After 20 years of work, the great digital and multilingual Etymological Dictionary of Greek Mythology (Dizionario Etimologico della Mitologia Greca multilingue On Line (DEMGOL) is now (2013) operational. It will be of great benefit to Schools and Universities that count humanities among their program of studies, and where approaching a knowledge which is the basis of European and more widely Western cultures’ development is deemed useful.

The DEMGOL, which has been translated almost entirely from Italian to Spanish and Portuguese, and partially to French and Catalan, provides teachers and students with immediate information about mythical names (especially of minor characters), with selected sources checked first-hand and available in the most reliable and recent editions. We hope to move forward with the British translation, as only few items are now available in English. These details are supplied with an instantaneous effectiveness that is seriously lacking while consulting traditional printed volumes. Above all, DEMGOL provides a reliable etymology of these names, along with a brief discussion on any other interpretations that - according to the analysis and examination of the research of ancient and modern linguists - appear to be refused. When necessary, names and terms of mycenaean origin are carefully indicated. A precise etymological index of “Nomina Homerica” is about to be completed as a special section of the Dictionary.

We must not overlook the images (and links) apparatus, whose enlargement is in progress. This does not claim to document the immense amount of ancient iconic representations of Greek myth (for which there are already huge iconographic Lexicons, usually very expensive), but seeks to highlight the survival and effectiveness of “mythical” models in the arts and in modern culture, including mass-media, from the Renaissance to present day and future.

Our most important achievement is the preparation of all the resources in digital formats that will be available as PDF and E-PUB. This will enable international users, from Brazil to France, from Argentina to Italy, from Mexico to Angola, to consult DEMGOL by any Internet device such as Netbooks, Tablets, Smartphones, and of course standard PCs and Macs.

The work began in 1992 with Carla Zufferli’s PhD thesis, and is now carried out under the direction of Ezio Pellizer, with the past and present collaboration of many GRIMM members: Francesca Marzari, Luisa Benincampi, Stefano Di Brazzano, Alberto Cecon, Alberto Pavan, Ilaria Sforza, Ingrid Leschiutta; Francesca Marzari and Françoise Létoublon (HOMERICA group, Grenoble) worked at the French translation; the Spanish translation was carried out by Álvaro Ibáñez (Granada) and José Antonio Clúa Serena (Barcelona) and is currently mainly performed by Diana De Paco Serrano (Murcia). In Brazil Matheus Trevizam, Tereza Virginia, Manuela Ribeiro Barbosa, and Antonio Orlando Dourado Lopes are very active. The Catalan translation progresses especially thanks to Vicky Alsina, Daniel Ramon, Xavier Riu e Nereida Villagra.
Ἀβαρβαρέη
ABARBAREA
A naiad, gave birth by the Trojan Bucolion to the twins Aesepus and Pedasus 2. (Hom. II. 6, 21-22, 27-28), who were killed in battle by Euryalus 1. In late sources, she taught the art of healing wounds and other maladies to another of her sons, Euphorbus (Orph. Lith. 461-464).
Formation with expressive reduplication and a perhaps intensifying α-, of uncertain meaning; "who expresses themselves with confused language", "who babbles much" (?). The etymology from α- privative and βόρβορος, "mud", suggested in Pape-Benseler - in which case the name would mean "lacking mud", that is, "pure" (fitting for a water nymph?) - seems unlikely; likewise the etymology from α- copulative, "the muddy one" (Reichelt, "Zeitschr. vergl. Sprachforsch." 43, 1910, pp. 96-97), which Mette (in Snell, Lex. fr. Ep. s. v.) rightly considers very uncertain. The suggestion of Schol. ad ll. 6.22 b, deriving the name from an obscure ἀβερβέλλον, "abundant and confused", does not seem very convincing.
Category: Female names

Ἀβας
ABAS
1. Trojan warrior, son of Eurydamas 2., killed by Diomedes (Hom. ll. 5, 148); in other traditions, he is the son of Poseidon and the nymph Arethusa. 2. More famously, the ancient king of Argos, son of Lynceus and Hypermnestra, inventor of the shield, father of the twins Acrisius and Proetus (Apollod. Bibl. 2, 2, 1; Serv. ad Aen. 3, 286). 3. A third Abas, great-grandchild of the preceding, is son of the seer Melampus (Apollod. Bibl. 1., 9, 13).
The etymology is uncertain, and like not of Greek formation, as the suffix -nt- seems to show; the sense of "giant" proposed by Pape and Benseler with some doubt, does not seem well grounded.
Category: Names of heroes

Ἀβδηρός
ABDERUS
Son of Hermes or of Poseidon and the nymph Thronia (Pind. Paean. 2, 1-2; 104-106), of Locrian origin, erōmenos of Heracles, whom he accompanied in search for the man-eating horses of Diomedes, by which he was devoured (Apollod. Bibl 2, 5, 8). The hero founded near his tomb the city of Abdera, on the coast of Thrace, cf. Hellan. Lesb. Fr. 105 Fowler (= Steph. Byz. s. v. Ἀβδηρός), at the outlets of the river Nestos. According to Philostratus, who describes a painting depicting, in a lively fashion, the achievements of A., Imag. 2, 25, Heracles founded not only the city but also established annual games, including competitions in all sports, except horse racing, for understandable reasons.
A connection with δῆρις "fight", (Room’s Classical Dictionary) - thus understanding the name to mean "son of the battle" - does not seem likely. It is perhaps connected to the Hesychian gloss ἀβδης· μάστιξ (in Hipponax), in which case the name would mean "the man with the whip"; it could also be of non-Greek formation.
Category: Names of heroes
Theme: Eponymism
Ἀβία

ABIA

The elderly nurse of Glenos, the son of Heracles; after the defeat of the Dorians led by the Heraclid Hyllus at the hands of the Achaeans, she retreated into Messenia to the city of Ira (perhaps one of the cities promised by Agamemnon to Achilles), which the Heraclid Cresphontes renamed Abia after her (Pausan. 4, 30, 1).

It does not seem that this name is related to the legendary people the Abioi (q. v.). It may nevertheless mean "belonging to the people of the Abioi".

Category: Female names
Theme: Eponymism

Ἄβιοι

ABII

A legendary people named at Homer II. 13, 6, after the Hippemolgoi, the Thracians, and Mysians, whom he gives the epithet "the most just of all men." Zeus directed his gaze toward these peoples when he turned away from the events of Troy. They were identified by the ancients with the nomadic Scythians, from whom even the wise Anacharsis may have descended (Schol. Hom. II. ad loc.). Elsewhere they are identified with the Thracian peoples, perhaps to be equated with the people that Aeschylus calls the Gabii in a fragment from Prom. lib. cited at Steph. Byz. s. v. (Aesch. Fr. 196 N. = 329 M.) Strabo, drawing from Posidonius, discusses these peoples at great length at 7, 3, 2-4.

All of the various etymologies proposed by the ancients seem hypothetical, running from "long-lived" (βίος) to "experts with the bow (βιός, "bow"), or otherwise "those who do not use bows;" in the last case the ἀ is interpreted as privative and not epitactic (i.e. intensive). Alternatively, it came to be interpreted as "non-violent" ἀ-βιαίοι (Schol. ad II. 13, 6; Etymol. Magn. s. v.).

Category: Names of populations

Ἄβληρος

ABLEROS

Trojan warrior, killed with a spear by Antilochos son of Nestor during a fierce battle fought between the Xanthos and Simois rivers (Hom. II. 6, 32-33). There is no other notice of him.

The scholion ad loc. supposes an ἀ- that is perhaps privative, and an unattested βλῶ, βλήσω, adj. βληρός, that is difficult to interpret; even the gloss in Hesychius ἀβληρός· ἤνια "reins" does not help much, and still less recourse to βλῆρ, "decoy, trap, snare" (Wathelet, Dictionn. des Troyennes, p. 144, is also skeptical). Thus, the personal name remains unexplained.

Category: Names of heroes

Ἀκακαλλίς

ACACALLIS

This was the name of one of the daughters of Minos, loved by Hermes and by Apollo, who was the mother of Miletus (Nicandr. ap. Anton. Lib. Metam. 30, 1), the young man with whom Minos fell madly in love. Others say that she gave
birth by Hermes to Cydon (Pausan. 8, 53, 4), or, always by Apollo, to the Cretan twins Phylakides and Philander, who were nursed by a she-goat (Pausan. 10, 16, 5).

The name refers to the tamarisk according to Dioscor. 1, 89, or the narcissus, cf. Hesych. s. v., and is probably of Egyptian origin (Chantraine, DELG).

Theme: Transformation

Ἀκαλανθίς

ACALANTIS

Daughter of King Pierus of Macedonia. With her eight sisters she dared compete with the Muses in song, and for this they were transformed into birds: Acalantis become a goldfinch (Anton. Lib. Metam. 9).

The name means precisely "goldfinch" (D’Arcy Thompson, A Glossary of Greek Birds, pp. 30 ss.) and derives from ἀκανθά, which refers to various spiny plants like the thistle, with metathesis from ἀκανθαλίς.

Category: Kinds of animals

Theme: Transformation

Ἀκάµας

ACAMAS

1. Thracian leader counted among the bravest, an ally of the Trojans and co-commander with Peiros (Hom. Ill. 2, 844-845; 5, 462-469). He was son of Eussoros and was killed by Ajax with a blow from his spear through the forehead (Hom. Ill. 6, 7-10). 2. Son of Antenor and brother of Archelochos (Hom. Ill. 2, 822-823; 11, 60); he, together with his brother and Aeneas, led the fourth contingent of Trojan soldiers (Hom. Ill. 12, 98-100). He prevailed in a confrontation with Promachos, avenging his brother's death, and, after warding off the attack of Peneleos (Hom. Ill. 14, 476-489), died when he was shot in his right shoulder by Meriones while getting back into his chariot (Hom. Ill. 16, 342-344). 3. Son of Theseus and of Phaidra, brother of Demophon (Diod. Bibl. 4, 62); he became the object of Laodice's desire, and had a son by her, Munitos (Parth. Narr. amat. 16), who was raised by Aithra; during his return from Troy, he landed in Thrace, where Phyllis too fell in love with him (Apollod. Epit. 6, 16); on Cyprus he founded a colony and died when he fell off a horse onto his sword (Tzetz. ad Lycophr. 494).

A Greek name, it is an alpha-privative compound that is precisely the same form as the adjective ἀκάµας, with a privative prefix ἀ- and root καµα-, to be derived from κάµνω, "work hard, suffer," intended here in the passive sense; it means "the indefatigable". For a similar formation, cf. Adamas; Wathelet, Dictionnaire des Troyens n. 17, pp. 242-249; von Kamptz, Homerische Personennamen, § 63 a, p. 166; Room, Room’s Classical Dictionary s. v. p. 20).

Category: Names of heroes

Ἀκαστός

ACASTUS

Son of the king of Iolchus, Pelias, and of Anaxibia, participated in the expedition of the Argonauts and in the hunt for the boar of Calydon (Apollod. Bibl. 1.9.10; 9.16; 9.27; 3.13.3; 13.7-8).

It could be a compound of the verb κέκασµαι, "to excel, shine" and of ἀ- privative; it would therefore mean "he who does not shine"; rightly, Carnoy (DEMGR) points out that such a name would not be very fitting for a hero, for
which reason it is better to take the ἄ- as an intensifier, and to understand the name as "he who shines much", "the splendid" (cf. anche von Kamptz, Homerische Personennamen, p. 151 and Scholz, in Snell, Lex. fr. Ep., col. 406). The feminine form Acasta (Ἀκάστη) is also attested, the name of an Oceanid (Hes. Theog. 356).

Ἀκεσ(σ)αµενός
ACCESSAMENOS

Father of Periboia 3, grandfather of Pelagon, is mentioned only one time in Hom. ll. 21, 143-144.

Participial formation from the verb ἀκέοµαι, cf. the aorist ἠκεσάµην (von Kamptz, Hom. Personennamen § 62 a, b, p. 164, cfr. lamenos, Ialmenos, Ormenos); it could mean "he who is healed" (less likely in the middle sense "he who has healed an illness", Pape - Benseler s. v.: "heilbringer"). According to Wathelet, Dictionnaire des Troyens n. 19 pp. 250-251), it could be of non-Greek origin, perhaps Macedonian, connected with the city of Ἀκεσ(σ)αµεναί, which, according to Steph. Byz., Ethn. s. v. Ἀκεσαµεναί, was founded precisely by our hero. For the accentuation, cf. Schol. Hom. ad loc., ἀετονητέον τὸ Ἀκεσσαµενός, ἵνα ὄνοµα γένηται, as with Dexamenόs and Tisamenόs.

Category: Names of heroes
Theme: Eponymism

Ἄχατης
ACHATES

1. The name of a Trojan who accompanied Aeneas to Italy (Verg. Aen. 1.120); 2. and of a Tyrrhenian companion of Dionysus (Nonn. Dion. 13, 309; 37, 350).

The name means "agate (chalcedony quartz)" and is probably a loan word (Chantraine, DELG, s. v.).

