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NEWSLETTER

No. 157

Autumn 1998

ONS News

From the Editor

Collectors of Indian Sultanate coins will be familiar with the *Standard Catalogue of Sultanate Coins of India* by Dilip Rajgor, published in 1991 and reviewed in a previous ONS Newsletter. Your editor is currently involved in a project to produce a more extensive and revised catalogue of these coin series. At this stage, I am putting together a card-index with photographs of as many coin types as possible. This will be used as the basis of the new catalogue. I have already identified a significant number of types not in the earlier catalogue and still need clear photographs of certain series that are featured in the catalogue. I particularly need good, clear actual size photographs of the copper coins of the Deccani sultanates and of Suri copper coins (all with weight information). I would also like to hear from any member who has sultanate coins not listed or illustrated in the Rajgor catalogue.

An updated membership list is being issued with this Newsletter. Members are asked to remember that the membership list is for their own personal use only and must **not** be made available to non-members in any form.

Michael Broome Fund

Contributions continue to be invited for this fund, detailed in the last newsletter. Anyone requiring more information about it can contact Joe Cribb at the Department of Coins and Medals, British Museum on ++44 171 323 8585 or the secretaries of the Royal Numismatic Society on ++44 171 323 8404.

London

There was an ONS meeting on Saturday 19 September 1998 at the Department of Coins and Medals, British Museum. Sutapa Sinha of the Centre for Archaeological Studies and Training, Department of Archaeology of West Bengal, Calcutta, gave a talk on *The Bengal Sultanate - an overview through archaeological exploration and numismatic evidence*.

New York

As mentioned in the last newsletter, on Saturday 5 December 1998, from 18.00-20.00 there will be a forum entitled *Turkish Coins of the Islamic World*, during the New York International Numismatic Convention at the Marriott World Trade Center Hotel, New York. The forum is being sponsored by the American Region of the ONS, Numismatics International and the ANS Islamic Department. The moderator will be William F Spengler and guest speakers will be Kenneth MacKenzie, William Spengler, Wayne Sayles and Rear Admiral Sohail A. Khan (from Pakistan). The forum will be held in conjunction with the ANS display of Islamic Turkish coins. For further information, please contact ONS Regional Secretary for America, William B. Warden, at the address at the top of this newsletter.

Members News

• A.S. DeShazo (PO Box 5518, Slidell, Louisiana 70469, USA) has written to say that he was the successful bidder on lots 964 and 966 in Peus sale 353 held on 29-31 October 1997. The coins were sent to him by registered post but were lost before they reached him. Lot 964 was a dirham of al-Rashid, Madinat al-Salam AH 170 citing Hasan in the obverse margin and al-'Ala on the reverse. Lot 966 was a very rare dirham of Madinat al-Salam of AH 172. Both coins were illustrated in the catalogue. Anyone being offered these two coins needs to be aware of their status.

• On a similar subject, Wolfgang Bertsch has provided the following advice.



The illustrated silver coin from Arakan (weight: 12.98 g.) showing Arakanese script on obverse and Arabic (Persian) and Bengali script on reverse was sent by insured mail (French: "Valeur déclarée", German: "Wertbrief") from Germany to Holland. After having acknowledged receipt of the letter and after opening the envelope the Dutch collector found a current German 2 Mark coin instead of the Arakanese coin in it. The envelope had been carefully slit open on one side and reclosed cleverly with a narrow strip of white tape - very difficult to notice at first sight. Obviously the theft can have been committed only by postal staff in Germany or Holland. Since coin dealers as well as auction houses frequently use this way of sending coins within Europe and as similar cases may occur in future, I would like to draw the attention to some particularities regarding insured letters sent by post.

If the content of an insured letter exceeds a certain value (which is DM 1000 in Germany) it has to be sealed with special sealing wax. If the value is less, sealing with wax is not compulsory. The use of tape is not allowed for sealing insured letters, even when the value is less than the one indicated above. The insured value and the weight of the letter has to be indicated on the envelope by the postal officer who accepts it and issues a receipt to the sender. This receipt should also show both these details.

When receiving an insured letter one should make sure the following before signing a postal receipt: the seals must be intact and the letter should not show any tape or traces of tape or parts which have been reclosed with glue. The weight should correspond exactly to that indicated on the envelope. One should also make

sure that the figures indicating the weight and the value of the letter have not been altered. If there is the slightest doubt about the letter being intact, you should refuse to accept the letter or you should get a statement in writing on an official postal form on which the nature of the damage or theft should be clearly marked.

All this may seem somewhat troublesome, but unfortunately it is necessary, since any damage to the envelope and any theft from the envelope cannot be claimed after signing for its receipt, i.e. the insured amount or fractions thereof cannot be claimed once the receipt of the letter has been acknowledged with the signature of the person to whom the insured letter was handed over by postal staff.

It may also be advisable to look for alternative ways of sending valuable coins, but are there any better, more secure ways?

- Dr T. D. Yih has sent a comment on the Chinese Chops Information sheet by W. Bertsch, saying that, in addition to David Hartill's comments on chops on copper coins in Newsletter 155, he would like to refer to the Wan Li cash with tiny chops supposed to have been produced by Chinese traders from Manila. One such coin was illustrated some years ago in his paper in Numismatic Circular 97(1)6-7, 1989, entitled Sino-Dutch relationships.

- Scott Semans has written that, before his death, Dr. F.A. Turk of Cornwall produced an essay *Introduction to Chinese Coin-Like Charms*. He was not able to designate particular charms to use for illustration of the various points made and descriptions given in the text. Scott can provide a list of amulet descriptions for which he is seeking images - these could be either original rubbings, photos, or digital scans, or referrals to published illustrations. For more information, contact Scott Semans, P.O. Box 22849, Seattle, WA 98122 USA; Ssemans@aol.com. Or see this project's "headquarters" at <http://www.charm.ru/library/turk.htm>.

Other News

ANS/ONS Arab-Byzantine Forum IV in November

The fourth forum on the Arab-Byzantine coinage of the Fertile Crescent in the seventh and eighth centuries CE will take place at the American Numismatic Society in New York on Saturday, November 14, at 10:00 AM. The forum is co-sponsored by the Oriental Numismatic Society.

The speakers list is still being compiled. Presentations of any sort are welcome: from formal lectures of a half-hour or so to brief descriptions of new or strange coins. Anyone who wishes to address the meeting should communicate with the Forum organiser, Charles Karukstis, at the address below. Presentations can be:

- on the Arab-Byzantine coinage itself
- on any related Islamic or late Roman coinage
- on the history and culture of Bilad al-Sham in the Umayyad era.

Among the speakers this year will be Professor Alan Walmsley of the University of Sydney, who has participated in the excavations at Pella and catalogued the coins found there. He is a specialist in the social and economic history of the region and era.

Those who wish to attend the Forum, and have not received mailings for previous fora, should also contact Mr. Karukstis:

Mr. Charles Paul Karukstis, P. O. Box 221871
Charlotte, NC 28222-1871, USA.
Tel: ++1 704 388-1421; e-mail: charlie@charliek.com

Peter-Jaekel-Collection bought for the Oriental Coin Cabinet, Jena

by Stefan Heidemann

The Department of Semitic Philology and Islamic Studies at the Friedrich-Schiller-Universität, Jena, recently bought an important private collection of Oriental coins. This new acquisition marks an important step in the rehabilitation of the old Oriental Coin Cabinet.

The Oriental Coin Cabinet

The Grandducal Oriental Coin Cabinet in Jena was founded by Johann Gustav Stickel in 1840. In the middle of the last century it was the second largest collection after St. Petersburg (see ONS Newsletter 147). Today it is still the third largest public Oriental Coin Collection in Germany. In 1994, after a vacancy of 75 years, a chair of Semitic Philology and Islamic Studies was recreated at the Friedrich-Schiller-Universität. The Oriental Coin Cabinet was part of its historical heritage. Since his appointment, Prof. Dr. Norbert Nebes has been making efforts to reactivate the collection as a basis for research and teaching. These activities are being co-ordinated by the Scientific Assistant, Dr. Stefan Heidemann

The core of the collection came from Oriental coin hoards found in East Europe and the Caucasus. No coins have entered the collection since the First World War. The collection lost one third of its holdings by way of restitution to the Grandducal House of Saxe-Weimar and Eisenach in 1939, and there were additional losses in the immediate post-war period.

The Collection of Dr. Peter Jaekel

On September 13th 1996 Dr. Peter Jaekel, born in 1914, passed away (see ONS Newsletter 152). Between 1950 and 1969 he curated the Islamic collection at the Coin Cabinet in Munich. Later he became director of the Bavarian Army Museum in Ingolstadt. His name is connected with the first, albeit unsuccessful, attempt to revive Islamic numismatics after the Second World War in Germany. Peter Jaekel owned a considerable private collection, the major part of which was offered to the University by his niece and heiress Mrs. Marianne Nienaber. Before that, she had donated his unpublished written work to the University library.

