

# STELLAR SYMBOLS ON ANCIENT GREEK COINS (II)

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*Abstract.* Continuing the systematic presentation and description of some ancient Greek coins with stellar symbols we represent some with other deities, than these presented at Part I, together with semi-gods, etc. as well as those with animals and objects. Besides, information about the place they were found, the material they are made of as well as the estimated time is also given. Finally, in some cases the Museum in which they are kept is provided.

*Key words:* Ancient Greek coins – ancient Greek cities – ancient Greek colonies – myths – stellar symbols.

## 1. PROLOGUE

In a previous paper, (Rovithis-Livaniou & Rovithis 2011; hereafter refer as Paper I), a systematic presentation of ancient Greek coins with *stellar symbols* started. In that paper, the principles as well as the basic elements concerning the numismatic system of the ancient Greek *cities-countries* were also given. So, we do not repeat them here.

In Paper I, we limited to the coins where the main gods/goddesses of the Greek *Dodekatheon* were presented on observe, combined with various themes on reverse, but always showing a stellar symbol on either side. Besides, in Paper I the god-*Helios* was included together with *Apollo* who took his place as god of the light. Furthermore, some coins with *Dioskouroi* were included in Paper I; but, as only those in which one of the main gods/goddesses was the basic subject, we shall complete their presentation here.

Moreover, in the present paper, we shall continue showing and describing coins where other *gods/goddesses, semi-gods, nymphs, satyrs, heroes, animals* and *objects* are combined with a stellar symbol limited again to Greek coins only. Besides, a short description for them will be given, since some are not widely known.

According to the subject we have divided the coins in six main categories as well as to some sub-categories, starting from those presented gods/goddesses other than these included in the Greek *Dodekatheon*.

## 2. GODS, SEMI-GODS AND HEROES

### 2.1. THE GODDESSES KYBELE, NIKE AND TYCHE

In Fig. 1 coins of the Mother goddess Kybele *Κυβέλη*<sup>[1]</sup> and goddess Nike *Νίκη*<sup>[2]</sup> are shown. The goddess Tyche *Τύχη*<sup>[5]</sup> is shown in the coins in Fig. 2.



Fig. 1 – a: Coin of 1st century BC from Pessinos, Galatia[3], Attis with Phrygian cap and Kybele-Adgitis wearing crown / Lion seated, caps of Dioskouroi with stars above; b: Stater of (322–313) BC from Kyrene, Kyrenaika; Nike driving quadriga, sun above & KYPANAION in Greek / Zeus seating holding his eagle & XAIPIOS (magistrate) in Greek; c: Head of Zeus / Nike placing a wreath on a trophy, sun/star; d: Coin of 2<sup>nd</sup>–1st century BC from Philomelion, Pontus, Winged Nike / Two cornucopia[4] crossed, thunderbolt between them, star inside crescent Moon (Pontiac Royal symbol), ΦΙΛΟΜΗΛΑ[E] above in Greek for city's name & MEN-EMA below.



Fig. 2 – a: Coin from Soloi, Kilikia[6], 2nd century BC, imperial times, Tyche / caps of Dioskouroi & stars; b & c: Coins from Silandos, Lydia[7], Head of Tyche with crown, CIAAN-ΔOC / Star within crescent Moon, CIAAN-ΔΕΩΝ; b: (193–217) AD, c: (218–222) AD.

### 2.2. THE GODS PAN, GLAYKOS AND PRIAPOS

The god Pan, *Παν*<sup>[8]</sup> is shown on the observe side of the coin of Fig.3a. On the other hand, the sea god Glaukos *Γλαύκος*, appear on the observe side of the silver staters from the ancient city of *Ἴτανος Itanos*, at *Crete* combined with the sun or a star on reverse (Fig.3c), while the god Priapos *Πρίαπος*<sup>[9]</sup> is shown on Fig. 3d.



Fig. 3a: Coin of (150–120) BC from Pantikapeion, Tavrca<sup>[10]</sup>, Pan / Dioskouroi's hats cornucopia between; b: Tetra-drachma of king Antigonos Gonatas, (227–239)AD, Macedonian shield with Pan in the centre decorated with stars / Athena; c: Stater of (425–380) BC from Itanos, Crete, Glaukos with fish tail holding trident / 8-rays star in incuse square, pellet at centre; d: Coin of 2<sup>nd</sup>–1<sup>st</sup> century BC from Lampsakos, Mysia<sup>[11]</sup>, Head of Priapos / Forepart of flying horse (Pegasus?), star in front & ΛΑΜΨΑ-[K]ΗΝΩΝ in Greek for city's name.

### 2.3. SEMI-GODS AND HEROES

In Greek mythology there are many *semi-gods* and *heroes*, but only a few were too famous to be represented on ancient coins. Besides, those combined with *stellar symbols* are even less. *Perseus*, *Hercules*, and *Dioskouroi* seem to be mostly preferred. As they came from the same royal family, and travelled a lot, we find them a) to be together on some coins, and b) to decorate the coins of various parts of Greece and Greek colonies.