Category: Names of heroes

Ἄχέρων
ACHERON

Character who is supposed to have fathered Ascalaphos by a nymph of the underworld (?) by the name of Gorgyra (Apollod. 1, 33 [= 1, 5, 3]) or elsewhere Orphe (Ovid. Metam. 5, 539-541; in Greek there exists the adjective orphnόs "dark," but not as a proper name, so it is possible that it is an Ovidian invention). It is apparently the late creation of a character to create an eponym for the name of the river, even if the son that came to be attributed to him seems tied to stories in the Demeter myth that look "traditional" enough. The evidence (followed by Natalis Comes, Mythologiae, III p. 97) that makes him the son of Ceres, and perhaps of a king of Sicily named Sicanus, delivered by the goddess in secret in a cave on Crete, does not appear before Boccaccio, Genealog. deorum gentilium, 3, 4, 1, who cites sources that are highly dubious such as Theodontius and Pronapis, and does not seem reliable.

The Greek etymologies of the name of the river, already known to Homer (Od. 11, 513, hapax; it is identified with many rivers, the most famous of which still bears the name today and empties into the sea near Parga in Epeiros, where there also sat an "oracle of the dead," Νεκυομαντεῖον, cf. Herodot. 5, 92, η), from ἄ- privative and χαίρειν, "because" those who go down there "do not experience joy," or elsewhere from ἄχεα ψέων, "pouring forth sorrows" (Etym. M. 180. 46-57 s. v.), are evidently folk etymologies. The same can be said for the meaning "pale," "faded," "Bleichach" (Pape and Benseler, GEW, already in Plutarch de primo frig. 948 E, ἄχρωστος, "colorless"). However, even the comparisons with Old Pers. assaran or OCS jezero to reconstruct an ancient form "ἄχρωντ-" that would mean "lake," "marsh" (Chantraine,
**Αχιλλεύς**

**ACHILLES**

Name of the son of Peleus and Thetis, father of Pyrrhus Neoptolemus (Hom. II. passim).

Already in Mycenaean in the form *a-ki-re-u* (KN Vc 106). The etymology is not clear, but different hypotheses have been made: 1) According to Apollodorus (*Bibl.* 3.13.6; Schol. *ad* Lycophr. 178, etc.) the hero was so named by Chiron his lips had never tasted the milk of Thetis, and so the name would be from *à* - privative and *χείλη*, "lip". 2) It could be a pre-Hellenic name (Bosshardt, *Die Nomina auf -εύς*, par. 444 and Nordheider, in Snell, *Lex. fr. Ep.*, col. 1754). 3) It could be from *ἄχος*, "pain", through a form *ἄχυλος*, as *φρυγυλος* derives from *φρυγγή* (Kretschmer, "Glotta" 4, 1915, pp. 305-308); it could also be a hypochoristic of *Ἀχι-λάος*, again from *ἄχος* but with *λάος*, "people" (Palmer, *Interpretation*, p. 79): “he whose people has pain”; Nagy (*The Best of the Achaeans*, pp. 69-71) agrees with this hypothesis, considering such a name to accord well with the hero’s fortunes. Holland (*"Glotta"* 71, 1993, pp. 17-27) criticizes Nagy’s interpretation on various grounds and prefers to take the first part of the name as a verb meaning “frighten”, given the connection of *ἄχος* with terms in other Indo-European languages meaning “terror, fear”: thus the name would mean “he who frightens the army”. 4) According to Carnoy (*DEMGR*) the figure is a water divinity, his name deriving from Indo-European *aqwa* through Pelasgic - a highly unlikely derivation.

Category: Names of heroes

**Αδάμας**

**ADAMAS**

Trojan warrior who participated in the assault on the Greeks’ wall at Troy while fighting alongside his father, King Asios 2. (hence the patronymic Άσιάδης), and a group of companions that included lamenos, an Orestes, Thoon, and an Onomaos (Hom. II. 12, 137-140). After his attempt to kill Antilochos, unsuccessful thanks to the intervention of Poseidon, who rendered Adamas’ weapon harmless, he was himself hit with a spear in the lower abdomen by the Cretan Meriones, ending his life (Hom. II. 13, 560-574). He was, with other heroes, searched for by Hector, who learned of his death from Paris (Hom. II. 13, 754-773).

A proper name derived from the common substantive *ἀδάµας* (Hes. *Theog.* 161, [Hes.] *Scut.* 137), “steel”, it is a compound of the privative prefix *α* - and of the root *δάµ* -, a participle in *-ντ*, here in the passive sense. The root is also very productive in the active sense throughout Greek onomastics (cf. Laodamas, Iphidamas, Chersidamas, Eurydamas, Polydamas). It therefore means “indomitable,” “unbeatable” (Wathelet, *Dictionnaire des Troyens* n. 9, pp. 167-170). For the meaning, it is possible to compare Acamas, “indefatigable” (Ἀκάµας, from *α*- and *κάµνω*, “work hard,” “suffer”), with whom Adamas is found with some frequency. In its formation it is also related to compounds in -τλα (see Atlas, Von Kamptz, *Homerische Personennamen* § 28 a 1, p. 83; § 63 a 1, p. 166). Only in Latin is there also attested the
feminine form Adamanteia (non-existent in Greek), a reading that was found in the first editions of Hyg. Fab. 139, but which should obviously be corrected to Amalthea.

Category: Names of heroes

Adamâstôr
ADAMASTOR

A huge monster*, as big as the Colossus of Rhodes, that appeared to Vasco de Gama and the Portuguese fleet near the Cape of Good Hope, foretelling disaster. Probably invented by Camões, Lusiadas 5, st. 41-51, on classical models. He is referred to as the companion of Enceladus, Aegaeon and of the other Giants who fought against the gods. Interrogated by the leader of the expedition, he tells of his own unhappy love for the wife of Peleus, Thetis, who tricked him with an apparition of herself, for which he was transformed into the rock of the Cape of Good Hope (Lus. st. 52-60). This figure is almost totally unknown to Greek and Roman mythology, which refers to a giant Damastor (Claudian. Gigant. 101-103), while one Adamasthor is listed among the other giants only in Sidon. Apollin. Carm. 15.20 (sec. V- inizi VI d.e.v.).

The name is a nomen agentis formed with the suffix -τωρ, from the verbal adjective ἀδαµαστός, which means "unconquerable" "unconquered", used frequently of young women who have not had sexual relations with a man (from α- privativo e δαµ-, δάµνηµ, δαµάω). It seems to be constructed by analogy with Alâstor, Phobètor, and would mean "that is unconquerable", "implacable". The adjective ἀδαµάστωρ (v. l. ἀδαµάτωρ) is also found in Pap. Mag. IV 2717, in the sense of "virgin", said of Hecate.

Category: Names of gods
Theme: Transformation

Adµήτος
ADMETUS

King of Pherai in Thessaly, son of Pheretes, husband of Alcestis (Apollod. Bibl. 1, 8, 2; 9, 16). He participated in the Calydonian Boar Hunt and in the voyage of the Argonauts (Apoll. Rhod. Argon. 1, 49-50).

This name is derived from the verbal adjective of δάµνηµ, "conquer", with privative α-, and so means "unconquered". There is attested also the feminine Admeta (Ἀδµήτη), an Argive priestess, daughter of Eurystheus (Pausan. 8, 4, 4).

Adwνις
ADONIS

Born of Myrrha’s incestuous love for her father Cinyras, king of Cyprus. His mother was transformed into the tree that bears her name, and the extraordinarily beautiful baby was raised by Aphrodite and Persephone; he was killed by a boar spurred on against him by Artemis (Apollod. Bibl. 3, 14, 4). In a local version based in Syria the father had the name Thelas (Ant. Lib. Metam. 34, 5).

This name is certainly a Semitic loan-word; in Hebrew there is the word adon, "master", "lord" (Chantaine, DELG; Beekes, Etym. Dict. Greek, s. v. p. 23).

Theme: Incest
Ἀδράστος
ADRASTOS
Name of the king of Argos that hosted Tydeus and Polynices, gave his daughters Argia and Deipyle to them as wives, and led them on the expedition against Thebes (Hom. Il. 2, 572).

It could be that what we have is a verbal adjective of the verb δι-δράσκω, “flee,” with an ἄ- privative, which would mean “he who does not try to flee” (Chantraine, DELG, s. v. διδράσκω) if interpreted in the active sense, or better “one who cannot be escaped”, if it has a passive sense. Wathelet (Dictionnaire des Troyens, pp. 170-171), however, maintains that it is difficult to justify the presence of σ since the root of δι-δράσκω is δρα- and not δρασ-; it could be foreign to Greek, but it is a name firmly attested in Greece - see also the feminine Ἀδράστεια, another name for Nemesis (cf. Aesch. Prom. 936). Perhaps, then, it is a pre-Hellenic name, and the derivation from διδράσκω could be owed to a folk etymology.

Category: Names of heroes

Ἀγακλῆς
AGACLES
Father of one of the Myrmidons, who was king in the town of Budeion (perhaps in Thessaly or in Boeotia; Eustath. Comm. ad Il. 16, 570-574); he was succeeded by his son Epeigeus, who went into exile for having killed a noble cousin and was taken in as a guest by Peleus and Thetis in Phthia (Hom. Il. 16, 570-571), but later perished at Troy at the hands of Hector.


Category: Names of heroes

Ἀγαμήδης
AGAMENDES
Name of the architect, the son of Stymphalos, who with his sons Trophonios and Cercyon built many famous structures in ancient Greece (Pausan. 8, 4, 8; 10, 2).

The name is a compound of ἀγα-, an intensive prefix, and of the verb μήδοµαι, “to plan a project, to have in mind” and means therefore “one who thinks a lot.” Also attested in the feminine Agamede (Ἀγαµήδη, in Hom. Il. 11, 740-741), daughter of Augeias and wife of Moullos, a sorceress skilled in drugs and poisons.

Category: Names of heroes

Ἀγαµέµνων
AGAMEMNON
Son of Atreus, brother of Menelaos, husband of Clytaimnestra, supreme commander of the Achaean army in the Trojan War (Hom. Il. passim).

The name is a compound of ἀγα-, an intensive prefix; the second part of the compound presents some uncertainties. It has been hypothesized that it is based on -µέδοµαι, a derivative of µέδοµαι, “to command” (Carnoy, DEMGR, maintains such a hypothesis); according to Kretschmer (“Glotta” 3, 1912, p. 330) this interpretation is not acceptable. Hamp
"Glotta" 49, 1971, pp. 21-24) supports the hypothesis, already asserted by Heubeck (Gedenkschrift Brandenstein, pp. 357-61), that it derives from *Ἀγα-μέν-μων, with metathesis of *νμ > μν; the name would then derive from μένω, "to resist", with an expressive form of reduplication, and would mean "one who resists with vigor". Van der Valk (in Snell, Lex. fr. Ep., col. 34), on the basis of analogy, interprets it as "an extremely energetic man, full of vigor".

Category: Names of heroes

Ἀγανίππη
AGANIPPE
1. Daughter of Termessos, god of the river that flows around Helicon (Pausan. 9, 29, 5. 2), and so a Naiad, the eponym of the spring that flows out near the grove of the Muses on Mt. Helicon in Boeotia, later identified with the fountain Hippocrene, perhaps made to flow by the hoof of the winged horse Pegasos (Verg. Eclog. 10, 12; Ovid. Metam. 5, 262-263; Pausan. 9, 31, 3-4). 2. As an alternative to Eurydike 2 (Schol. ad Apollon. Rhod. 4, 1091), she would be the wife of Acrisius, the mother of Danae, and grandmother of Perseus; Hygin. Fab. 63. 3. A daughter of Aigyptos, sacrificed on the altar of the apotropaic gods in the late account of Ps. Plut. de fluvii 16, 1. 4. There exists a late masculine form Ἀγάνιππος, Trojan warrior killed by Ajax along with many companions in a non-Homeric tradition (Quint. Smyrn. Posthom. 3, 227-231).

A compound of the adjective ἀγανός "sweet, soft", and ἵππος, "mare", it could mean "tame mare".

Category: Female names
Theme: Eponymism

Ἀγαπήνωρ
AGAPENOR
Son of Ankaios and Io, leader of the Arcadian contingent who came to the Trojan War from Tegea (Hom. Il. 2, 609 ss.).

The name is a compound of the verb ἀγαπάω, "to love" and ἀνήρ, "man;" it could mean "one who loves men" or "one who loves manly courage". Cf. other personal names such as ἀντ-ήνωρ, βι-ήνωρ, ἑλεφ-ήνωρ, Πεισ-ήνωρ, where the nominal part of the compound seems to be particularly ἀνήρ, while for ὑπερ-ήνωρ the predominant sense is apparently that of ἠνορέη, "manly courage", which is also found in numerous adjectival compounds.

