

NEW DIACHRONIC PERSPECTIVES ON THE GREEK GYMNASIUM

TOPOI C-6-8 CITYSCAPING

Preliminary Program

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ABSTRACTS

I. Sites

The Gymnasion of Eretria (Euboea)

The ancient city of Eretria accommodated two public buildings of the the 4th century B.C. with peristyles court interpreted as palestrae for the military, physical and intellectual education of the young Eretrians. The South Palestra was excavated in 1917 in the south-

eastern area of the town near the harbour. This late Classical building consists of a large courtyard with three porticoes and some additional rooms, one of which is identified by inscriptions as a sanctuary of the kourotrophic goddess Eileithyia. This cult place suggests that the palestra was probably restricted to young boys ("paides"). In the late 4th century, a gymnasium was built on the slopes of the acropolis and probably devoted to the "epheboi", "neoi" and "presbyteroi". The identification of the building as the gymnasium of the city as well as the attendance of ephebes are attested by several inscriptions. This second palestra was unearthed by the American School of Classical Studies at Athens (ASCSA) between 1891 and 1895 and trial excavations were carried out by the Swiss School of Archaeology in Greece (ESAG) between 1992 and 1994. Restoration works conducted by the Ephorate of Antiquities of Euboea in 2014 revealed a second adjoining building to the east with several rooms organized around a courtyard. The Gymnasium of Eretria is therefore a larger complex than previously thought, consisting of two interdependent buildings with peristyles courtyards.

In the summer of 2015 the Swiss School started a program of excavations in the Gymnasium. This paper presents the results of the first campaign, which have renewed the history and the plan of the building, with a focus on two distinctive features: first the original layout of two bathing exedrae with basins used for shower- and foot-bath, and second the unique design of the palestra with two adjacent courtyards. We will discuss their possible use by different age groups ("paides", "epheboi", "neoi" and "presbyteroi") who attended the palaestrae of the city during the Hellenistic period.

Prof. ord. Karl Reber, University of Lausanne, Director of the Swiss School of Archaeology in Greece

Guy Ackermann, PhD Student, University of Lausanne

A new Athenian gymnasium from the 4th century BC

This paper focuses on the suburban gymnasium of the Academy in Athens and the reconsideration of its remains. Despite the lack of evidence the gymnasium was identified with the building at the South-eastern corner of the Academy. Showing why this building cannot be regarded as such, I propose to identify the gymnasium with a second building lying further to the North and usually called Tetragnon Peristylos.

In the first part of my paper I will provide a detailed map of the architectural evidence and suggest a new reading of the topography of the Academy. Secondly I will offer my interpretation of the two above-mentioned buildings: The South-eastern building which has been commonly called gymnasium in my view presents several building phases, which need to be explained. Finally I will focus on the Tetragnon Peristylos. Its interpretation as gymnasium is supported by the examination of the plan, which is comparable to other known gymnasia, and by epigraphic evidence. According to its building technique I propose to date this building in the early 4th century BC.

Dr. Ada Caruso, University of Calabria (Italy), Post-doc researcher

Hellenistic Gymnasia in the Hearth of Athens: Change and Continuity through Time

Unlike the three Archaic and Classical gymnasia in Athens (Academy, Lyceum and Kynosarges), which were suburban, two gymnasia were built in the very heart of the city during the 3rd century BCE: the Ptolemaion and the Diogeneion. These complexes had a

notable urbanistic significance, as far as they introduced some ‘modernity’ into the chaotic and old-fashioned centre of the town. Even if their exact location is still debated, it is certain that they intended to establish a firm connection, both topographical and ideological, with the oldest agora in the deme Kydathenaion, where the Prytaneion and the shrine of the hero-founder Theseus were located. An inscription of 122 BCE already attests to the high reputation of the Ptolemaion as an educational centre, such as the Lyceum and the Academy. The Ptolemaion and Diogeneion continued to be the headquarters of the ephebic training throughout the imperial age. Based on most recent and ongoing research, this paper will be concerned with the location, architecture and functions of the two gymnasia, providing also a topographic summary of the materials that originally belonged to the gymnasia and were reused in later structures. Focus will be on the epigraphic evidence, the main source of information for the architectural layout (compare e.g. *SEG* 21.397: stoa of the Ptolemaion; *IG* II2 1029 etc., library; *IG* II2 1011 and *IG* II2 2037: peribolos of the Diogeneion and a palaistra).

