

THE
KNOWLEDGE
OF
MEDALS:
OR,
INSTRUCTIONS
FOR

Those who apply themselves
to the Study of MEDALS
both Ancient and Modern

From the *French*.

L O N D O N,

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PREFACE.

I Do not design here to make an elaborate Discourse in the Praise of the Knowledge of Medals ; nor to extol the great Advantages which may be drawn from so Noble a Science. This would be only a Repetition of the Speeches which so many Writers, and those of the first Rank, have made of this Matter in their Works. I will therefore only say , that it meriteth from Persons of Ingenuity, the same Esteem and Application that they pay to History , which indeed hath no Testimony more solid than that of Medals, to justify the Truth of its Facts. However, this Science which establisheth the Certainty of History, is not without its Troubles and Difficulties ; and she has also this Misfortune attending her, that Men of Ability and Skill make no better Use of the Light they have acquired by her, than to abuse the Credulity of Novices in this Curiosity. A 2 Such

PREFACE.

Such sort of Men as these, without real regard to any Honesty, employ all their little Tricks and Artifices to deceive and over-reach them, and by this Means make an honourable as well as pleasant Employment, become a mighty Business of Interest and Knavery. But I could not suffer such an Injury to be offer'd to this most Noble Curiosity; And seeing that in most Books of Medals there is little to be found, tending to the true understanding of them, I have therefore set down here in this Treatise what I have acquired by Experience and Application, in Order to furnish an Instruction for a compleat Knowledge in this Subject. I have made it publick for the Service of those that are but Beginners. Here they will find the Means to preserve themselves from Imposture, and also gain without much Trouble both Judgment and Insight. This is the End for which I compos'd these twelve Chapters following.

A

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Testimonium de hoc Libello, ex Actis Erudit. Lipsien. Anno 1694. Mense Maio.

SCitus hic atque elegans libellus est, argutâ ac eruditâ simul brevitate complectens omnia, quæ quoquo modo illos, qui animum ad *Rei Nummarie* studium applicant scire convenit ; nec poterat in hoc genere fingi quid elegantius. Dolendum, Authorem Nomen suum nos ignorare, nec inire gratiam voluisse quam publicitûs promeruit.

Marius Gratidianus, Cicerone & Plinio testibus, cum primus Artem reperisset, Denarios probandi, multitudini apud Romanos tam charus fuit, ut omnibus Vicis Statuas, & ad eas Thus, & Cereos illi dicarent. His paria facere cûm disciplina temporum non permittat, nec si permetteret, *Ἀνδρὶ ἀγνώσκῃ* ea præstari queant ; habendus igitur in pretio magno liber est, gestandûsque in sinu.

A TESTIMONIAL concerning this
Treatise, taken from the *Transactions* of
the LEARNED at *Leipsick* in the
Year 1694. for the Month of May.

THis is both a very ingenious and polite
Treatise, containing all Matters that
are any ways fit for Persons to be instructed in,
who will studiously apply themselves to the
Knowledge of Coins and Medals; and that
with such a close and learned Brevity that no-
thing in this kind can be better perform'd. 'Tis
much to be lamented, this Author would not
favour us with the Knowledge of his Name,
that so we might return him the Thanks he
hath so worthily deserv'd.

Marius Gratidianus (as Cicero and
Pliny both affirm) when he had first
discover'd the Art of assaying Money, was
so highly honour'd by the Roman People, that
in all their Streets they erected Statues, and
at them offer'd up Incense and Tapers to him.
But the Custom of our Times will not al-
low us to pay such Observances; nor, if it did,
could we tell how to pay them to The Un-
known Man: All therefore that we can do,
is, to give this *Treatise* its due Value, by carry-
ing it always about us, even in our Bosome.

THE
KNOWLEDGE
OF
MEDALS.

INSTRUCTION I.

*Of the Age of Medals; and the time that
augments their Rarity and Value.*



IF it were with Sciences
as it is with Nobility, which draws its
principal glory from its
Antiquity; the Science
of Medals, without di-
spute, would be the most
considerable and esteemed, since it is pos-
sible to demonstrate very clearly from the
Holy Scriptures, That the employment
of Metals for the use of Men is almost
as Ancient as the World. Nevertheless,

The Use
of Metals.

it will require a very strong Imagination to believe that Money coined and stamped was the Invention of *Tubal Cain*, as *Villalpandus* pretends, believing, that otherwise what is said of him in *Genesis*, cannot be well enough allowed; *Qui fuit malleator, & fabor in cunctâ operâ aris & ferri. An Instructor of every Artificer in Brasses and Iron.*

It is very probable that Commerce and Society were carried on for several Ages by the simple Commutation of those things which each one wanted; and the difficulty of coining Metals was the hindrance of employing them in Money for a great while; since even at this day we find whole Nations that never used Metals made into Money, and amongst those that have, they went a long time by weight, before they bethought themselves of giving them the shape of Money, whose value has been fixt by the Will of Man only, and by the convenience which has been found in Pieces of a small size.

The use
of Money.

Some have said that *Moses* was the first that stamped Money, and introduced the Use of it. Others have pretended to prove from that holy Lawgiver's own words, that it was used in the Land of *Canaan* in *Abraham's* time, since in relating of the manner of his buying a Sepulchre

chre for his Wife, who dyed in that Country, he speaks of *Current Money*, and uses the word *Shekels*: Which word has served ever since to express certain Pieces of Money preserved by the *Hebrews*. All this, without doubt, is more curious than necessary for the instruction of one that begins to love Medals, and searches no farther than to understand them.

It suffices then, to inform him of the Age of Medals we treat of, to let him know they must be divided into two sorts, that is, into *Ancient* and *Modern*, for this is the first Notion of the Art, on which depends their esteem and value. The Ancient are all those that were coined within the Third and Ninth Age of *Jesus Christ*; the Modern which have been made within these last Three hundred Years: For, as for those we have after *Charlemagne* till that time, the Curious will not vouchsafe to collect them, unless they be such as end the Succession of the *Greek Empire*; and of which it may be said, with one of our Critics, That they form a base sort betwixt the Ancient and Modern, in which neither the Eyes, nor the Mind are entertained with any thing that satisfies, or is agreeable; so that to follow one's *gusto*, the Ancient at farthest must be brought down but until *Theodosius* his time, which is the end of the Fourth Century.

Greek Medals.

Amongst the Ancient (I mean those that compose our common Cabinets) some are *Greek*, some *Latin*; the *Greek* are the first, and Ancientest. For the *Grecian* Kings and Cities, a great while before the foundation of *Rome*, coined very neat Money of all three Metals, and that with so much Art, that in the most flourishing State of the *Roman* Republick and Empire, they could scarcely equal them. This may be judged of by the *Greek* small Medals now extant. And as there are some of Kings, and others of Cities; the latter seem to me the Ancientest, though they are not always so handsome or valuable. It must even be confest, in what relates to their Figures, generally speaking, the *Greek* Medals have a design, a posture, a force, a delicacy, that expresses the very Muscles and Veins, which being supported by a very great *Relievo*, infinitely surpass the *Roman*.

I reserve for another place the Medals of other Countries, which compose a new set both amongst the Ancients and Modern. Such are the *Hebrew*, *Phœnician*, *Arabick*, and the several others that different Nations have coined, every one in its own Language. There are few Ancient, and the Modern are well enough known.

The

The Consular Medals are the most Ancient of the *Latin*; for in the time of the Kings they knew not what coining of Money (especially Gold or Silver) was: So that the series of Families claims the first rank of Antiquity amongst the *Roman* Medals.

The Imperial are distinguished into those of the Higher and Lower Empire: And although, in regard of what we call Modern, all the Medals of the Emperors, down to the *Paleologi*, pass for Ancient, albeit they fall in the 15th Age, yet the Curious only esteem those of the Higher Empire, or when it was in its height, which ended, as they reckon, at the Thirty Tyrants, and began with *Julius Caesar*, or *Augustus*, that is, from about 700 years from the building of *Rome*, or 54 before the Birth of Christ, to 1010 from the building of *Rome*, or thereabouts, and from the Birth of Christ 260.

The Lower Empire comprehends near 1200 years, if one goes as far as the Ruin of the Empire of *Constantinople*, which happened about the Year of Our Lord 1450. when the *Turks* made themselves masters of it; so that afterwards only the *Western* Empire was acknowledged in the Christian World. Thus one may find two different Ages; The first after the Empire of *Aurelian*, or *Claudius Gothicus*, to the time of *Anastasius*, which is above 200 years; the

B 3

second

second from *Anastasius* to the *Paleologi*, which is above a thousand.

Modern
Medals.

Whatever follows of *Roman* Medals within these three last Ages, is called Modern by the Curious; be it of what Nation soever; and composes the Cabinets of those that regard not the Ancient. For since by his * Majesty's Example private Persons have begun to collect these sorts of Medals, the study of them is become so much the more agreeable, as we are more concerned, by reason they are nearer us, and present us with the Image of our own Times.

* The
French
King.

It is by this sort of Curiosity we may collect the greatest numbers of the several Successions of Popes, Emperors, Kings, Princes, Cities, and particular private Persons; For both Money and Counters having place here, there is hardly any singular Event wherewith one shall not meet; especially since in these latter years we have taken a pleasure in the glory of publick Monuments, and believed it was as much the concern of Nations, as the Honour of Princes, to deliver the Records of great Actions, and considerable Events, to Posterity.

Modern
use.

To give Lessons upon this to Masters themselves, the Ability of the Abbot *Bizot* is required, who is at present almost the only person that thoroughly understands them: Whatever is most valuable of this nature

nature having past through his hands, and no body knowing how to explain them with more perspicuity, facility, and grace, than himself.

Nevertheless I shall not omit teaching Young beginners the use of modern Medals, which are neither less agreeable nor profitable than the Ancient, but much easier so soon as they have some knowledge in History. As they were first made for pleasure, so the Figures are much more considerable. On them are to be seen Battels by Sea and Land, Sieges, Entries, Coronations, Funeral Poms, and other Ceremonies; Alliances, Mariages, Families, and all that relate either to Policy or Religion. The *Epocha's* are seldom wanting; and we never find a false merit honoured, as on the Ancient. In fine, We are not subject to that deceit the Ancient impose upon us, nothing being more easy than to distinguish what is Cast in a Mould, from what is stamp'd, and it never yet entred into any man's head to counterfeit them in hopes of gain.

The series of the Popes may be very well compleated out of Silver and Copper: Not indeed ever since *St. Peter*, but only from about 250 years ago; that is, from *Martin* the Fifth's time, about the year of our Lord 1430. For from that time till *Alexander* the Eighth, we have Medals of

every Pope, either Cast or Stamp'd, to the number of between Five or Six hundred, which is easily proved by Father *Moulinet's* Book, who had caused all he could meet with to be engraved there, with a brief explanation of each of them.

It is not without reason he maintains, That, before the time by me assigned, there is no Medal to be found coined during their Pontificat, but are only restored; for it is certain that the Dies or Stamps of *Martin* the *Fifth's* Medals, and others down to *Julius* the *Second*, were made in the Pontificat of *Alexander* the *Seventh*, by the care of the Abbot *Bizot*, supported by the favour of Cardinal *Francis Barbarini*, who would have caused a far greater number to have been restored, if the Pope's Death had not spoiled the design he had laid to have had the rest engraved, whose Heads he hoped to have got from their Statues, Tombs, Seals, and other Monuments of the *Vatican*. In lieu whereof, this Series at present can only be made out from the Leaden Seals of their Bulls, where the Name of the Pope is only to be had, and not their Representations; it being then the Custom to give you but *St. Peter's*, and *St. Paul's*. *Sixtus* the *Fourth* is the first that sets his Bust upon his Money, which he caused to be stamped with this Inscription, *Utilitati publicæ*, in Memory

mory of his beginning to Pave the Streets of *Rome*. With this help a compleat Succession of the Eighth Age may be begun.

As for the *Eugenius IV.* of Gold coined during the Council of *Florence*, it is only a piece of Money in the King's Cabinet. Notwithstanding what I have said, it must be confess'd the design of restoring the Medals of all the Popes since *St. Peter* has been already thought upon, and may be performed by some Body, though only with Cast Medals; for I my self have several of all Ages, for the most part with two or three Reversees, as some with two large Keys in *Pale*, and these Words, *Claves Regni Cælorum*. Others with the Bust of *St. Peter*, and two small Keys in *Sal-tire*, with the same Legend. Others again with a *Veronica*, or other particular Reversees.

It will not be amiss to warn you in this place, that you confound not, with the true Medals of the Popes, certain Pieces which the Enemies of the Holy See have coined, either to insult, or render it odious. Such is that of *Julius* the *Third*, with this Inscription instead of a Reverse, *Gens & Regnum quod non servierit tibi, peribit*. Such that of *Paul* the *Third*, ΦΕΡΝΗ ΖΗΝΟC ΕΥΦΡΑΙΝΕΙ, which must never be ranked amongst Genuine Medals. Lastly, such are certain ridiculous Medals cast,

Scandalous Medals of the Popes.

cast, I believe, either in *Germany*, *Holland*, or at *Geneva*; some of which represent the Head of a Pope joyned with that of a Devil, and on the Reverse, a Cardinal's with a Fool's. The Legend is as impertinent as the Type; on one side, *Johannes Calvinus Hæresiarcha pessimus*; on the other, & *Stulti aliquando sapite*. I desire you to tell me what Gust or Learning there is in this?

There is yet another sort as foolish as this, which gives you the head of a Pope joyned to that of an Emperor, and on the Reverse that of a Cardinal with a Bishop's. *Theodosius Imperator*, & *Celestinus Pontifex*, the Reverse is so defaced, that no more than these words are legible; *Episcopus Anno CCCCXXIII*. Who can guess what is meant by these pleasant conjunctions? I should not have designed to mention them, if it were not that these simple pieces fall easily into the hands of beginners, who torment themselves to no purpose in seeking out their meaning; as if we could attribute good sense to the Fantastick Dreams of some ill-contrived heads, when they never had any. The Series of the Popes may be augmented with all the Ecclesiastical Court, as Cardinals, Bishops, and other distinguished Church-men, whose Medals may be found.

After

After the set of Popes, may be made a *Emperors*, very compleat one of the Emperors of the *West*, from *Charlemagne*, provided you admit into it some Monies. *Oët. Strada* has given us a Model, having brought his work from *Julius Cæsar* down to the Emperor *Matthias*, who Reigned at the finishing of his Book: But that Author must not be much relied upon, since the Medals he gives us are almost all false; that is, either invented by himself to compleat his Series, or taken from those which *Maximilian* made, to augment the Idea of the House of *Austria's* Grandeur.

Therefore to speak strictly, one cannot begin sooner than at *Frederick the Third*, in 1463. who Coined a Medal upon his Entrance into *Rome*: Since which time we can hardly collect Thirty, unless those of the Kings of *Spain* are taken in; which set begins but at *Philip the First*, King of *Spain*, and Arch-Duke of *Austria*, Father of *Charles the Fifth*.

As the Kingdom is the most Noble and Ancient, so the Series of the Kings of *France* is the most numerous and considerable of all the Modern. It's true, for the two first Families one must be contented with Monies. Of which *M. Bouteroüe* has composed a very curious Book; in which he has caused a very large quantity of them to be Engraved; but from the third we begin

begin to find not only pieces of Money, but also some Medals. Not to insist too much upon that of *Charlemagne*, with this Inscription, *Renovatio Regni Francie* (which very probably belonged to a later *Charles*) on a piece of Lead which served instead of a Seal. *M. Bizot* affirms none were Coin'd with the Effigies of the Prince before *Charles* the VIIth's time: And the first on which we see any Bust, is that which was Coined by the City of *Lyons*, for *Charles* the VIIIth, and *Anne* of *Brittany*. But the true glory of the Nation is, That she can prove by Coins an uninterrupted Succession of her Monarchs ever since *Clodoveus* for 1200 years, which no Kingdom in the World besides can do.

M. Harlay. *M. Harlay* at this time first President, has made a curious Collection of them; and he has been pleased to enrich his Majesty's Cabinet: He making it his business to Sacrifice all that he hath to the Service and Glory of his August Monarch. It is all that can be hoped for in this sort of curiosity; for it would be lost labour to pretend to collect all that are Engraved in the *le France Metalique*, they being all made at Will till *Charlemagne*, after whose time also a great many are the Invention of *Jaques de Bie*, and his Associate *Du Val*.

The Life
of Lewis
the Great.

There is now a design on Foot, which may yet have a more glorious success, and it

it is to Collect all the Medals of *Lewis* the Great, in order to compose a compleat History. His Reign is so singular, and we meet with such a perpetual concatenation of wonders, that Posterity will scarcely believe those Representations, that cannot be explained in it, without admiration. Father *Menestrier*, well known by the extent of his Learning, and by that generous goodness which will not let him be reserved to any one, and by the many curious pieces he every day obliges the Publick with, has composed the King's Life from these Eternal Monuments of his glory, with a succinct explanation to every Medal; from his most wonderful Birth, to that high pitch of Honour, on which his late Conquests have since amounted him.

Father Menestrier's
History.

The Abbot *Bizot*, whom we have already often mentioned, has made a most curious and magnificent Collection of the same Medals, in which part of *M. Seignelay's* Cabinet consisted, for the whole contained above Three thousand. The Order in which he had disposed them still raised the value, and gave a marvellous satisfaction. For, to give you an Idea of it, after the Series of our Kings, were to be seen all the Princes of the Royal Family; the Dignitaries of the Church, Cardinals and Bishops; the Officers of the Crown, all Magistrates, and those that administer Justice,

The Cabinet of M.
Seignelay.

stice, in fine all Eminent Persons in Letters and Arts. A little after were to be seen Foreign Kingdoms and States, of which we have an excellent specimen in the *Histoire Metallique* of Holland, which cannot be mentioned without the praise of the Author, since never was any thing better contrived, or more happily performed than that work.

The Medals of
Illustrious
Men.

It is easy to judge by this how considerable those sets would be, that should contain all Persons Eminent either for their Birth, or Abilities, their Offices or Employments; there being very few within these two hundred years, whose Memory is not preserved by some Medals, or at least by Counters, which are part of the Curiosities of those that love the Modern. M. de Ganiere had a Collection of above Three thousand since Philip the Sixth, who began to Reign in 1328. I believe he is the best provided of all the Curious in that sort; tho he be no less in his Merit, and those good qualities which gain him the love and esteem of all that have the happiness to be acquainted with him.

IN

INSTRUCTION II.

Of the several Metals whereof Medals are made.

THE Value of Medals must not be chiefly estimated from their Materials: For it often happens that a Gold Medal shall be common, when a Copper one of the same Stamp shall be very rare: And again, some of Gold very much prized, when the same of Silver, or Copper shall be but of small account. As, for instance; the Latin *Otho* of the large size in Copper is inestimable, when the Golden one is worth but Three or Four Pistoles more than its weight, which is about Thirteen Livres. And the same *Otho* of Silver is valued but about 40 or 50 Sols above what it weighs, except it chance to have some extraordinary Reverse which may augment the price of it: And if we could be so happy as to recover some of the first money that was in use with Men, and was nothing but Leather Stamped; as that was which King *Numa* distributed amongst the people of Rome, and Historians call *Asses Scorteos*, no cost would be spared to put it in the highest and most conspicuous place of our Cabinets.

You

You must not fail to be acquainted with the Ancient Metals that you may not be deceived, and that you may know how the several Series's of them are formed, in which you must never mix Metals, unless sometimes to render a Silver Series more ample and compleat; some Gold Medals that are not extant in Silver are allowed to be inserted; for this is called enriching a Series.

Golden
Medals.

Some Medals are of a fine Gold, much purer, and of a better colour than ours; some of a mixt, paler, and of a baser alloy, which were current in the time of *Alexander Severus*, who permitted them to have one part in five alloy. Lastly, some of a Gold notoriously adulterated, and such as we discover in certain *Gothick* Medals: Nevertheless it must be observed, That that permission of using that alloy, has not hindred the Medals of *Severus*, and those Princes that succeeded him, even in the lower Empire, to be commonly of a Gold as pure and fine as that in the time of *Augustus*, the Standard being not properly adulterated, but in those *Gothick* pieces.

The Gold of the Old *Greek* Medals is extreme pure, which may be judged of by *Philip* of *Macedon*'s, and *Alexander* the Great's, which is of 23 Carats and 16 Grains, as *M. Patin*, (one of the most famous Antiquaries of our Age) tells us.

He

He has laid an Eternal Obligation upon the World, for having inspired a-new into the Learned, the Esteem and Love of Medals, and facilitating the understanding them, by the many brave Discourses he has publish'd in order to unfold their Mysteries.

The Gold of the Upper Empire is also very fine, and of the same alloy with that of the *Greeks*; that is, of as high a Standard as it can admit, and be tractable. For our present Refiners prefer it to the Gold of *Sequins* and *Ducats*: And in the time of *Bodinus*, some Goldsmiths of *Paris* having melted down a Golden *Vespasian*, found but a 788th part of Embasement; so small was the proportion of alloy in it.

It must be remembred also, that the *Romans* used no Gold before the 546th year of *Rome*, that so you may not be deceived, when you meet with any before that time: And so likewise when you meet with any Medal of the Kings or Consuls before that time, all you have to do, is to conclude it a Counterfeit.

Silver Medals came into use in the 448th year of *Rome*; there is a far greater quantity of them than of the Gold; but their Silver is not so fine, especially the Ancient ones, till *Septimius Severus* his time. For the Curious have observed by melting them,

Silver
Medals.

C

them, that the *Romans* coined all their Gold Medals of what was pure, but their Silver is one degree inferior to our Money, since in the very times of the *Consuls* the best were worth but 25 Franks the Mark, and that too at the highest price, which if it had been fine, would have been at above Thirty: Notwithstanding which, the Silver of those Medals that were coined before *Septimius Severus*, is accounted fine, in comparison of them which we have from thence till the Reign of *Constantine*, which is but coarse and mixed. It is commonly called * *Leton*, and is found from the beginning of the Upper Empire; witness certain Medals of *Nero*, and the like.

* *Potim.*Medals
of a base
Metal.
† *Billon.*

Some are to be seen of a † base Metal that have little or no Silver in them, as since *Gallienus*: Not that one shall meet with no good Silver after that time, for it is easy to prove the contrary till *Theodosius* his time, or thereabouts; but after *Gallienus*, there is more of this base Metal than of right Silver.

Medals
wash'd
over with
Silver.

Some are stamp'd upon mere Copper, and afterwards wash'd over with Silver, such are found after the *Posthumi*: And such also are purposely made to compleat a Silver series with some Heads that are hard to be procured in that Metal.

Lastly, there are some that are plated
and

and their Copper is only covered with a ^{Plated.} thin leaf of Silver, but very exactly stamp'd together, so that it cannot be discovered but by cutting it. This is a sort of false Money that had its Rise in the Triumvirate of *Augustus*, and is an infallible proof of the Antiquity of the Medal, as also of the Rarity: Since as *M. Morel*, whom we shall have occasion to make Honourable mention of very often in this Work, tells us, That so soon as the Cheat was discovered, their Stamps were broke, and the sort cried down.

All Copper Medals in the distinction ^{Copper Med.} of sets which compose Cabinets, have the honour to be called Brass: Nevertheless a difference is made between these two Metals by them that speak exactly, as it is ^{2.p.ch.17.} done by *Savot*.

Several Medals of *Red Copper* are to be seen in *Augustus* his time, especially amongst those we call the Middle Copper.

Also several of *Yellow Copper* of the ^{Medals of red and yellow Copper.} same time, amongst the Great Copper as well as the Middle.

Some true Brass may be seen, whose colour is incomparably finer than that of the others.

Some there are which pass for *Corinthian* ^{Medals of Corinthian Brass.} Brass, which is a mixture of Gold and Silver, with Brass in much greater proportion; so because at the taking of *Corinth*,
the

the City being fired, and given over to Plunder, the several Metals that were melted there, running in low places, formed a casual mixture, which has retained the name of that sackt City: And the Medals of it obtain the same Beauty and Price, as the *Corinthian* Vessels among those of common Copper.

I have a *Livia* under the Image of Piety, an *Antonia*, and an *Hadrian*, which seem to me to be of it. But our Masters pretend, that this was never used for Medals; and I have not Authority enough to form a new Tradition: Tho' it seems to agree with Reason, That what was cast into Vessels, might as well serve to make Medals, since they Engraved the Images of their Princes even upon Precious Stones.

2.p.ch.17. *Savot*, who, beyond all other Antiquaries, has treated most curiously of the distribution of Metals in Money, has a Chapter expressly concerning *Corinthian* Brass, of which he makes three sorts; the first is, in which the Gold predominates; the second in which the Silver; the third in which the Gold, Silver, and Brass are in equal quantities. He pretends to prove from the words of *Pliny*, That the true *Corinthian* Brass was imitated by mixing those three Metals, because he mentions a certain melting which he calls *Rationem fundendi æris pretiosi*; at the same time he owns what

what Experience has taught us, That after divers Essays made upon Medals, thought to be of that Brass, in dissolving them it was never possible to separate one single grain of Gold, either by Fire, or *Aqua-fortis*.

Lastly, there are Medals of two different Coppers, that are not at all mixt; but one enchases only the other, and are both stamp'd with the same Dye: Such are some Ancient Medaillons of *Commodus*, and *Hadrian*, and some which otherwise would be but of the great or middle Copper. It may be observed, That the Letters of the Legend are sometimes on both the Medals, and sometimes only on the innermost, to which the first Circle serves but for a Border.

Medals
of two
different
Coppers.

Some Leaden Medals are to be met with, in which you must take great care you be not imposed upon, they being for the most part Modern, and of no value; whereas the Ancient Leaden ones are the most Curious. I have seen some at *Avignon* of *M. Rostagny's*, who prized them at a high rate: And t'other day was shewn me a *Tigranes*, which was undoubtedly Ancient, and whiter, and harder than our Lead.

Medals of
Lead.

I know that several of our Antiquaries will hardly agree we have any old Lead Medals; but if they will absolutely deny

the Romans ever used such, they will find a great difficulty in Answering those Authors that speak of them; as *Plautus*, *Martial*, and others. If they pretend that the Money called by them, *Nummi Plumbei*, was Brass mixed with Lead, *Savot* will make it appear, That that mixture is not found before the Reign of *Septimius Severus*; for in the Essays he has made of the most Ancient Medals, he never found one grain of Lead in any before that time: And the Authors we quote concerning this sort of Money, lived a great while before *Septimius Severus*.

I have nothing at all to say of certain Copper Medals gilt over, which may be found in Cabinets, and are but Medals spoiled by some Young Novices, who understand not the value of things; like those that make an Estimate of the person by his Habit, and the Man by his good Fortune.

Medals of
Iron,

Neither will I speak of Iron amongst the Metals we find Medals of: Not that I am ignorant of what *Cæsar* tells us of some people in *Great Britain*, that made use of such Money, and that the same thing happened in some Cities of *Greece*: Besides I know, *Savot* has reported, That *Roman* Money hath been found which was attracted by the Magnet: But it is easy to see, these were only plated Medals, and such as we have a great many of

of at this day, both of the time of the Commonwealth, and the Empire; that is, they were either of Iron, or Brass laid over with a thin Silver Plate, which the craft of the false Coiners in those Ages passed off for Good money. Of this I shall yet farther speak in another place, where shall be shewn the way endeavoured to remedy it.

These several Metals form but Three sorts of series's in Cabinets: That of Gold, which is the least numerous, not exceeding a Thousand or Twelve hundred in Imperials: That of Silver, which is much more Numerous, having above Three thousand in Imperial Medals only: And that of Copper, which yet goes farther; for, comprehending the Three different sizes, it amounts to more than Six or Seven Thousand: I only reckon the Imperial; for should I take in those of Kings and Cities, they might almost be Numberless: It's well known that *Wolfgangus Lazius*, a German Physician, who had framed a vast design of giving us all the Medals he had ever seen, raised the Number of them so high, that he made it incredible; so that from the 700000 he talks of, some would not only cut off the last Cipher; but think they ought to be yet more favourable to him; the first Table he has caused to be Engraven, not promising to go on to 7000.

For my part, I doubt not, but by separating the Metals and Sizes, and taking in all we can find of Ancient and Modern, both in Money and Counters, we may go much beyond what is commonly imagined, if an estimate may be made by what we find in the furnish'd Cabinets.

All that hath been said concerning the matter of Medals, is only to be understood of the ordinary Medals that were current amongst the *Greeks* and *Romans*; who reduced their Money to Three principal Metals, Gold, Silver, and Brass; from whence it was that the Mint-masters only made use of those to denote the power their Office gave them; and expressed them after this manner. III. VIR. A.A.A.F.F. That is, *Triumvir Auro, argento, are, flando, feriundo*.

And if, upon some extraordinary occasions, necessity obliged them for want of Metal to use some baser matter, as Earth Baked, Bark of Trees, Pastboard, small Stones, and the like, on which they imprinted some mark, it must be rather looked upon as a pledge of payment, than current Money. The Curious will find enough in *Savo* to give them satisfaction in this matter, and may learn there, *Quid distent æra Lupinis*.

IN-

INSTRUCTION III.

Of the Different Sizes that form the several series's in the same Metals, of Gold, Silver, and Copper.

IT doth not appear the Ancients Coined any Medals that came near to some of the Modern, especially of this Age, either in Thickness or Circumference; the Size and Relief it self of their small Medals, being for the most part much less, whereas that of their Money is much larger than ours. The size therefore of all Medals, is commonly from three Inches Diameter, to a quarter of an Inch, whether of Gold, Silver, or Brass, which were the principal Metals to which the Mintmasters confined themselves, being called from thence, III. VIRI *are, argento, auro flando feriundo*, as has been said already.

I call those small Medals, that were not current Money, but were Coined as public Medallions. lick Monuments to be scattered among the people in Ceremonies, Plays, or Triumphs; or to present Ambassadors and Foreign Princes with. These Pieces were called by the *Romans*, *Missilia*; and the *Italians* at this day call them *Medaglioni*, a name that we have borrowed for our Medals when

when they are above the common bigness. They might as well be divided into different Orders as the Copper, if the series's could be compleated; but that can never be accomplished, even by mixing of Metals and Sizes: Therefore they are placed in the chief place of Cabinets, and no one was ever known to contain above five or six hundred, not even his Majesty's, or any other Princes in *Europe*. Yet *M. Morel*, in the Project he has given us of his great Work (of which we shall speak in another place) promises to Engrave us above a thousand that he has procured from several Cabinets he has seen. This extraordinary person is now the glory of Antiquaries, and deserves to be as greatly beloved for his Probity, Candor, and Integrity, as to be admired for his Genius, Industry, and Application, which exceeds all we can imagine as to what relates to Medals. In fine, He is a person in whom nothing will be wanting when God shall give him the Right Faith, and make him truly to understand the Catholick Religion.

Contur-
niate.

There is a sort of *Medaillons* called *Conturniate*, from an *Italian* word shewing the manner after which they are Coined; to wit, with a certain depression all about, which forms a ring on each side, and with Figures that have scarce any Relief in comparison of true

true *Medaillons*. I believe this sort of work had its beginning in *Greece*, where it was chiefly used to honour great mens Memory, and the Victors in their publick Exercises. Such are those that remain of *Homer*, *Solon*, *Euclid*, *Pythagoras*, *Socrates*, *Apollonius Tyaneus*, and several Champions, whose Victories are signified by Palms, and Chariots, and sometimes by two or four Horses.

