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The Temple Coins of Olympia *The Temple Coins of Olympia*. By C. T. Seltman. With a Foreword by Sir William Ridgeway. One vol. Quarto. Pp. 120; 12 collotype plates Cambridge: Bowes and Bowes, 1921. £2 2s.

E. S. G. Robinson

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relation to Herakles. In the first, he discusses, with a wealth of archaeological material, the Aktorione or Molione, in whom he sees an ancient twy-bodied deity, earlier than the Hellenic invasion of Greece. This result is achieved, partly by dismissing as 'certainly late' such passages of Homer as contradict the hypothesis, partly by a most hazardous interpretation of archaeological evidence. I find a superimposition of no fewer than seven hypotheses one on top of another. A shorter example of the same method of reasoning is seen in an episode (p. 61 ff.) which explains the four-armed Apollo of Amyklai as being really Hyakinthos, who he thinks is another twy-formed deity, associated with a female power. The argument holds good *if* (1) a passage in Libanios, *Orat.* xi.¹ refers to the cult of Amyklai and to no other; *if* (2) Libanios was well-informed about that cult; *if* (3) the ὀμφαλὸς which he mentions connotes the worship of a female deity (we know of none such at Amyklai); *if* (4) Hyakinthos was the πάρεδρος of this goddess, and *if* (5) he was a sky-god (we know him to be chthonian). Those mathematically inclined may calculate the chances of this combination being right, allowing each hypothesis separately a 50 per cent. chance of being true.

The second essay follows the lines of comparative folklore, and attempts to reduce the Twelve Labours to their original form by comparison of other Aryan myths and *märchen*. The result is, that this is the Greek version of the 'indogermanischer Riesen - Drachen-kampfmythos,' and that the legend and cult of Herakles are 'die kühne Selbstapotheose eines Volkes, das schon in dem Schöpfungsdrang seines von

Leiden zerrissenen Daseins einen Hauch seiner Gottheit verspürt hat'; which, he assures his readers in a final burst of rhetoric, serves to prove the essential similarity of the Greek with the German spirit. But rhetoric, of which Schweitzer has plenty, is no substitute for good handling of comparative material, of which he has little.

Most of this book might have been written forty years ago. Besides the multiple authorship of Homer, the Dorian origin of Herakles (which it is to be hoped will have a well-deserved rest since the publication of Farnell's *Hero-Cults*) a grotesque misapplication of the facts of totemism (p. 82), and other old friends, we have (pp. 8, 10, cf. 144) a resolute shutting of the eyes to the fundamental and original difference of saga and *märchen*, and a consequent attempt to find 'der echte Herakles' (Schweitzer is fond of looking for the 'innerste Keim' of a tradition, as if that explained it all) in one of the many fairy-tales which, like every other culture-hero, he has gathered about him. A minor point is the irritatingly frequent reference to the tales of Herakles and similar heroes as *Heilandsmythen*. Anyone who is unable to see the difference between the mystic concept of a saviour or mediator and the very human monster-killing hero, is singularly unfitted for the study of Comparative Religion.

To give Schweitzer his due, there are to be found in his work a persuasive explanation of the Tritopatores (p. 75), some good things in his treatment of the folktales, pp. 103 ff., 135 ff., and one passage (p. 175) where, against Furtwängler and Farnell, he seems to have made out his case that the club was not part of the earliest equipment of Herakles.

H. J. ROSE.

¹ I. p. 340, Re.

THE TEMPLE COINS OF OLYMPIA.

The Temple Coins of Olympia. By C. T. SELTMAN. With a Foreword by SIR WILLIAM RIDGEWAY. One vol. Quarto. Pp. 120; 12 collotype plates. Cambridge: Bowes and Bowes, 1921. £2 2s.

