

**Zeitschrift:** Schweizer Münzblätter = Gazette numismatique suisse = Gazzetta numismatica svizzera

**Herausgeber:** Schweizerische Numismatische Gesellschaft

**Band:** 28-32 (1978-1982)

**Heft:** 127

**Buchbesprechung:** Der Büchertisch = Lectures

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bekannt war. Schliesslich sei noch das Prachtsexemplar von dreifachem Dicken des Jost von Silenen aus Sitten erwähnt.

Von den zahlreichen Münzschatzen des 10. bis 12. Jahrhunderts, die rund um die Ostsee und so auch in Russland gefunden wurden, sei jener von Vichmjaz am Ladogasee herausgegriffen. Mit einer Stückzahl von rund 13 000 ragt er an Grösse weit heraus. Ich konnte die etwa 100 Münzen dieses Schatzes durchsehen, die als schweizerischen Ursprungs bezeichnet werden, doch scheinen sie mir nur bedingt in unsere Gegenden zu passen. Bei der knappen Zeit und ohne die Literatur gleich konsultieren zu können, liessen sich diese Fragen nicht beantworten.

Die Behandlung solcher Unklarheiten und das Erfassen der mittelalterlichen Bestände müssen weiteren Kontakten und Besuchen vorbehalten bleiben, und es ist zu hoffen, dass sich Möglichkeiten dazu ergeben werden. Dass die Ermitage an sich – eines der faszinierendsten Labyrinth –, Leningrad als Stadt und ein Ausflug nach Nowgorod allein schon die Reise wert waren, sei nur am Rande vermerkt.

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## AUSSTELLUNGEN – EXPOSITIONS

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### «Zeieli» – Wallfahrtspfennige der Schweiz

Die neue Sonderausstellung im Münzkabinett des Schweizerischen Landesmuseums ist einem Randgebiet der Numismatik gewidmet. Wallfahrtspfennige der Schweiz wurden bis jetzt selbst von Numismatikern kaum beachtet. Ihre Blütezeit fällt mit der kirchlichen Reform und dem Barock zusammen. Der Wallfahrtspfennig – ähnlich dem kleinen Andachtsbild – hatte verschiedene Aufgaben zu erfüllen. Als geweihtes Sakramentale wurde er zum persönlichen Schutz getragen und diente auch zur Propagierung des Wallfahrtsortes, an dem er ausgegeben wurde. Für die Schweiz lassen sich solche Pfennige etwa ab Mitte des 17. Jahrhunderts belegen. Die wertvollsten Stücke in künstlerischer Hinsicht datieren aus dem 17. und 18. Jahrhundert. Die erste Hälfte des 19. Jahrhunderts zehrt noch vom älteren Formenschatz; am Ende des Jahrhunderts wurde der Wallfahrtspfennig dann zur billigen Massenware. – Die Ausstellung erhebt keinen Anspruch auf Vollständigkeit, sind doch die Prägungen des 19. und 20. Jahrhunderts nur mit wenigen Stücken belegt.

In 13 Vitrinen sind 212 Objekte chronologisch und geographisch geordnet ausgestellt. Neben den schweizerischen Wallfahrtspfennigen wurden auch solche aus Rom und Loreto berücksichtigt, da Schweizer Pilger oft auch die beiden italienischen Orte zu besuchen pflegten. An der Ausstellung ebenfalls vertreten sind Bruderschafts- und Benediktspfennige sowie solche auf Jesuitenheilige und den heiligen Johannes von Nepomuk. Das Ausstellungsgut zeigt, dass die schweizerischen Klöster, die eine Wallfahrt betreuten, ihre Pfennige in Rom, Salzburg, Augsburg und Schwäbisch-Gmünd herstellen liessen.

Der Besucher wird in unserer Ausstellung mit einem Stück Kulturgeschichte konfrontiert, das weithin unbekannt ist. Sie kann als Anregung dienen, sich mit diesem Randgebiet der Numismatik neu zu beschäftigen. Für Mitteilungen über ähnliche Sammlungsbestände, von denen das Museum möglicherweise keine Kenntnis hat, wären die Aussteller dankbar.

Werner-Konrad Jaggi

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## DER BÜCHERTISCH – LECTURES

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*Sylloge Nummorum Graecorum*. The Collection of the American Numismatic Society, Part 6: Palestine – South Arabia (SNG-ANS 6) prepared by Ya'akov Meshorer, The American Numismatic Society, New York, 1981. 114

pp., incl. 54 plates. \$ 125.– (cloth), \$ 100.– (boards).

The sixth and most recent fascicle of the SNG of the ANS is a relatively thick volume, comprising 1615 coins in 54 plates. It covers

the areas of ancient Palestine, the Decapolis, Provincia Arabia, Nabataea and South Arabia. The catalogue has been prepared by Ya'akov Meshorer, chief curator of archaeology and curator of numismatics at the Israel Museum, Jerusalem.

As stated in the preface, «the vast majority of coins from Palestine and Arabia at the ANS originally formed the collection of Edward T. Newell (president of the ANS from 1916 to 1941 – D.J.)». A few specimens were acquired «from the Pozzi collection (and) did not appear in the Naville 1, 1921 sale».

