

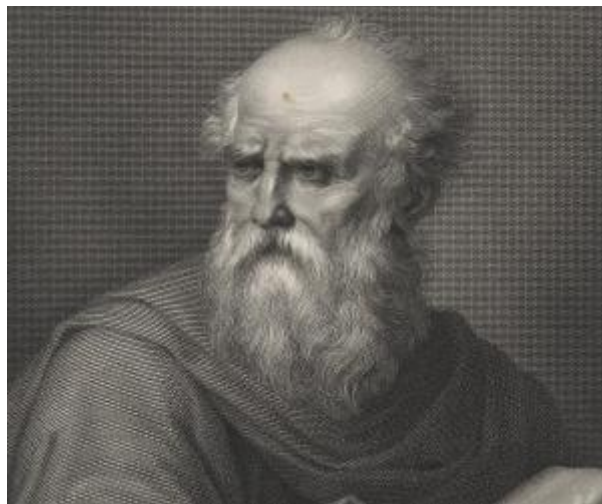
## BELLARIA LXII



### OLYMPIC INTERLUDE II

#### PTOLEMY'S PRIZE FOR POETRY RECITATION

*Vitruvius 7 praef4-7*



*The great architect and civil and military engineer Vitruvius (d. 15 BC) was keen to impress on young architects that they needed to be masters of music, philosophy, the law, medicine, history, the theatre, etc. if they were to be successful. For this they depended on the work of the ancient masters. But it was vital to know that such work was genuine. This exemplary story makes the point and reminds us that Games covered far more than athletics.*

*The Aristophanes referred to was from Byzantium, and known especially for his work on Homeric scholarship.*

4 The Attalid kings, stimulated by their great love for philology, having established an excellent public library at Pergamum, Ptolemy, actuated by zeal and great desire for the furtherance of learning, collected with no less care, a similar one for the same purpose at Alexandria, about the same period. When by dint of great labour he had completed it, he was not satisfied, unless, like the seed of the earth, it was to go on increasing. He therefore instituted games to the Muses and Apollo, and in imitation of those in which wrestlers contended, he decreed rewards and honours to the victorious in literature.

*4 regis Attalici, magnis philologiae dulcedinibus inducti, cum egregiam bybliothecam Pergami ad communem delectationem instituissent, tunc item Ptolmaeus, infinito zelo cupiditatisque incitatus studio, non minoribus industriis ad eundem modum contenderat Alexandriae comparare. cum autem summa diligentia perfecisset, non putavit id satis esse, nisi propagationibus inseminando curaret augendam. itaque Musis et Apollini ludos dedicavit et, quemadmodum athletarum, sic communium scriptorum uictoribus praemia et honores constituit.*



5 These being established, when the time of the games arrived, learned judges were to be selected for the decisions. The king having chosen six, and not readily finding a seventh, applied to those persons who had the care of the library, to ascertain whether they knew any one fit for the purpose. They told him that there was a certain man named Aristophanes, who with great labour and application was day after day reading through the books in the library. At the celebration of the games, Aristophanes was summoned and took his seat among those allotted for the judges.

