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FORGOTTEN HEROES OF ANCIENT GREEK OLYMPIC GAMES

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Abstract

The aim. This contribution of history of sport deals with the biggest four sportsmen of Ancient Greece, the winners and Olympic record holders (Leonidas, Ladas, Arrhachion and Milon). Each of them represented different athletic discipline. After a brief introduction about the Olympic Games, the contribution concentrates on the sportsmen, their lives, career and influence, and also speaks about the disciplines in which they represented their polis. Some of them (Ladas, Arrhachion) entered into history not only because of their great performances and victories, but also because of their own agitated fates and premature tragic death.

Objectives. The main objective of this contribution is to describe lives, career and influence of the famous ancient Greek sportsmen.

Methods of research. Historical literature review.

Conclusions. This contribution should be revival of ancient sport and great Greek athletes, whose heritage survived in the

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modern Olympic Games till nowadays. Unfortunately, today the agon was reemplaced by sport and we are forgetting those, who we should thanks for the heritage of the Olympic Games and also we are forgetting those, who were often bearers of Greek ideals of *kalokagathia*, *arete*, *ekecheiria*, *andreaia*, *aristeia*. Today, a lot of sportsmen could learn of their determination, honour and inmaterial approach to life.

Key words: Ancient Olympic Games, Heroes, Greek ideals.

Introduction

This contribution of history of sport deals with the biggest four sportsmen of Ancient Greece, the winners and olympic record holders (Leonidas, Ladas, Arrhachion and Milon). Each of them represented different athletic discipline.

After a brief introduction about the Olympic Games, the contribution concentrates on the sportsmen, their lives, career and influention, and also speaks about the disciplines in which they represented their country.

Some of them (Ladas, Arrhachion) entered into history not only because of their great performances and victories, but also because of their own agitated fates and premature tragic death.

Leonidas of Rhodos could keep his laurels for sprint and a triastes title (triple winner) for at least 12 years.

Ladas of Sparta, a long-distance runner and maybe the most famous ancient sportsman of all times, paid for his incredible victory with his life. Myron himself made his statue, maybe even more perfect than Discobolos.

A pancratist Arrhachion of Figalia, a multiple winner and a winner in memoriam, had similar tragic fate. In the history of the Olympic Games, Arrhachion was the first sportsman who tragically died.

The last part of the contribution is dedicated to Milon of Croton, another great sportsman who tragically died, although not in the Olympic Games. The number of Milon's victories in fight was not overcome not in the ancient neither in the modern Olympic Games. Simonides himself made up the lines engraved in the Milon's statue. Milon was not only a great athlet but also a thinker. He was a disciple of one of the biggest ancient philosophers – Pythagoras of Samos. This is why we can consider him one of the ideal representative od kalokagathia.

Essay content

The Olympic Games (the first documented Games took place in 776 B. C.) belonged to the most famous in Greece, its organizer (although maybe not from the start) was the Elida community. In ancient times the Games were formed only by a one whole staduim's length running race (192,27m), called *dromos* or *stadion*, and religious ceremonies. The Games were amplified step by step, most of all thanks to Sparta:

- Since 15th Olympic Games (720 B. C.) there was a two staduim's lengths running race, so called *diaulos* (*dromos* with a turn, 384,5m), and *dolichos*, a long-distance race (7-24 stadium's lengths, 1346 –

4615m).

- Since 18th Olympic Games (708 B. C.) the Games were amplified with a fight (*pale*, the fight was ended after one of the rivals had touched three times the ground with a part of his body except for his sole) and pentathlon (*pantathlon*), which was formed by a *dromos*, a long jump (sometimes it could be triple jump, the sportsmen helped themselves with so called *haleras* - the weights from 1 to 5 kg, which had to intensify the speed of take-off, the angle of lift-off, and throwing the weights before the fall should have extended the jump), throwing the discus (probably with a turn), throwing the javelin (the javelin as thick as fingers and as long as a man was loaded on its end and had a 40 cm long leather loop for putting the index-finger and the middle-finger, which prolonged the throw even three times) and a fight. The pentathlon took place in one day, we are not sure about the original order of the disciplines.

