

Etymological Dictionary of Greek Mythology

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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 **Pedatus 2.** (Hom. *Il.* 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 **ἀ-**, of uncertain meaning; "who expresses himself with confused language", "who babbles much" (?). The etymology from **ἀ-** privative and **βόρβωρος**, "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 **ἀ-** 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 Il.* 6.22 b, deriving the name from an obscure **ἄβέροβελλον**, "abundant and confused", does not seem very convincing.

Category: Female names

Ἄβας

ABAS

1. Trojan warrior, son of **Eurydamas 2.**, killed by **Diomedes** (Hom. *Il.* 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

Ἄβδηρος

ABDERUS

Son of **Hermes** or of Poseidon and the nymph Thronia (Pind. *Paeon.* 2, 1-2; 104-106), of Locrian origin, *erōmenos* of **Heraclēs**, 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. **Ἄβδηρα**), 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, Heraclēs 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 **ἄβδης· 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 *Il.* 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. *Il. 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 (**βίως**, "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 *Il.* 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. *Il.* 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 **ἀβληρά· ήνία** "reins" does not help much, and still less recourse to **βλήρ**, "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 ἄκανθα, which refers to various spiny plants like the thistle, with metathesis from *ἄκανθαλίς.

Category: Kinds of animals

Theme: Transformation

Ἀκάμας

ACAMAS

1. Thracian leader counted among the bravest, an ally of the Trojans and co-commander with **Peiroos** (Hom. *Il.* 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. *Il.* 6, 7-10). 2. Son of **Antenor** and brother of **Archelechos** (Hom. *Il.* 2, 822-823; 11, 60); he, together with his brother and **Aeneias**, led the fourth contingent of Trojan soldiers (Hom. *Il.* 12, 98-100). He prevailed in a confrontation with Promachos, avenging his brother's death, and, after warding off the attack of Peneleos (Hom. *Il.* 14, 476-489), died when he was shot in his right shoulder by Meriones while getting back into his chariot (Hom. *Il.* 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 ἄκάμας, with a privative prefix ἄ- and root κάμα-, to be derived from κάμνω, "work hard, suffer," intended here in the passive sense; it means "the indefatigable". For a similar formation, cf. **Adamas**; Wathélet, *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

Ἄκαστος

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 **Calypdon** (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 ἄ- 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 $\acute{\alpha}$ - 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 ACESSAMENOS

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

Participial formation from the verb **ἄκέομαι**, cf. the aorist **ἤκεσάμην** (von Kamptz, *Hom. Personennamen* § 62 a, b, p. 164, cfr. Iamenos, **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.*, **ὄξυτονητέον τὸ Ἀκεσσαμενός, ἵνα ὄνομα γένηται**, as with **Dexamenós** and **Tisamenós**.

Category: Names of heroes

Theme: Eponymism

Ἀχάτης 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

Ἀχέρων 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 *Orphne* (Ovid. *Metam.* 5, 539-541; in Greek there exists the adjective *orpnós* "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," **Νεκρομαντεῖον**, cf. Herodot. 5, 92, η), from $\acute{\alpha}$ - privative and **χαίρειν**, "because" those who go down there "do not experience joy," or elsewhere from **ἄχρα ῥέων**, "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. *assarān* or OCS *jezero* to reconstruct an ancient form ***ἄχεροντ**- that would mean "lake," "marsh" (Chantraine,

DELG s. v.) do not seem very convincing. Less suspect might be its connection to the adjective **ἄχερῶις**, "river of white poplar trees" (Carnoy, *DEMGR* s. v.). But the etymology remains uncertain.

Category: Names of heroes

Theme: Eponymism

Ἀχιλλεύς

ACHILLES

Name of the son of **Peleus** and **Thetis**, father of Pyrrhus **Neoptolemus** (Hom. *Il. 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 **ἄ-** 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 ***ἄχιλος**, as **ὄργιλος** derives from **ὄργη** (Kretschmer, "Glotta" 4, 1915, pp. 305-308); it could also be a hypocoristic 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

Ἀδάμας

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 **Ἀσιάδης**), and a group of companions that included Iamenos, an Orestes, Thoon, and an Oinomaos (Hom. *Il.* 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. *Il.* 13, 560-574). He was, with other heroes, searched for by Hector, who learned of his death from Paris (Hom. *Il.* 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

Ἀδαμάστωρ

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, *Lusíadas* 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 **ἀ-** privativo e **δαμ-**, **δάμνημι**, **δαμάω**). It seems to be constructed by analogy with Alàstor, Phobètòr, 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

Ἀδμητος

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 **δάμνημι**, "conquer", with privative **ἀ-**, and so means "unconquered". There is attested also the feminine Admeta (**Ἀδμήτη**), an Argive priestess, daughter of **Eurystheus** (Pausan. 8, 4, 4).

