

Αξιότιμοι Κύριοι

Μελετώντας τους αρχαίους Έλληνες συγγραφείς, διαπιστώσαμε ότι σε όλους τους Ιστορικούς αναφέρεται ο Αθηναίος ημεροδρόμος με το όνομα **Φιλιππίδης** και όχι **Φειδιππίδης** όπως έχει επικρατήσει να λέγεται σήμερα.

Από την πληθώρα των αναφορών που έχουμε βρει, σε όλες αναφέρεται ως Φιλιππίδης και σε καμία ως Φειδιππίδης. Το ίδιο συμβαίνει και με τα μεταφρασμένα σε άλλες γλώσσες αρχαία κείμενα.

Σας παραθέτουμε κατωτέρω, αποσπάσματα κειμένων των πλέον καταξιωμένων Ιστορικών, τρία λήμματα του Λεξικού Σουίδα, του αρχαίου κειμένου του Ηροδότου και του Πausανίου μεταφρασμένων στα αγγλικά όπως μπορείτε να τα δείτε στο Internet.

Σας παρακαλούμε να κάνετε ότι είναι δυνατόν για την αποκατάσταση της Ιστορικής Αλήθειας.

Με εκτίμηση

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Ηρόδοτος, Ιστορία 6, Ερατώ &105,106.

Εκδόσεις Κάκτος τόμος 49, σελίδα 142 και 144

... Και πρώτα μὲν ἔοντες ἔτι ἐν τῷ ἄστει οἱ στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην κήρυκα **Φιλιππίδην**, Ἀθηναίων μὲν ἄνδρα, ἄλλως δὲ ἡμεροδρόμην τε καὶ τοῦτο μελετῶντα.

Τῷ δὴ, ὡς αὐτὸς τε ἔλεγε **Φιλιππίδης** καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον ὄρος τὸ ὑπὲρ Τεγέης ὃ Πᾶν περιπίπτει· βίωσαντα δὲ τὸ οὖνομα τοῦ **Φιλιππίδew** τὸν Πᾶνα Ἀθηναίοισι κελεύσαι ἀπαγαγεῖλαι δι' ὃ τι ἑωυτοῦ οὐδεμίαν ἐπιμελείην ποιεῦνται, ἔοντος εὐνόου Ἀθηναίοισι καὶ πολλαχῆ γενομένου σφί ἤδη χρησίμου, τὰ δ' ἔτι καὶ ἔσομένου. Καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφί εὖ ἤδη τῶν πρηγμαμάτων, πιστεύσαντες εἶναι ἀληθέα ἰδρύσαντο ὑπὸ τῇ Ἀκροπόλει Πανὸς ἱρόν, καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃσι τε ἐπετείοισι καὶ λαμπάδι ἰλάσκονται. Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ **Φιλιππίδης** οὗτος, ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄστεος ἦν ἐν Σπάρτῃ, ἀπικόμενος δὲ ...

Πausανίας, Ελλάδος περιήγησις τόμος 1, Αττικά στ. 28.

Εκδόσεις Κάκτος τόμος 71, σελίδα 158 και 160.

... ὡς πεμφθείη **Φιλιππίδης** ἐς Λακεδαίμονα ἄγγελος ἀποβεβηκότων Μήδων ἐς τὴν γῆν, ἐπανήκων δὲ Λακεδαίμονιους ὑπερβαλέσθαι φαίη τὴν ἔξοδον, εἶναι γὰρ δὴ νόμον αὐτοῖς μὴ πρότερον μαχομένους ἐξιέναι πρὶν ἢ πλήρη τὸν κύκλον τῆς σελήνης γενέσθαι· τὸν δὲ Πᾶνα ὁ **Φιλιππίδης** ἔλεγε περὶ τὸ ὄρος ἐντυχόντα οἱ τὸ Παρθένιον φάναι τε ὡς εὐνοῦς Ἀθηναίοις εἶη καὶ ὅτι ἐς Μαραθῶνα ἤξει συμμαχήσων. οὗτος μὲν οὖν ὁ θεὸς ἐπὶ ταύτῃ τῇ ἀγγελίᾳ τετίμηται ...