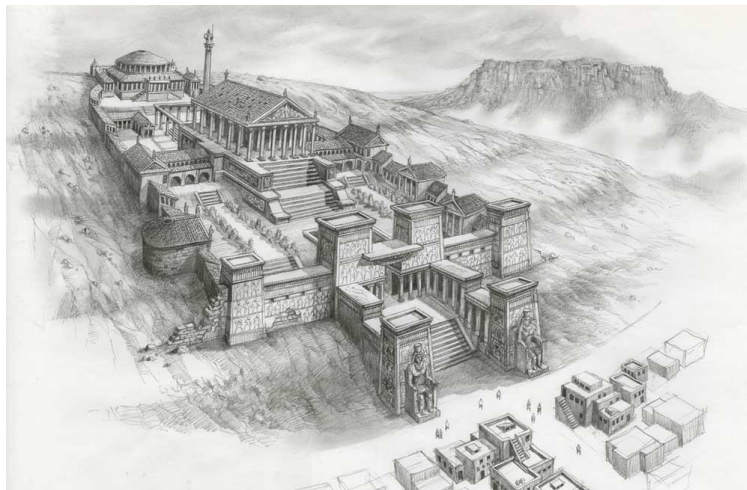
*5 his ita institutis, cum ludi adessent, iudices litterati, qui ea probarent, erant legendi. Rex, cum iam sex ciuitatis lectos habuisset nec tam cito septimum idoneum inueniret, retulit ad eos, qui supra bybliothecam fuerunt, et quaesiit, si quem nouissent ad id expeditum. tunc ei dixerunt esse quendam Aristophanen, qui summo studio summaque diligentia cotidie omnes libros ex ordine perlegeret. itaque conuentu ludorum, cum secretae sedes iudicibus essent distributae, cum ceteris Aristophanes citatus, quemadmodum fuerat locus ei designatus, sedit.*



Now: where was I?

6 The first that contended were the poets, who recited their compositions, and the people unanimously signified to the judges the piece which they preferred. When the judges were required to decide, six of them agreed to award the first prize to him who had most pleased the multitude, and the second prize to some other candidate. The opinion of Aristophanes being required, he observed that the best poet had pleased the people the least.

*6 primo poetarum ordine ad certationem inducto cum recitarentur scripta, populus cunctus significando monebat iudices, quod probarent. itaque, cum ab singulis sententiae sunt rogatae, sex una dixerunt, et, quem maxime animaduerterunt multitudini placuisse, ei primum praemium, insequenti secundum tribuerunt. Aristophanes uero, cum ab eo sententia rogaretur, eum primum renuntiari iussit, qui minime populo placuisset.*



The Library at Alexandria

7 The king and the whole multitude expressed their great indignation at this opinion, but he rose and besought that they would allow him to speak. Silence being obtained, he told them that one only of the competitors was a poet, that the others had recited other men's compositions, and that the judges ought not to decide upon thefts but upon compositions. The people were astonished, and the king in doubt; but Aristophanes relying on his memory, quoted a vast number of books on certain shelves in the library, and comparing them with what had been

recited, made the writers confess that they had stolen from them. The king then ordered them to be proceeded against for the theft, and after their condemnation dismissed them with ignominy. Aristophanes, however, was honoured with great rewards, and appointed librarian.

*7 cum autem rex et uniuersi uehementer indignarentur, surrexit et rogando impetrauit, ut paterentur se dicere. itaque silentio facto docuit unum ex his eum esse poetam, ceteros aliena recitauisse; oportere autem iudicantes non furta sed scripta probare. admirante populo et rege dubitante, fretus memoriae certis armariis infinita uolumina eduxit et ea cum recitatis conferendo coegit ipsos furatos de se confiteri. itaque rex iussit cum his agi furti condemnatosque cum ignominia dimisit, Aristophanen uero amplissimis muneribus ornauit et supra bybliothecam constituit.*

### Milo from Croton Pausanias 6.14.5-8

*This is the Milo from who carried a bull on his shoulders, killed, roasted and ate it all in one day.*



5 Milo won six times in the wrestling at Olympia, one of them as a boy, and six times as a man and once as a boy at Delphi. He came to wrestle at Olympia a seventh time, but he was not able to out-wrestle his fellow-citizen Timasitheos who was still young, and unwilling to stand close up to him.

5 ἐγένοντο δὲ τῷ Μίλωνι ἕξ μὲν ἐν Ὀλυμπίᾳ πάλης νίκαι, μία δὲ ἐν παισὶν ἐξ αὐτῶν, Πυθοῖ δὲ ἐν τε ἀνδράσιν ἕξ καὶ μία ἐνταῦθα ἐν παισὶν. ἀφίκετο δὲ καὶ ἕβδομον παλαίσων ἐς Ὀλυμπίαν· ἀλλὰ γὰρ οὐκ ἐγένετο οἷός τε καταπαλαῖσαι Τιμασίθειον πολίτην τε ὄντα αὐτῷ καὶ ἡλικία νέον, πρὸς δὲ καὶ σύνεγγυς οὐκ ἐθέλοντα ἴσασθαι.

