



2004: AN OLYMPIC ODYSSEY

Interpretive Guide

For those of you who are familiar with Greek mythology, you'll notice as you read *2004* that we've taken certain liberties with the stories. Therefore, in order to provide a basis of comparison, and more fully explain our point of view, we've written this *Guide*. It includes many of the figures and places occurring in the novel, and one or more versions of what is commonly accepted as the "Classical" interpretation. (See Hesiod, Homer)

However, we believe the origin of many of these myths dates back to a much earlier era, to a time well before Zeus ruled the wide Heavens. Though a fortress of obfuscation was constructed in the path long ago, with a simple change of perspective, we saw the terrifying hell-like dungeon of the Minotaur's maze transform back into the dancing floor it once was. By following Ariadne's Thread, which has been woven through many of the tales, we were able to navigate the dim, frightening corridors of warrior hero cosmology back through time – all the way to the Golden Age. (See Ariadne, Labyrinth)

The stories about humanity once living in peace and prosperity can now be shown to have their roots in the actual lives of our Neolithic ancestors. Through the remarkable scholarship of two individuals in particular, Drs. Marija Gimbutas and Riane Eisler,

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abundant physical, cultural, historical and literary evidence has been put forth to support the proposition that humans did in fact once live in the “Garden of Eden.”

Gimbutas, a renowned linguist and archeologist who analyzed data from countless excavations throughout Europe, and conducted five major digs of her own, documented the existence and ultimate downfall of what she called the Civilization of Old Europe. Eisler, a cultural historian and evolutionary theorist, expanded on Gimbutas’ theories, persuasively demonstrating how a cultural transformation occurred in so-called prehistory, when the peaceful, creative agriculturalists were overrun by nomadic herders who idealized the warrior hero above all else. (*See also* Civilization of Old Europe, Neolithic, Partnership)

What has emerged is a fundamentally different view of the historical events which occurred between approximately 7000-1628 b.c.e., and it is with this conceptual framework that we’ve re-interpreted the Classical stories. Throughout the process, we not only found many links to the symbolism of the older Civilization, but also, when seen in totality, the myths themselves document the societal transformation from a peace-loving, egalitarian way of life, to one where dominance and violence reigned supreme. (*See* Indo-European) Mythologically, the central deity of prehistory, whom Gimbutas characterized as the “Great Goddess,” was conquered by the all-powerful sky Gods, and her sphere of influence divided, compartmentalized, and carefully assigned to a multitude of lesser Goddesses, whose names have nevertheless survived into the present.

In this *Guide*, we first present a synopsis of the Classical version of a given tale, and then, looking through what Eisler would call a “Partnership” lens, find the links to the older culture and follow them through to a new interpretation.

In addition to the mythological information, we’ve also included phonetic pronunciations. Where applicable, the first is an approximation of how the word would be said in Greek, and the

second, as we have come to know it in English. If a mythological character or place has its own entry, the pronunciation will be found there. If a word occurs within the body of an entry, only the Greek pronunciation is given. The occasional Roman era equivalent has also been included.

To honor the Greek language and the enduring Hellenic spirit (and where we thought it wouldn't cause too much confusion), we used a spelling which most closely approximates the Greek. For example, the letter "c," as used in the Latin version of a given word, has been changed back to "k," and in some cases (not involving the letter upsilon), we've replaced "u" with "o." We've left most occurrences of "ch" as is, because it usually represents the Greek letter "xi," a sound which has no equivalent in English. The Letter "e" at the end of a word often represents the letter "ita," which is pronounced as a long "e." Accents are widely used in Greek, so we've left a few of them in, mostly with place names.

At times, we've also tampered with capitalization conventions to emphasize words which, in our opinion, have not been given proper respect (such as "Goddess" or non Judeo-Christian "Gods"). Conversely, we've also withheld capital letters from those words we believe should be de-emphasized, such as the names of particular wars. Capitalizing this or that battle, particularly when so many have occurred during the last 5,000 years, only serves to perpetuate the glorification of warfare and dominance.

With respect to the Yoruba culture of West Africa, their traditions are extensive and complex, and in no way are we presuming to sum them up. We're only introducing a few of their deities to illustrate some of the interesting links and parallels between Greek and African mythology.



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Achilles (ah-khee-leh-EECE or a-KILL-eez): Considered to be the greatest of the Greek warriors from Homer's Trojan war epic, *Iliad*. He was the son of a Sea Goddess, Thetis (THEH-teece), who, in one version, tried to make him immortal by holding him by his heel and dipping him into the waters of the River Styx. All but his heel were then impervious to death, and tragically, that's where the arrow of his Trojan enemy mortally wounded him.

Dominator cultures value the warrior hero over all other figures, because they obtain and maintain an authoritarian ordering of relations through violence or the threat thereof. Without warriors who are willing to kill to enforce the dominator way of life, it cannot be sustained. Consequently, those who die in the process are glorified as "heroes." (See Dominator)

In Partnership cultures, the ability to kill other beings would not be glorified. Heroes in such a culture would overcome adversity through their wits and intelligence, as well as through their physical strength, and would kill others only in self-defense. They would also show compassion and mercy to those intent on disrupting or destroying their way of life through violence. (See Partnership)

Acropolis (ah-KHRO-poh-leece or a-KROP-oh-liss): The fortified citadel of an ancient Greek city, which usually contained multiple structures. In our story, we're referring to the temple complex in Athens, which is situated on a plateau at the top of a steep hill. (See also Erechthion, Parthenon)

Aegis (eh-GHEECE or EE-jiss): A goat-skin shield or breast-plate imbued with magical powers, and usually associated with Zeus or Athena. The skin of this shield is said to be that of Amalthea, the goat whose milk sustained the infant Zeus while he was hidden from his father in a cave on Mount Díkti. Athena's aegis was often depicted with the head of Medusa, the Gorgon. (See Medusa)

Agamemnon, Mask of (ah-ghah-MEHM-nohn): A gold death mask found in one of the circular graves at Mikínai, and attributed to Agamemnon, King of Argos. In Homer's *Iliad*, he was the commander of the Greek army. (See also Dominator)

Ages of Civilization: In his *Works and Days*, Hesiod told of five distinct ages of human culture. The first, and most desirable, was the **Golden Age**, existing long before his own time of the 8th century b.c.e. During this Age, people lived joyfully with carefree hearts, free from toil or misery. In one translation, “all good things were theirs, and the grain-giving soil bore fruits of its own accord in unstinted plenty, while they at their leisure harvested their fields in contentment amid abundance.” (West) Hesiod went on to describe this race as being covered by the Earth, and indeed, it is these people who have now come to light through the work of Dr. Marija Gimbutas and other archeologists. The Minoans were probably the last, and certainly one of the most gifted cultures of this civilization. Next came the **Age of Silver**, and it is a time when humans lost many of their positive attributes. As Hesiod put it, they were mentally and physically inferior to the people of the previous Age, and “could not restrain themselves from crimes against each other.” (West) Zeus hid them out of sight, and they too were covered over by the Earth. This Age likely recalls the early warrior invasions, when dominator influence began to take hold. The **Bronze Age** brought multiple Indo-European incursions, which intensified the disruption to the societies of Old Europe. The barbarians now had weapons of bronze, which further facilitated their conquest of the peaceful peoples, and as Hesiod put it, they “were a terrible and fierce race, occupied with the woeful works of Ares and with acts of violence.” (West) In the end, they destroyed themselves and went to Hades without leaving their name. The fourth is the **Heroic Age**, and as the Trojan war is invoked, probably refers in part to Mycenaean times, when the Indo-Europeans were becoming more “just.” Nonetheless, Hesiod recounts that after “ugly

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war and fearful fighting destroyed them,” the fortunate were sent to eternal paradise on the Isles of the Blessed. (West) Finally, the poet laments his own time, the *Age of Iron*, and his account is chilling in its applicability to our contemporary political situation. He says that the Iron Age will end when, among other conditions, men “will sack another’s town, and there will be no thanks for the man who abides by his oath or for the righteous or worthy man, but instead they will honour the miscreant and the criminal. Law and decency will be in fists. The villain will do his better down by telling crooked tales, and will swear his oath upon it.” (West) (*See also* Bronze Age, Dominator, Neolithic)



Akrotiri (ahk-roh-TEEHR-ee): The site of an archeological excavation on the volcanic island of Thira, Greece. In about 1628 b.c.e., what was once a massive volcano exploded in one of the most tremendous eruptions in human history. Ironically, while that catastrophe contributed to the destruction of the Minoans, the last of the Partnership cultures, it at the same time preserved in volcanic ash remarkable evidence of their civilization.

The buried villiage now known as Akrotiri has only been partially excavated, but what’s been found to date suggests an egalitarian society, which held women and men in equal esteem, and valued music, the arts and the celebration of life. Everyday rooms were painted with colorful, floor-to-ceiling frescoes depicting whimsical and highly creative connections with nature. Interestingly, at Akrotiri, Kriti and other Minoan sites, no military fortifications have been found, suggesting a culture which was not driven by warfare. This 3600-year-old city offers us a rare glimpse into the world of these ancient people, and consequently, into a way of life which had flourished for thousands of years before the ideology of the warrior was imposed. (*See also* Atlantis, Civilization of Old Europe, Neolithic)

Alanta (ah-LAHN-ta): We chose this name for one of our main characters to remember Atalante, the fastest woman in the world of Greek mythology. She refused to marry any man who could not beat her in a foot race, and those who tried and failed were executed by her father. The suitor who was ultimately successful had to cheat in order to “win” her hand. (*See Atalante*)

Alexander: King of Macedonia (mah-kheh-doh-NEE-ah), who conquered the Greek city-states, Persia, Egypt and much of Asia, thereby spreading Greek culture far and wide. He is usually referred to as “Alexander the Great,” a title which reflects our culture’s dominator bias of glorifying the warrior hero, or in this case, the warrior king. (*See also Dominator*)

Alkmene (alhk-MEE-nee or alk-MEE-na): Mother of the half-twins, Herakles (by Zeus) and Iphikles (by Amphitryon [ahm-fee-TRHEE-ohn]). Zeus, with his infamous treachery, disguised himself as Alkmene’s husband, Amphitryon, thereby tricking her into having sex with him and stealing her virginity. Her real husband returned and was informed of “his” misfortune by the Theban prophet, Tiresias (teehr-eh-SEE-ahs). Amphitryon tried to punish her by burning her on a pyre, but Zeus doused the flames, so she was forgiven and they consummated their marriage.

Her story is a poignant example of how women are considered to be little more than chattel in dominator cultures. (*See Dominator*)

Alphiós (ahl-fee-OHS): A river originating in the Arkadian Mountains in the Pelopónnisos; it flows past Olympia on its way to the Ionian Sea.

Altis (AHL-teece): The Sacred Grove at Olympia, where the temples to Hera and Zeus, and the public hearth or prytaneion (pree-tahn-eh-EE-ohn) were located. The Olympic Flame is still

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lit in this grove at the beginning of each Olympiad. (*See also* Hestia, Olympia)

Amalthea (ah-MAHL-thee-ah or am-al-THEE-a): The goat whose milk sustained the infant Zeus while he was hidden from his father in a cave on the island of Kríti. Her skin was used to make Zeus and Athena's aegis. In some stories, she is a Nymph.



Amphora(e) (ahm-FOR-ah; ahm-FOR-ee [plural]):

A large, egg-shaped vase, often beautifully decorated, with a narrow neck and two curved handles, used for the storage of wine, olive oil and other liquids.

Anastasia (ah-nah-stah-SEE-ah): The surname of Herakles Speros' mother in our story.



Aphrodite (ah-froh-DEE-tee or af-ro-DIE-tee):

Daughter of Ouranos alone (Celestial Aphrodite), or of Dione (dee-OHN-eh) and Zeus (Aphrodite Pandemos [pahn-DEH-mos] meaning “of all of the people”). In her Pandemos form, Aphrodite was the Goddess of love, laughter, beauty and all things which delight the senses. She was married to Hephaistos, the Lord of the Forge, but also had liaisons with Hermes, Apollo and Ares as well as many others. She was said to have loved Ares, the God of war, a linking of sex and violence which began with the earliest Indo-European invasions. She was also depicted as being prone to outbursts of anger and revenge, inflicting a variety of punishments on those who failed to offer proper veneration.

Celestial Aphrodite was herself a child of sexual violence. In the well-established cycle of power usurpation, Ouranos was castrated by his son, Kronos, who threw the immortal genitals into the sea, thereby creating the Goddess. From this perspective, and Plato's, the “highest” love arises from the male principle alone, completely negating the need for any feminine aspect of divinity.

Consequently, the power of creation was shifted from the Great Goddess of prehistory (from whom everything once originated) to the Sky God who procreates through violence. Further turning the original story on its head is Plato's interpretation of Aphrodite Pandemos, which characterized the Sacred Marriage, as represented by physical love, as more "base." What was once considered to be holy had been twisted into something profane.

Aphrodite was associated with the island of Kíthera, where one of her ancient temples still stands today, and also Cypress, a place with its own Partnership past and links to Minoan Kriti. Her symbols were the dolphin, bee, swan and dove, which were all sacred creatures with long Partnership lineages. The Latin version of her name has been given to Earth's closest planetary neighbor, Venus.

Apollo (ah-POH-lohn [ancient], ah-POH-lohn-ahs [modern] or a-PAHL-o): Lord of Light and Reason. He was one of the twin children of Leto and Zeus, who, with the help of his sister, Artemis, was born on the rocky island of Delos (DEH-lohs) (the brilliant). He grew to be one of the most esteemed of the Immortals. The title "Phoebos," which means "bright," was often associated with him in his capacity as Sun God, though it was also used long before he was directly linked with the Sun. He was best known for his supremely rational mind and clarity of vision, but was also associated with the practice of medicine and the oracular arts of prophecy and healing, as well as with the realms of poetry, song, music and archery. His temple at Delphi was at the very center of Classical Greek spiritual life, and as such, pilgrims from throughout the Mediterranean went there, with the hope of receiving a favorable prophecy. Homer depicted Apollo as someone who would ultimately possess uncontrollable power, and as the God has often been associated with the realm of science, particularly as it has been employed in the pursuit of furthering institutionalized warfare, time has proven Homer's prophecy to be accurate on many occasions.

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The stories of Apollo give us further insight into the cultural transformation which occurred in prehistory. The Oracle at Delphi had been a sacred place of Goddess worship for many centuries before the Indo-Europeans installed Apollo. In order to establish his pre-eminence, it was necessary for him to slay Python (PEE-thohn), the serpent who attended the Oracle for the Goddess, Gaia. There are also several links to the earlier Minoan culture, and one is particularly poignant. It is the story about Apollo's recruitment of the devotees of the Temple at Knossós on Kríti. In that myth, Apollo transformed himself into a dolphin, jumped up on their ship and then guided them swiftly to his newly-built temple at Delphi, before revealing himself and commanding them to serve him. (*See also Python*)

The transfer of power at Delphi reveals yet another example of co-optation through conquest. The conquerors, with Apollo as their God, reordered the mythical realm and reassigned to him the powers of the older deities. However, the links to the previous Goddess tradition remained abundantly clear. For example, the God's prophecy continued to be pronounced by a temple priestess, known as the Pythia. Also, an egg-shaped stone, known as the Omphalos, continued to be kept there. That word means "navel," and signified the physical and spiritual center of the Earth, connecting all of humanity to its Mother. (*See also Pythia*)

Apples of the Hesperides (ess-pehr-EE-dess or hes-PEAR-i-deez): The three daughters of Nyx (neeks) (Night) lived in a land beyond the sunset, and there they kept a beautiful garden, where the Tree of Life, with its Golden Apples of Immortality, grew. The Tree was carefully guarded by Ladon (LAH-dohn), a hundred-headed serpent who was sent by Hera to protect it. For Herakles' eleventh labor he had to steal the Apples, which he did with the help of Atlas. Herakles held up the sky while Atlas snuck into the garden and retrieved them, then clever Herakles tricked Atlas into resuming his heavy burden. Herakles delivered

the Apples to king Eurystheus, but they proved too dangerous to keep, so with the help of Athena, he returned them to the garden. In Euripides' version, Herakles killed the serpent and absconded with the Apples.

