

DOWNLOAD PDF ATHLETICS IN ANCIENT GREECE AND MODERN AMERICA.

Chapter 1 : Sports & Games in Ancient Greece | Our Pastimes

illustrate that athletics serves the same underlying function in ancient Greece as it does today: to provide a stage to show self-excellence and to release pent up human emotions. Ancient and modern athletes underwent rigorous and strenuous training regimens in.

Visit Website While there were other chariot jockeys with better records, Gaius had a knack for winning big money events, and his earnings saw him become one of the richest men in ancient Rome. Diagoras of Rhodes Diagoras of Rhodes was a champion boxer and the patriarch of one of the most famous sporting families of ancient Greece. He claimed the crown at the Olympics in B. He went on to win boxing titles at the Pythian games at Delphi, the Nemean games and the Isthmian games. These victories saw Diagoras become a *periodonikes*—an honor bestowed upon sportsmen who won at all four major festivals. Diagoras is perhaps most famous for the achievements of his three sons, all of whom won championships in boxing or pankration. When his sons Damagetus and Acusilaus won both events at the B. Olympics, they are said to have celebrated by carrying Diagoras through the arena on their shoulders. Chionis of Sparta A versatile track and field athlete, Chionis of Sparta swept two events during three separate Olympics in , and B. Chionis was also an accomplished jumper, and is remembered for having executed a foot leap. Most historians discredit this accomplishment as an embellishment, but others have suggested that the measurement refers to the triple jump, which has its origin in the ancient Olympics. According to the ancient writer Philostratus, Arrichion had claimed the wreath in pankration at the and B. Olympic games, and in B. Some accounts say he died of asphyxiation, while others claim it was a broken neck or cardiac arrest. Arrichion was posthumously declared pankration champion for a third straight time, and was hailed as a hero in his hometown of Phigalia. Milo of Croton One of the true athletic superstars of antiquity, Milo of Croton was a wrestler known for his larger-than-life feats of strength and prodigious appetite. Milo won the Olympic title an astonishing six times in a row between and B. Milo is equally famous for his activities outside of the ring. He was a notorious glutton and reportedly could eat over 40 pounds of meat and bread and drink eight quarts of wine in one sitting. He is also said to have led the Crotoniates to a military victory over the Sybarites in B. According to legend, it was this superhuman strength that ultimately cost Milo his life. A famous tale states that as an old man he attempted to split a tree with his bare hands, but he became stuck and was eaten by wolves.

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Chapter 2 : The Olympics – ancient and modern | Books | The Guardian

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In the ensuing legal case, *Hackbart v. The NFL* has substituted the morality of the battlefield for that of the playing field. Rome on the other. We might ask why references to ancient Greece and Rome pervade our discussions of sport. What are we trying to evoke when we refer to the values and practices of these classical societies? Is there in fact a direct line of influence from ancient Athens, through Rome, to modern America? The answers to these questions are found in the ways Americans have understood classical culture. In fact, as surprising as it may be to sports watchers and commentators, how Americans talk about sports today is a legacy of how 19th-century Europeans interpreted the classical past. We hear these classical comparisons especially in discussions about collegiate athletics and the NCAA and in debates over amateurism and professionalism, civility and violence. The descendants of Greece and Rome are thought to roam on college campuses even in the 21st century, and we continue to look back to them as models for what was done right, or done wrong. It is a debate that started in the 19th century and lawsuits currently fought in the courts are as much between ideas of Athens and Rome as they are between the plaintiffs and defendants. The ideals of Athens, according to this symbolic understanding, lead us to civilization and morality. Roman values, on the other hand, take us down the road of depravity and moral decline. In the mid- to late 19th century, a newly independent Greece generated significant interest in Hellenic culture and history, leading to the revival of the Olympic Games in and influencing the development of physical education. Intellectuals in Europe developed a conception of ancient Greek sport: In this telling of Greek history, such amateur athletic activity was slowly corrupted by the growth of material compensation and an influx of non-aristocratic participants who trained full-time. It also distracted gymnasium attendees from the education offered at those institutions. This narrative of decline – “a descent from morally pure amateurism to morally corrupt professionalism” – was presented by historians such as Percy Gardner and E. And it was utilized by politicians and intellectuals such as Pierre de Coubertin to justify elitist policies and elevate amateur [i. Scholars now accept that the modern definition of amateurism did not apply to ancient Athens. While victors at Panhellenic games such as the Olympics only collected foliage crowns as official prizes, they did receive monetary or other material rewards from their home city-states. Specialized, intensive training and diet were also essential in order to win large or prestigious competitions, implying an approach to sport more professional than amateur. Eroding Athenian Virtues Despite these new understandings of Greece and Rome, this Victorian-era model of sport and society is not dead. For example, in *Gaines v. Many Americans* thus see amateurism and professionalism as opposing values. Professional athletics are described as bereft of any moral benefit, greater lesson, or social benefit and only amateurism offers the prospect of greater meaning or virtue. The Violence of Roman Sport In the 19th and early 20th centuries, imperial Rome was often depicted as a decadent, immoral society that could copy but never approach nor surpass Greek culture and its art, literature, and philosophy. Football is the sport most frequently compared to Roman gladiatorial combat. It is the most popular and profitable sport in the United States, and perhaps also the most aggressive and violent. The bounty scandal with the New Orleans Saints, rising concern over concussions and traumatic brain injuries, audience demand for ever-bigger hits, and the short lifespan of the typical NFL career are all evidence of the intense physical violence of the game. But can football truly be compared to the most notorious of ancient blood sports, gladiatorial combat? What is the continuing appeal of rhetoric that utilizes the image of the gladiator? Is the motivation different depending on whether it is meant to describe professional or collegiate players? In a commentary in the *Chronicle of Higher Education*, Oscar Robertson, himself a former student-athlete and former president of the NBA Players Association, explains why he uses the comparison: They are given no ability to negotiate the contents of their scholarships, often punished severely for even the smallest NCAA violations, and discarded in the event they