Ἄδωνις

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 Theias (Ant. Lib. *Metam.* 34, 5).

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

Theme: Incest

Ἄδραστος

ADRASTOS

Name of the king of Argos that hosted Tydeus and **Polyneices**, 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 **ἀ-** 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. Wathélet (*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**.

A simple compound of the prefix **ἀγα-** and of **κλέος**, it means "extremely glorious," "of abundant glory;" cf. Agathocles, Megacles, Pericles.

Category: Names of heroes

Ἀγαμήδης

AGAMEDES

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 Moulis, a sorceress skilled in drugs and poisons.

Category: Names of heroes

Ἀγαμέμνων

AGAMEMNON

Son of **Atreus**, brother of Menelaos, husband of **Clytemnestra**, 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 **-μέδμων**, 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 ***Ἄγα-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 **Pegasus** (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 fluviis* 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 **Ἄντ-ήνωρ**, **Βι-ήνωρ**, **Ἐλεφ-ήνωρ**, **Πεισ-ήνωρ**, where the nominal part of the compound seems to be particularly **ἀνήρ**, while for **Ὶπερ-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

Ἀγαστροφος

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. *Il.* 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. Gudanium, 235, 15 s. v. **Ηγαθέη**, in a compound with **ἀγα-**).

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 **ἀγα-**, 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. *Il.* 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

Ἀγανή

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. *Il.* 18, 42).

The name derives from ἀγαυός, "admirable, noble, illustrious", an adjective related to the verb ἀγαμαι, "to admire, marvel at" (Chantraine, *DELG*, s. v. ἀγαυός).

Ἀγέλαος AGELIOS

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. *Il.* 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. *Il.* 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 raise 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 *λατ-αγέτας, "leader of armed troops."

Category: Names of heroes

Ἀγήνωρ AGENOR

1. Son of Poseidon and Libya, and father of **Europa**, **Kadmos**, **Phoenix** 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 ἀνής, "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 ἄγα- and that the name means "extremely manly, courageous." The first interpretation seems preferable by far, because compounds in ἄγα- 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 Portheus 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. ἄγρός) 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 ἄγρός, "field, land" and means something like "lover of fields", "man of the country."

Category: Kinds of animals

Theme: Transformation

Αἶας

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 *Aias* 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 **αἶα**, "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 **Αἶωλος**, "alive", from the Indo-European **aiu+unt-*, "he who has dynamic strength," "vigorous" (Mühlestein, "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 **-τωρ** from the verb **ἀλέκω**, "to defend, repel" and thus means "the defender".

Category: Names of heroes

Ἀλεκτρυών

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-ru-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 ***ἄλεκτρον**, "a defensive implement."

Ἀλήτης

ALETES

Son of **Hippotes**, descendant of **Herakles**, born during the return of the Herakleidae (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. *Il.* 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 **ἀφρός**, "foam" (Plat. *Crat.* 406 c); **οὔνεκ' ἐν ἀφρῶ / 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 **προύτανις**,

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 **βαῖός**, "short, unimportant", with the recessive accent often found with anthroponyms.

Category: Names of heroes

Theme: Eponymism

Βαλῖος

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 **βαλῖός**, "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 ἀνα-βασσαρεύω, 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 **Amphiarus**. 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 onomatopoeic 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 βαῦζω, "to murmur" or from παῦνω, "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 **πραῦνω**, "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; **lobates**, 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. *Il.* 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

Βήλος

BELOS

The name of one of the two twin sons of the nymph Libya and Poseidon (the other was called **Agenor**), grandsons of **Eraphus** (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 **άνήρ**, "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

Βιήνωρ

BIENOR

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

With the verbal sense of *βία-*, it means "he who with force dominates the enemy hero", cf. **Bianor** (Wathelet, *Dictionnaire des Troyens*, I, p. 372-374), **Elephenor**, **Elpenor**.