The Tree of Life, the paradisiacal "Garden of Eden," the presence of the Triple Goddess and the snake all recall the earlier Partnership culture where this imagery was central. Through this story, Herakles usurped all of the older, sacred symbols and incorporated them, as though they were trophies, into his warrior hero persona.

Arachne (ah-RAHK-nee): A peasant renowned for her skill at weaving, which was an art attributed to Athena. Arachne was unwilling to properly credit her skill to the Goddess, and so an outraged Athena disguised herself as an old woman and paid her a visit. The unsuspecting Arachne made blasphemous comments and challenged the Goddess to a weaving contest. Athena revealed herself and accepted the challenge, weaving a tapestry depicting her contest with Poseidon for the rule of Athens, as well as several scenes of mortals who were foolish enough to challenge the Immortals, and as a result, were changed into various creatures. Arachne, however, was undaunted. She wove a vivid scene showing Zeus, Poseidon, Apollo, Dionysos and Ouranos conquering Goddesses and mortal women through deceit and violence. Athena inspected Arachne's creation and had to admit defeat. In retaliation, she bludgeoned the poor girl with her own loom shuttle, before pouring a wicked herb over her, which like acid, burned her hair, shriveled her limbs and left her in spider form.

This story reaffirms a number of dominator themes, including caste, and the imposition of violence to establish superiority. However, Arachne remains in the depths of our subconscious, spinning her own thread of truth throughout the vast web of time. The imposition of a social order which relies on domination and violence cannot be morally justified. (*See also Dominator*)

Ares (AHR-eece or AIR-eez): The God of war, born in Thrace to Hera and Zeus. In Homer's *Iliad*, his own father called him "most hateful," for Ares, and what he represents, derives from what some have called the "reptilian brain" – that part of the human brain where, among other characteristics, ruthlessness, viciousness and cunning developed long ago on the evolutionary continuum. Ares was a personification of those undesirable traits, which have been cultivated, and even sacralized by dominator ideology, making him the ultimate warrior. (*See also* Dominator, Indo-European)

In the stories, he was not married, though he did have numerous lovers, the most famous of whom was Aphrodite, in what at first appears to be an incongruous matching. Yet, a closer look at dominator cultures reveals a long-standing pattern of the linking of sex and violence. This tragic phenomenon most likely started when the Indo-European invasions began, and has continued right up to the present day. The Latin version of Ares' name has been given to the red planet, and our next door neighbor, Mars.



Argo (AHR-goh): Swift (ancient Greek). Jason and the Argonauts' famous ship, which had as its crew a virtual who's who of Greek warrior heroes, including Atalante and Herakles. This roving band traveled the sea's wide ridges and overcame many challenges on their quest to find the Golden Fleece of Immortality.

Argos (AHR-ghos); also, Argolis (ahr-gho-LEECE): The region in the northeastern Pelopónnisos which was a primary focal point for the worship of Hera. The Heraion is one of the many temples to this Goddess, and though now a ruin, it has been there for almost 3,000 years. Argos is also where the ancient city of Mikínai once stood (*circa* 1600-1100 b.c.e.). In Homer's famous tale, the *Iliad*, it was the place where Agamemnon rallied his troops before setting sail for Troy, at the start of what would become a long, bloody conflict.

Ariadne (ahr-ee-AHD-nee): The daughter of Queen Pasiphae (pahss-ee-FAH-ee) and King Minos of Kríti. In one of her most well known stories, Ariadne fell in love with the Athenian hero, Theseus, and helped him to defeat the Minotaur by giving him a ball of thread so he could find his way back out of the Knossós Labyrinth (which in this story was really a maze). To avoid her father’s wrath, she fled with Theseus on his sailing ship, but unfortunately, was then deserted on the island of Náxos. Dionysos discovered her as she slept on the beach, fell in love with her and, ultimately, married her.

Some scholars believe the labyrinth itself originated as a dance, possibly involving an initiation rite, which symbolized the process of death and regeneration. In this context, the “Thread of Ariadne” becomes symbolic of the path itself, the negative space created by the contours of the labyrinth shape. Metaphorically then, because Theseus needed the thread to find his way out, he had to rely on the Goddess’ help to be reborn. Ariadne’s original spirit is also remembered through Dionysos and the Partnership resurgence his popularity sparked. (*See also* Labryrith, Minotaur)

Arkadíá (ahr-kah-DEE-ah): A region of Greece in the central Pelopónnisos.

Armageddon (arm-ah-GHED’n): A story from the Book of Revelations in the New Testament of the Bible. It’s the place where the ultimate, and horrific, final battle will take place between “good” and “evil.” It has also come to mean the occurrence of that battle and the resulting annihilation of humanity.



Artemis (AHR-teh-meece or ART-a-miss): Goddess of the Wild Animals. She was one of the twin children of Leto and Zeus, and was associated with remote places, especially the wildflower meadows and solitary forests of snow-capped Mount Taíyetos in the Pelopónnisos. Shortly after her birth,

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she helped her mother bring forth Apollo, so she was also known as a Goddess of childbirth, though she herself remained a virgin. Her brother ultimately usurped her once-significant oracular and healing powers, as well as her sources of inspiration, the Muses, which he subsequently claimed as his own. Like him, she was an accomplished archer, and so when the crescent moon is waxing or waning, it is her bow we see hovering in the heavens. Independent, confident and strong, she undertook many adventures, sometimes inflicting great cruelty and pain (*See Niobe*).

She was worshipped throughout the Mediterranean region, and a particularly interesting representation, the “many-breasted” Artemis, is a statue from Ephesus, in Asia Minor. Artemis embodied the forces of nature and our primal need to connect with them. She was one of the oldest Goddesses of the Greek Pantheon, with lineage dating back to the Paleolithic Goddess of the Wild Animals, and later, the Neolithic bear, bird and weaving Goddesses.

Ashé (ah-SHAY): In the Yoruba culture of Western Africa, Ashé is the divine force incarnate, the morally neutral power to “make things happen.” It is the vital energy of the Universe, embodied in the main Yoruba God, Olorun (oh-lo-RHOON). This energy came to Earth manifested in different animals, representing various aspects of “life power.” It is represented by the color red, the color of the blood of life. (*See also Itútu, Yoruba*)

Asia Minor: That part of Turkey which borders the Aegean, Mediterranean and Black Seas. Also known as Anatolia (ah-nah-TOH-lee-ah).

Atalante (ah-tah-LAHN-dee or ah-tah-LAHN-tah): A virgin huntress, who as an infant was abandoned by her father and left to die in the wilderness. However, she was found and nursed by a mother bear, and later discovered by hunters who raised her. She grew up to become part of the crew of the sailing ship, *Argo*,

who embarked on the journey to find the Golden Fleece.

Atalante was the fastest woman in the mythological realm, and refused to marry any man who could not beat her in a footrace. Those who tried and lost were executed by her father, who was now back in the picture. Finally, a suitor named Milanion (mi-LAHN-ee-ohn) devised a plan to trick her into losing. He obtained three of the Golden Apples of the Hesperides and planted them strategically along the route. Of course, the Apples of Immortality were irresistible to her, and so she stopped during the race to pick them up, allowing Milanion to cross the finish line first. After they consummated their marriage in a sacred grove, an angry Zeus turned them into a lioness and lion. (*See also Apples of the Hesperides*)

Atalante's refusal to go by the patriarchal norms of Greek society, where women were tantamount to chattel, reveals her more ancient roots. She was likely connected to an earlier Partnership tradition, where relations between men and women were more egalitarian. The presence of the Apples and the animal references in this story also clearly link her with Neolithic cultures and their symbols, including the Tree of Life, the bear and the lioness.



Athena (ah-thee-NAH or a-THEE-na):

Protector of the City. Daughter of Metis (one of the Oceanids [oh-keh-ah-NEECE]), and Thunder God, Zeus, this Goddess was not born in the usual manner. Metis was destined to give birth first to a daughter, and then to a son who would one day rule the wide heavens, so when she became pregnant by Zeus he swallowed her whole, to ensure the prophesy would not ultimately be fulfilled. Shortly thereafter, he complained of a headache and, depending upon the version, either Prometheus or Hephaistos hit him in the head with an axe, and Athena sprung forth, fully grown, fully armored and screeching a battle cry. She was first and foremost a warrior Goddess, and as such was the guardian of Athens, from which she may have derived

her name. She was bright-eyed (sometimes known as grey- or pale-eyed) and brilliant, and was considered to be ethical, at least according to the dominator code of relations. (See Arachne) She was a supreme strategist in military matters, though she was also an accomplished mediator and judge, using her wisdom to interpret and uphold the law. Athena was especially close to her father, Zeus, and took particular interest in various warrior heroes, including Odysseus, Herakles, Perseus and Achilles, acting as their protector, mentor and guide. She was also credited with more domestic qualities, and was honored as the creator of cooking, spinning and weaving. In addition, the gifts of the olive tree and the flute were attributed to her benevolence.

Athena was often depicted with snakes, which reveals her link to the older Minoan Snake Goddess, and by extension, pre-patriarchal culture. Her “birth” from the head of Zeus was a blatant co-optation of her powers by the Indo-European invaders. While she was allowed to retain significant influence, she could do so as long as it remained clear that her authority came from, and was subordinate to, her father. (See also Metis)

As an aside, when the Greek people say “ah-THEE-nah,” they are referring to the city of Athens; “ah-thee-NAH” refers to the Goddess.

Athloi (AHTH-lee or ATH-loy): Contests undertaken for a prize (ancient Greek). It also referred to the “Labors of Herakles.” As Herakles was credited with the founding of the Olympic Games, the word eventually evolved into the contemporary English word, “athlete.”



Atlantis (aht-lahn-DEECE or at-LAN-tiss): The highly sophisticated and technologically advanced island civilization that, according to Plato, “in a single day and night of misfortune...disappeared in the depths of the sea.” (Demos) The story of Atlantis comes to us through Plato’s *Dialogues*,

specifically the discussion between Critias (khree-TEE-ahs) and Timaeus (tee-meh-EECE), which relies on the authority of Egyptian priests. Many scholars believe that the myth refers back to the ancient Minoan civilization, and though not all of the descriptions match, in part because Plato was reaching so far into his own distant past, there are many similarities. Among other characteristics, he described them as a refined, elegant people, who had a very high standard of living, and who were talented artists and proficient sailors.

From as early as 3100 b.c.e., the pre-Greek Minoan culture thrived in the Mediterranean region, most notably on the islands of Kríti and Thíra. At that time, Thíra was a massive volcanic cone, rising above the ocean perhaps as high as a mile. However, in about 1628 b.c.e., in one of the most horrific eruptions in human history, the island blew its top off, and as the walls of the mountain came crashing down, forming a caldera in the sea, tidal waves reaching 800 feet in height swept across the region. Of all of the possible explanations for the origin of the Atlantis myth, the Minoan culture seems the most likely candidate. Not only are many of the descriptions similar, but a volcanic eruption is one of the few geological events which could sink an island overnight. (*See also Akrotíri, Knossós, Minoans*)

Atlas (AHT-lahs or AT-lis): Son of Clymene (klee-MEH-nee) and Iapetos (ee-ah-peh-TOHS) or Ouranos, and one of the Giants (GHEE-ghan-dess), an earlier generation of Earth-born divinities who arose to challenge Zeus' overthrow of the Titans. He was punished with the task of holding up the sky.

b.c.e.: Before the Common Era. A secularized version of b.c. (before Christ).

Boréas (vor-EH-ahs or bor-AY-ahs): The North Wind.

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Bronze Age: The historic period between the Neolithic and Iron Ages, approximately 3500-1250 b.c.e. It is during this time that warrior cultures used the innovation of bronze to devise more deadly weapons, with which they completed the conquest of the Civilization of Old Europe.

Interestingly, the pre-Greek Minoans were able to thrive during the first half of this period, choosing instead to utilize the new technology for ritual and agricultural purposes. From what is suggested by the archeological evidence, they apparently shared the abundant fruits of their labor fairly and equally amongst their populations. (*See also* Ages of Civilization, Civilization of Old Europe, Minoan, Neolithic)

Byzantine (vee-zahn-tee-NOHS or BIZ-ahn-teen): Referring to the Byzantine Empire (*circa* 395 c.e. to 1453 c.e.)

Calibishie (kal-i-BEE-shee): A fishing village on the north-eastern shore of the Caribbean island of Dominica.

c.e.: Of the Common Era. A secularized version of a.d. (*anno Domini*), which means “in the year of the Lord.”

Centaur (KEHN-dahv-rhee or SEN-tawrs): A mythical race of fierce warriors, who had the head and torso of a human, and the body and legs of a horse. They were defeated in battle by the Lapiths, a scene which was carved in stone on the west pediment of the Temple of Zeus at Olympia.

Cerberus (KEHR-vehr-ohs or SIR-bir-us): The three-headed hound of Hades who guarded the entrance to the Underworld. For Herakles’ twelfth labor, he ventured into the realm of the dead, subdued the dangerous dog and delivered it to King Eurystheus. Then he returned the creature back to its home, thereby symbolically conquering death itself.

Chaos (KHAH-ohss or KHAY-oss): The Chasm (ancient Greek). According to Hesiod, the original void or “yawning” from which the primordial deities emerged: Gaia (Earth), Tártaros (a place deep within the Earth), Eros (representing “Celestial Love”), Erebus (the gloominess of Tártaros) and Nyx (neeks) (Night).

Charybdis (KHA-rheev-deece or ka-RIB-diss): Daughter of Gaia and Poseidon, she was cast into the sea by a thunderbolt of Zeus. She, as the whirlpool or water spout, presents a dangerous obstacle for ships sailing through the Strait of Messina, which separates Italy and Sicily.

Civilization of Old Europe: A phrase coined by archeologist Dr. Marija Gimbutas, to denote the European civilization which existed for thousands of years prior to the Indo-European invasions (*circa* 6th – 4th millennia b.c.e.). The people of Old Europe had a matrilineal, egalitarian social structure, an agricultural economy, and they lived in unfortified villages and townships. Gimbutas presents a compelling case that they were also peaceful and artistic, and that they conceptualized divinity as the “Great Goddess.” (*See also* Great Goddess, Neolithic, Partnership)

Cycladic or Cyclades: *See* Kikládés.

Cyclopes (KEE-kloh-pess or sie-KLOH-peeze): Round-eyed (ancient Greek). The three one-eyed sons of the Sacred Marriage of Earth and Sky (Gaia and Ouranos). Each had an orb-like eye in the middle of his forehead, perhaps signifying oracular wisdom. They were gifted metallurgists who created lightning and thunder, and they resided in remote mountain caves. One of them captured and held Odysseus and his comrades, but the clever hero escaped by tricking the Cyclops into getting drunk, and then blinding him with a burning olive wood stake.

This story is another example of mythological co-optation.

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The warrior hero used his cleverness and brutality to overcome the more ancient diety, who had been turned into a dumb, but threatening, monster. The earlier origin of these creatures is suggested by several of their attributes: their lineage as children of the Sacred Marriage; their dwellings were in caves, which had long been sacred places of earlier religions; and their wisdom, as symbolized by the exaggerated eye, was destroyed through violence.

Daidalos (DEH-dah-los or DEE-da-lus): Famed artisan and engineer who was credited with being the architect of the Labyrinth at Knossós, and the creator of many inventions, including wings affixed with wax. Tragically, while trying to escape from King Minos, his son, Ikaros (EE-kahr-ohs), disregarded his warnings and flew too close to the Sun. The wax melted, the wings fell off and the boy plunged into the sea and perished.



