

A Glossary of Greek Mythology

Árgos Panóptēs

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Introduction

I originally wrote this glossary to support the **Olýmpian Godfather** novels. I was adapting the customary English spelling of names to give more of a flavour of the Ancient Greek, but I wanted readers to be able to cross-reference those spellings with the usual Latin and English renderings. Then I wondered whether it might be useful in other contexts, simply as a reference guide.

It doesn’t attempt to be comprehensive. With mere hundreds of entries it mentions only a fraction of the names that feature in Greek myths. The Okeänídēs alone were said to number three thousand, alongside fifty Nereĩdēs, and those were only two of the two dozen categories of nýmphē. Various mythical mortals were said to have fifty children – or fifty sons and fifty daughters in the case of Príamos and Hekábē. Those claims may really have meant ‘we’re not sure exactly how many, but there were certainly lots of them’. But in each such case, dozens of names may have been cited by various sources over the centuries. Also, many names were shared by multiple characters in various stories set in different parts of old Hellás or beyond.

There are multiple versions of many myths, often naming different sets of parents, siblings or children for a given character. For example, there are competing stories of where the love-goddess Aphrodítē came from, and between them they assign her as progenitors a total of three fathers, two mothers and one sea. I don’t attempt here to compare and contrast different accounts of who begat whom. But I observe that the people who told (and believed) these stories thousands of years ago didn’t all relate the same version of who did what. Often stories were changed retrospectively, perhaps for conscious political reasons, for example where a living king claimed to be descended from a god, or to retrospectively insert a tribe into an earlier epic. And we

have many contradictory accounts from different ancient and classical scholars who attempted to ascertain ‘the true story’, or who simply wrote poetry.

For the sake of consistency within the internal reality of a series of novels, I sought to disentangle apparent anachronisms. I also made interpretations, for example where differing traditional stories appear to conflate two characters, or where I needed to make the timings work. In some cases I’ve tried to fathom how an ancient Hellen might have described a faraway place. For example, how did Hellenic traders refer to Phoenicia before it was called Phoenicia? And I’ve occasionally had to name a character where traditional versions have left them unnamed; I’ve put those entries in square brackets, as they’re not found in any traditional source.

The fictitious (indeed, mythical) eyewitness narrator of the **Olímpian Godfather** stories does occasionally add comments to this glossary, for example where he asserts that an obvious fiction was perpetrated in writing down an ‘official’ version of a story; again, these observations are put in square brackets, so you can see where a layer of conscious fiction has been added to the older fictions.

The names are listed alphabetically in English. I’ve included the standard spellings – often in multiple traditional versions – and the adapted spellings used in the **Olímpian Godfather** stories, so they can be cross-referenced. Ancient Greek spellings are provided alongside.

There’s also a note on pronunciation, which may be useful to people entirely unfamiliar with Ancient and/or Modern Greek pronunciation. If you don’t want to read the full note, the following are the salient points:

- I’ve used an acute accent where Greek would use a stress mark. This simply tells the reader which syllable was stressed. So the stress mark on the A in Ártemis tells us it’s pronounced **AR-te-miss**. The stress mark on the final A in Athená tells us the final syllable is stressed: **Ath-e-NA**. In Apóllon the stress is on the middle syllable: **Ap-OLL-on**.
- I’ve used a diaeresis to show that a vowel has its own separate sound. So Árës is **AR-ees**, not **Airs**. Rhéä is **RHEH-ah**, not **Ray** or **Ree**. Níkë is **NEE-kee**, rhyming with cheeky, not with spike.

- In some words, the stress falls on the same syllable as the diaeresis, so they need both a diaeresis and a stress mark. So Phaëthón is **Fa-EH-thon**, not **FEE-ton** or **FAY-ton**. Briseïs is **Bree-see-ISS**. Hermēs is **Her-MEES**.
- I've used év where Ancient Greek would have a sound like **eh-oo** (which Modern Greek would pronounce **ef**). So the Olýmpian god-king Zeús is **Zeh-oos** (or **Zefs** in Modern Greek); the famous warrior Akhilleús is **Akh-ill-EH-OOS** (or **Akh-ill-EFS** in Modern Greek).

Anyway, if the subject interests you, I hope you might find this a handy reference source.

Glossary of names and places

Ábas [Ἄβας]: an exceptionally popular name in old Hellás.

Ábas: an Argíve seer, son of Melámpous; father of the Lysimákhē who became queen of Árgos.

Absyrtus or **Apsyrtus**: see **Ápsyrtos**.

Ábydos [Ἄβυδος]: a city in Mysía, on the Dardanían Strait. It lay across the strait from the city of Sestós in Thráki.

Acamas: see **Akámas**.

Achaea or **Achaia**: see **Akhaïa**.

Acheloios, **Acheloös** or **Achelous**: see **Akhelóios**.

Acheron: see **Akhéron**.

Achilles or **Achilleus:** see **Akhilleús**.

Acmonides: see **Akmonídēs**.

Acrisius: see **Akrísios**.

Acoetes: see **Akoítēs**.

Actor: see **Áktor**.

Adicia: see **Adikía**.

Adikía [Ἀδικία]: goddess of injustice and wrongdoing. [A bogey-goddess of mysterious origins, appointed by Zeús for nefarious purposes.]

Ádonis [Ἄδωνις]: a mortal famed as a lover, and considered very beautiful.

Ádrastos [Ἄδραστος, Adrastus, Adrestus]: a very popular name in old Hellás.

Ádrastos: an Anatolían whose daughter Epyrdíkē married Ílos son of Trós. By Trós, Epyrdíkē became the mother of the future King Laomédon I of Troía.

Ádrastos: a son of King Talaós of Árgos; became king of Árgos.

Adrastus: see **Ádrastos**.

Adrástya [Ἀδράστεια, Adrastea; also Ἀδρήστεια, Adrestea or Adrestia]: a moderately popular name in old Hellás.

Adrástya: the handmaiden of Vengeance. A goddess of revenge and balance, ‘she who cannot be escaped’; daughter of Árēs (god of war) and Aphrodītē (goddess of love), and sister of Deímos and Phóbos.

Aeacus: see **Aiakós**.

Aegean Sea (also **Aigaían Sea**): a later name for the **Middle Sea**.

Aegís: see **Aigís**.

Aegisthus: see **Aígisthos**.

Aenarete: see **Ainarétē**.

Aeneas: see **Aineíās**.

Aeolia: a region in Hellás, later known as Thessalía. See **Aiolía**.

Aeolis: a coastal region in Anatolí. See **Aiolís**.

Aeolian(s): see **Aioleís**.

Aeolus: see **Aíolos**.

Aerópē [Ἀερόπη]: daughter of King Katreús and Queen Pasipháē of Krétē. Aerópē married King Atreús of Mykénai.

Aesacus: see **Aísakos**.

Aesimus: see **Aísimos**.

Aeson: see **Aíson**.

Aesyme: see **Aisýmē**.

Aether: see **Aithér**.

Aethra: see **Aíthra**.

Aetolia: see **Aitolía**.

Agamémnon [Ἀγαμέμνων]: oldest son of Atreús and Aerópē; a grandson of Pélops and Hippodámya; brother of Menélaos and Anaxíbia; husband of Klytaiméstra; father of Iphigénia, Eléktra, Laodíké, Oréstēs, Khrysóthemis and Iphiánassa; became king of Mykénoi and leader of the combined Hellenic armies in the Troían war.

Agápē [Ἀγάπη, literally **Love**]: a name sometimes used for Aphrodítē, the love-goddess, daughter of Zeús and Diónē. [In fact Love was Aphrodítē's original name, and she wasn't the daughter of Zeús or Diónē. See **Love**.]

Agapénor [Ἀγαπήνωρ]: leader of the Arkadíans in the Troían war.

Agathodaímon [ἀγαθός δαίμων, agathodaemon]: a good or noble kind of daímon.

Agáthos [Ἀγάθων]: fourth [known] illegitimate son of Príamos.

Agaúē [Ἀγαύη, Agave]: 'illustrious' or 'high-born'; a popular name in old Hellás.

Agaúē: daughter of the goddess Harmonía and King Kádmos of Thébai. She married the spartos Ekhíon and by him became mother of Pentheús.

Agave: see **Agaúē**.

Agélaos [Ἀγέλαος, Agelaus]: a very popular name in old Hellás.

Agélaos: a servant of King Príamos, later a shepherd. Foster father to Páris.

Agénor [Ἀγήνωρ]: a highly popular name in old Hellás.

Agénor: a son of Poseidón and Libýë. This Agénor was twin brother to King Bélos of Aígyptos, and himself became king of Sóros.

Agénor: a son of King Tríops and Queen Sósë of Árgos; brother of Íasos, Pelasgós and Xánthos.

Aglaíā [Ἀγλαΐα, Aglaea, Aglaja, Aglaya]: ‘the brilliant’, ‘the shining one’. One of the three Graces, and goddess of splendid beauty.

Aglaós [Ἀγλαός, Aglaus]: a son of Thyéstēs and Asíā.

Aía [Αἴα]: a city founded by Aiétēs in the land of Kolkhís.

Aiakós [Αἰακός, Aeacus, Eacus]: son of Zeús by the nýmphē Aígina; a grandson of the kentauros Kheíron and the nýmphē Kharikló. Aiakós became the father of Telamón and Peleús, and through them the grandfather of Aías and Akhilleús respectively. He also became the father of Phókos by the Nereíß Psamáthē. After his death, Aiakós was made one of the judges of the dead.

Aías [Αἴας, Ajax]: called ‘Aías the Great’, most powerful of the Greek warriors in the Troían war; son of King Telamón and Queen Períboia of Salamís.

Aías [Αἴας, Ajax]: called ‘Aías the Lesser’ to distinguish him from Aías the Great; son of King Oíleús and Queen Eriópolis of Lokrís; led the Lokrían contingent in the Troían war.

Aiétēs [Αἰήτης, Aeëtes]: a son of Hélios by the Okeänís Pérsë; brother of Kírkē, Pérsēs and Pasipháë; father of Média, Khalkiópē and Ápsyrτος. King of Aía in Kolkhís.

Aigai [Αἰγαί]: the name of various places, including an inland city in Anatolí and a coastal place where Poseidón kept a home, a golden palace built deep in a lagoon.

Aigaían Sea [Aegean Sea]: a later name for the **Middle Sea**.

Aigaíon [Αἰγαίωv, Aegaeon]: a Hekatónkheiros, also known as Briáreos. Called ‘the strong’, also ‘the sea-goat’.

Aigeús: a king of Athénai; father of Theseús. [Said by some to have given his name to the Aigaían Sea, but that’s a much later name for what I and a lot of others in those days thought of as the Middle Sea.]

Aígina [Αἴγινα, Aegina]: daughter of the river-god Asopós and the nýmphē Metópē; nýmphē of the island of Aígina.

Aígina: an island in the Sárōnic Gulf, not far from Athénai.

Aiginétai [Αἰγινήται; singular Αἰγινήτης, **Aiginétēs** (masculine); Αἰγινήτις, **Aiginétis**; also **Aiginétans**]: people from Aígina.

Aigís [αἰγίς, aegis]: protective devices owned by Athená and Zeús. [Sometimes interpreted as a shield or a breastplate, but actually a kind of cloak.]

Aígisthos [Αἰγισθος, Aegisthus]: son and grandson of Thyéstēs by the latter’s daughter Pelópeia.

Aigýptioi [Αἰγύπτιοι; singular Αἰγύπτιος, **Aigýptios** (masculine); Αἰγυπτία, **Aigýptía** (feminine); also **Aigýptians**]: the people of **Aígyptos**.

Aígyptos [Αἴγυπτος]: the land south of the Great Sea, extending westwards to **Libýē** and southwards towards **Aithiopía**.

Ainarétë [Αἰναρέτη, Aenarete; also Ἐναρέτη, Enarete]: ‘virtuous’, a daughter of Deĩmakhos. Ainarétë married King Aíolos, father of the Aiolíans.

Aineĩās [Αἰνεΐας, Aeneas]: son of Aphrodītë by the Troían warrior Ankhísēs. After the fall of Troía, Aineĩās led the survivors to Italy, and was the ancestor of Romulus, founder of Rome.

Aineýs [Αἰνεύς, Aeneus]: a king who founded the Thrákian city of Aínos.

Aineýs: a king, descendant of the Aineýs who founded the city of Aínos in Thráki. This later Aineýs was the father of Kýzikos, who founded Kýzikos in Anatolí.

Aínos [Αἶνος, Aenus]: a Thrákian city founded by the elder Aineýs.

Aioleís, the [Αἰολεῖς; singular Αἰολίς (**Aiolís**, feminine), Αἰολεύς (**Aioleýs**); also **the Aiolíans**]: one of the seven tribes of Hellás, and one of the four major tribes; the people of Aiolía in what later became known as Thessalía. [Not to be confused with **Aiolís**, the place.]

Aiolía [Αἰολία, Aeolia]: the name of various places and people in the Hélienic world.

Aiolía: a region of Hellás later known as Thessalía. (Not to be confused with Aiolís in Anatolí.)

Aiolía [Αἰολία, Aeolia]: daughter of Amytháön; granddaughter of Kretheýs and Tyró; sister of Bías, Melámpous and Perimélë.

Aiolís [Αἰολίς, Aeolis]: a coastal region of western Anatolí, named Aiolís by Aiolían colonists. It lay south of Troás and north of Arzawá and Míra.

Aíolos [Aἰόλος, Aeolus]: a son of Hέllen; the founder of the Aiolían tribe. [Actually there's much more to that story.]

Aísakos [Aἴσακος, Aesacus]: a Troían seer who served King Príamos. [Some have claimed he was an illegitimate son of Príamos, but that's not true.]

Aísimos [Aἴσιμος, Aesimus]: a son of Autólykos; best known as being the father of the warrior Sínon.

Aíson [Aἴσων, Aeson]: a prince of Iolkós; son of Kretheús and Tyró; brother of Amytháön and Phérēs; father of Iáson (of the Argonauts).

Aisýmē [Aἰσύμη, Aesyme]: a town near Troía.

Aithér [Aἰθήρ, Aether, Ether]: 'brightness'; god of the upper atmosphere; son of Érebos and Nýx.

Aithiopía [Aἰθιοπία, Ethiopia]: a land at the southern end of the world, to the south of Aígyptos.

Aíthra [Aἶθρα, Aethra]: mother of Theseús by King Aigeús of Athénai.

Aitolía [Aἰτωλία, Aetolia]: a mountainous region of Hellás on the north coast of the Gulf of Kórinthos.

Akámas [Ἀκάμας, Acamas]: a very popular name in old Hellás.

Akámas: a son of Theseús, and a leader of the Atheníans in the Troían war.

Akhaíā [Ἀχαιᾶ, Achaea, Achaia]: the name of two regions in Hellás.

Akhaῖia: a region in Aiolía (later Thessalía), founded as a colony by Akhaiós son of Poseidón.

Akhaῖia: a region in northern Apía (later the Pelopónnesos) named after Akhaiós son of Xούthos.

Akhaioí, the [Ἀχαιοί; singular Ἀχαιά (**Akhaiá**, feminine), Ἀχαιός (**Akhaiós**, masculine); also **the Akhaiáns**]: one of the seven ancient tribes of Hellás, and one of the four major tribes; people of Akhaῖia, a region in northern Apía (later the Pelopónnesos) named after Akhaiós son of Xούthos. [Homer used the term **Akhaioí** to describe all the Greeks at the time of the Troían war; he also called them Ἀργεῖοι (**Argéioi**) and Δαναοί (**Danaoí**).]

Akhaiós: ‘griever’; a fairly popular name in old Hellás.

Akhaiós: a son of Poseidón and Lárissa; founder of Akhaῖia in Aiolía (later Thessalía).

Akhaiós: a son of Xούthos and Kréousa; a grandson of Hélien; brother of Íon. This Akhaiós gave his name to the Akhaioí and a region in northern Apía (later the Pelopónnesos)

Akhelóios [Ἀχελώϊος, Acheloios; also **Akheloös**]: the greatest river in Hellás, and its god; a shape-shifting deity, son of Okeänós and Tethýs. Akhelóios was the father of the Seirenēs.

Akheloös [Ἀχελῷος, Acheloos, Achelous]: a later name for **Akhelóios**.

Akhéron [Ἀχέρων, Acheron]: the river of misery or woe; one of the five rivers of the underworld.

Akhilleús [Ἀχιλλεύς, Achilleus; also Achilles]: called ‘the swift’, ‘of the nimble feet’, ‘the great runner’; son of King Peleús of Aígina by the sea-nýmphē Thétis. As Peleús was son of Aiakós son of Zeús, Akhilleús was a great-grandson of Zeús.

Akmonídēs [Ἀκμονίδης, Acmonides]: ‘son of the anvil’ or ‘anvil-born’; another name for the kýklops **Árgēs**.

Akoítēs [Ἀκοίτης, Acoetes]: a somewhat popular name in old Hellás.

Akoítēs: a Troían prince; a son of Kápys and Themístē; brother of Ankhísēs; father of Laokóön.

Akrísios [Ἀκρίσιος, Acrisius]: a king of Árgos, best known as father of Danáē.

Áktor [Ἄκτωρ, Áktor]: an extremely popular name in old Hellás.

Áktor: a son of Myrmidón, and thus a grandson of Zeús.

Alalá [Ἀλαλά] or **Battlecry**: daughter of Pólemos; an attendant of Árēs, and an associate of the Hysmínai or fighting-spirits. [A minor goddess with an onomatopoeic name and a loud shrill voice.]

Alashiya: an older name for **Kýpros**.

Alcaeus: see **Alkaíos**.

Alcathous: see **Alkáthous**.

Alce: see **Alké**.

Alcides: see **Alkeídēs**.

Alcippe: see **Alkíppē**.

Alcmaeon: see **Alkmaíon**.

Alcmene: see **Alkménë**.

Alecto: see **Alektó**.

Alector: see **Aléktor**.

Aléktor [Ἀλέκτωρ, Alector]: a very popular name in old Hellás.

Alektó [Ἀληκτώ, Alecto]: ‘endless anger’; a Fury.

Aleós [Ἄλεός, Aleus]: a king of Arkadíá; a son of Apheídas; a grandson of Arkás; a great-grandson of Zeús; father of Lykoúrgos.

Alétës [Ἀλήτης]: the son of Aígisthos and Klytaiméstra; brother of Erigónë and Helénë.

Aleus: see **Aleós**.

Alexander: a Latinisation of **Aléxandros**.

Alexándra [Ἀλεξάνδρα]: a name sometimes given to **Kassándra**.

Aléxandros [Ἀλέξανδρος, Alexander]: a popular name in old Hellás.

Aléxandros: second son of King Príamos and Queen Hekábë of Troía. [Aléxandros was quietly disposed of when they interpreted an omen to mean that he would bring the downfall of their city. But he survived and returned as an adult known as Páris.]

Alexiárës [Ἀλεξιάρης]: a son of Hébë and Heraklés; brother of Aníketos.

Álgeä, the [Ἄλγεα; singular **álgos**, ἄλγος]: the pains or agonies; counted among the children of Éris. [Minor spirits who associate much of the time with Árës the war-god.]

Alkaíos [Ἀλκαῖος, Alcaeus]: a very popular name in old Hellás.

Alkaíos: a Mykenaían prince; son of Perseús and Androméda; married Hipponómē and became father of Amphitrýon, Anaxó and Perimédē.

Alkaíos [Ἀλκαῖος, Alcaeus]: an earlier name for Heraklēs son of Zeús.

Alkáthous [Ἀλκάθοος, Alcathous]: a son of King Pélops and Queen Hippodámia of Písa.

Alké [Ἀλκή, Alce]: ‘prowess, courage’; a somewhat popular name in old Hellás.

Alké: one of the **Mákhai** or battle-spirits; the daímon of warlike prowess and courage.

Alkeídēs [Ἀλκείδης, Alcides]: an earlier name for Heraklēs son of Zeús.

Alkíppē [Ἀλκίππη, Alcippe]: ‘valiant horse’, a very popular name in old Hellás.

Alkíppē: a daughter of Árēs.

Alkíppē: the second daughter of King Oinómaos of Písa.

Alkmaíon [Ἀλκμαίων, Alcmaeon]: a somewhat popular name in old Hellás.

Alkmaíon: husband of Kallirróē, and thus son-in-law of the river-god Akhelóios. [This was the Alkmaíon who was killed trying to steal the necklace of Harmonía, a story much embellished over time.]

Alkmaíon: son of Amphiáraos and Eriphýlē; brother of Amphílokhos. [Best known for his attack on Thébai. Not to be confused with an earlier **Alkmaíon**, who was involved in the much-embellished matter of an attempt to steal the necklace of Harmonía.]

Alkménë [Ἀλκμήνη, Alcmena]: daughter of King Elektrýon and Queen Anaxó of Mykénai [and thus a granddaughter of the great hero Perseús, and a great-granddaughter of Zeús]. Following a liaison with Zeús, Alkménë bore Heraklḗs.

[**Alkmenés** (Ἀλκμηνής): a Spártan officer during the Troían war; son of Hyperénor.]

Alpheiós [Ἀλφειός, Alpheus]: a river in western Apía (the western Pelopónnesos), and its god. Alpheiós was the son of Okeänós and Tethýs.

Alpheus: see **Alpheiós**.

Alseĩdēs [Ἀλσηΐδες, singular Ἀλσηΐς, **Alseĩs**]: nýmphai who inhabited groves.

Amazónēs, the [Ἀμαζόνες; singular Ἀμαζών, **Amazón**]: a society of women noted for their athleticism, hunting, sporting and martial prowess. [There are various versions of which Amazón queens ruled at what times.]

Ámmon, Amóún or **Ámun** [Ἄμμων or Ἀμοῦν]: variants of another name for Zeús. [Not really. Politics was at play there.]

Amóúrou [Ἀμούρου, Amurru]: the coastal lands south of Anatolí and north of Kenané, adjacent the Great Sea. Later it was called Aram, Assyria, Syria.

Amphiáraos [Ἀμφιάραος, **Amphiaraus**]: a seer; father by Eriphýlē of Alkmaíon and Amphílokhos.

Amphictyon: see **Amphiktýon**.

Amphiktýon [Ἀμφικτύων, Amphictyon]: a son of Devkalíon and Pýrrha.

Amphilochus: see **Amphílokhos**.

Amphilogíai, the [Ἀμφιλογίαι; singular ἀμφιλογία, **amphilogía**]: the spirits of dispute; counted among the children of Éris.

Amphílokhos [Ἀμφίλοχος, Amphilochus]: an Argíve hero; son of Amphiáraos and Eriphýlē and the younger brother of Alkmaíon.

Amphíon [Ἀμφίων]: a popular name in old Hellás.

Amphíon: a son of Zeús by Antiópē; twin brother of Zéthos son of Epopeús. [That kind of thing happened in those days.]

Amphithéä [Ἀμφιθέα]: a moderately popular name in old Hellás.

Amphithéä: a daughter of Prónax and thus a granddaughter of King Talaós of Árgos; sister of Lykóúrgos. Amphithéä married Ádrastos and bore several children by him.

Amphitrítē [Ἀμφιτρίτη]: (literally ‘third element’) a Nereís who married Poseidón.

Amphitrýon [Ἀμφιτρύων]: son of Alkaíos and Hipponómē; a grandson of Perseús and Androméda; stepfather of Heraklēs.

Ámun: see **Ámmon**.

Amurru: see **Amóúrou**.

Amymónē [Ἀμυμώνη]: a daughter of Danaós, and mother by Poseidón of Naýplios.

Amytháön [Ἀμυθάων]: a prince of Iolkós; son of King Kretheús and Tyró, daughter of King Salmoneús of Élis; brother of Aíson and Phérēs; father of Bías, Melámpous, Aiolía and Perimélē.

Anaxó [Ἀναξώ]: daughter of Alkaíos and Astydámya; became grandmother of Heraklēs.

Anatolí [Ἀνατολή, Anatolía]: literally ‘the East’, deriving from the Hellenic word for sunrise; the land mass which included such places as Dardanía, Míra, Loúkka and cities such as Troía, and peoples such as the Kháttioi. [The place the Romans would call Asia Minor, and part of what later millennia would call Turkey or Türkiye.]

Anatolía: see **Anatolí**.

Anaxíbia [Ἀναξίβια]: a popular name in old Hellás.

Anaxíbia: a Mykenaían princess; daughter of Atreús and Aerópë; younger sister of Agamémnon and Menélaos. Anaxíbia became the second wife of King Néstor of Pýlos.

Anaxó: daughter of Alkaíos; sister of Amphitrýon and Perimédë.

Anchises: see **Ankhísēs**.

Androktasíai, the [Ἀνδροκτασίαι; singular ἀνδροκτασία, **androktasía**]: the manslaughters; counted among the children of Éris. [Minor spirits sometimes conscripted by Árës when a major war breaks out.]

Andromache: see **Andromákhë**.

Andromákhë [Ἀνδρομάχη, Andromache]: daughter of King Eëtion of Kizzuwatnan Thébai; the [last] wife of Héktor and mother of his son Skamándrios (known as Astýanax).

Androméda [Ἀνδρομέδα]: daughter of King Kepheús of Aithiopía and his wife Kassiópeia; married Perseús.

Ánemoi [Ἄνεμοι, singular Ἄνεμος, **Ánemos**]: the wind-gods, children of the dawn-goddess Eós and the dusk-god Astraíos. The four chief wind-gods were **Boréas** (north), **Eýros** (east), **Nótos** (south) and **Zéphyros** (west). The next in seniority were **Skíron** (north-west), **Kaïkías** (north-east), **Apeliótēs** (south-east), **Evronótos** (south-south-east), **Libonótos** (south-south-west), **Líps** (south-west), **Iápyx** (west-north-west), and **Thraskías** (north-north-west). [The wind-gods could sometimes be a little variable over time. See also **Aúra** and **Mésēs**.]

Anicetus: see **Aníketos**.

Aníketos [Ἀνίκητος, Anicetus]: a son of Hébē and Heraklēs; brother of Alexiárēs.

Ankhísēs [Ἀγχίσης, Anchises]: the name of two Troían princes [whose stories sometimes became conflated].

Ankhísēs: a Troían prince; son of King Kápys of Dardanía by Themístē.

Ankhísēs: a Troían prince; grandson of King Ílos III; son of Prince Kápys by Kybelikleía; nephew of King Laomédon II; father of Aineías by the goddess Aphrodítē.

Antéros [Ἀντέρως]: ‘love returned’ or ‘counter-love’, the god of requited love, son of Árēs (god of war) and Aphrodítē (goddess of love).

Anticlea, Anticlia: see **Antíkleia**.

Antigónē [Ἀντιγόνη]: a popular name in old Hellás.

Antigónē: a Phthían princess; daughter of King Evrytíon. Antigónē married Peleús and bore Polydóra.

Antigónē: a Théban princess; daughter of King Oidípous.

Antíkleia [Ἀντίκλεια, Anticlea, Anticlia]: ‘against fame’; a fairly popular name in old Hellás.

Antíkleia: a queen of Itháki; wife of King Laértēs; mother of Odysseús.

Antiópē [Ἀντιόπη]: a very popular name in old Hellás.

Antiópē: a daughter of Árēs and Otrérē; sister of Hippolytē, Melaníppē and Penthesíleia. Antiópē co-ruled the Amazónēs with Oreíthya.

Antiópē: daughter of King Nykteús of Thébai; queen of Sikyón; wife of King Epopeús; mother of Amphíon and Zéthos.

Antíphonos [Ἀντίφωνος]: twelfth [known] illegitimate son of Príamos.

Ántiphos [Ἄντιφος, Antiphus]: a very popular name in old Hellás.

Ántiphos: a son of Myrmidón, and thus a grandson of Zeús.

Ántiphos: fifth son of King Príamos and Queen Hekábē of Troía.

Antiphus: see **Ántiphos**.

Ápeiros or **Épeiros** [Ἄπειρος, Ἠπειρος, Epirus]: a later name for an area in north-western Hellás.

Apeliótēs [Ἀπηλιώτης]: the south-east wind and its god. See **Ánemoi**.

Apheídas [Ἀφείδας]: a king of Tegéa; a son of Arkás; a grandson of Zeús; father of Aleós.

Aphrodítē [Ἀφροδίτη]: goddess of love and beauty; daughter of Zeús by Diónē. [That was the official story, anyway. See also **Love**.]

Ἀπία [Ἀπία]: the southern Hellenic peninsula which became known as the Pelopónnesos.

Ἄπις [Ἄπις]: ‘far off’; a very popular name in old Hellás.

Ἄπις: the third king of the city later known as Árgos, renowned as a great lawgiver; a son of King Phoroneús by the nýmphē Teledíkē; brother of Níóbē. Ápis gave his name to Ἀπία, the peninsula later called the Pelopónnesos.

Apollo: see **Apóllon**.

Apóllon [Ἀπόλλων]: the light-god and one of the Letoí̄dai. God of healing and dancing, music and poetry, archery and prophecy. Patron of Troía, master of the Muses. [A powerful lieutenant of Zeús. As well the prophecy business, and along with arts and entertainments, Apóllon holds the franchise for refugees and colonists. Said to be the son of Zeús, but some would say there was more than a little secret family history there.]

Ἄψυρτος [Ἄψυρτος, Absyrtus, Apsyrtus]: son of King Aiētēs by the nýmphē Asterodeía. A grandson of Hélios.

Apsyrtus: see **Ἄψυρτος**.

Araí, the [ἄραí; singular ἄρά, ará]: the curses; noncorporeal minor divinities who do the bidding of the more powerful immortals in bringing misfortune to selected victims.

Arcadia: see **Arkadíá**.

Arcas: see **Arkás**.

Arce: see **Árkē**.

Arcesius, Arceisius or Arcisius: see **Arkeísios**.

Árēs [Ἄρης]: Olýmpian god of war, called the Unwearying, the Sceptred King of Manliness, Leader of Righteous Men, He Who Exceeds in Strength, He Who is Strong in Arm and Doughty of Heart, and so on. A son of Zeús and Héra. [That's the simple official version. The full story involves someone making someone else an offer they couldn't refuse.]

Arété [Ἀρήτη]: 'she who is prayed for'; a somewhat popular name in old Hellás.

Arété: the spirit of virtue and excellence; one of the **Praxidíakai**; daughter of Sotér (the saviour) and Praxidíkē (the exactor of vengeance); sister of Ktésios (Household) and Homónoia (Concord). [There's quite a lot of politics behind all that.]

Áretos [Ἄρητος]: a very popular name in old Hellás.

Áretos: fourteenth [known] illegitimate son of Príamos.

Aretus: see **Áretos**.

Argea: see **Argeía**.

Argeía [Ἀργεῖα, Argea, Argia]: a very popular name in old Hellás.

Argeía: an Okeänís. [Argeía was later credited with being the embodiment of the region around the city of Árgos. By her brother the river-god Ínakhos she was said to have become the mother of King Phoroneús. This, however, was a rewriting of history for political purposes.]

Argeíoi, the [Ἀργεῖοι; singular Ἀργεῖος (masculine, **Argeíos**), Ἀργεῖα (feminine, **Argeía**); also the **Argíves**]: people of Árgos. [Homer used this term to describe all the Hélienēs at

the time of the Troían war; he also called them Δαναοί, (**Danaoí**), after their ancestor King Danaós, and Ἀχαιοί (**Akhaioí**).]

Argeíos [Ἀργεῖος]: see **Argeús**.

Árgēs [Ἄργης]: a kýklops; son of Gaía and Ouranós; brother of Bróntēs and Sterópēs. He was also sometimes called **Akmonídēs** or **Pyrákmon**.

Argeius, Argeus or **Argius**: see **Argeús**.

Argeús [Ἀργεύς, Argeus, Argius] or **Argeíos** [Ἀργεῖος, Argeius]: very popular names in old Hellás.

Argeús [Ἀργεύς, Argeus, Argius; sometimes Ἀργεῖος, **Argeíos**, also known as **Árgos Pelasgós** [Πελασγός] or just **Pelasgós**): a son of Zeús, by Princess Nióbē who was the daughter of King Phoroneús and Queen Teledíkē. This Pelasgós (Argeús, Árgos Pelasgós) became the fourth king of the city of Ínakhos, and the one who renamed it Árgos.

Argia: see **Argeía**.

Argíve Peninsula: a peninsula on the far eastern side of Apía (the Pelopónnesos), south of the Korínthian Isthmus.

Argíves: see **Argeíoi**.

Árgó [Ἄργώ]: a famous ship built by the leading shipbuilder **Árgos**; the ship in which Iáson sought the **Golden Fleece**.

Argonauts, the: heroes who crewed Iáson's ship **Árgó**.

Árgos [Ἄργος, Argus]: a highly popular name in old Hellás.

Árgos: a Gígas who served the Olýmpians; called Panóptēs [Πανόπτης], ‘all-eyes’ or ‘all-seeing’ because he had a hundred eyes and never slept. [Actually Árgos was a very old deity, though he didn’t become particularly well known until the time of the Olýmpians – and then only because of a cautionary tale told by Zeús. Zeús had Árgos blinded and murdered as punishment for putting service to the goddess-queen before loyalty to the god-king. Zeús thought this would make a useful moral story to spread amongst humanity. The bit he didn’t intend to spread was that after Árgos’s eyes were gouged out, Héra put the eyes on the tail of a peacock. The part of the story nobody on earth knew about until more than three thousand years later was that being magic eyes, they could still see, and they continued to see out of the tails of all peacocks everywhere, dead or alive, despite the fact that Árgos was in prison in the underworld. This made Árgos an unusually privileged source of data and an exceptionally reliable historian, the author of the **Olýmpian Godfather** stories.]

Árgos or **Árgos Pelasgós** (also known as **Pelasgós**): a son of Zeús and Nióbē; through his mother, a grandson of Phoroneús. This was the fourth king of the city of Ínakhos, and the one who renamed it Árgos.

Árgos: a great city and kingdom in southern Hellás, much loved by Héra. It was originally founded by Ínakhos, and renamed Árgos by its fourth king, Árgos, also known as Árgos Pelasgós, or simply Pelasgós.

