Artemis and Her Family

Dedicated to the memory of Professor Antonín Bartoněk
(29. 10. 1926 – 30. 5. 2016)

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Abstract

The present contribution summarizes and analyzes the main etymological attempts to explain the theonym Ἀρτέμις. With regard to vacillation in the root vocalism, the Mycenaean records and the predominance of worship of this goddess in Asia Minor lend precedence to the hypothesis of non-Greek origin. Regarding epithets mediated by ancient authors, it seems that most were transferred from Artemis’ brother Apollo. A new solution is based on her epithet Τύχη “Fortune”, known especially from numismatic legends from various cities Peloponnes, Lesbos, and Asia Minor as well as Gerasa in North Jordan. The hypothetical compound *Artemi- would mean “giving omen” in Hurrian, where both components are attested and safely interpreted, and this type of personal name is very frequent. This could have been adopted into Greek in three ways: (i) from a hypothetical language of West Asia Minor related to Hurrian, (ii) from a hypothetical pre-Greek substratum related to Hurrian, or (iii) from Hurrian with Luwoid mediation. It is significant that the names of her brother Apollo and mother Leto are also etymologizable on the basis of Hurro-Urartian languages.

Keywords

theonym; epithet; compound; etymology; Mycenaean; Greek; Hurrian

The Greek theonym Artemis is well attested in both linear B and alphabetic sources, including specific dialect records: Ἀρτέμις, gen. -ιδος, acc. -ιν (Il.), Delphes Ἀρτέμις, -τος, Argos dat. Ἀρτάμι, Doric (Rhodes) Ἀρταμις, -τος, Boeotian Ἀρταμις, -ιδος, besides the Pamphylian personal name Ἀρτιμίδωρος. The Mycenaean data, namely gen. a-te-mi-to [PY Es 6505] /Artemitos/, dat. a-ti-mi-te [PY Un 2195] /Artimitei/ (Aura Jorro 1985: p. 115), confirm the old t-stem, but not the vowel a between t and m. It should be a result of Volksetymologie in Doric, perhaps caused by similar ἄρτάμος “butcher, cook” (Schwyzer I: p. 256; Chantraine I: pp. 116–117). The corresponding theonyms in the Anatolian languages from the 1st mill. BCE confirm the Mycenaean vocalisation: Lydian Artimus Ibsimsis Ἀρτέμις

The first etymological attempts were formulated already by ancient authors:

1.1. Plato [Cratylus 406b] sought a connection with ἀρτεμίς “safe and sound” [II.5.515: ζώον τε και ἀρτεμία]:

406a δὲ πολὺ, ὠσπερ ἀρτὶ ἐλέγετο, πασῶν ἐφαρμόμενον κεῖται τῶν τοῦ θεοῦ δυνάμεων, ἀπλοῦ, ἀεὶ βάλλοντος, ἀφολοῦντος, ὁμοπολοῦντος. τὰς δὲ ‘Μούσας’ τε καὶ ὅλως τὴν μουσικὴν ἀπὸ τοῦ μωσθαί, ὡς ἐοικεν, καὶ τῆς ζητήσεως τε καὶ φιλοσοφίας τὸ ὄνομα τούτο ἐπωνόμασεν. Λητώ δὲ ἀπὸ τῆς πρᾳότητος τῆς θεοῦ, κατὰ τὸ ἐθελήμονα εἶναι ὁν ἂν τις δέηται. ἱσως δὲ ὡς οἱ ξένοι καλοῦσιν— πολλοὶ γὰρ ‘Ληθὼ’ καλοῦσιν—ἐοικεν οὖν πρὸς τὸ μὴ τραχὺ τοῦ θεοῦ ἀλλ’ ἔσοικεν τε καὶ λείον ‘Ληθὼ’

