

NUMISMATICS—EPHESUS AND ITS COINAGE.



THE following is extracted from an article in the *Saturday Review*, from Head's "Ephesus and Its Coinage," as serving to show the importance numismatics is assuming 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, bowcase, 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 a mythological type are peculiarly interesting when considered in relation to the changeful history of the city; and the only