XLII. *Some Remarks on a Coin of Basilis, a City in Arcadia.*
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I BEG leave to offer to the Society of Antiquaries, a description of an unique Greek coin which I met with at Malta, in the year 1812, and which I have subsequently been fortunate enough to procure for the collection of the British Museum.

The Coin is of silver, and weighs $236\frac{3}{8}$ grains; it is in the highest state of preservation, and the beauty of the workmanship cannot be exceeded.

The obverse represents a bearded head, covered by a Phrygian bonnet, and crowned with a diadem.

On the reverse is a Lyre with the legend, ΒΑΣΙΛΙΑ, the letters of which entirely fill the area of the coin, and are engraved in the same perpendicular direction, so as to be read at one view, without the necessity of altering the position of the coin.

From the letters which compose the above inscription, and from the type of the obverse, I have no doubt that the Coin was struck at Basilis in Arcadia, a town mentioned by Stephanus Byzantinus^a as being situated in that part of Greece. ΒΑΣΙΑ is here an abbreviation of ΒΑΣΙΛΑΙΤΩΝ; the term ΒΑΣΙΛΑΙΤΗΣ being used, according to the above mentioned writer, to designate the inhabitants or natives of that city.

The city of Basilis was situated near the river Alpheus. In the time of Pausanias, who flourished in the reigns of Hadrian and Antoninus Pius, this city was in ruins,^b but he mentions that there were in his time, among the ruins, the remains of a temple of Eleusinian Ceres; that the City was founded by Cypselus, and was about the distance of ten stadia from a place of the name of Bathos.

These two authors, namely, Stephanus Byzantinus and Pausanias, are the only ancient writers, as far as I have been able to discover, who have made any *direct* mention of Basilis. There is, however, a passage in Athenæus in which the city of Basilis, though not actually named, is evidently alluded to. Athenæus,^c speaking of Cypselus, has

^a ΒΑΣΙΛΙΔΙΣ, πόλις Ἀρκαδίας Πausanias ὁγδόω. Τὸ ἔθνικόν, Βασιλίτης. *Basilis, urbs Arcadiæ. Pausanias, lib. 8. Gentile, Basilites. Steph. Byzant.*

^b Τοῦ δὲ χωρίου τοῦ ὀνομαζομένου Βάθους σταδίου ὡς δέκα ἀφέστηκε καλουμένη Βασιλὶς ταύτης ἐγένετο οἰκιστὴς Κύψελος, ὁ Κρεσφόντη τῷ Ἀριστομάχου τὴν θυγατέρα ἐκδούς. ἐπ' ἐμοῦ δὲ ἐρείπια ἢ Βασιλὶς ἦν, καὶ Δήμητρος ἱερὸν ἐν αὐταῖς ἐλείπετο Ἐλευσινίας. *Ab eo loco qui Bathos dicitur, stadia ferme decem distat Basilis. Eam urbem condidit Cypselus ille, qui Cresphonti Aristomachi filio filiam nuptum dedit. Ætate nostra Basilidis ruinae solæ extant; et inter eas Eleusiniæ Ceresis templum. Pausan. Arcad. lib. viii. c. 29.*

^c Οἶδα δὲ καὶ περὶ κάλλους γυναικῶν ἀγωνά ποτε διατεθέντα· περὶ οὗ ἱστορῶν Νικίας ἐν τοῖς Ἀρκαδικῶις, διαβῆναι φησιν αὐτὸν Κύψελον, πόλιν κτίσαντα ἐν τῷ πεδίῳ περὶ τὸν Ἀλφεῖον· εἰς ἣν κατοικήσαντα Παρρᾶσιων τινὰς, τέμενος· καὶ βωμὸν ἀναστήσαι Δήμητρι Ἐλευσινίᾳ, ἥς ἐν τῇ εορτῇ καὶ τὸν τοῦ κάλλους ἀγῶνα ἐπιτελέσαι· καὶ νικῆσαι πρῶτον αὐτοῦ τὴν γυνῆκα Ἡροδίαν. *Novimus vero etiam, publice propositum fuisse Certamen mulierum de pulcritudine: de quo narrans Nicias in Arcadicis, instituisse illud ait Cypselum, condito oppido in planitie circa Alpheum: in quod cum colonos legisset Parrhasiorum nonnullos, funum et altare Cereri Eleusiniæ statuisset, et festo Deæ die certamen pulcritudinis instituisse; in quo primam victoriam retulit uxor ejusdem Herodica. Athen. Deip. lib. xiii. c. 90. Vol. v. p. 207. edit. Schweighæuseri.*

recorded of him, that he built a city near the river Alpheus, and that when the people of Parrhasia first inhabited the city, they erected a temple and an altar to Eleusinian Ceres. This passage agrees so accurately in its substance with the information which Pausanias has given us respecting Basilis, that scarcely any doubt can be entertained, that both these writers allude to one and the same city.