There are coins, for example, on which Perseus's or Hercules's head is presented on one side and Dioskouroi's heads, or only their hats, on the other. In the first three coins of Fig. 4 *Dioskouroi*'s heads wearing their hats are shown, while in the rest only their hats are represented. In all cases a *star* there is above each hat; for this, we don't repeat it in legends.



Fig. 4 – River-god. a: Coin of (350–330) BC from Lokroi, Bruttium<sup>[12]</sup>, Zeus, cornucopia & ΑΟΚΡΩΝ; b: Coin of (215–150) BC from Region, Bruttium, Hermes & Greek legend ΠΗΓΙΝΩ[N]; c: Coin of 2<sup>nd</sup>–1<sup>st</sup> century BC from Kibyra, Dioskouroi & stars / Nike crowing trophy & countermark; d: Coin of (263–200) BC, Catane, Sicily, The river-god.

Similarly, *Dioskouroi*'s hats with stars above each are shown in Fig.5.



Fig. 5 – a: Coin from Argos, Peloponnesus, Forepart of wolf / large A & symbols in incuse square, Dioskouroi's caps; b: Coin of 3<sup>rd</sup>–2<sup>nd</sup> century BC from Synnada, Phrygia<sup>[13]</sup>; c: Coin of 189 BC from Tenedos, Male (laureate) & female heads / Labris, i.e. double axe, grapes, Dioskouroi's caps & TENEΔΙΩΝ in Greek; d&e: Coins of 2<sup>nd</sup> & 1<sup>st</sup> century BC from Dioskourias, Kolchis, [ΔΙΟΣ]ΚΟΥ [ΡΙΑ] / Δ-ΟΣ & ΔΙΟΣΚΟΥΡΙΑΔΟΣ in Greek, (Odessa Numismatic Museum).

The head of hero *Perseus* is shown on observe sides of the coins of Fig. 6. In most of them a cornucopia and *Dioskouroi*'s hats with stars above are shown on reverse.



Fig.6. a: Tetra-drachma of the king Philip V<sup>[14]</sup>, Macedonia, Perseus's head in the middle of Macedonian shield, stars & crescents / Hercules club & ΒΑΣΙΛΕΩΣ ΦΙΛΙΠΠΟΥ in Greek; b & c: Coin of (125–100) BC from Amisos, Pontus, ΑΜΙ-ΣΟΥ in Greek; d: Coin of (120–100) BC from Amaseia, Pontus, ΑΜΑΣ-ΣΕΙΑΣ in Greek; e: Coin from Amaseia, Pontus, (120–63) BC, Wing head of hero Perseus / Cornucopia between Dioskouroi's hats, ΑΜΑΣ-ΣΕ[ΙΑ] in Greek.

As regards the semi-god *Hercules*, he was son of *Zeus* and *Alkmene*. The latter was wife of *Amphitryon*, but *Zeus* who loved her was transformed and taking her husband's features managed to have a sexual affair with her. According to the Greek mythology *Alkmene* was granddaughter of the mythic hero *Perseus*. Thus, *Hercules* supposed to have double deism origin, since *Perseus* was *Zeus*'s son, too.

In Figs. 7 and 8 we can see *Hercules* as he is presented on some coins. On these only his head is represented, and as it is with lion's skin in most of the cases, we do not repeat it in the legends.



Fig. 7 – a: Silver drachma of (350–336) BC, Philip II<sup>[15]</sup> of Macedonia, Hercules's head / Horseman on horse back, crescent Moon & [ΦΙΛΙΠ]ΠΟΥ in Greek; b: Coin of King Kassandros, Macedonia Hercules's head / Horseman on horse back, star & ΒΑΣΙΛΕΩΣ ΚΑΣΣΑΝΔΡΟΥ, star & monogram; c: Coin from Teate, Apulia, (225–200) BC, Head of Hercules / Lion walking, crescent Moon above its head, club above lion & ΤΙΑΤΙ above club for the city's name in Greek; d&e: Obol from Laranda, Lycaonia<sup>[14]</sup>, 4<sup>th</sup> century BC, Hercules and forepart of wolf with a star.

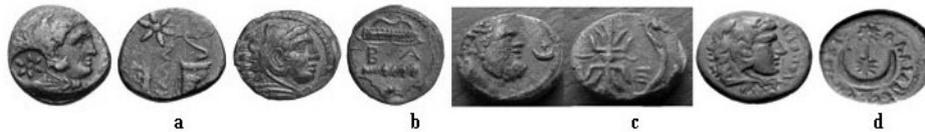


Fig. 8 – a: Coin of (330–300) BC from Erythrai, Ionia[16], Head of Hercules, countermark: star / Star & ΚΑΛΛΙΣ in Greek between club and bow in case; b: Copper coin of Alexander the Great, (336–323) BC, Head of Hercules / B A bow & quiver above, club right below & star; c: Coin from Selge, Pisidia, Head of Hercules & star within crescent Moon / Thunderbolt, bow surmounted by stag's head & Σ- E in Greek for the city's name; d: Coin of (180–160) AD from Hierapolis, Kappadokia [17], Head of Hercules & ΙΕΡΟΠΟΛΕΙΤΩΝ in Greek / Star inside crescent Moon & Μ Κ Α Π Ι-Ω Λ Λ Ι Ο Ν Ο Χ in Greek.