After the Second World War the material that had been returned to the Grandducal House was sold to the State Collection in Munich. Jaekel's task was to integrate the former Jena collection into the holdings of the State Collection. He smoothed the way for the renaissance of Islamic numismatics in Germany during the nineties by teaching at the Ludwig-Maximilians-Universität in Munich. Stefan Heidemann came into contact with Peter Jaekel's family during his researches into the fate of the Jena collection - but not until shortly after Jaekel's death. The opportunity then arose for Jena to acquire a representative collection of about 1000 coins which had been assembled in recent decades. It comprises mostly Syrian, Anatolian and Indian coins. The amount needed was generously donated by friends of the Oriental Cabinet with Peter Jaekel's heiress also being very accommodating towards the university. Finally, a sizeable bequest of Mr. Arnd Kniese, a descendant of the founder J. G. Stickel, made the purchase of the Peter Jaekel collection possible.

Some coins from the Peter-Jaekel-Collection



Fig. 1
Fals, Eastern Anatolia, end of the 12th century, perhaps Erzurum. On the obverse St. George with cross and dragon; reverse, crude Arabic legend.



Fig. 2:
Silver-tram, Kingdom of Cilician Armenia, year 636/1238-9. On the obverse King Hetoum I (1226-1270), on the reverse his overlord the Seljuq sultan, Kaikhusru (1236-1245).

Contact: S. Heidemann, Institut für Sprachen und Kulturen des Vorderen Orients - Orientalisches Münzkabinett, Loebdergraben 24a, D-07743 Jena; x7hest@dagobert.rz.uni-jena.de.

Auction News

• The provisional programme for Baldwin's Auctions that are likely to include coins of oriental interest is as follows:

3 September 1998	Hong Kong
12 and 13 October 1998	London
4 March 1999	Singapore
11 March 1999	Dubai (Islamic coins and regional coins and paper money)
4 and 5 May 1999	London
11 and 12 October 1999	London

These dates may change. Please contact Baldwin's Auctions, 11 Adelphi Terrace, London WC2N 6BJ, UK (tel: ++44 171 930 9808; fax ++44 171 930 9450) for further information.

• Jean Elsen s.a. held their 55th auction on 19 and 21 September 1998. This auction included a large collection of Islamic and oriental coins, featuring in particular the coins of Wasit, Madinat al-Salam, al-Andalus and Madinat al-Zara. For further information please contact Jean Elsen s.a., Avenue de Tervueren 65, B-1040 Bruxelles, Belgium; Tel: ++32 2 734 6356; fax: ++32 2 735 7778; e-mail: numismatique@elsen.be
Website: <http://www.elsen.be>

New and Recent Publications

• The indefatigable Dr Michael Mitchiner is due to have three books published in September this year. Details, provided by the author, are as follows.

THE COINAGE AND HISTORY OF SOUTHERN INDIA, by Michael Mitchiner

I. KARNATAKA - ANDHRA

ISBN 0904173229: 12.5 by 8.5 ins., 280 pp. with over 1,200 coins catalogued and illustrated: case bound: £60

II. TAMILNADU - KERALA

ISBN 0904173232: 12.5 by 8.5 ins., 282 pp. with over 1,200 coins catalogued and illustrated: case bound: £60

The coinage and history of Southern India are discussed in two volumes. Much of the evidence was acquired during extensive travels around the region during 1992 to 1997, evidence showing the localities in which individual groups of coins circulated, were lost and are now being found. This alone has called for a complete revision of earlier published views. Both books commence with descriptions of places that were visited and of the coins found there. Incorporated with this are comments on published coins and excavations. The catalogue sections are both detailed and exhaustive. The majority of known coin issues are represented and many new issues are published for the first time - all with details of their provenance. The various coin series of the ancient period are presented in a new light, both as regards their geography and their chronology, and the inter-relationships of the numerous small kingdoms are analysed. New light is also shed on the important Kingdom of Vijayanagar, both in its heyday and during the period of its fragmentation. It is now possible to localise many of its mints and to demonstrate the use of different currency systems in discrete parts of the realm. The period covered by these books extends from the time of the Mauryan Emperor Ashoka in the 3rd century BC

down the time when widespread local dissemination of the East India Company coinage led to the closing of local mints during the 1840's.

THE HISTORY AND COINAGE OF SOUTH EAST ASIA, until the fifteenth century, by Michael Mitchiner ISBN 0904173253: 12.5 by 8.5 ins., 256 pp. with 800 coins catalogued and illustrated: case bound: £60

The area covered by this study extends from southeast Bangladesh and Arakan as far as Java and the Philippines. The history of this region is followed from the time when Ptolemy provided an early description in the 2nd century AD. Early Chinese writings are also discussed in context with the numerous small kingdoms of the ancient period. Their cultures and symbolism owed much to the legacy of Indian traders, cultural influences that are considered in some detail. Much of the early coinage of the region is commonly called "symbolic" due to designs that were ultimately based on Indian concepts. Hitherto the various early Arakanese and symbolic coin series have only been published in fairly small numbers, but several hundred specimens are published here. They are sufficiently numerous to draw conclusions about mint organisation in the Pyu kingdom of central Burma and in the Chandra kingdom of Arakan. A combination of documentary evidence, analysis of the coin series and of chemical compositions and weight standards now permits description of a much more satisfactory picture of early local history, numismatics and chronology. Discussion is continued until the time when the *Burmese and Thai immigrants had settled the mainland, until Chinese and Moslem traders had established their presence in more southerly regions, and until much of Bangladesh had come under Moslem control.*

INDIAN TOKENS: POPULAR RELIGIOUS & SECULAR ART, from the ancient period to the present day, by Michael Mitchiner, ISBN 0904173246: 12.5 by 8.5 ins., 240 pp. with 1,080 pieces catalogued and illustrated: case bound: £60

Tokens have taken many forms in India, varying from period to period and from region to region. Some of the best known tokens are the Ramatankas and related "temple tokens". These originated in the Deccan and were first described in AD 1318, but the commonly encountered specimens were predominantly products of northeastern India dating from the 19th century. These are all discussed in detail and numerous examples are illustrated. During the 19th century northeastern India also witnessed the rising popularity of tokens modelled on the East India Company's Murshidabad coinage. These were made by jewellers who often signed their products and cited their place of registration - Bardi Bazaar Calcutta, Sonapatti Calcutta, Chowk Bazaar Lucknow etc. Many hitherto unpublished issues are illustrated. Meanwhile tokens of different classes had achieved popularity in western India. These include "putlis" bearing designs based on Venetian ducats, local classes of religious tokens and "tanks". The tanks are small bracteates depicting a range of deities venerated in that region; most especially the "seven sisters", the patron goddesses of Maharashtra. The path to Indian independence was marked by tokens representing such persons as Gandhi and Subhas Chandra Bose. Since that time new classes of tokens have achieved popularity. Diwali medals bear not only Hindu designs, but also show Jain, Sikh, Moslem, Parsee and Christian forms. Other tokens are issued for temple festivals, for gurus and sadhus, for pilgrimages and other events. Other classes of tokens presented include ancient terracotta issues, canteen tokens and tolas. The majority of pieces catalogued are made of silver and two thirds of issues are published here for the first time.

A reminder that *The World of Islam* was reprinted earlier this year and that an index to this work compiled by ONS member Joel Hettger was issued as a supplement to an earlier newsletter.

Dr Mitchiner has not confined himself to oriental series, but has also published *Jetons, Medalets and Tokens. Volume Three. British Isles, circa 1558 to 1830*. 592 pages, 12.5 by 8.5 inches, case bound, £80. ISBN 0-904173-21-6. 2000 pieces catalogued and illustrated, along with detailed historical, economic and social history, bibliography and index, and list of values. Available from Spink and Son, London.

• *Zhongguo Qianbi Lunwenji 3 (A collection of numismatic theses 3)*, edited by Zhongguo Qianbi Xuehui (Chinese Numismatic Society) and published by Zhongguo jinrong chubanshe, Beijing 1998. 535 pages; ISBN 7-5049-1869-5.

This is the China Numismatic Society's third "collection of numismatic theses". The first was published in 1985, the second in 1992. The editorial work was mainly undertaken by Dai Zhiqiang, Yao Shuomin, Huang Xiquan, Jin Deping, Zhou Weirong and Wang Yongsheng. The contents page has been translated into English and each of the many articles has an English summary.