406b κεκλῆσθαι ὑπὸ τῶν τοῦτο καλοῦντων. ‘Ἀρτεμίς’ δὲ διὰ τὸ ἀρτεμίς φαίνεται καὶ τὸ κόσμιον, διὰ τὴν τῆς παρθενίας ἐπιθυμίαν: ἱσως δὲ ἁρετῆς ἱστορά τὴν θεοῦ ἐκάλεσεν ὁ καλέσας, τάχα δ’ ἂν καὶ ὡς τὸν ἄροτον μισήσας τὸν ἄνδρος ἐν γυναικί: ἢ διὰ τοῦτον τὴν ἄροτον τοῦ ἄροτον παρθενίας ὥσθαι, ἤσοικεν. “... Leto (is named) from her gentleness, because whatever is asked of her, she is willing. But perhaps her name is Letho, as she is called by many foreigners; and those who call her by that name seem to do so on account of the mild and gentle (λεῖον, Ληθώ) kindness of her character. Artemis appears to get her name from her healthy (ἀρτεμίς) and well-ordered nature, and her love of virginity; or perhaps he who named her meant that she is learned in virtue (ἀρετή), or possibly, too, that she hates sexual intercourse (ἄροτον μισεῖ) of man and woman; or he who gave the goddess her name may have given it for any or all of these reasons.” (Transl. H. N. Fowler)

It is apparent that Plato offered other solutions as well, but they are already quite bizarre.

1.2. Van Windekens (1986: pp. 19–20) tried to explain both ἀρτεμίς “healthy” and Ἀρτεμίς from ἀτρεμίς “unmoved, calm; stable, firm” via metathesis.

1.3. In recent time Peters (2002: pp. 371f., fn. 60) develops Plato’s idea trying to explain the theonym with help of ἀρτεμίς “healthy”, if it also meant “intact”. This idea is based on the role of virgin (Παρθένος) ascribed to Artemis [Eur. Hipp. 17; Callimachus, Hymn to Artemis 110]. But the meaning “intact” of the word ἀρτεμίς is not proven (Eichner, p.c.; cf. Obbink 2014: pp. 37, 40, who identifies this word appearing in a newly discovered papyrus called ‘Brothers poem’ and translates it traditionally as “safe and sound”) and the word itself is obscure (cf. Chantraine I, 117: obscura per obscuriora on etymology based on it). Oettinger (2015: p. 134, fn. 23) judges that the virginity of Artemis was only a later attribute added to her mythological curriculum to complete her role of ‘Lady of wild animals’. But with regard to Artemis’ role of a healer described in Iliad 5.445–448,
where Artemis (and her mother Leto) take care of injured Aineias, the connection between ἀρτήμης “safe and sound, healthy” and ἄρτημας, is understandable.

2. Applying another ancient etymology, Liddell & Scott (1996: p. 248) concluded: Derivation uncertain, but more probably connected with ἀρτάμος “butcher, cook” [X. Cyr. 2.2.4; Epicr. 6; IG 14.643], metaphorically “murderer” [S. Fr.I025; Lyc. 236, 797], than with ἀρτήμης. The word ἀρτάμος is explained by them from ἀρτί-ταμος “exactly cutting”, with respect to Eustathius, who in his comments to Iliad from the 12th cent. mentioned [577.40–46]: Ὅτι ἐπὶ φίλῳ ἀνακοιμηθέντει ἐκ τινός κακοῦ εἴπος ἂν τὸ ὁ δείνα «έτάροισι μεθίστατο, οἱ δ ἐχάρησαν, ὡς εἶδον ζών τε καὶ ἄρτεμας προσόντα και μένος εὐθὸν ἔχοντα». Ἐστι δὲ τὸ μεθίστατο μὲν ἀντὶ τοῦ συνίστατο, ὡς καὶ τὸ ὑπερφιάλοισι μετελθῶν ἀντὶ τοῦ συνελθόν. Τὸ δὲ ἄρτεμα ἀντὶ τοῦ υγίη, οὐσεὶ ἄτεμεα τινὰ καὶ σῶν, ἢ ἄρτιον. ὅθεν καὶ ἄρτεμες, φασίν, ἡ περισοψυμενή υγείαν, ὡς καὶ Ἀπόλλων πολύς ὁ ποίων πούλειν ἦτοι ὑγιαίνειν κατὰ τὸ «ποὺλε τε καὶ μέγα χαῖρε». ἄρταμος μὲντοι ἐν δυσί ἄλλα ὧ ἐς ἄρτη σάμηδον καὶ δαίτρευτων, ὦς ἐστὶ κρεουργός, μάγειρος, φονεύς, οὐ ἢ χρήσις καὶ παρὰ Λυκόφρονι.

