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THOMAS YIANNAKIS, SOTERIA YIANNAKI
Faculty of Physical Education and Sports Science, National and Kapodistrian University of Athens, Greece

**GREEK LANGUAGE, THE LANGUAGE OF LANGUAGES:
THE FOUNDATION OF GLOBAL ATHLETIC COMMUNICATION**

Key words: Greek language, Olympic Games, Olympic events, agon.

ABSTRACT

The article discusses the tremendous impact of the Greek language on sport terminology, especially referring to the Olympic events. The authors present the nature of the Greek language and its historical role as a source of loanwords in other languages. Then the article focuses on the etymology, historical background and descriptions of the main ancient Olympic events such as stadion, discus throw, the pentathlon and the marathon.

Language is chiefly the most eminent way of social communication; it is a unique code of communication that is encountered as speech (*logos*) [1] in rendering specific concepts using words and expressions. As per lexicographer J. Cooper, it is the symbol of the divine voice [2]. As a dialect, it is encountered in the Homeric epics and it signifies the instrument of articulate speech [3]. The Homeric speech, and later on ancient Greek and classical literature, through Greek colonies and Greek education, contributed to the spread of the Greek language throughout the world: “The whole of the civilised world shares a common homeland, Greece, Olympia” [4].

“If the gods spoke, they would certainly use the Greek language!” (Cicero)

The Greek language is timeless. It has been spoken ceaselessly in the Greek territory for the last 9,000 years at least. Archaeological findings revealed written testaments dating back 8,500 years [5]. The Greek language is the one in which the greatest religions of the world were written and propagated: the religion of the Olympian gods and Christianity (New Testament). Most of the Apostles

– Paul, John, Luke and so on – could speak and write in Greek, and this is why they wrote the Gospels directly in Greek, with the aim of communicating them throughout the world. Furthermore, the official translation of the Old Testament, writings of the Great Church Fathers, the Divine Liturgy and the Byzantine hymns were all recorded in Greek. The Greek language and script was also used for decoding many ancient inscriptions. From the time of Alexander the Great and thereafter, the Greek language and script became international, and many inscriptions were bilingual, for example, the Rosetta Stone with Greek and Egyptian texts; the inscription in Zabad near Aleppo in Greek, Syriac and Arabic; and the Harran inscription in Auran in Greek and Arabic [6].

Some top experts profess that the global science of civilisation forged an international language for communication using exclusively Greek terms. Linguist and Hellenist Professor Marianne McDonald, as well as professors of Computer Science at the University of California, Irvine, undertook to amass the wealth of the Greek

language. To this effect, using the Thesaurus Linguae Graecae (Treasury of the Greek Language) and the Ibycus software system, they amassed 6 million Greek words, as opposed to 490,000 items on English. The Greek language has 78 million word types, while English has 300,000 technical terms [7]. A huge database containing 90 million Greek words, roots, suffixes and so on has been compiled recently, while the second wealthiest language in terms of words, Latin, numbers only 9,000,000 [8].

Several million dollars were allocated to this project, but, as Professor Bruckner stressed, “To whoever is puzzled about the money we allocated to amassing the Greeks terms, we respond that it is the fundamental language of our spiritual ancestors and this contact will improve our civilisation” [9]. For, in fact, “Ancient Greek is the language that develops observation and accuracy, spiritual finesse and agility, and the tendency for brevity and clarity. And it also provides access to works that molded our civilisation” [10].

This is because the Greek language has a mathematical structure, a fact which allows it being depicted geometrically. The Greek prefixes *tele-*, *phono-*, *micro-*, *mega-*, *anti-*, *syn-*, *auto-*, *tera-*, *nano-* and so on are particularly useful in computer science.

Computer scientists believe that the Greek language is “non-marginal”, meaning that it cannot be subjected to restrictive conditions; that is why it must be used in the new sciences, such as information technology, electronics, cybernetics, etc. Only through the Greek language can these sciences find the necessary language tools to appropriately convey the notional contents they seek. That is the reason why the presence of the Greek language within these new sciences is essential [11].

Greek is the only language which has *protogenic* (primary) words, while all the others have conventional words, i.e. they simply mean something just because it has been agreed so by their users. Therefore, the aforementioned sciences find in Greek the notional expressions that they need, and without these, the scientific thought would be unable to progress. For these reasons, the Spanish MEPs asked that the Greek language be instituted as the official language of the European Union (EU), since “for someone to speak about a European Union without the Greek language

would be like talking to a blind person about colours” [12].

A statistical study has shown that the Greek language is the mother and educator of all the languages in the world. Even non-Greeks confess to this. In all of the world’s languages, 15% of the words are of Greek origin. That is why the subjugation of a nation begins with the erosion and alienation of its language [13]. In the global bibliography, the sports language is rampant with Greek terms, and this professes the ecumenical acceptance and influence of the Greek language.