It is not very certain when they first began to be Coined: For tho' some Learned Antiquaries say, not till after *Theodosius*; yet the Work, and the Effigies of the first Emperors stamped upon them, seem to convince us, that they were made in the Upper Empire. For there are some of *Nero*, *Trajan*, *Alexander Severus*, and some others, whose Memory it was no body's interest to renew in the Lower Empire, and under Christian Princes. And this appears yet more probable in relation to those Champions, whose names signified very little to Posterity to be preserved by so solemn a restauration.

Silver *Medaillons* are more easy to be found, and very handsome Sets may be composed of them; not indeed of Emperors, but of Kings and Cities; as the Kings of *Syria*, which *M. Vailant* has given us, and the Kings of *Egypt* he is now about; those of *Macedonia*, and others. Nevertheless private persons must not hope

Medail-
lons of
Gold.

hope to have them compleat, the greatest Princes being scarce able to come at them.

Gold *Medaillons* are so rare, that it is impossible to collect any number of them: It is sufficient to place them in the Front of a Gold or Silver series of Medals to grace the Cabinet. I have formerly seen at Mr. *Carcavi's*, who then was Keeper of the Medals, two extraordinary fine ones of *Commodus* in his Majesty's Cabinet, ranked with other *Medaillons* of a different Metal.

Medals
of Cop-
per, and
their dif-
ferent
sizes.

But 'tis not so with Medals of Copper: For there is so large a quantity of them, they are divided into three different bignesses, which form the three different series's that adorn Cabinets, the great, the middle, and the little Copper. The Rank that every one is to hold, is judged of by its size, which comprehends the closeness and extension of the Medal, the bulkiness and relief of the head: So that that Medal which has the thickness of the large Copper, and but the head of the middle, shall be of the second size. Such another that is but thin, if its head be large enough, shall be ranked among those of the first magnitude. The inclination of the Curious goes a great way in it; for those that are given to the great, admit of several Medals into that order, when indeed they are but of the middle Copper; and those that love the middle, rank some amongst them that belong

belong to the large, especially to supply some heads that are hard to be found. Thus *Otho*, *Antonia*, *Drusus*, and *Germanicus* of the middle Copper, are placed among the great; and those of the little size with the middle Copper.

Each of these Degrees has its Commendation; the first, which is the great size excels in neatness, strong Relief, and the fine Historical Monuments wherewith the Reversees are charged, and shine in all their beauty. The second, which is the middle Copper, is considerable for its Multitude, and rarity of its Reversees, and particularly by reason of the infinite number of Greek and Latin Colonies which are scarce ever found on the larger Copper. The third, which is the small Copper, is esteemed from the great necessity of it in the Lower Empire, where the other two sizes fail, and whenever found are counted *Medaillons*.

For you must know, to save a great deal of useless trouble, that the compleat set of the large Copper goes not below the *Posthumi*, Medals of this size being very rarely found in the Lower Empire. Those that we have after *Anastasius*, have neither a sufficient thickness, relief, or bulkiness of the head. But without passing beyond the *Posthumi*, the set, as I have told you, may be carried on to above two thousand.

Order of
the great
Copper.

The

Of the
middle
Copper.

The order of the middle Copper is the most easy to be found of any ; and is the compleatest , because it not only reaches the *Posthumi*, but goes on to the destruction of the *Roman* Empire in the *West*, and in that of the *East* even to the *Paleologi*. It is hard indeed to find all after *Heraclius's* time , without some interruptions of the Set now and then. But I believe this happens from the small care that has been taken to preserve them, by reason of their bad make. Nothing shews the desolation of the Empire more than the Universal loss of all good Arts, which appears in this of Engraving, which is no more than a miserable scratching of the Metal.

Order
of the
little
Copper.

The order of the little Copper is also very easy to be formed in the Lower Empire, for they are to be had from the *Posthumi* quite down to the *Paleologi*, with whom the Empire of the *Greeks* ended. But from *Julius* to the *Posthumi*, it is very hard to supply them ; and from *Theodosius* to the *Paleologi* it is absolutely impossible without the aid of Gold and Silver, and even of some of the middle Copper. For this series is but like that of *M. Du Cange*, the greatest Historian of the Age, who has given us that admirable succession after *Constantine*, in his Book of the Families he calls *Byzantine*, because they came not to the Empire till after the Foundation of

Mr. du
Cange.

Con-

Constantinople, of which *Constantine* made a new *Rome*.

A compleat series then ought not to be expected, either in any particular Metal or bigness ; neither for that end to spoil them should different Metals be intermixt ; but however, it is permitted, for the satisfaction of those who desire to have the compleatest Sets, to mix the small Copper with the Middle, thereby to see the Occurrences from the ruin of the *Roman* Commonwealth, which lost its liberty under *Julius Caesar*, almost without any considerable interruption, to the last *Greek* Emperors, who were dethroned by the *Turks* in the Year 1450. so that this series of Medals traces out to us the History of Sixteen Ages, that is to say, Sixteen hundred years.

The small care the Emperors took of their Medals after the three first Centuries, ^{Medals of the Low Emp.} may be very well admired. For after that time, we find not one footstep of the *Roman* Majesty ; there being none but little Medals without Relief, or Thickness, till *Theodosius's* time ; and after the Division of the Empire when he died, nothing but Misery and Poverty. No more curious Heads or Reverses, the Characters, Language, Figures, and Legend all barbarous ; so that no body troubled themselves to collect them, and they are thereby become almost as scarce, as they are deformed.

The

The Curiosity of Medals, as well as that of Pictures, was not revived till the Fifteenth Age; that is to say, since 1400. having been buried with the Sad Remains of the *Roman* Majesty near 1000 years: And then it was only by the care of certain Painters, of whom were *Pisani*, and *Bolduc*, that e're it appear'd again with any considerable design and relief: Such as that of *Ferdinand* King of *Arragon* in 1449. and that of *John* Emperor of *Constantinople*, ten years before it. After this they began to Coin the same in Gold; such is that of the Council of *Florence*, which is in his Majesty's Cabinet: And that of *Paul* the *Second's* publick Consistory, where the Curious begin the Modern; no Modern Medal being Coined in the preceding Ages.

Opus pisani
pictoris,
Opus Bol-
ducis.

INSTRUCTION IV.

Of the several Heads found upon Medals, and how they form Sets.

IN all perfect Medals there are two sides to be considered, that contribute to their Beauty and Rarity; that which is called the *Head*, and the Other the *Reverse*. That of the Head determines the sets, whether it be a Head of a person; as a God's, a King's, a Hero's, a Philosopher's, a Champion's, or any other thing taking up that place, which is still called the Head; be it an Image, a Name, or any publick Monument, whose Inscription is on the other side.

I have said, that these two sides are to be found in imperfect Medals, because there are some that have no Reverse at all; But it is an infallible mark that those are modern, unless they were not stamp'd, as some such we meet with. Such is a *Cesario* which I have seen, the Son of *Julius Caesar* and *Cleopatra*. Such a certain *Medaillon* of *Julius Caesar*, which I have also seen in the chiefest place of a Cabinet, that shewed the Master of it to be more Rich than he was Skilful, and very fit to be made the Property of some selfish Antiquary. There
D are

Medals
without
Reverses.

IN-

are some also that have no Head (that is to say) of Persons, which yet for all that are very Good and Ancient. Such are those of the Mint masters of *Augustus*, where there is nothing but his name, *Augustus Tribun. Pot.* Those of *Vitellius*, where there is but of One side only, *Fides exercituum*, with two Hands joined; and on the Other, *Concordia Pratorianorum*, with a Figure in Reverse, and the like.

Of these several Heads are formed Five Different Orders of Medals, whereof may be composed very curious Series's. In the first we may put the Series of Kings. In the second that of Cities, either *Greek* or *Latin*, before or since the Foundation of the *Roman* Empire. In the third may be ranged the *Roman* Consular Families. In the fourth the Imperial, and all that relate to them. In the fifth the Deities, of which we may have very agreeable Series's, either in simple Bust, or else in their full proportion, and cloathed with all their qualities and symbols. Some Heroes and Illustrious Persons are seen yet preserved on Medals, as *Homer*, *Pythagoras*, and certain *Greek* and *Roman* Captains, &c.

1st. Order
of the
Kings.

The Kings
of Mons^r
Vaillant.

In the first Order, which is that of Kings, the Series's may be made very fine, and numerous, by mixing of Metals among them; for we have a great many *Greek* Medals of this kind. *M. Vaillant*, One of the most Under-

Understanding men of our Age in the knowledge of Ancient Medals, has published some few years ago the Kings of *Syria*, whereof he has composed a History, embellished with a thousand Curious Remarks. He has collected an Entire Succession from *Seleucus* the First, called *Nicator*, down to *Antiochus* XIII. of that Name, called *Epiphanes*, *Philopater*, *Callinicus*, and known by the Title of *Asiaticus*, and *Comagenus*. That is, he has included the Reigns of 27 Kings, which amount to above 250 years. For *Seleucus* began his Reign about the Year 312. and the last *Antiochus* finish'd his about the Year 75. before the Birth of our Saviour. There are near 120 Medals in this Series engraven, and explained with a great deal of Accuracy, of which there is now a considerable number in our King's Cabinet.

The same *M. Vaillant* is ready to give us the *Egyptian* Kings, of whom he has made a most Admirable Collection. He has besides these a considerable number of particular Kings Heads, whose Medals he has found, and designs to make a separate Work of them, which will be very entertaining.

The *Macedonian* Kings have coined Medals yielding in nothing to the most Excellent Workmanship of the *Romans*. There are a good number of them in the King's Cabinet.

binet. The Kings of *Pontus, Bithynia, Capadocia, Thracia, Parthia, Numidia, Armenia, Judea, &c.* joined all together, without doubt would compose a Set, giving us Notices of things most Rare and Historical.

Kings of
the Goths.

Some Medals of the *Gothick* Kings are come down to us, that have good Reliefs, and are beautiful both in Copper and Silver. As those of *Athalarick, Theodate*, those of *Wittiges, Totila, Baduela, Teia, Attila*, and the like. There are also some of Gold, but the Gold is very pale and base: *M. Patin* says there is not above a fourth part pure in them: Some are called *Gothick*, whose Heads have scarce a Human form, and bear no Inscription; or if they do, 'tis in such Characters, that hitherto are unknown to Antiquaries: As are those likewise that are called *Phœnician*, of which I shall say nothing here, nor of those *Spanish* ones that are truly stiled *Medallas Desconocidas*, whereof no body yet has thought fit to compose a Series.

Kings of
France.

We also find some of our Ancient Kings of *France*, that the *Eastern* Emperors permitted to make Money after their Coin and Name; on which, as an acknowledgment, they set the Head of the Emperor, into whose Alliance or Adoption they were entered. These Medals are particularly of the times of *Justin*, and *Justinian*, in the Sixth Century. *M. Du Cange* has caused some
of

of *Theodobert, Childerick, and Clothair*, to be engraven, on which he has made a Learned Dissertation in his *Joinville*.

Dissert 23.

In the second Order, which is that of Cities, there are enow found to make considerable Series's; for of *Greek* Cities only may be collected above 200.

2. Order.
Cities.

Goltzius, who seems to have done it with a great deal of Application, and Acuracy, (for he looked upon them not only as an Embellishment, but as proofs of his History) has composed a large Volume of them, wherein is a world of useful Matters to be learnt, as also the means laid down how to understand the different Representations of those Medals, insomuch that he seems as if he was unwilling to give himself the further trouble of explaining them more distinctly. We have them in the Year 1618. engraven by *Goltzius* himself, and repaired, and printed by *James de Bie* at *Antwerp*, in above 100 Tables, and placed before the two Tomes of the same *Goltzius's* *Greek* History. The first contains *Magna Græcia*, and *Sicily*; the second *Greece*, and the Isles thereof, with part of *Asia*. The greatest grief of the Antiquaries is, that they have lost the best part of *Goltzius's* Medals, and that of the 30 Provinces, into which he had divided the whole Series, there remains but five of them, and those too are the least, viz. *Colcis, Capadocia, Galatia, Pontus* and *Bithynia*.

Goltzius
his Me-
dals.

thynia. Nevertheless there are still enow to make a Series of above 250 Medals, if we will intermix different Metals with them, besides what hath been discovered since that time.

His Reputation among the Antiquaries.

I think my self obliged here in this place to speak somewhat very briefly touching the Reputation of *Goltzius* among the Antiquaries, with whom he passes for a man not very Exact, nor very Faithful, and that pretends to Medals which never yet had a being. So that his destiny is much what the same with that of *Pliny's* among the Naturalists, whom all the World admires, and yet no body believes. But at the same time to justify both, I hope it will be sufficient to tell you, first, That this Learned Engraver could gain nothing by imposing either upon his own, or succeeding Ages. Secondly, That we discover every day some of those Medals, pretended to have been made designedly by *Goltzius*, as we daily discover those Wonders of Nature, which were lookt upon but as pleasant Fancies and Imaginations, related by *Pliny* upon the Credit of some People, to whom he had paid too great a deference.

Colonies.

Those that are lovers of the Ancient Geography, may compose with the Medals of Colonies, a different Set from the former, very copious, pleasant and easy, by the means of those assistances we now have both

both to form, and thoroughly understand it. I speak of those Cities to which the *Romans* sent their own Citizens, either to people them by easing their Mother-City, and recompensing the old Soldiers belonging to it; or else in building them a-new, and endowing them with the Privileges of *Roman* Citizens, or of the *Latin* Country, called *jus Civitatis*, or *jus Latii*. These Towns still kept the name of *Colonia*, or *Municipium*, were they either in *Greece*, or elsewhere; for the *Greeks* looked on the word *νελευρία* as Sacred, adopting it through respect into their Language.

The number of them would be yet more considerable, if all the Cities that have coined Medals in their name were added to these, without minding whether they were Imperial or no; *Greek* or *Latin*: But then, to satisfy one's Curiosity, the Reverse of the Imperial Medals must be the Head in this Series, and the Head of the Emperor only considered as it were by Accident.

Father *Hardouin* has mightily pleased himself in labouring upon *Pliny*; he has put out a New Edition of it, which is a Master-piece, and the Effect of a Genius born for the Sciences, with a penetration as easy, as it is quick and profound; and a most happy gift of Conjecture, with a Reading that exceeds imagination, and the fidelity of a surprizing Memory that repre-

E. Hardouin's Book.

sents at the Critical time whatever it had been entrusted with. This Learned Father, I say, has compiled a separate Volume of those People, and Cities, whose memory is preserved upon Medals. He has collected several thousands of them, which he touches so ingeniously, that I cannot refuse giving him a Testimony, which mere truth extorts from me; and that is, That there is not one Page in his Treatise wherein we find not Erudition, and some Curious matter worthy to be learned, which is not easily to be met with in any other place, and which gives occasion to a great many fine discoveries that create a wonderful pleasure to the Learned. Nothing would have been wanting in this Work, could he have found time to have seen all those Medals he makes mention of, and had taken the pains to explain the Symbols and Reverses of All, as he has of a great many.

M. Vaillant's Colonies.

This M. *Vaillant* hath done in the Two Volumes he has printed of the *Latin Colonies*, with a Success that has answered his Labour. Nothing can be more useful for the understanding of Medals, since he has scarce omitted any thing that can be said on the several Figures of the Colonies he has given us, and caused them to be engraven with the utmost care, which gives them clear another Grace than Simple Descriptions. Without doubt it will be an
Immortal

Immortal Work, if he will vouchsafe to give us the *Greek Colonies* with the same Accuracy, of which he has made a most admirable and ample Collection. The Count *Mezza Barba* has desired it of him for his Second Tome of *Occo* augmented, which in all likelihood, will never be published, at least in its perfection, unless he find some such equal Assistance from a Man that like him has knowledge of all the best Cabinets in *France, Italy*, and other Countries, where these noble Monuments of Antiquity are preserved.

We must not forget to tell you, that the Heads of Medals belonging to Cities, are most commonly the Genius of the Place itself, or else of some other Deity there adored, as is easy to be seen by those of *Goltzius*.

The Consular Medals make a large Series ^{3. Order.} in the Third Order, and amount to twelve ^{Families.} or fifteen Hundred. There is little of Curiosity in it, either for the Legend or Figures, unless in those that were Coined after the Declension of the Republick, which naturally ought to begin the Imperial Series. Before that time this sort of Medals was only Stamp'd with the Armed Head of *Rome*, or with some Deity; and the Reverse was a Triumphal Chariot drawn by two or four Horses.

Indeed

Heads up-
on the
Consular
Medals.

Indeed towards the Sixth Century of *Rome*, Mint-masters took the liberty to place the Heads of Famous Persons that had been in their own Families upon Medals, either under their proper Figures, or that of some Deity, to whose protection the Family was committed. This they did till the Fall of the Commonwealth, and then they began to put on the Heads of *Julius Caesar*, the Conspirators that kill'd him, the Triumvirs that invaded the Sovereign Power, and all those that had afterwards any share in the Government. For till those unhappy times no Man was suffered to set his own Head upon the Money, that privilege being accounted an Attendant upon Royalty, which was before that time, infinitely odious to them.

Therefore when you find upon the Consular Medals, the Heads of *Romulus* and *Remus*, and the first *Roman* Kings, those of *Scipio*, *Metellus*, *Lucullus*, *Regulus*, *Caldus*, or the like, you must not conclude that they were Coined in their Reigns; since in the time of the Kings, for instance, Silver Money was not in use; but some of their Descendants, being in the Office of Mint-masters, caused them to be Coined in honour to themselves, and to be Eternal Monuments of their Nobility.

You

You are further to be informed, before we have done with Consular Medals; that although they are almost All of Silver, and of the third Size, because they were the *Roman Deniers*, *Quinarii* or *Sesterces*; yet there are some of all Metals, and Copper ones of all the three Sizes; but with this difference, that we scarce know above 50 or 60 in Gold, and about 250 in Copper, whereas we have near 1000 in Silver. The first Collection of which, *Fulvius Ursinus* has engraven, and it has been considerably increased by *M. Patin*; and since him a great many more have been discovered, that deserve very well a new Edition to be made of them.

All this presupposed, the Series of Families may be made two ways. The first, The first way of forming the Series of Consular Families. so as *Ursinus* has done it, by placing the Names of the several Families found upon Medals in Alphabetical Order; setting all those that seem to be of the same House together. This way indeed may not be so pleasing, but it is the real and true way. The second, as *Goltzius* has done it, by the *Fasti* of the Consuls, placing under every Year the Medals of the Consuls. This second way is very handsome and learned; The second way. but the misfortune is, it has nothing but Shew and Appearance, and in truth can never be performed. *First*, because we have no Medals of the first Consuls from the Year

Year 244 to 484. which forced *Goltzius* to give you only their Names, as they are found in the *Fasli*. Secondly, From that time down to the Empire of *Augustus*, those Medals that he has put, were never Coined either by the Consuls, or for those Consuls whose Names they bear; but only by the Mint-masters, who being of the same Family, were desirous to preserve their own, or their Ancestor's Names.

Why called Consular.

It was necessary to observe this, in order to correct the Error of young beginners, who imagine that they are called Consular Medals, because they were Coined by the Consuls themselves, who yearly entred into that Office; when in truth this Name was only given them, because they were Coined in the time when the Commonwealth was governed by Consuls.

Order. The Imperial.

We will now speak of the Imperial Medals which compose our fourth Order, and where we may find all the Heads that are necessary to make the Series of the Emperors compleat till our time. The Ancient are the most esteemed; and among the Ancient, those of the Higher Empire, which are from between *Julius Caesar*, and the Thirty Tyrants inclusively. Yet there are some, and those not a few, that are very well stamped, and likewise very scarce, down to the Family of *Constantine the Great*, when that was all rare and curiously

ously ended, as we shall observe more particularly in another place. *Occo*, a German ^{Occo's} Physician of *Ausbourg*, hath given us the ^{Work.} first Description of them from the Year 1580, or 81, printed at *Antwerp*; and the number of Medals he collected encreasing every day upon his hands, caused him to put out a Second Edition at *Ausbourg* in the Year 1601. which is the best. The Count *Mezza Barba de Birague*, a Gentleman of *Pavia*, has put out a Third Edition, wherein he has added several thousands: We should have been very happy, had he seen and described the Medals themselves, and not been obliged to trust to Catalogues and Descriptions that were sent him, and are not often very faithful.

That of Mezza Barba, at Milan, 1683.

M. Patin has not only been at the trouble of collecting a great many of them, ^{M. Patin's} but has engraven all his middle Copper ^{Work.} ones, and has endeavoured to explain them more amply and successfully than all that have gone before him. He brings them down as low as the Emperor *Heraclius*, having undertaken this noble Work at the importunity of the Count *de Brienne*, Secretary of State, of whom he afterwards bought the Cabinet, which Monsieur *Colbert* re-purchased for the King, who had till that time no Other than what was left him by the last Duke of *Orleans*. We have already said, That by joyning the Remains of

of the Lower Empire, and the *Greek* Emperors to these, a Series of Copper ones may be carried on even to the Emperors of the *West*, and down to our Days, by the help of Modern Medals, of which we shall speak further somewhere else.

5. Order.
The Deities.

We have made a fifth Order of *Deities*, because the World begins to have a value for the Series of them, by reason of the great Satisfaction that is found in observing their different Names, Symbols, Temples, Altars, and Countries where they were worshipped. A good Copper Series may be formed of them, by means of the *Grecian* Cities, which furnish us with very large quantities of them; but the noblest and most pleasing, is that of Silver, which the Medals of Families supply us with; and there are a great many of them in the King's Cabinet. Now both Metals might be carried on much further if we would but borrow Imperial Reversees, where the Deities are much better represented than on those of Families, not only because they have their several Titles there, but also because they are commonly represented at their full Length, so that we may see their Arms, Accoutrements, Symbols, and the Cities where they have been more particularly worshiped. It was after this manner I had formerly begun, and had collected above four hundred of them, but I found

I had

I had not stock enough at the same time to maintain my Imperial Series, which was thereby much weakened.

I have thought upon a sixth Order to be composed, and that should be of all the ^{6. Order. Illustrious Persons.} illustrious Persons, whose Medals we have; such as the Founders of Cities and Republics, *Bizas, Tomus, Nemausus, Taras, &c. Smyrna, Amastris, &c.* Of Queens, *Cleopatra, Zenobia, &c.* Of the most famous Lawgivers, *Lycurgus, Zeleucus, Pittacus, Pythagoras, Archimedes, Euclid, Hipocrates, Chrysippus, Homer*, and the like, Wise and Learned Men; for most certainly, it would be a great satisfaction to see a good Series of these Heroes, which would needs reach very far.

I will conclude this Instruction with saying, That when several Heads are found ^{Medals with several Heads.} on the same side of the Medal, it becomes then much more Rare and Curious, be they either placed Face to Face, as those of *M. Aurelius* and *Verus*, of *Macrinus* and ^{Adversa.} *Diadumenianus*, and the like; or be they joyned Neck to Neck, as that of *Nero* and ^{Jugata.} *Agrippina*; *Mark Antony* and *Cleopatra, &c.* But they are yet much Rarer when they have three Heads on them, as those of *Valerian* betwixt his two Sons, *Gallienus*, and *Valerian* the younger. That of *Otacilla* with her Husband and Son, &c.

IN-

INSTRUCTION V.

Of the several Reverses that render Medals more or less Beautiful and Curious.

IF I had not tied my self up by professing to instruct a young Beginner, (to whom every thing is new) in the History of Medals; I would not have concern'd my self about explaining to him the several States of them, before they attained to that perfection in which we find them in the Age of *Augustus*, and almost down as low as to that of *Constantine*. But since, I ought to instruct a Person that is desirous to learn, he ought also to be told, That among the *Romans*, and all over *Italy*, (for now we only pretend to speak of that Country) their Medals, or rather their Moneys, were a long time not only without Reverses, but also without any mark at all; so that the first Money used in *Rome*, was but of plain Copper, and without any Impression upon it till the time of King *Servius Tullus*, who caused them first to be stamped with the Image of an Oxe, a Sheep, or Hog; at which time it began to be called *Pecunia à pecude*.

I don't design by this Discourse to strike at the Ancient Tradition, which tells us,
That

The first
Medals
how
marked.

*Is primus
signavit
Æs. Plin.*

That *Janus* reigning in *Italy* 700 Years before the Foundation of *Rome*, stamped the first Money, putting upon it a Crown, a Bridge, or a Boat; of which three he was the Inventer, and introduced their use into his Country. However I know very well, that this Tradition is not absolutely certain, since several People in *Europe* affirm we are beholden to *Saturn* for the use of Money, and that it was he who retiring to *Janus* into *Latium*, taught him to put a Stamp upon it, as also to Till the Ground; and that in acknowledgment of this kindness,

—*Bona posteritas puppim signavit in Ære,
Hospitis adventum testificata Dei.*

But however it happened, in these first dark times, as there was no other Head than that of *Janus* upon the *Latin* Money; or as others say, That of *Janus* and *Saturn* joyned together by the hinder Parts; so also was there no other Reverse than the Prow of a Ship. This continued till the *Romans*, who had made themselves Masters of all *Italy*, near five hundred Years after the building of *Rome*, began to Coin Money of Gold and Silver, under the Consulate of *C. Fabius Pictor*, and *Quintus Ogulnius Gallus*, five years before the first *Punic* War, and **CDXXCIV** from the building
E of

of the City. This is the first Year they Coined Silver, for Gold they did not till 62 years after.

In those happy times when the Commonwealth flourished, they began to beautify and perfect their Medals, both as to the Head and the Reverse.

How
mark'd in
the Con-
sul time.

The Head of *Rome*, and the Deities succeeded *Janus's*, and the first Reversees were either *Castor* and *Pollux* on Horseback, or a Victory driving a Chariot with two or four Horses; from whence the *Roman* Deniers were called *Victoriati*, *Bigati*, *Quadrigati*, according to the Reversees, as they were before named *Ratiti* from the Ship *Ratis*.

Soon after, the Mint-masters, who by their Employments were become Masters of the Money, began to Stamp it with their own Names and Titles, and to grave thereon the Monuments of their own Families; inasmuch, that we find Medals stuff'd with the marks of Magistracies, Priesthoods, and Triumphs of their Ancestors, and even with some of their most glorious Actions; such is that of the *Æmilian* Families, inscribed *M. Lepidus Pont. Max. Tutor Regis*. On which is to be seen *Lepidus* in a Consular Habit, putting a Crown upon the Head of young *Ptolomy*, whom the King his Father had left under the Guardianship of the City of *Rome*:

And

And on the other side is the Head of *Alexandria*, the Capital City of the Kingdom, where the Ceremony *Alexandria* was performed. Such was another of the same Family, on which is the young *Lepidus* represented on Horseback bearing a Trophy with this Inscription, *M. Lepidus annorum XV. Pretextatus; hostem occidit, Civem servavit*. Such, that in the *Julian* Family, when *Julius Caesar* being as then but a private Man, and not daring to engrave his own Head, found out this devise, on one side to set the Image of an Elephant with the word *Caesar*, which equivocally signifies either that Beast's Name in the *Phœnician* Language, or his Own: and on the Reverse, in quality of *Augur* and *Pontifex*, he caused to be engraven the Symbols of his Dignities, viz. the *Sympulum*, the Sprinkler, the Axe of the Victims, and Priest's Bonnets; as upon that which has the Head of *Ceres*, there is the *Augur's Staff* and *Vessel*. Such, lastly, is the Reverse in the *Aquilian* Family, where *M. Aquilius*, who defeated the Rebellious Slaves in *Sicily*, is represented in Armour, with a Shield on his Arm, trampling under-foot a Slave, with this word, *Sicilia*; and this by the careful ingenuity of some Mint-master of his Family.

The *Sympulum* was a small Vessel used for Libations.

After this manner Medals became not only considerable for their Value as they were

How
stamp'd in
the time
of the Em-
pire,

were Money, but Curious by the Monuments of which they were the Depositories; until *Julius Caesar* making himself Master of the Republick, whereby, though under the disguised Name only of Perpetual Dictator, he obtained all the Marks of Grandeur and Power, and amongst others the privilege of Coining Money with his own Effigies and Name, and of giving it what Reverse he thought fit. By this means Medals became loaded in time with all that Ambition on one side, and Flattery on the other, were capable of inventing to immortalize the Glory of the Princes, and the Acknowledgments of their Subjects. 'Tis this that makes them at this day Rare and Curious, because in them we meet with a thousand noble Events, whose Memory very often is not preserved by History, which therefore is obliged to borrow from these undeniable Witnesses what she relates, and gives their Testimony in those matters that cannot be otherwise cleared up, but by the light she furnishes us with. As, for instance, we should never have known that the Son of *Antoninus* by *Faustina*, was called *Marcus Annus Galerius Antoninus*, if we had not had a *Greek* Medal of that Princess, ΘΕΑ ΦΑΥΣΤΕΙΝΑ, and on the Reverse a Boy's head of 12 or 15 years old, Μ. ΑΝΝΙΟC ΓΑΛΕΡΙΟC ΑΝΤΩΝΙΝΟC ΑΥΤΟΚΡΑΤΩΡΟC ΑΝ.

Middle
Copper of
Monsieur
Patin.

ΑΝΤΩΝΙΝΟΥ ΤΙΟC. Who would have known there had been a Tyrant named *Pacatianus*, if his fine Medal did not tell us so? Or that *Barbia Orbiana* had been the Wife of *Alexander Severus*, or a hundred other things, for which we are obliged to the Curiosity of Antiquaries.

E. Chamillard brought it upon his return from his Voyage to the Pyrenees.

That a Person beginning to love Medals, may the better understand the Beauty and Value of Reversees, he must know, that there are several sorts of them. Some are charged with Figures or Personages, Others with Publick Monuments; Others have only Inscriptions, I mean on the Field of the Medal, not to confound them with the Inscriptions that go round about, which we shall distinguish by the Name of *Legends*, and on which we shall bestow a particular Instruction. Several *Greek* and *Latin* Imperial Medals are found of this sort, which instead of a Reverse have only these Letters, S. C. *Senatus Consulto*; or Δ. Ε. Διπραρηνός Εξουσίας, enclosed with a Crown. Others bear a sort of *Epocha*, as *primi Decennales. Cos. III.* in *M. Aurelius's* time. In *Augustus* his, *Imp. Cos. Aug. Ludi secularis Votis V.X.XX, &c.* in the Lower Empire. Others set forth great Occurrences, as *Victoria Germanica* Great Occurrences. *Imp. VI. Cos. III.* in *M. Aurelius*. In *Augustus*, *Signis Parthicis receptis, S. P. Q. R.*

The beauty of the Reverse, whence it is.

Inscriptions.

Epocha's.

Great Occurrences.

Titles of Honour.

In the Chamber of the Duke of Arschot.

Particular benefits.