Category: Names of heroes

Ἀγασθένης
AGASTHENES
Son of Augeias, brother of Phyleus, and father of Polyxeinos, who was commander of ten of the 40 ships in the contingent sent from Elis (Hom. Il. 2, 615-624), and who also appears in the catalog of the suitors of Helen; Polyxeinos would return safe and sound from Troy and would father a son by the name of Amphimachos 3. (Pausan. 5, 3, 4).
A name easily interpreted, it is a compound of the intensive prefix ἀγα-, and -σθένος, "strength", very productive in Greek personal names, and so means "endowed with great strength" (von Kamptz, *Homerische Personennamen*, § 31 a 2, p. 89), cf. Demosthenes, Eurysthenes, Megasthenes, etc.

Category: Names of heroes

Ἀγάστροφος

AGASTROPHOS

In Homer a Trojan warrior, the son of Paion, killed by Diomedes by a blow of a spear to the buttocks while fighting in the front lines on foot, after having foolishly separated himself from his chariot and his charioteer (Hom. II. 11, 338-342; 368; Diomedes was struck on the foot by a arrow while trying to strip him of his armor, 11, 373; cfr. Scholia ad l., Eustath. 3.207.12 ad l., Etym. Gudianum, 235, 15 s. v. Ἱγαθέη, in a compound with ἄγα-).

Wathelet (*Dictionnaire des Troyens n.* 5, pp. 148-149) attempts to link this personal name and the military event in which he is involved, ineffectually. It may mean "des sehr Wendige", that is "very nimble in movement" (von Kamptz, *Homerische Personennamen* § 22 a 1, p. 71), cfr. Epistrophos, "impetuous in attack"), so "one who turns aggressively against the enemy", from the prefix ἄγα-, active in many compounds, and the verb στρέφω, "rotate", "turn", "spin around". Less probable (but possible) is "he who knows how to turn a chariot in excellent fashion".

Category: Names of heroes

Ἀγάθων

AGATHON

Son of Priam, cited only once in the last book of Hom. II. 24, with the epithet, δῖος, "illustrious"; with eight of his brothers and half-brothers he was reproached by his elderly father, who impatiently waited to have his chariot prepared so that he could go to reclaim the body of Hector.

A simple formation with the suffix -ων from the adjective ἀγαθός, "goodly", "capable", with recessive accent. Mycenaean recognizes a genitive a-ka-ta-jo-jo (PY En 659), which can be rendered as Ἀγαθαῖος (but also as Ἀκταῖος). It does not seem necessary to consider it a hypocorism for Agathocles or Agathodoros (Wathelet, *Dictionnaire des Troyens*, I, p. 147); the name is in any case very common in Greek, and it is one of the many examples of entirely Greek personal names in the Trojan camp.

Category: Names of heroes

Ἀγαυή

AGAVE

Daughter of Kadmos and of Harmonia, mother of Pentheus (Hes. Theog. 975 ss.; Eurip. Bacch. passim), sister of Semele, Ino and Autonoe. Another Agave, less well-known, appears among the Nereids (Hom. II. 18, 42).
The name derives from ἀγαυός, “admirable, noble, illustrious”, an adjective related to the verb ἀγαµαί, “to admire, marvel at” (Chantraine, DELG, s. v. ἀγαυός).

Ἀγέλαος
AGELAOS
A rather popular name; in Homer we find: 1. a Greek officer who was killed along with eight other commanders (ἡγεµόνες) by Hektor in Hom. ll. 11, 301-304; 2. a Trojan warrior, son of Phradmon, the first to have been killed by Diomedes who, after having crossed the ditch with his horses, stabbed him with a javelin between his shoulders, forcing it through his chest and making him fall from his chariot in his armor (Hom. ll. 8, 253-260); 3. a slave of Priam who was charged by the king with exposing Paris on mount Ida, but shortly afterwards he was moved by pity and raised the baby as his own; Apollod. Bibl. 3, 12, 5 (149-150); 4. one of the suitors of Penelope, son of Damastor, who tried to convince Telemachos to agree to allow him to marry his mother (Hom. Od. 20, 321 ss). He urged on Melanthius and other to exit the hall and rouse the alarm during the slaughter of the suitors (Od. 22, 131, 136, 212) and was killed by Odysseus with a spear-blow (Od. 22, 292-293); 5. son of Herakles and of Omphale, ancestor of the kings of Lydia, Apollod. Bibl. 2, 7, 8 (165); 6. son of Oineus, king of Calydon, and brother of Meleagros; Antonin. Lib. Metam. 2.

A compound of the verb ἄγω, “to guide, lead,” and of the substantive λαός, “people in arms,” analogous to Agenor, it is perhaps already attested in the Mycenaean a-ke-ra-wo KN Vc 316 (also read Ἀρχέλαος), where there exists also the nomen agentis ra-wa-ke-ta (PY Un 718, 9, etc.) usually interpreted as ἀλφ-ἀγέτας, “leader of armed troops.”

Category: Names of heroes

Ἀγήνωρ
AGENOR
1. Son of Poseidon and Libya, and father of Europa, Kadmos, Phoinix and Cilix (Apollod. Bibl. 2, 1, 4; 3, 1), and descendant of Argive Io. 2. Among other characters with this name there is a Trojan hero, son of Antenor, frequently mentioned in the Iliad (21, 544-599 e passim).

The name means “he who leads the men, valiant,” as it is a compound of ἄγω, “to lead” and of ἀνήρ, “man.” By contrast, Room (Room’s Classical Dictionary, p. 32) and von Kamptz (Homerische Personennamen, p. 99) maintain that the first part of the name is the intensive prefix ἀγα- and that the name means “extremely manly, courageous.” The first interpretation seems preferable by far, because compounds in ἀγα- are most often formed from verbs (Wathelet, Dictionnaire des Troyens de l’Iliade, p. 154).

Category: Names of heroes

Ἀγλαία
AGLAIA
Name of one of the Graces or Charites (Hes. Theog. 69; 907 ss.).
It is derived from the adjective ἀγλαός, "illustrious" "shining," and means "she who displays radiance, beauty."

Category: Names of gods

Ἄγριος

AGRIOS

1. A giant who was killed, along with Thoas, by the Moirai in the Gigantomachy, when these two sons of Gaia fought against the gods (Apollod. Bibl. 1, 6, 2). 2. Son of Porteous and brother of Oineus (king of Calydon in Aitolia, grandfather of Diomedes) and of Melas, with whom he lived in Pleuron (Hom. Il. 14, 116-118). He had six children, including Thersites, who deposed Oineus in favor of their own father before departing for the Trojan War (Apollod. Bibl. 1, 8, 68). According to Hyginus, after the fall of the city Diomedes learned that his grandfather had been deposed, and ousted Agrios, who committed suicide because of it (Hygin. Fab. 175, 242 and Antonin. Lib. Metam. 37, 1). 3. Centaur that Heracles drove off by throwing red-hot coals at him when he, drawn by the smell of wine, rushed to the wine-jar of Pholos, which had been opened during the hero's fourth labor, when he was passing through Arcadia (Apollod. Bibl. 2, 5, 4). 4. Brother of Oreios, he was a Thracian giant born of Polyphonte and a bear; he and his brother would haul strangers off and devour them. He was transformed by the gods into a vulture to punish him for his cruel bestiality (Antonin. Lib. Metam, 21). 5. Son of Circe and Odysseus, brother of Latinos and of Telegonos (Hes. Theog. 1011-1014).

Derived directly from the adjective ἄγριος, "uncultivated" or "not domesticated," even "savage," "violent;" Von Kamptz, Homerische Personennamen, § 4 b 1, p. 14, compares it to the compound Μελέαγρος, not coincidentally his nephew. Since the countryside as an uncultivated area is normally fitting for activity connected to hunting, one could easily explain that the term ἄγριος could mean either "he who nurtures the land" (Chantraine, DELG, s. v. ἄγρος) or "he who hunts in an uncultivated area".

Category: Names of heroes

Ἄγρων

AGRON

Name of an inhabitant of the island of Cos who, along with his sisters Byssa and Meropis, worshiped only the Earth and insulted the other gods, who in revenge transformed him into a plover (Anton. Lib. Met. 15, from Boios, Ornithogonia).

It possibly derives from ἄγρος, "field, land" and means something like "lover of fields", "man of the country."

Category: Kinds of animals
Theme: Transformation

Αἴας

AIAS (AJAX)

Name of two Homeric heroes: 1. the son of Oileus of Locris (Hom. Il. 13, 46; 23, 754); 2. the son of Telamon, king of Salamis (Hom. Il. 2, 553; 7, 183); he killed himself by falling on his sword; cf. Sophocles' tragedy Ajax which is dedicated to him.

Various theories have been proposed as to how to interpret this name: 1) already in antiquity it was connected to αἰετός, "eagle" (Hes. Fr. 250, = Schol. ad Pind. Isth. 6, 53; Apollod. Bibl. 3, 12, 7), a complete invention; 2) it could be related to αῖα, "land" (Chantraine, DELG; von Kamptz, Homerische Personennamen, p. 168; Van der Valk, in Snell, Lex.
fr. Ep., col. 232), and would mean “man of the earth”, or “the descendant of Aia”; 3) already attested in Mycenaean ai-wa (Kn Np 973), perhaps as a bovine name, it could be interpreted as a hypocorism of Αἴολος, “alive”, from the Indo-European *aiu-un-t-, “he who has dynamic strength,” “vigorous” (Mühlstein, “Studi Micenei” 2, 1967, pp. 41-52; Carnoy, DEMGR and von Kamptz, Homerische Personennamen, p. 368).

Category: Names of heroes

Ἀλέκτωρ
ALEKTOR
Name of different figures, including: 1) the son of Anaxagoras (Apollod. Bibl. 3, 6, 2); 2) the son of Epeios (Diod. Sic. 4, 69); 3) the son of Argeios, grandson of Pelops: he is the father of Iphiloche or Echemela (Schol. ad Hom. Od. 4, 10), whom Menelaos gave in matrimony to Megapenthes; 4) the father of the Argonaut Leitos (Apollod. Bibl. 1, 9, 16).

Already attested in Mycenaean a-re-ko-to-re (KN Ce 152.1), it is a nomen agentis in -τω from the verb ἀλέκω, “to defend, repel” and thus means “the defender”.

Category: Names of heroes

Ἀλεκτρύων
ALEKTRYON
Name of the sentry assigned by Ares to inform him about the approach of day while the god was occupied in his affair with Aphrodite (Eustath. ad Hom. 1598, 61); it is obviously an allusion to the cock-crow.

It is attested in Mycenaean in the form A-re-ku-tu-wo (PY An 654.8). It means “rooster” and is formed from ἀλέκτωρ, “defender,” since it refers to a combative animal (Chantraine, DELG, s. v. ἀλέξω); Ruijgh (“Minos” 9, 1968, p. 153) prefers to interpret it instead as a derivative of ἀλέκτρον, “a defensive implement.”

Ἀλήτης
ALETES
Son of Hippotes, descendant of Herakles, born during the return of the Herakleidai (Pausan. 2, 4, 4; 5, 18, 8).

It means “wanderer, vagabond” and is the nomen agentis of the verb ἀλάοµαι, “to wander” (Chantraine, DELG, s. v. ἀλάοµαι).

Category: Names of heroes

Ἀφροδίτη
APHRODITE
Goddess of love (Hom. ll. 5, 820 and passim; Hymn. Hom. ad Ven.; Hes. Theog. 190 ff.), born of the foam of the sea and the genitals of Ouranos, or, according to another tradition, of Zeus and Dione.

She is a goddess of Near Eastern origin, and later there arises a folk etymology that interprets the name as coming from ἄφρος, “foam” (Plat. Crat. 406 c); οὖν κε ἐν ἄφρῳ / θρέφθη (Hes. Theog. 197-198). The theory of Grimme (“Glotta” 14, 1925, p. 18), who proposes an association with the Semitic goddess of fertility Astoret, has not been proven, nor has that of Hammarström (“Glotta” 11, 1921, pp. 214 ff.), who compares this name with the pre-Indo-European πρύτανις,
Etruscan *(e)pr ni*; this latter hypothesis is also maintained by Carnoy (*DEMGR*), but with the help of Pelasgian phonology, according to which *p* would become *ph*.

Category: Names of gods
Theme: Catasterism

Ἀθήνη

**ATHENA**

A goddess, daughter of Zeus and Metis, born from the head of the god (Hes. *Theog.* 886 ss.).

This name is already attested in Mycenaean in the form of *a-ta-na-po-ti-ni-ja* (KN V 52.1, 52 bis) and is difficult to explain. Carnoy (*DEMGR*) supports the Pelasgic hypothesis of Van Windekens (*Le Pélasgique*, pp. 40-41), according to whom the initial *Ath-* is a Pelasgic form of the Indo-European *‘at-no*, Sanskrit *atta*, "mother", with the change *t* > *th*; but Athena does not have maternal characteristics in the historical period. It is possible that it is a pre-Hellenic name (cfr. van der Valk, in Snell, *Lex. fr. Ep.*., col. 208).