The practice of abridging the name of the town or people, on their coins, was common among the Arcadians. We find, for instance, ΑΡΚΑ.^a for ΑΡΚΑΔΩΝ; and upon the coins of Megalopolis and Tegea, cities in Arcadia, we find ΜΕΓ.^b as an abridgment of ΜΕΓΑΛΟΠΟΛΙΤΩΝ; and ΤΕΓΕΑ.^c as an abbreviation of ΤΕΓΕΑΤΩΝ.

With respect to the weight of the Coin (236 $\frac{3}{4}$ grains), it is very difficult to assimilate it with any of the coins of the Arcadians, who appear to have followed, in general, the Ægina standard.

It is very well known that the drachma of Ægina was much heavier than that of Attica, in the proportion of 10 to 6, the former being worth ten Attic Oboli, whereas the latter was worth only six.^d

^a Mus. Hunt. Tab. vii. fig. 1.

^b Pellerin, Recueil de Médailles de Peuples et de Villes, pl. xxi. fig. 11.

^c Ibid. pl. xxi. fig. 16.

^d Ἀλλὰ μὴν τὴν μὲν Αἰγιναιάν δραχμὴν, μείζω τῆς Ἀττικῆς, δέκα γὰρ ὀβολοὺς Ἀττικοὺς ἴσχυεν, ἣν οἱ Ἀθηναῖοι παχεῖαν δραχμὴν ἐκάλουν, μίσει τῶν Αἰγινητῶν Αἰγιναιάν καλεῖν μὴ θέλοντες. *Veruntamen Ægineam drachmam, Attica majorem; decem enim habebat obolos Atticos, Athenienses Drachmam magnam vocarunt, Æginensium odio, Ægineam appellare nolentes.* Jul. Poll. lib. ix. c. vi. s. g. 76.

It is on this difference in the value of the two kinds of money, that the wit of a passage in the poet Diphilus depends, who speaks of a crafty fisherman that required to be paid for his fish in the coin of Ægina, whilst he was disposed to make his own payments in the coin of Athens; thus converting the two kinds of money to his advantage, as occasion served.

Οὗτος ἀποκρίνεται, ἂν ἐρωτήσῃς, πόσου
 Ὁ λάβραξ; δέκ' ὀβολῶν. οὐχὶ προσθεῖς ὀποδαπῶν.
 Ἐπειτα δ', ἂν τ' ἀργύριον αὐτῷ καταβάλῃς,
 Ἐπράξαιτ' Αἰγινᾶιον. ἂν δ' αὖτὸν δέῃ
 Κέρματ' ἀποδοῦναι, προσπαπέδωκεν Ἀττικᾶς.
 Κατ' ἀμφοτέρα δὲ τὴν καταλλαγὴν ἔχει.

The Attic drachm weighed $66\frac{1}{2}$ English grains, and the Ægean drachm weighed about 95 grains, the didrachms of Ægina weighing in general from 186 to 191 grains.

If therefore the coin of Basilis is to be computed by the standard of Ægina, it will appear to have been coined at the value of $2\frac{1}{2}$ drachms of that money. But though the Attic and the Ægean standards of weight in coins were principally followed in Greece, it is evident that many cities had a standard peculiar to themselves, and I am of opinion that this was the case with Basilis.