6 Milo is supposed to have carried his own statue into Altis, and there are other stories about Milo and the pomegranate and Milo and the discus. He could hold a pomegranate so that no one could force him to release it, and yet the pressure of his hand did it no damage; and he could stand on an oiled discus and laugh at people flinging themselves at him and trying to shove him off. And there were other spectacular things he did.



6 λέγεται δὲ καὶ ὡς ἔσκομίσειεν αὐτὸς αὐτοῦ τὸν ἀνδριάντα ἐς τὴν Ἰάλω, λέγεται δὲ ἐς αὐτὸν καὶ τὸ ἐπὶ τῇ ῥοιᾷ καὶ τὸ ἐπὶ τῷ δίσκῳ· ῥοιᾶν μὲν δὴ οὕτω κατεῖχεν ὡς μήτε ἄλλω παρεῖναι βιαζομένῳ μήτε αὐτὸς λυμῆνασθαι πιέζων, ιστάμενος δὲ ἐπὶ ἀληλιμμένῳ τῷ δίσκῳ γέλωτα ἐποιεῖτο τοὺς ἐμπίπτοντάς τε καὶ ὠθοῦντας ἀπὸ τοῦ δίσκου· παρείχετο δὲ καὶ ἄλλα τοιάδε ἐς ἐπίδειξιν.



Fingers trapped

7 He tied a string round his brows like a ribbon or a wreath, and by holding his breath and filling the veins of his head with blood, he snapped the string with the power of his veins. He is supposed to have kept his right elbow by his side and held out his forearm straight to the front with the hand turned thumb uppermost and fingers flat: yet no one could shift his little finger.

7 περιέδει τῷ μετώπῳ χορδὴν κατὰ ταῦτά δὴ καὶ εἰ ταινίαν περιθεῖτο ἢ στέφανον· κατέχων δὲ ἐντὸς χειλῶν τὸ ἄσθμα καὶ ἐμπιπλὰς αἵματος τὰς ἐν τῇ κεφαλῇ φλέβας, διερρήγγυεν ὑπὸ ἰσχύος τῶν φλεβῶν τὴν χορδὴν. Λέγεται δὲ καὶ ὡς τῆς δεξιᾶς χειρὸς τὸ μὲν ἐς τὸν ἀγκῶνα ἐκ τοῦ ὤμου παρ' αὐτὴν καθίει τὴν πλευράν, τὸ δὲ ἀπὸ τοῦ ἀγκῶνος ἔτεινεν ἐς εὐθύ, τῶν δακτύλων τὸν μὲν αὐτῶν ἀναστρέφων τὸν ἀντίχειρα ἐς τὸ ἄνω, τῶν λοιπῶν δὲ ἀλλήλοις ἐπικειμένων κατὰ στοιχόν· τὸν ἐλάχιστον οὖν τῶν δακτύλων κάτω γινόμενον οὐκ ἀπεκίνησεν ἄν τις βιαζόμενος.

### Milo's death



Another version (Charles Meynier 1875)

8 They say he was killed by wild beasts. Somewhere in the Krotonian territory he came across a tree of dry wood split open and held with wedges. It came into Milo's head to put his hands inside the tree; the wedges slipped and Milo was held in the tree and the wolves found him. These beasts are particularly abundant in the territory of Kroton.