But the semantic side of this etymological attempt is weak. According to her mythological curriculum Artemis had nothing in common with “butcher”, nor with “cook”. She is described as a “first-class archer”, but not “murderer”.  

3. Artemis’ skill in archery seems to be derived from her brother. Let us compare the epithets or attributes of Artemis and Apollo connected with archery:


2 Apollo with his sister Artemis are described as protectors of honour of their mother Leto in the passage of Iliad, where these twins are slaying by their arrows six sons and six daughters of Niobe respectively, when Niobe ridiculed their mother Leto for only two children: 600 καὶ γὰρ τὸ ἰδίῳ τῆς Νιόβης ἐμνήσθην τοῦ γε ἐν ἀκόλουθοι παῖδες ἐνε γιγαφόσθην ὀλόντο 601 εἷς θυγατέρες, ἐξ δ᾽ ὑπακοίες ἠμένοιν. 602 τοὺς καὶ Απόλλων πέφυκεν ἄρ᾽ ἄργυρω τοίον ἕν τις Ἰοχέαιρας, τὰς δ᾽ Ἀρτεμίς ἱερέας, 603 υἱῆς ἀρχής ἔκασκτας ἐναρκτάρας. Τὸ· ἠγίστρυ ἐνασκάτο τὸ παίδης ἱερᾶς ἔκασκτον. [Iliad 24.603–609; retrieved 18. 10. 2016 from http://data.perseus.org/citations/urn:cts:greekLit:tlg0012.tlg001.perseus-grc1:24.596-24.642]. “For even the fair-haired Niobe belthouched her of meat, albeit twelve children perished in her halls, six daughters and six lusty sons. The sons Apollo slew with shafts from his silver bow, being wroth against Niobe, and the daughters the archer Artemis, for that Niobe had matched her with fair-cheeked Leto, saying that the goddess had borne but twain, while herself was mother to many; wherefore they, for all they were but twain, destroyed them all.” [Transl. A. T. Murray; retrieved 18. 10. 2016 from http://data.perseus.org/citations/urn:cts:greekLit:tlg0012.tlg001.perseus-eng1:24.596-24.642].
Table 1. Epithets of Artemis connected with archery

<table>
<thead>
<tr>
<th>epithet / attribut</th>
<th>literal meaning</th>
<th>source</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀργυρέοιον τόξον</td>
<td>“of silver bow”</td>
<td>Callimachus, <em>Hymn to Artemis</em> 119</td>
</tr>
<tr>
<td>ἐκάτη</td>
<td>“far-shooting”</td>
<td>Aeschylus, <em>Supplices</em> 676</td>
</tr>
<tr>
<td>ἐκατηβόλος</td>
<td>“far-shooting”</td>
<td>Homeric hymn to Artemis 6</td>
</tr>
<tr>
<td>ἑκηβόλος</td>
<td>“far-shooting”</td>
<td>Sophocles, <em>Fragmenta</em> 401</td>
</tr>
<tr>
<td>ἱοχέαμα</td>
<td>“with arrows in the hand”</td>
<td>Iliad 5.53, 24.606; as subst. Iliad 21.480; Odyssey 11.198</td>
</tr>
<tr>
<td>τόξα</td>
<td>“archery”</td>
<td>Callimachus, <em>Hymn to Artemis</em> 2</td>
</tr>
<tr>
<td>τοξοφόρος</td>
<td>“bow-bearing”</td>
<td>Iliad 21.483, Aristophanes, <em>Thesmophoriazusae</em> 970; IG 7.53</td>
</tr>
</tbody>
</table>

