

ARTEMIS APHAIA.

UP to the present no attempt has been made to explain the epithet Aphaia given to Artemis at the Athenian temple in Aegina. The double name may be due to a compromise between the Athenian founders and the people that were on the site before them. It is generally agreed that Aphaia had a local cult at Aegina.¹

Now there is evidence that at Rhodes, Thera, and Aegina² there were Phoenician Settlements and it is reasonable to infer that the new-comers must have brought with them some elements of their worship. The suggestion now offered is that the goddess Aphaia was of Semitic origin; the equation may be put thus:—

ΑΦΑΙΑ = קָרְיָא (= beautiful).

Then final Α is the feminine termination. It will be objected that the Greek transliteration does not show the initial 'I sound of the supposed original; besides this, ΑΦΑΙΑ, without an 'I at the beginning is the form found in Pausanias, Hesychius, and elsewhere, yet the treatment of foreign proper names by Greek writers (*e.g.* Herodotus) is subject to so many vagaries that in the case before us the transliteration may have been inaccurate from the beginning, especially if the name was communicated to the Greeks orally and not in writing.

It is conceivable that the assumed 'I was lost in crasis: thus ΤΑΙ ΙΑΦΑΙΑΙ> ΤΑΙΑΦΑΙΑΙ> ΤΑΦΑΙΑΙ (see Furtwängler, ii. Taf. 25, No. 1). The main connecting link between ΑΦΑΙΑ and קָרְיָא is that the title Καλλίστη was applied to Artemis in Greece proper.

¹ Furtwängler, *Aegina*, vol. i. Einleitung.

² Hall, *Oldest Civilization in Greece*, pp. 237, 286, N. 2.

(Paus. i. 29. 2) tells us that as Καλλίστη, she had a ξέονον in the Academia near Athens, and a temple near Tricoloni in Arcadia (*Id.* 8. 35. 8).

Artemis was also known as ὠραία: this may be seen from an inscription found in the Peiraeus

ἱέρων Ἀρτέμιδι Ὀραίαι.

Eph. Arch. 1884, p. 69.

The epithet Καλλίστη appears again on a sepulchral inscription found at Aleppo, one of the early Phoenician trade routes:

Ἀρτέμιδι Καλ(λ)ίστη . . . χαιρε.

C.I.G. 4445.

A further support of the suggested equation is to be found in the classification of the names Salamis and Samos³ as Semitic in origin.

The form ΑΦΑΙΑ may be due to folk-etymology. Stephanus sub ΑΦΑΙΑ, quotes *Ant. Lib.* 40, p. 270 to show that the name was derived from ἀφανής. This derivation could account for the absence of an initial 'I sound.

It has already been mentioned that Thera was a Phoenician settlement: in connection with this it is interesting to recall that Thera's original name was Kalliste (*Pind. Pyth.* iv. 258: v. 74: Paus. iii. 17). Is it possible that while Thera was still known to the Greeks as Kalliste, it had the same Aphaia cult as Aegina and that when the new name Thera (*cp.* Ἀρτεμις ἀγροτέρα) was brought in, it once for all ousted Kalliste, taken over from the goddess Aphaia?

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³ Hall, *op. cit.* pp. 227-28.

NEWS AND COMMENTS

THE Year's Work in Classical Studies (1907) has just appeared. Its chapter headings are the same as last year, with omission NO. CXCI. VOL. XXII.

of two papers and addition of two, namely Hellenistic Greek by J. H. Moulton, and New Testament by A. S. Peake. It is

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published by John Murray at 2/6 net (with a reduction to members of the Classical Association), and contains a summary of the work of the year in each department.

THE *Classical Quarterly* for January contains papers on the proper appellation of Aelius Gallus, Hadrian's adopted son, by Mr. Farquharson, a continuation of Mr. H. Richards' *Platonica*, critical notes upon Seneca by Dr. Kronenberg and Mr. W. Summers, a criticism of Prof. Naber's methods of emending Apollonius Rhodius by Mr. Seaton, a study, after Mr. Cornford, of Pericles and Cleon in Thucydides by Miss M. F. Stawell, emendations of Dorotheus of Sidon, a Greek astrological poet, by Mr. Housman, a re-examination of a passage of Pindar's Second Olympian lately discussed by Mr. Garrod, and the first instalment of a dissertation by Mr. T. W. Allen upon the 'Epic Cycle.'

THE question of Greek came up at the Headmasters' Conference in Oxford, when Dr. Burge proposed and Mr. Lyttelton seconded the motion that the Greek paper in school scholarship examinations should be lightened. The proposal did not please either those who support the present system or those who wish for reform, and it was lost by a considerable majority. A proposal to abolish it altogether in those examinations would have been more warmly supported, and might have won more votes. Abolition is the only logical proposal if any reform be desired; a qualifying paper would be of little use, and would encourage the learning of grammatical forms, whilst any kind of competition would result in the standard rising automatically. The preparatory schools are

urgent for abolition; and it is desirable that the truth should be known about the effect of the present curriculum on young boys.

THE November number of the *Classical Journal of Chicago* has an account of a representation of the *Eumenides* in Greek by members of the University of California. This University, happier than our own, possesses as it seems a Greek theatre; which to judge from the accompanying plate, is a fine building. 'The audience,' we are told, 'was profoundly moved' by the play. In the first act, the interior of the temple of Apollo was disclosed by a curtain being withdrawn.

The same number has a paper 'On Distraction in Secondary Work in Latin,' which examines some needless drawbacks to our work. Especial attention is called to the incompetent editing of school texts, which are burdened with notes that are meant for the teacher and are worse than useless to the learner.

ON November 13th, the *Phormio* of Terence was acted at Beaumont College, Old Windsor, by the boys of the Higher Division, the 'Augustan' pronunciation of Latin being used. Dorio and the *mutae personae* had disappeared under the censor's hands and the plot was slightly modified, chiefly by way of simplification. A brief prologue in English was prefixed to each of the five scenes, and the scenes themselves were marked by change of scenery. These concessions to modern taste appeared justified, and scenery, dresses, and lighting were excellent. The rendering of the languid and impertinent Phormio was a fine piece of acting.

REVIEWS

LES ENCEINTES ROMAINES DE LA GAULE.

Les Enceintes Romaines de la Gaule. By ADRIEN BLANCHET. Paris: Leroux, 1907. 8vo. Pp. iii + 356. 20 plates of photo-

THIS book is rather for the professed student than for the general reader. It is of the nature of a work of reference, a compendium