suffer major injuries. Together, they are representative of what is often meant when the gladiator is invoked as a figure of comparison. As Robertson implies when he cites the risk of major injury, the first element of the comparison is violence. The risk of significant injury, however, was certainly ever-present. Human remains from the gladiatorial cemetery at Ephesus, for example, provide numerous examples of healed wounds. The NCAA itself was formed partially as a result of a record number of deaths in the football season. It also noted that a total of 45 deaths occurred during the previous 5 years. Reform efforts a century ago thus centered around reducing the physical toll of the game as much as on ensuring academic integrity. Today, while equipment has improved so that catastrophic injuries such as skull fractures are much rarer, concussions and cumulative trauma injuries are still common, and scientists have established links between even low-level football hits and brain injury. So, violence and the attendant risk of injury at even the collegiate level continue to drive comparisons to Roman gladiatorial combat.

The Poverty of the Modern Gladiator

The second element of the rhetorical association between gladiators and college players is money. Of course, student-athletes are not paid for their labor, but others make enormous profits from their efforts. This is particularly true for the most lucrative of college sports, football and basketball. These amounts are clearly more than the immediate costs to the university in terms of scholarships, health care, etc. Moreover, both Embiid and Wiggins exited the university after one year without obtaining degrees, i. For many, this amounts to exploitation, one reason for comparing college athletes to gladiators. Most true Roman gladiators—that is, those trained to fight and not criminals or prisoners condemned to execution in the arena—were slaves. And, although they received monetary prizes and other gifts for their victories, the overall profits went to their owners. In , the athletic director at Oberlin College, C. Savage, was alarmed at the trend he saw in college football: If they can no longer be provided, neither will the scholarship. The student-athlete is thus caught in the same paradox as the gladiator: This is not always the case, although race is frequently identified as an issue. College athletes are not slaves. Yet to survey the scene is to catch an unmistakable whiff of the plantation. Perhaps a more apt metaphor is colonialism: The study evaluated representation and graduation rates of black males on the football and basketball teams of the 76 universities that comprise the six major Division I athletic conferences. Overall, between and , black men totaled At Ohio State University during these years, black men comprised 2.

Chapter 3 : Top 6 Differences Between the Ancient and Modern Olympics | History News Network

Modern vs. Ancient Athletes. NO WRITER ATTRIBUTED April 26, Everybody must have been struck at one time or another by the truth of some of the facts about athletes stated in the current.

Share via Email Fair play? Just a couple of miles from the main stadium, watched by a large crowd, an old man called Peregrinus Proteus – an ex-Christian convert, turned loud-mouthed pagan philosopher and religious guru – jumped on to a blazing pyre to his death. He had been threatening to do this ever since the previous Olympics, four years earlier. Despite his brave words, as the days of the Olympic festival went by, Peregrinus kept putting off the final moment. It was not until the Games had officially finished, that he actually built the pyre and took the plunge. But there was still a big audience left to witness his death, because traffic congestion too many people trying to leave the place at once, combined with a shortage of public transport, had prevented most people from leaving Olympia. Then as now, presumably, only the VIPs were whisked away. Lucian himself has no time for Peregrinus: But the story is not, as some have taken it, a sign of the decadence of the Olympics under Roman rule by AD Greece had been part of the Roman empire for over years. It was surely because the Games were still such a major attraction that Peregrinus chose the occasion for his histrionic suicide; and it was because of their considerable cultural significance that the incident was so prominently written up. When we now think back to the ancient ancestors of the modern Olympics, we usually prefer to bypass the Roman period, and concentrate instead on the glory days of classical Greece. In fact, a pedantic chorus of protest has recently been raised at the appearance of explicitly Roman rather than Greek gods Mars not Ares, Minerva not Athene, and so on on the British coins minted to commemorate the Olympics. And this is not so very different from the chorus of protest raised in , when the Sydney Olympic Committee put an instantly recognisable Roman Colosseum on their Olympic medals and on that occasion the angry voices were not quelled by the claim that it was meant to be a "generalised" image of an arena, rather than the Colosseum itself. Forget the story of Peregrinus: For us, talk of these "original" Olympics usually conjures up a picture of plucky amateur athletes, men only, of course, fiercely patriotic, nobly competing in a very limited range of sports: There were no team games then, let alone such oddities as synchronised swimming. Everything was done individually, for the pure glory of winning – and for no material reward. The very luckiest might also be celebrated in one of the "Victory Odes", specially composed by the Greek poet Pindar, or one of his followers, that are still read and puzzled over 2, years later and I mean puzzled over: What is more, the whole contest was performed in honour of the gods. Olympia was a religious sanctuary of Zeus and Hera, as much as it was a sports ground, and the Games united the Greek world under a single religious cultural banner. Though the warring city states of Greece were usually doing just that – warring – every four years the "Olympic truce" was declared to suspend conflict for the period around the competition, to allow anyone from everywhere in the Greek world to come and take part. It was a moment when sport and fair play trumped self-interested military conflicts and disputes. As with most stereotypes, there are some grains of truth here: In fact, it owes more to the preoccupations of the founders of the modern Olympic movement – through whose sometimes frankly warped vision we now look back to the original Games – than it does to the ancient Greeks themselves. Men such as Baron Pierre de Coubertin, who successfully relaunched the modern Olympics in , systematically projected their own obsessions – from their disapproval of alcohol to their rather woolly ideas of world peace and harmony – on to the early centuries of the ancient Games and their participants. One particular obsession of those in charge of the modern Olympics – until as late as the s – has been the cult of the amateur. Coubertin, and later Avery Brundage, the tyrannical president of the International Olympic Committee between and "Slavery Bondage", as he was nicknamed, sometimes cruelly policed the frontier between the amateur contestants – who were warmly welcomed as modern Olympians – and the professional interlopers, who were most definitely not. One of the most mean-spirited incidents in modern Olympic history is the story of the brilliant American

