

were professionals, whilst the Greek charioteers were amateurs and acted through love of amusement and fame. The Roman drivers, may be compared in popularity and fortune to modern jockeys. The *Ludus Troiae* was a sham fight, or, a modern military review. The actors were Patrician youths illustrious both by proficiency and descent.

The *Munus Gladiatorum* consisted in a struggle between criminals, captives or trained hunters and wild beasts. It was a refinement of the common savage custom of slaughtering slaves, or captives on the grave of a warrior or chieftain. During the inauguration of the Colosseum as many as five thousand wild and four thousand tame beasts were slaughtered in one day. Later on the bull-fight, which Julius Cæsar enjoys the doubtful honor of inventing, was introduced.

In the wrestling matches the combatants had more scope under Roman law than under the Greek. The same freedom was allowed the boxers. The Greek leather straps were exchanged for the *cestus*, a rough glove, without fingers, made of tough hide and interlaced with

strong bands. Contestants were allowed to battle until one of them would own defeat.

The above contests flourished among the Romans until the downfall of the empire. Yet the games were not free from the attacks of the most learned men of ancient times. Besides the strictures of Cicero, already mentioned Xenophanes complains that the wrestlers strength was preferred to the philosophers wisdom, and Euripides, in a well known fragment, holds up to scorn the brawny swaggering athlete.

From the above description it is evident that among the Greeks the contests were for the participants, while among the Romans they were for the spectators. The Greeks strove for fame in order to be and appear honorable, the Romans strove for fame to gain distinction. The Greeks trained for the contests; the Romans practiced little whenever any bodily exertion was required. Consequently the Greeks had a decided advantage over the Romans, and were their superiors in all bodily exertions.

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