Dr. Riccardo Di Cesare PhD, University of Foggia

Hellenistic Gymnasia in Pompeii. The Foro Triangolare and the Republican Baths

The Foro Triangolare at Pompeii has long been understood as an area of exceptional importance for the religious and cultural life of the city during its early phases. It developed on a natural plateau that saw a long settlement history, ranging from the Archaic period (6th century BC) to AD 79. The area in its currently visible state underwent some substantial changes in the course of the 1st century AD. Its main development, however, was part of a major program of reorganization and monumentalization of the urban space of Pompeii in the late Hellenistic period (2nd century AD), a period during which the city reached its peak in terms of both economic and artistic output.

Key buildings in the Foro Triangolare area include the forum square itself, as well as two theatres with associated portico structures. In the past, the latter have repeatedly been identified as palaestrae or gymnasia and used as arguments for the existence of a larger educational *campus*. Since 2015, the Topoi C-6-8 project, based at the Freie Universität of Berlin, has been carrying out excavations in the adjacent Republican Baths, which would have played an important role in any such *campus* arrangement, in order not only to identify precise modes of their set-up and function, but also to better understand the urban development of this part of Pompeii as a whole.

This paper discusses the evidence for and against an interpretation of the Foro Triangolare complex as a campus with gymnasia, re-evaluating the development of the area and the adjacent Republican baths as a sportive and educational complex in the light of the results of the 2015 excavations.

Dr. Domenico Esposito, Freie Universität Berlin, Topoi post-doctoral Fellow

Dr. Christoph Rummel, Freie Universität Berlin, Topoi C-6-8

A *gymnasium* at Segesta? A review of the archaeological and epigraphical evidence

Despite numerous inscriptions related to the presence of *gymnasia* and their magistracies in Sicily, our knowledge of their architecture is still incomplete. This is mainly due to the

difficulty of interpreting in an univocal way the archaeological evidence, e.g. the presence of *perystilia*, especially when data are few and fragmentary. In this sense, the situation of the *agora* of Segesta is an interesting study case. Here, the archaeological excavations conducted by the Scuola Normale Superiore di Pisa for more than twenty years have brought to light archaeological evidence of a *perystilium* located near the Hellenistic *bouleuterion* in the *agora*. Furthermore, they revealed epigraphical data related to the presence of a *gymnasium*. Nevertheless, the interpretation of the epigraphic sources and their connection with a Segestan *gymnasium* is in doubt and with this the identification of the *perystilium* as a part of a *gymnasium*. Considering the most recent discoveries at the Segestan *agora* this paper will contribute to the current debate on the presence of *gymnasia* in Sicily and beyond.

Oriana Silia Cannistraci, PhD candidate, Institute Scuola Normale Superiore, Pisa

The Gymnasium of Cyrene and its Transformations between the Hellenistic Age and Late Antiquity

The purpose of this paper is to illustrate the research results which the Italian Archaeological Mission at Cyrene (University of Urbino) has acquired in recent decades. The public Gymnasium (*damosion Gymnasion - Ptolomaion*) of Cyrene, built by and named after Ptolemy VIII Euergetes II (around mid-2nd century BC), replaced the houses built in that area since the Archaic period. The monument had a large portico (about 8000 m²), eleven service rooms along the North side (among which a *loutron* and an *ephebeion* were identified) and a race track, known as the “Portico of the Herms”. The Gymnasium was turned into a Forum during the 1st century AD, when the construction of a *Basilica* replaced the Northern rooms; in the 2nd century AD a Corinthian temple (probably dedicated to the Emperors Hadrian and Antoninus Pius) was built in the centre of the square. The occupation of the area, despite its abandonment as a public complex, continued during Late Antiquity, after devastating earthquakes between 262 and 365 AD, with the building of several houses in both the porticoes and the central square.