Árgos: a leading shipbuilder of somewhat mysterious origins; builder of the famous **Argó**, the ship captained by Íason in his quest for the **Golden Fleece**.

Argus: see **Árgos**.

Aristodémē [Ἀριστοδήμη]: fourth [known] illegitimate daughter of Príamos.

Aristomache: see **Aristomákhē**.

Aristomákhē [Ἀριστομάχη, Aristomache]: third [known] illegitimate daughter of Príamos.

Arkadíá [Ἀρκαδία, Arcadia]: a kingdom in central Apía (later the Pelopónnesos).

Arkás [Ἄρκας, Arcas]: son of Zeús by Kallistó; the first king of Arkadíá.

Árkē [Ἄρκη, Arce]: messenger-goddess of the Titánēs; daughter of Thaúmas and Eléktra; sister of Íris and the hárpyiai.

Arkeísios [Ἀρκείσιος, Arcesius, Arceisius or Arcisius]: a king of Sámē; son of Zeús [by whom, one cannot be sure; the god-king was drunk and couldn't remember the details of that particular liaison]. Arkeísios was raised by King Képhalos of Sámē, from whom he inherited the throne. Arkeísios was father of Laértēs, and through him was grandfather of Odysseús.

Árnē [Ἄρνη]: a fairly popular name in old Hellás.

Árnē: the mother of the twins Aíolos and Boiotós. [Actually there's much more to that story.]

Ártemis [Ἄρτεμις]: the moon-goddess and goddess of the hunt. Widely renowned for her chastity, and for her roles in childbirth and childcare. Ártemis and her twin Apóllon were known as the Letoíðai, the children of Zeús by Letó. [Some would dispute much of the aforesaid. In fact Ártemis typically spends her time hunting and gallivanting with nýmphai. See also **Ménē** and **Selénē**.]

Arzawá [Ἀρζαυά]: a kingdom of western Anatolía, centred around the city of Apasa (later Ephesus). Arzawá bordered **Míra** to its north-west and the Kháttikan [Hittite] empire to the east. Later its territory became part of the region known as **Lydíá**.

Ascanius: see **Askánios**.

Asclepius: see **Asklepiós**.

Asiä [Ἀσία]: a somewhat popular name in old Hellás.

Asiä: an Okeänís. [In some stories, mother of Átlas. She allegedly gave her name to the coast of Anatolí, and thence to the eastern continent known to later millennia as Asia.]

Asiä: a Nereĩs.

Asiä: the first wife of Thyéstēs.

Askánios [Ἀσκάνιος, Ascanius]: a moderately popular name in old Hellás.

Askánios: son of Ainéäs by Kréousa, and through her a grandson of Príamos.

Asklepiós [Ἀσκληπιός, Asclepius]: son of Apóllon and the mortal woman Koronís; deified to become a god of healing.

Asopós [Ἀσωπός, Asopus]: a river-god, son of Zeús and Evrynómē. [Actually Asopós was the son of Okeänós and Tethýs, but Zeús bought him out during the war against the Titánēs. Zeús ended up giving Asopós five rivers altogether, which was to cause no end of debate amongst classical scholars.]

Asopus: see **Asopós**.

Assaracus: see **Assárakos**.

Assárakos [Ἀσσάρακος, Assaracus]: second son of King Trós and Queen Kallirróē of Dardanía. Assárakos married Hieromnémē and by her became the father of Kápys.

Astería [Ἀστερία]: a later name for **Asteriē**.

Asterië [Ἀστερίη; also Ἀστερία, Astería]: a second-generation Titán, daughter of Koíos and Phoíbë. Asterië married her cousin Pérsës and gave birth to Hekátë.

Asteríon [Ἀστερίων], also **Astérios** [Ἀστέριος, Asterius]: an extremely popular name in old Hellás.

Asterius see **Asteríon**.

Asterodea, Asterodia: see **Asterodeía**.

Asterodeía [Ἀστεροδεία, Asterodea; also Ἀστεροδία, Asterodía]: an Okeänís who lived in Kolkhís. Mother of Ápsyrto by King Aiétës.

Astioche: see **Astyókhë**; or it may be an alternative for the name **Axiókhë**.

Astraea, Astrea, Astria: see **Astraía**.

Astraeus: see **Astraíos**.

Astraía [Ἀστραία, Astraea, Astrea, Astria]: ‘star-maiden’, a goddess associated with innocence and purity; daughter of Astraíos and Eós. Not to be confused with Asterië the daughter of Koíos and Phoíbë.

Astraíos [Ἀστραῖος, Astraeus]: son of the Titán Kreíos by Evrybía. Astraíos was the god of dusk.

Astyánax [Ἀστυάναξ]: ‘protector of the city’, a name given to Héktor’s son Skamándrios.

Asty damea, Asty dameia, Asty damia: see **Asty dámya**.

Astydámya [Ἀστυδάμεια, Astydamea, Astydamia]: a popular name in old Hellás.

Astydámya: a woman of disputed origin who became the wife of Alkaíos and thus daughter-in-law of Perseús and Androméda; who then became mother by Alkaíos of Anaxó, and then grandmother of Alkménë, and thus great-grandmother of Heraklës.

Astydámya: a daughter of Pélops and Hippodámya. [Not to be confused with all the other women called Astydámya, including the great-grandmother of Heraklës.]

Astynómë [Ἀστυνόμη]: a popular name in old Hellás.

Astynómë [Ἀστυνόμη]: daughter of the Anatolían priest Khrýsës; she was also known as Khryseïs.

Astyoche, Astyocheia: see **Astyókhë**.

Astyókhë [Ἀστυόχη, Astyoche; also Ἀστυόχθεια, Astyocheia]: ‘possessor of the city’; a very popular name in old Hellás.

Astyókhë: a naíás, daughter of the river-god Simóeis. By Erikthónios, Astyókhë became mother of Trós, founder of Troía.

Átë [Ἄτη], also known as **Delusion** or **Ruin**: goddess of downfall; counted among the children of Éris. [Looks after folly, moral incapacity and comeuppance, and has an artful hand in general mischief. Hangs around with Árës the war-god quite a lot.]

Athámas [Ἀθάμας]: a Kadmeían king and child-murderer.

Athená [Ἀθηνᾶ; sometimes Ἀθήνη, **Athénë**]: goddess of crafts, industry, science, education, civilisation, warfare and multi-tasking. Called Athená Atrytónë (the unwearying), Athená Ergánë (patron of craftsmen and artisans), Athená Glaukópis (the gleaming-eyed), Athená Poliás (goddess of cities), Athená Prómakhos (she who fights in

the front); unsleeping child of aigís-bearing Zeús; marshaller of hosts. Daughter of Métis goddess of wisdom. [She was also sometimes known as Parthénos – the virgin.]

Athénai: a great city and kingdom in Hellás, much loved by Athená.

Athenaíoi [Ἀθηναῖοι; singular Ἀθηναῖος (**Athenaíos**, masculine) or Ἀθηναία (Ἀθηναία, **Athenaía**, feminine); also **Atheníans**]: the people of Athénai.

Athénē: see **Athená**.

Atlantídēs, the [Ἀτλαντίδες; singular Ἀτλαντίς, **Atlantís**]: daughters of Átlas; another name for the **Hyádēs** and the **Pleiádēs** together.

Atlantís [sometimes Ἀτλαντὶς νῆσος, Atlantís Island]: a mysterious [mythical] island in the western part of the Circle Sea.

Átlas [Ἄτλας]: a Titán, son of Iapetós by one of the Okeänídēs. [Either Asía or Klyménē according to different stories. According to another story he was son of Aithér and Gaía.]

Atreídai [Ἀτρεῖδαι; singular Ἀτρεΐδης, (masculine, **Atreídēs**), Ἀτρεΐδη (feminine, **Atreídē**)]: descendants of Atreús, especially his children, the sons Agamémnon and Menélaos, and the daughter Anaxíbia.

Atreús [Ἀτρεύς, Atreus]: a Mykenáian king; son of Pélops and Hippodámya; twin brother of Thyéstēs; father of Agamémnon, Menélaos and Anaxíbia.

Átropos [Ἄτροπος]: literally ‘unturning,’ meaning ‘the inexorable’ or ‘the inevitable’; the Fate who officially chose the manner of each mortal’s death, and who, when the time came, would cut their life-thread with her shears.

Attica: see **Attiké**.

Attikḗ [Ἀττική, Attica]: a later name for the peninsular region surrounding Athénai.

Átys [Ἄτυς]: a Maionían king; son of Kótys; grandson of Mánēs. By Queen Kallithéä, Átys became the father of Lydós, who would give his name to Lydíá.

Augeas, Augeias: see **Augeías**.

Augeías [Αὐγείας, Augeas, Augeias]: ‘bright’; a somewhat popular name in old Hellás.

Augeías: a king of Élis; [reputed] a son of Hélios; an Argonaut; father of [a disputed collection of children, and best known for his stables, not least their unsanitary condition and his poor regard for health and safety therein].

Augeías: a [little-known] mortal man with exceptionally good eyesight.

Aulís [Αὐλὶς]: a coastal town in Kadmeïs, opposite the island of Eúboia.

Aúra [Αὔρα; sometimes Αὔρη, **Aúrē**]: a minor wind-goddess [of disputed origin]. See **Ánemoi**.

Aurae: see **Aúrai**.

Aúrai (singular αὔρα, **aúra**): the nýmphai of the air.

Aúrē: see **Aúra**.

Autókhthonēs [αὐτόχθονες; singular αὐτόχθων, **autókhthon**; also autochthon(s)]: beings which sprang from the earth, as opposed to being created by a pair of progenitors.

Autolycus: see **Autólykos**.

Autólykos [Αὐτόλυκος, Autolycus]: ‘wolf-self’; a mysterious mortal of Mount Parnassós noted for his cunning and his magical powers.

Axiókhē [Ἀξιόχη]: a nýmphē of Élis, most commonly remembered for being mother of Khrýsippos by King Pélops of Písa.

Axión [Ἀξιόν]: a somewhat popular name in old Hellás.

Axión: the twenty-first [known] illegitimate son of Príamos.

Batea: see **Báteia**.

Báteia [Βάτεια, Batea]: a fairly popular name in old Hellás.

Báteia: a naĩás who married King Oíbalos of Spárta. Their sons were Hippokóön, Tyndáreos and Ikários.

Báteia: an Anatolían princess; daughter of King Teúkros; married Dárdanos son of Zeús.

Battlecry or **Alalá**: daughter of Pólemos; an attendant of Árēs, and an associate of the Hysmínai or fighting-spirits.

Battle-Din: see **Kydoimós**.

Battleshock: see **Kydoimós**.

Battle-spirits: see **Mákhai**.

Bellerophón [Βελλεροφῶν]: an early Hélienic hero, son of King Glaúkos of Kórinthos; most commonly associated with the winged horse Pégasos.

Bélos [Βῆλος, Belus]: son of Poseidón and Libýë. Bélos became king of Aígyptos and father of Danaós.

Belus: see **Bélos**.

Bía [Βία]: ‘force, strength’; the goddess of violence; a daughter of the Titán Pállas and the Okeänís Stýx; sister of Zélos, Níkë and Krátos.

Bías [Βίας]: a very popular name in old Hellás.

Bías: a king of Árgos; son of Amytháön; brother of Melámpous; father by Peró of Talaós, and thus grandfather of Diomédës.

Black Sea, the: a foreign name for the Hospitable Sea.

Boiotía [Βοιωτία, Beotia, Boeotia]: a later name for the region of southern-central Hellás between the Gulf of Kórinthos and the Gulf of Eúboia. In earlier times it was known as Kadmeïs.

Boréas [Βορέας]: the north wind and its god. See **Ánemoi**.

Bósporos Strait, the (or simply **the Bósporos**, Βόσπορος): a narrow passage of water linking the Sea of Marmará to the Hospitable Sea [the Black Sea]. Infamous for its **Symplegádës** (clashing rocks).

Bóuthro [Βούθρο]: a town in the kingdom of Téspra.

Baurón [Βραυρών]: a site in Attiké sacred to Ártemis, established relatively late in history.

Briáreos [Βριάρεως, Briareus]: one of the Hekatónkheirës, also known as Aigaíon. Called ‘the strong’, also ‘the sea-goat’.

Briareus: see **Briáreos**.

Brígēs, the [Bρίγες; also Bρύγοι, **Brýgoi**]: a people originally from Makedonía and its surrounding area, said to have migrated to Anatolí where they founded the kingdom of Phrygía.

Briseïs [Bρισηίς]: a queen of Lyrnessós, who during the Troían war was taken by Akhilleús as a slave, and then taken from Prince Akhilleús by King Agamémnon.

Bróntēs [Bρόντης]: ‘thunderer’; a kýklops; son of Gaía and Ouranós; brother of Árgēs and Sterópēs.

Bronze Palace: the home of the Olýmpians, built atop Mount Ólympos by Héphestos.

Brotéäs [Bροτέας]: a son of Tántalos and Evryánassa.

Brýgoi: see **Brígēs**.

Cacodaemon, cacodemon, cacodaimon: see **Kakodaímon**.

Cadmea, Cadmeia: see **Kadmeía**.

Cadmeians: see **Kadmeíoi**.

Cadmeïs: see **Kadmeïs**.

Cadmus: see **Kádmos**.

Caicius: see **Kaíkías**.

Calaeus: see **Kalaíos**.

Calchas: see **Kálkhas**.

Calliope: see **Kalliópē**.

Callirhoe, Callirrhoe, Callirrhoë: see **Kallirróē**.

Callisto: see **Kallistó**.

Callithea: see **Kallithéä**.

Calydonia: see **Kalydón**.

Canaan: see **Kenané**.

Capitolines, the: the Roman name for the Olýmpians. [But there's much more to that story.]

Capys: see **Kápys**.

Caria: a later name for **Karkía**.

Carthage, Carthaginians: see **Kharkedón, Kharkedónioi**.

Carystos, Carystus: see **Kárystos**.

Casandra, Cassandra, sometimes called **Alexándra:** see **Kassándra**.

Cassiëpeia, Cassiope, Cassiopeia: see **Kassiópeia**.

Castianeira: see **Kastianeíra**.

Castor: see **Kástor**.

Catamitus: a Latinised name for **Ganymédēs**.

Catreus: see **Katreús**.

Cebren: see **Kebrén**.

Cebriones: see **Kebriónēs**.

Cecrops: see **Kékrops**.

Centaurs: see **Kéntauroi** (the tribe).

Centaurus: see **Kéntauros** (the son of Ixíon).

Cephalenia: see **Kephallenía**.

Cephalonia: see **Kephallenía**.

Cephalus: see **Képhalos**.

Cepheus: see **Kepheús**.

Cephissus: see **Kephissós**.

Cerberus: see **Kérberos**.

Ceto: see **Ketó**.

Chalciope: see **Khalkiópē**.

Chance or Luck: see **Týkhē**.

Chaos: see **Kháos**.

Chariclo: see **Kharikló**.

Charites: see **Graces**.

Charon: see **Kháron**.

Charybdis: see **Khárybdis**.

Cheiron, Chiron: see **Kheíron**.

Chersidamas: see **Khersidámas**.

Chimaera, Chimera: see **Khímaira**.

Chloris: see **Khlorís**.

Chromius: see **Khrómios**.

Chronus: see **Khrónos**.

Chrysaor: see **Khrysáör**.

Chryse: see **Khrysé** or **Khrýsē**.

Chryses: see **Khrysés** or **Khrýsēs**.

Chryseis: see **Khryseís**.

Chrysippe, Chrysippus: see **Khrysíppē, Khrýsippos.**

Chrysomallos: see **Khrysomállos.**

Chrysothemis: see **Khrysóthemis.**

Chthonia or Chthonius: see **Khthonía or Khthónios.**

Chthonic gods, the: deities associated with the realms beneath the earth, such as **Háidēs** and **Plóutos.**

Cilicia: see **Kilikhía or Kilikía.**

Circe: see **Kírkē.**

Circle Sea: also called the world-ocean; the great river that encircled the known world.
See **Okeänós.**

Cladeus: see **Kládeos.**

Clashing Rocks, the: see **Symplegádēs.**

Cleo, Cleio, Clio: see **Kleió.**

Cleocharia: see **Kleökhareías.**

Cleodora: see **Kleödóra.**

Cleomestra: see **Kleöméstra.**

Cleones: see **Kleónēs.**

Cleopatra: see **Kleöpátra**.

Cleta: see **Kléta**.

Clonius: see **Kloníos**.

Clotho: see **Klothó**.

Clymene: see **Klyménë**.

Clymenus: see **Klýmenos**.

Clytaemnestra, Clytemnestra: see **Klytaiméstra**.

Cocytus: see **Kokytós**.

Coeus: see **Koíos**.

Colchis: see **Kolkhís**.

Concord: see **Homónoia**.

Confusion: see **Kydoimós**.

Corinth, Corinthians: see **Kórinthos, Korínthioi**.

Corone or Coronis: see **Korónë or Koronís**.

Corycia: see **Korykía**.

Corythus: see **Kórythos**.

Cottus: see **Kóttos**.

Cotys: see **Kótys**.

Cratos, Cratus: see **Krátos**.

Creon: see **Kréön**.

Crete: see **Krétë**.

Cretheus: see **Kretheús**.

Creusa: see **Kréousa**.

Crius: see **Kreíos**.

Cronos or Cronus: see **Krónos**.

Ctesius: see **Ktésios**.

Cteson: see **Ktéson**.

Cupid: the Roman god of desire and erotic love, affection and attraction. See **Éros**.

Curses, the: see **Araí**.

Cyanean Rocks: the Kuanéai, another name for the **Symplegádës**, the clashing rocks of the Bósporos; so called because of their blueish colour.

Cybele: see **Kybébë**.

Cyclades: see **Kykládës**.

Cyclopes, Cyclops: see **Kýklopēs**.

Cydoemus: see **Kydoimós**.

Cynus: see **Kýnos**.

Cyprian, the: see **Kýpris**.

Cyprus: see **Kýpros**.

Cyzicus: see **Kýzikos**.

Daedalus: see **Daídalos**.

Daemons: see **Daímonēs**.

Daídalos [Δαίδαλος, Daedalus]: a highly skilled architect and craftsman [and, allegedly, a pioneering aeronautical engineer] of somewhat mysterious origins; father of Íkaros and Iápyx.

Daímonēs, the [δαίμονες, daemons, demons; singular δαίμων; also **daímon(s)**]: the daímonēs are lesser divinities, or spirits. [Mortals and immortals alike have been known to disagree over exactly what was or wasn't a daímon.]

Damáter [Δαμάτηρ]: an old spelling of **Deméter**.

Danaans: see **Danaoí**.

Danáë [Δανάη]: daughter of King Akrisios and Queen Evrydíkē of Árgos; mother of Perseús by Zeús.

Danaĩdēs [Δαναΐδες; singular Δαναΐς, **Danaĩs**]: the daughters of King Danaós of Árgos. [They were born while Danaós was in Aígyptos, before he relocated to Libýē and then Hellás.]

Danaoí, the [Δαναοί; singular Δανάη (**Danáī**, feminine), Δαναός (**Danaós**, masculine): children of King Danaós; the **Argeíoi**. [Homer used **Danaoí** and **Argeíoi** to describe all the Greeks at the time of the Troían war; he also called them Ἀχαιοί (**Akhaioí**).]

Danaós [Δαναός, Danaus]: son of King Bélos of Aígyptos. Danaós became king of Libýē and later of Árgos. **Danaós** is also the masculine singular of **Danaoí**, and can refer to the **Argeíoi**, the people of **Árgos**.

Danaus: see **Danaós**.

Daphnaíai [δαφναῖαι; singular δαφναῖη, **daphnaíē**]: tree-nýmphai particular to the laurel.

Dáphnē [Δάφνη]: see **Dáphnis**.

Dáphnē: mortal daughter of the river-god Peneiós. [There's a story about her being pursued by a besotted Apóllon and turned into a laurel tree.]

Dáphnis [Δάφνις]: 'laurel'; a popular name in old Hellás. [Strictly speaking, Dáphnis was the masculine equivalent of Dáphnē, but the name Dáphnis was also given to some females.]

Dáphnis: another name for **Korykía**, a Thriá.

Dáphnis: a son of Hermés by an unknown nýmphē. [He was also a pioneering musician].

Dardaneís [Δαρδανεῖς; singular Δαρδανεῖα (feminine, **Dardaneía**), Δαρδανεύς (masculine, **Dardaneús**)]: inhabitants of the city of Dárdanos.

Dardanía [Δαρδανία]: the territory around the city of Dárdanos. Sometimes the city itself was referred to as Dardanía.

Dardaníans: natives of Dardanía; more loosely and less accurately, Troíans. The name Dardaníans is sometimes also used to refer explicitly to descendants of King Dárdanos.

Dardanían Strait: a narrow passage leading from the Aigaían Sea to the Sea of Marmará, on the northern edge of Anatolí. [Later known as the Hellespont, and later still the Dardanelles.]

Dardanídai (Δαρδανίδαι; singular Δαρδανίδης (masculine, **Dardanídēs**), Δαρδανίς (feminine, **Dardanís**)): descendants of King Dárdanos. See also **Dárdanoi**.

Dardanids, the: see **Dardanídai**.

Dardanium or **Dardanum** (also **Dardanus**): later names for the city of Dárdanos.

Dárdanoi [Δάρδανοι; singular: Δαρδανίς (feminine, **Dardanís**), Δάρδανος (masculine, **Dárdanos**)]: descendants of King Dárdanos. Sometimes Dárdanoi might be used poetically to mean Troíans. See also also **Dardanídai**.

Dárdanos [Δάρδανος, Dardanus]: son of Zeús and Eléktra. Dárdanos sailed to Anatolí and married Báteia the daughter of King Tevkros. Their son Ílos founded the city of Dárdanos.

Dárdanos [Δάρδανος, Dardanus, also later Dardanium, Dardanum]: a city in Troás, sometimes referred to as **Dardanía**.

Dardanus (also **Dardanium**, **Dardanum**): a foreign name for the Anatolian city of Dárdanos.

Darkness: the god **Érebos**.

Death or **Thánatos**: alternative name for Háidēs. [Actually Thánatos and Háidēs were different gods. All rights to the name Thánatos were taken over by Háidēs when he had Death rubbed out. Háidēs did, however, sometimes send lackies out to do his dirty work, allowing them to use the name Thánatos for the duration of their mission. The actual Thánatos was a son of Nýx and Érebos.]

Deiánira [Δηϊάνειρα]: ‘destroyer of men’; a tough woman who became the third wife of Heraklēs and became the unwitting cause of his death, subsequently killing herself over it.

Deidamia: see **Deĩdám̃ya**.

Deĩdám̃ya [Δηϊδám̃εια]: ‘battle-tamer’, ‘she who subdues in battle’; a popular name in old Hellás.

Deĩdám̃ya: wife of King Eúandros of Loukka; by him, mother of the future King Sarpedón II.

Deĩdám̃ya: one of the seven daughters of King Lykomédēs of the Dolopians; Deĩdám̃ya became pregnant by Akhilleús and bore his son Neoptólemos.

Deimachus: see **Deĩmakhos**.

Deĩmakhos [Δηϊμάχος]: ‘battle-fighter’; a popular name in old Hellás.

Deĩmakhos: father of Ainarétē, and thus grandfather of the children of King Aíolos.

Deĩmos [Δεῖμος], or **Dread**: one of the **Mákhai** or battle-spirits; son of Árēs and Aphrodītē; close friend and rival of his brother Phóbos (Fear).

Deinó [Δεινώ, Dino]: ‘terrible’, ‘fearsome’; one of the **Graíai**, daughters of Phórkys and Ketó.

Deĩopítēs [Δηιοπίτης]: ‘battle-persuader’, ‘he who prevails in battle’; fifteenth [known] illegitimate son of Príamos.

Deĩphobos [Δηῖφοβος, Deiphobus]: ‘he who brings fear to the enemy’; the third son of King Príamos and Queen Hekábē of Troía.

Deiphobus: see **Deĩphobos**.

Deĩpýlē and **Deĩpylos** [Δηπύλη and Δεῖπυλος, Deipylus]: ‘gateway of battle’; somewhat popular names in old Hellás.

Deĩpýlē: daughter of Ádrastos and Amphithéä; wife of Tydeús, and by him the mother of Diomédēs.

Deĩpylos: a Thrákian prince; son of King Polyméstor and Queen Iliónē.

Deipylus: see **Deĩpylos**.

Delía [Δηλία]: ‘of Délos’ (feminine), an epithet of Ártemis, who was born on the island of Délos.

Délian: ‘of Délos’, an epithet of Apóllon and Ártemis (as Délios and Delía respectively).

Délios [Δήλιος]: ‘of Délos’ (masculine), an epithet of Apóllon, who was born on the island of Délos.

Délos [Δῆλος]: an island in the **Middle Sea** (later the Aigaían or Aegean Sea), among the islands which became known as the Kykládēs. It was famous as the birthplace of Apóllon and Ártemis, and they were sometimes known as the Déliaus.

Delphi: see **Delphoí**.

Delphoí [Δελφοί]: the site of Apóllon's oracle, on the southern slopes of Mount Parnassós. See also **Omphalós**.

Delusion: see Átē.

Deméter [Δημήτηρ]: goddess of agriculture. One of the original six Olýmpian siblings.

Demnosía [Δημνοσία]: sixth [known] illegitimate daughter of Príamos.

Democóön [Δημοκόων]: eighth [known] illegitimate son of Príamos.

Demons: see **Daímonēs**.

Demophón [Δημοφῶν]: a son of Theseús, and a leader of the Atheníans in the Troían war.

Demosthéä [Δημοσθέα]: seventh [known] illegitimate daughter of Príamos.

Devkalíon [Δευκαλίων, Deucalion]: 'he of the sweet wine'; son of Prometheús.

Devkalíon: a king of Krétē; son of Mínos and thus a grandson of Zeús; father of Idomeneús.

[**Devil, the:** a derogatory name later bestowed by some mortals upon Háidēs, king of the underworld; derived from the Greek diábolos (διάβολος), meaning enemy, accuser or slanderer.]

Día [Δία]: an island in the Middle Sea, later known as Náxos.

Días [Δίας]: ‘divine’; a son of King Pélops and Queen Hippodámia of Písa.

Dice: see **Díkē**.

Díkē [Δίκη, Dice]: goddess of justice, moral order, fair judgement and immemorial custom; daughter of Zeús and Thémis; sister of Evnomía and Eirénē.

Dino: see **Deinó**.

Diomédē [Διομήδης]: a popular name in old Hellás.

Diomede: a foreign version of **Diomédēs**.

Diomédēs [Διομήδης, Diomede]: son of Tydeús by Deïpýlē. Diomédēs became king of Árgos after the death of his maternal grandfather King Ádrastos, and was to become a leading Hállenic general during the Troían war.

Diónē [Διώνη]: a highly popular name in old Hellás.

Diónē: an old goddess, the mother by Zeús of Aphrodítē. [That’s according to one story, which isn’t actually true. In different stories Diónē is either a Titán, daughter of Átlas, or some kind of nýmphē. In some ancient votive inscriptions Diónē, rather than Héra, is the consort of Zeús. But the truth is, she was a great earth-goddess in her own right, bought out by the Olýmpians. Diónē literally means ‘goddess.’]

Diónē: an Okeänís.

Diónē: a Nereís.

Diónē: a Hyás.

Diónē: mother of Pélops, Brotéas and Nióbē by King Tántalos. [An Aithiopian peasant sold into slavery as a former princess.]

Diónysos [Διόνυσος, Dionysus]: son of Zeús by the mortal woman Semélē [according to some stories]; god of wine and celebration [and of rowdy varieties of fun].

Díos [Δῖος]: a very popular name in old Hellás.

Díos [Δῖος]: tenth [known] illegitimate son of Príamos.

Discord or **Strife:** see **Éris**.

Divus Julius [DIVVS IVLIVS]: the Divine Julius; the new name for Gaius Julius Caesar, the Roman ruler [general, mass murderer and dictator] who was apotheosised. See **Julius Caesar**.

Dodóna [Δωδώνη]: a sacred site in Épeiros, home to the oracle of Zeús, the oldest oracle in Hellás. [Actually the site predated the dominion of Zeús. The oracle there was consulted by the tribes living in north-west Hellás long before it was called Épeiros.]

Dodóna: a Okeänís, associated with the sacred site of Dodóna. [Actually she was invented later as part of Zeús's takeover of the oracle at Dodóna.]

Dodonídēs, the [Δωδωνίδες; singular Δωδωνίς, **Dodonís**): another name for the **Hyádēs** and the **Pleiádēs** together. [It wasn't actually as simple as that. There were Dodonídēs who were nýmphai of Dodóna, the sacred site which was home to a pre-Olympian oracle.]

Doliónēs, the [Δολίονες; singular Δολιώνη (feminine, **Doliónē**), Δόλιος (masculine, **Dólios**): a Hellenic people who migrated across the Sea of Marmará, where they

founded a city they called Kýzikos, and gradually settled the land beyond, which they named Mysía. [They originally came from some Thrákian backwater. They gave themselves the name Dolíonēs, to distinguish themselves from other Thrákians. It meant something like ‘the tricky ones’, a reference to their view of themselves as cunning and clever.]

Dolopía [Δολοπία]: a mountainous region in south-western Aiolía (later south-western Thessalía).

Dólopēs [Δόλοπες; singular Δόλοψ or Δόλοπος; also **Dolopíans**]: people from **Dolopía**.

Dólops [Δόλοψ]: a popular name in old Hellás. [None of which has any known connection with the **Dólopēs**.]

Dólops: a son of Krónos and the Okeänís Philýra; brother of Kheíron.

Dólops: a son of Hermés.

[**Dólops**: a Spártan officer during the Troían war; son of Polýdoros.]

Dórians: see **Dorieís**.

Dorieís, the [Δωριεῖς; singular Δωριῇ (feminine, **Dorié**), Δωριεύς (masculine, **Dorievs**); also the **Dórians**]: one of the seven ancient tribes of Hellás, and one of the four major tribes. The Dorieís were named after their founder, Dóros.

Dorís: a popular name in old Hellás.

Dorís: an Okeänís who became mother by Nerevs of the fifty Nereĩdēs.

Dorís: a Nereĩs, named after her mother.

Dorís [Δωρίς]: a mountainous region in central Hellás, named after Dóros son of Hélien and Orseĩs.

Dóros [Δῶρος]: a moderately popular name in old Hellás.

Dóros: a son of Hélien and Orseĩs; founder of the tribe of Dórians.

Dorus: see **Dóros**.

Doryclus: see **Dóryklos**.

Dóryklos [Δόρυκλος, Doryclus]: a popular name in old Hellás.

Dóryklos: seventh [known] illegitimate son of Príamos.

Dragon: a serpentine monster. [The ones in old Hellás didn't fly or breathe fire, but if their teeth were sown, a crop of warriors might grow. See **Spartoĩ**.]

Dread: see **Deĩmos**.

Dreams, the: see **Óneiroi**.

Dryádēs (Δρυάδες; singular Δρυάς, **dryás**): the tree-nýmphai. [The name was related to 'oak', but was applied more generally.]

Drýops [Δρύοψ]: a somewhat popular name in old Hellás.

Drýops: sixteenth [known] illegitimate son of Príamos.

[**Eá** (Ἠά, later Ἠώα, **Eóa**): feminisation of Eós. What Eós starts calling himself when he wants to become a goddess. But there's more to the story than that.]

Eacus: see **Aiakós**.

Earth: see **Gaía**.

Echemus: see **Ékhemos**.

Echidna: see **Ékhidna**.

Echion: see **Ekhíon**.

Echo: see **Ekhó**.

Eëtion [Ἠετίων]: king of Thébai, a Hellenic colony in Kizzuwatna. Father of Andromákhē.

Eileíthya [Εἰλείθυια]: goddess of childbirth; acknowledged daughter of Zeús and Héra.

Eirénē [Εἰρήνη]: goddess of peace; a daughter of Zeús and Thémis; sister of Díkē and Evnomía.

Ekhémmon [Ἐχέμμων]: a somewhat popular name in old Hellás.

Ekhémmon: thirteenth [known] illegitimate son of Príamos.

Ékhemos [Ἐχεμος, Echemus]: a king of Arkadíā who married Timándra, daughter of King Tyndáreos of Spárta.

Ékhidna [Ἐχιδνα, Echidna]: a cave-dwelling monster of mysterious origins, part nýmphē, mostly very large snake. Ékhidna was the mother of many and varied monsters. [To be fair, she was allegedly the mother of some monsters which she actually had nothing to do with. It was probably a case of ‘give a monster a bad name’.]

Ekhíon [Ἐχίων, Echion]: a popular name in old Hellás.

Ekhíon: a Gígas.

Ekhíon: one of Kádmos's **spartoí**; known for his bravery, skill-at-arms and wisdom.

Ekhó [Ἠχώ, Echo]: an oreiás from Mount Kithairón in Kadmeía.

Élatos [Ἐλατος, Elatus]: a very popular name in old Hellás.

Élatos: a king of Arkadíá; a son of King Arkás. Élatos married Princess Laodíkē of Kýpros, and by her became the father of several sons including the future King Stýmphalos of Arkadíá.

Elatus: see **Élatos**.

Electra: see **Eléktra**.

Electryon: see **Elektrýon**.

Eléktra [Ἠλέκτρα, Electra]: a popular name in old Hellás.

Eléktra: an Okeänís. Eléktra married the sea-god Thaúmas and by him became the mother of the rainbow-goddess Íris, the Titán messenger-goddess Arkē, and the hárpyiai.

Eléktra: a Pleiás.

Eléktra: the mother of Dárdanos by Zeús; the grandmother of the Ílos who founded the city of Dárdanos.

Eléktra: a daughter of Agamémnon and Klytaiméstra.

Elektrýon [Ἠλεκτρύων, Electryon]: king of Mykénai, son of Perseús and Androméda and thus a grandson of Zeús, Elektrýon was father of Alkménë and thus maternal grandfather of Herakléēs.

Eleíans: see **Eleíoi**.