Delphi (DEL-fee or DEL-fie): The sanctuary of Apollo, located high on the slopes of Mount Parnassós in central Greece, and the site of the famous Oracle. Delphi was at the very center of Greek spiritual life, so pilgrims from all over the Mediterranean journeyed there, bringing important questions, both personal and political, with the hope of glimpsing their future. In order to claim Delphi as his own, Apollo had to slay the serpent, Python (PEE-thohn). From that word, the title “Pythia,” or Priestess of Apollo, was derived, as was “Pythian” (pee-thee-OHS), an epithet for the God himself. Athletic contests known as the Pythian Games also took place here every four years. (*See also* Apollo, Pythia)

The snake was a sacred creature to our pre-Indo-European ancestors, because it not only had the power of life and death, but each time it shed its skin, it was reborn. Therefore, as a potent symbol of the earlier belief system, it had to be conquered, and its powers controlled, as part of establishing the new order.

Prior to its usurpation, Delphi was the Oracle of Gaia, and

habitation of the site likely stretched back into the Neolithic. The name was derived from “delphini” (del-FEE-nee), the Greek word for dolphin. (*See also* Delphinios)

Delphinios (del-FEE-nee-ohs or del-FIN-ee-us): One of Apollo’s titles, derived from the Greek word “delphini” (del-FEE-nee), which means dolphin. It originated from the story of how Apollo transformed himself into a dolphin in order to enlist the devotees of the Temple at Knossós to be his sanctuary attendants at Delphi. (*See also* Apollo)

Demeter (dee-MEE-teehr or deh-MEE-ter): Goddess of the Fruitful Soil. She was a daughter of the Titans, Rhea and Kronos, and mother of Persephone, who is the subject of one of her most well-known stories. Persephone was a budding Earth Goddess, who drew the amorous attention of Hades, God of the Underworld. He conspired with Zeus (Persephone’s father) to lure her with the intoxicating scent of a narcissus flower, then abducted her and took her to his realm, far from the fields of her mother. Demeter searched in vain, grief-stricken, causing the once abundant fields to become barren and a cold winter to envelop all of the Earth. Things got so bad that Zeus finally had to intervene, demanding his brother release her. Hades did as he was told, but only after he forced Persephone to eat the seeds of a pomegranate (a fruit connected with death and regeneration). She was then required to return to his realm for one third of every year, and so the cycle of the seasons was born. Each winter, when her daughter must descend into the Underworld, Demeter causes the fields to go barren in her grief. And each spring, when mother and daughter are reunited, the Earth rejoices and the crops again grow and flowers bloom. To celebrate their initial reunion, Demeter established the Mysteries at Eleusís. (*See* Eleusís)

Demeter is another ancient Earth Goddess, who, in her form as Grain Goddess, dates back to the seventh millennium b.c.e.

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Later portrayed with a sickle and shaft, she represented the cyclical nature of the seasons and the art of agriculture she taught to humanity. She was the Goddess of the Ancient Harvest, and as such, also represented abundance. She was linked to the island of Kríti, most notably through Persephone, who was born there; Homer suggested that it may also have been her place of origin. The poppy was sacred to her, as it was to the Minoan Snake Goddess.

This story is one in a long line of vegetation myths invoking the cycle of life, death and regeneration, which is a recurring theme throughout the mythologies of the world. The Romans knew her as Ceres (SEER-eez) (root of the word “cereal”).

Díkri (DEEK-tee): A mountain on the island of Kríti, where, in a cave, the infant Zeus was hidden to protect him from his father, Kronos. Some stories also place his birth there. Caves were sacred to Partnership cultures and symbolic of the womb of the Earth Goddess, so it is not surprising that the Indo-European invaders chose to hide (or incubate) their king of kings in a cave, thereby co-opting the religious significance of the site, and by extension, the body of myth originating on Kríti.

Dionysos (dee-OH-nee-sohss or die-oh-NICE-us): Vegetation God of the Grape and Vine. Originally the son of Persephone and Zeus (called Zagreus [zah-greh-EECE] in that incarnation) he was dismembered by the Titans, but then reconstituted as the child of Semele (seh-MEH-lee) and Zeus. However, like Athena, he was not born in the usual manner. Semele was killed through the trickery of Hera, which caused her to be incinerated by Zeus’ lightning. At the moment of her death, the premature infant God was snatched up and placed in the thigh of Zeus, to await “birth.”

Dionysos brought prosperity and happiness to those who offered appropriate worship, but to those who did not, he would bring only madness and death. Also known as the bull-horned God, he carried an ivory covered staff called the thyrsos (THEEHR-sohss),

and on occasion, wore a crown of serpents. He was attended by Maenads and Satyrs, a passionate and lively bunch, who relished in carnal delight. As the God of the Grapevine, and of Ecstasy, his festivals were renowned for the pleasure they brought to the celebrants. He also represented rebirth and resurrection, as evidenced by numerous vegetation-related stories, and the tale about his trip to the Underworld to bring his mother back to life.

His links to the earlier culture of Minoan Kríti are also substantial. He's associated with the symbols of the bull and snake, and he married the Minoan Goddess, Ariadne, after Theseus deserted her on the island of Nákos. Importantly, his celebratory nature emphasizes the joy of life, rather than the glorification of death. His popularity during Classical times (*circa* 480–323 b.c.e.), particularly with the revival of the older ritual celebrations, suggests a Partnership resurgence. (*See also* Partnership)

The story of Dionysos' ultimate "birth" nicely illustrates the co-optation of the earlier cosmology, accomplished by the overt usurpation of the maternal role, and by extension, the mysteries he represented. The Romans knew him as Bacchus (BAHK-us).

Dodekánisos (doh-deh-KAH-nee-sohss): A group of twelve islands in the southeastern Aegean Sea, near the coast of Turkey.

Doha (DOE-heh): Capital city of the independent emirate of Qatar.

Dominator: A term used by Dr. Riane Eisler as part of her Partnership/Dominator Continuum. What follows is a description of an extreme dominator culture, which is reflective of the warrior tribes that invaded and destroyed the Civilization of Old Europe beginning as early as 6000 years ago. Most contemporary cultures still exhibit these tendencies to one degree or another.

Dominator ideologies tend to be hierarchical and authoritarian in nature, conceptualizing "power" as something to be used

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to dominate and subjugate other members of society. They are by and large patrilineal and patrifocal, and masculinity is often equated with violence. This model of social organization typically relies on strong-man rule to reinforce the so-called social “norms” of institutionalized warfare, second class status of women as a group, economic injustice and environmental destruction. Technology and resources are strictly controlled to ensure the political status quo. Dominator cultures can be either patriarchal or matriarchal.

In these societies, warrior heroes are valued over all other figures, because they obtain and maintain an authoritarian ordering of relations through violence or the threat thereof. Without warriors who are willing to kill to enforce the dominator way of life, it cannot be sustained. Consequently, those who die in the process are glorified.

In Partnership cultures, the ability to kill other beings would not be glorified. Heroes in such a culture would overcome adversity through their wits and intelligence, as well as through their physical strength, and would kill others only in self-defense. They would also show compassion and mercy to those intent on disrupting or destroying their way of life through violence. (*See Partnership*)

Doomsday Clock: Created in 1947 to measure the likelihood of nuclear weapons being used. The closer the clock ticks toward midnight, the greater the danger. It was at its closest, 11:58 pm, in 1953, and at its furthest, 11:42 pm, in 1991. It’s maintained by the Bulletin of the Atomic Scientists. www.thebulletin.org/clock.html

Echo (ee-KHO or EH-koh): Mountain Nymph who could only repeat the last word someone else said to her. She fled from Pan’s advances, and in retaliation, he whipped his shepherd devotees into a frenzy, spreading “panic” and “pandemonium.” In their collective madness, they tore her to pieces, leaving only her voice.

Another version credits Hera with limiting her speech, because when Zeus was out carousing with the other Nymphs, Echo would prevent Hera from catching them by delaying the Goddess with her repetitive words.

The two variations of this myth illustrate that both Gods and Goddesses used the tactic of maiming to reinforce their authority in dominator culture.



Ekecheiría (eh-keh-kheer-EE-ah): The Holding of Hands (ancient Greek); also, the Sacred Truce (ancient and modern Greek). When the city-states sent athletes to Olympia to compete in the Games (beginning in 776 b.c.e.), they had to agree to honor the Ekecheiría, and observe the cessation of all hostilities, so it would be safe to travel. Even in that barbarous age, the warrior heroes were able to lay down their weapons, something we, in our modern era, have not been able to accomplish on a large scale.

However, in very recent times, there has been significant progress toward reviving this remarkable tradition. In 1992, the Olympic Committee finally called upon the international community to observe the Truce. They didn't. In 1994, the Truce was partially achieved, as the factions in war-torn Sarajevo ceased hostilities during the Winter Games in Lillehammer, Norway. The Resolution of the 50th Session of the UN General Assembly (1995) reaffirmed the Olympic ideal as a key to global peace. In 1996, the Athens 2004 Committee pledged to revive the Truce and promote it through the Olympic Flame Relay. Another UN Resolution was passed for the 1998 Winter Games in Nagano, and it was partially achieved in the Persian Gulf region. In 1999, a record 180 UN Member States co-sponsored a resolution to observe the Truce during the 2000 Summer Games in Sydney. The International Olympic Truce Foundation and the International Olympic Truce Centre were founded in 2000, and also in that year, at the UN Millennium Summit, 150 heads of state adopted

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a Declaration which included an affirmation of the observance of the Olympic Truce. On September 26, 2003, Greece introduced to the UN General Assembly a new resolution entitled “Building a Peaceful and Better World through Sport and the Olympic Ideal,” with the hope that all 191 Member States will endorse it prior to the 2004 Games in Athens. www.olympictruce.org

Eleme (eh-LEM-eh): One of the six kingdoms of Ogoniland within the country of Nigeria, Africa. Also the name of one of the four main Ogoni languages.

Eleusís (eh-lehf-SEECE or eh-LOO-sis): The place of happy arrival (ancient Greek). A town about 14 miles from Athens, and the Goddess Demeter’s sacred site where, in antiquity, her Mysteries had been celebrated. They honored the agricultural cycle of life, death and regeneration, and were performed for at least two thousand years, evidencing the significant influence that the older religion continued to have on the Greek imagination. During the time the Mysteries were held, the city-states declared a truce, and people came from all over the Mediterranean. (*See also* Demeter)

The rites were an outgrowth of an even earlier festival known as the Thesmophoria (thess-moh-FOHR-ee-ah).

Elysian Fields (eh-LEEZ-ee-en): Paradise, or Heaven. The ancient poets situated this realm of the afterlife in essentially three different locations: at the western edge of the Earth; on the Isles of the Blessed far in the western ocean; and later, in the lower domain of Hades. Though they were worlds apart, they all had something in common: a philosophy that the ideal life could only be found upon death.

Contrasting this view with Hesiod’s Golden Age and Christianity’s Garden of Eden, where life itself was paradisiacal, an explanation becomes apparent. Once the Indo-European warriors had conquered all of the peaceful agriculturalists (the Civilization of

Old Europe), they justified their actions with the promise of an eternal paradise after death, which ironically, attempted to embody the very way of life they'd destroyed.

Ennead (eh-NEH-ahs or eh-NAY-ad): The Nine (modern Greek), as in the nine Muses. (*See Muses*)

Eos (ee-OHS or EE-os): The saffron-robed Goddess of Dawn, whose rosy fingers painted the sky each morning as she traveled in her two-horsed chariot. She was the youngest daughter of the Titans, Theia and Hyperion, and known to the Romans as Aurora.

Epeios (eh-pee-OHS): In Homer's *Odyssey*, he was given credit for building the Trojan Horse, though he did have a little help from Athena. (*See also Trojan Horse*)

Erebos (EHR-eh-vos or EHR-i-bus): Another of the realms of Hades, this one being the gloomy darkness of Tártaros, or Tártaros itself.

Erechthion (eh-rhek-THEE-ohn): An elegant temple next to the Parthenon, on the Acropolis in Athens. Its famous porch has six larger-than-life female statues, known as the Karyatides (kehr-ee-AH-tee-dess), supporting the roof. It was named after Erechtheus (eh-rhek-theh-EECE), an early king of Athens, but it had formerly been known as the temple which housed "the ancient statue." (The latter refers to a wooden statue of Athena from distant antiquity called the Athena Polias (POH-lee-ahss)). It's also the place where Athena and Poseidon had their contest for control of the city.

Eros (EHR-ohs): This Immortal had several different traditions associated with his birth. In Hesiod's stories, he was an early cosmic deity born directly from Chaos, and was the embodiment

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of Classical Greek beauty. Another story places him as the son of Aphrodite and Ares, thereby solidifying the connection between sex and violence. The cherub version of Eros (Cupid) arose during later Roman times (*circa* 200 c.e.). For the purposes of our story, we've combined the various attributes to come up with the Cherub of Love. In modern Greek, the word “erotas” (EHR-oh-tahs) is a root for many words relating to romantic love.

Eshu-Elegba (EH-shoo eh-LEG-ba): The Messenger of the Gods and Goddesses in the Yoruba (West African) Pantheon. He represents the crossroads, the place of sacred intersection between the mortal and immortal realms, and he also has a reputation for mischievousness. Eshu-Elegba shares these characteristics with the Greek God, Hermes.

Eurystheus (ev-rhis-theh-EECE or yoo-RISS-thee-us): A king of Mikínai whose birth was hastened by Hera to ensure that he, and not Herakles, would fulfill the prophecy of becoming ruler of the race of Perseus (pehr-seh-EECE). Consequently, Herakles was destined to complete his twelve labors in service to the king. Monarchies, with their hierarchical structure and chain of command, by necessity tend toward a dominator configuration. (*See Dominator, Partnership*)

Ευχαριστώ (ehf-kahr-ee-STOH): Thank you (modern Greek).

Fates: In Greek they are known as “Moirai” (MEEHR-ah), and there are three of them: Klotho (KLO-tho), Lachesis (LAH-khee-seece) and Atropos (AH-troh-pohs). Klotho spins the thread of each life, Lachesis measures it and Atropos cuts it.

Gaia (GHEH-ah or GIE-a): Earth. Also known as Ge (ghee), which in ancient and modern Greek means “Earth.” Primordial Cosmic Mother Goddess who emerged from genderless Chaos, and

then, alone, gave birth to Ouranos (the Heavens), the Mountains, and Pontos (POHN-tohs) (the Sea). Gaia united with Ouranos, and then gave birth to the Titans. (*See also* Son-Lover)

In Greek mythology, she was the original parthenogenic Goddess – from her, and without the male principle, the Creation came forth. The figure of Gaia recalls a time when humanity was one with nature, and divinity resided in the body of the Great Goddess. (*See also* Great Goddess, Pangaia, Parthená, Parthenos, Sacred Marriage)

Today, scientists such as James Lovelock and Lynn Margulis invoke Gaia when they're describing the self regulating and self-perpetuating nature of our Earth system. Others have put forth the idea of Gaia Consciousness to describe the notion that at some level, not fully understood, the Earth itself is conscious. Perhaps, as Anne Baring and Jules Cashford have said, by naming her again, we can restore her sacred identity “so that a new relationship might become possible between humans and the natural world we take for granted.” (*See also* the Global Consciousness Project at <http://noosphere.princeton.edu>)

Geo: A fictional currency which is based on a just, sustainable economic system.

Golden Age: *See* Ages of Civilization.

Golden Fleece: *See* Argo.

Goondiwindi (goon-di-WIN-dee): A town on the border of Queensland and New South Wales in Australia.

Great Goddess of Prehistory: The Giver of All. When our Paleolithic ancestors first anthropomorphized a creator deity, they drew from their experience. Because they witnessed life coming forth from the body of woman, they quite naturally tended to see

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all of Creation coming forth in this way. And so, the Great Mother came into being. The archeological record is replete with figurines and images evidencing this development.

