when we talk about the Roman gladiators, but it still existed. It did not necessarily manifest itself in terms of donation or creation of revenue, but rather by the commercialism of the warrior ethos through the gladiators. Commercialism in Rome then was propaganda created by the extremely wealthy to continue to promote violent aspects of culture. When we compare the two we see that Rome was much more violent and Greece much more peaceful and orthodox in terms of religion and celebration.

Chapter 6 : Difference Between Romans and Greeks | Difference Between

At the core of Greek athletics was an individual's physical endeavor to overtake an opponent. For this reason, sports in ancient Greece generally excluded team competitions and performances aimed at setting records.

They were held in honor of Zeus, and the Greeks gave them a mythological origin. Historical records indicate that they began in BC in Olympia. They continued to be celebrated when Greece came under Roman rule, until the emperor Theodosius I suppressed them in AD as part of the campaign to impose Christianity as the state religion of Rome. The games were usually held every four years, or Olympiad, which became a unit of time in historical chronologies. The Roman Empire was in many ways the heyday of the ancient Olympic festival. The prominence it enjoyed was part of a wider pattern of the flourishing of Greek culture, and especially Greek athletics, under Roman rule. Nearly every Greek city had its own athletic festival, and prominent athletes were international stars, travelling far and wide across the Mediterranean world in pursuit of successive victories. The gymnasium continued to be one of the key institutions of higher education for young men in Greek cities. The Greek art and literature of the Roman Empire return again and again to the subject of athletic competition and training, idealising it and satirising it. Olympia was at the heart of those developments: It was supported by successive emperors; and it continued to draw athletes and spectators from across the Roman world. From BC, when the Olympic Games were first established by the Greeks, until the 4th century BC this sacred institution managed to remain unaffected by historical circumstance, but after the death of Alexander the Great, the prestige of the Olympic Games began to fade. The Romans, who had already taken over Greece in BC, were considered to be Greek descendants and were allowed to take part in all of the national sports events. We now know that they had formed their own trade unions and held considerable political power. They were paid to take part in the most significant sporting events Olympia, Pithia, Nemea, Isthmia etc and they literally offered their services to the city that was willing to pay the most money, trading on victories and defeats in the exact same fashion. The institution of the Olympic Games had taken a very severe blow because it used to be a competition that relied exclusively on the efforts of amateur athletes. The appearance of the professionals raised the standards so high that amateurs no longer stood a chance. Sports competitions had become a professional affair and all Greek citizens could do now was attend. The prestige of the temple of Olympia after long years of honorable religious, cultural and political activities was now tarnished. During the Mithridatic Wars, L. For the next few years the Olympic Games were diminished to a local sports event. But after these years of decline, the Olympic Games had a second heyday during the Roman Empire. After the political and social conditions went back to normal during the reign of Emperor Augustus , the temple of Olympia, and the Olympic Games, started flourishing again - both financially and culturally. There are records of M. The chariot races that were once banned were now back in the Olympic schedule with several members of the imperial family taking part, e. Emperor Tiberius , who won the th Olympiad 4 BC. Unfortunately not all Roman interest in the Olympic Games had positive results. The th Olympiad not only took place two years too late but it also included a musical contest and a chariot race with ten-horse chariots, so that Nero could obtain all of six victories and become the most successful Olympic champion of all time, even though historical sources revealed that his voice was horribly off key. After he passed away that particular Olympiad was stricken off record and was thereafter referred to as the Unolympiad. About three centuries later the Olympic Games came to an end. Varasdates, an Armenian prince, who won the boxing championships in AD, was the last known Olympic champion. The last Olympic Games took place in AD. The following year they were abolished by Theodore the Great, while the gold and ivory statue of Zeus made by Phidias was transported to Constantinople. The sanctuary was finally wiped out in two earthquakes, one in and one in AD.

Chapter 7 : 10 Greatest Ancient Athletes - Listverse

XI. 23 FEBRUARY TUESDAY The spread of Greek athletics in the Hellenistic and Roman periods: Miller Athletics pp. ; Arete pp. XII. 25 FEBRUARY THURSDAY Amateurism and professionalism, nationalism and.

