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Greek god of artemis

Artemis may refer to: Deity in ancient Greek religion and ArtemisGreek myth goddamn hunting, desert, wild animals, moon and casteLa Diana de Versailles, a Roman copy of a Greek sculpture by Leochares (Louvre Museum) AbodeMount OlympusWeaponBow, arrows Animals Stags, deer SymbolBow, arrow, quiver, hunting knives, Moon, deer, cypressTreeCypress Personal informationParentsZeus and LetoSiblingsApollo, Aeacus, Angelos, Aphrodite, Ares, Atenea, Dionysus, Eileithyia, Enyo, Eris, Ersa, Hebe, Helen of Troy, Hefest, Heracles, Hermes, Minos, Pandia, Persephone, Perseus, Rhadamanthus, Thank You, the Horae, the Litae, the Muses, the MoiraiRomanDiana equivalent This article contains special characters. Without proper rendering support, you can see question Mycèlia Greek Religion Mycèlia Greece and Mycical Religion Minoasa The Classical Civilization Greek Islamic Greece Holy PlacesAcred Islands Delos Ithaca Naxos Kythira Samothrace Crete Sacred Mountains Mount Lykaion Mount Ida (Crete) Mount Olympus Mount Ida (Crete) Mount Olympus Mount Ida (Crete) Mount Olympus Mount Ida (Crete) Mount Ida (Cre Athena Demeter Dionysus Hephaestus Hera Hermes Hemes Hestia Poseidon Zeus Primordial deities Aether Aion Ananke Chaos Chronos Erebus Eros Gaia Hemera Nyx Phanes Pontus Thalassa Tartarus Uranus Small deities Alpheus Amphitrite Asclepius Bia Circe Cybele Deimos Eileithyia Enyo Eos Eris Harmonia Hebe Hecate Helios Heracles Iris Kratos Leto Metis Momus Nemesis Nike Pan Persephone Phobos Proteus Scamander Selene Thanatos Thetis Triton Zelus ConceptsWorldview Greek Mythology Orphic Egg Underworld and Afterlife Miasma Daimon Greek Heroic Age Divine and Reality Apeiron Monism Polytheism Form of The Good Theory of Ways Mind Anamnesis Ataraxia Apatheia Episteme Epoché Katalepsis Logos New Phronesis Soul Anima mundi Metempsychosis Henosis Plato's Ethical Soul Theory Arete Hubris Xenia Ethics reciprocity Delphic maxims Adiaphora Eudaimonia Kathekon Oikeiôsis Mysteries Eleusinian Mysteries Orphism Dionysian Mystery PracticesWorship Agalma Dithyramb Pa Orgion Hiera Orgas Hero Cult Oracle and Pythia Sacrifices and Offerings Holokaustos Libation Votive Offering Temples of Animal Sacrifice and Pythia Sacrifice and Pythia Sacrifices and Offerings Holokaustos Libation Votive Offering Temples of Animal Sacrifices and Offerings Holokaustos Libation Votive Offering Temples of Animal Sacrifices and Offering Temples of Animal Sacrifices and Offerings Holokaustos Libation Votive Offering Temples of Animal Sacrifices and Offerings Holokaustos Libation Votive Offering Temples of Animal Sacrifices and Offerings Holokaustos Libation Votive Offering Temples of Animal Sacrifices and Offering Temples of Animal Sacrifices and Offerings Holokaustos Libation Votive Offering Temples of Animal Sacrifices and Offerings Holokaustos Libation Votive Offering Temples of Animal Sacrifices and Offering Temples of Animal Sa Anthesteria Arrephoria Kronia Genesis Elaphebolia Pyanopsia Khalkeia Haloa Thargelia Three monthly festivals Deipnon Noumenia Agathodaemon Religious Games Nemean Olympic Games Deemic Games Isthmian Games Hellenistic Philosophy Games Platonism Cynicism Cynicism Pythagoreanism Peripatetic Pyrophysm Ancient Philosophers Hesiod Homer Leucippus Democritus Diogenes of Apollonia Pythagoras Hippasus Philolaus Archytas Thales by Miletus Parmenides Melissus by Samos Anaxagoras Emp Anaximander Prodicus Classic Socrates Antisthenes Diogenes Aristippus Euclides by Megara Stilpo Aristotle Aristoxenus Theophrastus Strato of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Hellenistic and Roman Arcesilaus Carneades Epicurus MetrodorUs of Lampsacus Plato Speusippus Xenocrates Plato Speusippus Xeno of Chios Cleanthes Chrysippus Panaetius Posidonius Marcus Aurelius Epictetus Arrian Texts Argonautica Bibliothe Corpus Hermeticum Delphic maxims Dionysiaca Epic Cycle Homeric Hymns Iliad Odyssey Orphic Hymns Theogony Works and Days Other Topics Pilgrimage Sites Calendar Greek mythology Decline of Greco-Roman polytheism Julian restoration Modern Restoration M She was the patron saint and protector of young girls, and was believed to bring the