The love for beauty and freedom are the central and fundamental traits of the Greek psyche. The one and only mighty protector of this double love affair is the *Agon* (Contest/Struggle) [14]. Greece has survived thanks to its fighting spirit. The historical destiny of Greeks has had them fighting not only during wars, but also during peace, in the field of matter and the sphere of the mind, either as individuals or as a family, either as People or as a Nation [15].

Agon derives from the Greek verb *ago*, which means “to guide”, “to gather”. That is where the word “synagogue” (*syn* + *ago*) comes from; it is a meeting place, a place for conversation and contests [16]; similarly, agony is the struggle to conquer the *Nike* (Victory) [17]. The word *agon* has a history that spans over three thousand years, just like Greece, and this indicates the continual Ariadne’s thread of the sociological origin of the country’s struggles; a part of the Greek psyche. Its existence per se and its culture is a struggle. For this reason, the Greek vocabulary is swarming with words that express sporting notions, such as pain, toil, tasks, perils, suffering, wars, struggle, agonies, contests, races, feats, competition, disputes, quarrels, and so on; this phenomenon constitutes a small sample of the wealth of the Greek language, which conveys the tremendous sporting abundance in Greek life [18].

All the languages of the world have borrowed from the Greek vocabulary to render their linguistic concepts, which proves their linguistic inadequacy and poverty [19]. This is also confirmed by the most prominent orator of Ancient Rome, Cicero (106 BC-43 BC): “Graeca leguntur in omnibus fere gentibus, Latina suis finibus, exiguis sane, continentur” [20].

The most ancient word to be used for a person who performs sports was *athleteer* dating back to the Mycenaean period [21]. Later on, in

Homer's writings the words *athlophoros* (triumphant) [22], *nikephoros* (victorious) are encountered [23] etc.

In addition, the words *gymnasion* (exercise), gymnasium, gymnast, gymnastics and gymnastic cannot be rendered in any other language but their original one.

Similarly, the instrument used in the discus throw (the discus), the events of the pentathlon and decathlon, as well as the prize awarded at the Pythian Games, the *daphne* (laurel), are called by their Greek names. This is also the case with the ancient track events *diaulos* (double stadium, 192.27 m), *dolichos* (long race, 192.27 m x 24) and *hoplitodromos/hoplitodromia* (foot race, 192.27 m x 4). Precise information on all these events can be found in almost all encyclopedias of sport, including recent World Sports Encyclopedia [24]. All these events and their names respectively, can be rightly considered as a part of a hymn to the Greek language, the language, as Cicero put it, which "even the gods spoke".

Two speeches by Xenophon Zolotas (1904-2004) – Governor of the Bank of Greece, Professor of Political Economy at the University of Athens, Member of the Academy of Athens and later interim Prime Minister of Greece – constitute a common trait depicting the ecumenicity of the Greek language. The said Prime Minister, an enthusiast of the language of languages, delivered a speech in English on 26 September 1967 at a general meeting of the International Monetary Fund members in Washington, using exclusively Greek loanwords. His speech was published in the *New York Times* on 27 September 1957 and in the Greek newspaper *To Vima* on 13 October 1957. His feat has been recorded by many scholars of the history of the English language.

Similarly, he delivered another speech on 2 October 1959 in Washington, once again at an International Monetary Fund convention. In both speeches all the main words were of Greek origin and were part of the English lexicon, while only the auxiliary verbs and some other necessary linguistic elements (e.g. articles and prepositions) were not Greek, out of necessity. Here is a phrase from the first speech: "This phenomenon is characteristic of our epoch" [25].

As just as worthy intellectual feat to that of the late Zolotas was attempted in 2002 by Akrios Tsolakakis, who compiled and delivered a speech at the 53rd International Air Safety Convention in New

Orleans, USA, in English. As he noted, though, all the important words were purely Greek. Here is a part of his speech:

I praise the polyarithmous and plethoric synathrasis of Ikarian Academics who are dynamically analyzing the technological proodos of the epochi, which is synchronizing a period of systematic organosis of Dhaedhalian philosophy and scholastic zeal [...] [26].

Stadion: Nearly all the names of present-day sporting disciplines and events worldwide are Greek. Specifically, the first Olympic event, and the only one for 13 continuous Olympiads [27] (776-728 BC) was the *stadion* or simple track [28]; it was a foot race equal to 192.27 m. The sprint athlete was called *stadiodromos* [29] and the race was also called *stadiodromia*. The word *stadiodromia* has survived and is today used metaphorically in Greek when wishing someone good luck for a successful career in the profession they have chosen [30].