Category: Names of gods

Βαῖος

**BAIOS or BAEUS**

Helmsman of Odysseus, whose name was supposedly given to various places, for instance, a mountain on the island of Cephalonia and the town of Baia in Campania (Strab. 1, p. 26; 5, p. 245; Lycophr. *Alex.* 694). The name only occurs in the post-classical period and does not appear in the Homeric poems.

The name apparently derives from *βαιός*, "short, unimportant", with the recessive accent often found with anthroponyms.

Category: Names of heroes
Theme: Eponymism

Βαλίος

**BALIOS or BALIUS**

One of the two immortal horses of Achilles (Xanthus), son of Zephyrus and the Harpy Podarge, who was given to Peleus by Poseidon, perhaps on the occasion of Peleus’ wedding to Thetis. The third horse of Achilles’ team was Pedasus, who was killed in battle. 2. The horse of Celmis (or Schelmis) beaten in a race by the mare of Erechtheus, named Podarce (Nonn. *Dionys.* 37, 334-337). 3. One of the dogs of Actaeon, in Apollod. *Bibl.* 33, 4, 4.

With a recessive accent, *Balios*, is simply derived from *βαλιός*, "speckled, spotted".

Category: Kinds of animals

Βασίλεια

**BASILEIA**

Eldest daughter of Uranus and Titaia, who distinguished herself from her sisters through her wisdom and intelligence; she married her brother Hyperion and gave birth to Selene and Helios (Diod. Sic. 3, 57, who reports a non-Greek tradition).
The name means “queen,” ending in the suffix -"y". Its origin is probably as a loan word (Chantraine, DELG, s. v. βασιλεύς) from Mycenaean qa-si-re-u.

Category: Names of gods

Βασιλίσκος
BASILISK
A serpent of small size, no more than twelve inches long (about a hand’s length), marked by a white spot on the head, is also distinguished from other snakes by traveling upright rather than slithering (erectus in medio incedens; Plin. Nat. Hist. 8, 33, 78; Aelian. Hist. anim. 2, 5). One is tempted to identify it with the cobra. Lucan (Bell. Civ. 724-26) mentioned its death-bringing hiss, including it in his comprehensive “catalogue” of snakes, to which Dante alludes in the Circle of Hell dedicated to thieves (Inf. 24, 85 ff.) Not only its touch, but its breath is destructive, wherever it appears (exurit herbas, rumpit saxa). Its venom can pass through objects, if it is true that one time, as Pliny says, a rider and his horse were destroyed by poison traveling up the long spear used for killing the serpent, cf. also Aelian. Nat. anim. 2, 5. The power of its gaze is terrible: anyone who meets it dies. The only way to look upon it is through the reflection of a mirror, just as Perseus had done with Medusa, from whose blood all the reptiles of Libya arose (Lucan. Bell. Civ. 696 ff.). Alexander the Great, during his campaign in India, to defeat the horrible creature (cf. Leo Neapol. Hist. de prelis Alex. Magni rec. I. 3, p. 320, sec. X) used the stratagem of putting mirrors on the shields of his soldiers. The basilisk’s mortal enemies are the weasel and the cock: the first kills him with its own smell (Plin. Nat. hist. 8, 33, 79); the second protected travelers who passed through Libya (Aelian. Nat. anim. 3, 31). In Late Antique and Medieval bestiaries its nature is linked to that of its enemy the cock; it too can go on all fours, or can assume plumage while keeping a reptilian tail: thus arose the basilgallo (basilicock in Chaucer). In the Middle Ages it had a negative connotation, at times relating it to the Devil (or Antichrist), to the sinner, or heresy. To St. Antony of Padua (Sermoni) it represented wrath. Cecco d’Ascoli, who was burned at the stake in 1327 on the charge of sorcery, records that “the basilisk is the Lord of serpents” (Acerba, 30). The preconception has biblical roots: Isaiah (59, 5) mentions a poisonous reptile, the Hebrew tsepha, that in the translation of the Septuagint became βασιλίσκος and in the Vulgate basiliscus. It likewise occurs in Jeremiah 8, 17 and in Psalms, 91, 13. Modern translations, more cautiously, prefers “asp, viper, serpent”.

The etymology is simple: βασιλίσκος, diminutive of βασιλεύς (a word already attested in Mycenaean, qa-si-re-u), means “little king”, lat. basiliscus and regulus, designating the “king of the serpents”, due to its terrible powers, in spite of its small size.

Category: Kinds of animals

Βασσάρα
BASSARA
Name of a Thracian Bacchant (Athen. 5, 7, p. 198).
The name means “fox”, but also suggests the clothing of the Thracian bacchants, which were made from fox pelts; it is a term derived from a loan word, perhaps linked to the cult of Dionysus (Chantraine, DELG s. v.); cf. the verb ἀναβασσαρέω, Anacr. fr. 11, 6 (356) PMG., “to revel”. Braccini T., Glotta 86, 2010, pp. 7-21

Βάτων
Baton
A Theban, the relative and charioteer of Amphiaro. He was swallowed up along with him into a chasm that opened in the earth in front of Thebes (Pausan. 2, 23, 2; 5, 17, 8; 10, 10, 3).
The name may come from βάτος, “bramble”, and may mean “bramble” or “one who inhabits the bramble”.
Category: Names of heroes

Βάττος
Battus
The name of an old man transformed into a rock by Hermes because he did not keep secret the theft of Apollo’s cattle (Anton. Lib. Met. 23). A more widely known character with this name is the founder of Cyrene, the son of Polymnestus and Phronima (Herodot. 4, 145 ff.; Callim. Hymn. 2, 65; Pausan. 3, 14, 3; 10, 15, 6-7).
The name belongs to the family of the verb βατταρίζω, “to stutter” and means “the stutterer”; they are onomatopoetic terms. According to Herodotus, (4, 145 ff.) it could signify “king” in Libyan. Masson (“Glotta” 54, 1976, pp. 84-98) favors the first interpretation, since the words of Herodotus are general, and we lack information on South-Eastern Libyan.
Category: Names of heroes
Theme: Foundation

Βαυβώ
Baubo
Eleusinian wife of Dysaules, received Demeter into her home and tried to cheer her up by lifting her dress and exposing herself to Demeter (Clem. Alex. Protr. 2, 21).
The name is derived from the colloquial verb βαυβάω, “to sleep”, but also took on the meaning of “female sex”. A less acceptable suggestion of Room (Room’s Classical Dictionary, p. 73) is a derivation from βαυζω, “to murmur” or from πραψω, “to soothe”, which, according to him, are applicable to a governess.
Category: Female names

Βαῦκις
Baucis
A Phrygian woman, who, together with her husband Philemon, welcomed Zeus and Hermes; they sent a flood upon all the other villagers who had not welcomed them, but transformed these two into trees and their hut into a temple (Ovid. Met. 8, 616-715).
The name derives from βαυκός, "soft, tender", a folk word of uncertain etymology (Chantraine, *DELG*). Room (*Room’s Classical Dictionary*, p. 73) believes that it may have the same source as Baubo, and in particular may be explained in connection with πραΰνω, "to calm", but such hypotheses are groundless.

Category: Female names
Theme: Transformation

**Βελλεροφόντης**

**BELLEROPHON**

Son of Poseidon and the daughter of the king of Megara; Iobates, after he received a request from Proteus to kill the hero, commanded Bellerophon to slay the Chimera, believing that this could not be done; then sent him against the Solymi, the Amazons, and Lydians, until he recognized his divine nature (Hom. *ll*. 6, 155-205; 216-26).

Already in antiquity, the name was interpreted as "slayer of Belleros", from the verb θείνω, "to slay" that often appears in the second part of compounds in the form -φόντης. According to Kretschmer ("Glotta" 24, 1936, pp. 237-38 e 273; 31, 1951, pp. 92 ff.) this is an acceptable interpretation, considering that Belleros is the name of a local demon. On the other hand, Malten ("Hermes" 79, 1944, pp. 10 ff.) views as a conjecture derived from popular imagination. According to Chantraine (*DELG*), supported also by Carnoy (*DEMGR*), Heubeck’s suggestion ("Beitr. Namenf." 5, 1954, pp. 25-28), that the name means "full of strength", being a compound of an Indo-European derivative *bel-*, "strength" and *ghwen, "to swell up with", cannot be proven.

Category: Names of heroes
Theme: Test

**Βῆλος**

**BELOS**

The name of one of the two twin sons of the nymph Libya and Poseidon (the other was called Agenor), grandsons of Epaphus (Apollod. *Bibl*. 2, 1, 4).

The name derives from the Semitic name of the god Baal, Bel (Bernhard, in Roscher, *Myth. Lex*. I col. 778).

Category: Names of heroes

**Βιάνωρ**

**BIANOR**

Son of the Tiber and the nymph Manto; he founded the city of Mantua (Serv. ad Verg. *Ecl*. 9, 60).

This name is a compound of βιάω, "to tame, to defeat" and of ἄνηρ, "man" and thus means "he who forcefully tames heroes". Alternatively, Pape- Benseler (*WGE*) translate it as "a hard, cruel, violent man".

Category: Names of heroes
Theme: Foundation
BIENOR

Trojan captain with a Greek name, called ποιµὴν λαῶν, "shepherd of people"; mentioned only once in Hom. II. 11, 92-93, when he was killed and stripped of his arms by Agamemnon, together with his companion in arms and charioteer Oileus.


Category: Names of heroes

BOREAS

God of the North Wind, the son of Eos and Astraeus, brother of Zephyrus and Notus (Hes. Theog. 378).

One theory is that it means "wind from the mountain", related to Sanskrit giri-, Avestan gairi-, and ancient Slavic gora, "mountain" (Chantraine, DELG).

Category: Names of gods

BOROS/BORUS

1. Mentioned in Homer as the father of Phaestus Hom. II. 5, 44; he lived in Tarne, Maeonia, in the region of Smyrna.
2. Another Borus, in Homer (II. 16, 177-178), son of Perieres, was married to Polydora in Phthia, Thessaly. Polydora the daughter of Peleus and Antigone 2. (Apollod. Bibl. 3, 13, 1), had a son, Menesthius, actually fathered by the river god Spercheus (II. 16, 173-176). 3. Son of Penthilus, a descendant of Nestor, grandson of Periclymenus, had a son named Andropompus, who was the father of Melanthus, who was expelled by the Hereclidae (Pausan. 2, 18, 8).

The name probably is not Greek; hence it is pointless to search for an explanation (as Pape-Benseler have done s. v.) by resorting to the Hesychian gloss Βωροί- ὀφθαλμοί, "eyes" (Frisk, GEW s. v.). Possibly related to the Βωρεῖς, the name of a tribe in Cyzicus (von Kamptz, Homerische Personenn., § 81, pp. 322).

Category: Names of heroes

BOUPHAGUS

Arcadian hero, son of Iapetos and of Thornax; killed by Artemis while chasing her on Mt. Pholoe (Pausan. 8, 14, 9; 27, 17).
The name is a compound of βοῦς, “ox” and the aorist φαγεῖν of the verb ἐσθίω, “to eat”; it therefore means “eater of oxen.”

Category: Names of heroes

Βούτης

BOUTES/BUTES

Name of various people including: 1. A son of Boreas, father of Hippodamia (Diod. Sic. 4, 70), who tried to kill his half-brother Licurgus, and, once discovered, fled from Thessaly to Naxos where he became a pirate (Diod. Sic. 5, 50). 2. Another was the son of the king of Athens, Pandion 1., and Zeuxippe (Apollod. Bibl. 3, 14, 8), brother of Procne and Philomela, founder of the hereditary priesthood of the Athenian Eteobutadai. 3. A third, son of Teleon, participated in the voyage of the Argonauts (Apoll. Rhod. Argon. 4, 912-19). He was the only one who threw himself into the sea after he heard the song of the Sirens, overwhelmed by the song of Orpheus. He was saved by Aphrodite, and afterwards founded the colony of Lilybaeum near Eryx on Sicily.

Derived from βοῦς, “cow” and simply means “cowherd”.

Category: Names of heroes

Βουζύγης

BOUZYGES

A mythical character to whom the invention of the yoke is attributed (Serv. ad Verg. Georg. 1, 19; Hesych. s. v.).

The name is a simple compound of βοῦς, “cow” and the verb ζεύγνυµι, “to join” and therefore means “yoker of cows”.

Category: Names of heroes

Βράγχος

BRANCHUS

Son of Smycrus, a hero originally from Delphi, but who settled in Miletus; before his birth his mother had a vision of the sun descending into her mouth, passing through her body and out of her vulva. He was beloved by Apollo, who gave him the gift of prophecy (Conon. Narr. 33).

The name derives from the adjective βραγχός, “hoarse”, a technical term whose etymology is not clear; one could perhaps compare old Irish brong(a)ide, “hoarseness” (Chantraine, DELG).

