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EUEXIA, EUTAXIA, PHILOPONIA: THREE CONTESTS OF THE GREEK
GYMNASIUM

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The following are the important epigraphical testimonia to these three contests:¹

1. Samos (SIG³ 1061, 1-6), second century B.C. The events listed are stade, diaulos, euexia, eutaxia, philoponia, lithobolos with victors' names. No ages or prizes are mentioned, but the contestants are presumably younger than the *παλλήκοι* later in the inscription (below).

2. Samos (SIG³ 1061, 8-19). The events listed are katapaltes, akontios, toxos, hoplomachia, thureamachia, dolichos, stade, diaulos, euexia, eutaxia, philoponia, lithobolos with victors' names; these contests are for the *παλλήκοι* = *μελλέφηβοι* (Dittenberger).

3. Sestos (OG 1.339.83ff = I.K. 19,1,83ff.) The gymnasiarch sets up in the last month of the year in honour of Hermes and Herakles *ὄπλα* as prizes for the long run, eutaxia, philoponia, euexia and other contests.

4. Erythrae (I.K. 1,81,3-7), c. 100 B.C. Victors, almost certainly among the *παῖδες*, are listed for *[φιλοπο]νία*, *[πολυμ]αθία*, *[εὐ]εξία*, *[εὐ]ταξία*.

5. Beroea (SEG 27.261.45ff.),² second century B.C. In the last month of the year at the Hermaia, the gymnasiarch is to set up a prize of a *ὄπλον* for the euexia, eutaxia, philoponia for those up to the age of thirty.³ The victors are to be crowned on the same day and are allowed to bind on ribbons. This most important inscription is discussed in more detail below.

6. Pergamum (IGR 4.482), second to first century B.C.⁴ The names of *παῖδες* are listed under the headings of *εὐτακτοί*, *[φιλ]όπονοι*, *[εὐ]έκται*. These inscriptions on the walls of the temple of Asclepius appear to represent the criteria to progress from *παῖδες* to *ἐφήβοι*.

7. Chalcis (SEG 29.806), c. 120-100 B.C.⁵ Two victors' names are listed for each event at the festival of Hermes: for *ἐφήβοι τητινοί* (ephebes of the year) in philoponia, eutaxia, for *νεώτεροι* in eutaxia, philoponia. Knoepfler conjectures (probably correctly) that the three missing events were euexia, lampas, dolichos.⁶

¹ The three terms are not found together in literature, nor seemingly as contests; cf., however, Plat. Alc. 122 c 6-7 *εὐταξία* and *φιλοπονία* of the Spartans, Demosth. Erot. 24.7, 26.5 *φιλοπονία* of exercise.

² Cf. J.M.R.Cormack, "The Gymnasiarchal Law of Beroea, Ancient Macedonia II. Papers read at the Second International Symposium held in Thessaloniki 19-24 August, 1973 (Thessaloniki 1977), 139-50.

³ D.Knoepfler, "Contributions à l'épigraphie de Chalcis", BCH 103 (1979) 173 n.28 conjectures that the name of an additional contest has dropped out of the inscription after *ὄπλον*.

⁴ Cf. P.Jacobsthal, "Die Arbeiten zu Pergamon 1906-1907," MDAI(A) 33 (1908) 384-93, W.Kolbe, "IV Ephebenlisten," MDAI(A) 32 (1907) 436 no.298, E.Ziebarth, *Aus dem griechischen Schulwesen* (Leipzig-Berlin 1914) 143.

⁵ Cf. Knoepfler (above n.3).

⁶ Knoepfler (above n.3).

8. Heraclea Pontica: one contest of eutaxia and two of euexia are mentioned with some victors' names. Derenne restores to show eutaxia, euexia, philoponia in different age categories.⁷ These are listed with the pancration and other contests.

9. Delos (1. Délos 1958), second century B.C. The contests listed are [eutaxia?], lampas, philoponia, eutaxia, lampas, philoponia. The two victors in philoponia are non-Delian.⁸

10. Tralles (SIG³ 1060 = I.K. 36,106), third century B.C. Victors are listed from among the ἄνδρες in dromos, euexia, akontisia, toxike.

