

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 ἄ-, of uncertain meaning; "who expresses himself with confused language", "who babbles much" (?). The etymology from ἄ- privative and βόρβορος, "mud", suggested in Pape-Benseler - in which case the name would mean "lacking mud", that is, "pure" (fitting for a water nymph?) - seems unlikely; likewise the etymology from ἄ- copulative, "the muddy one" (Reichert, "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 ἀβέροβελλον, "abundant and confused", does not seem very convincing.

Category: Names of gods

Ἄβας

ABAS

1) Trojan warrior, son of Euridamas, killed by **Diomeedes** (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 Pretus (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. *Paean.* 2.1-2; 104-106), of Locrian origin, *eròmenos* of **Heracles**, whom he accompanied in search for the man-eating horses of **Diomedes**, by which he was devoured (Apollod. *Bibl.* 2.5, 8). The hero founded near his tomb the city of Abdera, on the coast of Thrace, cf. Hellan. Lesb. *Fr.* 105 Fowler (= Steph. Byz. s. v. Ἄβδηρα), at the source of the river Nestos. According to Philostratus, who describes a painting depicting, in a lively fashion, the achievements of A., *Imag.* 2, 25 Heracles founded not only the city but also established annual games, including competitions in all sports, except horse racing, for understandable reasons.

A connection with δῆρις "fight", (*Room's Classical Dictionary*) - thus understanding the name to mean "son of the battle" - does not seem likely. It is perhaps connected to the Hesychian gloss 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

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. Met.* 30.1), the young man with whom Minos fell madly in love. Others say that by Hermes she gave birth to Cydon (Pausan. 8, 53.4), or, by Apollo, to the Cretan twins Phylakidese and **Philanderos**, 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. Met.* 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 *ἀκανθαλίς.

Category: Kinds of animals

Theme: Transformation

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 **Calydon** (Apollod. *Bibl.* 1.9.10; 9.16; 9.27; 3.13.3; 13.7-8).

It could be a compound of the verb κέκασμαι, "to excel, shine" and of 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 ἄ- as an intensifier, and to understand the name as "he who shines much", "the splendid" (cf. anche von Kamptz, *Homerische Personennamen*, p. 151 and Scholz, in Snell, *Lex. fr. Ep.*, col. 406). The feminine form Acasta (Ἀκάστη) is also attested, the name of an Oceanid (Hes. *Theog.* 356).

Ἀχάτης

ACHATES

The name of a Trojan who accompanied **Aeneas** to Italy (Verg. *Aen.* 1.120); 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 characters

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 **ὄργή** (Kretschmer, "Glotta" 4, 1915, pp. 305-308); it could also be a hypochoristic of ***Αχι-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 ***aq** a through Pelasgic -- a highly unlikely derivation.

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 **ἄ-** privative e **δαμ-**, **δάμνημι**, **δαμάω**). It seems to be constructed by analogy with Alàstor, Phobètor, and would mean "that is unconquerable", "implacable". The adjective **ἀδαμάστωρ** (v. l. **ἀδαμάτωρ**) is also found in Pap. Mag. IV 2717, in the sense of "virgin", said of **Hecate**.

Category: Names of gods

Theme: Transformation

Ἄδμητος

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).

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

Category: Names of gods

Theme: Abduction

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 ***ὀ(ε)ορανός**, with initial vocalism, alongside ***(*)ορανός**. This encouraged G. Dumézil to compare the mythic function of the two gods, Ouranos and Varuna (Dumézil, "Bull. de la Société de ling. de Paris" 40, 1939, p. 53). Phonetically, however, this etymology cannot be supported, as Wackernagel (*Sprachliche Unters. zu Homer*, p. 136 n. 1) has demonstrated: there is regular contract in Greek of **οο-** 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 **=ἐρηση** and **ουρέω**, and in particular from Sanskrit *vorza*, "rain". That the initial diphthong **οὐ-** is spurious is known thanks to Doric **ῶρανός**, Aeolic **ῶρανος** (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 flux. mirab.* Fr. 83, cited by Macrobius, *Saturn.* 5, 19, 15) recounts that their mother, fearing **Hera**, hid herself underground, and that the twins were born up from the soil; thus the name would derive from *πάλιν*, "again" and would mean "those who return", cfr. Steph. Byz. *loc. cit.* Carnoy (*DEMGR*) claims instead that, because their cult took place in an area rich in sulfur (and was thus of grayish hue), the name derives from the Indo-European root **pel-*, whence Gr. *πελιδνός*, "gray" and *πελιός*, "livid, pale"; this hypothesis is maintained also by Bloch (in Roscher, *Myth. Lex.* III, col. 1291).

Category: Names of heroes

Παλίνουρος PALINURUS

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

Formation of the type *ἐπίουρος* (from **ἐπί-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 οὐρά "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 (πάλιν)", Pape - Benseler, *WGE*, s. v.