Category: Names of heroes

Theme: Prophecy

Βρέµουσα

BREMUSA

According to a late poem (IV cent. CE), she is one of the 12 Amazons who accompanied Penthesilea to Troy, Quint. Smyrn. Posthom. 1, 43; she is killed by Idomeneus with a stroke of his spear to her right breast; ibid. 1, 247-253.
The feminine participle of the verb βρέµω, “to clamor, shout”, onomatopoetic (Beekes, *Etym. Dict. Greek s. v.*), in reference to the clamor of battle, cf. Clonie, Clonios, meaning “She who incites the din of war”. There are no other examples of this feminine name among Greek personal names.

**Category**: Female names

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**Βριάρεως**

**BRIAREOS**

One of the *Hecatoncheires*, named thus by the gods, whereas men called him Aegeon (Hom. *Il. 1*, 403; 396 ss.; Hes. *Theog.* 147-153).

A compound of Βρι-, deriving from βριαρός, “strong, powerful” and of ἀρή, “misfortune, ruin”; it therefore means “the one who causes great harm” (Chantraine, *DELG, s. v. βριαρός*) (cf. with prepositional prefix, ὀβρ-, *West Theog.* p. 210).

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**Βρισηΐς**

**BRISEIS**

Patronymic of a young woman from Pedasus called *Hippodamia* 3., daughter of *Briseus* (or Brise, the king and perhaps the priest of Pedasus). Married in Lyrnessus, a city by the river Evenus (Frénélithscái) governed by the king *Mynes* (*Mόνης, ll. 2, 692, 19, 296 ff.*, cf. Strabo *13, 1, 7*) she was captured and enslaved to *Achilles*, who conquers the city and kills her husband and three brothers (Hom. *Il. 19*, 295-296), as she herself recalls when mourning the death of *Patroclus*; we know the names of Minetes (perhaps her husband) and *Epistrophus*, sons of *Evenus* 2., killed by Achilles in the conquest of Lyrnessus, cf. Hom. *ll. 2, 690-693*, and Scholia *ad loc.*. She is mentioned 14 times in the *Iliad* (1, 184, 323, 336, 346, 392, 689; 9, 106, 132, 274; 19, 176, 246, 261, 282; 24, 676), where she has a rather important role as the concubine of Achilles and the cause of his anger.

Patronymic derived from the ethnic *Briseus*, vid. *s. v. Carnoy (DEMGR s. v. Brisēis*) suggests an improbable hypocoristic form of a “Βρισίμαχος, from βρίθω, “to weigh down, crush”, and means “one who crushes the enemy in battle”.

**Category**: Female names

**Theme**: Abduction

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**Βρισεύς (Βρίσης)**

**BRISEUS, BRISES**

Son of Ardys, father of *Briseis*, mentioned only as such in the *Iliad* (Hom. *ll. 1*, 392; 9, 132 e 274); according to other sources he may have been king or perhaps a priest of Lyrnessus, a city in Mysia, or of Pedasus (called Moneia in antiquity) on the river Satnioeis, and the brother of *Chryses* (Schol. *ad* Hom. *ll. 6, 34*; Eustath. *Comm. ad ll. 2*, 284 ff.; 1, 184, who cites “ancient geographers”). In Homer the name is found only in the form Βρισεύς, Briseus: then, perhaps by analogy with the name of the priest *Chryses* Χρύσης, the form Βρίσης also occurs.

The etymology is not easy; it could even be a non-Greek name. Von Kamptz (*Homer. Personennamen* § 56 b 2, p. 152) understands it to be an ethnic, like the feminine Βρισηΐς, and cites the mountainous region of Bresa or Brisa on the island of Lesbos (*Steph. Byz. Ethn.* 186, 20 Βρίσα, ἄκρα Λέσβου), just as the name of Χρύσης and his daughter Χρυσηΐς would be derived from Χρύση, a city of the Troad. The two feminine names also turn up as patronymics for *Hippodamia* (Briseis) and *Astynome* (Criseis), cf. Eustath. *ad ll. 1*, 184. In this case the two meanings could be combined...
(a patronymic of a masculine name in turn derived from a toponym, which then is extended to the daughters). A derivation from βριθω "to be weighty" “to make heavy”, put forth by Carnoy (DEMGR s. v. Brisëis) must be rejected.

Category: Names of heroes

Βρόντης
BRONTES
Name of one of the Cyclopes, son of Uranus and Gaia (Hes. Theog. 140).
Derives from βροντή, "thunder" and therefore means "the thunderer," or simply "thunder".

Βούκολος
BUCOLUS
The son of Colonus, an inhabitant of Tanagra in Boeotia; his sister Ochne loved Eunostus, but, rejected, she accused him of having tried to rape her, and so her brothers killed him and then they fled (Plut. Qu. Gr. 40).
The name means "cowherd"; it is a compound of βοῦς, "cow" and the verb πέλοµαι.
Category: Names of heroes

Βοῦνος
BUNUS
A Corinthian hero, son of Hermes and Alcidamea, who received the throne of Corinth from Aeëtes (Pausan. 2, 3, 10; 4, 7).
The name derives from βουνός, "mountain, hill", with the recessive accent characteristic of anthroponyms; Bunus founded a sanctuary to Hera on the summit of Acrocorinth.
Category: Names of heroes

Ἅδης
HADES
God of the underworld, son of Chronus and Rhea, husband of Persephone (Hesiod. Theog. 311).
There are various interpretations of this name. 1) It was analyzed from ἄ-ιδ- (a) by Plato (Gorg. 493 b; Crat. 403 a) with the meaning “invisible”. 2) Because of the aspiration, a form *ἁ-ιδ- has been suggested, identical to ancient Indian sam-vid-, “to be together, reunite”, with the meaning “to be together with the god of the afterlife”. This interpretation implies that the long α- of Ἀίδης is to be considered secondary. 3) A comparison with αἰσσω has been attempted, with the meaning "who hurls himself quickly, impetuously, powerfully" (Danielsson, "Indog. Forsch." 14, 1903, pp. 387 ss.).
Category: Names of gods
Theme: Abduction
Ἁγνώ
HAGNO
Name of a nymph of the spring on mount Lycaeus; according to an Arcadian legend, she was said to have raised infant Zeus (Pausan. 8, 31, 2; 38, 2 ss.; 47, 3).
It is derived from the adjective ἁγνός, “sacred, pure, chaste,” and means “pure.”
Category: Names of gods

Ἁλία
HALIA
Name of a heroine of Rhodes, sister of the Telchines (Diod. Sic. 5, 55) and of one of the Nereids (Hesiod. Theog. 245).
It derives from ἅλς, "sea" and means "the seascape".

Ἀλιάκµων
HALIAKMON
Name of a river-god in Macedonia, son of Okeanos and Tethys (Hesiod. Theog. 341), and of an inhabitant of Tiryns who in a fit of madness threw himself into the river Karmanor, which from then on took its name from him (Ps.-Plut. De fluv. 18, 1).
It is possibly a compound of ἅλς, "sea" and of ἀκµων, "rock", then "anvil" or ἀκµη, "height" and means "promontory".
The first theory seems preferable.
Theme: Eponymism

Ὠκεανός
OCEAN (prova)
Sin Urana i Geje, mitska rijeka što okružuje svijet (Hesiod. Theog. 133 ss.).
Prema Frisku (Gr. Et. Wört.) propali su pokušaji pronalaženja indoeuropske etimologije za ovu imenicu, kao na primjer usporedba sa staroindijskim a-sáyana-, "onaj koji okružuje" (Boisacq, Dict. Ét. l. gr.) ili nastanak od indoeuropskog *oku-eianom, "(božja rijeka //bog-rijeka) brzog toka" (usp. ὠκύς i i staroindijski áyanam, "hod"), što pretpostavlja Borgeaud ("Indog. Forsch." 66, 1961., str. 49-51). Chantraine (DELG) drži da se radi o posuđenici, iako još uvijek nedokazanoj, čime tumači i postojanje usporednog oblika Ὠγηνός. Carnoy (DEMGR) smatra da se radi o pelazgijskoj riječi, s prefiksom o i nastavkom na -ano, izvedenom iz osnove keu- (indoeuropski *geu, "okretati se, kružiti"). According to Weizsäcker (in Roscher, Myth. Lex. III col. 816) it would be a compound of ὠκύς and νάω, "scroll", meaning "one who runs fast", or would be a form corresponding to Ὠγύγη, "ancient" (cf. Ogigo).

Ὀχήσιος
OCHESIOS
Father of Periphas 1. (Hom. ll. 5, 843), son of Oineus (thus Diomedes’ 2. uncle), according to Schol. ad loc., that cites Nicander, Aitolika (Fr. 8 a, p. 201 Gow-Scholfield); he apparently lived in Aitolia, probably in Calydon, and is not mentioned elsewhere.
Derived from ὀχέω, cfr. ὄχηµα, “vehicle”, with suffix -ιος. It means “driver”, ‘charioteer’ (Pape-Benseler, WgE s. v.; von Kamptz, Homer. Personennamen. § 39 c 3); perhaps a hypocoristic form, cfr. Κτήσιος, from Κτήσ- ιππος.

Category: Names of heroes

Ὠκύαλος

OCYALOS

1. Name of a young man of the Phaeacian people, among those who competed in the athletic contests in the presence of Odysseus; a Homeric hapax, Od. 8, 111. 2. The feminine Ocyale (ὨΚΥΑ[Λ]Η) is attested in Greek only from a vase inscription as the name of an Amazon battling Theseus, on an aryballos depicting Theseus’ Amazonomachy by the Aison Painter (from Cumae, in the Museo Naz. di Napoli), cf. Enc. Treccani on line, s. v. In Latin the name is mentioned by Hyginus (Fab. 163) in a short catalogue of 15 Amazons.

It is derived from the adjective that simply means “swift on the sea,” from ὀκύς, “swift” and ἅλς, “sea”. It is a fitting personal name for the Phaeacians, who almost all bear names that allude to sailing, but it seems less appropriate for an Amazon.

Category: Names of heroes

Ὠκυπέτη

OCYPETE

Name of a Harpy and of a Danaid.

It is a simple compound of the adjective ὀκύς, “swift” and the verb πέτοµαι, “fly” and so means “one who flies swiftly”, a fitting name for a Harpy.

Ὠκυρόη, Ὠκυρρόη

OCYRRHOE

Name of an Oceanid and of various nymphs.

It is a compound of ὀκύς, “swift” and of the verb ἤω, “to flow” in the o-grade (Chantraine, DELG, s. v. ἤω and ὀκύς) and so means “she who flows swiftly”.

Ὀδίος

ODIOS

1. Achaean herald who, together with another herald, Eurybates, accompanies the embassy to Achilles at Hom. II. 9, 170. 2. Trojan ally warrior who, with Epistrophos, leads the Halizones from Alybe “where the birthplace of silver is”, mentioned in the Trojan catalogue, Hom. II. 2, 856-857; Alybe is said to be “a region of Bithynia” in Schol. Hom. II. 2, 857. He is killed while fleeing from Agamemnon, II. 5, 38-42, who strikes him with his spear from his chariot.
The breathing varies in the MS tradition (rough breathing in the latest Teubner edition, M. L. West 1998-2000). Derived from #δ#ς, with psilosis, it means "traveller", "wanderer", cf. #διος, epithet of Hermes "god of the road, who protects the journey" (von Kamptz, Homer. Personennamen § 71 b 2, pp. 264-265).

Category: Names of heroes

Οφέλτιος

OFELTIO

Category: Names of heroes

Οἰκλῆς

OICLES
Son of Antifate 1. and Zeuxippe 2., grandson of the seer Melampous; in his turn he is the father of the ill-fated seer Amphiarao. Oikles is mentioned as part of the ancestry of his descendant, the seer Theoklymenos, as the latter is about to ask Telemachos to take him on board his ship from Pylos to Ithaca (Hom. Od. 15, 243-244). He belongs to the generation of Herakles and the Argonauts; he helped Herakles in the course of the first sack of Troy at the time of Laomedon, guarding the ships, and is killed defending these from a Trojan attack; Diod. Sic. Bibl. 4, 32).

The name appears in the form ὀικλῆης /-κλείης; its other Homeric occurrence is in the acc. ὀικλῆα. Derived from "κλης, "very glorious", a compound of ὀς- or "κλεις (cf. Οιλευς, from "κλεις, Chantraine Gramm. Hom. I, pp. 116-117) paralleled with sanskr. vi-śravas "very glorious", also used as a personal name (von Kamptz, Hom. Personennamen, § 66, p. 212), cf. Perikles, Periklymenos.

Category: Names of heroes
Theme: Prophecy

Ονήτωρ

ONETOR
Name of two persons in Homer: 1. A Trojan, priest of Idaean Zeus, honoured by the people like a god (Il. 16, 604); his son, Laogonos, is killed by Meriones (Il. 16, 603-7). 2. Father of Phrontis, helmsman of Menelaos' ship on his way home from Troy (Hom. Od. 3, 282; a patronymic form).
It means "benefactor" (cf. Hom. ὄνησις "benefit"; von Kamptz, Homerische Personennamen § 70 b 2, p. 256). In Mycenaean we find the agent noun *ὄνατηρ ἕρες "beneficial" (o-na-te-re, Nom. plur., PY En 74, 2.12.21); ὄνατωρ is found in Pindar (Ol. 11, 9).