Eleíoi [Ἠλεῖοι; singular Ἠλεῖα (feminine, **Eleía**), Ἠλεῖος (masculine, **Eleíos**); also **Eleíans**]: people of Élis. See also **Epeioí**.

Élis [Ἠλῖς]: the wife of Endymíon.

Élis [Ἠλῖς]: a city, and later a region, in western Apía (later the Pelopónnesos). The city was founded by Endymíon and named after his wife. Its people later became known as Epeioí or Epeíans, after King Epeiós.

Elýsion [Ἠλύσιον, Elysium]: dwelling place of the blessed dead in the underworld. [The relatively nice part of the underworld. The Hállenës usually referred to the place as the Elýsian Fields or the Elýsian Plain.]

Elysium: the Latin word for **Elýsion**.

Enarete: see **Ainarétë**.

Endeĩs [Ενδηΐς]: an oreiás of Mount Pélion in Aiolíá (later Thessalía); daughter of the kéntauros Kheíron and the nýmphë Kharikló; sister of Híppë, Okyrrhóï and Kárystos. Endeĩs married King Aiakós of Aígina, and by him became mother of Peleús and Telamón.

Endymíon [Ενδυμίων]: a mortal man of mysterious origin, who founded the city of Élis, which he named after his wife. Endymíon had numerous children including Epeiós, after whom the people of Élis would commonly be known as Epeioí or Epeíans.

Enyálios [Ἐνυάλιος, Enyalios]: a minor war-god, son of Árës and Enyó.

Enyalios: see **Enyálios**.

Enyó [Ἐνυώ]: ‘warlike’, ‘she who brings war’; a minor war-goddess. [Sometimes considered to be the wife of Árës (though not by Árës).]

Enyó: one of the **Graíai**. [One may speculate as to why this Enyó’s parents would name one of their aged-baby daughters after a young war-goddess. But there’s a story behind that.]

[**Eóa** [Ἠώα]: see **Eá**.]

Eós [Ἠώς]: a lieutenant of Zeús. [Runs the dawn. See also **Eá**.]

Erápchos [Ἑρᾶφος, Eraphus]: the son of Zeús and Ió; father of Libýë.

Eraphus: see **Erápchos**.

Epeiói [Ἑπειοί; singular Ἑπειή (feminine, **Epeíë**), Ἑπειός, (masculine, **Epeiós**); also **Epeíans**]: the people of Élis, after King Epeiós son of Endymíon.

Epeiós [Ἑπειός]: a somewhat popular name in old Hellás.

Epeiós: the son of Endymíon and Élis. Epeiós became king of the city of Élis, after which its people became known as Epeiói or Epeíans.

Epeiós: a man from Élis (one of the **Epeiói**), named after the local hero Epeiós.

Épeiros or **Ápeiros** [Ἠπειρος, Ἄπειρος, Epirus]: a later name for an area in north-western Hellás, previously called Téspra, then Thesprotís.

Ephýra [Ἐφύρα]: a popular name for people and places in the Hellenic world.

Ephýra: a city on the site of what was later called Kórinthos.

Epidaurus: see **Epídavros**.

Epídavros [Ἐπίδauρος, Epidaurus]: ‘he of the wooded place’; a moderately popular name in old Hellás.

[**Epídavros**: an aide to King Agamémnon during the Troían war.]

Epimelídēs [ἐπιμελίδες; singular ἐπιμελὶς, **epimelís**; sometimes **epimeliádēs**, ἐπιμελιάδες; singular ἐπιμελιάς, **epimeliás**]: nýmphai associated with meadows and pastures, orchards and individual fruit trees. They were sometimes called **maliádēs** (μαλιάδες; singular μαλιάς, **maliás**); **malídēs** (μαλίδες; singular μαλιάς, **maliás**); or **melídēs** (μελίδες; singular μελιάς, **meliás**);

Epimetheus: see **Epimetheús**.

Epimetheús [Ἐπιμηθεύς, Epimetheus]: son of Iapetós; younger brother of Prometheús; husband of Pandóra; father of Pýrrha.

Epipotamēídēs, the [ἐπιποταμίδες; singular ἐπιποταμής, **epipotamēís**]: another name for the **potamēídēs**, the river-nýmphai.

Epirus: see **Épeiros**.

Eropeus: see **Eropeús**.

Eropeús [Ἐρωπεύς, Eropeus]: a fairly popular name in old Hellás.

Epopeús: a son of Poseidón; became king of Sikyón; married Antiópë the daughter of King Nykteús of Thébai.

Erasínos [Ἐρασῖνος, Erasinus]: a river in Arkadía and Árgos, and its god. [The river passes a sacred spring where eventually there was a sanctuary of Ártemis at Braurón on the eastern coast of Attiké near the Aigaían Sea.]

Erasinus: see **Erasínos**.

Erató [Ἐρατώ]: ‘the amorous one’, a very popular name in old Hellás.

Erató: a Nereís.

Erató: Muse of love or erotic poetry, prose and lyrics, marriage songs and pornography.

Érebos [Ἔρεβος, Erebus] or **Darkness:** the part of the underworld through which the shades of mortals travel to reach the River Stýx and the ferry of Kháron. [To some people, an alternative name for Háidēs. In fact Érebos was an older god, offspring of Kháos and father to a disputed number of children, and his story was suppressed by the Olýmpians.]

Erebus: see **Érebos**.

Erechtheus: see **Erektheús**.

Erektheús [Ἐρεχθεύς, Erechtheus]: the name of two early kings of Athénai. Erektheús I was also known as **Erikthónios**. Erektheús II was the son of Pandíon I and Zevxíppë.

Eriboea: see **Eríboia**.

Eríboia [Ἐρίβοια, Eriboea]: a popular name in old Hellás.

Eríboia: another name for Períboia, the mother by Telamón of the great warrior Aías.

Erichthonius: see **Erikhthónios**.

Erigónē [Ἠριγόνη]: a daughter of Aígisthos and Klytaiméstra; sister of Alétēs and Helénē.

Erikhthónios [Ἐριχθόνιος, Erichthonius] (also known as Erekhtheús I): a king of Athénai, seeded by Héphestos in the earth and brought up by Athená. [That was one of the more ridiculously far-fetched stories put about by Zeús, which Hermés nevertheless managed to get most of the population of old Hellás to accept as fact. Zeús and his communications chief Hermés were early proponents of the idea that mortals were more likely to believe a big lie than a small one.]

Erikhthónios: son of Dárdanos; brother of Ílos; father of Trós, who gave his name to Troía.

Erinýēs, the [Ἐρινύες; singular Ἐρινύς, **Erinýs**]: see **Furies**.

Eriópis [Ἐριώπις]: ‘with the lovely hair’; a popular name in old Hellás.

Eriópis: a queen of Lokrís. Wife of Oíleús and mother of Aías the Lesser.

Eriphýlē [Ἐριφύλη]: daughter of King Talaós of Árgos and Lysimákhē. By Amphiáraos, Eriphýlē became mother of Alkmaíon and Amphílokhos. [Somehow she found herself retrospectively written into the legend of the necklace of Harmonía.]

Éris, or **Discord** or **Strife** [Ἔρις]: daughter of Nýx (Night) and Zeús. [It may almost be a surprise, but Éris was not actually the illegitimate daughter of Zeús. It’s complicated.] Éris is known as the heartbreaker, the great battle-maker [including in domestic and other contexts], sometimes Éris of the unquenchable fury [though really she’s more mischievous than furious; just a goddess with a natural penchant for causing trouble].

Counted among her children are **Átë** (Ruin) and **Pónos** (Toil), plus the **Álgeä** (the agonies), the **Androktasíai** (the manslaughters), the **Hysmínai** (fighting spirits), the **Mákhai** (battle-spirits), and the **Phónoi** (the murders); also the **Amphilogíai** (the disputes) and the **Neíkë** (the quarrels).

Éros [Ἔρως]: the sex-god, son of Aphrodítë and Árës. [Lots of people claimed various alternatives for his parenthood, or even that he was some kind of primordial force. In fact he was the son of Aphrodítë by Phánës, but that story was suppressed for political reasons.]

Ether: see **Aithér**.

Ethionómë [Ἠθιονόμη]: eighth [known] illegitimate daughter of Príamos.

Ethiopia: a later spelling of Aithiopía.

Eúandros [Εὐάνδρος, Evander]: a moderately popular name in old Hellás.

Eúandros: a son of King Sarpedón I of Loukka; became king, married Deĩdámia and by her became father of another Sarpedón, who was to become Sarpedón II.

Euarétë [Εὐαρέτη]: a moderately popular name in old Hellás.

Euarétë: a daughter of King Akrísios and Queen Evrydíkë of Árgos.

Euarétë: a lady of mysterious origins who married King Oinómaos of Písa and by him became mother of Hippodámia.

Eúboia [Εὐβοία, Eúboia, later **Evia**): the second-largest Hellenic island after Krétë. Eúboia lies off the eastern coast of central Hellás, alongside Kadmeïs.

Eúenos [Εὐήνοϋς, Evenus]: a son of Árës, renowned as a charioteer.

Euérës [Εὐήρης, Eueres; also **Euérous**, Εὐήρους]: a popular name in old Hellás.

Euérës: a Théban shepherd who became father of Teiresías by the nýmphë Kharikló.

Euérous: see **Euérës**.

Euíppë [Εὐίππη, Evippe]: a popular name in old Hellás.

Euíppë: (also known as **Híppë** or **Melaníppë**): daughter of the kéntauros Kheíron.

Eumenídës, the [Εὐμενίδες, singular Εὐμενίς, **Eumenís**]: ‘the gracious ones’, ‘the kindly ones’. Another name for the **Erinýës** or **Furies**.

Eunomia: see **Evnomía**.

Euphorbus: see **Évphorbos**.

Euphrosyne: see **Evphrosýnë**.

Euripus: see **Évripos**.

Euronotus: see **Evronótos**.

Europa or **Europe**: see **Evrópë**.

Eurus: see **Évros**.

Euryale: see **Evryálë**.

Euryanassa: see **Evryánassa**.

Eurybia: see **Evrybíá.**

Eurydice: see **Evrydíkē.**

Eurymedousa or **Eurymedusa:** see **Evrymédousa.**

Eurynome: see **Evrynómē.**

Eurypylus: see **Evrýpylos.**

Eurystheus: see **Evrystheús.**

Eurythion or **Eurytion:** see **Evrythíon.**

Euterpe: see **Evtérpē.**

Euthymia: see **Evthymía.**

Eutychia: see **Evtykhía.**

Evander: see **Eúandros.**

Evarete: see **Euarétē.**

Evenus: see **Eúenos.**

Everes: see **Euérēs.**

Evia: a later name for **Eúboia.**

Evippe: see **Euíppē.**

Evnomía [Εὐνομία, Eunomia]: goddess of good order and lawful conduct; a daughter of Zeús and Thémis; sister of Díkē and Eirénē.

Eýphorbos [Εὐφορβος, Euphorbus]: a Troían warrior during the war against the Hállēnēs; son of Pánthoös and Phrontís; brother of Polydámas and Hyperénor.

Evphrosýnē [Εὐφροσύνη, Euphrosyne]: ‘the mirthful’. One of the three Graces; goddess of joyous beauty. Evphrosýnē was also known as Evthymía (‘good mood’) or Evtykhía (‘good luck’).

Eýripos [Εὐρίπος, Euripus]: literally ‘the Strait’ or ‘the Narrows’; a name later applied to the strait separating the island of Eúboia [later Evia] from Kadmeís [later Boiotía].

Evrónotos [εὐρόνοτος, Euronotus]: the south-south-east wind-god. See **Ánemoi**.

Evrópē [Εὐρώπη, Europa, Europe]: a mysterious princess from Sóros in Kenané. Evrópē was mother by Zeús of Mínos and Rhadámanthys, both of whom would become kings of Krétē; and of Sarpedón, the grandfather of the Sarpedón who would lead the Loukkans in the Troían war. Evrópē married Asteríon and became queen of Krétē.

Eýros [Εὖρος, Eurus]: the east wind and its god. [Eýros seems to have veered south-easterly sometimes.] See **Ánemoi**.

Evrótas [Εὐρώτας, Eurotas]: son of King Mýlēs of Lelegía. Having no male heir, Evrótas bequeathed his kingdom to Lakedaímon, who married Evrótas’ daughter Spárta.

Evryálē [Εὐρυάλη, Euryale]: ‘the far-roaming’, a very popular name in old Hellás.

Evryálē: one of the Gorgónēs.

Evryánassa [Εὐρυάνασσα, Euryanassa]: a fairly popular name in old Hellás.

Evryánassa: a daughter of the river-god Paktolós; wife of Tántalos.

Evrybíā [Εὐρυβία, Eurybia]: daughter of Gaía and Póntos. Evrybíā married the Titán Kreíos and became mother of Astraíos, Pállas and Pérsēs.

Evrydíkē [Εὐρυδίκη, Eurydice]: a highly popular name in old Hellás.

Evrydíkē: a mysterious nýmphē who married the mortal bard Orpheús.

Evrydíkē: a queen of Árgos; mother of Danáë by Akrísios.

Evrydíkē: daughter of Ádrastos. Evrydíkē married Ílos son of Trós and by him bore the future King Laomédon I of Troía.

Evrydíkē: eldest daughter of King Klýmenos of the Minýans. This Evrydíkē became queen of Pýlos and mother of King Néstor's children.

Evrymédousa [Εὐρυμέδουσα, Eurymedousa, Eurymedusa]: a popular name in old Hellás.

Evrymédousa: a daughter of the river-god Akhelóios. She became father of Myrmidón by Zeús.

Evrynómē [Εὐρυνόμη, Eurynome]: a highly popular name in old Hellás.

Evrynómē: an Okeänís, the mother of the three Graces by Zeús. [Most Olýmpians know some or all of that story to be a cover for some ancient skulduggery. Their actual mother was Aphrodítē, and their father was Diónysos.]

Evrypylos [Εὐρύπυλος, Eurypylus]: an extremely popular name in old Hellás.

Evrystheús [Εὐρυσθεύς, Eurystheus]: son of Sthénelos and Nikíppē; a grandson of Perseús. Evrystheús became king of Mykénai and Tírýns and later became the second husband of Hippodámya.

Evrythíon [Εὐρυθίων, Eurythion] or **Evrytíon** [Εὐρυτίων, Eurytion]: ‘widely honoured’; a very popular name in old Hellás.

Evrytíon: a king of Phthía; an Argonaut; father of Antigónē.

Evtérpē [Εὐτέρπη, Euterpe]: ‘the well pleasing’; Muse of lyric poetry and music.

Evthymía [Εὐθυμία, Euthymia]: ‘good mood’; another name for the Grace **Evphrosýnē**.

Evytkhía [Εὐτυχία, Eutychia]: ‘good luck’; another name for the Grace **Evphrosýnē**.

Fates, the [the **Moírai**, Μοῖραι, Moerae, Moirae; singular Μοῖρα, **Moíra**]: the three white-robed sister-goddesses who measure and terminate mortal lives. **Klothó** ‘the spinner’ would spin the thread of a mortal life; **Lákthesis** ‘the allotter’ would measure it; and **Átropos** ‘the unturning’ would determine the cause of the mortal’s death. [They had a mixed relationship with Zeús, who liked to emphasise that he controlled the Fates, although they themselves had other ideas.]

Fear or **Phóbos** [Φόβος, Phobus]: a minor war-deity; son of Aphrodítē and Árēs; brother of Deímos and Harmonía. [Definitely one of the war-god’s people, although he also does much other business on the side. Actually Harmonía wasn’t really their sister.]

Furies or **Erinýēs, the**: the ‘angry ones’ whose job was to punish mortals for their sins. Also known as the **Eumenídēs** (‘the gracious ones’, ‘the kindly ones’). They were born from drops of blood that fell into the sea when Krónos threw Ouranós’s severed testicles into it. [There were various other stories of their origin, although most people agreed there were three of them: **Alektó**, **Mégaira** and **Tisiphónē**.]

Gaea: see **Gaía**.

Gaía [Γαῖα, Gaea]: the earth-goddess; mother and wife of Ouranós and by him the mother of the twelve **Titánēs**, the three **Hekatónkheirēs**, the kýklopēs **Árgēs**, **Bróntēs** and **Sterópēs**. Gaía also gave birth to Póntos and other sea-deities, as well as the **Erinyēs** (Furies), the **Gígantēs** and the **Melíai** (ash-tree nýmphai), and others. [There's a lot more to all of those stories.]

Gaius Julius Caesar: see **Julius Caesar**.

Ganymede: see **Ganymédēs**.

Ganymédēs [Γανυμήδης, Ganymede; also later known as Catamitus]: son of Trós and Kallirróē [though there are other stories]. Reputed the most beautiful young man in the world, who was taken up to Ólympos to serve the father-god. [That is, Zeús abducted him to be what he euphemised his cupbearer.]

Géras [Γῆρας]: god of old age, and of the wisdom it brings to mortals; a son of Nýx and Érebos.

Geryón [Γηρυών]: a giant, son of Khrysáör and Kallirróē; grandson of Médousa; nephew of Pégasos. [Mostly famed for owning cattle and having an unusual arrangement of body parts. Note, he was a giant but not one of the Gígantēs.]

Gígantēs, the [Γίγαντες; singular Γίγας, **Gígas**]: a race of beings often employed by the gods, for example as guards at the Bronze Palace on Mount Ólympos. [They weren't always especially big, but they were strong and powerful. Not all giants were Gígantēs. The word Gígas refers to one of the Gígantēs, but it wouldn't be capitalised if it referred to any old giant in the sense of very large person.]

Gigantomachy: a name given to the war between the Olýmpians and the Gígantēs. [Not to be confused with the **Titanomachy**.]

Gigantomakhía [Γιγαντομαχία]: see **Gigantomachy**.

Glaucē: see **Glaúkē**.

Glaucus: see **Glaúkos**.

Glaúkē [Γλαύκη, Glaucē; feminine] and **Glaúkos** [Γλαῦκος, Glaucus; masculine]: ‘blue-grey’ or ‘gleaming’; highly popular names in old Hellás.

Glaúkos: a mortal fisherman who ate a magical herb and became a sea-god.

Glaúkos: a king of Kórinthos; father of Bellerophón.

Golden Fleece, the [Χρυσόμαλλον Δέρας, **Khrysómallon Déras**]: the pelt of the winged ram **Khrysomállos** of Kolkhís.

Górgē [Γόργη]: a popular name in old Hellás.

Gorgó [Γοργώ]: singular form of **Gorgónēs**; also a name sometimes given specifically to the Gorgó Médousa.

Gorgónēs, the (Γοργώνες; singular Γοργώ, **Gorgó**): Sthenó, Evryálē and Médousa, three daughters of Ketó and Phórkys; sisters of the **Graíai**. Gorgónēs look like women but have snakes instead of hair, and any mortal who looks them in the eye turns to stone. [Various sources suggest alternative parentage.]

Gorgóneion [γοργόνειον]: a Gorgó’s-head emblem; a device favoured by Athená.

Gorgythíon [Γοργυθίων]: third [known] illegitimate son of Príamos. His mother was Kastianeíra of Aisýmē.

Graces, the: the Kháritēs [Χάριτες], goddesses of charm and beauty; **Aglaïa**, **Evphrosýnē** and **Tháleia**; daughters of Evrynómē by Zeús. [In fact most of the Olýmpians know they are the daughters of Aphrodítē by Diónysos. Some populations recognised other goddesses they called Graces – see **Kléta** and **Phaénna** – but Aglaïa, Evphrosýnē and Tháleia were the originals.]

Graeae see **Graíai**.

Graeci, Graecians, Grecians, Greeks: foreign names for the **Héllenēs**. See also **Graikoí**.

Graecus: see **Graikós**.

Graíai, the [Γραῖαι, Graeae; singular Γραῖα, **Graía**): ‘the grey ones’; Deinó, Pemphredó and Enyó, daughters of Ketó and Phórkys; sisters of the Gorgónēs. The Graíai appeared old from the time of their birth.

Graikoí, the [Γραικοί; singular Γραικός, **Graikós**): a Hellenic tribe originally from Kadmeía. [The Romans later applied their name – Graeci in Latin – to all Hellenēs, and referred to Hellás as Graecia.]

Graikós [Γραικός, Graecus]: son of Zeús and Pandóra; founder of the **Graikoí**. [That was a later story circulated for political reasons.]

Great Father: the god-king and god-father, **Zeús**.

Great Sea, the: the sea which lies between Hellás and Hespería on its northern shores, Anatolí in the east and Aígyptos and Libýē in the south, stretching westwards to the Circle Sea. [What later millennia would call the Mediterranean Sea.]

Grecians, Greeks; also **Graeci, Graecians:** foreign names for the **Héllenēs**. See also **Graikoí**.

Griff, griffin, griffon, gryphon, gryps or grypus: see **Gryph**.

Gryph [γρύψ, griff, griffin, griffon, gryphon, gryps or grypus]: a creature resembling a lion with the head, wings and talons of an eagle.

Gulf of Salamís: the gulf later known as the Sárōnic Gulf. It lies east of the Korínthian Isthmus and leads into the Middle Sea (later called the Aigaían or Aegean Sea).

Hades: see **Háidēs**.

Háidēs [ᾍδης, Hades]: the unseen, the king of the dead; god of the underworld; one of the six original Olýmpian siblings.

Hamadryádēs [ἡμαδρυάδες; singular ἡμαδρυάς, **hamadryás**): a kind of tree-nýmphē, bonded to a particular tree. She dies when her tree dies.

Harmonía: goddess of harmony and concord; daughter of Árēs (god of war) and Aphrodítē (goddess of love). [Actually that story was put about for political reasons. Harmonía was actually the daughter of Zeús and a Pleiás called Eléktra.]

Hárpina [Ἥρπινα]: the naĩás of a spring near Písa, daughter of the river-god Asopós; by Árēs, Hárpina became mother of the future King Oinómaos of Písa.

Hárpyiai [Ἥρπυιαι; singular Ἥρπυια, **hárpyia**): daughters of Thaúmas and Eléktra. The hárpyiai appeared half-bird, half-human female.

Heaven: Ólympos, where the gods dwell. [Actually it was much more complicated than that. Originally Heaven was synonymous with Ouranós – it was a word for the sky, in a mystical sense, as Ouranós was the sky-god. Later, heaven became seen as the high place where dwelt the deities, synonymous with Mount Ólympos. Thus Zeús and Héra took on the titles of king and queen of heaven.]

Hébé [Ἥβη]: goddess of youth; daughter of Zeús and Héra; fourth wife of Heraklēs, and mother by him of Alexiárēs and Aníketos.

Hecate: see **Hekátē**.

Hecatoncheir, Hecatoncheires: see **Hekatónkheirēs**.

Hector: see **Héktor**.

Hecuba: see **Hekábē**.

Hedonē [Ἠδονή]: the goddess of pleasure; the only child of Éros and Psykhē.

Hekábē [Ἑκάβη, Hecuba]: a queen of Troía; wife of King Príamos, and by him the mother of numerous children. [A lady of mysterious origins but seemingly impeccable breeding.]

Hekátē [Ἑκάτη, Hecate]: daughter of the Titánēs Pársēs and Astería. [Later bought-out by Zeús, Hekátē was a multi-tasking goddess associated with childbirth and nurturing the young, also with gates and walls, doorways, crossroads, wilderness, lunar lore, torches, dogs, magic and what later became known as witchcraft.]

Hekatónkheirēs [Ἑκατόγχειρες, singular Ἑκατόγχειρ, **Hekatónkheir**; or Ἑκατόγχειρος, **Hekatónkheiros**): literally the ‘Hundred-Handers’; giants each with fifty heads and one hundred arms. Offspring of Gaía and Ouranós. See **Briáreos** (or **Aigaíon**), **Gýgēs**, **Kóttos**.

Héktor [Ἕκτωρ, Hector]: a Troían prince; eldest son of King Príamos and Queen Hekábē; the greatest of Troían warriors.

Helen: see **Helénē**. [Not to be confused with **Héllen** son of Devkalíon.]

Helénē [Ἑλένη, Helen]: daughter of Zeús (or some said Tyndáreos) by Léda; sister of Kástor, Polydeúkēs, Klytaiméstra, Timándra, Phoíbē and Philonóē. Helénē married King Menélaos of Spárta and subsequently eloped with Prince Páris of Troía.

Helénē: a daughter of Aígisthos and Klytaiméstra; sister of Alétēs and Erigónē.

Hélenos [Ἑλενος, Helenus]: a popular name in old Hellás.

Hélenos: a Troían prince and gifted seer; fourth son of King Príamos and Queen Hekábē of Troía; twin of Kassándra.

Helenus: see **Hélenos**.

Helice: see **Helíkē**.

Helicon: see **Helikón**.

Helíkē [Ἑλίκη, Helice]: a city on the northern coast of Akhaía in Apía (later the Pelopónnesos).

Helikón [Ἑλικών, Helicon]: a mountain north of the Gulf of Kórinthos, in the area later known as Thespiaí in Boiotía.

Hélios [Ἥλιος, Helios]: the Olýmpian sun-god; son of the Titánēs Hyperíon and Theía. Hélios was sometimes called Hyperíon (‘the one above’) or Phaéthōn (‘shiner’, ‘the shining’).

Helios: see **Hélios**.

Hellás [Ἑλλάς]: a large country at the northern side of the Great Sea, with many islands around it; the place the Romans named Graecia [Greece].

Héllen [Ἑλλην]: son of Devkalíon and Pýrrha; father of Dóros, Xoúthos and Aíolos; the ancestor of the Hélienēs.

Hélienēs, the [Ἕλληνες; singular Ἕλλην (masculine, **Hélien**), Ἕλληνίς (feminine, **Hellenís**)]: the people of Hellás; the people later known in some places as the Greeks. There were seven tribes: the **Aiolíans**, **Akhaíans**, **Dórians**, **Graikoí**, **Iónians**, **Máagnetēs** and **Makedónēs**. [Not all of that was entirely true.]

Heméra [Ἡμέρα]: goddess of the daytime; daughter of Darkness and Night.

Henikeía [Ἐνικεία]: ninth [known] illegitimate daughter of Príamos.

Hephaestus: see **Héphaistos**.

Héphaistos [Ἥφαιστος, Hephaestus]: the Olýmpian god of artisans, blacksmiths, carpenters, craftsmen, fire, metallurgy, metalworking, sculpture and volcanoes; son of Zeús and Héra. [The wondrously talented god of craftsmanship and intellect, much mocked for his physical impairment and generally considered geeky. Widely rumoured to have been borne by Héra without a father, just to spite Zeús for his act in giving birth to Athená without a mother; but of course that was just a myth, and the truth involved a rather more down-to-earth instance of infidelity.]

Héra [Ἥρα, Here]: the great goddess-queen; one of the six original Olýmpian siblings; wife and sister of Zeús; queen of heaven. Héra was also goddess of fertility, marriage and families, protector of women in childbirth, protector of the rights of married women, and protector of cattle. [She wasn't always entirely vigilant regarding all of that.]

Heracleidae, Heracleids, Heraclids: see **Herakleíðai**.

Heracles, Hercules: see **Heraklēs**.

Herakleĩdai, the [Ἡρακλεΐδαι, Heracleidae, Heracleids, Heraclids; singular Ἡρακλεΐδης (masculine, **Herakleĩdēs**), Ἡρακλεΐς (feminine, **Herakleĩs**), Heracleid, Heraclid]: the descendants of Heraklēs.

Heraklēs [Ἡρακλῆς, Heracles, Hercules]: ‘fame of Héra’, ‘glory of Héra’; he of the many labours; heroic son of Zeús by Alkménē; foster son of Amphitrýon. Through his mother, Heraklēs was a descendant of Perseús. Originally Heraklēs was called Alkaíos or Alkeídēs. He was married successively to Megára, Omphálē and Deíanira. Heraklēs was deified in recognition of his multifaceted prowess and became the Olýmpian god of strength and magnanimity, endeavour and resilience, and he married the youth-goddess Hébē.

Hercules, Heracles: see **Heraklēs**.

Here: a later spelling of **Héra**.

Hermēs [Ἑρμῆς]: son of Zeús and the Pleiás Maía; the Olýmpian messenger-god, god of speed, escort of the dead to the underworld; trickster-god and patron of thieves; also a highly gifted healing-god; chief lieutenant to the god-king. [Increasingly handled communications, intelligence and public relations – effectively the god-father’s intelligence chief and spindoctor.]

Hermiónē [Ἑρμιόνη]: daughter of the future King Menélaos and Queen Helénē of Spárta.

Herophílē [Ἑροφίλη]: ‘beloved of heroes’; a somewhat popular name in old Hellás.

Herophílē: a Troían priestess of Apóllon, and an advisor to Queen Hekábē.

Hesiónē [Ἡσιόνη]: a popular name in old Hellás.

Hesiōnē: a daughter of King Laomédon of Troía, and sister of the future King Príamos. Hesiōnē became the second wife of King Telamón of Salamís, and mother by him of the warrior Teýkros.

Hespería [Ἑσπερία]: the Western Land, later known as Italia.

Hespéria [Ἑσπέρια]: a moderately popular name in old Hellás.

Hesperídēs, the (Ἑσπερίδες; singular Ἑσπερίς, **Hesperís**): nýmphai who tend a wonderful garden at the far west of the world.

Hestía [Ἑστία]: goddess of hearth and home; one of the six original Olýmpian siblings.

Hieromnémē [Ἱερομνήμη]: ‘memory of the holy rites’; an Anatolían naĩás, daughter of the river-god Simóeis. Hieromnémē married Assáarakos and by him became the mother of Kápys.

Hippalcimus, Hippalcmas, Hippalcus, Hippalkamon, Hippalkimos, Hippalkmos, Hippalmos or **Hippalmus**: see **Hippálkimos**.

Hippálkimos [Ἱππάλκιμος, Hippalcimus, Hippalcmas, Hippalcus, Hippalkamon, Hippalkimos, Hippalkmos, Hippalmos, Hippalmus]: ‘strong horse’, ‘doughty or heroic horse’, ‘horse of great prowess’; a moderately popular name in old Hellás.

Hippálkimos: the first son of Pélops and Hippodámya.

Híppasos [Ἱππασος, Hippasus]: ‘horse’; a son of King Pélops and Queen Hippodámya of Písa.

Hippassus: see **Híppasos**.

Híppē [ἵππη]: daughter of the kentauros Kheíron. Híppē was also known as Euíppē or Melaníppē.

Hippó [ἵππώ]: a somewhat popular name in old Hellás.

Hippó: an Amazón queen who co-ruled with the sisters Marpesía and Lampedó.

Hippocoon: see **Hippokóön**.

Hippocrene: see **Hippoukrénē**.

Hippodámas [ἵπποδάμας]: a popular name in old Hellás.

Hippodámas: nineteenth [known] illegitimate son of Príamos.

Hippodamea, Hippodameia, Hippodamia: see **Hippodámya**.

Hippodámya [ἵπποδάμεια, Hippodamea, Hippodameia, Hippodamia]: daughter of King Oinómaos and Queen Euarétē of Písa; married Pélops and became queen of Písa.

Hippókampos [ἵππόκαμπος; plural ἵππόκαμποι, **hippókampoi**]: a species of sea-monster with the front part of a horse and the rear body of a fish.

Hippokóön [ἵπποκόων]: a fairly popular name in old Hellás.

Hippokóön: a son of King Oíbalos and Queen Báteia of Spárta; brother of Tyndáreos and Ikários.

Hippolyta: see **Hippolýtē**.

Hippolýtē [ἵππολύτη]: a popular name in old Hellás.

Hippolytē: a daughter of Árēs and Otrérē; sister of Melaníppē, Penthesíleia and Antiópē; became queen of the Amazónēs.

Hipponómē [Ἰππονόμη]: ‘horse-keeper’; daughter of Menoikeús; sister of Kréōn and Iokástē. Hipponómē married Alkaíos son of Perseús and Androméda, and by him became mother of Amphitrýon, Anaxó and Perimédē.

Hippónoös [Ἰππόνοος, Hipponous]: a popular name in old Hellás.

Hippónoös: seventh son of King Príamos and Queen Hekábē of Troía.

Hipponous: see **Hippónoös**.

Hippóthoös [Ἰππόθοος]: a very popular name in old Hellás.

Hippóthoös: eldest [known] illegitimate son of Príamos.

Hippoukrénē [Ἰππουκρήνη, Hippocrene]: a spring on Mount Helikón, sacred to the Muses. It was called ‘horse’s fountain’ because it sprang forth from where the winged horse Pégasos struck a rock with its hoof.

Hittites: see **Kháttioi**.

Hodedocus or **Hodoedocus:** see **Hodoídokos**.

Hodoídokos [Ὀδοίδοκος, Hodoedocus, Hodedocus]: a king of Lokrís. By Agrianómē, Hodoídikos was the father of Oíleús, and thus grandfather of Aías the Lesser.

Hoí polloi [οἱ πολλοί]: literally ‘the many’; the common people [sometimes with particular reference to the noisy, opinionated ones].

Hómados [Ὅμαδος], or **Tumult:** one of the **Mákhai**; a servant of Árēs.

Homónoia [Ὁμόνοια]: the spirit of concord, oneness of mind, unity of heart; one of the Praxidíakai; daughter of Sotér (the saviour) and Praxidíkē (the exactor of vengeance); sister of Ktésios (Household) and Arété (Virtue). [There's a good deal of politics to unpick there.]

Horae, Hours: see **Hórai**.

Hórai, the [ῥοραι, Horae, Hours]: the goddesses of the seasons and of other natural portions of time. [Over the centuries, various goddesses were reckoned among the Hórai, often for political reasons.]

Hospitable Sea, the: the sea at the far north of the world, beyond the Dardanían Strait and the Bósporos; known to the Kháttioi [Hittites] as the Sea of Zalpa. [In Hélienic, Εὐξείνιος Πόντος, the Euxine Sea; to some people, the Black Sea].

Household: see **Ktésios**.

Hyádēs, the [ῥάδες; singular ῥάς, **Hyás**): literally 'rainmakers'; Titánic sisters, nýmphai who bring the rain.