The winner of the event, the *stadionikis* [31], was the sacred person of the Olympiad, i.e. of the next four years. He also became a landmark in dating historical events. This happened for the first time at the first Olympic Games, when the winner was Coroebus of Elis and whoever referred to him meant the year 776 BC.

The term *stadion* also means a unit of measurement for distance (length, width, height) [32], while the Greek adjective *stadios* means standing upright [33], as well as a place for exercising [34]. A detailed analysis of this linguistic process can be found in Lipoński's World Sports Encyclopedia [35].

Diaulos: [36] It was a running race equal to the length of two *stadia* (192.27 m x 2). Etymologically, the word derives from the words *diplos aulos* (double pipe) or the up-down movement traced in a channel by a bull pulling a plough. It was incorporated into the Olympic programme in 724 BC, and the first winner was Hypenus of Elis [37]. According to Philostratus, the event was directly associated with the religious ceremonies in Olympia [38]. It is also called *kampeios* [39] (bending), because the *diaulos* runner, known as *diaulodromos* [40], had to bend (turn around the vertical axis) the *nyssa* or *kamptiras* (pillar) and

return quickly to the finish line, which was also the starting line.

The rules of the race were as follows: the runners gathered naked at the starting line, placing their bare feet on the starting post. In front of the runners was the *hysplex* starting gate, which prevented the athletes from starting the race prior to the referee's call. As soon as the *hysplex* fell, the runners were freed and they ran straight to the opposite end, where they performed a turn around their axis and returned to the finish line, putting all their efforts into finishing first [41].

Dolichos [42]: It was an endurance running race or long race, while it was also known as "elongated" or "boring", the latter metaphorically. The length of this running race changed through the ages. Initially it was equal to 7 *stadia*, but it gradually reached 12, 14, 24 and 24 *stadia* [43], i.e. approximately 5,000 m. The runner in this event was called *dolichodromos* [44], which derives from the verb *dolichodromeo* [45]. It was incorporated into the Ancient Olympic Games programme in the 15th Olympiad, i.e. in 720 BC. The first Olympic winner in this event was Acanthus of Sparta [46] or Orsippus of Megar, who also ran the *stadion* race in the same Olympiad. However, our personal opinion is that Orsippus' case may not correspond to this practice, as his main event was the sprint race and any effort to relax his body would have been to his detriment, since it would slow him down [47].

This event was inspired by athletes who were also messengers (known as *dromokerykes* or *hemerodromoi* then). They were messengers of war news who prepared and trained in order to be able to carry messages by running long distances in short periods of time [48].

Some of the most famous messengers of war news were the runners from Arcadia, who attended special training schools. They did not use horses for security reasons, since they did not want to be noticed by the enemy. They also crossed inaccessible areas that were considered safe [49].

Philostratus (2nd-3rd century AD) described many training techniques and contemporary coaches could gain a lot from studying them [50]. In addition, many of descriptions by Philostratus II in *Gymnastikus* are also verified by the drawings on clay vessels [51].

Great long-distance runners, a phenomenon that started appearing as early as the 7th century BC,

were Euchidas of Plataea, Argeus of Argus and so on [52].

Discus-Discus Throw: It was a throwing event that used a round object, the discus, and it belonged to the "deaf events" [53]. It is directly linked to the religious mythology, while its patron god and athlete was Apollo. In addition, Phoebus was allegedly the involuntary murderer of his best friend Hyacinth during the discus throw event [54]. The inventor of the discus is believed to be Perseus [55]. The material from which the discus was made varied. Discuses that were votive gifts were mainly made of clay, stone or metal. The most ancient discus, the Phaistos Disc, dates back to 1,600 BC [56], while the discus of truce, which was kept in the Temple of Hera in Olympia, was made of bronze [57]. The Mycenaean era discus [58] was made of stone, while in the *Iliad*, it was bronze and was called *solos* [59].

The weight of the discus varied depending on the athlete category, i.e. boys, adolescents and men [60]. The discuses found until today range in weight from 1,245 gr. to 5,707 gr., with the diameter between 16.5 cm and 34 cm [61].

The way the discus was thrown is described in Polydeuces' *Onomastikon* [62], as well as in Philostratus II's *Eikones* (Imagines), translated as follows:

A raised thrower's stand has been set apart, so small as to suffice for only one person to stand on, and then only when it supports the posterior portions and the right leg of the thrower, causing the anterior portions to bend forward and the left leg to be relieved of weight; for this leg must be straightened and advanced along with the right arm. As for the attitude of the man holding the discus, he must turn his head to the right and bend himself over so far that he can look down at his side, and he must hurl the discus by drawing himself up and putting his whole right side into the throw [63].