She was likely seen as an all-encompassing entity with many aspects, a few of which are listed here. As the Goddess of Life, Death and Regeneration, our ancestors recognized her presence in the lunar cycles of the Moon: the waxing crescent emerges from the womb of the Great Mother, grows brighter each night until it reaches full, and then wanes into the total darkness of the new Moon, where it incubates for three days before its rebirth as a crescent once again. As the Bird Goddess, she laid the Cosmic Egg from which the Universe was born; upon death, our spirits take flight to the Heavens. As the Snake Goddess, she was symbolic of the primordial rivers, had the power of life and death, and was reborn each time she shed her skin. During the Neolithic, she was the Goddess of Vegetation and Grain, when the cycle of life, death and regeneration became increasingly significant, as the agriculturalists learned the cycle of planting, growing and harvesting. As the Bear Goddess she was the nurturing mother of all wild creatures. As the Bee Goddess, she reminded us of the interconnectedness of our existence, a grand honeycomb with sweet nectar in abundance. And as the Butterfly Goddess, she taught us about spiritual transformation. (*See also Old Europe*)

Griffin: A mythological winged creature which is half lion or dog, and half bird. They were prominent figures in Minoan art, recalling the lioness and bird aspects of the Great Goddess of pre-history. They provide an important contrast to the Harpies and Sirens who were demonized in later myth. (*See Harpies, Sirens*)

Hades (EH-deece or HAY-deez): The Invisible (ancient Greek). God of the Underworld, son of the Titans, Rhea and Kronos. His realm included the Elysian Fields (Heaven), Tártaros (Hell) and Erebos (the gloomy darkness of Tártaros). In one of his

most notorious acts, he abducted Persephone and forced her to marry him. (*See also* Demeter)

Harpies (AHRP-neh or HARP-eez): The Snatchers (Greek). Dangerous birdlike creatures with female faces, who often appeared as strong, violent winds and were capable of causing great harm. Archeologists have found countless Paleolithic and Neolithic artifacts depicting the Bird Goddess, a figure who, in earlier belief systems, laid the Cosmic Egg from which the Universe came forth. She also symbolized the flight of the soul upon death. The Harpies are an obvious demonization of an important pre-patriarchal figure.

Helikon (ee-ehl-ee-KOHN or hel-i-kon): A mountain in Boetia (vee-oh-TEE-ah) and one of the traditional homes of the Muses. It reaches a height of 5,738 feet. (*See also* Muses)

Helios (EE-lee-ohs or HEE-lee-us): A Sun God, he was the son of the Titans, Theia and Hyperion. Each day, he rose in the east and traveled across the dome of the sky on his golden chariot, until he reached Mighty Oceanos in the west. As Oceanos completely encircled the Earth, Helios was then able to sail, horses, chariot and all, back along the horizon to his dwelling in the east.

Hephaistia (ee-FEH-stee-ah): The site of an ancient town on the volcanic island of Límnos, first established about 1000 b.c.e. (*See also* Hephaistos)

Hephaistos (EE-fess-tohs or heh-FESS-tus): God of Creative Fire and Lord of the Forge, he was the son of Hera and Zeus, and spouse of Aphrodite. He was a gifted artisan who created countless items of utility and beauty. He was usually described as “deformed” and “lame,” and as such, Aphrodite and he were an early representation of the beauty and the beast tale. He was linked to

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the volcanic island of Límnos, and his metallurgical tutelage was attributed to Thetis (THEH-teece) and her sister Sea Nymphs, the Nereids, who rescued him from the Aegean (after Hera or Zeus threw him off Mount Olympos). He spent nine years with the Nymphs, dwelling in their cave, and it was during that time he learned his trade. Metallurgy is a gift from the Earth and Hephais-tos' tale honors that link.

Hera (EEHR-ah or HEHR-ah): Goddess of the Sacred Marriage. She was a daughter of the Titans, Rhea and Kronos, and spouse of Zeus. She and Zeus had four children of their own, Eileithyia (ee-lee-THEE-ah), Goddess of Childbirth, Hebe (EE-vee), Goddess of the Youthful Bloom, Hephais-tos, God of the Forge, and Ares, God of war. The two often argued about Zeus' sexual conquests and she would seek her revenge by tormenting his victims and "illegitimate" offspring.

Prior to Classical times (*circa* 480-323 b.c.e.) she was a Great Goddess figure, the Creator, Sustainer and Destroyer of all things. Homer called her the Queen of Heaven and Hera of the Golden Throne. As the white-armed Goddess, she was associated with the role of Moon Goddess, casting her beams far and wide. She was thereby connected to the cycle of life, death and regeneration, which the Moon plays out every 29.5 days. Hera was often depicted with snakes, thereby closely associating her with her predecessor, the Minoan Snake Goddess.

Her name is not of Indo-European origin, which suggests she was a powerful Goddess prior to the invasions. As such, she had to be co-opted and subjugated to reflect the new world order, so she was married off to Zeus, stripped of her powers and relegated to the role of nagging wife. She was known to the Romans as Juno. (*See also* Heraion)

Heraion (eehr-ah-EE-ohn or hehr-EH-ohn): Temple to the Goddess, Hera. There were many of them throughout the Greek

mainland, the Peleponnisos and the islands of the Aegean; the most famous was located in Argos, near Mikínai.

Herakles (eehr-ah-KLEECE or HEHR-a-kleez): Hera's Glory (ancient Greek). Son of Alkmene and Zeus. He was a legendary warrior hero, more familiarly called Hercules, and best known for his Twelve Labors, which he undertook upon the order of King Eurystheus.

1. Slaying the Lion of Nemea (neh-MEH-ah)
2. Slaying the Hydra of Lerne (LEHR-neh)
3. Capturing the Keryneian Stag (keh-rhee-nee-OHS)
4. Capturing the Boar of Mount Erymanthos (eh-RHEE-mahn-thohs)
5. Cleaning the Stables of Augeias (ahv-GHEE-ahs)
6. Killing the Stymphaliosian Birds (steem-FAH-lee-dess)
7. Capturing the Bull of Kríti
8. Taming the Mares of Diomedes (dee-oh-MEE-deece)
9. Killing the Amazon, Hippolyte (ee-poh-LEE-tee) and Capturing her Magic Girdle
10. Capturing the Cattle of Geryon (GHEHR-ee-ohn)
11. Stealing the Golden Apples of the Hesperides
12. Capturing Cerberus (Kerberos) the Three-headed Hound of Hades

The Labors give us further insight into the conquest of the Civilization of Old Europe. Nearly all of the killed or captured figures were once central to the symbology of earlier Partnership cultures. The lion, snake, stag, boar, bird and bull were all linked to the Great Goddess of prehistory, and therefore had to be demonized and conquered so their powers could be usurped. The Tree of Life, the Magic Girdle and the Golden Apples all have their roots in the mythology/religion of those cultures as well.

Of all of Zeus' children born outside of his marriage to Hera, Herakles was the focal point of much of her rage. The two of

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them were usually depicted as having an antagonistic relationship, though the young hero's name suggests that at one time, they may have felt much more fondly toward one another. Interestingly, after he became immortal, he married Hera's daughter, Hebe (EE-vee), Goddess of the Youthful Bloom. One wonders if the Eve of Christian myth has her roots in Hebe. (See also Hera, Milky Way, Son-Lover)

As the supreme hero, Herakles played a critical role in early Greek society, because dominator cultures value the warrior hero over all other figures. Their philosophy is to obtain and maintain an authoritarian ordering of relations through the threat or use of violence, and the hero's willingness to kill enables the dominator way of life to persist. It's not surprising then, that Herakles was ultimately rewarded with immortality. (See Dominator)

In Partnership cultures, the ability to kill other beings would not be glorified. Heroes in such a culture would overcome adversity through their wits and intelligence, as well as through their physical strength, and would kill others only in self-defense. They would also show compassion and mercy to those intent on disrupting or destroying their way of life through violence. (See Partnership)

Herakles was often credited as being the founder of the Olympic Games. (See also Athloi)

Hermes (ehr-MEECE or HER-meez): Messenger of the Gods. He was the son of Maia (MEH-ah) and Zeus, born in the Arkadian mountains in the Pelopónnisos. He was a God of shepherds, a bringer of luck and ultimately, the herald who conveyed the dictates of Zeus. He was associated with flocks and music, and within hours of his birth, made a reputation for himself by using a tortoise shell to invent the lyre, and by stealing Apollo's cattle. He was often depicted with winged sandals, and carrying his caduceus (ka-DOO-see-us), his snake bearing wand, which links him to the Earth-based cultures preceding him. As Psychopompus (psee-

koh-pohm-POS), he was the God of the Crossroads, or Gateway, who guided souls into the Underworld. He was thereby connected with the mysteries of life, death and regeneration, a realm associated with his feminine contemporaries, all of whom have their origin in the Great Goddess of prehistory. The Latin version of his name has been given to the planet Mercury, because, as the closest to the Sun, it has the quickest orbit.

Hesiod (EE-see-ohd or HE-see-id): A Greek poet from the late 8th century b.c.e. whose compendium, the *Theogony*, is one of the primary sources of Greek mythology, especially concerning the relationship between Zeus' generation and their predecessors, the Titans. His *Works and Days* is also an important source. He was from Boetia (vee-oh-TEE-ah) in central Greece.

Hesperides (ess-pehr-EE-dess or hess-SPARE-i-deez): Nymphs of the Setting Sun. The three daughters of Nyx (neeks) (Night), who, with Ladon (LAH-dohn) the serpent, guarded the Tree of Life which bore the Golden Apples of Immortality. (See also Apples of the Hesperides)

Hestia (ess-tee-AH or HESS-tee-a): Protectress of the Home. The oldest daughter of the Titans, Rhea and Kronos. She is the Virgin Goddess of the Fire, the "essence of things" which burns within the hearth. Because hearths were critical to day-to-day living in ancient times, they were constructed in the very center of Greek houses, and shrines to Hestia were often kept there. Additionally, each city center had a public hearth known as a prytaneion (pree-tah-neh-EE-ohn). Both the domestic and communal hearths were considered holy.

Only a few of Hestia's stories have survived the millennia, but they clearly point to a very ancient deity who was once highly revered. She still remains with us today, embodied within the flame of the Olympic Torch as a symbol of hope and peace, recalling the

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memory of our Partnership heritage – a flame which cannot be extinguished. In modern Greek, the word can mean a number of things: hearth, fireplace, home, origin and even cradle.

Himalaya (hi-MAHL-ya or him-ah-LAY-a): The mountain system in southern Asia, which consists of numerous peaks over 20,000 feet in height, including 29,028-foot Mount Everest, the tallest on Earth.

Hippodemeia (ee-poh-DAH-mee-ah or hip-poh-da-MEE-a): Daughter of Oenomaos (ee-NOH-mah-ohs), King of Pisa, an area which included Olympia. Her father refused to allow anyone to marry her unless they could fend him off in a chariot race to the death. Thirteen suitors were each given a head start, but none could beat back the king, all being killed by his royal hand. However, with a wink and a nod from Zeus, Pelops (PEH-lops) outwitted the king by sabotaging the wheels of his chariot. Hippodemia was consequently forced to marry Pelops.

Her story is a poignant example of how women are considered to be little more than chattel in dominator cultures. (See Dominator)

Hiroshima (heer-oh-SHEE-mah or heer-OH-sheh-mah): A Japanese city at the western end of the Inland Sea in Honshu (HOHN-shoo) province. On August 6, 1945, the United States dropped an atomic bomb here, completely destroying the city and instantly killing over 80,000 civilians. Thousands more died of radiation exposure in the aftermath. Three days later, the United States dropped another atomic bomb on Japan, this time destroying the city of Nagasaki (nah-gah-SAH-kee), killing another 40,000 people on the spot and countless others over time.

To date, these two attacks are the only instances that a nuclear device has been used in warfare. Of course, over 30,000 of these weapons of mass destruction remain, while ever more destructive

ones continue to be created. The United States is currently a leading proponent of increased research, development and production of a whole new generation of these deadly weapons. (*See also* Doomsday Clock)

Homer: A Greek poet from the 8th century b.c.e. (or thereabouts) who is thought to have come from Asia Minor. He is the one to whom the *Iliad* and the *Odyssey* are ascribed, though the authorship of these works is a source of great debate. It's likely that the poems had been developed through oral tradition over a period of centuries, until they eventually stabilized in the form we know them today. They were first written down sometime between the 8th and 6th centuries b.c.e. The *Homeric Hymns*, a set of thirty-three poems honoring the Olympic deities, were written over a period of four hundred years (also beginning in the 8th century b.c.e.); they provide an important source of information about the attributes of particular Immortals, as well as the cosmology of the ancient Greeks.

Hope: The Goddess who remained trapped in Pandora's jar (or box) while all of the "evils" escaped into the mortal realm. In our first novel, *The Coming of a New Millennium*, Hope escapes from her prison and is now free to spread her good will around the world. (*See also* Pandora)

Hydra (EE-drah or HIE-dra): A child of the sea deities Typhon (tee-FOHN) and Echidna (EKH-eed-nah), this creature was actually a nine-headed water serpent with poisonous blood (though the number of heads varies considerably in the stories). It lived in the swamps of Lerne (LEHR-neh) near Argos. For his second labor, Herakles had to slay Hydra, but every time he chopped off one of its heads, another grew in its place. He overcame that obstacle with the help of his nephew, Iolaos (ee-OH-lah-ohs), who cauterized the neck-stumps, thereby preventing the heads from

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growing back. However, according to some authors, the central head was immortal, so Herakles had to settle for burying it under a huge rock.

The serpent was a central symbol in the belief system of our Neolithic ancestors. It was an aspect of the Great Goddess of prehistory and her mysterious cycle of life, death and regeneration, because not only did it have the power of life and death, but through the shedding of its skin it was reborn, thereby transcending death itself. As this story so clearly demonstrates, the earlier divinity can be conquered, but her spirit is indomitable.

Hyperboreans (ee-pehr-VOR-ee-ee or hie-per-BOR-ee-enz): Mythical people who lived on an island paradise at the back of the North Wind, possibly referring to the British Isles.

Hyperion (ee-pehr-EE-ohn or hie-PEER-ee-en): As one of the Titans, he was a child of the Sacred Marriage of Earth and Sky (Gaia and Ouranos). He united with his sister, Theia, and together they had three children, Eos (Dawn), Helios (Sun) and Selene (Moon).

Indo-European: A designation used to refer to a number of different tribes of steppe pastoralists (herders) who invaded the lands of the peaceful agriculturalists, and over a period of several millennia, approximately 4300-1628 b.c.e., destroyed the Civilization of Old Europe. According to Dr. Marija Gimbutas' synthesis of the archeological record, their arrival completely disrupted Old European culture, radically changing habitation patterns, social structure, the economy and religion. These peoples shared common traditions and cultural norms, most notably a social structure with a rigid dominator configuration. (*See Dominator*)

Neolithic peoples buried their dead collectively, along matrilineal lines. In contrast, early Indo-European (Kurgan) graves were found to have had one important male with many possessions,

including war implements, wives, dogs and gold buried alongside him. These people were the nomadic hunters and herders of the cold northern steppe lands and inhospitable eastern deserts, whose survival relied on the killing of animals and an unsustainable pattern of consumption. Once they used up the resources in any given area, they had to go in search of more, taking whatever they could find, and in the worst cases, killing or enslaving everyone in their path. Over the course of a few thousand years, they substantially decimated the peaceful and prosperous Civilization of Old Europe, establishing the model for the never-ending series of violent conquests which have plagued our planet right up to the present day. Their language is the parent tongue of many modern languages, including Greek, English, French, Spanish, Italian, German and Russian. (*See also* Civilization of Old Europe, Neolithic, Partnership)

Throughout this *Guide*, we use the word “Indo-European” broadly, to encompass a long span of time and all of the various invaders, including the Aryans, Semites and those from other parts of the Asiatic and European North.

Ionian (ee-OHN-ee-ahn): Descendants of early Greek invaders who preserved some of the pre-Hellenic traditions. They inhabited the islands of the Kiklades and parts of Asia Minor.

Iphe (EE-fee): Nickname of Herakles’ brother in our story; short for Iphikles.

Iphikles (ee-fee-KLEECE or IF-a-kleez): Son of Alkmene and Amphitryon (ahm-fee-TREE-ohn) and twin half-brother of Herakles. (*See also* Alkmene)

Isles of the Blessed: *See* Elysian Fields.