- Since 23rd Olympic Games (688 B. C.) *pygme* or *pyx* (a fist fight, boxing) was included into the Games – it was permitted everything except for the hits to the genitalia and holding of the rival. The fight was unlimited, but if it was too long, so called *klimax* (gradation) happened, when after a lottery the boxer had to accept a hit without cover and if he resisted, he had the right to the same retaliation. There were frequent deformations of faces, broken noses and teeth, even the death.

- Since 33rd Olympic Games (648 B. C.) there appeared a combination of boxing and fight called *pankration* (permitted everythnig except for the hits to the genitalia, biting and scratching) and horse races *hippos keles* (later also races with a team of two and a team of four horses or mules, a team of four foals, riding a foal, riding a not-saddled mare with a jumping down and running to the meta).

- Since 37th Olympic Games (632 B. C.) the Hellen youth took part in the Games.

- Since 65th Olympic Games (520 B. C.) another runner's discipline – the race of hoplites, so called *hoplitodromos* (it was a two staduim's lengths running race - *diaulos* - with full armour and later, since 450 B. C., only with a shield and a helmet). After the introducing of *hoplitodromos*, the 3rd sprint discipline, there could come into existence a honorary degree *triastés* (triple winner), awarded to triple winners (*dromos*, *diaulos*, *hoplitodromos*) of one Games in Olympia. Altogether only six runners recieved the title (the first one was Fanas of Pellena, others were for example Leonidas of Rhodos,



Hermogenes of Xanthos, Nikokles of Akrios and Hekaitomnos of Elida).

- The part of the Games were also competitions of pipers (*auletés* included in 58th Games), buglers (*salpisté*s) and announcers, heralds (*kérykés*) - the last two competitions took part since 96th Games in Olympia (396 B. C.)

Out of the religious festivals and sporting events, various lectures, art exhibitions, treasure and national trophies exhibitions, musical and vocal performances and Olympic markets were organized during the Olympic Games in Olympia. In addition to it, Olympia grew rich also thanks to a share of the spoils of war of Greek communities (it was about one-tenth of the spoils). At the time of the Olympic games there was proclaimed holy peace (*ekecheiria*). The Games initially lasted one day, later five days, maybe even seven days. Competitors had to attend at least ten months before the beginning of the Games in Elida, where they took part in pre-olympic training camp and after it they had to march two days on the holy way to Olympia. Foreigners and slaves were excluded from the Games, women and girls in Olympia participated in the so-called *herae*. The competitions were managed by *Hellanodikai*, elected judges (their number gradually stabilized at ten; they were voted about a year before the games and were preparing for them ten months), but upper management as well as the organization of the preparations, was in charge of Olympic Committee (*bulé*). Helanodikos had at hand the rhabduchos, superintendents with a stick (J. Grexa, M. Strachová, 2011, p. 39-43; V. Sábl, 1960, p. 106; V. Sábl, 1968, p. 54-63; R. Šíp et. al. 2008 p. 36).

Leonidas of Rhodos

Leonidas of Rhodos was undoubtedly the greatest ancient Greek sprinter. The number of his Olympic victories was never broken (taking into account the ancient and modern Olympic Games).

Leonidas was the winner of the 154th, 155th, 156th and 157th Games in Olympia in *dromos*, *diaulos* and *hoplitodromos* and each time in one day. It means that this leadership he managed to keep for 12 years. We have no data preserved about his other victories, where he could win only one or two of these events, but we can assume that the total number of his Olympic victories was even greater. Along with these prizes he won four titles *triastes*. Unfortunately, there are no extant data on the number of victories in other ancient Greek games (V. Sábl, 1968, p. 269-270; S. G. Miller, 2004, p. 205).

After this outstanding sprinter of Rhodos there was named a hotel, located in Olympia, the *Leonidaion* (R. A. Mechikoff, 2010, p. 70).

Similarly outstanding sprinter did not appear in Olympia until 250 years after Leonidas, it was Hermogenes of Xanthos, in Asia Minor nicknamed "Hippos" ("Horse"). He won eight olive wreaths of

winners and two *triastes* titles. The trio of the best sprinters is complemented by ancient Spartan Chionis who did not have the possibility to get a degree *triastes* or run victory of the hoplites, at the time when he lived and raced, this discipline was not in the Games. Chionis managed to win four Games in Olympia in *dromos* and the last three also in *diaulos*; probably he was a pentathlete, as we will discuss below (V. Sábl, 1968, p. 262-264, 270).

