

*Registered at G.P.O. for transmission by post as a magazine.*

Vol. 4  
(Vols. 1-3 issued in  
cyclostyled form.)



No. 1  
June—August  
1947

# The New Zealand NUMISMATIC JOURNAL

Proceedings of  
THE NEW ZEALAND NUMISMATIC SOCIETY

## CONTENTS

	Page
SIR JOHN RANKINE BROWN, K.B.E., LL.D., M.A. By T. A. Hunter, K.B.E., M.A., M.SC. ....	2
OTAGO MEDALS. By Allan Sutherland, F.R.N.S. ....	14
BARTER IN NEW ZEALAND. By Johannes C. Andersen, M.B.E., F.R.S.N.Z. ....	18
SYMBOL OF AUTHORITY—THE MACE. By Allan Sutherland, F.R.N.S. ....	23
HARD CURRENCY AT A DISCOUNT. ....	27
ONWARD TO DECIMAL COINAGE. By James Berry ....	29
ANCIENT COINS. By Professor H. A. Murray, M.A. ....	36

Issued gratis to Members.

Printed for the Society by Avery Press Limited, New Plymouth, N.Z.

# THE NEW ZEALAND NUMISMATIC SOCIETY.

## OFFICERS:

### Patron:

His Excellency, Lieut-General  
SIR BERNARD FREYBERG, V.C., G.C.M.G., K.C.B., K.B.E.

### Hon. Life Patron:

VISCOUNT BLEDISLOE, P.C., G.C.M.G., K.B.E., D.Sc.

### President:

Mr. ALLAN SUTHERLAND, F.R.N.S.

### Vice-Presidents:

SIR JOHN HANHAM, Bt., Dorset; Messrs. JOHANNES C. ANDERSEN, M.B.E., F.R.S. (N.Z.); J. C. ENTRICAN, Auckland; E. K. CAMERON, Hawera; ARCHDEACON G. H. GAVIN, F.R.N.S., New Plymouth; S. R. McCALLUM, A.P.A. (N.Z.), Wanganui; T. COCKROFT, Napier; REV. D. C. BATES; SIR JAMES ELLIOTT, M.D., F.R.A.C.S.; J. W. HEENAN, C.B.E., LL.B., E. GILBERTSON, Wellington; L. J. DALE, M.P.S., Ph.C., Christchurch; P. WATTS RULE, F.N.Z.I.A., Timaru; H. G. WILLIAMS, Dunedin, and J. ROBERTSON, Invercargill.

### Council:

Professor H. A. MURRAY, Messrs. W. D. FERGUSON, E. HORWOOD, A. QUINNELL, G. C. SHERWOOD.

### Hon. Secretary:

Mr. JAMES BERRY, Box 23, Wellington

### Hon. Asst. Sec.:

Mr. M. HORNBLOW

### Hon. Treasurer:

Mr. HASSELL MARTIN, 20 Hay Street, Wellington.

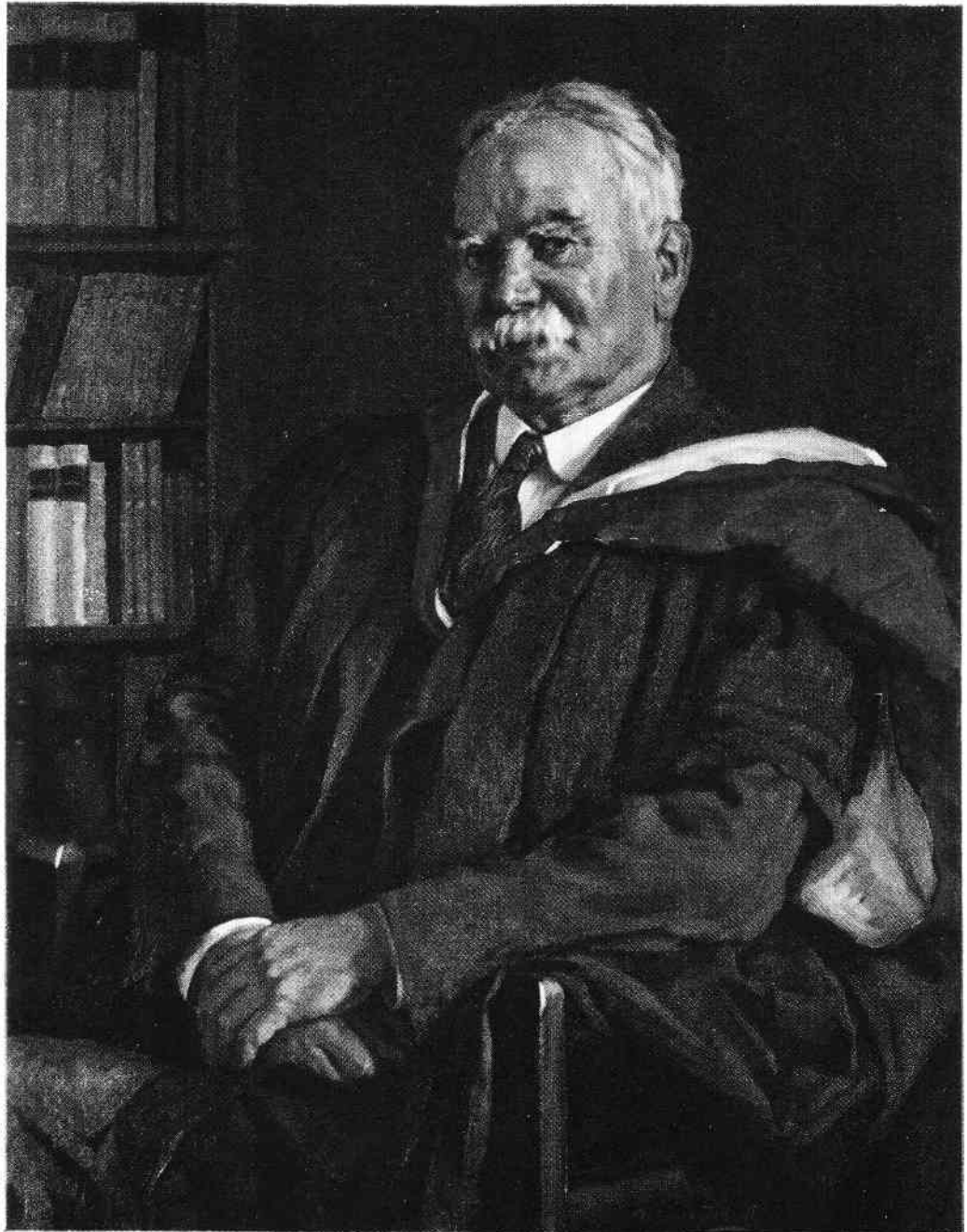
### Hon. Auditor:

Mr. W. CHETWYND

## OBJECTS

The objects of the Society are: To encourage the study of the science of numismatics and kindred historical subjects by the holding of meetings for the reading of papers and the exhibition of specimens; by the issuing of reports or publications relating to such meetings; by assisting members and students in the study and acquirement of numismatic specimens—coins, medals, tokens, seals, paper money, native currencies and kindred objects; by cultivating fraternal relations among numismatists in New Zealand and abroad; by fostering the interest of youth in these subjects; by encouraging research into the currencies and related history of New Zealand and the Islands of the Pacific, particularly Polynesia; by striking commemorative and other medals from time to time; by co-operating with the Government of New Zealand in the selection of suitable designs for coins and medals; by disseminating numismatic and kindred knowledge; by developing public interest in the fascinating and educational pursuit of numismatics, and generally by representing numismatic and kindred interests as a Dominion organisation.

Subscription: Per Annum, N.Z., Aust., 5s; elsewhere 5s Sterling.  
Composite Life Subscription: N.Z., Aust., £3 3s 0d; elsewhere £3 3s 0d Sterling.



SIR JOHN RANKINE BROWN, M.A., LL.D., F.N.Z.I.A.,  
President, New Zealand Numismatic Society, 1933-35,  
Vice-President, 1932-33, 1935-46

# THE NUMISMATIC JOURNAL

VOL. 4

No. 1

---

PROCEEDINGS OF THE NEW ZEALAND NUMISMATIC SOCIETY  
JUNE-AUGUST, 1947.

---

## OUR FIRST ISSUE

WITH this issue we have achieved an ambition, shared by members for many years, that summaries of papers read before meetings of the Society, and reports of proceedings generally, be printed and illustrated in order to preserve original material in permanent form, and to widen the scope of interest of the Society.

During the sixteen years of the Society's existence, many valuable papers have been recorded in cyclostyled form. With the encouragement and assistance given by members and by the Government we have been able to make a modest start. We hope that *The Numismatic Journal* will be appreciated by members, educationists, and others interested in classical, general, and New Zealand history, and that as a result we shall be able to increase our membership and sphere of usefulness, particularly among Universities and colleges throughout the country.

SIR JOHN RANKINE BROWN

K.B.E., LL.D., M.A.

*A Biographical Sketch*

By T. A. HUNTER.

---

VERY seldom can it have fallen to the lot of any man to be appointed a foundation professor of a university institution, and to be actively and continuously employed in its service for the long period of forty-six years. Yet this is the record of Sir John Rankine Brown.

The subject of this sketch was not born with a silver spoon in his mouth; he made his career by native ability and hard work. Born in 1861 near St. Andrews, the seat of the most ancient university of Scotland, he was given a classical and mathematical training in the local Madras College, and entered the University of St. Andrews in 1877. He completed the four-year course for the Degree of Master of Arts with distinction and was awarded the Guthrie Scholarship for Classics and English—the most coveted scholarship open to students of the University. In 1881, he was elected to an open scholarship at Worcester College, Oxford. Placed in the first class by the Classical Moderators in 1883, he graduated two years later in the School of Litterae Humaniores with second class honours. Immediately on completing the course at Oxford, he returned to St. Andrews, and during the winter of 1885-86 acted as assistant to Professor Campbell in Greek and to Professor Spencer Baynes in Logic and English Literature. In 1886 he was appointed senior assistant to Professor Ramsay, Professor of Humanity at the University of Glasgow, and ten years later received the appointment of senior university lecturer in Latin. Thereby hangs a tale. In those days, assistants were employed by the professors; they bore a heavy load of work but received a very small stipend. Brown was a member of the committee of Scottish assistants which prepared a case for better and more certain conditions of appointment, and presented it to the commission of investigation. This body approved the main features of the report, and thereafter these men became lecturers of the University with more secure tenure of appointment and improved con-

ditions of work and salary. The records show that, both in the class-room and outside of it, Brown won a position of influence.

A member of Brown's class at Glasgow has given me a glimpse of those days. Professor Ramsay was something of a martinet, who insisted on every one of his students wearing the traditional red gown of the Scottish undergraduate. Brown used to lecture to about two hundred of these red-robed youths and kept them so interested that he had few of the disciplinary difficulties that were not infrequent in large Glasgow classes. During the long vacation the assistants offered optional courses in parts of their subjects in which they were specially interested, and these were attended by the best students, among Brown's being John Buchan (afterwards Lord Tweedsmuir) and A. D. Lindsay (now Lord Lindsay, Master of Balliol). There Brown was at his best, and those who attended came in close contact with him and grew to regard him with affection for his personal qualities as well as to admire him for his scholarship.

When Brown applied for the Chair of Classics at Victoria College he seems to have had the strong backing of, among others, nearly every classical professor in Scotland. It would have been difficult for any committee of selectors to have passed over his application. A man who holds today perhaps the most envied position as a Greek scholar in the British Commonwealth was able to say:

"He is most essentially a man to be trusted; he is sure to make no blunders through want of tact, to leave no part of his work undone through lack of painstaking, and to commit none of those acts of injustice or want of consideration towards students which injure the usefulness of many teachers."

A statement on his behalf was presented by seventeen Glasgow students, of whom some were to become famous men—a document which stressed Brown's scholarship, his firmness and courtesy, and his interest in his students within and without the class-room.

We know that these judgments were well founded for, with the passing of the years in Wellington, Brown's reputation was maintained and developed. But it was not an easy task that faced him and his colleagues. On their arrival in 1899, the foundation professors found the College Council that had appointed them—but they found little else. There were no nobly planned buildings, no spacious library, no well-equipped laboratories, no extensive playing-fields; indeed, none of those conditions with which the new

professors had parted in the old world. There were, however, a hundred enthusiastic students, and for these, temporary quarters were obtained in the Girls' High School and in the Technical School for classes held mainly in the evenings. To give more diversity to the courses, each professor agreed to lecture on a subject other than that of his chair. For a number of years, therefore, Brown taught French as well as Greek and Latin.