Another mythic hero was *Taras*, *Τάρας*<sup>[18]</sup>, the founder of the homonymous city in Italy, (e.g. Pausanias, Strabon). In some coins of the city his myth is shown (Fig. 9).



Fig. 9 – a: Coin of (333–330) BC from Taras, Nude warrior on horse, T/Λ / Hero Taras on dolphin, looking right, star on each side; b & c: Coins of (281–272) BC from Taras, Nude youth on horse, legend ΞΩ/ NEY-MH / Hero Taras on dolphin, looking left, stars on each side, ΤΑΡΑΣ below, ΑΠΙ up in Greek; d: Coin of (281–272) BC from Taras, Helmeted warrior on horse holding shield with 8-rays star / Hero Taras on dolphin holding branch of grapes.

### 3. KABEIROI, SATYRS AND NYMPHS

According to mythology *Kabeiroi* were deities or demons related to mystery worship that came to Greece from East. There, it was combined with other mystery worships like these of *Demeter*, *Hermes* or *Dionysus*; thus, in some cases the two male deities were identified with *Hermes* & *Dionysus* and the two females with *Demeter* & her daughter *Persephone*. At the island of Lesbos they were connected with god *Hephaestus*, while at Samothrace the famous *Kabeirian mysteries* were carried out.



Fig. 10 – a: Silver obol from Birytis, Troas<sup>[19]</sup>, 4<sup>th</sup> century BC; Head of Kabeiros with hat and two stars / Club within laurel wreath & Β Ι / Ρ Υ in Greek for city's name; b: Elektron hekte<sup>[20]</sup> of (377–326) BC from Mytilene, Kabeiros head with wreathed cap & two flanking stars / Head of Persephone; c: Silver obol from Birytis (350–300) BC, Head of Hercules / Head of Kabeiros, stars.

On the other hand, the *satyrs*, Fig. 11a, were mountains' and forests' daemons, with animal characteristics and brutal behaviour. It is supposed that they were brothers of the nymphs or children of *Hermes*, although there are various acceptations concerning their mother. The *nymphs* were lower female deities representing the mountains', forests', areas', lakes', or even simple trees' forces. They were daughters of some of the main gods with who had good relations, while they avoided *satyrs* who annoyed them sexually. In Fig. 11 b, c, d we can see some of them.



Fig. 11 – a: Silver obol of 500 BC from Macedonia, satyr with pellet in front & crescent Moon behind; b: Coin, third stater, of late 4th century BC from Bruttium, Head of nymph Terrine [21], triskeles [22] behind neck & ΤΕΠΙΝ[Α] / Winged Nike seated, bird perched on her extended right hand & star below; c: Gold coin from Syracuse, Sicily, (400–370) BC, Head of nymph Arethousa[23], star behind her neck / Hercules fighting Nemea's lion (Fine Art Museum, Boston, USA); d: Coin of (350–275) BC from Bruttium, Head of nymph Terrine / Crab with crescent between claws & [T]EPI in Greek for city's name.

Some others, well known or not, nymphs are shown in Fig. 12.



Fig. 12 – a: Coin of (281–272) BC from Calabria, Diademed head of nymph Satyra[24] / Nude youth on horse, placing wreath on horse's head, stars above, dolphin below, ΤΑ; b: Coin of (275–250) BC from Neapolis, Campania, Head of Nymph with Helios behind / Nike flying above crowing man-headed bull with wreath; c: Tetra-obol of (196–146) BC from Istiaia, Euboia, Head of nymph Histiaia[25] / Nymph Histiaia seated right on stern galley, ornamented with crescent Moon holding naval standard.

#### 4. VARIOUS MALES AND FEMALES

Except the coins shown so far – where *gods*, *semi-gods* or *heroes* were presented – there are others where one can see some known kings, as are the coins of Fig. 13. There, king Evagoras II head with Persian tiara from the city of Salamis<sup>[26]</sup>, Cyprus, is shown, (Figs. 13 a,b and c), while the Macedonian king Philip V is presented in Fig. 13d.



Fig. 13. a, b, c: Obols of (361–351) BC from Salamis, Cyprus, king Evagoras II time Goddess Aphrodite's head / king's Evagoras head & star; d: Di-drachma of king Philip V (188–179) BC, Macedonia, Head of king / Hercules club, star & ΒΑΣΙΛΕΩΣ ΦΙΛΙΠΠΙΟΥ in Greek.

Other known or unknown *males* or *females* combined with a *stellar symbol* can be seen in Figs. 14 and 15.