Παυσανίας, Ελλάδος περιήγησις τόμος 7, Αρκαδικά στ. 54.

Εκδόσεις Κάκτος τόμος 77, σελίδα 256
 κατὰ δὲ τὴν εὐθείαν αἰ̅ τε δρύς εἰσι πολλαὶ
 καὶ Δήμητρος ἐν τῷ ἄλσει τῶν δρυῶν ναὸς ἐν Κορυ-
 θεῦσι καλουμένης· πλησίον δὲ ἄλλο ἐστὶν ἱερόν Διο-
 νύσου Μύστου. τὸ ἀπὸ τούτου δὲ ἄρχεται τὸ ὄρος
 τὸ Παρθένιον· ἐν δὲ αὐτῷ τέμενος δαίκεται Τηλέφου,
 καὶ ἐνταῦθα παῖδα ἐκκείμενόν φασιν αὐτὸν ὑπὸ ἐλάφου
 τραφῆναι. ἀπωτέρω δὲ ὀλίγον Πανός ἐστὶν ἱερόν,
 ἐνθα **Φιλιππίδῃ** φανῆναι τὸν Πάνα καὶ εἰπεῖν ἅ πρὸς
 αὐτὸν Ἀθηναῖοί τε καὶ κατὰ ταῦτα Τεγεᾶται λέγουσι·

Πλούταρχος, «περί της Ηροδότου κακοήθειας» 862, Β.

Εκδόσεις Κάκτος τόμος 364 σελίδα 190.
 ... Ἄλλὰ τοῦτό γε βοηθεῖ τῷ Ἡροδότῳ πρὸς ἐκείνην
 τὴν διαβολὴν ἣν ἔχει, κολακεύσας τοὺς Ἀθηναίους
 ἀργύριον πολὺ λαβεῖν παρ' αὐτῶν. εἰ γὰρ ἀνέγνω
 ταῦτ' Ἀθηναίοις, οὐκ ἂν εἴασαν οὐδὲ περιεῖδον
 ἐνάτη τὸν **Φιλιππίδῃ** παρακαλοῦντα Λακεδαι-
 μονίους ἐπὶ τὴν μάχην ἐκ τῆς μάχης γεγεννημένον,
 καὶ ταῦτα δευτεραῖον εἰς Σπάρτην ἐξ Ἀθηνῶν, ὡς
 αὐτὸς φησιν, ἀφιγμένον· εἰ μὴ μετὰ τὸ νικῆσαι
 τοὺς πολεμίους Ἀθηναῖοι μετεπέμποντο τοὺς συμ-
 μάχους. ὅτι μέντοι δέκα τάλαντα δωρεὰν ἔλαβεν
 ἐξ Ἀθηνῶν Ἀνύτου τὸ ψήφισμα γράψαντος, ἀνὴρ
 Ἀθηναῖος, οὐ τῶν παρημελημένων ἐν ἱστορίαις,...

Λουκιανός, «Υπὲρ του εν τη προσαγορεύσει πταίσματος» στ 3.

Εκδόσεις Κάκτος τόμος 258 σελίδα 126.
 ... Πρώτος δ' αὐτὸ **Φιλιππίδης** ὁ ἡμεροδρομήσας
 λέγεται ἀπὸ Μαραθῶνος ἀγγέλλων τὴν νίκην
 εἰπεῖν πρὸς τοὺς ἄρχοντας καθημένους καὶ πεφρον-
 τικότας ὑπὲρ τοῦ τέλους τῆς μάχης, Χαίρετε,
 νικῶμεν, καὶ τοῦτο εἰπὼν συναποθανεῖν τῇ ἀγγελίᾳ
 καὶ τῷ χαίρειν συνεκπνεῦσαι. ἐν ἐπιστολῆς δὲ
 ἀρχῇ Κλέων ὁ Ἀθηναῖος δημαγωγὸς ἀπὸ Σφακ-
 τηρίας πρῶτον χαίρειν προῦθθηκεν εὐαγγελιζόμενος
 τὴν νίκην τὴν ἐκεῖθεν καὶ τὴν τῶν Σπαρτιατῶν
 ἄλωσιν...