Category: Names of heroes

Ὀφελέστης

OPHELESTES

1. Trojan, mentioned as he is killed by Teukros along with several others, ll. 8, 274. 2. One of several Paeonians killed by Achilles, ll. 21, 210.

From ὄφελος ("advantage", "help"), with the agent noun suffix -ης; cf. also Orestes, Ὀρέσ-της. Cf. Myc. o-pe-re-ta, PY An 209.3). The name thus expresses the notion of "useful", as do other Homeric names, such as Opheltios and Onetor, cf. Opheltes. See von Kampzt (Homerische Personennamen § 70 b 2, p. 256), who also considers the possibility of foreign (Illyrian) provenance.

Category: Names of heroes

Ὀφέλτιος

OPHELTIOS

1. One of the Achaeans slain by Hektor at ll. 11, 302. 2. A Trojan, killed by the Argive hero Euryalos, son of Mekisteus, ll. 6, 20.

From ὄφελος ("advantage", "help", denomin. ὄφέλλω), with suffix -τιος, of patronymic or hypocoristic sense (see von Kampzt Homerische Personennamen § 39 a 2, p. 114-115). The name thus expresses the notion of "useful", as do other Homeric names, such as Ophelestes and Onetor, cfr. Opheltes.

Category: Names of heroes

Ὦψ

OPS (OPE)

1. Son of Peisenor and father of Eurykleia, Odysseus' faithful servant (Εὐρυκλεία, Ὀψος θυγάτηρ Πεισηνορίδαο: a formulaic verse, Od. 1, 429, 2, 347, 20, 148). 2. Father of Melas in later sources (Paus. 8, 28, 5), warrior in whose guise Athena tried to prevent Teuthis from leaving Aulis, as he was unwilling to follow Agamemnon to Troy.

The name is from the root op- / ὀψ- (okw-, ὄκω-) with barytonesis. The oxyton noun ὄψ ὀπός "eye", "face" (cf. ὀπώπα) is used as a component of personal names. See von Kampzt, Homerische Personennamen § 66, p. 214; cf. Europa and
Hom. PN Ὀϊν-οψ, Φαῖν-οψ. Ops was interpreted as "much seen", "illustrious" already in antiquity (περιβλεπτος; cfr. Schol. ad II. 1, 429). Alternative (but less likely) derivation from "ὁψ" "voice" (Mühlestein, "SMEA" 9, 1969, 81).

Category: Names of heroes

Ορέσβιος
ORESBIOS
Achaean hero mentioned (hapax) among others as a victim of Hektor (Hom. II. 5, 707, whit the rare epithet αἰολοµίτρης, "with a coloured belt"). He is said to have been a rich man who dwelt in Hyle.

The name signifies simply "living on mountains" (from ὄρος and βιόω; cf. Opp. Cyn. 3, 345, ὀρέσβιον οἷα λέαιναν) and is probably invented (G. S. Kirk, The Iliad: a Commentary, p. 130, ad Hom. II. 5, 705-707).

Category: Names of heroes

Ορσίλοχος
ORSILOCO
1. Son of the river Alpheios, father of Diokles, lord of Phere in Messenia (Hom. II. 5, 544-547; Od. 3, 489; 15, 187; 21, 15). 2. Grandson of the above and son of Diokles, the name's spelling curiously varies, 1. Orti- and 2. Orsi-; cf. Schol. Hom. II. 5, 542 b: ὁ πρόγονος διὰ τοῦ τ, ὁ παῖς διὰ τοῦ ς, a variation known already to Zenodotos: united as Orti- in the edition of West, BGT 2000); killed, together with his brother Krethon by Aineias in II. 5, 541-560. 3. Trojan warrior, killed together with numerous others by the arrows of Teukros 1., Hom. II. 8, 274. 4. Son of Cretan Idomeneus, in the invented account of Odysseus, Hom. Od. 13, 259-271, intended to hide his true identity from Athena; Odysseus supposedly murdered Orsilochos and consequently left Crete and went to exile. 5. The name resurfaces in Virgil Aen. 11, 636; 689; 694 (for a giant Trojan warrior killed by Camilla), and in Hygin. Astron. 13, 2, for no other than the inventor of the four-horse chariot, which supposedly became the constellation of Auriga (The Charioteer).

Derived from Orti- by assimilation, cf. o-ti-na-wo, PY Cn 285, 14, it is an active verbal compound, ὅ-νυμι and -λόχος, "a company of soldiers" or "ambush", a frequent component in archaic Greek names, cf. Amphillochus, Antilochos, Eurylochos. It hence means he "who urges troops to fight" or "who incites an ambush".

Category: Names of heroes

Ὄθρυονεύς
OTHRYONEUS
Trojan ally from Kabesos, killed by Idomeneus’ spear (II. 13. 362-73); he had only recently arrived at the war with the hope of marrying Priam’s daughter Kassandra, in exchange for helping the Trojans defeat their Achaean opponents (ibid. II. 13, 364-9).

Derived from Ὄθρος, name of a Thessalian mountain chain mentioned by Herodotus and Strabo, and a suffix -ονεύς, -ον- originates in a place-name ending, cf. Ἱών - Ἱονεύς, Ἰλιος - Ἰλιονεύς; von Kamptz, Homerische Personennamen § 42 c, pp. 124-125). For Othrys cf. Othryonei, name of a Macedonian tribe mentioned by Pliny the
Elder, Nat. hist. 4, 10, 17 (35). Hesychius glosses ὄθρυν with ὄρος, "mount". Othrys may be related to Myc. o-du-ru-we and must be of pre-Greek origin (Chantraine, DELG and Beekes - Beek, s. v. Ὄθρυς, ὄρος).

Category: Names of heroes
Theme: Test

Οὐρανός

OURANOS

Name of a divinity of the sky, son and husband of Gaia, from whom Cronos, father of Zeus, descends.

For many years, much credence was given to the (still widely accepted) hypothesis that Οὐρανός is related to Sanskrit Varuna-, placing *(#)ορανός, with initial vocalism, alongside *(#)ορανός. This encouraged G. Dumézil to compare the mythic function of the two gods, Ouranos and Varuna (Dumézil, "Bull. de la Société de ling. de Paris" 40, 1939, p. 53). Phonetically, however, this etymology cannot be supported, as Wackernagel (Sprachliche Unters. zu Homer, p. 136 n. 1) has demonstrated: there is regular contract in Greek of ο#ο- and in any case Varuna (the accent of which also does not agree with Οὐρανός) is not a god of the sky. Wackernagel (Kleine Schriften 1, p. 632) instead suggests deriving the name from =#έρση and #ουρέω, and in particular from Sanskrit vorza, "rain". That the initial diphthong οὐ- is spurious is known thanks to Doric ὤρανός, Aeolic ὄρανος (for which one expects ὃρανος). Hence, the name would mean "he who sends the rain and the dew, who makes fertile": a plausible - even if not absolutely certain - interpretation. Ouranos could also be a name borrowed from some other language. Pokorny (Indog. Etym. Wört., p. 1152) proposes another Indo-European etymology, deriving the name from the root uer-, extended to uer-d-, uer-s-, "an elevated place", comparable with Skt. varṣman-, "height", Lith. virus, "upper summit"; its meaning would therefore be "he who stands erect on high". But this is hardly likely.

Category: Names of gods

Παλαμήδης

PALAMEDES

Son of Nauplius and Clymene (or Philyra, or Hesione 2.), took part in the expedition against Troy; various inventions are attributed to him, including the games of dice and perhaps chess, weights and measures, and even writing (Philos. Heroic. 10; Lex. Suda, s. v.). Unknown to Homer, he is cited in the Cypria, Fr. 30 Bernabé; frequently mentioned in Attic drama and throughout the 5th c. Eponymous of the Rock of Palamidis at modern Nauplion (GR).

The name is composed of παλάµη, "hand, palm of the hand" and of the verb µήδοµαι, "consider a plan, prepare, have in mind" (Chantraine, DELG, s. v. µήδοµαι), perhaps via παλαµοµήδης (G. Markwald in Snell, Lex. fr. Ep. p. 939); thus, it means "he who is able", above all with his hands.

Category: Names of heroes
Theme: Eponymism
Παλικοί

PALIKOI
Twin autochthonous gods (or heroes) of Sicily, sons of Zeus and Thaleia, or of Etna and Oceanus (Steph. Biz. s. v. παλική), who cites Aesch. Fr. 6, Aetn. They had a sacred precinct near the city bearing their name, with a fountain where many extraordinary events occurred (Diod. Sic. Bibl. 11, 89, 1-6).

Polemon (II a.e.v., de fluv. mirab. Fr. 83, cited by Macrobius, Saturn. 5, 19, 15) recounts that their mother, fearing Hera, hid herself underground, and that the twins were born up from the soil; thus the name would derive from πάλιν, “again” and would mean “those who return”, cfr. Steph. Byz. loc. cit. Carnoy (DEMGR) claims instead that, because their cult took place in an area rich in sulfur (and was thus of grayish hue), the name derives from the Indo-European root *pel-, whence Gr. πελιδνός, “gray” and πελιός, “livid, pale”; this hypothesis is maintained also by Bloch (in Roscher, Myth. Lex. III, col. 1291).

Category: Names of heroes

Παλίνουρος

PALINURUS
Name of Aeneas’ helmsman, son of Iasus, who fell into the sea, giving his name to the cape in Campania, between Velia and Policastro, still known as ‘Palinuro’ (Verg. Aen. 5, 833-861; 6, 337-382; Dion. Halicarn. 1, 53, 1: “one of Aeneas’ helmsmen”). Strabo knows of the promontory, 6, 1, 1.

Formation of the type ἐπίουρος (from *ἐπί-ορσος?), “that repeatedly watches over”, from an archaic present ὀρέω (Chantraine DELG s. v. ὀρέω), “guard, watch over”, already in Mycenean o-ro-me-no, “that watches over (the herd)”. Also according to Carnoy (DEMGR) it could be related to ἐπίουρος, in the sense of “watchful, that looks straight ahead” and thus ironic (?) for a ship’s hand, meaning “he who looks behind”. Another hypothesis: Immisch (in Roscher, Myth. Lex. III col. 1299) thinks the name may refer to curved rocks, given that it is an eponym of a promontory; for the same reason it could be related to οὐρά "tail". Another possibility is that the name is composed of οὖρος, “favorable wind” and that it means “having a favorable stern wind” or, referring to the promontory, “cape from which breezes blow repeatedly (πάλιν)”, Pape - Benseler, WGE, s. v.

Category: Names of heroes
Theme: Eponymism

Παλλήνη

PALLENE
1. Daughter of Sithon, king of the Thracian Chersonese, and Anchiroe, who gave her name to one of the promontories of the Chalcidian Peninsula, also called Cassandra; (Parthen. Narr. amat. 6; Conon. Narr. 10; Steph. Byz. s. v. Παλλήνη). Steph. Byz., citing Teagenes and Egesippus, recounts different versions, among which that the peninsula P. was once known as Phlegra, and had once been inhabited by the Giants; 2. whence Pallene, daughter of the giant Alcioneus (who would be killed by Heracles, Apollod. Bibl. 1, 6, 1); tranformed into a bird along with her sisters the Alcionides (Suda, s. v. Ἀλκιονίδες); the seven sisters became the birds with that name, and periods when the seas were calm were called by sailors “Alcionid days”.

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According to Carnoy (DEMGR) the name may be derived from Indo-European "bel-, pel-, "mud", but this explanation is has little motivation. The suffix -ήνη (-άνα) is in any case pre-Greek, and for that reason any connection with the verb πάλλω "brandish a spear, throw", (cf. Pallas) is unlikely.

Category: Female names
Theme: Eponymism

Πάµφυλος

PAMPHYLUS

Son of Aegimius, brother of Dymas and Dorus, eponymous of one of the two Doric tribes, Dymanís e Pamphylís (Schol. ad Pind. Pyth. 1, 121 a-c), married Orsobia daughter of the Heraclid Deiphon and died fitting with the Heraclids in the conquest of the Peloponnese (Paus. 2, 28, 6).

The name is a compound of πᾶς, "every" and φῦλον, φῡλή "tribe", and therefore means "completely belonging to the tribe".

Category: Names of heroes
Theme: Eponymism

Πανάκεια

PANACEA

Daughter of Asclepius and Lampetia 2., sister of Iasus; goddess of healing through plants (Paus. 1, 34, 3); invoked with her father and sister Hygeia in Hippocr. Jusiur. 2; involved in the healing of Pluto in Aristoph. Plut. 702, 730-732.

The name comes from an appellative, composed of πᾶς, "every" and the substantive ἄκος, "cure, remedy"; the result is a possessive compound (Chantraine, DELG, s. v. πᾶς), meaning "she that has all remedies" or "cure for all ills".