Origins[edit] To the Greeks, it was important to root the Olympic Games in mythology. According to the story, the dactyl Heracles not to be confused with the son of Zeus and the Roman god Hercules and four of his brothers, Paeonaeus , Epimedes , Iasius and Idas , raced at Olympia to entertain the newborn Zeus. He crowned the victor with an olive wreath which thus became a peace symbol , which also explains the four year interval, bringing the games around every fifth year counting inclusively. The story of Pelops begins with Oenomaus , the king of Pisa, Greece , who had a beautiful daughter named Hippodamia. According to an oracle, the king would be killed by her husband. Therefore, he decreed that any young man who wanted to marry his daughter was required to drive away with her in his chariot, and Oenomaus would follow in another chariot, and spear the suitor if he caught up with them. Naturally, during the race, the wax melted and the king fell from his chariot and was killed. Pelops was proclaimed the winner and married Hippodamia. After his victory, Pelops organized chariot races as thanksgiving to the gods and as funeral games in honor of King Oenomaus, in order to be purified of his death. It was from this funeral race held at Olympia that the beginnings of the Olympic Games were inspired. Pelops became a great king, a local hero, and he gave his name to the Peloponnese. One later myth, attributed to Pindar , states that the festival at Olympia involved Heracles , the son of Zeus: According to Pindar, Heracles established an athletic festival to honor his father, Zeus, after he had completing his labors. The games of previous millennia were discontinued and then revived by Lycurgus of Sparta , Iphitos of Elis , and Cleisthenes of Pisa at the behest of the Oracle of Delphi who claimed that the people had strayed from the gods, which had caused a plague and constant war. Restoration of the games would end the plague, usher in a time of peace, and signal a return to a more traditional lifestyle. It was often supposed that the origins of many aspects of the Olympics date to funeral games of the Mycenaean period and later. The most recent theory traces the origins of the games to large game hunting and related animal ceremonialism. The first games began as an annual foot race of young women in competition for the position of the priestess for the goddess, Hera , [24] and a second race was instituted for a consort for the priestess who would participate in the religious traditions at the temple. It originally consisted of foot races only, as did the competition for males. Other texts related to the Elis and Pisa conflict indicate that the " Sixteen Women " were peacemakers from Pisa and Elis and, because of their political competence, became administrators of the Heraea. Being the consort of Hera in Classical Greek mythology , Zeus was the father of the deities in the pantheon of that era. This statue was one of the ancient Seven Wonders of the World. By the time of the Classical Greek culture, in the fifth and fourth centuries BC, the games were restricted to male participants. The historian Ephorus , who lived in the fourth century BC, is one potential candidate for establishing the use of Olympiads to count years, although credit for codifying this particular epoch usually falls to Hippias of Elis, to Eratosthenes, or even to Timaeus, whom Eratosthenes may have imitated. Previously, the local dating systems of the Greek states were used they continued to be used by everyone except the historians , which led to confusion when trying to determine dates. The word stadium is derived from this foot race. Several groups fought over control of the sanctuary at Olympia, and hence the games, for prestige and political advantage. The next year, Elis regained control. The Olympic Games were part of the Panhellenic Games , four separate games held at two- or four-year intervals, but arranged so that there was at least one set of games every year. It represents an ancient Olympic discus thrower The ancient Olympics were as much a religious festival as an athletic event. The games were held in honor of the Greek god Zeus , and on the middle day of the games, oxen would be sacrificed to him. The temple was one of the largest Doric temples in Greece. It was placed on a throne in the temple. The statue became one of the seven wonders of the ancient world. The temple was adorned by its numerous offerings, which were dedicated there from all parts of Greece. Sculptors, poets, painters and other artisans would come to the games to display their works in what became an artistic competition. Their aim was to highlight natural human movement and the shape of