Hýantēs [ῥαντες; singular ῥας, **Hýas** (masculine) or ῥάτις, **Hyátis** (feminine)]: the people named after Hýas.

Hýas [ῥας]: son of Átlas and Pleiónē; brother to the Hyádēs and the Pleiádēs; the ancestor of the **Hýantēs**. Hýas is also the singular form of Hýantēs, the people named after Hýas.

Hyás [ῥάς, ῥάς; plural ῥάδες, **Hyádēs**): a rain-making nýmphē.

Hýdra [ῥοπα]: a Lernaían marsh-monster with nine heads; one of the offspring of Ékhidna and Typhón.

Hýdra, Hydréa or Hydría [Ἰδρα, Ἰδρέα or Ἰδρία]: one of the islands in the Gulf of Salamís [later known as the Sáronic islands].

[**Hyákinthos**: a Spártan officer during the Troían war; son of Hippomédon.]

Hýllas [Ἰλλᾶς]: see **Hýllos**.

Hýllos [Ἰλλος, or Hyllas]: a son of Heraklḗs and Deïánira.

Hyperénor [Ἰπερήνωρ]: a popular name in old Hellás.

Hyperénor: one of Kádmós's spartoí.

Hyperénor: a Troían warrior during the war against the Hḗllenēs; son of Pánthoös and Phrontís; brother of Eýphorbos and Polydámas.

Hyperíon [Ἰπερίων]: 'the one above'; one of the Titánēs; husband of Theía and by her the father of Hélios. Hélios was himself sometimes called Hyperíon.

Hýpnos [Ἰπνος]: god of sleep; son of Darkness and Night; brother of Death.

Hysminae: see **Hysmínai**.

Hysmínai, the [Ἰσμῖναι; singular ὕσμίνη, **hysmínē**]: 'combats, fights'; the fighting-spirits, servants of Árēs; counted among the children of Éris.

Iapetós [Ἰαπετός, Iapetus, Japetos or Japetus]: a Titán; son of Ouranós and Gaía; father of Átlas, Prometheús, Epimetheús, and Menoítios.

Iapetus: see **Iapetós**.

láp̥yx [ˈláp̥uɣ̊]: a somewhat popular name in old Hellás.

láp̥yx: the west-north-west wind and its god. See **Ánemoi**.

lasíon [ˈlasíw̥n, sometimes called ˈlasos̥, íasos, lasus]: son of Zeús and Eléktra. lasíon had a relationship with Deméter and became the father of Philómelos and Ploútos.

lásios [ˈlásios̥, lasius]: a later spelling of **íasos**.

lason [ˈlášw̥n, Jason]: son of King Aíson of Iolkós; married Média. Most famous for captaining the ship **Argó** and seeking the **Golden Fleece**.

íasos [ˈíasos̥, lasus, Jasus]: a very popular name in old Hellás.

íasos: a name sometimes used for **lasíon** the son of Zeús and Eléktra.

íasos: a king of Árgos; son of King Tríops and Queen Sósē; twin brother of Pelasgós; brother of Agénor and Xánthos.

lasus: see **íasos**.

Icarius: see **Ikários**.

Icarus: see **Íkaros**.

Ida: a later name for **Ídē**; the name of two mountains, one in Krétē and one in Anatolí, overlooking Troía.

Idaea: see **Idaía**.

Idaía [ˈl̥daía, Idaea]: a popular name in old Hellás.

Idaía: an epithet of the goddess Kybébē.

Idaía: a sea-nýmphē. By the river-god Skámandros she became the mother of King Teýkros.

Ídas [Ἰδᾶς]: a prince of Apía; twin brother of Lynkeús; one of the Argonauts.

Ídē [Ἰδῆ, later Ἰδᾶ, **Ída**]: the name of two mountains, one in Krétē and one in Anatolí, overlooking Troía.

Idomeneus: see **Idomeneús**.

Idomeneús [Ἰδομενεύς, Idomeneus]: king of Krétē at the time of the Troían war; son of Devkalíon and Kleopáttra; through Devkalíon, Idomeneús was a grandson of Mínos, and a great-grandson of Zeús.

Ikários [Ἰκάριος]: a moderately popular name in old Hellás.

Ikários: a son of King Oíbalos and Queen Báteia of Spárta; brother of Tyndáreos and Hippokóön.

Íkaros [Ἰκαρος, Icarus]: son of Daídalos; brother of Iápyx. [Best known for allegedly flying too close to the sun.]

Ílion [Ἴλιον]: a city in Anatolí. It was founded by Ílos son of Trós (King Ílos II of Dardanía). Ílion later became known as **Troía**, after King Trós.

Ílion [Ἴλιον]: a city in Épeiros, named after the Ílion in Anatolí.

Iliona: see **Iliónē**.

Ilíonē [Ἰλιόνη, Iliona]: eldest daughter of King Príamos and Queen Hekábē of Troía.

Ilíonē married King Polyméstor and by him became mother of Deípylos.

Ilium: a later name for Ílion (Troía).

Ílos [Ἴλος, Ilus]: a moderately popular name in Anatolí, and later in places influenced by Troían culture.

Ílos I: a king of Dardanía; son of King Dárdanos and Queen Báteia; brother of Erikhthónios; uncle of the Trós who gave his name to Troía.

Ílos II: a king of Dardanía; son of Trós and Kallirróē; founder of Ílion (Troía); father of the future King Laomédon I and of Princess Themístē. [Trivial observation: this was the Ílos who started a fashion for horsehair plumes.]

Ílos III: a king of Troía and Dardanía; married Levkíppē, and by her became the father of the future King Laomédon II and Prince Kápys; grandfather of King Príamos.

Ilus: see **Ílos**.

Inachos or **Inachus**: see **Ínakhos**.

Ínakhos [Ἰναχός, Inachos, Inachus]: a river in southern Hellás, in what was later called Apía or the Pelopónnesos, and its god; a son of Okeänós and Tethýs. Ínakhos founded the city later known as Árgos, and became its first king. By his sister Melíē, Ínakhos had many children, including the future King Phoroneús.

Ínakhos: the city founded by the river-god Ínakhos. The city was later renamed Árgos, and would become one of the great cities of Hellás.

Ió [Ἰώ]: an Argíve woman of mysterious origins, who became a priestess of Héra. [This was the woman whom Zeús turned into a heifer so that Héra wouldn't notice he was

having an affair with her. Various claims were later made about her, such as that she gave her name to the Íonian Sea, which she didn't.]

lokástē [ˈlokástɤ, Jocasta]: daughter of Menoikeús; became the wife of Láios, queen of Thébai and mother of Oidípous.

lolcus: see **lolkós**.

lolkós [ˈlɔlkós, lolcus]: a kingdom in Magnesía, founded by King Kretheús, at the north end of what later became known as the Pagasitic Gulf.

Íon [ˈɪɔn]: a son of Xouúthos and Kréousa; a grandson of Héllen; brother of Akhaiós. Íon gave his name to the **Íonēs** or **Íonians** and indirectly to the later settlement of **Ionía** in Anatolí. Note: his name was **not** the source of the **Íonian Islands**.

Íonēs, the [ˈɪɔnɛs; singular **Íon**; also **the Íonians**]; one of the seven ancient tribes of Hellás, and one of the four major tribes; named after Íon son of Xouúthos and grandson of Héllen. The Íonēs inhabited territory in Attikí and the island of Eúboia. Later some of them travelled and settled in Anatolí, and called their new home **Ionía**.

Ionía [ˈɪɔnía]: a region of west-central coastal Anatolí, settled by Íonian Héllenēs some centuries after the fall of Troía; not to be confused with the **Íonian Islands**, which derived their name from another source. See also **Íonēs**.

Íonian Islands [ˈɪɔniɔi vɨsoi]: a later name for the group of islands in the Western Sea, west and north-west of Élis. The islands include Itháki and Sámē (later called Kephallenía). Not to be confused with **Ionía** in Anatolí. [Despite subsequent claims that centred on the similarity of the names, the Íonian Islands did **not** get their name either from the **Íonēs** or from an Argíve woman called **Ió**.]

Iphiánassa [ˈɪfianassa]: a daughter of Agamémnon and Klytaiméstra.

Iphigeneia: see **Iphigénia**.

Iphigénia [Ἰφιγένεια, Iphigeneia]: a daughter of Agamémnon and Klytaiméstra.

Íris [Ἴρις]: she of the whirlwind feet, of the golden wings, of the fleet foot; goddess of the rainbow, and a messenger of Zeús; daughter of the Okeänís Eléktra and the sea-god Thaúmas; granddaughter of Gaía the earth-goddess and Póntos the sea-god.

Ísos [Ἴσος, Isus]: eleventh [known] illegitimate son of Príamos.

Isus: see **Ísos**.

Italia: the place the Hélienēs had previously called Hespería; a long peninsular country which stretches down into the Great Sea from Gallia Cisalpina. [Gallia Cisalpina was what Julius Caesar and his contemporaries called the territory just south of the Alps.]

Ithaca, Ithaka: see **Itháki**.

Itháki [Ιθάκη, Ithaca, Ithaka]: an island off the mid-west coast of Hellás; one of what became known as the Íonian islands. Itháki was the home of King Odysseús.

Iupiter or **Iuppiter** [Ἰούπιτερ or Ἰουπίτηρ; later **Jupiter**; also later Ἰώβις, **Ióvis**, **Jove**]: the Latin name for the god-king. See **Zeús**.

Ixíon [Ἰξίων]: king of the Lapíthai, of the land which became known as Aiolía and later Thessalía. [Ixíon was punished by Zeús for crimes against Olýmpian hospitality. He was said to be the first (mortal) kin-slayer in Hellás. He was also said to have made love to a cloud and thus become the father of Kéntauros, a disabled person who mated with horses and thus started the race of kéntauroi.]

Ixionídai [Ἰξιονίδαι, Ixionidae]: see **Kéntauroi**.

Japetos or **Japetus**: see **Iapetós**.

Jason: see **Iáson**.

Jasus: see **Iásos**.

Jocasta: see **Iokástē**.

Jove [also **Jupiter**]: another name for **Iupiter** or **Iuppiter**, the Latin name for the god-king. See **Zeús**.

Julius Caesar [IVLIVS CAESAR]: former Roman general and dictator, who was made a god; known in Rome as DIVVS IVLIVS or Divus Julius (the Divine Julius).

Jupiter: a later name for **Iupiter** or **Iuppiter**, the Latin name for the god-king. See **Zeús**.

Kadmeía [Καδμεία, Cadmea, Cadmeia]: a citadel built by the hero **Kádmos**. Kadmeía was to become the centre of the city of Thébai [Thebes].

Kadmeíoi [Καδμεῖοι; singular Καδμεῖος, **Kadmeíos** (masculine), Καδμεία, **Kadmeía** (feminine); also **Kadmeíans**]: people from Kadmeís.

Kadmeïs [Καδμεῖς, Cadmeïs]: the region of southern-central Hellás between the Gulf of Kórinthos and the Gulf of Eúboia; later known as **Boiotía**.

Kádmos [Κάδμος, Cadmus]: a Kenánic prince; son of King Agénor and Queen Teléphassa of Sóros; founder and first king of Thébai; one of the greatest of Hélienic heroes. [He was later credited with introducing the Phoenician alphabet to Hellás, but he lived long before the Phoenician alphabet existed. Or Phoenicia, for that matter.]

Kaíkías [Καῖκίας]: the north-east wind and its god. See **Ánemoi**.

Kakodaímon [κακοδαίμων, cacodaemon, cacodemon, cacodaimon, kakodaemon, kakodemon]: a kakodaímon is an evil or malevolent kind of **daímon**.

Kalaíos [Καλαῖος, Calaeus]: a son of Thyéstēs and Asīa.

Kálkhas [Κάλχας, Calchas]: an Argíve seer; son of Théstor and Polymélē; a descendant of Apóllon.

Kalliópē [Καλλιόπη, Calliope]: ‘beautiful-voiced’, ‘the beautiful of speech’; chief Muse, and Muse of epic or heroic poetry.

Kallirrōē [Καλλιρρόη, **Callirhoe**, **Callirhoe**, **Callirrhoē**]: ‘beautiful flow’, a very popular name in old Hellás.

Kallirrōē: an Okeänís, mother of Geryón by Khrysáör.

Kallirrōē: daughter of the river-god Akhelóiōs. [This Kallirrōē became the wife of Alkmaíon, and encouraged him to steal the necklace of Harmonía, which got him killed.]

Kallirrōē: an Anatolían naĩás, daughter of the river-god Skámandros. Kallirrōē married King Trós and by him became the mother of Ílos, Assáarakos, Ganymédēs, Kleöpátra and Kleöméstra.

Kallistó [Καλλιστώ, Callisto]: a nýmphē who, by Zeús, became the mother of Arkás.

Kallithēā [Καλλιθέα, Callithea]: the wife of King Átys of Maionía; by him, mother of Lydós and Tyrrhenós.

Kalydón [Καλυδών, Calydonia]: a city in Aitolía.

Kápys [Κάπυς, Capys]: a fairly popular name in old Anatolí.

Kápyss: son of Assáarakos and Hieromnémē; became king of Dardanía after the death of his father.

Kápyss: a Troían prince; son of King Ílos III; brother of King Laomédon II; father of Ankhísēs; grandfather of Aineíās.

Kápyss: a Troían priest of Árēs during the war against the Hélienēs.

Karkhedón [Καρχηδών, Carthage]: a city in Libýē, founded by Kenánic seafarers [later called by some people Phoenicians].

Karkhedónioi [Καρχηδόνιοι; singular Καρχηδόνιος, **Karkhedónios** (masculine); Καρχηδονίς, **Karkhedonís** (feminine); adjective Καρχηδόνιος, **Karkhedónios**; also Carthaginians, **Karkhedónians**]

Karkía or **Karkíē** [Καρκία, Καρκίνη], also **Karkísa** or **Kárkissa** [Καρκίσα, Κάρκισσα]: a land in south-west Anatolí, north-west of Loukka and south of Míra. [Later known as Caria.]

Kárystos [Κάρυστος, Carystos, Carystus]: a son of the kéntauros Kheíron and the nýmphē Kharikló.

Kaskánoi or **Káskoi** [Κασκᾶνοι or Κάσκοι; singular Κασκᾶνος, **Kaskános**, or Κάσκος, **Káskos**; also **Kaskíans**]: the people of **Kaskía**.

Kaskía [Κασκία]: a land on the Hospitable Sea [the Black Sea], at the northern edge of the world; later known as **Paphlagonía**.

Kassándra [Κασσάνδρα, Casandra, Cassandra, sometimes called **Alexándra**; Ἀλεξάνδρα]: a Troían princess and gifted seer; second daughter of King Príamos and Queen Hekábē of Troía; twin of Hélenos.

Kassiόpeia [Κασσιόπεια, Cassiopeia; also Cassiepeia, (Κασσιέπεια), Cassiope (Κασσιόπη)]: a somewhat popular name in old Hellás.

Kassiόpeia: a queen of Aithiopía; wife of Kepheús; mother of Androméda.

Kastianeíra [Καστιανείρα]: a woman from Aisýmē, a town near Troía, who became father of Gorgythíon by King Príamos.

Kástor [Κάστωρ, Castor]: son of Tyndáreos (or some said Zeús) by Léda; brother of Polydeúkēs, Helénē, Klytaiméstra, Timándra, Philonóē and Phoíbē.

Katreús [Κατρεύς, Catreus]: a king of Krétē; eldest son of Mínos and Pasipháē.

Kebrén [Κεβρήν, Cebren]: a river in Anatolí, and its god. Kebrén was father of Oinónē by the mother-goddess Kybébē.

Kebriónēs [Κεβριόνης, Cebriones]: second [known] illegitimate son of Príamos.

Kékrops [Κέκροψ, Cecrops]: a somewhat popular name in old Hellás.

Kékrops I: an autochthon, human from the waist up, serpent below; the founder and first king of Athénai.

Kékrops II: a king of Athénai; son of King Pandíon I. By Metiádousa, Kékrops II became father of the future King Pandíon II.

Kenané [Κενανή]: the coastal lands south of Amóúrou and north of Aígyptos, adjacent the Great Sea. Later it was called Khna, then Khanaän [and often known in later millennia as Canaan].

Kenanoí, the (Κενανοί; singular Κενανός, **Kenanós**, adjective **Kenánic**): the people of **Kenané** [Canaan].

Kéntauros [Κένταυρος, Centaurus]: disabled son of Ixíon and the cloud-goddess Nephélē; mated with wild horses and thus started a tribe of kéntauroi.

Kéntauroi [κένταυροι; singular κένταυρος, **kéntauros**; centaurs; sometimes known as Ixionidae, Ixionídai, Ἴξιονίδαι]: creatures with the upper body of a human on the body and legs of a horse, where the horse's head would be.

Kephallenía [Κεφαλληνία, Cephallenia; later Κεφαλονιά, **Kephaloniá**]: an island in the Western Sea, north-west of Élis; one of the Iónian Islands. Kephallenía was previously called **Sámē**.

Kephallénēs [Κεφαλλῆνες; singular Κεφαλλήν, **Kephallén** (masculine) or Κεφαλλῆνις, **Kephallénis** (feminine); also **Kephallénians**]: the people of **Kephallenía**.

Képhalos [Κέφαλος, Cephalus]: 'head'; a moderately popular name in old Hellás.

Képhalos: a king whose name was later given to the island of Kephallenía (formerly Sámē); foster father of Arkeísios son of Zeús.

Kephissós [Κηφισός, Cephissus]: a river-god; son of Póntos and Thálassa; father of Nárkissos by the naíās Liriópē. [Kephissós was associated with three rivers, one each in Attiké, Kadmeís (Boiotía) and the north-east Pelopónnesos. He had an interesting life.]

Kepheús [Κηφεύς, Cepheus]: a somewhat popular name in old Hellás.

Kepheús: a king of Aithiopía.

Kepheús: a king of Tegéa in Arkadíá. This Kepheús was one of the **Argonauts**.

Kérberos [Κέρβερος, Cerberus]: a dog with three heads and a venomous snake for its tail. Offspring of Ékhidna and Typhón, employed by Háidēs to guard the entrance to the underworld.

Kérēs, the [Κῆρες; singular Κήρ, **Ker**): death-spirits. [They hang around much of the time with Árēs the war-god.]

Ketó [Κητώ, Ceto]: a somewhat popular name in old Hellás.

Ketó: a sea-goddess; daughter of Póntos and Gaía.

Ketó: an Okeänís.

Ketó: a Nereïs.

Khalkiópē [Χαλκίόπη, Chalciope]: daughter of King Aiētēs. Sister of Média.

Kháos [Χάος, Chaos]: an old god. [Actually one of the original gods, father of Érebos (Darkness) and Nýx (Night), amongst other primordial deities.]

Kharikló [Χαρικλώ, Chariclo]: a somewhat popular name in old Hellás.

Kharikló: a nýmphē who married the kéntauros Kheíron and by him became the mother of Híppē, Endeïs, Okyrrhóī and Kárystos.

Kharikló: a nýmphē of Thébai who became the mother of Teiresías by the shepherd Euérēs.

Kháritēs, the [Χάριτες, Charites; singular Χάρις, **Kháris**): see **Graces**.

Kháron [Χάρων, Charon]: the old god who ferries people across the River Stýx on their way into the underworld.

Khárybdis [Χάρυβδις, Charybdis]: a terrible whirlpool which existed in a narrow stretch of water; often associated with Skýlla, a sea-monster which patrolled near Khárybdis hoping to devour those who sought to steer away from the whirlpool.

Kháttioi, the [Χάττιοι; singular Χάττιος, **Kháttios**; adjective **Kháttikan**]: a people mostly living in Anatolí. Their empire was in decline by the time of the Troían war. [Often known to later millennia as the Hittites.]

Kheíron [Χείρων, Cheiron, Chiron]: a wise, just kéntauros who lived on Mount Pélion; son of Krónos and Philýra.

Khersidámas [Χερσιδάμας, Chersidamas]: a somewhat popular name in old Hellás.

Khersidámas: eighteenth [known] illegitimate son of Príamos.

Khímaira [Χίμαιρα, Chimaera, Chimera]: a monster with the body of a goat, hind quarters of a dragon and three fire-breathing lions' heads. Offspring of Ékhidna.

Khlórís [Χλωρίς, Chloris]: a popular name in old Hellás.

Khrómios [Χρόμιος, Chromius]: sixth [known] illegitimate son of Príamos.

Khrónos [Χρόνος, Chronus]: the god of time, produced by Aithér, Kháos and an egg. [Not to be confused with Krónos.]

Khrysáör [Χρυσάωρ, Chrysaor]: named 'he who has a golden sword', as he was born with a golden sword in his hand; offspring of Médousa by Poseidón; brother of the winged horse Pégasos.

Khrysé or **Khrysë** [Χρυσή or Χρύση, Chryse]: a fairly popular name for places and people in old Hellás.

Khrysḗ: an island off the coast of Troás.

Khryseĩs: [Χρυσῆϊς, Chryseis]: a moderately popular name in old Hellás.

Khryseĩs: another name for Astynómē, daughter of the priest Khrysḗs.

Khrysḗs or **Khrýsēs** [Χρυσῆς or Χρύσης, Chryses]: a priest of Apóllon who lived on the island of Khrysḗ at the time of the Troían war.

Khrysíppē, Khrýsippos [Χρυσίππη, Chrysippe; Χρύσιππος, Chrysippus]: ‘golden horse’; very popular names in old Hellás.

Khrýsippos: son of King Pélops of Písa and the nýmphē Axiókhē.

Khrysomálllos [Χρυσομάλλος]: a golden-woolled, winged ram of Kolkhís, which provided the famous **Golden Fleece**.

Khrysómallos Déras [Χρυσόμαλλον Δέρας]: see **Golden Fleece**.

Khrysóthemis [Χρυσόθεμις, Chrysothemis]: a popular name in old Hellás.

Khrysóthemis: daughter King Agamémnon and Queen Klytaiméstra of Mykénai.

Khthonía or **Khthónios** [Χθονία, Chthonia (feminine); Χθόνιος, Chthonius (masculine)]: an epithet assigned to a deity with an underworldly aspect; also used as a name in its own right.

Khthónios: a popular name among deities and mortals, including a Gígas, a kéntauros and one of Kádmos’s spartoí.

Kilikhía or **Kilikía**: a coastal land in south-eastern Anatolí, formerly known as Kizzuwatna, later as Cilicia.

Kírkë [Κίρκη, Circe]: a nýmphë, daughter of Hélios by the Okeänís Pérsë.

Kizzuwatna: a coastal land in south-east Anatolí [later known as Cilicia], part of the Kháttikan empire.

Kládeos [Κλάδεος, Cladeus]: a river in western Apía (the western Pelopónnesos), and its god. Kládeos was the son of Okeänós and Tethýs.

Kleió [Κλειώ, Cleo, Cleio, Clio]: ‘the glorious one’; Muse of history [also very good on the lyre].

Kleödóra [Κλεοδώρα, Cleodora]: ‘famed for her gift’ or ‘glorious gift’, a **Thriá**.

Kleökhareías [Κλεοχαρείας, Cleocharia, Kleiokhareia]: a naíás of Apía. Kleökhareías married King Lélex and by him became mother of Mýlës and Polykáön.

Kleöméstra [Κλεομέστρα, Cleomestra]: a daughter of King Trós by Kallirróë.

Kleónës [Κλεώνης, Cleones]: ‘glorious’; a son of King Pélops and Queen Hippodámia of Písa.

Kleöpátra [Κλεοπάτρα, Cleopatra]: ‘glory of the father’; a very popular name in old Hellás.

Kleöpátra: a daughter of King Trós by Kallirróë.

Kleöpátra: wife of King Devkalíon of Krétë; by him, the mother of the future King Idomeneús, leader of the Krétans in the Troían war.

Kléta [Κλήτα, Cleta]: ‘the glorious’, ‘renowned’; a somewhat popular name in old Hellás.

Kléta: a deity of mysterious origin, honoured as one of the Graces in Lakedaímon, along with **Phaénna**.

Kléta: a queen of Lelegía; wife of King Lakedaímon; mother of the future Queen Spárta of Lakedaímon.

Kloníos [Κλονίος, Clonius]: a popular name in old Hellás.

Kloníos: a Kadmeían leader in the Troían war.

Klothó [Κλωθώ, Clotho]: ‘the spinner’, the Fate whose role it was to spin the thread of a mortal’s life from her distaff onto her spindle.

Klyménē [Κλυμένη, Clymene]: ‘notorious’ or ‘renowned’; a highly popular name in old Hellás.

Klyménē: an Okeänís. [In some stories the mother of Átlas.]

Klýmenos [Κλύμενος, Clymenus]: ‘notorious’ or ‘renowned’; an extremely popular name in old Hellás.

Klýmenos: a man of disputed origins who became king of the Minýans; father of many children including Evrydíkē, who became queen of Pýlos and mother of King Néstor’s children.

Klytaiméstra [Κλυταιμήστρα, Clytaemnestra, Clytemnestra]: daughter of Tyndáreos (or some said Zeús) by Léda; sister of Helénē, Kástor and Polydeúkēs. Klytaiméstra married King Agamémnon of Mykénai, and by him became the mother of Iphigénia, Eléktra, Laodíké, Oréstēs, Khrysóthemis and Iphiánassa. Later she married Aígisthos the son

and grandson of Thyéstēs, and by him became the mother of Alétēs, Erigónē and Helénē.

Klytaimnéstra [Κλυταιμνήστρα]: a later version of the name **Klytaiméstra**.

Koíos [Κοῖος, Coeus]: a Titán; son of Ouranós and Gaía; husband of Phoíbē; by her, father of Letó and Astería.

Kokytós [Κωκυτός, Cocytus]: the river of lamentation or wailing; one of the five rivers of the underworld.

Kolkhís [Κολχίς, Colchis]: a fabulously wealthy land at the eastern end of the Hospitable Sea, almost at the end of the world.

Korínthian Isthmus: a narrow neck of land connecting Apía (the Pelopónnesos) in the south with the rest of Hellás. To the west of the isthmus lies the Gulf of Kórinthos, and to its east lies the Gulf of Salamís (later called the Sárōnic Gulf), part of the Middle Sea (later called the Aigaían or Aegean Sea).

Korínthioi, the [Κορίνθιοι; singular Κορίνθιος, **Korínthios** (masculine); Κορινθία, **Korinthía** (feminine); also **Korínthians**]: the people of Kórinthos.

Kórinthos [Κόρινθος, Corinthus]: a moderately popular name in old Hellás.

Kórinthos: son of the sun-god Hélios and founder of the city of Kórinthos, which would become one of Hellás's most prominent cities.

Kórinthos [Κόρινθος, Corinth]: a great city and kingdom at the north-eastern tip of Apía (the Pelopónnesos), at the south-eastern edge of the gulf to which it gave its name, and at the southern end of the isthmus which was named after it. It was founded by Kórinthos son of Hélios.

Kórinthos: a son of King Pélops and Queen Hippodámia of Písa.

Korónē or **Koronís** [Κορώνη, Corone; Κορωνίς, Coronis]: ‘crow’; variants of a popular name in old Hellás.

Koronís: a mortal woman best known as the mother of Asklepiós.

Korykía [Κωρυκία, Corycia; sometimes called **Dáphnis**): a Thriá.

Kórythos [Κόρυθος, Corythus]: a very popular name in old Hellás.

Kórythos: son of the mountain-nýmphē Oinónē by Páris.

Kóttos [Κόττος, Cottus]: a Hekatónkheiros, called ‘the furious’.

Kótys [Κότυς, Cotys]: a Maionían king; son of Mánēs; father of Átys; grandfather of Lydós, who would give his name to Lydíá.

Krátos [Κράτος, Cratos, Cratus]: the god of power and strength; a son of the Titán Pállas and the Okeänís Stýx. [Known for his brutality.]

Krenaíai (κρηναῖαι; singular κρηναία, **krenaía**): the nýmphai of fountains and springs.

Kréön [Κρέων, Creon]: a somewhat popular name in old Hellás.

Kréön: a king of Thébai; descendant of Kádmos and his spartoí.

Kréousa [Κρέουσα, Creusa]: a popular name in old Hellás.

Kréousa: a naíās of the land later known as Aiolía or Thessalía; a daughter of Gaía.

Kréousa: a daughter of King Erekteús I (Erikthónios) of Athénai and his wife, Praxithéä. Kréousa married Xoúthos and by him became the mother of Akhaiós, Íon and Dioméde.

Kréousa: third daughter of King Príamos and Queen Hekábë of Troía. Kréousa married Aineíās and by him became mother of Askánios.

Kretheús [Κρηθεύς, Cretheus]: a mortal king of Aiolíā; son of Aíolos; grandson of Hélien; founder of Iolkós; husband of Tyró the daughter of Salmoneús; father of Aíson, Amytháön and Phérës; grandfather of Iáson (of Argonauts fame).

Kreíos [Κρεῖος, Crius, Krios]: a Titán, husband of Evrybíā; by her, the father of Astraíos, Pállas and Pérsës.

Krétë [Κρήτη, Crete]: the largest of the Hélienic islands; home to an ancient civilisation. Krétë lies in the Great Sea, south-east of Apía (the Pelopónnesos), south-west of Anatolí, and north of the Libýë-Aígyptos borderlands.

Krónos [Κρόνος, Cronos, Cronus]: husband of Rhéä and father of the six original Olýmpians: Deméter, Háidës, Héra, Hestía, Poseidón and Zeús. [Krónos was in fact the father-god of the Titánës, after he overthrew his father Ouranós. Krónos was in turn overthrown by his son Zeús, who established a new and more powerful ruling family, the Olýmpians.]

Ktésios [Κτήσιος, Ctesius]: the spirit of the household and domestic order; a son of Sotér (the saviour) and Praxidíkö (the exactor of vengeance). [If that sounds odd, it may be because there was a good deal of politics involved.]

Ktésön [Κτήσων, Cteson]: a king of Mégara; son of King Lélex; father of Pýlas, the founder and first king of Pýlos.

Kuanéai [Κυανέαι]: the Cyanean Rocks, so called because of their blueish colour; another name for the Symplegádës, the clashing rocks of the Bósporos.

Kullopódion [Κυλλοπόδιον]: a Lyrnessían slave captured by the Hállenës during the Troían war.

Kúnava: the Sfardic name for **Kybébë**.

Kybébë [Κυβήβη; also Cybele; Kúnava; Κυβέλη, Kybélë; Κύβελις, Kýbelis]: a mother-goddess from Anatolí.

Kybélë or **Kýbelis:** see **Kybébë**.

[**Kybelikleía:** ‘glory of Kybélë’; the mother of Ankhísës by Kápys.]

Kýbelis [Κύβελις]: a moderately popular name in Anatolí.

[**Kýbelis:** a slave in the household of King Príamos and Queen Hekábë.]

Kydoimós [Κυδοιμός, Cydoemus]: one of the **Mákhai**, variously known as Battle-Din or Uproar or Confusion. [Later rebranded himself as Battleshock.]

Kykládës [Κυκλάδες, Cyclades]: a group of islands in the **Middle Sea** (later the Aigaían or Aegean Sea).

Kýklopës, the [κύκλωπες; singular κυκλώψ, **kyklóps**]: giants who each have only one eye, in the centre of the forehead. **Árgës**, **Bróntës** and **Sterópës** were children of Gaía and Ouranós. Other kýklopës had other origins. [Many kýklopës were bought by Zeús and worked for the Olýmpians, both before and after the Titánës were put out of business.]

Kýnos [Κῦνος]: a king of Lokrís; father of Hodoídokos, and thus grandfather of Oíleús and great-grandfather of Aías the Lesser.

Kynósouros [Κυνόσουρος, Cynosuros]: ‘dog-tail’; a son of King Pélops and Queen Hippodámia of Písa.

Kýpris [Κύπρις]: ‘the Kyprían’; an epithet of the goddess Aphrodítē.

Kýpros [Κύπρος, Cyprus]: a large island at the far eastern end of the Great Sea, off the southern coast of Anatolí; formerly known as Alashiya.

Kýthera [Κύθηρα, Cythera]: an island just south of the Pelopónnesos.

Kýzikos [Κύζικος, Cyzicus]: a Thrákian migrant who founded a city in north-west Anatolí and named it after himself. Kýzikos was a son of King Aineús.

Kýzikos: a city in Mysía. Kýzikos lay on the Sea of Marmará, somewhere east of Troía. [A later city of Kýzikos was named after it, but was situated further east.]

Labdacus: see **Lábdakos**.

Lábdakos [Λάβδακος, Labdacus]: grandson of Kádmos the founder of Thébai. Lábdakos was a king of Thébai, father of Láios, and thus grandfather of Oidípous.

Lacedaemon: see **Lakedaímon**.

Lachesis: see **Lákthesis**.

Ládon [Λάδων]: a somewhat popular name in old Hellás.

Ládon: a river-god; son of Okeänós and Tethýs. [Actually associated with two rivers, one in Arkadíá and one in Élis. One of those interesting stories.]

Ládon: a dragon who guarded the golden apples in the garden of the Hesperídēs.

Lady Luck: see **Týkhē**.

Laértēs [Λαέρτης]: a king of the Samaíans; son of Arkeísios; grandson of Képhalos.

Laértēs was best known as father of Odysseús.

Láios [Λαῖος, Laius]: a king of Thébai; son of Lábdakos and grandson of Kádmos. While he was young, the Théban throne was usurped, and Láios was smuggled out of the city to Písa, where he became tutor to King Pélops's son Khrýsippos. Later the Théban throne was restored to Láios, and he married Iokástē and became father of Oidípous.

Laius: see **Láios**.

Lakedaímon [Λακεδαίμων, Lacedaemon]: son of Zeús by the Pleiás Taÿgétē.

Lakedaímon married Princess Spárta, daughter of King Evrótas of Lelegía. Evrótas, lacking a male heir, bequeathed his kingdom to Lakedaímon. The new king renamed the land after himself, and called his new capital city Spárta after his wife.