athlete Jim Thorpe, who won both the pentathlon and the decathlon at the Stockholm Olympics of 1912. He was an ordinary working man, part native-American, and a famously down-to-earth character: A change of heart did not come until 1913, when his family was sent some replica medals. For Thorpe it was too little, too late. He died in 1943, in utter poverty. For Coubertin and his like, the Olympic Games of classical Greece made their total ban on professional athletes legitimate. The great competitors of the fifth century BC, they would have insisted, were noble amateurs, not vulgar money-grubbers selling their athletic prowess for cash. Well, yes and no. The competitors at the classical Olympics were certainly not "professionals" in the sense that we or Coubertin or Brundage would understand the term. But that is largely because our own familiar divide between "amateurs" and "professionals" did not operate in classical Greece. For a start, the winning athletes may not have received cash prizes at Olympia for their performances, but many of them did very nicely when they got back home. And just under the surface of the surviving evidence, there are hints of something rather closer to a professional athletics circuit than the founding fathers of the modern Games would have liked. According to the ancient lists of Olympic victors, between 776 and 336 BC, 11 winners in the short sprint race "stadion" – that is, about a third of the total number – came from the not particularly large, or distinguished, town of Croton, one of the Greek settlements in southern Italy. Maybe the people of Croton just got lucky, or maybe they lived in some fanatical athletics boot-camp. But much more likely they were buying in top talent from other cities, who then wore the colours of Croton. Great Britain has, of course, got form in this area. Long before the recent convenient change of allegiance of long-jumper Shara Proctor and the other so-called "plastic Brits", we had had welcomed the South African runner Zola Budd – who competed for us in the Olympics, disastrously as it turned out. In fact, this was the only Olympic event at which a woman could claim victory – as one Spartan princess did in the fourth century BC. So far as we know, she did not get a victory ode though she did get a statue at Olympia. The other main myth about the ancient Olympics that Coubertin and his colleagues promoted was their contribution to world peace and understanding or at least, back in the classical period, Greek peace and understanding. This centred on the so-called "Olympic truce", which has increasingly been turned into the model for our own ideal of a gathering of all nations, friend or foe, under the Olympic banner an ideal challenged several times over the last few decades, and under strain again this year with the question of what to do about Syria. Ancient Greek politics may not have been quite as messy or confused as the modern version of Messrs Samaras and Tsipras, but the conflicts of antiquity tended to be waged more in the style of the Arab spring than of the smoke-filled rooms of Brussels and Strasbourg. In fact, the ancient Games were by no means consistently marked by an atmosphere of national or international harmony. There are, it is true, some ancient references to a cessation of hostilities to ensure that competitors and their trainers could reach the Games safely, and in one of the temples at Olympia you could still see, in the second century AD, a supposedly very early document – almost certainly a later forgery – that referred to the origins of this "truce". On one occasion, in the fourth century BC, there was actually a full-scale battle in Olympia itself during the Games. A force from the nearby town of Elis which traditionally ran the ancient Olympics, and no doubt profited from them invaded the site, right in the middle of the pentathlon, to get control back from the rival town of Pisa, which had temporarily taken them over. In the 5th century BC, there was a coup in Athens against one of the leading families while they were away competing in the Olympics though it was brutally quashed when the competitors returned home. In general, the real-life experience of competing in – or, for that matter, just watching – the ancient Olympics was a far cry from anything that Coubertin had in mind. The modern Olympics are officially at least committed to the ideal of fair play. However much rivalry there is about national positions in the medal table, participation is still supposed to be more important than winning. That is nothing like the ancient Games, where winning was everything, where there were no prizes for runners up no equivalent of silver and bronze medals, that is, and no such thing as honourable losers. Contestants fought viciously, and cheated. When one Athenian contestant in the fourth century BC was caught red-handed attempting to bribe his rivals in the pentathlon, a fine was imposed. The Athenian authorities thought this so unreasonable that they threatened to boycott the Games in future – though they