The head on the obverse I consider to be that of Dardanus, the founder of the Trojan dynasty,^a to whom the costume is perfectly appropriate, as the head has a regal diadem, and is covered with the bonnet which was peculiar to the country where he established his seat of empire. I shall now show in what manner the history of Dardanus is connected with that of the Arcadians. There is no little diversity of opinion respecting the birth-place of this monarch; but Dionysius Halicarnassensis distinctly states, that he was born in Arcadia,^b and that after having reigned there some time, he was

*Tum si quis quærat, Hic lupus quanti? Decem,
Respondet, obolis; non addens cujatilibus.
Si deinde argentum numeres, Ægineticum
Persolvi sibi vult: Contra, si ipsum oporteat
Tibi reddere æsculi aliquid, reddat Atticum.
Ultraque a parte sic compendium facit.*

Athenæi Deip. lib. vi. vol. ii. p. 365. edit. Schweighæuseri.

^a Dardanus Iliacæ primus pater urbis, et auctor.

Virg. Æn. lib. iv. 134.

^b Οτι δὲ καὶ τὸ τῶν Τρώων ἔθνος Ἑλληνικὸν ἐν τοῖς μάλιστα ἦν, ἐκ Πελοποννήσου ποτὲ ὠρμη-
μένον, εἰρηται μὲν καὶ ἄλλοις τισὶ πάλαι, λεχθήσεται δὲ καὶ πρὸς ἐμοῦ δι' ὀλίγων. Ἐχει δὲ ὁ
λόγος περὶ αὐτῶν ὧδε· Ἀτλας γίνεται βασιλεὺς πρῶτος ἐν τῇ καλουμένῃ νῦν Ἀρκαδίᾳ· ὧκει δὲ περὶ
τὸ λεγόμενον Καυκάσιον ὄρος. Τούτῳ θυγατέρες ἦσαν ἑπτὰ, αἱ νῦν ἐν οὐρανῷ κατῆσθαι λεγό-
μεναι, Πλειάδες ἐπικλήσιν· ὧν μίαν μὲν Ἠλέκτραν Ζεὺς γαμῆι, καὶ γεννᾷ παῖδας ἐξ αὐτῆς, Ἰασον
καὶ Δάρδανον. Ἰασος μὲν οὐν ἦθεος μένει· Δάρδανος δὲ ἄγεται γυναῖκα Χρυσὴν Πάλαντος θυγα-
τέρα, ἐξ ἧς αὐτῷ γίνονται παῖδες, Ἰδᾶιος καὶ Δείμας, οἱ τέως μὲν ἐν Ἀρκαδίᾳ παραλαβόντες τὴν
Ἀτλαντος δυναστείαν, ἐβασίλευον. *Quod autem Trojanorum gens cum primis Græca esset, ex*

driven away by a deluge, which happened in that part of the Peloponnesus, and established himself in Samothrace; from whence he afterwards, with a considerable number of followers, passed over into Asia, and founded a City at the foot of Mount Ida, which city he called, after his own name, Dardanus.

Dionysius Halicarnassensis is not the only writer who states that Arcadia was the birth-place of Dardanus. Servius,^a in his Commentary on Virgil, relates the same fact, with this addition, that he was born at Pheneus, a town which as well as Basilis, was situated near the river Alpheus. It is worth while to remark that the information conveyed by Servius on this point, is given, not on his own authority, but on that of Varro, and several Greek writers, whom however he does not particularize.

It is not therefore to be wondered at, that the inhabitants of Basilis, or indeed of any other city in Arcadia, should have done honour to the memory of Dardanus, by stamping his image on their coins, that being an obvious method of establishing the reputation which the Arcadians might claim, of having founded, by means of Dardanus, one of the most celebrated dynasties of ancient times. The Arcadians are known to have prided themselves upon the high antiquity of their origin,^b and they were on this account the more likely

Peloponneso quondam profecta, jam pridem et ab aliis quibusdam est dictum, tamen et a me quoque paucis dicetur. Hæc autem sunt quæ de ipsis traduntur. In ea quæ nunc Arcadia vocatur primus regnavit Atlas: habitabat autem circa montem qui Caucasus appellatur. Huic septem filię fuerunt, quæ nunc inter sidera cælestia relatæ dicuntur, cognomine Pleiades: harum unam, Electram, Jupiter uxorem duxit, et ex ipsa Jasum et Dardanum filios suscepit. At Jasus cælebs mansit: Dardanus vero Chrysen Palantis filiam uxorem duxit, ex qua filios Idæum et Dimantem habuit; qui, quum Atlantis regnum jure hæreditario accepissent, in Arcadia aliquamdiu regnarunt. Dionysii Halic. lib. i. c. lxi.

