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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 = יָפֶה (= 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 יָפֶה 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 ξόανον 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 Ὠραίαι.

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 . . . χαῖρε.

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