8 ἀποθανεῖν δὲ ὑπὸ θηρίων φασὶν αὐτόν· ἐπιτυχεῖν γὰρ αὐτὸν ἐν τῇ Κροτωνιάτιδι αὐαινομένῳ ξύλῳ, σφῆνες δὲ ἐγκείμενοι δίστασαν τὸ ξύλον· ὁ δὲ ὑπὸ φρονήματος ὁ Μίλων καθίησι τὰς χεῖρας ἐς τὸ ξύλον, ὀλισθάνουσί τε δὴ οἱ σφῆνες καὶ ἐχόμενος ὁ Μίλων ὑπὸ τοῦ ξύλου λύκοις ἐγένετο εὖρημα. μάλιστα δὲ πῶς τὸ θηρίον τοῦτο ἐν τῇ Κροτωνιάτιδι πολὺ τε νέμεται καὶ ἄφθονον.

## Theagenes

Pausanias 6.11.2-9



*Theagenes was Thasos' most famous athlete, winning 1400 times at the contact sports as well as at distance running (!). This is what happened to him when he died.*



Statue of Theagenes at Thasos

6 When he died, someone who hated him in his lifetime came every night to Theagenes' statue to flog the bronze as if he were beating up Theagenes himself: the statue fell on him and put an end to his impertinence, but as he was killed his sons prosecuted the statue for murder, and the Thasians took the opinion of Drakon, who rules in the Athenian murder laws that even inanimate objects which fall on a human and kill him must be taken outside the boundaries. So they drowned Theagenes' statue in the sea.

6 ὡς δὲ ἀπῆλθεν ἐξ ἀνθρώπων, ἀνὴρ τῶν τις ἀπηχθημένων ζῶντι αὐτῷ παρεγίνετο ἀνὰ πᾶσαν νύκτα ἐπὶ τοῦ Θεαγένους τὴν εἰκόνα καὶ ἐμασίγου τὸν χαλκὸν ἅτε αὐτῷ Θεαγένει λυμαινόμενος· καὶ τὸν μὲν ὁ ἀνδριάς ἐμπεσὼν ὕβρεως παύει, τοῦ ἀνθρώπου δὲ τοῦ ἀποθανόντος οἱ παῖδες τῇ εἰκόνι ἐπεξήεσαν φόνου. καὶ οἱ Θάσιοι καταποντοῦσι τὴν εἰκόνα ἐπακολουθήσαντες γνώμη τῆ Δράκοντος, ὃς Ἀθηναίους θεσμούς γράφας φονικὸς ὑπερώρισε καὶ τὰ ἄψυχα, εἶγε ἐμπεσόν τι ἐξ αὐτῶν ἀποκτείνειεν ἄνθρωπον.

### Thasos' famine

7 In the course of time the earth of Thasos ceased to give fruit, so they sent ambassadors to Delphi and the god in his oracle commanded them to take back the exiles. Yet the men they took back because of this brought no remedy to the earth's barrenness, and they went to the Pythian priestess a second time to say the curse of the gods was still on them even though they had done what the oracle commanded.

8 Then the Pythian priestess replied to them: 'You leave great Theagenes unremembered'.

7 ἀνὰ χρόνον δέ, ὡς τοῖς Θασίοις οὐδένα ἀπεδίδου καρπὸν ἢ γῆ, θεωροὺς ἀποστέλλουσιν ἐς Δελφοὺς, καὶ αὐτοῖς ἔχρησεν ὁ θεὸς καταδέχεσθαι τοὺς δεδιωγμένους. καὶ οἱ μὲν ἐπὶ τῷ λόγῳ τούτῳ καταδεχθέντες οὐδὲν τῆς ἀκαρπίας παρείχοντο ἴαμα· δεύτερα οὖν ἐπὶ τὴν Πυθίαν ἔρχονται, λέγοντες ὡς καὶ ποιήσασι αὐτοῖς τὰ χρησθέντα διαμένοι τὸ ἐκ τῶν θεῶν μήνιμα.

8 ἐνταῦθα ἀπεκρίνατό σφισιν ἡ Πυθία· 'Θεαγένην δ' ἄμνηστον ἀφήκατε τὸν μέγαν ὑμέων'.