Category: Names of heroes

Βορέας

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

Βῶρος

BOROS/BORUS

1. Mentioned in Homer as the father of **Phaestus** Hom. *Il.* 5, 44; he lived in Tarne, Maeonia, in the region of Smyrna.
2. Another Borus, in Homer (*Il.* 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, Menesthus, actually fathered by the river god Spercheus (*Il.* 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

Βουφάγος

BOUPHAGUS

Arcadian hero, son of **Iapetus** and of Thornax; killed by **Artemis** while chasing her on Mt. Pholoe (Pausan. 8, 14, 9; 27, 17).

The name is a compound of βούς, “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 βούς, “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 βούς, “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

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, **ὄβρι-**, West *Theog.* p. 210).

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 (Fréneli-thscai) governed by the king **Mynes** (**Μίνης**, *Il.* 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. *Il.* 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

Βρισεύς (Βρίσης)

BRISEUS, BRISES

Son of Ardys, father of **Briseis**, mentioned only as such in the *Iliad* (Hom. *Il.* 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. Il.* 6, 34; Eustath. *Comm. ad Il.* 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 **Χρυσήϊς** 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 Il.* 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 βρῖθω "to be weighty" "to make heavy", put forth by Carnoy (*DEMGR* s. v. Brisēis) 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 Ochné 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 βούς, "cow" and the verb πέλομαι.

Category: Names of heroes

Βούνοϛ

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-(α) by Plato (*Gorg.* 493 b; *Crat.* 403 a) with the meaning "invisible". 2) Because of the aspiration, a form *ἄ-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 Ἄιδης is to be considered secondary. 3) A comparison with ἄισσω has been attempted, with the meaning "who hurls himself quickly, impetuously, powerfully" (Danielsson, "Indog. Forsch." 14, 1903, pp. 387 ss.). MYTH. HOM.: Catherine Cousin, *La situation géographique et les abords de l'Hadès homérique* GAIA 6, 2002, pp. 25-46.

Category: Names of gods

Theme: Abduction

Ἄγνώ

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 **ἄγνός**, "sacred, pure, chaste," and means "pure."

Category: Names of gods

Ἥλία

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 **ἅλας**, "sea" and means "the seascape".

Ἠλιάκμων

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 **ἅλας**, "sea" and of **ἄκμων**, "rock", then "anvil" or **ἄκμη**, "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 **okue-ianom*, "(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 **Ὠγηγός**. Carnoy (*DEMGR*) smatra da se radi o pelazgijskoj riječi, s prefiksom o i nastavkom na -ano, izvedenoj 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. *Il.* 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 ὄχέω, 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 Κτήσι- ιπιος.

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 (ΩΚΥΑ[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 ὠκύς, "swift" and ἄλς, "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 ὠκύς, "swift" and the verb πέτομαι, "fly" and so means "one who flies swiftly", a fitting name for a Harpy.

Ὠκυρρή, Ὠκυρροή

OCYRRHOE

Name of an Oceanid and of various nymphs.

It is a compound of ὠκύς, "swift" and of the verb ῥέω, "to flow" in the o-grade (Chantraine, *DELG*, s. v. ῥέω and ὠκύς) and so means "she who flows swiftly".

Ὀδῖος

ODIOS

1. Achaean herald who, together with another herald, Eurybates, accompanies the embassy to *Achilles* at Hom. *Il.* 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. *Il.* 2, 856-857; Alybe is said to be "a region of Bithynia" in Schol. Hom. *Il.* 2, 857. He is killed while fleeing from *Agamemnon*, *Il.* 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#ζ, 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

Ὀφέλτιος

OFELTIO

1. Uno degli Achei uccisi da **Ettore** in *Il.* 11, 302. 2. Troiano, ucciso dall'eroe argivo **Eurialo**, è figlio di **Mecisteo**, *Il.* 6, 20.

Deriva da ὄφελος ("vantaggio", "aiuto"), con il suffisso -τιος, di senso patronimico o forse ipocoristico (v. von Kamptz *Homer. Personennamen* § 39 a 2, p. 114-115). Il nome dunque esprime la nozione di "utile", come altri nomi omerici, cfr. Onetore e Ofeleste.

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 **Amphiaraos**. 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 Ὀϊκλήης /-κλείης; its other Homeric occurrence is in the acc. Ὀϊκλήα. Derived from *Ἔϊ-κλῆς, "very glorious", a compound of Οἰ- or *Ἔϊ- (cf. Ὀϊλεύς, from *Ἔϊ-λεύς, 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

Ὀνήτωρ

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 *ὄνατήρ -ήρες "beneficial" (o-na-te-re, Nom. plur., PY En 74, 2.12.21); ὄνάτωρ 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, *Il.* 8, 274. 2. One of several Paeonians killed by **Achilles**, *Il.* 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 Kamptz (*Homerische Personennamen* § 70 b 2, p. 256), who also considers the possibility of foreign (Illyrian) provenance.

