

# The Classical Review

<http://journals.cambridge.org/CAR>

Additional services for *The Classical Review*:

Email alerts: [Click here](#)

Subscriptions: [Click here](#)

Commercial reprints: [Click here](#)

Terms of use : [Click here](#)



---

## Archaeology

William Ridgeway

The Classical Review / Volume 9 / Issue 06 / July 1895, pp 333 - 335

DOI: 10.1017/S0009840X0020228X, Published online: 27 October 2009

**Link to this article:** [http://journals.cambridge.org/abstract\\_S0009840X0020228X](http://journals.cambridge.org/abstract_S0009840X0020228X)

### How to cite this article:

William Ridgeway (1895). Archaeology. The Classical Review, 9, pp 333-335 doi:10.1017/S0009840X0020228X

**Request Permissions :** [Click here](#)

## ARCHAEOLOGY.

WROTH'S CATALOGUE OF GREEK  
COINS OF TROAS, AEOLIS, AND  
LESBOS.

*Catalogue of the Greek Coins of Troas, Aeolis, and Lesbos*, by WARWICK WROTH, F.S.A., with one map and forty-three autotype plates. (London. Printed by order of the Trustees of the British Museum, 1894. Pp. lxxxiii. and 260.) 25s.

MR. WROTH'S *Catalogue of the Coins of Mysia* has been followed rapidly by that of the contiguous district of the Troad. Mr. Wroth's name has been for years so connected with numismatic work of the highest order, that his name on the title-page of a catalogue is a safe guarantee that the volume has reached a point of perfection only attainable by one who possesses ability, learning and industry in the highest degree.

Nor will the reader of the present volume of the British Museum Catalogue find any cause for disappointment. In an introduction of some eighty pages Mr. Wroth gives a clear and concise account of the coinage of the very interesting region with which he has to deal. In addition to the cities of the Troad, this Catalogue contains the coinage of the cities of Aeolis and that of the islands of Tenedos and Lesbos.

The coinage of the Troad is first dealt with. It comprises some twenty-three towns exclusive of Abydos, which occupies an isolated position, not falling easily into any group of cities. The other twenty-three towns of the Troad Mr. Wroth treats under three main heads. The coinage of these cities belongs mainly to the fourth century, and to the latter part of the fifth century, B.C. Coins of the sixth century have been ascribed to such towns as Abydos, Cebren, Dardanus, and Zeleia, but in none of these cases is the attribution certain and Mr. Wroth wisely refrains from assuming these plausible and in some cases very probable ascriptions are certain.

The fourth century B.C. was an era of much political change in the Troad, and we can see these political changes well mirrored forth in the coinage.

Mr. Wroth's first group consists of Alexandria Troas, and the adjacent towns. Antigonus, on founding this notable city in 310 B.C. by effecting a kind of

synoekismos by drafting in the populations of Neandria, Hamaxitus, Colone, Cebren, Scepsis, and other towns, called it Antigoneia in his own honour. But ten years later Lysimachus named it Alexandria in honour of Alexander the Great. It is from 300 B.C. that the monetary history of the city takes its rise. No coins are as yet known which bear the name of the town. The currency for the first ten years was furnished by the coinage of two of the absorbed cities, Neandria and Hamaxitus. This is rendered highly probable from the fact that we find as the earliest coin-types of Alexandria Troas those which we find on the latest issues of the mints of Neandria and Hamaxitus—the feeding horse of Neandria and Apollo Smintheus of Hamaxitus. The temple of this deity lay within the territory of Hamaxitus.

As we may naturally expect, the coinage of the towns of the Troad reflects the famous legends connected with the Tale of Troy. Thus have we not merely the Sminthean Apollo, but Hector is found at Ilium Novum, and possibly on some coins of Ophrynum. On the coins of the former town we find the hero represented in various characteristic scenes, such as after slaying Patroclus, standing before the statue of Athene Ilias, or hurling a torch, doubtless against the ships of the Achaeans, or advancing to the fray.

The pious Aeneas bearing his father Anchises on his back is more popular still, for not only do we find him on the coins of Ilium, but also on those of Scepsis and Dardanus. Aeneas usually leads Ascanius by the hand, but Creusa is absent just as the incident is treated by Virgil. Types referring to their chief natural products appear on the coins of certain towns. Thus Mr. Wroth is certainly right in explaining the ear of wheat found on the coins of Assus, Neandria, Alexandria Troas, and Gergis as a reference to the fame of these cities for growing wheat (p. xxix.). On like principles he explains (p. xxxi.) the infant Dionysus playing with a bunch of grapes, not as evidence of the prevalence of Dionysiac orgies at Ophrynum, but as referring to its wealth in wine. 'In all probability the vineyards of Ophrynum produced excellent wine, like those of the modern Renkioi.' It is especially gratifying to the

present writer to find Mr. Wroth explaining corn and grape types on the principles which he ventured to put forward in his *Metallic Currency* when dealing with the types of Metapontum, Thasos, Chios, and other places. But his satisfaction is still greater in finding that when Mr. Wroth has to explain the mussel or oyster on the coins of Grynium, he does not say that it is a symbol of Poseidon, but, far better, quotes Pliny (*H. N.* xxxii. 6, 21), who mentions *ostrea* in the neighbourhood of Grynium and Myrina: *ostrea . . . gaudent dulcibus aquis et ubi plurimi influunt amnes. gignuntur tamen et in petrosis carentibusque aquarum dulcium aduentu, sicut circa Grynium etc.*