were forced to give in when the Delphic oracle refused to give them any more oracles until they coughed up the money. The point was that for the ancients the only thing that mattered was coming first, using any method you could get away with. Pindar even hints writing of another set of Games held at Delphi that the losers sloped off home in secret, for fear of the taunts and abuse they were likely to receive from their disappointed supporters or contemptuous rivals. So, if the ancient Olympics were a rough and sometimes brutal experience for the competitors deaths in the boxing and wrestling contests were not uncommon, they were a decidedly uncomfortable one for the spectators too. The Games seem to have attracted crowds of visitors, but there were hardly any decent facilities for them: But this is where the Romans come in. The likes of Coubertin lamented the Roman influence on the Games; they deplored the growth of a professional and lower class of competitor, as well as the malign influence of the Roman emperors themselves who were occasionally known to take part in events and were supposed to have had the competition rigged so that they could win. For the spectators, though, it was the sponsorship of the Roman period – some of it devoted to "improving" the facilities for visitors – that made the Olympic Games a much more comfortable and congenial attraction to visit. True, as Lucian attests in his story of Peregrinus, the Romans did not solve the problems of traffic congestion, but they installed vastly improved bathing facilities, and one rich sponsor laid on, for the first time, a reasonable supply of drinking water. Herodes Atticus, a Roman senator who was Athenian by birth, built a whole new conduit to carry water from the nearby hills, leading into a large fountain in the middle of the site. Predictably, perhaps, some curmudgeons thought this was spoiling the Olympic spirit. According to Lucian, Peregrinus in some of the speeches he made on a previous visit to the Games, denounced Herodes Atticus. In a typically ancient misogynist vein, he accused Herodes of turning the visitors into women, when it would be better for them to face thirst and the possible diseases that came with it like men. For most visitors, though, an efficient Roman fountain must have been a blessed relief. For much of the period of Roman rule, Roman grandees and their friends bankrolled the Olympic enterprise which seems to have eaten money in the ancient world, too, even without any ridiculously expensive opening ceremonies or security operations. Nero, who has had a bad press for, among other things, shifting the date of the Games so that he could conveniently compete himself, subsidised new facilities for athletes, and King Herod the infamous one is known to have come to the financial rescue of the Olympics in 12BC. In some ways the character of the Games continued with little change. Roman princes safely entered the chariot-racing competitions, just as the princes of the Greek world had half a millennium earlier. Great athletes may well have outstripped the achievements of their predecessors. In AD69, for example, a man called Polites from modern Turkey won the prize for two sprint races and the long distance – a considerable achievement given the different musculature required. Apparently it was the first time it had been done in almost a millennium of Olympic competitions. And there was the same disdain for losers. One poem of the Roman period pillories a hopeless contestant in the race in which everyone ran dressed in armour. But in other respects the Romans worked towards an Olympics that is much more like our own than the earlier "true Greek" version. Whatever his other faults, Nero tried to introduce some "cultural" contests into the Games. The Olympics had always been unlike other Greek athletic festivals resolutely brawny, with no music or poetry competitions. Coubertin himself, under a pseudonym, won the gold medal for poetry with his "Ode to Sport". It was truly dreadful: That was, in a way, a byproduct of the Roman empire and the more or less compulsory internationalism that came with it. But if the classical Greek Olympics had been rigidly restricted to Greeks only, Roman power opened up the competition to most of the then known world. It is a nice symbol of this that the last named victor at Olympia in AD, the prizewinner in the boxing contest, was a Persian from Armenia called Varazdates. But there is a sting in the tail of this Greek vs Roman story of the Olympic Games. For it was not only the hopelessly confused Baron de Coubertin who lionised the Greek achievement in the Olympic Games; nor was he the first to do so. At the same time as the Romans were ploughing money into the Olympics and making it effectively an international Roman celebration, authors of the Roman period were already inventing the romantic image of the great old Greek days of Olympic competition. Writing in the second century AD, Pausanias – a Greek born under the Roman empire –

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devoted two volumes of his volume guide to the noteworthy sites of Greece to the monuments of Olympia. He sees the place almost entirely through classical Greek spectacles. He is the source of most of our stories about the notable Olympic achievements and heroes of centuries earlier. Even Peregrinus, when he was speechifying near Olympia in AD, about to throw himself on the pyre, was comparing himself to the great tragic heroes of "classical Greece", centuries earlier. The Games have been a nostalgic show for longer than we can imagine.

Chapter 4 : Ancient Olympic Sports - running, long jump, discus, pankration

Without the ancient Olympics we may not have some of the sports or athletics as we do today. Events in Ancient Greece Boxing, Chariot racing, Riding, Pentathlon, Discus, Javelin, Jump, Running, and Wrestling The Olympic Flame During the Ancient Olympic Games, a sacred flame was lit and stayed lit until the Games were completed.

Rugby union in Greece and Rugby league in Greece Rugby union and Rugby league were never much popular in Greece, but they started developing during the s. With the setting up of a Hellenic Rugby Union Federation in , national championships, such as national teams, were created also. Domestic Rugby League started in in Piraeus region and since regular tournaments take place in Athens, Piraeus and Thessaloniki. Shooting used to be very popular amongst the Greeks in the late 19th and early 20th centuries. Greek athletes have won 7 medals in sailing and 2 in Rowing at the Olympic games and also numerous gold medals in the world and European championships. Some of the most notable Greek athletes in the sports of sailing and rowing include world and olympic champions such as: Nikolaos Kaklamanakis , a Greek Gold-medal winner in windsurfing, who lit the Olympic torch in the opening ceremony of the Summer Olympics in Athens. Anastasios Bountouris , a Greek sailor who competed at six Olympics between and He is the first Greek to compete at six Olympic Games, an achievement so far matched only by shooter Agathi Kassoumi. She has also won 4 world championships. He has also won one gold and 3 silver medals in the world championships. In the European Rowing Championships , Greece has won more gold medals all-time than any other nation, and is tied with Germany for the second-most medals of all time behind Italy. Some notable Greek swimmers are the Olympic champions of the past Spyridon Chazapis and Efstathios Chorafas and present World and European champions such as Romanos Alyfantis , Nery Mantey Niangkouara , Ioannis Drymonakos , the world champion in the 50 m backstroke event of the World Championships Aristeidis Grigoriadis and silver world champion Spyridon Gianniotis. The diver pair therefore became very popular in Greece. Tennis has been growing in Greece over the past decade Eleni Daniilidou has had a lot of success, winning 5 WTA Tour titles in her career. Several players with Greek ancestry, such as Pete Sampras and Mark Philippoussis have become very famous around the world. Greek-Cypriot star Marcos Baghdatis has many fans in Greece. Greece also has several other players at the international level, like Konstantinos Economidis , Anna Gerasimou and Irimi Georgatou. It is under the Aegis of the Modern Pentathlon Federation. The Greek league, the A1 Ethniki , is considered one of the top volleyball leagues in Europe and the Greek clubs have made significant success in European competitions. Olympiacos is the most successful volleyball club in the country having won the most domestic titles and being the only Greek club to have won European trophies; they have won two CEV Cups , they have been CEV Champions League runners-up twice and have also played in many final fours in the European competitions, making them one of the biggest volleyball clubs in Europe. Iraklis , Panathinaikos and Orestiada have also made it to the final in continental tournaments. Water polo[edit] Greece white vs. The Greek water polo leagues in both men and women are among the top European leagues, while several Greek clubs have enjoyed international success. Dimitrios Diathessopoulos is known as the father of Greek water polo. Weightlifting[edit] Weightlifting has been the most successful individual sport for the Greeks, with the national team regularly winning gold medals at the Olympics and the rest international competitions. Greek weightlifters have won a total 15 medals at the Olympics with 6 of them being gold, 5 silver and 4 bronze medals. In the World Weightlifting Championships Greek weightlifting team has won a total medals 70 in men and 41 in women with 26 of them being gold. Greek weightlifters have set many world and Olympic records during the years which forced the sporting world to name the Greek weightlifting team of the mids, the "Dream Team" of the sport. Some of the greatest weightlifters in the history of the sport include Greek legends such as: Pyrrhos Dimas , a Greek weightlifter from Northern Epirus. A three-time Olympic champion, multiple World and European champion. He is considered worldwide one of the greatest athletes in the history of this sport and the most successful weightlifter of the Olympic Games. Kakhi Kakhiashvili , another all-time great

