

Important Events on the Life of Pankratiastes and Other Athletes of the Heavy Sports

Andreas Bourantanis

Abstract:- The subject of the present research is the presentation of events from the lives of great athletes of the ancient antiquities, namely the boxing, the wrestling and the Pankration. Based on the information we derive from the ancient Greek scriptures we observe how some of the athletes were not just turned into heroes but also worshiped and as gods.

Keywords:- Pankration, Boxing, Wrestling.

I. OBJECTIVE

The purpose of the research is firstly to shed light on elements that exist in ancient Greek descriptions but are not widely used. This effort is part of a broader effort in order to achieve the most scientifically correct restoration of the sport.

But also the parallel effort to mobilize the necessary Institutions so that the sport can regain its position and prestige that had in antiquity.

II. MAIN TEXT

Pausanias¹ gives us information about Polidamas from Scotusse Efhymus the Locros, Theagenes the Thassios, the family of Diagoras of Rhodes, Cleomides of Astypalaia and Milon Crotoniates .

"In Pankration and others have won outright victories, but Polydamas , besides the victories in Pankration, had the following different accomplishments: in the mountainous of Thrace, or the Nestos River, which crosses the country of the Avdrites, they are also lions beside the other beasts, where one attacked the Xerxes army and inflicted great damage on the camels carrying food. Often these lions wander around Olympus as well .Here Polydamas , at Olympus, killed a lion, beast huge and powerful, with no weapons. In this bold achievement he was moved by the ambition to imitate Hercules' work, because, according to tradition, Hercules also defeated the lion of Nemea. And one more miraculous accomplishment of remembrance left by Polydamas : he entered a herd of oxen, and caught the tallest and wildest bull by the hoofs of a paw, which he held, and despite the efforts and leaps of the bull he did not leave them, until the bull, after a while: and after he had put in all his strength it escaped, leaving Polydamas with its chops. They also say how a charioteer who was driving at high speed he stopped the chariot: he grabbed the chariot from behind with one hand and held the charioteer and horses motionless. Darius the illegitimate son of

Artaxerxes, who with the support of the Persian people ceased Sogdian . The genuine son of Artaxerxes, and he took his power as soon as Darius became king because he listened to Polydama 's deeds , sent his people, promised him gifts, and persuaded him to come to Susa and appear before him. Then, after a provocation, three Persians from the so-called immortals fought him, the three together, against him and he killed them. Some of the artifacts are (embossed) on the statue's pedestal at Olympia and others are mentioned by the inscription. But it was Homer's exhortation about those who take it upon them for their power to apply to others, but also to Polydamas, and he was destroyed because of his power. Polydamas, along with others who were drinking and having fun, had entered a cave in the summer season; due to his bad luck the ceiling of the cave began to break, and it was clear how it will go and how they would not endure too long . When the upcoming calamity was realized and others left, Polydamas decided to stay in, raising his hands on the idea that he will hold the cave as it falls and will not to be overwhelmed by the mountain. "But here Polydamas died."

"Efhymus² won a Boxing Olympics victory in the seventy-fourth Olympics, but he was not going to have the same success in the next Olympics - and that was because of Theagenes, who wanted to win the same Olympics both in boxing and Pankration, he defeated Efhymus in boxing, but Theagenes was not able to win in Pankration, because he was exhausted in his fight with Efhymus. That is why the Hellanodikas punished Theagenes with a fine for the gift of God and a fine for the abuse of Efhymus, because he was considered to have participated in the boxing competition to harm Efhymus; therefore, they also condemned Efhymus with a fine. During the seventy-sixth Olympiad, Theagenes paid the entire fine imposed on him by the god and to the satisfaction of Efhymus he did not take part in the boxing competition. So during the Olympics, and the next boxing match, Efhymus got it. His statue is a work of Pythagoras and a landmark. "When Eusebius returned to Italy, he fought against the" Hero, "whose story is this: When Ulysses, after wandering Troy, wandered along with his sailors in the winds and other cities of Italy and Sicily, but also in Temesa . In Temesa one of his sailors drunk and raped a virgin, and for this mischief the locals killed him "with stoning." Odysseus paid no attention to the sailor's loss and set sail. But the spirit of the stoned man did not have the opportunity to kill the inhabitants of Temesa by striking young and old without distinction; the inhabitants of Temesa were ready to leave Italy, so Pythia did not let them leave Temesa , but rather placate "Hero and, after he

¹ Pausanias, Description of Greece, Vol V, 4-9

² Pausanias, Description of Greece, Vol VI, 5-10

dedicate a piece of earth, build in this temple shrine and give every year as wife the most beautiful of the virgins of Temesa. They acted as their god ordered and had not anything other to fear of the demon. Efhymus reached Temesa while the demon was propitiated as usual "when informed of what took place, and wished the assembly to get the girl to see. "When he saw the girl, he first regretted it, but then he fell in love. The girl swore she would marry him if he saved her, and Efhymus was awaiting the demon's assault. The battle was won, and the Hero was driven out of the place, jumped into the sea and disappeared. The marriage of Efhymus followed, and the people there escaped the demon in the future. I heard about Efhymus. Still how he got into old age and how he escaped death for the second time and how he left this life in another (not ordinary) way. "