Brown was not only a scholar: he was also a teacher. In the early days of his chair, Latin was compulsory for arts as well as for law and there are many graduates in both faculties who owe the possession of a university degree to Brown's skill, patience, sympathy and enthusiasm. Doubtless the Professor bore a burden heavier than that laid on the shoulders of the weaker brethren of the Latin classes. A few days after his death, I was stopped in the street by a graduate of those early days, who was almost proud to boast that it was only Brown's skill and patience that carried this particular student over the Latin hurdle and opened to him an important career in the service of his country. While the Professor was able to do much for the weaker students, he was a real inspiration to those whose bent lay in classical studies and some distinguished scholars looked to him as their master. Men like Diamond Jenness, now Director of the Anthropological Section of the Victoria Museum, Ottawa, and Ronald Syme, who has made his name known in Britain and on the Continent, would be the first to pay tribute to their old teacher. There lies before me a letter written by Jenness in 1934, on the occasion of the presentation to the College of the portraits of the foundation professors. The letter speaks for itself and gives an indication of the manner of man Brown really was:

"A new student, timid, but amazingly ambitious, once knocked at the door of Professor J. R. Brown's study and requested help in mapping out a course. He had a slight smattering of Latin and through Emerson he knew the names of two philosophers, Plato and Aristotle, whose works he proposed to master in the original Greek. Could he begin right away? A characteristic smile lit up the Professor's face. He did not say that even he had not completely mastered them and that I never would. But he laid aside the *Pausanias* he was reading, lauded my ambition and mapped out the road. Thirty years have gone by since then, and I still see him in his class-room, lifting us over some grammatical stumbling block, or illustrating Greek and Roman history by parallels of modern times. His scholarship was as deep as his manner was unassuming, and his kindness and patience were inexhaustible. Every student who needed advice and help took the road to his study. Though

some of us have travelled far since those years, our happiest memories linger round the days when we sat at his feet."

But it was not only those interested in classics who were stimulated by Brown. One of the rank and file has expressed himself thus:

"The feeling of Brown's students for him was, I think, related not only to his considerateness and helpfulness but also to his extreme conscientiousness. I doubt whether in the whole of his forty-six years he ever once scamped the marking of his proses and unseens—and the temptation must have sometimes been very strong; I remember, too, how often he insisted on coming to College when he was off-colour and should have been home in bed. Even very immature students have a queer way of sensing whether or not a man is honestly doing his job—and in Brown's case there was never any doubt about the point."

Of the foundation professors another early student wrote:

"The association of these four men with the College proved fruitful and distinguished, each contributing his part to a great tradition, each in his own way illuminating the past, inspiring the future, and enriching the present with friendship and good will."

It is interesting to recall that these tributes were paid to men whose term of appointment was limited to five years. The old tradition was that professorial appointments should be for life, *ad vitam aut culpam*. But the Prime Minister of the day, Richard John Seddon, feared life appointments, perhaps as a reaction to those of the Legislative Council. In any case, the original Victoria College Act prevented the governing body from appointing a professor or lecturer for a period longer than five years. At the end of the first five years the Council reappointed the foundation professors for another term, a fact duly noted in the newspapers. *The Spike* approved the action of the Council, and added, "Virgil construed by a Professor, other than the present one, is not conceivable."

The Scottish students who had supported Brown's application for the chair at Wellington were impressed "by his power of making classical literature something more than a study of language, by his constant effort to enable his students to realise at once the similarities and the differences of classical and modern literature." At the opening of the College in 1899, each professor delivered an inaugural address. Brown's subject was "The Place of Classics in Modern Education." Today we may still read this address with interest. Naturally, he believed that "the language, literature and history of Greece and Rome are well worth



studying for their own sake" but it was the wider vision that he thought important, especially in a relatively new country like New Zealand, widely separated from the centres of classical learning. The spirit of the address may be gauged from two excerpts:

"In addition to knowledge and discipline, culture implies a refinement of the feelings; a sense of propriety and proportion; a hatred of exaggeration; a shrinking from all that is gross or personal or vulgar; a love of what is excellent; an admiration of what is beautiful; above all, a hatred of sham, of pedantry and of affectation.<sup>1</sup>

"One who has realised and felt the exquisite simplicity of Homer—the dignity and moral grandeur of Aeschylus—the humanity of Euripides—or the chiselled perfection, and the *curiosa felicitas* of the odes of Horace—or the delicacy of language and the pensive pathos of Virgil—has gained for himself a knowledge of what is good in literature, and will possess an unerring judgment and discrimination as to what is noble and mean, what is true and false, what is healthy and unhealthy in the writings of all time."<sup>2</sup>

Our professor was a humanist who believed that through the classical languages there were opened to all generations of men wider vistas in literature and art, and that there was much we could still learn from ancient Athens and Rome about our attitudes to life and to our fellows. It was this belief that impelled him to design the course in Greek History, Art and Literature that is now so popular in our university colleges, as a means by which the humanistic achievements of the Greeks can still play a vital part in the education of those who have no knowledge of the Greek tongue; it was, indeed, a moving force in his whole academic life. Replying to the toast of his health at the complimentary luncheon given on the occasion of the presentation of the portraits, Brown unburdened his soul thus:

"I do not think I have endeavoured to teach Latin in my classes; in fact, for the majority of students, it was really impossible to teach them Latin. But I have endeavoured to show that Latin is very much more interesting than the subject taught under that name in the schools and that it has a far-reaching influence throughout life and that, if its teaching were abandoned, it would be a serious loss to civilization."

One of the major evils resulting from the system of purely external examinations in New Zealand was the neglect of University libraries. "Neglect of libraries is one of the most serious indictments that can be brought against

<sup>1</sup> Inaugural Address, Victoria College, 1899, p. 9.

<sup>2</sup> *Ibid.*, p. 16.

any University organization and administration. That libraries have been shamefully neglected in the Colleges of the New Zealand University one who runs may read."<sup>3</sup> The foundation professors, with Brown at their head, fought most assiduously to provide at least a reasonable selection of books and periodicals for students and staff. In the early years the Minutes of the Professorial Board again and again record urgent requests to the Council for grants for books. The Council was willing but finances were weak. It was an uphill fight, but Brown and his colleagues won. He was for many years Chairman of the Library Committee and himself wrote:

"It is quite impossible to exaggerate the importance of the library in a university institution. The library is really the centre round which the work of the College—of teacher and taught—revolves, and one of the chief functions of a University is to interest its students in books and to teach them their proper use."

If today Victoria University College has the nucleus of a university library it is due to the labours of Brown and those who worked with him. They built up a collection of books by grants from the Council and by gifts in money and books from those who were stimulated by the efforts the College itself was making. On his retirement Brown placed the College under a deep debt of gratitude by giving it a most valuable selection from his own library. Books, of course, played a large part in his life. For nearly half a century he was a regular reader in the General Assembly Library and must have been as familiar a figure to the librarians of those years as were members of Parliament. In the Alexander Turnbull Library, too, he found much to interest him.

If we remember the early conditions of the College, the results achieved speak volumes. It says much for the skill, enthusiasm, leadership and persistence of the four professors, and of the students who came to hear them, that they were able to lay the foundation of a university institution. Especially is this so, if we recall that they worked at a time when there were few incentives: they were excluded from taking an active part in the administrative work of the College Council or in the examination of their students; nor was there any provision for intellectual refreshment by sabbatical leave overseas. There were, of course, compensations. When numbers were small, there was a much closer

<sup>3</sup> *University Reform in New Zealand*. Whitcombe & Tombs, 1911, p. 95.

contact between staff and students than is possible today. University teachers were able to take a more active part in the social and athletic life of the College. The first Inter-University College Tournament was held in Christchurch during Easter 1902. The tournament was reported in the first issue of *The Spike* (June, 1902). Its "College Notes" included the following:

"Professors were, perhaps, the most unexpected visitors at Christchurch at Easter. One open-eyed student would not believe that there were three professors and two lecturers who would come two hundred miles to show an interest in College life. He was not the only youth who blessed the name of Victoria College for dispersing the clouds of pessimism which the contemplation of professorial indifference had cast over their young souls. The interest shown in sport by Professors Brown, Easterfield, Maclaurin and Messrs. Joynt and Adams inspires even *The Spike* with a belief in the possibility of professorial redemption."

There were, too, other uses for professors. They offered suitable lay figures which students might drape with the robes of their wit (or any substitute for it) at their annual capping carnivals. Brown himself said that he could recall hardly a case in which there was to be found any evidence of bad feeling. It was always a joke at the expense of a member of the College family and was to be so taken. In *Munchums*, where the theme was the stages in the development of the University, we find this tribute to our first Professor of Classics:

"The classics then were wondrous things,  
They were Greecy twists on Roman rings,  
And the Prof. knew all the rarest swings,  
For John was an acrobat then."

Brown, too, had some good stories of mistakes made by the weaker brethren. On one occasion the question set to a class was "Name two famous Latin authors and say something of what they wrote." Now while at Glasgow Brown had edited some books of Ceasar's *Gallie Wars*, published by a well-known firm. You can imagine Brown's glee, therefore, on reading the following answer by one not at the top of the class:

"One Latin author is Robert Walpole, who wrote Caesar's *Gallie Wars*, living a few years after the time of Caesar. Another author is Brown, who wrote the same but a better edition of the book. He also lived about the same time as Walpole."

This queer historical order of events must subconsciously have affected other College officers. For on a celebrated occasion when our professor was to lecture on Virgil on the occasion of the 2,000th anniversary of the birth of the Latin poet, the following advertisement appeared in the local paper:

LECTURE ON VIRGIL.

"In connection with the celebration of the Two Thousandth Anniversary of his Birth, Professor Rankine Brown will give a lecture on Virgil at Victoria University College on Wednesday, 22nd October, at 8 p.m."

Well might Diamond Jenness say, "Good old Brown, you could not find a better man anywhere."

As befitted a native of St. Andrews, Brown loved the game of golf, and for many years played regularly at Miramar. Four of us used to give two mornings a week to the game. None of us came near to beating bogey; we all played a medium game and enjoyed it. Brown, however, carried the banner of St. Andrews, and felt his responsibility. A good round was the augury of a good week, but a bad one threw a shadow over some days that followed. Another member of the four, Professor Hugh Mackenzie, once put on record his amazement at the Greek moderation of his colleague, even at golf:

"When I look at Professor Brown's portrait, I feel as if I were in the presence of a benign Scottish Saint and Father Confessor. How near to sainthood he has attained will be realised when I tell you that, though I played golf with him for over twenty years—and frequently saw him inwardly very much perturbed—the worst I ever heard escape his lips was: *per deos immortales*."

Brown made opportunities for wider interests. He was a member of the Advisory Committee of the Dominion Museum and took an active and prominent part in the work of the New Zealand Numismatic Society, a part that was very highly appreciated as the Society's reports show. On all scores his life was a balanced one.

In university administration Brown played a major role. The four foundation professors constituted the first Professorial Board. It was natural that as its first Chairman the Board should choose Maclaurin, who, being a graduate of Auckland University College, had had experience of the New Zealand University system, which must have appeared very queer to men from British Universities. But Brown followed Maclaurin as Chairman and guided the

academic business of the College during the years 1901-2, 1929-30, and 1935-36, being the only member of the Board who was thrice elected to this office. In 1903 he was chosen by his professorial colleagues to represent them on the University Senate, and remained a member till 1915. He was again a member from 1921 to 1927 and from 1931 to 1937, this time as a representative of the Academic Board. In 1923 he was elected Vice-Chancellor, a position he retained till 1926. On both the Senate and the Academic Board, Brown was active and efficient. He was the first professor to be appointed Vice-Chancellor while still occupying a university chair. On both bodies much of the more important work was done in committee and there Brown was a tower of strength. For many years he was convener of the Arts, Commerce and Law Committee of the Academic Board and a member of the Statutes Committee which was responsible for the important work of drafting amendments to the University Statutes.

It was not many years after the founding of the College that members of its staff began to manifest their dissatisfaction with the conditions under which they worked. To men who had been trained in British universities it was particularly galling to find that they were excluded from any effective share in the framing of courses, in the examination of their students and in the active administration of their College. Subsequent experience has shown they were right. Who now would suggest that we should go back to the days when no member of the academic staff could be a member of the College Council; when the University Senate framed the courses and decided the details of prescriptions, and when all examination scripts were marked solely by external examiners, most of them in Britain? The increase in the number of courses and of students has rendered the old system quite impracticable, even if it were not now considered administratively and pedagogically unsound. But I have little doubt that some of the older members of the staff today look back to the flesh pots of Egypt, to the time when the session began after Easter, and, with a three-week mid-term break, lasted till early October, when the destinies of the students were committed to the tender mercies of the supervisors and external examiners and the university teacher was free till next Easter to travel, to study, or to undertake research. The good old days!

The movement for university reform culminated, in 1911, with the publication of the pamphlet *University Reform in New Zealand*. Brown did not play an active part

in this movement. He had been a member of the Senate for a number of years, was familiar with its members and with the working of the University. He, therefore, had friends in both camps. He showed a good measure of Scottish caution, not incompatible with the classical moderation and balance that dominated his life. Perhaps, too, early conditioning, as the psychologists say, may have had something to do with it. In the speech before referred to, Professor Mackenzie said this of the foundation professors:

“With three Scots to begin with, and with the tincture of ‘sweetness and light’ which our cultured English colleague brought into the Scottish atmosphere, Wellington had what is popularly called ‘a great asset.’ Think of it! Professor Brown and myself had, before coming to New Zealand, lived through, and survived, five and a half years of Scottish Sabbaths! That, you will concede, accounts for the sobriety, the solemnity, and the dignity which have always characterised our work and influence in this generously appreciative community.”

