

Currencies with passwords and cistóforos

In the Roman currencies often are passwords. One is symbols, figures or letters that were recorded in one second phase, in pieces already coined. It agrees to distinguish between the private passwords and the officials, conducted by the State. First they were made with a striker pin in cold, and the second, most frequent ones, were recorded in hot, taking the currency to a temperature that, without arriving a to be fused, admitted the signs of the password. During the Roman imperial period, the units abound with bronze with password, mainly for the time between the reigns of Nerón and Galieno (centuries 1-111), whereas the passwords are rarer in the silver currencies. Until recently time one thought that gold currencies did not exist with password, but in 1989 was discovered golden of Tiberio (years 14-37) in which are evident two letters printed with a striker pin of 3.5 millimeters of diameter.

So that passwords in the currencies were put

The reasons by that are diverse passwords in the currencies were put, this is, so that it was modified with a very visible element one piece already completely coined and used for the change. The password could offer a guarantee added on the kindness of metal and his weight, or could already authorize a new launching to the market of currencies retirements, when it lacked the metal for the again numerario minting. It could also happen that after the death of an emperor not yet the dies with the picture were had their successor: meanwhile, they were made circulate currencies coined under the late emperor, with a consisting of password the name of the new sovereign. In other cases, the passwords testified the adhesion to a certain political party: so it is the case of some striker pins that appear in currencies of year 69, agitado year of the four emperors. In this period, the emptiness of being able and the political confusion were such and of such magnitude, that one got used to attesting the force acquired by the party of each one by means of a password in the currencies, more influential propagandistic vehicle of those times.

the cistóforos

Between the imperial denominated currencies **Greek** (úrbicas, colonial, provincial) the group of the **cistóforos** also counts itself. It deals with silver currencies that take the name from peculiar type that distinguishes them: the **cista** (a container of cylindrical form), of which a serpent leaves. This original iconography is related to the cult of Dionisos, since in the diverse mitológicas versions tie to this personage (also called I am vacant) reference to mazes becomes of serpents that, by enchantment, appeared when pronouncing themselves God, honest as patrono of the dispensador nature and as of life and wine to the men. The cult of this divinity is lost in night of the times, and is likely that from the world orients arrived at Rome and the territories controlled by her. Cistóforo follows practically he himself itinerary: been born towards year 200 BC in the cities of Asia Smaller than they comprised of territory of Pérgamo, it extended quickly to Misia, Frigia and Lidia, until it was also adopted by the Romans, who had arrived at Anatolia. At the outset, these currencies did not take another epigraphic indication that the name of Filetero, the founder of the dynasty of Pérgamo. This representation pleased to the Romans, who even continued the minting after creating the province of Asia (year 133 BC), and made the emissions in name of the magistrates or the emperors.

Of Marco Antonio Severe Septimio are units of this series characterized by the weight based on the Greek metrología, since one is tetradracmas. In the Roman currencies, not always it is present the mystical cista: for example, in the first emissions, in name of Augusto, still we found it, but in the later ones it tends a to disappear. In a moment, also in the other face it is altered the original iconography of the two serpents that surround images by subject varied. This element, after to have characterized the Greek cistóforos, appears for the last time of complete form in the currencies of Marco Antonio and of its wife Octavia (married with him in 40 year BC and repudiada in 32 year BC). The main centers of production of the cistóforos were Pérgamo and Éfeso. And, in effect, often in the cistóforos of imperial time they appear evident references to those centers. In a piece coined in time of Adriano (years 117-138) it dominates, for example, the statue of Morning call of Efeso, clearly mentioned in addition in the legend , **Diana ephesia**), flanked by two red deers, animals consecrated to the divinity. With time, the iconography of the cistóforos uniformiza with respect to the one of the colonial currencies, and presents/displays symbolic figures (by example, Claudius and the Fortune, Vespasiano accompanied by a woman who represents Rome), legionary standards (Domiciano) or ears of wheat (Trajano). What survives of the first emissions and that continues characterizing this so original series it is the weight, that no longer talks about to the current denario.