

informs us that a mysterious horror was associated with the sharp turn in the course and the horses, after passing it, started in terror without visible cause. Milton has given us a graphic picture of this part of the course. Races on horseback later on became very popular. The course was the same as that used for the chariot races; so the success of a race depended as much upon the skill of the driver as upon the swiftness of the horses.

Wrestling.—At the eighteenth Olympiad wrestling was introduced. The rules governing it differed little from some of the modern regulations, save that the limbs were rubbed with oil and then covered with sand. Struggling on the ground was disallowed and three throws decided the victory. Plutarch styled it the most artistic of athletic contests.

Leaping.—The only leap practiced was the long jump. Dumb-bells were used as also was the spring-board. Phayllus was said to have leaped 55 feet, which is out of the question.

Boxing.—At the twenty-third Olympiad boxing contests were introduced. The boxers wore straps of leather on their fists and wrists. The blow, however, was not so terrible as that delivered by the Roman cestus, but the rules governing it were exceedingly severe. The contestants could not employ their whole strength, as the death of an antagonist not only disqualified a combatant but was severely punished. In the *paneratium*, a combination of wrestling and boxing, the use of straps and even the clinched fist was forbidden.

The rewards for the various events were different in each of the four athletic resorts. At Olympia, the victor received a garland of olive branches cut with a golden sickle from the *kallistephanes*, the sacred tree brought by Hercules, from the dark fountains of Islet, to be a shelter, common to all men, and to provide a crown for noble deeds. A herald proclaimed the successful contestant's name, parentage, and country. The Hellenodical placed the olive crown on his head and a branch of palm in his hand. His name was inscribed in the Greek calendar. On his return home fresh honors and rewards were abundantly bestowed upon him. If he was an Athenian, he received five

hundred drachmae and free rations for life in the *Prytaneum*; if a Spartan he had as his prerogative the post of honor in battle. Poets like Pindar and Simonides sung his praises and sculptors like Phidias and Praxiteles were engaged by the state to carve his statue. Many considered an Olympian prize to be the crown of human happiness. Cicero, with a Roman's contempt for Greek frivolity, observed that an Olympian victor received more honors than a triumphant general at Rome.

Among the Romans the *Ludi Publici* included not only public games, but also feasts and theatrical exhibitions and as in Greece, were intimately connected with religion. The exhibitions were held in the circus and amphitheatre, each capable of holding over three hundred thousand. Many of the games were borrowed from the Greeks, and carried out in a similar manner. The duty of looking after the athletic contests devolved upon the consuls who defrayed the expenses from the treasury.

The tastes of the Romans present a wonderful contrast to that of the Greeks. In Greece the exhibitions served to instruct the youth, and develop spectators and contestants both intellectually and physically, in Rome they tended to degrade the youth, and to develop base passions. The mob looked upon games as one of the two necessities of life; and the circus or amphitheatre became at once a political club, a fashionable lounge, a rendezvous of gallantry, and a playground for the million. Political adventurers were not neglectful of the opportunity to obtain notoriety and influence.

On the festive day a procession was formed at the capitol. They marched to the forum, and then to the circus or amphitheatre to indulge in a list of sports which consisted of chariot-races, foot races, the *Ludus Troiae*, *Munus Gladiatorum*, boxing and wrestling, &c. The patricians, did not compete in any of the contests and for one of them to enter brought him infamous reproach. The chariot race differed little from that of the Greeks save that the course was better adapted for the event. Three and occasionally four horses were employed instead of two. The Roman charioteers