Fig. 14 – a: Young lady & horse with the sun shining, Panormon, Sicily; b: Stater of (330–300) BC from Knossos, Crete, Female's head (Ariadne? [27] Pasiphae? [28]) / Labyrinth in swastika form, 4 crescents between arms & 5 pellets in centre; c: Hemi-drachma of (310–290) BC from Kios, Bithynia [29], Female (nymph Sinope? [30]) head with turreted crown / Prow of a galley, ΣΙΝΩ in Greek for city's name, monogram & star; d: Coin, of (216–211) BC from Campania, Turreted female head, thunderbolt on headpiece / Warrior on horse & star behind; e: Coins of 2nd century BC from Croton, Bruttium, Young male / [KPOTΩ] NIATAN down, thunderbolt & star above.



Fig. 15 – a: Elektron hekte of (377–326) BC from Mytilene, Head of young man with corn as Ammon / Eagle & crescent Moon; b: Obol, of (361–334) BC from Tarsus, Kilikia, Bearded male head / Forepart of wolf & crescent Moon; c: Coin of (300–100) BC from Eumeneia, Phrygia, Head of man with Phrygian hat & crescent behind / star, Greek letters E-Y-M-E-N-E-Ω-N among rays; d: Tetrobol of (187–179) BC, Philip V, Head of Maenard / Prow of galley & star above & legend MAKE-ΔONΩN in Greek denotes the kingdom.

## 5. MONSTERS AND ANIMALS COMBINED WITH STELLAR SYMBOLS

According to in the Greek mythology *Medusa* was one of the 3 *gorgons*. She was beheaded by *Perseus*, and her head, the so called *Γοργόνειον Gorgoneion*, appears combined either with the *sun/star*, or with a *cow* and a *star* below it, on some coins from Πάριον (Fig. 16 a&b). The other coins of Fig. 16 show the *sea Monster*, known as *Cetus*, and the *Griffin*; while, *Capricorn* is shown in Fig. 17e together with *Scorpio*.



Fig. 16 – a: Silver hemi-drachma of (520–480) BC, Parion, Mysia,, Gorgoneion / sun-star, (Fine Art Museum, Boston, USA); b: Coin of (350–300) BC from Parion, Gorgoneion / cow with star below, ΠΑ ΠΙ in Greek for city's name; c & d: Samian tetrobols from Caria, (510–480 BC), Cetus/8 rays star; e: A bronze coin from Alaisa, Sicily, 340 BC, Griffin & horse with a star above.

Concerning animals, *lions* and *bull/cows* are those mostly used on ancient coins. On some of the oldest coins of Miletus, and other *cities-countries* the *lion/sun* (or *lion/star*) combinations are found. We have already shown some of these coins in Paper I, as the *lion* was combined in many cases with god *Apollo*. Here, in Fig. 17a, b, c & d we present some other coins where *lion's* head is the main subject.



Fig. 17 – a: Silver coin from Miletus, Ionia, Lion's head / flower like star; b: Silver diobol of (500–400) BC from Pantikapeion, Tavrica, Lion's head / Star with 4 rays (Fine Art Museum, Boston, USA); c: Silver diobol of (438–433) BC, Lion's head / 8-rays star & ΠΑΝ in Greek; d: Hemi-drachmae of (400–350) BC from the ancient Greek colony Chersonese, Thrace; e: Coin of 25 BC from Cyprus, time of Augustus, Capricorn & star / Scorpio & star.

On the other hand, there is many *bull/star*, or even *Taurus/star* combinations, some of which are shown in Fig. 18.

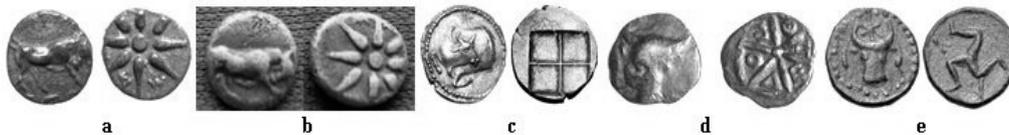


Fig. 18 – a & b: Hemi-obols of (450–400) BC from Magnesia ad Maeander[31], Bull / 8-rays star; c: Tetrobol of (400–350) BC from Acanthus, Macedonia, Forepart of bull & star/ incuse square; d: Coin of (403–393) BC from Theodosia, (Odessa Numismatics Museum), Taurus head / star with 6 rays with Greek letters among them forming the city's name; e: Coin of 1st century BC from Adada, Pisidia [32], Bull's head between two dolphins, star above / triskeles

In Fig. 19 the bull/sun, bull/star or bull/god-Helios are shown.



Fig. 19 – a: Silver obols of 460 & 450 BC from Paphos, Cyprus, Bull walking left, winged solar disk above / Eagle standing; b: Silver hemi-obols of (400–350) BC from Chersonissos, Crimea, Forepart of bull / 3-ray star with pellet at centre; c: Coin of (196–146) BC from Eretria, Euboia, Bull standing left & star above / 2 branches of grapes; d: Hemi-drachma of 350 BC from Kleitoria, Arcadia, Peloponnesus, Bull / Head of god–Helios (Fine Art Museum, Boston, USA).