disease to women and relieve them of it. Artemis was one of the leading birthing and midwife dees along with Eileithyia. Like Atenea and Hestia, Artemis preferred to remain a maiden and vowed never to marry. Artemis was one of the most revered of ancient Greek deities, and his temple in Ephesus was one of the Seven Wonders of the Ancient World. Artemis' symbols included a bow and arrow, a quiver and hunting knives and the deer and cypress were sacred to her. Diana, her Roman equivalent, was especially adored on the Avenge hill in Rome, near Lake Nemi in the alban hills, and in Campania. [1] Etymology The name Artemis (noun, feminine) is of unknown or uncertain etymology, [2][3] although several sources have been proposed. R. S. P. Beekes suggested that the e/i exchange points to a pre-Greek origin. [4] Artemis was revered in Lydia as Artimus. [5] Georgios Babiniotis, while accepting that etymology is unknown, also states that the name is already testified in Greek ceneu and is possibly of pre-Greek origin. [3] The name may possibly be related to the Greek bear árktos (from PIE *h2 átkos), supported by the cult of the bear that the goddess had in Attica (Braurònia) and neolithic remains in the cave of Arkoudiotissa, as well as the story of Callisto, which originally dealt with Artemis (Kallist arcadia epithet); [6] This cult was a survival of very ancient endemic and shamanistic rituals it was part of a larger bear worship that was further away in other Indo-European cultures (e.g. Gaulish Artio). A precursor to Artemis is believed to have been worshipped in the Minoan Crete as the mountain and hunting desher, Britomartis. Although the connection with anatolide names has been suggested, [7][8] the first attested forms of the name Artemis are the Mymitian Greek 🗆 🖂 🗓 a-te-mi-to /Artemitos/ (gen.) and 🔾 🖂 a-ti-mi-te /Artimitei/ (dat.), written in linear B in Pylos. [4] According to J. T. Jablonski, the name is also Frigian and could be compared to the royal denomination Artemas de Xenophon. [10] Charles Anthon argued that the primitive root of the name is probably of Perse origin of *arta, art, arte, all that means great, excellent, holy, so Artemis becomes identical with the great mother of nature, even when she was worshipped in Ephesus. [10] Anton Goebel suggests rooting στρατ or σατ, to shake, and makes Artemis mean the dart thrower or shooter. [11] Ancient Greek writers, through popular etymology, and some modern scholars, have linked Artemis (Doric Artamis) to artamos, i.e. butcher[12][13] or, as Plato did in Cratylus, in artemês, i.e. safe, unharmed, uninquented, pure, the maiden, [11] Leto mythology carried Apollo and Artemis, delighting in arrows, both charmingly like none of the heavenly gods, while uniting in love with the Ruler Aegis, — Hesiod, Theogony, lines 918-920 (written in the 7th century BC) Apollo Birth (left) and Artemis (right), Brygos (potter, signed), Painter Briseis, Tondo of an attic red figure cup, ca. 470 BC, Louvre. Artemis (left, with a deer) and Apollo (right, holding a llyre) by Myrina, dating from about 25 BC bust of Roman marble from Artemis after Kephisodotos (Capitolini Museum), Rome. Several contradictory accounts occur in classical Greek mythology about the birth of Artemis and Apollo, his twin brother. However, in terms of paternity, all accounts agree that she was the daughter of Zeus and Leto and that she was the twin sister of Apollo. In some sources it is born at the same time as Apollo, in others, sooner or later. [1] According to Callimachus, Hera, angry with her husband Zeus for impregnating Leto, forbade her from giving birth on dry land or on an island, but the island of Delos disobeyed and allowed Leto to give birth there. According to the Homeric Anthem of Artemis, however, the island where she and her twin were born was Ortygia. [15] In ancient Cretan history, Leto was worshipped in Phaistos and, in Cretan mythology, Leto gave birth birth with as few birth pains as a mother quail suffers when she lays an egg. [17] Myths also differ from whether Artemis was born first, or Apollo. Childhood Artemis's childhood is not entirely related in any surviving myth. The Iliad reduced the figure of the handeness to