Dr. Oscar Mei, Director of the Italian Archaeological Mission at Cyrene (Libya), University of Urbino

Eleonora Gasparini, Sapienza University of Rome

Filippo Venturini, University of Urbino

The Gymnasium at Amphipolis: its form and civic context

The Gymnasium at Amphipolis, which I date to the last quarter of the 4th century BC, plays a crucial role in our understanding of the architecture of early Hellenistic gymnasia and their function, placement and scale within Hellenistic cities. In comparison to the near contemporary gymnasia at Delphi and Eretria, it is significant for the combination of its peristyle palaistra and xystos as part of a single large complex (ca. 17000 m²). It is also unique for having rooms on all four sides of its palaistra, in common with the peristyle houses and palaces of Macedonia, and a Doric pentastyle stoa on the palaistra’s western end.

Despite the early Roman date of the gymnasiarchic law from Amphipolis, it is similar enough to the Hellenistic decree from Beroia to suggest similarities in the social function of gymnasia in Macedonia. The legend of the racing torch on Alexander's coinage minted at Amphipolis, a prominent symbol on the city's Classical coinage, may indicate the continued centrality of athletic spectacle for Amphipolitan identity in Hellenistic times. The gymnasium's placement next to a sanctuary (and possibly near the theatre as well) in a formerly extra-urban area provides important detail for the sporadically attested record of urbanization within Macedonia.

Martin Gallagher, PhD student, University of Oxford

II. Geographical Distribution

A review of Greco-Roman "*gymnasia*" in Hispania

The book of Jean Delorme *Gymnasion. Étude sur les monuments consacrés à l'éducation en Grèce* (1960) does not contain any archaeological or textual evidence for the existence of gymnasia in the Iberian Peninsula. However, Spanish research identifies particular structures located on Roman archaeological sites as "gymnasia". These include the Building of the Exedra in Italica and the Baths of the Theatre in Segobriga. Both are identified with *collegia iuvenum* and were centers of the Imperial Cult (the building in Segobriga even gives evidence of a *Kaisersaal*). Furthermore the first Hellenistic phase of the subsequent temple of Isis and Serapis at Emporion provides evidence for an interpretation of the precinct as a gymnasium. The aim of this paper is to discuss and analyze the archaeological and architectural remains of the three building complexes and to clarify why these gymnasia have been directly assimilated by Roman educational facilities (*Scholae* with baths). Furthermore the paper induces to think about the extent of Greek education in Hispania.

Jorge García Sánchez, Madrid
Dr. Antonio López García, Università di Firenze

Gymnasia in Hellenistic and Roman Sicily – A Critical Reassessment of Typology and Function

Hellenistic Sicily had long been neglected in scholarship, but recently has received increasing attention. In comparative approaches scholars (e.g., L. Campagna, H.-P. Isler, E. Portale, J. Prag, R.J.A. Wilson) attempt to assess standards and idiosyncrasies of Sicilian urbanism and architecture as well as cultural influences that shaped material culture particularly in the period of Roman rule. While many building types were studied comprehensively, among them theaters, bouleuteria, public baths, and houses, gymnasia attracted little attention. Literary sources, and particularly inscriptions testify to the existence of the institution of the gymnasium (and its appropriate personal) probably already in the 4th c BC, but certainly in the 3rd-1st centuries BC (cf. Ferruti 2004, Prag 2007, Mango 2009). Archaeological remains are overall scarce and hard to assess, however, so far including only one fully excavated example (Solunto; cf. Mango 2009). Consequently, identifications and reconstructions are debated.