Moreover, *Sirius*, *i.e.* the dog of *Orion* or *Ikarios*, was shown on the bronze coins of the island of Kea with radiated head (Fig. 20a). In the same figure, we can see *sea turtles* combined with symbols similar to *crescent Moon*, as well as other animals like *dolphins* or *wolfs*.



Fig. 20 – a: Coin from the island of Kea, 5th–4th century BC (The dog Sirius with rays); b & c: Hemi-drachmae of (455–450) BC from Cydonia, Crete, Sea turtle with segmented shell / «Skew» incuse with raised arc in corner of largest segment like crescent; d: Coin of 220 BC from Luceria, Apulia, 8-rays star / Dolphin with 3 pellets above; e: Tetrobol after 343 BC from Argos, Peloponnesus, Forepart of wolf / large A & symbols in incuse square, AP above, crescent Moon below.

The animal/stellar symbols combination continues with the coins of Figs. 21 and 22.



Fig. 21 – a: Coin of (500–480) BC from Aegae, Macedonia, Kneeling goat & annulet, sun, above; b: Coin, (tenth stater) of (322–313) BC from Kyrene, Horse running right & star above / six-spoked wheel & ΝΙΚΩΝΟΣ in Greek; c: Coin of 1st century from Thessalonica, pseudo-autonomous, Horse & star within crescent, palm between forelegs / ΘΕΣ-ΣΑΛΟ-ΝΙΚΕ-ΩΝ in Greek within wheat; d: Coin from the island of Kos, after 300 BC, Bee / 8-rays star; e: Coin from Graxa, Calabria, before 200 BC, Scallop shell / Eagle, star & ΓΡΑ.



Fig. 22 – a: Obol of (350–330) from Kelenderis, Horse & sun /she-goat; b: Coin of (361–351) BC from Salamis, Cyprus, Lion / Horse & sun/star; c: Coin of 1rst–2nd century AD from Koropissos, Kilikia, Bull / Star inside crescent Moon; d: Triobol of (450–400) BC from Amathos, Lion & sun/star / Forepart of lion.

### 5.1. ANIMALS AND DOUBLE STAR COMBINATION

On the coins of Corfu and of some ancient Greek cities in Illyria, as Epidamnos<sup>[33]</sup> and Apollonia<sup>[34]</sup>, we see the same astronomical symbol on reverse consisting of a *double star* (Figs. 23 and 24).



Fig. 23 – Argent coins from Epidamnos, Epirus. a, b, c: drachmae, after 229BC, & ΜΕΝΙΣΚΟΣ, ΔΥΠΑΧΙΟ, ΞΕΝΩΝ in Greek. In c the head of god-Helios is shown; d, e: Staters of (450–350) BC.

All of these coins represent on observe a small calf nursing from a cow. Besides, in most of the cases there are also legends in Greek, denoting the name of the city, and magistrate's name. So, we can read: ΜΕΝΙΣΚΟΣ, ΞΕΝΩΝ, ΝΙΚΩΝ etc. on observe and ΔΥΠΠΑΧΙΟΝ, or simply ΔΥΠ, or ΑΠΟ-[?]ΤΟ-ΒΟΥ-ΛΟΥ, Κ-Ο etc. on reverse together with the *double star* symbol.



Fig. 24 – a: Silver drachma of Apollonia, Illyria after 229 BC, Cow & calf, ΝΙΚΗΝ / ΑΠΟ-ΤΟ-ΒΟΥ-ΛΟΥ magistrate; b: Stater of (550–500) BC from Kerkyra, (Corfu); c: Stater of (450–420) BC from Kerkyra, (Corfu) & Κ-Ο.

## 6. SUN, MOON AND STARS WITH OTHER COMBINATIONS

It seems that the use of the *sun/star* and *crescent Moon* was quite popular as we find it combined with many objects of every day's life as seen in Fig. 25 and Fig. 26. In the first four coins of Fig. 25 a typical *amphora/star* combination is shown, while in the last one, the *cantharos/cantharos*, *κάνθαρος*<sup>[35]</sup>, with two *stars* (Fig. 25e).



Fig. 25 – a: Silver coin from Corfu, Ionian Islands (450–400) BC, (Fine Art Museum, Boston, USA); b, c, d: Silver obols, from Locris, Opuntia (387–369) BC, Amphora, ΟΠΙΟΝ / Star with 8 long and 8 short rays; e: Argent obol, Taras, Calabria (281–209) BC, Cantharos & TA-P / Cantharos, two stars.