• The first issue of the journal *Asia Numismatics* was published in Singapore on 1 July 1998. It is the journal of the Numismatic Society (Asia), which has as its objectives:

- i. to encourage and promote numismatics through the interflow of information amongst numismatists;
- ii. to facilitate the study and raise the standard of numismatics in the region.

The academic consultants are Bai Wen (USA), Ma Chunade (PRC), Wu Chouzhong (PRC), Cai Yangwu (Taiwan), Dai Zhiqiang (PRC). Committee members include Phillips D. Joseph (Singapore), Guo Chengfa (Singapore), Cai Xiaojun (PRC), Dai Jianbing (PRC). The editor-in-chief is Sheng Guanxi (PRC).

The contact address is Numismatic Society (Asia), PO Box 2983, Tangchengfang, Singapore 910599.

The first journal contains some 20 articles on coins, banknotes and medals of the area.

• The American Numismatic Society's collection of Graeco-Bactrian and Indo-Greek coins has been catalogued by Osmond Bopearachchi as part 9 of the SNGANS series and is due to be published shortly. This sylloge of 1745 coins follows the arrangement used in *Monnaies gréco-bactriennes et indo-grecques: catalogue raisonné*. Almost the whole ANS Bactrian collection came through the generosity of donors, especially Harry W. Fowler, Edward T. Newell and William F. Spengler and appropriate details are mentioned in the catalogue.

• Spink Numismatic Circular, September 1998 (Vol. CVI, number 7) has an article by Kenneth MacKenzie entitled "An Altun of Sultan Suleyman I (926H)". The altun in question is either from Aleppo or Jedda mint. This issue of the Circular also includes a list of Islamic coins for sale.

• O. Bopearachchi and D.P.M. Weerakkody (editors): *Origin, Evolution and Circulation of Foreign Coins in the Indian Ocean*, published 1998 by Manohar Publishers and Distributors, 2/6 Ansari Road, Daryaganj, New Delhi 110002, India for the Sri Lanka Society for Numismatic Studies and the French Mission of Archaeological Cooperation in Sri Lanka. A4 format, xvii and 272 pages, with black and white illustrations in text.

This volume presents 15 papers given by a team of international scholars at a numismatic workshop on the 'origin and evolution of coins' and a seminar on the 'circulation of foreign coins in Sri Lanka and ancient trade routes in the Indian Ocean' held in Sri Lanka in 1994. It includes papers by Bopearachchi, Andrew Burnett, Barrie Cook, Catherine Grandjean, Virginia Hewitt, Venetia Porter and Francois Thierry. The volume covers Greek, Roman, Chinese, Indian, Islamic and European coins and paper money.

The volume provides an authoritative survey of the origins and development of many coinage series, together with original and important essays on the circulation of coinage and paper money in Sri Lanka and the surrounding region.

• Pervin T. Nasir: *Rare Coins in the National Museum of Pakistan Karachi*, published 1998 (dated 1997) by The Times Press Ltd, C18 al-Hilal Society, University Road, Karachi-74800, Pakistan (timekhi@biruni.erum.com.pk), for the National Museum of Pakistan. A4 format, 190 pp, 32 plates (photocopy style reproductions of black and white photographs), 300 rupees or \$50.

This is the first detailed catalogue of a public collection in Pakistan since R.B. Whitehead's catalogue of the Lahore Museum

in 1914. It is not a full listing of the collection, but of 360 rare and interesting pieces. For example a Bangladesh version of the gold dinara of the post-Gupta ruler Sasanka (no. 54A), a rare copper of the late Kushan king Vasudeva, with the inscription 'vasu' beside the king (no. 49), a gold dinar of the standing caliph type (no. 55), and three coins of the Jams of Sind.

Mrs Nasir is the director of the National Museum of Pakistan, and formerly keeper of its coin department.

Work in Progress

Steve Album continues to be very busy and has sent the following progress report on his numismatic activities.

• The first volume of the *Sylloge Numorum Arabicorum: Oxford* is now largely complete. The text is now in second draft, the photos taken but not yet developed and printed (we are still searching for a reasonably priced photo lab to do the work). The volume covers all Islamic coins from the Arabian peninsula and East Africa, some 731 pieces in all. All coins will be illustrated. Luke Treadwell is writing a short preface that will include a brief outline of the further nine volumes proposed for the Sylloge. We are anticipating having the completed work in the hands of the printer by the end of October. It will be published under the imprimatur of the Ashmolean Museum, printed by Cambridge University Press.

• He has begun gathering data for the second volume, which will include all later coins of Iranian and Afghan dynasties from the time of the Mongol invasion to the end of hammered coinage. Machine-struck coinage is not included in any volume of the Sylloge.

• Illustration volume to accompany the 2nd edition of the Checklist of Islamic coins: the plates are done but other work relating to the volume has yet to be completed

• He has been researching and working on a paper, "The anonymous coinage of the Barakzays and their rivals in Afghanistan: A Reappraisal", which is published as the supplement to this newsletter.

• He will be giving a presentation based on the Barakzay article at the Reading Numismatic Society on 2 November 1998, and a more detailed version at the Royal Numismatic Society on 15 December 1998.

• He has submitted an article entitled "An overview of the coinage of Sistan. I. Before the Mongols" for publication in volume 10 of *Yarmouk Numismatics* (Irbid, Jordan). A second article, comprising the coinage of Sistan from the Mongol invasion and later, will be published in volume 11, and is already largely written.

Lists Received

1. Stephen Album (PO Box 7386, Santa Rosa, Calif. 95407, USA; tel ++1 707-539-2120; fax ++1 707-539-3348; e-mail album@sonic.net) list number 147 (July 1998)

2. Scott Cordry (PO Box 9828, San Diego, Calif. 92169, USA; tel ++1 619-272-9440; fax ++1 619-272-9441) list 111 (August 1998)

3. Persic Gallery (PO Box 10317, Torrance, CA 90505, USA; tel ++1 310 326 8866; fax ++1 310 326 5618; e-mail persic@msn.com) list 44 (August 1998).

4. Spink Numismatic Circular for July 1998 (Vol. CVI, number 6) included a section of Islamic, particularly Ottoman, gold and silver coins for sale. (Spink & Son Ltd, 5,6,7 King Street, St. James's, London SW1Y 6QS; tel ++44 171 930 7888; fax ++44 171 839 4853).

5. Scott Semans (P O Box 22849, Seattle, WA 98122, USA. Tel ++1 206 322 4180; fax: ++1 206 322 9126; e-mail SSemans@aol.com) list 60 of World coins.

6. Senior Consultants (Butleigh Court Tower, Butleigh, Glastonbury, Somerset, BA6 8SA, UK. Tel ++44 1458 850824; fax ++44 1458 850119) Autumn 1998 list of oriental coins (mainly Indian and Sasanian).

7. Hippocampus, Inc (c/o Bill Warden, PO Box 356, New Hope, PA 18938, USA. Tel/fax ++1 215 297 5052; e-mail kcandiotti@umdmed.miami.edu) buy/bid list 2 of ancient and oriental coins.

A Response to Criticism

In Newsletter 146 (Autumn 1995) we published a review by Judith Kolbas of Robert and Monica Tye's book *Jitals*. More recently another review of the book, this time by Stefan Heidemann, has appeared in *Geldgeschichtliche Nachrichten*, Jg.33, Heft 183, Januar 1998. This review is very critical of *Jitals*. We have therefore offered Dr Heidemann the opportunity to substantiate his views and Robert Tye the opportunity to respond to the criticisms made in the review. Dr Heidemann's review as originally published appeared without the foot-notes that the author prepared. Those foot-notes, (expanded somewhat), are included below. We are grateful to Dr Heidemann and to Hubert Emmerig, the editor of *Geldgeschichtliche Nachrichten* for permission to reproduce the review here in translation based on a version prepared by Mrs Hilde Senior.

Review by Stefan Heidemann

ROBERT & MONICA TYE: *Jitals*, A Catalogue and Account of the Coins Denomination of Daily Use in Medieval Afghanistan and North West India, Isle of South Uist, 1995. 183 pages, 2 maps, 100 drawn plates, frequent drawings within the text.

Two seemingly contradictory statements can be made about the book in question, which describes a group of coins of Central Asia of the 11th to 13th century: 1. The book will be a useful reference for quite a long time. 2. Text and analysis confuse more than they inform and are unfortunately often wrong:

"The first aim of this volume is to provide an inexpensive catalogue of a relatively homogenous series of billon coins, the jitals, and of silver and copper issues that were closely associated with them. The casual numismatist can readily spot the majority of jitals by their characteristic shape, metal and designs; the logic of putting them all a side by side in one book for speed and convenience of attribution is inescapable" (p. 32).