The effort invested in the catalogue is impressive. In identifying, reading, attributing and classifying the coins, Meshorer could draw on his extensive experience and rely on his previous publications. Also the arrangement of the coins follows his arrangement, as promulgated in «Jewish Coins of the Second Temple Period» (Tel Aviv, 1967) (a new, enlarged two-volume new edition soon to be published), «Nabataean Coins» (Qedem 3, Jerusalem, 1975) and in many other articles.

The collection is large and comprehensive. The catalogue begins with 50 Graeco-Palestinian coins – a heading which seems more appropriate than the name Philisto-Arabian, favoured by G.F. Hill in the BMC Palestine (1914), because the coins are neither Philistine nor Arabic or even Arabian. Then follows the largest group, that of 542 Jewish coins, from the YHD coins to Bar Cochba. This is followed by the provincial city coins of Palestine – Aelia Capitolina (42 coins), Antipatris (1), Ascalon (108), Caesarea Maritima (114), Caesarea Panias (31), Diospolis (2), Eleutheropolis (7), Gaba (7), Gaza (56), Neapolis (82), Nicopolis (2), Nysa Scythopolis (15), Raphia (7), Sebaste (18), Sepphoris (Diocaesarea) (12), and Tiberias (22). In all 526 coins. Next come coins of the Decapolis and of Provincia Arabia – 302 coins: Abila (10), Adraa (7), Antiocheia ad Hippum (17), Bostra (104), Canata (13), Capitolias (7), Dium (6), Esbus (4), Gadara (55), Gerasa (9), Medaba (2), Pella (6), Petra (19), Philadelphia (24), Philippopolis (11) and Rabbathmoba (8). The fifth division includes 32 Nabataean coins from the mints of Damascus (4) and Petra (Reqqm) (28). The sixth and last division includes 163 South Arabian coins – imitations of Athenian tetradrachms (2), Sabaean (7) and Himyarites – Katabanians (154).

The comprehensiveness of the collection is attested by the large number of coins from certain cities, such as Ascalon, Caesarea Maritima or Neapolis on the one hand, and by the inclusion of rare mints, such as Antipatris, Diospolis or Nicopolis on the other. Also anybody looking for unpublished coins will not be disappointed, so for example No. 1129 (Adraa) or 1359 (Petra). But one may also be

grateful for the publication of coins which have already been published previously. The reason lies in the good quality of the plates. It is admittedly still below the standards of leading auction catalogues, but much better than some of the earlier publications – cf. coin No. 1132 with A. Spijkerman's «The Coins of the Decapolis and Provincia Arabia» (Jerusalem, 1978), Pl. 10, 7, or coin No. 1425 with BMC Arabia, Pl. 49, 2.

The Semitic inscriptions have been drawn throughout and a Transliteration Table is preceding the catalogue. There are 8 useful indices – geographical; rulers, princes and governors; obverse types; reverse types; secondary symbols and mintmarks; countermarks; hoards; overstrikes.

The credentials of author and publisher and the vast work involved should however not deter one from putting questionmarks here and there (or from giving due credit where it seems especially appropriate):

*Hasmonaean Coins*: Meshorer has at the time introduced the idea that Alexander Jannaeus was the first Hasmonaean ruler who minted coins. This opinion, which is opposed to the traditional view that the first Hasmonaean coins were struck by Yehohanan Hyrcanus I, was variously accepted, mainly because Meshorer's book «Jewish Coins» (op. cit.) became the standard reference book for Jewish coins. It is understandable that he follows his own arrangement of Hasmonaean coins in the new SNG. But one would question the validity of the sweeping statement (before No. 53), that «the recent downdating of the beginning of Hasmonaean coinage (to Alexander Jannaeus, 103–76 BCE–D.J.) (is) now generally accepted». This is certainly not the case. It would be sufficient to mention D. Barag (Hebrew University, Jerusalem) and Sh. Qedar: *The Beginning of Hasmonaean coinage*, INJ 4 1980, pp. 8–21, A. Kindler (Kadman Numismatic Museum, Tel Aviv) (A. Kindler: *Coins of the Land of Israel – Collection of the Bank of Israel*, Jerusalem, 1974) and U. Rappaport (Haifa University) (U. Rappaport: *The Emergence of Hasmonaean Coinage*, *AJS Review* 1976, pp. 171–186).