Table 2. Epithets of Apollo connected with archery

<table>
<thead>
<tr>
<th>epithet / attribut</th>
<th>meaning</th>
<th>source</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀεὶ βολῶν</td>
<td>“always striking”</td>
<td>Plato, <em>Cratylus</em> 405</td>
</tr>
<tr>
<td>ἀργυρείος βιός</td>
<td>“silver bow”</td>
<td>Iliad 1.49</td>
</tr>
<tr>
<td>ἀργυρότοξος</td>
<td>“that with a silver bow”</td>
<td>Iliad 1.37</td>
</tr>
<tr>
<td>ἄρητορ</td>
<td>“archer”</td>
<td>Iliad 9.404</td>
</tr>
<tr>
<td>ἐκάτεργος</td>
<td>“far-working” = “-shooting”</td>
<td>Iliad 1.479</td>
</tr>
<tr>
<td>ἐκατηβελέτος</td>
<td>“far-shooting”</td>
<td>Iliad 1.75; Hesiod, <em>Shield of Heracles</em> 100</td>
</tr>
<tr>
<td>ἐκατηβόλος</td>
<td>“far-shooting”</td>
<td>Iliad 15.231</td>
</tr>
<tr>
<td>ἕκατος</td>
<td>“far-shooting”</td>
<td>Iliad 23.872; Hesiod, <em>Theogonia</em> 94</td>
</tr>
<tr>
<td>εὐρυφάρετρος</td>
<td>“that with a broad quiver”</td>
<td>Pindarus, <em>Fragmenta</em> 115</td>
</tr>
<tr>
<td>ὕφυσαρετός</td>
<td>“that with a broad quiver”</td>
<td>Pindarus, <em>Fragmenta</em> 115</td>
</tr>
<tr>
<td>ἰὰ πτερόεντα</td>
<td>“winged arrows”</td>
<td>Iliad 20.68</td>
</tr>
<tr>
<td>καλλιτόξος</td>
<td>“that with a beautiful bow”</td>
<td>Aristides, <em>Ars rhetorica</em> 56.1.14</td>
</tr>
<tr>
<td>καμπύλα τόξα</td>
<td>“curved bow”</td>
<td>Homeric hymn to Apollo 131</td>
</tr>
<tr>
<td>κηλα θεοῖο</td>
<td>“divine arrows”</td>
<td>Iliad 1.53</td>
</tr>
<tr>
<td>κλυτοτόξος</td>
<td>“famous for the bow”</td>
<td>Iliad 4.101</td>
</tr>
<tr>
<td>κρατερός βιός</td>
<td>“strong arrows”</td>
<td>Homeric hymn to Apollo 301</td>
</tr>
<tr>
<td>διστευτής</td>
<td>“archer”</td>
<td>Callimachus, <em>Hymn to Apollo</em> 42</td>
</tr>
<tr>
<td>τοξευτός</td>
<td>“struck by an arrow”</td>
<td>Sophocles, <em>Philoctetes</em> 335</td>
</tr>
<tr>
<td>τοξοβελέμενος</td>
<td>“arrow-shooting from his bow”</td>
<td>Orphica <em>Hymni</em> 34, 6</td>
</tr>
<tr>
<td>τόξον</td>
<td>“archery”</td>
<td>Callimachus, <em>Hymn to Apollo</em> 42–46</td>
</tr>
<tr>
<td>τοξοφόρος</td>
<td>“bow-bearing” = “archer”</td>
<td>Pindarus, <em>Olympian Odes</em> 6.59</td>
</tr>
<tr>
<td>χοιρόστοξος</td>
<td>“that with a golden bow”</td>
<td>Pindarus, <em>Olympian Odes</em> 14.10</td>
</tr>
</tbody>
</table>