In Fig. 26, on the other hand, we see two *stater*s from the island of Melos, where the city's symbol, i.e. an *apple*, because *apple* = *μήλο* in Greek, is combined with: a) the *crescent Moon*, with the word ΜΑΛΙΟΝ in Greek to denote the island's name: ΜΗΛΙΩΝ, since it is well known that the *Dorian's*, used *A* instead of *H*; b) a *star* formed by 4 grains of wheat. Similarly, in Fig. 26c, three grains of barley are combined with the radiated head of god-*Helios*, while in Fig. 26d, e a *star* is combined with a *tripod* and a *bow case*, respectively.



Fig. 26 – a: Silver stater from Melos, Cyclades, (420–416) BC, Apple / crescent Moon & ΜΑΛΙΟΝ, (Athens Numismatic Museum); b: silver stater of 420 BC from Melos, Cyclades, Apple / Star formed by 4 grains of wheat (Fine Arts Museum, Boston, USA); c: Coin of (350–300) BC from Lucania, Metapontion, Radiated head of god-*Helios* / 3 grains of barley torch above; d: Bronze coin from Pantikapeion, Tavrca (3rd–2nd) century BC, Star / Tripod; e: Bronze coin from Pantikapeion, Crimea, 2nd century BC, A-ΠΑΝ in Greek / Star.

Moreover, on some coins from Boiotia and Thessaly the famous *Thessalian shields* are represented, as is shown in Fig. 27.



Fig. 27 – Coins from Boiotia: Thessalian shield / cantharos & crescent or amphora & crescent.  
 a: Hemi-drachma of (456–446) BC from Thespies; b & c: Hemi-drachma of (338–315) BC from Thebes, club above, BO-I below; d: Obol of (431–424) BC from Thespies & ΘΕΣ in Greek for city's name.

Similarly, some Macedonian coins represent the *Macedonian shields*. They have rich decoration with *stars* and *crescents*, as we've already shown in Fig.3b and Fig.6a, and various themes at centre. Similar coins issued when Macedonia had become Roman province.



Fig. 28 – a: Macedonian shield with central star and decorated with other stars / Hercules club and legend ΑΠΟΛΛΩ / ΝΙΔΕΩΝ in Greek; b: Tetrobol of (185–168) BC, Phillip E' & his son Perseus, Macedonian shield decorated with 6 double crescents, horizontal club & MA-KE in Greek / Macedonian helmet, Φ-Κ Α in Greek & star; c & d: Macedonian coins showing Macedonian shields decorated with stars; c: Silver di-drachma, when Macedonia was Roman Province (167–148) BC, thunderbolt in the centre, stars within double crescents separated by pellets & MAKE-ΔΟΝΩΝ / ΠΡΩΤΗΣ ΜΕΡΙΑΔΟΣ in Greek, club & monogram; d: Prow of ship with star above & legend in Greek MAKE-ΔΟΝΩΝ.

Besides, except the *apple* we show on the coins from Melos, other local *fruits* were chosen to be the subject for the coins of other *cities-countries*, as these of Fig. 29a,b. In the same figure, two more coins with astronomical symbols on both sides are also exhibited.



Fig. 29 – a: Coin from Phaselis (250–220) BC, Prow of ship & dolphin below / ship tail with aphlastron, star & ΦΑΣΗ; b & c: Coins from Soloi-Pompeiopolis, Kilikia, Branch of grapes / star; b: 1st century BC and c: after 66 BC; d: Silver obol of (302–228) BC from Calabria, Two crescent Moons back to back; e: Lydo-Milesian electron coin, Star/Star.



Fig. 30 – a: Stater of (460–400) BC from Kyzikos, Owl & tuna, and two decorations like stars;  
b, c& d: Coin of (130–100) BC from Pontus Bow in bow case / 8 rays star.

## 7. DISCUSSION

In this second part, Part II, of our work about ancient coins with *stellar symbols*, we started with these representing some other gods than those of the Greek *Dodekathēon*. So, we show coins with the goddesses *Kybele*, *Tyche*, and *Nike*. Coins with the latter goddess had been also presented in Paper I, too, as *Nike* is usually shown flying and crowing many persons, as is shown for example in Fig. 12b here. Besides, some coins of the gods *Pan*, *Glaukos* and *Priapos* were presented, too.

Moreover, coins with *semi-gods*, *Kabeiroi*, *Satyrs*, *Nymphs*, *heroes* as well as some other *males* or *females* were shown, too. Since, the well-known *heroes* combined with a *stellar symbol* were also *semi-gods*, as sons of gods, and since some of them – like *Perseus*, *Dioskouroi*, and *Hercules* – had familiar connections they were combined together in some coins. So, we show coins with *Perseus*'s head on obverse and the hat's of *Dioskouroi* with *stars* above on reverse. The head of hero *Perseus* is also shown in some coins representing the *Macedonian shield*, especially on coins of Philip V, and his son *Perseus*. The latter was the last king of Macedonia before the Roman conquest. It is pointed out that the Macedonian kings like very much *stellar symbols*, and especially the *star*, as we find it not only on their coins, but on others objects (e.g. the 16-rays *star*, *Vergina's Sun*, decorated the king's Philip II burial larnax). As regards *Hercules*, we had shown him in some coins of Paper I, too, together with his father *Zeus*. Here, we saw him on the coins of various places, as he is usually presented, *i.e.* wearing the lion's skin, and combined with diverse of themes. For example, in Fig. 8c,d he was combined with the *royal Pontiac symbol*, *i.e.* a *star within a crescent Moon*. This symbol is found in many other coins; we've seen it in Part I, and will be presented in the following Parts.