11. Tralles (SIG³ 1062 = I.K. 36,107), second to first century B.C. Victors from among the νέοι are listed in dromos, akontisia, euexia, toxike.

12. Gorgippia, third century B.C.⁹ The names of fifty-seven victors in the euexia are given, with a list of victors in the dolichos at the Hermaia, and lists of victors in two other unknown events.

13. Massilia (IG 14.2445): ephebic victor in eutaxia.

14. Mylasa (Hydai; I.K. 35,909): prize of eutaxia for boys.

15. Tanagra (IG 7.557): victor in eutaxia.

16. Athens (IG II² 417): the eutaxia is the subject of a liturgy among the different tribes of Attica.¹⁰

17. Oropus (SIG³ 298, 45 = IG 7.4254), 329/8: τῷ αἵρε/θέντι ἐπὶ τὴν εὐταξίαν. This may refer to a liturgy as above or merely to the good conduct of the Amphiaraiia.¹¹

18. Centuripae: eutaxia is mentioned here in the genitive, but the actual contest may be in the dative θυρεῶ; in this case eutaxia may be followed by e.g. [ἔνεκε(v)].¹²

19. Eretria (IG 12.9.282): φιλοπονία παιδῶν Παράμονος Δωροθέου. Ziebarth thinks that Paramonos is the teacher, not pupil.¹³

20. Priene (1. Priene 113.30-31): the gymnasiarch sets the prize for philoponia.¹⁴

21. Xanthos (CIG 4269d.10): an individual is crowned by the νέοι for his philoponia.¹⁵

It will be noticed that all three events are found together at Samos, Sestos, Erythrae and Beroea, probably also at Chalcis, Heraclea Pontica and Pergamum. They are sometimes

⁷ E.Derenne, "GYMNAΣΤΙΚΑ," AC 2 (1933) 81-87.

⁸ C.A.Forbes, Greek Physical Education (London-New York 1929) 212 remarks that Delos was a cosmopolitan centre which attracted students from different cities.

⁹ B.Latyshev, Inscriptiones antiquae orae septentrionalis Ponti Euxini, IV Graecae et Latinae (Petersburg 1916²), Gorg. 432.

¹⁰ Cf. E.Szanto, "Zum attischen Budgetrecht," Eranos Vindobonensis (1893) 105, J.Oehler, "Leiturgie", RE 12 (1925) 1871-79 who remarks that the euandria, eutaxia, euoplia and hamilla neon were also financed by liturgies in Athens.

¹¹ J.Jüthner, "Eutaxia," RE 6 (1909) 1491 thinks that it is a contest.

¹² Cf. G.Libertini, "Iscrizioni centuripine," SicGymn 2 (1949) 91-94. Eutaxia is common in a general sense: cf. IG II² 665.20, 30, 1028.46, 1156.31, 40, 58.

¹³ Above n.4. So too Knoepfler (above n.3) 174 n.30.

¹⁴ Cf. Ziebarth (above n.4) 143.

¹⁵ Cf. Ziebarth (above n.4) 143.

linked with non-athletic activities, as with [πολυμ]αθία at Erythrae. What they have in common is that they are "judgement" contests which depend on the interpretation of the judges.¹⁶ Such contests are rare among events at the Crown Games: at Olympia we find only from 396 B.C. onwards competitions for trumpeters and heralds; at Delphi there were various musical contests; in local festivals there were among others the euandria, euoplia and equestrian parades.