Victoria Parthica maxima, in *Sept. Severus*. Others bear Titles of Honour granted to the Prince, as *S. P. Q. R. Optimo Principi* in *Trajan*; and in *Antoninus Pius. Assertori publicæ Libertatis* in *Vespasian*. Others bear Marks of Acknowledgement, as to *Vespasian Libertate P. R. restituta ex S. C.* within a Crown. To *Galba S. P. Q. R. Ob Cives servatos*. To *Augustus, Salus generis humani, &c.*

Some have a regard only to particular Benefits at certain times, or in certain places, with Vows made out of Gratitude, or for preservation of the Health of Princes that are most dear to the State. For instance, under *Augustus, Jovi Optimo Maximo S. P. Q. R. vota suscepta pro salute Imperat. Caesaris Aug. quod per eum Resp. in ampliore, atque tranquilliore statu est. Jovi vota suscepta pro salute Cas. Aug. S. P. Q. R. Imperatori Casari quod via munita sint, ex ea pecunia quam is ad ararium detulit.*

After the time that the Emperors of *Constantine* had quitted the *Latin* Language for the *Greek* in their Inscriptions, there is often found enough to puzzle a young Beginner; such is the *ICXC NIKA, IHCOYC XPICTOC NIKAI*, and the *KYPIE BOHΘEIA AEΞIΩI. ΔΕCΠOTHI ΠOΡΦΥPOTEN NH-TΩI. Deus adjuta Romanis* is found upon the

the Medals of *Heraclius*, which is what they would express by the *BOHΘEI*, and would hardly be gueſt when wrote only by the Initial Letters. For the means to have known that *C. LEON RAMV-LΘ* on the Medal of *Constantinus Copronymus*, signifies *Constantinus Leoni perpetuo Augusto multos annos*, would never have been discovered, had not *Monſ. Du Cange* happily imagined it. The skilfullest have been at a stand at the *KEBOH ΔV-ΛOCOV*, by being unacquainted with the Inscriptions we speak of. These sorts of Inscriptions may be called Acclamations or Benedictions consisting in wishing the Emperor Life, Health, and Victory. Such is that of *Constantine, Plura Natalitia feliciter*. Such that of *Constans, Felicia Decennalia*. Such that of *Theophilus, ΘEOΦΙΑE AYTOTΣTE TUNIKAC*. That of *Baduela, BADVELA FLUREAS ZEMPER*. This puts me in mind of a fine Medal of *Antoninus Pius*, which may well be placed amongst these Acclamations. *Senatus Populusque Romanus annum novum, faustum, felicem Optimo Principi Pio*; after this manner must the Initial Letters *S. P. Q. R. A. N. F. F.* *Optimo Principi Pio* be explained.

I believe by this little I have here given you, That the different Guſts of the Ancient and Modern Medals may be well-

enough discerned I mean, as to Inscriptions. The Ancients thought Medals were not proper to bear Inscriptions, unless they were extremely Short and Expressive, reserving them that were long, for Publick Edifices, Columns, Triumphal Arches, Tombs. Whereas, the modern Ones, particularly the *Germans* and *Dutch*, full-charge the Reverse of their Medals with tedious Inscriptions that have nothing of the *Roman* Majesty, Purity, or Brevity.

Sometimes indeed the Names only of Magistrates are to be found upon them, as in the *Julian*, *Q. Aemilius. Qu. Fabius Bucca IIII. vir. A. A. A. F. F.* And in that of *Agrippa*, *M. Agrippa Cos. designatus.*

The Names of Mint-masters, of which we have a great Number, are found upon several Medals; to which may be added all the Duumvirs of Colonies. The other Magistracies are oftener upon the Consular Medals, than upon the Imperial.

Sometimes there is only the Name of some City or People, as *Sego Briga. Caesar Augusta, Obulco. KOINON KTYPIQN.*

Sometimes only the Name of the Emperor, as *Constantinus Aug. Constantinus Caesar*, to his Son. *Constantinus Nob. Caesar*, &c. sometimes the Name only of *Augustus.*

Single
Names
only.

In Mon-
sieur du
Cange, t. 5.

I have

I have seen on the Reverse of a *Constantinus Chlorus* the single Ciphre ^{XX}VI. of which Monsieur *Du Cange* has only given us the simple Description, as he has in *Constantinus* only the *Monogramme* of *X^{XX}VI.* *ib. t. 1.*
ib. t. 10.

M. I. K. are commonly found in the Lower Empire, which, I believe, are the *Monogrammes* of *Maria*, *Jesus*, and *Constantine*; which may be presumed by the †† that accompany those Letters, and are Marks of the Piety of *Constantine* the Great his Successors, who had consecrated his *New Rome* to the Mother of God, and was himself honoured as a Saint all over the Empire. *Monogrammes.*

We have also, at the same time, the *Monogrammes* of Cities, as that of *Ravenna*, and some others, as may be seen in *M. Du Cange*. And on the Modern also are *Monogrammes* of Names, as *Strada* shews us since the time of *Charlemain*.

The Number, Action, and Subject of Figures. the Figures or Personages on the Reverse, render them more or less Valuable and Rare. For as for the Ordinary Heads; which have only some single Figure on the Reverse, setting forth either some particular Vertue, for which the Person was commendable; or else some particular Deity, to whom he paid his chiefest Devotions; these ought to be put amongst the number of Common Medals, because they carry nothing

thing of History in them that deserves to be enquired after.

Heads.

These single Figures we speak of, are to be distinguished from Heads, whose Reverse are sometimes crowded. For they being commonly the Heads either of Children, Wives, Collegues of the Empire, or Confederate Kings, 'tis a general Rule among all the Skilful in this Science, that Medals with two Heads are almost always Choice; as for instance, that of *Augustus* on the Reverse of *Julius*; *Vespasian* on the Reverse of *Titus*; *Antoninus* on the Reverse of *Faustina*; *M. Aurelius* on that of *Lucius*, &c. From whence it is easy to infer, that the more Heads are on it, the more Choice is the Medal. Such is a *Nero* on the Reverse of a *Nero* and *Octavia*; such a *Severus* on the Reverse of his two Sons, *Geta* and *Caracalla*; *Philip* on the Reverse of his Son and Wife; and *Hadrian* on that of *Trajan* and *Plotina*.

Therefore it is true, generally speaking, that the more Reverse are charged with Figures, the more they are to be valued, especially if they illustrate any Memorable Action. To give you some Instances hereof, The Medal of *Trajan*, *Regna adsignata*, where three Kings appear at the foot of a Theatre, on which is seen the Emperor

In the Cabinet of the Duke of Argyll.

crowning them. The Largest of *Nerva* hath five Figures, *Congiar. P. R. S. C.* An Allocation of *Trajan*, where are Seven Figures.

figures. Another of *Hadrian* to the People, which hath Eight Figures without a Legend. Another to the Soldiers, where there are Ten. A Medal of *Faustina*, *Puella Faustianae*, where there are 12, or 13, &c. An Allocation of *Probus*, which has a dozen Figures. * *Vota Publica* of *Commodus*, on which is Ten.

The Medals of Monsieur Pamiez.

As for Publick Monuments, without doubt they give a particular Grace and Beauty to the Reverse of Medals, especially when they declare to us some Historical Event. Thus the Temple of *Janus* in *Nero*, and the Port of *Ostia* are much Rarer than the *Macellum*, though the Structure of them is not so Noble; for one signifies the Universal Peace he gave to the Empire, *Pace Pop. Rom. terrâ marique partâ Janum clausit*. Whereas the other teaches us nothing, unless it be, that he caused Shambles to be built for the Convenience and Service of the Publick.

Publick Monuments.

Among these Curious and Noble Monuments we ought to place the Amphitheatre of *Titus*, his Naval Column, the Temple which was built *Rome & Augusto*; the Trophies of *M. Aurelius* and *Commodus*, &c. which are the first things known to the Curious.

The different Animals that we find upon Reverse have also their Valuation, when they are extraordinary. Such are those that were

Animals.

Leg. XXX.
Ulpia
III. Italica.
II. Adj-
trix.

In the
Thou-
sandth
Year from
the foun-
dation of
Rome.

* Archol-
os.

were brought to *Rome* from Strange Coun-tries to divert the People, principally in their Secular Games; or when they repre-sent the Ensigns of the Legions that bore them. Thus we see the Legions of *Gallie-nus*, some of them that carried a Porcupine. Others an *Ibis*, and others again a *Pegasus*. And the Medals of *Philip*, and *Otacilla*, *Se-culares Augg.* have on their Reverses the Beasts they exhibited in their *Ludi Sacula-res*, and caused to be slain, to display their Magnificence, and to regain the Peoples Affections, which were extremely sowrd and alienated by the Death of *Gordian*. Ne-ver were so many sorts of them seen before; there was one Rhinoceros, 32 Elephants, 10 Tigres, 10 Elks, 60 tamed Lions, 30 Leopards, 20 *Hyana's*, 1 *Hippopotamos*, 40 Wild Horses, 20 Wild Asses, * 20 Wild Lions, and 10 Camelopards. The Figure of some of them is to be seen upon the Me-dals of the Father, Mother, and Son, and amongst others of the *Hippopotamos*, and the *Strepsikeros*, sent from *Africa*.

As for the Eagles that are found on the Reverses of the *Egyptian* Kings, and at the Consecrations of Emperors, they have no-thing but what is very common. No more than the Wolf of *Remus* and *Romulus* to be met with both in the Higher and Lower Empire. Elephants in Trappings are found upon an *Antoninus Pius*, a *Severus*, and some other

other Emperors, that procured them to em-bellish and decorate their Shews; and be-sides these, there are other Uncommon Ani-mals, which shall scarce ever be met with, unless upon Medals. Witness the Phoenix upon the Medals of *Constantine* and his Sons, after the Example of the Princes and Prin-cesses of the Higher Empire; to denote by that Immortal Bird, either the Eternity of the Empire, or else the Consecration of the Princes that are admitted into the number of the Gods. Mademoiselle *Patix* has late-ly published a very Curious *Latin* Disserta-tion thereon, which is a great honour to both the Father, and Daughter.

Other Animals are also found upon Me-dals, as Birds, Fishes, and Fabulous Monsters; and likewise Extraordinary Plants, which are the produce only of some particular Coun-tries, as may be learnt more at large in the Famous *Spanheimius* his Third Dissertation *de Prestantia & Usu numismatum*. A Work worthy of its Author, in which is to be seen the vast Extent of his Knowledge, Penetrati-on and Judgment, and a certain Air and Cha-racter of the *Honnest homme*, that is so often wanting in other Learned Men, and which particularly appears by the Respect where-with he treats those whose Sentiments he cannot approve, which gains him Esteem and Veneration from all Authors. For Stu-dy and Retirement are apt commonly to make

The
Works of
Monsieur
Spanheimi-
us.

make Learned Men morose ; their Continual Conversing with the Dead disposing them to be forgetful of the Affability, and just Decorum that is due to the Living.

Princes
and Princesses
upon the
Reverse.

It must also be observed, That oftentimes the Prince, or Princess, whose Heads are set large upon the Medal on one side, are seen placed on the Reverse at their full height, or sitting under the Representation of some God, or Genius; and engraven with such Art and Delicacy, that tho the Size is very small, and fine, yet one may perfectly discern it to be the same Visage that is in Relief on the other side. So *Nero* appears on his Medal *DE CURSIO*. *Hadrian*, *M. Aurelius*, *Severus*, *Decius*, &c. under the form of Deities, conferred upon them as a Reward to their Civil and Military Vertues.

Two
ways of
ranking
them ac-
cording to
their Re-
verses.

There remains yet for us to shew the manner how Medals may be placed according to their Different Reverses, to render Cabinets more exact and curious. And this may be done two ways, either by a simple Series, which has no other Affinity than what belongs to the same Emperor; or else by an Historical Series, according to the Order of Times and Years, which may be discovered by the Consulates, and the Power of the Tribunes. This is the way which *Occo* and *MezzaBarba* have taken in ranging the Medals that they have described. Indeed, that
which

which is disagreeable in this way, is, that the same Reverse must be very often repeated, because that in Different Years the same Figures are found, especially those that are the most common.

There is another way more Learned, I must needs say, which *Oiselius* has followed, who without troubling himself about placing them separately, as they belonged to every Emperor, only has taken care to reunite every Reverse to certain Pieces of Curiosity, by which means we methodically learn whatsoever can be drawn from the Knowledge of Medals. Thus has he performed his Design, which seems to me to be borrowed from *Goltzius*, and formed almost in the same Order he has given to the 24 Titles of his *Thesaurus Rei Antiquariae*; or rather it appears to come originally from the Dialogues of the Learned Archbishop of *Tarragone*. Printed at
Antwerp,
1600XVIII.

First, he has placed a Series of Imperial Heads, the compleatest he could; after that he has collected all the Reverses that carried any thing of Geography in them; that is to say, Such as did set forth any People, Cities, Rivers, Mountains, or Provinces, of which he has made Eight Tables, either with a design of giving the Curious a Model, or else having really no more but those Medals he shews us, and upon which he speaks what he knows.

Antonius
Augustinus.
Book of
Oiselius.

Then

Then he has collected whatsoever relates to the Deities of both Sexes, joining the Vertues with them, which are as so many Deities of the Second Order. As Constancy, Clemency, Moderation, and the like, which makes up for him a pretty large Series.

After this we find in four Tables all the Monuments of Peace, Games, Theatres, Cirques, Liberalities, Doles, Magistracies, Adoptions, Mariages, Arrivals into Provinces or Cities, &c.

In the following Tables is placed whatever concerns War, Legions, Armies, Victories, Trophies, Allocutions, Camps, Armes, Ensigns, &c.

In a Single Table is to be seen what belongs to Religion, Temples, Altars, Priests, Sacrifices, Instruments, and Ornaments of Augurs, and Prelates: To which may very well be referred the *Apotheoses*, or Consecrations, which he has placed by themselves, and are distinguished by Eagles, and Peacocks for Princesses, by Altars, Temples, and Chariots drawn by two or four Elephants, or two Mules, or four Horses.

Lastly, He has collected all Publick Monuments and Edifices built to eternize the Memory of Princes; as, Triumphal Arches, Columns, Equestrial Statues, Gates, High-ways, Bridges, Palaces, and other Structures.

There

There is but one Defect, methinks, in placing Medals this way, which is, that Heads, Metals and Sizes must needs here be mixt, and consequently the Tables made after such a fashion as is impracticable.

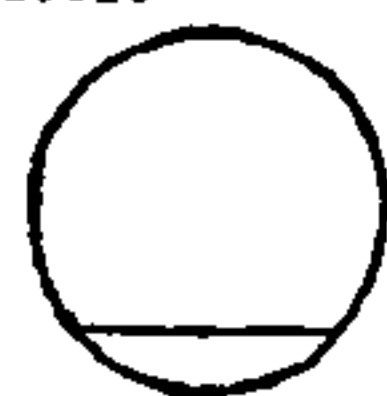
As *Medallions* were only coined for Publick Ceremonies, Shews, or to make Presents of, either to the People or Strangers; so their Reverse is much more Curious than those of Ordinary Medals, because they commonly represent Triumphs, Games, Buildings, or some other Noble Monument relating to some point of History, which is that that is sought after with greatest Solitude; and when found, gives the greatest satisfaction. *L'Erizzo* has begun to shew, and give us his Advice upon these sorts of Medals. Monsieur *Tristan*, a Person of great Reading, and fine Erudition, has caused several of them to be engraven; and M. *Patin* has given us very Noble ones in his Treasury: In M. *Caracci*'s time those of the King's Cabinet were engraven; and the Bishop of *Pamiez* is about bestowing his on the Publick; and he promises also the Explanation of them; than which nothing will be finer, nor better deserve the Curiosity of the Learned and Ingenious.

The Reverse is often charged with different Epocha's of Times, with marks of the Publick Authority, of the Senate, People,

Reverse
of Medallions.

ple, and the Prince : With the Value of the Money ; the Place where they were coined ; or, lastly, with the different marks of the Mint-masters, and Cities.

* The *Exergue* is a part of the Field divided from the rest in this manner.



Different Epochs of Cities.

Printed at Florence, 1690.

It's true, This might have been left to the next Instruction, which will be concerning Inscriptions, and of which they seem to be as parts ; but yet since they are very rarely to be seen round the Medals, but only in the Field, or at least in the * *Exergue*, and that even sometimes the Reverse have no other Figures than these sorts of Characters, I have thought it more fit to speak of them in this place, than to refer them to another.

The *Epocha's* set forth the Years of Princes, and Cities, and give Medals an Extraordinary Beauty, because they rectify Chronology, which is mighty serviceable to the clearing up Historical Affairs. 'Tis by this way that M. *Vaillant* happily acquitted himself in unfolding to us the History of the *Syrian* Kings, where several Princes of the same Name have caused so great a Confusion ; And by this means Father *Noris*, the Great Duke's famous Antiquary, has discovered a thousand Noble Secrets, which he has now given us in his Book *de Epochis Syromacedonum*.

Indeed as to this, the *Greeks* have been more Careful and Successful than the *Romans*, and the Later Ages more exact than the

the Former ; because the *Roman* Medals have set out no other *Epocha* than that of the Consulate, and Power of the Tribunes ; Of Offi- ces. and neither the one nor t'other is certain, because they do not always go according to the Year of their Reign, and but very rarely does That of the Power of the Tribunes agree with That of the Consulate. For That of the Power of the Tribunes proceeded regularly from Year to Year, whereas the Emperor not being always Consul, the whole Interval from One Consulate to the Other, which was frequently of several Years, kept always the *Epocha* of the last. As to give you an Instance, The Emperor *Hadrian's* Medals for several years had Cos. III. so that by this way no Certain Order can be made of the Different Medals which have been coined since the 872. Year of *Rome*, in which he entred upon his Third Consulate, to his Death, which was not till Twenty years after.

The *Greeks*, on the contrary, have affected to mark the Years of every Prince's Reign exactly, and that even in the Lowest Empire, where the Reverse scarce bear any thing else than these sorts of *Epocha's*, more especially since *Justinian*. I speak here of Imperial Medals only ; for I know well enough, excepting some Cities, all the Others which *Goltzius* has given us, have no *Epocha's* at all ; and this is that which perplexes

plexes Chronology extremely. The *Epocha's* of the Reigns of Kings, I confess, are oftner found in them. Father *Hardouin* in his *Antirrhetique*, gives us that of King *Juba*, upon Medals, of which one shews the 32d Year; others the 36th, 40th, 42d and 45th.

Colonies. Colonies also marked their *Epocha's*, as may be seen in that of * *Viminacium*, which under *Gordian*, when she began, sets An. I. II. &c. under *Philip*, An. VII. &c. under *Decius*, An. XI.

Age. M. *Toynard* discovers to us a new Secret, worthy of his profound Diligence and the great Assistance which that has given him in all matters he undertakes to treat of. It is, that sometimes not only the Years of the Emperors Reigns, but also those of their Age, is to be found upon Medals, which no body before him ever took care to observe. He has proved it to admiration by the Medals of *Commodus*, as may be seen by a particular Dissertation he affords us upon this Subject. And it may be this is not the sole Example, though no other has yet been discovered besides.

The *Greek Cities* subject to the *Roman Empire* were fond of a particular *Epocha* from the honour they had of being *Neocorae*, that is, of having Temples where Solemn Sacrifices of the whole Province were performed for their Princes, and of having

Amphitheaters,

wherein publick Plays and Combats were represented with the permission of the Prince, or the Senate, which they importunately demanded, being overjoyed when they could obtain it above once, and very careful to record the Memory of it upon their Medals. ΔΙC. ΤΡΙC. ΤΕΤΡΑΚΙC ΝΕΩΚΟΡΩΝ.

The *Epocha's* are almost always set down on the Reverse after one of these two ways; either by expressing Entire words, ΕΤΟΥC. ΔΕCΑΤΟΥ. &c. or oftner by Single Ciphers, and the word abridg'd, E. or E T. A. B. &c. almost always by the old *Lambda*, Λ. which signifies, according to the Tradition of the *Antiquaries*, *Λονγβαρλς*, a Poetical word, and not used in Common Language, and signifies *Anno*, and probably was more used in *Egypt* than in *Greece*, seeing it is upon all the Medals that are found of that Country. We have nevertheless a very Handsome *Canopus* on the Reverse of an *Antoninus*, ΕΤΟΥC. Β. as we have likewise of the same Emperor a Reverse Λ. ΕΝΝΑΤΟΥ, and Several Others with Single Ciphers Λ. Ζ. Λ. Η. Λ. ΙΓ. charged with the Figures of Justice, with the Head of *Serapis*, and a *Dolphin* twisted about a *Trident*.

The *Epocha's* of Cities are commonly denoted by a Single Cypher, without either the E, or the Λ. and the Lowest Number is com-

F 3

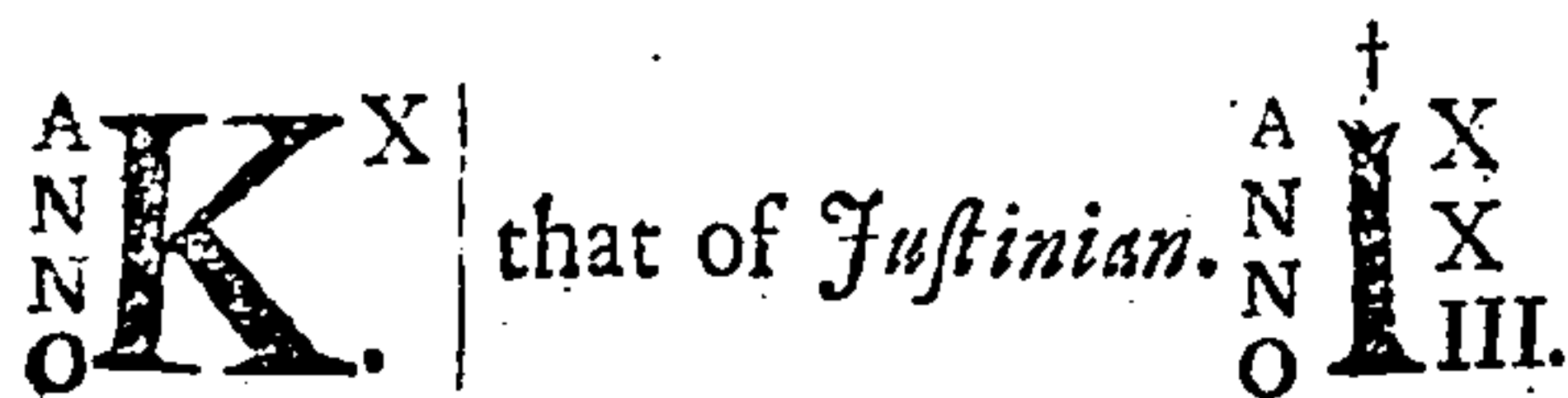
monly

The way of setting down their *Epocha's*.

Monsieur Patin.

monly placed First. On the Medal of *Antiochia* you have Δ. M. and not * M. Δ. On one of *Pompeiopolis*, that has the Head of *Aratus* on one side, and on the other that of *Chrysippus*, is Θ. K. C. instead of * C. K. Θ. &c.

In the Lower *Greek* Empire the *Epocha's* are marked in *Latin*, Anno III. V. VI. &c. From *Justin* down to *Theophilus* they fill the Field of the Medal in two Lines from top to bottom; as on that of *Justin*,



and so upon others.

Nevertheless some have the *Anno* in that position of usual writing, on the top of the Field, as *Phocas*, and *Heraclius*. After *Theophilus* we do not meet with any *Epocha's*, either *Greek* or *Latin*.

Indictions.

I find too that even *Indictions* are marked; for upon a Medal of *Mauricius*, there is IND. II. which makes me believe that the INDV T. III. upon a small Medal of *Germanicus's*, may be the same thing, since no body has been able to understand it as yet, and it may well mean *Indictione* VIII. or XIII. the T. being a fault of the Minter, as there are several of them, and also it not being well stamped. But because our

Greatest

Greatest Masters will have it, that by its Fabrick and Make it appears to be of the Higher Empire, which will not at all agree with what I propose, we must wait for a better Explanation.

The Marks of the publick Authority, that appear on the Reverses, when there are none in the Legend or Inscriptions, are S. C. or Δ. E. or *Populi jussu*, or the like words, which we shall explain; but it is not so easy to guess what they signify with Respect to Medals.

To begin with S. C. some say it was to give Authority to the Metal, and to shew that it was of a good Alloy, and such as the Currant Money ought to be of. Others, that it was to fix the Price, or Weight of it; and others again, that it was to testify that the Senate had ordered the Reverse with respect to the Emperor, whom they had a mind to honour; and for that reason the S. C. is always upon the Reverse; but yet all this is much questioned.

For if it be true that the S. C. is the Mark of true Money, how comes it to pass that it is scarce ever to be found upon Gold and Silver, and is often also wanting on the small Copper, and that even in the Higher Empire, and during the time of the Republick, when the Authority of the Senate should have been most regarded.

F 4

I said,

I said, scarce ever, because the S. C. is found upon some Consular Medals, as in the Families *Norbana*, *Mincia*, *Mescinia*, *Maria*, *Terentia*, &c. not to mention those that have *Ex S. C.* which may rather relate to the Figure than the Medal: For example, in the Family *Calpurnia*, *Ad frumentum emendum ex S. C.* which is as much as to say, The Senate had ordered the *Ædiles* to buy Corn. There are some amongst the Silver Imperials with *ex S. C.* But never with *S. C.* as upon the Copper; which makes me to conclude, that it is not the Mark which ought to be upon the Currant Money.

The same Reason makes me forbear to say that *S. C.* is the Sign of the Good Alloy, or Value, since there are other unquestionable Marks for them, of which we shall speak in its proper place.

Nor is it more reasonable to say, that it is the Mark of those Medals the Senate caused to be coined out of Respect and Acknowledgment; for if it were so, the Senate must have ordered None but Copper to be made, which is not at all probable. And certainly *Medaillons*, which were always coined for that intent, would have the *S. C.* yet it is scarce ever found upon them, at least I never saw it; as I remember, except upon the *Medaillon* of *Trajanus Decius*, and that of *Philip the Son*, which *M. Patin* tells us of.

In his
Treasure,
p. 127.
Tribun.
Prestat.

A

A young Beginner need not presently neither to pin his Faith upon what *M. Vaillant* and *F. Hardouin*, have said touching the Δ. Ε. ΔΗΜΑΡΧΙΚΗΣ ΕΞΟΥ-
C I A C, or other words implying the Name or Authority of the People. It is enough for him to know, that when he meets with *Populi jussu*, or *S. P. Q. R.* or *Consensu Senatus & Equestris Ordinis populi-
que Romani*, that these words relate to Statues, or other Monuments erected to the Honour of Princes, the Medals whereof were Coined at *Rome*. But when he finds upon those of Cities or Colonies, *Permissu Augusti*, it declares the Permission and Privilege which that City had to Coin Money. A very particular favour granted by the Emperors to them, which they testified by such their Acknowledgements, as appears upon the curious Medal of *Patras*, that *M. Seguin* has given us,

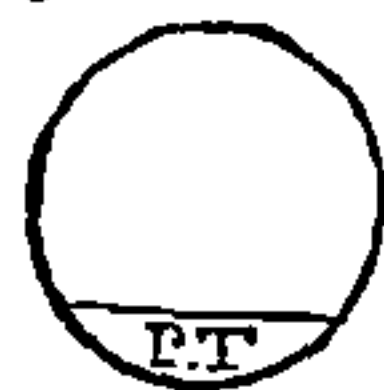
Indulgentia Augusti moneta impetrata.

We oftener find upon these Medals of Co-
lonies, permission given by Ordinary Ma-
gistrates, witness *Permissu Dolabellæ Pro-*
consulis; and on another, *Permissu Aproni*
Proces. III. which signifies either the Pri-
vilege of Coining Money, or else that of
taking the Name of Colony, or of erecting
some Edifice, as the Altar that was built in
Spain

Vaillant,
Tom. 1.
Tiberius.
Drusus.

Spain to the Providence of *Augustus*, which is to be found upon One of the same Emperor's Reverses, *Municipium Italica, providentia permissu Augusti.*

The
Names of
Cities.



Nothing is more common than to find the Names of Cities where Medals have been Coined, both in the Upper and Lower Empire, with this difference, that in the Upper Empire they are often in the Legend or Inscription; and in the Lower, after *Constantine*, it is always in the *Exergue*. So is the * *P. T. Percussa Triviris. S. M. A. Signata moneta Antiochie. C. O. N. O. B. Constantinopoli obsignata*, &c. whereas in the Upper Empire the Names are found all at length. *Lugduni* on that of *M. Antony*, *Αντοχεια*, upon Greek Medals, and those of all Colonies.

Mint-ma-
ster's
Marks.

In a word, Reverses are often charged with the particular Marks of the Mint-masters, which they put on on their own Heads to distinguish their Money, and the place where they worked. By this means are explained an infinite number of Characters, or little Figures, which are found not only in the Lower Empire after *Gallus* and *Volusian*, but even in the Consular Times.

Monf. *Morell* has told me, he had found above two Hundred of these different Marks of Mint-masters upon Medals, which cannot possibly be otherwise explained; to which,

which, if we should joyn them of the Lower Empire, the number would be much greater.

However I would not have this become a Refuge to the Ignorance and Sloth of those, who to spare themselves the pains of searching, have Recourse presently to the Mint-master's Mark. For we see Monf. *Vaillant* by great Study and Application, has instructed us in the Mysteries of I know not how many little Symbols: And *F. Hardouin* has discovered, That the Letters, *ΑΒΓΔ*, found upon Imperial Medals, are only so many Marks of different Mint-masters, in the same City, which we meet with mark'd by their Names upon the ancients Medals, as on a *Julian* the Apostate, *Officina Lugdunensis*. On a *Mauricius*, *Viennae Officina Laurenti*. On a *Valentinian*, *Officina III. Constantinopolitana*. And that therefore the Figures never amount to Ten, unless in the Cities of *Constantinople* and *Antioch*, where more Money was Coined than in all the other Cities of the Empire, and where by consequence there must be in the Mint more different Workhouses.

F. Hardouin
in his
*Antirrhe-
tique*, p.
16, 17.

This is so clearly demonstrated, that none can with any Colour of Reason deny it. And it is One of the happy discoveries, for which we are beholden to this Learned Man, by which several of these Characters are easily decipher'd, that could not have been

been explained, but by calling all of this sort Arbitrary Marks. As for instance, on a *Julian*, B. S. L. C. *Signata Lugduni*; the B, which they do not explain, signifies, *In Officina Secunda*. On a *Valens*, S I S C P Z, *Siscia percussa*; the Z that was not explained before, denotes *In Officina Septima*. And so in many others, whose Cyphers are sometimes in *Greek*, and sometimes in *Latin Characters*.

Marks of
the Value
of Money.

There remain yet some Marks to be understood, which are apparently those of the Value of the Money, and are almost only found upon the Consular; These Marks are X. V. Q. S. L. L. S. The *Denarius* is meant by X. which is worth *Denos Æris*, ten brass *Asses*. The V. signifies *Quinarius*, five *Asses*, *Quinos Æris*. The S *Semissis*, Half an *Ass*. The L-L-S a *Sesterce*, or two *Asses* and an half. The Q. also signifies *Quinarius*.

None of these Marks are found upon the Copper Ones, unless it be the S. upon some of the Consular Medals. A certain number of Points are most commonly seen on each side, but never above four, which signifies the Third part of an *Ass*, as it is divided into Twelve parts, called *Uncia*, *Sextans*, *Dodrans*, *Quadrans*, *Triens*; the *Sextans* is marked . . ., the *Triens*, the *Quadrans* . . ., &c. the whole *Ass* by O or L, *Libra*, which denotes the weight of it.

The

The altering of the Value, which hap-^{The altering of the Value.} pened sometimes, was expressed upon the Silver by new Cyphers. As we see, for instance, when the *Denarius* was raised from ten to sixteen *Asses*, they set upon it XVI. and so proportionably upon the *Quinarius* VIII. and upon the *Sesterce* IIII. we have the XVI. plainly mark'd in the Families *Titinia* and *Valeria*. *Antonius Augustinus* says, he has seen some *Quinarii* with the VIII. but he never could any *Sesterces* with the IIII.