Therefore, in the struggle between the Chancellor, Sir Robert Stout, and the reformers, Brown took no part. *The Spike*, in dealing with the activities of the reform movement, faithfully reported that “Professor J. R. Brown, with characteristic caution, contented himself with putting some pertinent questions to his colleagues.”

Brown had no sympathy with extremists, whatever their colour. While ever ready to consider new ideas and new methods, he never allowed them to run away with him. The Chancellor loved a fight and it was not possible to engage him with Greek poise and harmony. Here there was no place for Aristotle’s Doctrine of the Mean. The whirlwind soon appeared. Thus, during the period of University reform, when feeling sometimes ran high and hard blows were struck on either side, Brown tried to keep in the middle of the road, attempting to restrain the rashness and passion of the reformers and to weaken the conservative stubbornness of his friends in the opposite camp. On the Senate he always spoke in favour of moderate reform and voted for it. Apart from personal reasons this attitude was probably in some measure due to the fact that classical studies were not fields for developing thought and method, where changes were necessary to meet the needs of the time. He no doubt believed that classics could be taught in Wellington as they had been taught at Glasgow and St Andrews during the preceding century. It thus came about that Brown was not a member of the first Professorial Conference (five representatives from each College) that met in Wellington in

November, 1910. The more liberal members of the Senate had won this concession from their conservative colleagues. The Senate did not approve what the Conference suggested. Nevertheless, the fact that professors of different colleges could meet and discuss academic questions without coming to blows induced the Senate to resolve that there should be an annual meeting of a wider conference, which was to include representatives of the Special Schools. This met first in November, 1912, and for the last time also, for it was far too successful. The professors reached substantial agreement on many points and sent to the Senate a number of important recommendations. These did not please the majority of the members of that body, which rejected them all. Even the more liberal members of the Senate concluded that there was no point in having a conference if all its recommendations were to be summarily rejected. The Senate, therefore, rescinded its resolution in favour of an annual professorial conference. Brown had been a member of the 1912 Conference and had seen its labours brought to futility by the Senate's action. But the experiment having been tried, it was not possible to deny the value of consideration of courses and prescriptions by representatives of the academic staffs. There was a feeling, too, that the Senate, in rejecting all the recommendations of the Conference and in ending its brief life, had not acted in a judicial manner. Legislation was therefore introduced in the form of an amendment of the University Act to provide for a Board of Studies to meet annually and to report to the Senate on academic matters. This Board came into existence in 1915 and met annually till 1926, when, under the University Amendment Act of that year, it was replaced by the Academic Board recommended by the University Commission. Brown was an original member of the Board of Studies and continued to serve on it and on the Academic Board till 1937. When the Board of Studies was set up, it was also provided that the Professorial Board of Victoria College should be represented by two Professors on the College Council. Brown was one of those selected for this new office. Up to this time the Board had had one representative on the Council but it was specially provided that he must not be a member of the teaching staff.

Notwithstanding the difficult conditions of University work—day and evening classes, lack of adequate library facilities, no sabbatical leave—Brown made opportunities for wider interests. As we have seen, he developed the field of classical studies, filled almost every administrative office

open to him, doing an amazing amount of work with that meticulous attention to detail for which he was noted. His efforts to assist those responsible for architectural interests were acknowledged by an Honorary Fellowship of the New Zealand Institute of Architects. For his distinguished services, academic and administrative, to the University of New Zealand, the University of St. Andrews conferred on him its honorary LL.D. On his retirement he was made Emeritus Professor by the Council of Victoria University College, and he was honoured by His Majesty by being created a Knight Commander of the British Empire.

Through the efforts of that paladin of Victoria University College, Mr. G. F. Dixon, students, friends and well-wishers of the College, subscribed a fund to provide annually a Rankine Brown Prize in Classics. It was a matter of great satisfaction to Sir John that he was able to take part in the first award of the prize. There was great regret that he did not live to enjoy his distinctions in a long, calm evening of life. On the other hand, as he would have wished, he passed away before his faculties were in any way impaired.

There are many ways, therefore, in which the name of Sir John will be kept green at Victoria University College: classical studies, the presentation portrait that hangs in the Library, the Library itself, and the Rankine Brown Prize will ever remind the staff and student body of the man who played such a vital part in the first half-century of the life of the College. Nor should we overlook "The Song of Victoria College," which Brown wrote, and which will remind all of its author whenever it is sung. Though the College motto, *Sapientia magis auro desideranda*, was not selected by the Professor of Classics, its latinity was defended by him, and the very appropriate inscription for the foundation stone of the Memorial Wing of the College, *Mortalitate relictæ vivunt immortalitate induti*, was chosen by him.

But his most striking immediate monument is the impression he made on his colleagues and his students; his personal memorial is to be found in the place he occupied, and will for years continue to occupy, in the regard and affection of those he taught and those with whom he laboured.



## OTAGO MEDALS.

*By* ALLAN SUTHERLAND, F.R.N.S.

(Paper read before The New Zealand Numismatic Society,  
30th June, 1947.)

TONIGHT I am going to describe a notable medal issued to commemorate the first New Zealand Exhibition, held in Dunedin in 1865, and to take your minds back to the times in which the medal was issued. New Zealand had then been a British Colony for only twenty-five years, and the great Sir George Grey was Governor. The seat of Government was transferred from Auckland to Wellington in that year, and the Maori War was in progress. Four years earlier, in 1861, gold had been discovered by a Californian miner, Gabriel Reid, near Lawrence, followed by similar discoveries at Dunstan, Arrow, and Shotover, and on the West Coast. This resulted in a restless trek of miners over the Alps, between Otago and Westland, and many perished through cold and hunger, despite the fact that they had gold in their possession. The population of Otago rose from 12,000 in 1860 to 79,000 in 1863, and Dunedin temporarily became the largest town in the Colony. Thousands of miners lived in tents under primitive conditions while seeking their fortunes, and the mining-camps resembled the screen versions of the Wild West. These were the days of bowyangs and crinolines, and the days of bullock-wagons in the muddy streets of Dunedin. Photographs in the Early Settlers' Museum, Dunedin, give glimpses of the celebrations in Dunedin in 1865, and show gaily-decorated bullock-wagons standing in front of the Paper Mills in the Leith Valley, fern-fronds decorating wagons and buildings, and flags flying bravely from the temporary exhibition buildings, now the site of the Public Hospital in King Street.

### GOVERNOR DECLINES TO OPEN EXHIBITION.

Sir George Grey was invited to open the first New Zealand Exhibition, but he declined, explaining that as Commander in Chief of the Armed Forces he had to remain in the North where Maoris risings were frequent. Much resentment was expressed in Dunedin at the decision of the Governor. Notable figures associated with the Exhibition were Julius Vogel, later to become Premier, Dr. James Hector, Otago Provincial Geologist, and Dr. Julius von

Haast, Canterbury Provincial Geologist. The names of all three have been perpetuated in place-names in New Zealand. This, then, was the background of the times in which the medal was issued to commemorate the 1865 Exhibition.

The decision of the Exhibition Commissioners to issue medals is recorded by Mr. Alfred Eccles, son of Dr. Eccles the Secretary of the Exhibition, as follows:

“In addition to the Certificates of Merit given through the awards of the jurors, the Commissioners had decided on giving a few medals in silver and bronze as an honorary distinction, not only to those exhibitors whose contributions had evinced extraordinary excellence, but also to meritorious exhibitors under classes in which, from the Commissioners' decisions there would be no award made by the jurors; and also to those who aided in the advancement of New Zealand by eminent services in literature and science, or by the zealous promotion of the Exhibition.”

#### DESIGNS DESTROYED BY FIRE.

Designs for the medal were invited, and those submitted by Mr. T. S. Monkhouse, Pakiri, Auckland, were accepted, but in a fire on 23rd January, 1865, the designs and half-completed dies were destroyed in the premises of Messrs. Fergusson & Mitchell, Princes Street.

According to the *Otago Witness* of 17th November, 1925, the sum of £10 10s had been offered for the successful designs, and although Mr. Monkhouse submitted redrawings, the Commissioners decided “on the score of cheapness and superior workmanship to obtain the medals from Home.”

The Commissioners then appointed a Committee in London with instructions to commission “Mr. Wyon of the Royal Mint” to prepare a fresh design. Apparently the designer was J. S. Wyon, Chief Engraver of Seals, who also produced the Maori War Medal 1846-65. The engraver was Joseph Moore, the noted medallist and die-sinker of Birmingham, whose medal specimens were presented to the Birmingham Museum. Joseph Moore produced the famous New Zealand penny, 1879.

The design finally adopted by the Committee in London indicates that designs committees in those days were not dissimilar from those of modern times which often advocate crowded designs—including details almost down to the family cat—and the following description given by the *Otago Daily Times* for 8th February, 1867, leaves one almost breathless:

“As a sample of high art the design is beyond question, but we think that it is somewhat open to question whether a design more characteristically appropriate might not have been

achieved without a sacrifice of any art excellence. The obverse of the medal has within a beaded rim the inscription NEW ZEALAND EXHIBITION 1865 HONORARY. Within this, there is a deep border geometrical in tracing; and the central space is divided into five compartments by sprigs of fern. A kauri cone, a flax-bloom, and heads of barley, maize, and wheat occupy the several interspaces. The reverse has, as its central figure, a draped Maori, made poetically heroic and picturesque. In his right hand he holds a spear, the end of which rests on the ground, where lies his war-club, with his right foot thrown slightly back, so as to rest on its handle. To the right of the figure is a kiwi, to his left a plough; behind him is a stand on which is an embroidered cover, and a roll of cloth slightly opened. Behind this stand rises a tree-fern, the sprays of which shade the Maori, and a little to his left is a flax plant in very vigorous bloom. The background is occupied by a range of hills, with bush at their foot, and to the right (of the figure) a sheet of water is shown with a war canoe floating. The details in every part are elaborated with remarkable truthfulness and beauty, and we repeat that as a work of the highest art, the medal will satisfy the most strict scrutiny."

A wax impression of the seal for the 1865 Exhibition was shown in the 1925 New Zealand and South Seas Exhibition at Dunedin, in a case containing J. S. Wyon's professional label, and gives added proof that J. S. Wyon was the designer of the 1865 medal. (Plate 3.)

#### DESIGN CRITICISED.

A criticism of the design of the 1865 medal was published in *The New Zealand Railways Magazine* for November, 1939, as follows:

"The principal figure in Maori dress bears a remarkable resemblance to conventional likenesses of Julius Caesar, and wears a ducal coronet of large feathers. A kiwi pokes out from behind his skirts. The obverse shows, between fern leaves, ears of corn and barley, flax flowers, and a fruit which may be a thistle, a pineapple, or a raspberry."

The records show that 1 gold, 55 silver, and 87 bronze medals were issued. Mr. Alfred Eccles is now the possessor of the gold specimen, which was presented to his father in recognition of his indefatigable labours in originating and furthering the Exhibition. A superb brass specimen was presented to me in London in 1935, and is the only specimen in that metal known. The medal is described in my *Numismatic History of New Zealand*, No. 419.

#### AN UNPUBLISHED MEDAL.

On the first two days on which the Exhibition was open, an Intercolonial Live Stock Show was held on the North

Dunedin Cricket Club's ground, conducted by Messrs. Driver Maclean & Co., who donated gold and silver medals to successful competitors. The *Otago Daily Times* for 4th January, 1867, recorded that the medals were ready, the lateness of delivery being due to an accident to the die made by Messrs. Fergusson & Mitchell. Description of medal.

S. 487—

Obv. Merino ram to l., horse to r., and cow to l., in background. Hills in distance. NEW ZEALAND INTERCOLONIAL LIVE STOCK around top with EXHIBITION 1865 on ribbon above ram, and BY DRIVER, MACLEAN & CO below.

Rev. Space in centre for name of recipient and winning class. Wreath of wheat ears and fruit around. Gold and silver. Dia. (taken from illus.) 1½ins. 1 gold medal (issued to Mr. Rich, Bushey Park), and 15 silver medals issued.

#### OTAGO CENTENNIAL MEDALS.

When in Dunedin, in December last, Mr. H. G. Williams, the veteran numismatist, arranged with Mr. A. Eccles to show me the only gold specimen of the 1865 Exhibition medal, and at the meeting, held in the vault of a trustee company, Mr. Williams suggested that as medals were practically the only enduring mementoes of that Exhibition, medals should also be issued to mark the forthcoming centennial of the Province of Otago in an enduring manner. We placed the proposal before Mr. A. Cameron, Mayor, and Mr. Arthur Barnett who took up the proposal with a will, and Mr. James Berry submitted designs. These were accepted, and 25,000 specimens, about the size of a penny, are now being struck in gold-bronze for issue to school children in the Province. We have handled a specimen. In addition 1,000 larger medals, 2 ins. in diameter, from a different die, are being struck for sale.

At the centennial celebrations, to be held in Dunedin next year, fireworks will turn night into day, and the festivities will attract homing Scots to this Edinburgh of the South. The immigrant ships *John Wickliffe* and *Philip Laing* will reappear in image in the tiny palms of every school-child in Otago, and will remain a treasured memento among the youthful recipients.

