



Over 2,000 years ago, these coins were alive to the sounds of Latin, Hebrew, Aramaic, and Greek voices haggling over a price, or offering prayers to God, Jesus, or Jupiter. For 2,000 years these coins were buried in the earth. They were minted and used during a period which produced events destined to change the face of the world.

EPOQUE

ANCIENT COIN COLLECTION

BY Y. STERN

I present you this new collection, set with these fascinating coins which amorphous shapes I preserve all along the work, making each piece a one of a kind. All the pieces are made of Silver and the coins are set in 14K Yellow Gold.



These coins are subject to excessive studies and debates even today. You'll find in the next pages, a very short explanation on the coins I use and the symbols that they carry.

Although the coins were minted during the second temple period at which time the Hebrew writing was very similar to our days Hebrew, all Hebrew inscriptions on the coins are in Paleo-Hebrew, the writing that was used during the first temple period ~ 900 B.C., The reason was probably to emphasis the ancient Hebrew heritage.



Symbols on Macabean Dynasty coins:

During most of this period, the Macabean /Hashmonaen dynasty were vassals of the Greek Selukids kings of the north. Being Hellenized, they had both Greek and Hebrew names, the coins carry Greek inscriptions and symbols as well as Hebrew.

The Lily: The lily was regarded as the choicest among the flowers. It graced the capitals of the two main pillars which stood at the entrance to the sanctuary. The lily appeared in Persian coins ~400 B.C. and is shown on today Israeli New Shekel.

The Pomegranate: The pomegranate was one of the seven celebrated products of Palestine and among the fruits brought to the temple as offerings of the first-fruits. Two hundred pomegranates decorated each of the two columns in the temple and were an integral part of the sacred vestment of the High Priest, as bells and pomegranates were suspended from his mantle.

The Cornucopia: The cornucopia was a hollow animal horn used as a container. One of the most popular religious symbols of the ancient world, the cornucopia is also known as the "horn of plenty."

The Anchor: The anchor was adopted from the Selukids, who used it to symbolize their naval strength.

The Star: The star symbolizes heaven.

The Diadem: The diadem symbolized royalty.

a. John Hyrcanus I (Yehohanan), 134 - 104 B.C.



Obverse: Hebrew inscription, Yehohanan the High Priest and Council of the Jews, surrounded by wreath;

Reverse: double cornucopia adorned with ribbons, pomegranate between horns

b. John Hyrcanus I (Yehohanan), 134 - 104 B.C.
Jerusalem mint, 132 - 130 B.C.



Obverse: ΒΑΣΙΛΕΩΣ ΑΝΤΙΟΧΟΥ ΕΥΕΡΓΕΤΟΥ (of King Antiochus, Benefactor), anchor, upside down.

Reverse: lily

- c. **Alexander Jannaeus (Yehonatan), 103 - 76 B.C**
Jerusalem mint, 95 - 76 B.C.



Obverse: ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ (of King Alexander), around anchor;
Reverse: eight ray star surrounded by diadem (or wheel), Hebrew inscription "Yehonatan the king" between rays.

Herodian Dynasty.

- d. **Herod Archelaus, Ethnarch 4 B.C. - 6 A.D.**



Obverse: ΗΡΩΔΟΥ (of Herod), bunch of grapes, with leaf on left;
Reverse: ΕΘΝΟΡΧΟΥ (Ethnarch), tall helmet with crest .

- e. **Herod Agrippa I 37-44 A.D.**



obverse: ΑΓΡΙΠΑ ΒΑΣΙΛΕΩΣ (King Agrippa), umbrella canopy with fringes.
Reverse: three heads of barley growing between two leaves.

Roman Procurators.

Unlike in most of the Romans provinces, the Judean coins never depicted the portrait of Cesar but inscriptions ("under Nero" etc.) and the symbols they carry could be interpreted as Jewish or Romans. Pontius Pilates is unusual in the sense that his coins carry pagan symbols.

The Palm: The palm depicted in the coins is a symbol of Judea, where palm trees grew in greater number than in the surrounding areas. Later on the Romans used it on the "Judea Capta" coins as well. The palm symbolizes jubilation, victory, honor and dignity. It was used in religious processions.

- f. **Coponius, Roman Prefect under Augustus, 6 - 9 A.D.**
Caesarea mint, 6 A.D.



Obverse: ΚΑΙΣΑΡΟΣ (of Caesar), barley head curved right;
Reverse: eight branched date palm tree bearing two bunches.

- g. **Antonius Felix, Roman Procurator under Claudius, 52 - 60 A.D.**
Caesarea mint, 54 A.D.



Obverse: ΙΟΥΛΙΑ ΑΓ/ΡΙΠΠΙ/ΝΑ
(Julia Agrippina - wife of Claudius), within a wreath tied at the bottom with an X;
Reverse: ΤΙ ΚΛΑΥΔΙΟΣ ΚΑΙΣΑΡΓΕΡΜ (Tiberius Claudius Caesar Germanicus), two crossed palm fronds, L ΙΔ below (year 14)

- h. **Pontius Pilate, Prefect under Tiberius, 26 - 36 A.D.**
Caesarea mint, 29 - 31 A.D.



Obverse: ΤΙΒΕΡΙΟΥ ΚΑΙΣΑΡΟΣ, lituus (pagan religious implement);
Reverse: years in wreath;

- i. **Porcius Festus, Roman Procurator under Nero, 59 - 62 A.D.**
Caesarea mint, 58 - 59 A.D.



Obverse: NEP WNO C (under Nero) in wreath tied at the bottom with an X;
Reverse: ΚΑΙΣΑΡΟ (Caesar) and date LE (year 5), palm frond.

Jewish Revolts Coins.

The Amphora: Three kind of liquids were used in the temple, water, oil and wine. At the time of the first revolt the Menorah was considered too sacred to be depicted on a coin. It is very possible that the amphora in these coins may be the vessel that held the oil for the Menorah.

The Grape and Grape Vine: The vine and wine were an important part of the ancient economy and rituals, The vine and grapes decorated the sacred vessels in the temple and a silver vine with clusters of grapes stood at the entrance of the temple.

- j. **Jerusalem mint, year 2, 67 - 68 A.D.**



Obverse: Hebrew inscription "year 2" around an amphora with two handles.
Reverse: vine leaf on small branch, Hebrew inscription "the freedom of Zion"

k. Jerusalem mint, year 3, 68 - 69 A.D.

Obverse: Hebrew inscription "year 3" around an amphora with cup and two handles.

Reverse: vine leaf on small branch, Hebrew inscription "the freedom of Zion".



l. Bar Kochba OVERSTRUCK Year 2 Bronze (second revolt)
Bar Kochba, 132-135 AD, bronze

Obverse: seven branched palm tree, Hebrew inscription "SIMON"

Reverse: vine leaf on tendril, Hebrew inscription "YEAR 2 FREEDOM OF ISRAEL".



Half shekel of Tyre - "Temple Tax"

The Half shekel of Tyre was the only coin used, for the payment of the "temple tax", the coin is made of high quality Silver (over 90% pure silver). Jews on pilgrimage to Jerusalem needed to change their local or foreign money into silver coins from Tyre in order to pay their statutory annual half-shekel dues to the Jerusalem Temple.

m. Silver coin, 18.5mm, 6.37 grams. Dated 4 A.D.

A Temple Tax coin with a readable date. Minted either in Phoenicia or Israel