This paper focuses on the archaeological remains of several examples that were identified in scholarship (and are not specifically discussed in other papers of this conference, such as gymnasia in Segesta and Syracuse), notably structures in Morgantina, Solunto, Akrai, and Agrigento. It critically discusses the urban context, identification, reconstruction,

typology, and function of these structures. Given the remarkable uniformity of some building types throughout Hellenistic Sicily (e.g. bouleuteria, public baths, peristyle houses, in the 3rd and esp. 2nd century BC) it will be assessed whether gymnasia in Sicily ever conformed to a clearly definable building type as well as when and in which socio-cultural and historical contexts this type would have been introduced.

Prof. Dr. Monika Trümper, Freie Universität Berlin – Topoi C-6-8

A western perspective on the Greek gymnasia: an insight from archaeological and epigraphic evidences

In the last decades, only a few studies have been focused on the Greek gymnasia in the ancient West; this is caused by a paucity of archaeological evidence. The main goal of this paper is to fill this gap, by offering an historical overview on the Greek gymnasia in the study area, through a new critical analysis and a correlation of epigraphic, literary, numismatic and archaeological sources. The contribution has been divided into two sections. Special attention will be given to the presence of the gymnasia within the western Greek poleis in Magna Grecia and Sicily. Firstly, we will reflect on some criteria that must be adopted in order to exactly define the features of the gymnasia, not just by examining forms and building typologies but also the possible reference models. A new chronological distribution map, showing also the different degrees of reliability of the common identifications, will be provided. The foundation of the gymnasia in non-Greek cities of pre-Roman and Roman Italy will form the basis of the second section. Once again, the known case-studies will be critically analyzed, and the political and cultural reasons for the adoption of this important institution, typical of the Greek society, among non-Greek populations will be investigated in detail in order to highlight, where possible, the different reception of this peculiar institution.

Alessandra Avagliano, PhD candidate, Sapienza University of Rome

Riccardo Montalbano, PhD candidate, Ca' Foscari University of Venice

III. Architecture and Imagery

The emergence of the palaestra type in Greek architecture

Among the different architectural features of Greek gymnasia the peristylar palaestra type is outstanding both for its ubiquity and for its early appearance. Throughout the last 20 years the emergence of this building type has been securely dated to the 4th century BC (H. von Hesberg; Chr. Wacker; R. von den Hoff). However, the overall success of this architectural form is not satisfyingly explained yet. Therefore, in my paper I want to focus on the question why the palaestra was considered an adequate architectural solution for late-classical and Hellenistic gymnasia. On the one hand, the sudden emergence of these buildings seems to imply a shift in the requirements of gymnasiac architecture during the early 4th century that needs to be addressed. On the other hand, it seems that the emergence of the palaestra as a distinctive architectural type is closely related to some more general developments in public Greek architecture and town-planning of this period. This becomes clear from contemporary discussions about city-planning (Aristotle, Plato, Aeneas Tacticus etc.) as well as from the architectural development of other public institutions such as theatres, dining facilities, bouleuteria or agorai. By exploring the balance between these two aspects it should be

possible to explain the overall success of the palaestra type as an integral part of Greek gymnasia throughout the Mediterranean.

Dr. Burkhard Emme, Freie Universität Berlin

From the Greek Gymnasium to the Roman Campus

Some ancient towns in Southern Italy (Paestum, the Greek *Poseidonia*, Pompeii and Herculaneum), in Sicily (Syracuse) and, perhaps, in Spain (*Emporion*, the modern Empúries) show us examples of the changes in the educational system from Greece to Rome. These changes apply to the architectural aspects, too.

Specifically, the building at Paestum, in which some scholars have identified the *Asklepieion*, must be actually considered as the civic gymnasium, because its architectural features are similar to the ones of several well-identified gymnasiums, such as those at Delphi and Delos. In the late third century B.C. or in the early second century B.C., the Poseidonian gymnasium changed its destination and its gymnastic functions passed to the Roman *campus*, created to satisfy the needs of the Roman youth (*iuventus*) that reached Paestum after 273 B.C., when the new Latin colony was founded.