Category: Female names

Παγκράτις

PANCRATIS

Daughter of Aloeus and Iphimedea; she was abducted during a Thracian raid dei of Naxos and was given in marriage to Agassamenus; she died shortly after being liberated by her brothers Otus and Ephialtes (Parthen. Narr. 19, who calls her Παγκρατώ; Diod. Sic. Bibl. 5, 50, 6 - 51, 2).

The name is composed of πᾶς, "every" and κράτος, “force, power”, a possessive compound meaning "she who has every power" or "daughter of he who lords over all" (see also the adjective παγκράτης, "lord of all, omnipotent").

Category: Female names
Theme: Abduction
Πανδάρεως
PANDAREUS
1. Son of the Pleiad Merope; there are various myths related to this figure (cf. e. g. Paus. 10, 30, 1). 2. One Pandareus, living in the region of Ephesus, is mentioned by Antonin. Lib. Metam. 11 (from Boios, Ornithog.) as father of Aëdon, and transformed at the end of a tragic event into a sea eagle (αλιάετος, perhaps the giant petrel, Macronectes Giganteus).
Carnoy (DEMGR) derives this name from *pand-, "bent", but this explanation is insufficient. According to Roscher (Roscher, Myth. Lex. III col. 1503) and von Kamptz (Homerische Personennamen, p. 361) it comes from Panda, a place near Magnesia on Sipylus, with the addition of a suffix in r-, see Pandarus.
Category: Names of heroes
Theme: Transformation

Πάνδαρος
PANDARUS
Head of a Lycian contingent allied with the Trojans, son of Lycaon; he learned archery from Apollo (Hom. II. 2, 826-827). Urged by Athena, he broke the truce between Greeks and Trojans by striking Menelaus with an arrow (Hom. II. 4, 89ff.).
Carnoy (DEMGR) suggests a derivation from *pand-, "bent", as for Pandareus. Roscher (Roscher, Myth. Lex. III col. 1503) and von Kamptz (Homerische Personennamen, p. 361) think it comes from Panda, a place near Magnesia on Sipylus.
Category: Names of heroes

Πανδίων
PANDION
Name of two Athenian kings of the autochthonous dynasty of Erechthonius. 1. son of Erechthonius and Pasithea, father of Philomela and Procne, father-in-law of Tereus (Thucyd. 2, 29, 3). He had two twin brothers, Erectheus and Butes (Apollod. Bibl. 3, 14, 6); 2. son of Cecrops (not the founder of the Athenian dynasty, but one of his descendants), exiled from Athens to Megara, thereafter marrying the daughter of Pylas and fathering numerous children (Apollod. Bibl. 3, 15, 5-6).
The name is a compound of πᾶς, "every" and δῖος, "bright", "illustrious", and thus means "completely bright", "splendid" (von Kamptz (Homerische Personennamen, p. 93). Höfer (Roscher, Myth. Lex. III col. 1519) thinks it is a Lycian name.
Category: Names of heroes

Πανδροσος
PANDROSUS
Daughter of Cecrops and Aglaurus, sister of Agraule (-graulo); she was punished by death for having opened the box in which Athena had hidden Erechthonius (Apollod. Bibl. 3, 14, 2). Her name, like those of her sister and mother (Aristoph. Thesm. 533 e Schol. ad. l.), was invoked by women, and was also an epithet of Athena (Schol. ad Aristoph. Lys. 439).
The name is a compound of πᾶς, "every" and δρόσος, "dew" and therefore means "entirely dewy", just as another of her sisters was called Ερση, that is, "dew".

Category: Female names

Πεισίστρατος
PEISISTRATOS
Son of Nestor, the youngest of seven (six living, Od. 3, 413-415, as Antilocos died at Troy). He is mentioned only in the Odyssey, where he hosts Telemachos in Pylos (Od. books 3-4) and accompanies him to Sparta (Od. book 15).

The name is a compound of πείθω and στρατός "army", and suggests the meaning "he who persuades the army", "army leader" (cf. Peisistratos' designation as ὄρχαµος ἀνδρῶν "leader of men", Od. 3, 454; 482). It is one of three Homeric names with first component πεισ- (the other two are the synonymous Πείσανδρος, Πεισήνωρ "persuader of men"); Von Kamptz Homerische Personennamen § 66, p. 215. Peisistratos is not in the list of Nestor's sons in the Hesiodic Catalogue (fr. 35 M.-W.) and was possibly invented by the Odyssey poet. The name might alternatively have been inspired by Nestor's eloquence and wise counsel (cf. Il. 1, 248-249), also reflected in the son (πεπνυµένος, Od. 3, 52; 4, 204); see now M. L. West, The Making of the Odyssey p. 90.

Category: Names of heroes

Πεισίδικη
PISIDICE
Name of several mythical figures. Apollodorus mentions three: 1. A daughter of Aeolus (Bibl. 1, 7, 3) and Enarete, wife of Myrmidon, and mother of Antiphus and Actor ([Hes]. Fr. 16 M.-W., Bibl. 1, 7, 3). 2. A daughter of Nestor and Anaxibia (Bibl. 1, 9, 9). 3. A daughter of Pelias and Anaxibia / Phylomache (Bibl. 1, 9, 10). 4. Another memorable P. is the daughter of a king of Methymna in Lesbos, who fell in love with Achilles and opened the city gates for him, allowing him to conquer Methymna. Achilles then ordered her to be stoned to death by his soldiers for treason (Parthen. Narr. amat. 21).

The combination of the verb πείθω (transitive) is commonly found in onomastics, and produces (in analogy to Peisinoe, Peisander, Peisenor, Peisistratus, or to the adjective πεισι-θάνατος, "persuading to death"), with δίκη, "justice", the significance "persuading to do justice" (or: "daughter of him who persuades..."). A derivation from Aeol. πεισ- (cf. τεισ-) has also been suggested (see RE s. v. Peisidike; cf. J. L. Lightfoot, Parthenius of Nicaea p. 496) and would imply the meaning "she who paid the price" from τίνω, ἔτεισα (for her betrayal - this would suit Parthenius' heroine), but seems untenable.

Category: Female names

Πολυξένη
POLYXENE
Daughter of Priam and Hecuba (Apollod. Bibl. 3, 12, 2, 151), not mentioned in Homer; according to the Sack of Troy (Bernabé, arg. 1; West, Greek Epic Fragments, p. 146), she was sacrificed on Achilles' tomb (cf. Eurip. Hec. 40-44; Paus. 1, 22, 6; 10, 25, 10; Ov. Metam. 13, 439 ff.; different version in Philostratus, Her. 51, 1-6; Vit. Apollon. 4, 16).
Feminine form of Polyxenos, "entertaining many guests".

Category: Female names
Theme: Abduction

Πολύξενος
POLYXENOS

Name of a number of mythical figures, including: 1. an Elean king, entrusted with the safekeeping of the cattle of Electryon, which was stolen from the Taphians and was later ransomed by Amphitrion, Apollod. Bibl. 2, 4, 6; 2. one of the priests of Demeter at Eleusis; Hymn. hom. in Cer. 154; 3. one of Helen’s suitors, Apollod. Bibl. 3, 10, 8, son of Agasthenes, grandson of Augeias, and one of the four leaders of the Epeians in Homer (ll. 2, 623-624); he survived the war, Pausan. 5, 3, 4; in the Telelogy, he appears as a host of Odysseus, who visits Elis after the murder of the suitors in order to inspect his herds; Odysseus is entertained by Polyxenus and is offered a mixing bowl (krätēr); Bernabé, argum. 1, West, Greek Epic Fragments p. 166; 4. a son of Jason and Medea according to a version attributed to Hellan. Fr. 132 Fowler apud Pausan. 2, 3, 8.

From adjective πολύξεινος (πολύξενος), "entertaining many guests" (Hes. Op. 715, 722), "visited by many guests" (for a sacrificial tomb, Pl. Ol. 1, 93; in the feminine form, for the island of Aegina, Nem. 3, 2-3: τὰν πολυξέναν ... Δωρίδα νάσον Αἴγιναν). Cf. Polyxene.

Category: Names of heroes

Ῥαδάµανθυς
RHADAMANTHUS

King of Crete, son of Europa and Zeus, one of the three judges in the Underworld. He is mentioned as being in Elysium already in Hom. Od. 4.564 (cf. also 7.323), with the epithet ξανθός.

The suffix -νθ- suggests the anthroponym belongs to the onomastic substrate (cf. Chantraine, DELG). According to Van Windekens (Contribution, p. 1), this suffix is characteristic of the Pelasgian territories that surround Thrace, Macedonia, Greece proper and the areas inhabited by the Illyrians. Carnoy (DEMGR) considers it a compound of Pelasgian manthu, "thought" and a word related to Avestan (u)rνvata-, "wise", from Indo-European *uer, "to speak", and thus meaning "the man who expresses wise thoughts". Frisk (Gr. Et. Wört.) suggests instead a connection with ῥάδαµνος, "branch, sprout", with the ending changed; in this case, the name would mean "he who wields a stick, who carries a sceptre".

Category: Names of heroes
Theme: Catabasis

Ῥεία
RHEA

Daughter of Gaia and Ouranos, wife of Cronos (Hes. Theog. 453ff.).

This name is quite difficult to interpret. A number of suggestions have been made by Room (Room’s Classical Dictionary, p. 268): the name may derive from the verb ὄω, "to run"; or, given that it is the name of a divinity of the earth, it may be associated with that of Hera and derive from ἔκα, "earth", although this hypothesis cannot be verified. According
to Carnoy (DEMGR), the name may be an epithet of the earth itself, from Indo-European “ueru, Gr. εὐρύς, "wide", thus meaning "extensive".

Ῥῆσος
RHEOS
Thracian hero who fought on the side of the Trojans in the Trojan War (Hom. Iliad. 10.434ff.).
According to Carnoy (DEMGR), the name was rezos, the Thracian form of Latin rex, from Indo-European *rego-s, which has not survived in Greek: since it is asatem language, in Thracian the palatal -g undergoes assimilation. This hypothesis is endorsed also by Boisacq (“Rev. Ét. Gr”. 39, 1926, pp. 332-34) and von Kamptz (Homerische Personennamen, p. 344).

Ῥόδος
RHODOS
Wife of Helios, the Sun, eponymous of the island of Rhodes (Diod. Sic. 5.55).
The name derives from ῥόδον, "rose". J. Ilberg (in Roscher, Myth. Lex. IV col. 119) reports the hypothesis that it is an abbreviated form of ῥοδοδάκτυλος or ῥοδόπηχυς, epithets of Eos. According to Carnoy (DEMGR), the name may derive from Indo-European *ered, "to run", but this etymology is unmotivated.
Theme: Eponymism

Ῥόπαλος
RHOPALOS
Son of Phaestus and grandson of Heracles, or son of Heracles (Pausan. 2.6.7; 10.1).
This name derives from the neuter substantive ῥόπαλον, "club, cudgel", obviously referring to his grandfather's (or father's) characteristic weapon.

Τάνταλος
TANTALOS
Father of Pelops and grandfather of Atreus, king of Sypilos in Lydia, renowned for his wealth and misdeeds, his punishment for which in the underworld was to endure constant hunger and thirst despite the ready availability of food and water (Hom. Odyssey 11.582-92); another more widespread tradition holds that a boulder was suspended above his head, preventing him from tasting the food of the gods' banquet (cf. Apollod. Epit. 2.1).
The name derives from "tela, "to endure, suffer", in the reduplicated form (from "tll) *ταλ-ταλ-ος, dissimilated to Τάνταλος, comparable with ταλα- in ταλα-εργός, ταλάσσαι (Chantraine, DELG). Thus, it may mean "the endurer, the sufferer". This interpretation obviates taking the name to mean "he who carries (the sky)", like Άτλας, as has frequently
been suggested. Plato (Crat. 395) derives the name from ταλάντατος, "the most exhausted, unhappiest". In Mycenaean, we find the name Ta-la-ro (KN, PY), which could be read as Τάνταλος (or even Τάλταλος).

Category: Names of heroes

Τάρας

TARAS

Name of a river that runs near the city in Magna Graecia named from it, and from its god, Lat. Tarentum.

According to Kretschmer ("Glotta" 14, 1925, p. 87; 30, 1940, p. 104) the suffix -nt is particularly frequent in Illyrian, a poorly known language of which toponyms in -ntum are certainly characteristic. The question is whether the suffix has a participial or purely nominal function; this is difficult to resolve because we are confronting thorny etymological problems in a poorly attested language. Carnoy (DEMGR) believes that the name comes from Indo-European *taro-, "swift" (Sanskrit tarani-, "swift" from the root *ter), which is commonly found in river names, e.g. Thérain, Taro, Tara, Tarascone.

Category: Names of gods
Theme: Eponymism

Τάρταρος

TARTAROS

Great abyss found underground, place of punishments (Hes. Theog. 119).