that of a girl, who, having been swept away by Hera, climbs crying on her father Zeus's lap. [18] A poem by Callimachus to the deessa that has fun in the mountains with archery imagines some lovely vignettes of a young Artemis. While sitting on her father's knee, she asks her to grant her ten wishes: to remain always virgin to have many names to differentiate her from her brother Phoebus (Apollo) by having a short, knee-high tunic so she could hunt to have 60 daughters of Okeanos All nine years old, to be her heart to have 20 Amnisides Nymphs as maids to see their hunting and bow dogs while resting to rule all mountains to be assigned to any city, and only to visit when she was called by birth mothers to have the ability to help women in childbirth pains., particularly because he had helped his mother in the delivery of his twin brother Apollo. [20] All his companions remained virgins, and Artemis closely protected his own caste. Its symbols included the golden arch and arrow, the hunting dog, the deer and the moon. Callimachus then explains how Artemis spent her childhood looking for the things she would need to be a hunter, and how she obtained her bow and arrows from Lipara Island, where hefest and cyclopes worked. While Oceanus' daughters were initially afraid, the young Artemis bravely approached and asked for bow and arrows. Callimachus then explains how he visited Pan, god of the forest, who gave him seven female dogs and six men. He then captured six gold horn deer to pull his cart. Artemis practiced archery first by shooting at trees and then in a wild game. [21] Relations with men as a virgin, Artemis had interested many gods and men, but only his hunting partner Orion won his heart. Orion was accidentally killed by Artemis herself or Gaia. [22] The river god Alpheus was in love with Artemis, but when he realized he could do nothing to the heart, decided to capture it. When Artemis and his companions from Letrenoi go to Alfeus, she becomes suspicious of her motives and covers her face with mud so that she does not recognize her. In another story, Alphaeus tries to rape assistant Arethusa. Artemis punctures the girl and saves her, transforming her into a fountain at the Artemis Alphaea temple in Letrini, where the god-god-saver and her assistant drink. Bouphagos, son of Titan lapetus, sees Artemis beats him up on Pholoe Mountain. In another story, Siproites is a boy who, either because he accidentally sees Artemis bathing or because he tries to rape her, becomes a girl by the careless. Actaeon Several versions of the Actaeon myth survive, although many are fragmentary. Details vary, but at the core, they involve the great Actaeon hunter whom Artemis becomes a deer for a transgression, and who is then killed by hunting dogs. [23] Usually, dogs are theirs, but no longer recognize their owner. Occasionally they are said to be Artemis' dogs. According to the standard modern text of the work, The Myth of Aktaion: Literary and Iconographic Studies by Lamar Ronald Lacey, the most likely version of the myth portrays Actaeon as the hunting companion of the deessa who, seeing her naked in her sacred spring, tries to force herself into it. For this hubris, he becomes a deer and devoured by his own dogs. However, in some surviving versions, Actaeon is a stranger passing on Artemis. According to the Latin version of the story told by Roman Ovid[25] having accidentally seen Diana on Mount Cithaeron while bathing, he was changed by her into a deer, then chased and killed by her 50 dogs. [26] Several narratives also diverge with regard to the hunter's transgression: sometimes boasting that he is a better hunter than her, [27] or even simply being a rival to Zeus for Semele's affections. Adonis The Death of Adonis, by Giuseppe Mazzuoli, 1709. Hermitage Museum, Saint Petersburg, Russia. In some versions of Adonis' story, Artemis sent a boar to kill him as punishment for his hubristic presumption that he was a better hunter than her. In other versions, Artemis killed Adonis for revenge. In later myths, Adonis is a favorite of Aphrodite, who was responsible for the death of Hippolytus, which had been a favorite of Artemis. Artemis therefore killed by Artemis, but