Yet Mr. Wroth will not admit my explanation of the tunny-fish on the coins of Cyzicus as referring to that fish being the chief article of trade at that city, a fact abundantly proved, but maintains that the Cyzicene tunny has a distinctly religious signification. From his way of treating the shell on the coins of Grynium, we may hope that he is steadily growing in grace, and is shaking off the trammels of a method which saw religious symbols in everything.

He might have applied with advantage the newer principle to the fir-tree found on coins of Scamandria, Scepsis (xxiv.v.), Antandrus. In one case he seems on the right track and thinks it refers to the forests of Ida. This region was so famous for its good ship-timber that the explanation of the fir-tree as referring to the principal product seems almost certain. Just as he gets on the right track Mr. Wroth says 'its mythological significance is uncertain, unless indeed it is connected with the Dionysus who appears on some of the later coins of Scepsis.'

The renowned isle of Tenedos naturally is taken in conjunction with the Troad. The coinage appears to extend from 550 to 387 B.C. The Janiform head and the bipennis on the reverse are almost the only types from first to last. Numismatists have laboured much over these types. The double head has been explained as representing Tennes and his sister; others take it as dimorphic Dionysus. Such Janiform heads are not confined to Tenedos, but are found at Lampsacus, Athens, Syracuse, Etruria. The axe has been very variously explained as a religious symbol, but although Mr. Wroth will not accept my explanation that the dedication of such axes at Delphi by the Tenedians pointed to the axe being once one of the chief products of the place and used for

money as in Homer, he is not satisfied with any of the religious explanations. It is hardly likely that if the axe was sacred to either the Carian Zeus or Pagasean Dionysus it would have been selected for dedication at Delphi. Articles once used as money continued to be dedicated at Delphi. Thus Rhodopis dedicated ὀβελοί just as Pheidon had dedicated his spits at the Heraeum.

One of the most interesting parts of Mr. Wroth's book is his treatment of the coinage of Lesbos. The well-known series of anepigraphic billon coins which have been long assigned to Lesbos on good grounds he places between 550 and 450 B.C. Those bearing a boar's head or two boars' heads facing a tree between them have been usually assigned to Methymna, while those with a calf's head facing a tree have been assigned to the great rival city of Mytilene. These coins also exhibit some other very interesting types, such as a negro's head, and a human eye, or sometimes two eyes. Although there is here a tempting opportunity for the mythologists to explain the blackamoor as a solar symbol, and for quoting appropriately

'Mislike me not for my complexion,  
The shadowed livery of the burnished sun,  
To whom I am a neighbour and near bred,'

Mr. Wroth wisely leaves the type unexplained. The occurrence of the human eye and negro on the same coin would almost induce one to suggest that both are due to some Egyptian influence. The eye recalls the well-known Egyptian amulet, called *uchat*, whilst the negro's head reminds us of at least one statuette from Naukratis, portraying a negro. The appearance of the IHS, copied from Jesuit medals, on certain Thibetan coins illustrates how religious symbols of one people may get on the coins of another. But after all it is a far cry to Egypt from Lesbos, and my suggestion has no evidence to back it up. Whatever may be the origin of the negro's head at Lesbos, the true explanation must also apply to the same type on coins of Delphi.

The billon coins of Lesbos are struck on two standards, 236 and 171 grs. respectively, called by Mr. Head the Phoenician and Persic. According to Lenormant the amount of silver in these coins is about 40 per cent. Now it is worth while pointing out that at that rate the billon coin of 236 grs. is worth 94.4 grains of silver, or in other words an Aeginetic drachm, whilst similarly a billon coin of 171 grs. = 68.4 grs. of

silver, or a drachm of the Attic standard. Now there is a 6th century silver coin with a boar's head assigned to Methymna by Mr. Head (p. lxxv. note) which weighs 92 grs., and again the earliest silver coins of Methymna, struck about 500 B.C., weigh 132.5 grs. or Attic stater. The series of billon with calves' heads are on the 171 grs. standard = Attic drachm of pure silver. This coincidence is striking. It would seem that the so-called Aeginetic standard was in use at Lesbos in the 6th century for silver, but that by 500 B.C. the so-called Attic had come in. We may therefore with some probability assign to the 6th the billon coins of the 236 grs., and to the fifth those of 171 grs. That the Greeks were careful to regulate the weight of their coins according to the amount of alloy is also shown by the relations between the pure gold stater or Daric and the Cyzicene electrum staters, first pointed out by Prof. Gardner. The Greeks of the 4th century B.C., as I have shown elsewhere, thought they could tell accurately even to  $\frac{1}{144}$ th part what amount of alloy was in the stater.