Category: Names of heroes

Ὀφέλιος

OPHELTIOS

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

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

Category: Names of heroes

Ὀπίτης

OPITES

Achaean warrior, killed by **Hektor** along with eight others (*Il.* 11, 301).

From ὄπις, in Hom. "vengeance (of the gods)", thus "avenger"; Markwald, in Snell, *Lex. fr. Ep.*, s. v.

Category: Names of heroes

Ὀψ

OPS (OPE)

1. Son of Peisenor and father of **Eurykleia**, **Odysseus'** faithful servant (Εὐρύκλει', Ὀπος θυγάτηρ Πεισηνοριδαο: 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-* / *ōp-* (*okw-*, *ōkw-*) with barytonesis. The oxyton noun ὄψ -οπίς "eye", "face" (cf. ὄπωπα) is used as a component of personal names. See von Kamptz, *Homerische Personennamen* § 66, p. 214; cf. **Europa** and

Hom. PN **Οἶν-οψ**, **Φαῖν-οψ**). Ops was interpreted as "much seen", "illustrious" already in antiquity (**περίβλεπτος**; cf. Schol. *ad Il.* 1, 429). Alternative (but less likely) derivation from ***ὄψ** "voice" (Mühlstein, "SMEA" 9, 1969, 81).

Category: Names of heroes

Ὀρέσβιος

ORESBIOS

Achaean hero mentioned (*hapax*) among others as a victim of **Hektor** (Hom. *Il.* 5, 707, with the rare epithet **αἰολομίτης**, "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 **βίωω**; cf. Opp. *Cyn.* 3, 345, **ὄρέσβιον οἶα Λέαιναν**) and is probably invented (G. S. Kirk, *The Iliad: a Commentary*, p. 130, *ad Hom. Il.* 5, 705-707).

Category: Names of heroes

Ὀρσίλοχος

ORSILOCO

1. Son of the river Alpheios, father of Diokles, lord of Pherae in Messenia (Hom. *Il.* 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. *Il.* 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 *Il.* 5, 541-560. 3. Trojan warrior, killed together with numerous others by the arrows of **Teukros** 1., Hom. *Il.* 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 assibilation, cf. **o-ti-na-wo**, PY Cn 285, 14, it is an active verbal compound, **ὄρ-νυμι** and **-λόχος**, "a company of soldiers" or "ambush", a frequent component in archaic Greek names, cf. **Amphilochos**, **Antilochos**, **Eurylochos**. It hence means he "who urges troops to fight" or "who incites an ambush".

Category: Names of heroes

Ὀθρυονεύς

OTHRYONEUS

Trojan ally from Kabeos, killed by **Idomeneus'** spear (*Il.* 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.* *Il.* 13, 364-9).

Derived from **Ὀθρυς**, name of a Thessalian mountain chain mentioned by Herodotus and Strabo, and a suffix **-ονεύς**, (**-ov-** originates in a place-name ending, cf. **Ἡιών - Ἡιονεύς**, **Ἴλιος - Ἴλιονεύς**; 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. Ὅθρως, -ως).

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 *ὄ(θ)ορανός, with initial vocalism, alongside *(θ)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 o#o- 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 ὠρανός, Aeolic ὠρανος (for which one expects ὄρανος). 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. *varsman-*, "height", Lith. *virsus*, "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 (Philostr. *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 **πάλι**, "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-ορος**?), "that repeatedly watches over", from an archaic present **ὄρομαι** (Chantraine *DELG* s. v. **ὄράω**), "guard, watch over", already in Mycenaean **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 **οὔρα** "tail". Another possibility is that the name is composed of **οὔρος**, "favorable wind" and that it means "having a favorable stern wind" or, referring to the promontory, "cape from which breezes blow repeatedly (**πάλι**)", Pape - Benseler, *WGE*, s. v.

Category: Names of heroes

Theme: Eponymism

Παλλήνη

PALLENE

1. Daughter of Sithon, king of the Thracian Chersonese, and Anchioe, who gave her name to one of the promontories of the Chalcidic 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); transformed into a bird along with her sisters the Alcionides (Suda, s. v. **Αλκωνιδες**); the seven sisters became the birds with that name, and periods when the seas were calm were called by sailors "Alcionid days".