The book does this requirement justice, in the best sense.

The book starts with a type catalogue (pp. 6-31) with 25 tables serving as a key for the main catalogue with its 75 tables. This is followed by an examination of the jital types in 26 chapters, arranged according to dynasties, with three annexes (pp. 32-87). The following ninety pages form the catalogue proper. After a short introduction on the description methodology, 481 main coins and variants are presented with drawings. The Arabic legends are listed in a simplified but adequate version on 14 pages. Using stylistic criteria, a largely successful attempt is made to attribute every coin without a mint mark to a mint. In this, the book represents progress compared to earlier works. The final part of the book comprises a table of the rulers, bibliography and a glossary.

The presentation of the coins is very problematic and irritating. At first, it is done traditionally according to dynasties and rulers. However, the coins of a ruler are ordered according to iconographic criteria (p. 6). By this method, the series of issues from a single mint and coinages are quite frequently separated out and the authors thereby renounce a powerful numismatic tool. A chronological succession of coin types and issues is not established and cannot be recognised. Maybe the reasons are that a coin type can be found more easily in this way, but they are also the result of the idea of the authors that there were "banking houses" which minted the same coin type in different towns, usually with a "badge" of their home town (pp. 6, 68f).

The main criticisms concern the analytical part. The authors use numismatic terms wrongly or leave them rather undefined.¹ Their frequent, plausible hypotheses concerning money flow seem to be founded on some popular market economy model (e.g. pp. 50, 59, 67, 68). Free associations with coins and coin types (pp. 40, 52, 49, 87) are presented, connected with various gleanings of the author's (e.g. p. 36 bull/horseman type of al-Muqtadir minted in Afghanistan).² Long debated and discarded theories are hauled out once more and adopted or rejected by the authors at whim.³ I would like to select by way of example two of the points which are important for the authors: The first points to the methodology, the others to their theories. On page 46, 48 and 56 there are graphic illustrations in the form of genealogical tables. They are supposed to represent the connections between different coin types, rulers and mints. Everywhere there is a bull, a rider, or only an inscription on the coins, a derivative relationship is constructed. The cross-references follow the material, which is founded on a

very limited iconographic repertoire, in all directions. It is not only the methodology used to assess matters of style, but also information on hoards and metrology that flow into the work in a rather unsystematic way. However, the iconographic tables should be able to underline the hypothesis of the authors concerning "international banking houses". These limited iconographic characteristics are put forward as representing in each case the "badge of some particular city (p. 6)", which was used in different cities by - for example - "possible branches of some sort of 'Bank of Taliqan' (p. 67)".

The theoretical concept of the "international bankers" seems to be the hidden main theme of his book (pp. 59, 63, 67-69). The authors, however, replace missing knowledge with economic plausibility. For example "No satisfactory explanation of Ala-uddin's issuance of Syrian style silver star dirhems and Indian standard base gold staters has yet been advanced to my knowledge, but the hypothesis championed here concerning "international bankers" immediately supplies one. The thesis of city-based trade guilds operating across borders (...) which underpins much of this account of the jital has no explicit mandate in the historical sources, and is thus likely to be received with some scepticism. It is therefore important to lay stress upon this particular monetary situation and ask: is there any alternative interpretation that can satisfactorily explain it? (p. 67, Bold print M. & R. T.). Yes, one can think of lots of others! It is more fruitful to test the hypothesis against the facts. And the authors continue: "The study recognises in the monetary economy of Muhammad the zenith of an era of monetary freedom that modern libertarians can only dream about". This, however, is only the case if the reader subscribes to the authors' concept of "banking houses" and their views about the mediaeval economy. This assemblage of "international" coin types in Afghanistan in the period dealt with by the authors can be enlarged by the Ghurid silver coins in Egyptian-Fatimid and Spanish-Almohad style, which the authors do not mention. The silver coins of Syrian type mentioned have never been found in Syria or the Ayyubid coins proper in Central Asia, though this would have been expected in the case of trade coinage. It is a local, Central Asian coin type which is only known from a single year. The design was chosen for reasons we do not know. The pale gold dinars (which the authors summarise as bullion based gold and silver dirhams) can also be explained from the continuous development in the debasement of local money circulating in Central Asia from the time of the Seljuks onwards (cf. F. Schwarz). In general, these pale gold dinars were a local circulating currency, just the opposite of an international trade coin. The authors take as a further piece of evidence a certain base gold dinar in the name of 'Ala al-Din, which resembles in fabric, style and weight the coins of Kanauj, which is located far outside the realm of the Khwarizmshah. It should, however, first be discussed within this context of local currencies, before seeking to use it to support - in half a sentence - a far-fetched theory.

The hypothesis of "international bankers" is enriched by the picture of the Central Asian horse trading merchants in an appendix (p. 87). For example the horse trade of *Baluqan*, in which location the authors do not know whether there were important breeding grounds at all: "Of course, the type, a horse, is the most persuasive factor". In the end they admit that the mint-place *Baluqan* has so far not been located.

With the last line of their analysis, the authors retreat modestly, after having created so much confusion: "I present merely the scraps of numismatic evidence on the matter, and leave the rest to others."

The merit of the authors lies in having brought together the corpus of coin types. Those who wish to find out more about the numismatic history of the *jital* should read, from among recent publications, J. S. Deyell, *Living without Silver, The Monetary History of early Medieval North India*, Delhi, 1990, and the study by F. Schwarz which is based on a detailed examination of material: *Sylloge Numorum Arabicum Tübingen Gazna/Kabul. XIVd Hurasan IV*, Tübingen/Berlin 1995 (*Geldgeschichtliche Nachrichten* 174 [1996] 206-208).

Notes:

1) They present in this book "jitals, and the silver and copper issues that were closely associated with them (p. 32)". However in the catalogue, they make no attempts to distinguish between what they see as "jitals" and the other denominations. Also the definition of "coin" is rather obscured on

2) The mint is probably Baghdad. In addition to the cited article by Walker see: Iiisch, L., "Münzgeschenke und Geschenkmünzen in der mittelalterlichen Islamischen Welt", *Münstersche Numismatische Zeitschrift* 14, (September 1984), p. 24. It is a rare donative coin used at the court, one was found in Baghdad.

3) In order to sort out the mixture of right and wrong together with some of the authors' own observations, one has to start at the beginning for each of the topics raised. I will exemplify this only in the case of the authors' concept of the so called silver or bullion famine and the Iranian feudalisation (pp. 41f): R. Vasmer, in 1930 in F. Schrötter's, *Wörterbuch der Münzkunde*, p. 146, introduced the phenomenon under the heading "silver-crisis": He draws attention to the fact that at the beginning of the 11th century from Spain to Central Asia, from the Caucasus to the Arabian/Persian Gulf, a trend towards highly alloyed silver coins was observable, or that silver coins ceased to be minted at all. The second observation which contributed much to the myth of the silver famine, is the disappearance of Samanid silver dirhams from Russian and Baltic hoards after the middle of the 11th century. R. P. Blake - which the authors cite - "The Circulation of Silver in the Moslem East Down to the Mongol Epoch", *Havard Journal of Asiatic Studies* 2 (1937), pp. 291-328, was the first who brought this altogether into a single model of international trade. That was in 1936 and the 'silver crisis' has been repeated since then in every book on Viking-Age trade, Islamic art history and so forth. Meanwhile a lot of research was done on the topic itself and within regional studies. The first scholar in the west, after Davidovich and other Russian scholars, who summarised the discussion on the "silver famine" was A. M. Watson, "Back to Gold - and Silver", *The Economic History Review* 20 (1967), pp. 1-34. While acknowledging the merits of Blake, he saw the need of an extensive revision, but in general he sticks to the concept of the "silver famine". A. L. Lieber, "International Trade and Coinage in the Northern Lands during the Early Middle Ages: An Introduction", M.A.S. Blackburn, D. M. Metcalf (edd.), *Viking-Age Coinage in the Northern Lands I*, London 1988, pp. 1-34, again summarises the discussion and checked every one of Blake's arguments, see pp. 24-26. He did it again in 1989, "Did a 'silver crisis' in Central Asia affect the flow of Islamic coins into Scandinavia and eastern Europe", K. Jonsson, B. Malmer (edd.), *Sigtuna Papers, Commentationes de nummis saeculorum IX-XI in Suecia repertis, nova series* 6, Stockholm, London 1990, pp. 207-212. He rejected it: "I would therefore suggest that no 'famine of silver' existed during the period in question (...) However, the central lands of the caliphate did suffer from a severe 'famine' of coins, due to the neglect of the government", and he concluded: "The existence of a silver crisis is thus a myth which was created by imputing to an earlier age much later concepts of the acquisition and use of wealth, and by neglecting the significance of historical developments". P. Spufford, (*Money and its use in medieval Europe*, Cambridge 1988) is cited by the authors as witness for a still maintained hypothesis of a 'silver famine'. But he deals with European monetary history, and only a few passages are devoted to the 'Viking' dirhams, pp. 68-73, 97, 148, and the 'exhausted mines' of Central Asia, where he uttered some doubts on the longevity of mines presumed by Lieber. However in general he follows Lieber's arguments. The authors here reject the silver famine thesis too. However, they believe that the "core of this is an attempt to explain the entire Iranian feudalisation of the 9th and 10th centuries." Neither Blake, Bosworth (*The Ghaznavids*, 1963) nor Watson or Spufford do this. Then they make a suggestion which is probably correct, "shortage of bullion in Medieval Iran was not the seat of the problem", which can also be found and in a much more substantiated form in Lieber's works, which they do not cite. The authors invented the figure of the bullion hoarding "military aristocracy" in Iran as the seat of the bullion problem and of the *iqta'*-feudalisation. But, because of their misconception of medieval economies, and by ignoring all the literature on the Islamic *iqta'*, they obscured their argumentation: "If we enquire into the nature of feudalisation of Medieval Iran driven by the greed of land, then we see that an attack on the market economy would assist its aim. ... First, free markets would be hampered by lack of a fixed weight 'countable' coinage". And concerning coins subsequently passing by weight, M. & R. Tye: "The production of random weight coin can only be satisfactorily explained in a Society that restricted access to cash." There are, however, numerous examples of flourishing economies with random weight coins, see recently W. Schultz, *Mamluk money from Baybars to Barquq, a study based on literary sources and numismatic evidence*, Chicago (PhD diss.) 1995, see pp. 103-159.