In the case of Syracuse, recent excavations proved that the so-called Roman Gymnasium was the result of the transformation of a Greek gymnastic center into a shrine of Egyptian deities, as at Emporion. The athletic functions were transferred to the area of the Altar of Hieron II, because its length was 200 meters, such as the one of Greek stadia.

Dr. Francesco Ferruti, Italy

Representations of the Palaestra on Attic Vases of the Archaic and Classical period – a Reassessment of the Sources

The origin of Greek sporting facilities of antiquity is not certain. No architectural ensemble of these facilities has been found that dates earlier than in the 4th century BC. Clues acquired from literature, however, indicate that they already existed during the Archaic period. Writers which refers to the 6th century BC such as Herodotus and Aischines verify their existence. The aim of my paper is to show the possibilities and limits to fill this gap of 200 years by illuminating the physical form of Greek athletic architecture through the evidence provided by Attic vase painting.

Kathrin Weber, University of Frankfurt

Producing space in antiquity. Greek gymnasia as places of social interaction

In compliance with new perspectives of “social town-planning”, which consider the city as a functional organism, the Greek gymnasium – a public space tied to the formative processes of the *polis* and a key institution of the Greek Hellenistic town culture – is considered as a privileged case study to investigate diachronically some socio-political and cultic Hellenic phenomena.

Starting with the assumption that the birth of the *polis* coincides with the structuring of common life in space, the gymnasium is firstly evaluated by social and political categories. Subsequently, in the Hellenistic phase, when the athletic complex essentially becomes a “building”, with defined architectural furnishings, the monument is also examined from an

aesthetic stand-point, identifying the visual signs which testify to a new communicative awareness.

It is suggested that the never by chance location of Archaic and Classical gymnasia in suburban areas responds to specific social and military needs, reflecting the meaning in the collective mind of the areas occupied by gymnasia in the phase that precedes their installation. Differently, the Hellenistic gymnasium, in the heart of the city – often near the *agora* –, materializes the phase in which space, originally defined by social interaction, is connoted first and foremost by buildings with peculiar communicative intentions. Finally, the possibility is underlined that the Hellenistic urban nexus gymnasium/*agora*, such as the contemporary cultic connection between Hermes and Herakles, could be the point of arrival of a complex process produced by the foundation of new *poleis* out of Greece.

Dr. Catia Trombetti, University of Perugia

Gymnasial Buildings and Sanctuaries

Pausanias addresses the two building complexes at the Western edge of the Sanctuary of Zeus in Olympia as “Palaestra” and “Gymnasium”. This suggests the imagination these buildings were connected with the polis institution of the gymnasium. As Olympia is far away from every ancient city this concept is not convincing. Otherwise extra urban sanctuaries on the Peloponnesus contain a range of facilities for athletes like buildings for washing and preparation for sport activities. These buildings are related to palaestrae where rooms with similar functions and furnishment represent the most distinctive features of the building type. Strikingly, the palaestra and these facilities emerged during the 2nd half of the 4th century BC. An investigation of extraordinary features in “gymnasial buildings” in different contexts sheds new light on the emergence of the palaestra. It seems that the development of gymnasial architecture was not only tracing back to (literary known) Athenian archetypes but also to experimentation with specific functional buildings in 4th century Greece. It seems that the quotation of palaestra buildings in Olympia emphasizes the joint roots of architecture of athletics in sanctuaries and gymnasia.

Dr. Ulrich Mania, Oxford

IV. Sculptural Decoration

The Disposition of Statues of Athletes in Gymnasium Buildings in the Hellenistic Period and the Roman Empire

This paper provides an archaeological study of the composition and function of statues of athletes in Hellenistic and Roman times by taking into account archaeological, epigraphic and literary sources. By analyzing different concepts of composition and contexts of these statues with regard to their social historical background, place of disposition and possibilities of impact it should be possible to answer the question, which factors influenced the iconography of statues of athletes. The material is divided in two parts: The first part consists of ‘original’ and copied statues in marble or bronze, including portrait statues, which were erected for victorious athletes, and statues, which represents Greek athletics in general. The latter occur in the form of copies or new ‘creations’. Second, statue bases give information about the name and origin, the offices and achievements beside the victories of the athletes, the benefactors and, if *in situ*, the place where the statues originally were erected.