Category: Names of heroes

Theme: Eponymism

Παλλήνη

PALLENE

1. Daughter of Sithon, king of the Thracian Chersonese, and Anchiroe, who gave her name to one of the promontories of the Chalcidician 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. Ἀλκιονίδες); 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: Names of characters

Theme: Eponymism

Πάμφυλος

PAMPHYLUS

Son of Aegimius, brother of Dymas and Dorus, eponymous of one of the two Doric tribes, Dymanis e Pamphylis (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: Names of characters

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: Names of characters

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 (*ἀλιάετος*, perhaps the dell'ossifraga, *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 Erichonius. 1. son of *Erichonius* 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 **Erichonius** (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: Names of characters

Ραδάμανθς

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: Catbasis

Ῥεΐα

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 **ῥεα**, "earth", although this hypothesis cannot be verified. According

to Carnoy (*DEMGR*), the name may be an epithet of the earth itself, from Indo-European **ueru*, Gr. εὐρύς, "wide", thus meaning "extensive".

Ῥῆσος

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 ῥοδόπηγος, 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 **Άτλας**, as has frequently

been suggested. Plato (*Crat.* 395) derives the name from **ταλάντατος**, "the most exhausted, unhappiest". In Mycenaean, we find the name **Ta-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. Derooy ("Revue internationale d'onomatistique" 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. Derooy thinks the term is of Aegean origin. Carnoy (*DEMGR*) suggests that the name, if Pelasgian, could be considered an intensified derivative of the root **der*, "to torment, sin, flay", Gr. **δέρω**, Ion. **δείρω**, Pers. *dart*, "torment, agony", IE. **dortos*.

Θαλία

THALIA

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

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

Θάλπιος

THALPIOS

Son of Terephon and Eurytus, one of the leaders of the Epeans from Elis who participated in the Greek expedition against Troy (Hom. *Il.* 2, 618 ff.).

The name derives from the Greek verb **θάλπω**, "to warm, kindle" (Chantraine, *DELG* and Frisk, *Gr. Et. Wört.*, s. v. **θάλλω**), and thus means "he who burns, is warm".

Ξανθίππη

XANTHIPPE

Name of an **Amazon**, daughter of Doros, wife of Pleuron and mother of Agenor (Apollod. *Bibl.* 1, 7, 7). 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 **-ῆ**, 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

Ξοῦθος

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 Perpillou (*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^hgh, an elaboration of *ghe*, "to remain open-mouthed", found for example in ancient Icelandic *gj grar*, "rock fissure": this would require assibilation 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-υνθος; Carnoy (*DEMGR*) claims that the etymology is Pelasgian, deriving from Indo-European *ghuok, "to give light", Gk. δια-φάσσω, Lat. *fax*, "torch", Lith. *zvake*, "candle", and that the island was given this name because, being of volcanic origin, it was known for its deposits of flammable bitumen. The suffix (υ-)νθος is undoubtedly pre-Hellenic and means "that relates to, provided with", as Van Windekens states (*Le Pélasgique*, p. 47). The ethnonym *za-ku-si-jo*, **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. L' *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 "that blows through", or even "that blows with force" (Pape-Benseler "Stürmer", "Tempestoso").

Category: Names of gods

Theme: Abduction

Ζηῆθος

ZETHOS

Son of **Zeus** and **Antiope**, of Theban origin; together with his twin brother **Amphion**, he avenged his mother's mistreatment at the hands of Dirce, wife of Lycos, King of Thebes, by strapping her to a bull (Apollod. *Bibl.* 3, 5 5). After sending King **Laius** into exile, the twins built the walls of Thebes (Hom. *Od.* 11, 262-265), one relying on brute physical force, the other (Amphion) moving the boulders magically by playing the lyre (Hesiod. *Fr.* 182, Apollon. Rhod.

Argon. 1, 735-741). In Homer (*Od.* 19, 518-523) the father of **Itylos** - the child killed by **Aedon**, daughter of Pandareos - also bears this name.

Already in a Euripidean pareymology (*Antiope*. Fr. 2, 1) cited by the *Etymologicum Magnum*, s. v., the name is related to the verb **ζητέω**, "to search for", because his mother had "searched for" a suitable place for giving birth. It is more likely an anthroponym in **-θος** (Chantraine, *Formation* p. 364), perhaps from the root **ζη-** ("to live"), with vocalism **-e**, * **gwyē-**, distinct from **Ζήτος** (var. **Ζήτης**) which may in fact come from "to search for", cf. **Ζήτης**. However, the form **Ζέαθος** attested papyrologically for Pind. *Paeon*. 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*), **-ει** (Myc. *di-we*), **-ί**, **Δία** correspond to Skr. *diváh*, *divé*, *divi*, *divam*. Innovative forms in Greek are: **Ζήν-α** with **Ζήν-ός**, **-ί**. Benveniste (*Origines*, pp. 59-60) explains that this set of forms depends on the root **dei-* (Sanskrit *di-*, "to shine"). The root with suffix *-w gives the stem **déiw-*, the thematic derivation of which is **deiwó-* (Skr. *devá-*, Lat. *deus*, etc.). Morphologically, this term showed the variation **déiw*, gen.-abl. **díw-é/os*; from this genitive/ablative and from the resulting forms come **Δι(φ)-ός**, **Δι(φ)-ί**, **Δι(φ)-ει**. Beside **déiw-* 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 **Hippocoön**, daughter-in-law of the prophet **Melampous**, whose son, Antipas, she had married (Diod. Sic. 4, 68).

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