^a Græci et Varro humanarum rerum Dardanum non ex Italiâ, sed de Arcadiâ urbe Pheneo oriundum dicunt; alii Cretensem, alii circa Trojam et Idam natum. Servii Comment. in Virg. Æn. lib. iii. v. 167.

^b Ἀρκάδες, οἱ καὶ πρόσθε σελληγαίης ὑδέονται
Ζῶειν φηγὸν ἔδοντες ἐν ὕρεσιν.

Arcades, qui etiam ante lunam feruntur

Vixisse glande comedâ in montibus. Apollonii Argon. lib. iv. v. 264.

to commemorate a circumstance in their history, which at once established the antiquity of their race, and the renown of their ancestors.

If the Coin, of which I have given a description, was struck at Basilis in Arcadia, of which I presume there can be but little doubt, it follows not only that the head on the obverse is that of Dardanus, but that similar heads which we see on gems, and which have been mistaken for those of Priam, do in fact represent Dardanus. The fine head on Sardonyx in the collection of the Duke of Devonshire,^a which has the name of the artist engraved upon it (ΑΕΤΙΩΝΟΣ), and a similar head in paste in Baron Stosch's collection,^b both of which have been hitherto assigned to Priam, must certainly be considered as representations of Dardanus. It may be reasonably doubted whether the ancients have furnished us with any head or single figure of Priam. In those instances where we know him to be introduced, he is invariably accompanied by other figures, and is not himself the principal character; for example, where he is represented bringing gifts to Achilles, and kneeling as a suppliant at his feet.^c

The Cameo in the collection of the Duke of Tuscany,^d which represents a figure of Priam, is only a fragment of a much larger stone, which when entire, exhibited a number of other figures. In truth, no probable motive can be adduced, which could lead the Greeks to commemorate Priam, whose only celebrity was that which arose from his misfortunes.

Orta prior lunâ (de se si creditur ipsi)
A magno tellus Arcade nomen habet.

Ovidii Fast. lib. i. v. 469.

Ante Jovem genitum terras habuisse feruntur
Arcades, et lunâ gens prior ille fuit.

Ovidii Fast. lib. ii. v. 289.

Arcades hinc veteres astris lunaque priores.

Statii Theb. lib. iv. v. 175.

^a See the engraved gems belonging to the Duke of Devonshire, Pl. I.

^b Pierres antiques Gravées, expliquées par M. Philippe de Stosch, Pl. III.

^c Winckelmann, Monumenti Antichi Inediti, tav. 134, 135.

^d Musei Florentini Gemm. Ant. Vol. i. tab. xxx. fig. 1.

With respect to Dardanus, on the contrary, very strong reasons existed why his memory should be honoured in Greece, not only because he was born there, as we have already stated, but also because he was the founder of a city. The memories of those who had founded cities were held so sacred in the different States of Greece, that public festivals were instituted, and even divine honours paid to them.^a

Amongst other means adopted by the Greeks of showing their veneration to the founders of cities, a very usual one was that of impressing their images on Coins. A great many examples of this kind might be brought forward; but it will be sufficient for the present purpose to enumerate only a few of them. The cities of Nicaea,^b Priene,^c Byzantium,^d Tomi,^e Cyzicus,^f Elaea,^g and Clazomene,^h stamped coins with the heads of their respective founders, namely, of Bacchus, Hercules, Byzas, Tomus, Cyzicus, Menestheus, and Augustus. In all the above instances, each city has commemorated its own founder, which is not the case with Basilis. This city, on the contrary, ap-

^a Καὶ τὸν Αὐτόλυκον, Σθένιδος ἔργον, ὃν ἐκεῖνοι ΟΙΚΙΣΤΗΝ ἐνέμιζον, καὶ ἐτίμων ΩΣ ΘΕΟΝ. *Et Sthenidis opus, Autolycei statuam, quem illi urbis conditorem existimantes divinis colebant honoribus.* Strab. Geog. lib. x. p. 822. edit. Almeloveen.

Καὶ οἱ τελευτήσαντι Χερσονησῖται θύουσι, ὡς νόμος ΟΙΚΙΣΤΗ, καὶ ἀγῶνα ἵππικόν τε καὶ γυμνικὸν ἐπιστᾶσι. *Et ei vitā functo sacra faciunt Chersonitæ, uti mos est conditori facere; et equestre gymnicumque in illius honorem certamen celebrant.* Herodoti Hist. lib. vi. c. 38.