Staius, Roman era Greek writer, agrees with Philostratus II, with the added comment that the discus thrower would first get on the stand and then continue with the preliminaries [64]. It should also be noted that Myron's statue, the *Discobolus* (Discus Thrower), which dates back to the 5th century BC, must have been modelled on Philostratus' description. The Ancient Greek discus throw was probably not a free throwing event, as

many claim, since the stadiums were not very wide, ranging between 24 and 32 metres. As a result, accidents would have been frequent due to the restricted width. The attributes of the discus throwers are described in *Gymnasticus* [65].

Pentathlon [66]: It was a composite event, comprising of five events: two heavy (wrestling and discus) and three deaf/light (*stadion*, long jump, javelin throw) [67].

The origin and composition of the five events probably hail from the times of the Argonautic Expedition, and relate to the difficulties faced by Jason during his struggles [68]. The pentathletes [69] participated in pairs [70], following a successive draw. The one of the pair who scored at least three victories in the five events was also the winner of the pair. The last event of the pentathlon was always wrestling. According to ancient rules, there were no draws in this event.

The order of the events [71] differed depending on what was technically more convenient for the organizers [72].

It was first incorporated into the Olympic programme in the 18th Olympiad, i.e. in 708 BC, and the first winner was Lampis [73] of Sparta. The children's pentathlon was introduced in 628 BC for the first and last time, since it was considered a very strenuous event in the boys' category [74].

Due to the long duration and great strength on the part of the athletes in this composite event, the organisers, in an effort to curb the athletes' fatigue and the spectators' boredom, had instituted the performance of the Pythian Hymn or Law with a flute. It was an epic-lyrical poem describing the fight between god Apollo [75] and the dragon Python (battle between good and evil). The pentathletes had the most perfect bodies because they exercised all their parts: they combined the running, jumping, throwing and wrestling skills. Moreover, Aristotle called this event "the best in Olympia" [76]. It is not by chance that god Agon appears as a runner [77] or a jumper [78].

Philostratus II and many ancient clay vessel drawings [79] provide details regarding the pentathletes' skills. On the other hand, Lipoński provides details regarding the modern pentathlon [80].

Hippios or Hipeios: It was a short running distance race [81]. It was named *hippios* because it was equal to a *hippiko* (horse) stadium, i.e. equivalent to four *stadia* (192.27 m x 4 = 769.08 m).

It was not incorporated into the Olympic programme, but it appeared in the Isthmian, Nemean and Panathenaic Games. The distance is confirmed by Euripides: "quicker than a runner ever finishes the two laps of the horses' race-course" [82]. Pausanias [83] and lexicographer Hesychius [84] claim this as well. The athletes ran four times (*stadia*) from the middle of the stadium, and once they reached the ends, they bent the *kamptiras* or *nyssa* and returned. Philostratus describes the attributes that the athletes needed so as to meet the demands of competition [85].

Hoplitodromia: It was a foot race [86]. The *hoplite athlete* [87] or *hoplitodromos* [88] bore full armour, such as defensive and offensive weapons: breastplate, greaves, shield and spear. Gradually, the armour was reduced, until the athlete was naked and carrying just a shield. That is why it was also called the "race of the shield" [89]. The distance covered by the event was equal to one *diaulos* (192.27 m x 2 = 400 m approximately) [90]. It was first incorporated into the Olympic programme in the 65th Olympiad, i.e. in 520 BC, and the first winner was Damaretus of Heraea [91]. As the years went by, it was scheduled as the last event in the Olympic programme, aiming at troubling spectators [92] and the beliefs of the various cities with the following question: "Do we prefer peaceful or military acts?"

Tethrippon: It was a chariot race. The chariot was initially drawn by two horses (*synoris*) and later by four horses. It is the most ancient hippodrome event and was incorporated into the Olympic programme in 680 BC. The first winner was Pagondas of Thebes [93]. In Greek mythology, the patrons of horses were all gods, especially Poseidon [94]. According to a manuscript found in Constantinople, the perimeter of the Olympic hippodrome was eight *stadia* (8 x 192.27 m) or 1,538.16 m and the width was 320 m [95]. Pausanias made a detailed description of the starting line [96]. In this event, the chariot completed 12 laps around the hippodrome. That is why it was also called *dodekadromon* (twelve laps) [97].

The driver of the chariot, known as the *heniochos* (rein-holder or charioteer) was not necessarily the chariot owner. Anyone was able to win the event in someone else's chariot.

Women also participated in hippodrome events, but not actively. They were owners, but were absent during the event. When a specific chariot won, or a horse finished first in an equestrian event, the Olympic victory reflected well on the owner, as was the case with Cynisca [98], the daughter of Archidamus II of Sparta, Velesitche of Macedonia and other women, mainly from Elis [99].