Robert Tye's Response

Stefan Heidemann, review of 'Jitals', R & M Tye, South Uist, 1995, in *Geldgeschichtliche Nachrichten* Jg. 33, Heft 183, Januar 1998

This is a rejoinder to the review reprinted in translation above. I think it appropriate to reply to the review since Dr Heidemann makes a series of criticisms concerning the analysis in 'Jitals', without giving any adequate basis in fact or logic. Thus the criticism lacks substance, and is liable to mislead rather than inform readers.

The work in question, 'Jitals', was intended to be accessible to the layman, and hence was written in a concise but I hope adequately rigorous manner. The jitals in question were a series of coins that circulated in Afghanistan and NW India throughout the mediaeval period. The analytical passages in 'Jitals' were

deliberately conceived and expressly introduced as an attempt to throw light on the political realities which lay behind the creation and development of that coinage. As such it necessarily goes beyond matters of type attribution, and also beyond the scope of the surviving histories. The work consists of a series of hypotheses, constructed to accord with the numismatic and historical facts as we know them. Such a methodology is entirely normal, at least in the better writings in kindred scientific disciplines such as anthropology, archaeology, and palaeontology. In the course of reviewing 'Jitals', Dr Heidemann suggests that its analysis is at various places:- confusing, wrong, irritating, ill-defined, populist, whimsical, unsystematic and meaningless. There are however very few points in the main body of the text in which he attempts to engage specific matters. In each of these he fails to substantiate his criticism. I shall deal with them each in turn. The footnotes, kindly made available by Dr Heidemann and published for the first time in the ONS newsletter, will be dealt with separately below.

The first point concerns a supposed Persian silver famine. The notion of a silver famine is of course discussed, on p. 41 of 'Jitals'. The critic chooses to dub this treatment as being of a 'long discarded theory'. This is not true, the theory was prominently promoted as recently as 1988 in the acclaimed *Money and its Use in Medieval Europe* by Peter Spufford. In addition he suggests I adopt or reject views concerning this matter at whim. This too is false, the argument in 'Jitals' is substantiated by both textual and numismatic evidence. The criticism is therefore given no foundation.

The most substantial area of criticism concerns a hypothesis in 'Jitals' which bears upon the coinage of the Khwarezm Shah, 1200-20 AD. Let me first outline the nature of this hypothesis. The reader's attention is specifically drawn to five different sorts of coin bearing the Khwarezm Shah's title and circulating in Afghanistan. Each of them derives from a foreign coin type. They include jitals of the Delhi bull-and-horseman type, jitals of the Lahore horseman-legend type, Kanauj standard base gold staters, Syrian style silver star 'dirhams' and broad base billon issues of the Central Asian type. Such a complex situation is unusual anywhere in the numismatic annals and calls for an unusual explanation. In 'Jitals' it is suggested that the activities of international trade guilds or bankers are the best explanation we have of this strange circumstance. The critic claims that he can think of lots of alternative explanations. Unfortunately he fails to mention any of them, leaving the criticism devoid of substance.

The primary evidence for the international banking hypothesis derives from the Delhi and Lahore types. Eight mints stretching between Qunduz and Budaon struck both these types. This cannot be a coincidence, and seems to imply some sort of association or over-arching authority. The two types cannot easily be seen as representing any ordinary instance of either civic or imperial badges, since both are struck simultaneously at several mint locations. Any explanation therefore apparently requires two contrary tendencies at work in each city. Trade guilds or international bankers seem to be the only obvious candidate. The critic completely ignores such Delhi and Lahore competitive types in his comments, even though the matter lies at the core of the hypothesis and is much further substantiated in the text than here. With regard to the Syrian type star dirhems, the critic notes that these are not found back in Syria, and claims this 'would have been expected' had the trade guild hypothesis been true in this case. Has he never opened a general numismatic work in his life? Consider merely the British coinages struck for India and China. Were trade associations involved? Yes they were. Did the coins bear British designs? Yes they did. Were they still, in important ways, of local fabric? Yes they were. Did they enter general circulation back in the British Isles? Most certainly they did not. Dr Heidemann seems innocent of the most commonplace numismatic observations here. (Note that I certainly do not mean to imply by this analogy that Lahore or Delhi or other foreign 'bankers' in Afghanistan, had a similar political presence to that of the British in recent India - or in fact that they necessarily had any interests outside the financial and monetary sphere.)

With regard to the 'pale gold dinars', the critic suggests that these can be explained from local Moslem monetary types existing since Seljuq times, and thus presumably that the coins had nothing

to do with Kanauj. But the important matter here is the metrology. Seljuq, Ghori and Khwarezmian gold and silver of the indigenous types were traditionally struck to no particular weight standard. They are random lumps of stamped bullion. The 'dinars' in question however were closely regulated, at an Indian weight standard. This is the one crucial diagnostic point, but the critic fails to address it. (See Album *A Checklist of Islamic Coins*, 2nd edition, type 1713 & textual note for corroboration of my own position here)

Finally, the critic raises the matter of extraneous international Afghan types of 'Egyptian' and 'Spanish' style. Unfortunately, no reason is given for raising them. It would be nice to reply to the critic, but exactly what point is he trying to make?

Dr Heidemann recommends two preferred alternative texts concerning the history of the jital currency. The first is *'Living without Silver'*, by John Deyell. I certainly agree with the critic concerning the value and importance of that text, and also recommend it to readers. The analysis in 'Jitals' in the main attempts to extend, not to revise, Deyell's excellent work. I do differ from Deyell's analysis concerning fundamental matters to do with bullion flow and denomination structure. My criticisms concerning these matters were spelt out in *'The Numismatic Chronicle'*, 1991, pp 275-7.

The second text is *Sylloge Numorum Arabicorum Tübingen, Ghazna/Kabul. XIVd, Hurasan IV, Tübingen/Berlin 1995 (comp. GN 174[1996] 206-208)*. Dr Heidemann goes to considerable lengths to promote the virtues of that particular academic work. For the present I wish only to note that I have strong reservations about at least two aspects of it, and hope to address those matters at another time.

Scholarship is an attempt to get at the truth using facts and logic. The piece of writing published in *Geldgeschichtliche Nachrichten* contains very little of either. Pejorative comments like populist, whimsical, and irritating are no substitute at all for points of substance. Offered without foundation they contribute entirely negatively to the general enterprise of numismatic research.

Replies to Dr Heidemann's (newly published) critical footnotes

1) I do not agree that the definition of 'coins' on p. 41 is obscure (that 'coins' are things ideally of fixed weight and designed for counting). The critic may disagree with the definition, but that is a different matter.

3) Dr Heidemann seeks to accuse me of causing confusion by mixing wrong and right together in this extensive section about "silver famines". I am afraid the problem seems to be to me rather to arise from the limited insight of this Islamic specialist into the broader coins and metal supply debate. Additionally, I am sorry to say, it arises from his failure to master one of the standard Islamic texts he himself cites.