A vote of thanks was carried with acclamation.

## BARTER IN NEW ZEALAND.

*By* JOHANNES C. ANDERSEN, M.B.E., F.R.S. N.Z.

(Paper read before the New Zealand Numismatic Society,  
28th July, 1947.)

**A**T odd times in various meetings I have spoken of barter as it seemed to exist amongst the Maori: they had a word for "exchange," hono, and I suppose barter is no more than exchange. Foods, fabrics, and artifacts, all were objects of exchange; a tattooing expert would tattoo a man for value received in the shape of goods; even charms (karakia) might form articles of exchange. Greenstone might almost be considered a medium of exchange, for with good greenstone you could get almost anything, and there seemed never to be too much of it.

Before the gold-rush days—the early 'sixties—the Westland coast was an almost unknown land; it was so inaccessible, and when you got there, so inhospitable. Brunner and other explorers have spoken vividly of the rains, the sudden floods, the impenetrability, the mosquitoes, the sandflies. Charles Heaphy was there, and on one occasion he visited Arahura, on the river of the same name whose upper course was in the heart of the greenstone country. There he found a tribe of two or three dozen persons, all Maoris, and every one of them busy on the one occupation—the sawing, shaping and polishing of greenstone—all, from children to grandfathers, were busy at work, and unbelievably cheerful. The older men lightened the tedium of the work by murmuring charms (karakia) for the temporary softening of the stone to facilitate working; the charms may have lightened the labour and hastened the polishing, at any rate it seemed to do so, for all were busy, and all cheerful, and noisy as cicadas in midsummer, living on a minimum, and toiling a maximum. All sorts of Maori ornaments were being fashioned, and these the younger and hardier men took to various parts across the ranges, and on the east coast there was a lively exchange of the greenstone for objects and products highly desirable on the west coast. Then the young men would return—or most of them—with a certain amount of exchange, and they would be vociferously welcomed; and the wealth of anecdote mixed with the full narration of their adventures and many messages from absent friends would be welcomed as much as was the "exchange" they

brought. All this primitive life was changed on the discovery of gold; *all* life is changed on the discovery of gold. You cannot touch pitch and not be defiled; but gold, despite the foulness so much of it has passed through, remains as it was created, bright, beautiful, and noble.

#### ALBATROSS PLUMES AND CLOAKS.

I have told you of how an astute young Maori barterer prepared a number of downy albatross plumes, by binding them neatly on short spills like aristocratic wooden matches, and took them in a carved box (*waka-huia*) to a tribe for purposes of barter. He knew the passion the young women had for these plumes stuck in their hair, and he opened his box and advertized his wares by sticking a few of the plumes into the hair of two or three mannequins for the nonce for enticing purchasers. The high-born young woman of the tribe had a certain well-worked cloak that he had his eye on. As he expected, this young woman fell for the albatross plumes, and wanted to know how she might become possessed of them. The barterer mentioned the cloak, but received a refusal. However, the mannequins by turning their heads about turned hers too, and finally she succumbed, and he got his cloak, and she some of the plumes. Thereon, to the general disappointment, he returned the rest of the plumes to the box and prepared to depart. He knew that by so doing the young woman's treasures would not be depreciated, and the desires of the others would not be diminished; and he departed with his wares like another *Autolycus*:

Lawn as white as driven snow,  
Plumes on dusky tresses show;  
For others to beguile-a,  
Merrily hent the stile-a.

#### TOKI FOR A CANOE.

When an anthropological party of which I was one was amongst the Maoris collecting songs, string-figures, and more ponderable material, at one place the fine carved handle and holder of a greenstone *toki* was produced. Several of these handles might be seen among the Maoris, and some of them are real works of art—and art of a kind found nowhere but in New Zealand. A forked branch of some hard wood would be selected in which the two branches of the prong were about equal thickness. One branch would be shaped so that the slender sharp-edge piece of greenstone might be lashed to it as neatly as the lashing of a cricket bat, the other was shaped for the handle, to make a modified sort of adze. The handle would be intricately and finely carved,

and the main branch of the prong—the third limb of the implement—would often be kept and carved into the likeness of a squatting grotesque figure, which sat upright and acted as a weight when the toki was in use, and goggled his eyes and twisted his grin as if he anticipated the slight jar to his spine on the falling of the blow; but as the toki was used for fine work his expression was more one of pleasure than of pain. This figure, too, would be tattooed and carved with intricate Maori patterns; and if the toki were kept as a ceremonial implement an additional ornament might be added in the shape of a kilt of flowing white Maori dog's hair held by a plaited cord round the waist of the figure—a beautiful object resulting. A fine example is illustrated in Hamilton's *Maori Art*.

As I say, at one place we were shown the carved handle of such a toki; it was still beautiful, though the piece of greenstone was missing, and the dog's hair of the kilt had long moulted and disappeared. It was much admired, however, as it deserved to be, and something else had been preserved, which to me was as interesting as the object itself, and that is, its story. The toki was given to us for the museum, and the story was given also, and I give it to you as justification for mentioning the toki.

A certain chief was on his travels. He was with another chief whose hospitality he had enjoyed for some days, and was about to be off to visit another chief, who lived at some distance. The road ahead was rough and arduous, and the host, who had enjoyed the visit of his guest, asked if the journey would not be easier if he went by canoe? It certainly would, but where was the canoe? The host had had the offer in mind, and now offered for the use of his guest his own special canoe together with a party of paddlers. This was highly acceptable; for not only would the journey be easier, but he would arrive in a style that became a chief: this too his host had had in mind, for he too was a chief.

He duly arrived, and received due welcome; for the canoe was a fine one, and was duly admired by all, including the chief, his new host. He did not fail to express his admiration, though he knew that the canoe did not belong to his guest. And the guest, though he had no legal right of disposal of the canoe, as in honour bound could not allow the admiring chief to be disappointed, said to him, "Take it; it is yours."

There was much feasting and other entertainment, and when the time came for the return journey to be made, the

paddlers were porters, for there was no canoe to take them by water. Just before the guest left, the chief made the parting speech, during the course of which he handed to the departing guest the beautiful toki-pounamu. That was his return gift for the canoe, and the guest left with his porter-paddlers.

They reached home, and were welcomed back; there was more feasting, but no word was said about the canoe. At last, however, the time came when the travelling visitor was to depart; and the host at the last moment could not help putting the question: "But where is my canoe?" From under his cloak the chief produced the toki: "There," he said, "is your canoe," presenting it to him. The host understood perfectly; everything was tika; O.K.

It was the handle of the toki—all that was left of this historic implement—that we saw, and which was given to be placed in the museum. There it now is; the story ought to be there too, and I now tell it to you as instance of what could be called barter among the Maori. The chief could easily get another canoe built; but a greenstone toki of this kind could not so easily be reproduced.

\* \* \* \* \*

Supplementing his remarks, Mr. Johannes Andersen said that at one time Maori life almost wholly consisted of barter transactions, and that it was inevitable that the Maori in one part of the country would carry produce to another part where such produce was not cultivated and take in exchange greenstone, wood, stone and bone ornaments or implements and other articles peculiar to that territory.

The Maori artifacts in the various Museums were, in the mass, merely examples of human workmanship and culture, but each prized article had a story which, if preserved and told to the observer, would enhance the interest and historic value of such collections.

Professor H. A. Murray said that he was impressed by some similarities between certain customs and barter transactions of the ancient Greeks and the Maori. Just as the early Greeks and Phoenicians traded on the Mediterranean beaches with travellers by sea, so also did the Maori barter on the beaches, and at sailing-ship anchorages. Cattle were used as a form of barter-currency from earliest times, hence our word "pecuniary," relating to money, from the Roman word for money "pecunia," derived from "pecus," cattle. He asked whether the Maori adopted any standard article in barter which could be regarded as a form of currency.



Mr. Johannes Andersen said that he did not know of any article of barter used by the Maori as a semi-currency standard.

Mr. James Berry said that the lecturer had stressed the significance of the stories behind Maori greenstone ornaments and other artifacts; similarly the numismatist associated the historical background with the coins and medals he collected. When one handled a coin of Henry VIII one thought first of his six wives; and a coin of Charles I brought to mind his head on the block. If one lived to 100 years of age one would not know all the stories behind the coins of the classical period, but as each one came along it formed a study on its own, and opened a new vista of history.

Mr. Allan Sutherland said that Maori gift-exchange, with insignia and ceremonial implications above the plane of commerce, was a feature of Maori life, apart from purely barter transactions between Maori and Maori, and the later bartering between the Maori and the white man. Delayed gift-exchanges had a friendly significance, and a prompt exchange the reverse. The source of greenstone was in the inaccessible West Coast, and the source of glossy-black obsidian was on Mayor Island, and yet greenstone and obsidian artifacts were found in almost every Maori midden throughout the country. Greenstone was almost the gold currency of the Maori, and obsidian, the silver. Greenstone was difficult to work, thus giving artifacts an intrinsic value; it was easily portable, and durable, and was much sought after for adornment purposes. Obsidian was used mainly as a cutting agent. There were many classic examples of bartering large areas of land for baubles, cloth, iron and merchandise brought by the white sealers and whalers, mostly from America, who taught the Maori how to use coins. The Spanish and American silver dollars were referred to by the Maori as "Moni torra," and gold money as "Moni koura." He had examined many parchment documents recording the bartering of land for jews' harps, tomahawks, blankets and baubles of the white man, and where dollars, crowns, or half-crowns were mentioned, they were listed by number and not by value, in the same way as the tomahawks were listed. These documents were usually signed by the tattoo scrolls copied from the faces of the Maori vendors. The preservation of the histories of the notable Maori artifacts in Museums would give observers a valuable index to Polynesian culture and customs.

Mr. Johannes Andersen was accorded a hearty vote of thanks for his address.

SYMBOL OF AUTHORITY.  
THE MACE.

*By* ALLAN SUTHERLAND, F.R.N.S.

(Paper read before The New Zealand Numismatic Society,  
25th August, 1947.)

THE golden-coloured mace of the New Zealand House of Representatives, a massive and ornate example of the silversmith's art, is the symbol of Mr. Speaker's authority, and is carried before him on all ceremonial occasions on the shoulder of the Sergeant-at-Arms. The mace has been described as a glorified policeman's truncheon, or golden club. This is partly due to its shape, and partly to the fact that the Sergeant-at-Arms is required at any time, at the direction of Mr. Speaker, to arrest any Member of Parliament guilty of misdemeanour, but it is not suggested that the mace would be of any service in bringing recalcitrant members to book.

At the opening of each session of Parliament, and at the commencement of each day's sitting, the robed and bewigged Mr. Speaker leaves his Chambers in ceremonial procession preceded by the mace-bearer. When the Governor-General opens Parliament, Mr. Speaker leads the members of the Lower House into the Upper House Chamber preceded by the Sergeant-at-Arms bearing the mace. When Mr. Speaker in robes and wig goes to Government House with the Address in Reply, he is preceded by the mace-bearer, and followed by the robed and bewigged Clerk of the House. All of these officers wear full evening dress on every day of the session.

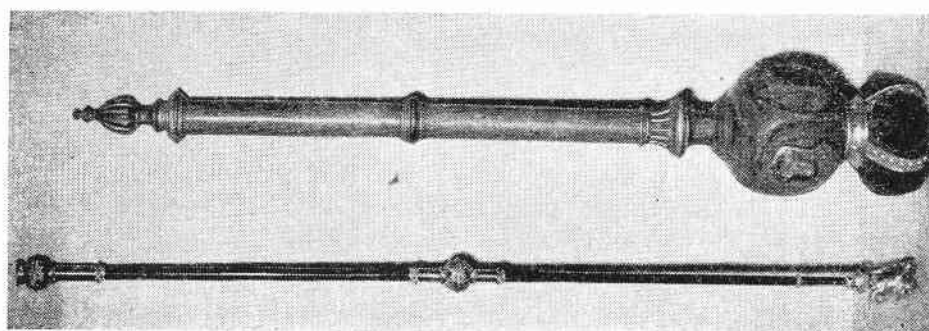
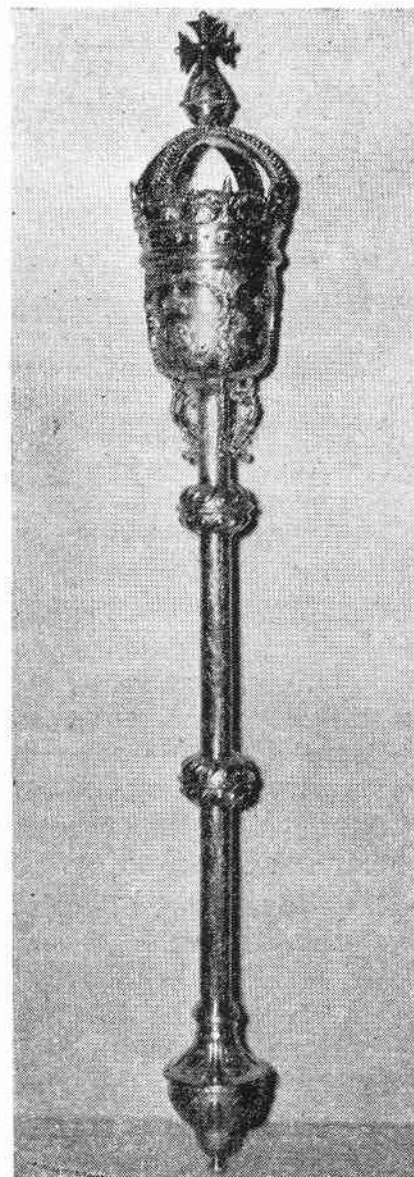
Each sitting day as Mr. Speaker enters the Chamber, the Sergeant-at-Arms bearing the mace calls out, "Mr. Speaker," and all members rise and remain standing until Mr. Speaker reads the prayer. During this time the Sergeant-at-Arms stands to attention to the left of the Speaker's chair, with the mace on his shoulder, and after prayers he places the mace on the table of the House, where it remains as a visible symbol of authority while Mr. Speaker or his deputy occupies the chair.