Λεξικό Σουίδα, Εκδόσεις ΘΥΡΑΘΕΝ

σελις 1175, λήμμα: Φιλιππίδης
Φιλιππίδης, Ἀθηναῖος, ἡμεροδρόμος· ὅς χίλια πεντακόσια
 στάδια ἤνυσε διὰ μιᾶς νυκτὸς καὶ ἡμέρας, πρὸς Λακεδαιμονίους ἀφι-
 κόμενος. ὁ δὲ νόμος οὐκ εἶα στρατεύειν αὐτοὺς πρὸ πανσελήνου.

σελίς 585 λήμμα: Ἰππίας

Ἰππίας, Ἀθηναίων στρατηγός. οὗτος Δαρεῖον παροξύνων ἐπὶ
 τοὺς Ἀθηναίους στρατεύσαι καὶ τὴν Ἑλλάδα, διὰ Ἰνταφέρνους καὶ
 Δάτιδος σατραπῶν καὶ λ μυριάδων στρατοῦ, καὶ αὐτὸς σὺν αὐτοῖς

κατῆι γηραιὸς ἤδη ὢν. καὶ ἔλθόντες ἐσαγήνευσαν μὲν Ἐρέτριαν καὶ τοὺς ληφθέντας τῷ βασιλεῖ ἔστειλαν. ὁ δὲ αὐτοὺς παρὰ τὰ Σούσα κατοικίξει, ἐφ' οἷς καὶ Πλάτωνός ἐστιν ἐπίγραμμα· Εὐβοέων γένος ἐσμὲν Ἐρετρικόν· ἄγχι δὲ Σούσων κείμεθα, φεῦ γαίης ὅσσον ἀφ' ἡμετέρης. ἐντεῦθεν ἐπὶ Μαραθῶνα ἦλθον. Ἀθηναῖοι δὲ ὑπὸ Μιλτιάδῃ στρατηγούμενοι τῷ Κίμωνος τοῖς βαρβάροις ἐπολέμησαν. ἐκάλουν δὲ ἐπὶ συμμαχία καὶ Λακεδαιμονίους διὰ Φιλιππίδου τοῦ ἡμεροδρόμου, ὃς τοὺς χιλίους καὶ πεντακοσίους σταδίους ἤνυσε διὰ μιᾶς νυκτός. καὶ ὅτι ὁ νόμος οὐκ εἶα στρατεύειν αὐτοὺς πρὸ πανσελήνου, καὶ παρητήσαντο. τῷ Φιλιππίδῃ δὲ ἐπαιόντι κατὰ τὸ Παρθένιον ὄρος τῆς Ἀρκαδίας ὁ Πάν ἐντυχῶν ἐμέμψατο μὲν Ἀθηναίοις, ὡς μόνος θεῶν ἀμελούμενος, καὶ συμμαχήσειν ὑπέσχετο. οἱ δὲ Ἀθηναῖοι, συμβουλευσάντων ἐνός, ἦσαν γὰρ δέκα,