### Fishermen's find

8 They say that while they were in despair of how to rescue Theagenes' statue some fishermen let down nets into the sea for a catch of fish; the statue was entangled in their net and they brought it back to land. The Thasians dedicated it again where it had first stood, and they offer customary sacrifices to it as a god. 9 And I know of statues of Theagenes erected in many other places by Greeks and by barbarians, where he cures diseases and receives local worship. The portrait figure of Theagenes is in Altis; it is by Glaukias of Aigina.

8 ἀπορούντων δὲ αὐτῶν ὁποῖα μηχανῆ τοῦ Θεαγένους τὴν εἰκόνα ἀνασώσωνται, φασὶν ἀλίεας ἀναχθέντας ἐς τὸ πέλαγος ἐπὶ ἰχθύων θήραν περισχεῖν τῷ δικτύῳ τὴν εἰκόνα καὶ ἀνενεγκεῖν αὐτὴς ἐς τὴν γῆν· Θάσιοι δὲ ἀναθέντες, ἔνθα καὶ ἐξ ἀρχῆς ἔκειτο, νομίζουσιν ἅτε θεῶ θύειν. 9 πολλαχοῦ δὲ καὶ ἐτέρωθι ἔν τε Ἑλλήσιν οἶδα καὶ



παρὰ βαρβάρους ἀγάλματα ἰδρυμένα Θεαγένους καὶ νοσήματά τε αὐτὸν ἰώμενον  
καὶ ἔχοντα παρὰ τῶν ἐπιχωρίων τιμάς. ὁ δὲ ἀνδριάς τοῦ Θεαγένους ἐστὶν ἐν τῇ  
Ἰάλτει, τέχνη τοῦ Αἰγινήτου Γλαυκίου.

Coming seventh in a race of five  
*Anthologia Graeca* 11.82



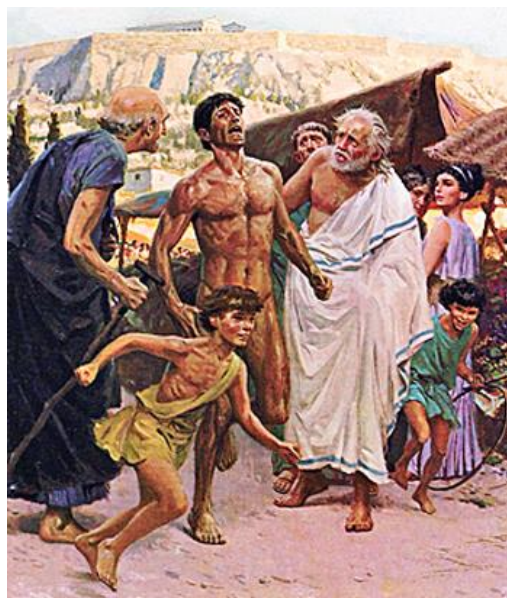
(Charmus off left)

Charmus in Arcadia in the long race with five others came in  
(wonderful to say, but it is a fact) seventh.

‘As there were six,’ you will probably say, ‘how seventh? A friend of his  
came in his clothes calling out ‘Come on, Charmus!’  
So that thus he ran in seventh and if he had had five  
more friends, Zoilus, he would have come in twelfth.

πέντε μετ’ ἄλλων Χάρμος ἐν Ἀρκαδία δολιχεύων,  
θαῦμα μὲν, ἀλλ’ ὄντως, ἕβδομος ἐξέπεσεν.  
ἐξ ὄντων, τάχ’ ἐρεῖς, πῶς ἕβδομος; εἷς φίλος αὐτοῦ,  
θάρσει, Χάρμε, λέγων, ἦλθεν ἐν ἱματίῳ.  
ἕβδομος οὖν οὕτω παραγίνεται: εἰ δ’ ἔτι πέντε  
εἶχε φίλους, ἦλθ’ ἄν, Ζωίλε, δωδέκατος.

Born loser  
*Anthologia Graeca* 11.84



You made it!