THE control which the Eleans exercised almost without interruption from the

sixth century onwards over the Olympic festival lends more than a local interest to their coinage. In this important work Mr. Seltman has collected, arranged and, above all, illustrated, the noble series of staters struck in their name, and offers us an intensive study which will be indispensable to workers

in the same field. This is not the place to discuss the purely numismatic aspect of the work; it is enough to say that the comparatively new method of classification by die connexion is employed with judgment, and that the resulting chronological arrangement seems firmly established. The author's main contention is that the coinage bearing the name of the Eleans was not a civic coinage struck at Elis for local purposes, but a hieratic coinage struck under their auspices at Olympia for the crowds of visitors who flocked to the holy place at all times, but especially for the festival. This contention seems amply justified. Zeus and Hera, the only two deities appearing directly or by implication on the coins, had no special cults at Elis, and Mr. Seltman makes the interesting point that a curious form of thunderbolt, with one half of it shaped like a fly, which occurs on one variety, can only refer to Zeus Myiagros or Apomyios, who had taken over at Olympia the cult of Myiagros a primitive fly-god of the district. If the coins of the Eleans were struck at Olympia, there is no further reason to suppose with Head (*Historia Nummorum*², p. 419) that the earliest of them must, in spite of their archaic appearance, be later than 471 when the synoecism resulting in the town of Elis took place. That event finds an echo in the stater with the type of the thundering Zeus and the legends $\Phi\Lambda\Lambda\epsilon\text{ION O}\Delta\text{YNI}\text{IKON}$. Mr. Seltman, by the way, interprets this inscription as $\Phi\alpha\lambda\epsilon\acute{\iota}\omega\upsilon\upsilon$ ($\epsilon\pi\acute{\iota}$ $\tau\acute{\omega}\nu$) $\text{O}\lambda\upsilon\upsilon\pi\iota\kappa\acute{\omega}\nu$ ($\acute{\alpha}\gamma\acute{\omega}\nu\omega\upsilon$ $\sigma\eta\mu\alpha$), but such an elaborate portmanteau phrase is surely out of the question. Why should not the two adjectives be singular neuter nominatives in simple apposition, agreeing with an understood $\delta\acute{\iota}\delta\rho\alpha\chi\mu\omicron\nu$?

The other main conclusion which the author draws is that we have to do with the product of two mints working concurrently but independently of each other, one using exclusively the types of Zeus and therefore established under his special protection in his temple, the other using the types of Hera and similarly situated in her temple. The staters certainly fall into two series, the longer (with Zeus types) covering the

whole period from the sixth to the second century, the shorter (with Hera types) lasting from 420 to the Macedonian conquest. In each series the successive issues are linked together internally by the use of common dies, while there is no recorded instance of 'muling'—i.e. of the use of the same die in both series. Thus the conclusion so far seems justified that the staters were produced in two independent workshops; but to go into further detail and presume one mint situated in the temple of Zeus and one in the temple of Hera seems more hazardous, and raises questions to which satisfactory answers are not forthcoming. The activity of the mint of Zeus begins before the building of his temple. Mr. Seltman can only say that in this early period the mint was 'attached' (whatever that may mean) to the altar of Zeus, and transferred to the precinct of his temple as soon as there was one. But if it was so desirable for the mint to be thus actually joined to a temple, why not to the already existing temple of Hera, where Zeus also had a cult? Further, if the second mint were in the temple of Hera and under her special patronage, we might expect by analogy with the Zeus mint that the types employed there would have exclusive reference to her. But this is only true of the obverses; the reverses show without exception the eagle and thunderbolt, which form the usual types for the contemporary Zeus series also. All that the evidence justifies us in supposing is that when the output of one monetary workshop no longer sufficed, another was established somewhere in the Altis. As for the types, if those relating to Zeus were earmarked for the obverse dies of one workshop, and the head of Hera for those of the other, it would be easy to fix the responsibility for each issue to its proper source.

The least satisfactory part of the book is the short section devoted to the monetary standard. The view is advanced that the coins were struck, not on the Aeginetic standard, but on an 'Olympian' standard derived from it, but slightly lighter in weight. This view is open to two objections: First, the means used to determine the

standard at Olympia are not those by which the Aeginetic standard, with which it is compared, was determined. Second, the difference of 1 per cent. is too small to be material. In the fifth century the tetradrachms of the Sicilian cities tend to be at least 1 per cent. heavier than those of Athens; are we to suppose that they were struck on a 'Sicilian' and not on the Attic standard?