In the first part of the paper I discuss general tendencies in the disposition of athlete statues proven by my research project as far as they have revealed. Secondly, I will focus on how and why the culture of Greek athletics was presented in gymnasium buildings by sculpture and inscriptions in Hellenistic and Roman times. As there is much evidence for the erection and display of athletes' statues not only in gymnasia it seems the gymnasium as the most preferred place for presenting athlete statues has been overemphasized by research.

Florian Klauser, PhD Student, University of Würzburg

Posthumous depiction in Gymnasia - "Posthume Darstellung in Gymnasien"

There is evidence of important men from military or civic life being buried in the gymnasia of their birthplace from the fourth century BC onwards. From the Late Hellenistic period there are also examples of similar burials for benefactors or their descendants who died at a young age. These public-style burials were a mark of supreme honour. They were surrounded by funerary rituals which generally included, inter alia, sacrifices and athletics contests. This phenomenon is to be understood in the context of the ancient tradition of the cults of local heroes in gymnasia, some of which seem to have survived right up until the period of Imperial Rome. The tombs of these heroes were located, according to legend, on the very sites where the gymnasia were built.

The statues erected in gymnasia in honour of the dead should probably be seen in the same light. Where certain statues found in gymnasia were erected, what was found with them, but above all the extant inscriptions that accompany them indicate, in our opinion, that these statues had a posthumous function. On the basis of the evidence of these works we can deduce that for posthumous depictions there were generally three different iconographic types available: a) the naked, "heroic" type; b) the himatiophoros type and c) the herm (with a portrait bust).

Dr. Natalia Kazakidi, University of Thessaloniki

"Statuenwälder" or empty spaces? The display of statues in gymnasia, palaestrae and campi of Central and Southern Italy

„The Alabandines were considered bright enough in all matters of politics, but that on account of one slight defect, the lack of the sense of propriety, they were believed to be unintelligent. In their gymnasium the statues are all pleading causes, in their forum, throwing the discus, running, or playing ball. This disregard of propriety in the interchange of statues appropriate to different places has brought the state as a whole into disrepute.“ Vitr. 7.5.6

In this paragraph, often cited by archeologists, Vitruvius implies that there were „appropriate“ design concepts for specific urban areas. The Doryphoros placed in the so-called Samnite palaestra in Pompeii would certainly have been adequate for Vitruvius. How frequently were gymnasia/palaestrae/campi actually decorated as specified? In contrast to gymnasia in the East, it is often challenging to archaeologically identify comparable structures in Italy, especially so, as their layout is only rarely preserved. This paper will illustrate the complexity of the topic on the basis of carefully chosen examples. The focus will lie on the display of statues in functional complexes comparable to gymnasia across Central and Southern Italy.

Rebecca Henzel, PhD student, Freie Universität Berlin, Topoi C-6-8

Kings in the Gymnasion. The Case of Pergamon and the Attalid Rulers

Pergamon was one of the urban centers of the Hellenistic world. The city's gymnasion was dedicated by the Pergamene king Eumenes II. shortly after 200 BC as one of the largest gymnasia in the Greek world and one of the largest public buildings of the city. It is astonishing that the Attalid kings engaged in this manner to provide the (still democratically organized) polis of Pergamon with such a civic building, in order to educate the young members of the polis elite.

Since 2004, the sculptural remains set up within this gymnasium were studied in order to understand the changing sculptural design of the building in the 2nd and 1st century BC. The aim of this project is to analyze the modes of visual representation in the gymnasion. It has led to a new reconstruction of a royal statue group including the well-known portrait of 'King Attalos I' and a colossal head of Heracles. This paper sheds new light on the function and design of royal statues and the role of kings in Greek gymnasia in the Hellenistic polis – and beyond.