Lakedaímon [Λακεδαίμων, Lacedaemon]: a land in Apía (later the Pelopónnesos); formerly called Lelegía. King Lakedaímon renamed the land after himself, and its capital after his wife Spárta. Later the name Lakedaímon was sometimes used interchangeably for the city of Spárta and the land of which it was capital. The land later became known as Lakoniké, then Lakonía.

Lakedaimónioi, the [Λακεδαιμόνιοι; singular Λακεδαιμόνιος, **Lakedaimónios** (masculine) or Λακεδαιμονία, **Lakedaimonía** (feminine); also **Lakedaimónians**]: the people of Lakedaímon; also known as the Spártans. They were famed for their warlike qualities, their military organisation, their single-mindedness and their brand of terse, dry, pithy, often sardonic humour [their 'Lakónic wit'].

Lákthesis [Λάχσις, Lachesis]: 'the allotter' or 'drawer of lots'; the Fate whose role was to measure with her rod the thread of life allotted to each human.

Lakonía [Λακωνία]: a later name for Lakedaímon or Lakonikḗ.

Lakonikḗ [Λακωνική]: a later name for the land of Lakedaímon, before it became known as Lakonía.

Lampádēs [λαμπάδες; singular λαμπάς, **lampás**): torch-bearing nýmphai.

Lampedó [Λαμπεδώ]: ‘burning torch’; an Amazón queen who ruled jointly with her sister Marpesía and Hippó.

Laocoön: see **Laokóön**.

Laodámeia [Λαοδάμεια]: a very common name in old Hellás.

Laodámeia: a daughter of Bellerophón [said by some to be mother by Zeús of King Sarpedón I of Loukka].

Laodice: see **Laodíkē**.

Laodíkē [Λαοδίκη, Laodice]: a very popular name in old Hellás.

Laodíkē: A Kyprían princess who married King Élatos of Arkadíá and by him became mother of several sons, including the future King Stýmphalos of Arkadíá.

Laodíkē: the fourth daughter of King Príamos and Queen Hekábē of Troía.

Laodíkē: a daughter of King Agamémnon and Queen Klytaiméstra.

Laokóön [Λαοκόων, Laocoön]: a Troían priest of Zeús; son of Akoítēs. [The Troían best known to posterity for being misquoted allegedly saying ‘Beware of Greeks bearing gifts.’]

Laomédon [Λαομέδων]: ‘ruler of the people’; a moderately popular name in the Hellenic world.

Laomédon I: a king of Dardanía; son of King Ílos II and Queen Evrydíkē; brother of Themístē.

Laomédon II: a king of Troía; son of King Ílos III and Queen Levkíppē; brother of Kápys; father of the future King Príamos.

Laothóē [Λαοθήη]: a very popular name in old Hellás.

Laothóē: a lover of King Príamos; mother by him of Lykáön.

Lapíthai [Λαπίθαι, Lapiths; singular Λαπίθης, **Lapíthis**]: a tribe descended from Apóllon. The Lapíthai inhabited territory in Aiolía (later Thessalía).

Lapiths: see **Lapíthai**.

Lárisa [Λάρισσα]: a somewhat popular name in old Hellás.

Lárisa: a daughter of Pelasgós, and thus granddaughter of King Tríops of Árgos. By Poseidón, Lárisa bore the sons Pelasgós, Phthíos and Akhaiós, who each went on to found a colony in the land later known as Thessalía.

Lárisa: daughter of the infamous Píasos. Lárisa married Kýzikos, king of the Dolíonēs.

Leander: see **Léandros**.

Léandros [Λέανδρος, Leander]: a mortal man of Troás, who lived near the coast by the Dardanían Strait. Léandros was famed for his romantic charm and his strength as a swimmer.

Léda [Λήδα]: wife of King Tyndáreos of Spárta. Mother of Helénē, Kástor, Polydeúkēs, Klytaiméstra, Timándra, Phoíbē and Philonóē.

Lélegēs, the [Λέλεγες; singular Λέλεγξ, **Lélegx** (masculine); Λέλεγα, **Lélega** (feminine); adjective λελεγική, **Lelegikḗ**]: an ancient people who, before the arrival of the Hélienēs, inhabited what would become Lakedaímon.

Lelegía [Λελεγία]: the land that later became Lakedaímon, then Lakonikḗ, then eventually Lakonía.

Lélex [Λέλεξ]: a somewhat popular name in old Hellás.

Lélex: a king said to have been of divine origin [son of either Hélios or Poseidón, or possibly he was autochthonous]. Lélex gave his name to Lelegía. He married the naíás Kleōkhareías and was the father of Mýlēs and Polykáön. Through Mýlēs he was the grandfather of Evrótas and the great-grandfather of Queen Spárta, after whom a city was named.

Lésbos [Λέσβος]: a large island in the Middle Sea [the Aigaían or Aegean Sea], off the west coast of Anatolí.

Léthē [Λήθη]: one of the five rivers of the underworld. Drinking its waters causes forgetfulness.

Letó [Λητώ]: daughter of the Titánēs Koíos and Phoíbē and [officially, though not really] the mother by Zeús of Apóllon and Ártemis.

Letoídai, the [Λητοῖδαι; singular Λητοῖδης, **Letoíðēs** (masculine), Λητοῖς, **Letoís** (feminine)]: Apóllon and his twin Ártemis were known as the Letoídai, the children of Zeús by Letó. [Though some would say there was more than a little secret family history there.]

Letreus: see **Letreús**.

Letreús [Λετρεύς, Letreus]: one of the younger sons of Pélops and Hippodámia; appointed commander of the Písan king's bodyguard. Said to have founded Létrinoi.

Létrinoi [Λέτρινοι]: a town of Pisátis in Élis. It was later known as Letrinís [Λετρινίς] and Letriná [Λετρινά].

Leucippe: see **Levkíppē**.

Leucippos: see **Levíkippos**.

Levkíppē, Levíkippos [Λευκίππη, Leucippe; Λεύκιππος, Leucippus]: literally 'white horse'; very popular names in old Hellás.

Levkíppē: an Anatolían woman who married King Ílos of Troía, and by him became the mother of the future King Laomédon II, and thus grandmother of King Príamos.

Levíkippos: the only son of King Oinómaos of Písa; a grandson of Árēs.

Libas: see **Líps**.

Libonótos [Λιβονότος, Libonotus]: the south-south-west wind and its god. See **Ánemoi**.

Libonotus: see **Libonótos**.

Libus: see **Líps**.

Libýē: daughter of Epáphos, and thus a granddaughter of Zeús. Libýē became the mother by Poseidón of the twins Bélos and Agénor.

Libýē: the western part of the southern continent; the part that lies west of Aígyptos.

Líbys [Λίβυς, Libus]: see **Líps**.

Limnádēs [λιμνάδες; singular λιμνάς, **limnás**): the nýmphai of lakes, ponds and marshes.

Líps [Λίψ; later Λίβυς, **Líbys**; or Λίβας **Líbas**): the south-west wind and its god. See **Ánemoi**.

Liriópē [Λιριόπη]: a naĩás of Kadmeía; mother of Nárkissos by the river-god Kephissós.

Locrians: see **Lokroí** or **Lokríans**.

Locris: see **Lokrís**.

Lokríans, the: the people of Lokrís, who took their name from Lókros, a king of the Lélegēs. See also **Lokroí**.

Lokrís [Λοκρίς, Locris]: a city and kingdom in central Hellás, founded by King Lókros of the Lélegēs.

Lokroí, the [Λοκροί; singular Λοκρός, **Lokrós** (masculine); Λοκρά, **Lokrá** (feminine); also the **Lokríans**]: the people of Lokrís.

Lókros [Λόκρος]: a king of the Lélegēs who led a migration and founded the city of Lokrís.

Loúkka [Λοῦκκα]: a land on the south-western coast of Anatolí, later known as Lykía or Lycia.

Loúkkoi, the [Λοῦκκοι; singular Λούκκος, **Loúkkos**; adjective Λουκκικός, **Loukkikós**; also **Loúkkans, Lykíans**]: the people of Loúkka in Anatolí.

Love: Aphrodítē, love-goddess, the daughter of Zeús and Díonē. [In fact Love, or **Agápē** (Ἀγάπη), was Aphrodítē's original name. Different stories ascribe different origins. When Krónos was god-father, the official story was that he cut off the genitals of Ouranós and threw them into the sea, seeding Aphrodítē, whose name means 'risen from the sea-foam.' Later, when Zeús was god-father, the story was that Aphrodítē was his daughter by Díonē. Another story is that Love was the daughter of Érebos (Darkness) and Nýx (Night).]

Luck or Chance: see **Týkhē**.

Lycaon: see **Lykáön**.

Lycia, also **Lykía**: later names for Loukka.

Lycomedes: see **Lykomédēs**.

Lycurgus: see **Lykoúrgos**.

Lycus: see **Lýkos**.

Lydíā [Λυδία]: a later name for the land previously known as Maionía. Lydíā took its name from King Lydós.

Lydós [Λυδός, Lydus]: son of King Átys and Queen Kallithéä of Maionía; great-grandson of King Mánēs; brother of Tyrrhenós.

Lydus: see **Lydós**.

Lykáön [Λυκάων, Lycaon]: a popular name in old Hellás.

Lykáön: a son of Pelasgós. This Lykáön was a king of Arkadía who had numerous sons, and infamously killed and cooked the youngest of them, Nýktimos, and fed him to Zeús. Zeús punished him by turning him into a wolf. [There are other stories about what happened to Nýktimos, which don't involve being cooked.]

Lykáön: ninth [known] illegitimate son of Príamos. His mother was Laothóë.

Lykía, also **Lycia**: later names for Loukka.

Lykíans or **Loukkans**: people of Loukka in Anatolí.

Lykomédēs [Λυκομήδης, Lycomedes]: a popular name in old Hellás.

Lykomédēs: king of the Dolopíans around the time of the Troían war.

Lýkos [Λύκος, Lycus]: 'wolf'; an extremely popular name in old Hellás.

Lýkos: a regent of Thébai and guardian of Prince Láios son of Lábdakos.

Lykoúrgos [Λυκοῦργος, Lycurgus]: a very popular name in old Hellás.

Lykoúrgos: a son of Aleós; a great-great-grandson of Zeús.

Lykoúrgos: a son of Prónax and thus a grandson of King Talaós of Árgos; brother of Amphithéä, and through her, brother-in-law of Ádrastos.

Lynceus: see **Lynkeús**.

Lynkeús [Λυγκεύς, Lynceus]: a popular name in old Hellás.

Lynkeús: a prince of Apía; twin brother of Ídas; one of the Argonauts.

Lyrnessós [Λυρνησσός]: a city in Dardanía.

Lyrnessus: see **Lyrnessós**.

Lysiánassa [Λυσιάνασσα]: a popular name in old Hellás.

Lysiánassa: tenth [known] illegitimate daughter of Príamos.

Lysimache: see **Lysimákhē**.

Lysimákhē [Λυσιμάχη, Lysimache]: a somewhat popular name in old Hellás.

Lysimákhē: daughter of Ábas; granddaughter of Melámpous. Lysimákhē married King Talaós of Árgos and bore several children by him.

Lysimákhē: fifth [known] illegitimate daughter of Príamos.

Lysíppē [Λυσίππη]: a very popular name in old Hellás.

Lysíppē: alleged to have been the first Amazón queen, and to have founded Themískyra. [Actually she was and she did, but the story was later changed for political reasons.]

Macedonia, Macedonians: see **Makedonía, Makedónēs**.

Machae, Machai: see **Mákhai**.

Mágnēs [Μάγνης]: the first king of Magnesía; son of Zeús and Thyía; brother of Makedón.

Magnesía [Μαγνησία]: a coastal region in eastern Aiolía (later Thessalía); a kingdom founded by Mágnēs son of Zeús.

Máagnetës, the [Μάγνητες; singular Μάγνης, **Mágnës**; also **Magnesíans**): one of the seven tribes of Hellás; the people of Magnesía.

Maía [Μαῖα]: one of the Pleiádës. Maía was mother of Hermés by Zeús.

Mainádës, the [μαινάδες; singular μαινάς, **mainás**): mortal female followers of Diónysos. [The mainádës were essentially a religious order of women devoted to the vine-god. They were much given to ecstasy stimulated by a combination of religion, alcohol and dancing. Their sartorial style centred around deerskins and ivy wreaths or bull-head helmets.]

Maionía [Μαιονία]: a region later called Lydíá. [The previous occupants were the Sfard.]

Makedón: the son of Zeús and Thyía; brother of Mágnës; founder of the Makedónës. [Actually that was a story put about later.]

Makedónës, the [Μακεδόνες; singular Μακεδών, **Makedón**; also **Makedoníans**): one of the seven tribes of Hellás; the people of Makedonía.

Makedonía [Μακεδονία, Macedonia]: a kingdom in northern Hellás [established more than half a millennium before Julius Caesar's time].

Mákhai, the [Μάχαι, Machae, Machai; singular μάχαιος, **mákhaïos** (masculine), μάχη, **mákhē** (feminine): battle-spirits, minor deities who make up what Árës the war-god calls his staff. He counted among them **Alké**, **Deímos**, **Enyálios**, **Enyó**, **Éris**, **Hómados**, **Kydoimós**, **Palíoxis**, **Phóbos** and **Proïoxis**. [They often had their own views regarding their status. **Alalá** was a noisy hanger-on.]

Maliádës: see **Epimelídës**.

Malídës: see **Epimelídës**.

Mánēs [Μάνης]: a Maionían king; father of Kótys; grandfather of Átys; great-grandfather of Lydós, who would give his name to Lydíā.

Marpesía [Μαρπησία]: ‘snatcher’; an Amazón queen who co-ruled with her sister Lampedó and with Hippó; mother of Otrérē and Oreíthyia.

Medea: see **Média**.

Medesicaste: see **Medesikástē**.

Medesikástē [Μηδεσικάστη, Medesicaste]: a somewhat popular name in old Hellás.

Medesikástē: eldest [known] illegitimate daughter of Príamos.

Média [Μήδεια, Medea]: daughter of Aiétēs.

[**Mediterranean Sea**: see **Great Sea**.]

Médousa [Μέδουσα, Medusa]: a Gorgó. Unlike her sisters Sthenó and Evryálē, Médousa could be killed. Athená chose as her emblem the gorgóneion, the severed head of Médousa.

Médousa: second [known] illegitimate daughter of Príamos.

Medusa: see **Médousa**.

Megaera: see **Mégaira**.

Mégaira [Μέγαιρα, Megaera]: ‘jealous rage’; a Fury.

Mégara [Μέγαρα]: a city towards the northern end of the Korínthian Isthmus.

Megára [Μεγάρα]: a Théban princess who became the first wife of Heraklées. [He killed her and their children having been driven mad, and although it wasn't his fault he never forgave himself.]

Melaena: see **Mélaina**.

Mélaina [Μέλαινα, Melaena, Melena]: 'the black', a Thriá.

Melámpous [Μελάμπους, Melampus]: a seer originally from Pýlos; a son of Amytháön; brother of Bías. Melámpous became king of Árgos.

Melampus: see **Melámpous**.

Melaníppē or **Melánippos** [Μελανίππη or Μελάνιππος]: 'black mare' or 'black horse'; very popular names in old Hellás.

Melaníppē (also known as **Euíppē** or **Híppē**): daughter of the kéntauros Kheíron. [Actually there's much more to that story.]

Melaníppē: a daughter of Árēs and Otrérē; an Amazón princess, sister of Hippolytē, Penthesíleia and Antiópē. [Actually she wasn't a daughter of Árēs, but was adopted by Queen Otrérē and raised as one of her daughters.]

Melánippos: 'black horse'; twentieth [known] illegitimate son of Príamos.

Melena: see **Mélaina**.

Melía [Μελία]: as a personal name, a later spelling of **Melíē**. Also the singular form of **Melíai**.

Melíai [Μελίαι; singular Μελία, **Melía**; also **Melíadēs**, Μελιάδες, singular **Meliás**, Μελιάς]; nýmphai specific to the ash tree; offspring of Gaía. (Unlike a hamadryás, a Melía is not bound to an individual tree.)

Meliboea: see **Melíboia**.

Melíboia [Μελίβοια, Meliboea]: a very popular name in old Hellás.

Melíboia: one of the wives of Mágñēs son of Zeús; mother of his son Aléktor. Mágñēs named a city after Melíboia.

Melíboia: a city in Aiolía (later Thessalía). The city was founded by Mágñēs son of Zeús, who named it after one of his wives.

Melídēs: see **Epimelídēs**.

Melíē [Μελίη; sometimes Μελία, **Melía**]: an Okeänís; by her brother the river-god Ínakhos, Melíē became the mother of Phoroneús, who would become king of the city later known as Árgos.

Melpoménē [Μελπομένη]: the chanting one; Muse of chorus and later of tragedy.

Ménē [Μήνη]: another name for Ártemis, in her moon-goddess aspect. [Actually there's much more to it than that.]

Menestheus: see **Menestheús**.

Menestheús [Μενεσθεύς, Menestheus]: a popular name in old Hellás.

Menestheús: son of Peteós; king of Athénai at the time of the Troían war.

Menoceus: see **Menoikeús**.

Menoetius: see **Menoĩtios**.

Menoikeús [Μενουκεύς, Menoeceus]: son of Pentheús; a descendant of Kádmos's spartoí; father of Kréön, Iokástē and Hipponómē, and thus both grandfather and father-in-law of Oidípous.

Menoĩtios [Μενοίτιος, Menoetius]: a popular name in old Hellás.

Menoĩtios: son of Áktor and Aígina; became an Argonaut; father of Pátroklos.

Mésēs [Μέσης]: a later alternative name for the wind-god **Skíron**. [Mésēs seems to have been a variable northerly wind-god, sometimes blowing from the north-west and sometimes from the north-north-east.] See **Ánemoi**.

Messenía [Μεσσηνία]: a later name for the part of the south-western Pelopónnesos earlier ruled from Pýlos.

Méstor [Μήστωρ]: 'adviser' or 'counsellor'; a moderately popular name in old Hellás.

Méstor: fifth [known] illegitimate son of Príamos.

Methónē [Μεθώνη]: a fairly popular name in old Hellás.

Methónē: a queen of Melíboia; a woman of mysterious origins; wife of King Poías, and mother by him of Philoktētēs.

Metiádousa [Μητιάδουσα, Metiadusa]: a mysterious lady who married King Kékrops II of Athénai and by him became mother of the future King Pandíon II.

Metiadusa: see **Metiádousa**.

Métis [Μῆτις]: ‘wisdom’, ‘skill’, ‘craft’; an Okeänís; goddess of wisdom; mother of Athená.

Metópë [Μετώπη]: a popular name in old Hellás.

Metópë: a nýmphë, daughter of the river-god Ládōn. Metópë married the river-god Asopós and bore several children including Aígina.

Mídas [Μίδας]: an Anatolían king [most famous for the story of the ‘golden touch’].

Middle Sea, the: the sea which links Hellás in the west, Thráki in the north, Anatolí in the east and Krétë in the south. It was known by numerous local names, and later by the common name Aigaían [Aegean].

Mínos [Μίνωξ]: a king of Krétë; son of Zeús and Evrópë; brother of Rhadámanthys and Sarpedón the elder. After his death, Mínos was made one of the judges of the underworld.

Minotaur: see **Minótauros**.

Minótauros [Μινώταυρος]: a creature borne by Queen Pasipháë to a bull. It had the body of a human and the head of a bull.

Minýans: see **Minýës**.

Minýës [Μινύες; singular Μινύας, **Minýas** (masculine); Μινύα, **Minýa** (feminine); adjective Μινυαῖος, **Minyaíos**; also **Minýans**]: an ancient people who lived in what would later be called Boiotía.

Míra [Μίρα]: a land in Anatolí, south of Troás and Mysía, and north and west of Arzawá. [In later centuries the region would be part of what was known as **Lydíá**.]

Miraían: see **Mireĩs**.

Mireĩs [Μιρεῖς; singular Μιρεύς, Mireús; also **Miráfans**, **Miraían**]: the people of Míra.

Mnemosýnē [Μνημοσύνη]: goddess of memory; daughter of Gaía and Ouranós, and mother (by Zeús) of the nine Muses [according to one version of the story].

Moíra: one of the **Moírai**. See **Fates, the**.

Moerae, Moirae, Moírai: see **Fates, the**.

Mount Helikón [Ἑλικών, Helicon]: a mountain north of the Gulf of Kórinthos, in the area later known as Thespiaí in Boiotía.

Mount Ida: see **Mount Ídē**.

Mount Ídē: the name of two mountains, one in Krétē and the other in Anatolí, overlooking Troía.

Mount Nýsa: the mountain where Diónysos was raised.

Mount Ólympos: the highest mountain in Hellás. Mount Ólympos rises north of Thessalía and lies approximately 1,600 stadia [around 20 miles, 30 kilometres] inland from the Middle Sea [later called the Aegean Sea]. To the north, Mount Ólympos faces lands inhabited by local tribal groups in the region later known as Piería [Πιερία]. See **Ólympos**.

Mount Olympus: see **Mount Ólympos**.

Mount Parnassós: a mountain in central Hellás, lying about 800 stadia [roughly 90 miles or 150 kilometres] inland from (and north of) the Korínthian Gulf.

Mount Sípylos [Σίπυλος, Sipylus]: a mountain in western Anatolí, about 280 stadia [roughly 30 miles or 50 kilometres] from the coast. [Known to later millennia as Mount Spil in Turkey.]

Mount Sipylus: see **Mount Sípylos**.

Móusai, the [Μοῦσαι, singular Μοῦσα, **Móusa**]: the nine deities of inspiration. See **Muses**.

Muses, the: the nine deities of inspiration [Apóllon's harem]; daughters of Zeús and Mnemosýnē [according to one version of the story]. See **Erató, Evtérpē, Kalliópē, Kleió, Melpoménē, Ouranía, Polyhýmnia, Terpsikhórē, Tháleia**. [Their roles were basically as follows: Erató covered art related to love and sex; Evtérpē handled lyric poetry and music; Kalliópē was chief Muse, and was responsible for epics; Kleió was the history Muse; Melpoménē dealt with chorus and later tragedy; Ouranía with astrology; Polyhýmnia religious matters; Terpsikhórē choral song and dance; and Tháleia covered what was left, which essentially tagged bucolic poetry onto comedy.]

Mykénai [Μυκῆναι, Mycenae]: a great city in north-east Apía (later the Pelopónnesos).

Mykenaíoi, the [Μυκηναῖοι; singular Μυκηναῖος, **Mykenaíos** (masculine), Μυκηναία, **Mykenaía** (feminine); also **Mykenaíans**]: the people of **Mykénai**.

Mýlēs [Μύλης]: a son of King Lélex by the naías Kleökhareías. Mýlēs succeeded his father as king of the Lélegēs, and by the Pleiás Taÿgétē became the father of Evrótas.

Mýnēs [Μύνης]: a somewhat popular name in old Hellás.

Mýnēs: a king of Lyrnessós in Anatolí at the time of the Troían war; husband of Briseïs.

Myrmidón [Μυρμιδών]: a son of Zeús by Evrymédousa. Myrmidón became king of Phthía in Aiolíá (later Thessalía), and gave his name to its people, the Myrmidónēs.

Myrmidón married Peisidíkē and fathered several children including Ántiphos and Áktor.

Myrmidónēs [Μυρμιδόνες; singular Μυρμιδών, **Myrmidón** (masculine), Μυρμιδώνη, **Myrmidónē**, (feminine); also **the Myrmidóns**]: warriors of Phthía and Aígina, famed for their military excellence.

Myrtílos [Μυρτίλος]: a famous charioteer of Élis; son of Hermés and the mainás Myrtó.

Myrtó [Μυρτώ]: a moderately popular name in old Hellás.

Myrtó: a mainás; by Hermés, the mother of the famous charioteer Myrtílos. [The speed-god slept with Myrtó once when Diónysos took him to a party and got him drunk senseless].

Mysía [Μυσία]: a land in northern Anatolí, adjacent the Sea of Marmará, and east of Troás. [The migrant Dolíonēs gave the region this name, which meant something like ‘hidden place’ or ‘mysterious place’. It was largely depopulated in the decades after the Troían war, and the name Mysía fell into abeyance, but was readopted by later inhabitants.]

Naĩádēs (ναϊάδες; singular ναϊάς, **naĩás**): the freshwater-nýmphai. These included the **krenaĩai** (pertaining to fountains and springs), the **limnádēs** (pertaining to lakes, marshes and ponds) and the **potamídēs** (pertaining to rivers).

Nárkissos [Νάρκισσος]: son of the river-god Kephissós and the naĩás Liriópē; a mortal hunter of Kadmeía, notorious for his self-obsession.

Navplía [Ναυπλία]: a port in Apía (the Pelopónnesos), on the Argólic Gulf. Navplía was founded by Náuplios son of Poseidón, and served the city of Árgos.

Náuplios [Ναύπλιος]: a somewhat popular name in old Hellás.

Νάυπλιος: a son of Poseidón by Amymónē; a celebrated seafarer; founder of Navplía.

Νάυπλιος: an Argonaut. This Νάυπλιος was a descendant of Νάυπλιος son of Poseidón.

Νάυπλιος: a king of Eúboia; a descendant of Νάυπλιος son of Poseidón; father of Palamédēs, who led the Euboían contingent in the Troían war. [This Νάυπλιος was highly controversial, and the subject of stories even more colourful than those of his aforementioned namesakes.]

Νάυπλιος: a Krétan merchant, seafarer and slave-trader. [No relation to anyone descended from Poseidón.]

Νάξος [Νάξος] an island in the Aigaían Sea, previously known as Día.

Neíké, the [νείκη; singular νεῖκος, **neíkos**]: the quarrels; counted among the children of Éris.

Neílos [Νεῖλος]: a great river that rises in Aithiopía in the far south of the world and flows northwards into the Great Sea at its delta in Aígyptos; the god of that river, son of Okeänós and Tethýs.

Neleus: see **Neleús**.

Neleús [Νηλεύς, Neleus]: a king of Pýlos; son of Poseidón and Tyró; brother of Pelías; father of many children including the future King Néstor of Pýlos.

Neméä [Νεμέα]: a sacred site in the north-east of Apía (the Pelopónnesos), about a day's walk from Kórinthos. Neméä was famous for its monstrous lion, its religious sites and its games.

Némesis [Νέμεσις]: goddess of justice and retribution; bringer of divine wrath, especially against those who challenge the gods; daughter of Zeús and Thémis.

Neoptólemos [Νεοπτόλεμος, Neoptolemus]: the son of Akhilleús and Deïdámia.

Neoptolemus: see **Neoptólemos**.

Nephélē [Νεφέλη]: a somewhat popular name in old Hellás.

Nephélē: an Okeänís.

Nephélē: a cloud-goddess.

Nereïdēs [Νηρηΐδες; singular Νηρηΐς, **Nereïs**): sea-nýmphai who were daughters of the sea-god Nereús and the Okeänís Dorís.

Nereïs: eleventh [known] illegitimate daughter of Príamos.

Nereus: see **Nereús**.

Nereús [Νηρεύς, Nereus]: a Titán, eldest son of the sea-god Póntos and the earth-goddess Gaía. By the Okeänís Dorís, Nereús became father of the fifty Nereïdēs, a family of sea-nýmphai who lived mostly in the Middle Sea [the Aigaían or Aegean].

Néstor [Νέστωρ]: a king of Pýlos; a son of Neleús and Khlórís. Néstor led the Pýlians throughout the Troían war and was revered by the Hέllenēs for his wisdom. Néstor's first wife, and mother of his children, was Evrydíkē, the eldest daughter of King Klýmenos of the Minýans. His second wife was Anaxíbia, daughter of Atreús and Aerópē, and thus the sister of Agamémnon and Menélaos.

Nicippe: see **Nikíppē**.

Night: see **Nýx**.

Níkē [Νίκη] or **Victory:** goddess of achievement, success and triumph; a daughter of the Titán Pállas and the Okeänís Stýx; sister of Zélos, Krátos and Bía. [A goddess more friendly to Athená than to Árēs.]

Nikíppē [Νικίππη, Nicippe]: ‘victorious mare’; a popular name in old Hellás.

Nikíppē: wife of King Sthénelos of Mykénai, and by him the mother of Evrystheús. [Not to be confused with the daughter of Pélops and Hippodámia.]

Nikíppē: a daughter of Pélops and Hippodámia.

Nile: see **Neílos**.

Nióbē [Νιόβη]: a fairly popular name in old Hellás.

Nióbē: daughter of King Phoroneús by the nýmphē Teledíkē; sister of Ápis. By Zeús, Nióbē became the mother of Pelasgós, also known as Árgos Pelasgós, who gave his name to the city of Árgos. [Nióbē’s son was the city’s fourth king after Ínakhos, Phoroneús and Ápis.]

Nióbē: daughter of Tántalos and Evryánassa.

Nómos [Νόμος]: the spirit of law.

Nótos [Νότος, Notus]: the south wind and its god. See **Ánemoi**.

Notus: see **Nótos**.

Nycteus: see **Nykteús**.

Nyctimus: see **Nýktimos**.

Nykteús [Νυκτεύς, Nycteus]: a fairly popular name in old Hellás.

Nykteús: father of Antiópë, and thus grandfather of Amphiôn and Zéthos, sons of Zeús.

Nýktimos [Νύκτιμος, Nyctimus]: youngest son of King Lykáön of Arkadíá. [There are different stories of who his mother was, and what happened to him.]

Nýmphai, the [νύμφαι, nymphs; singular νύμφη, **nýmphë**, nymph): minor female deities associated with the air, mountains, woodland, water features, the sea and so on. See **Alseíðës**, **Atlantíðës**, **Aúrai**, **Daphnaíai**, **Dodoníðës**, **Dryádës**, **Epimelíðës**, **Hamadryádës**, **Hesperíðës**, **Hyádës**, **Krenaíai**, **Lampádës**, **Limnádës**, **Melíai**, **Naiádës**, **Nereíðës**, **Nysiádës**, **Okeäníðës**, **Oreiádës**, **Pegasíðës**, **Pleiádës**, **Potamëíðës**, **Seirénës**, **Thriai**.

Nýsa [Νῦσα]: the mountain where Diónysos was raised.

Nysiádës, the [Νυσιάδης; singular Νυσιάς, **Nysiás**): another name for the **Hyádës** and the **Pleiádës** together. The name derived from Mount Nýsa, where they raised the young god Diónysos.

Nýx [Νύξ] or **Night**: daughter of Kháos and sister of Érebos. [One of the oldest goddesses. By Érebos or Darkness, Nýx became the mother of Agápë or **Love**.]

Ocean: see **Okeänós**.

Oceanids: see **Okeäníðës**.

Oceanus: see **Okeänós**.

Ocyrhoe or **Ocyrrhoe:** see **Okyrhói** or **Okyrrhói**.

Odysseus: see **Odyssseús**.

Odyssseús [Ὀδυσσεύς, Odysseus; also Oliseus (Ὀλισεύς), Olyseus (Ὀλυσεύς), Olysseus (Ὀλυσσεύς), Olyteus (Ὀλυτεύς), Olytteus (Ὀλυττεύς), Olysseus (Ὠλυσσεύς) and Oulíxēs (Οὐλίξης)]: king of Itháki and Sámē; son of Laértēs by Antíkleia; one of the leaders of the Hállenic coalition at Troía. Odyssseús was famous for his cunning and his sharp wits.

Oebalus: see **Oíbalos**.

Oedipus: see **Oidípous**.

Oeneus: see **Oineús**.

Oenomaus: see **Oinómaos**.

Oenone: see **Oinónē**.

Oibalius, Oibalus: see **Oíbalos**.

Oíbalos [Οἰβαλος, Oebalus, Oibalius, Oibalus]: a king of Spárta, who married the nýmphē Báteia and became the father of Tyndáreos, Hippokóön and Ikários.

Oidípous [Οἰδίπους, Oedipus]: a son of King Láios and Queen Iokástē of Thébai. Oidípous became infamous for killing his father and marrying his mother.

Oileus: see **Oïleús**.

Oïleús [Ὀϊλεύς, Oileus]: a king of Lokrís; an Argonaut; father of Aías the Lesser by Eriópis.

Oineús [Οἶνεύς, Oeneus]: ‘wine-man’; a king of Kalydón credited with introducing winemaking to Aitolía.

Oinómaos [Οἰνόμαος, Oenomaus]: a king of Písa; son of Árēs and the naiás Hárpina; father of Alkíppē, Hippodámia and Levíkhippos.

Oinónē [Οἰνώνη, Oenone]: an oreiás of Mount Ídē; daughter of the river-god Kebrén and the mother-goddess Kybébē. Oinónē became the first wife of Páris and bore him a son, Kórythos.

Okeänídēs, the [Ὠκεανίδες, Oceanids; singular Ὠκεανίς, **Okeänís**): a family of sea-nýmphai; the three thousand daughters of the Titánēs Okeänós and Tethýs.

Okeänós [Ὠκεανός, Ocean, Oceanus]: a Titán, son of Ouranós and Gaía; brother and husband of Tethýs, and father by her of the Okeänídēs. [Okeänós ruled what was called the Circle Sea or the world-ocean, the great river that encircled the known world. The world-ocean wasn’t actually where the ancient Hέllenēs thought it was, because generally speaking three thousand years ago they didn’t know much about what later millennia might describe as anything north of the Balkans, south of the Sahara or east of Turkey.]

Okýrhōĩ or **Okýrrhōĩ** [Ὠκυρόη or Ὠκυρρόη, Ocyrhoe or Ocýrrhoe]: a popular name in old Hellás.

Okýrrhōĩ: an Okeänís.

Okýrrhōĩ: a daughter of Kheíron and Kharikló.

Oliseus [Ὀλισεύς; also Olyseus (Ὀλυσεύς), Olysseus (Ὀλυσσεύς), Olyteus (Ὀλυτεύς), Olytteus (Ὀλυττεύς), Olysseus (Ὀλυσσεύς)]: a variation on **Odysseús**.

Olympía [Ὀλυμπία]: a sanctuary in western Apía (the western Pelopónnesos), near the confluence of the Rivers Alpheiós and Kládeos, approximately 90 stadia [10 miles, 16 kilometres] inland from the Iónian Sea. Not to be confused with Mount Ólympos.