In historical contacts the coinage of Olympia is disappointing. The Nike type, which is common in the fifth century, and the wreath of olive are the only direct agonistic references. Mr. Seltman notes the sparseness of the coinage during the first part of the Peloponnesian War, when the Athenians and their allies were excluded from the festival, and its sudden increase after the Peace of Nicias, to which date he rightly assigns the opening of the second workshop (his mint of Hera), though he refuses to follow Professor P. Gardner in connecting the adoption of the Hera type with the Argive

alliance. There is, however, one directly historical issue in the series—the gold coinage struck in the name of the Pisatans during their occupation of Olympia in 365-3; and the author brings out the importance of this and of the reply to it, which the Eleans made on recovering the holy place, in the shape of the staters with the named head of Olympia and that of Zeus. The latest coins are of very poor style, and it is interesting to find that, contrary to the accepted view, the coinage must have gone on till after the entry of Elis into the Achaean League. Its quasi-hieratic nature doubtless contributed to its survival, and in the end it seems to have died from inanition, so to say, rather than from active suppression.

In spite of certain obvious faults of style, the book should do something to make us realise what contributions numismatics can offer to classical studies in general.

E. S. G. ROBINSON.

Notes on the Text of Aeschylus. By E. S. HOERNLE, I.C.S., former scholar of New College, Oxford. Crown 8vo. Pp. 100. Oxford: Basil Blackwell, 1921. 4s. 6d.

THOSE of us who, when the war broke out, were lecturing to our pupils on points of textual criticism and verbal scholarship must often have felt in the years that followed that that kind of thing at any rate could do nothing to help them through the awful experiences that they went from us to face. Yet here is a book based upon textual studies pursued on the Cher, at Bapaume and Suez, and later at Calcutta, and written presumably in the scanty leisure of the life of an Indian Civil Servant. Work done in such circumstances must command the respectful admiration of readers of the *Classical Review*—an admiration that is increased by the generous enthusiasm for Aeschylus that appears on almost every page.

It can, however, hardly be expected that at Bapaume or even at Calcutta the material necessary for success in the emendation of such a text was at hand, and indeed Mr. Hoernle tells us frankly that for much of the time the bare Oxford text was his only companion. It is, therefore, not surprising that the conclusions at which he has arrived, as to the validity of which he is very modest, are hardly likely to commend themselves to scholars. But the value of such work is not so much in the results attained as in the spirit which has inspired it. Unless another manuscript is discovered, *Supplices* 825 ff. must remain a *locus desperatissimus*. Mr. Hoernle's re-writing of it is more courageous than successful; nevertheless, Win-

chester and New College may well be glad to add his name to the long list of enthusiastic scholars which they have produced and are still producing. Such enthusiasm is its own reward. But it must be frankly admitted that for the successful emendation of a corrupt passage in Aeschylus wider and deeper preparatory studies are necessary than from the nature of the case it has been possible for Mr. Hoernle to undertake.

C. C.

The Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom. By the Rev. THOMAS E. AMERINGER, O.F.M., M.A., Catholic University of America. Pp. 103. Washington, D.C., 1921.

Die Stimm-bildung der Redner in Altertum bis auf die Zeit Quintilians. By Dr. ARMIN KRUMBACHER. 8vo. Pp. 108. Paderborn, 1921. M. 7.

NEITHER of these brochures have any great interest for the majority of classical scholars, but both may be commended to students of the minuter details of the technique of ancient rhetoric. Dr. Ameringer has produced a careful analysis of the style of St. John Chrysostom, with special reference to his use of figures. His conclusion is that Chrysostom, though he could not shake off the effects of his training in the debased schools of rhetoric of his day, yet by force of character and natural eloquence succeeded in rising superior to the worst defects of contemporary style.

Dr. Krumbacher has produced an excellent