Now we will pay more attention to another great runner, the long-distance runner Ladas from Sparta.

Ladas from Sparta

Undoubtedly the greatest and most famous long-distance runners were courier Philippides (or Feidippides) and Ladas from Sparta. Philippides entered into history as the first marathon runner. Before the encounter of Persians, led by Darius I, and Greeks, who were commanded by one of the strategists Miltiades, at Marathon, Philippides ran from Athens to Sparta to request for assistance and then he ran back. Later, after Miltiades' victory, he was sent to Athens to proclaim the result of the battle and alert the impending invasion residues of Persian forces near the city. According to legend, he exclaimed: "Victory" and died.

The second named, Ladas from Sparta, who will be paid attention here, was the Olympic champion in 76th, 80th, or 85th (according to German historian Forster) Games in *dolichos*. His first start in Olympia at the same time became his last. Ladas' great performance, his superiority over rivals and his step lightness were the inspiration for many Greek artists. The ancient historian Solinus wrote about him, that his racing track touch in deep sand stadium was so light and fast that he even left no trace (V. Sábl, 1968, p. 271-272).

Ladas great performance was praised by several ancient poets, let us mention for example this anonymous poem in his honor:

„As you were in life, Ladas, flying before
wind-foot Thymos,
barely touching the ground with
the tips of your toes,
just so did Myron cast you in bronze,
engraving all over your body
expectation of the crown of Pisa.
He is full of hope, with the breath on
the tips of his lips
blowing from within his hollow ribs;
bronze read to jump
out for the crown – the base cannot
hold it back;
art swifter than the wind.“
(S. G. Miller, 2004, p. 231).



or also:

*„Ladas ran through the stadium, or rather flown,
there are no words for such amazing speed;
still sounds in my ears a click of barrier¹ when Ladas
reached his hand to get the wreath in the final take-
off.“ (V. Sábl, 1968, p. 272; translation Mgr. Eugenie
Estrada Zavala).*

Because of this demonstration, many believed that Ladas was runner of *dromos*, some of them could confuse him even with the sprinter Ladas of Aegina, the winner of 125th Olympics, but it was almost certainly the long-distance runner from Sparta (V. Sábl, 1968, p. 272).

But Ladas did not go through fame and welcome after his great performance in Lakedaimon. He died either as a result of heatstroke at the stadium in Olympia, or on the way home when he fell ill after the race. He was buried 1.5 hour drive from Sparta (about 50 stages, almost 10 km) on the banks of the River Eurotas beside the road between Sparta and Belemina. At this point, there was built his monument there. (V. Sábl, 1968, p. 272-273). According to the Greek geographer and historian Pausanias this memorial to the excellent Spartan athlete, the winner of the long runway at Olympia "*who quickly running surpassed all his contemporaries*" (Pausanias, 1973, p. 261) was located about 20 stages (3.7 km) from the statue of Shyness (Aidos), showing Penelope hiding her face from the father and leaving with Odysseus, in the direction of Arcadia (from Sparta), where Spartan women travelled to lay their victims and pray. Likewise, at the Ladas' memorial most likely the young Spartans were stopping on the way to Olympia to beg for luck and a successful return (V. Sábl, 1968, p. 273).

Out of the referred memorial in Sparta there was named a racetrack after Ladas and there were built two statues (in the temple of Apollo Lykios in Argos and in Olympia), created by Myron himself. Many artists then chanted not only the outstanding endurance athlete, but even these great statues, especially the statue in Olympia, which was probably even better than the famous Myron's *Discobolos* (see the first poem in honor above). This great statue should represent Ladas "*in a moment of high tension forces at the meta*" (V. Sábl, 1968, p. 233).

Unfortunately, no Ladas' portrait was preserved (the original was probably later taken to Rome, where it got lost, and we do not know about any

copies of the statues). Neither the stadium in Orchomenos, where Ladas probably trained during the Spartan campaign in Boeotia, was preserved. In today's times, the Ladas' immortality is maintained and lasts only in a legend.

The other two ancient heroes, we are going to speak about, became famous in power disciplines, first let's speak about life and achievements of pancratist Arrhachion.

Arrhachion of Figalia

Pancratist Arrhachion (or Arrhichion) came from Figalie in southern Arcadia. He won the 52th, 53th and 54th Olympics. On the 54th Games (564 B. C.). He died, becoming the first athlete tragically deceased in Olympia (V. Sábl, 1968, p. 278).