Ólympians, the: the family of gods who dwell in the Bronze Palace on Mount Ólympos in Hellás. The six original Ólympians were the siblings Deméter, Háidēs, Héra, Hestía, Poseidón and Zeús. The next seven to join the council of the Ólympians were Aphrodítē, Apóllon, Árēs, Ártemis, Athená, Héphaistos and Hermēs.

Ólympos [Ὀλυμπος, Olympus]: the high mountain where the Hélienic deities live. Ólympos can also refer to the deities who live there, and their families. See also **Mount Ólympos**.

Olympus: see **Ólympos**.

Olyseus [Ὀλυσεύς; also Oliseus (Ὀλισεύς), Olysseus (Ὀλυσσεύς), Olyteus (Ὀλυτεύς), Olytteus (Ὀλυττεύς), Olysseus (Ὀλυσσεύς)]: a variation on **Odysseús**.

Omphálē [Ὀμφάλη]: a Miraían queen, to whom Heraklēs was enslaved for three years as punishment for a murder. [She made him wear her clothes while she wore his famous Neméän lion-skin. This apparently appealed to both of them, as they proceeded to get married.]

Omphalós [Ὀμφαλός]: the ‘navel of the world’; the place Zeús identified as the centre of the world. The Great Father simultaneously launched two eagles from the ends of the world, instructing them to fly at equal speed. Their paths crossed above Delphoí, and Zeús placed at exactly the right spot a stone to mark the Omphalós, the world-navel. [That was another of the more far-fetched yarns spun for political reasons, regarding the takeover of a certain shrine.]

Óneiroi, the [ὄνειροι; singular ὄνειρος, **óneiros**): the dreams, children of Érebo and Nýx; noncorporeal divine beings employed mainly by Zeús as messengers.

Oracles: people who offer divinely-inspired counsel and/or predictions. The word can also refer to their utterances. [Oracles were commonly consulted by wealthy Hellenës to tell the future of a new-born child. Oracles famously delivered their forecasts in riddle form.]

Orchomenus: see **Orkhomenós**.

Oreads: see **Oreiádës**.

Oreiádës [ὄρειάδες; singular ὄρειάς, **oreiás**): mountain-nýmphai.

Oreíthya [Ὠρείθυια]: a popular name in old Hellás.

Oreíthya: a Nereís.

Oreíthya: a nýmphë, grandmother of Ádonis.

Oreíthya: daughter of Queen Marpesía; sister of Queen Otrérë; became queen of the Amazónës, and ruled jointly with Antiópë.

Oréstës [Ὀρέστης, Orestis]: a son of King Agamémnon and Queen Klytaiméstra.

Orestheus: see **Orestheús**.

Orestheús [Ὀρεσθεύς, Orestheus]: a somewhat popular name in old Hellás.

Orestheús: a son of Devkalíon and Pýrrha.

Orestis: see **Oréstës**.

Orkhomenós [Ὀρχομενός, Orchomenus]: a very popular name in old Hellás.

Orkhomenós: a son of Thyéstēs and Asía.

Orpheus: see **Orpheús**.

Orpheús [Ὀρφεύς, Orpheus]: a mysterious bard; an Argonaut; husband of the nýmphē Evrydíkē.

Orseïs [Ὀρσηῖς]: the naĩás of a spring in Aiolía (later Thessalía). Orseïs married the hero Hállēn son of Devkalíon. Her sons by Hállēn – Dóros, Xoúthos and Aíolos – between them founded four of the seven tribes of Hellás (Dóros the Dórians; Aíolos the Aiolíans; and Xoúthos, through his sons Akhaiós and Íon, the Akhaíans and the Iónians).

Órthos [Ὀρθος, Orthus] or **Órthros** [Ὀρθρος, Orthrus]: a two-headed dog, offspring of Ékhidna and Typhón; brother of Kérberos. [Órthos worked for Geryón.]

Orthrus or **Orthus:** see **Órthos**.

Óthrys [Ὀθρυς]: a mountain range in eastern Hellás, in Aiolía (later Thessalía), overlooking Eúboia. It was the birthplace of offspring of Krónos and Rhéa.

Óthrys [Ὀθρυς]: a mortal man of mysterious origins who travelled to Troía where he became the father of Pánthoös by an unknown woman.

Otrera: a variant spelling of **Otréré**.

Otréré [Ὀτρήρη]: the first queen of the Amazónēs; the mother by Árēs of Hippolýtē, Penthesíleia and Antiópē. [In fact, the first queen of the Amazónēs was Lysíppē. The story was later changed for political reasons, after Árēs fathered several children on Otréré.]

Oudaíos [Οὐδαῖος, Udaeus]: one of Kádmos's spartoí, and an ancestor of the seer Teiresías.

Oúgaritis: see **Oúkarito**.

Oúkarito [Οὔκαριτω]: an important coastal city in Amoúrou on the eastern side of the Great Sea. Later it was called Oúgaritis [often known to later millennia as Ugarit].

Oulíxēs [Οὐλίξης, Ulixes, Ulysses]: a variation on **Odysseús**.

Ouranía: an epithet of the love-goddess; 'Heavenly Aphrodítē' [Οὐρανία Ἀφροδίτη].

Ouranía [Οὐρανία, Urania]: 'the celestial one'; Muse of astrology.

Ouranós [Οὐρανός]: heaven, the sky. [Actually an old god of heaven, husband of Gaía (Earth). Ouranós was father of Krónos and reputedly of Aphrodítē.]

Pactolus: see **Paktolós**.

Paktolós [Πακτωλός, Pactolus]: a river that flows through Sárdeis in Anatolí, and its god; father of Evryánassa the wife of Tántalos.

Palamédēs [Παλαμήδης]: an Euboían prince who fought in the Troían war; a son of King Naύplios, and thus a descendant of Poseidón.

Palíoxis [Παλίωξις]: the spirit of flight; one of the **Mákhai**; twin sister of Proíoxis.

Pállas [Πάλλας, masculine] and **Pallás** [Παλλάς, feminine]: very popular names in old Hellás.

Pállas: a second-generation Titán; son of Kreíos and Evrybía. This Pállas became father of Níkē by Stýx.

Pállas: a Gígas borne by Gaía and fathered by the blood of the castrated Ouranós [allegedly].

Pallás Athená [Παλλὰς Ἀθηνᾶ]: a name sometimes given to Athená. [People in later centuries would debate where the name came from. Actually it was a clever play on words. From παλλακίς (pallakís), ‘young woman’, Pallás Athená was ‘the young woman of Athénai’ – a fondly understated description of the immensely powerful patron-goddess of whom they were overtly proud. On the other hand, πάλλω, ‘to brandish’, hinted at her warlike prowess and her status as the goddess who wielded weapons on behalf of Athénai – and who, they might like to think, was herself a weapon wielded by their city against its enemies. (On the ‘young woman’ side, I once heard the soul-goddess Psykhé say she suspected it may have hinted at the maiden-related sexual fantasies of some Athenían men, as so many of them seemed to sexualise virginity, for reasons Psykhé said she didn’t fully understand, but suspected was simply about patriarchal insecurity and consequent desire for power.)]

Pámmon [Πάμμων]: sixth son of King Príamos and Queen Hekábë.

Pán [Πάν]: a mysterious nature-god.

Pándaros [Πάνδαρος]: a Troían warrior most famed for his archery; son of Lykáön son of Príamos, and through him, an illegitimate grandson of the Troían king.

Pandíon [Πανδίων]: the name of two early kings of Athénai.

Pandíon I: a king of Athénai; son of King Erektھےús I (Erikthónios) by the naíás Praxithéä. Through his father, this Pandíon was the grandson of Héphaistos. [That wasn’t true. See **Erikththónios**.] By the naíás Zevxíppë, Pandíon I was father of the future King Erektھےús II.

Pandíon II: a king of Athénai; son of King Kékrops II by Queen Metiádousa.

Pandóra [Πανδώρα]: ‘the all-gifted’, ‘she who has all gifts’; the first woman, created by Héphaistos on the orders of Zeús because Zeús wanted to balance Prometheús’s gift of fire with a corresponding bane. It was Pandóra who brought all the evils of the world to mankind. [There are other views regarding Pandóra’s identity and the nature of her giving, but these have largely been ruthlessly suppressed by Zeús, ‘in the public interest’.]

Pandóra: a daughter of Devkalíon and Pýrrha, and thus granddaughter of the original Pandóra.

Panóptēs: see Árgos.

Pantheon, the: literally ‘all the gods;’ the collective noun for Hélienic deities. Some temples were given the name ‘the Pantheon’ as they were dedicated to all the gods.

Pánthoös [Πάνθοος, Panthous]: a Troían elder at the time of the war against the Hélienēs; son of Óthrys; husband of Phrontís, and by her became the father of Eúphorbos, Polydámas and Hyperénor.

Panthous: see **Pánthoös**.

Paphlagonía: a land on the Hospitable Sea [the Black Sea], at the northern edge of the world, previously populated by the **Káskoi**.

Páris [Πάρις]: a Troían prince, originally named Aléxandros; second son of King Príamos and Queen Hekábē. [Páris eloped with Helénē in an incident commonly blamed for the start of the Troían war, although of course there was much more to it than that.]

Parnassós [Παρνασσός]: a mountain in central Hellás, lying about 800 stadia [roughly 90 miles or 150 kilometres] inland from the Korínthian Gulf.

Pasipháë [Πασιφάη]: daughter of Hélios and the Okeänís Pársē. Pasipháë married King Mínos of Krétē and infamously became mother of the Minótauros.

Patroclus: see **Pátroklos**.

Pátroklos [Πάτροκλος, Patroclus]: ‘glory of his father’; a Lokrían prince; son of King Menoítios. During the Troían war Pátroklos was the second-in-command, best friend and lover of Akhilleús.

Pegasídēs [Πηγασίδες; singular Πηγασίς, **Pegasís**]: people associated with the springs of the winged horse **Pégasos**. The term had specific applications (see below).

Pegasídēs (singular **Pegasís**): springs associated with the hoof-strikes of the winged horse **Pégasos**; also the nýmphai of those springs.

Pegasídēs (singular **Pegasís**): another name for the Muses. In their case, the term derived from the fact that the spring Hippoukrénē, a Pegasís, was sacred to the Muses.

Pégasos [Πήγασος, Pegasus]: a divine winged stallion, out of Médousa by Poseidón.

Pegasus: see **Pégasos**.

Peisidice: see **Peisidíkē**.

Peisidíkē [Πεισιδίκη, Peisidice, Pisidice]: a very popular name in old Hellás.

Peisidíkē: an Aiolían princess; daughter of King Aíolos (and thus a granddaughter of Hélios) by Queen Ainarétē.

Peithó [Πειθώ]: ‘persuasion’, ‘winning eloquence’; one of the Okeänídēs. [Peithó was the goddess of talking people into things. Although she was a sea-nýmphē she

nevertheless spent most of her time on land, and at one time was in a relationship with Hermēs.]

Pelasgians: see **Pelasgoí**. Not to be confused with the **Pelasgiótai**.

Pelasgiótai [Πελασιῶται; singular Πελασιώτης, **Pelasgiótēs** (masculine); Πελασιώτις, **Pelasgiótis** (feminine): inhabitants of Pelasgiótis in Aiolía (later Thessalía). Not to be confused with the **Pelasgians** or **Pelasgoí**.

Pelasgiótis [Πελασιῶτις]: a colony founded by Pelasgós son of Poseidón.

Pelasgoí [Πελασγοί; singular Πελασγός, **Pelasgós** (masculine); Πελασγίς, **Pelasgís** (feminine); also **Pelasgians**]: a name for the people who lived in what became Hellás before the Hélienēs.

Pelasgós [Πελασγός, Pelasgus]: a very popular name in old Hellás.

Pelasgós (also known as **Árgos Pelasgós**): a son of Zeús by Nióbē the daughter of Phoroneús and Teledíkē. This Pelasgós became the fourth king of the city of Ínakhos, and was the one who renamed it Árgos.

Pelasgós: a son of King Tríops and Queen Sósē of Árgos; twin brother of Íasos; brother of Xánthos and Agénor. This Pelasgós had a daughter, Lárissa, who went on to have three children by Poseidón. [This Pelasgós was credited with introducing agriculture to his kingdom, with Deméter's assistance, and for founding the sanctuary of Deméter in Árgos.]

Pelasgós (sometimes known as **Thessalían Pelasgós**): one of the sons of Poseidón and Lárissa; grandson of the Pelasgós who was a son of King Tríops and Queen Sósē. This was the Pelasgós who founded Pelasgiótis.

Pelasgós: (sometimes known as **Arkadíān Pelasgós**): a mortal of disputed parentage who became the father of the infamous Lykáōn.

Pelasgus: see **Pelasgós**.

Peleus: see **Peleús**.

Peleús [Πηλεΰς, Peleus]: son of Aiakós and Endeĩs; brother of Telamón, and half-brother of Phókos. Peleús became king of Phthía in Aiolía (later Thessalía), leader of the Myrmidónēs, husband of the nýmphē Thétis and father of Akhilleús.

Pelías [Πελίας]: son of Tyró and Poseidón; a king of Iolkós.

Pelópeia [Πελόπεια, Pelopea, Pelopia]: daughter of Thyéstēs. Pelópeia bore his daughter and granddaughter Aígisthos.

Pelopídai [Πελοπίδαι; singular Πελοπίδης, **Pelopídēs**; adjective **Pelopíd**): descendants of Pélops.

Pelopónnesos [Πελοπόννησος], **the**, or **the Peloponnese**: literally ‘the island of Pélops’; the southern Hállenic peninsula formerly known as Apía, renamed after King Pélops.

Peloponnese, the: see **Pelopónnesos**.

Pélops [Πέλοψ]: son of Tántalos and Nióbē. Pélops became king of Písa and later of the whole Apíān peninsula, which he renamed the Pelopónnesos; father by Queen Hippodámia of sixteen children including Atreús and Thyéstēs; father by the nýmphē Axiókhē of Khrýsippos.

Péloros [Πέλορος, Pelorus]: a somewhat popular name in old Hellás.

Péloros: a Gígas.

Péloros: one of Kádmos's **spartoí**.

Pelorus: see **Péloros**.

Pemphredó [Πεμφρηδῶ]: 'alarm'; one of the **Graíai**.

Peneiós [Πηνειός, Peneus]: a river in Aiolía (later Thessalía) and its god; son of Okeänós and Tethýs.

Penelópë or **Penelópeia** [Πηνελόπη or Πηνελόπεια]: somewhat popular names in old Hellás.

Penelópë: a Spártan woman who married Odysseús and became queen of Itháki.

Peneus: see **Peneiós**.

Penthesilea: see **Penthesíleia**.

Penthesíleia [Πενθεσίλεια, Penthesilea]: an Amazón princess; a daughter of Árës and Otrérë; sister of Hippolytë, Melaníppë and Antiópë. Penthesíleia became queen of the Amazónës. [That's not all true. Actually there were two leading Amazónës called Penthesíleia: a daughter of Otrérë and a great-granddaughter of Otrérë.]

Pentheus: see **Pentheús**.

Pentheús [Πενθεύς, Pentheus]: a king of Thébai; son of Ekhíon, the wisest of the spartoí. His mother was Agaúë, the daughter of Kádmos.

Períboia [Περίβοια]: 'surrounded by cattle'; a very popular name in old Hellás.

Períboia (also known as **Eríboia**): the mother by Telamón of the great warrior Aías.

Perimédē [Περιμήδη]: daughter of Alkaíos and Hipponómē; sister of Amphitrýon and Anaxó.

Perimélē [Περιμήλη]: a popular name in old Hellás.

Perimélē: daughter of Amytháön; granddaughter of Kretheús and Tyró; sister of Bías, Melámpous and Aiolíá.

Peró [Πηρώ]: a somewhat popular name in old Hellás.

Peró: daughter of King Neleús and Queen Khlorís of Pýlos. Peró married her cousin Bías and bore him several children, including Talaós who went on to become king of Árgos.

Pérsē [Πέρση; also **Persís**, Περσηίς, Perseis]: ‘destroyer’, an Okeänís, wife of Hélios and mother by him of Pasipháē.

Persephónē [Περσεφόνη]: daughter of Zeús by his sister Deméter; a nature-goddess who married Háidēs and became queen of the dead. [Actually she was abducted by her uncle Háidēs and forced by family pressure to marry him.]

Pérsēs [Πέρσης]: a moderately popular name in old Hellás.

Pérsēs: a highly destructive god, a second-generation Titán, son of Kreíos and Evrybía. Pérsēs married his cousin Astería and became the father of Hekátē.

Pérsēs: a son of Hélios by the Okeänís Pérsē; brother of Aiétēs, Kírkē and Pasipháē. King of Aía in Kolkhís.

Persís: see **Pérsē**.

Perseús [Περσεύς]: ‘destroyer’; son of Zeús by Danáë; one of the great heroes of old Hellás; founder of Mykénai.

Persuasion: the goddess **Peithó**.

Peteós [Πετεώς, Peteus]: an Athenían king; father of Menestheús.

Peteus: see **Peteós**.

Phaë́nna [Φαέννα]: ‘bright’, ‘the shining’; a deity of mysterious origin, honoured as one of the Graces in Lakedaímon, along with **Kléta**.

Phaéthon [Φαέθων]: ‘shiner’, ‘the shining’; son of Hélios and Klyménē. [Not a good driver.] Hélios himself was sometimes called Phaéthon.

Phánēs [Φάνης]: an old god who passed what power he had to Zeús. [But there’s much more to that story.]

Phegeía [Φηγεία]: twelfth [known] illegitimate daughter of Príamos.

Phémē [Φήμη]: goddess of fame, reputation and rumour; a divine messenger employed by Zeús for particular purposes. [Prefers to operate on her own initiative.]

Pherae: see **Pheraí**.

Pheraí [Φεραί, Pherae]: a settlement in south-eastern Aiolíá (later Thessalía).

Phérēs [Φέρης]: a prince of Iolkós; son of Kretheús and Tyró; brother of Aíson and Amytháön; founder of the city of Pheraí in Aiolíá (later Thessalía).

Philoctetes: see **Philoktétēs**.

Philoktētēs [Φιλοκτήτης, Philoctetes]: an Aiolían prince; son of King Poías and Queen Methónē of Melíboia. Philoktētēs was famed as an archer during the Troían war.

Philoméla or **Philomélē** [Φιλομήλα or Φιλομήλη]: a somewhat popular name in old Hellás.

Philoméla: thirteenth and youngest [known] illegitimate daughter of Príamos.

Philómelos [Φιλόμηλος, Philomelus, Philomenos, Philomenus]: the son of Deméter [allegedly] by Iasíon; twin brother of Ploútos; credited with inventing the chariot, husbandry, tillage, ploughing and agriculture [which of course he didn't].

Philomenos, Philomenus: see **Philómelos**.

Philonóē [Φιλονόη]: a somewhat popular name in old Hellás.

Philonóē: a Spártan princess; daughter of Tyndáreos and Léda; sister of Kástor, Polydeúkēs, Helénē, Klytaiméstra, Timándra and Phoíbē.

Philýra [Φιλύρα]: 'linden tree'; a moderately popular name in old Hellás.

Philýra: an Okeänís, mother by Krónos of the kéntauros Kheíron.

Phlegéthon [Φλεγέθων]: the river of fire; one of the five rivers of the underworld.

Phóbos [Φόβος, Phobus], or **Fear**: one of the **Mákhai** (battle-spirits); son of Árēs and Aphrodítē; close friend and rival of his brother Deímos (Dread). [Has many other interests beside war.]

Phobus: see **Phóbos**.

Phocus: see **Phókos**.

Phoebe: see **Phoíbĕ**.

Phoebus: see **Phoíbos**.

Phoenice, Phoenicia; Phoenicians: see **Phoiníkĕ; Phoínikĕs**.

Phoíbĕ [Φοίβη, Phoebe]: ‘bright’, ‘shining’; a highly popular name in old Hellás.

Phoíbĕ: An old name for Ártemis. [Not really. Phoíbĕ was a Titán, daughter of Ouranós and Gaía.]

Phoíbĕ: a daughter of Tyndáreos and Léda; sister of Kástor, Polydeúčkĕs, Helénĕ, Klytaiméstra, Timándra and Philonóĕ.

Phoíbos [Φοῖβος, Phoebus]: An alternative name for Apóllon. [Not really. There are various stories concerning what happened to the original Phoíbos.]

Phoiníkĕ [Φοινίκη, Phoenice, Phoenicia]: what the Hélienĕs [Greeks] later called Kenanĕ [Canaan]. The name may derive from the reddish or purple dye produced there (‘purple land’), or from the palm tree (‘land of the palm trees’), or both.

Phoínikĕs [Φοίνικες, Phoenicians; singular Φοῖνιξ, **Phoínix** (masculine); Φοινίκισσα, **Phoiníkissa** (feminine); adjective Φοινικός, **Phoinikós**; also **Phoinikíans**]: what the Hélienĕs [Greeks] later called the Kenanoí [Canaanites].

Phókos [Φῶκος, Phocus]: a popular name in old Hellás.

Phókos: a son of Aiakós and Psamáthĕ; half-brother of Pelevís and Telamón.

Phónoi, the [Φόνοι; singular φόνοϛ, **phónos**]: the Murders; counted among the offspring of Éris. [Minor spirits sometimes conscripted by Árĕs for a major war.]

Phórkys [Φόρκυς]: a sea-god, son of Póntos by Gaía.

Phoroneus: see **Phoroneús**.

Phoroneús [Φορωνεύς, Phoroneus]: the second king of the city of Ínakhos, the city later known as Árgos. Phoroneús was the son of the river-god Ínakhos by the latter's sister, the Okeänís Melíë. By the nýmphë Teledíkë, Phoroneús became the father of Ápis and Nióbë. Through Nióbë, Phoroneús was the grandfather of the future King Árgos Pelasgós or Argeíos, who was to give his name to the city of Árgos.

Phrontís [Φροντίς]: 'thought, care, attention'; a moderately popular male or female name in old Hellás.

Phrontís: a Troían woman of dubious origin, who married Óthrys and by him became the mother of Pánthoös, Polydámas and Hyperénor.

Phrygía [Φρυγία]: a kingdom in west-central Anatolí, said to have been founded by the Brýgës [Βρύγες] who migrated from Makedonía.

Phthía and **Phthíos** [Φθία and Φθίος]: somewhat popular names in old Hellás.

Phthía [Φθία]: a powerful city and kingdom in Aiolía (later Thessalía).

Phthíos [Φθίος, Phthius]: a son of Poseidón and Lárissa; the founder of Phthía.

Phthíos: a son of King Lykáön of Arkadíá.

Phthiótis [Φθιώτις]: a later name for the broader region around Phthía.

Phthius: see **Phthíos**.

Píasos [Πίασος, Piasus]: an Aiolían who raped his daughter Lárissa and was murdered by her in revenge.

Piasus: see **Píasos**.

Pillars of Heraklēs: two mountains at the far west of the world, straddling the strait where the Great Sea joins the circle of the Ocean. [Later millennia would call the northern pillar the Rock of Gibraltar, and would debate whether the southern pillar was Monte Hacho or Jebel Musa.]

Písa [Πῖσα]: a city and kingdom in Apía, later the capital of the empire of King Pélops.

Pisátis [Πισᾶτις]: a later name for the region around Písa.

Pisidice: see **Peisidíkē**.

Pittheus: see **Pittheús**.

Pittheús [Πιτθεύς, Pittheus]: a son of King Pélops and Queen Hippodámya of Písa.

Pleiádēs, the [Πλειάδες; singular Πλειάς, **Pleiás**): a group of sea-nýmphai; the seven daughters of Átlas and Pleiónē. Sometimes called the **Atlantídēs**, the **Dodonídēs** or the **Nysiádēs**.

Pleiónē [Πλειόνη]: a sea-nýmphē; mother by Zeús of the Pleiádēs.

Pleisthénēs [Πλεισθένης]: a somewhat popular name in old Hellás.

[**Pleisthénēs**: a mortal man of dubious origin, said to be of the house of Tántalos, and variously said to be a son of Pélops, or a son of Atreús and Aerópē, or a son of Thyéstēs and Aerópē, and/or the father of Agamémnon and Menélaos by Aerópē; none of which

is true, but may have originated in one of those rumour-mills run by people trying to stir-up trouble for other people.]

Ploutó [Πλουτώ]: a popular name in old Hellás. [Not to be confused with Pluto, the Roman god of the underworld.]

Ploutó: a nýmphē of mysterious origin, who lived on Mount Sípylos in Anatolí; mother of Tántalos by Zeús.

Ploutó: an Okeänís.

Plóutos: ‘the rich one’; the god of wealth; son of Deméter and [allegedly] Iasíon; twin brother of Philómelos. [A lieutenant of Zeús who runs all the mining interests. More recently he took on the job of money-god and finance-god.]

Pluto: the Roman god of the underworld. [Not to be confused with **Ploutó**.]

Poeas: see **Poías**.

Poena: see **Poiné**.

Poías [Ποίας, Poeas]: a king of Melíboia; son of Thaúmakos; an Argonaut, famed for his archery. By Methónē, Poías became the father of the hero Philoktétēs.

Poiné [Ποινή, Poena]: the spirit of comeuppance, penalty, punishment, retribution and revenge; an attendant of Némesis.

Pólemos [Πόλεμος] or **War:** an old god of conflict. [Later rubbed out by Árēs.]

Polítēs [Πολίτης]: ninth son of King Príamos and Queen Hekábē of Troía.

Pólos [Πόλος, Polus]: another name for Koíos.

Pollux: see **Polydeúkēs**.

Polus: see **Pólos**.

Polycaon: see **Polykáön**.

Polydámas [Πολυδάμας]: a Troían warrior during the war against the Hállenēs; son of Pánthoös and Phrontís; brother of Évphorbos and Hyperénor.

Polydeuces: see **Polydeúkēs**.

Polydeúkēs [Πολυδεύκης, Polydeuces, also Pollux]: son of Zeús (or some said Tyndáreos) by Léda; brother of Helénē, Kástor and Klytáimēstra from the same birth.

Polydóra, Polýdoros [Πολυδώρα, Πολύδωρος]: ‘many-gifted’, sometimes ‘handsome’ or ‘shapely’; very popular names in old Hellás.

Polydóra: an Okeänís.

Polydóra: a Danaĩs.

Polydóra: daughter of Pelevs and Antigónē.

Polýdoros: son of Kádmos and Harmonía; a king of Thébai; father of Lábdakos, grandfather of Láios, and thus great-grandfather of Oidípous.

Polýdoros: tenth and youngest son of King Príamos and Queen Hekábē of Troía.

Polyhýmnia [Πολυύμνια, also Πολυμνία, Polymnía]: ‘singer of many hymns’; Muse of sacred song, oratory, lyric, singing and rhetoric.

Polykáön [Πολυκάων]: ‘much-burning’; a somewhat popular name in old Hellás.

Polykáön: a son of King Lélex by the naiás Kleökhareías.

Polymédon [Πολυμέδων]: seventeenth [known] illegitimate son of Príamos.

Polymélē [Πολυμήλη]: ‘many songs’; a very popular name in old Hellás.

Polyméstor or **Polymnéstor** [Πολυμήστωρ or Πολυμνήστωρ]: a somewhat popular name in old Hellás.

Polyméstor: a tribal king from Thráki at the time of the Troían war; husband of Princess Iliónē of Troía; by her, father of Deípylos.

Polymnía [Πολυμνία]: a shortened form of **Polyhýmnia**, the name of the Muse of sacred song.

Polýphemos [Πολύφημος, Polyphemos]: a kyklóps, son of Poseidón by Thóösa.

Polyphemos: see **Polýphemos**.

Polyxena: see **Polyxénē**.

Polyxénē [Πολυξένη]: fifth and youngest daughter of King Príamos and Queen Hekábē of Troía.

Pónos [Πόνος, Ponus]: the spirit of toil and hardship; counted among the children of Éris.

Póntos [Πόντος, Pontus]: the Titán sea-god; by Gaía, Póntos was the father of Thaúmas, and through him he was grandfather of the rainbow-goddess Íris.

Pontus: see **Póntos**.

Ponus: see **Pónos**.

Poseidón [Ποσειδῶν]: the great sea-god; one of the original Olýmpian siblings. Known as imperial earth-shaker, lord of the earthquake. [Also stole the title ‘girdler of the world’ from Okeänós. Runs the increasingly lucrative seaborne trade business.]

Potamides: see **Potamëídēs**.

Potamëídēs, the [ποταμίδες, potamides; singular ποταμής, **potamëís**]: the river-nýmphai; sometimes called **epipotamëídēs** [ἐπιποταμίδες; singular ἐπιποταμής, **epipotamëís**].

Praxidicae: see **Praxidíakai**.

Praxidice: see **Praxidíkē**.

Praxidíakai, the [Πραξιδικαί, Praxidicae]: the daughters and attendants of Praxidíkē. See **Arétē** and **Homónoia**.

Praxidíkē [Πραξιδική, Praxidice]: goddess of judicial punishment; an attendant of Némesis.

Praxidíkē: an epithet of Persephónē in her underworldly aspect.

Praxithéä [Πραξιθέα]: a popular name in old Hellás.

Praxithéä: a naĩás from near Athénai; sister of Zevxíppē. Praxithéä married King Erikthónios of Athénai (Erektheús I) and bore him a son, Pandíon, who married Praxithéä’s sister.

Priam or **Priamus**: see **Príamos**.

Príamos [Πρίαμος, Priamus, Priam]: son of King Laomédon II and Queen Strymó; descendant of Dárdanos; king of Troía at the time of the war against the Hélienēs. Father by Queen Hekábē of fifteen children. Their ten sons were Héktor, Páris, Deĩphobos, Hélenos, Ántiphos, Pámmon, Hippónoös, Troĩlos, Polítēs, Polýdoros. Their five daughters were Iliónē, Kassáandra, Kréousa, Laodíkē and Polyxénē. Príamos was also father by other mothers of twenty-one sons: Hippóthoös, Kebriónēs, Gorgythíon, Agáthon, Méstor, Khrómios, Dóryklos, Democóön, Lykáön, Díos, Ísos, Antíphonos, Ekhémmon, Áretos, Deĩopítēs, Drýops, Polymédon, Khersidámas, Hippodámas, Melánippos, Axión; and thirteen daughters: Medesikástē, Médousa, Aristomákhē, Aristodémē, Lysimákhē, Demnosía, Demosthéä, Ethionómē, Henikeía, Lysiánassa, Nereĩs, Phegéia and Philoméla. [That's thirty-one sons and eighteen daughters, forty-nine children altogether. I'm sure the 'fifty sons and fifty daughters' legend was invented long before many of the above were born. Various sources name quite a few more acknowledged sons, but I think they were made up.]

Proĩoxis: the spirit of attack; one of the **Mákhai**; twin sister of Palíoxis.

Prometheus: see **Prometheús**.

Prometheús [Προμηθεύς, Prometheus]: a son of Iapetós. Prometheús was the second-generation Titán punished by Zeús for giving fire to humankind. [Actually there was far more to it than that.]

Prónax [Πρῶναξ]: a son of King Talaós of Árgos and Lysimákhē; a brother of Ádrastos and Eriphýlē; father of Lykoúrgos and Amphithéä.

Propontís [Προποντίς]: another name for the Sea of Marmará.

[**Prosektikē** [Προσεκτική]: a peasant woman of Troás; the wife of Agélaos.]

Prothoénor [Προθοήνωρ]: a minor Hellenic leader in the Troian war, from Kadmeía.

Protogéneia [Πρωτογένεια]: ‘first-born’; a popular name in old Hellás.

Protogéneia: a daughter of Devkalíon and Pýrrha.

Psamáthē [Ψαμάθη]: a Nereïs; mother of Phókos by Aiakós.

Psyche: see **Psykhé**.

Psykhé [Ψυχή, Psyche], or **Soul**: a mortal woman who married Éros and was deified as the soul-goddess. By Éros, Psykhé became the mother of Hedoné, the goddess of pleasure.

Pýlas [Πύλας]: a king of Mégara; son of Ktéson, and through him a grandson of King Lélex. Pýlas founded the city of Pýlos.

Pýlioι, the [Πύλιοι; singular Πύλιος, **Pýlios** (masculine); Πυλία, **Pylía** (feminine); also **Pýlians**]: the people of Pýlos.

Pýlos [Πύλος]: a city and kingdom in the south-west of Apía (the Pelopónnesos).

Pyracmon: see **Pyrákmon**.

Pyrákmon [Πυράκμων, Pyracmon]: ‘fiery anvil’ or ‘fire-anvil’; another name for the kýklops **Árgēs**.

Pýrrha [Πύρρα] and **Pýrrhos** [Πύρρος, Pyrrhus]: ‘flame-coloured’ or ‘red’; popular names in old Hellás.

Pýrrha: the daughter of Epimetheús and Pandóra; wife of Devkalíon, and by him the mother of Hélien, Amphiktýon, Orestheús, Protogéneia, Pandóra and Thyía.

Pýrrhos: another name for Neoptólemos, the son of Akhilleús and Deídámya.

Pyrrhus: see **Pýrrhos**.

Pythía [Πυθία]: a priestess and oracle of Apóllon at Delphoí.

Pýthian Games: games instituted in honour of the serpent Pythó.

Pythó [Πυθώ]: a monstrous serpent which guarded the navel of the world at Delphoí.

[**Pythó:** a sanctuary sacred to Gaía. Later it was taken over by Apóllon and renamed **Delphoí**.]

Rhadamanthus: see **Rhadámanthys**.

Rhadámanthys [Ῥαδάμανθυς, Rhadamanthus]: a king of Krétë; a son of Zeús and Evrópë; brother of Mínos and Sarpedón the elder. After his death, Rhadámanthys was made a judge of the dead.

Rhéä [Ῥέα, Rheia, Rhia]: an earth-goddess; wife of Krónos and mother of the six original Olýmpians, namely Deméter, Háidës, Héra, Hestía, Poseidón and Zeús.