When the House goes into Committee of the whole House, Mr. Speaker vacates the chair, and the mace—his symbol—is placed on a rack under the table, where it

MACE OF THE  
HOUSE OF REPRESENTATIVES.

A replica of the historic mace installed in the British House of Commons during the reign of Charles II. This mace was made in 1909 by the Goldsmiths' and Silversmiths' Company (Ltd.), 112 Regent Street, London.

Description: It is 4 ft. 11 ins. long, weighs 18 lbs., is of silver, gilded with 18 ct. gold, and can be unscrewed into several parts. A Maltese Cross and orb on a crown surmounts a circular flat top 5½ ins. in diameter on which is the Royal Coat of Arms, and around the outside of the head are four sections each inscribed "E R" (Edward VII), the two letters being separated in (1) by crown over harp, (2) by crown over rose, (3) by crown over thistle, and (4) by shield on which a crown surmounting four stars (the Southern Cross), with N above shield, and Z below shield. The cost is said to have been £200.



The old wooden Mace of the House of Representatives.

Description: Length 3 ft. 1 in. Brass coronet, enclosing purple velvet, surmounting a carved ball of wood, which is attached to a mahogany staff. The ball of wood is carved with oak and fern leaves, enclosing a series of brass shields, on one of which is "E.R. VII".

The Black Rod of the Legislative Council (also shown) will be described in next issue.

remains until Mr. Speaker again resumes the chair. At the conclusion of each day's sitting, the mace is ceremoniously carried before Mr. Speaker in procession to his Chambers.

The New Zealand mace is modelled on that of the House of Commons, England. The mace is believed to have evolved from the practice of carrying staves as an emblem of authority and protection. In 1649 the Parliament of England ordered that all maces should conform to one pattern.

#### MACE AND FASCES.

In some respects the mace resembles the fasces carried by lictors before the Magistrates of ancient Rome. Fasces were bundles of elm or birch rods, bound together with red thongs, each fasces containing an axe in the centre with the axe-blade projecting, symbolising unity and strength. The Fascist symbol was revived in Italy under Mussolini to symbolise the Fascist dictatorship. The fasces is not only used in Italy, for it can be seen in the design of United States coins, and even on the Dunedin Great War I Memorial. In these cases, however, it symbolises the inheritance of culture from ancient Rome, and its original implications.

#### EARLIER "BAUBLES."

The present mace is the third used in New Zealand. The first New Zealand "bauble"—as Cromwell termed the mace of the House of Commons—was presented to the House in 1866 by Sir Charles Clifford, a member of the first Parliament of New Zealand, and first Speaker of the House (1854-56). This mace was destroyed when Parliament Buildings were burnt in 1907. For a time a wooden mace served until Sir Joseph Ward, Bt., and his Cabinet (at their own expense, and said to have been £150 to £200) presented a replica of the mace of the House of Commons, England.

Apparently for the first eleven years of Parliamentary government the table of the House in Auckland lacked the adornment of a mace (1854-65). It would appear, also, that for a year after the removal of the seat of government to Wellington, the House did not possess a mace. The Legislative Council does not use a mace.

When the first mace was presented to the House of Representatives on 3rd October, 1866, the then Speaker, Sir Francis Dillon Bell, who made the presentation on behalf of the donor, Sir Charles Clifford, said:

“ There is something, gentlemen, extremely interesting in the early attempts of a community to govern itself—in its first infantile efforts to master the movements and to acquire the measured tread of communities of greater maturity and experience. We, in New Zealand, have been very recently in that position. Our history and our doings have acquired, by the lapse of time, a gradually increasing interest and importance. To us, the immediate actors on the theatre of the present, their value is hardly sufficiently appreciable. But the future historians of New Zealand will study and record them with that careful attention which must necessarily attach to the earliest movements of all communities destined in the future to grow into great, wealthy, and populous countries.”

Sir Charles Clifford was not then a member of the House. In concluding, Sir Francis Dillon Bell said that the mace, although, perhaps, a “bauble,” was nevertheless a symbol and reminder of the proud history and example of the House of Commons, which had brought the parent country to a degree of happiness and liberty that had never been equalled by that of any other people whom history recorded, and he trusted that the same results would attend the fortunes of New Zealand.

For forty-one years this mace saw the legislative strivings of “the immediate actors on the theatre of the present” until fire removed it, and the wooden stop-gap mace made its appearance.

#### THE PRESENT MACE.

When the Rt. Hon. Sir Joseph Ward, Prime Minister, visited England for the Colonial Conference he arranged, on the suggestion of the Hon. Sir Arthur Guinness, Speaker, to have a new mace made in England. On the 7th October, 1909, the new mace was presented by Sir Joseph Ward, on behalf of Cabinet. In moving a motion of thanks, the oldest member of the House, Sir William Jukes Steward, referred to the mace as the emblem of the privileges, powers, and authority of the House, and said that it was fitting that the mace should be modelled upon a similar emblem which rested on the table of the House of Commons, the Mother of Parliaments.

Although modelled on the English mace, the New Zealand mace bears distinctive New Zealand features, in that one of the panels shows the Southern Cross, the initials “N.Z.” and the following inscription:

“ Presented to the Hon. the Speaker and gentlemen of the House of Representatives with respectful esteem, by the Prime Minister Sir Joseph Ward and his colleagues.

Wellington, 7th October, 1909.”

The mace resembles gold, but is made of silver, and is gilded. It is exquisitely chased with designs symbolising the union of the British races, including roses, harps, and thistles, while the top represents a large golden crown, surmounted by an orb and Maltese cross. The fleur-de-lis is prominent in the crown, and is a reminder of the time when British monarchs assumed the title "King of France." The fleur-de-lis is the basic design for the red carpet in every corridor in Parliament House, Wellington. The term represents "flower of the lily," and is sometimes referred to as the symbol of life, while other authorities claim that it symbolises the development of the heads of battleaxes, spears, and sceptres.

There is a legend among old Parliamentary officers that the first New Zealand mace was, on one occasion, borrowed by some high-spirited honourable members, and after a lengthy search was recovered in a house in Hawkestone Street.

All the members of the Ward Cabinet which presented the mace have passed on, but the mace remains as a link with those statesmen. New statesmen now debate and wrangle above this mute but ornate symbol which, it is hoped, will not lose its lustre or symbolic value as it passes down to the representative assemblies of posterity.

---

#### HARD CURRENCY AT A DISCOUNT 100 YEARS AGO.

**T**ODAY in New Zealand, as elsewhere, "hard currency," i.e., American paper dollars backed by gold, is much sought after, but 100 years ago United States dollars, Spanish-American dollars, and French five-franc pieces were at a discount in New Zealand. The term "hard currency" had a different significance then; it was synonymous with "hard dollars" and referred specifically to the Spanish and United States large silver dollars widely used in New Zealand and, indeed, in most parts of the world, mainly because of the purity of the silver, as distinct from public and private paper-currency.

A reminder of the time when American dollars and French five-franc pieces were freely circulated in Auckland and Wellington is contained in the following extract from the *New Zealand Spectator*, 31st May, 1847, supplied by courtesy of the Alexander Turnbull Library:

## DOLLARS AT A DISCOUNT.

We call the attention of the commercial classes of this district to a subject particularly affecting their interests, and which, unless timely precautions are adopted, may be the occasion of considerable inconvenience, and perhaps pecuniary loss. We allude to the number of American dollars and French five franc pieces now in circulation, which almost threatens the exclusion of the current coin of the realm. These coins, at present, are received in Wellington at the value of four shillings sterling. They have for some time past been refused altogether at the Bank in this place, and this rejection has constantly thrown them into general circulation among the trading classes.

At a meeting in Auckland of the principal merchants and storekeepers it was resolved that after the sixth of April they would only consent to receive dollars at the value of three shillings and sixpence sterling, and other coins in the same proportion. Now if these coins continue to circulate here at the current value of four shillings sterling, a premium of twelve and a half per cent. is offered to the merchants at Auckland to export their dollars to Wellington in exchange for British coin, of which they will not be slow to avail themselves, and an injury will thus be inflicted on the community by a depreciated currency, similar in its consequence, but inferior in extent, to Captain Fitzroy's debentures.

Previously silver dollars had served the traders well in all parts of New Zealand, and in the Pacific, mainly on account of the absence of British coins.

FitzRoy had previously experimented with paper currency in New Zealand, with almost disastrous results, and by 1847 Governor Grey, who succeeded him, had advanced proposals for the establishment of a Colonial Bank of Issue, with the sole right of note issue. Presumably it was this circumstance, coupled with the increasing quantity of British coins Grey was able to secure, that brought Gresham's law into operation, that of bad money driving out good.

In 1847 the value of the Spanish gold doubloon fell in New Zealand from £3 4s 0d to £3; the dollar and five-franc piece from 4s to 3s 6d, but the rupee remained constant at 2s. In 1848 the metallic currency reserves in New Zealand rose sharply to £50,000 and by 1850 only British coinage circulated, and "hard currency" was driven out.—A. S.

## ONWARD TO DECIMAL COINAGE.

By JAMES BERRY.

(Paper read on 25th August, 1947.)

WHAT is decimal coinage? It is any currency with coin denominations arranged in multiples and sub-multiples of ten (Latin, *decem*) with reference to a standard unit. Thus, if the standard unit be 1, the higher coins will be 10, 100, 1,000, etc., and the lower .1, .01, .001, etc. In a perfect system there would be no breaks or interpolations, but actual currencies described as "decimal" do not show this rigid symmetry. In France the standard unit—the franc—has above it the 2, 5, 10, 20, 50, and 100 franc pieces, and below it the 20 and 50 centime pieces, and there are other denominations. Similar variations of convenience occur in the German and United States coinages. Subject to these practical modifications most of the leading countries of the world have adopted decimal coinage, the chief exceptions being the United Kingdom, South Africa, Australia, New Zealand, India and Pakistan.

The United States of America led the way in adopting decimal coinage in 1786-92, followed by France, 1799-1803, and her system was extended to the countries of the Latin Union in 1865. Austria-Hungary adopted decimal coinage in 1870, Japan 1871, Germany 1873, Scandinavian countries 1875, and Russia 1839-1897.

### UNITED STATES LEADS THE WAY.

It is significant that the United States of America, which led the way with decimal coinage, now leads the world in industry and commerce. In the United Kingdom, proposals for the decimalizing of the coinage have often been discussed and recommended by successive Royal Commissions. The inconvenience of altering the established currency, and the difficulty in choosing between the different systems propounded, have been considerable obstacles. For this reason I think it best not to confuse the issue by giving lengthy details of the different systems, but to concentrate on what is apparently the simplest system of changing from our present antiquated monetary order—or rather disorder—with the least amount of trouble.

The ideal system seems to be to leave the silver coins at their present values down to and including the shilling which would be divided into ten cents instead of twelve



pence. The ten-shilling note would be the standard unit of 100 cents, and could be called a "kiwi" or "double crown." The crown or 50 cents, the half-crown or 25 cents, the florin or 20 cents, and the shilling or 10 cents could be retained. The sixpence, threepence, penny and half-penny would be replaced by a 5-cent and a 1-cent piece, and a  $\frac{1}{2}$  cent piece if necessary. By adopting a bronze coin, smaller than our present shilling, as a one-cent piece in place of the heavy pennies, there would be no need for the equivalent of the threepenny bit.

The adoption of a kiwi-cent system (10s divided into 100 cents) would dispense with the pound, and this change is highly desirable owing to the confusion with the pound as a measure of weight. One speaks of "1,000 pounds" of silver, seeds, tomatoes and so on, and the query immediately arises whether it relates to weight or value. The distinctive name "kiwi" as the New Zealand unit of value was suggested in an article on decimal coinage by Mr. Allan Sutherland which appeared in the magazine *Future* for August, 1946.

The advantages to be gained from the adoption of a decimal coinage are obvious. The accompanying map of the hemispheres gives an indication of the few countries not using decimal coinage:



To emphasise the simplicity of decimal coinage compared with fractional coinage, and the saving of time in education and in commerce, an example of a small sum is here given.

1,982 Articles at 3d each.