According to Chantraine (DELG), the etymology is unexplained, and probably of Eastern origin. Deroy ("Revue internationale d'onomastique" 12, 1960, p. 12 ss.) tries to explain it as a derivative of the pre-Hellenic stem *tarta that appears to mean "far, behind" and thus "western". This would be found in Latin (from Etruscan) tardus, "that is placed behind, late, slow", tardare, "to be late, slow" and of course in Greek Τάρταρος, the infernal region considered to be located at the extreme western edge of the world. Deroy thinks the term is of Aegean origin. Carnoy (DEMGR) suggests that the name, if Pelasgian, could be considered an intensified derivative of the root *der, "to torment, sin, flay", Gr. δέρω, Ion. δείρω, Pers. dart, "torment, agony", IE. *dortos.

Θαλία

THALIA

Name of one of the nine Muses, daughter of Zeus and Mnemosyne (cf. Hesiod. Theog. 77).

Derives from the Greek verb θάλλω, "to bud, flower, bloom" from Indo-European *dhal-no, thus meaning "she who blooms, is in the flower of youth".

Θάλπιος

THALPIOS

Son of Terephon and Eurytus, one of the leaders of the Epeans from Elis who participated in the Greek expedition against Troy (Hom. Il. 2, 618 ff.).
The name derives from the Greek verb θάλπω, "to warm, kindle" (Chantraine, DELG and Frisk, Gr. Et. Wört., s. v. θάλπω), and thus means "he who burns, is warm".

Ξανθίππη

XANTHIPPE

1. Daughter of Doros, wife of Pleuron and mother of Agenor (Apollod. Bibl. 1, 7, 7). 2. Another Xanthippe, daughter of Mycon, was supposed to have nourished her incarcerated father by her own breast milk, Hygin. Fab. 253, 3.

The name derives from ξανθός, "blond, fair-haired", and ἵππος, "horse"; therefore it means "(possessed) of a tawny mount", with a possessive sense, or simply "tawny horse", an appropriate name for an Amazon.

Ξάνθος

XANTHOS

A frequent name of men and horses, such as: 1. The immortal horse of Achilles, given to Peleus by Poseidon, who was given the ability to speak by Hera in order to inform the hero of his coming death (Hom. Il. 19, 404-424), 2. One of the horses belonging to Hector (Hom. Il. 8, 184-190), 3. One of the horses of the Dioscuri (Stesich. Fr. 178.1, vv. 2 P., apud Etym. Magnum s. v.), and finally 3. One of the horses of Diomedes, king of Thrace (Hygin. Fab. 30, 9). It is also the name of a Nereid, in the feminine form in -ή, Hesiod. Theog. 356.

The name derives from ξανθός, "blond, fair-haired" (attested as an anthroponym already in Mycenean: ka-sa-to, PY An 39.6), etymology unknown. Frisk (Gr. Et. Wört., s. v. ξανθός) and Pokorny (Indog. Etym. Wört., p. 533) doubt its relation to the root kas-, kas-no-, "gray", Lat. canus, with the ending -do- and disappearance of the root syllable *ks-en-dho: but this derivation does not seem plausible in sense or form. Hester ("Lingua" 13, 1965, p. 361) suggests a Pelasgian origin from *keu-, *k+u x or *kand-, Lat. candidus.

Category: Kinds of animals
Theme: Prophecy

Ξοῦθος

XOUTHOS

Son of Hellenos and Orseis (var. l. Otreis), brother of Doros and Eolos, father of Ion (actually fathered by Apollo) and Achaios, who gave their names to Ionia and Achaia (Hesiod. Fr. 9 M.-W.; Hellan. Fr. 125 Fowler; Apollod. Bibl. 1, 7, 3).

Derived from the adjective ξούθος, with subsequent barytonesis (retraction of the accent) onto the penult. The adjectival ending -ος has many meanings, at times contradictory, cf. Etym. Magn. s. v.: senses of the adjective thus range from "tawny" or "greenish" to "melodious" (perhaps by metaphorical transposition). The word is clearly attested in Mycenean, Ko-so-u-to, KN Ch 900, and seems to be the name of a bull or a description of its coat. Treated as an
anthroponym, the chromatic sense seems the most likely, cf. Xanthos, Pyrrhos. Therefore, it may mean "tawny, reddish brown", without plausible etymology (Frisk, Gr. Et. Wört. s. v.).

Category: Names of heroes

Zαγρεύς
ZAGREOS
Name of an ancient chthonic deity; son of Zeus and Persephone, often identified with Dionysos.

The two most reasonable and widely accepted derivations are: first, that proposed by Chantraine (DELG), B. Mader (in Snell, Lex. fr. Ep.) and Perpillou (Les substantifs grecs en -ευς, § 389), from the name of the mountain Ζάγρος in Asia Minor; in this case, it would be useless to seek an etymology from within Greek. Second, that proposed by Frisk (Gr. Et. Wört.) and endorsed as well by Mader, relating the name to ζάγρη, "trap for animals", a form explainable as a borrowing from a North/West Doric dialect, *ζαγρέω = ζωγρέω, "to trap living beings", "to capture live prey". Chantraine considers this unprovable. Carnoy (DEMGR) suggests it is a derivative of Pelasgian ζάγρα, from Indo-European *ghǝgh, an elaboration of ghe, "to remain open-mouthed", found for example in ancient Icelandic gj grar, "rock fissure": this would require assimilation of the - g -. The ancients analyzed the word as ζ-αγρεύς = *di-αγρεύς, "the perfect hunter", a conjecture accepted by Pape and Benseler (WGE): but this is a folk etymology.

Category: Names of gods

Zάκυνθος
ZAKYNTHOS
Hero, son of the Trojan Dardanos, who gave his name to the island (ἡ Ζάκυνθος). This is because - so the story goes - he was the first person ever to land there, coming from Psophis in Arcadia (Pausan. 8, 24, 3) (and for this very reason the acropolis of the city is called Psophis: Strab. 10, p. 458).

The name can be analyzed as Ζακ- υνθος; Carnoy (DEMGR) claims that the etymology is Pelasgian, deriving from Indo-European *ghuok, "to give light", Gk. δια-φάσσω, Lat. fax, "torch", Lith. zvake, "candle", and that the island was given this name because, being of volcanic origin, it was known for its deposits of flammable bitumen. The suffix (υ-)νθος is undoubtedly pre-Hellenic and means "that relates to, provided with", as Van Windekens states (Le Pélasgique, p. 47). The ethnonym za-ku-si-jo, Ζακύντιος, is attested already in Mycenean (PY An 610).

Category: Names of gods

Theme: Eponymism

Zήλος
ZELOS
Personification of envy (Gk. ζήλος), son of Styx, brother of Nike, Cratos and Bia (Hesiod. Theog. 383-385).
The name is likely derived from δίζηµαι, ζητέω, "to pursue, seek"; perhaps related to Greek ζηµία, "damage, loss, penalty" (Chantraine, DELG, s. v). From Greek ζήλος, deriving from Indo-European *ja-lo-s, "zeal, fervor".

Category: Names of gods

**Zέφυρος**

**ZEPHYROS**

One of the three principal winds (cf. Hesiod. Theog. 378-380 and Schol. ad loc., = Acusil. Fr. 15 Fowler), who are joined by Euro (the south-west wind; Hom. II. 2, 145-147; 16, 765). He is the son of Astraes and Eos, and brother of Boreas and Notos (Hesiod. loc. cit.). By the Harpy Podarge he fathered the two divine horses of Achilles, Balios and Xanthos, Hom. II. 19, 400). Already in the Homeric poems (passim) he personifies the west wind, often violent. He does not have a particularly well developed mythology.

This name is present in Mycenean cf. ze-pu2-ro, PY Ea 56, etc. The etymology is related to Greek ζόφος, "darkness" "west" (Buttmann, Lexilogus 114 a, cf. Frisk, Gr. Et. Wört. s. v) - namely, the cardinal point of the wind's origin. It means therefore 'west (wind)'.

Category: Names of gods

**Ζήτης**

**ZETES**

Son of the wind Boreas, brother of Calais, a participant in the expedition of the Argonauts. At Salmydessos in Thrace, along with his brother - both were winged, but apparently mortal: in other words, demigods - he chased away the Harpies who were tormenting the king, Phineas, whose second wife had imprisoned their sister Cleopatra, the king's first wife (Apollod. Bibl. 3, 15, 2-5; Apollon. Rhod. Argon. 2, 296-297 e Schol. ad loc.). The tomb of the Boreads was on the island of Tenos (Hygin. Fab. 14, 18), where they were supposed to have been killed by Heracles (Acusil. Fr. 31 Fowler, apud Apollod.Bibl. 3, 15, 2).

The name is traceable to ζητέω, cf. the epithet off Zeus Ζητήης, possibly meaning "The Searcher"; there is no need to consider it redender Name (cf. W. Beck, in Snell Lex. fr. Ep. col. 876) in reference to the pursuit of the Harpies. The etymology from ζάω, "to live, grow" (Room, Room's Classical Dictionary, p. 308: "he who blows hard") is unlikely. The Etymologicum Magnum 411.7 suggests originally Ζαήτης, παρά τὸ ΖΑ καὶ τὸ ἀήτης, ὁ µεγάλως πνέων, perhaps correctly: in this case, from ἀηµι "to blow", we would have "he who blows through", or even "he who blows with force" (Pape-Benseler "Stürmer", "Stormy").

Category: Names of gods

Theme: Abduction

**Ζῆθος**

**ZETHOS**

Son of Zeus and Antiope, of Theban origin; together with his twin brother Amphion, he avenged his mother's mistreatment at the hands of Dirce, wife of Lycos, King of Thebes, by strapping her to a bull (Apollod. Bibl. 3, 5 5). After sending King Laius into exile, the twins built the walls of Thebes (Hom. Od. 11, 262-265), one relying on brute physical force, the other (Amphion) moving the boulders magically by playing the lyre (Hesiod. Fr. 182, Apollon. Rhod.
Argon. 1, 735-741). In Homer (Od. 19, 518-523) the father of Itylos - the child killed by Aedon, daughter of Pandareos - also bears this name.

Already in a Euripidean pareymology (Antiope. Fr. 2, 1) cited by the Etymologicum Magnum, s. v., the name is related to the verb ζητέω, "to search for", because his mother had "searched for" a suitable place for giving birth. It is more likely an anthroponym in -θος (Chantraine, Formation p. 364), perhaps from the root ζη- ("to live"), with vocalism -e, * gwyē-, distinct from Ζήτος (var. Ζήτης) which may in fact come from "to search for", cf. Ζήτης. However, the form ζελαθος attested papyrologically for Pind. Paean. 9, 44 Sn.-Maehl, is problematic. It has also been suggested (von Kamptz § 83) that the name is not Greek, but this seems improbable.

Category: Names of heroes
Theme: Foundation

Ζεύς
ZEUS

Ancient name of the sky, the god of the sky, and the day. Son of Cronos and Rhea, "father of gods and men".

The etymology is preserved above all in Sanskrit, Greek, the Italic languages, and Hittite. The forms, given by Frisk (Gr. Et. Wört.), are: Ζεύς = Skr. dyáuh, Ζήν = Skr. dyam, Lat. diem; Δι-ός (Myc. di-wo), -εί (Myc. di-we), -ί, Δια correspond to Skr. diváh, divé, divi, divam. Innovative forms in Greek are: Ζήν-α with Ζην-ός, -ί. Benveniste (Origines, pp. 59-60) explains that this set of forms depends on the root "dei" (Sanskrit di-, "to shine"). The root with suffix "-w gives the stem *deiw-, the thematic derivation of which is *deiwó- (Skr. devá-, Lat. deus, etc.). Morphologically, this term showed the variation "deiw, gen.-abl. *diw-é/os; from this genitive/ablative and from the resulting forms come Δι(Ϝ)-ός, Δι(Ϝ)-ί, Δι(Ϝ)-εί. Beside *deiw- there is the derivative *dy-eu, *dy-ēu- with lengthening of the diphthong Ζεύς, of Ζήν and of the corresponding Sanskrit forms. Carnoy (DEMGR) adds that among the Germanic people Tiu > Ziu became the god of war, as in English Tues-day, a translation of Martis-dies, It. martedì.

Category: Names of gods
Theme: Catasterism

Ζευξίππη
ZEUXIPPE

The name of various heroines, including: 1. in Attica, the wife of Pandion, mother of Erechtheus, Procne and Philomela (Apollod. Bibl. 3, 14, 8); 2. the daughter of Hippocoon, daughter-in-law of the prophet Melampous, whose son, Antiphates, she had married (Diod. Sic. 4, 68).

The name means "she who yokes horses". It is composed of the Greek ζεύγνυµι, "to yoke", which derives from the Indo-European *yeug-: corresponding to the present in -νυ- with root vocalism -e-, a Greek innovation, is the stem with a nasal infix, Sanskrit yunāk-ti, Latin iungo. The second part of the name derives from an ancient Indo-European word *ekwo- attested in Sanskrit ásva-, Latin equus, Anglo-Saxon eoh, Lithuanian esva, Tocharian B yakwe. In Greek, the aspiration is undoubtedly secondary and the quality -i- of the initial vowel (ιππος, attested already in Mycenean: i-qo, PY Ta 722, etc.) remains unexplained, as Chantraine affirms (DELG, s. v. ιππος).