Marathon: The marathon race (42,195 m) is one of the most important events of the Modern Olympic Games. It was included in the Olympic programme in 1896. The idea originated from Michel Bréal, Professor at Sorbonne and friend of Pierre de Coubertin, in an effort to commemorate the achievement of the messenger who brought the news of victory to the Athenians in 490 BC [100]. It should be reminded that the messenger system in Ancient Greece was not organised and the roads posed many problems, since many of them passed through hostile territories. That is why specially trained messengers, known as *hemerodromoi* (day runners) [101] or *dromokerykes* (messenger runners) [102] had been appointed by the state to transfer written or oral messages pertaining to war or peace. They covered long distances, crossing inaccessible paths unbelievably quickly [103]. According to Philostratus, 3rd century AD, these messengers were professional runners and could be found all over Greece, mainly as messengers of military news [104]. As a matter of fact, it was of utmost importance for each army to have at least one messenger in order to communicate news to the outside world [105].

Strabo claims these messengers were also called *grammtophoroi* [106] (letter bearers), because they mainly carried letters.

Specifically, during the 28th Olympiad, i.e. in 668 BC, the Olympic truce was violated with hostilities between the inhabitants of Elis and Dymaia. Following the defeat of Dymaia (a city of Achaia), Araxos, an armed messenger from Elis, left the battlefield and ran for approximately 80 kilometres to deliver the message of victory in the Olympia stadium, on the day of the prize-giving ceremony [107].

Incidents of armed messengers following a battle were recorded again during the First Holy War of Delphi (596-586 BC), as well as in Argus and Corinth [108].

The accomplishment of day runner Euchidas is admirable. After the Battle of Plataea (479 BC) – and because the barbarians had extinguished the holy fire in Plataea, resulting in the city being desecrated by order of the rulers – Euchidas ran towards the Delphic Oracle, covering a distance equal to 1,000 *stadia* (approximately 200 km) in one day. There, he purified his body by sprinkling water from the Castalian spring, lit his torch from Apollo's altar and returned to Plataea, where he breathed his last breath [109]. A similar feat was accomplished by Olympic winner Argeus of Argus [110].

While Herodotus (born in 485 BC) describes the Battle of Marathon in detail, in the same way his narrators had conveyed it to him, he does not mention the incident of the messenger of the Greeks' victory against the Persians in 490 BC [111].

One hundred and fifty years after the battle, Heraclides of Pontus mentions that Thersippus was the *dromokeryx* who brought the message of victory to Athens, while historians before him claim that it was Eucles [112].

Much later (about 700 years), Lucian mentions the incident in 490 BC and names Philippides (friend of horses) as the messenger [113].

So the actual incident was preserved through the ages by word of mouth [114]. The question is why the incident concerning this messenger was not mentioned by Herodotus?

In Herodotus' historical belief, as well as in the belief of his contemporary historians, the distance of 34 kilometres (Athens-Marathon) [115] was insubstantial for a day runner like Phidippides [116], the official messenger of the Greek army, who ran the distance from Athens to Sparta (1140 *stadia* = 230 kilometres) in two days. After that battle, two thousand Spartan soldiers ran the same distance in three days [117]. Running feats such as these are both admirable and controversial in our times, but they were considered trivial in antiquity.

But why does a seasoned messenger die upon reaching the finish line? One would have to study the physical, mental and environmental conditions that a runner faced. At the same time, one should bear in mind that it was noontime in September [118] and the messenger was also carrying arms! [119] Because if he had not been carrying weapons, he would have not convinced people whilst running, and they would have accused him of being

a *ripsaspis* (one who dropped his shield) or *tresas* (coward) [120].

Each army, Greek or barbarian, had at least one messenger with the aim of communicating messages to the outside world [121]. The Athenians did not have a cavalry unit [122] in Marathon on purpose and, most importantly, as per Philostratus [123], day runners were not allowed to use horses so as not to be noticed by the enemy, since the area around Marathon was swampy.

In no way can it be claimed that the incident concerning the Marathon runner of 490 BC was fictitious or mentioned by subsequent historians to Herodotus in an effort to beautify the battle. This battle does not need decorative elements as the effort of the Marathon fighters was unique and unprecedented [124].

Besides, Miltiades' conduct would have been inexplicable had he not sent a message to the city of Athens right after the battle. This would have been construed as doubtful with regard to the victory. Since history indicates that there was a victory in Marathon, then there was also a messenger of this victory.