by Ares as punishment for being with Aphrodite. Orion Orion was a hunting companion of Artemis. In some stories, he is killed by Artemis, while in others he is killed by a scorpion sent by Gaia. In other versions, Orion attempts to seduce Opis, [28] one of Artemis' followers, and she kills him in self-defense. In another version, it is Apollo who sends Deadly. According to Hyginus [30] Artemis estimated orion (despite the delay this version seems to be a rare remnant of her as the pre-Olympic stepdest who took consorts like Eos did), but was tricked into killing him by her brother Apollo, who was protective of her sister's maiden. The Aloadae The twin sons of Poseidon and Iphidemia, Otos and Ephialtes, grew up enormously at a young age. They were aggressive skilled hunters and could not be killed unless they were for each other. The growth of the Aloadae never stopped, and they boasted that as soon as they could reach heaven, they would kidnap Artemis and Hera and take them as wives. The gods were afraid of them, except for Artemis, who captured a fine deer (or another version of the story, became a point) and jumped between them. The Aloadae threw their spears and mistakenly killed each other. [1] Callisto Diana i Callisto, c. 1556–1559, of Tian. The National Gallery of Scotland, Edinburgh Callisto was the daughter of Lycaon, king of Arcadia and was also one of Artemis' hunting assistants. As Artemis' resulting in the conception of Arcas. Enraged, Hera or Artemis (some accounts say both) turned Callisto into a bear. Arcas almost kills the bear, but Zeus stops it just in time and places the bear in the sky; therefore, the origin of Callisto the Bear as a constellation. Some stories say he placed both Arcas and Callisto in the sky; and bears, forming the constellations of Ursa Minor and Ursa Major. Iphigenia and the Taurian Artemis A Agamèmnon that the only way to appease Artemis was to sacrifice his daughter Iphigenia. Artemis took it; She was either taken to Tauros and led the priests there or became Artemis's immortal companion. [31] Niobe A Queen of Thebes and wife of Amphion, Niobe boasted of her superiority to Leto, having 14 children (Niobids), seven boys and seven girls, while Leto had only one. When Artemis shot his daughters, who died instantly without sound. And Artemis used poisoned arrows to kill them, although according to some versions two of the Niobids were saved, a boy and a girl. Amphion the sight of his dead children, he committed suicide. A devastated Niobe and her remaining children were turned into stone by Artemis as they cried. The gods themselves inscribed them. Chione Chione was a princess of Pokis. She was loved by two gods. Hermes and Apollo, and boasted that she was more beautiful than Artemis was furious and killed Chione with an arrow, or beat her stupid by shooting her tongue. However, some versions of this myth say that Apollo and Hermes protected her from Artemis's wrath. Atalanta, Oeneus and the Artemis Meleagrids pour a libation, c. 460-450 BC. Artemis saved toddler Atalanta from dying of exposure after his father abandoned him. He sent a female bear to the baby nurse, who was then raised by the hunters. In some stories, Artemis later sent a bear to injure Atalanta because others claimed atalanta was a top hunter. Among other adventures, Atalanta participated in the hunt for the Calydonian boar, which Artemis had sent to destroy Calydon because King Oeneus had forgotten him in the sacrifices of the harvest. In the hunt, Atalanta drew the first blood and was awarded the wild boar hideout prize. He hung it in a sacred forest in Tegea as a dedication to Artemis. Meleager was a hero of Etolia. King Oeneus ordered him to gather heroes from all over Greece to hunt down the Calydonian boar. After Meleager's death, Artemis turns his grieving sisters, the Meleagrids, into guinean birds that Artemis favored. Aura In Nonnus Dionysiaca,[32] Aura was the daughter of Lelantos and Periboia. She was a pristine hunter, as was Artemis and proud of her maiden. However, she claims artemis' body is too feminine and doubts the virginity of the handess. Artemis asks Nèmesi for help in avenging his dignity; he then causes Aura's rape