"Diagoras³ and his generation, these sons and his grandchildren were champions. Akousilaos, crowned boxing for men, Dorieus, the youngest, who beat in Pankration in three consecutive Olympiads. Before Dorieus had won in Pankration and Damagitos. "All of them are brothers, sons of Diagoras. Diagoras had won in men's boxing. The sons of Diagoras' daughters also trained in boxing and won victories in Olympia, in men's matches Euclis, son of Kalliakati and Kallianakis and Kallipateira daughter of Diagoras, and in children's games where Pisiros' mother disguised as a man trainer in order to watch his match; ' She brought him to the Olympic games. They say that Diagoras came to Olympia along with his sons Akousilaos and Damagitos. "When they won, carried around their father among the crowd, while the "Greeks betowed him with flowers call him blessed for his children. Diagoras from his mother's side came from Messinia and was the descendant Aristomenis' daughter. Diagoras son of Dorieus, in addition to the Olympic victories, he also had eight " Isthmus " wins and one less in Nemea. It is said that he also won in Pythia a win without a fight. Dorieus and Peisidoros were proclaimed Thurians because they were expelled by the politicians of Rhodes and settled in the Thurians of Italy. Later Dorieus returned to Rhodes and he alone manifested himself as a friend of the Lacedaemonians to the point of sailing against the Athenians with his own ships. In the end he was captured alive by the Athenian triremes and driven to Athens. Before the Dorians returned to their city, the Athenians were angry with him and threatened him. "But when they were gathered in an assembly and saw such a great man and so well-known as a prisoner, they changed their minds and let him go without harming him, though they could in their own right severely punish him."

"Cleomides⁴ from Astypalaia, was boxing with Ikkos from Epidaurus, killed him on the fight. 'Because (the Hellanodikas) condemned him' for this wrongdoing and took away his victory, Cleomides went insane and returned to Astypalaia. There he entered a school of about sixty

children and threw down the pillar that was holding. The roof fell on the children, and Cleomides, being chased by the people who were dropping stones on him, found refuge in a sanctuary of Athena, entered a box in the sanctuary, and pulled the lid on him. The Astypalaieis tried to open the box, but they were stressed unnecessarily. They broke the wood of the box, but they did not find Cleomides neither alive nor dead. "So they sent men to Delphi to ask what happens to Cleomides. They are told how Pythia gave them this prophecy:

Cleomides of Astypalaia is the last of the heroes.

Honor him with sacrifices, for he is not mortal.

The Astypalians have since then honored Cleomedes as a hero. "

"Theagenes⁵ from Thassos, was the son of Timosthenes. The Thassians claimed that he was not Timosthenes' son, but that Timosthenes was a priest of Thassios' Hercules, when with the mother of Theagenes he assembled a ghost of Hercules who had taken the form of Timosthenes. "When the child was nine years old, one day when he was returning home from school, he cut off the bronze statue of the god from whose pedestal was standing on the market, threw it on his shoulder and brought it home because he liked the statue. This act caused the indignation of the citizens, but one with respect to others and advanced age did not let the others kill the child, but ordered him to bring the statue back to the market. When he brought it, the child gained a great reputation for his strength and the incident was heard all over Greece.

Theagenes was an Olympic champion at boxing and Pankration. He also won at Pythia three boxing matches and nine wins at Nemea and ten at "Isthmia, sometimes for Pankration and sometimes for boxing. In Thessaly, Fthiotis he left the performance in boxing and looked to be distinguished among the Greeks, and really won on the delusional road.

The wreaths he won for his victories were one thousand four hundred. "When he died, one of those who, as long as Theagenes lived, was his enemy, would go to Theagenes' statue every night and whip the copper as if to abuse Theagenes himself. The statue, however, fell on these people and gave an end to his behavior. But the children of the dead began litigation against the statue for murder. The Thassians following the view of Dracon, who by the laws of murder punished with exile and inanimate those who acted like that, although none of them fall and kill humans, threw in sea his statue. Later, because their land did not bear fruit, the Thassians sent people to Delphi and God ordered them to return the exiles. "They brought them back, but they could not escape from the lands no response and they did what He commanded them, but the wrath of the gods remained: Then Pythia gave them this answer:

"You forgot your great Theagenes".