σελίς 935, λήμμα: Στάδιον

Στάδιον· ὁ τόπος τοῦ ἀγῶνος. καὶ μέρος τι τοῦ λεγομένου μιλίου· ἐπτὰ γὰρ ἡμισυ στάδια ποιοῦσι μίλιον. λέγεται στάδιον καὶ ἀπλῶς τὸ ἴστασθαι καὶ ἀκινήτῃζιν. Δίων ἐν λθ Ῥωμαϊκῶν· τῷ δὲ δὴ σταδίῳ τῶν σκαφῶν προδιδόμενοι δεινῶς ἤσχαλλον. ἀντὶ τοῦ τῇ στάσει καὶ ἀκινήσι τῶν σκαφῶν προδιδόμενοι σφόδρα ἠγιάωντο. καὶ Στάδιος χιτῶν, ὁ ποδήρης, ὁ τέλειος· παρὰ Καλλιμάχῳ ἐν Ἐκάλῃ. καὶ Ἀριστοφάνη· δέομαι ὑμῶν τουτὶ πάνυ μικρόν, εἶναί με τῶν Ἐλληνῶν ἑκατὸν σταδίοισιν ἄριστον. καὶ Σταδία μάχη. οὐδενὸς δὲ αὐτὸν ἐν σταδία μάχῃ ὑφισταμένου. ὅτι τὰ ἐπτὰ ἡμισυ στάδια ποιοῦσι μίλιον ἐν, τὰ δὲ δέκα μίλια ἔχουσι στάδια π. ἄλλως· ὅτι τὸ στάδιον ἔχει πόδας χ, τὸ δὲ μίλιον πόδας δσ, τὸ δὲ πλέθρον πόδας ρ, ἢ ἄρουρα πόδας ν, ὁ πούς δακτύλους ις, ὁ πήχυς πόδα α ἡμισυν. ἐν Ἐπιγράμμασι· ἐν σταδίοις Ἰσθμοθήκῃ Νεμέα. ὅτι Φιλιππίδης ὁ ἡμεροδρόμος α καὶ φ στάδια ἤνυσε διὰ μιᾶς νυκτός. καὶ ζῆται ἐν τῷ Ἰππίας.

Ομοίως στα ίδια λήμματα του λεξικού Σουίδα από τις εκδόσεις «Γεωργιάδης» 2002, και τις εκδόσεις «Κάκτος».

<http://perseus.mpiwg-berlin.mpg.de/cgi-bin/ptext?lookup=Hdt.+6.105.1>

<http://www.perseus.tufts.edu/cgi-bin/ptext?lookup=Hdt.+6.105.1>

Herodotus, *The Histories* (ed. A. D. Godley)

Editions and translations: [Greek](#) | English (ed. A. D. Godley)

Your current position in the text is marked in red. Click anywhere on the line to jump to another position.

[Table of Contents](#)

Go to



CV. While still in the city, the generals first sent to [Sparta](#) the herald [Philippides](#), an Athenian and a long-distance runner who m calling. As [Philippides](#) himself said when he brought the message to the [Athenians](#), when he was in the Parthenian mountain abo encountered Pan. [2] Pan called out [Philippides](#)' name and bade him ask the [Athenians](#) why they paid him no attention, though f goodwill to the [Athenians](#), had often been of service to them, and would be in the future. [3] The [Athenians](#) believed that these t and when they became prosperous they established a sacred precinct of Pan beneath the Acropolis. Ever since that message th him with annual sacrifices and a torch-race.

<http://perseus.mpiwg-berlin.mpg.de/cgi-bin/ptext?lookup=Paus.+1.28.1>

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Pausanias, *Description of Greece*

Attica

Editions and translations: Greek | English

Your current position in the text is marked in red. Click anywhere on the line to jump to another position.

Table of Contents

Go to



XXVIII [1] Why they set up a bronze statue of Cylon in spite of his plotting a tyranny¹, I cannot say for certain; but I infer that it was because he was very beautiful to look upon, and of no undistinguished fame, having won an Olympian victory in the double foot-race, while he had married the daughter of Theagenes, tyrant of Megara. [2] In addition to the works I have mentioned, there are two tithes dedicated by the Athenians after wars. There is first a bronze Athena, tithé from the Persians who landed at Marathon. It is the work of Pheidias, but the reliefs upon the shield, including the fight between Centaurs and Lapithae, are said to be from the chisel of Mys², for whom they say Parrhasius the son of Evenor, designed this and the rest of his works. The point of the spear of this Athena and the crest of her helmet are visible to those sailing to Athens, as soon as Sunium is passed. Then there is a bronze chariot, tithé from the Boeotians and the Chalcidians in Euboea³. There are two other offerings, a statue of Pericles, the son of Xanthippus, and the best worth seeing of the works of Pheidias, the statue of Athena called Lemnian after those who dedicated it. [3] All the Acropolis is surrounded by a wall; a part was constructed by Cimon, son of Miltiades, but all the rest is said to have been built round it by the Pelasgians, who once lived under the Acropolis. The builders, they say, were Agrolas and Hyperbius. On inquiring who they were I could discover nothing except that they were Sicilians originally who emigrated to Acarnania.