After qualifying for the finals, his opponent threw him to the ground during the fight, grabbed his throat and began to choke him, Arrhachion wanted to give up, but he heard the words: "*What a beautiful shroud² such cannot be refused in Olympia.*" which his coach Fryxias said. Arrhachion rejected the idea of surrender, gathered the forces and with the last breath he broke or sprained rival's toe and the rival immediately gave up. After separation of the two athletes Arrhachion stayed lying motionless on the competition area and the referee found that he died. Pancratist of Figalia was the winner, but he was crowned with olive winner's wreath posthumously on the cold face (R. A. Mechikoff, 2010, p. 58-59; Z. Newby, 2006, p. 88; Pausanias, 1974, p. 154; V. Sábl, 1968, p. 278-279).

Stephen G Miller describes Arrhachion's last fight in his book *Ancient Greek Athletics* (2004, p. 59): "*In the final bout, Arrhachion's opponent, having already a grip around his waist, thought to kill him and put an arm around his neck to choke off his breath. At the same time he slipped his legs through Arrhachion's groin and wound his feet inside Arrhachion's knees, pulling back until the sleep of death began to creep over Arrhachion's senses. But Arrhachion was not done yet, for as his opponent began to relax the pressure of his legs, Arrhachion kicked away his own right foot and fell heavily to the left, holding his opponent at the groin with his left knee still holding his opponent's foot firmly. So violent was the fall that the opponent's left ankle was wrenched from his socket. The man strangling Arrhachion ... signaled with his hand that he gave up.*"

In Olympia there was erected Arrhachion's monument in commemoration of his victory and on the Agora in his native Figalia there stood fighter's stone statue with a slightly straddled legs and arms lowered to his sides. This monument to Arrhachion belonged to one of the oldest statues of Olympic winners. A similar

¹Click of barrier - was meant wooden bar, which was dipped by a starter with a cord or strap. This wooden bar was placed on the columns and should prevent any of the competitors ran out prematurely.

²In this context, in ancient Greece shroud meant death.



statue was discovered nearby Figalia in 1890, which has led many to conclusion that it shows Arrhachion himself (V. Sábl, 1968, p. 279; Pausanias, 1974, p. 154).

The last part of the paper is devoted to the wrestler Milon, perhaps the most famous ancient athlete.

Milon of Croton

Wrestler Milon (or Milo) of Croton, Diotimos' son, achieved in ancient Greece such glory that only few people were able to overcome. The number of his victories no ancient or modern wrestlers could overcome, only Hipposthenes of Sparta could be compared to him.

This great athlete nicknamed the "king of fighters", as a competitor who won all four panhellen games was a six-time holder of the title *periodonike* (V. Olivová, 1988, p. 119; V. Sábl, 1960, p. 120).

Milon was one of the greatest representatives of the ancient ideal of *kalokagathia*, as well as his coach and mentor, one of the greatest ancient philosopher and mathematician, Pythagoras of Samos, who created one of the most ancient philosophical concept, where as the basis of all (*arché*, element) is considered the number, the only variable that does not change and does not expire. Milon was one of his best pupils in order to develop *kalos* and *agathos*.

Many admired not only his olive winner wreaths but also his scientific writings *Physics*, which he wrote under the influence of Pythagoras (V. Sábl, 1968, p. 188).

Almost certainly Pythagoras' scientific substantiation of the main principles of training had a great influence on Milon. This great philosopher ordered to alternate body care (sport) with the care of the soul (philosophy) and a special diet in his school. Pythagoras' disciples often practiced in the garden and in the woods, running, wrestling, strengthened with weights, etc., they followed the rules of proper diet, which also created their teacher. With those most talented he prepared for the races and probably he also travelled to Olympia (his presence there was confirmed by Plutarch or Pythagoras himself in one of his considerations) and to other places of the Greek games (Delphi, Nemea, Isthmos) (V. Olivová, 1988, p. 97; V. Sábl, 1968, p. 188).

About Milon's childhood and his enormous power, that the athlete abounded, have been preserved to this day references. A poem tells that he at the age of four years already winched burden, then in Zeus' feast put on his shoulders a mighty beast that he carried so easily that in the crowd there aroused astonishment, he could even run over the stadium with a four-year bull on his shoulders and below the sacrificial altar on the plain in Písa he managed to break a young bull in two, and then eat the whole (V. Sábl, 1968, p. 280).