Although these lists are not exhaustive, they are representative. From the quantitative point of view the share 7 : 22 between Artemis and Apollo need not mean anything, but 6 of 7 epithets devoted to Artemis are identical with the epithets characterizing Apollo and may have been transferred from him to his twin-sister. The only exception, ἵοχέαμα, if derived from *(H)isu-g-esr-iH₂, meant “with arrow in the

4. Similar conclusions may be formulated in the case of other characteristics:

### 4.1. “hunter”

<table>
<thead>
<tr>
<th>Apollo</th>
<th>Artemis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ἀγραῖος [Paus. 1.41.3]</td>
<td>Άγραία [Paus. Attic. frg. 13]</td>
</tr>
<tr>
<td>Ἀγρευτής [Soph. O.C. 1091]</td>
<td></td>
</tr>
</tbody>
</table>

### 4.2. “road-guardian”

<table>
<thead>
<tr>
<th>Apollo</th>
<th>Artemis</th>
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</thead>
</table>

### 4.3. “light”

<table>
<thead>
<tr>
<th>Apollo</th>
<th>Artemis</th>
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### 4.4. “healing”

<table>
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<tr>
<th>Apollo</th>
<th>Artemis</th>
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</table>

### 4.5. “prophecy”

<table>
<thead>
<tr>
<th>Apollo</th>
<th>Artemis</th>
</tr>
</thead>
<tbody>
<tr>
<td>μάντις “diviner, seer, prophet” of Apollo [A. Ag.1202; Ch. 559; Eu. 169] χορησθερός “prophesying, prophetic” [Epigr. Gr.1023.2]</td>
<td>Τύχη “fortune, providence, fate” [Orphic hymn 72 to Tyche].</td>
</tr>
</tbody>
</table>

3 72. Τύχης, θημίσια λίβανον.
Δέωρ, Τύχη-καλέωσ’, ἀγαθὴν κράντειον, ἐπ’ εὐχαῖς, ἱμελείχαι, ἐνοδίται, ἐπ’ εὐόλβοις κταίτεσσιν. Ἀρτέμις ἄγεον τοις μετὰ κραντείοις, ἔποιησεν ἐπὶ τῇ πολύολβῳ πλῆθος, ἀφηρμίτως ἐπὶ τῇ ἀρετῇ, ἐυφόριος πάσῃ κακῇ κακῇ ἐν ὁμοίωι σήμερον. Αὔτῇ, ἀγαθὸν ἐγερθέν, ἔποιησεν ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ πολυολβῷ πλῆθος, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐπὶ τῇ ἀρετῇ, ἐп` εὐόλβοις κταίτεσσιν.
The identification of Artemis with Tyche appears e.g. in the legend from the red jasper gem αγαθητυχη → Άγαθη Τύχη accompanying the depiction of Artemis of Ephesus. The corresponding coin legend Αρτεμις Τύχη Γεράσων, i.e. Artemis Fortune of Gerasa, is known from the North Jordan city Gerasa, today Jerash (Lichtenberg 2008: pp. 142–144). Similar identifications occur in coin legends unearthed in some other cities, namely in Ephesus (Ionia); Acragas (Lydia); Perge (Pamphylia); Mytile (Lesbos), where in one inscription Άρτεμις Θεοία is introduced as Μεγάλη Τύχη Μυστήρινης; Amyclae (Laconia); Messene (southwest Peloponnesse) [Pausanias 4.31.10 mentioned the statues of Tyche and Artemis were situated besides themselves in Messene] (see Wernicke 1895b: c. 1369). The oracles of Artemis were situated e.g. on the island Delos, one of the Cyclades archipelago, where the birthplace of the twins Artemis and Apollo was situated; further Didymaion near Miletus; Adrasteia in Propontis [Strabo XIII 587]; Pyli in Kilikia, where the oracle of Artemis Sarpedonia was located [Strabo XIV 5.19]; Seleukeia in Pamphylia [Strabo XIV 676]; at a later time also in the temple of Artemis Pergaia in Perge in Pamphylia [Strabo XIV 4. 2; cf. Callimachus, Hymn to Artemis 187] etc. (Wernicke 1895b: c. 1353; http://www.theoi.com/Cult/ArtemisCult4.html). There is at least an indirect witness documented by the epithet χρυσηλάκατος “with golden spindle” [U. 20.70; Soph. Tr. 637], that Artemis had something in common with Moïsê, spinning fates of all mortals. Another witness to this connection was mediated by Callimachus in his Hymn to Artemis, vv. 20–23.
5. The present six characteristics, archery, hunting, road-guardian, light, healing, prophecy, are more or less common to the twins Apollo and Artemis. They do not cover their mythological curricula exhaustively, but significantly. If some of them agreed with functional semantics of their names determined via etymological analysis, such a solution would be more probable than others. If the theonyms Artemis and Apollo are not etymologizable in Greek, it is necessary to seek their etymologies in other languages used in the Eastern Mediterranean in the 2nd millennium BCE, which could represent a cultural impact on the Mycenaean world.

