ways that Greek life was altered by experience with an ever increasing quantity of silver money, and of interest too for some of its earlier background chapters that deal with topics that one does not usually meet with in books on the Greek economy and coinage, like definitions and the character of money, and money in the economies of ancient Egypt, Mesopotamia, and the Levant. In these areas S. can be an engaging and illuminating guide. When S. turns to money in archaic Greece, however, the reader needs to exercise a great deal of caution. S.'s insistent belief in the primitiveness of the Greek economy and money before coinage rests on the premise that iron spits remained the dominant form of money at Athens and other Greek cities until well down into the sixth century. Since this assumption is open to many more objections than S. seems to realize, the historical conclusions that he draws from it can only be regarded as questionable as well.

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COIN HOARDS

J. ANDREAU, H. BROISE, F. CATALLI, L. GALEOTTI, V. JOLIVET: *Musarna 1. Les trésors monétaires*. (Collection de l'École Française de Rome 304.) Pp. vi + 167, maps, ills. Rome: École Française de Rome, 2002. Paper. ISBN: 2-7283-0654-0.

This is the catalogue of a hoard of 994 Roman Republican *denarii* excavated in 1987 at the ancient town site of Musarna, Tuscany (Italy). Also included is a second, smaller Augustan *denarius* hoard (ninety-six coins, including one silver *quinarius* and a copper *as*), uncovered in 1993. (Confusingly, the catalogue plates for the second hoard have carried over the title from the 1987 hoard.) The 1987 deposit was found intact within a well-preserved pot with a shallow dish acting as a lid (archaeological records shots appear on p. 33).

The catalogue is in Italian (the rest of the book is in French) and uses the standard Republican typological reference by M. H. Crawford, *Roman Republican Coinage*, (Cambridge, 1974), as well as the dated 1910 British Museum catalogue, while the Augustan coinage uses *RIC* I^2 and *BMCRE* I. The Musarna catalogue is easy to use and, as is the nature of good catalogues, no great knowledge of the language is required. A summary gives the reader a one-glance impression of the composition of the hoard and there are handy indices for the legend types present. However, the catalogue proper is less user-friendly than it might have been in terms of the space used (forty pages are used for hoard I alone); a more compact, tabulated format of one coin per line would have reduced space considerably.

The earliest coins present in hoard I are issues of 211 B.C. (dating to the inception of the *denarius* denomination when it was tariffed at ten *asses*—hence the **X** mark of value and its name which translates as 'tenner'). The latest is of 67 B.C., of the moneyer *C. Piso Frugi* (by which time the *denarius* had long been revalued to sixteen *asses*, as denoted by its new symbol—in the form of a barred **X**—displayed on some coins from the 140s B.C. onwards; its name remaining unchanged). Hoard II takes us to the dawn of the Principate, just after 27 B.C.

The conservation of both hoards is extensively described, with fine photographic

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enlargements demonstrating the impressive transformations made through various immersions and finished off by a protective coating of dilute Paraloid B72.

The publication concludes with four pages of historical analysis. Entertainingly, we are told, for example, that the coins of hoard II could have bought 250–300 litres of wine and about 180 litres of olive oil, while another calculation suggests a modern value equivalent to 380–530 euros! The findspots of the hoards are considered (I was in a commercial area, 'zone F11'; II was in the vicinity of a small bathhouse, 'zone F18'), as is the composition. Typical for hoards of the period, issues of *D. Silanus*, *L. Titurius Sabinus*, and *L. Piso Frugi* are well represented. The question of why and by whom hoard I should have been abandoned in the 60s B.C. or later is raised, but rightly dismissed as unknowable.

Even the sizeable 1987 find is a fairly average hoard—a glance at M. H. Crawford's *Roman Republican Coin Hoards* shows that Italian hoards of this period typically range from the high tens to the very low thousands (for 78–49 B.C., twenty-nine are listed in this 1969 publication—five are over 1,000 coins). It is perhaps surprising that it should be treated as a stand-alone publication rather than a chapter at the end of an excavation report. Nevertheless, lavishly illustrated and with a great deal of attention paid to the archaeological site itself (thirty-three pages), the Musarna catalogue is a beautifully presented record of two Roman coin hoards of the first century B.C.

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ANTICLASSICISM

A. AURNHAMMER, T. PITTROF (edd.): *'Mehr Dionysos als Apoll.' Antiklassizistische Antike-Rezeption um 1900.* (Das Abendland, Neue Folge 30.) Pp. viii + 520, ills. Frankfurt am Main: Vittorio Klostermann, 2002. Paper, €49. ISBN: 3-465-03210-1.

The product of a colloquium held in Bad Homburg in 1999, this volume maps what it claims is a broad cultural shift in the reception of antiquity around 1900. This had been signalled by the late Romantic decadence that promoted, for instance, Silver Age Latin authors. (A long article in the middle of the volume by Ulrich Schulz-Buschhaus identifies Dionysian elements in Flaubert.) It was given impetus by the two Germanic godfathers of high modernism, Nietzsche and Freud. The main focus is the literature (primarily poetry) of the first two decades of the twentieth century. The editors' introduction argues that the modernists rejected Winckelmann's irenic model of a classical world of 'noble simplicity and silent grandeur'; Apollo gave way to Dionysus. There is a danger here of forcing a crude historical dialectic onto events, to which the monolithic 'classicistic' of the title certainly contributes. (The German term 'Klassizismus' connotes inauthenticity, whereas the term 'Klassik', for which English has no exact equivalent, is used to refer to Goethe and Schiller.) To be sure, some in the later nineteenth century did see the earlier reception of antiquity in this simplified way, including as sophisticated a scholar as Jacob Burckhardt, who termed Schiller's poem 'The Gods of Greece' ('Die Götter Griechenlands') 'one of the greatest forgeries of historical judgement there has ever been, and one that has been all the more irresistible the more innocently and piously it has been expressed' (p. 118). Yet it is important to recognize that this volume deals

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