None among the competitors was thrown quicker  
than myself and none ran the stadion slower.  
With the discus I never came near the others, as for my legs,  
I never was able to lift them for a jump.  
A cripple threw the javelin better than I. Out of the five events  
I was first to be proclaimed beaten in all five.  
οὔτε τάχιον ἔμοῦ τις ἐν ἀντιπάλοισιν ἔπιπτεν,  
οὔτε βράδιον ὄλως ἔδραμε τὸ στάδιον.  
δίσκῳ μὲν γὰρ ὄλως οὐδ' ἤγγισα, τοὺς δὲ πόδας μου  
ἐξᾶραι πηδῶν ἴσχυον οὐδέποτε:  
κυλλὸς δ' ἠκόντιζεν ἀμείονα: πέντε δ' ἀπ' ἄθλων  
πρῶτος ἐκηρύχθην πεντετριαζόμενος.

## Nero at the Olympics

Suetonius *Nero* 22-24 (translated by Tom Holland (forthcoming, Penguin))

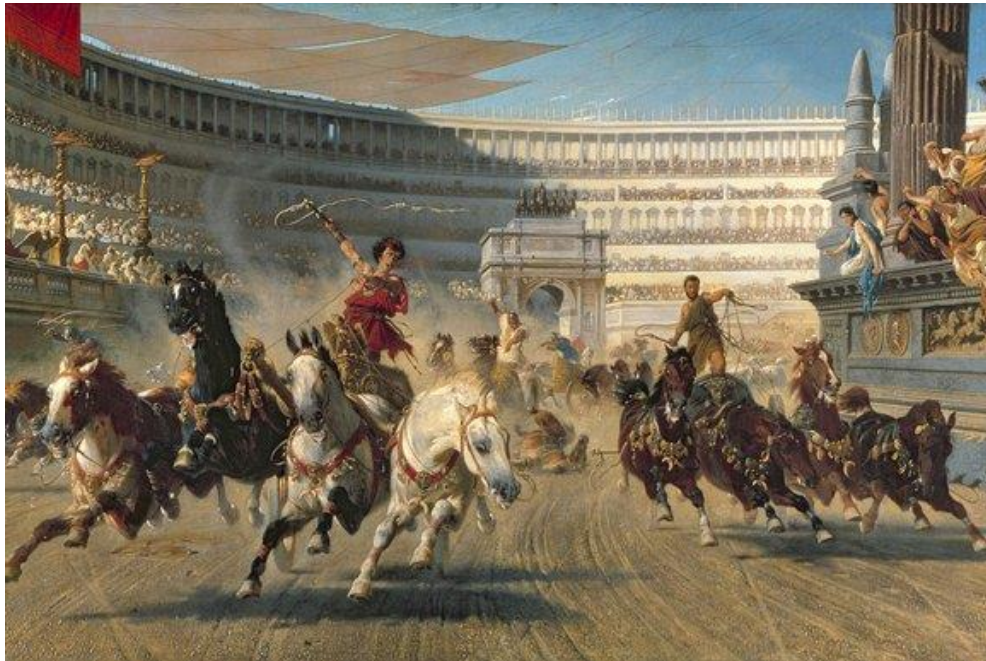


22 From the earliest days of his childhood he was obsessed by horses, and all he would ever talk about—despite being ordered not to—were the races in the circus (indeed, on one occasion, when he and his fellow pupils were scolded by their teacher for lamenting that a charioteer with the Greens had been dragged around the arena, he pretended that they had actually been talking about Hector).

When he first came to power he would play a board-game with ivory chariots, and abandon his countryside retreat for even the most minor event in the circus, discreetly at first, but then with such abandon that nobody ever doubted that on a race-day he was bound to be in Rome. He made no secret of wishing to see the total of prizes increased, and when, as a result of the swollen number of races, the entertainment came to stretch out until late into the evening, the managers of the various stables no longer thought it worth their while to put out a team unless it were for a full day of racing.