His first victory in Olympia Milon earned as a

fourteen year old youngster at 60th Olympic Games in 540 B. C. After it he won five times in a row in the men's category. Such a great performance no one of the ancient and modern Olympic athletes overcame. From the ancient athletes only Hipposthenes of Lakedaimon could be compared to him (five victories among adults and one as a youngster), who was in Sparta worshiped as heros and closer to him there was Hipposthenes' son Hetoimocles with a total of five Olympic victories. From the modern athletes the Russian wrestler Alexander Karelin and after the London Olympics in 2012 Uzbek wrestler Artur Taymazov, both with three gold medals, Hungarian boxer László Papp and Cuban boxers Teofilo Stevenson and Felix Savon, all of them also with three gold medals, are able to near the most. Such (and higher) number of Olympic victories was achieved by other ancient athletes, for example, in a fight mentioned Spartans Hipposthenes and Hetoimokles, Arrhachion of Figalia won three times in pankratios in the ancient Games in Olympia, or Tisandros of Naxos with four victories in boxing in Olympia, which made him the most successful boxer of all time, the athlete of the island Thasos, Theágenes was a twice Olympic champion (he collected together from 1200 to 1400 winnings in the Greek plays from the boxing and pankratios and some games from dolichos) and was known as "a wonderful god" (V. Olivová, 1988, p. 119; V. Sábl, 1968, p. 277-278, 280, 287). Out of the sporting events there became the most successful ancient Olympian bugler Herodoros of Megara with ten victories since 113th Games in 328 B. C. (J. Grexa, M. Strachová, 2011, p. 43).

In addition to the six Olympic victories Milon won nine times in Nemea, ten times the Isthmos, seven times in pýthian games in Delphi, and an unknown number of times in other Greek games (V. Olivová, 1979, p. 99).

His Olympic career Milon ended at 67th Olympics at his seventh attempt to gain olive wreaths, where he was, at least forty years old, defeated in the finals by pancratist and a wrestler from Delphi Timasitheos (V. Sábl, 1968, p. 282).

Milon's fingers, which could squeeze an apple, even the most strong men apparently were unable to move, several men were not able to pull him on the ground, although he was standing on oiled disc (Pausanias, 1973; Potter, 2011, p. 95-96). They also say „Milo could tie a cord around his head and then hold his breath until the veins swelled so hard they broke the cord“ (Miller, 2004,). During one of the Pythagoras' lectures the ceiling of the auditorium threatened to forfeit, when Milon raised his arms and leaned against the beams and saved all presents.

Before the end of his Olympic career, Milon participated in wars against neighboring Sybarida at Traenta, where he commanded the right wing and he was dressed in a lion's skin and armed with a club, which had to remind Heracles and greatly helped to Crotonian victory when he drove the enemy's left wing



in retreat (Newby, 2006, p Potter, 2011, Sábl, 1968).

Milon was so famous that the Persian King of kings Darius I. heard about him and his personal physician Démokédes later married Milon's daughter (V. Sábl, 1968, p. 283).

At the end of his illustrious career the great athlete lived financially completely secured in his hometown of Croton. Apparently he was also a priest of the temple of Hera there (Sábl, 1968, p. 283). This only confirms the great respect the famous Greek athletes enjoyed in their country.

Unbelievable were also Milon's daily eating habits: it was about 20 min (8.74 kg) of bread, 20 min of meat and 3 cuses (9.7 liters) of wine - it would amount to 57,000 calories every day! This is the tale probably wildly exaggerated (Potter, 2011, Sábl, 1960).

Several ancient writers (such as Roman Claudius Aelianus, about 100-140 AD) caught the matching the strengths between Milon and Titormos of Aitolia; he was either a herdsman from the mountains, or (more likely) a landowner, about whose strength Milon heard and decided to measure his fitness with him (*arete*). They encountered in the mountains near the border between Aitolia and Lokrida near the River Euéna (Fidar). Titormos started with the competition, he picked up a large rock on his chest and pushed him three times from the body forward and back to his chest, then put it on his back and took it about 8 yards (14.6 meters) away, where he dropped it to the ground. Milon repeated it, but with the difference that he carried the boulder back and forth. Then he could continue; therefore he took by his hands a sturdy bull on its foot and keep it in place. Titormos overcame it, he caught the same bull with one hand and held it on a place and with his other hand he held a similar animal (Sábl, 1968). After it Milon lost interest in further rivalry and said, „*Oh Zeus, did you give me the second Heracles?*“ (Sábl, 1968).