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of this sport. He is one of only four weightlifters to have won three consecutive gold medals at Olympic Games. Viktor Mitrou , a retired male weightlifter from Greece. Arguably the greatest weightlifter of the early 20th century, he won the gold medal in the Intercalated Games, setting a world record that lasted until Wrestling[edit] The forms of wrestling we know today as Greco-Roman and freestyle found their origins in the lands on the eastern end of the Mediterranean Sea. These lands are where the Ancient Greeks resided, and developed the art of wrestling. Even in modern days, Wrestling has been one of the most significant Olympic sports in Greece, which has produced many Olympic and world champions and has given moments of glory to the country. Greece has won 11 medals at the modern Olympics and multiple medals in the World and European championships, a fact that makes the sport as one of the most successful for the country on a global stage. Some of the most significant Greek wrestlers are: Stelios Mygiakis , who competed at the Summer Olympics in Moscow and won a gold medal in Greco-Roman wrestling , the featherweight class. Ioannis Arzoumanidis , a two time bronze world champion.

Chapter 5 : Ancient Greece For Kids | Ancient Greece Facts | DK Find Out

For this reason, sports in ancient Greece generally excluded team competitions and performances aimed at setting records. Contests included footraces, the long jump, diskos and javelin throwing, wrestling, the pentathlon (a combination of these five events), boxing, the pankration (a combination of wrestling and boxing), horse races, and.

Both Ancient Greece and the present-day United States practice democracy. The idea behind them are the same, but they differ on practical considerations. In Ancient Greece, the form of democracy practiced is known as a direct democracy. This form takes the idea "of the people, by the people, and for the people" as literally as possible. The most telling similarity between Ancient Greece and modern day America is the idea of democracy practiced both then and now. This form takes the idea "of the people, by the people, and for the people" as literally as possible. The people themselves could have their voices heard by the government when they had concerns they wanted to express. There was no mediation between the common person and the government. In present-day America, however, representative democracy has replaced direct democracy. Representative democracy is not diametrically opposed to what direct democracy sought to accomplish. In a representative democracy, rather than have the common person airing their grievances directly to the government body, a representative who stands in for a portion of the population expresses the concerns of their constituency. While this seems like a starkly different system than that practiced in Ancient Greece, the primary difference between them is the scale of the population. A representative democracy has taken the place of a direct democracy in America primarily because of the population involved. Since the voting population in the United States vastly outnumbers anything Ancient Greek society could possibly imagine, it is practically impossible for every member of the voting population to directly address the government. For this reason, those individual common people in Ancient Greece have become the individual representatives in present-day America. Representatives in American politics, like the common person in Ancient Greek politics, represent the common interest. In Ancient Egypt, the belief system upheld by the priestly class took a dominant role in Egyptian society. One of the most important beliefs in Ancient Egyptian religion was the idea of an afterlife. When anyone was buried, whether it was a pharaoh or a commoner, all believed that they would exist in an afterlife. In addition, anything from floods, to famines, to productive harvests, correlated with the will of certain gods. The direct connection between the realm of the gods and the realm of human existence was unmistakable. On an individual level, a bout of bad luck was usually construed as a falling out of favor with the gods. For these reasons, social practices among the Ancient Egyptians were geared toward achieving circumstances amenable to divine favor, so that society would flourish.

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Chapter 6 : Ancient Greece vs. Modern America by Janie Pahud on Prezi

The most telling similarity between Ancient Greece and modern day America is the idea of democracy practiced both then and now. Both Ancient Greece and the present-day United States practice.

From the Olympic Games at Olympia to honor Zeus, to the Pythian Games at Delphi to honor Apollo, games were an opportunity for soldiers to show their skill and athletic prowess, as well as gain fortune and acclaim for their feats. Many contemporary sports find their roots in these ancient games. Equestrian Events Chariot races and horse and rider races were regular events during the most popular games of ancient Greece. The chariots were converted war chariots with an open back and a single axle for two wheels. Foot braces were built into the platforms for the riders and categories included two-horse or four-horse races. Chariots would race 12 laps around the hippodrome, making sharp and dangerous turns at designated posts. Horse and rider events involved a single horse and rider. The jockeys would race bareback competing in a single lap around the arena. Pentathlon The pentathlon consisted of five events: The discus was made from either iron, bronze, stone or lead and the weight varied according to the adult or youth divisions competing. Javelins emulated a spear used as a weapon with an attached finger loop that allowed for better leverage for throwing in competition. The long jump was performed with weights in each hand used to propel the jumper forward and quickly dropped behind them as they landed to help gain more distance as they hit the ground. The final event of wrestling was won when an athlete would throw their opponent to the ground three times on either their hip, back or shoulders. Foot Races In addition to the single stade sprint race in the pentathlon, foot races were their own event during most games. Distances varied from shorter one- and two-stade races to longer runs as much as seven or stade in length. The hoplitodromos was a two-stade race where the participants sprinted in full armor including a helmet and carrying a shield. According to the British Museum, 25 identical shields were set aside for the race and stored in the Temple of Zeus to ensure no competitor could cheat by running with a lighter shield. Contact Sports Boxing, wrestling and pankration were the three contact sports in most Greek games. Boxing was more primitive than the competition known today. Fighters would wrap their hands in leather straps and the fight would continue on until one fighter yielded in defeat or was knocked out. Individual wrestling events were won as they were in the pentathlon: The International Federation of Pankration states that this ancient event can be seen as the precursor to modern-day mixed martial arts. Pankration was a mixture of boxing and wrestling, but kicks, chokes and submission holds were allowed as well. Matches would continue until one of the fighters admitted defeat.