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 *πάς*, "every" and *φύλον*, *φύλη* "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 *πάς*, "every" and the substantive *ἄκος*, "cure, remedy"; the result is a possessive compound (Chantraine, *DELG*, s. v. *πάς*), meaning "she that has all remedies" or "cure for all ills".

Category: Female names

Παγκράτις

PANCRATIS

Daughter of **Aloeus** and **Iphimedeia**; 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 *πάς*, "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 (**ἀλιᾶετος**, 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. *Il.* 2, 826-827). Urged by Athena, he broke the truce between Greeks and Trojans by striking **Menelaus** with an arrow (Hom. *Il.* 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 Erichthonius. 1. son of **Erichthonius** 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

Πάνδροσος
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 **Erichthonius** (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 **Ἐρση**, that is, "dew".

Category: Female names

Πεισίστρατος

PEISTRATOS

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 **ἄρχαμος 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

Πεισιδίκη

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 Antiphos 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 **Amphitryon**, 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 (*Il.* 2, 623-624); he survived the war, Pausan. 5, 3, 4; in the *Telegony*, 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 (*krátēr*); 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, Pi. *Ol.* 1, 93; in the feminine form, for the island of Aegina, *Nem.* 3, 2-3: **τὰν πολυξέαναν ... Δωρίδα νάσον Αἰγίαναν**). Cf. **Polyxene**.

Category: Names of heroes

Ῥαδάμανθους

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 **-vθ-** 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*)*rvata-*, "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

Ῥεῖα

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 **ῥέω**, "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 **ῥεῖα**, "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".

Ῥήσος

RHESOS

Thracian hero who fought on the side of the Trojans in the Trojan War (Hom. *Il.* 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 assibilation. 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 ῥοδοπηχης, 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. *Od.* 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 **Ἄτλας**, as has frequently

been suggested. Plato (*Crat.* 395) derives the name from **ταλάντατος**, "the most exhausted, unhappiest". In Mycenaean, we find the name **Ta-ta-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 *-ntum* 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. Deroz ("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. Deroz 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 **θάλλω**, "to warm, kindle" (Chantraine, *DELG* and Frisk, *Gr. Et. Wört.*, s. v. **θάλλω**), 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 Mycenaean: **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 **-dho-** 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

Ξουθός

XOUTHOS

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

Derived from the adjective **Ξουθός**, with subsequent barytonesis (retraction of the accent) onto the penult. The adjectival ending **-θος** 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 Mycenaean, **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

Ζαγρεύς

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 Perpillon (*Les substantifs grecs en -εύς*, § 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 *gh#gh, an elaboration of *ghe*, "to remain open-mouthed", found for example in ancient Icelandic *gj grar*, "rock fissure": this would require assibilization of the -g-. The ancients analyzed the word as ζ-αγρεύς = *δι-αγρεύς, "the perfect hunter", a conjecture accepted by Pape and Benseler (*WGE*): but this is a folk etymology.

Category: Names of gods

Ζάκυνθος

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-υθος; 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-)υθος 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, Ζακύνσιος, is attested already in Mycenaean (PY An 610).

Category: Names of heroes

Theme: Eponymism

Ζήλος

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 **δίζημαί, 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

Ζέφυρος

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. *Il.* 2, 145-147; 16, 765). He is the son of Astraeos 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. *Il.* 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 Mycenaean 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 **Ζητήρ**, 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 **ἄημι** "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

Ζήθος

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 (*Antiop.* 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 **ζέαθος** 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*), **-εἶ** (Myc. *di-we*), **-ί**, **Δία** correspond to Skr. *diváh*, *divé*, *diví*, *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 *dī-*, "to shine"). The root with suffix *-w gives the stem **déiw-*, the thematic derivation of which is **deiwó-* (Skr. *devá-*, Lat. *deus*, etc.). Morphologically, this term showed the variation **déiw*, gen.-abl. **diw-é/os*; from this genitive/ablative and from the resulting forms come **Δι(ε)-ός**, **Δι(ε)-ί**, **Δι(ε)-εἶ**. 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 **Melampus**, 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 **yeg-*: corresponding to the present in **-vυ-** with root vocalism -e-, a Greek innovation, is the stem with a nasal infix, Sanskrit *yunák-tí*, Latin *iungo*. The second part of the name derives from an ancient Indo-European word **ekwo-* attested in Sanskrit *dśva-*, 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 (**ἵππος**, attested already in Mycenaean: *i-qo*, PY *Ta 722*, etc.) remains unexplained, as Chantraine affirms (*DELG*, s. v. **ἵππος**).