I wish I could certainly determine what those Cyphers meant that are found upon the Medals of the Family *Tarquitia*, where we see XXXI. and upon those of *Maria*, One of which has on the Reverse, a Labourer leading two Oxen, and above XXVIII. S. C. and the Other upon the same Type XXXXIII. These perhaps would be useful in clearing up those of *M. Antony*, that bear a Lyon passant, *Lugduni* A. XL. A. XLI, &c. As also those of the Lower Empire, where we find XXIII. XXX. XXXX. XXXXIII. XXXXV. For^{Tiberius. Constant. Phocas.} they are not the *Epocha's* of Years, they are joyned with A N N O. I. II. III. But since the greatest Masters hitherto confess that they have not been able to come at their meaning, a Learner may very well comfort himself, that herein he knows as much as they do.

I N-

INSTRUCTION VI.

Of the Inscriptions, called the Legend of Medals.

IT seems as if the Ancients had designed to make Images and Emblems of their Medals; the One for the Common People, and those of duller Apprehensions; the Other for People of Quality, and the more refined Wits. Images to represent the Faces and Heads of Princes; Emblems, their Virtues and Great Atchievements. Thus the Legend is to be looked upon as the Soul of the Medal, and the Figures as the Body; and just so it is in the Emblem, where the Device has the place of the Soul, without which we could never understand what the Figures were designed to teach us. As for instance, we see on a Medal of *Augustus* two Hands joyned, clasping a *Caduceus* betwixt two *Cornucopia's*; this is the Body: The word *Pax* there engraven, is to denote the Peace which that Prince had given to the State, by reconciling it to *M. Antony*, which had restored Felicity and Plenty to it. Whereas those very two Hands on the Medals of *Balbinus* and *Pupienus* have this Legend, *Amor mutuus Augustorum*, expressing thereby the good Understanding be-

tween

tween the two Colleagues in governing the Empire. And upon a *Nerva* by the words *Concordia Exercituum*, the Hands are declared to signify the Agreement of the Soldiers for their New Prince.

But for the more perfect Understanding of this Mystery, I think it will be necessary to recollect the difference we have made betwixt the *Legend* and the *Inscription*, by calling properly nothing *Inscription*, but the words which are in lieu of a *Reverse*, and takes up the Field of the Medal instead of Figures. Therefore we shall call only those words the *Legend* which go round the Medal, and which serve to explain the Figures that are upon the Field.

In this Sense every Medal is said to have two Legends, *viz.* that of the Head, and that of the Reverse. The first for the most part serves only to make the Person known by his proper Name, his Offices, or by certain Sir-names which their Virtues have gained them. The second is designed to declare their Virtues, their Noble and Generous Actions, the Glorious Monuments that serve to Eternize their Names, and the Benefits the Empire hath received by their means. Thus we find *Antoninus's* Medal bears on the Head-side, *Antoninus Augustus, Pius, Pater Patriæ, Trib. Pot. Cos. III.* these are his Names and Titles: On the Reverse are three Figures; One of the Emperor

Emperor seated on a Throne; the Second, a Woman standing with a Horn of Plenty, and a Square Chart, with a certain number of Points upon it. The Third is a Figure presenting it self, and holding out its Gown as to receive something; which is explained to us by the Legend, *Liberaltas quarta*, telling us, That that Emperor gave a fourth Donative to the People, by distributing to them so many measures of Corn, as every Family had need of.

Nevertheless, this is neither so Universal, nor so indispensable, but that the Dignities and Offices of Persons may be imparted sometimes, either in whole, or in part, on the Reverse-side, as well as on the Head, or may sometimes not be put upon the Reverse-side only; where likewise (though I confess it is very seldom) the Name it self may be found. For example, That of *Augustus*, of *Constantine* and his Sons, as we have said already. We have a thousand Examples of the dividing of Dignities, Offices, and Titles of Honour: On the Head-side of a Medal of *Julius* is to be seen *Cæsar Imper quartum*; on the Reverse, *Augur, Pont. Max. Cos. quartum, Dictator quartum*. On the Head of an *Antoninus*, *Antoninus Aug. Pius, Pater patriæ, Trib. Pot. XV.* On the Reverse, *Cos. III.* and nothing more. On another of his Reverse, *Trib. Pot. XXI. Cos. III.* On the Head of

an

an *Hadrian*, *Hadrianus Aug. P. P.* On the Reverse, *Trib. Pot. Cos. II.* the Title of *Pater Patriæ*, is commonly on the Head-side, as is the Office of Censor. Those of *Pontifex, Augur*, and the like, are always upon the Reverse, when the Symbols of those Dignities are there engraven. For Instance, the Pontifical Instruments on the Reverse of *Vespasian* and *Vitellius*, where we see the Tripod, the Dolphin, and the Crow, *XV. VIR. Sacr. fac.*

These Offices are different on the Medals of Families, and on Imperial ones. For in the Families are found only particular Offices, as that of the *IIIVIRS* for the Mint, *A. A. A. F. F.* and of *IVVIRS* under *Julius*. That of the *IIIVIRS* of Health, *Acilius IIIVIR Valetudinarius*. Of the *IIIVIRS*, or *IIIVIRS* for Colonies. Of the *VIIVIRS* for Banquets. *Curator Denariorum Flandorum*. Of the *Ædiles*, *Questors*, *Lieutenants*, &c. Whereas upon the Imperial we meet with none but the most considerable Offices, *Augur, Pontifex Maximus*, which made them Masters of every thing that was Sacred, and which the Emperors kept from the time of *Augustus* till *Gratian*, that is to say, till the Heathen Religion was utterly abolished. *Tribuni-tiâ potestate, Consul*, and sometimes *Pro-consul*, a Title never assumed, but when the Emperor was out of *Rome*, and was

G

looked

Fam. Æbri-
tia.
Fam. Calia-
Fam. Cor-
nelia.
Fam. Æmi-
lia.
Fam. Alie-
na.
Fam. Anto-
nia.

looked upon as contained in the Name of *Imperator*, during the Higher Empire; for after *Trajan*, it is only found on the Medals of *Dioclesian*, *Maximian*, and *Constantine*. It is fit to be observed, That the Emperors affected to preserve the Name and Dignity of Consul, as a Remainder of Liberty, although it was nothing more than a fine Name without any real Authority, except when the Emperor himself was pleased to make use of it, either solely, or with a Colleague. In a word, it was lost insensibly in the time of *Justinian*, who united that Dignity to the Imperial; so that after him, no Emperor ever created any Consuls, or took that Name to himself, or bestowed it upon any Other.

Brave and
Noble A-
ctions.

Indeed, when Medals have no Head, the Brave and Noble Actions, represented thereon, take up that place, and then the Legend of the Reverse is a kind of Inscription: For instance, *Tiberius* on his Medal, coined in Acknowledgment of the Care he took in Rebuilding the Cities of *Asia*, that were destroyed by an Earthquake, is represented sitting in a *Curule* Chair, with *Civitatis Asiae restitutis*, and on the Reverse, a Legend only, *Tiberius Caesar Divi Aug. Filius Augustus, Pont. Max. Trib. Pot. XXI.*

It

It appears by what I have said, That I only speak of Emperors or Kings Medals. For, as for the Medals belonging to Cities or Provinces, the Head of those is commonly the Genius of the Place, or some other Deity there worshipped; and the Legend also is the Name of the City, or Province, or Deity, or both together, *Αντιοχείων Συρανησίων, &c.* *Ζεύς φίλιος Συρανησίων Ηρακλεος Θασίων, &c.* either the Name of the City sit on the Reverse, and the Name of the Deity kept on the Head-side, or the Name of the City serving as a Legend to the Deity, as *Καποναίων* to *Jupiter Hammon*, *Μεσσηνίων* to *Hercules*, &c.

The Reverse of these Medals are always some Symbol of those Cities, often without any Legend, oftner with the Name of the City; and sometimes with that of some Magistrate, as *Αντιοχείων ἐπὶ Σοπίλῃς, &c.* So that we may truly say, The Legends of those sorts of Medals are only Expressions of the Country.

On all others, the Noble Actions are expressed upon the Reverse, either Naturally, or by Symbols, which the Legend explains. Naturally, as when *Trajan* is represented crowning the *Parthian* King, *Rex Parthis datus*. Symbolically, as when the Victory of *Julius* and *Augustus* is signi-
fied

fied by a Crocodile, *Aegyptocapta*. We have in *Hadrian*, all the Provinces that acknowledged him for their Restorer; and those that understand it not by the Symbols, may learn it by the Legend; *Restitutori Gallia*, *Restitutori Hispania*, &c. Thus the several Victories signified by Crowns, Palms, Trophies, and the like Marks, that are indifferent in themselves, are determined by the Legend. On one of *Augustus's* is, *Asia Subacta*. Of *Constantine the younger*, *Alemania Devicta*. Of *Vespasian*, *Judea Capta*. Of *Trajan*, *Armenia & Mesopotamia in potestatem populi Romani redacta*. Or else simply, *De Germanis*, *De Sarmatis*, as on *M. Aurelius's*; for the plainest Legends are sometimes the most dignified.

The Essential Relation of the Legend to the Type.

Leaving then the Legends of the Head designed to express the Name, either alone, as *Brutus*, *Ahala*, *Cesar*, or with the Titles, as we have said already; the other Legends are only Explanations of the Symbols that appear upon Medals; by which are declared the Virtues of Princes, certain particular Events of their Lives, the Honours that have been paid them, the great Benefits they procured to the State, the Monuments of their Glory, the Deities they most worshipped, and by whom they believed they were particularly protected. Because the Reverses, as we have said,

not

not being charged but with these sorts of Matters, the Legends have an Essential Relation to them, being as it were the Key of the Representations, which it would be very difficult to understand without these helps, especially in the more remote Ages and Countries, where the Customs are wholly different.

It is in this that the Medals of the Higher Empire excel, their Figures being always applied for some very good Reason; whereas on those of the Lower Empire, they are both given indifferently to all the Emperors, more by Custom than from Merit, witness the *Gloria Exercitus*. *Felicitas temporum renovata*, &c.

As the Virtues which gained Princes the greatest Affection and Esteem of their People, are the most common Reverses; so likewise the most common Legends are those that declare them, sometimes by their Single Name, as on a *Tiberius*, *Moderationi*, *Clementia*, *Iustitia*; and sometimes by applying them to the Princes in the Nominative or Genitive Case, as *Spes Augusta*, or *Spes Augusti*. *Constantia Augusta*, or *Constantia Augusti*. The same Regimen is also indifferently observed, as to the Virtue it self, *Virtus Aug.* or *Virtuti Aug.* *Clementia*, or *Clementia*, &c.

Honours.

The Honours bestowed on Princes consist chiefly in Pompous Surnames, given them to set forth either the most considerable Actions they have performed, or some of the most Eminent Qualities they have been endued with: For after this manner must they be distinguished by the Publick Monuments, that remain as perpetual Witnesses of their Glory. In this Sense they can only be exprest by the Legend, either on the Head-side, or on the Reverse. As, for instance, *Trajan's* famous Title, *Optimo Principi*, is found on both Sides. In *Commodus*, that of *Felix*, which he first added to *Pius*, and his Successors retained, is always on the Head-side. Those that shew the Conquered Provinces, as *Britannicus*, *Armeniacus*, *Dacicus*, *Parthicus*, *Parthicus Maximus*, *Germanicus*, *Adiabenicus*, &c. are sometimes found on the Head-side, sometimes on the Reverse; whereas the Titles that display their Grandeur or Power, are always on the Reverse. *Genio Senatus*, *Genio Exercitus*, *Genio Populi Romani*, *Restitutor Orbis terrarum*, *Debellatori Gentium Barbararum*, *Locupletatori Orbis terrarum*. Nevertheless, the *Genitrix Orbis*, *Mater Caesarorum*, *Mater Senatus*, *Mater Patrie*, are found on the Head-side, as is most commonly *Pater Patrie*.

Antoninus Decius.
Hadrianus.
Constantinus.
Hadrianus.
Faustina
the younger.
Julia Pia.

As

As for the Honours bestowed on them after their Deaths, which consisted in admitting them into the number of the Gods, they are explained by the word *Consecratio*, Consecration. by that of *Pater*, *Divus*, and *Deus*. *Divo Pio*, *Divus Augustus Pater*. *Deo & Domino Caro*. Sometimes they inscribed round their Temples and Altars, *Memoria Felix*, or *Memoria Aeterna*. Sometimes for Princesses, *Aeternitas*, or *Sideribus recepta*; and on the Head side, *Diva*; and the Greeks, *Θέα*.

Legends expressing Benefits conferred on Cities, Provinces, and the Empire, are commonly very Short and Plain, but yet mighty Pompous and Magnificent. As for instance, *Conservator Urbis suae*, *Fundator Pacis*. *Rektor Orbis*. *Restitutor Urbis Hispaniae*; *Galliae*, &c. *Pacator Orbis*. *Salus generis humani*. *Gaudium Reipublicae*. *Gloria Romae*. *Hilaritas populi Romani*. *Latitia fundata*. *Tellus stabilita*. *Exuperator omnium Gentium*. *Gloria Orbis terrarum*. *Bono Reipublicae natus*. *Gloria novi Saculi*.

Sometimes the manner of it is yet more sprightly and moving, as *Roma renascens*. *Roma resurgens*. *Libertas restituta*, &c.

Benefits that were more particular, were exprest more distinctly. As *Restitutor monetae*, *Remissa à ducentesima*, *Quadragesima remissa*.

G 4

remissa

*Caligula. remissa. Vehiculatione Italia remissa. Fiscus
Nerva. Judaici Calumnia sublata. Congiarium pop.
Domitian. Rom. datum. Puellæ Faustianæ. Via Tra-
S. Serjus. jana. Indulgentia in Cartaginenses. Reliquæ
Hadrian. vetera H. S. novies millies abolita, that is to
Nerva. say, 22000000. Plebi Urbane frumento con-
stituto.*

Certain
peculiar
Events.

Vespasian.
M. Aurelius

Certain Events that are peculiar to every Province, are also known by the Legends, being not to be expressed but by common Symbols. As for Example, a Victory with a Trophy, a Palm, or a Crown, cannot be determined but by the word, *Victoria Germanica, Victoria Navalis, Victoria Parthica, Pratoriani recepti, & Imperatore recepto.* Which denotes the welcome Reception that *Claudius* met with from the Soldiers. The favour *Nero* obtained of being received into all the Sacerdotal Colleges, *Sacerdos co-optatus in omnibus Collegiis supra numerum. Pax fundata cum Persis.* The Miracle that happened at *Tarragonæ*, after the Death of *Gordian*, when a Palm was seen to spring out of the Altar of *Augustus*, upon which occasion they coined a Medal with the Representation of the Wonder, and these four Letters, C. V. T. T. *Colonia victrix Togata Tarraco*, and upon which the Emperor made a very pleasant piece of Raillery.

Philip.

Publick

Publick Monuments are also known and distinguished by the Legend; for those that were built by the Prince himself, are put in the Nominative, or Genitive Case, or else exprest by a Verb: But those that are built or consecrated to the Prince, have his Name in the Dative. *Macellum Augusti. Basilica Ulpia. Aqua Marcia. Portus Ostiensis. Forum Trajani. Templum Divi Augusti restitutum*; because these Edifices were built by *Nero, Trajan, and Antoninus.* Whereas on the contrary we see, that *Rome & Augusto, Jovi Deo, Divo Pio, Optimo Principi*, signify Temples built to the Honour of *Augustus*, and Columns erected to *Antoninus and Trajan.*

The particular Affection Princes had to certain Deities, and the Several Titles under which they honoured them, in acknowledgment of their Protection in general, or of some particular Graces and Favours they had received from them, are discovered to us by the different Ways of the Legend. We know *Numerianus* chiefly honoured *Mercury*, because we find him on the Reverse of his Medals, with these words *Pietas Aug.* We know also that *Diocletian* honoured *Jupiter* as his Protector, because we see on his Medals *Jovi Conservatori, Jovi Propugnatori*: And that *Gordian* attributed to Him the Success of a Battel, wherein his Soldiers behaved themselves with

Publick
Monu-
ments.

Deities
honoured
by Princes.

with Great Bravery and Resolution, by
Jovi Statori.

Medals of
Princesses.

On the Medals of Princesses were coined the Images and Names of the Deities of their Sex. *Ceres, Juno, Vesta, Venus, Diana.* The happiness of their Mariage was noted by *Venus Fælix.* Their Gratitude for a Safe Deliverance, by *Junoni Lucina.* That of their Fruitfulness, by *Veneri Genetrici.* The Good Fortune of Princes, which was always their Chief Deity, is found very frequently on their Medals, in all manner of ways; as *Fortuna Augusta, Perpetua; Fortuna Fælici, muliebri. Fortuna manens. Fortuna obsequens. Fortuna redux:* Expressing the Name indifferently either by the Nominative, Dative, or the Accusative Case. For we equally find *Mars Victor, Marti Ultori, Martem propugnatorem,* and even *Martis ultoris;* but it is belonging to the Temple that is built to him to revenge the Death of *Julius,* which makes a Notable Difference. It must not be forgot here, That Legends declaring Names, do it either by the Nominative, as *Cæsar Augustus;* or by the Genitive, as *Divi Julii;* or by the Dative, as *Imp. Nervæ, Trajano, Germanico, &c.* or by the Accusative Case, as *M. AYPHA. AΛEΞANΔPON, &c.* But yet I have not found any Latin Examples of the Accusative, besides that of *Gallienus, Gallienum Augustum,* on the Reverse, *Ob Conservationem Salutis.* We

Theſaurus
Goltzii.

In the
King's Ca-
binet.

We will now speak no more of Persons, but of Things that appear upon Medals, and have no Other Legend than their Names or their Qualities, which I shall rank in this Order.

1. Cities, Provinces, Rivers. Some whereof we find have only their bare Names. *Tiberis, Danuvius, Rhænus Nilus; Ægyptus, Hispania, Italia, Dacia, Africa; Roma, Alexandria, Obulco, Valentia, Italica, Bilbilis:* Others are cloathed with their Qualities, and Prerogatives. *Colonia Julia Augusta. Fælix Berytus. Colonia immunis, Illice Augusta. Colonia Aurelia Metropolis Sidon. Colonia prima, Flavia, Augusta Cæsariensis. Municipium Ilerda. Ælium municipium Coillutanum Antonianum.*

Legends
of Cities,
Provinces
and Ri-
vers.

Elagabalus.

The Greek Cities coined their Privileges on them, IERAC, ACTAOT, ATTONOMOT, EAETΘEPAC, NATAPXIAOC, KOΛONIAC, to declare the Honour they had of being inviolable, that is to say, that no Criminals could be taken from thence, who had fled thither, IEPAC. ACTA. having the Privilege of observing their own, and not the Roman Laws, AYT. the Privilege of *Latium,* or Roman Citizens, KOΛONIA. That of having a Sea-port, wherein their Ships rode, NATAPXIAOC. That of being Exempt from Tributes, and Imposts. EAETΘ. with the other particular Privileges of Colonies which they had obtained.

obtained. They were very careful to mark those of the *Neocores*, ΔΙC. ΤΡΙC. ΤΕΤΡΑΚΙC ΝΕΩΚΟΡΩΝ. And to conclude, The Alliances they had with other Cities were exprest by the word, Ο Μ'Ο. ΝΟΙΑ.

Military
Ensigns,
Legions,
&c.

M. Antony's
Legions.

2. Military Ensigns, and whole Armies have their Names told us by the Legend, as also the particular Legions that composed them. We know *M. Antony* had Thirty Legions, by the numbers *Legio I. II. III. &c.* and so on to XXX. We find the several Names of these Legions, and the Distinction of those that served by Sea, from them that served by Land, by the words *Legionis primæ Antiquæ, Legionis XVII. Classicæ. Legionis XX. Hispanicæ. Legionis XXII. Primigeniæ, &c.* the Titles of Honour they had merited by their Valour and Fidelity are exprest in these words, *Le-*

Legions of
Gallien.

gio I. Augusta sextum Pia, sextum Fidelis. Legio II. Adjutrix. VII. Pia. VII. Fidelis. Legio Aug. X. Gem. Pia, Victrix. We find also the Cohorts there, as in *Antony's. Cohors Speculatorum. Cohortes Prætorianorum septem*, in *Gallien's. Coh. Prætorianæ Philippis*, in *Augustus's.*

Armies.
Hadrian.
Trajan.

The Names of Armies are also found there, with the Countries where they fought; witness *Exercitus Dacicus; Exerc. Reticus; Exercitus Syriacus; Exercitus Britannicus, &c.* witness *Expeditionis Ju-*

daica, Parthica, &c. We have likewise the Emperor's Marches, when they went to put themselves at the Head of their Armies, exprest by these words, *Profectio Augusti. Adventus Augusti*, when they came into any City. *Trajectus Augusti*, when they had happily past any Great River, or Arm of the Sea. There is a noble Medal of *Gordian* the younger on Shipboard, the Reverse of which has Ten Figures. The care they took to exercise their Soldiers, by *Disciplina*, or *Disciplina Aug.* The Speeches made to them, by *Adlocutio Cohortium*; the Oath of Fidelity they gave to them, *Fides Exercitus.* I have seen a *Medaillon* of *Commodus* with Thirteen Figures.

Caracalla.
Antoninus.
Hadrian.

3. Publick Plays, which are commonly exprest only by Palms springing out of a Vessel, or Crowns; and are distinguished by the Legend, which for the most part contains either the Name of Him that instituted them, or the Person, in honour of whom they were performed. Thus we find that *Nero* was the Author of the Plays that were celebrated every fifth Year at *Rome*, by the Medal that bears *Certamen quinquennale Romæ constitutum.* By the Legend of *Caracalla's* Reverse, ΜΗΤΡΟΠΟΛ. ΑΝΚΥΡΑC ΑCΚΑΗΝΙΑ CΑΤΗΡΙΑ ΙCΘ. ΠΥΘΙΑ. We learn that at *Ancyra*, in *Galatia*, the same Plays were celebrated to the Honour of *Æsculapius*, called the Saviour,

Publick
Plays.

M. Morel's
Project.

Saviour, as those in the *Isthmus* of *Corinth* to the Honour of *Apollo*. 'Tis but seeing what M. Morel hath related of it in the Project he has given us of the Noblest Design that ever was formed for the Satisfaction of the Curious.

Specimen
universæ
rei numma-
riae.

You will find in that Project the Legend of the Principal Plays of the Ancients, and the Learned Discourse which M. Spanheimius has made upon this Subject. K A B E I. P I A are those made in *Thessaly*, held in honour of the *Cabiri*. Θ E O Γ A M I A, Those that were chiefly celebrated in *Sicily* in honour of *Pluto's* and *Proserpina's* Mariage. C E O T H P E I A. Those instituted by *Septimius Severus*. K O M O Δ E I A, Those made by the Appointment of *Commodus*, &c.

Publick
Vows.

4. Publick Vows made for the Emperor every five or ten years, may be placed as well among the Legends, as among the Inscriptions, since they are oftner found wrote round the Medal, than in the Field, at least in the Higher Empire; for in the Lower it is not so. Witness the Medal of *M. Aurelius* the Younger, where the Reverse represents the Vows made at his Mariage, *Vota publica*. Witness the Medal of *Antoninus*, *Vota suscepta Decennalia*, and in the other ten years after, *Vota Decennalium*. In the Lower Empire we find nothing else but these sorts of Vows, which they endeavoured

still

Gevartius.
tab. 45.

still to carry on further than the term, and express it by the word *Multis*; as for instance, *Vota X. multis XX.* or by *That of Sic*; as *Sic X. Sic XX.* Indeed I never found any beyond *XXXX.* which shews that None of those Princes reigned forty years, All of them contributing to verify that Oracle of the Philosopher, *Omnis potentatus vita brevis.*

M. Du Cange has extreamly well explained whatever relates to Votive Medals, as he calls them. He tells us, That when *Augustus*, (pretending to be willing to quit the Empire) at the Request of the Senate, had twice consented to continue his Government for Ten years, they began at every ten years to make publick Prayers, Sacrifices and Plays for the preservation of the Emperor. And, in the Lower Empire, this was done every Five years; and from thence it is, that after *Dioclesian*, we find upon Medals, *Votis V. XV. &c.* And this Custom lasted till *Theodosius*, after whom no such *Epocha* is to be found. It seems that Christianity being then thoroughly established, Those Ceremonies that retained any thing of Heathenism were not thought fit to be allowed. So that the *Votis multis* found upon *Majorianus's* Medal, is not certainly the same thing, but a Sort of Acclamation like the *Plura Natalia felicitat*:

§. One

Titles assumed by Princes.

Imperator.
Dictator.
perp. Pater
patria.

Augustus
III. Vir
Reip. C.

Censor.

Censor perp.
petuus.

5. One of the most Curious things which Medals teach us by their Legends, is, the Different Titles the Emperors assumed, as they found their Power more or less established. *Julius Caesar* never durst take upon him the Name of King, or Lord, but was content with that of *Imperator*, *Dictator perpetuus*, *Pater patria*; His Successors drew to themselves by degrees, as it were insensibly, the Power of all Offices. We see them Sovereign Pontiffs, Tribunes, Consuls, Proconsuls, Censors, Augurs, &c. I only speak of Magistracies; for as for Titles, they became Arbitrary; and the People being by little and little accustomed to Servitude, they suffered their Sovereign to take what Names he thought fit, even those of the Gods; witness *Hercules Romanus*, for *Commodus*. *Sol Dominus Imperii Romani*, for *Aurelian*. *Augustus* at first called himself only *Caesar Divi filius*, then *Imperator*, next *Triumvir Reip. constituenda*, afterwards *Augustus*, and last of all he added to it the Tribunitial Power which made him Sovereign. *Caligula* kept the three Names *Imp. Caf. Aug.* *Claudius* joined to it *Censor*. *Vitellius* would never take That of *Caesar*; nor did he assume that of *Augustus* till at last, being contented with *Imperator*. *Domitian* made himself *Censor perpetuus*: But after him that Title cannot be found upon any Medals. In the Lower

Empire

Empire is found *Perpetuus Augustus*, but it is not till after *Anastasius*. I know no body that durst venture on the name of Lord before *Æmilian*, a Medal of whom *Goltzius* cites D. N. C. *Domino Nostro Cesari Æmiliano, Fortissimo Principi*. *Perpetuus Augustus.* *Damnat.*

M. Morel has told me that this Medal is false and counterfeit, and that it is a *Maximian* disguised into an *Æmilian*; so that this Title must be referred to *Aurelian*, for whom was coined a Medal *Deo & Domino nato Aureliano*. But from that time we find none till we come to *Deo & Domino Caro*. At last it became common to all the Emperors, till toward the End of the Empire, when the *Eastern* Emperors took upon them the Name of Kings of the Romans, *ΒΑΣΙΛΕΥΣ ΡΩΜΑΙΩΝ*. except those whose Piety would neither let them set their Heads nor their Names upon their Medals, but only that of *ΙΗΣΟΥΣ ΧΡΙΣΤ*, with this Legend *Jesus Christus Basileus Basileon*; and *Zemisees* was the first that did so. Some of his Successors followed him. But Several of them would have no other Reverse than the Image of the *Virgin Mary*, *St. George*, or some other Saint.

I must not forget here the name of *ΔΕΚΝΟΤΗC*. Which the Latter Emperors of *Constantinople* were very fond of. 'Tis a Greek word, and in its original signi-

H

fies

fies the Same as the *Latin* word *Heras*, and in our Language, Master, with Respect to Servants. It was in a little time made to signify the same thing the *Latins* express'd by the name of *Cesar* compared to that of *Augustus*; ΒΑCΙΑΕΥC answering *Augustus*, and ΔΕCΠΟΤΗC, *Cesar*. Thus *Nicephorus* having caused his Son *Stauracius* to be crowned, he would only take the name ΔΕCΠΟΤΗC, leaving to his Father, through respect, That of ΒΑCΙΑΕΥC. This happened exactly at the time when the *Greek* Emperors left off using *Latin* Inscriptions. However, this *Nicenels* did not last long, for the succeeding Emperors preferring the Title of ΔΕCΠΟΤΗC to that of ΒΑCΙΑΕΥC, as *Constantine* and *Michael Ducas*, *Nicephorus Botaniates*, *Romanus*, *Diogenes*, the *Comneni*, and some Others. And in Imitation of the Princes, the Princesses took the name also of ΔΕCΠΟΙΝΑ, as *Theodora*, the Wife of *Theophilus*.

And now while we are speaking of the Emperors of *Constantinople*, we must not omit mentioning a Title often met with on the Medals of that time of the Family of the *Comneni*, and their Successors, viz. ΠΟΡΦΥΡΟΓΕΝΝΗΤΟC. This word had its Rise from an Apartment of the Palace built by *Constantine*, that was paved and covered over with a most Delicate

cate Sort of Marble, spotted with White upon a Red ground, and was designed for the Lying in of the Emperesses, whose Children, born in that honour, were so called.

It might easily be said here, that the *Greeks* gave sometimes the Name of ΒΑCΙΑΕΥC to the *Cesars*, tho in *Latin* they would never suffer That of *Rex*. Witness the Medal of *Caracalla* the Younger, ΑΝΤΩΝΕΙΝΟC ΒΑCΙΑΕΥC. Nevertheless we have an *Hanniballianus* that *Constantine* caused to be called *Rex*. *M. Spanhemius* tells us

of some Medals of the *Grecian* Kings, on which are found both together ΒΑCΙΑΕΩC ΑΥΤΟΚΡΑΤΟΡΟC. One of *Triphon*, and another of *Tigranes*. He cites also among the Emperors, one of *Caius*, ΓΑΙΟC ΚΑΙCΑΡ ΘΕΟC ΑΥΤΟΚΡΑΤΩΡ, which is a most Shameful piece of Flattery. *Goltzius* mentions Two

Medals where *Nero* is stiled Patron, ΝΕΡΩΝ ΠΑΤΡΩΝ ΝΕΡΩΝΙ ΠΑΤΡΩΝΙ. The *Samians* honoured *Severus's* Two Sons with the Name of the *New Sons*, ΝΕΟΙ ΗΛΙΟΙ. Looking upon them as favourable Stars that promised the Empire a New Lustre. It is the Same Medal that was so ill described to *Occo*, that he has put it down ΝΕΟΓΗΛΕΟC.

The name *Senior* is found in the Lower Empire with that of *Dominus*, in the Sense that we say *Lord* and *Master*. But without

Monfrere
Vaillant
hath the
Medal.

concerning my self with the Question, Whether the *French Seigneur* comes from the *Latin Senior*, I am obliged to tell you, That on the Medals of *Dioclesian*, and *Maximian*, which are the only Ones upon which I have seen it, it seems to me to signify the same thing as *Pater*; and this Respectful Term was made use of by the *Cæsars*, whom they had so raised to govern the Empire; and so much the rather, because we always find it in the Dative Case. *D. N. Diocletiano Felicissimo Seniori Augusto*. A Title which they retained to themselves even after they had quitted the Empire; witness the Second Law of the *Theodosian Code de Censu*, when *Constantine* and *Licinius* speaking of *Diocletian*, call him *Dominum & Parentem nostrum Seniore Augustum*.

Nobilis Cæsar.

Philip the Younger, before he was called *Augustus*, had the Title of *Nobilis Cæsar*, which was continued after him on the Emperor's Sons that were not associated in the Empire; or on Those to whom the Emperor committed the Government of the Empire; As *Diocletian*, who created Four *Cæsars*, *Constantius*, *Maximin*, *Severus*, and *Maximian*, whose Medals bear *Nobilis Cæsar*; for, as for the *Princeps Juventutis*. That was a Title given to the Emperor's Sons from the time of *Augustus*. *Caligula*, *Lucius Cæsares*, *Principes Juventutis*.

Princeps Juventutis.