by Dionysus, after which Aura becomes a disorderly killer. When he had twin sons, he ate one while the other, lacchus, was saved by Artemis. Iacchus later became an assistant to Demeter and the leader of the Eleusian mysteries. Polyphonte was a young woman who ran away from home in search of a free, virginal life with Artemis in the conventional life of marriage and children favored by Aphrodite. As punishment, Aphrodite cursed her, making her have children for a bear, Their resulting descendants, Agrius and Oreius, were wild cannibals who incurred zeus hatred. Ultimately, the whole family was transformed into birds that got sick of portents for humanity, [33] The Trojan Artemis War may have been depicted as a Trojan sympathizer because her brother Apollo was the patron saint of the city, and she herself was adored in western Anatolia in historical times. In the Iliad[34] he comes to blows with Hera when the divine allies of the Greeks and Trojans engage in conflict. Hera hits Artemis in the ears with his own causing the arrows to fall. As Artemis flees, crying at Zeus, Leto picks up the bow and arrows. Artemis took the Trojans side. At the beginning of the Greek trip to Troy, Artemis followed the sea, stopping the journey until an oracle arrived saying that they could win the heart of the goddaughter by sacrificing Iphigenia, Agamèmnon's daughter. Agamnon once promised the goddess that he would sacrifice the dearest to him, who was Iphigenia, but broke that promise. Other sources said he boasted of his hunting ability and provoked the wrath of the deessa. However, Artemis saved Iphigenia because of her bravery. In some versions of the myth, [which?] Artemis made Iphigenia his assistant or turned her into Hecate, the night's deesses, witchcraft and the underworld. Aeneas was also helped by Artemis, Leto and Apollo. Apollo found him injured by Diomedes and lifted him to heaven. There, the three deies secretly healed him in a large chamber. Worship Roman Temple of Artemis in Jerash, Jordan, built during the reign of Antoninus Pius. Main article: Brauronia Artemis, the careanest of forests and hills, was worshipped throughout ancient Greece. [35] His best-known cults were on the island of Delos (his birthplace), attica in Brauron and Mounikhia (near Piraeus), and in Sparta. She was often depicted in paintings and statues in a forest setting, carrying a bow and accompanied by a deer. Former Spartans used to sacrifice her as one of their patron saintesses before starting a new military campaign. Atenian festivals in honor of Artemis included Elaphebolia, Mounikhia, Kharisteria and Brauronia. The Artemis Orthia festival was observed in Sparta. Pre-pubescent Atenian girls and teenagers were known as arktoi, or small bears. A myth that explains this servitude states that a bear had formed the habit of regularly visiting the city of Brauron, and the people there fed it, so that, over time, the bear became tamed. One girl mocked the bear, and, in some versions of the myth, killed her, while, in other versions, she fixed her eyes. Whatever the case, the girl's brothers killed the bear, and Artemis became enraged. He demanded that young girls act the bear in their sanctuary in atonement for the bear's death. [36] Artemis was worshipped as one of the main birthing and midwife-givers along with Eileithyia. The dedications of clothing to their sanctuaries after a successful birth were common in classical times. [37] Artemis could be a deity to fear for pregnant women, since deaths during this time were contributed to it. As childbirth and pregnancy were a very common and important event, there were numerous other associated with it, many located a particular geographical area, including but not limited to Aphrodite, Hera and Hekate. [37] According to Pseudo-Apollodorus, he assisted his mother in delivering her twin. [38] Older sources, such as Homeric Hymn in Delian Apollo (on line 115), have Eileithyia's arrival in Delos as the event that allows Leto to give birth to her children. Contradictory is Hesiod's presentation of the myth in Theogony, where he claims leto brought his children before Zeus' marriage to

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