muscles and the body. Poets would be commissioned to write poems in praise of the Olympic victors. Such victory songs or epinicians, were passed on from generation to generation and many of them have lasted far longer than any other honor made for the same purpose. Included in his vision was an artistic competition modeled on the ancient Olympics and held every four years, during the celebration of the Olympic Games. Though conflict between the city-states was ubiquitous, it was also in their self-interest to engage in trade, military alliances and cultural interaction. Only Greeks in proximity to the mountain competed in these early games. For example, Pausanias recounts that Cyrene was founded c. The support Sparta gave was primarily the loan of three-time Olympic champion Chionis. The appeal of settling with an Olympic champion helped to populate the colonies and maintain cultural and political ties with the city-states near Olympia. Thus, Hellenic culture and the games spread while the primacy of Olympia persisted. Three runners, known as spondophoroi, were sent from Elis to the participant cities at each set of games to announce the beginning of the truce. The truce " primarily designed to allow athletes and visitors to travel safely to the games " was, for the most part, observed. The Spartans disputed the fine and claimed that the truce had not yet taken hold. The Olympic Games evolved the most influential athletic and cultural stage in ancient Greece, and arguably in the ancient world. The result was political intrigue and controversy. For example, Pausanias , a Greek historian, explains the situation of the athlete Sotades, Sotades at the ninety-ninth Festival was victorious in the long race and proclaimed a Cretan, as in fact he was. But at the next Festival he made himself an Ephesian, being bribed to do so by the Ephesian people. For this act he was banished by the Cretans.

Chapter 8 : Roman Sports VS. Greek Sports by Thomas C on Prezi

Start studying Exam 1 Greek and Roman Athletics Rutgers. Learn vocabulary, terms, and more with flashcards, games, and other study tools.

The emperor Nero was the first to build a public gymnasium at Rome. Another was erected by Commodus. Although these institutions were intended to introduce Greek gymnastics among the Romans they never gained any great importance, as the magnificent amphitheatres, and other colossal buildings had always greater charms for the Romans than the gymnasia. The stadia were places in the form of the circus circi , for the running of men and horses. A beautiful stadia was built by Domitian. The xysti were places constructed like porticos, in which the wrestlers exercised. It was called Martius, because it had been consecrated to Mars, the god of war. Sports and exercises were practised and performed here including chariot races and races with single horses. The Martius complex was adorned with the statues of famous men, with arches, columns, porticos and other magnificent structures. This location also housed the villa publica or palace, for the reception and entertainment of ambassadors from foreign states, who were not allowed to enter the city of Rome.

Roman Sports - The Athletae Athletae or athletes were those who contended in the public games of the Romans for the prizes which were given to those who conquered in contests of agility and strength. Athletae entirely devoted themselves to a course of training which might fit them to excel in such contests and who made athletic exercises their profession. The athletae differed, therefore, from the agonistae who only pursued gymnastic exercises for the sake of improving their health and bodily strength, and who, though they sometimes contended for the prizes in the public games, did not devote their whole lives, like the athletae, to preparing for these contests. The athletae were those who contended for a prize in the five following contests: Fulvius, on the conclusion of the Aetolian war. A certamen athletarum was also exhibited by Scaurus, in B. Julius Caesar also subsidised a contest of athletae, which lasted for three days and was exhibited in a temporary stadium in the Campus Martius. Under the Roman emperors, and especially under Nero, who was passionately fond of the Grecian games, the number of athletae greatly increased enjoying many privileges and were generally relieved from the payment of taxes, and also enjoyed the first seats in all public games and spectacles. The athletae, or athletes, of Rome formed a kind of corporation, and possessed a tabularium record office and a common hall called the curia athletarum where they discussed matters which had a reference to the interests of the body. The romans loved gambling and considerable money was placed on the contests of the athletes.

Roman Sports - The Pancratium At Rome the pancratium is first mentioned in the games which Caligula gave to the people. After this time it seems to have become extremely popular and the consuls had to provide these games for the amusement of the people. The Pancratium was one of the hardest athletic games, or sports, in which all the powers of the fighter were called into action. The Pancratium consisted of a fierce fight involving boxing and wrestling. The fight was not controlled by any rules and biting and scratching were not uncommon. In fact, any tactics were in order that one of the parties might hope to overcome the other. When the contest began, each of the fighters commenced by boxing or by wrestling. The victory was not decided until one of the parties was killed, or lifted up a finger, thereby declaring that he was unable to continue the contest either from pain or fatigue. By this action he declared himself conquered or was strangled.