Rheia, Rhia: see **Rhéä**.

Rhoeo: see **Rhoió**.

Rhoió [Ῥοιῷ, Rhoeo]: an Anatolían naĩás, also known as Strymó; daughter of the river-god Skámandros; wife of King Laomédon II of Troía; mother of the future King Príamos.

Roma, Rómë [Ῥώμη]: a great city in Italia.

Ruin or **Átë**: goddess of defeat and destruction. [Quite a minor goddess, but majorly psychopathic.]

Rumour: Phémë goddess of fame and reputation. [A minor but actually very powerful deity; one of the Olýmpian communications team run by Hermés, though she routinely undertakes freelance work and prefers to act independently.]

Sabázios [Σαβάζιος, Sabazius]: another name for Zeús. [Not really. Politics again.]

Sabazius: see **Sabázios**.

Salamínioi [Σαλαμίνιοι; singular Σαλαμίνιος, **Salamínios** (masculine); Σαλαμινία, **Salaminía** (feminine); also **Salamínians**]: the people of Salamís.

Salamís: an island in the Gulf of Salamís (later the Sáronic Gulf).

Salmoneus: see **Salmoneús**.

Salmoneús [Σαλμωνεύς, Salmoneus]: a king of Élis; son of Aíolos; brother of Kretheús; father of Tyró.

Samaíoi, the [Σαμαῖοι; singular Σαμαῖος (**Samaíos**, masculine) and Σαμαῖα (**Samaía**, feminine); also **Samaíans**]: the people of the island of Sámë. Later the island was called **Kephallenía**, and the people **Kephallénës** or **Kephallénians**.

Sámë [Σάμη]: an island in the Western Sea, north-west of Élis. [Sámë was later called **Kephallenía**, and was one of the islands which became known as the **Iónian Islands**.]

Sárdeis [Σάρδεις, Sardis]: a city in mid-western Anatolí, formerly known as Sfard.

Sardis: see **Sárdeis**.

Sáronic Gulf [Σαρωνικός κόλπος]: the gulf later known as the Gulf of Salamís. It lies east of the Korínthian Isthmus and leads into the Middle Sea (later called the Aigaían or Aegean Sea). It was named after King Sáron of Troizén.

Sarpedón [Σαρπηδών]: a somewhat popular name in old Hellás.

Sarpedón I (sometimes called Sarpedón the Elder): a son of Zeús and Evrópë; brother of Mínos and Rhadámanthys. This Sarpedón became king of Loukka, father of the future King Eúandros, and grandfather of the future Sarpedón II. [Some said he was the son of Zeús by Laodámeia the daughter of Bellerophón.]

Sarpedón II (sometimes called Sarpedón the Younger): son of King Eúandros and Queen Deídámya of Loukka. This Sarpedón was king of the Loukkans during the Troían war.

Sarpedón: a Thrákian son of Poseidón.

Sátyroi, the [σάτυροι, satyrs; singular σάτυρος, **sátyros**]: minor male nature-deities associated with wild, rowdy, commonly drunken and/or highly sexual behaviour; associates of Diónysos; also known as the **seilenoí**, singular **seilenós**.

Satyr(s): see **Sátyroi**.

Scamander: see **Skámandros**.

Scylla: see **Skýlla**.

Sea-nýmphai, the (singular **sea-nýmphë**): minor goddesses including the three thousand Okeänídës, borne by Tethýs to her brother and husband Okeänós, and the fifty Nereídës, daughters of Nereús and Dorís. (See also **Seirénës**.)

Sea of Marmará [Θάλασσα του Μαρμαρά]: the sea to the north of Anatolí. To the west, the Dardanían Strait leads from the Sea of Marmará to the Middle Sea (later called the Aigaían [Aegean] Sea). To the north-east the Bósporos Strait leads from the Sea of Marmará to the Hospitable Sea. [The Sea of Marmará was also known at times as the Propontís. In later millennia, the Hospitable Sea would be widely known as the Black Sea.]

Seilenoí, the [σειληνοί; singular σειληνός, **seilenós**]: another name for the **sátyroí**.

Seirénēs, the [Σειρῆνες, Sirens; singular Σειρήν, **Seirén**): sea-dwelling daughters of the river-god Akhelóios; beautiful but deadly-cunning nýmphai who lured sailors to their deaths on coastal rocks. [They were banished from the Olýmpian presence by Deméter as a punishment for their having failed to protect her daughter Persephónē from abduction by Háidēs. This part of the story was suppressed following a judgment of the Olýmpian council, but of course it got out.]

Selénē [Σελήνη]: another name for Ártemis, in her moon-goddess aspect [although actually that was not always the case, thanks to divine politics].

Semélé [Σεμέλη]: a mortal woman who bore the god Díónysos to Zeús [according to some stories].

Sestós [Σηστός]: a city in Thráki [founded by settlers from Lésbos, half a millennium or so before Julius Caesar's time]. It lay on the Dardanían Strait opposite Ábydos.

Sfard: an old name for **Sárdeis**, a city in mid-western Anatolí.

Shades: insubstantial but animate remains of humans after they die. Shades go to dwell in the underworld.

Sidón [Σιδών]: an important coastal city in Kenané on the Great Sea.

Simóeis [Σιμόεις, Simois]: a river in Troás, and its god.

Simois: see **Simóeis**.

Sínon [Σίνων]: son of Aísimos, and thus a grandson of Autólykos; a Hellenic warrior in the Troían war, best known for being left behind when the Hellenës sailed away leaving the famous wooden horse on the beach.

Sípylos [Σίπυλος, Sipylus]: a city in western Anatolí, close to **Mount Sípylos**.

Sipylus: see **Sípylos**.

Sirens: see **Seirénës**.

Sísyphos [Σίσυφος, Sisyphus]: king of Ephýra. Best known for being punished in the underworld by having to roll a boulder uphill for all eternity.

Sisyphus: see **Sísyphos**.

Skamándrios [Σκαμάνδριος]: a fairly popular name in old Anatolí.

Skamándrios: son of Héktor and Andromákhë, also known as **Astyánax**.

Skámandros [Σκάμανδρος, Scamander]: a river in Troás, and its god. See also **Xánthos**.

Skíron [Σκίρων]: the north-west wind and its god.

Skýlla [Σκύλλα, Scylla]: a sea-monster which lurked near the whirlpool Khárybdis in a narrow stretch of water, so that sailors who avoided Khárybdis would risk getting too close to Skýlla and being devoured.

Sóros [Σόρος, later Σῶρος, also **Sóro**]: an important coastal city in Kenané on the Great Sea. Later it was called Týros [often known to later millennia as Tyre, famous for its purple dye].

Sósē [Σῶση]: a somewhat popular name in old Hellás.

Sósē: a queen of Árgos; wife of King Tríops, and by him the mother of Íasos, Pelasgós, Xánthos and Agénor.

Sosís [Σωσίς]: a later spelling of **Sósē**.

Sotér [Σωτήρ]: ‘saviour’, ‘deliverer’; one of the spirits of safety, preservation and deliverance from harm. Sotér was the brother and husband of Praxidíkö, and by her became the father of Ktésios (Household), Arétē (Virtue) and Homónoia (Concord). [There’s a lot of politics behind that story.]

Sotér: an epithet of Zeús and of Diónysos. [Another one with a lot of politics behind it.]

Sotería [Σωτηρία]: ‘saviour’, ‘deliverer’; one of the spirits of safety, preservation and deliverance from harm. [Politically controversial.]

Sotería: an epithet of Hekátē and of Persephónē. [Again with the politics.]

Spárta [Σπάρτα, later Σπάρτη, **Spártē**]: daughter of King Evrótas and Queen Kléta of Lelegía. Spárta married King Lakedaímon, who became king of Lelegía. Lakedaímon renamed his kingdom after himself, and named his new capital city after his wife.

Spárta [Σπάρτα, later Σπάρτη, **Spártē**]: a great city in Apía (later the Pelopónnesos). Spárta was founded by King Lakedaímon of Lelegía. The king renamed his kingdom Lakedaímon after himself, and his new capital after his wife, Spárta. Later the names Lakedaímon and Spárta were sometimes used interchangeably for the kingdom and its capital.

Spartiátai [Σπαρτιάται; singular Σπαρτιάτης, **Spartiátēs** (masculine); Σπαρτιάτις, **Spartiátis** (feminine); also **Spártans**]: a race of Hélienēs, famed for their warlike attributes, military organisation and Lakónic humour. [Not to be confused with the **spartoí**.]

Spártans: see **Spartiátai**.

Spártē: see **Spárta**.

Spartiate: a citizen of **Spárta**.

Spartoí, the [σπαρτοί; singular σπαρτός, **spartós**]: ‘sown men’; warriors who spring up from the earth where dragon’s teeth are sown. [No relation to Spártans.] The famous spartoí of Kádmos were Khthónios, Ekhíon, Hyperénor, Péloros and Oudaíos.

Sterópēs [Στερόπης]: ‘flash’ or ‘lightning-flasher’; a kýklops; son of Gaía and Ouranós; brother of **Árgēs** and **Bróntēs**.

Sthénelos [Σθένελος, Sthenelus]: ‘strong one’, ‘mighty one’, ‘forceful one’; a very popular name in old Hellás.

Sthénelos: a king of Mykénai and Tírýns; son of Perseús and Androméda; father of Evrystheús and others.

Sthenelus: see **Sthénelos**.

Sthenó [Σθενώ]: ‘the forceful’, one of the Gorgónēs.

Strife: see **Éris**. [Strife was the name formerly used by the goddess Éris, although later she preferred Discord, which she believed sounded more classy and sophisticated.]

Strymó [Στρυμώ]: an Anatolian naĩás, also known as Rhoiό; daughter of the river-god Skámandros; wife of King Laomédon II of Troía; mother of the future King Príamos.

Stýmphalos [Στύμφαλος]: a moderately popular name in old Hellás.

Stýmphalos: an Arkadian king; a son of King Élatos and Queen Laodíkē of Arkadía; a grandson of Arkás, the first king of Arkadía.

Stýx [Στύξ]: one of the five rivers of the underworld, and the name of its goddess. Stýx was the first daughter of Okeänós and Tethýs. She married Pállas and became the mother of Zélos, Krátos, Níkē and Bía.

Symplegádēs [Συμπληγάδες]: the clashing rocks of the Bósporos. Also known as the Kuanéai or Cyanean Rocks due to their blueish colour. [Formerly a hazard to shipping intending to pass through the Bósporos from the Sea of Marmará to the Hospitable Sea. There's no record of their clashing after Iáson and his Argonauts managed to pass through.]

Talaós [Ταλαός, Talaós]: a son of Bías and Però; a king of Árgos; an Argonaut; father of Ádrastos and others.

Talaus: see **Talaós**.

Tálos [Τάλως]: a popular name in old Hellás.

Tálos: a Krétan automaton made of bronze. [Tálos had mysterious origins. Sometimes he was said to have been of huge stature, but everyone agreed he was immensely strong.]

Tálos: a king of Árgos; son of Talaós.

Tantalís [Τανταλίς]: the city formerly called Sípylos; renamed by King Tántalos.

Tántalos [Τάνταλος, Tantalus]: a king of Sípylos (later Tantalís); a son of Zeús by the nýmphē Ploutó; father [by whom is the subject of debate] of Pélops, Nióbē and Brotéās.

Tantalus: see **Tántalos**.

Tártaros [Τάρταρος, Tartarus]: part of the underworld. [In fact it was originally founded by a god of that name, who was acknowledged as the son of Kháos. Háidēs, who had had the same idea of building an underworld, took over Tártaros’s chtonic territory. But Háidēs liked Tártaros’s idea of a top-security underground prison, so he kept the name for it. It was the most horrible part of the underworld, used by the Olýmpians as the serious offenders’ wing.]

Tartarus: see **Tártaros**.

Taÿgétē [Ταϋγέτη]: a Pleiás, after whom Mount Taÿgetos and its range were named.

Taÿgetos [Ταϋγετος]: a mountain range in Apía (the Pelopónnesos). The highest peak is called Mount Taÿgetos; named after the Pleiás Taÿgétē.

Tegéa [Τεγέα]: a city in Arkadía.

Telamón [Τελαμών]: oldest son of King Aiakós and the nýmphē Endeĩs; brother of Pelevs and half-brother of Phókos. Telamón became king of Salamís and father of the great warrior Aías.

Teledice: see **Teledíkē**.

Teledíkē [Τηλεδίκη, Teledice]: ‘distant justice’, ‘justice from afar’; a nýmphē of the region later known as Apía or the Pelopónnesos; a queen of the city of Ínakhos, which was later renamed Árgos. By King Phoroneús, Teledíkē became the mother of Ápis and Nióbē.

Téléphassa [Τηλέφασσα]: ‘far-shining’; said by some to be a daughter of the Aigýptian god Neílos. Married King Agénor of Sóros and became mother of Kádmos.

Télephos [Τήλεφος, Telephus]: a son of Herakléēs who became king of Mysía prior to the Troían war.

Telephus: see **Télephos**.

Teléstas [Τελέστας]: ‘one who accomplishes’, ‘he who fulfils’, or ‘he who performs the rites’; a senior advisor to King Príamos. [A gentleman of somewhat mysterious origins, but doubtless impeccable breeding.]

Telkhínēs, the [Τελχῖνες; singular Τελχίν, **Telkhín**; later Τελχίς, **Telkhís**): daímonic beings of disputed parentage and characteristics, reputedly clever and inventive, and known for sorcery.

Terpsichore: see **Terpsikhórē**.

Terpsikhórē [Τερψιχόρη, Terpsichore]: ‘the one who delights in dance’; Muse of choral song and dance.

Téspra [Τέσπρα]: a small kingdom in north-western Hellás, later called **Thesprotís**, then **Épeiros**.

Tethýs [Τηθύς]: a Titán, daughter of Gaía and Ouranós. Tethýs married her brother Okeänós and by him became mother of the three thousand sea-nýmphai who were known as the Okeänídes.

Teucer, Teucris, Teucros or **Teucrus:** see **Teúkros**.

Teucrians: see **Teúkroi**.

Teúkroi [Τεῦκροι; singular Τεῦκρος, **Teúkros** (masculine), Τεύκρα, **Teukra** (feminine); also **Tevkríans**; adjective Τευκρῖος, **Tevkríos**]: descendants of **Teúkros**; also, in a looser sense, another name for **Troíans**.

Teúkros [Τεῦκρος, Teucer, Teucris, Teucros or Teucrus]: a somewhat popular name in old Hellás, and especially Anatolí.

Teúkros: a king of part of what would later be called Anatolí; son of the river-god Skámandros and the nýmphē Idaía. Teúkros's daughter Báteia married Dárdanos, ancestor of the Troían kings, which is why the Troíans are sometimes referred to as Tevkríans.

Teúkros: a Hállenic warrior in the Troían war, famous for his archery; son of King Telamón of Salamís by his second wife Hesiónē, daughter of King Laomédon II of Troía. Younger half-brother of Aías the Great.

Thálassa [θάλασσα]: 'sea'; a saltwater-nýmphē. [Actually an older sea-goddess. One of Zeús's more enduring flings.]

Tháleia [Θάλεια, Tháleia]: 'the abundant', 'the rich'; a moderately popular name in old Hellás.

Tháleia: an Okeänís.

Tháleia: a Nereís.

Tháleia: one of the three Graces; goddess of bounty and bloom, of festivity and good cheer. Not to be confused with Tháleia the Muse, or with one of the sea-nýmphai of that name.

Tháleia: Muse of bucolic poetry and also comedy, wit and repartée. Not to be confused with Tháleia the Grace.

Thalia: see **Tháleia**.

Thánatos [Θάνατος]: see **Death**.

Thaumacia: see **Thaumakíë**.

Thaumacus: see **Thaúmakos**.

Thaumakía [Θαυμακία]: a later name for **Thaumakíë**.

Thaumakíë [Θαυμακίη]: a city in Aiolía (later Thessalía), founded by Thaúmakos.

Thaúmakos [Θαύμακος, Thaumacus]: the founder of Thaumakíë; father of Poías, and through him, grandfather of Philoktétēs.

Thaúmas [Θαύμας]: an old sea-god; son of Póntos and Gaía; brother of Nereús, Phórkys, Ketó and Evrybíā. Thaúmas was father by Eléktra of Arkē, Íris and the hárpyiai.

Thea or **Thia:** see **Theía**.

Thébai [Θῆβαι, Thebes]: a great city in the south-eastern part of central Hellás. Thébai was originally founded by Kádmōs. Its centre was the citadel Kadmeía. (The region also became known as Kadmeía, later Boiotía.)

Thébai: a colony founded by Hélienēs in Kizzuwatna, in south-eastern Anatolí. [It was destroyed and later refounded, when it became known as Kilikían Thébai.]

Thébai: a Hellenic name for a city on the Neílos in southern Aígyptos; the place known to Aigýptians as Waset. [The Hellenēs possibly interpreted **Ta-ipet**, ‘the shrine’ or ‘place of the shrine’ as a familiar place-name.]

Thebaíoi [Θηβαῖοι; singular Θηβαῖος, **Thebaíos** (masculine); Θηβαῖα, **Thebaía** (feminine); adjective Θηβαῖος, **Thebaíos**; also **Thébans**]: the people of **Thébai**.

Thébans: see **Thebaíoi**.

Thébē [Θήβη]: a very popular name in old Hellás.

Thebes: see **Thébai**.

Theía [Θεία, Thea, Thia]: a Titán; wife of Hyperíon; mother by him of Eós, Hélios, Selénē. [Actually there’s a lot more to it than that. Theía literally means ‘goddess.’ Theía was originally a great goddess-queen.]

Thémis [Θέμις]: a Titán; a goddess of law and the natural order of things; daughter of Gaía and Ouranós, and thus an aunt to the original Olýmpian siblings. By her nephew Zeús she was the mother of various deities including Némesis and the three Fates. By her earlier partner Astraíos she was mother of Astraía. [There’s a certain amount of politics involved there.]

Themískyra [Θεμίσκυρα]: the Amazón capital in north-eastern Anatolí, on the coast of the Hospitable Sea [the Black Sea], at the mouth of the River Thermódon.

Themístē [Θεμίστη]: daughter of King Ílos II (Ílos son of Trós) and Queen Evrydíkē of Dardanía; sister of King Laomédon I of Dardanía. Themístē married King Kápys of Dardanía (Kápys son of Assáarakos) and by him became mother of Ankhísēs.

Therápñē [Θεράπνη]: a town near Spárta.

Thermódon [Θερμώδων]: a river in Anatolí, which runs into the Hospitable Sea [the Black Sea].

Thersander: see **Thérsandros**.

Thérsandros [Θέρσανδρος, Thersander]: ‘bold man’; a moderately popular name in old Hellás.

Thérsandros: a famous warrior [of disputed origins] who became king of Thébai.

Theseus: see **Theseús**.

Theseús [Θησεύς, Theseus]: a great warrior and adventurer, founder-hero of Athénai; the son of Princess Aíthra of Troizén by both the mortal King Aigeús of Athénai and the sea-god Poseidón. [Things like that happened in those days.]

Thespiáí [Θεσπιάί]: a city in Boiotía, within the area formerly known as Kadmeïs. [Its people became known as Thespians – nothing to do with what later millennia might call actors.]

Thesprotís [Θεσπρωτίς]: a later name for **Téspira**, which later became known as **Épeiros**.

Thessalía [Θεσσαλία]: a region and kingdom in Hellás, previously known as **Aiolía**.

Théstios [Θέστιος, Thestius]: a king of Aitolía; father of Léda who was to become queen of Spárta.

Thestius: see **Théstios**.

Théstor [Θέστωρ]: a popular name in old Hellás.

Thétis [Θέτις]: ‘disposer’ or ‘the one who places’; a somewhat popular name in old Hellás.

Thétis: a sea-nýmphē. [There’s much more to it than that. The story was rewritten for political reasons.] Thétis married Peleús and became the mother of Akhilleús. [That part is true.]

Thétis: a Hesperís.

Thia or **Thea**: see **Theía**.

Thóösa [Θόωσα]: a sea-nýmphē, daughter of Phórkys.

Thrace, Thracians: see **Thráki, Thrákēs**.

Thrákēs [Θρᾶκες; singular Θρᾶξ, **Thráx** (masculine); Θρᾶσσα, **Thrássa** (feminine); also **Thrákians**]: the people of **Thráki**.

Thráki [Θρᾶκη, Thrace]: a large land to the north-east of Hellás. Thráki’s eastern coast lay on the Hospitable Sea. Its south-eastern coast lay along the Sea of Marmará and, further south, the Dardanían Strait. Its southern coast lay along the north-eastern corner of the Middle Sea. [To people of later millennia: Thráki encompassed parts of what would later be Bulgaria, Greece and Turkey, with coasts on the Black Sea, the Sea of Marmará and the north-eastern Aegean.]

Thrascias: see **Thraskías**.

Thraskías [Θρασκίας, Thrascias]: the north-north-west wind and its god. See **Ánemoi**.

Thrasymédēs [Θρασυμήδης]: a Pýlian prince; a son of King Néstor. Through his mother Evrydíkē, Thrasymédēs was descended from King Klýmenos of the Minýans.

Thrás [Θρᾶξ]: mortal son of Árēs. [Árēs could never remember who the boy’s mother was.] Thrás gave his name to Thráki.

Thriai [Θριάι; singular Θριά, **Thriá**]: Three chaste naiádēs of Mount Parnassós, who were the patrons of bees. A Thriá had a woman’s head and arms with the lower body and wings of a bee. They were Mélaina, Kleödóra and Korykía.

Thyéstēs [Θυέστης]: a Mykenaián king; son of King Pélops and Queen Hippodámia of Písa; twin brother of Atreús; father of Aglaós, Kalaiós, Orkhomenós and Pelópeia, and later of Aígisthos.

Thyía [Θυία]: a somewhat popular name in old Hellás.

Thyía: the naiás of a spring on Mount Parnassós.

Thyía: the daughter of Devkalíon. By Zeús she became the mother of Mágñēs and Makedón.

Thymoetes or **Thymoetus**: see **Thymoítēs**.

Thymoítēs [Θυμοίτης, Thymoetes]: a fairly popular name in old Hellás.

Thymoítēs: Troía’s chief priest of Kybébē during the war against the Hélienēs.

Tilphousía [Τιλφουσία]: another name for the Fury **Tisiphónē**.

Tisiphónē [Τισιφώνη]: ‘avenger of murder’; a Fury, sometimes known as Tilphousía.

Timándra [Τιμάνδρα]: daughter of Tyndáreos and Léda; sister of Kástor, Polydeúkēs, Helénē, Klytaiméstra, Philonóē and Phoíbē. Timándra married King Ékhemos and became queen of Arkadíá.

Tiresias: see **Teiresías**.

Teiresías [Τειρεσίας, Tiresias]: a Théban seer. [An early transsexual and detransitioner.]

Tíryns [Τίρυνς]: a strong, wealthy city in north-east Apía (later the Pelopónnesos), a little over 40 stadia [5 miles, 8 kilometres] south-east of Árgos.

Titánēs [Τιτᾶνες; singular Τιτάν, **Titán**): a family of deities. The original twelve members of the family were the children of Gaía and Ouranós: Hyperíon, Koíos, Krónos, Kreíos, Iapetós, Mnemosýnē, Okeänós, Tethýs, Theía, Phoíbē, Rhéä, Thémis. [The Titánēs used to run the Olýmpians' patch. Their story was later heavily doctored for political reasons.]

Titanomachy: a name given to the war between the Olýmpians and the Titánēs. [Not to be confused with the **Gigantomachy**.]

Titanomakhía [Τιτανομαχία]: see **Titanomachy**.

Tríops [Τρίοπας]: a later spelling of **Tríops**.

Tríops [Τρίωψ, Triopas]: a fairly popular name in old Hellás.

Tríops: a king of Árgos. By Queen Sósē, Tríops became the father of Íasos, Pelasgós, Xánthos and Agénor.

Troad, the: a later foreign term for **Troás**.

Troás [Τρωάς; also the Troad]: the region of Anatolí around the city of **Troía**. Troás is separated from the rest of Anatolí by Mount Ídē, and is drained by two main rivers, the Skámandros and the Simóeis, which join near the city of Troía. Troás is also the word for a Troían female.

Tróēs [Τρῶες; singular Τρώς, **Trós** (masculine); Τρωάς, **Troás** (feminine); adjective; also **Troíans**]: the people of Troía.

Troía [Τροία]: a major city on the far north-western coast of Anatolí [in modern Turkey], close to the Dardanían Strait. Troía had a semi-Héllenic culture, in which the dominant religion was worship of the Olýmpians. Troía was founded by King Ílos II of Dardanía, who called it Ílion. It was later renamed after King Trós of Dardanía.

Troíans: the people of **Troía**. See **Tróēs**.

Troĩlos: eighth son of King Príamos and Queen Hekábē of Troía.

Troizén [Τροιζήν, Troezen]: a city in the Argíve Peninsula.

Trós [Τρώς]: a king of Dardanía; son of Erikthónios and grandson of Dárdanos. Trós married Kallirróē, daughter of the river-god Skámandros. Their children included Ganymédēs, who would become cupbearer to Zeús, and the future King Ílos II, who was to found the city of Ílion (Troía). Trós is also the name for a Troían male.

Tumult or **Hómadós**: a battle-spirit who works for Árēs.

Tyche: see **Týkhē**.

Tydeus: see **Tydeús**.

Tydeús [Τυδεύς]: an Aitolían hero; son of Oineús by Períboia [or possibly by Oineús's own daughter Górgē]. Tydeús married Deĩpýlē the daughter of Ádrastos and Amphithéä, and by her became the father of the future King Diomédēs of Árgos.

Týkhē [Τύχη, Tyche]: the goddess of fortune, known to many as Lady Luck. Týkhē was a daughter of Zeús. [In fact she was an Okeänís. That's a complicated story.]

Tyndáreos [Τυνδάρεος, Tyndareus]: a king of Spárta; son of King Oíbalos and his queen, the nýmphē Báteia; brother of Hippokóön and Ikários. Tyndáreos married Léda, and by her became the father of Kástor, Klytaiméstra, Timándra, Phoíbē and Philonóë. [Polydeúčkēs and Helénē were not his, though they arrived during the same birth as Kástor and Klytaiméstra.]

Tyndareus: see **Tyndáreos**.

Typhón [Τυφῶν]: a serpentine giant, father of various monsters. [Of disputed parentage, but definitely an associate of Ékhidna.]

Tyró [Τυρώ]: an Aiolián princess; daughter of King Salmoneús of Élis; wife of Kretheús; mother of Aíson, Amytháön and Phérēs; also mother by Poseidón of Neleús (and thus grandmother of King Néstor of Pýlos) and Pelías.

Týros [Τύρος, Tyre]: a later name for **Sóros**, an important coastal city in Kenané on the Great Sea.

Tyrrhenós [Τυρρηνός, Tyrrhenus]: son of King Átys and Queen Kallithéä of Maionía; brother of Lydós, who gave his name to Lydíä.

Tyrrhenus: see **Tyrrhenós**.

Udaeus: see **Oudaíos**.

[**Ugarit:** a later name for **Oúkarito**.]

Ulixes or **Ulysses:** Latin variations on **Odyseús**.

Underworld, the: the place where human shades go. [A place built by Háidēs as his powerbase, so he could feel superior to his brothers Zeús and Poseidón, who ruled the

sky and the sea respectively.] Its parts included the regions of **Elýsion**, **Érebos** and **Tártaros**, and it contained five rivers: **Akhéron**, **Kokytós**, **Léthē**, **Phlegéthon** and **Stýx**.

Uproar: see **Kydoimós**.

Urania: see **Ouranía**.

Uranus: see **Ouranós**.

Vengeance: see **Némesis**.

Victory: see **Níké**. [A winged goddess who favoured Athená, much to the chagrin of Árēs the war-god.]

Virtue: see **Arétē**.

War or **Pólemos:** an old god. See **Árēs**.

Western Sea: the sea between Hellás and Hespería. [Later its southern part became known as the Iónian Sea, and the northern part the Adriatic Sea.]

Wind-gods: see **Ánemoi**.

Wisdom or **Métis:** an Okeänís; mother of Athená.

Xánthos: [Ξάνθος, Xanthus]: ‘yellow hair’ or ‘fair hair’; a very popular name in old Hellás.

Xánthos: called ‘of the silver pools’, ‘of the silver eddies’; a son of Zeús, and god of the Troían river Skámandros. [Local mortals believed Xánthos was just the deities’ name for Skámandros. In fact Xánthos rubbed out Skámandros and took over his river.]

Xánthos: a son of King Tríops and Queen Sósē of Árgos; brother of Íasos, Pelasgós and Agénor.

Xanthus: see **Xánthos**.

Xoúthos [Ξοῦθος, Xuthus]: a Phthían prince; a son of King Hélien by the nýmphē Orseïs. Xoúthos was founder, through his sons Akhaiós and Íon, of two of the ancient tribes of Hellás, the Akhaíans and the Iónians. With his wife Kréousa, Xoúthos also had a daughter, Diomédē.

Xuthus: see **Xoúthos**.

Zélos [Ζῆλος, Zélos]: the god of zeal; a son of the Titán Pállas and the Okeänís Stýx; brother of Níkē, Krátos and Bía. [Known for his dedication, commitment, enthusiasm and competitive drive, which stretched into the realm of rivalry, jealousy and envy.]

Zelus: see **Zélos**.

Zéphyros [Ζέφυρος, Zephyr, Zephyrus]: the west wind and its god. See **Ánemoi**.

Zephyr or **Zephyrus:** see **Zéphyros**.

Zéthos [Ζῆθος, Zethus]: a son of Epopeús by Antiópē; twin brother of Amphíon son of Zeús. [Think about it.]

Zeus: see **Zeús**.

Zeuxippe: see **Zevxíppē**.

Zeús: the king of the gods, ruler of heaven and earth. Called cloud-compeller, cloud-gatherer, lord of the lightning-flash; youngest but greatest of the original six Olýmpians

borne by Gaía to Krónos. Zeús was born to become the great father-god or god-father of the Olýmpians; husband of Héra, queen of heaven.

Zevxíppë [Ζευξίππη, Zeuxippe]: a popular name in old Hellás. [No relation to Zeús, by blood or etymology, but a reference to yoking horses.]

Zevxíppë: a naíás from near Athénai; sister of Praxithéä. This Zevxíppë married King Pandíon I of Athénai.

Zevxíppë: wife of King Laomédon I of Dardanía.

A note on pronunciation

I think it's best not to worry too much about how to pronounce the names in myths. In any case, views will differ regarding what's 'correct'.

In writing the **Olýmpian Godfather** stories I've departed from the traditional English spellings of many Ancient Greek names, simply because their most common pronunciation in English sometimes doesn't sound very Greek, and I wanted to give more of a phonetic flavour of old Hellás. Hopefully a reader who is unfamiliar or less familiar with the pronunciation of Greek names will find this helpful.

Alpha and A

Of course English speakers – even the English ones – don't all pronounce a given letter the same way, even in the same context. We don't even all agree on what to call the various styles of English pronunciation. So I hope I'll be understood if I say that the

Greek letter **A** (alpha, **ἄλφα**, lowercase **α**) is like the English short A in bad, not the long A in bay. So:

- The name spelt in English as Atreus (**Ἄτρεΰς**) starts with At- rhyming with mat, not Ate- rhyming with mate.
- The nýmphē called Asía pronounces her name **Ass-EE-a**, not as in the English pronunciation of the continent we call Asia.
- The goddess Átē (**Ἄτη**) pronounces her name **AT-ee**, not **ATE-ee**.

The name of the god of the underworld, usually spelt Hades in English and pronounced **HAY-dees**, would in Modern Greek be **Ἅδης** (**AH-this**). And in Ancient Greek, **Ἄδης** was pronounced something like **HIGH-des**, so I've spelt it Háidēs.

Accents and other diacritics

In the spellings I've adapted for the **Olýmpian Godfather** stories, I've added accent marks similar to those used in Ancient and Modern Greek. I've also made more than the customary English use of diaereses where I think this will make it easier to read the word in English so that it sounds closer to how an ancient Hέllen would have said it. Of course there's no harm in ignoring these diacritics and pronouncing it as you see fit, but I explain below how I've applied them.

Diaereses

In representing some Greek names I've simply applied the English usage of the diaeresis – those two dots over a letter that tell us to pronounce consecutive vowels as two sounds rather than one. For example, when we see the word naïve, the diaeresis tells us that the ai is pronounced with two sounds – **ah-EE**, and thus **nah-EEV** – rather

than with one sound, which would render it **nave**. So I've used a diaeresis in naĩás (ναĩάς), to show that the I has a sound separate from the A in front of it – it's **na-ee-ASS**, not **nigh-ASS**. Similarly the plural is ναĩάδες, **na-ee-A-des**. And Danáë (Δανάη, she of the golden shower) has a diaeresis too, and so is **Da-NA-ee** rather than **Dan-eye**. (I'll come back to the acute accent on the second A in those words shortly.)

Similarly where there's a double-E. In English this would of course usually be pronounced **ee**, so a diaeresis is used where a Greek name is intended to have two separate E sounds. So the name Eëtion has a diaeresis on the second E, which would render the double-E **Ee-eh** – so **Ee-eh-TEE-on**, not **Ee-TEE-on**.

I've added a diaeresis in names ending in -e or -es – making them -ë or -ës, to make it clear that the ending has a distinct vowel sound. Otherwise Árës might look to an English speaker like **Airs**, instead of **AR-ees**, and Alkíppë might look like **AL-KIPP**, whereas it should be **AL-KIPP-ee**.

Similarly, where there's a double-O, which in English would be pronounced **oo** as in moon, but the Greek is intended to have two separate sounds:

- Hippocóön (Ἰπποκόων) would be **Hippo-CO-on** (not **Hippo-COON**).
- Hippónoös (Ἰππόνοος, commonly spelt Hipponous in English) would be **Hip-ON-o-oss** (not **Hipp-o-noose**).
- Laokóön (Λαοκόων) is **La-o-KO-on** (not **La-o-koon**).