We both agree that the issue of Persian silver coinage dried up by the 11th century. There are broadly two positions one could take on this, or in fact the disappearance of silver, or any other coining metal, at any time, anywhere:

i) *Worked-out-mines*: Coining ceased because the state literally ran out of the metal to make the coins

ii) *Bureaucratic failings*: Coining ceased even though there was still enough metal within the state, because officials lacked either the competence or desire to get that metal to the mint.

As far as 11th century Persia is concerned, Dr Heidemann agrees with me in putting the pre-war scholar Blake in the *worked-out-mines* camp. In the early post war period, the enormously influential French historian Fernand Braudel popularised such solutions. He considered a number of coining famines world-wide, and put them all down to some species of the *worked-out-mines* hypothesis - relying upon flimsy or sometimes just plain fallacious evidence. Watson's masterly paper of 1967 was written to try to sweep away such simplistic misconceptions. However he was chiefly concerned to examine the silver famines of 14th and 15th century Europe. On these he goes beyond the *bureaucratic-failings* hypothesis, and comes very close to adopting a class interest interpretation. In his treatment of Persia in the 11th century however, he does, as Dr Heidemann says, stick to a revised form of Blake's *worked-out-mines* hypothesis. As I point out in *Jitals*, p. 42, it was by taking Watson's *bureaucratic-failings* hypothesis out of the European context, and applying it to

Medieval Persia that led me to significant new insights into aspects of Shabankara's texts concerning the early Ghaznavids ('Jitals' page 42), and thus to my rejection of the Blake/Watson *worked-out-mines* hypothesis for medieval Persia.

In 1996, after completing *Jitals*, I came across a review of Dr Lieber's work, and found him also rejecting the 11th century Persian *worked-out-mines* hypothesis, reaching similar conclusions to myself, but offering a different, and more substantial, range of evidence. I made contact with Alfred Lieber to congratulate him on the work, and to ask if he knew of anyone else who had published similar heretical views about the non-existence of the Persian silver famine, apart from ourselves. At that time he could think of none, and indeed reported a low key response to his own publications. I am thus delighted to find Dr Heidemann now correcting this state of affairs, and giving Dr Lieber the credit he is surely due. I find no difficulty at all in playing a sort of Liebnitz to Dr Lieber's Newton in regard to this significant breakthrough, but am utterly baffled as to why Dr Heidemann should find my contribution to the debate worthy of censure.

When the critic tells us Spufford in *general follows Lieber* he is completely wrong. Spufford's chief aim in regard to metal supply in 1988 was to contradict the Watson thesis, and to show that coining decline in both Medieval Persia and Europe arose from problems of the *worked-out-mines* variety. Thus Spufford and Lieber hold contrary, not adjacent views, as is clearly shown by the following extracts concerning Medieval Persia:

Spufford (*MAIUIE* p 148): *In the Middle East, silver had been scarce since stocks of it had shrunk rapidly at the end of the 10th century,*

Lieber (1989, p. 208): *No famine of silver existed during the period...indeed there must have been a surfeit*

Dr Heidemann reserves his most heated criticisms for my linking of the two matters of coin famine and feudalism in Medieval Persia. I do not claim to have more than a cursory insight into the workings of the iqta system in Medieval Persia. It was simple logic that lay behind my linking of the two matters. This then is just the sort of topic on which I would hope to receive constructive criticism from professionals such as he. Yet in the footnotes he gives the appearance of knowing even less about the subject than I do. He states categorically that there is no attempt to explain the feudalisation of Persia by reference to a silver shortage in previous scholars, himself citing Bosworth (*The Ghaznavids*, 1963), amongst others. That book is rightly viewed as an invaluable work of one of the greatest living Islamicists, yet the critic has not properly read the relevant sections - for on page 66 of the book we find:

(The Ghaznavids) were fortunate in the ...plunder obtained from their Indian campaigns. A corollary of this was that the Sultans could pay their armies in cash and did not, like the Buyids and Seljuqs, have to resort generally to the system of military feudalism and land grants.

The final point to be addressed is one where I discuss open markets, markets where all have access to an adequate coinage with which to carry out their trade. This criticism need not delay us. Dr Heidemann attempts to counter my point by discussing not open markets, but flourishing economies. By conflating the quantity of money with its distribution he simply misses the point.

I apologise to the reader for dragging him through so many thorny issues in so few lines of prose. This inevitably makes for difficult reading. My aim has been not just to show that Dr Heidemann makes errors in his criticism, but rather that his piece is so full of errors that it is not primarily a contribution to scholarship at all. It is my opinion that there is a part of the community of professional scholars that views matters to do with interpreting the political economy from the evidence of coins as being exclusively their own concern. It is also my opinion that what we have seen here is something akin to an attempt to punish an amateur for trespassing on that private fiefdom. I hope that readers will accept therefore that this reply is not fundamentally motivated by matters of personal vanity, but rather by a concerning the defence of numismatic free speech.

I repeat that I feel sure that there are many errors remaining in my work, and I feel no shame in it, since even my errors might by chance helpfully prompt others to get to the truth. I am disappointed that the current critic however, has done so little to

move our understanding forward with the opportunity he has been given.

Robert Tye

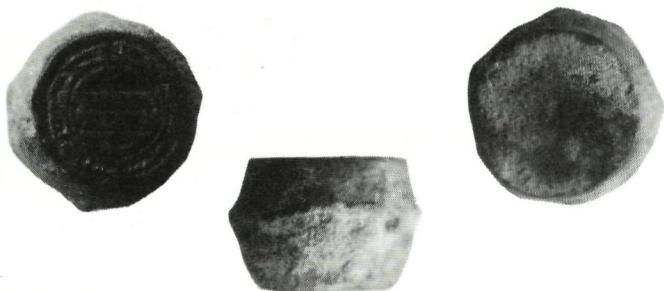
An Islamic Coin Die

By K. Khromov

In one of the private collections in the Crimea a bronze die is preserved which seems to have been used to strike the reverse of crude imitations of Abbasid dirhams. Although the precise details of the die's discovery are not known, it is reported that the die was found about 5 years on the Taman Peninsular in the Krasnodar region of Russia.

The die is of a truncated, biconcave form, with a diameter of 26 mm for the coin impression. The length of the die is 24 mm, with a maximum diameter of 34 mm. The top of the die is completely smooth, without any trace of mechanical force having been used on it. It is generally well preserved with a natural brown patina and with some minor green incrustation. The side with the die-impression was mechanically cleaned by the finder.

The photos show the die from different angles.



Although the inscription is not legible, it has the general appearance of those used for the dirhems of the period of the caliph, Harun al-Rashid. It is a well known fact that during the 10th century AD, imitations of Abbasid dirhams were struck in the territory of the Khazars. The present die, however, seems to have been used to imitate Abbasid dirhams of the late 8th century, which coins were widely used in international trade. The use of Abbasid dirhems in the Khazarian khanate would not be surprising as, by that time, it had become a mediator in the trade between the Islamic world and Kievan Rus and the other countries frequented by Muslim traders.

The issue of imitations provide evidence of the economic activities of the area where they were produced, while preceding the emergence of indigenous currency in the territory concerned.

A Coin of Mitridat, King of Tosp

By Eudard Khurshudian, Yerevan, Armenia

In July 1997 I received a letter from a UK member, Mr D. Priestley, asking if I could read the inscription or shed any light on an enigmatic bronze coin from his collection. He had acquired the coin from a friend in Istanbul who said, and has since confirmed, that it was found in Van, in present day Eastern Turkey (within the region of ancient Western Armenia). Although this provenance has to be accepted with caution and does not prove place of issue, it was felt that it could be significant.

Despite extensive enquiries, none of the specialists consulted in the field of Parthian and Armenian numismatics had seen a similar coin. The obverse bust was Parthian in style but the coin did not seem to fit into any published series.



A description of the coin is as follows: bronze, slightly bevelled, 20-22mm in diameter, weight 6.31g. The obverse shows a crowned and bearded bust facing left. On the reverse is an Aramaic inscription, horizontally, in three lines. Proceeding from the data of the Aramaic script, we can suggest the following reading of the inscription:

line 1: *t s p (?)*, line 2: *m t r d [t]*, line 3: *m l [k']*
Tosp Mihrdat Šah - Mitridat King (of the realm/demesne) Tosp(?)