Chapter 7 : 10 Greatest Ancient Athletes - Listverse

The Impact of Ancient Greece on the Modern World by Sarah Sirker 1. Mathematics and Philosophy Socrates, a well known philosopher, who was feared for his radical beliefs, believed that 'absolute standards did exist for truth and justice.'

In the 5th century B. The ancient Games included running, long jump, shot put, javelin, boxing, pankration and equestrian events. Pentathlon The Pentathlon became an Olympic sport with the addition of wrestling in B. IOC Jumping Athletes used stone or lead weights called halteres to increase the distance of a jump. They held onto the weights until the end of their flight, and then jettisoned them backwards. Discus throw The discus was originally made of stone and later of iron, lead or bronze. IOC Wrestling This was highly valued as a form of military exercise without weapons. It ended only when one of the contestants admitted defeat. IOC Boxing Boxers wrapped straps himantes around their hands to strengthen their wrists and steady their fingers. IOC Pankration This was a primitive form of martial art combining wrestling and boxing, and was considered to be one of the toughest sports. Greeks believed that it was founded by Theseus when he defeated the fierce Minotaur in the labyrinth. IOC Equestrian events These included horse races and chariot races and took place in the Hippodrome, a wide, flat, open space. IOC Getty Images Welcome to the ancient olympic games From boxing contests with no weight classifications or point scoring to chariot racing where danger lurked on every corner, it is easy to see why the Ancient Games enthralled the Greeks for so long. Here, we give you the essential lowdown, highlight our favourite facts and preview the upcoming features. View History As a sacred place used regularly in religious ceremonies, as well as playing host to the Ancient Games, Olympia was at the centre of Greek civilisation. Renowned expert Paul Christesen gives Olympic. View All time greats of the olympic games A magical collection of characters light up the accounts of almost 12 centuries of action at the Ancient Games. Huge, heroic men caught the attention with the stars of the combat sports particularly adored. Their physique, love of a challenge and extraordinary appetites chimed with a public brought up on the immortal heroes of Greek mythology. Here, we pick out the best of the best. From taking advantage of the Olympic truce to hearing the latest works from the famous historian Herodotus and enjoying a giant, hour BBQ, it is easy to see why the Games were a key date in the diary for Greeks everywhere.

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Chapter 8 : How did the ancient Greeks and Romans compare physically to today's athletes? : AskHistoria

Greece was home of the ancient Olympic Games, first recorded in BC in Olympia, and hosted the modern Olympic Games twice, the inaugural Summer Olympics and the Summer Olympics; the country also hosted the Intercalated Games, at the time regarded as Olympic Games but not officially recognized by the International Olympic Committee today.

Paintings of humans in the cave of swimmers Cave paintings have been found in the Lascaux caves in France that have been suggested to depict sprinting and wrestling in the Upper Paleolithic around 15,000 years ago. The statue is one of the earliest depictions of sport and is housed in the National Museum of Iraq. The cuneiform tablets recording the tale date to around 2500 BCE; however, the historical Gilgamesh is supposed to have lived around 2500 BCE. Other Egyptian sports also included javelin throwing and high jump. The origins of Greek sporting festivals may date to funeral games of the Mycenaean period, between 1600 BCE and c. 1100 BCE. Engaging in sport is described as the occupation of the noble and wealthy, who have no need to do manual labour themselves. It was predictably in Greece that sports were first instituted formally, with the first Olympic Games recorded in 776 BCE in Olympia, where they were celebrated until CE. The games were held every four years, or Olympiad, which became a unit of time in historical chronologies. Initially a single sprinting event, the Olympics gradually expanded to include several footraces, run in the nude or in armor, boxing, wrestling, pankration, chariot racing, long jump, javelin throw, and discus throw. During the celebration of the games, an Olympic Truce was enacted so that athletes could travel from their countries to the games in safety. The prizes for the victors were wreaths of laurel leaves. Together with the Olympics, these were the most prestigious games, and formed the Panhellenic Games. The Heraean Games were the first recorded sporting competition for women, held in Olympia as early as the 6th century BCE. Ancient sports elsewhere[edit] Sports that are at least two and a half thousand years old include hurling in Ancient Ireland, shinty in Scotland, harpastum similar to rugby in Rome, cuju similar to association football in China, and polo in Persia. The Mesoamerican ballgame originated over three thousand years ago. The Mayan ballgame of Pitz is believed to be the first ball sport, as it was first played around 3000 BCE. There are artifacts and structures that suggest that the Chinese engaged in sporting activities as early as BCE. Ancient Persian sports include the traditional Iranian martial art of Zourkhaneh. Among other sports that originated in Persia are polo and jousting. A polished bone implement found at Eva in Tennessee, United States and dated to around 8000 BCE has been construed as a possible sporting device used in a "ring and pin" game. In contrast, the game of calcio Fiorentino, in Florence, Italy, was originally reserved for combat sports such as fencing and jousting being popular. Horse racing, in particular, was a favourite of the upper class in Great Britain, with Queen Anne founding the Ascot Racecourse. Development of modern sports[edit] A young cricketer by W. Grace, Some historians – most notably Bernard Lewis – claim that team sports as we know them today are primarily an invention of Western culture. British Prime Minister John Major was more explicit in European colonialism certainly helped spread particular games around the world, especially cricket not directly related to baseball, football of various sorts, bowling in a number of forms, cue sports like snooker, carom billiards, and pool, hockey and its derivatives, equestrian, and tennis, and many winter sports. The originally Europe-dominated modern Olympic Games generally also ensured standardization in particularly European, especially British, directions when rules for similar games around the world were merged. With the advent of mass media and global communication, professionalism became prevalent in sports, and this furthered sports popularity in general. With the increasing values placed on those who won also came the increased desire to cheat. Some of the most common ways of cheating today involve the use of performance-enhancing drugs such as steroids. The use of these drugs has always been frowned on but in recent history there have also been agencies set up to monitor professional athletes and ensure fair play in the sport. The Long Parliament in 1629 "banned theatres, which had met with Puritan disapproval. Although similar action would be taken against certain sports, it is not clear if cricket was