As for the name of *Cæsar* alone, Distinct from that of *Augustus*, We find it after *Geta*, and *Caracalla*, the Sons of *Severus*, and his Adopted Sons *Ælius* and *Aurelius*. *Ælius* seems to be absolutely the First in whom the Name of *Cæsar* was divided from that of *Augustus*. And as the Names of *Cæsar* *Flavians* and *Augustus* in the Higher Empire were continued to the Emperors for some Ages after, to flatter and indulge their Ambition, as if they had been Heirs of the Grandeur, and Noble Qualities of those two former Emperors, as well as of their Names; so in the *Constantinopolitan* Empire all Princes were ambitious of the Name of *Flavius* after *Constantine*, who could not be more highly flattered than by being called *New Constantine*, *Novus Constantinus*. And to make this Name more Famous, it was always presupposed to have descended from the Family of *Vespasian* in a Right Line unto *Constantine*, by this means making good that happy Presage of the Temple dedicated by *Domitian*, *Æternitati Flavio- rum*.

It is to be seen upon a Medal of *Titus*.

But however, it is very true, that the Name of *Flavius* seemed, as it were, entirely forgotten after that time, and did not begin to revive till in the Family of *Constantine*; which being extinct, *Joseph* was resolved to keep up the Name, and his Successors followed his Example. Even some Kings of the *Lombards* honoured them-

themselves with it, as *Autharitus*; as likewise some of the *Goths*, as *Reccaredus*. But it appears to have lasted no longer than *Heraclius*, and his Son *Constantine*, at least it is not to be found upon any Medals after that time; I mean Original Medals, and not those made according to the Fancy of *Strada*, who has given this name even to the *Comneni*, and *Angeli*.

The Ambition of the *Grecian* Princes, and the Servile Flattery of their Subjects, decorate their Medals with a Great number of Titles unknown to the Emperors; such as *BACIAETC BACIAEON*, *Nicator*, *Nicephorus*, *Euergetes*, *Eupater*, *Soter*, *Epiphanes*, *Ceraunus*, *Callinicus*, *Dionysius*, *Theopater*. They were also much less scrupulous than the *Latins* in usurping the Name of the most High God: *Demetrius* causing himself to be called *ΘΕΟΣ ΝΙΚΑΤΩΡ*. *Antiochus*, *ΘΕΟΣ ΕΠΙΦΑΝΗΣ*, *ΝΙΚΗΦΟΡΟΣ*. Another *Demetrius*, *ΘΕΟΣ ΦΙΛΟΠΑΤΩΡ*, *ΣΩΤΗΡ*. They made likewise as little Scruple in usurping the Symbols, viz. the Thunder, Horns of *Jupiter Hammon*, and the Lions Skin of *Hercules*. All *Alexander's* Successors made a very great point of Honour of This.

But being at last subjected to the *Romans*, they gave Them the same Title; whence it happens that we seldom find in

any

any where else but upon their Medals; For very Few of the *Latins* have the word *Dens*, in comparison of the *Greeks*, upon which we find *ΘΕΑΡΩΜΑ*, *ΘΕΑΣΥΝΚΛΗΤΟΣ*. *ΘΕΟC ΝΕΡΩΝ*. *ΘΕΟC ΚΑΙCΑΡΣΕΒΑCΤΟΣ*. *ΚΑΙΟC ΚΑΙCΑΡΘΕΟC*. They likewise stuck not to call *Hadrian* *ΑΔΡΙΑΝΟΣ*. *ΟΛΥΜΠΙΟC*, having built a Temple at *Athens* common to them Both; *Commodus* had the same name, *ΟΛΥΜΠΙΟC ΚΟΜΜΟΔΟΣ*; and the Empresses were flattered with the like Titles, being called *Juno*, *Venus*, &c. whom commonly they only resembled by their Galantries. Our *Roman* Princes, though they were much more modest, yet gave themselves the Names of Great, Pious, Invincible, Just, Wise, Provident, &c. *Antoninus* was the first that was called *Pius*; *Commodus* had the vanity *Pius Felix*, to add *Felix* to it, for which a thousand Abuses passed upon him. *Sept. Severus* having affected the Name of *Pertinax*, which *Helvius* had taken to denote his Constancy, he forsook That to be called *Severus Pius*. *Pescennius* took upon him the Surname of *Iustus*. And *Diocletian* That of *Beatissimus* & *Felicissimus*; and his Colleague in the Empire took upon him the same also in his new Titles, which the Sons of *Constantine* had Ambition enough not to let them be lost; witness the Me-

H 4

daillon

daillon of *Constantius, Victoria Beatissimorum Caesarum*. Mons. Patin tells us of a *Probus* in Gold with these words, *Victoriosus semper*. *Constantine* called himself *Maximus*, after the Example of those Emperors who had added it to their Surnames. *Armeniacus Maximus*, *Parthicus Maximus*; and *Victorinus* had that of *Invictus*. For I am willing to believe they did not without some difficulty suffer the Names of the Gods to be given them, as *Jovi Crescenti*, *Jovi Juveni*, *Jovi Fulguratori*, &c. and that they look upon them only as Expressions of Respect, and the Affections of their Subjects. The extraordinary Merits of *Balbinus* and *Pupienus*, joyned to the mildness of their Government, gained them the Name of *Patres Senatus*; a Title that was afterwards in Flattery bestowed upon some Empresses, as we shall shew anon. These two Princes seemed always so friendly to each other, and lived in such good Correspondence, that they were not contented to signify it by a Reverse that was common to their Predecessors, *Concordia Augg.* but their Hands were joyned together upon their Medals, as the Mark of a strict united Friendship, exprest by these words, *Amor mutuus Augg. Charitas mutua Augg. Fides mutua. Pietas mutua.*

Patres Senatus.

Princesses

Princesses in the Higher Empire received also the Title of *Augusta*, as *Julia Augusta*, *Antonia Augusta*, *Agrippina Augusta*, &c. even those that never were the Wives of Emperors, as *Julia Titi*, *Marciana*, *Matidia*, &c. Others added to this the Titles that had been given them merely in Flattery, as *Julia, Genitrix Orbis; Faustina, Mater Castrorum, Mater Senatus, Mater patrie, Julia Domna*, who was the only Woman that durst call her self *Pia, Felix, Augusta*; the Romans not having granted to the Ladies the Quality of the Devout Sex, so liberally as we do.

Augusta.
Mater Castrorum, &c.

M. Du Cange shews, That in the Lower Empire, the Emperor's Mothers had the Title of *Venerabilis*; by this Curious Inscription he relates, *Piissima, & Venerabili Domina nostra Helena Augusta, Matri Domini nostri Victoris semper Augusti Constantini, & Aviae beatissimorum Dominorum nostrorum Caesarum, Ordo & populus Neapolitanus*. By which it is easy to explain the Reverse of the Medal of *Constantine the Great's* Consecration, performed by the Heathens, the Figure upon it being *Helena*, and the V N. M R. signifying *Venerabilis nostra Mater*.

Alliances also were admitted into the Legend of Names, not only that of Adoptions which gave them the Names of Sons, but also those of Nephews and Nieces.

Alliances.
Adoptions.

To

Friend-
ships,

To which must be reduced all Alliances of Blood, to avoid making different Titles of them; nor must we forget those also of pure Friendship, or mere Consideration. Such is that upon the Medal of *Ariobarzanes*, King of *Cappadocia*, called *Φιλορωματῶν*, to mark out to us the great Affection he had for the *Romans*. And such were the Medals of the *Arfacidae*, who call themselves *φιλελλήνες*. Such also that of *Herod Agrippa*, called *Φιλοκλαυδῶν*, to shew the steadiness of his Love to the Person of the Emperor *Claudius*. As the *Ptolemy's* were called *Philopater*, *Philometer*, *Philadelphus*. After the Emperors became Christians, *Nicephorus Botaniates* in pure Devotion assumed the Name of *Φιλοχρῆστῶν*.

In the next place, we find upon Medals the Titles of Father, Mother, Grandmother, Son, Grandson, and Great Grandson. *Caius Cæsar Divi Julii filius*; *Caius, & Lucius Cæsaris Augusti filii*. *Drusus Cæsar, Tiberii Augusti filius*. *Germanicus Cæsar, Tiberii Augusti filius, Divi Augusti Nepos*. *Caius Cæsar Divi Augusti pronepos*. *Divo Maximiano Patri*. On another, *Divo Max. Socero*. *Divo Romulo Filio*. *Divo Constantino Cognato*. *Agrippina Mater Caii Cæsaris Aug.* *Agrippina Aug. Divi Claudii Cæsaris Neronis Mater*. *Hadrian. Trajan, and Plotina. Diva Domitilla, Divi Vespasiani Augusti filia.*

filia. *Divis Parentibus* ΘΕΩΝ ΑΔΕΛΦΩΝ ΙΟΥΛΙΑ ΚΟΑΙΜΙΑΚΕΒ. *Ptolemy, Philadelphus, and Arsinoe.* *MHTP. CEB.* *Marciana Augusta Soror Imp. Trajani.* *Sabina Hadriani Aug. Uxor. Imperator Maxentius Divo Constantio adfini.*

These same Legends also discover to us how short a time the Acknowledgments of those lasted, who having been adopted, or whose Obligations for the Empire were owing either to their Father or Mother, after they had first taken upon them the Quality of Sons, quitted that soon after as well as the Name. *Trajan* at first took upon him the Name of *Nerva*, who had adopted him, which a little while after he left off, and retained only that of *Trajan*. So *Hadrian* did the like. First it was *Nerva Trajanus Hadrianus*; presently after it was only *Hadrianus*. So the good *Antoninus* once called himself, *Titus Ælius Hadrianus Antoninus*, but a little after changed it for *Antoninus Augustus Pius*; on the contrary, their Vanity and Ambition made them to keep up Names to which they had no Right, either by Blood or Desert. Thus, for instance, that of *Antoninus* is found joyned to six Emperors, as low as *Caracalla* and *Elagabalus*; that of *Trajan* to *Decius*, &c.

These Proper Names being become common to a great many, have exceedingly embroiled

embroided the *Roman* History of Antiquaries, because the *Latin* Medals have no *Epocha's*, whereas the *Greek* Medals being much more exact in giving the Surnames, and setting forth the Years, have wonderfully facilitated the Knowledge of certain Kings, which would otherwise have been very perplex'd and intricate; such as the *Antiochi*, *Ptolemy's*, and the rest.

We must likewise not forget here to take notice that the Name of the Magistrate under whom they were Coined, is often found in the Legend of the Medals. On the *Greek* 'tis expressed by ΕΠΙ CΤΡΑΤΗΓΟΥ, or simply, Βαλβ@ Ανδραγαθ@, or else Αρχερε@ Στρατοκλε- υς Αλκιερναστων. Επι Θεων@ Αρχοντ@ Αναφλυσιων. Επι Παλτε Γραμματεως Εφεσιων. The Titles ΗΓΕΜΩΝ, and ΠΡΕCΒΕΥΤΗC, are also to be seen. In the *Latin* Colonies the Names of the *Duumvirs* are found in the Ablative Case.

Pratore.
Proconsule
Pont. Max.
Praefecto.
Scriba gu-
bernante.
Urbem Eph.
Legato.

The Posi-
tion of
the Le-
gend.

However this Instruction would be lame and Imperfect, if I should say nothing concerning the Position of the Legend. The natural Order which distinguishes it from an Inscription, is, that it should be round the Medal within the Engrailment or Ring, beginning from the Left-hand to the Right, and this is generally on All since *Nerva*. But on the Twelve *Cæsars*

we

we commonly find them from the Right to the Left, or even partly One way, and partly the Other. Some are only in the *Exergue*, as DE GERMANIS, DE SARMATIS, &c. There are Others in a Parallel Line, the One above, the Other below the Representation, as on a *Julius*. Some of the same Emperor are posited Crosswise, and as it were in *Saltire*; some of his too are in *Pale* on the Head-side, and on the Reverse the Head *Marc. Antony*. There are others of them in the middle of the Field cut off by the Figure, as on one of *Antony's* Reverse by a very noble Trophy. There is another of his, where a fine *Palm-Tree* in the middle of a Crown of Ivy, cuts these words, *Alexandr. Egypt*. In a word, there are some upon the Border, as in that of *Julius*, which shews that this matter hath always depended on the Fancy of the Workman. But one may be deceived by some Medals, whose Legends are wrote after the *Hebrew* manner from the Right to the Left. That of King *Gelas* is after this manner, Z A Λ E T. Some also of *Palermus* NATIM-QONAT, and that of *Cæsarea* has instead of *Flavia*, A Λ Φ, which occasioned some to think it was formerly called *Alphaa*. As that of *Lipara* was also unknown by being wrote ΠΙΛ for ΔΙΠΑΡ.

I must

The
Letters
R E S T,
what they
signify.

I must not forget to inform a young Beginner of the meaning of these Letters, R E S T, which he will find upon several Medals, and are the Mark of them that Succeeding Emperors restored to revive the Memory of their Predecessors. *Claudius* is the first, who restored some of *Augustus's* Medals; *Nero* did the like. *Titus* after his Father's Example, restored almost all his Predecessors. But *Gallienus* without adding the R E S T, caused the Consecrations of all the Preceding Emperors to be Coined anew on two Medals, One of which bore an Altar, the Other an Eagle; they are known by their Size and Metal, which is but * base.

Billon.

We will shut up this Instruction with observing, that no certain Rule can be given how to place Legends upon Medals. For although it be true, that the Legend is the Soul of the Medal, yet there are some Bodies to be found without a Soul; that is to say, Some Medals without a Legend, either on the Head, or Reverse-side, not only among the Consular, but those of the Imperial also. As for instance, in the *Julian* Family the Head of *Julius* is often without a Legend; there are also Reverse-sides that want Legends, especially in that same Family, which has a Medal that bears on one side the Head of *Pietas* with a Stork; and on the other, an *Augur's* Staff enclosed in a Crown,

In the Cabinet of the Duke of Arschot. Tab. 14. Urbin Fam. Cassini.

Crown, and a Vessel for Sacrifices, without any Legend.

There are some that have but half a Soul, if I may so say, because one of their sides (sometimes that of the Head, sometimes that of the Reverse) has no Legend. We have several Heads of *Augustus* without any Inscription, as that whose Reverse bears the Equestrian Statue decreed him by the Senate, with the words, *Cesar Divi Filius*. There are a world of Reverse-sides without Legends, and sometimes too even when they are considerable for the Body of the Representation, and Number of Figures.

To these I think we may add those that have only the Name of the Mint-master, or the bare S. C. since neither of them contribute any thing to the explaining the Type. Such are Three or Four handsome Medals of *Pompey*, that have very fine Reverse-sides, and only the Name of *M. Minatius Sabinus Proquaestor*. Two fine ones of *Julius Caesar*; one whereof is charged with a Globe, the Fasces, an Ax, a Caduceus, and two Hands joyned together, has only the Name, L. B V C A. the other carrying a Military Eagle, a Figure that sits holding a Branch of Laurel, or Olive, and Crowned from behind by a Victory on his foot, only ex S. C. One of *Galba's*, whose

whose Reverse is an *Allocution* with Six Figures, (which some take to be the Adoption of *Piso*) is found also without any Legend. The Learned say the Coin is but Modern, and that the true Medal bears *Allocutio*.

INSTRUCTION VII.

Of the several Languages that compose the Inscriptions, and Legends of Medals, according to the several Countries where they were coined.

IF we should give this Instruction its whole Extent, that the Knowledge of both Modern and Ancient Medals is capable of, we might very well say, there were as many different Languages upon them as there are Countries that have coined Medals and Money; and must admit the *German, French, Flemish, Italian, Dutch*, and all other States where Money is made; and so much the more, because there be some that are curious of Money as well as of Medals, and have considerable Collections, not only of all sorts that were currant in *Europe*, but also in *Asia* and *Africa*.

But because our Enquiry is after such only as are called Medals in Cabinets, whether they were formerly Money or no, we shall only confine our selves to the principal Languages, known to us
I that

Latin.

that composed Legends. First, presupposing that the Language does not always agree with the Country, since we see a great many Imperial Medals coined in *Greece*, or *Gaul*, with *Latin* Legends: For *Latin* was always the reigning Language in every Country where the *Romans* were Masters; and after the *Latin* became a Dead Language by the Destruction of the *Roman* Monarchy, it was still preserved for all publick Monuments, and considerable Pieces of Moneys in all States of the Christian Empire.

Greek.

Greek is the other Learned Tongue used most universally for Medals; the *Romans* having always a Respect for it, and glorying in the Understanding, and speaking it well. Wherefore they were not displeased, that not only the Cities of the *East*, but even that all others, where there lived any Number of *Greeks*, shou'd preserve their Language upon their Medals. So the Medals of *Sicily* and several Cities in *Italy*, those of *Provence*, and all the Country called *Magna Græcia*, used the *Greek* Tongue upon their Medals. Which makes so considerable a Part in this Science of Antiquaries, that it is impossible ever to be perfect in it, without understanding the *Greek* as well as *Latin*, and the Ancient Geography as well as the Modern.

But

But in Honour of Antiquity, before I speak for good and all of the *Latin* and *Greek* Tongues, I intend to speak something of the *Arabick* and *Hebrew*, because we find Medals in both these Languages, which may unluckily perplex a young Enquirer, if he has not the necessary Light beforehand to guide him therein.

As soon as ever he shall have reflected *Hebrew*. on the *Jewish* Religion, which, to take away all Occasions of Idolatry, wou'd not suffer any Image either Carved or Engraven, keeping most strictly to that Precept of the Decalogue; he will soon judge all those *Hebrew* Medals that have the Heads of *Moses*, or any other Person upon them, to be Counterfeit and Modern: Besides he will observe at first sight that they are almost all of them cast.

I wou'd have said peremptorily that not one has been stamped, but that I know some body did think fit to stamp a few in *Germany*, and that within this little while; but a small Skill will serve to discover the Coin of them to be Modern. Thus the Medal of *Jesus Christ*, though perhaps made by some Converted Jew, is one of these Medals done on purpose in these last Days; and therefore the Curious ought to have no Value for them.

I 2

At

At that time when the *Jews* were obliged to use *Roman* Money, stamp'd with the Prince's Image, their own Money was never alter'd, nor did they ever coin the Emperour's Head upon it.

Samaritan. But this hinders not but that some true Money of Silver and Brass which was really currant in *Judea*, may yet be left us, whose Legends are either *Hebrew* or *Samaritan*. I say of Silver or Brass, because I never saw any of Gold; and the Learned tell us, the *Jews* never coined such. Of this sort are the Shekles, Half-Shekles, Quarter-Shekles, Double-Shekles, and other Pieces, which they make ignorant People believe, are some of the thirty Pieces that *Judas* received for betraying our Saviour.

I do not see why *Hebrew* Money should not be preserv'd as well as *Roman*, that fill our Cabinets. The Legend is the same for all, great or small; on one side, *Shekel Israel*, the Shekle of Israel; on the other *Jerouschalaim Hakedoscha*, Jerusalem the Holy. The Representation indeed is not always the same, yet however it is commonly on one side a Branch of a Tree spread, which is call'd *Aaron's Rod*; and on the Other a Vessel to burn Perfumes, out of which a Smoak ascends, and is called by some not over-skilful in these Matters, the Pot that contained

tained the *Manna* in the Tabernacle, against the apparent Testimony to the contrary both of their own Eyes and Reason. This is undoubtedly so as to those from which the Smoak comes out; But as to those that bear *Samaritan* Characters, and are almost all of Brass, no Judgment can be made of them, but by Analogy, because the Vessel is not altogether of the same Form, neither does any Smoak come from thence, but above it some Letters are placed, to signify the Name of God, as * *Vilalpandus* believes, who has most accurately ^{Upon Ezekiel.} treated of this matter; and maintains that there were never any Figures of Man or Beast, but only of Shrubs and Palm-Trees, or Bunches of Grapes upon the *Hebrew* Money. He gives us also some, on which is a kind of an Epocha, viz. *Tempus Circumcisionis*, or some such thing, which causes him to make Conjectures, that I believe have more of Imagination than Reality in them. The Characters of all these are *Samaritan*, or (as others say) *Assyrian* and *Chaldean*. *M. Morell* tells us he has seen some of them of the Times of the *Maccabees*, with the Name of *Simon*.

These truly ancient Medals ought not to be confounded with *Talismans*, and Pieces composed of Numeral *Hebrew* Letters called *Sigilla Planetarum*, which Calculators of Nativities and Fortune-tellers use

use, any more than with other strange Figures, whose Models are found in *Cor. Agrippa*; and that their Mysteries may be the more valued, they make use of *Hebrew* Names and Characters. All this, to speak properly, should not come in with Medals, but only have place with Curiosities spoken of in the Acts of the Apostles; the Superstition whereof the Gentiles converted to Christ, soon discover'd, and burnt them at the Feet of the Apostles. It is enough therefore that we have given this Cursory Knowledge of them, that so nobody may be deceived.

Arabick.

But not to separate the strange Languages, I shall give the second Place to *Arabick* Medals. There is a great Quantity of them, which nevertheless few People are curious of, because they are all Modern, their make very pitiful, few understand the Language and Character, and they can do nothing in Series's, there being only some few Heads of *Mahometan* Princes upon them. But yet he that has the Skill of *M. de Court*, may give himself the same Satisfaction as he has done, in having almost a compleat Succession of *Arabian* Princes, which he has known not only how to collect, but also to decypher. *F. Moulinet*, whose Loss all young Antiquaries lament, by reason of his Goodness, out of a certain Natural Temper of Obliging all the World

M. de Court.

Father Moulinet.

World in seeking how to divert and please them, had also collected about sixty of them. Besides these, I have seen a good Number at the late *M. Carcavy's*, which his Son the Abbot had describ'd and got decypher'd by an *Arabian*: both the one and the other, are at present in his Majesty's Cabinet. *M. Morell* has caused to be engraven, the best that remain of *Saladin's*, or, as they call him, *Salahoddin*, the Christian's great Enemy. On one side is to be seen his Head, with that of the young *Almelek Ismael*, the Son of *Nurodin*, which is about the End of the 12th. Century. The Legend is in Arabick, *Joseph Filius Job*, as *Saladin* called himself; and on the Reverse, *Rex Imperator, Princeps fidelium*.

The Medals, whose Legend is in the *Phœnician* Language, shall have the third Place, the greatest Part of which seem to be coined in *Spain* and *Africk* by the *Saracens*; at least the Character comes very near to that of the *Saracen* Alphabet. Phœnician.

I am not skilful enough to determine whether the greatest Part of them we call *Phœnician*, are not purely *Spanish*, as *Ant. Augustinus* thinks, who will have it to be Latin exprest by Characters formerly used in that Country.

There be some of 'em also in the Ancient *Spanish* Tongue, as there be some certainly *African*, Coined in the Times of the *Syrian* Kings,

Kings, and after *Julius Caesar*. That of King *Juba*, the Legend of which on the Head-side is in Latin, *Rex Juba*, and that on the Reverse is in unknown Characters. Some have no Legends, Others have them only upon one side in *Phœnician* Letters, as that which is said to bear the Head of *Dido*, and on the Reverse a Horse, or at least a Horse's Head; and sometimes a Palm-Tree. The Fabrick is handsomer than the *Arabian*, but of a less Size and Relief than the *Spanish*. 'Tis Pity we have lost this Alphabet; and we should be very happy could we at length retrieve it, as the Bishop of *Pamiers* has given us Hopes of. In examining those that *John Baptist Palatin* printed in 1545. I find that which he calls the *Saracen*, to have a great deal of affinity with the Character that is upon these Medals, and by it formed some Words that had a Sense conformable enough for Medals coined in a Country where the *Saracens* were a long time Masters.

The Reason, that makes me say these Characters are not true *Phœnician* Letters, is, because they have not the Resemblance they ought to have of the *Hebrew*, as *M. Bochart* has proved in his *Phaleg*, where he has very learnedly decypher'd that Scene of *Pœnulus* in *Plautus*, which hath so much exercised the Wits of the Learned.

It

It is in this Place that we must take in all the rest of the Barbarous Languages found upon Medals, whose Fabrick is very rude both in Figures and Legends. Common Enquirers call them *Gothick*; but they abuse the Name, and wrong the Kings of the *Goths*, at least some of them whose Medals we have, that preserve something both of the *Roman* Language and Majesty. Such are those of *Theodoric*, *Athalaric*, *Theodatus*, *Baduella*, *Wittiges*, and *Teias*, whose Make is handsome, Relief considerable, and Character wholly *Roman*. Such seem to be also those of some *Vandal* and *Gothick* Kings, that *Ant. Augustinus* gives us, as of *Gunthamundus* the third King of the *Vandals* in *Africa*; of *Chindaswindus* King of the *Goths* in *Gallia Narbonensis*, of *Egica*, *Ervigius*, *Wittizanes*; such are those of *Reccaredus*, *Witteric*, *Swinthila*, *Recceswinthus* and *Wamba*, that reigned in *Spain*, whose Medals the same Author gives us. On the contrary, those Medals we call *Gothick*, either Gold, Silver or Brass, are very pitiful, the Heads having scarcely a Human shape, and the greatest Part of the Legends being absolutely unknown; such is that which carries the Name of *Ateyla*, and some others that were probably of the *Huns*, *Gauls*, or *Saracens*.

Let us now speak of the two mistress-Tongues that composed the Legends and

In-

Inscriptions of Medals, viz. the *Greek* and the *Latin*, which appear in all their Beauty, either for Purity of Expression, or Exactness of Character. I mean in the first Ages; for by little and little in the declining of the Empire is also seen the declining of the Languages and Characters.

Greek
Char.

I will begin with the Greek, not only because what remains amongst the Imperial Medals almost equals the Latin, and even surpasses them in Beauty in some Emperours; but also because, generally speaking, before the Foundation of *Rome*, and before the *Romans* ever coined Money, the *Grecian* Kings and Cities had carried the Art of Coining to that Height of Perfection, to which the *Romans* could hardly ever arrive, in their most happy and flourishing times.

The larger Greek Character has preserved it self the same upon all Medals, without any Appearance of Alteration or Change in the Form of the Letters, tho' there was in the Use and Pronunciation. There is only the Letter Σ that could not continue longer than *Domitian's* Time; for afterwards we find it always changed into C, or $\square$, be it either in the Beginning, Middle, or End of a Word. We find also Z and Ξ marked by Ξ ; Γ by Γ ; Γ by C; Ω by $\mathcal{W}$; ω by $\mathcal{W}$. We find likewise a Mixture of *Greek* and *Latin*, not only in the lower Empire, where barba-

rity

rity reign'd, but even in the Colonies of the higher Empire, the *Latin* S.R.F. being put for the *Greek* C.P. Φ . *M. Span-* *Dissert. 2.*
hemius gives us Examples of it.

Therefore great care must be taken not too readily to condemn one Letter when put for another; for 'tis the part of a Novice in this Trade, to be ignorant that E is often put for H, $\text{A}\Theta\text{ENAI}\Omega\text{N}$. O for Ω , $\text{H}\rho\text{OC}$. H in the form of a pure Aspiration, as $\text{HIMEPAI}\Omega\text{N}$. Z for Σ , $\text{ZMYPNAI}\Omega\text{N}$. and Σ for Z, ΣEYC , or even $\Sigma\Delta\text{EYC}$ for ΣZEYC . A for ω at the end of People's Names, $\text{A}\Gamma\text{O}\Lambda\Lambda\Omega\text{-NIATAN}$, $\text{KY}\Lambda\Omega\text{NIATAN}$ for $\text{T}\Omega\text{N}$, and the like.

Nevertheless the Character retained its Beauty till after *Galiennus*, after which time it appears less round, and more pinched, especially upon the Medals coin'd in *Ægypt*, where the *Greek* was least cultivated. After the Reign of *Constantine the Great*, to *Michael Rhangabes*, that is, almost five hundred Years, I find the *Latin* Tongue only upon Medals, tho' for the most part they were coin'd at *Constantinople*, except some *Greek* Characters that may be seen on the Reverses, being the marks of different Mint-masters, as we have said in another place, or *Monogrammes*, as we see ΦK for *Phocas*, and ΛK for *Leo Isauricus*.

Michael

Michael is the first therefore where the Legend begins to be Greek, and the Word *Βασιλεύς* is found, which the former Emperours wou'd never take upon them. 'Tis there the Character begins to be alter'd as well as the Language, which till the *Paleologi* is nothing but a mixture of *Latin* and *Greek*, as may be seen by *M. du Cange's Byzantine Families*, to whom we are obliged for what we know of the most curious Medals of the lower Empire: I should do him wrong if I shou'd pass him by without the *Elogium*, his profound Knowledge, and thousand good Qualities, deserve from the Learned, since he never refus'd to communicate with an unconceivable Bounty, to any Body that addrest themselves to him, whatever his Pains had acquir'd; his greatest Pleasure being to help those whom he judg'd capable of any Improvement.

Latin
Characters

Latin Medals are the most known, and have preserved their Language best, as also their Character, till the barbarity of *Constantinople* which we have already mention'd. However its true that about the time of *Decius*, the Alteration of the Character begins to be perceiv'd, which then lost its Roundness and Neatness; so that it became difficult to read, the N being made like the M, as may be seen on the Re-

Reverse *Pannonia*, and the like. What is most remarkable, is, that the Character sometime after recover'd it self again, and continu'd handsome enough till *Justin's* time, when it began again to change, and at last fell into the utmost barbarity under *Michael*, of which we have spoken. The young Enquirer must be here advis'd, not to take the Ancient manner of Writing upon Medals for Faults in Orthography, nor be offended when he finds V for B *Danuuius*; O for V, *Volcanus*, *Divos*; EE for an E long, *FEELIX*; nor two II's, *VIIRTUS*; S and M cut off at the end of Words, *ALBINV. CAPTV*; XS for X, *MAX-SVMUS*; F for PH, *TRIUMFUS*; and the like; in which the Ancient Grammarians will instruct him.

Ancient
Orthogra-
phy.

But 'tis time to speak of the Modern Medals, and Money, which every Nation has begun to coin since the Ruin of the *Roman* Empire, and upon which is to be seen the different Language and Character of every Nation. The *French*, *English*, *Germans*, *Dutch*, *Swedes*, *Poles*, &c. have at present not only Money, but Medals also that may conduce much to History. The Abbot *Bizot*, who perfectly understands the Modern, has shewn the Advantage the Learned may draw from them, both to their own Glory, and the

Holland by
Abbot By-
set.

publick Utility, by his curious and most pleasing History of *Holland*, the most accomplished Work of its kind, both for the Invention and Performance of it. We have already spoke of it in another place; but I cannot forbear to say, it is very strange that for so noble and so excellent a Treatise he has gain'd nothing but the Honour of it; and for his Reward has had only the Applauses which indeed have been given him both at Home and Abroad.

Modern
Latin
Characters.

Upon all these sorts of Medals, Money, and Counters, is to be seen the Language of their Countries in its proper Characters, especially on the *German* and *Dutch*, where the Legends are sometimes of a length unknown to Antiquity. Yet it must be observ'd, that the greatest part retain the *Latin* Tongue and Character; all the World agreeing by a tacit consent, that that Language is the properest for Publick Monuments. It may be perceiv'd at first Sight, that the *Latin* Character is alter'd upon several, and degenerated into *Gothick*, as well as in the Inscriptions and Manuscripts. It may suffice here to remark, that that is so far from being a Sign of Antiquity either in the one or the other, that on the contrary 'tis a certain Mark of the Latter Ages, since
the

the nearer it comes to the Golden one, (which is *Augustus's*, when the *Roman* Language was in its highest Perfection,) the rounder and better shap'd is the Character. I shall say no more, since he that would be thoroughly instructed in this matter, may consult the most excellent of our Learned Men, *Don John Mabillon*, who has publish'd a Work, intituled, *de re Diplomaticâ*, where nothing is wanting to make it a Master-piece, and to maintain the Reputation the Author has acquir'd to himself amongst Strangers, as well as our selves.