At first sight it seems unusual to find the name of the realm cited in the legend of the coin: the combination of ruler and realm are rarely found. The one exception, a coin with a Greek legend, being a coin of the king of the semi-independent state of Adiabena. On this coin are found the title, proper name and realm of the issuer: [BAS]JILE[OS] [AB]DISAROU [A]DAIABHNOU - Abdissares King of Adiabena. The combination of just ruler with his title is well enough attested in Parthian coin legends. Thus, for example, the legend on a coin of the Parthian king Mitridat IV (140 AD) reads *mtrdt mlk'* - Mihrdat Šah.

A coin with close similarities to the one here discussed was found on the surface at the archaeological excavations of Artashat, the old capital of Armenia. According to M. Zardarian, a member of the Artashat archaeological team, the coin may be dated to I-II century AD. This coin was bronze, square in form, size 18 x 22 mm, and weighs 5.2 g. The obverse is identical to the coin from Van: a crowned bust of a bearded man facing left; on the reverse side there is an Aramaic inscription in two lines. The third line, evidently, is not preserved or is lost as a result of a bad strike, wear, or chemical corrosion. Underneath the inscription is a crescent, horns upwards. M. Zardarian, the researcher of the Artashat coins considered that this coin originated in Central Asia and reached Armenia via the Great Silk Road. It is well known that some coins from the fringes of Parthia and from north-western India were square in form. Nevertheless, we think that our coin originated from the margins of Armenian territory and not from Central Asia.

The historical sources for the Parthian period are extremely poor. For this reason a special significance is attached to the many coins, both of the Parthian kings and of those of the small, semi-independent states/kingdoms, especially Elimaida, Persida etc. In the first century AD the semi-independent states such as Armenia, Atropatena, Adiabena, Gorduena, Iberia, Edessa, Elimaida, Chatra, Charakena, Pars, Hyrkania were subordinated, sometimes only formally, to the Parthian Empire. The rulers of these states sometimes minted their own coins, frequently with rather grandiose titles. They conducted their own independent policy, sometimes supported the interests of Rome, and sometimes those of Iran. The disintegration of the Parthian Empire into independent states was very abrupt. The Middle-Persian source - The Deeds of Ardashir, son of Papak, which reflects 3rd century AD tradition, attests to the fact that, by that time, the Parthian Empire consisted of 240 independent demesnes. It would appear that Tosp was one of them with a King Mitridat at its head.

From the above we can conclude that we have in this coin a unique material attestation of the existence, at least in the 1st-2nd century AD of the state/demesne of Tosp - Van, which seems to be included in the pan-Arsacid confederation of the semi-independent states/satellites and that one of its rulers bore the name Mitridat.

David Priestley wishes to express his thanks to Dr Khurshudian for his attribution of this obscure coin and also to the several experts and members who responded to his enquiries, in particular Fred Shore, Mr Y.T. Nercessian, Joe Cribb and Bob Senior who expressed the opinion that the coin was not Indo-Parthian or eastern in style. He would also like to hear from any member who knows of a similar coin.

Since writing the above item, Dr Khurshudian has reported that during the current year's archaeological excavations in Artashat two other specimens of king Mitridat's coin were found. We now have three examples of this coin and all three copies originated from Armenia - one from Western Armenia (Van) and two from Eastern (Artashat).

Walker's "Full Weight Dirhams"- New Light on an Enigmatic Arab-Byzantine Coin of Damascus

By Tony Goodwin

The Arab-Byzantine coinage of Damascus comprises three main obverse types- a seated emperor, a standing emperor, and a two figure type- and two main reverse types-one with Greco-Latin legends and one with Arabic legends. The series is complex with numerous sub-types, but there is also one significant variety of reverse with an abnormal Arabic legend, which is the subject of this article. This variety (Walker ANS 1 and 2) has a legend which was read by Walker as (reading clockwise from 1 o'clock)-

..... **تاسع وسه** - *dimashq wāfiya*....

i.e. Damascus full weight



(see Fig. 1; note all coins are shown approximately twice actual size). He suggested that the enigmatic word to the left of the "M" could be read as *dirhams* but commented that this interpretation hardly fitted with such a copper coin.¹

Examination of a number of different reverse dies makes it clear that the die engravers involved in producing this variety were illiterate and probably unused to engraving Arabic, but there does appear to be a high degree of consistency in the number and general shape of the strokes that comprise the enigmatic word.

ح ا ر ه ل	ل ا د ه ر
ر ل ا د ه	ل ا د ه ر
ل ا د ه ر	ل ا د ه ر
ر ل ا د ه	ل ا د ه ر

Fig. 2 transcribes the left hand part of the legend from 8 different dies, and makes it possible to suggest the reading- **ح ا ر ه ل**

- *ja'iz hadhā* with a fairly high degree of confidence. This would make the legend (reading clockwise from 7 o'clock)- *ja'iz hadhā dimashq wāfiya*, which translates roughly as "current this (fals in) Damascus, full weight." Note that the positioning of the word *hadhā* is very similar to that on the rare Arab-Byzantine coins of Amman, which do not appear in Walker.² In some smaller module, and presumably later, coins of the series the die engravers seem to have given up trying to reproduce the first two Arabic words of the legend and have replaced it with a pseudo-regnal year *All*

The "full dirhams" reverse is usually struck on a larger than average flan and is always combined with a standing emperor obverse. The coins are usually boldly struck and the die engraving is of a high standard, although, as on the reverse, the die engraver often apparently misunderstands some of the elements of the design.



For example in Fig. 3 the bird to the left of the emperor is developed into an unusual abstract design and on another example the emperor's hair becomes a pair of rather demonic bat's ears. Given the combination of artistically competent but illiterate and iconographically wayward die-engraving, are we perhaps looking at the work of a Sasanian die-engraver?

There is one other surprise in store when the "full dirhams" variety is studied closely. For no very good reason it is generally assumed that the Greco-Latin reverse preceded the Arabic one at Damascus, but the truth of the matter can only be established from die and overstrike studies. For some years I have been recording the rare examples of Arab-Byzantine coins overstruck on other Arab-Byzantine coins,³ and of 26 examples so far recorded no less than 10 are overstruck on the "full dirhams" type, with 3 or 4 other possibilities. The overstrikes include examples from Baalbek as well as Damascus.



Fig. 4 is a typical example with a Damascus standing emperor type with normal Arabic legends as the overstrike. The almost inescapable conclusion is that this variety must be placed early in the sequence of Damascus issues, and that it was probably withdrawn as official coinage. This thesis is supported by the large module, high weight and good state of preservation of many of the examples of the "full dirhams" variety known to me.



It has already been noted that the variety under discussion tends to be heavier than normal, but one specimen, with reversed legends, seemed quite exceptional at 8.79 g. (Fig. 5). However, this coin, perhaps a trial piece, has been overstruck on a Byzantine two nomismata coin weight,⁴ a phenomenon which I have not come across before.

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(This article summarises a talk given at the ONS British Museum Study Day on 25 April 1998)

Cardboard money used within the Ottoman Empire

G.-R. Puin and H. Wilski

Introduction

Sultan Abdul Mejid (1839-1861 AD) reformed the currency situation of the Ottoman Empire and an entirely new coinage was introduced from his fifth regnal year onwards (1844). The new minor coins of 1, 5, 10, 20, and 40 para were minted from copper (or, more exactly, from bronze). Officially, the copper 40 para coin, the "copper piastre", was equal to the silver piastre; 100

piastres (copper or silver) were equal to one gold lira. From the very start people did not like the copper coins. Moreover, they were minted in surplus amounts. Thus their purchasing power decreased perpetually and finally, as a consequence of the Turkish-Russian war of 1877/78, the exchange value was equal to the metal value of the coins only. At that time, it was not 100 copper piastres that equalled the gold lira, but 500 to 700 (!). During the war, in addition to the circulating silver and copper piastres, the Sublime Port issued bank-notes of 1 piastre (years 1293-95 AH; 1876-78 AD)³⁷ At the same time many Greek (and other) communities, churches, and entrepreneurs issued paper money of their own to become independent from the ever fluctuating and steadily decreasing value of the Ottoman copper coins. In 1880 Sultan Abdul Hamid II (1876-1909 AD) tried to improve the chaotic currency situation with the new law "Meskukat Kararnamesi" (coinage decree). As a consequence all copper coins, now nearly worthless, were withdrawn from circulation. Since the minting of new minor coins was omitted, the situation grew still worse. Issuing of paper money ("bilieta") now became more important than ever before. At the same time other (mainly Greek) communities countermarked the void copper coins to make their own emergency money and still others minted metal tokens. So far, only the countermarked coins have been studied in detail.³⁶ Nowadays, all kinds of cardboard money are very rare. More than 40 papers dealing with them have been published so far. A (hopefully) complete list of them is found at the end of this article.¹⁻⁴² From these papers we learn that only a few bilieta show a year of issue, but the following dates are known: 1876, 1877, 1878, 1882, 1885, 1893, 1894, 1906, and even 1920. With this paper another date will be added to the list: 1292 AH; 1875 AD, though it is not clear whether this indicates the year of issue of the token or the year in which the stamp (likely also used for documents) was made.