<i>Fractional System</i>	<i>Kiwi Decimal System</i>
1,982 x 3	1,982 x 3
3	3
12) 5,946	5,946 cents
20) 495 — 6	= 59.46 kiwis
£24 15 6	
(22 figures)	(9 figures)

In 1918 a Bill for the decimalization of British coinage was introduced into the House of Lords by Lord Southwark, but it did not pass beyond the first-reading stage. One asks, what is preventing the change when it is almost universally agreed that decimal coinage is greatly to be desired? Like many worthwhile reforms, the making of the actual change is the trouble. In the early days of the motor-car—or rather steam car—a law was passed in England that a man with a red flag must walk ahead of such vehicles. This was due to the opposition of coach and railway companies, and to the superstitions of some people. Would anyone suggest today that the motor-car has not brought many benefits to modern civilization? Anthony Ashley Cooper, later the seventh Earl of Shaftesbury, was mainly responsible for the passing of legislation preventing employment of young children in coal-mines and factories. Children of 5 and 6 years of age had been employed for 12 to 14 hours a day, and mine and factory owners complained that they could not make a profit without this cheap labour. Would any sane person say that children should be so employed today?

The progress of civilization is based on changes from old ingrained habits to new and improved ones. Medical and surgical practice of 50 years ago have given way, in constant changes, to new and improved methods today. Engineering skill has changed slow methods of travel by horse and buggy, by coach and sailing ship, to speedy smooth travel by motor-car, bus, ocean-liner and aircraft. We do not require such aids to change to a decimal coinage. The system is there, waiting for adoption. We accept our antiquated fractional system of coinage as a matter of course, as part of our daily life, without appreciating how much easier a decimal coinage would be. It is hard for people to change a habit to which they have been accustomed all their lives, but that is no excuse for not making the change. Similar cumbersome coinage systems prevailed in other countries, but that did not blind those countries to the advantages of the decimal system. When decimal coinage is adopted in this country, and the people appreciate its advantages, they

will wonder why they had been content with the previous antiquated fractional system of coinage for so long. All that we require is a Government sufficiently far-sighted to bring about the change. The New Zealand £ is at a discount of 25% with sterling, so that there would be no question of breaking away from the English standard of value with which we parted many years ago. In 1933 our President, Mr. Allan Sutherland, represented the New Zealand Numismatic Society on a Government Coinage Committee appointed to report on decimal coinage for New Zealand. The Committee suspended its investigations owing to the prevailing economic depression, and the immediate need for replenishing silver coinage following large-scale smuggling of coin to gain the 25 per cent margin. But for these circumstances, it is probable that decimal coinage would have been introduced when the distinctive New Zealand coinage was substituted for British Imperial coinage.

In international trade, Great Britain, Australia, South Africa, New Zealand and Fiji are working with five quite unrelated so-called "pounds," all of different values, and this chaotic ladder of Commonwealth currency is a hindrance to British trade with countries whose currencies and price-lists are appraised at a glance.

Our hopes of world peace are based on the United Nations. The work of that body will be immeasurably simplified when all countries have a unified monetary system—towards which the world is groping—and it behoves New Zealand, as one of the few countries not using a decimal coinage, to adopt a systematized understructure in readiness for changes to come.

In Europe, including the United Kingdom, 88% of the people use decimal coinage. About 70% of the English-speaking people use it. The following list shows the large number of countries using decimal coinage:

Abyssinia, Afghanistan, Albania, Algeria, Andorra, Angola, Argentine, Austria, Belgian Congo, Belgium, Bolivia, Brazil, British Honduras (and some other British Colonies), Bulgaria, Camerouns, Canada, Ceylon, Chile, China, Colombia, Costa Rica, Cuba, Czecho-Slovakia, Denmark, Dominican Republic, Dutch Indies, Ecuador, Egypt, Estonia, Finland, France (and all Colonies), Germany, Greece, Greenland, Guatemala, Haiti, Holland (and all Colonies), Honduras, Hungary, Iceland, Indo-China, Iran, Iraq, Italy (and Colonies), Japan, Kenya, Uganda and Tanganyika, Korea, Lebanon, Liberia, Liechtenstein, Luxemburg, Madagascar, Manchuria, Mexico, Monaco, Mongolia, Morocco, Mozambique, Newfoundland, Nicaragua, North Borneo, Norway, Palestine,

Panama, Paraguay, Peru, Philippine Islands, Poland, Portugal (and all Colonies), Roumania, Russia (U.S.S.R.), Salvador, San Marino, Sarawak, Siam, Spain, Straits Settlements, Sweden, Switzerland, Syria, Tunisia, Turkey, United States of America, Uruguay, Vatican City, Venezuela, Yugoslavia, Zanzibar—total 90.

The small number of countries not using decimal coinage represent almost solely the British Commonwealth, as follows:

Australia (and New Guinea), British West Africa, Burma, Cyprus, Eire, Fiji, Great Britain (and some Colonies), India, Jamaica, New Zealand (and Island Territories), Nyasaland, Pakistan, Rhodesia, Saudi Arabia, South Africa—total 15.

It is significant that in the Continent of America, all countries use decimal coinage, excepting some small British possessions, such as Jamaica and the Falkland Islands. Apart from Great Britain and Eire, all countries on the Continent of Europe also use decimal coinage.

Britain's economic crisis is largely due to shortage of man-power, resulting in underproduction and insufficient exports. I venture to suggest that, with decimal coinage, the present vast banking, insurance, and commercial businesses in the United Kingdom could be carried on efficiently with probably 60% to 70% of the present personnel engaged in that work, thus releasing many people for other vital work. The collective saving of time in the educational field, in commerce, and in stationery, would be enormous. If Britain would get into step with the decimalized monetary systems of the world, this would make for greater efficiency, and help to stimulate her overseas trade.

It may be said that New Zealand should wait until Britain adopts decimal coinage. Canada and other parts of the Commonwealth did not wait. It would be comparatively easy for us to make the change, with our small population, and if Australia and South Africa followed suit, doubtless Britain would follow. The Government which adopts decimal coinage will carve a niche in New Zealand history, and will receive great credit from future generations of New Zealanders.

In 1938 the Council of the New Zealand Society for Accountants declared that "the adoption of decimal coinage in the British Empire would result in important savings in industry and in commerce, and the Council will support any efforts to achieve this reform." In the same year the Associated Chambers of Commerce of New Zealand passed

a motion urging the Government to consider the early adoption of a decimal system of coinage.

As our coinage is to be changed from 50% silver to cupro-nickel, the present would be an opportune time to make the change. In addition the obverse inscriptions of our coins will soon be altered to delete "Emperor" from the King's title, consequent upon the granting of self-government to India and Pakistan. On the basis of a Chinese proverb "One picture is worth a thousand tellings" I have prepared a series of designs to emphasise how, with the exception of the sixpence, and half-penny, our coins could be retained at their present size and value, but within a decimal system. Most countries change their coin-designs every ten years, and it is fourteen years since we adopted our present coin-designs. On the 1st August when, in the House of Representatives, Mr. C. M. Bowden, M.P., advocated decimal coinage for New Zealand, the Rt. Hon. Mr. Nash, Minister of Finance, said that a decimal basis was infinitely better than retaining the Anglo-Saxon system of twelve pence to a shilling, and twelve inches to a foot. In the past, reforms have been brought about in the face of great opposition; with both sides of the House in agreement on decimal coinage there should be no difficulty in bringing about the change here. As the only Numismatic Society in New Zealand we should continue to advocate the change. Failing early action by the Government, we should endeavour to have the subject publicised, and enlist the support of educationists, accountants, business men and others to this end. One drop of water by itself is harmless, but the concerted flow of water in volume can hollow out hard stone. Similarly, while it is hoped that Parliament will act first, I feel sure that concerted public opinion will eventually be strong enough to induce Parliament to adopt decimal coinage. Our motto on the New Zealand Coat of Arms is "Onward." Let it be "Onward New Zealand to decimal coinage" as another improvement in our daily life for the benefit of all. (Plate 4.)

#### DISCUSSION.

Mr. A. Quinnell said that while he fully realised the advantages of decimal coinage, he could foresee difficulties in adapting cash-registers, although calculating machines would not present much difficulty. The substitution of coins of new values would confuse the housewives, and owing to changing values the changeover would present many difficulties.

Mr. W. D. Ferguson said that a coinage based on a decimal structure would be more convenient. The saving in book-keeping and accounting would be enormous. In 1914 there was a standard 1d tram-fare, newspapers cost 1d, and there was penny postage. Adjustments might have been difficult then but prices were now sky-high in comparison and were likely to increase. There were no stable values. Ten-cent coins would buy just as little, proportionately, as would twelve penny coins. Quantities could be adjusted in slot and chocolate vending machines, which were not numerous in New Zealand in any case.

Mr. W. Chetwynd said that the only difficulty in dealing with cash-registers would, he assumed, be the changing of a 12-cog wheel to a ten-cog wheel. His office used decimals in accounting, where possible, notwithstanding the fractional basis of the coinage.

Mr. M. Hornblow said that his oil company used many calculating machines which could easily be adapted to decimal coinage. At present, accounts were converted to decimals, and at times were worked to nine places, and finally brought back to fractional currency. His office dealt with five different currencies, those of New Zealand, Australia, Britain, United States, and France, and it was ten times easier working with decimalized francs and dollars than with £ s d.

Mr. Murray Weston said that in his engineering firm, decimal calculations were freely used, and accounts were kept in decimals.

Mrs. C. W. Brandt said that from a woman's standpoint, the change would be most welcome.

Mr. Allan Sutherland said that the basic exports of New Zealand—wool, butter, cheese, meat, and hides—were at times sold at values down to one-sixteenth of a penny, and this caused much unnecessary accountancy work. There was widespread support for decimal coinage among educationists, accountants and leaders of industry. The change was long overdue and the only question to decide was when the change should be brought about.

Mr. James Berry was accorded a hearty vote of thanks for his paper.

## ANCIENT COINS.

THE GILBERTSON CABINET OF ELECTROTYPES.

*By* PROFESSOR H. A. MURRAY, M.A.

---

### 1. INTRODUCTION.

IN all centres of learning where Greek and Roman history and art are studied from primary sources, the British Museum Cabinet of electrotypes of selected Greek and Roman coins has been for long an invaluable means of instruction. It contains evidence which is durable and accurate. New Zealand, and the city of Wellington in particular, is fortunate in being the home of a cabinet which belonged to the late Charles Gilbertson, of Invercargill, and which is now in the care of the New Zealand Numismatic Society and housed in the Alexander Turnbull Library.

It is extremely appropriate that Sir John Rankine Brown, foundation professor of classics at Victoria University College, Wellington, and an enthusiastic member and office-bearer of the New Zealand Numismatic Society, should have his memory kept green among his friends by making known to them, through photographic reproductions and commentary, the contents of the Gilbertson collection of electrotypes. The collection was a constant source of delight to Sir John, and to his advanced students under his expert guidance. On frequent occasions he has given pleasure and instruction to members of the Numismatic Society by reading to them papers on the collection.

I have been given the honour of using these papers as a basis for a brief commentary on the illustrations. The papers were, as they had indeed to be, selective. It was, therefore, considered advisable to use this occasion to expand the material to deal with the coins in somewhat greater detail than would have been possible in the course of occasional lectures. These coins offer some perplexing problems. I therefore disclaim any originality in what has been written, and have tried to give a reasonably brief summary based on a study of such material as the libraries of New Zealand can provide. It is hoped that the result will be of use and interest to readers who have not, perhaps, the leisure or who are not inclined to begin the study of detailed information in text-books, works of reference, articles and monographs. An acknowledgment of indebted-

ness will be recorded in the appendix to the commentary.

I should like to mention with deepest gratitude the immense help which has been willingly given to me by Miss D. Dettmann, Senior Lecturer in Classics at Victoria University College. Her expert advice has frequently set me right on points of fact and presentation, and has steered me skilfully through perplexities.

## 2. NOTES ON THE COINS.

The cabinet contains about 800 electrotypes which illustrate the origin and development of western coinage from about 700 B.C. until the beginning of the Christian Era. The series was selected and arranged by B. V. Head of the British Museum, and each pair of specimens faithfully represents a coin in the possession of the British Museum. The cabinet holds 40 shallow frames or drawers of specimens, all of which are labelled and arranged into seven periods, mainly on artistic grounds to start with, since the place of origin and date of very early uninscribed coins is largely a matter of conjecture. Later, the series is arranged in roughly historical order. Each photographic-plate illustrates two trays. A guide-book accompanies the collection, but the copy in the Turnbull Library bears the date 1880.

Although the essential plan has been to maintain a roughly historical arrangement, the first period corresponds exactly with the archaic period in Greek art (700 B.C. to 480 B.C.). The main characteristics of this period of art are admirably exemplified in the collection. They have been summarised in the *Historia Numorum* (Ed. 1911, p. lxi). There is "a gradual development from extreme rudeness of work to more clearly defined forms, which, however, are always characterised by stiffness and angularity of style." Most of the types show the forms or heads of animals, and the impression is heraldic rather than one of realism. The human face is not often depicted to begin with. Where shown, it has a fixed smile; it shows both corners of the eyes, even when in profile, and the representation of the hair is severe and conventional. (See Period 1, Section A, Numbers 19 and 27.) In the earliest specimens the reverse of the coin bears only punch-marks.