Don John Mabillon.

IN-

INSTRUCTION VIII.

Of the Preservation of Medals, on which their Beauty and Value particularly depend.

WE have little to say upon this Subject, but what we do, shall be very necessary for young Beginners, and hinder them from being impos'd on by Traders, who endeavour to persuade them, that the Older and more disfigured any Medals appear, the more considerable they are. These People that are only solicitous for their own Interest, wou'd fain have us believe, that it is with Medals as it is with Colours, and Military Ensigns, which are the more Honourable, the more they are Tatter'd, and Old. *Quanto lacera pin, tanto pin bella*, says the Devise of a witty Book, call'd, *La Povera Contenta*.

The true
Preserv.

But it is not so with Medals, the most Ancient are neither so Handsome nor so Valuable as when they are preserv'd perfect; so that the Round of the Medal, and the Engrailment be entire,

entire, the Figures on both sides to be understood, and the Legend to be read.

Indeed, this perfect Preservation sometimes gives just grounds for suspecting the Medals, and it is by this means the *Paduan* and *Parmesan* have lost their Credit. Nevertheless it is no infallible Proof that they are Modern; for we have a great many of all Metals and Sizes, that are unquestionable, and are call'd the Flower of *Coin*, because they are as handsome, as neat, and as entire, as if they but just came out of the Workman's Hands.

The value of the Medal is yet augmented by another Beauty, that Nature has only given, and Art hitherto cannot counterfeit: 'Tis a Varnish that a certain Earth gives the Metal, and covers some with an Azure almost as fine as that of the *Turkish* Stone; others with a true Vermilion, and others with a certain bright and polisht Brown, excelling that of our Copper-Figures beyond comparison, and never deceiving the Eye even of those that do but moderately understand it, extremely surpassing all that Sal-Armoniack mixt with Vinegar is able to give. The common Varnish is of a curious Green, that fixes it self upon the delicatest

Preserva-
tion
suspect:d.

Several
sorts of
Varnish.

K

Strokes

Strokes without defacing them, and more exactly than the finest Enamel upon the Metals to which we apply it. The Copper only is susceptible of it: For the green Rust upon Silver Medals only spoils it, and must be taken off with Vinegar, or Juice of Lemons, if you would have the Medal valuable.

Broken
Medals to
be reje-
cted.

Therefore when you find a broken Medal, that is, which has any of the following Defects, *viz.* the Metal ragged or rusty, the Engrailment smoothed, the Figures erased, the Legend defaced, and the Head not to be known, give it no room in your Cabinet, but lamenting the unhappy Fate of Human Grandeur, suffer those Princes that formerly made the World to tremble, to soften upon a Goldsmith's Anvil, or under a Coppersmith's Hammer.

Broken
Medals to
be prefer-
red.

Yet if some of these Medals are so scarce that they pass for the only ones Extant, or if one side be still entire, and the Legend singular and legible, they deserve to be kept, and want not their Price: For there be but very few Cabinets that have not some of this kind; and we are happy enough if we can have some rare Heads, tho' scarcely to be known: But especially we must take Care not to throw them away for a defaced Legend, when the Representation is well preserved: For several

ral

ral Learned Men will decypher them to a Miracle; as *M. Vaillant* and *M. Morell*, who with a little Industry are able to recall the most Unintelligible Words, and to revive the Characters that seem to be most dead.

You must take Notice that the Edges of Medals, burst by the Force of the Coin, is not a Fault that diminishes their Value so long as the Figures are not hurt. On the other hand it is one of the most certain Signs that the Medal is not cast, but undoubtedly Ancient. Yet even this Sign is sometimes equivocal, especially as to those that have been stamped upon Ancient Medals, as we shall shew in the following Instruction: For this will not prove either the Head or Reverse to be Counterfeit, or of a Modern Coin, or perhaps either.

Bursten,
Medals.

You also must take care not to reject Silver Medals, whose Edges are indented, and are called *Numismata serrata*; for that is also a Proof of their Goodness and Antiquity. They are common among the Consular till the time of *Augustus*, but after then I never saw any. There are some such of Copper belonging to the *Syrian* Kings, but there it seems to be only for Ornament, and not from any Necessity, as in the Silver ones, where the Knavery of false Coiners obliged them

them to use this Precaution in the time of the Common-Wealth: For in Counterfeiting the Coins of the Mint-masters, they re-melted the Money, and only covering the Copper with a thin Leaf of Silver, stamped it again with much Cunning, which is called by the Curious *Plating of Medals*, as we have said already.

Therefore to remedy this Inconvenience, and discover the Cheat, they invented this way of Indenting Medals, and decryed all those Coins which they found Plated; from whence ensue these two things at present: The First is, that Plated Medals are undoubtedly Ancient and Stamp'd, it being no Profit for any one to Counterfeit Money that was cryed down, and out of Use; the Second is, that when Plated Medals have a curious Head or Reverse, they are most commonly very rare and of a greater Price than those of a good Alloy; because their Stamps having been broken, and the Sort decryed, their Number must certainly be much less. The Relief and Thickness giving Occasion to these Plated Medals, they took Care in the lower Empire to make them so thin, that it was impossible to plate them; and this second Way seems more effectual than the former, to hinder the Cheats of false Coiners.

There

There are other Imperfections in the Preserving of Medals, which proceed ^{Divers sorts of Broken Medals.} from the Carelessness of the Minters. For Example; when two Heads, two Rings, or Engrailments, or two Legends are formed instead of one, by the slipping of the Dye or Stamp; when the Letters of the Legend are mixed, defaced, or misplaced, as several are on the Medals of *Claudius Gothicus*, and the thirty Tyrants. Those are Monsters of which we must not make Miracles, nor build any thing upon; For tho' that's no Hindrance, but that the Medal may be Ancient, yet it greatly diminishes its Value. As for those that have the Head of an Emperour, with some Fantastical Reverses, or else not belonging to him whose Head they bear, they ought not to be regarded, being only the Effect of the Knavery, or Ignorance of the Counterfeiter.

Lastly, it happens sometimes that the Minter has forgot to use both Dyes, so ^{Medals half stamped.} that the Medal wants a Reverse: This is very common on the Modern Medals after *Otho* and *Henry* the Fowler. There are some of these found among the ancient Consular, and a few in Copper Imperials: We call them half *stamped*. Their Make may indeed surprize a young Beginner; for instead of a Reverse, they have only

the same Figure as is on the Head-Side, stamped as it were to make a Mould.

Ab. Biot.

I must confess I could hardly ever believe this happened for want of applying the other Dye, and rather chose to feign other Reasons to my self, till I learnt from one who understands Coining the best in all *France*, that this fell out from the Minter's over-Haste, who before he had taken the Medal out, that he had already stamped, put a new Piece in, which having on one side the Dye, and on the other the foregoing Medal, was marked on both sides with the same Head on one in Relief, on the other in hollow, but always more imperfect, the Effort being weaker on the side of the Medal than on that of the Stamp.

Medals
Counter-
marked.

We must not forget here to speak something of Countermarks, which young Learners may take for Faults; because they seem a disgrace to Medals, whose Field they sometimes traverse on the Head-Side, and sometimes on the Reverse, especially in the great and middle Copper. Nevertheless the Skilful esteem them Beauties, and enquire very much after those Medals that have them, by which they know the Alteration of the Value, which is shewn by these Countermarks, as we see on our
Sous,

Sous, that the People call *Tappez*, from the Stroke which makes the Hole in them. The Misfortune is, Antiquaries cannot agree upon the Signification of the Characters that are found on them. On some is N. P. R. O. B. *Nota probata Moneta*. Upon others, N. C. A. P. R. *Nota cusa à Populo Romano*. That which I have seen upon a middle Copper one of *Augustus* may well be a Monogramme C. A. R. *Cusa à Pop. Romano*. I have a *Tiberius* Countermarked R. M, which may be explained *Restitutum Moneta Pretium*; But I cannot tell what to think of a little Copper Medal Countermarked in two Places NT.

There are some of them also whose Countermark is an Emperour's Head; I have one of *Bithynia* whereon is three: I have seen others with a Horn of Plenty. As for those whereon we find S. C. they labour under no Difficulty.

INSTRUCTION IX.

Of the Knowledge of the Ornaments and Symbols wherewith Medals are charged.

Nothing is more apt to discourage him that begins a Collection of Medals, than the Difficulty he meets, with not only in explaining, but even in knowing what is represented upon them: The Heads are presently known by their Legends: But the Ornaments that are about them, and the Symbols on the Reverses are as so many Ænigma's enough to confound one with their Obscurity, who has not at least the first Notions of what is present to his View: For this Reason I have designed the present Instruction.

And to render it the more Methodical, I shall begin with demonstrating first what is found upon the Head-side, and afterwards treat of the Reverse.

The Heads upon Medals are sometimes mere Heads, ending at the Neck; sometimes they are Bust's with Shoulders and Arms; sometimes Figures with half a Body. Each of these Positions hath its particular Ornaments.

The

The mere Heads are sometimes naked, ^{Different} other times covered in several Manners. ^{Orna-ments of the Head.} I speak not of the Princesses, because we can give no proper Names to their different Head-Dresses: They may better be known by the Eye, and express'd by Names that ^{Womens Dresses.} bear some Analogy to our present Dresses.

When the Head is wholly naked among ^{Naked Heads.} the Imperial Medals, it is commonly a Sign that it is not an Emperour's, but some of his Sons, either Natural or Adopted, or some presumptive Heir of the Empire. Such is the young *Nero*, *Ælius* adopted by *Hadrian*, *Aurelius* by *Antoninus*, &c. or else these are Persons that never reigned, as *Drusus*, *Germanicus*, *Antoninus*, &c. However, a general Rule must not be taken from hence; for if we should say, that no body put on the Crown before he reigned, simple Cæsars might be shewn us, that were crown'd with Laurel, or adorn'd with a Diadem, as *Constantine* the younger, and *Constantius* in the *Constantine* Family: and if we should say that all the reigning Emperours put on Crowns or Diadems, several Medals might easily be shewn of *Augustus*, *Nero*, *Galba*, *Otho*, *Hadrian*, &c. that had been Emperours, whose Heads are quite bare.

Heads covered are either with a Diadem ^{Covered Heads.} or a Crown; a Head-piece, some Foreign Habiliment, or a Veil.

The

The
Diadem.

The Diadem is Ancienter than the Crown: it is the proper Ornament of Kings, and did not belong to Emperours but in the lower Empire. It is a Fillet, sometimes more, sometimes less broad, whose Extremities ty'd in a Knot behind the Head, fall upon the Neck. The Roman Emperours used it not till after *Constantine*, setting it off with Pearls and Diamonds, either single or in two Rows, permitting the Empresses to wear it, which was not seen in the higher Empire, where the Woman's Head was never crowned.

Crowns.

The Crowns of Emperors after *Julius Caesar* are for the most part of Laurel, the Right of wearing such an one being granted him by the Senate, and was afterwards continued to his Successors.

Justinian is the first that used a sort of a closed Crown, which is sometimes deeper like a Cap, sometimes flatter, like the *Mortier* of our Presidents; but surmounted with a Cross, and is often bordered with a double Row of Pearls. 'Tis this that *M. du Cange* calls *Camelaucium*, and is often confounded with the Mantle named *Camail*, by the Likeness of the Words, tho' One is to cover the Shoulders, and the Other the Head.

Crowns with Rays are bestow'd on Princes when translated into the Number of the Gods, either before or after their Deaths: that sort of Crown being only proper to the Gods,

the Gods, says *Casaubon*. However I will not make this a constant Maxime, for I know how many Exceptions there may be against it, especially after the *Twelve Cæsars*. We find no Emperour assumed it whilst living, before *Nero*, who deserved it the least of all; *Augustus* himself not having that Honour till after he was dead.

Several other fashioned Crowns are found upon Medals, that ought to be explained: One sort is call'd *Rostral*, compos'd of the Prows of Ships interlaced one with another, and were given after Naval Victories: *Agrippa* received one from *Augustus*, after his Victories over *S. Pompey's*, and *M. Antony's* Fleets.

Another is call'd *Mural*, and is composed of Towers: It was the Reward of them that had taken Cities; as also the Ornament of their *Genii*, and Tutelar Deities: Therefore *Cybele*, the Goddess of the Earth, and the particular *Genii* of Provinces and Cities, wore these Tower'd Crowns.

Those of Oak were given to them that had saved a Citizen's Life: Such are those that inclose the Inscription, *Ob Civis servatos*; and are sometimes found upon the Heads of Princes.

Some

The Au-
thor

seems to
be mis-
taken here,
for the
Reward
of the
Isthmian
Games
was a

Crown of Pine; and that of the Nemean Games was Parsley. Ne-
ro's Medal he mentions, represents Pine rather than Parsley.
Vid. Patini Sueton.

Some are design'd to Crown them that
carry'd the Prize in Publick Games;
as at the Games held in the *Isthmus* of
Corinth, call'd *Isthmia*, where the Victo-
rious were crown'd with *Apium*, a sort
of Parsley, larger and bigger than ours.
The Form is to be seen upon a Medal
of *Nero*.

Hadrian in honour of *Antinous*, cau-
sed one to be made of the *Lotus*, to
which he gave his Name *ANTINOEIA*,
as it is found upon Medals.

The Priests to distinguish their Office,
used the Skulls of Oxen, intermix'd with
the Dishes that were to receive the Vi-
ctim's Entrails, and with the Ribbons
that adorn'd them when they were led
to the Altar. They are to be seen
upon the Medals of *Augustus*. That
which *M. Patin* gives us with the Word
APXIEPATIKON, is of a Matter un-
known to me; but it is visibly a Pon-
tifical Crown. Neither is it necessary
to make the Word an Adjective, and
understand *ΣΤΕΦΑΝΟΝ*, since being a
Substantive, it signifies the High-Priests
Dignity, which was defer'd to *Augustus*.

Table I. A.
in the Ca-
binet of
the Duke
of Arschot.

Head-pie-
ces.

The difference of the *Roman* and *Greek*
Head-Pieces may be easily discern'd at first
sight

fight: 'Tis the Ancientest Habit for Heads
that appears upon Medals, and the most
Universal; Kings, Emperours, and the Gods
themselves wearing it. That which com-
monly covers the Head of *Rome* has fre-
quently two Wings, like the *Petagus* of
Mercury. Some Kings have it adorn'd
with *Jupiter Hammon's-Horns*, or a Bulls
only, or a Ram's, to denote their extra-
ordinary Strength.

The foreign Habiliments are the Mi-
tres of the *Armenian* and *Syrian* Kings, and
are almost like to those of our Bishops;
but sometimes are squared, and sometimes
indented upon the Top; such is that
upon the Medals of *Abgarus* King of
Edeffa.

Foreign
Habil-
iments.

The *Tyara*, very like the Pope's, was
us'd by the *Persian* and *Parthian* Kings.

Some Kings wore the *Phrygian* or *Ar-
menian* Bonnet, as it is upon the Medals
of *Mydas*, *Atys*, and that of *Zemises*,
whose Reverse contains the Adoration
of the *Magi*, and represents those three
Princes in such Bonnets.

Several *Grecian* Kings affected to co-
ver their Heads with a Lyon's Skin, in
Imitation of *Hercules*, as *Philip* the Fa-
ther of *Alexander*. And after their Ex-
ample some *Roman* Emperours cloath'd
themselves, as *Commodus*, *Alexander Seve-
rus*, &c.

The

The Veil.

The Veil that often covers the Head of Princes and Princesses, denotes either their Sacerdotal Functions, as Sacrificing; or their Admission into the Rank of the Gods; an Honour that was given them by the Heathens, till *Constantine*, whose *Apotheosis* was suffer'd upon the Money, the Christian Emperours not thinking themselves able enough to banish all Pagan Ceremonies at once. But a little after, the Princes and Princesses affected out of Devotion, to make a Hand appear coming from Heaven, that placed their Crowns upon their Heads; this way acknowledging that they held the Crown they wore from God. Such is that of *Eudoxia* and her Husband *Arcadius*; *Honorius*, *Galla*, *Placidia*, &c.

The Nimbus.

This seems enough to me to gain belief, that it was not through any Impiety they us'd in the Lower Empire, a Circle that went round the Head of the Emperour, and was call'd *Nimbus*, like the Circle of Light that is plac'd about the Images of Saints. It is very plain to be seen upon the Medals of *Mauritius* and *Phocas*, and some others. This puts me in mind of certain Medals of the Higher Empire, that have the Prince's Head environ'd with Rays like the Sun. On the contrary, the Piety of the Princes that reign'd after *Zemises*, and *Justinian*

Justinian Rhinotmetus, very often caused them to set the Heads of our Lord and his Holy Mother, upon their Medals, with the *Nimbus* we have mention'd.

The Heads of the Gods, like those of ^{Heads of} Princes, were either a Crown, a Head-^{the Gods.} piece, a Veil, a Cap, or some other Symbol to distinguish them.

The Crown of Laurel distinguishes *Apollo*, and the Genius of the Senate call'd *ΘΕΑ ΣΥΝΚΛΗΤΟC*, and *ΙΕΡΟΥCΙΑ*.

A Crown of Ears of Corn is the Symbol of *Ceres*.

A Crown of Flowers denotes *Flora*.

A Crown of Vine-Leaves, or Ivy, shews *Bacchus*, and the Bacchanals.

A Crown of Rays parted from the Head, and not joyn'd by a Circle, sets forth the Sun.

The Head-piece belongs to *Mars* and *Minerva*; but when it is surmounted by an Owl, it is certainly *Minerva's*.

The Hat with two Wings, call'd *Petastus* by the *Latins*, is *Mercury's*.

A Cap without Brims, like our Night-Caps, is the Mark of *Vulcan*; and the *Cyclops*, or the *Cabiri* and Smiths.

The like Cap surmounted by a Star, shews *Castor* and *Pollux*.

The *Phrygian* Bonnet bent at the Point, is given to the God *Lunus*.

The

The Bushel upon the Head of *Serapis*, and all *Genii*, denotes Providence, that does every thing by Measure, and nourishes both Man and Beast.

Telesphorus the God of Health, wears a Coat exactly like that of our Saylor or Soldiers, that are upon Duty in the Winter.

Juno is often veil'd; but when she presides over Mariages, under the Name of *Juno Pronuba*, almost half her Body is wrapt up in a great Veil call'd the *Flammeum*. *Juno Sospita's* Head is dressed with a Goat's-Skin, the Horns being on.

There are other Deities that have their Heads bare, with a Symbol, especially among the *Ægyptians*. *Apis* is a Bull that carries the Flower of a *Lotus* betwixt his Horns, a White Spot on the middle of his Forehead, and a Silver Crescent upon his Head. *Osiris* has the same Symbol. *Isis* and *Canopus* have on the fore-part of their Heads a sort of Flower, larger and more blown than a Lilly; some say it is the Flower of the Southern-Wood, or *Ἀβρότονον*, as it is call'd by the *Greeks*. 'Tis common to the *Canopi*, of both Sexes, as may be seen upon some Medals; the God retaining the Name of *Canopus*, and the Goddess taking that of *Eumeny-*
this.

this. The Goddess *Spes* has the same Flower, but coming nearer the Lilly.

I cannot forbear saying something of *Pantheons*, the *Pantheons*, which are Heads adorn'd with the Symbols of several different Deities; such is that upon the Medal of *Antonius Pius*, and the younger *Faustina*, which represents at the same time *Serapis* by the Bushel it bears; the Sun by the Crown of Rays; *Jupiter Hammon* by the two Ram's Horns; *Pluto* by the great Beard; *Neptune* by the Trident; *Æsculapius* by the Serpent wreathed upon his Sleeve.

M. *Baudelot*, in his Learned Dissertation concerning the *Dii Lares*, which contains a great many fine things that shew much Erudition, wou'd have these *Pantheons* to come from the Superstition of them, that took several Deities for the Protectors of their Families, and joyn'd them altogether in one Statue, which they adorn'd with the several Symbols proper to each Deity. He has caused several to be engraven, as Examples and Proofs thereof.

The Busts upon Medals are accompanied with Symbols which are peculiar to them, when both Arms appear, as they do commonly upon Medaillon, and upon the smallest Medals of the Lower Empire; for then they are put into their Hands.

The
Globe.

A Globe, to signifie they are Masters of the World. This Globe is sometimes surmounted by a winged Victory, presenting a Crown, to shew the Prince owes the Empire of the World to her Favour; and sometimes by a Cross after *Constantine*; by which the Christian Princes acknowledged they held their Empire from *Jesus Christ*, whom therefore they named the King of Kings.

The Scep-
tre.

The Sceptre which they hold in their Hands when cloath'd in the Consular Habit, (as are almost always the Emperours of *Constantinople*) is surmounted by a Globe charg'd with an Eagle; shewing by these Marks of the Sovereign Power, that the Prince govern'd by himself. The Consular Sceptre of which we speak, is to be seen from the time of *Augustus*.

The Cross.

Phocas is the first that set a Cross upon the Sceptre; and by his Example others quitted the Sceptre, to hold only Crosses of different shapes and sizes.

When they are arm'd with a Head-piece and Shield, they have commonly a Javelin in their Hand, or upon their Shoulder.

The Fe-
rula.

When they are in their Robes in the Lower Empire, their Sceptre is a *Ferula*, call'd *NAPΘHΞ*, which is a long Stick, with a Top squared and flat. The Use of this is very ancient among the

Greeks.

Greeks, who call'd their Princes *Narthitophores*, bearers of *Ferula's*.

In the Family of *Constantine*, and some others, the Princes are often seen bearing a sort of Standard call'd *Labarum*; it is a Square, whereon is figur'd the Monogramme of the Name of Christ, which was *Constantine the Great's* Ensign, after he had embrac'd Christianity. It has an A and Ω on the sides, which signifie the Divinity of *Jesus*, who says of himself in the *Revelations*, *Ego sum A & Ω, principium & finis*.

The Thunder that sometimes accompanies the Heads of Princes, as *Augustus's*, is the Mark of a Sovereign Authority, and a Power equal to that of the Gods.

Thunder.

After *Anastatius* is to be seen in the Hands of the Emperours, a sort of little Bag, or a long and strait Roll, the Mystery of which is not easily found out. Some say it is only a folded Handkerchief, that he who presided over the Plays, threw out of his Box, as a Sign for them to begin; and that for this reason, the Consuls, whose Figures we have, hold the like. Others that it is the Bag of Ashes and Dust, presented to the Emperour at the Ceremony of his Consecration, and is call'd *AKAKIA*, as much as to say, a means to preserve him in Innocence, by the Remembrance of his Death, re-

The Acacia

new'd to him by this Dust. Perhaps those who say it is only a Roll of Papers and Memoirs presented to the Princes and Consuls, and which they held in their Hands, in order to give them an Answer, have as good grounds for their Conjectures, as the others; and so much the rather, because when their Statues are entire, we commonly see a little Box at their Feet, made, as it seems, to keep these Papers in.

The Crescent.

The Crescent is often employ'd to sustain the Busts of Princesses, who hold the same Place in the State, (of which the Emperour is the Sun,) that the Moon does in the Heavens. The God *Lunus* carries it upon his Shoulders as his Natural Symbol, by the Superstitious Fancies of some who thought the Moon a Male Deity; and that those who ador'd it as a Goddess were always unfortunate in their Mariages, and never were Masters of the House.

Arms.

The Busts of *Amazons* are commonly armed with a little Battle-Ax, which they carry upon their Shoulder, with a small Shield in the shape of a Half-Moon, call'd by the *Latins*, *Pelta*.

Cabiri.

The *Cabiri* carry a great Mallet with two Heads; and *Vulcan* a pair of Pinchers and a Hammer, which are often found upon the Reverses, together with an Anvil.

The

The Bust of *Anubis* is known by the *Anubis*. Dog's-Head, and the *Sistrum* of *Isis* that he holds in his Hand.

The Club and Lion's Skin are the Symbol of *Hercules*; and of those Princes that pretended to be his Descendants, or the Imitators of his Valour, as the *Macedonian* Kings. Club and Lion's Skin.

I will conclude with a sort of Busts that go as low as the middle of the Body; such as these are found upon Medaillons, or upon the large Copper; where may also be seen with them, the Head-piece, Buckler, and Horse held by the Bridle, to signify Victories gained either in real Fights, or in Games.

As Symbols are principally plac'd upon the Reverses, without the Knowledge of which we can neither derive from Medals that Pleasure or Instruction the Curious pretend to; so it behoves us to treat of them here with somewhat more of Application and Method.

I observe then, that some Symbols are joyn'd to the Figures, others are found either alone, by themselves, or separated; and others where the Figures themselves serve for Symbols, be they either of Men, Beasts, or Insensible things.

Of Symbols joyn'd to Figures, some are common to several, and only distinguish'd by the Legend; others stand

L 3

alone

alone by themselves, and are instead of a Legend when there happens to be none. For there is no need of a Legend to declare that a Figure with Thunder in its Hand, and an Eagle at his Feet, is *Jupiter*; and that another which holds a Harp, and a Branch of Laurel, is *Apollo*.

The Hasta. The *Hasta*, which is a Javelin without Iron, or rather an Ancient Sceptre, longer than ordinary, belongs to all the Deities, signifying the Bounty of the Gods, and their Conduct equally kind and efficacious. *Justin*, expressly takes notice, that the Custom of giving it to all the Gods, proceeded from the Superstition of the Ancients, who from the Beginning of the World ador'd the Sceptre even as the Gods themselves: Without doubt it was because their Statues were very rare, and difficult to be seen; for I cannot persuade my self, though the Words seem to carry it, that they worshipped them as real Deities.

Nam ab origine rerum, pro Divinitatibus veteres statuas colere. Just. lib. 43. cap. 3.

The Patera.

The *Patera* used in Sacrifices, is likewise placed in the Hands of all the Deities, and often in the Hands of Princes. Of Princes, to denote the Sacerdotal Power united with the Imperial, by the Title of *Pontifex Maximus*. Of Deities, both of the first and second Order,

to

to signify they had Divine Honours paid them, the principal of which is Sacrifice. Wherefore there is also an Altar by them sometimes, upon which they seem to pour out the *Patera*.

The *Cornucopia*, or Horn of Plenty, ^{Horn of Plenty.} belongs to all Deities, *Genii*, and Hero's, to signify Felicity, Riches, and Plenty of all Goods procur'd by the Bounty of some, and by the Care and Valour of others. Sometimes there be two of them, to denote an extraordinary Abundance.

The *Caduceus* is also a common Symbol, tho' attributed to *Mercury*. ^{Caduceus.} It signifies good Conduct, Peace, and Happiness: It is composed of a Staff, which denotes Power; two Serpents, to signify Prudence; and two Wings, to shew Diligence: All requisite Qualities to render Men successful in their Undertakings.

The Symbols which I call'd single and alone, that stand by themselves, are innumerable; it will be sufficient here to take Notice of the Commonest of them.

The *Thyrsus*, which is a Spear twisted about with Ivy and Vine-Branches, is the Symbol of *Bacchus*, and his Company, and signifies the Fury that is inspired by Wine.

L 4

Thunder

Thunder.

Thunder in the Hand of a Bust, either on the side, or underneath it, shews the Head of *Vejovis*, that is, *Jupiter* thundering and in wrath. This is when it is not an Emperour's; for some of them as well as the Gods, were flatter'd with Thunder.

Laurel Branch.

A Branch of Laurel in an Emperour's Hand signifies his Victories, Conquests, and Triumphs; as that of Olive signifies the Peace he has given or preserved to the State. Other particular Plants signify the Country where they grow; as the Rose the Isle of *Rhodes*, &c.

Hands joyned.

Two Hands joyned together shew the Concord of particular Persons, or their Alliances and Friendship.

Mil. Ensigns.

Military Ensigns plac'd upon Altars signify a new Colony, whose Success is to depend upon the Protection of the Gods: I mean a Colony made up of old Soldiers; for this is it the Ensign intends: And when there are several of them, it shews that they were drawn out of different Legions.

A Rudder.

A Rudder plac'd upon a Globe, accompanied with the *Fasces*, represents a Sovereign Power. And upon the Medal of *Julius*, where the *Caduceus*, Horn of Plenty, and the Pontifical Cap are joyned to it, it signifies that *Cesar* governing the Republick, Peace, Prosperity, and Religion flourished.

A

Shields.

A Shield signifies either publick Vows made to the Gods for the Preservation of the Emperour; or an Acknowledgment that the Prince is the Security and Protection of his People. They are called *Clypei votivi*, and were hanged upon Altars or Pillars of Temples.

Two of an extraordinary Shape are to be seen upon a Medal of *Antonius Pius*, with the Word *Ancilia*; which by Allusion to the fatal Buckler sent from Heaven, and confounded with twelve others exactly alike, shews, that this good Prince was Master of the Empire's Destiny.

Games.

Boxes or Urns, out of which spring Palms plac'd upon a Table; Crowns set on each side with the *Sympulum*, which is a small Vessel used in Libations, denote publick Games, to which Sacrifices were commonly joyned.

A Ship.

A Ship under Sail signifies Joy, Felicity, good Success and Security. When it is seen at the Foot of a Figure, with a Tower'd Head, it denotes a Maritime City, where there is a Port and Commerce: And when it is at the Foot of a wing'd Victory, it signifies a Sea-Fight, where the Enemy's Fleet was beaten.

Grapes.

A Bunch of Grapes signifies Plenty, Joy, and a Country of good Wine.

Harps.

One or two Harps are the Signatures of Cities where *Apollo* was worshipped, as Chief of the Muses.

A Bush-

Bushel.

A Bushel with Ears of Corn, and Poppies, is a Symbol of great Abundance, and of Corn provided for the People's Subsistence in time of Famine.

Mil. Standards.

Military Standards, which sometimes amount to four, signify Victories obtain'd by the Legions; or the Oath of Fidelity given to the Emperour; or Colonies that they established; and sometimes Colours taken by the Enemy, and sent back or taken again by Force. The Eagle is the principal Standard of every Legion; the others are Ensigns of Cohorts: The *Guidon* belongs to the Cavalry.

Staff.

A Staff turn'd at the Top like a Hook, is the Mark of the *Augurs*, and is called in Latin *Lituis*. They used it to quarter out the Heavens when they made their Observations: sometimes Chickens are added to it with Meat to feed them; or Birds in the Air, whose Flying they observed: The *Augurs* thought they could foretell things to come by either of these Ways.

The Pontifical Cap and Instruments.

A Cap surmounted by a Point crossed at the Bottom, with two Pendants, the Point called *Apex*, the Pendants *Filamina*, by the *Romans*, be it alone, or joyned to the Instruments used in Sacrifices; as a Pot, a shallow Basin, a Sprinkler, an Axe with the Head of some Animal, a Knife, a Trencher and a *Sympulum*, signifies the Pontifical and Sacerdotal Dignity: The Head

Head denotes the Victim, the Axe is to knock it down, the Basin to receive its Intraills and Flesh that is to be offered, the Knife is to cut them, the Pot is to contain the Holy Water, and the Sprinkler to scatter it upon the Assistants to purify them, the *Sympulum* to make the Libations, and as it were an Essay of the Liquors to be poured upon the Victim's Head.

The *Curule Chair* is a Mark of Magistracy, either that of the *Ædiles*, *Prætors* or *Consuls*; for all these had a Right to an Ivory Chair, made after the Fashion of those that fold together: When it is travers'd by the *Hasta*, it is the Symbol of *Juno*, used to denote the Consecration of Princesses.

Curule Chair.