Itháki (ee-THA-kee or ITH-i-ka): The rocky island home of

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the warrior hero, Odysseus. It lies in the Ionian Sea, off the northwestern coast of the Peleponnisos.

Itútu (ee-TOO-too): Mystic Coolness. In Yoruba (West African) culture, Itútu is the balancing principle to Ashé (the power to make things happen). It also conveys gentleness of character, serenity, devotion and generosity, and is considered to embody the greatest degree of morality. (See also Ashé, Yoruba)

Jupiter: See Zeus.

Kafenéo (kah-feh-NEE-oh): Coffee shop (modern Greek).

Kalí epitehía (kah-LEE ep-i-teh-HEE-a): Good luck (modern Greek).

Kalimeára sas (kah-lee-MEHR-ah sass): Good morning to you (modern Greek).

Kallisto (kah-leece-TOW or ka-LEECE-tow): A young girl who was another of Zeus' unfortunate victims. The God became enamored with her, disguised himself as Artemis or Apollo, and then raped her. When Hera learned of it she became furious, then with all of her wrath, further victimized the poor girl by turning her into a bear. (Some stories attribute the transformation to Artemis or Zeus.) Years later, Arcas (ahr-KAHSS), Kallisto's son from the rape, was out hunting when he encountered his mother. Just as he was about to kill her, Zeus intervened, whisking the two of them into the heavens. They became the constellations Ursa Major, the Great Bear, and Arcturas or Boötes, the Bear Warden.

The Bear Goddess was an important figure to our Paleolithic and Neolithic ancestors, as she symbolized the nurturing mother aspect of the Great Goddess of prehistory. Kallisto's placement in the sky acknowledges her previous significance.

Kalypso (kah-leep-SO or ka-LIP-so): Daughter of Pleione (plee-OH-nee) and Atlas, and in some stories, one of the seven sisters of the Pleiades (plee-AH-dess). After she rescued shipwrecked Odysseus, she detained him on her island, Ogygia (oh-GHEE-ghee-ah) for seven years. Though she loved him, provided for his every need and even offered to make him immortal, he could not forget his beloved Penelope, and so he spent his days in mourning. Zeus finally sent Hermes with a mandate to release the beleaguered hero, and Kalypso complied, helping him build a raft so he could continue on his journey home to Itháki.

Kastalía Spring (kah-stah-LEE-ah): A natural fresh water spring at Delphi on Mount Parnassós, where the Pythia bathed herself in preparation for the act of prophecy. In one version, the spring was named after a girl, or Nymph, from Delphi who, while fleeing from Apollo's pursuit, threw herself into it. (*See also* Apollo, Pythia)

Katse (KAHT-seh): Sit down (modern Greek).

Khana: The name of one of the four main Ogoni languages (Niger Delta, Africa).

Kikládés (kee-KLAH-dess or SIK-la-deez): A group of about 220 islands in the Aegean Sea, so named because they encircle the island of Delos, Apollo's birthplace. Partnership cultures thrived here during the Neolithic and early Bronze Age, as evidenced by the exquisite, and numerous, female folded-arm figurines found throughout the archipelago.



Kíthera (KEE-thehr-ah or SITH-er-a): A rocky island off the southern tip of the Pelopónnisos, which in some stories is associated with the birth of Aphrodite.

Kladeos (KLAH-dee-ohs): A river near Olympia.



Knossós (k'noh-SOHSS or NO-suss): Located on the island of Kriti, this was the site of the most extensive of the Minoan temple complexes, dating back to about 2000 b.c.e. In 1903, English archeologist Sir Arthur Evans began excavating and reconstructing this remarkable site.

Though it has been referred to as a “palace,” with the “oldest throne in Europe” there is no persuasive evidence a monarchy existed in the Minoan culture prior to the Mycenaean conquest (*circa* 1600 b.c.e.). (*See also* Mikínai, Minos) Further, there’s no indication that their social structure revolved around a male-dominated hierarchy. Most of the frescoes found there depict women, and the men who are represented are portrayed neither as warriors nor as servants. The evidence discovered to date suggests a society where both halves of humanity were valued. (*See also* Partnership) One particularly interesting and beautiful fresco, *The Bull Vaulters*, shows both women and men participating in an event where they performed acrobatics over the back of a bull, perhaps in a ritual dance. (Contrast this practice with bull “fighting,” where the animal is killed in a cruel and painful manner.)

At its peak, as many as 100,000 people lived in and around the temple complex at Knossós, and the temple itself must have at one time been an amazing structure. It consisted of approximately 1,500 roofed areas, all arranged in an intricate series of squares and rectangles, and it may have reached five stories in height. It was constructed with porticoes, corridors, grand staircases, and light wells, which also provided fresh air. It was hydraulically engineered, with fountains and lustral basins (bathing areas) which had running water and flush toilets. Importantly, there were no military fortifications, a feature the Minoan cities shared with the Civilization of Old Europe. While they did have weapons, elaborate daggers for example, there is no indication they idealized or sanctified warfare or violence. (*See* Minoans)

The Minoans carved a bow-tie shaped image, called the labrys, on walls throughout the stone corridors of Knossós, and as a result, the structure became known as the Labyrinth – the dwelling of the labrys. We don't know if Knossós was an actual labyrinth, or if it was just remembered that way, being confused over the centuries because of the architectural layout of the temple complex. (*See also* Ariadne, Labrys, Labyrinth)

Knossós is also the place where, in our first novel, *The Coming of a New Millennium*, time traveling archeologist Dr. Zoe Nikitas discovers a Linear A tablet, and then miraculously experiences that moment in prehistory when the Minoans sent their message of Partnership and peace to the future.

Koh Phangnga (ko-pahn-GAH): An island in the southwestern part of the Gulf of Thailand.

Komboloi (khom-boh-LOH-ye): Greek worry beads.

Kórinthos (KOHR-in-thohs): Corinth. One of the original city-states. Today, it is a city and region in the northeastern part of the Pelopónnisos, across the Corinth Canal from mainland Greece. In order to link the Gulf of Kórinthos with the eastern Mediterranean Sea, a long narrow canal was cut through almost four miles of solid rock. It has tall, sheer sides and is deep enough for the largest ships to navigate.

Kouretes (KOOH-rhee-tess): The young men, or spirits, who protected the entrance to the cave where infant Zeus was hidden from his father, Kronos. They masked Zeus' crying by beating their spears against their shields and loudly dancing about, thereby ensuring that the older Thunder God could not find his young rival. Their noisemaking recalls the ritualistic fertility celebrations associated with the ecstatic worship of the Great Mother Goddess, Cybele (kee-VEH-lee), of Asia Minor.

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Kouriambiethes (koo-rhee-ahm-BHED-ess): Almond butter cookies encased in powdered sugar.

Kouroi (KOOH-rhee); Korai (KOHR-eh) (feminine): Plural of “Kouros” (KOUR-ohs) and “Kore” (KOHR-ee). Very tall, upright stone statues, nude and rigid, with one leg extended and a gaze fixed straight ahead (*circa* 600 b.c.e.). The style is reminiscent of ancient Egyptian sculpture, though it’s somewhat more realistic.

Kríti (KHREE-tee): Crete. The largest and most southern island of Greece, with a high central mountain range, plentiful streams and groves of olives and citrus fruit. Situated equidistant to the continents of Europe, Asia and Africa, it is a crossroads, where many cultures have mingled throughout the millennia. Kríti was also the center of the Minoan civilization. (*See also* Knossós, Minoans)

Kronos (KHRO-nohs): Time (ancient and modern Greek). The youngest of the Titans, born of the Sacred Marriage of Earth and Sky (Gaia and Ouranos); also spouse of Rhea. It was Kronos who castrated his father and assumed dominion over the immortal realm, until his own son, Zeus, in turn defeated him. In the Classical tale, Rhea gave birth to Hestia, Demeter, Hera, Hades and Poseidon, but Kronos devoured each of them to ensure that none would threaten his rule. However, he was deceived by Rhea, who conspired with Gaia and Ouranos to hide the last of her children, Zeus, in a cave on Mount Díkti in Kríti. Kronos was then tricked into swallowing a stone wrapped in swaddling clothes. Further woe was to be upon Kronos, as he was ultimately manipulated into regurgitating all of Zeus’ siblings, who then conspired to overthrow him.

At the time these stories were coming into existence, the Indo-European invasions had already been occurring for well over

100 generations. Kronos' tale foreshadowed Zeus' ultimate rise to power as "King of the Gods," and continued the custom of power usurpation established by the earliest invaders. The Latin version of his name has been given to distant, ringed Saturn, the sixth planet from the Sun.

Kyría (keehr-EE-ah): Feminine courtesy title.



Labrys (LAHV-rheece or LAH-breece): The symbol of the labrys appears in many cultures throughout prehistory, but is most often associated with the great Temple at Knossós on the island of Kríti. The ancient Minoans carved the symbol on walls throughout the stone corridors of Knossós, and as a result, this remarkable structure became known as the Labyrinth – the dwelling of the labrys. Since the word “labrys” is of pre Indo-European origin, we can only speculate what it might have meant to the Minoans, but there is little doubt that it was of great importance to them. Archeologists have recovered hundreds of small bronze labryses, as well as numerous artifacts which bear the image, including exquisite gold jewelry and tiny sealstones.

In Neolithic art, the Great Goddess of prehistory was sometimes represented as a double triangle, in an hourglass configuration, which when tipped on its side bears a close resemblance to a labrys. The symbol itself could therefore recall the time when the Civilization of Old Europe thrived.

The labrys has often been referred to as a “double axe.” However, during Minoan times, there is no evidence that it was used as a weapon, or to perform ritual sacrifices. On the contrary, nearly all of the labryses found at Minoan sites are decorative in nature, and many were discovered in rooms where sacred rituals are believed to have taken place. Perhaps the symbol was a reminder of the double-edged nature of technology. In their time, bronze was the technology of the day, and most warrior cultures were using it to make stronger and more deadly weapons with which they

could carry out their conquests. The Minoans, however, chose to use the metal to make ritual objects and more durable tools, in order to further the common goals of the entire community. Did they understand that technology in and of itself was neither good nor bad, but rather, could be used to create *or* destroy? By making the labrys a central part of their rituals, it's possible they were reaffirming their conscious choice to use the new technology for altruistic purposes.

The symmetry of the labrys also suggests the idea of yin-yang, the balance between the feminine and masculine energies, which together, make up the whole within each of us.



Labyrinth (lah-VEEHR-in-thohss or LAB-i-rinth):

The underground “maze” at Knossós where the dreaded Minotaur lived. Theseus made his way through the cold stone corridors of this terrifying dungeon, slew the Minotaur, and with Ariadne’s Thread, successfully navigated his way back into the light of day.

The words “labyrinth” and “maze” are almost always used interchangeably, however, they are very different. A labyrinth does not contain false choices and dead ends designed to trick and confound, but rather, it consists of one long, circuitous path to the center, and when it’s used as a walking meditation, becomes a metaphor for the journey to the center of one’s spiritual and emotional self. The idea is to release the burdens of life with each step along the path, so that by the time you reach the center, you are less encumbered and more able to connect with your inner self.

The shape of the labyrinth was known in Minoan Kíriti in the second, and possibly the third, millennium b.c.e. It most likely had its roots even further back in the Neolithic. Many scholars believe that the labyrinth was originally a dance pattern, and there are a number of references suggesting this interpretation. For example, “Ariadne’s dancing floor” is mentioned in Homer’s *Iliad*, and it refers to one of Daidalos’ creations at Knossós. The first writing

which mentions the word “labyrinth” is from about 1400 b.c.e., on a Linear B (an early form of Greek) inscription. According to one interpretation, it says, “[o]ne jar of honey to all of the Immortals and one to the Mistress of the Labyrinth.” (Kern) Because of its womb-like shape, the labyrinth could have been connected with a mystery rite or initiation ritual, such as those relating to the cycles of life, death and regeneration. (See Eleusís)

During the “holy” wars of the Middle Ages, Christians would walk the mosaic labyrinths on the floors of the great cathedrals to the Virgin Mary (for example, Chartres [shart] Cathedral in France), as a surrogate for making the dangerous pilgrimage to Jerusalem, the center of Christianity.

Labyrinths can be found in every age since then, in art, literature and architecture, as well as in three-dimensional form, such as hedge and turf labyrinths. During the last few decades, there has been a tremendous resurgence in their popularity, as hundreds have been installed in churches and public spaces around the world. Indeed, the path of the labyrinth, which has come to be known as the “Thread of Ariadne,” continues to be used in many contexts, as has likely been the case throughout the ages. (See also Knossós, Labrys)

Lapiths (lah-PEE-theh or LAH-peeths): A tribe of warriors from Thessaly, in northern Greece, who are credited with defeating the Centaurs. The battle scene was carved in marble on the west pediment of the Temple of Zeus at Olympia.

Leto (lee-TOW or LEE-tow): Daughter of the Titans, Phoebe (FEE-vee) and Koios (KEE-ohs), and mother, with Zeus, of the twin deities, Artemis and Apollo. She had a terrible time finding a place to give birth because Hera pursued and intimidated her, and threatened those who dared to offer her refuge. Depending on the version, her roots were in Asia Minor, Kríti or the land of the Hyperboreans. The Romans called her Latona. (See also Niobe)

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Límnos (LEEM-nohs or LEM-nohs): A volcanic island in the Aegean Sea often associated with Hephaistos, the God of Creative Fire.

Linear A: The undeciphered language of the Minoan civilization (*circa* 3100-1628 b.c.e.). Clay fragments containing this script have been found in Greece and Turkey, and on numerous islands, including Kríti, Thíra, and Samothráki (sahm-oh-THRAH-kee).

Mae Hong Son (mah-hawn-sawn): A town and province in northwestern Thailand, in the foothills of the Himalaya.

Maenads (meh-NAH-dess or MEE-nadz): Female Nature Spirits who dwelt in the forest and were devoted to Dionysos. (*See also* Nymphs)

Mars: *See* Ares.

Medusa (MEH-dee-sah or meh-DOO-sa): The most famous of the three Gorgons (gohr-GOHN-ess), who were the children of sea deities Keto (kee-TOW) and Phorkys (FOHR-keece). Their hair was a writhing tangle of snakes, their necks were protected by dragon scales and they had boar tusks, golden wings and hands of bronze. Mortals who dared to look at them were instantly turned to stone by their penetrating, and ultimately deadly stares. Perseus (pehr-seh-EECE) slayed Medusa with the help of some Nymphs, who gave him a helmet, rendering him invisible, and winged sandals with which he could fly. Athena also helped him by holding a polished bronze mirror over Medusa, so that Perseus could avoid her lethal stare when he cut off her head.

This myth is one of the best examples of the demonization of the Minoan culture through the symbol of the snake. Numerous Snake Goddess figurines found at Knossós and other archeological sites evidence the importance of the snake to that earlier culture. It

was a symbol of life, death and regeneration, because not only did it have the power of life and death, but each time it shed its skin it was reborn, thereby ultimately transcending death itself. One is also reminded of the frescoes depicting Minoan women and men with their long curly black locks, transformed through the Medusa story into threatening, hissing serpents. (*See also Aegis*)

Mentes (MAHN-theece or MEN-tess): In Homer's *Odyssey*, this character was actually the Goddess Athena disguised as the old man, Mentor. She guided Odysseus' son, Telemachos, in the fulfillment of his destiny.

Mesolóngion (mess-oh-LOHN-ghee-ohn): A port city on the southwestern shore of the Greek mainland, at the entrance to the Gulf of Kórinthos.