*22 equorum studio uel praecipue ab ineunte aetate flagrauit plurimusque illi sermo, quanquam uetaretur, de circensibus erat; et quondam tractum prasinum agitatore inter condiscipulos querens, obiurgante paedagogo, de Hectore se loqui ementitus est.*

*sed cum inter initia imperii eburneis quadrigis cotidie in abaco luderet, ad omnis etiam minimos circenses e secessu commeabat, primo clam, deinde propalam, ut nemini dubium esset eo die utique affuturum. neque dissimulabat uelle se palmarum numerum ampliari; quare spectaculum multiplicatis missibus in serum protrahebatur, ne dominis quidem iam factionum dignantibus nisi ad totius diei cursum greges ducere.*



**22** Soon enough he was wanting to drive a chariot himself, all the time, and in public too; and so it was, once he had practised in his own gardens watched by slaves and stinking plebeians, he went on to make a spectacle of himself before the gaze of everyone in the Circus Maximus, and even had a freedman stand in for the magistrate who customarily drops the handkerchief to start the race. Not content with treating Rome to the display of his talents, he also—as we have already mentioned—made for Greece, motivated by one particular consideration. The cities with a tradition of staging musical competitions, you see, had decided that all the prizes for playing the lyre should be awarded to him.

**22** mox et ipse aurigare atque etiam spectari saepius uoluit positoque in hortis inter seruitia et sordidam plebem rudimento uniuersorum se oculis in Circo Maximo praebuit, aliquo liberto mittente mappam unde magistratus solent. nec contentus harum artium experimenta Romae dedisse, Achaïam, ut diximus, petit hinc maxime motus. instituerant ciuitates, apud quas musici agones edi solent, omnes citharoedorum coronas ad ipsum mittere.

**22** So delighted was he to receive these that he not only gave precedence to the envoys who had brought them, but even invited them to his private table. When some of the envoys asked him to give them an after-dinner recital, and greeted his performance with extravagant applause, he declared that only the Greeks had an ear for music, and they alone were deserving of him and his talents. Setting off from Rome immediately, he gave his first performance the moment he had docked in Cassiope by singing in front of the altar of Jupiter Cassius, before continuing on a tour of all the contests.

22 *eas adeo grate recipiebat, ut legatos, qui pertulissent, non modo primos admitteret, sed etiam familiaribus epulis interponeret. a quibusdam ex his rogatus ut cantaret super cenam, expectusque effusius, solos scire audire Graecos solosque se et studiis suis dignos ait. nec profectioe dilata, ut primum Cassiopen traiecit, statim ad aram Iouis Cassii cantare auspicatus certamina deinceps obiit omnia.*



Charles Laughton as Nero (1932)

23 This he was only able to do by commanding that all the various festivals be crammed into a single year, even those that were normally held at very different times to each other or had already been recently staged, while also, just for good measure, introducing a musical contest to the Olympic games—something never done before. So determined was he not to be distracted or diverted from all this that a letter from his freedman Helius, warning him that matters back in Rome required his presence, prompted him to write back, ‘No matter how much you may long for me, and no matter how quickly you may think I should get back, your wishes and admonitions should still have this as their focus—to see me make a return worthy of Nero.’

23 *nam et quae diuersissimorum temporum sunt, cogi in unum annum, quibusdam etiam iteratis, iussit et Olympiae quoque praeter consuetudinem musicum agona commisit. ac ne quid circa haec occupatum auocaret detineretue, cum praesentia eius urbicas res egere a liberto Helio admoneretur, rescripsit his uerbis: ‘quamuis nunc tuum consilium sit et uotum celeriter reuerti me, tamen suadere et optare potius debes, ut Nerone dignus reuertar.’*

23 No one was permitted to leave the theatre while he was singing, not even for the most urgent of reasons. So it was – allegedly – that women went into labour during his recitals, and many people, fed up with having to listen to him and applaud him, got round the fact that the gates to the theatre were locked by surreptitiously leaping down from the wall, or else pretending to be dead and having themselves carried out as though to a funeral. It is barely to be credited how nervous and twitchy he got while competing, how jealous of his rivals, and how fearful before



the judges. He would watch his opponents through narrowed eyes, just as though they were in a competition for real, and suck up to them, then bitch about them behind their backs (although some he would insult to their faces, and those who were particularly talented he would actually bribe).

