

AMERICAN
JOURNAL OF NUMISMATICS

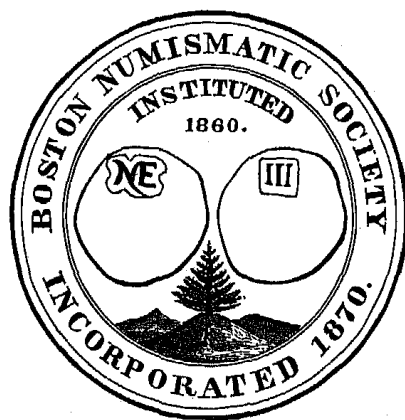
AND

BULLETIN OF AMERICAN NUMISMATIC AND
ARCHÆOLOGICAL SOCIETIES.

QUARTERLY.

VOL. XV.

JULY, 1880—JULY, 1881.



COMMITTEE OF PUBLICATION.

WILLIAM SUMNER APPLETON.
SAMUEL ABBOTT GREEN.
JEREMIAH COLBURN.

BOSTON:

PUBLISHED BY THE BOSTON NUMISMATIC SOCIETY.

M DCCC LXXXI.

Reprinted with the permission of The American Numismatic Society

JOHNSON REPRINT CORPORATION
111 Fifth Avenue, New York, N.Y. 10003

JOHNSON REPRINT COMPANY LIMITED
Berkeley Square House, London, W.1

only when a rescuer shows uncommon courage and perseverance in saving human life at the risk of his own.

This medal was used for nearly forty years, and that of which we give an engraving in this number, is now awarded.

EPHESUS AND ITS COINAGE.

THE following is from an article in the *Saturday Review*, from Head's "Ephesus and Its Coinage," and serves to show the importance numismatics occupies as a key to historical problems:—

The mythological interest of the coins is very considerable. The Ephesian Artemis appears throughout, either in person or represented by a symbol. There is scarcely a coin from first to last (except the cistophori) whereon the bee, the special symbol of the Ephesian goddess, does not appear; and we find the stag, or two stags, (like those of silver which encompassed the gold Artemis, dedicated by Salutaris,) and the bow, bow-case, and quiver, on many of the coins, as the bust of the goddess, and finally her full figure. It is interesting to trace the gradual development of these symbols and representations. At first the bee alone appears with monotonous regularity, though Mr. Head's quick eye contrives to extract hints for arrangement out of the shape of its wings; then, as Greek influence waxed stronger, the stag, probably a concession to the Greek idea of the goddess, is placed on the reverse; and under Lysimachus the actual bust of the huntress-goddess herself, "chaste and fair," and no Asiatic at all, occupies the principal side, yet with a little bee (*pace* Mr. Newton) on the reverse. The return to autonomy and Asiatic proclivities restored the bee to its old position on the obverse; and, under the protection of Mithridates, the Ephesian mint even issued pieces with the full, mummy-like figure of the Asiatic goddess on one side, retaining, however, the Greek bust on the other. These variations of mythological type are peculiarly interesting when considered in relation to the changeful history of the city; and the only fault we have to find with Mr. Head is that he does not make quite enough out of them, and does not sufficiently explain their meaning.

Historically the coins of Ephesus are of unusual interest. From them alone do we learn the existence of the monetary league which followed the Lacedaemonian defeat off Cnidus, and which is signalized by the issue of a uniform type of reverse—Hercules strangling two serpents—by all the cities of the league. The conquest of Ephesus by Lysimachus is marked by the appearance for the first time of the face of the Greek Artemis, and the bow and quiver, on the coinage; and when Lysimachus presented the city to his wife Arsinoe, and called it by her name, the facts are substantiated by the head of Arsinoe, veiled as a queen. Later on we find evidence that the Attalid attempt to establish a pan-asiatic currency was supported at Ephesus by the appearance of Ephesian cistophori, with the *cista mystica* on one side, and on the other, two serpents coiled about a bow-chest. But the most important historical evidence supplied by the coins, consists in the names of magistrates which are generally found inscribed on them after the fifth century B. C. There has been considerable doubt as to who these magistrates were,

and how long each held his office. Curtius regarded them as archons, but on grounds which have since been demolished; Lenormant took them to be high priests of Artemis; Mr. Head holds them to have been prytaneis, officers corresponding in some respects to the archon eponymus of Athens, and places their tenure of office at one year. The argument by which he supports these points seems irrefragable. In 274 years, 238 magistrates' names occur on the coins of Ephesus; the office, therefore, cannot well have been held for longer than one year. If it were half-yearly, we should require 548 names; but, as Mr. Head shows, from a comparison with the dated coins of Aradus, it is extremely improbable that our series is so incomplete as this would make it, and much more likely that there are not many years that are not represented in the collections of Europe. In many of the periods into which the coinage and history of Ephesus fall, the number of names nearly equals the number of years, but in no case are there more names than years. After a consideration of these data, it is difficult to see any alternative to the conclusion that these magistrates held an annual office. That the magistrate whose name thus appears of the coinage was the *eponymus* of the city, the first Prytanis, or President on the Council of Prytaneis, who superintended the execution of the decrees of Boule and Demos, ordered the public sacrifices, looked to the taxes, inspected the markets and harbors and highways, and gave his name to the year, is demonstrated by a series of historical confirmations which signally attest the present high development of the science of numismatics. An Ephesian inscription published by Mr. Wood, and attributed to the years 324 to 319 B. C. gives the names of four prytaneis who were the eponymi of four successive years. Turning to Mr. Head's corresponding period, arranged, let it be understood, simply on general principles of style and palaeography and the like, with no dates to guide him, we find three of these four names actually occurring on the coins. The fourth will doubtless be found in time. Another inscription mentions a certain Badronius—a name which appears on a coin of the corresponding period in Mr. Head's arrangement, and is nowhere else to be found in Greek literature or antiquities.

THE NEGLECT OF POLITICAL PIECES.

WHILE we are passing through the exciting events of another Presidential canvass, it seems an appropriate time to turn our attention to that class of American Medals known as Politicals, and to find out, if we can, why this most interesting field of study has of late years become woefully neglected. It is unnecessary to enlarge, to the readers of the *Journal*, upon the value of these political pieces in connection with the history of the country, if their issue could have been kept out of the hands of some of the unprincipled parties who seemed to have controlled many of the dies.

During the time (a long way ago now) when the fever for Politicals was at its height, the owners of dies were tempted by the offers of eager collectors to strike "mule" pieces without end. Now you may find a pair of dies put together to make a medal, and it *may* produce a perfectly correct piece in all respects, but as dealer and collector in those days were anxious only for the