Metis (MEE-teece or MEE-tiss): Wisdom (ancient Greek). Daughter of the Titans, Tethys (tee-THEECE) and Oceanos, and mother of Athena. Metis was destined to give birth first to a daughter, and then to a son who would one day rule the wide heavens, so when she became pregnant by Zeus he swallowed her whole, to ensure the prophesy would not ultimately be fulfilled. Consequently, the Goddess of Wisdom and her offspring were brought under his control. (Recall that Athena "sprung forth," fully armored, from his head.) (*See Athena*)

This story reflects the conquest of the peaceful, Goddess-based Partnership cultures, and their subordination to Indo-European dominator ideology. There is no attempt in the myth to explain the logic of such an unnatural event as a male giving birth from his head. Rather, the mythmakers defy the human experience, and in the process create a new ordering of relations, which is expected to be followed without question. Yet, in between the lines of the story, "Wisdom" remains, revealing herself as a direct link to our Partnership past, to a time when divinity was conceptualized as

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female. In further support of this proposition, a review of contemporary Greek words shows that the root of the name “Metis” occurs in the words for “mother” and “womb.” (See Mitéramou)

Mikínai (mee-KEE-neh): Mycenae. A city in the northeastern Pelopónnisos near the archeological site by the same name. (See also Mycenaean)

Milky Way: Our Galaxy. In Greek myth, Zeus lulled Hera to sleep while Hermes put the infant Herakles to her breast, and there are at least two versions of what ensued. In one, the young hero allegedly bit her, and when Hera awoke, she thrust him off, thereby sending her milk across the heavens. Another account says she suckled him until she realized who he was, then she shook him off and the excess milk spurted out, forming our Galaxy. (The Greek word for “milk” is “gala” [GHAH-lah]).

The image of the Son-Lover sitting in the lap of a Mother Goddess is an old one, linking back to the Egyptian Goddess, Isis (EYE-siss) and her Son-Lover, Osiris (oh-SIE-riss). It is also prominent in Christian symbology, as exemplified by the many similar images of Mary and Jesus. By drinking Hera’s milk, Herakles is imbued with her ancient powers (and some stories even attribute his immortality to it). However, his biting of her breast is indicative of a Son-Lover turned warrior hero, whose relationship with the once-revered Mother Goddess has been altered.



Minoan (mi-noh-ee-KHOS or mi-NOH-an): The highly creative and technologically advanced civilization which thrived on Kríti and the surrounding islands from approximately 3100 to 1628 b.c.e. They were named after King Minos, though he is a figure who arose after the Mycenaean conquest of the pre-Greek society, whose actual name is not known. The pre-Greeks are the people to whom we are referring. (See also Knossós, Partnership)

The Minoans were accomplished sailors and architects, and gifted in the arts of painting, pottery, weaving and jewelry making. Their architecture, frescoes and statuary reflect a sophisticated culture with an egalitarian social structure. Ruins have been found on the islands of Kríti and Thíra, as well as several others in the region. On Kríti alone, five main temple complexes have been discovered, along with numerous smaller settlements and abundant ritual sites on mountains and in caves. They constructed large-scale public works projects, including aqueducts and irrigation systems, as well as roads extending from one end of the island to the other. However, in contrast to most of the other cities of the same period, there were no military fortifications. The evidence suggests they had a lifestyle very different from that of their contemporaries, as well as the Mycenaean (*circa* 1600–1100 b.c.e.) and the Classical Greeks (*circa* 480–323 b.c.e.) who succeeded them.

According to Drs. Gimbutas and Eisler, the Minoans were the last of the Partnership cultures, which in so-called prehistory had thrived in many of the rich, fertile valleys of Europe, the Mediterranean and Mesopotamia (the area in southwestern Asia between the Tigris [TIE-gress] and Euphrates [yoo-FRAY-teez] Rivers). The Minoans were able to hold onto this ancient way of life well into the Bronze Age because, as an island people, they were protected from the Indo-European invasions by the barrier of the sea. The actual events and timing of their demise are uncertain. However, it's likely that the explosion of the Thíra volcano (*circa* 1628 b.c.e.) made it possible for the Minoan civilization to be fully absorbed by the Indo-European Mycenaean. (*See also* Knossós, Mikínai, Old Europe, Partnership)

Minoan Message: The fictional message sent to the future by the doomed Minoan civilization on the eve of their destruction. The Message tells the story of the cultural transformation which took place in our prehistory, and calls for a return to Partnership values as the remedy for many of our societal ills. It is conveyed

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by a Linear A tablet, which is discovered and deciphered by the time-traveling archeologist, Dr. Zoe Nikitas, in our first novel, *The Coming of a New Millennium*.

Minos (MEE-nos): A legendary king of Kríti during Mycenaean times (*circa* 1600-1100 b.c.e.). It is to him that the Athenians paid tribute every eight years, by sending seven young men and seven young women to be sacrificed to the Minotaur in the underground Labyrinth at Knossós (which in this story was really a maze). (*See* Labyrinth)

In dominator cultures, such as that of the Mycenaeans, strict hierarchies are reinforced through the threat or use of violence. Since they had conquered the Athenians, the requirement of human sacrifice to maintain dominance is not wholly unexpected. However, the eight-year time interval takes on special significance, because that's when the full Moon coincides with the Solstice (shortest and longest day). Robert Graves maintained that in early monarchies, this was the time when the king's power had to be renewed, and originally required the actual sacrifice of the king himself. Over time, others were substituted so that the king could continue to rule, and eventually, animal sacrifice became the norm.

In pre-Greek Minoan times, it is unlikely that a king, or even a queen for that matter, “ruled” in the sense of a top-down, authoritarian hierarchy. We can only speculate about how they may have governed themselves or celebrated their cosmic rituals, but there's no evidence they practiced human sacrifice. (*See also* Knossós, Minotaur, Partnership)

Minotaur (mee-NOH-tahv-rhoss or MIN-oh-tawr): The half human, half bull creature who lived in the underground “Labyrinth” at Knossós. He was ultimately killed by the Athenian warrior hero, Theseus, who, with the help of Ariadne's Thread, was able to escape from what was really a maze in this particular story. (*See also* Labyrinth)

The myth very likely refers back to Mycenaean times (*circa* 1600–1100 b.c.e.), after a monarchy had been imposed on Kríti. The story demonizes the bull, a creature sacred to the Mycenaeans, by placing it in a hell-like dungeon and construing it as a monster who consumes children. The mythmakers thereby successfully co-opted the symbols of the Mycenaeans, and in the process, obscured the rich legacy of the pre-Mycenaean Minoans. (*See also* Ariadne, Knossós, Labyrinth, Minoan, Minos, Mycenaean, Theseus).

As an aside, considering the half-human nature of the horned Minotaur, one is enticed into speculating whether this character is the pre-cursor to the Devil of Christian myth.

Mitéramou (mee-TEHR-ah-moo): My mother (modern Greek). Used as an endearment. (*See also* Metis)

Monemvasía (moh-nem-vah-SEE-ah): City on the far southeastern coast of the Pelopónnisos.

Muses (MOO-seh or MEWZ-ez): The Reminders (ancient Greek). The inspiration of all artists, especially poets and musicians. In some stories, they are the nine children of Zeus' conquest of the Titan, Mnemosyne (m'nee-moh-SEE-nee) or Memory. Some of the Muses are associated with additional gifts, though only their primary area of influence has been included here: Klio (KLEE-oh) (history), Euterpe (ehf-TEHR-pee) (lyric poetry), Thalia (tha-LEE-ah) (comedy), Melpomene (mel-poh-MEH-nee) (tragedy), Erato (ehr-ah-TOW) (love poetry), Terpsichore (tehr-psee-KHOR-ee) (light verse and dance), Polyhymnia (poh-LEEM-nee-ah) (sacred music), Ourania (oo-RHAN-yah) (astronomy), and Kalliope (kah-lee-OH-pee) (epic poetry). They all eventually came under Apollo's control, and were known as the Ennead (from "ennea" [eh-NEH-ah] which means "nine").

Before they were divided into nine separate deities (*circa* 8th century b.c.e.), there had been three Muses (the Triple Muse) who

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resided on Mount Helikon; they were then known as Memory, Meditation and Song. Mount Pieria had been their earliest home, during the time when the Muse was seen as a single deity, the Moon Goddess, or perhaps even the Great Goddess of prehistory.

Myanmar (my-an-MAR): Country in Southeast Asia, formerly known as Burma.

Mycenaeans (mee-ken-ee-a-KOHS or my-CEEN-ee-anz): The Indo-European Achaeans (ah-KHEE-anz) who conquered large areas of late Bronze Age Greece. Their preeminence lasted 500 years, from approximately 1600-1100 b.c.e. One of their most significant palaces was located in the northeastern part of the Pelopónnisos, near the city still known as Mikínai (mee-KEE-neh), or Mycenae (my-CEE-nee). In the late 1800s, it was discovered and excavated by German archeologist Heinrich Schliemann, who wanted to prove that the stories of Homer's *Iliad* and *Odyssey* were grounded in historical fact. (Schliemann also discovered and excavated Troy, in Asia Minor.) The entrance to the complex at Mikínai had an elaborate stone gate, with a pair of lionesses carved on top of a massive stone archway; it's considered to be an excellent example of megalithic architecture because of the large boulders or "cyclopean" stones used in its construction. In the circular tombs of the palace, Schliemann uncovered the gold "Mask of Agamemnon," and many other well preserved items, including a trove of gold jewelry, statuary, pottery and a variety of weapons.

These artifacts reveal a people who, though they appear to have co-existed for several centuries, ultimately absorbed the older Minoan civilization. The Mycenaeans adopted many of the Minoans' artistic conventions, though they were more restrictive, and reflective of their warlike nature. They still decorated their walls with elaborate frescoes, and painted their pottery with sophisticated designs, but the subject matter had radically changed. Instead of the priestesses, lilies, sparrows and blue monkeys favored

by their predecessors, they increasingly chose the symbols they cherished: warrior heroes (“action figures” in modern parlance), horses, chariots and battle scenes. The takeover likely occurred after the explosion of the Thíra Volcano in about 1628 b.c.e., which substantially destroyed the Minoan civilization, and brought to an end the last of the Partnership cultures. Mycenaean rule continued until approximately 1100 b.c.e., when they fell to another band of Indo-Europeans known as the Dorians (DOOR-ee-anz). Interestingly, the names of some of the prominent Olympian deities, including Hera, Athena, Artemis, Zeus and Hermes were mentioned in tablets dating back to the latter part of the Mycenaean era.

Nana Bukúu (NAH-na boo-KOO-oo): Fearless Yoruba warrior Goddess who either destroyed whole cities or brought them to victory, depending on which king won her favor. She is an African counterpart to the Goddess, Athena.

Náxos (NAX-ohss): One of the islands of the Kikládes, in the southern Aegean Sea. (*See also* Ariadne)

Neolithic (nee-oh-LITH-ik): New Stone Age, when the Partnership cultures of Old European Civilization rose and fell (*circa* 7000–3500 b.c.e.). According to Dr. Marija Gimbutas’ chronology of the archeological record, during the first 500 years of this period, food production and village settlement were just beginning in the Aegean Basin and on Kríti. Between 6500–5500 b.c.e., the cultivation of grains and the domestication of all animals (except the horse) became established. From 5500–5000 b.c.e., the food producing economy spread through east-central to central Europe. Copper metallurgy began, and sacred script started appearing on ceremonial items. For 700 years, between 5000–4300 b.c.e., Old European culture climaxed. Ceramic art, copper and gold metallurgy, and architecture (including two-story temples) flourished. Megalithic tombs were built in western Europe.

Between 4300–3500, the first Indo-European invasion wave occurred, affecting primarily the Danube Basin. Their arrival completely disrupted Old European culture, radically changing habitation patterns, social structure, the economy and religion. There was also a significant decline of art. During this period, figurines, polychrome ceramics and temple buildings were nowhere to be found in the archeological record in that area. The invasions accelerated between 3500–3000 b.c.e., yet Old European culture was still able to continue in the Mediterranean region, and in northern and western Europe, where there was continued construction of megalithic temples, for example, in Malta and Ireland. During the period between 3000–2500, another invasion wave, this one from Russia, further eroded Old European culture in eastern and central Europe, Greece, and as far west as the Iberian Peninsula and the British Isles. In the aftermath of the volcanic eruption of Thíra (*circa* 1628 b.c.e.), and the subsequent downfall of the Minoan civilization, Partnership culture, as it had been known for many thousands of years, ceased to exist.

Excavations at Neolithic sites reveal a preponderance of artifacts depicting the female body, suggesting a civilization centered around a female deity. Gimbutas spent her life excavating and analyzing the artifacts of both the Neolithic and the Bronze Age, and in the process, substantiated the premise that during so-called prehistory, a “Civilization of the Goddess” had in fact thrived throughout Old Europe, Asia Minor, Africa and the islands of the Mediterranean. (*See also*, Partnership)

Nereids (neehr-EE-dess or NEAR-ee-idz): Sea Nymphs. The 52 daughters of Nereus (neehr-eh-EECE) and Doris (dhor-EECE) who lived in the watery realm. Their father was an “old man of the sea” figure, and their mother was one of the thousands of Oceanids (oh-kheh-ah-NEECE) who were children of the Titans, Tethys (tee-THEECE) and Oceanos. In modern Greek, “neráida” (nehr-AH-ee-dah) means “fairy” or “beautiful woman.”

Nike (NEE-kee or NIE-kee): A winged creature known as the Goddess of Victory. Also a title of the Goddess, Athena. The Temple to Athena Nike still stands today at the entrance to the Acropolis in Athens. In 420 b.c.e., after the Athenians repelled a Persian invasion, it was built as a public declaration of victory.

Niobe (nee-OH-vee or NIE-oh-bee): Queen of Thebes. Traditionally, the women of her city bestowed gifts and offerings to Leto, mother of the immortal twins, Artemis and Apollo. Niobe had the temerity to claim herself more deserving of the honor because she had given birth to 14 children, when Leto had only borne two, albeit with all-mighty Zeus. Leto complained to the twins, who rushed to the palace at Thebes to avenge her honor. One by one, with their golden arrows, Apollo killed the boys and Artemis the girls, with the exception of the youngest. As Niobe pleaded for her daughter's life, Artemis turned the Queen to stone and then, in a fearsome whirlwind, sent her to a mountain in her homeland of Phrygia (FREE-ghee-ah), in Asia Minor, where tears continue to flow down her marble face.

This is another case of twisted dominator logic – the killing of innocents to avenge the name of another is a perverse order of justice indeed. However, it does serve its purpose of reinforcing the established hierarchy through fear, intimidation and brutal force.

Nótos (NOH-tohs): The South Wind.

Nymphs (nimfs): Female Nature Spirits. The Naiads (nee-AH-dess) were nymphs of the watery realm, as were the Nereids, though the latter lived primarily in the sea. On land, the Maenads dwelt in the forest, while the Dryads (dree-AH-dess) were usually found in trees. Often associated with fertility rights, Nymphs give us a glimpse into the ritualistic gatherings which took place before the Indo-European conquests. Their spirits live on in all wild places.

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Oceanos (oh-keh-ah-NOHS or oh-SEE-an-us): God of the Ocean. He was the oldest of the Titans, conceptualized as a stream of water encircling the Earth. He united with his sister Tethys (tee-THEECE) and she gave birth to the Oceanids (oh-kheh-ah-NEECE), including Metis, who was the Goddess of Wisdom and mother of Athena.

Odysseus (oh-dee-seh-EECE or oh-DISS-ee-us): In Homer's epic tale, the *Odyssey*, Odysseus was the clever warrior hero who, with the help of Athena, overcame many hardships and challenges in his quest to return home to the island of Itháki. (See also Dominator)

Ogoni (oh-GOH-nee): A West African people who inhabit the Niger Delta region. (See also OPM)

Old Europe: See Civilization of Old Europe.



Olympia (oh-lim-PEE-ah or oh-LIM-pee-a): Located in a grove called Altis in the western Pelopónnisos, near the confluence of the Alphiós and Kladeos Rivers. This is the site of the original Olympic Games, dating back to at least 776 b.c.e. Every four years, the men of the various Greek city-states laid down their weapons and gathered at Olympia to compete in sport (See Ekecheiría). During Classical times (*circa* 480–323 b.c.e.), the site was dedicated to Zeus, but prior to that, and for an unknown span of time, it was dedicated to the Goddess, Hera.