FOOT-NOTES

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- [4] V. Hugo-W. Durant: From the book by K. Sinos-A Benardis, *Ti Eipan oi Xenoï gia tin Ellada* (What the Foreigners Said about Greece), Athens: Nea Thesis, 1998, p. 108.
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- [6] As above.
- [7] Father Panteleimon Fatsis (K.SP.K), article in the newspaper *Proodos*, Serres, 1 September 1999, p. 6.
- [8] Article by M.H., associate of the company Microsoft, in the magazine *Nexus*, October-November, Athens 2004, pp. 45-47.
- [9] Pavlakis I., article in *I Glossa*, as above, 10th year, July-August 2000, Piraeus, No. 100, p. 5.
- [10] Schilling G., article in *I Glossa*, as above, 15th year, September-October 2005, No. 130, pp. 1 and 8.
- [11] *I Glossa*, as above, 2005, p. 5.
- [12] *Proodos*, as above, p. 6.
- [13] *I Glossa*, as above, 2005, p. 1.
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- [15] Euripides, *The Suppliants*, 323; Thucydides. I. 123, 1; see: Vourveris, as above, pp. 4-5.
- [16] Homer, *Iliad*, Book 23, 258, Book 24, 1; Aeschylus, *Agamemnon*, 845; Aristophanes, *Extract* 572; Herodotus, 6.127; Pindarus, O.1.11; Aristophanes, *Wealth*; 583, Sophocles, *Electra*, 682, 699; Plato, *Laws*, 658a.
- [17] Herodotus, 2.91; Euripides, *Hecuba*, 314; *The Trojan Women*, 1003; Pindarus, O.2.94, Plato, *Menon* 94b; Gorgias 456d; *Laws* 765c; *Republic* 618b.
- [18] Vourveris, as above, pp. 4-5.
- [19] *I Glossa*, as above, 2005, p. 1.
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- [23] Pindarus, O.2.9, O.13.17, N.3.117.
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- [33] Homer, Iliad, Book 13, 314; Thucydides, 4.38.
- [34] Simon, 154; Pindarus, O.13.
- [35] Lipoński W., World Sports Encyclopedia, op. cit.
- [36] Collection of inscriptions 2758; Pindarus, O.13.50; Polydeuces, *Onomastikon*, C.188; for more details, see: W. Lipoński, op. cit.
- [37] Pausanias V. 8.6: “Hypenus”; see: table of Olympic winners, Migne, Patrologia, Vol. XIX, Eusebius of Pamphilus, Book I, Chapter XXXIII.
- [38] Philostratus, *Gymnasticus*, 6.
- [39] Commentator on Pindarus, O.10.76.
- [40] Pindarus, P.10.14; Gardiner E.N., op. cit., pp. 136-137.
- [41] Philostratus, *Gymnasticus*, 33; see: W. Lipoński, pp. 166-168; Th. Yannakis, *Archaeognosia-Philosophia Agonistikis (Ancient Knowledge-Sports Philosophy)* 1979, pp. 98-99.
- [42] Collection of inscriptions 245, 1515; see: Plato, *Laws*, 833b; Pausanias, III.21.1; Migne, Vol. XII; Eusebius of Pamphilus, Book I, Chapter XXXIII, 14th Olympiad; for dolichos, see: N. Papahatzis, *Messiniaka-Iliaka*, Athens 1965, pp. 244-246 note 4.
- [43] Philostratus, *Gymnasticus* §4, text, translation, comments by K. Kitrinariis, Athens 1961, 39 §15; see: P. Kavadias, *The Sanctuary of Asclepius*, Athens 1900, p. 133, note 1.
- [44] Plato, *Protagoras*, 335e; Xenophon, *Symposium*, 317.
- [45] Aeschines, 66, 32.
- [46] Pausanias V.8,7; see: N. Papahatzis, as above, 1965, p. 242, note 4; see: Thucydides 1,6; *Roman Archaeology Z.* 12.
- [47] Pausanias 1.44,1; N. Papahatzis, comments in *Attika*, 1974, pp. 506-508, note 1.