Mr. Wroth places the beautiful series of Lesbian electrum hecets between 480 and 350 B.C., a view to which Mr. Head now inclines. Mr. Wroth gives some good reasons for objecting to M. J. P. Six's date of 550 B.C. as too early, whilst he wisely follows the classification of the hecets into three groups, adopted by Mr. Head. The autotype plates are excellent. Pls. xxxii.-xxxiv. containing most of the hecets in the museum are especially noteworthy.

WILLIAM RIDGEWAY.

## MONTHLY RECORD.

### GERMANY.

*Mayence.*—A small Roman altar of very fine limestone has been unearthed. The inscription is partly legible, and states that one Q. Atilius has paid his vow to the Nymph, probably of the pond near which the altar was found. The date is the first century after Christ. A second votive altar, together with fragments of Roman gravestones, has also been found. This altar was dedicated by L. Majorius Cogitatus to the Deae Aufaniae, who were Gallo-German divinities, and were venerated as benevolent unseen mothers. One of the gravestones states that Gaiulus of Virunum (i.e. Zollfeld near Klagenfurth, Carinthia), a soldier of the 22nd Legion, thirty-one years in service, and fifty-five years old, was there buried.<sup>1</sup>

### GREECE.

*Athens.*—Dörpfeld reports that the passage discovered under the orchestra of the theatre of Dionysos are not the *Χαράνεια κλίμακες*, as was

supposed, but had been already destroyed when the theatre was erected. In a well-like hole in the middle of the orchestra numerous fragments of Mycenaean vases were found. The same authority has discovered that the front wall of the *σκηνή* in the theatre of Lycurgos was decorated with eighteen columns, the *παρασκήνια* on either side with six; and the proscenium was originally movable.<sup>2</sup>

Between the Pnyx and the Areopagus, in front of the spot where the Enneakrounos was localized, a late Roman building has been found, there being no traces of an earlier one below. It also appears that there was an open space here left free for the water running from the fountain, and the conduits for carrying it off still exist; on a higher level are remains of a basin of the Roman period. Several graves of the latter part of the sixth century were found here, containing lekythi and other b.f. vases. No traces of the Eleusinion were found in the neighbourhood, as had been expected, but remains have come to light which are believed to be the sacred precinct of Dionysos *ἐν λίμναις*.<sup>3</sup>

*Eleusis.*—A remarkable discovery has been recently made here in the course of the excavations, in the shape of a terracotta plaque with pedimental top. It is painted in the style of the later Athenian red-figured vases, about 400 B.C., and is in wonderfully good preservation. On the base is inscribed *Μινῶν ἀνέθηκεν*. In the pediment is a figure of Artemis, and below are four female figures carrying the large torches known as *Βάκχοι* (cf. the vase F 68 in the British Museum); these figures evidently represent performers in the Eleusinian mysteries. Thus the plaque is not only artistically interesting, but also on account of its bearing on this difficult question, and it is hoped that a correct interpretation of the subject will throw fresh light on it.<sup>4</sup>

*Aphidna.*—Fragments of Mycenaean vases have been found on the top of the Acropolis; also a tumulus has been investigated containing two pit-shaped graves, three graves of hewn stone, and seven *πῆλοι* in which the corpses were placed. They contained pottery of a primitive type, with geometrical patterns, incised and painted.<sup>5</sup>

*Epidaurus.*—Excavations are being made on the site of the Stadium, which is being gradually cleared. The marble seats along the sides are being brought to light, and the *carceres* at the end have been exposed, in which are a number of marble columns *in situ*. The work is being done by the Greek Archaeological Society.

### EGYPT.

Mr. Grenfell has brought back some more fragments of the great Revenue papyrus, and a number of family papers of the same date as that now in the British Museum which concerns the property of one Druton (latter half of second cent. B.C.). Among them is the actual will of Druton, also several contracts made by him, dated in the early years of Ptolemy Soter II. The whole series of Ptolemy's ancestors is given, such complete series being very rare. Mr. Wilbour has found a fragment of a stone completing an inscription, the other part of which was in Berlin; it was found at Dimeh in the Fayum and dates from 104 B.C. It relates to a votive offering of one Dionysius to Isis and Harpocrates in commemoration of the completion of some road-building operations.<sup>6</sup> H. B. WALTERS.

<sup>2</sup> *Berl. Phil. Woch.* 11 May.

<sup>3</sup> *Ibid.* 25 May.

<sup>4</sup> *Athenaeum*, 25 May.

<sup>5</sup> *Ibid.* 1 June.

<sup>1</sup> *Athenaeum*, 8 June.