A rapid glance at the first plate will show that these early examples of coinage differ greatly from the well-known articles called "coins of the realm." They differ in shape and in thickness, and in the remarkably high relief of the types. Another fact which cannot be shown in a



photographic illustration is that the first dozen specimens are reproductions of electrum coins, that is, they are made of "pale gold," a natural alloy of gold and silver which was found in the western districts of Asia Minor. Though the details shown on the labels may not now be accepted as entirely correct, it should be noticed that they bear the names, in the case of the first group of specimens, of Greek colonies on the coast and neighbouring islands of Asia Minor, of neighbouring districts, and of the Kingdom of Lydia which was the immediate hinterland of the Greek colonies until it was conquered by Cyrus, King of Persia, in 546 B.C.

The western part of Asia Minor is like the human hand. The gaps between the fingers are like the rivers which flow to the Mediterranean Sea. The easy land-routes follow these river-valleys to the interior. The Greek colonies were independent city states in the coastal region, with no great extent of arable land. They, therefore, specialised in commerce. They received goods from the interior, made them up, and shipped them to the mainland of Greece. A handy means of exchange was needed, and the electrum found in the district came to be used for that purpose. The only novelty in this device was the kind of metal. As a means of facilitating exchange of goods the use of metal is very ancient indeed. But precisely when and where western coinage was invented is a matter of conjecture, based on one or two vague statements by Greek and Latin writers, on deductions from chronology, and on the surviving specimens of early coinage. The conventional theory is that coinage was invented by the Lydians, or by the Greek colonists in the middle district of the coast of Asia Minor, called Ionia, and that the date was about 700 B.C., or perhaps somewhat earlier. The first coins were made of electrum.

#### PERIOD 1, SECTION A.

A careful examination of Period 1, Section A, No. 1, will yield some definite information as to how early coins were made. The chosen amount of electrum would be heated and dropped on an anvil, where it would naturally form an oval dump, like a blob of sealing-wax. To prevent the dump from moving, the surface of the anvil would be rough and scratched, and the marks of this rough surface appear on the specimen. While the dump lay on the anvil, marks were driven into the reverse, the uppermost surface of the metal, by means of a punch struck by a hammer.

Specimen No. 2 shows a development of this technique. The obverse shows a square of rough surface in high relief. The surface of the anvil must have had a hollow square constructed in it to ensure that the dump would remain firmly fixed in its place.

The former specimen is a stater (a measure of bulk, rather than of weight or value), and the latter a half-stater, but little else can be said about them which is not conjectural, save the quality of the metal. The assignment of Lydia as the place of origin is not completely certain. The suggestion that the rectangular middle punch-mark on the obverse of the former specimen contains the rude outline of a running fox is no longer accepted. In favour of a very early date (about 700 B.C.) is the fact that specimens of this kind are very rare. The issues must, therefore, have been limited, and not long continued. But by itself this is no convincing argument. It seems most unlikely that there would be an enforced currency at this early period, especially in the self-governing Greek city-states of Ionia. The electrum dumps would be used for the convenience of individual merchants and bankers as bullion, and their value would fluctuate between market and market. As a merchant would frequently receive back again in the course of his commercial dealings the dumps which he had already issued, it has been conjectured that some man of commerce and banking, a Lydian or a Greek, had the idea of marking his dumps with a distinctive sign, hard to copy, by which he would know their weight at once, and so save himself the trouble of several re-weighings. A nail, partly filed, partly broken off, would serve his purpose. It could be used as a punch, and the impression of its broken end would thus be marked on the dump, which might receive one or more marks according to size, from the same or different punches. Specimen No. 1 seems to indicate that for larger dumps, a long thin iron wedge would be used, as well as the square nail-like instruments. These specimens, then, may be conjectured to bear recognition marks giving evidence as to their weight, for the commercial convenience of the person who issued them. They are, therefore, not coins, because a coin bears a "type," that is, a mark or device which is a recognisable indication of its place of origin, and is a guarantee of its weight and quality.

We have still, then, to look for evidence of the first coin, and of the date and place where it was issued. The heraldic device and high relief of the work on the specimens which follow indicate a technique similar to that of

the cutter of gems and similar artistic work. Seals for stamping documents had been in use from prehistoric times. Specimens of seals of prehistoric date have been found in the island of Crete, and many examples have been unearthed in Babylonia. It seems, therefore, to be a natural development that someone should have the notion of "sealing" lumps of metal used for exchange, as an improvement on the crude punch-mark. A guarantee would in this way be given by the issuer of the good quality, and perhaps of the bulk of the precious metal which bore the stamp of his seal. Thus, perhaps, were the first coins made. The craftsmanship required would be considerable, as the design would have to be executed in reverse as an intaglio in the anvil, and the impression would be made on the metal by a blow delivered on a punch, as before. Considerations of wear and tear, when the metal was in use as currency, seem to have been secondary with the artists concerned. Even when a thinner spread of metal is achieved, the bold relief is maintained. The predominant factor in Greek art is plastic, and this factor shows itself in the coin types.

The new idea of stamping dumps of metal with a seal-like device may have first been taken up by influential merchants of Lydia or Ionia, or, as some authorities maintain, by the Lydian monarchs themselves, who would see profit in holding a control over the issue of coinage, and who would be perfectly familiar with the seal as a sign of authority and good faith. Thus, despite the astonishingly elaborate and skilful craftsmanship of No. 1, A, 6, Seltman (*Greek Coins*, 1933, pp. 16 and 24) seems to regard it as typical of the first "coins of the realm" issued by the King of Lydia about 700 B.C., bearing the royal badge of the Lydian monarchs—the lion. This type becomes so prominent that it seems probable indeed that the Lydian monarchs claimed a monopoly of coinage in precious metals. But as the Greek city of Miletus on the Ionian coast also adopted the lion as its civic badge, it would be too positive a statement to say definitely that this coin is Ionian or that it is Lydian. The coin is a stater of Phoenician standard. The obverse shows the forepart of a lion, with gaping jaws, and apparently with a globule on its forehead. The symbol of the lion is almost certainly of Oriental origin. It denotes power, bravery, and passionate strength, and therefore is a common symbol of the nations which worshipped the sun. The connection with monarchy is, therefore, plain. The lion is also a symbol of Sandon, the sun-god of Lydia. There was a legend that the concubine of Meles, King of Lydia,

PERIOD 1. Section A.  
B.C. 700-480

SCALE  
CENTIMETRES  
MM 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15



PERIOD 1.  
Section B.  
B.C. 700-480

SCALE  
INCHES  
TENTHS 1 2 3 4 5 6





PLATE 2.

Copper Currency Tokens issued by merchants in all parts of New Zealand until 1882.



PLATE 3.  
MEDAL, NEW ZEALAND EXHIBITION, 1865.

PICTORIAL SUGGESTIONS FOR DECIMAL COINAGE.



SUGGESTED DESIGN FOR A "ONE KIWI" (100 CENTS) NOTE EQUIVALENT IN VALUE AND SIZE TO OUR PRESENT 10<sup>s</sup> NOTE

SUGGESTED 50 CENTS (OR CROWN) NOTE AS AN ALTERNATIVE TO THE 50 CENTS OR CROWN PIECE, WHICH COIN MIGHT BE CONSIDERED TOO LARGE FOR GENERAL USE.

OVAL ON RIGHT FOR WATERMARK DESIGN OF HEAD OF A MAORI CHIEF.



DESIGNS: - CROWN PIECE (50 CENTS) - ROYAL CROWN AND HUIA FEATHERS (SYMBOLS OF MAORI CHIEFTAINSHIP); - HALF CROWN (25 CENTS) - ROYAL CROWN ABOVE SHIELD OF NEW ZEALAND COAT OF ARMS; 20 CENTS - THE SHIP "ENDEAVOUR" IN WHICH CAPTAIN JAMES COOK DISCOVERED NEW ZEALAND IN 1769; 10 CENTS - NEW ZEALAND FERN LEAF AND THE SOUTHERN CROSS; 5 CENTS - HONEY BEE ON SPRAY OF MANUKA BLOSSOMS; 1 CENT (SMALL BRONZE) - NEW ZEALAND OWL "MOREPORK"; 1/2 CENT (SMALL BRONZE) - PIED FANTAIL AND KOWHAI LEAF; ALSO AN OVERSE FOR ALL VALUES. THE VALUES OF NEW ZEALAND'S PRESENT COINAGE ARE INDICATED TO THE LEFT, AND SUGGESTED DECIMAL VALUES TO THE RIGHT, OF EACH DESIGN.

PLATE 4.

Illustrations showing how simple changes could provide decimal coinage in New Zealand. The present shilling and all higher values would have their exact equivalent in the decimal system. Pennies or cents would be ten to a shilling (10 cent pieces) instead of twelve.

gave birth to a lion, whereupon the prophets declared that if this lion was carried around the boundaries of Sardes, the capital of Lydia, the city would never be taken. The injunction of the prophets was obeyed, but circumstances prevented the act of circumambulation from being completed, and the Persians eventually broke into Sardes by the weak spot in 546 B.C., and the independent kingdom of Lydia was at an end.

The positive identification of No. 1, A, 3, has also presented a difficult problem to the experts. It is a half-stater, the reverse of which contains a cruciform ornament fairly frequently found on Lydian coins. The obverse has been said to show a round shield in high relief divided by two broad diagonal bands. It might be intended to represent a rosette, one of the symbols of the Thracian sun-god. Seltman regards early coins of this type as Phrygian in origin. Coins of the kind have come from Thrace, and have been thought, on mere conjecture, to have been minted there. Since the monarch of Phrygia may, at an early period, have ruled over the related tribes in Thrace, Seltman seeks to link this type of coin with the tradition related by Julius Pollux that coinage was invented by "Cymaeon Demodice, wife of the Phrygian Midas, who was a daughter of Agamemnon, King of Cyme." The neighbouring kingdom of Phrygia would, on this suggestion, not have been long in following the lead of Lydia. But it was more remote from the main stream of commerce between east and west, and the Phrygians would be culturally backward, especially in Thrace. Their craftsmen were, therefore, not the equals of the Lydians and Ionians in their handiwork.

Nos. 1, A, 4-12. Ionia was in the main stream of influence which followed east and west, and these coins exemplify that fact. Whether or not all these specimens are from the same early period, the types are early, and show the influence of both east and west. The mythical animal devices are probably eastern in origin. The sphinx, and the stag, figure prominently on eastern Greek pottery of the 7th and 6th centuries.

The lion (No. 6) has already been discussed, and if Seltman is right, does not belong to this series. The others show types which became civic badges mainly of Ionian cities. The lion's scalp, for example, shown on the obverse of No. 5, was associated with Samos, the stag (No. 7) with Ephesus, and the sphinx (No. 8) with the island of Chios, whilst the tunny-fish shown on the obverse of No. 12 was the badge of Cyzicus, which was on the waters that lead to the Black Sea.



Early staters of this kind on the Phoenician standard show all these varieties of type; yet it seems improbable that the Greek states would all set up mints immediately after the invention of coinage. It used to be held, therefore, that the issues were private, and bore the seal or badge of the banker who issued them. Another suggestion is that, perhaps, Miletus, the most prosperous of the Ionian commercial cities at the time when coinage was invented, had the only mint, or that the coins were struck in rotation at two or more mints. The magistrates would probably be elected annually, and the reason for the variety of types is that the appropriate magistrate in office for the time being stamped the issues with his own badge. In view of these possibilities, the assignment of the coins to particular cities is conjectural. The type may not be reliable evidence as to the place of origin. (See especially Seltman pp. 25-26.)

No. 4. This coin is a stater, tentatively assigned to Parium, a town on the Propontis, in the north-east of Asia Minor. The obverse shows a gorgon's head of very archaic type. The hair is depicted by a series of dots. The eye-sockets are crudely moulded, and the nose is rudely formed. It is remarkable that the artist should have attempted a frontal view of a face on a coin at so early a date. But a profile view of a gorgon's head would be of no effect, and distortion or caricature of the human features would be all to the good in portraying a fearsome monster. It is noteworthy that even when the engravers became skilled in creating frontal portraits in bold relief, they did not bother themselves, apparently, about possible effects when wear and tear operated on prominent features like the nose. The reverse of this coin shows a punched-in or incuse depression in the form of a cross-like ornament with a pellet in the middle.

No. 5. This stater shows on the obverse a lion's scalp of very archaic design which has suggested the date of issue as the first part of the seventh century B.C. The reverse shows two incuse depressions, one rectangular, and the other triangular. J. G. Milne (*Greek Coinage*, 1931, index of plates) points out that the two punches are probably used to cover the lines of the obverse die, and thus make a clear impression on the dump.