- [48] Philostratus, *Gymnasticus* §4; Hesychius: *dromokeryx*, Soudas: *dromokerykes*.
- [49] Philostratus, *Gymnasticus* §4, K. Kitrinariis, as above, 15; Th. Yiannakis, as above, Athens 1979, p. 100, note 2.
- [50] Philostratus, *Gymnasticus* 4.7.32; Plutarch, *Aristides*, §20; see: Th. Yiannakis, *Was the Accomplishment of the Messenger in 490 BC a Myth or a Fact?*, *SEGAS*, Athens 1990, pp. 81-86.
- [51] Philostratus, *Gymnasticus* §32; E.N. Gardiner, op. cit., Fig. 92, 93; Th. Yiannakis, *The Sporting Technique from Depictions on Clay Vessels*, Athens 1978, pp. 29-41; I. Chrysafis, *Gymnastics of Ancient Greeks*, Athens 1965, 368.
- [52] Article by Th. Yiannakis in the *SEGAS* magazine, July-December 1990, Nos. 37-42, Αθήνα, pp. 81-86, with rich original bibliography.
- [53] Difference between Heavy and Deaf, Philostratus, *Gymnasticus*, §3, Aristotle, *Politics*, 8.4.7 and 6.7.3; Plato, *Laws*, 863c; Euripides, *Alcestis*, 462; Sophocles, *Aias (Ajax)*, 558; see: Homer, *Odyssey*, “larger than the rest and thick, no little heavier”, 8.186.
- [54] Pausanias II, 16,3; Apollodorus, 3.60.
- [55] Perseus..., Pausanias II, 16, 3.
- [56] See: *Istoria to Ellinikou Ethnous (History of the Greek Nation)*, Vol. A, *Ekdotiki Athinon*, Athens 1970, pp. 152-153.
- [57] Pausanias, 5.20,1.
- [58] Homer, *Odyssey*, 9.128, 189.
- [59] Homer, *Iliad*, 2.773; see: Hesychius: “discus”; *Solos*: 23.82.6.
- [60] See: Pausanias, *Attika*, 35, 3.
- [61] Gardiner E.N. as above, p. 156.
- [62] Polydeuces, *Onomastikon*, C.151.
- [63] Philostratus, *Eikones (Imagines)*, 24.
- [64] *Thebais*, VII 679-712; Th. Yannakis, *Archaeognosia-Philosophia Agonistikis*, Athens, 1979, pp. 158-164; see: W. Lipoński, as above, pp. 167-168.
- [65] Philostratus, *Gymnasticus*, 31.
- [66] Pindarus O.13.41, P.8.94, I.1.35, N. 7.12; Arrianus, *Epictetus Manual*, 3, 1.5; Philostratus, *Gymnasticus*, 32.
- [67] Philostratus, *Gymnasticus*, 3; Apollonius, *Argonautica*, II, 47.
- [68] Philostratus, *Gymnasticus*, 3; Apollonius, *Argonautica*, 1.9, 17, Pausanias, VI 13, 3.
- [69] Herodotus, 9, 75; Plutarch, 2.738^A, Pindarus, N.7.9.
- [70] Pavlinis E., *Istoria Gymnastikis (History of Gymnastics)*, *Didaskaleion*, Athens, 1928, 79.
- [71] Plutarch, *Symposium*, 9.2, 2; Polydeuces, *Onomastikon*, C.151; Patriarch Photius, *Codex*, 247.
- [72] See: Yiannakis Th., *The Sporting Technique from Depictions on Clay Vessels*, Athens 1978, p. 166.
- [73] See: Pausanias V 7.7, *Table of Olympic winners*, 38th Olympiad.
- [74] Pausanias, V 9, 1: the winner was Eutelidas.
- [75] Pausanias, V 14, 10.
- [76] Aristotle, *Rhetoric*, A. 5, 11.
- [77] Philostratus, *Gymnasticus*, 3; K. Paleologos, *History of the Olympic Games*, *Athinon AE*, 1976, p. 133, fig. 54.
- [78] Pausanias V 26, 2-3.
- [79] Philostratus, *Gymnasticus*, 3, 31; see: Aristotle, as above, see: E.N. Gardiner, as above, pp. 177-180.
- [80] *Ibid*, p. 366.
- [81] Pindarus, O.1.163; Aeschylus, *Seven against Thebes*, 122.
- [82] Euripides, *Electra*, 825.
- [83] Pausanias, VI 16, 4: its length was two *diaulos*.
- [84] Hesychius: *ippeios* road and *ippeia*; Sophocles, *Electra*, 506.