Concerning the monsters *Medusa* and *Cetus* they related the first to the myth of *Perseus* and the second to *Perseus*, and *Hercules*. The mythic *Griffin*, on the other hand, originated at the Middle East, used mainly as decoration, (see for example pictures from Knossos Palace), and became universal. Finally, as regards *Capricorn* that is not a monster, but a Zodiac sign, it appeared together with another Zodiac sign: *Scorpio*. The coin shown here, dated 27 BC, is from Cyprus; but, there is another very similar, dated 70 AD, from Cammagene, Arsameia.

Furthermore, some *animals* are found on ancient Greek coins together with a *stellar symbol*, where in some cases the animal was the «*talking symbol*» of the city. For example, the symbol of Αἰγαί, *Aigai*, in Macedonia was a *goat*, because the Greek word *αἶγα* means *goat*. On the other hand, *lion*, being the king of animals and declared strength, was used as symbol on the coins of many ancient cities probably to denote their power. So, except the first gold coins of Lydia, where *lion* was presented on their observe side, *lion* was also the symbol of Miletus, Pantikapeion, and other ancient Greek cities. So, we had seen *lion* in Paper I, too, because it was combined with god *Apollo*; while here, we show the coins in which *lion* was the main subject presented on their observed sides. Other animals often used are *bulls*. Very probably because *bull* is the strongest among the domestic as *lion* is the strongest among wild animals. Besides, as *Lion*, *Taurus*, *Ram*, *Capricorn*, and *Scorpio* belong to the Zodiac signs one could result that because of this fact they are combined with a *star*. But, what can somebody suppose for the *double stellar symbol* shown in some coins? As it was shown here, this *double stellar symbol* appears in the coins of some Greek colonies at Illyria, like Epidamnos (Dyrrachion), and Apollonia, as well as at the island of Corfu, which is opposite them in the Ionian Sea. Similarly, another question put in Paper I, and concerns the presence of a *star* or *crescent Moon* below an animal can be put here, too.

On the other hand, except of mythical, wild or domestic animals we saw here coins with some *fruits*, *grains* of wheat and barley etc, as well as objects like *amphora*, *tripod* etc, all taken from every day life. The imagination and capability of the craftsmen together with the development of tools made these coins really *pieces of art* with their fine and rich decoration. The simple and frugal coins from Boiotia representing the *Thessalian shields* can be equally competed to the richly decorated ones shown the *Macedonian shields*, because both are real and fantastic. Many other coins similar to these presented there exist, too; but, it was impossible to show all of them here. The interested reader can find them either in the various Museum collections, or in the internet cites of their *cities-countries*, or areas.

Finally, there are others coins representing a *stellar symbol*, too. Such are some coins from Armenia, Syria, Egypt as well as some Roman and Chinese coins. These, are out of the scope of the present communication but can be the theme of another publication.

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#### APPENDIX

Short information is given here, for a) general help and b) quick and easy localization of the places where Greek colonies had been established in antiquity.

- [1] **Κυβέλη, Kybele**, known with many other names, was worshiped mainly at Phrygia, in Asia Minor. She was considered similar to *Rea*, because of which she was called the *Great Mother*. She was the goddess of the wild nature and its producing forces. Her name is related to *Agdistis* and the semi-deity *Attis*; while, her priests were supposed to be eunuchs, because *Attis* castrated. *Kybele* was followed by the *Corybantes* and it was said that she discovered the drums and cymbals they play following her. Main place for her worship was *Pessinos*, a city close to the river *Saggarios*, while other temples for her were in many other cities of Asia Minor. From there her worship transferred to Thrace, and then to the main Greece. Later, *Kybele* and *Attis* were worshiped at Rome, too.
- [2] **Νίκη, Nike**: Ancient Greek goddess before the Olympians. It is supposed to be daughter of *Styga* and titan *Palas*. When *Zeus* won titans she moved to his side. She is also referred as co-player to *Athena*, and later she was identified with her. Originally she was represented without wings.
- [3] **Τύχη, Tyche**: The Greek deity that governed the fortune, mainly of a city. For this, in her personalization was represented with a crown that reminded the walls of a city. She was considered as daughter of *Hermes* and *Aphrodite*, or *Oceanus* and *Tethys*, or even of *Zeus*.
- [4] **Galatia, Γαλατία**: Central North part of Asia Minor.
- [5] **Cornucopia**: So it is called *Amaltheia*'s horn.
- [6] **Kilikia**: S-E part of Asia Minor, opposite to Cyprus.
- [7] **Lydia**: Ancient country of Asia Minor between Mysia and Caria.
- [8] **Παν, Pan**: Ancient agricultural god native of Arcadia. He was ugly with his horns and his she-goat horns. According to Greek mythology *Pan* was god *Hermes*'s son, but we are not sure who his mother really was. It was considered to be shepherd and hunter but also teacher of divination, and soothsayer. Besides, he liked to move from hill to hill playing his flute.
- [9] **Πρίαπος, Priapos**: God of fertility whose worship started from the city of *Lampsakos* at *Hellispodus*, and it was later extended to the main Greece and especially at *Argos*. He was worshiped at gardens and yards, and his statues were scarecrows.
- [10] **Tavrica**: Area at Crimean chersonese, Ukraine.
- [11] **Mysia**: N-W part of Asia Minor, East to Troas at Propontis.
- [12] **Bruttium**: So it was named in antiquity the Calabria in southern Italy.
- [13] **Phrygia**: Central part of Asia Minor.
- [14] **Philip V, Φίλιππος Ε'**: King of Macedonia. Father of *Perseus*, the last king of Macedonia before the Roman conquest.
- [15] **Philip II, Φίλιππος Β'**: King of Macedonia and *Alexander*'s the Great father. His race horses