Alike mentioned long-distance runner Ladas and pancratist Arrhachión, Milon of Croton also met a tragic end. During a walk in the woods he noticed a cracked stump with a wedge and decided to test his strength. With his hands he tried to tear the stump, but when he put his hands into it, the wedge fell out and the stump pressed Milon's fingers of both hands, then he was torn by a pack of wolves (Miller, 2004, p. 160-161; Pausanias, 1973, Sábl 1968).

Milon's statue for Olympia was created by his compatriot Dameás of Croton. They say that Milon himself carried it on his own shoulders to Olympia (Pausanias, 1973, p. 459). He stood there straddling on the disc and squeezing an apple in his fingers, which should refer to his incredible strength. The author of the verses on its pedestal, remains of which were found during excavations in Olympics, was none other than one of the most famous Greek poet Simonides: "*Beautiful is the statue here of beautiful Milon, once in Pisa he won seven times in a match, without falling to*

a knee." (V. Sábl, 1968, p. 280).

However, some (for example, a contemporary of the Roman emperor Nero epigrammatist Lukillios) argued that once in a series of victories Milon did touch the sand arena with his knee. „*As he was coming forward to claim his uncontested victory, he slipped and fell on his back: 'The crowd shouted that he should not be crowned since he fell down all by himself. Milo stood up in their midst and shouted back, 'That was not the third fall, I fell once. Let someone throw me the other times.'"*“ (Miller, 2004).

The most famous Milon's disciple was pentathlete Fayllos of Croton, antique record holder in discus throw and winner of two games at Delphi in pentathlon, once he won there a running race (he was around 20 years old). On 28th September 480 B. C. he fought alongside the Athenians against the Persians at Salamis, where he commanded a Crotonian ship built on his own expenses (he sold his fields, he house donated by the polis and the rest he borrowed from friends), and where he died. He was rewarded with a monument built on the Athenian Acropolis. According to the sources Fayllos had to jump into the incredible distance of 55 feet (Delphic foot = 29.66 cm, therefore, he had to jump 16.31 meters), but the record of ancient Greek Olympics is 52 feet (32.04 cm, ie 16.66 m) which was achieved by great runner Chionis of Sparta. Maybe it was a mistake, but most likely it was not a normal jump, but the triple jump. They say that Fayllos threw disc 95 feet far, that is 28,17 m. The problem is that found Greek discs weigh from 1,268 kg to 5,707 kg, which causes problems when comparing performances (J. Parandowski, 1937, V. Sábl, 1960, V. Sábl, 1968,).

Milon was the ideal representative of the Greek ideals of *kalokagathia*, *arete*, *andreia* ... We believe that a large share of Milon's victories can probably be attributed to a sophisticated workout system created by him and by a great philosopher and mathematician and athlete Pythagoras, one of the greatest philosophers and mathematicians at all. This great system with sophisticated tactics and techniques had to be, next to Milon's strength, talent and commitment, the most important, that made this superb athlete to maintain leadership in the great competition for 20 years (if we add his junior victory and second place in his last game, we get 28 years of great performances). David Potter (2011) wrote that „*Milo's style seems to have been based upon his enormous strength and ability to body-slam his opponents.*“

Conclusions

This contribution should be a revival of ancient sport and great Greek athletes, whose heritage survived in the modern Olympic Games till nowadays. Unfortunately, today the agon was reemplaced by sport and we are forgetting those, who we should thanks for the heritage of the Olympic Games. Heroes



as mentioned sportsmen or other athletes as Chionis of Sparta, Fanas of Pelléna, Lygdamis of Syrakus, Hipposthenes and Hetoimokles of Sparta, Tísandros of Naxos, Theágenes of Thasos or for example Lampis of Sparta, Filombrotos of Sparta, Ikkos of Tarent and others were often bearers of Greek ideals of *kalokagathia*, *arete*, *ekecheiria*, *andreia*, *aristeia* and a lot of sportsmen could learn of their determination, honour and immaterial approach to life.

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