*23 cantante eo ne necessaria quidem causa excedere theatro licitum est. itaque et enixae quaedam in spectaculis dicuntur et multi taedio audiendi laudandique clausis oppidorum portis aut furtim desiluisse de muro aut morte simulata funere elati. quam autem trepide anxieque certauerit, quanta aduersariorum aemulatione, quo metu iudicum, uix credi potest. aduersarios, quasi plane condicionis eiusdem, obseruare, captare, infamare secreto, nonnumquam ex occurso maledictis incessere ac, si qui arte praecellerent, conrumpere etiam solebat.*

**23** Before beginning his performance, he would always address the judges in tones of the utmost reverence, telling them that, although he had done all that could be done, the result still lay in the hands of Fortune, and that they, as wise and learned men, had a duty to disregard her whims and ways—but even when they encouraged him to take heart, and he withdrew from them in a better mood, his anxieties were never entirely allayed, for he would interpret the silence and self-restraint shown by some of the judges as surliness and malice, and insist that he did not trust them.

*23 iudices autem prius quam inciperet reuerentissime adloquebatur, omnia se facienda fecisse, sed euentum in manu esse Fortunae; illos ut sapientis et doctos uiros fortuita debere excludere; atque, ut auderet hortantibus, aequiore animo recedebat, ac ne sic quidem sine sollicitudine, taciturnitatem pudoremque quorundam pro tristitia et malignitate arguens suspectosque sibi dicens.*



Nero

**24** When taking part in a contest he would follow the rules so attentively that he never dared so much as clear his throat, and would always use his arm to wipe the sweat from his brow (indeed, on one occasion, while he was acting out a scene from a tragedy and happened to pick up a sceptre that he had just dropped, he was so nervous that he might be disqualified for this slip-up that he began to tremble, and

only calmed down when reassured by his accompanist that, amid all the cheering and applause of the people, nobody had noticed it). He always made sure to proclaim his victories himself – which was why he entered the contests for heralds, no matter where they were held. Rather than permit so much as a trace of memorials to other victors in the sacred games to remain anywhere, he ordered all their statues and portrait busts toppled, hauled away with hooks, and dumped in public toilets.

*24 in certando uero ita legi oboediebat, ut numquam exscreare ausus sudorem quoque frontis brachio detergeret; atque etiam in tragico quodam actu, cum elapsum baculum cito resumpsisset, pauidus et metuens ne ob delictum certamine summoueretur, non aliter confirmatus est quam adiurante hypocrita non animaduersum id inter exultationes succlamationesque populi. uictorem autem se ipse pronuntiabat; qua de causa et praeconio ubique contendit. ac ne cuius alterius hieronicarum memoria aut uestigium exstaret usquam, subuerti et unco trahi abicique in latrinas omnium statuas et imagines imperauit.*



Rider of the 'Whites'

**24** He also drove a chariot in a large number of different races, and even drove a ten-horse team at Olympia, despite having criticised King Mithridates in one of his poems for having done the very same thing. Twice he was thrown from his chariot, and the second time, unable to stay the course, abandoned the race before reaching the finish—but was still crowned the victor, even so. On his departure he granted the entire province its liberty, while simultaneously bestowing Roman citizenship and substantial grants of money on the judges: perks which he announced in person at the Isthmian games, standing in the middle of the stadium.

*24 aurigauit quoque plurifariam, Olympiis uero etiam decemiugem, quamuis id ipsum in rege Mithradate carmine quodam suo reprehendisset; sed excussus curru ac rursus repositus, cum perdurare non posset, destitit ante decursum; neque eo setius coronatus est. decedens deinde prouinciam uniuersam libertate donauit simulque iudices ciuitate Romana et pecunia grandi. quae beneficia e medio stadio Isthmiorum die sua ipse uoce pronuntiauit.*

**Next week:** Early Latin poetry