A crooked Ornament of a Ship, named by the Greeks *Ἀγκυρόθελον*, or *Ἀγκυρόλιον*, signifies Naval Victories, and Ships taken or sunk, sometimes also Sea-Ports, as *Sidon*, &c.

A Chariot drawn by Horses, Lions or Elephants, signifies either a Triumph, or an *Apotheosis* of some Prince: The cover'd Chariot drawn by Mules only belongs to Princesses, and denotes only their Consecrations, and the Honour done them in carrying their Images to the Games of the *Circus*.

Chariot.

A sort of City Gate or Tower, found after *Constantine* with the Words *Providen-*

Tower.

dentia Augusti, denotes Magazines laid up for the People's Uses: Or, as others say, it is the City of *Constantinople*, whose Symbol is the Star above it.

Basket of
Flowers.

A Basket of Flowers and Fruits shew the Beauty and Fertility of the Country.

Cheval de
frise.

A sort of *Cheval de frise*, compos'd of Stakes joyn'd together, as in the Medal of *Licinius*, is the Mark of a Camp fortify'd and Pallisadoed for security of the Troops.

Tripod.

The *Tripod* cover'd or uncover'd with a Crow or a Dolphin, is the Symbol of *XVvirs*, deputed to keep the *Sibylline Oracles*, and to consult them upon Occasion. They were laid up at the Feet of the Statue of *Apollo Palatinus*, to whom the Crow was consecrated; and the Dolphin was used for his Ensign in the Ceremonies of the *XVvirs*.

Zodiack.

The *Zodiack* with all its Signs, and the Sun, and the Moon in the middle, as on *Alexander Severus*, marks the happy Stars of Princes, and the Conservation of all the Members of the Empire, which the Prince sustains; as the *Zodiack* does the Constellations.

Parazoni-
um.

A Scepter rounded at both Ends like a Commander's Staff, is called by common Antiquaries *Parazonium*, which is a Ponyard, or short Sword wore at the Girdle, tho' the shape and manner of holding it, shews nothing less. 'Tis but looking on *Galba's Medal Honor & Virtus*, where Honour

nour holds the pretended *Parazonium* in the Air, resting, one End of it upon her Knee. That of *Titus* and *Domitian*, where both of them hold it against their Sides, and no way fasten'd to their Girdle. I find a Medal of *Antonius Pius* in M. Patin, p. 228, where the *Parazonium*, which he calls in that Place *Scipio*, traverses the Shoulders like a Quiver. Even upon the Reverse of *Vespasian*, where *Rome* armed carries the *Parazonium*; it is fasten'd no way to the Belt, nor is it of a shape that can be. It is not to be seen bigger than may easily be handled, neither has it that Part of a Sword we call the Guard, and the Latins *Capulus*. Tab. 25.

Besides, I know not what use such a Weapon should have, if, as they say, it is a short Sword without a Point: For notwithstanding the grave Morality drawn from thence, viz. that the Prince should be moderate in his Punishments, and not put them in Force with the utmost Rigour, the Sword is given him to pierce and kill. Besides what becomes of this fine Thought if they put into their Hands extreme sharp Spears, and sometimes pointed at both Ends, as in the Medal of *Antonius Pius*, and in that of *Elagabalus*. Tab. 41. Tab. 55. in the Cabinet of the Duke of Arschot.

A Wheel is the Mark of publick Ways wheels, mended by the Prince's Order for Convenience of Carriage; as *Via Trajana*. At the Feet of Fortune it signifies Inconstancy.

cy. At the Feet of *Nemesis*, Punishment of Malefactors.

The Deities.

The Deities are almost all known by particular Symbols, of which I will only give you the chief.

Jupiter is known by the Thunder and Eagle; *Neptune*, by the Trident and *Dolphin*.

The Sea-Gods, *Melicerta*, *Palæmon* and *Portunus*, be they all the same Deity under these three Names, or, be they really three Gods, have but the same Symbol; for they are represented by a Boy sitting upon a *Dolphin*, and denote the *Isthmian Games*, instituted by *Sisyphus* in Honour of the first.

Juno, by the Peacock, after she had chang'd her faithful *Argus* into that Bird.

Æsculapius, *Hygeus* and *Salus*, by the Serpent, the first Inventer of what is sought for to no purpose in Medecine, viz. the way to make himself young again.

Bacchus is crown'd with Vine-Leaves, a mark of the Joy inspir'd by Wine. He has a Pot in his Hand, always ready to drink, and to make others drink: A *Panther* at his Foot; because Wine makes Men furious: A *Thyrus* in his Hand, and his Chariot is drawn by *Tygers*.

Canopus an *Ægyptian* God, is represented by an Earthen Pot, out of which rises a Head bearing the Flower of *Isis*. This Pot pierc'd all-about, and the Holes stop-
ped

ped with Wax, was filled with Water, and extinguished the *Persian* Fire that consum'd all other Deities.

Astarte, the Goddess of the *Sidonians*, is seated upon a Chariot, with two Wheels: After this manner they carry'd her about the Country, to get Money. Neither her Name or Shape is agreed upon.

Cybele wears a Crown of Towers, because the Earth bears Cities. The Lions at her Feet denote the furious Love she had for *Atys*. The *Crotalum*, a sort of Tabor, is the Instrument her Priests used, as those of *Isis* the *Sistrum*.

Ceres is known by her Crown of Ears of Corn, a Chariot drawn by Dragons, and Torches lighted at Mount *Ætna*, to look for *Proserpina*.

Diana by the Crescent, Bow, and Quiver, Hunting-habit, and Chariot drawn by Stags.

Diana of *Ephesus* has a Figure wholly singular: She has an infinite Number of Nipples, because they looked upon her as the Mother of all things: She is upheld by two Supporters, sometimes having two Stags under her Feet, sometimes two Oxen; upon her Head a Basket of Fruit. All this is mysterious, but is explained in the Learned
ed

ed Work of M. Menestrier, *De Dianâ Ephesiâ*.

Venus is known by the Apple *Paris* adjudged to her; by her Son *Cupid*, that often stands by her; and the Rudder given her to shew the Power of Love. Sometimes she has a Head-piece and Shield, to signify her Force.

Peace is known by an Olive-Branch, or Flambeau, with which she fires a Pile of Arms.

Providence carries a Rod, with which she seems to touch a Globe, to shew that she governs the World.

Plenty holds Ears of Corn in her Hand; at her Feet are Poppies amongst Ears, coming out of a Bushel, in acknowledgment of the Care the Prince had taken to provide Victuals for the People. Sometimes a Ship is seen with it, which signifies Corn brought from Foreign Countries.

Piety is commonly cover'd with a great Veil, either stretching out her Hands in manner of a Suppliant, or holding a Temple in them, or a Vessel of Incense to be thrown upon an Altar. At her Feet is a *Stork*; the reason whereof is, that this Bird appears in publick and private Prayers; and in Duty paid to Parents, whom the *Storks* nourish,

fish, and are call'd therefore by the Hebrews and Latins, *Aves Pie*.

Liberty holds in one Hand a Cap, because Slaves were always bare-headed. In the other she hath a Wand, called *Vindicta*, with which the *Prætor* touched them, to shew he took them out of Servitude, and out of the power of their Master.

Vesta has a Torch in her Hand, as a Mark of the Eternal Fire, under which she was worshipped.

Liberality holds a square Tablet with a Handle, and mark'd with a certain Number of Points; which shew how much Corn and Money the Prince had bestowed. She presides over all *Congiaries*.

Chastity is cover'd with a large Veil, with her Finger upon her Mouth, to govern her Habit, Looks, and Speech.

Security is negligently seated upon a Chair, resting her Head upon her Hand, to shew she has nothing to fear.

Fortune sometimes sits, sometimes stands, holding a Rudder; because the Heathens believed Chance govern'd every thing. She has a Wheel by her side, the Mark of her Inconstancy; and a Horn of Plenty, because she blindly distributes all Goods.

We find Figures without Arms and Legs, which we call *Termes*; and if we will believe *Polybins*, this Superstition came from the Quarrels People had about their Bounds; which being appeas'd, they set up Statues to those Gods they thought presid'd over their Accord. And hence we have *Jovis Terminalis* of the *Crotonians* and *Sybarites*.

Equity and *Money* carry both a Balance. Sometimes Money is represented by three Figures, whereof each has a Furnace at its Feet for Gold, Silver, and Brass; which are the Metals Money is made of.

The Word *OMONIOIA* betwixt two Figures, signifies the Alliances that some Cities made with others, of which they wou'd have their Gods Witnesses and Guarantees.

Two Figures with a Wheel at their Feet, and holding their Finger upon their Mouth, are the Goddesses call'd *Nemesis*, that avenge Crimes. The Wheel shews their Severity; and the Finger upon their Mouth teaches us not to complain of the God's Justice, as if they spared the Guilty, and only afflicted the Innocent. *Lento enim gradu ad sui vindictam Divina procedit ira, sed tarditatem supplicii gravitate compensat*, says Val. Max.

Three

Three Figures holding one another by the Hand, as in Dancing, are the *three Graces*.

Three Figures holding a great Veil over their Heads, in form of an Arch, signifies Eternity; where the three differences of Time, the past, present, and to come, are confounded together at the same instant; which is incomprehensible to Humane Understanding. 'Tis also marked by the Heads of the Sun and Moon in the Hands of a Figure, because these are the two Gods the *Ægyptians* thought Eternal.

Three other Figures arm'd with Torches, Ponyards, and Serpents, are the Furies call'd *Enmenides* and *Erinnies*, which scatter Discord, Sword, and Fire all over the World.

Four little Figures signifie the Four Seasons of the Year. But only one of them is cloathed, which is Winter, for then we arm our selves against the Cold. Autumn has a Hare, because that is the Season for Hunting. The Spring carries a Basket of Flowers. The Summer a Sickle for Harvest.

A sort of great Stone like a Mountain, drawn upon a Chariot, represents the Sun, such as *Elagabalus* worshipp'd, according to the Opinion of those who said it was a burning Stone. The Star

M 2

which

which appears above it is *Phosphorus*, which precedes the Sun, and serves to distinguish this Prince's Medals from those of *Caracalla*.

The Rising Sun is represented by a naked Figure crowned with Rays, and having a Whip in his Hand, because of the Rapidity of his Course.

Another Stone like a Pyramid, placed in a Temple, with two Pigeons, represents *Venus* as she was ador'd at *Paphos*.

Jupiter was also worshipped under the shape of a Mountain, and was called *Jupiter Lapis*. Therefore he that was call'd by the *Greeks* ZEYC KACIOC, was exprest by a Mountain in a Temple: And for this reason 'tis thought Mount *Argos* in *Cappadocia* appears so often upon Medals.

Rivers.

Figures lying along, and leaning upon Urns, are the Marks of Rivers. Nevertheless Rivers sometimes appear like Figures with Half Bodies swimming in the Water.

Figures lying in Beds denote a particular Ceremony of the Heathens call'd *Lectister-nium*, who in great necessities, as (for instance) to stop contagious Diseases, put the Images of certain Deities into magnificent Beds, as those of *Apollo*, *Diana*, *Latona*, *Ceres*, *Fortune*, *Neptune*, *Hercules*, and

and *Mercury*. *Titus Livius* will have this Superstition wherewith *Arnobius* reproaches them, to have began in the Year 356 of *Rome*.

Provinces have always had Marks by ^{Provinces.} which they were distinguished, either in their Habit, or the Symbols that encompass them.

Africa has her Head cover'd with an Elephant, and by her a Scorpion, or Serpent, or a Lyon, all which are bred in that Country.

Asia is represented by a Serpent, and a Rudder; which shews it to be a Country, whither they could not come but by Sea.

Europe has no particular Symbol. For the Medals, whereon we see *Europa* carry'd away by *Jupiter* in the shape of a Bull, are Medals of *Sidon*.

Macedonia is attir'd like a Coachman, with Whip in Hand, either because they had excellent Horses for Carriage, or else because they particularly honoured the Sun. The Medals of this Country also bear the Club of *Hercules*, from whom the Kings boasted their Descent.

Mauritania is known by a Horse and a Switch, for the swiftness of its Coursers, to whom they never used the

Spur, nor ever put the Bit into their Mouths.

Egypt is represented by the *Sistrum*, *Ibis*, and *Crocodile*. And,

Achaia by a Flower-pot.

Spain by a Rabbit, which Creature she breeds in great numbers; and for that reason is call'd *Cuniculosa* by *Catullus*. She appears in a Soldier's Habit, with a little Buckler and two Spears, because of the People's Valour. She holds Ears of Corn, because of her Fertility.

Gallia has a sort of Spear called by *Virgil*, *Gesum*, and is attir'd in a Cassock; as also at this Day in a Justaucorps, or close Coat, which is a Military Habit.

Judea is drest in a Gown, and is known by the Palm she carries, because she is part of *Phœnicia*, to which the Palm properly belongs, and whose Name $\Phi\omicron\iota\nu\iota\epsilon$ she has taken.

Arabia is marked by a Camel, which in that Country is swifter than a Horse; as *Aristotle* says; as also by the *Calamus Odoratus*, and the *Frankincense Tree*.

Dacia in the Habit of a Woman, carrying a Spear, with an Ass's Head, is a Mark of her Valour; the Ancients having honour'd that Beast with the Title of $\zeta\acute{\omega}\nu \text{ } \text{Αντιπικτου}$; it being also rode upon in the East by Princes.

Sicily

Sicily is represented by a Head betwixt three Legs, which are her three Promontories. Sometimes she has a Sickle and Ears of Corn, to denote her Fertility.

Pannonia is distinguish'd by two Figures of Women, cloathed, to shew the coldness of the Country; with Military Ensigns in their Hands, to declare the Valour of the Inhabitants.

Italy, as the Queen of the World, is represented sitting upon a Globe, with a Sceptre in her Hand, a Towered Crown upon her Head, because of the Number of Cities she contains, and a *Cornucopia*, to signify her Fertility.

Germany is like a large Woman with a Spear and Shield, longer and narrower than those of the *Romans*.

Armenia wears a Cap like a Monk's Hood, with a Bow and Arrows.

The Kingdom of *Parthia* is represented by a Woman habited after the manner of the Country, with a Bow and Quiver; by reason of the *Parthian's* Activity, in shooting even whilst they flee.

Cappadocia wears a Tower'd Crown, and carries a Guidon of a Horse, which signifies the Troops that the *Romans* drew thence. She is also often accompany'd with

M 4

Mount

Mount *Argos*, having it either in her Hand, or at her Feet.

Mesopotamia is represented between two Rivers, the *Tigris* and *Euphrates*, with a sort of Mitre on her Head, says *Ant. Augustinus*; but if the Medal of *Trajan* he cites is *Armenia & Mesopotamia in potestatem P. R. redactæ*, it is very likely he has taken One of the Two Rivers that represent *Mesopotamia*, for the Province it self.

Great Britain, which is an Isle, is known by the Rudder upon which she leans; and by the Prow of a Ship, that appears at her Feet.

Particular Cities have also their Symbols, upon which I will not enlarge, since they are commonly explain'd by the Legend, and besides because I design to finish this Instruction in treating of Animals, by which the principal of them may be known.

Animals.

A winged *Pegasus* is the Symbol of *Corinth*, where *Minerva* gave him to *Bellerophon* to fight the *Chimæra*.

The *Phoenix* sometimes signifies Eternity, and sometimes hope of better Times, because it revives out of its Ashes.

The *Peacock* and the *Eagle* denote the Consecrations of Princes admitted into the number of the Gods.

Ca-

Capricorn, either single or double, signifies the Horoscope of *Augustus*, from which the Empire was predicted to him at *Apollonia*, by *Theogenes*, a famous Astrologer, to whom *Agrippa* carry'd him. This is the Ancient Opinion of Medalists, but contradicted lately by the Learned, who maintain that *Augustus* was not born under *Capricorn*.

The Fishes call'd *Pelamydes*, which are our *Tunnies*, signify the Cities where that Fish was taken in greatest plenty, as *Constantinople*, where they took an innumerable quantity of them.

A *Dolphin* twisted about a *Trident*, signifies the Liberty of Commerce, and *Empire of the Sea*.

A Dog spotted with Red, and a Shell-Fish, is the Symbol of the City *Tyre*, where the Fish is found that is used in dying Purple. The reason of this is, what happen'd to *Hercules's* Dog, which having eaten some of them, return'd with his Muzzle dyed Red.

The Shell-Fish is commonly upon the *Tyrian* Medals, the Dog is found but upon a very few.

The *Hart* is the mark of *Ephesus*, and other Cities consecrated to *Diana*.

The *Oxe* signifies Strength and Patience; Peace, favourable to the Labourer; Colonies, whose Circuit they formed,

med, being led by a Priest veiled. Sacrifices, where they served as Victims, having their Horns then drest with Woollen Ribbons call'd *Vitte* or *Insule*.

The *Crocodile* and *Hippopotamus* signifie *Ægypt* and *Nile*, where they are bred.

The *Serpent* is sometimes an *Æsculapius*, sometimes *Glycon*, or the *Second Æsculapius*; commonly the Goddess *Salus* or *Hygeia*.

The *Cock* is the Symbol of the God *Lunus*; sometimes it is attributed to *Mercury*.

The *Sphinx* and *Harpy* denote the City *Gabala* in *Cælo-syria*: One of them is the Symbol of Prudence, the Other of Valour.

The Horse upon the *Phœnician* Medals is a Symbol of *Carthage*.

Horses feeding signifie Peace and Liberty: or simply a Country abounding in Pasturage.

The *Elephant* denotes Eternity, because, as it is said, he is very long-liv'd. It is more certain to say he signifies Games, or sometimes *Africa*, where there are a great many of them.

Certain extraordinary Animals found upon Reverses, with *Munificentia Aug.* or *Seculares Aug.* signifie nothing, but that the Princes on whose Medals they are, procur'd them from foreign Countries

tries, to divert the People, and make their *Spētacula* more agreeable.

With these general Notices we have here given, there is no body but may apply himself to the collecting of Medals with a great deal of Pleasure and Delight; staying till Reading and Use discover the more hidden Mysteries of some singular Reverses to him, that are reserv'd for the most consummate in the Knowledge of Medals.

INSTRUCTION X.

Of Counterfeit Medals: Of the different ways to counterfeit them; and the way easily to discover the Cheat.

OF all the Instructions we have given, none is more necessary for young Beginners than this; for if they study it not with Attention, they will be very easily caught, especially when their Passion for Medals is in its first heat, and they are rich enough not to value any cost: They see themselves given up every Day to the Fraud and Avarice of the selling Merchants, for want of due understanding their Tricks and Artifices: They are

are also the more easily cheated, by reason that those who understand them best, are often divided in their Sentiments upon certain Medals, which some of them think Ancient, and others Modern; some cast, others stamp; just as in Pictures, where the most skilful Eye sometimes takes an Original for a Copy, and a Copy for an Original; especially since there has been amongst the Medalists, a *Paduan* and *Parmesan* in *Italy*, and a *Carteron* in *Holland*, who have known how to hit the Ancient exactly; as there is found among the Painters an *Anthony de la Corne* at *Rome*, and a *Cany* at *Paris*, who copy so justly and truly that they deceive one every Day.

To unfold then the whole Mystery, we must begin with taking Notice of the different ways of counterfeiting Medals, and the means to avoid them, that so this Evil may not be without a Remedy: The first and grossest is of making Medals that never were; as those of *Priam*, *Aeneas*, *Cicero*, *Virgil*, the *Grecian Sages* and other Famous Persons, of whom the *Parmesan* and other modern Workmen have made Coins purposely to deceive the young Beginners when they take a Fancy to have singular Medals.

'Tis with the same Knavery and Interest that some extraordinary Reverses, and those

those which are capable of raising a Curiosity, have been formed. For Instance; a *Julius Caesar* with *Veni, Vidi, Vici*, upon the Reverse; a Reverse of *Augustus*, *Festina lentè*, which indeed was one of his good Sayings; but he never thought of preserving its Memory upon the Metal.

This Cheat is easily perceiv'd by all that are not Novices in the Knowledge of Cabinets; for the infallible mark is, that all these Medals are cast or stamp'd with a Coin and a Metal which presently appears what they are, that is to say modern, they having neither the Boldness nor the Delicacy of the Ancient.

The Second Cheat is of moulding Ancient Medals, or casting them in Sand, Cast Medals. and afterwards repairing them so neatly that they appear to be stamp'd. They may be discover'd either by the Grains of Sand which always leave their Impressions in such a manner as may be perceiv'd upon the Field of the Medal; or else by certain little Hollows, or by the Edges, that are not smooth, round, or so border'd as when stamp'd; or by the Characters which are not free, but thick and broad; or by the Strokes that are neither so lively nor so deep; They are also known by their Weight, which is always less; because Metal melted by Fire rarifies: When on the contrary, that which is beaten condenses,

Medals
made by
Fancy,
which ne-
ver were.

denfes, and consequently becomes heavier. Lastly, when a Medal is cast in a Mould, the mark of the Place where it ran in commonly remains, and cannot cleverly be taken off with a File, the Edges that must be rounded, retaining the marks of the File, which is an Essential Proof of its Falseness.

As People grow every Day more expert, some in cheating, others in discovering the Cheats, so there is a means found out to hinder the perceiving in the Field of the Medal the Hollows, that the Grains of Sand leave there by their Inequality, which is unavoidable. 'Tis by covering them with a certain dark Varnish, which fills the little Hollows, and they rub the Edges to make them rough. If they can polish the Field with a Graver without Varnish, the Cheat is then too cunning. Therefore to discover them, the Varnish must be scratch'd if there be any upon them, and it will be found much softer than the Ancient: But if there be none, you must study the Medal with Attention, and the Field will infallibly appear more depress'd, and by a Touch that is something delicate the Metal will be discover'd to be too much polish'd, whereas the Ancient hath something that is stronger and rougher. Those that understand not this Nicety and the Difference of the Weight we have already menti-

mentioned, admire how such counterfeit Medals are discovered by the bare handling them.

Nevertheless we must not be deceived by some Medals that have their Edges filed, being set in Metal, Horn, or Wood; they being forc'd to round them that way: For that hinders not their being good and Ancient: For this reason, those that understand them, commonly say, that sometimes, the Edges justify the Field of the Medal and that the Field also sometimes witnesses for the Edges, which by Chance have received some Damage.

The Third Cheat is of repairing neatly Repaired Medals. Ancient Medals, so that tho' they are broken and defaced, they shall appear handsome and legible. I know some that do this in Perfection, and are able with a Graver to take off the Rust, renew the Letters, polish the Field, and revive the Figures that scarcely before appeared.

When the Figures are in part eaten away, they fix a sort of Mastick or Cement upon the Metal, which they afterwards carve very properly, and being cover'd with Varnish, make the Figures appear entire and well preserv'd.

To discover this Cheat, you must take a Graver, to scratch some little Places; and if you perceive it to stick more upon one Place than another, it is a Proof that that Piece is added. In

In the mean while, when the Eye is used to it, you will find some Strokes of the Graver going too deep, the Edges too much raised, and the Lineaments too rough, and ill polish'd, by which it may be guess't they have been re-handled.

Medals re-
stored
with Mo-
dern
Stamps.

The Fourth Cheat is, (because cast Medals are easily known) to make Dyes or Stamps, purposely of the rarest and most Ancient Medals, which they restore a new, and make to pass for Genuine with so much the more Probability, as it is evident they are neither cast nor re-handled.

Giov. Can-
vino. Lau-
rent. Parmesan.
Carteron.

It was in this the *Paduan*, *Parmesan*, and *Hollander* so well succeeded, that their Counterfeit Medals are become a Piece of Curiosity. The *Paduan* has more of strength, the *Parmesan* more of Sweetness. The greatest Part of the former Stamps are fallen into the Hands of Father *Moulinet*, and are kept in the Cabinet of St. *Genievieve*. It is certain no Man can come nearer the Ancient than these two have done: And yet for all this their finest and most delicate Manner cannot compare with the bold Air of the Ancient, which has something of much more Greatness in't. They are known also by their too great Preservation, which renders them suspected, by the Colour of the Metal, and chiefly by their Weight, which is less than that of the old Metal.

The

The Fifth Cheat consists in stamping up-
on the Old ones themselves; that is to say, in using Modern Coins, and taking An-
cient Medals, which they reform with a Hammer, that so they may give them a new Impression, almost after the same way as we do our Money.

Medals
stamped
upon An-
cient ones.

Altho' this is hard to be discover'd by a Young Beginner, because he hath none of the Common Indications; yet if he will but carefully mind the Relief, he shall generally find it either too strong or too weak; the Cutting too clean and new, and the Edges not preserv'd equally with the Field and Figures.

The Sixth Cheat is committed upon Re-
verses by razing a Common, to put ano-
ther that is more scarce in its room, which augments the Price of the Medal considerably. As for Instance; an *Otacilla* is set upon the Reverse of a *Philip*; a *Titus* on the Reverse of a *Vespasian*. This way one spoil'd me a *Helvius Pertinax* of the large Copper, by putting upon the Reverse a *Milo Crotoniates* laden with his Oxe; a *Domitian*, by putting an Allocution of eight Souldiers on it; and a Medaillon of *Decius*, by graving upon it an Inscription *Deciana Caesarum Decennalia feliciter*.

Counter-
feit Rever-
ses.

They have gone yet farther: For that no-
thing might seem repaired, they have cut
two Medals, and afterwards with a certain

Reverses
inserted or
clap'd to-
gether.

N

Mastick

Mastick have solder'd the Reverse of one Prince to the Head of another, to make single Medals and such as were never seen. They are so cunning in repairing the Edges, that those who are not very Nice indeed are commonly deceived by them.

I saw something more Artificial in M. de Seves's Cabinet, which had imposed upon a great many Inquisitive Persons: It was a *Domitian* of the large Copper excellently preserv'd; its Reverse was erased, to insert into its Place the noble Amphitheatre, which was also taken from a Medal of *Titus*: This was so admirably fix'd under the Engrailment, that it was imperceptible, till an Ingenious Gentleman got leave to put the Point of a Graver to it, which made it fly off.

These false Reverses are known, either by the difference that is found in the Lineaments of an Ancient Head, and a Modern Reverse, be it made never so exactly; or else when they are clap'd together; and they are discover'd by examining the Edges which are never so perfectly united, but something may be discerned, of their being joyned by the two Marks.

The Seventh Cheat is in the Legends, either on the Head side or Reverse; but it is most commonly attempted upon the Head side, from their Interest in finding Heads that are Rare, and those that are commonly want-

Legends
alter'd
and counterfeited,

wanting in Series's: And this is done in artificially substituting one Name for another, especially when there are but few Letters to be changed or added. I have a *Lucilia* thus changed into *Domitia*, of the large Copper; and a Young *Gordian* transformed into the *African Gordian*, by giving him a little Beard, and altering the PF. into AFR.

This Deceit is discovered by the Resemblance of the Faces, which is never exact enough; but better yet, by the Quality of the Characters, that are either less neat, or more depress'd, or unequal.

The Eighth Cheat is Counterfeiting the Ancient Varnish, which serves to prevent cast Medals from being detected, and to hide the Faults of the Edges and Characters. There are some that put their Medals under Ground to make them contract, if not a Varnish, yet at least a certain Rust, that imposes upon them that understand it not, very well. Others use *Sal Armoniack* mixed with Vinegar, Others only burnt Paper, which is the easiest way of all.

Counter-
feit Varnish.

This Deceit is the soonest avoided, because neither the Colour, the Lustre, nor Gloss of the Ancient Varnish, which depends upon the Earth, can be given the Modern. Besides, none can have the Patience to leave a Medal in the Earth long enough to take that beautiful Rust which is esteem'd a-

bove the richest Metal. Lastly, the Modern Varnish is soft and easily scratch'd, when on the contrary the Ancient is as hard as the Metal it self.

Crack'd
Medals.

The Ninth Cheat arises from an Accident that sometimes befalls stamped Medals, and which has made Antiquaries say, that every Medal with burst Edges, is infallibly stamped: For those that make false Medals the better to pass them off, and raise their Credit to their own Advantage, endeavour to burst them on purpose, when they stamp them; or else to crack them designedly when they are well cast.

But that you may not be over-reach'd, you must examine these Cracks with some particular Care; for when they are not deep enough, or the breaking of them is not free, or that they end not with almost imperceptible Filaments, it is a great Proof that it happen'd not by the Force of the Stamp, but by Artifice.

If every
Medal had
a different
Matrix.

Let us conclude with two Principles that are laid down whereby to know Counterfeit Medals. The first is almost general with all Antiquaries, who unanimously say, that when we meet with two Medals of the same Coin, without any difference, it is a certain Sign that one of them is false, if not both.

I must confess that this startles me much, because it is to maintain that every Medal had a different Matrix, and diffe-

different Stamps, which seems neither probable, nor practicable. I am very glad M. *Baudelot* has begun to declare himself against this Opinion, which seems only grounded upon a pretended Experience, that is not yet fully agreed upon; and which he encounters with good reasons in his Work concerning the benefit of Travel, at the end of which he has given us a very fine Dissertation upon Medals: The curious Learning he makes to shine in all matters he handles in that Book, with a Warmth and Beauty which is the Character of his Style, as the good Humour, Civility, and Wit is of his Conversation; I say, that Warmth and Beauty makes him extremely agreeable. Nevertheless he seems so much devoted to his own happy Genius, that he heeds not how he destroys by his Example, what he would prove in the beginning of his Book; for having in his first Dissertation undertaken to prove, That long Voyages give the greatest Benefits, he justifies, before he is aware, that without ever going out of his Study, a Person may come to the knowledge of whatever is attainable, by great and long Travels into foreign Countries: And that therefore Travel is not absolutely necessary to a Man of Parts, who

*Monsieur
Baudelot's
Treatise.*

has the skill, like him, to apprehend in his Closet that which lesser Genius's would never meet with, let them run out of one World into the other, all the Days of their Lives.

If all base
Gold, is
modern.

The second Principle is laid down by M. *Patin*, whose bare Authority, in the Republick of Medals, goes farther than a probable Opinion. He says, That all *Roman* Medals of base Gold, are Counterfeit. If he means all Imperial Medals that are of a baser Gold than the fine, ought to be suspected of Falshood, I am of his Opinion; since even in the Lower Empire it is very rare to find Ancient ones whose Gold is adulterated; tho' after the time of *Alexander Severus*, it was permitted to be Alloyed. However, it might be wish'd that M. *Patin* had explain'd himself a little more distinctly; for this seems to me as if it were to be understood of the *Greek* as well as of the *Roman*, which are all truly of Ducat-Gold. As for the *Gothick* and *Phœnician*, I have some that are certainly Ancient, whose Gold, nevertheless, is very base, and mixed with much Alloy.

It cannot also be deny'd, but that after *Alexander Severus*, Medals of a base Gold are found, which are truly Ancient;

cient; so that this Principle proposed as Universal, is liable indeed to many Exceptions.

INSTRUCTION XI.

Some Principles that pass for Axioms with the Curious, and do much facilitate the Knowledge of Medals.

THE sight of different Cabinets causes the same thing in the knowledge of Medals, as Experience does in Arts. Arts are not perfected without several Observations raised by those that know how to make an Advantage of what Use had taught them. And the Reflections of the Curious have establish'd divers Notions, which we must not pretend to subject either to Reason or Parity, but must be receiv'd with Submission and Faith: I mean such Faith as reasonable Persons owe to the Learned, which *Theodore* calls the Entrance into all Humane Knowledge, where the Word of the Masters ought to be instead of a Rule, and to be credited without Examination.