5.1. Taking in account the role of Artemis as Fortune, the theonym Ἀπελλων may be analyzed with help of Hurrian, the language with a cuneiform epigraphic tradition from the 2nd millennium BC. The Hurrian cuneiform inscriptions were unearthed in Eastern Anatolia, Northern Mesopotamia and Syria. Some of Cypro-Minoan inscriptions from Cyprus (e.g. from Enkomi) may also be written in Hurrian. The theonym is explainable as a compound of the Hurrian verb ar- “to give” and the noun tem(m)i “signe omineux” (Laroche 1980: pp. 52, 262), together perhaps “giving omen”. The root ar- forms frequently the first member of Hurrian personal names (cf. Nozadze 2007: pp. 79–85):


The Hurrian compound Ar-tem(m)i- would mean “giving omen”. The fact that the Greek theonym Ἀπελλων, gen. Ἀπέλλων belongs to the dental stems should be explained already from the donor-language. It seems, it could be explained with the derivational suffix -di- formed abstract nouns in Hurrian, e.g. kel=di “health” vs. kel: “to be healthy”, or eman=di “Zehnerschaft” vs. eman- “ten” (Wegner 2007: p. 59). There is perhaps a parallel anthroponym Ar-temtue, where -tu- is a formative occurring in proper names and -t is the thematic vowel of nouns, identified e.g. in tahe “man”, arde “city”, eše “earth”, tive “word” (Nozadze 2007: pp. 109, 382–383; Wegner 2007: p. 52).

5.2. Taking in account the dominant characteristics of Apollo as an archer (see §3), a promising key to the etymology of the theonym Ἀπόλλων, with regard to Cypriotic Ἀπελλων, and Doric Ἀπέλλων, reconstructible as *Ἀπέλλων, could be identified in the Hurrian
A 20) word for “arrow”, borrowed into Akkadian of Nuzi as *apellu “kind of arrow” (AHw. 57) or “arrowhead” (CAD I, 169). Let us mention that the final -u is the Akkadian nominative. The original Hurrian form might probably have been ended in -i, if it was a derivative of a verbal root, cf. Hurrian fur-i “view” vs. fur- “to see”, ḥan-i “child” vs. ḫan- “to give birth”, mad-i “wisdom” vs. mad- “to be wise” (Wilhelm 2004: p. 102). Concerning the word-formation of a hypothetical source of the Greek theonym, it is possible to think about a parallel structure as in Hurrian māḍ(i)=o=nni “wise” vs. madi “wisdom”, pic=o=nni “joyful” vs. pico “joy” (Wilhelm 2004: p. 106; Wegner 2007: p. 55). In this case the original Hurrian archetype could be reconstructed as *apelli=о=nнi ± “characterized by arrows”. In the process of adaptation into Greek the final -i could have been reinterpreted as the dative, Απόλλωνι. In Hurrian perspective the question of a connection between proto-Greek *Apeliún, the protector of (W)ilios, and Ὄπ-πα-λι-υ-να-άς, one of the deities of Wilaša mentioned in Hittite annals [KUB XXI 1 iv 27] (cf. García Trabazo 2007: pp. 52–53), may be interpreted in a way other than a Hittite adaptation of the Greek theonym – both theonyms could represent independent adaptations of a primary Hurrian theonym or an epitaph of some Hurrian deity (details are discussed in Blažek 2015).