won at the Olympic Games of 356 BC. For this reason, he issued coins showing a horse like this presented here, or included in Rezhantsi treasure at Bulgaria.

- [16] **Ionia:** Central part of W coasts of Asia Minor.
- [17] **Kappadokia:** Central west part of Asia Minor.
- [18] **Τάρας, Taras:** According to the Greek mythology, *Taras* was son of the god *Poseidon*, and the nymph *Satyraia* or *Satyra*. While *Taras* was sailing, he was ship-wrecked and he saved by *Poseidon*, who sent a dolphin to carry him in the coast. There, *Taras* established the colony which named after him.
- [19] **Troas:** N-W part of Asia Minor, at Hellespont.
- [20] **Hekte, Ἑκτη:** Coin valued 1/6 of stater.
- [21] **Terrine, Τεργίνα:** Nymph of the Greek mythology from which the homonymous ancient Greek colony, at the West coasts of Italy was named. She was one of Naiads loved by god Ares.
- [22] **Triskeles:** The consisting of 3 members. From the Greek words τρία =3 & σκέλος=foot, member, part.
- [23] **Arethousa, Ἀρέθουσα:** Nymph of the springs and forests, daughter of the old god of sea *Nereus* and *Doris* according to Greek mythology. The Peloponnesian god-river Alfeios loved her; so, goddess Artemis helped her, transforming her to fountain and putting her at Syracuse, Sicily. Then, Alfeios became an underwater river and crossing the between Peloponnesus and Sicily sea joined his waters with those of his beloved. This myth tries to explain the same name given to two springs and the «sweet» water stream there exists in the sea outside Syracuse.
- [24] **Satyra, Σατύρα:** Nymph from which the ancient Greek colony *Σατύριον*, Satyrion at Calabria was named. It is also supposed to be protector of the city and hero's Taras mother.
- [25] **Hestiaia, Ἰστιαία:** Nymph from which the ancient Greek city *Ἰστιαία*, Hestiaia was named. According to mythology she was Yriea's and Alcyone's daughter. Yrieas was son of Poseidon.
- [26] **Salamis, Σαλαμίς:** City on the East coasts of the island of Cyprus.
- [27] **Ariadne, Ἀριάδνη:** King's Minus of Knossos, Crete, and Pasiphae's daughter. She gave to Theseus the ball of thread to find his way out from Labyrinth, after killing Minotaurus.
- [28] **Pasiphae, Πασιφάη:** Wife of King Minus of Knossos, Crete.
- [29] **Bithynia:** N-W coasts of Asia Minor.
- [30] **Sinope, Σινώπη:** Nymph from which the ancient Greek colony Sinope at Black Sea was named. According to mythology she was river Asopus daughter.
- [31] **Magnesia ad Maender:** So it was called the Greek colony at Ionia founded by Cretan and Magnites from Thessaly to distinguish it from the Lydian homonymous city (Magnesia ad Sipylum).
- [32] **Pisidia:** South central part of Asia Minor (far from the coast).
- [33] **Epidamnus, Επίδαμνος:** Greek colony, established by Corinthians and people from Corfu at the Illyrian coasts in the 7<sup>th</sup> century BC. The Roman Dyrrachion, *Δυρράχιον*. During the Roman Empire it was an important centre for goods and people transportation from Italy to Illyria, and then via Egnatia road to Macedonia and Thrace.
- [34] **Apollonia, Ἀπολλωνία:** Name of many Greek cities and colonies, which named so after god *Apollon*. This Apollonia at the Illyrian coast was founded by colonists from Corinth and Corfu around 600 BC.
- [35] **Κάνθαρος, cantharus:** Type of amphor

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