

**SPORT AND SOCIAL IDENTITY IN CLASSICAL ANTIQUITY:
STUDIES IN HONOUR OF MARK GOLDEN**



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DIRECTOR & EDITOR: GREG WOOLF

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EDITED BY SINCLAIR BELL AND PAULINE RIPAT

INSTITUTE OF CLASSICAL STUDIES
SCHOOL OF ADVANCED STUDY
UNIVERSITY OF LONDON

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ABSTRACTS

Thomas Scanlon Class tensions in the games of Homer: Epeius, Euryalus, Odysseus, and Iros

Three contest scenes in Homer reveal a thematic concern with class tension: the two contests with Epeius in *Iliad* 23, Odysseus's encounter with Euryalus in *Odyssey* 8, and Odysseus's boxing match with Iros in *Odyssey* 18. Epeius is a comic scapegoat who succeeds in challenging the elite Euryalus, boasts ineptly, and is later ridiculed. Odysseus in *Odyssey* 8 is also challenged by a (different) nobleman named Euryalus, whom Odysseus rebukes, saying that a man cannot be skilled in all things and that one ought not judge by appearances. The 'skilled man' phrase found both in the Epeius episode and in that with Odysseus (*Il.* 23.670–71; *Od.* 8. 59–60), highlights the intertextuality and focuses on the theme of merit over appearances. Finally the Iros–Odysseus boxing match parodies and parallels the above epic-challenge scenes. Each episode fosters consideration of the essential ambiguity of class relations in the period of transition to the polis *c.* 700 BCE.

Peter J. Miller In the shadow of praise: epinician losers and epinician poetics

While athletic competition relies on comparison (the necessary similarity of opponents, rules, conditions of victory), epinician poetry claims superlative fame and similarly singular victors. By addressing all explicit and implicit instances of losers and losing, and by paying close attention to epinician language (particularly boasts and litotes), this chapter deconstructs the naturalized binary of winner/loser in the poetry of Pindar and Bacchylides. Athletic competition, which is structured around similarity, problematizes the matchless fame of epinician and therefore epinician poetry, paradoxically, must work against the essential elements of the very action (*i.e.*, sporting victory) that it purports to celebrate.

Nigel Nicholson When athletic victory and fatherhood did mix: the commemoration of Diagoras of Rhodes

The fame of the great boxer Diagoras of Rhodes was intimately, and uniquely, bound up with the fame of his children: for no other classical or archaic victor were his children so central to his own commemoration. This paper will explore that centrality, showing the extent to which Diagoras' portrayal across all media — not only in epinician and sculptural dedications, but also in the oral tradition — was unique in emphasizing his status as a father, and seek to explain the choice. I will argue that the portrayal of Diagoras as a father, subject to the normal biological rhythms of life, signified a particular type of politics that favored networking and connections between cities, promoting, in particular, the synoecism of Rhodes' three cities.

Zinon Papakonstantinou Athletics, memory, and community in Hellenistic and Roman Messene

Recent excavations in the site of Messene have unveiled numerous inscriptions from the Hellenistic and Roman imperial periods that significantly increase our understanding of the agonistic life of the city. By utilizing this new set of evidence in this paper I examine patterns of athletic competition by Messenian athletes in panhellenic and local contests. Moreover, I explore victory commemoration practices in the urban landscape of Messene as a means to comprehend how the community acted out, in an institutionalized manner, its collective memory, identity, and historical consciousness.

Nigel M. Kennell Competition and memory in an ephebic victor list from Heraclea Pontica

An inscription from Heraclea Pontica recording the names of victors in competitions in the city's gymnasium provides a glimpse into the activity and ideology of its citizen training system in the Roman period. Unusually for the time, several of the competitions are military in nature. In this article I present a new restoration of the text, which removes several anomalies in the published version, and explore the text's implications for our understanding of the later Greek ephebate.

C.W. Marshall Golden boys (*POxy.* 79.5209)

POxy. 79.5209 presents a contract for one boy wrestler to lose to another at the Great Antinoeia in 267 CE. Details of the contract reveal the financial and professional investments that adult men could have in boy athletes. The contract demonstrates the men's interest in ensuring that the match has the appearance of a hard-fought contest. This chapter argues that a hometown victory in an eiselastic event for one of the athletes, Marcus Aurelius Nicantionous, would give him a fixed-income pension, in a time when Egypt was experiencing significant financial upheaval. Other questions remain, including the enforceability of such a legal instrument, but the papyrus does illuminate details of naming practices in Roman Egypt, popular awareness of currency fluctuations, and aspects of athletic organization for combat sports.

Ingomar Weiler Games, contests, and the idea of competitive rivalry in early Greek and Roman childhood

This contribution discusses some topics concerning the physical activities of young children in ancient Greek society, especially games and contests. In Greek terminology and in general language use, these children are denoted as *bréphos*, *paidion* or *paidiskē* and *paidiskos*. *Paidion* is a term for a young child generally less than seven years and *paīs* for the age of seven up to fourteen years. Several Greek and Roman authors inform us about the games, contests, and the educational program for this age-category (*i.e.*, before boys go to the gymnasium). The following texts discuss some examples of games and physical exercise in early childhood: Plato, *Protagoras* 325c–326c, *Leges* 794c–808c; Ps.-Plato, *Axiochus* 366–7; Aeschines, *Kata Timarchou* 9–12; Aristotle, *Politika* 1336a9–15 and 8.1338b40–1339a7; Horatius Flaccus, *Ars Poetica* 409–14; Quintilian, *Institutio oratoria*

1.1.20; Plutarch, *Lycurgus* 14; Pausanias 5.16.2; Flavius Philostratos, *Peri gymnastikes* 25, 28 and *Vitae sophistarum* 1.21.

Michael Carter *Armorum studium: gladiatorial training and the gladiatorial ludus*

In his *Apologia* (98.7), written about AD 158, Apuleius laments the fact that his former ward, the noble young Sicinius Pudens, has been allowed to abandon his studies and is instead spending his time in taverns and with prostitutes and, worst of all, has become a frequent visitor at the local gladiatorial school. Pudens has come to know all the gladiators' names, their 'fights and wounds', and has even started receiving instruction from the *lanista* himself. In this paper, I investigate the possible reasons why aristocratic Roman youth (*iuvenes*) might have sought weapons-training and the means by which these young men could have accessed such training in connection with a gladiatorial *ludus*. The investigation additionally considers the organization of gladiators and their trainers in the *ludus*.

Sport and Social Identity in Classical Antiquity: Studies in Honour of Mark Golden
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BICS-61-1 contains:

Sinclair Bell. Introduction

Thomas F. Scanlon. Class tension in the games of Homer: Epeius, Euryalus, Odysseus, and Iros

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Ingomar Weiler. Games, contests, and the idea of competitive rivalry in early Greek and Roman childhood

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The cover shows 'Young athletes in the palaestra' (attributed to the Antiphon painter).

Red figure antiphon from Tarquinia, c. 480 BCE.
Inv. F 2325, Antikensammlung,
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