[4] On descending, not to the lower city, but to just beneath the Gateway, you see a fountain and near it a sanctuary of Apollo in a cave. It is here that Apollo is believed to have met Creusa, daughter of Erechtheus... when the Persians had landed in Attica Philippides was sent to carry the tidings to Lacedaemon. On his return he said that the Lacedaemonians had postponed their departure, because it was their custom not to go out to fight before the moon was full. Philippides went on to say that near Mount Parthenius he had been met by Pan, who told him that he was friendly to the Athenians and would come to Marathon to fight for them. This deity, then, has been honored for this announcement.

<http://perseus.mpiwg-berlin.mpg.de/cgi-bin/ptext?lookup=Paus.+8.54.1>

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Classics: Classics collection contents About the Classics collection	<h2>Pausanias, <i>Description of Greece</i></h2> <h3>Arcadia</h3> <p>Editions and translations: Greek English</p> <p>Your current position in the text is marked in red. Click anywhere on the line to jump to another position.</p> <p>Table of Contents Go to <input type="text" value="8.54.1"/></p> <p>LIV [1] The boundary between the territories of Lacedaemon and Tegea is the river Alpheus. Its water begins in Phylace, and not far from its source there flows down into it another water from springs that are not large, but many in number, whence the place has received the name Symbola (Meetings). [2] It is known that the Alpheus differs from other rivers in exhibiting this natural peculiarity; it often disappears beneath the earth to reappear again. So flowing on from Phylace and the place called Symbola it sinks into the Tegean plain, rising at Asea, and mingling its stream with the Eurotas, it sinks again into the earth. [3] Coming up at the place called by the Arcadians Pegae (Springs), and flowing past the land of Pisa and past Olympia, it falls into the sea above Cyllene, the port of Elis. Not even the Adriatic could check its flowing onwards, but passing through it, so large and stormy a sea, it shows in Ortygia, before Syracuse, that it is the Alpheus, and unites its water with Arethusa.</p> <p>[4] The straight road from Tegea to Thyrea and to the villages its territory contains can show a notable sight in the tomb of Orestes, the son of Agamemnon; from here, say the Tegeans, a Spartan stole his bones. In our time the grave is no longer within the gates. By the road flows also the river Garates. Crossing the Garates and advancing ten stades you come to a sanctuary of Pan, by which is an oak, like the sanctuary sacred to Pan.</p> <p>[5] The road from Tegea to Argos is very well suited for carriages, in fact a first-rate highway. On the road come first a temple and image of Asclepius. Next, turning aside to the left for about a stade, you see a dilapidated sanctuary of Apollo surnamed Pythian which is utterly in ruins. Along the straight road there are many oaks, and in the grove of oaks is a temple of Demeter called "in Corythenses." Hard by is another sanctuary, that of Mystic Dionysus. [6] At this point begins Mount Parthenius. On it is shown a sacred enclosure of Telephus, where it is said that he was exposed when a child and was suckled by a deer. A little farther on is a sanctuary of Pan, where Athenians and Tegeans agree that he appeared to Philippides and conversed with him. [7] Mount Parthenius rears also tortoises most suitable for the making of harps; but the men on the mountain are always afraid to capture them, and will not allow strangers to do so either, thinking them to be sacred to Pan. Crossing the peak of the mountain you are within the cultivated area, and reach the boundary between Tegea and Argos; it is near Hysiae in Argolis.</p>
<p>Plot:</p> <ul style="list-style-type: none"> • sites on this page • sites in this book • sites in this document • dates in this document <p>Display text chunked by:</p> <ul style="list-style-type: none"> • book • chapter (default) • section <p>Contents:</p> <ul style="list-style-type: none"> • Book 1: Attica • Book 2: Corinth • Book 3: Laconia • Book 4: Messenia • Book 5: Elis 1 	