As groves have often been linked to Goddess worship, the conquest of the sacred grove at Altis marked another clear shift to patriarchal culture. (See Altis) Apparently, no expense was spared in the creation of the majestic Temple of Zeus which, towering over Hera's more reserved temple, housed a 36-foot gold and ivory figure of the King of the Gods. The message was unequivocal: there was a new world order, maintained by strong-man rule, where

might makes right. If one dared step out of line, Zeus would not hesitate to hurl his mighty thunderbolts of destruction.



Olympos (OH-leem-bohs or oh-LIM-pus): A snow-capped mountain, over 9,500 feet in height, in northeastern Greece. Also, the famed mythical home of the Classical Greek Panthaeon. (*See also* Panthaeon)

Omphalos (ohm-fah-LOHS or OHM-fah-lohs): Navel (ancient and modern Greek). The egg-shaped stone at the sanctuary of Delphi, signifying the place on Earth which connects all of humanity to its Mother. (*See also* Apollo)

OPM: The Ogoni People's Movement. A fictional organization based on the work of the Movement for the Survival of Ogoni People (MOSOP). MOSOP is a nonviolent political organization, which is trying to bring economic, social and environmental justice to the Ogoni people of the Niger Delta. The oil-rich ancestral lands of the Ogoni were for all intents and purposes stolen by various corporate oil interests beginning in 1958, and over the last four and a half decades, their way of life has been destroyed. They organized in 1990 and were quickly and violently repressed by the military dictatorship. The former President of MOSOP, well-known Nigerian poet and writer Ken Saro-Wiwa, along with eight other Ogoni leaders, were convicted of bogus charges and sentenced to death by a military tribunal on October 31, 1995. They were executed by hanging ten days later. Tragically, the Ogoni's struggle continues to this day. www.dawodu.net/mosop.htm

Ottomans (OTT-oh-menz): Referring to the Ottoman or Turkish Empire (*circa* 1453-1922).

Ouranos (OOHR-ah-nohss or YUR-a-nuss): In Greek mythology, the original Sky God who embodied all of the Starry

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Heavens. Brought forth by the Earth Goddess, Gaia, he was first her son, and then lover. Their sacred union brought forth the Titans, and ultimately, everyone and everything else. In the Indo-European tradition of usurpation through violence, Ouranos was castrated by his youngest son, Kronos, who was the father of Zeus. The Latin version of his name has been given to the gas giant planet known as Uranus, seventh from the Sun. (*See also* Kronos, Sacred Marriage, Son-Lover)

Paleolithic (pay-lee-oh-LITH-ic): The Old Stone Age (*circa* 750,000–13,000 b.c.e.), characterized by human’s use of chipped stone tools, and a gatherer-hunter way of life. Somewhere in this hazy period of our evolution, and likely by 50,000 b.c.e., “humanity” was coming into existence on the continent of Africa. We began to conceptualize the creator of the Universe as a Great Mother, projecting onto the world around us the first anthropomorphic notion of divinity. She is known to us now as the Great Goddess of prehistory, and some scholars believe the early humans took that cosmology with them as they migrated around the world, populating the Earth. (*See* Great Goddess)

Beginning in the upper Paleolithic (*circa* 50,000–30,000 b.c.e.), the glaciers, which had come and gone in four great Ice Ages, started melting. They finally disappeared in about 10,000 b.c.e. Between 20,000 and 15,000 b.c.e., the grasslands started giving way to vast forests, and the bison, horse and cattle herds were forced to move east. The people who would become the Indo-Europeans moved with them. The people who would become the Partnership Cultures of the Civilization of Old Europe remained, moving into caves in fertile river valleys. This is the period when the cave paintings such as those at Lascaux (LAH-skoe) in France, and the numerous Goddess figurines were created. For example, the Goddess of Willendorf (WILL-en-dorf) (Austria), dates back to about 20,000 b.c.e., as does the Goddess of Lespugue (leh-SPUHG) (France). The Mesolithic (*circa* 13,000–7000 b.c.e.) was

a transitional period during which the roots of agriculture took hold. (*See also* Neolithic, Partnership)

Pallas (PAHL-ahs): An epithet for the Goddess Athena, meaning “maiden.” After Athena’s emergence from the head of Zeus, she was raised by the God, Triton, who was likely from the region in Libya where there had been a river or lake by that name. Triton had a daughter named Pallas, who loved to play war games with Athena. One day, during an argument, Pallas was about to strike the Goddess, when Zeus intervened by placing his aegis (shield) in front of his daughter to protect her. Pallas was startled, and Athena reacted, accidentally killing her friend. She was overcome with remorse, and so to atone, she created a statue of Pallas, adorned it with her aegis and named it the Palladion (pah-LAH-dee-ohn). The statue was said to protect the city which possessed and worshipped it.

Panayía Arkoudiótissa (pahn-ah-YEE-ah ahr-kou-dee-OH-teece-ah): Mother of God of the Bear (modern Greek). This is an excellent example of how the bear aspect of the Great Goddess of prehistory continued on, first through Greek mythology in the form of the Goddess Artemis, and then through Christianity in the figure of the Virgin Mary.

Pandora (pahn-DOHR-ah): A woman created by Hephaistos and Athena per Zeus’ order, in retaliation for Prometheus’ theft of fire from the immortal realm. Pandora, like Eve in later Christian mythology, is responsible for letting unspeakable evils loose upon the world, in her case when she opens her infamous jar (or box). This myth is a poignant demonstration of the status of women in dominator ideologies – a tragic contrast to the esteem in which women were once held. (*See also* Hope, Minoans)

Despite being scapegoated for all of the woes of humanity, her name means, “all-gifted,” which refers to the gift (or charm) each

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Immortal gave Pandora. The word can also be interpreted as “all-giver.” In that sense, her name becomes a reference back to the Great Goddess of prehistory, who once bestowed blessings as well as misfortune (though there is no indication the earlier cultures deified the concept of punishment). (*See* Great Goddess)

Pangaea (pahn-GHEH-ah or pan-GIE-a): In a geological context, “pangaea” (pan-JEE-a) means “all Earth,” and it refers to the single, enormous continent which formed approximately 270 million years ago. Then, about 255 million years ago, it’s believed that a “superplume” of molten lava came rocketing through the Earth’s mantle, shattering the giant land mass into pieces, creating what would become the continents.

In modern Greek, “Panayía” (pahn-ah-YEE-ah) is used to refer to the Virgin Mary, who is currently one of the best known incarnations of the Great Goddess of prehistory.

Pantheon (pahn-THAY-ohn): This word is derived from “pantheon” (PAHN-theh-ohn), which in Greek mythology, has traditionally meant “all the Gods.” We inserted the “a” to recognize the feminine aspect of divinity. “Pantheon” has been used to refer to the fourteen most prominent Olympian deities: Hestia, Hera, Demeter, Zeus, Apollo, Athena, Artemis, Aphrodite, Hermes, Hephaistos, Hades, Poseidon and Ares. Hades was later omitted, as his realm was under the Earth. Dionysos, as a relative late-comer to Classical myth, replaced Hestia, and the traditional number was reduced to twelve.

Parakaló (pah-rha-kah-LOH): Don’t mention it (modern Greek).

Parnassós (pahr-nah-SOHS or par-NASS-us): The sacred mountain overlooking the Gulf of Kórinthos, where the sanctuary of Delphi is located. It reaches a height of 8,061 feet.

Parthená (pah-theh-NAH): We're using the feminine form of this word as a title, to recognize the parthenogenic nature of the Great Goddess of prehistory, from whom Athena is ultimately derived. "Parthenos," the title used in the stories, is masculine in gender, as if the mythmakers were trying to imbue her powers with a male principle simply through the speaking of her name. In modern Greek, the word means "virginity," "maiden" or "first." (*See also* Parthenon, Parthenós)



Parthenon (pah-theh-NOHN): The Temple to Athena Parthenos on the Acropolis in Athens. It was built between 447 and 438 b.c.e., and housed a 36-foot ivory and gold statue of the Goddess. This incarnation of Athena recognized and paid tribute to the Great Goddess of prehistory, the original mythological figure, from whom, without a male principle, all life came. (*See also* Parthená, Parthenos)

Parthenos (pah-THEH-nohs or PAR-theh-nohs): A title of Athena, usually translated as "virgin," though it actually refers to the idea of parthenogenesis, or reproduction through the development of an unfertilized egg. In Greek mythology, the Earth Mother, Gaia, is said to have brought forth Ouranos (the Heavens), without partnering with a male deity. The Parthenogenic, or Virgin, Goddess therefore has all the elements necessary within Herself to create life. (*See also* Great Goddess, Parthená, Parthenon)

Today, evolutionary biologists point to the parthenogenic nature of many microorganisms as being essential to the very creation of life on Earth.

Partnership: On Dr. Riane Eisler's Partnership/Dominator Continuum, Partnership-oriented cultures are exemplified by a lack of fortifications and warfare, an egalitarian social structure in which men and women share equally in all aspects of life, and the absence of a strict, violently reinforced hierarchy. Technology and resources

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are shared by all for the good of all. Creativity and the celebration of life are highly valued, and “power” is viewed as something to be shared with, as opposed to exercised over, the other members of society. These cultures tend to be more democratic, and focus on the principle of linking, rather than ranking, in terms of how societal relations are ordered. A key indicator of the degree to which a culture is Partnership-oriented is the status of women, and the extent to which altruism is reflected in public policy.

In Partnership cultures, the ability to kill other beings would not be glorified. Heroes in such a culture would overcome adversity through their wits and intelligence, as well as through their physical strength, and would kill others only in self-defense. They would also show compassion and mercy to those intent on disrupting or destroying their way of life through violence.

Eisler refers to the Minoan civilization as the last of the Partnership cultures of prehistory, but she also notes that there have been numerous Partnership resurgences since then. The flowering of Classical Greece, the emergence of Christianity, the creation of the grand cathedrals during the 12th and 13th centuries, and the Renaissance and Enlightenment can all be viewed from this perspective. At present, the countries of Scandinavia provide some of the best examples of Partnership culture, whereas those in the Middle East, such as Saudi Arabia and Afghanistan serve as excellent examples of ones tending toward a Dominator configuration. (See *also* Dominator, Minoans, Neolithic) www.partnershipway.org

Pediment (PED-i-ment): A large triangular ornament crowning the front of a Classical Greek temple.

Pelopónnisos (pel-leh-POHN-ee-sohs or pel-leh-pohn-EE-sus): Pelops’ (PEH-lops) Island, named for the mythical King of Elis (EE-leece). Geographically, it is the southern peninsula of Greece, which is separated from the mainland by the Corinth Canal.

Periklean (pehr-ih-KLEE-ahn): Referring to the time of the Athenian leader, Perikles (pehr-ee-KLEECE) (*circa* 463–429 b.c.e.) when a quasi-democratic form of government was in place, and the arts and sciences flourished.

Persephone (per-seh-FOHN-eh or per-SEFF-oh-nee): Budding Earth Goddess and Queen of the Underworld. Daughter of Zeus and Demeter. Also known as Kore (KHOR-ee) or Kora (KHOR-ah). She was abducted and raped by Hades, and then forced to spend one-third of each year with him in the Underworld. (*See also* Demeter)

Phaedriádes (feh-dree-AH-dess): A mountain range in central Greece. The Horns of the Phaedriádes are the two mountain peaks which rise close together over the sanctuary at Delphi.

Phoebos (FEE-vohs or FEE-bus): Bright (ancient Greek). A title often associated with Apollo. Although he was not originally a Sun God, he eventually assumed those duties and powers. The word was also used in its feminine form, Phoebe (FEE-vee), to describe Apollo's twin sister, Artemis, who had assimilated the powers of earlier Moon Goddesses.

Pieria (pee-EHR-ee-ah): A mountain in Thessaly (teh-sah-LEE-ah) in the far northeastern part of Greece; it's thought to be one of the earliest homes of the Muse. (*See also* Muses)

Pillars of Herakles: The two promontories at the eastern end of the Strait of Gibraltar (the waterway connecting the Atlantic Ocean and the Mediterranean Sea). For his tenth labor, Herakles had to journey to the western edge of the world to capture the cattle of Geryon (GHEHR-ee-ohn). As a monument to his success, he created the Pillars, also known as the Rocks of Calpe (KAHL-pee) (Gibraltar) and Ceuta (THAY-oo-tah).

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Pleistos (PLEE-stohs): A river near Delphi.

Pompeii (pahm-PAY): An ancient city at the foot of Mount Vesuvius (veh-SOO-vee-us) in Italy, near what is now Naples. It was completely buried in volcanic ash and debris when Vesuvius erupted in 79 c.e.

Pontchartrain (PAHN-shehr-train): The large salt water lake near New Orleans, Louisiana. It connects to the Gulf of Mexico via Lake Borgne (born), and to the Mississippi River via canal.

Poseidon (poh-see-DOHN or po-SIE-den): The Earthshaker. Son of the Titans, Rhea and Kronos, he is known as the supreme God of the Sea. Like most authoritarian rulers, he protected his realm with the threat and/or use of violent force.

Prometheus (pro-mee-theh-EECE or pro-MEE-thee-us): Forethinker (ancient Greek). Son of the Titan, Iapetos (ee-ah-peh-TOHS) and Clymene (klee-MEH-nee), though some sources name Themis (THEH-meece), also a Titan, as his mother. He is often portrayed as the maker of humans and/or their primary benefactor, especially against Zeus. Though he and Themis sided with Zeus in the war against the Titans, afterward, he turned on Zeus, elaborately deceiving him into choosing a pile of bones as an offering rather than the meat of a butchered ox. In retaliation, Zeus took fire from humanity. Prometheus then further tricked the old Thunder God by retrieving the fire in a fennel stalk and returning it to the mortal realm.

As punishment, Zeus had Prometheus bound to a mountain rock, where an eagle would tear at his immortal liver for eternity (though he was eventually rescued by Herakles).

Zeus also decided that humanity deserved to be punished for the brazenness of Prometheus, so he ordered the creation of Pandora, who let loose the “evils” from her jar. (*See Pandora*)

Propylaia (proh-pee-LEH-ah): At the Acropolis in Athens, this structure was the grand entranceway into the temple complex, where the Parthenon, Erechthion and other buildings stood.

Pseira (PSEEHR-ah): A small island off the shore of northeastern Kríti. It was inhabited by Minoans during the Bronze Age. (*circa* 3100–1628 b.c.e.)

Psyche (psee-HEE or SIE-kee): The Greek word “psyche” can mean many things: soul, heart, energy, courage and even butterfly, a symbol of transformation. We use the term to mean the “soul” or “mind” in an expansive sense. In Roman mythology, Psyche is married to Cupid (Eros).

Pythia (pee-THEE-ah): The High Priestess at Delphi, who would cleanse herself in the Kastalía Spring, and then receive the Earth’s utterings (the Oracle) as they emanated from the sacred place beneath Apollo’s temple. Her title derived from the snake, Python (PEE-thohn), whose name came from the Greek verb “pytho,” which means “I rot.” Apollo slayed it in order to usurp the sanctuary of Delphi.

So powerful was the previous oracular tradition (as represented by the snake), that it wasn’t enough simply to kill the creature, but rather, it was made to *rot*, thereby sending a strong and unambiguous message that the older order was not only dead, but decayed. (*See also* Apollo, Delphi)

Qatar (k’TAHRH or KOT-er): An independent Arab emirate located on the Arabian Peninsula. It’s actually a small peninsula itself, jutting into the waters of the Persian Gulf.

Rhea (RHEE-ah): A Titan, born of the Sacred Marriage of Earth and Sky (Gaia and Ouranos). She united with Kronos, then gave birth to Hestia, Demeter, Hera, Hades, Poseidon and Zeus.