Alabandenses quidem sanctius Alabandum colunt, a quo est urbs illa condita, quam quemquam nobilium deorum. Cic. de Nat. Deor. lib. iii. c. 19.

Itaque Jasoni totus ferme Oriens, ut conditori, divinos honores templaque constituit. Justinī Hist. lib. xlii. c. 3.

Hinc pro conditore seu Deo habitus. Aurel. Vict. de Cæsaribus, c. xli.

^b ΔΙΟΝΤΣΟΝ. ΚΤΙΣΤΗΝ. ΝΙΚΑΙΕΙΣ. Vaillant, Numismata Imperatorum Græca, p. 44.

^c ΤΟΝ. ΚΤΙΣΤΗΝ. Harduini Nummi Antiqui Illustrati, p. 409.

^d Mus. Hunt. Tab. xiii. fig. 21.

^e ΤΟΜΟC. ΚΤΙCΤΗC. Ibid. tab. lx. fig. 17.

^f Pellerin, Recueil de Médailles, pl. xlviii. fig. 14.

^g ΜΕΝΕCΘΕΥ. ΚΤΙCΤΗ. Eckhel, Num. Vet. Anec. tab. xii. fig. 5.

^h ΣΕΒΑCΤΟC. ΚΤΙCΤΗC. ΚΛΑΖΟΜΕΝΙΩΝ. Morellii Specimen Universæ Rei Nummariæ Antiquæ, tab. xx.

pears to have honoured the memory of an Arcadian who had founded a city at a considerable distance from his native country : it should however be remembered, that it was the circumstance of his having founded that city, and having thereby established a powerful empire in Asia, that caused the name of Dardanus to be held in veneration by the Greeks, and more particularly by the Arcadians.

It now only remains for me to say a few words on the subject of the Lyre which is represented on the reverse of the Coin. That it is used as a symbol of Apollo, can scarcely, I think, be doubted, though from the scanty information which we have of the town of Basilis, it does not appear that any temple in it was dedicated to that Deity ; but, from the musical character of the Arcadians, (which Virgil ^a and other writers have celebrated,) it is highly probable that the worship of Apollo was prevalent throughout Arcadia. Polybius the historian, himself an Arcadian, being born at Megalopolis, has entered very fully into the subject of the partiality which the Arcadians manifested for the study of Musick. He remarks, that the cultivation of this science was absolutely necessary to this people,^b and that it was one of their laws, that children should not only be taught musick from their infancy, but should continue the study of it till they attained the age of thirty years.^c Athenæus^d furnishes us with similar information respecting the Arcadians ; but the whole passage in which he treats of this subject, is professedly derived, and almost literally copied from Polybius.

^a ——— soli cantare periti

Arcades.

Virg. Ecl. x. 32.

^b Μουσικὴν γὰρ, τὴν γε ἀλγίῳς μουσικὴν, πᾶσι μὲν ἀνθρώποις ὀφελὸς ἀσκειν, Ἀρκάσι δὲ καὶ ἀναγκᾶιον. *Studium enim Musicæ (veram intelligo Musicam) amplecti, quum omnibus mortali- libus sit utile, tum Arcadibus etiam est necessarium.* Polyb. Hist. lib. iv. c. 20.

^c Τοὺς πρῶτους Ἀρκάδων εἰς τὴν ὅλην πολιτείαν τὴν μουσικὴν παραλαβεῖν ἐπὶ τοσούτον, ὥστε μὴ μόνον παισὶν δοῦναι, ἀλλὰ καὶ νεανίσκοις γενομένοις ἕως τριάκοντ' ἐτῶν, κατ' ἀνάγκην σύντρο- φον ποιεῖν αὐτὴν, τᾶλλα τοῖς βίοις ὄντας ἀσπηροτάτους. *Aut priscos Arcades sine ratione, in republica sua formanda, Musicæ tantum tribuisse, ut, quum cæteris vitæ institutis uterentur severissimis, in Musica tamen erudiri non solum pueros juberent, verum etiam adolescentes ac juvenes ad annum usque trigesimum.* Polyb. Hist. lib. iv. c. 20.

^d Athenæi Deipn. lib. xiv. c. 22. edit. Schweighæuseri.