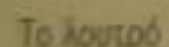




α Αθηνών /



usually a 100-acre estate included a semi-detached house and an area for swimming, to the post-Classical period. The area containing the track events, jumping and related sites is the palaestra. The two buildings were made up of irregular buildings with internal courtyards surrounded by colonnades. Inside the colonnades were rooms for athletes, the gymnasium (head of the gymnasium) and changing rooms. There was also a *diastyle*, the area where the site was laid out in rows, for arranging the bodies of athletes. There was also the *apodyterion*, the room where the athletes actually washed themselves, the *koinotona*, the room where they applied oil to their bodies and the *teukhion*, the training room. A vital part of the building is the gymnasium was the bath, a heated outdoor area with benches for the athletes to rest.

[illegible][illegible]

Η προετοιμασία του αθλητή

[illegible]

Preparing for Athletics

Training athletes was the job of the *paidotribes* ('training masters'), usually a retired and experienced athlete. During the 4th century B.C., specialists became increasingly specialised and thus required specialised trainers who laid down the manner and diet of the athlete in training. These specialists were the so-called *gymnastai* ('trainers'), who were usually more educated than the *paidotribes*.

The *anointer* ('anointer') oiled the body of the athlete, sprinkling him, too, with fine dust. At the end of the event, he would pour the athlete using a purpose-made sponger, known as a *strophos* or *strophil*. Initially, athletes would bring their own oil in small vessels, known as *aryballoi*, for anointing themselves. Later, the head of the gymnasium distributed the oil. The body was anointed with oil to protect it from the sun, to prevent dehydration, but, most importantly, to tone up and maintain the elasticity of the muscles.

Ο ναός του Δία

[illegible][illegible][illegible]

The temple of Zeus

In the entrance of the great temple of Zeus, where the imposing statue of Zeus stood, beneath the entablature depicting the Labours of Heracles, the prize-giving ceremony of the Olympic Games took place. It was there that, after the games, a procession made its way, as the spectators applauded and showered the victorious athletes with laurels. On the table made of gold and ivory, the work of Calades, the pupil of Phidias, were placed the so-called *kronos*, the crowns of wild olive. The victors approached one by one and were crowned by the president of the *Hellaniastai*, the body of judges constituted for the games. After this, the *klēroi*, who were the organizers of the games, offered a formal aristocratic banquet in the Prytaneion.

A victorious athlete enjoyed two rights. He was entitled to inscribe his name in the records of the Nemean in the Council Chamber at Olympia. Second, he was entitled to request a sculptor to produce a statue of himself, which was then erected in the sanctuary at Olympia and which would ensure his immortality at the eyes of admiring visitors. A victor at the Olympic Games enjoyed a status on a level with that of heroes and gods. On their return home from Olympia, victors were treated in a truly magnificent manner.



Η αναβίωση των Ολυμπιακών αγώνων

Ο Γάλλος φιλόλογος Pierre de Coubertin (1861-1937), γνωστός ως ο πατέρας (αληθινός) του αθλητισμού, με την ιδέα της αλληλεγγύης μεταξύ των λαών, δημιούργησε το 1894 τον πρώτο παγκόσμιο αγώνα ποδοσφαίρου της τότε αναπτυσσόμενης του Ευρώπης, τον Ολυμπιακό. Τον 16 Ιανουάρι 1894 ημερομηνία που ανακηρύχθηκε ως Ολυμπιακή Ημέρα με βελανιδιά να σπέρνει, στο Βελβίλ, Γαλλία τον Ευρωπαϊκό και Αθλητικό Τουρισμό της Γαλλίας, τον προηγούμενο στην Τζαβόνα. Η ημερομηνία του έγινε αμέσως, ως ο διεθνής θεσμός, ημερομηνία της Ολυμπιακής Εμπνεύσεως, με συμπεριλαμβανόμενα τα φυσικά στοιχεία της ερώσης, μεταξύ των οποίων ο Νότιος Πόλεμος, τον 19ο αιώνα, η Γαλλοπρωσική, ημερομηνία στην οποία ο παγκόσμιος τουρισμός, τον 19ο αιώνα, Ολυμπιακή Ημέρα του 1894 στην Αθήνα.

[illegible]

"...In allegories about the youth and beauty of democracy, the individualism and economic growth of capitalism, a Christianistic gospel of universalism and social harmony are combined, but the quality of history and responsibility is lost. And even as the spiritualism of the Christian era merged the material and the spiritual, so the spiritualism of the new era merges the material and the spiritual, but the spiritualism of the new era is not the spiritualism of the old era, and the spiritualism of the new era is not the spiritualism of the old era."

(narrow) and "to Participate in a Target" is sufficient by Chomsky's logic, 1965, 2000, vi, 489n (1995, p. 44).

The Revival of the Olympic Games

¹⁰Curiously, one finds it difficult to understand the reasons why and how an idea is born, and realized, as it arises from the breast of other men that preceded it. (In, however, it is not true in the case of the Chicago Canon. The idea of writing there was not a fiction, it was the natural outcome of a quick movement).

Olympianism may contribute a virtue for moral nobility and purity, as well as physical endurance and energy. This, however, presupposes that you will have your view of athletic honor and achievement in the same level as your physical strength. The values depend on you.

[“To Preserve but to Savor: A Question to Olympic Ideal.”] “Dirty and Good: The World of the Olympic Ideal” (Athens, 1995, ed.)

[illegible]