The Beroea inscription is particularly informative. For the euexia, seven men from the area are registered and three chosen as judges by lot (ll. 48ff.).¹⁷ The gymnasiarch himself is the judge for the eutaxia and philoponia (ll. 54-55). It is probable that the euexia was judged on one day, the eutaxia and philoponia over a period of time when only the gymnasiarch had the opportunity to observe. At Beroea and apparently also at Sestos this period of time was one year, at Gorgippia to judge from the numerous victors listed perhaps one month.¹⁸ I have suggested elsewhere that the euexia was a kind of physique competition where "symmetry, definition, tone, bearing and especially a general fit and healthy appearance" were the probable criteria.¹⁹ The Beroea inscription states that the judges should select ὃς ἂν αὐτῷ δοκῆ ἄριστα τὸ σῶμα διακεῖσθαι (l. 50). The euexia, however, appears to be more than a "school" event in the gymnasium, since the contest at Tralles (no. 10) was for ἄνδρες.²⁰ Indeed the contests at Beroea in the euexia, eutaxia and philoponia are for those up to the age of thirty.

The prize for the eutaxia at Beroea was awarded to ὃς ἂν αὐτῷ δοκῆ εὐτακτότατος εἶναι (l. 55), that is to the best behaved, most disciplined of those in the gymnasium.²¹ That discipline was a problem in the gymnasium can be seen from the numerous references in the inscription (ll. 13-25 νεανίσκοι associating with παῖδες, 41-45 striking the gymnasiarch, 69-71 failure to dedicate prizes, 99-103 stealing).

It is suggested that the eutaxia at Athens which was the subject of a liturgy (no. 16) and perhaps also at Oropus (no. 17) was a different kind of contest than the above, perhaps of a military nature.²² It is noteworthy, however, that the eutaxia is not found in the victory lists

¹⁶ Cf. δοκῆ of the Beroea inscription below.

¹⁷ Cormack (above n.2) rightly suggests that the engraver who wrote εὐταξίαν has made a mistake here.

¹⁸ Cf. J. and L.Robert, *Bullétin épigraphique*, REG 75 (1962) no.248, Knoepfler (above n.3) 173. Contrast M.M.Kublanow, "Agone und agonistische Festveranstaltungen in den antiken Städten der nördlichen Schwarzmeerküste," *Altertum* 6 (1960) 140 who believes that it was annual at Gorgippia.

¹⁹ "Male 'Beauty' Contests in Greece: the Euandria and Euexia," AC 54 (1985) 291.

²⁰ We may note that at the Theseia in Athens ἄνδρες from the Lycaeam were victorious in the torch race (IG II² 957.51-52). There is no evidence, apart from the Tralles inscription, for the euexia as a contest outside the gymnasium although there seems no reason why it should not exist as such.

²¹ Cf. C.Panagopoulos, "Vocabulaire et Mentalité dans Les Moralia de Plutarque," DHA 3 (1977) 213, who believes that the term eutaxia refers to those "qui savent" 'rester à leur place' et garder une allure 'décente' en toutes circonstances."

²² Cf. J.Jüthner (above n.11), Daremberg Saglio, *Dictionnaire des antiquités* (Paris 1887) 758 who suggests a collective event like the euandria or euoplia; L.Robert, *La Carie II* (Paris 1954) 289 notes that εὐταξία is sometimes associated with soldiers.

of the Panathenaia and Theseia, with for example the euandria and euoplia, nor is it known elsewhere as a contest in a festival in Athens. Similarly there is no reference to the eutaxia in the (incomplete) victory list (IG 7.414) for the Amphiararaia at Oropus.

The prize for philoponia at Beroea is given to ὁς ἂν αὐτῷ δοκῆ φιλοπονότατα ἀλείφθαι ἐν τῷ ἐνεστῶτι ἐνιαυτῷ (ll. 56-57). Here clearly we can see that this is an annual contest. The victor is the one who in the opinion of the gymnasiarch has been the most diligent or industrious in the gymnasium. Knoepfler translates this contest as "zèle",²³ but it is uncertain to what extent the idea of enthusiasm or eagerness can be seen in the term; certainly the literary reference in Demosthenes τῆ τῶν δρόμων φιλοπονία (Erot. 24) suggests laborious practice rather than enthusiasm for running. This event as one might expect is not found outside the gymnasium.

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²³ (above n.3) 174.