in any way prohibited, except that players must not break the Sabbath". In , "the Restoration of the monarchy in England was immediately followed by the reopening of the theatres and so any sanctions that had been imposed by the Puritans on cricket would also have been lifted. It is certain that cricket, horse racing and boxing i. Leech explains that it was the habit of cricket patrons, all of whom were gamblers, to form strong teams through the 18th century to represent their interests. He defines a strong team as one representative of more than one parish and he is certain that such teams were first assembled in or immediately after Prior to the English Civil War and the Commonwealth, all available evidence concludes that cricket had evolved to the level of village cricket only where teams that are strictly representative of individual parishes compete. The "strong teams" of the post-Restoration mark the evolution of cricket and, indeed of professional team sport, for cricket is the oldest professional team sport from the parish standard to the county standard. This was the point of origin for major, or first-class , cricket. The year also marks the origin of professional team sport. A number of the public schools such as Winchester and Eton , introduced variants of football and other sports for their pupils. These were described at the time as "innocent and lawful", certainly in comparison with the rougher rural games. With urbanization in the 19th century, the rural games moved to the new urban centres and came under the influence of the middle and upper classes. The rules and regulations devised at English institutions began to be applied to the wider game, with governing bodies in England being set up for a number of sports by the end of the 19th century. The rising influence of the upper class also produced an emphasis on the amateur, and the spirit of " fair play ". The industrial revolution also brought with it increasing mobility, and created the opportunity for universities in Britain and elsewhere to compete with one another. This sparked increasing attempts to unify and reconcile various games in England, leading to the establishment of the Football Association in London, the first official governing body in football. For sports to become professionalized, coaching had to come first. It gradually professionalized in the Victorian era and the role was well established by In the First World War, military units sought out the coaches to supervise physical conditioning and develop morale-building teams. A number of major teams elsewhere in the world still show these British origins in their names, such as A. The revival of the Olympic Games by Baron Pierre de Coubertin was also heavily influenced by the amateur ethos of the English public schools. There is documented evidence of baseball in England. While baseball was once claimed to have been invented in the U. One notable discovery found in a shed in a village in Surrey, southern England, in was a handwritten 18th-century diary belonging to a local lawyer, William Bray. Drank tea and stayed til 8. The rise of baseball also helped squeeze out other sports such as cricket, which had been popular in Philadelphia prior to the rise of baseball. American football and gridiron football more generally also has its origins in the English variants of the game, with the first set of intercollegiate football rules based directly on the rules of the Football Association in London. However, Harvard chose to play a game based on the rules of Rugby football. Walter Camp would then heavily modify this variant in the s, with the modifications also heavily influencing the rules of Canadian football. American footballers tackling World-wide, the British influence certainly includes many different football codes, lawn bowls, lawn tennis and other sports. This allowed for the preparation of modern ovals, playing fields, pitches, grass courts, etc. Examples include white water rafting , paragliding , canyoning , base jumping and more genteelly, orienteering. However basketball , volleyball , skateboarding , and snowboarding are American inventions, some of which have become popular in other countries. Pressure from sports funding bodies has also improved gender equality in sports. For example, the Marylebone Cricket Club MCC and the Leander Club for rowing in England had both been male-only establishments since their founding in and , respectively, but both opened their doors to female members at the end of the 20th century at least partially due to the requirements of the United Kingdom Lottery Sports Fund. Stadia through the ages[edit].

Chapter 9 : The Athletes | The Real Story of the Ancient Olympic Games - Penn Museum

The Olympic Games, which originated in ancient Greece as many as 3, years ago, were revived in the late 19th century and have become the world's preeminent sporting competition. From the 8th.