No. 7. This is the earliest known inscribed coin, a stater which is usually assigned to the city of Ephesus. It will be remembered that in Acts. ch. 19, we have a record of St. Paul's visit to Ephesus, that his denunciation of "Diana of the Ephesians" led to a minor riot among the

craftsmen who made shrines for the goddess, and that the whole city was thrown into confusion. This goddess was an old Asiatic deity whom the Ionian Greeks worshipped as Artemis. One of the symbols of her cult was the stag. The obverse of this coin shows a stag of rather geometrical shape with head bent. Along his back there is an inscription which reads from right to left, and of which the translation is *Phaenos Emi Sema*, "I am the badge (or seal) of Phanes." Legends of a similar sort are found on seals, and the object is to emphasize the identity of the owner of the seal. There has been a good deal written in the attempt to prove who this Phanes was. The coin used to be attributed to Halicarnassus, because Herodotus tells us something of a certain Phanes of Halicarnassus who served as a mercenary soldier in Egypt about 525 B.C. It was thought that the Phanes of the inscription, if it has been read properly, was a Halicarnassian ancestor of this man. But all evidence points to Ephesus as the probable place of origin of the coin, and the device may have been that of a magistrate or despot, or a prominent banker in Ephesus.

No. 8. The badge of a seated winged sphinx indicates the island of Chios as the place of origin of this stater. Its date is a problem. Some experts would place it in the early series of electrum staters. Others would put it immediately before the reform of coinage which was made by King Croesus of Lydia who reigned 560?-546 B.C.; others again would assign it to the time when the Ionian Greeks revolted against the Persian conquerors of Asia Minor, 499-494 B.C. To this last period those authorities would also assign coin No. 9. Both are admittedly of very fine workmanship. There are several coins of similar style and weight belonging to this period, bearing civic badges on the reverse. The cities which revolted from Persian rule must have struck this electrum coinage in defiance of the Persian king's prerogative, and shared the responsibility for their act of rebellion by showing their civic badges on the coins. The coins may, therefore, have come from a single mint. (Milne, p. 55.)

No. 9. This stater, the obverse of which is a fine rendering of the fore-part of a bull looking backwards, is assigned to Samos, and may have been struck while the Polycrates mentioned in Byron's "Isles of Greece" was tyrant of the island (532-522), or during the Ionian revolt (see No. 8).

No. 10. This delightful stater, with an obverse showing a lion of archaic design with gaping jaws and protruding tongue is now conjecturally attributed to old Smyrna. This

city was taken by the Lydian king Alyattes about 585 B.C. and destroyed.

No. 11. The attribution of this stater to Zeleia is conjectural. The obverse shows the fire-breathing monster called the chimaera, from whose name the word "chimerical" is derived. The reverse shows two incuse squares. The sphinx-like shape in the larger square is merely a trick of lighting; there is no type at all in the square. Homer describes the Chimaera thus: "Of divine birth was she and not of man, in front a lion, and behind a serpent, and in the midst a goat." It is doubtful if this type is a mere mechanical mixture of artistic types of animals.

No. 12. This coin is the oldest stater of the city of Cyzicus situated at the entrance to the Black Sea. Shoals of tunny-fish constantly pass through the Bosphorus and the Hellespont on their way to the Aegean Sea, and so the city took the tunny-fish as the type for its coin. This stater is usually dated at 600 B.C. or earlier. Others would put it about the middle of the 6th century B.C. together with Nos. 10 and 11 above, just before the time when Croesus, King of Lydia, reformed his coinage. The obverse shows a tunny between fillets, and the reverse two incuse squares, the larger of which contains branched lines, and the smaller a scorpion, which is probably a magisterial badge. This city continued to issue staters for over two centuries, and these, together with the Persian darics, became a staple currency in the ancient world. Cyzicus continued to issue staters of electrum even while she was a subject state of the Athenian Empire, for Athens had no gold in her own land. The civic badge of the tunny continues throughout as the type, though usually not the principal type on the "Cyzicenes" which are frequently mentioned in ancient Greek literature.

Nos. 13 and 14 are of gold, and 15 and 16 of silver. These coins all come from the capital of Lydia, and indicate a change which was instituted by King Croesus of Lydia (560?-546 B.C.). He was the first person to issue coins of silver in substitution for the old electrum coinage, and so to institute the first bi-metallic coinage in which ten heavy silver staters were the equivalent of one light gold stater. This seems to prove that within the Kingdom of Lydia the monarchs could give a forced circulation to their coins (Milne, *Greek Coinage*, p. 10). Hence the statement of Herodotus that "the Lydians were the first of all men known to us who struck and made use of coins of gold and of silver" (Bk. 1, Ch. 94) has often been interpreted to mean that the

Lydians were the first bi-metallists, and not that they were the first coiners of electrum. Seltman (p. 61) suggests, as a reason for the reform, that electrum proved unsatisfactory because with variation in density, there was an uneven proportion of silver and gold in electrum. Many specimens of electrum coins from Lydia, therefore, show a large number of private countermarks.

No. 13 is a bean-shaped light stater of pure gold. The obverse shows the foreparts of a lion and of a bull facing one another. In the reign of Croesus the power and extent of Lydia was greatly increased. It has been conjectured that the addition of the bull to the lion type is a proof of acquisition of fresh territory. The reverse shows two incuse squares of different sizes but carefully placed, since these bean-shaped coins would have been difficult to handle when they were being stamped.

No. 14 is a half-stater of gold, and Nos. 15 and 16 are silver coins, all of similar type. This new bi-metallic coinage was short-lived, for Lydia was conquered by Persia in 546 B.C., and Persian coins of gold and silver took their place. What happened immediately after the fall of Lydia it is difficult to say. It is most unlikely that the coinage of Croesus was allowed to continue, and yet if the daric be really called after Darius the Persian, there would be a gap of twenty-five years to account for, since he did not come to the throne until 521 B.C. Seltman (p. 63) therefore suggests that the satraps of the Persian kings would coin from the Sardinian mint, but that Darius would be the first Persian king to coin from the central regions of his Empire. The Persian gold and silver coins became well known to the Greeks as "Darics" and "Sigloi" respectively. The darics bore a portrait of the great king himself, and are found all over the area of the ancient world from Sicily to Northern India. They were issued in millions. In 480 a Lydian called Pythius had 3,993,000 of them. King Xerxes made the sum up to the round figure of 4,000,000.

No. 15 shows a specimen of a daric of pure gold, coined on a heavier standard than the Lydian gold coins. On the obverse the king is shown half-kneeling, wearing a royal head-dress and a long robe. In his left hand he holds a bow which has probably become effaced in this specimen, and in his right hand a spear. The reverse bears an irregular oblong incuse.

No. 18 This is a silver coin of Lampsacus, a Greek city on the Hellespont, of some date between 500 and 450 B.C.

It shows the archaic style at its best. The obverse shows a nicely carved female janiform head, and the reverse an incuse square with the helmeted head of Pallas Athena. The janiform head appears frequently on the early coins of Lampsacus. The tyrant of the city had a marriage alliance with Hippias, Tyrant of Athens, for Lampsacus lay on the Athenian corn route to South Russia, and the safety of this route was a matter of life and death to Athens. Earlier coins of Lampsacus with the head of Athena on the reverse have been thought to commemorate this alliance, but it does not necessarily follow that the same type on later coins has the same historical significance. It should be noticed that there is now a tendency to smoothness, regularity, and thinner spread. An effort has been made to make the incuse on the reverse shallower, but the relief is still bold; the engraver has given free play to the Greek tendency to regard sculpture as the chief form of pictorial art.

No. 19. The island of Tenedos lies close to the waterway between the Aegean and the Black Sea. This silver coin of excellent archaic workmanship, shows on the obverse a janiform head, and on the reverse an incuse square divided into four compartments with the letters TENE for Tenedos. Imposed on the square is the double-axe, typical of the coins of this state. It is improbable that the axe represents the primitive barter-currency of axes; it is more likely to be a cult-symbol of the god Dionysus.

No. 20. Cyme in Aeolis. The northern part of the east coast of Asia Minor is one of the oldest Greek colonies in the district; its mother city was probably Cyme in Euboea. Both cities have coins with the fore-part of a horse as the obverse type. This silver coin is of great age—probably the seventh century. The reverse bears an incuse square with a floral device, and a smaller incuse square with a star.

No. 21. The winged boar is the civic badge of the Ionian city of Clazomenae, and because of the reverse type, this remarkable archaic silver coin used to be regarded as originating in that city. There was a legend that a winged boar had once haunted the district. This, then, would be the earliest known coin of this extremely wealthy city. But as the weight seems to be of Attic standard, it is extremely improbable that the coin is Clazomenian. Its origin is uncertain. The obverse bears a finely executed lion tearing his prey, with a circular object in relief underneath. The reverse bears a winged boar of charming heraldic design, within a shallow incuse square.

No. 22. This, too, is an archaic silver coin of uncertain origin. It is no longer ascribed to Colophon, but has tentatively been given to Delos, an island in the Aegean which was, for a short time, the headquarters of a league of city states, of which Athens was the most powerful. The island was sacred in the eyes of the Ionian Greeks. The deity Phoebus Apollo was born there, and he was god of many arts, including music. There are many specimens of Delian coins which bear the lyre as a civic badge. The obverse shows a seven-stringed lyre or possibly kithara of archaic design, and the reverse a rough incuse square.

No. 23. The citizens of Phocaea, in Asia Minor, were adventurous seamen. They opened up the Western Mediterranean to Greek trade, and had colonies in Corsica, and on the site where the city of Marseilles grew up. When Smyrna was taken and destroyed by the Lydian king Alyattes in 575 B.C., its trade all went through Phocaea, which flourished exceedingly in consequence. The Phocaeans are, in fact, spoken of as rulers of the sea between B.C. 602 and B.C. 560. Their coins were, therefore, well known, and bear as the civic badge a seal, the Greek word for which is PHOKE. There is a punning reference in the badge. In 544 B.C. the majority of the population migrated to Corsica because of the Persian conquest of Asia Minor. This specimen belongs to the early part of the 6th century B.C. The reverse shows an incomplete incuse square which is quartered.

No. 24. Like the Phocaeans, most of the people in Teos, a seaport of Ionia, migrated rather than endure Persian domination. This silver coin has been dated at about 500 B.C. just before the migration. The obverse shows a seated griffin with curled wing. This is the usual civic badge of Teos. The word "griffin" is most probably connected with our word "cherub," and like the cherubin, the mythical griffin, part-bird (probably eagle) and part lion, was a sentinel of deity. The lion-bodied griffin is found in Babylonia and as an ornament in the art of Crete and Mycene; it has of course become an extremely familiar ornamental device, and was so among the Greeks. Because of its function as a sentinel of deity, the griffin, part royal animal and part royal bird, was attached to many gods, but particularly to Apollo and to Dionysus. As a defender against harm it was a popular type. Here, perhaps, it records the Asiatic cult of Dionysus celebrated at Teos. If the plate be canted slightly to the left, a pleasing picture will be obtained of this impressive creature of mythology with head and beak upraised. The reverse is a rough incuse square divided into quarters.

(To be continued.)

## NOTES OF MEETINGS.

The 109th meeting was held in Wellington on 25th August. Mr. Allan Sutherland, F.R.N.S., presided over a good attendance of members.

Mr. James Berry read a paper on Decimal Coinage (reported elsewhere).

Correspondence and reports were tabled, including a letter from Mr. Stuart Mosher, the noted American numismatic author and Editor of *The Numismatist*, expressing appreciation of the standard of the reports of the Society. Messrs. Ferguson, Berry, and Sutherland expressed pleasure at the interest displayed in the work of the Society by such a distinguished numismatist.

Australian Penny, 1930. A letter was received from Mr. Raymond Marcollo, 325 Hargreaves Street, Bendigo, Australia, asking that holders of the rare 1930 Australian penny assist him in registering the number of these specimens extant.

New members were elected as follows:

Mr. Fred M. Moore, Rockville, Collingwood, Nelson.

Mr. C. Lawrence, Pukeora Sanatorium, Waipukurau.

Mr. A. Gibson, Alfred Street, Blenheim.



NEW ZEALAND CROWN PIECE, 1935.

RIGHT:

PLATE 1.

EARLIEST COINS, 700-480 B.C.

# NEW ZEALAND COIN EXCHANGE

H. G. WILLIAMS, Manager

893 Cumberland Street  
DUNEDIN, OTAGO, NEW ZEALAND



*We have for Disposal*

COINS

MEDALS

TOKENS

COMMUNION TOKENS

NUMISMATIC BOOKS,

Etc.

Send us particulars of any Coins, Medals, Tokens,  
or other Numismatic material you wish to dispose  
of, and we will be pleased to make you an offer.

We would like to have your wanted list.

Coin Lists sent on application.





## Christchurch Coin Company

P. O. Box 3, PAPANUI  
NEW ZEALAND

- ★ We sell all kinds of Coins, Numismatic books and collectors' supplies.
- ★ We always endeavour to give friendly and helpful service to recent or junior collectors.
- ★ Valuations undertaken for probate or insurance purposes.
- ★ We buy silver and gold coins and Numismatic books.
- ★ We issue monthly instructive lists of coins for sale. Free on request.

---

**L. J. DALE, Manager**

Member

New Zealand Numismatic Society,  
American Numismatic Association,  
and Australian Societies.