Yet we would not require a blind Submission from People upon the subject of Medals. It is lawful in this Science for every one sometimes to oppose his own Sentiments, even against those of the most Skilful; For as yet the most Curious have not agreed upon an infallible Judge in their Controversies; and the most knowing are oblig'd almost every Day to submit at the sight of certain Medals which they knew not before, and which destroy upon the first view, those Principles they had formerly so advanc'd as indisputable. Thus the belief of the last Age, that there were no true *Otho's* of Copper, is at present quite overthrown by the number of them that come to us from the *East*, and appear in Cabinets, whose Antiquity cannot be now in the least question'd.

Wherefore nothing must be esteem'd so dangerous, as advancing general Propositions in the concern of Medals, and establishing them as Principles, when the least skilful that way, sometimes are able to baffle them in a moment, by the bare shewing of some Medals that Chance may have put into their Hands.

When therefore I speak of fixed Principles, I do not mean an infallible Certainty, but only a Common one, which the Authority of the skilful may prescribe,

scribe; and we may believe, and affirm upon their Word, without being charged either with Presumption, or Ignorance. Such are a great many Maxims scatter'd through this Book, to which the following must be added, that could not have Place in their Natural Order.

Of MEDALS in general.

1. It is neither the Metal nor the Size that renders Medals valuable, but the Rarity either of the Head, Reverse, or Legend. A Medal that is common in Gold shall be scarce in Copper: Another shall be very rare in Silver that is common in Copper and Gold.

Such a Reverse shall be common, when its Head is put alone; such a Head common, when its Reverse being very Rare, shall give the Medal a vast Price. It is not needful to give Examples of it in this Place. *M. Vaillant* in his last Work has given so exact an Account of them, that nothing more can be desired for the perfect Instruction of the Curious.

2. Some Medals are only Rare in certain Series's, and very common in Others: Some very scarce in all; some very common in all.

Lastly,

Lastly, some are found in certain Series's only, and never in others. For Example, no *Antonia* is found for the Series of large Copper, and therefore that of the middle, must of necessity supply its Place. On the contrary, there is no *Agrippina* the Wife of *Germanicus*, in the middle Copper, but only in the Great. *Otho* is Rare in all Copper Series's, but common in Silver: *Augustus* is common in all. There is neither an *Orbiana*, *Paulina*, *Tranquillina*, *Mariniana*, nor *Corn. Supera* for the Series in Gold, yet they are common in Copper and Silver: Colonies are found in the middle Copper, scarce in the large. All this is learn'd from M. *Vaillant*, who has given himself the trouble to mark it upon the particular Medals.

3. It is with Medals as with Pictures, Diamonds and the like Curiosities: when they exceed such a certain Price, they have no Other to be put upon them than what the Desire and Ability of the Purchaser gives them: So when a Medal exceeds ten or twelve Pistols, 'tis worth whatsoever you please: By this means the *Otho's* of large Copper, are raised to an Extravagant Rate. Those of the middle Copper are not thought too dear; when they cost 30 or 40 Pistols. Almost the same Value is set upon the

the Greek *Gordians* of *Africk* (tho' they be of the *Ægyptian* Make) because there is none of this sort but in the middle Copper.

4. Single Medals can never be valued enough: Those are called single which Antiquaries have never seen in the Cabinets, even of Princes; and the Curious of the first Rank, tho' perhaps they may be in some private unknown Cabinets, where Chance has only plac'd them. So the *Otho* of the true large Copper which M. *Vaillant* saw in *Italy*, is what we call a single Medal. The Greek *Medaillon* in Silver of *Pescennius*, which the same M. *Vaillant* discovered in *England* in the Hands of Mr. *Falkner*, and which is at present in the King's Cabinet. The *Herodes Antipas* fallen into the Hands of M. *Rigord*, upon which he has made a learned Dissertation: The *Agrippa Caesar*, third Son of M. *Agrippa*, and *Julia*, adopted by *Augustus*, together with *Tiberius*, which is in M. *Seignelay's* Cabinet, is a single Medal, and consequently worth whatsoever he pleases: There is a Greek one to be seen in the King's Cabinet.

5. Altho' Medals are continually discovered, that were unknown before, and at first pass for single ones; yet speaking strictly, those Medals whose Figures are

are extraordinary ; and which Antiquaries have never talk'd of, may be suspected, and the rather, since it cannot be presum'd they could have lain so long hid from the Knowledge of Antiquaries : Therefore the Metal and Fabrick ought to be carefully examin'd, that so you may not fall easily into the Snare which those that trade in Medals know how to lay for Young Beginners.

6. The manner of ordering Cabinets depends upon the Fancy as well as upon the Number of Medals, which every person possesses : Princes only can have compleat Cabinets ; that is to say, which contain all the different Series's we have mentioned in the first and third Instructions : Therefore you ought to confine your self to some one of them, and especially to take care neither to mix Metals nor Sizes.

Of Medaillons.

1. It is agreed on all hands, that *Medaillons* never serv'd for Money, the Work being too exquisite, and the Business too cumbersome : Therefore what *Suetonius* said of *Augustus*, must be understood of this sort of Medals ; who during the *Saturnalia* was pleas'd to make Presents to his

his Friends, and amongst other things, to give them *Nummos omnis notæ, etiam Veteres, Regios & Peregrinos* : And from thence it comes to pass, that being never used in Commerce, they have commonly happen'd to be better preserv'd than ordinary Medals.

2. It is pretended that the Senate till *Hadrian's* time had the Power of coining Medaillons of Copper, as well as Money ; and for that reason till then we see S. C. upon them : But *Hadrian* being curious in these sorts of Monuments, attributed to himself the sole power of coining them, to make them the more considerable ; and to maintain this Opinion which is oppos'd by certain Medaillons, that since *Hadrian's* time bear the S. C. as that of *M. Aurelius* mentioned by *M. Vaillant* ; T. 204. and those of *Decius*, known to all the World ; we must tell you that these are but Medals of the large Copper, something bigger than the common ones ; and that *Decius* having been so kind as to restore to the Senate the Tribunitial Power, that of *Censor*, *Proconsul*, and some Others which the Emperours had united in their own Persons, might possibly also allow it the Privilege of coining Medaillons, which *Hadrian* had deprived it of. But this unluckily presupposes

ses as an indisputable Principle, that the Emperours had left to the Senate the Power of coining all the Copper Money, and only reserved that of Gold and Silver to themselves. Now the Difficulties that must be solved to make good this Principle, shew how dangerous it is, as we have said, to advance general Propositions in this Matter; for besides what we have said in the fifth Instruction, which I will not repeat here, if it were true, that the Senate caused all the Copper Money to be coin'd, and mark'd with S.C. how comes it to pass that the little Copper for the most part wants this Mark? There is no good Reason can be given for it: For it will always conclude either too much, or too little: Too much, if we would infer from thence that the S.C. ought to be upon all; and too little, if we would thence conclude, that it ought to be upon none. And what can be said of the Title that the Mint-masters took, *Auro*, *Argento*, *Ære*, *P.F.* Those of the Senate, nor even those of the Emperors, durst assume it: It ought therefore to be shewn, that they did actually change their Stile, and to be able to set down distinctly the time and reason thereof, is what, I'm afraid will not be very easily perform'd.

3. Medaillons are known by their Size, I mean by their Thickness, Extent, Relief and Largeness of the Head; so that if any of these Qualities be wanting, it will only be a Medal of the large Copper. This is to be understood of the Higher Empire: For in the Lower, when the Medal has either more Breadth, or more Relief than the common middle Copper, it is made to pass for a Medaillon.

4. Very few Medaillons of Silver are found coin'd in *Italy*, that weigh four Drachms. None but the *Greeks*, generally speaking, have given us Medaillons of that Bigness, be they either of their Cities, Kings or Emperors. *M. Vaillant* in his last Work tells us of an *Hadrian*, of this same Weight. We have *Vespasian's* with the Epocha, *ETÆC NÆC IÆC*: and *M. Patin* gives us Medaillons of *Constantine* and *Constans*, of a much larger Size, tho' of a far less Thickness. In our King's Cabinet is a very fine *Verus* of Silver.

5. We do not find that the Colonies ever coined Medaillons: And it is also very rare to find any of their large Copper, till the Reign of *Septimius Severus*; but an Infinite Number of the middle
and

and little Copper are found, which make up the Beauty of those Series's.

Of the Medals of Colonies.

1. All Colonies are Rare in comparison of ordinary Medals, tho' some of them are much more so than others, both *Greek* and *Latin*.

Their Beauty consists either in their Figures, when they are Historical and Extraordinary; or in the Country, when they are of some Cities that are but little known, and by which some Piece of the Ancient Geography may be learned; or else when the Dignities and Offices of them that coined them are particular.

2. When there's but one Oxe or two Oxen, on the Reverse, with a Priest guiding the Plough, or only Military Ensigns, the Medal passes for common. However, those that founded the Colony, may be known by it: For if there be but a Plough, then 'tis a Sign that only some of the People were sent thither: If only Ensigns, it shews that it was Peopl'd by Veteran Soldiers: If both Ensigns and Oxen are found together, then 'tis as much as to say, both Soldiers and People were sent thither.

The

The Difference of the Standards also teaches us whether they were Horse or Foot; and sometimes even the Legion to which they belonged, is known by the Name found wrote thereon. Examples may be seen at the first opening of M. *Vaillant's* Book of Colonies.

3. Colonies do most an end bear the Name of him that founded them; and of him also that either fortify'd, or re-established them. All that were called *Julia*, were founded by *Julius Caesar*, *Colonia Julia Berytus*: Those that are named *Augusta* by *Augustus*, *Municipium Augusta Bilbilis*: When they take both these Names together, *Julius* founded them, and *Augustus* either reinforced or repaired them with new Recruits, *Colonia Julia Augusta Detrosa*: When the Name of *Augusta* is before That of *Julia*, then it is a sign that *Augustus* repaired that Colony when it was in an ill State and Condition. Yet this must not be understood so, unless when the two Names follow one another immediately: For when any other Word comes between, it is another thing. This is one of the Curiosities of the Art that we learn from M. *Vaillant*, when he explains *Colonia Julia Concordia, Augusta Apamea*. We farther learn from him, that the Colonies sent
O abroad

Tom. 2.
p. 24.

abroad in the times of the Consuls, before the Sovereign Power fell into the Hands of the Emperours, were called Roman; witness *Sinope* in *Pontus* in *Asia*, that coined a Medal to *Gordian* the younger with these Letters C. R. I. E. S. *Colonia Romana Julia, Felix Sinope, Anno CCCVIII*. The *Epocha* marks the time when *Lucullus*, after he had beaten *Mithridates*, gave that City its Liberty, and made it a Colony, which *Julius Caesar* afterwards considerably augmented.

4. Altho' there were Colonies in *Italy*, yet not one of them ever set the Prince's Head upon their Medals. I have heard talk indeed of the Medal of *Beneventum* with the Emperor's Head upon it, but never saw it. Besides, it seems to be an Honour reserved to Cities that had a Right to coin Money, and which the Emperours would never grant to any City in this Country. This Privilege of coining Money was granted either by a Permission from the Senate alone, or else by the Senate and People together, or by the Emperours. When it was obtained from the Emperours, they set upon their Medals, *Permissu Caesaris*. After this manner *Sevill* and *Corduba* testify'd the Favour *Augustus* had done them, *Colonia Romulea permissu Divi Augusti*: *Colonia Patricia per-*

permissu Augusti. Several others have done the like. When it was only from the Senate, they put S. C. even upon Greek ones: And when it was from the Roman People, they also put Δ. E. This is the Opinion of M. *Vaillant*: He adds, that S. R. found upon some Medals of *Antiochia* in *Pisidia*, signifies the same as S. C. In effect, *Senatus Rescripto* meant the same thing; or simply, *Senatus Romanus*. However, it is to be wish'd we had some Examples for our entire Satisfaction; for what F. *Hardouin* has said in his Discourse called *Antirrhetique*, to oppose this Opinion, seems to me to carry great Weight: Nevertheless these Singularities are not without Examples: for without going from *Antioch* we mentioned, that is, the only City of that Name (there being sixteen others) which hath always affected to use a Latin Legend. *Colonia Caesarea Antiochenensis*.

5. It is a common thing to find upon Greek Medals the Names of Cities that entred into Alliance one with another, and marked their Confederacy with the Word O M O N O I A, as *Sardis* and *Ephesus*; *Smyrna* and *Pergamus*; *Perga* and *Sida* in *Pamphylia*. This is not met with in other Nations; at least we see none of their Medals.

6. Among the Colonies those may be distinguish'd that had the Right of *Roman* Citizens from those that only had the right of *Latium*, as all *Italy*. The Right of Citizens, amongst other things, consisted in a Capacity to stand for Offices of the State, and to hold them as *Roman* Citizens. The Right of *Latium* consisted in paying no Tribute, and a Power to serve in the *Roman* Legions. The Cities that coined *Romulus* and *Remus* upon their Medals, sucking the Wolf, had always the Right of *Roman* Citizens, and were called *Roman* Colonies. Those that had only the Right of *Latium*, durst not make use of this Type. *F. Hardoin*, to whom we owe this learned Remark, will have it, that they took the Sow and thirty little Pigs, mentioned by *Virgil*, which indeed served for an Ensign to those of the *Latin* Country; but I know not whether Examples of it can be found upon Medals.

7. After *Caligula*, not one Medal coined in the *Spanish* Colonies is to be found, but there we have great Quantities of them under *Augustus* and *Tiberius*. It is said that That Emperour took away their Privilege, out of spite, because they had coined some in Honour to *Agrippa*,
his

his Grandfather, whose Grandson he was pleased they should remember him to be, thinking it a Disgrace to him. This is what *Suetonius* reports.

8. After *Galienus* we scarcely find any more Medals of the Emperours coined either in the Greek Cities or Colonies, it may be thought that in the Confusion of the Empire, scarcely knowing to what Master they belonged, they took little care to coin Medals of any; or else that the Privilege was taken away either by *Galienus* himself, or *Claudius Gothicus*, or *Aurelian*. But it is certain we have not one after *Aurelian*.

9. Not only particular Cities coined Medals in their own Names, to the Emperours, but Provinces did the like: So we see *Syria* has coined some to *Trajan*; *Dacia* to *Philip*; to whom she acknowledged she owed her Liberty. *Provincia Dacia Anno 1. A. 11.* bearing a Standard, mark'd with the Title *D. F. Dacia Felix*.

Of particular Medals.

1. It must not be taken for a general Maxim, that only rare and very valuable Medals are counterfeited, as those whose Stamps the *Paduan* has taken the

pains to make. Several that are very common, are nevertheless false, especially Cast ones.

2. The Quality of the Metal, and Size, is enough sometimes for the Skilful to judge particular Medals by: So the Golden *Gordian* of *Africa*, the *Pescennius*, or the *Maximus*, are never regarded, because it is known there are no old ones of that Metal; those that are found thereof being made by the above-mentioned *Carteron*. A *Plotina* of the middle Copper will be rejected as well as a *Marciana*, *Matidia*, and *Didia Clara*, because it is known that none of them are found of that Size: Those with the Mint-master's Mark of the middle Copper, shall be look'd upon as common; and those of the large Copper may pass for rare ones.

3. Some Medals are very scarce in one Country, that are common in another. Such are those of the *Posthumi*, of which *France* is full; but very few are to be found in *Italy*: Such are the *Ælii* of the large Copper, that are reckoned scarce in *Italy*, and yet abound in *France*. The Knowledge of this is necessary in making advantageous Changes.

4. *Julius Cæsar* was certainly the first that obtained the Privilege of setting his Head upon Money, and consequently should have been the most desirous of so doing: Nevertheless his Head is not once found upon any large Copper Medal: Those whereon it is found with the Head of *Augustus* upon the Reverse, were coined since his Death: Therefore all those that are of that Size ought to be look'd on as Counterfeit.

5. There is only one Medal of *Agrippa* coined during his Life, by the Order of the Senate, express by the S.C. whilst yet he had neither the Title of *Augustus*, nor that of *Cæsar*: For that of *Drusus Nero*, the Son of *Tiberius*, was not coined till after his Death, by Order of his Son *Claudius*, and again restored by *Titus*.

6. We must not suffer our selves to be deceived by certain Reverses of the middle Copper, sometimes disguised into an *Otho*, by which several have been abused: Neither must we regard the Periwig that appears so neatly upon the Silver and Golden Ones, and condemn all Medals that want it for false: For though it be not found upon the

Medals coin'd out of *Italy*, however they are not the less Genuine; and although the *Paduan* has taken Pains to make it very exact upon the large Copper, yet they are not the less Counterfeit.

7. *M. Vaillant* maintains, that *Lucilla* the Wife of *Ælius* never had any Medals, nor was she ever called *Augusta*. *Angeloni* and others hold the contrary: They ground their Opinion upon this, that *Lucilla* the Wife of *Vernus* had never any Children; whereas three are found upon the Medals of *Lucilla* the Wife of *Ælius*; and yet these Medals bear *Fœcundit. Aug.* Moreover it appears, that the second *Lucilla* had the Title of *Lucilla Antonini Augusti F.* to distinguish her from the former, which is never found upon those Medals that have the Children. But to decide this Difference, we stand in need of a good Author, who says, that *Lucilla* the Wife of *Ælius* was never called *Augusta*; or else, that the Wife of *Vernus* had three Children: For the Negative Argument decides nothing in this matter: And hitherto *Angeloni's* Opinion has seemed most reasonable to me, and *Mezzabarba* was in the right to follow it.

8. The

8. The *Antonines* ought not to be confounded by the multitude of those that bore the same Name. The two that are hardest to be distinguished, are *Caracalla* and *Elagabalus*, who both called themselves *M. Aurel. Antoninus*. The Skilful indeed do easily know the Difference of their Faces, and the thick Lip of *Elagabalus* from the fierce Mien of *Caracalla*: But those that are less knowing ought to have Recourse to the Star that marks *Elagabalus*, and the Title of *Germanicus*, which is only found with *Caracalla*, though neither the One nor the Other, are always to be seen. The Skilful are every Day puzzl'd by the Greek ones, on which the Heads are less like the Persons; because they have exactly the same Legend *M. AVP. ANTΩ-NEINOC*.

9. A Way has been found out to disguise some Medals of *Gordian* the Third, into *Gordian* the *African*, by altering the Legend of the Head, putting *A F R* in the Place of *P I U S*, and making a little Beard upon his Chin: So that some have taken Occasion from thence, to maintain, that this was a Third *African*, and Son or Nephew to the other Two: But one may easily be

un-

undeceiv'd by remembering that all Reverses whereon is A U G can by no means agree with the two *Africans*, who always have A U G G. So the *Æternitas Augg.* *Æquitas Augg.* *Allocutio* ; *Securitas Augg.* belong certainly to the *African Gordians*.

10. It is no longer doubted that *Etruscilla* was the Wife of *Trajanus Decius*, and not of *Volusian*, as was believed till M. Seguin's Time ; who has prov'd it evidently by Medals.

11: You should know also how to distinguish the Medals of the two *Valerians*, the Son of *Galiennus* and *Salonina*, called *Cornelius Saloninus*, from the Son of *Valerian* and *Mariniana*, *Gallien's* Mother's Brother, named *Licinius*. When there is only the Word *Valerianus*, it is very hard to know them, but when there is either a *Cor*, a *Sal*, or *Divus*, or a Consecration, 'tis most certainly the Son of *Salonina* ; because the Son of *Mariniana* was never admitted into the Number of the Gods. On the contrary, when there is a *Lic*. it is always the Son of *Valerian*.

12. The *Æmilians* of large Copper being much valued, a Way has been found

found to disguise the *Philips*, whose Face is very like, and to make *Æmilians* of them, and so enhance their Price to 40 or 50 Franks.

13. But we are not to reject some Medals, whose Reverses manifestly disagree with the Heads, as it often happens in the Lower Empire : I mean about the time of *Gallus* and *Volusian*, and during that of the Thirty Tyrants, who parted the Empire under *Gallien*. Every thing was then in so great a Confusion, that without ever giving themselves the Trouble of making New Coins, as soon as they heard they had changed their Master, they stamped a New Head upon an Old Reverse : And it is without doubt by such a like Accident, that we find upon the Reverse of an *Æmilian*, *Concordia Augg.* *Æternitas Augg.* which had served for *Hostilianus*, *Gallus*, and *Volusian*.

INSTRUCTION XII.

Of the Course he ought to take that will engage himself in the Study of Medals.

THat this Work may not swell too big, and grow tiresome to young Beginners by its Length, who often are more desirous to amuse and divert themselves, than to make a close and serious Study of it, I shall shut up in this last Instruction all that I have to say upon this Subject, of which I might yet very easily make three or four more, *viz.* what Medals are Rare; and what are the Books that can instruct us and give the Explication of them; and the Way that is to be us'd in reading Legends without other Helps, they being commonly composed of abbreviated Words, which are to be understood by the Initial Letters only. Wherefore it is necessary to give some Instructions concerning this, as also about the Course he ought to take, that will apply himself to this kind of Study.

First,

First, He ought to have a moderate Knowledge in History, both *Greek* and *Latin*; and that to be drawn from the Springs and not the Epitomes, which will never sufficiently instruct a Person: For he will stand in need of a thousand petty Circumstances, that particularly relate to Medals, but which are little regarded by those that have not a Genius somewhat bent to this sort of Learning: The more forward he is in this reading, the greater Ease and Pleasure will he find in Medals, which he then will begin to explain by himself, and be able every Day to make some New Discoveries; not but that he shall find, when he first begins with Medals, without having studied them before, the same Assistance for History, that we should have in reading the Life and Memoirs of a Prince whom we have already seen and known.

A Young Beginner ought to understand History in some measure.

Moreover he ought to have studied with some Application both the Ancient and New Geography, that so he may be able to make a Parallel between them. Without this he will never understand with any Pleasure the finest Medals, which are those of Cities and Colonies, the Figures whereof are for the most part very instructive and Learned.

Geography.

He must also more than indifferently understand Chronology; and not only

by

by the general and common Epochs; but (if possible) by the particular ones of Nations and Cities, which in time he will make out upon Medals with good Satisfaction.

Mythology.

I say nothing of the Mythology and Theology of the Heathens, which yet is absolutely necessary for the understanding of Reverses of Medals, that are commonly charged only with it. This is the Noviciate of a young Beginner, who, for want of this Knowledge, will find himself pull'd back as it were at every Step, by the Symbols that there would explain the Figures to him.

What Books necessary for him.

If he has not as yet made any Progress in these Sciences, he would do well to begin with *Petavius's* Chronological Tables, which are the easiest; and study at the same time *F. Briedt's* Geography, who has made the most methodical Comparison between the Ancient and Modern; for these are the necessary Preliminaries to History.

This ought, as we have said, to be his principal Study, in Relation to Medals. *Herodotus, Dion, Dionysius, Hallicarnassens, Polybius, Livius, Tacitus, Velleius Paterculus, &c.* should be diligently read over and over again.

In Proportion to his Progress in the Collection of Medals, he ought to read the

the Latin and Greek Antiquaries; *Suidas, Pausanias, Rosinus, Philostratus, Rhodiginus, Gyraldus*, and the like; which will give him very extraordinary Assurances for the Explanation of the Types and Symbols.

But if of himself he has not any great Inclination to study, or that his Business will not give him Leisure enough, yet to encourage and set him forward a little, I should advise him to read the curious Treatise of *M. Spanheimius, de Præstantiâ & Usu Numismatum*. 'Tis there he will learn to value this kind of Curiosity, and gain to himself an Esteem, when Occasion shall offer to discourse thereof in Company.

But if he will neither give himself this Trouble, nor be at the Pains to understand the Languages, he may content himself at first with reading the Instructions we have given him here in this little Treatise, which may make him seem learned at a very small Cost; and afterwards he may examine those Books wherein Medals are engraven and explained, which will facilitate their Knowledge to him, without spending too much of his time. I will tell him some of the most necessary.

To understand the Greek Medals of Cities, he should read *Goltzius* in his *Sicily*, *Goltzius* for Greek Cities.

ly, in his greater Greece, and the Isles. The Knowledge necessary for those sorts of Medals will be found there.

Ursinus for the Consular. For the Roman Families he should get *Fulvius Ursinus*, enlarged by M. Patin: For sure nothing is better performed upon this Subject.

Occo and *Mezzabarba* for the Imperial. For the Imperial, he must needs have an *Occo* of the last Edition; because *Mezzabarba* is imperfect, having reserved the Greek Medals for a second Tome, which very likely may never be published. From his Descriptions may be learned the first Notions of Medals, and at the same time an Idea how to rank the Series's in a Chronological Order.

M. Patin. Tho' M. Patin in his great Work of the Imperial Coins, has only engraven those of the middle Copper, yet much may be gathered from it, for all Metals and Sizes, by reason of the great Resemblance of his Figures.

Gevartius. But for want of this, he must endeavour to procure the Cabinet of the Duke of *Arschot*, published by *Gevartius*, with Explanations. Almost all common Medals may be found there.

Oiselinus. If *Oiselinus* be added to it, his Explanations are better still.

Hemelatus. 'Tis true, these Authors, properly speaking, have only treated of Copper Medals, yet there are some for Gold ones,

as

as *Hemelatus*, Canon of *Antwerp*, who has wrote a particular Volume concerning them. M. Patin in his *Treasure* has given us a very fine Collection of Silver ones; to which he has also added some Medallions, and large Copper ones: But a far greater Number will be found in the last Edition of M. *Vaillant*, which is just now published, and will be of great help in explaining both Gold and Silver Medals.

M. du Cange in his *Bizantine Families* Du Cange. has engraven very exactly all the Lower Empire, and has facilitated their Explanation by the learned Dissertation, printed at the End of his Latin Glossary.

The very scarce Medals have been fully *Tristan*. explained by *Tristan de St. Amand*, in three Volumes, which shews the Industry, that learned Man used in a Work where no body could serve him as a Guide, no Traveller having gone that Way before him.

M. *Vaillant* has collected whatever can *Vaillant*. be said upon Colonies; and there are no Figures but what may be happily explained, by studying his Book with Attention.

But the Curious will never be perfectly instructed, till the wonderful Work of M. *Morell* is published, a Specimen where- *Morell*. of he has already afforded us. 'Tis therein, whilst he employs his extraordinary Genius in designing Medals most admirably

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rably, that he promises to give us whatsoever he has seen; that is, all that can be wish'd for in this matter; together with such Explanations as ought to be expected from a Person so accomplished as he is in this kind of Study.

But whilst we are waiting for this great Masterpiece, which all the learned that are curious in this Way do so earnestly wish and long for; because most of the rare Medals cannot be explained but by the Ancient Geography, there must be some Pains taken in studying diligently F. Hardouin's Book *Nummi antiqui Populorum & Urbium illustrati*, and his *Antirrhetique*, which contains a World of useful matters to be instructed in; and so much the rather, because no body besides himself has undertaken to explain all the Greek Medals. *Mezzabarba* not having touched upon them; and M. *Vaillant* having only given us the Latin Colonies.

A great many things do embarrass and hinder a young Beginner, if he hath not at first a general Knowledge of Medals. Let him therefore begin with the Dialogues of *Antonius Augustinus*, which are as so many Lessons capable to instruct him. Next he will find great Help from *Goltzius* his *Thesaurus*, where Things are reduced to certain Heads, which

which will teach him the Elements of this Science.

He will there find the commonest Abbreviations, without which nothing of the Legends can be understood; he will there meet with the Names and Surnames of all the Emperours which are for the most Part express'd only by the Initial Letters. The Names of Offices and Magistracies, which are never found but in Breviature. That will be enough to put him into the Way, till he can get *Ursinus*, that great Repertory of the Latin Abbreviations.

Medals that are very rare and scarce, ought to be known, that so we may not let them escape us when ever we meet with them; and that we may know how to esteem those that deserve it. M. *Vaillant* has published a most curious Piece, which contains the Rarity of every one in particular. M. *Baude- lot* has also taken the Pains to mark those that are rare as Heads.

It is not easie to determine any thing concerning the Price and Value of Medals: For to speak properly, it only depends upon the Disposition of the Seller and Buyer. For this being a noble Curiosity, belonging only to Gentlemen that are fond this way, an eager Buyer never considers the ex-

five Price of a Medal, which he finds very scarce and fine, well preserved, and necessary to compleat one of his Series's. It likewise depends upon the Courtesie of the Seller, who often prefers the Satisfaction of an Excellent Person before his own Interest; and is overjoyed he can accommodate him with a Medal he sees he is fond of, without taking all the Advantages of him he might.

Praise of
the Mo-
dern.

The Curious Enquirers after the modern Medals may perhaps complain that I have said so little of them in the first Instruction. It is not because I do not esteem this study so much as I ought, which may be easily judged of by the manner I have explained my self upon this Subject. Whatever I have said of the Greatness and Majesty of Ancient Medals, I will always do Justice to the Modern, when they deserve it, either by the Beauty of the Figures, or the Rarity of the Events, which they take Notice of more particulary: The Singularity of the Design; or by some just and happy Devises, the Art of expressing which, we have found out, sometimes in a serious Air, sometimes in an ingenious Raillery, whereof I never observed the least touch in any of the Ancient, unless on that of Gallien,

Med. of
Gold in
the King's
Cabinets.

Gall.

Gallienæ Augustæ, Pax ubique: When by his Carelesness and Insensibility the Empire was torn to pieces by the thirty Tyrants.

The Order in modern Series's is Arbitrary.

After those of the Popes, Emperours and German Princes, the Kings of *France*; of which we have already spoken, and other Illustrious Persons of that Kingdom, we generally place the Medals of the Kings of *Spain*, *Portugal*, and the *Spanish Netherlands*. Order
the Mo-
dern.

The Northern Crowns come next, *England*, *Swedeland*, *Denmark*, *Poland*, whose Medals for the most part, are but of our Age. *Italy* has the sixth Place: The most Ancient are those of *Sicily*, *Milan* and *Florence*, and are all cast. Such are the Medals of *Rena-tus* and *Alphonfus*, Kings of *Sicily*; of *Francis Sforza*, Duke of *Milan*; and of the Great *Cosmo de Medicis*: There be also some of *Venice*, *Genoua* and other States.

Lastly, *Holland* deserves, by the great Number of Medals she has coined, to make one Alone of the Seven Parts, which compose Cabinets: She begins with the famous Medal, coined in 1566, whereon the Chief of the Revolters caused a Bag to be stamped, by Reason

†Beggars. son of the Name of † *Guenx*, given them in Scorn, and which they affected to preserve.

Books that
treat of
modern
Medals.

Hitherto we have very few Books that treat of the modern, there being not so much Occasion for these, as for the Ancient, because they are easily to be learn'd, by a small Insight into their Histories. However, to understand them, one may make use of *Lukius*, *Typotius* and *la France Metallique*, with the Precautions we have already mentioned, because most of these Medals, are made, as we say, *à Plastr* of *F. du Moulinet* for the Popes; and the Abbot *Bizot* for *Holland*.

These are the Instructions which seem most necessary, to acquire in a short time the Knowledge of Medals, to teach him the Tricks and Artifices of those that sell them, and to put him into a way of making a Cabinet: But this Science is of Extent enough to furnish matter still for several useful and excellent Observations; but my Design was only to lay down the first Principles of it, which, if they were not short and easie, would discourage young Beginners. Their Success cannot but be happy, because they neither clog the Understanding nor the Memory; and if they cannot gain the Esteem that great Works

Works draw to themselves, they may yet be read over, without Wearisomeness and Disgust.

I dare even hope I shall have some Thanks for having first publish'd these Elements in some Order, and Perspicuity; and for having advanc'd nothing but what is conformable to the Sentiments of the most Learned Masters, both in the Ancient and Modern Medals.

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