- [85] Philostratus, *Gymnasticus*, 32-33.
- [86] Collections of inscriptions, 2758; Pausanias 1.23, 11.
- [87] Pindarus, I. 1.32; Polydeuces, *Onomastikon*, C.150.
- [88] Polydeuces, *Onomastikon*, 151; Commentator on Pindarus, P.10.22.
- [89] Pindarus, N. 8. 47 and I.1.32: "shield."
- [90] Polydeuces, *Onomastikon*, C.151; Commentator on Pindarus, P.10.22; Euripides, *Electra*, 825.
- [91] Pausanias, V 8.10.
- [92] Plutarch, *Problem*, E.1: end of truce; see: more Th. Yiannakis, *Archaeognosia-Philosophia Agonistikis*, Athens 1973, pp. 105-107.
- [93] See: Moretti L., as above, table of winner of the 25th Olympiad.
- [94] Homer, *Iliad*, 23, 581-585; see: Aristophanes, *The Clouds*, 83.
- [95] Pavlinis E., as above, pp. 114; Commentator on Pindarus, O.2.92.
- [96] Pausanias, VI 20, 10-14.
- [97] Pindarus, O.2.92, O.3.59, P. 5.44.
- [98] Pausanias, V 12, 5 VI 1, 6.
- [99] Pausanias, V.8.11.
- [100] Lampros S.P., Polites N.G., De Coubertin Pierre, Philemon P.J. & Anninos C., *The Olympic Games: BC 776-AD 1896*, Athens: Charles Beck, 1896, pp. 74, 84.
- [101] Herodotus, VI 105, IX 12; Polydeuces 1.65.
- [102] Aeschines, *On the Embassy*, 130; Philostratus, *Gymnasticus*, 4; Hesychius, *Harpocration: hemerodromos and dromokeryx*.
- [103] Herodotus, VI 105; Plutarch, *Aristides*, 20; Pausanias, VI 16, 5; Soudas: *hemerodromos*.
- [104] Philostratus, *Gymnasticus*, 4.
- [105] Herodotus, as above and IX 12 and III 118.
- [106] Strabo, V 251c; Polybius, II 61, 4; Plutarch, *Pelop.*, 10.
- [107] Philostratus, *Gymnasticus*, 7; see: *Table of Olympic Winners, 28th Olympiad B.C.*
- [108] As above.
- [109] Plutarch, *Aristides*, 20.
- [110] Migne, *Patrologica*, Vol. XIX; Eusebius of Pamphilus, *Chronicle*, Book I, Ch. 12, pp. 231-232; as per Philostratus (*Gymnasticus*, 4) the *dolichodromoi* were actually *dromokerykes*; see: Plato, *Protagoras*, 335e; Other *hemerodromoi* were also famous, see: P. Economopoulos, "Famous *Hemerodromoi* of Ancient Greece", article in the magazine *Gymnastiki Anagennisi*, No. 2, Athens 1962, pp. 21-22.
- [111] Herodotus, II 143, VI 137; G. Kordatos, *History of Ancient Greece*, Vol. A, Athens 1956, pp. 16-17.
- [112] Plutarch, *Moralia*, 347; Soudas: *Heraclides*.
- [113] Herodotus VI 105.
- [114] Karkavitsas A., article in the newspaper *Estia*, special edition, 24 March 1896, the day before the 1st Modern Olympics in Athens; N. Politis, *Studies into the Life and Language of the Greek People*, Vol. A, *Traditions*, Athens 1904, pp. 4-5, 638-639; K. Romaios, "The Marathon Runner of 490 BC", article in the magazine *Gymnastiki Anagennisi*, Nos. 4-5, Athens 1962, pp. 63-65.
- [115] Kordatos G., *History of Ancient Greece*, Vol. B, Athens: 20th Aionas 1956, p. 24; I. Ioannidis, "The Real Route of the Marathon Messenger", article in the magazine *Gymnastiki kai Athletismos*, Nos. 4-5, Athens: *Gymnastes Ellados*, 1975, pp. 4-6; see: J.B. Bury, *The Ancient Greek Historians*, Vol. 1, p. 243.
- [116] Herodotus, VI 106, 120: "After the full of the moon two thousand Lacedaemonians came to Athens"; Isocrates, *Panegyric*, 87.
- [117] Paparigopoulos K., *History of the Greek Nation*, Vol. A, Athens: Charalambos Bouras, Athens, p. 373.
- [118] Klissouras V., *Ergophysiology*, Athens: University of Athens, 1987, p. 375, "[...] Some deaths occur during tension and prolonged muscular effort that takes place in a hot and humid environment, as was the case with the death of the first Marathon runner in the classical era. It is possible that they may be due to the thermal disorder of heat stroke, which develops into ventricular fibrillation."; see: A. Desypris, "Effects of the Marathon Run on Biochemical Parameters and especially Hormones", *Dissertation*, Athens 1980, p. 69; for the joy of the Marathon runner's death, see: K. Romaios, K. Romaios, "The Marathon Runner of 490 BC", article in the magazine *Gymnastiki Anagennisi*, Nos. 4-5, Athens 1962, pp. 63-65; see: K. Paparigopoulos, as above, p. 373.
- [119] Plutarch, *Moralia*, 347: "still in his armour".
- [120] Philostratus, *Gymnasticus*, 7; Plutarch, *Moralia*, 347; Aristophanes, *The Clouds*, 353, *Peace*, 1186; Plato, *Laws*, 944 B; Herodotus, VII 231; Thucydides, V 34; Xenophon, *Respublica Lacedaemoniorum*, IX, 4-6; Plutarch, *Lycurgus*, 21, *Agessilaus*, 30; the word *tresas* derives from the verb *treo* (to be scared) and it means "coward in battle". The weapons provided a mental boost to the messengers, while at the same time they used them if someone stood in their way.
- [121] Herodotus, VI 105-106, IX 12, III 118; Pausanias, VI 16, 5.
- [122] Herodotus, VI 112: "without their archers and cavalry."
- [123] Philostratus, *Gymnasticus*, 4; K. Kitriniaris, as above, 1961, 40 § 16.
- [124] Thucydides, II 34; Pausanias, I 29, 4 32, 3.