Prof. Dr. Ralf von den Hoff, University of Freiburg

V. Historical Approaches

Michael Wörrle, *TBA*

The Evolution of the Gymnasiarchia. From the Later Hellenistic Age and the Early Empire

The *gymnasion* was one of the most important institutions of the Greek *polis*, and accordingly controlled by prominent public magistrates, usually called *gymnasiarchoi*. Ten years ago, Christof Schuler's published an excellent overview of the Hellenistic *gymnasiarchia* that expounds its general features but could not address its historical development in detail. This evolution cannot easily be assessed because in the predominantly inscriptional sources it is difficult to distinguish between local differences, historical mutations and shifts in epigraphic habit.

For this reason, the present paper will try a regional focus on cities in the Dodecanese and Caria during the later Hellenistic age and the early Empire. The region has a rich epigraphic material on *gymnasia* and *gymnasiarchiai*, namely for Rhodes and Cos, but also for smaller *poleis* on the mainland. Even given local peculiarities, a regional comparability should result from the direct political and cultural influence of Rhodes. The paper will address several points: (1) The emergence of multiple *gymnasia* respectively specialized *gymnasiarchiai*. (2) The possible transfer of control over the *gymnasion* from the *polis* towards its users. (3) The institutional shift of the *gymnasiarchia* from a public office towards a liturgy.

Dr. Daniel Kah, University of Stuttgart

From Regular Offices to Euergetic Ad Hoc-Functions? - Supra-Regional and Multiple Gymnasiarchies in the Context of the Ruler Cult

Gymnasiarchy was a costly office. Inscriptions from Poleis of Asia Minor, dating from imperial times, indicate that gymnasiarchs superintended not only one, but different gymnasia, sometimes over several years. These multiple office holdings constituted a relevant difference to the Hellenistic forms of gymnasiarchy, which had used to be a regular one-year magistracy limited to one gymnasium. Scholars attribute these changes to the increasing economic problems of the Polis elites, suggesting the development of gymnasiarchy into an euergetic-liturgical office of a few wealthy families. Linked to this is another phenomenon: In connection with the imperial cult, the area of authority of gymnasiarchs went far beyond a single Polis. This is shown e.g. by the mentioning of a “gymnasiarch of the four eparchies” on a new inscription of Tyros. Similarly, inscriptions from Pergamon honoured office holders who supervised several gymnasia simultaneously in connection with the imperial cult. Apparently, the definition of “gymnasium” had changed. The question arises whether these “provincial” or “multiple” gymnasiarchies were only sporadic *ad hoc*-charges or regular magistracies, like in Hellenistic times. However, it seems that the province-wide imperial cult, in particular, caused a reassessment of the gymnasiarchy, which affected the overall financial willingness to be appointed to this public office.

Dr. Marco Vitale, University of Zürich

Social mobility and new political power in the late Hellenistic and Early Imperial period: Romans and foreigners in the Greek gymnasium

The paper examines the presence of Romans and foreigners in Greek gymnasia in the late Hellenistic and early Imperial period. The influx of foreign residents, Italians and Romans in Greek cities in Mainland Greece, the Aegean and the Hellenistic East created new conditions for integration or segregation within the local communities. Opening up of the ephebate, a prerequisite of freeborn citizens, was already under way in the late Hellenistic period, notably in Athens. Ephebic catalogues and/ or victory lists of gymnasium contests are valuable sources of information about the social make-up and ethnic background of those frequenting the gymnasium. However, I will draw on different types of evidence, mostly dedications and honorary inscriptions as they shed light on the agents (honorands and honouring bodies) that were involved in the shaping of the gymnasium space in an attempt to address the following questions: in what ways did foreigners and Romans manifest their presence in the gymnasium and what kind of values were there expressed? How did the gymnasium, a place that expressed civic values and promoted civic cohesion, respond to a changing social and political landscape?

Stella Skaltsa DPhil, University of Copenhagen