Roman Sports - Boxing One of the favorite Roman sports was boxing which was a popular game during the whole period of the republic as well as of the empire. Boxing gloves were made of raw ox-hide cut into thin pieces and tied under the hollow or palm of the hand, leaving the fingers uncovered. The sport of boxing, like all other gymnastic and athletic games, was regulated by certain rules. Thus pugilists were not allowed to take hold of one another, or to use their feet for the purpose of making one another fall, as was the case in the Pancratium. Cases of death either during the fight itself or soon after, appear to have occurred frequently. If both the combatants were tired without wishing to give up the fight they were allowed to pause to recover their strength; and in some cases they are described as resting on their knees. If the fight lasted too long the boxers agreed not to move, but to stand still and receive the blows without using any means of defence, except a certain position of the hands. The contest did not end until one of the combatants was compelled by fatigue,

wounds or despair, to declare himself conquered which was generally done by lifting up one hand. Roman Sports - The Boxing Match It was considered a sign of the greatest skill in a boxer to conquer without receiving any wounds, so that the two great points in this game were to inflict blows, and at the same time not to expose oneself to any danger. A pugilist used his right arm chiefly for fighting, and the left as a protection for his head, for all regular blows were directed against the upper parts of the body, and the wounds inflicted upon the head were often very severe and fatal. In some ancient representations of boxers the blood is seen streaming from their noses, and their teeth were frequently knocked out. The ears especially were exposed to great danger, and with regular pugilists they were generally badly mutilated and broken. Roman Sports - Boxing with the Cestus - the "limb breakers" However, there was a much more dangerous form of boxing in which a boxing glove called the cestus was used. It was frequently covered with knots and nails and loaded with lead and iron. Such weapons in the hands of a trained boxer, must have frequently occasioned death and the cestus were often referred to as "limb-breakers. Boys and old men among the Romans threw it from one to another with their arms and hands as a gentle exercise of the body. But the *pula* was the name of the ball used by the serious athletes. The game at ball was as great a favourite with the Romans and was played at Rome by persons of all ages. Augustus used to play at ball and Pliny relates how much his aged friend *Spurinna* exercised himself in this game for the purpose of warding off old age. Under the Roman empire ball games were generally played before taking a bath, in a room called the *sphaeristerium* which was attached to the baths and included facilities for the *pilicrepus* or tennis player. Greek and Roman sports of ball games were played in various ways: Skilful players prided themselves upon catching and throwing the ball with their left hand Roman Sports - Weightlifting Halteres were masses of stone or metal, which were used in the gymnastic exercises of the Greeks and Romans. Persons who practised jumping and leaping often performed their exercises with halteres in both hands; but they were also frequently used to exercise the body in somewhat the same manner as dumb-bells. Roman Sports - Wrestling The contest in wrestling was divided by the ancient Roman into two parts: The wrestling continued until one of them acknowledged himself to be conquered. Roman Sports - The *Petaurum* The *Petaurum* is also referred to in respect of the Roman games and sports although there is considerable doubt respecting its meaning. The *petaurum* appears to have been a board moving up and down, with a person at each end, and supported in the middle. It was similar to our see-saw only it appears to have been much longer. The *petaurum* machine, from which those who exhibited were raised to a great height and then seemed to fly to the ground. The persons, who took part in this game, were called *Petauristae* or *Petauristarii*. Roman Sports The content of this Roman Sports category on life in Ancient Rome provides free educational details, facts and information for reference and research for schools, colleges and homework. Refer to the Colosseum Sitemap for a comprehensive search on interesting different categories containing the history, facts and information about Ancient Rome.

Chapter 9 : Greek Olympians vs. Roman Gladiators | blackflaggin

By comparing these differences in Greek and Roman culture it is evident that the Greeks were a more peaceful people than the Romans. The Romans lusted for blood, gore and violence, while the Greeks satisfied this need with athletic competition.