³ Pausanias, Description of Greece, Vol VII, 1-6

⁴ Pausanias, Description of Greece, Vol V, IX, 6-8

⁵ Pausanias, Description of Greece, Vol V, XI, 2-9

While they were embarrassed about how to get Theagene's statue, they say how some fishermen who had come out to sea for fish caught the statue in the nets and brought it back ashore. The Thassians put it in its place and they are accustomed to sacrifice to Theagenes like a god. 'I saw statues of Theagenes in many places, also supported by' Greeks and barbarians'. He heals illnesses and the locals honor him. "

"Milon⁶ won six wrestling matches in a fight, of which one in the Pythia children's fight won six in the men's and one in the children's fight. In Olympia he came to take part in the match for the seventh win, but could not win Timasitheo who was his fellow citizen and young in age and in addition did not want to face him. Milon is told how he had brought his statue to Alti himself. They also tell about him a story about the pomegranate and his tray: he kept a pomegranate in such a way that no one could take it by force, but he himself destroyed it by squeezing it, and they were standing on a tray smeared with fat and caused laughter by teasing those who fell on him and pushed him out of the tray. And something else Tattios still showed: he tied a rope around his forehead like a tape or a wreath, then holding in his lips the exhalation and filling the veins of his head with blood, breaking the rope with the force of the veins. They still say how his right hand was lowered from shoulder to elbow stuck to his side and part of the hand from his elbow up and down gently rolling his thumb upwards, the other fingers following one another in so the smallest finger that was underneath it was no one that could to move it. Milon tells how he was killed by beasts: in the area of Croton he had found a tree trunk to dry, while wedges that had been planted there kept his parts at a distance; Milon had a great idea of his power and put his hands in the slot of wood, so the wedges slipped; Milon held tight to the wood and became prey to the wolves, which abound in the area of Croton. "

Diodoros Siculus ⁷describes the victory of Athenian Pankratiast and Olympian champion Dioxippos against Macedonian Koragos .

"Partners included a Macedonian, named Koragos , who was distinguished for his physical strength and repeatedly engaged in combat. So, on the flush of drunkenness.

He challenged Athenian Dioxippos, who was an athlete and had won the most prominent victories. The rest of the invitees were, of course, even more excited. Dioxippos accepted the challenge and the king appointed the day of the duel. When the day came, many thousands of men gathered to watch. The Macedonians and the king supported Koragos who was their compatriot and the

Greeks supported Dioxippos . The Macedonian descended into the realm of honor arms with the best weapons, while Athenians appeared naked, oil-laden, holding only a well-balanced bat.

As they were both worthy of admiration for their stubbornness and bravery that they were going to fight gods rather than humans. The Macedonian with his physique and his extraordinary weapons were awesome in the sight and you said he looked like Ares himself. Dioxippos , on the other, as one brawny and athletic, and having the bat in his hand, looked like the face of Hercules.

They began to approach each other. The Macedonian shot his spear from the right distance. The other with a slight deviation avoided hitting. The Macedonian then marched against him with his sarisa and the other, as soon as he approached, struck the sarisa with his bat and broke it. The first, after two failures, lowered his hand to continue the battle with the sword. And as he was about to grab it, one skipper prevented the other from grabbing the sword in his left hand, while pulling the opponent's legs with the other to make him lose his balance. Dropping him down, he pressed him with one foot to the neck, lifted the bat and looked at the spectators.

The crowd was thrilled with the incredible event and the excellent act of bravery. The king ordered him to leave, dismantled the gathering, and left unhappy with Macedonia's defeat. Dioxippos left the fallen opponent and went away, having won a resounding victory, while his countrymen because he was crowned by winning and glorified all Greeks. However, luck did not allow man to boast about his victory very much.

The king was increasingly hated by him, but Alexander's friends and all the Macedonians in his court were spoiled for his abilities. So they persuaded the servant who had taken the service to put a golden glass under his head, and then the symposium charged him with theft, finding the glass allegedly so ashamed and dishonored Dioxippos . Seeing that organized persecution of the Macedonians at that time, he left the symposium and shortly afterwards, in his lodging, wrote a letter to Alexander about his slaughter, entrusted it to his own to give it to the king and committed suicide. This man went down in a duel without even thinking about it, but was far more foolish when he ended his life. That is why many of his opponents used to stare at his nonsense and say that it is a bad thing to have great body strength and a little intelligence.

The king read the letter and was deeply saddened by the death of the man. Many times he sought out his abilities, which he did not appreciate as long as he lived, and now that he was absent and in vain seeking them, he understood the benevolence of the man and the malice of the slanderers.»⁸

⁶ Pausanias, Description of Greece, Vol V, IXV, 6-8

⁷ Diodorus Siculus, 17, 100-101

⁸ Pausanias, Description of Greece, Vol V

III. DISCUSSION

We see how the above texts are an attempt to assemble and synthesise a number of scattered references given by the Ancient Greek writers. We are focusing on providing the best possible quote of the ancient Greek text, while avoiding by choice, completely the expression of any personal opinion and commenting on the text. This is intended to enable the reader to draw his own conclusions concerning the events listed in this report.

It is intended this to happen without any encouragement from the author of this report in terms of evaluating the data, trying to maintain objectivity and without putting a specific view as a panacea.

IV. CONCLUSIONS

It is right to conclude that there is a great deal of information in the ancient Greek literature.

In addition, the overall material of the ancient texts saved can be studied in future, using the technological methods of our age in order to obtain the best possible picture of the whole of Pankration.

However, in order to achieve the objective of reforming Pankration as accurately as possible, massive and overall mobilization at both scientific and cultural level is necessary.

REFERENCES

- [1]. Pausanias, Description of Greece, Vol V
- [2]. Diodorus Siculus Book 10