Also Meshorer's own internal chronology of Alexander Jannaeus' coins poses some questions: Meshorer puts the lily/anchor type at the beginning of Alexander's minting (Nos. 53–54; see also Meshorer: *Jewish Coins*, op. cit., Nos. 5–7 and Meshorer: *The Beginning of Hasmonaean Coinage*, IEJ 24 (1974), p. 61, referring to the similar half denomination of the palm branch/lily type), followed by the star/anchor type. The YNTN/cornucopiae type is being put at the end of the series (Nos. 117–134; see also Meshorer: *Jewish Coins*, op. cit., Nos. 17–17A). But at least part of these coins (Nos. 124–134) are overstruck

on – or served as flans for – the lily/anchor type and should therefore also follow – or precede – it immediately chronologically. Also the discovery of the year 25 on the wheel/anchor type coins of Alexander Jannaeus, which was still unknown at the time when Meshorer published his book on Jewish Coins (see: J. Naveh: Dated Coins of Alexander Jannaeus, IEJ 18 (1968), pp. 20–25), does not find its reflection in the internal chronological order of Alexander's coins in the new SNG. (For a most recent discussion of this problem, see: H. Minc: Coins of Alexander Yannai SAN 12, 3–4 (1981/2), pp. 49–57, 64–67). These problems are inseparable from the problem of the beginning of Hasmonaean coinage.

*Agrippa II:* The problem of the dates on the coins of Agrippa II is a vexing one. Although Meshorer is still referring to his book on Jewish Coins, pp. 81–87 (before No. 275), he has now – probably commendably – reversed his previous stand (adopted from H. Seyrig) and ascribes all Flavian coins to the 61 CE era, instead of to the 56 CE era (see latest discussion and conclusion in D. Barag: The Palestinian «Judaea Capta» Coins of Vespasian and Titus and the Era on the Coins of Agrippa II Minted under the Flavians, NC 138 (1978), pp. 14–23).

The headings «Under Titus» and «Under Domitian» are misleading. Some of these coins were minted still under Vespasian (Nos. 286, 293) or already after the death of Titus (Nos. 289–292). It would seem more appropriate to phrase the titles as «Issues with Portrait of Titus/Domitian».

Because of the poor condition of many of these bronze coins it would have been advisable to write out the reverse inscriptions in full, and not to indicate only the dates. And where this was done, it is not always correct – No. 286 reads ΛΙΑ ΒΑC ΑΓΡΠΙΠΠΙΟΥ and not ΒΑC ΑΓΡΠΙΠΠΙΟΥ ΛΙΑ.

*Roman Procurators:* The coin of Neron's fifth year (= 58/9 CE) has so far been attributed to Antonius Felix, on the assumption that he stayed in office in Palestine until 60 CE. This is not necessarily so, and his withdrawal a year or two earlier is possible (see E. Schürer: The History of the Jewish People in the Age of Jesus Christ, Vol. I, Vermes-Millar ed., Edinburgh, 1973, pp. 465–467 and fn. 42). It may be that this coin (Nos. 405–418) marks the arrival of Antonius Felix' successor, Porcius Festus, and thus enables us to fix the change of procuratorship in 58/9 CE (see the relevant comment in F. Sternberg's Auction, 1976, Zurich, No. 367). Meshorer has apparently accepted this view.

*Jewish War against Rome and Bar Cochba War:* Meshorer writes: «The vine leaf on Nos. 427–443 and 446–449 has been turned upward so that the relative position to each other

of the axis and the inscription conforms to that of the other coins of this section». But this argument fits neither the die axis nor the inscriptions. All other issues, silver and bronze alike (of the first war) have an axis of 12, whereas after turning the vine leaf upward these bronze coins would show an axis of 6! The same would apply to the bunch of grapes on some of the Bar Cochba coins – see No. 521. And as to the inscriptions: By turning the vine leaf upward, the inscriptions on the reverse would really begin at 5, as for example on the Sheqel coins. But the inscription on the obverse still begins at 11 – and nobody would suggest that the amphora should be turned upside-down! Moreover: A comparison of the inscriptions on the obverse of the bronze coins of the years 2 and 3 will show that the beginning of the inscription has not been standardized – it begins at 11 on coins of year 2 and at 5 on coins of year 3.

Giving priority to the technical consideration of die axis position and to some extent to that of the inscription at the expense of a realistic and «normal» position of the symbols, seems to be a doubtful procedure. One may have more evidence at his disposal on this point after the publication of L. Mildenberg's corpus on Bar Cochba silver coinage.

*Provincial City Coins:*

- Ascalon: The dating of coins No. 661 and 662 is a good example for the benefit we can draw from Meshorer's experienced eye, comparing the various dies. The same applies to No. 877 – Caesarea Panias.
- Caesarea: A remark like «The actual statue (of Tyche – D.J.) has recently been excavated at Caesarea» (No. 768) seems strange. Was there only one statue of Tyche in Caesarea? And should such a general remark, with no further reference, be included in the SNG?

*Silver Tetradrachms:* Whereas the overriding significance of city coins, both culturally and economically was for the cities and their neighbourhoods, this was not the case for the tetradrachms of the Roman emperors, mainly of Caracalla and Macrinus, minted in the East. This was a centralised mintage to be used by the central administration. The dispersion of these coins among the various cities according to the mintmarks, instead of arranging them – perhaps still according to mints – all under one heading, seems questionable. The user of the SNG would probably find it more useful if they were all grouped together.

All the above remarks should however not be construed as materially diminishing the value of the publication and the gratitude of all those interested in ancient history and ancient numismatics to the author and to the publisher.

David Jeselsohn