5.3. If the theonyms Artemis and Apollo are of Hurrian origin or represent adaptations from a language related to Hurrian, one would expect a similar origin for the name of their mother Λητώ, Doric Λάτω, maybe also reflected in the Mycenaean place-name ra-to [KN D-2] (Aura Jorro 1993: 226–227; Beekes 2010: 858–859). Her characteristics are summarized by Hesiod in his Theogony: “mild”, “kind” and “gentle”, and further “dark-gowned”. None of these attributes offer any solution to explaining her name.


10. But unto Leto spake the messenger Argeiphontes: ‘Leto, it is not I that will anywise fight with thee; a hard thing were it to bandy blows with the wives of Zeus, the cloud-gatherer; nay, with a right ready heart boast thou among the immortal gods that thou didst vanquish me with thy great might.’ [Transl. A. T. Murray; retrieved 18. 10. 2016 from http://data.perseus.org/citations/urn:cts:greekLit:tlg0012.tlg001.perseus-eng1:21.468-21.501.]
besides λεχώ12 “woman in child-bed” [Call. Del. 56]. In this perspective a hypothetical source of the theonym *Lātō may be related to the predecessor of Urartian lutu “woman” (probably with the plural suffix -tu, which could cause the change *lad+tu > lutu). Urartian lutu “woman” is probably related to Daghestanian counterparts such as Avar ʎʎádi “wife”, pl. ʎʎud-bí, Agul xir, Chiragh xade “woman” etc. (Diakonoff & Starostin 1986: p. 27; NCED 764–765; Hüsing 1918: pp. 267–271; he added Lycian lada “uxor” – see discussion by Neumann 2007: pp. 180–183). It should not be surprising that the most probable etymology of the usual first lady of the supreme god Zeus, namely Ἡρᾶ, Cypriotic dat. e-ra-i, Mycenaean dat. e-ra [PY+TH]/Hērāi/, leads to the starting-point *sērā “lady/woman”, cf. Latin Iūnō Sorōria, Avestan hāirišī “female” (Willi 2010).

6. Conclusion
Summing up, all members of the theonymic triad *Artemit, *Apeljôn, and *Lātō, are etymologizable on the basis of Hurro-Urartian languages. Three ways of borrowing are possible: (i) From a hypothetical language of West Asia Minor related to Hurrian. (ii) From a hypothetical pre-Greek substratum related to Hurrian. (iii) From Hurrian with mediation of some Luwoid language preserving the vowel e, which was eliminated from both the epigraphic variets, Cuneiform and Hieroglyphic Luwian.

Abbreviations: KN Knossus; KUB Keilschrifturkunden aus Boghazköy; PY Pylus; RV Ṛgveda; TH Thebae.
Note: The abbreviations of the Greek authors and their texts follow Liddell & Scott (1996).

Bibliography


“And thou didst not tremble before the anger of Hera, who murmured terribly against all child-bearing women that bare children to Zeus, but especially against Leto, for that she only was to bear to Zeus a son dearer even than Ares. Wherefore also she herself kept watch within the sky, angered in her heart greatly and beyond telling, and she prevented Leto who was holden in the pangs of childbirth.” [Transl. A. W. Mair; retrieved 18. 10. 2016 from http://www.theoi.com/Text/CallimachusHymns2.html].
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Acknowledgement:
The present contribution was prepared thanks to the grant of the The Czech Science Foundation (GAČR), GA15-12215S. The deepest thanks belong to Professor Heiner Eichner for his valuable comments and additions, to an anonymous referee for his important corrections and recommendations, and to John Bengtson for his revision of English.

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