Similarly with EA, where the A is intended to have its own sound separate from that of the E before it – so **not** as in the English pronunciation of eat or great:

- Rhéä (Ῥέα) is **RHE-a**, not **Ree** or **Ray**.
- Tegéä (Τεγέα) is **Teh-GEH-a**, not **Teh-GEE** or **Teh-GAY**.
- The Álgeä (the pains, Ἄλγες) are the **AL-geh-a**, not the **AL-gee** or **AL-gay** (and are not to be confused with algae).

And of course with OI, where the O and the I are meant to have separate sounds:

- Oïleús (Ὀϊλεύς) is **Oh-ee-LEH-oos** or **Oh-ee-LEFS**, not **OY-leh-oos** or **OY-lefs**.
- In the name Phoíbē, however, the O and I together constitute a diphthong, so they make a combined sound **oy** – in this case **PHOY-bee**.

Stress

I said I'd come back to that acute accent that appears in all the above names, though it doesn't in the customary Latin or English versions. Modern Greek uses a stress mark (a **τόνος** or tonos), to indicate where the emphasis is placed in pronunciation. Ancient Greek similarly used written diacritics to show which syllable of a word was accented. I think it's a rather helpful idea to indicate where the emphasis goes, so I've borrowed the idea of a stress mark in my renderings of Greek names.

For example, the river of forgetfulness in the underworld, the Lēthē, has the stress mark on the first syllable, so it's pronounced **LEE-thee** or **LAY-thay** (Λήθη). Similarly with the names of these leading cities (based on Ancient Greek spellings):

- Árgos: **Ἄργος, AR-gos**.
- Athénai: **Ἀθῆναι, Ath-EE-nay**.
- Mykénai: **Μυκῆναι, Mee-KEE-nay**.
- Spárta: **Σπάρτα, SPAR-ta**.
- Thébai: **Θῆβαι, THEE-bay**.
- Troía: **Τροία, TROY-a**.

Some other important places:

- Gorgythíon: **Γοργυθίων, Gor-gee-THEE-on**.
- Itháki: **Ἰθάκη, Ith-AH-kee**.
- Pelopónnesos (Πελοπόννησος, **Pel-o-PONN-e-sos**).
- Troás (Τρωάς, **Tro-ASS**).

Examples of personal names would include the following:

- Ainefäs: **Αἰνείας, Eye-NEY-ass.**
- Androméda: **Ἀνδρομέδα, An-dro-MED-a.**
- Médousa (**Μέδουσα, MED-oo-sa**, usually spelt Medusa in English).
- Okeänós (**Ὠκεανός, O-keh-a-NOS**, usually spelt Oceanus in English).
- Persephónē: **Περσεφόνη, Per-se-PHONE-ee.**

Note that in Ancient Greek, the sea-god Poseidón has the emphasis on the final syllable: **Ποσειδῶν** was pronounced something like **Poh-say-DAWN** (where the first and second syllables rhyme with got and gay respectively, and the final syllable is a sort of lengthened **-don**). In Modern Greek he's **Ποσειδώνας, Poh-see-THO-nas.**

Some examples of perhaps less well-known names:

- Aithér (**Αἰθήρ, Ai-THAIR**; spelt variously in English, where it's usually pronounced **EE-ther**).
- Andromákhē: **Ἀνδρομάχη, An-dro-MAKH-ee.**
- Asía: **Ἀσία, Ass-EE-a.**
- Asklepiós (**Ἀσκληπιός, Ask-lee-pee-OS**, usually spelt Asclepius in English).
- Astyánax: **Ἀστυάναξ, Ast-YA-nax.**
- Eutérpē: **Εὐτέρπη, Eh-oo-TAIR-pay** or **Ev-TAIR-pee.**
- Evryálē: **Εὐρυάλη, Eh-oo-ree-AH-lay** or **Ev-ree-AH-lee.**
- Deĩáneira (**Δηϊάνειρα, Dee-ee-AN-ee-rah**).
- Ketó (**Κητώ, Kee-TOE**, usually spelt Ceto in English).
- Klytaiméstra: **Κλυταιμήστρα, Klee-time-EE-stra.** (Incidentally, it's usually spelt Clytaemnestra or Clytemnestra in English. The N is believed to have appeared much later than the mythical Klytaiméstra would have lived.)
- Myrtílos: **Μυρτίλος, Mere-TEE-los**, usually spelt Myrtilus in English.
- Oinómaös: **Οἰνόμαος, Oi-NO-ma-os**, usually spelt Oenomaus in English.

Some examples of creatures or collectives:

- The snake-haired female who can turn mortals to stone is a Gorgó, **Gor-GO** (**Γοργώ**; plural Gorgónēs, **Γοργώνες**, **Gor-GO-nēs**). In English it's usually spelt Gorgon(s).
- The half-human, half-bird hárpyia (plural hárpyiai) in Ancient Greek is **ἄρπυια**, plural **ἄρπυιαι**, so it's pronounced something like **HARP-yeē-a**, **HARP-yeē-ai**. In English the usual spellings are harpy and harpies.
- The 'Hundred-Handers', the Hekátónkheirēs (**Ἑκατόγχειρες**, singular **Ἑκατόγχειρος**, Hekátónkheiros,) are **Hek-a-TON-khee-res**, **Hek-a-TON-khee-ros**.
- The mythical sea-creature hippókampos (**ἵππόκαμπος**) is **hip-OH-cam-pos**. In English it's usually spelt hippocampus.
- The half-human, half horse centaur, which I've spelt kéntauros, is **KEN-tow-ros** (**κένταυρος**). Note that the middle syllable rhymes with cow, not with go.
- The bull-headed humanoid, the Minótauros (**Μινώταυρος**) would be something like **Mee-NAW-tow-ros** (again with the -tau- rhyming with cow).
- A Seirén – usually spelt Siren in English – is a **See-REEN** (**Σειρήν**, plural **Σειρήνες**, Seirénēs, **See-REE-nēs**).

There are codified rules for where the emphasis is put. Fortunately, one doesn't need to understand the rules – just to apply the accent mark – otherwise some comparisons might appear odd:

- Ékhemos (**Ἐχεμος**, typically Echemus in English) pronounces his name **EKH-eh-moss**. Ekhémmon (**Ἐχέμμων**, Echemmon) with double-M (double-μ or -M) pronounces his name **Ekh-EMM-on**.
- Helénē is **Hell-EN-ee**, from the Ancient Greek **Ἑλένη**. But the male equivalent, Hélienos, **Ἑλενος**, is pronounced **HELL-e-nos**. And the Hélienēs (**Ἑλληνες**) are the **HELL-ee-nēs**.

- The Ancient Greek plural of Titánēs has the pitch on the penultimate syllable (**Τιτᾶνες, Tee-TAN-es**), but the singular Titán emphasises the final syllable (**Τιτάν, Tee-TAN**).

Combined diacritics

Sometimes it's necessary to show both that:

- The vowel has a separate sound (so a diaeresis is needed); and
- The emphasis is laid on the same syllable (so an accent mark is needed on the same letter).

So Greek uses combined diacritics.

For example, you'll note the difference between Palíoxis (**Παλίωξις**) and her sister Proĩoxis (**Προῖωξις**). The first has *í*, and the second has *ĩ*. They both have the emphasis in the same place (**Pa-LEE-o-ksis, Pro-EE-o-ksis**), but in Proĩoxis we need to show that the *I* makes a sound separate from the *O* before it – hence the diaeresis, which then has to be combined with the accent mark.

Similarly, the speed-god Hermés (**Ἑρμῆς**) needs a diaeresis and an accent mark on the same syllable. The diaeresis shows that the second *E* has a separate sound (as Hermes might look as though it's pronounced **Hermes**), but there's also an accent mark on the final syllable, showing that it's **Her-MEES** or **Her-MAYS** rather than **HER-meess**.

Some more examples:

- Nereĩs (**Νηρηῖς**) has an accent mark and a diaeresis on the same letter, to show that it's pronounced **Nee-ree-ISS**.
- Deĩphobos (**Δηῖφοβος**) is pronounced **Dee-IF-o-boss** (or **Thee-IF-o-boss**).
- Laértēs (Λαέρτης) is **La-AIR-tees**.
- For the name usually spelt in English Troilus I've used Troĩlos, as **Tro-EE-los** sounds more like the Ancient Greek **Τρωῖλος**.

Combined vowels

In Ancient Greek the name of the wind-goddess Aúra (**Αὔρα**) would be pronounced something like **A-OO-ra**; or the slightly shortened **OW-ra**, where the first syllable rhymes with cow, not hoe. Similarly with:

- The aúrai (**αὔραι**), the air-nýmphai.
- Glaúkos (**Γλαῦκος**), the name of a sea-god and of a mortal king.
- Thaúmas (**Θαύμας**), the name of a sea-god and of a kéntauros.

Various Greek names end in **-αος** (-aos, commonly written in English as -aus). The A and O in -aos might be more or less run together, as though to rhyme with **house**, or the two syllables might be quite distinct, as in **AH-os**. I've used spellings intended to reflect the Ancient Greek, such as:

- Agélaos is usually spelt Agelaus in English. The Ancient Greek is **Ἀγέλαος**, **A-GEH-la-os** or **A-GEH-louse**.
- Danaós is usually spelt Danaus in English. Ancient Greek is **Δαναός**, **Da-na-OS** (or **Da-NOUS**, rhyming with house).
- For **Μενέλαος** I've used Menélaos, rather than Menelaus. This would be pronounced **Men-EH-louse** or **Men-EH-la-os**, not **Meh-neh-LAY-us**.

Similarly, some Greek names are spelt in English with -eus at the end. Pronunciation of these differs according to the Greek spelling, as some have **-εος** (**-EH-os**) at the end, while some have **-εύς** (**-eh-OOS** or **-EFS**). So I've spelt them with -eos or -eús endings accordingly. Thus:

- Tyndáreos (**Τυνδάρεος**) has **-εος**, so it's **Tin-DAR-eh-os**.

- Odysseús (Ὀδυσσεύς), on the other hand, has -εύς, so it would be **O-dee-SEH-oos** or **O-thee-SEFS**.
- Prometheús (Προμηθεύς) is **Prom-ee-THEH-oos** or **Prom-ee-THEFS**.

Similarly in other contexts where EU is part of the usual English spelling, I've rendered it either eo or ev, according to the Greek. Hence:

- Deukalíon, usually spelt Deucalion in English, has ev: **Dev-ka-LEE-on** or **Deh-oo-ka-LEE-on**, from Δευκαλίων.
- The wind-god Evros (Εὔρος) might hear his name pronounced **EV-ross** or **AIR-oss**.
- The hero Perseús, usually spelt Perseus in English, has ev: **Per-SEH-OOS** or **Per-SEFS**, from Περσεύς.

Delta and theta

You'll notice that the D in Greek names differs between Ancient and Modern Greek. Delta (δέλτα, uppercase Δ, lowercase δ) is pronounced **delta** in Ancient Greek and **thelta** in Modern. In the latter, the sound is that of the English words the, these, this – not as in thick, thin, thorough.

The softer English TH as in theatre, theology, therapy is provided in Ancient and Modern Greek by the letter theta (Ancient Greek θῆτα, Modern Greek θήτα, uppercase Θ, lowercase θ, **THEE-ta**).

E, epsilon and eta

The pronunciation of E in an English spelling of a Greek name can vary, according to which Greek letter it represents. The goddess Eris (Ἔρις) pronounces the E at the start

of her name like the E in epic, because it begins with epsilon (έψιλον, capital **E**, lowercase **ε**). Similarly with:

- King Laomédon (Λαομέδων, **Lao-MED-on**).
- Princess Polyxéné (Πολυξένη, **Pol-ee-KSEN-ee**).

But the goddess Eós (Ἠώς) pronounces the E at the start of her name like the E in evil – **Ee-OSS** – because it starts with an eta (ήτα, **ee-ta**, capital **H**, lowercase **η**).

Lots of Greek names end in eta. It's usually transliterated as E in English, and pronounced as **ee**. Aphrodítē and Níkē (Ἀφροδίτη, **Νίκη**) are examples, and strictly speaking the penultimate syllable, the I, would be pronounced **ee** rather than **eye**, hence **Af-ro-DEE-tee** and **NEE-kee**. Similarly, the final E in the names Árēs, Heraklēs, Hermēs, Panóptēs is an eta (Ἄρης, Ἡρακλῆς, Ἑρμῆς, Πανόπτης).

Of course pronunciations can evolve over time. In Ancient Greek, the **η** (eta) at the end may have rhymed with English **say** rather than **see**. So Athená in Ancient Greek (Ἀθηνᾶ) was probably more like **Ah-THAY-NAH**. In Modern Greek **Αθηνά** is pronounced more like the English, though still with the stress at the end: **Ah-thee-NAH**. (In English, of course, it's usually rendered **Ah-THEE-na**).

Kappa, C and K

Greek names often came into English via Latin, and Latin has changed over time. So, for example, a Greek letter **K** (kappa, κάππα, lowercase **κ**) makes a K sound; but Latin didn't always have a K, so Latin transliteration has typically used a C, which made the appropriate sound in Latin. But of course in English, C is often pronounced like S. As a result, lots of Greek names translated via Latin into English, and beginning with a C, are commonly pronounced in English with an S sound that was meant to be a K sound. For example:

- The hell-hound Kérberos (**Κέρβερος**) has entered English as Cerberus, usually pronounced with **Sir-** at the beginning.
- The Greek goddess **Κίρκη**, whose name is usually spelt in English (and Latin) Circe, and commonly pronounced in English **Sir-see**, would in Greek (and Latin) be pronounced **KIR-kee**, so here I spell it Kírkē.
- I've used the spelling Mykénai (**Μυκῆναι** or **Μυκήνη**, pronounced like **Mee-KEE-nay** or **Mee-KEE-nee**) for the city known in English as Mycenae, which has commonly come to be pronounced in English **My-SEE-nigh**.

Then for the sake of consistency I've kept the K in Greek proper nouns. I've rendered **Ἑκτωρ** as Héktor rather than the more usual Hector. I've used Klothó, Krónos, Kybelē (**Κλωθώ, Κρόνος, Κυβέλη** – pronounced **Kloth-OH, KRO-nos, Kee-BEL-ee**) rather than the more common English spellings Clotho, Cronus and Cybele. And again for consistency with Greek sounds, in relevant common nouns I've used K rather than C. I've also approximated more closely to the Greek words themselves, such as kéntauros (plural kéntauroi) rather than centaur(s).

Kh, ch and chi (or khee)

The Greek letter **X** (**χ**, lowercase **χ**) is typically written in English as chi, which has led to its English pronunciation **chai**, like the word for tea, or as in the first syllable of China. But in Greek, **X** sounds a bit like:

- Someone clearing their throat.
- A Scot pronouncing the CH in loch.
- A Welsh person pronouncing the CH in bach.
- Some Liverpudlians pronouncing the K in Fazakerley.

Greek **X** (**χ**, chi, **khee**) doesn't have a direct equivalent letter in Latin or English, so it's traditionally been rendered CH, which English speakers tend to pronounce as in

cheese, or else simply pronounce like a K. So in Greek names I've used KH, which sounds more like the Greek. For example:

- Kháron (**Χάρων**, more usually spelt in English Charon – the ferryman on the River Stýx) – pronounces his name more like **KHHA-ron** than **KA-ron**.
- The charioteer Khrýsippos (**Χρύσιππος**, usually spelt in English Chrysippus) pronounces his name **KHHREE-sip-os**.
- The hybrid creature the khímaira (**χίμαιρα**, usually spelt in English chimaera or chimera, and again commonly pronounced with a K sound at the beginning) is more like **KHHEE-may-ra**.

Gamma and G, gods and generals

The Ancient Greek letter Γ (**γάμμα**, gamma, lowercase γ), transliterated as G in English, is like a hard G as in god rather than a soft G as in general. In Modern Greek Γ has more of a guttural sound, or a sound like the English Y in yellow. So when Árgos Panóptēs says he's a Gígas (**Γίγας**), three thousand years ago he'd have pronounced it **GEE-gas** (with hard Gs, as in English giggles), but in Modern Greek it's more like **YEE-ghhas**.

Incidentally, there's potential confusion around the English word giant, which traces its origin through French and Latin to the Greek **Γίγας** (Gígas). The Greek word might refer to one of the Gígantēs, who were a specific group of beings; or it might refer to any old giant, in the sense of a very large person. So not all giants were Gígantēs. Also, the Gígantēs weren't always especially big, though they were all powerful in some way. To help avoid confusion, I've used Gígas – capitalised – only to refer to one of the Gígantēs, and I've used the English word giant – lowercase – to refer only to very big beings who aren't of the race of Gígantēs.

H (aitch): pronouncing aspirates, or not

Through at least a couple of centuries, native English speakers as a group have handled (or 'andled) the letter H inconsistently (or hinconsistently). The phrase 'In Hertford, Hereford and Hampshire, hurricanes hardly ever happen' has been known to be pronounced 'In 'Ertford, 'Ereford and 'Ampshire, 'urricanes 'ardly **HEVER** 'appen'.

At the time of writing, the aspirate sound – like breathing out heavily through the mouth – is still commonly dropped (so heavy becomes 'eavy). But the practice of **adding** aspirates where they're not actually written (for example saying harrested instead of arrested) has all but died out. An exception is the name of the letter H itself, which dictionaries still say is pronounced **aitch**, but – more so in England than in other English-speaking countries – often finds itself pronounced **hhaitch**.

So English speakers will have little difficulty in understanding that where Ancient Greek had an aspirate sound, Modern Greek doesn't. The Greeks have **officially** dropped their aitches.

As I'm trying to approximate to **Ancient** Greek sounds here, I've kept the English H at the start of names, indicating that the aspirate is pronounced. So, for example, I've used Helénë (**Hel-EN-ee**), from the Ancient Greek **Ἡλένη**. In Modern Greek the name would be spelt **Ελένη** and pronounced **El-EN-ee**. Note that the Ancient Greek spelling has its **Ἡ** (Epsilon) with a rough breathing mark before it – which looks like a single opening quotation mark – so it has the aspirate (H sound); whereas the Modern Greek spelling with **Ε** doesn't have a breathing mark, and doesn't have the aspirate.

The Ancient Greek soft breathing mark is simply the other way around – like a closing quotation mark, as in Ἡχώ (**Eekh-O**, usually written as Echo in English).

Hoí polloí

Hoí polloí (**οἱ πολλοί**) is Ancient Greek for 'the many', usually taken to mean the 'common' people. In Ancient Greek it was pronounced **hoy poll-OY**. (You'll see that the

rough breathing mark in **οἱ** has moved to the top of the iota, (**ῖ**). In Modern Greek, without the aspirate and with simplified vowel sounds, **οἱ πολλοί** is pronounced **ee-poll-EE**. (Think **poly**, as in many.)

Incidentally, as **hoí polloi** means ‘the many’, the common English expression ‘the hoī polloi’ literally means ‘the the many’.

Helen, Hellen, Hellás and Greece

It may be unhelpful that the names spelt in English as Helen and Hellen are pronounced the same in English, but not in Greek, and refer to entirely different mythical characters.

For the person known in English as Helen of Troy, I’ve used Helénë (**Hel-EN-ee**, from **Ἑλένη**). This distinguishes her from the mythical Hellen (**Ἕλλην**, **HEL-eeen**) who was the eponymous ancestor of the Hellenës (**HELL-ee-nes**). Hellen is also the word for a native of Hellás. Incidentally, the female name Helénë doesn’t appear to be connected to the name of the country.

Hellás (**Ἑλλάς**, **Hel-ASS**) is the Ancient Greek name of the country which in English is called Greece. In Modern Greek the country’s called either **Ελλάς** (**EL-ASS**), which is a formal or poetic variant, often seen in official or ceremonial contexts; or **Ελλάδα** (**EL-ATH-a**), which is the standard term used in everyday speech and writing.

The English words Greece and Greek come from Latin. The Romans called Greece **Graecia**, and called the Greeks the **Graeci** (singular **Graeca/Graecus**). They got this from the name of the **Γραικοί** (which in Ancient Greek is pronounced something like **Grai-KOY**, Modern Greek **Ghree-KOY**). The Graikoί were a Hellenic tribe. The Romans encountered that tribe early, and then applied their name to all the other Hellenës too, lumping them all together as ‘Greeks’.

I’ve referred to the Greeks as the Hellenës (from Ancient Greek **Ἕλληνες**, **HELL-ee-nes**; singular **Ἕλλην**, Hellen). Three thousand years ago the Hellenës wouldn’t really have seen themselves as a single group, although they’d share (versions of) the same language.

Iota and I

The Greek letter usually transliterated as English I is iota (ιώτα, uppercase Ι, lowercase ι). It's usually pronounced in English as **eye-OWE-ta**, but in Greek it's pronounced **ee-OWE-ta**. So when Ι (ιώτα) is used as a vowel, it's more like one of the I sounds in idiot or **EE-jit** than the one in irony. So:

- Briseïs (Βρισηίς) sounds something like **Bris-see-ISS** or **Bree-see-EES**.
- The nýmphē Ió (Ίώ) pronounces her name **Ee-O**, not **EYE-owe**.
- The rainbow-goddess Íris (Ιρις) pronounces her name more like **EE-rees** than **EYE-ris**.
- The Titán Iapetós (Ίαπετός, commonly spelt Iapetus in English) is **Ee-ap-e-TOSS** rather than **EYE-ap-e-toss**.
- Mount Ída (Ιδα) would be **EE-da** or **EE-tha**.

Because Greek names commonly came into English via Latin, and because Latin previously used the letter I where now it would now sometimes use J, some Greek names are nowadays spelt and pronounced in English with a J where in Greek they'd have the equivalent of an I. So:

- The hero known in English as Jason is in Greek Ίάσων, pronounced more like **Ee-ASS-on**, so I've used Iáson.
- Idomeneús (Ίδομενεύς) would be **Ee-dom-en-EH-oos** or **Ee-dom-e-NEVS**, not **EYE-dom-en-use**.

Y, like ee not eye

The Y in an English spelling of a Greek word would be pronounced **ee** in Greek. So:

- A hýdra (ῥῥδρα) would be a **HEE-dra** (or **EE-thra**) rather than a **HIGH-dra**.
- The Titán called Hyperíon (Ὶπερίων) would be **Hee-pair-REE-on** rather than **High-pair-ee-on**.
- A kýklops (κύκλωψ, usually spelt cyclops in English) is a **KEE-klops**.
- The priest Thymoítēs (Θυμοίτην) is **Thee-MOY-tees**, rather than **Thigh-moy-tees**. You'll see that the English TH here represents the Greek Θ (theta), a soft (voiceless) sound, as in theologian.

Diphthongs (combinations such as AI and EI) have been simplified in Modern Greek, for example to an **ee** sound, but in Ancient Greek would have sounded different. At the end of a word – such as the name Iphigéneia (Ἰφιγένεια) – the EI has been rendered like Y as in yes rather than Y as in type, so it comes out as **Ee-fee-G(H)EN-ee-a** or **Ee-fee-G(H)EN-ya**, as opposed to the common English pronunciation **Eye-fee-jen-EYE-a**.

Because the **-εια** ending might be shortened to sound like **-ya**, for simplicity in some cases I've used spellings such as:

- Adrástya (**A-DRAST-ya**, more commonly in English Adrasteia, and in Ancient Greek Ἀδράστεια).
- Astydámya (**Ast-ee DAM-ya**) for the name rendered in English either Astydameia, Astydameia or Astydamia (Ἀστυδάμεια).
- Hippodámya (**Hippo-DAM-ya**) for Hippodameia (Ἱπποδάμεια).

I've made an exception for a certain tragic princess. Usually in English her name is spelt Medea, and commonly pronounced **Med-EE-a**. But in the Ancient Greek name **Μήδεια** the emphasis is on the first syllable, so it actually sounds more like the English word media. So I've rendered her name Média.

Endings -os and -us

For Greek names that are commonly spelt in Latin and English with -us at the end, I've used -os, which follows the Greek more closely. For example, the name **Ἄργος** I've spelt **Árgos** rather than the more usual English spelling of Argus.

Greek has two letters equivalent to the English O. Handily they're called 'big O' and 'little O', or omega and omicron. Omega (**Ωμέγα**, **Oh-MEG-a** or **Oh-MEGHH-a**, uppercase **Ω**, lowercase **ω**) is 'big O' because it has a slightly longer sound, towards **awe**. (That's awe as it would be pronounced in the UK, not how lots of Americans would pronounce it). Omicron (**Ομικρον**, **OM-ee-cron**, uppercase **Ο**, lowercase **ο**) has a shorter sound. Perhaps it's best to imagine omicron as in gone, and omega as in going.

Unfortunately, English spellings can't distinguish, as we have but one O.

Silent letters

English has lots of 'silent' letters, often at the start of a word where there's a double consonant. So lots of English words that derive from Greek drop a sound that's pronounced in the original Greek. An obvious example is the PS in the name of the soul-goddess Psykhé (**Ψυχή**, usually spelt Psyche in English). In English the P is dropped so it becomes **SIGH**-kee, whereas in Greek it would be **Psee**-KHEE. Similarly the memory-goddess Mnemosýnē (**Μνημοσύνη**) would be **Mnee**-mow-SEE-nee in Greek, whereas in English the M is dropped and it becomes **Nee**-mow-SEE-nee.

Ancient and modern: upsilon, U, V and F

Of course Greek pronunciation has changed over the centuries. In Ancient Greek, the god-king's name **Ζεύς** would have been pronounced **Zeh-ooss** (or **Dzeh-ooss**). When **Ζεύς** was transliterated into Latin it became **ZEVS**, still pronounced **Zeh-ooss**. Think of

the Latin word for god: **deus**, formerly written as **DEVs**, and in either case pronounced **deh-ooss**. In Modern Greek the final vowel in **Ζεύς** – the stressed upsilon (ύψιλον, ύ) – has changed to sound like the English F or V. So in Modern Greek, **Ζεύς** is pronounced **Zefs**. I've opted for the spelling **Zeús**, which you can pronounce either as in Latin (**Zeh-ooss**) or more like the Modern Greek **Zefs**. Or you might just think of the common English spelling **Zeus**, which most people in the UK would rhyme with juice or puce, and most people in the USA would rhyme with goose or noose. However you pronounce it, he won't strike you with a bolt of lightning.

Similarly with the following:

- Akhilleús: **Ἀχιλλεύς**, probably **Ah-khee-LEH-oos** in Ancient Greek, and **Ah-khee-LEFS** in modern; traditionally spelt in English **Achilleus**, or more commonly **Achilles**.
- Letreús: **Λετρεύς**, **Leh-TREFS** or **Leh-TREH-oos**.
- Neleús: **Νηλεύς**, **Nee-LEFS** or **Nee-LEH-oos**.
- Nereús: **Νηρεύς**, **Nee-REFS** or **Nee-REH-oos**.
- Peleús: **Πηλεύς**, **Pee-LEFS** or **Pee-LEH-oos**.
- Tydeús: **Τυδεύς**, **Tee-DEFS** or **Tee-DEH-oos**.

I've kept the spelling **Eúboia** (usually written in English as **Euboea**) for the island off Boiotía because in Ancient Greek **Εὔβοια** would've sounded something like **EH-OO-boy-a**, whereas in Modern Greek **Εύβοια** is more like **EV-ee-a**. Similarly with **Eutérpē** (Ancient Greek **Εὐτέρπη**, **Eh-oo-TARE-peh**).

Anachronisms and artistic licence

In the **Olympian Godfather** stories I've tried to avoid anachronisms. For example, a lot of the names used by Homer to describe the Greek contingents attacking Troy refer to place-names that originated after the Bronze Age collapse, which would place them

centuries after the hypothetical Trojan war and the destruction of the city known to archaeologists as Troy VIIa, around 1200 BCE.

But I confess I've also indulged in some degree of artistic licence regarding a certain city. In the stories set prior to the historic Bronze Age collapse, I've used the name Spárta for a place that would've been called Lakedaímon at that time. There's no evidence of the use of 'Sparta' during what's called the Mycenaean period, around 1600-1200 BCE. There isn't even evidence of Mycenaean-period urban settlement at Spárta itself; the settlement in that locality was at Therápnē, about five kilometres away. I've perpetrated this wholesale inconsistency partly because there's an interesting collection of mythological stories around how the place got its name. Also, 'Lakedaimónioi' is a bit of a mouthful.

Also, perhaps I've felt powerless to resist the modern mythos of the Spártans. I've therefore taken their later culture – including their famous brand of humour (to which I refer as 'Lakónic' wit, rather than 'Laconic' or 'Lakedaimónian') – and I've rather shamelessly projected this culture backwards in history, even unto the realm of mythology, in those of the **Olýmpian Godfather** stories which are set prior to the Bronze Age collapse.

The Olýmpian Godfather stories

As I was writing **Olýmpian Godfather**, the story seemed increasingly complicated. So I decided to remove some of the backstory and put it into a prequel, **Troían Godfather**. In scoping out that one, it dawned on me just how complex the mythical background to the Trojan war actually was. So I wrote a prequel to the prequel, and called it **The Godfather's Curse**.

It might now seem logical to continue backwards in time, probing ever more deeply into the earlier stories. So watch out for the prequel to the prequel to the prequel: **Titánic Godfather**.

The first three stories in the series are described (or perhaps shamelessly advertised) below.

Olímpian Godfather

The greatest mob story ever told

Zeús is god-father of a divine crime family known as the Olímpians, who live in a bronze palace atop Mount Ólympos. From there they control all the divine protection business in Greater Greece.

The story is narrated by Árgos Panóptēs, a footsoldier bought out by Zeús when the Olímpians defeated the Titánēs and took over their turf many centuries before.

On the basis of his first-hand knowledge of the Olímpians, Árgos Panóptēs relates a previously unknown story about Zeús's fear that a palace revolution is about to happen, to replace him as the Greek god-father. It seems one of his many sons is plotting – but which one? And who else might be involved?

Héra, Zeús's sister and wife, resents her husband's philandering, and has always craved more power as queen of heaven. Athená, the goddess of war, civilisation, education, crafts, industry, trade and multi-tasking, increasingly despises male power and would like to see major changes in heaven and on earth. Aphrodítē, goddess of love, has always appeared peaceable, but is she quite what she seems? And is it significant that the sneaky and devious Éris, goddess of discord, has recently returned to Ólympos?

The plot thickens when a new god arrives at the Bronze Palace for the first time in a thousand years – an ex-mortal called Julius Caesar. But Zeús didn't apotheosise him,

so who did? And does this have anything to do with an impending plot to overthrow the father-god?

Zeús summons his most loyal lieutenant, Hermés, the trickster-god and patron of thieves, employed by the god-father as his head of public relations. And Hermés, together with Íris – the Olýmpians’ fleet-footed communications-goddess – sets out to investigate.

Is the supposed plot just a figment of the god-father’s imagination? Or are we about to witness an all-out divine war for the first time since the Gigantomachy?

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Troían Godfather

The prequel to the greatest mob story ever told

It didn’t all happen quite how people have always said.

Yes, there was a goddess who reacted badly when she wasn’t invited to a party. An impromptu divine beauty contest. Some weird sex involving a swan. A couple of political marriages and a controversial love affair. All these played their part in the Troían war. But ultimately **Troían Godfather** is a story about who controls destiny – is it gods, ambitious mortals, or the three controversial sisters called the Fates?

Zeús just wants to enjoy his quiet, comfortable life as god-father of the Olýmpian family, the deities who dominate the Hélienic world from their home atop Mount Ólympos.

His wife Héra mostly wants greater power as queen of heaven. And to put an end to her husband’s philandering.

And Apóllon, god of light, prophecy, healing and the arts, wants to expand his worship and his power to the east of the East.

Árēs, the Olýmpian god of war, He Who is Strong in Arm and Doughty of Heart, may wish to assert himself too.

Meanwhile an extremely ambitious mortal prince called Agamémnon struggles to overcome his family curse. Can Agamémnon regain the kingdom which was stolen from him when he was sixteen? Can he learn how to manipulate the favour of gods and goddesses, to control his own destiny the way no mortal man ever did, and make himself the most powerful king in the world?

Based on his unrivalled access both to the underworld and to the Bronze Palace on Mount Ólympos, our Gígantic narrator Árgos Panóptēs weaves together an epic story of love and war, intrigue and powerplay on earth and in heaven; of the rivalry of cities, the rise and fall of dynasties, the fortunes of families both mortal and divine.

More theological noir. The story of **The Troían Godfather**.

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The Godfather's Curse

The prequel to the prequel to the greatest mob story ever told

It all starts at the wedding of the god-father's daughter. It was said that on days like this, you could ask Zeús anything, and he'd grant your wish.

It ends in Tártaros, the serious offenders' wing of the underworld, where Háidēs torments lost souls for all eternity.

And on its winding path, we meet the most stupidly entitled king in all of ancient history. We meet a man brought back from the dead, who shacks up with Poseidón at the sea-god's modest semi-detached underwater palace at Aigaí. We encounter a wildly over-protective father who plays a deadly game with the suitors of his beautiful daughter, who incidentally isn't as chaste as her father believes. We see mortal royalty

set out to build an empire. We witness the efforts of the war-god Árēs to start the greatest conflict in world history, to elevate himself in the pantheon.

We meet the **araí**, the curses who serve heaven. Those nameless incorporeal beings, so low in divine status that they don't even get to live in the basement of the Bronze Palace – yet who are so vital to the workings of Olýmpian justice.

The curses do a lot of the leg-work in the matter of chastening mortal Hélienēs. But how does a curse work? Can a whole family be cursed for the actions of one man?

And can a curse decide to go her own way, to act independently of the will of the goddess of retribution?

In a sweeping epic tale of ambition on earth and in heaven, of loyalty and betrayal, of sex and violence and miscellaneous skulduggery, **The Godfather's Curse** answers all these and other important theological questions. Questions that could get you killed, or worse. Like, is the king of the gods actually bound by the will of the Fates? Does the god of prophecy actually control the future? Should there be gender balance on the Olýmpian council?

And what might happen if War and Retribution get into bed, and not just metaphorically?

The Godfather's Curse: pure theological noir.