It is an issue that most Greeks, even educated ones, ignore. I suspect it is because the alphabet has remained the same, so Greeks can read classic texts with no trouble at all pronouncing in Modern Greek. After all, it all looks Greek to them! If any non-Greek scholar attempts to pronounce classic texts in the reconstructed 1 pronunciation, that, to Greeks is tantamount to sacrilege. As a contemporary Greek myself, I can give you my personal feeling for how the reconstructed pronunciation sounds: In Modern Greek, it is [varvaros]. Greek readers of this text who do not believe that Plato, Socrates, etc. Besides this word, direct evidence for beta comes from a fragment of Attic comedy where it is said that the voice of the sheep is BH-BH. On the other hand, the truth is when non-Greek scholars attempt to pronounce Classic Greek in the reconstructed way, they think they pronounce accurately. To me, American scholars sound distinctly American like Platos with spurs and cowboy hats , Germans sound German, etc. Probably nobody can reproduce exactly the Classic Greek pronunciation, not only because as native speakers of this or that language we necessarily carry over our native phonology, but also because the Classic Greek pronunciation used pitch to differentiate vowels in words, while nearly all modern European languages including Modern Greek use stress instead. Same as [a] in Spanish and Italian. Phonetically, this sound is: Evidence 3 Gamma [gh], a sound that does not exist in English. Same is true for [gho]: Phonetically, gamma is a voiced velar fricative. Its palatalized version is a voiced palatal fricative. This is one of the three [i] in the Greek alphabet; they all have identical pronunciation. The reason for this redundancy has to do with Classic Greek, where they were not redundant. Evidence 9 Iota [i], exactly like eta see above. Notice that in English [k] is aspirated if it is at the beginning of a word; Greek makes no such distinction. For the exact pronunciation in the last two cases, please check the page on palatalization. Phonetically, it is a voiceless velar plosive. Its palatalized version is a voiceless palatal plosive. When followed by the vowel [i] it becomes palatalized, turning to a sound that does not exist in English check the page on palatalization. A voiced alveolar lateral approximant. When followed by the vowel [i] it becomes palatalized, turning to a sound that does not exist in English but exists in Spanish; check the page on palatalization. Do not put any aspiration between [k] and [s] when pronouncing this letter. A mid-close back rounded vowel. Notice that in English [p] is aspirated if it is at the beginning of a word; Greek makes no such distinction. Phonetically, it is a voiced alveolar trill. Probably as in Modern Greek. Actually, if you listen carefully to native Greek speakers, it sounds a bit between [s] and [sh] probably because there is no [sh] in Greek, so the sound is somewhat shifted in the phonological space. However, it is much closer to [s], rather than [sh], and every Greek speaker would swear they pronounce it exactly like the English [s], unless forced to admit the difference by looking at spectrograms. Notice that the second way of writing the lower case sigma is used exclusively when the letter appears at the end of a word there is only one capital form ; this rule has no exceptions. Notice that in English [t] is aspirated if it is at the beginning of a word; Greek makes no such distinction. As in Modern Greek 20 Upsilon [i], exactly like eta and iota see above. For the exact pronunciation in this case, please check the page on palatalization. Phonetically, it is a voiceless velar fricative. Its palatalized version is a voiceless palatal fricative. Do not put any aspiration between [p] and [s] when pronouncing this letter. As in Modern Greek 24 Omega [o], exactly like omicron. Once again, the reason for the redundancy is to be found in Classic Greek. Evidence Phonology and Orthography Oops! Surely some sounds must be missing? There are sounds common in other languages that do not exist in Greek. So what do Greeks do when they want to pronounce foreign words with these sounds? If they are not trained to pronounce correctly, they simply transform these postalveolar sounds to their corresponding alveolar ones: And what about other very common sounds, like [b], [d], [g], etc.? These seem to be missing from the alphabet, too! Are they also missing from the repertoire of the sounds of the language? These are existent as sounds in the

language. It is just that there are no single letters to denote them. When Greeks want to write those sounds they write them as two-letter combinations: Why all this trouble? Remember, as explained in the introductory paragraph on this page, the sounds [b], [d], and [g] used to exist in Classic Greek. This left a void in the phonological space. There is one more sound in the language which is absent from the alphabet: This consonant rarely ever has the honor to be denoted by a single letter in the alphabet of any language! You may also find useful this page, showing the sounds of Modern Greek against all possible sounds of any language in the world. Is there any similarity with the English vowels, or with those of any other language? Vowels in Greek are easy. That is, if you are not a native speaker of English! The latter are more like the vowels of Italian, Spanish, or Japanese: Now, there are three letters for [i] in the alphabet eta, iota, and upsilon, pronounced identically, and two letters for [o] omicron and omega, also pronounced identically. Here are three good rules of thumb for native English speakers: Greek vowels never sound like glides. The same is true for [o]: If you know Spanish, or Italian, or Japanese, there is a one-to-one correspondence between the five vowel sounds in these languages and Greek. Trust your knowledge then, and use it. Greek words often end in [s] sigma, and when English speakers hear Greeks pronouncing such endings they think they hear [sh]. For an explanation read the comments on letter sigma, in the table. Remember, there is no [sh] in Greek! Except in the dialect of Crete, to be accurate. Is there anything else about vowels? In writing, however, there is. Here are the Greek digraphs of vowels: Evidence [ev] if the following sound is voiced, and [ef] if the following sound is unvoiced [eu]. If you want to know the reason why these weird-looking combinations of letters exist, once again, blame ancient Greek, where these were true diphthongs. When later the vowel space was flattened to its present five members, and no long vowels existed anymore, the diphthongs were transformed as the table above shows. It is possible to have the letters alpha and iota next to each other and producing the sound [ai], but then we need to show this in writing. We do this by putting a pair of dots, the diaeresis, over the iota, like this: It is even possible to have the stress together with the diaeresis over the iota: What are those short straight lines placed over some vowels in Greek texts? It shows which syllable should be pronounced slightly higher in pitch than the rest. Stress can be placed only over lowercase letters, and only over the vowel of the syllable. If the vowel is written with a digraph see above, the stress-mark is placed over the second vowel of the pair. Monosyllabic words are not shown with stress, since the information would be redundant. In Greek, only one of the last three syllables of a word can be stressed. In Classic Greek there were no lowercase letters only capitals. So there were no stress marks over the letters. Later, during the Hellenistic times last three centuries BC lowercase letters were introduced, and along with them, the stress marks. Later, even the pronunciation of this mark was dropped, so one had to learn what breathing mark to put over the initial vowel without having any clue from pronunciation. This situation lasted until fairly recently as a child, I had to learn those orthographic rules, too. In all breathing marks were officially dropped, and the three types of stress marks were reduced to one and even that one is used only on polysyllabic words. Do Greek letters have some inherent meaning? No, there is no meaning in Greek letters. You are probably thinking of Chinese ideograms, or ancient Egyptian hieroglyphs, which were symbols with some associated meaning. Alpha, beta, gamma, delta, etc.