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Kronos devoured them all, except for the last-born, Zeus, whom Rhea protected in a cave on Mount Díkti. Rhea is closely linked with the Great Mother Goddess, Cybele (kee-VEH-lee), another, older Goddess from Asia Minor. (*See also* Zeus)

Sacred Marriage: Also known as Hieros Gamos (ee-ehr-OHS GHAAH-mohs) (modern Greek). The union between an Earth Goddess and a Sky God. In Greek mythology, examples include Gaia and Ouranos, and Rhea and Kronos. The concept originated during the late Neolithic, well after the Indo-European invasions had begun, perhaps in an attempt to restore the balance lost as a result of the conquest. The male principle, which until then had been represented by animals such as the bull, boar and stag, was now deified through the Son of the Great Goddess. He eventually grew into manhood and became the Goddess' lover, and then their union evolved into the Sacred Marriage. Unfortunately, the Son-Lover turned Sacred Partner eventually became the "Almighty," once again disrupting the balance. (*See also* Great Goddess, Neolithic, Partnership)

Sacred Way: The contemplative path pilgrims took to visit a sacred site, for example, the approach to the Parthenon in Athens, or the steep climb to Apollo's temple at Delphi.

Santoríni (sahn-tohr-EE-nee): *See* Thíra.

Satyr (SAHT-eehr-ee or SAY-ter): Male Nature Spirits who were part goat or horse and part human; they were ardent followers of Dionysos.

Selene (seh-LEE-nee): Moon Goddess, and daughter of the Titans, Theia and Hyperion. She traversed the heavens in a silver chariot drawn by two white horses, carrying on the timeless tradition of linking the Goddess to the cycles of the Moon. Like the

three aspects of the Triple Goddess, Maiden, Mother and Crone, the Moon Goddess is reborn each month as a waxing crescent, grows until she's full, and then wanes again into the total darkness, or death, of the new Moon. After three days, she will be resurrected once again, and the lunar cycle continues.

Shangó (shahn-GO): The mythical Third King of the Yoruba people. He is the Thunder God whose power is embodied in meteorites and lightning bolts. He is considered to be a moral God who focuses his wrath on those who would commit immoral deeds. He shares many traits with the Greek God, Zeus.

Siam (sie-AM): The Kingdom of Thailand in Southeast Asia.

Sirens (see-RHEEN-ess or SIE-renz): Birdlike creatures with women's heads, who, with their enchanting songs and music, lured sailors onto the rocky shores of their island. Once the unfortunate passers by became shipwrecked, the Sirens devoured them. Archeologists have found countless Paleolithic and Neolithic artifacts depicting the Bird Goddess, a figure who, in earlier belief systems, laid the Cosmic Egg from which the Universe came forth. She also symbolized the flight of the soul upon death. The Sirens are an obvious demonization of an important pre-patriarchal figure.

Sisyphos (SEECE-ee-phohss or SISS-i-fiss): The King of Kórinthos who, in one version, identified Zeus as the abductor of Aegina (EH-ghee-nah). In retaliation, Zeus struck him with a thunder bolt and cast him into the Underworld, where he was condemned for eternity to push a boulder up a hill. Dominator cultures always reinforce their hierarchies through the threat of pain and punishment, and in this case, eternal pain and punishment.

Son-Lover: Our Paleolithic and Neolithic ancestors conceived the idea of a Great Goddess or Great Mother who gave birth to all of Creation. Male “Gods” as such were unknown to those early people. However, the male principle was still integral to their cosmology, as reflected by a wealth of important symbols, including the bull, boar and stag.

By the late Neolithic, domination and conquest were firmly established by the Indo-European invaders, and in most of those cultures, the Sky Gods ruled supreme. (*See Dominator, Neolithic*) Even though the conquerors imposed their ideology on those whom they vanquished, the figure of the Great Goddess persisted. And so, the concept of the Son-Lover subsequently arose, perhaps as an attempt to restore the balance which had been lost as a result of the conquest. The male principle was then deified through the Son of the Great Goddess. He eventually grew into manhood and became the Goddess’ lover, and their union evolved into the Sacred Marriage. Unfortunately, the Son-Lover turned Sacred Partner eventually became the “Almighty,” once again disrupting the balance. (*See also Great Goddess, Partnership*)

Sounion (SOU-nee-ohn): The rugged headland on the tip of the Attica peninsula, where the Mediterranean and Aegean Seas meet. In 5th century b.c.e., temples to both Poseidon and Athena were built there, and his is still partially intact. Legend has it that this was the place King Aegeus (eh-gheh-EECE) threw himself into the sea which now bears his name, when he thought his son, Theseus, was dead.

Sphinx (sfeenks): An enigmatic winged lion with the face of a woman. Child of Echidna (EH-kheed-nah) and Orthros (OHR-throhs) or Typhon (tee-FOHN). It terrorized the people of Thebes by devouring them if they failed to solve certain riddles. Finally, Oedipus (ee-DHEE-pooce) correctly answered the questions, and thereby destroyed the Sphinx’s power.

The Sphinx is likely a demonization of the Great Goddess of prehistory, who was first associated with lions during the Neolithic. The symbol of the wings can be traced back much further in time to the Bird Goddess figurines of the Paleolithic.

Sporádes (spohr-AH-dess): A group of islands in the northwestern part of the Aegean Sea, off the coast of mainland Greece.

Styx (steeks or sticks): The River of Hate in Hades' Underworld.

Syntagma Square (seen-TAHG-mah): Constitution Square. This is the central area of Athens, where the Parliament Building and the National Gardens are located.

Syphnian Treasury (SEEF-nee-ahn): Sípunos (SEEF-nos) is one of the islands of the Kikládes, in the southern Aegean Sea. At Delphi, their treasury, or place of offering, was among the finest and best preserved of all the treasuries along the Sacred Way. During Classical times (*circa* 480–323 b.c.e.), in order to win the favor of the Immortals, each of the city-states and islands would try to out do the others with their splendid offerings.

The pediment of this elegant structure depicted the struggle between Herakles and Apollo for the Delphic Tripod, the seat upon which the Pythia or Priestess of Delphi would sit to receive the Oracle from Gaia. Mythologically speaking, the contest was for control of the prophetic tradition. The tripod also symbolically represented the Triple Goddess (Maiden, Mother and Crone) and her various lunar aspects of the waxing crescent, and the full and new Moons.

Taíyetos (teh-EEGH-ah-tohss): A mountain near Sparta in the southern Pelopónnisos. In some accounts, it is the mythical home of the Goddess, Artemis.

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Tártaros (TAHR-tahr-ohs): The realm of Hades' Underworld where punishment was inflicted. In modern Greek, "tártara" (TAHR-tahr-ah) means "bowels of the Earth."

Telemachos (tee-LEHM-ah-kohs): In Homer's *Odyssey*, he was the son of Penelope and Odysseus, the latter of whom was the well-known warrior hero who was trying to find his way home after the long Trojan war. When his father failed to return to Itháki, Athena, disguised as Mentès, urged the young Telemachos to go in search of him.

Thalassemia (thal-a-SEEM-ee-a): Also known as Cooley's Anemia. A genetic blood disease afflicting people of Mediterranean, Middle Eastern and Asian descent. It prevents the body from producing sufficient hemoglobin, and consequently, the bone marrow cannot produce enough red blood cells to carry an adequate supply of oxygen to the rest of the body. For more information, contact the AHEPA Cooley's Anemia Foundation, 1909 Q Street NW, Suite 500, Washington, DC 20009 202.232.6300 ahepa@ahepa.org or www.cooleysanemia.org

Thebes or Thebe (THEE-veh): A town in the east central region of mainland Greece, and a city-state during Classical times.

Theia (THEE-ah): A Titan, and daughter of the Sacred Marriage of Earth and Sky (Gaia and Ouranos). She united with her brother, Hyperion, and they had three children, Eos (Dawn), Helios (Sun), and Selene (Moon).

Theseus (thee-seh-EECE or THEE-see-us): The Athenian warrior hero who slayed the Minotaur, and with the help of Ariadne's Thread, escaped from the underground Labyrinth at Knossós (which in this tale was really a maze). Here, we again see the co-optation of once-sacred symbols (bull, labyrinth) to fit the

new Indo-European myths, thus reinforcing domination as the key principle of social organization. (See also Ariadne, Dominator, Knossós, Labyrinth, Minotaur)



Thíra (THEER-a): A volcanic island in the Kikládes, a group of islands located to the north of Kríti. In about 1628 b.c.e., a massive eruption blew the top off of this once-immense volcanic cone, creating a sea-filled caldera and dividing the remaining land mass into three main islands. This eruption hastened the end of the Minoan civilization, and a way of life which had flourished for many thousands of years. An entire Minoan village, now known as Akrotíri, was perfectly preserved in volcanic ash. It was discovered in 1967 by Greek archeologist, Spyridon Marinatos. (See also Atlantis, Akrotíri, Minoan)



Tholos (THOL-ohs): The mysterious circular temple at the sanctuary of Delphi, and part of a larger complex dedicated to Athena.

Típota (TEE-poh-tah): Don't mention it (modern Greek).

Titans (tee-TAHN-ess; tee-tahn-EE-dess [feminine] or TITE-anz): The twelve children of the original Sacred Marriage in Greek mythology. Earth Goddess, Gaia, united with Sky God, Ouranos, and brought forth Oceanos, Koios (KEE-ohs), Krios (KHREE-ohs), Hyperion, Iapetos (ee-ah-peh-TOHS), Theia, Rhea, Themis (THEH-meece), Mnemosyne (m'nee-moh-SEE-nee), Phoebe (FEE-vee), Tethys (tee-THEECE) and the last to be born, Kronos. They were the earliest generation of Immortals, who were subsequently overthrown by the Olympian deities. (See also Zeus)

Tree of Life: The mythical tree which bore the Golden Apples of the Hesperides; it was guarded by the serpent, Ladon (LAH-dohn).

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The Tree of Life later made its way into Christian myth, becoming the familiar scene of the serpent's seduction of Eve, but by then, the Apples had come to signify Knowledge, and the Judeo-Christian God had forbidden mortals from tasting that fruit. (*See also* Apples of the Hesperides)

In the Eve story, "knowledge" could very well have meant the understanding of earlier cultural norms, and so, as an extremely threatening influence, it had to be prohibited. (*See also* Neolithic, Partnership)

Tritogenía (tree-toh-ghen-EE-a): A title of Athena, referring to her birthplace near a river or lake called Triton, in what is now Libya. It seems clear that humans first evolved in Africa, so it is not surprising that Athena, and probably the earlier Minoan Snake Goddess, both had their early origins there.



Trojan Horse: After an arduous conflict, the ruse of the Trojan Horse finally led to the fall of Troy. With Athena's help, the Greek hero, Epeios (eh-pee-OHS), built a giant wooden horse, in which the most important warriors were concealed. The Trojans were tricked into bringing the horse inside their walls, and when night fell, the warriors escaped and took the city, leaving great destruction in their wake.

Typhon (tee-FOHN): Also known as Typhoeus (tee-feh-EECE), and meteorologically speaking, typhoon. A monstrous dragon, with 100 snake heads, who came from the sea, and whose mighty winds were the scourge of sailors and coastal peoples. Zeus is said to have killed him after a fierce battle.

In order to justify the conquest of the earlier belief system (as represented by the snakes), the mythmakers had to exaggerate that once-sacred creature into a terrifying, even supernatural, monster, which then had to be destroyed for the good of all. Variations of this myth occur in many cultures around the world, suggesting

that perhaps the phenomenon of cultural transformation was global in scope. (*See also* Medusa, Neolithic)

Underworld: The realm of Hades, which lies beneath the Earth. It consists of the Elysian Fields (Heaven), Erebus (EHR-eh-vohs) (the gloomy darkness of Tártaros), and Tártaros (Hell) itself. As a whole, the realm is referred to as Tártaros or Erebus. In some of the stories, “Paradise” was located in a far-off place of the upper world, called the Isles of the Blessed. (*See also* Elysian Fields, Hades)

Yai ya (yah-YAH): Grandmother (modern Greek).

Yeia sas (YHAH-sahss): A greeting, meaning “to your health,” or more generally, a polite form of “hello” (modern Greek).

Yemoja (yeh-MO-ja): One of the river rain Goddesses of the Yoruba tradition in Nigeria, who is also associated with the sea. She is known as Yemayá (yem-eye-YAH) in the western hemisphere, where she became linked with the Virgin Mary in some traditions, notably in Brazil. Both are thought to share qualities of sacred love, faith and purity. (*See also* Yoruba)

Yoruba (YOHR-uh-ba): A culture in West Africa, especially Nigeria, once comprised of kingdoms. They believe they’re descended from Goddesses and Gods who live in an ancient spiritual capital known as Ile-Ile (EE-lay EE-lay). One of the most urban of the traditionally African civilizations, it dates back to the Middle Ages, a time when it was comprised of self-sufficient city-states similar to those in Classical Greece.

They are highly creative artisans and poets, with a vibrant and complex cosmology. Their culture has spread around the world, with major populations in North America, Brazil, Haiti, Cuba, and other parts of the Caribbean. (*See also* Ashé, Itútu, Yemoja)

Zephyros (ZEH-feeHR-ohs): The West Wind.

Zeus (zeh-EECE or zooce): King of the Gods. He was the youngest son of the Titans, Rhea and Kronos, and was thereby destined to usurp his father's throne. In an attempt to prevent this fate from occurring, Kronos intended to devour all six of his children upon their birth. However, unbeknownst to him, Rhea had conspired with Gaia and Ouranos to save the last-born, Zeus. Rhea fled to Kṛíti, gave birth, and then Gaia hid him in a cave on Mount Díkti. Rhea then returned to Kronos, and presented him with a rock in swaddling clothes, which, apparently without paying much attention, he swallowed. Meanwhile, Zeus was safe in the cave, being nursed with milk from the goat, Amalthea, and honey from the Bee Goddess, Melissa (meh-leece-eh-EECE). The Kouretes, the young men (or spirits in some accounts), prevented Kronos from hearing the infant's crying by clashing their spears against their shields, and noisily dancing about. Zeus survived into adulthood and eventually, with the help of the Cyclopes (including Thunder, Lightning and Thunderbolt) and the three Hecatonchires (ehk-ah-TOH-gheer-ess) (the hundred-handed creatures) engaged in an epic war with the older generation of Immortals, the Titans. After a ten-year struggle, the Titans were defeated when the dextrous threesome buried them with 300 rocks, painfully binding them in gloomy Tártaros for all eternity (though some stories say that Zeus eventually let them out). Then, also with remarkable violence, Zeus battled and defeated the Giants, including Gaia's youngest, Typhon, the dragon with 100 serpent heads. Finally, as mightiest, Zeus achieved supremacy over Mount Olympos.

Zeus had a dramatic and highly mercurial personality, expressing many human emotions. Far from perfect, he angered easily, occasionally slipping into violent rage, and lusted after Goddesses and mortal women alike. With his sister/spouse, Hera, he sired four children, and through the rape and deception of countless others, fathered many more. The Latin version of his name has been given

to the largest planet in our Solar System, gas giant Jupiter.

Viewed from a Partnership perspective, it is important to acknowledge that he was born on the island of Kríti, a place which had long been sacred to the ancient Minoan civilization. By placing his birth there, the Indo-European mythmakers effectively co-opted the religious significance of the site, and the whole body of myth originating on Kríti.

His defeat of the Titans and the Giants, who were from a previous generation of deities (for the most part personifying different aspects of nature) in effect, chronicled the Indo-European conquest of the earlier cultures that once thrived on Greek soil, and by extension, in all of Old Europe. His marriage to Hera, a much older deity who once held the power of creation and destruction, enabled him to annex her powers. Similarly, his many conquests, which led to the births of Goddesses like Athena, Artemis and Persephone to name a few, enabled him to control their powers as well, for each of them also predate Zeus' Indo-European origins. However, it is interesting to note that the conquerors chose not to extinguish the powers of these Goddesses, but rather to subordinate them to Zeus. Perhaps this led to a swifter acceptance of the new world order, because the vanquished could still worship their deities even though the context had been radically altered. It was the continuation of a process which had been occurring since the earliest Indo-European invasions. The deity who had once been the Great Goddess of prehistory was now fragmented and compartmentalized, allowed only to govern certain spheres, while Zeus, the Father, reigned supreme.

Nevertheless, the enduring presence of such strong and powerful Goddesses in the Classical myths, along with the abundant symbols and imagery those tales contain, provide remarkable clues about our ancestors' world view prior to the downfall of the Civilization of Old Europe.