So far two types of cardboard and paper money are known. The first type (by far the majority) is made by printing and uses the Arabic,⁴² Armenian, French, Greek, Hebrew, or Ottoman-Turkish languages, or combinations of these. Ottoman-Turkish inscriptions are always written in the best calligraphy and thus can be read relatively easily. In spite of this, translations into English have never been published. The second type of cardboard money is more primitive and made by stamping cardboard with (wooden) stamps. In this case the Ottoman-Turkish inscriptions are more difficult to read since the letters are entangled artistically. Below, we publish three "bilieta" of the second type together with their interpretation.

Cardboard money from Olimbi (island of Chios)

The village of Olimbi (Ολυμποι, *Olumpoi*)* is situated in the southern part of the island of Chios, in the "Mastihohoria" (Μαστιχοχωρία), the mastix producing area. The village issued bilieta with the denominations 5, 10, 20, and 40 para.⁴¹ All denominations have the same obverse. As an example, a 5 para piece is shown in figure 1 at actual size (31 mm x 41 mm). The obverse is explained in figure 2.



Fig. 1: 5 para token of Olimbi. White cardboard with a brown stamp on the obverse and a blue stamp on the reverse.

ΣΦΡΑΓΙΣ ΕΛΥΜΠΟΥΣ

Stamp of Olimbi



Ottoman text **مصطكي النبوز**
 Modern Turkish transcription Mastaki-ye Alinboz
 English translation Mastic of Olimbi

Fig. 2: Explanation of the obverse of the Olimbi token.

The Ottoman-Turkish text starts at the top of the stamp (this is true also for both the other stamps). Its correct reading is *mastaki-ye alinboz*, the name of the village written with an "n" instead of "m". It is also noteworthy that the Turks used the name of the village in the form of the Greek genitive. The reverse shows in three lines only the value of the token: 5 / ΠΑΡΑΔΕΣ / 5

Cardboard money from Kini (island of Chios)

The village of Kini (Κουινή, *Koine*)* lies in the Mastihohoria as well, though more in the eastern part of it. This village has also issued bilieta with the denominations 5, 10, 20, and 40 para. As an example a 10 para token is shown in fig. 3, again at actual size (33 mm x 40 mm). The obverses are the same for all denominations. The obverse stamp is explained in fig. 4. The drawing has been completed on the basis of different bilieta. In this case the Greek and the Turkish texts point to the village administration. The year on the stamp is given in Greek numerals as 1893 AD and in Turkish numerals as (1)209 AH. Since the year 1209 AH corresponds to the years 1794/95, we may assume that the die-sinker confused the Arabic numerals 2 (٢) and 3 (٣), which are very similar. If we thus read the Turkish year as (1)309 AH, we find 1891/92 AD as the corresponding Christian years. There still remains a small difference of 1 or 2 years between both dates. The reverses of the tokens are the same as those from Olimbi. In the special case of fig. 3 it reads 10 / ΠΑΡΑΔ / 10 in three lines.

Dates on cardboard money may be the years of issue. It could, of course, be argued that the years mentioned refer to the foundation of the Council of Elders or even to the year the stamp was made.



Fig. 3: 10 para token of Kini. White cardboard with a black stamp on the obverse and a red stamp on the reverse.



ΔΗΜΟΓΕΡΟΝΤΙΑ ΚΟΙΝΗΣ 1893
 Council of Elders of Kini

Ottoman text: **کینی قریه سی مختار لغی ۲۰۹**
 Modern Turkish transcription: Kini Kariyesi Muhtarlığı (1)209
 English translation Magistrate of the village of Kini (1)209

Fig. 4: Explanation of the obverse of the Kini token.

Cardboard money from Ziros

From the village of Ziros (Ζίρος *Ziros*) so far only 20 para cardboard tokens are known. It was first published by Gradl & Hinterland in 1989.²⁶ The token is shown in fig. 5, again at actual size (39 mm x 40 mm). The explanation of the obverse is found in fig. 6. In this case the Greek and the Ottoman-Turkish texts agree even better with each other than in the case of Kini. However, as Mr. Sidiropoulos⁴³ explained to the authors, the Greek inscription Δημογεροντια του χωριου, Ζιρος does not correctly correspond to the Greek syntax. It is an abbreviation of the sentence Δημογεροντια του χωριου, το οποιο ονομαζεται Ζιρος which means "Council of Elders of the village which is called Ziros". The present authors have seen only two tokens of this type. Both tokens show only faint traces of the letter *zay* at the end of the Ottoman-Turkish word *Ziruz*, but it seems that a *zay* was really intended. The Greek name of the village of "Ζίρος" corresponds, perhaps only by chance, with the Turkish word *siroz*, which means "river barbel" (*Barbus fluviatilis*). Below the Ottoman-Turkish text the year (12)92 AH = 1875 AD can be seen in tiny letters. The reverse of the token is different from those discussed above. It reads 20 / MONON / *π* in three lines.

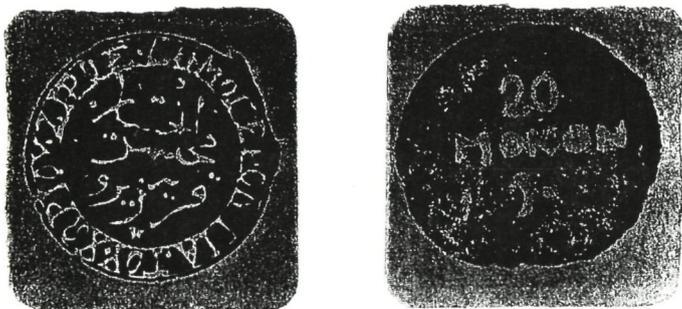


Fig. 5 : 20 para token of Ziros. Light greenish-grey cardboard with brown stamps on both sides.

ΔΗΜΟΓΕΡΟΝΤΙΑ. ΤΟΥ ΧΩΡΙΟΥ. ΖΙΡΟΣ
Council of Elders of the village of Ziros



Ottoman text:

اختيار مجلسي قرية زيرو (ز) ٩٢

Modern Turkish transcription: Ihtiyar Meclisi Kariye-i Ziro(z)
(12)92

English translation: Council of Elders of the village of
Ziroz (12)92

Fig. 6: Explanation of the obverse of the Ziros token.

Finally there remains an enigma. Where is the village of Ziros situated? We know of only one village with this name; it is situated in the very east of Crete. But since this island had a special history, different from other parts of the Ottoman Empire, it is unlikely that the paper check originates from there. The similarity of the stamps from Chios and Ziros must not lead to the assumption that they originate from places nearby. This kind of stamp (Turkish text surrounded by Greek words) was also used at other places; examples are known, for example, from Lesbos.⁴⁴ So far Ziros could not be traced in the many books studied. Because of its name we assume that Ziros is (or was) situated in Asia Minor. Presumably it has changed its name in the course of time.

Acknowledgement

The authors gratefully acknowledge the explanation of the Greek text of the Ziros token by K. Sidiropoulos, Iraklion, Crete.

Foot note:

*The names are always given in the way used on modern tourist maps, in

Greek and in ISO-transliteration (*italics*).

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Additional note to the foregoing article

After the above article had been written and submitted for publication, our Greek friends continued to discuss the Ziros problem. Finally, Mr Anthony Linardakis (Athens) informed us about the solution which he had previously found. He wrote to us in August of this year saying:

A few years ago I obtained a Ziros/Ziros 20 para paper token from a friend. I tried to get some information about it from the community of Ziros (Crete), but there nothing was known about it. I was informed, however, that Mr Markomatakis in Athens had a contemporary seal of the community of Σκλαβουζ/Sklavous ("slaves") in his possession, which he had inherited from his grandfather, who had been a secretary of the community of Sklavous. I met Mr Markomatakis immediately. I saw the seal and I believe that the same person made both: the seal of Ziros (which was used for the paper money) and the seal of Sklavous. The letters on both seals are clearly made by the same hand. And both seals show the same year, namely 1293 AH = 1876 AD. The village of Sklavous lies 10 km northwest of Ziros on Crete. On modern Greek maps its name is written Σκλαβοι ("slaves"). Ziros is a village in the province of Sitia, prefecture of Lassithion (Crete). In 1881, Ziros had 619, and in 1981, 580 inhabitants. So I believe that the Ziros in question is the one on Crete, situated near Sklavous.



The figure shows the seal of Sklavous in original size. On this seal the year ۹۳ (93) is clearly legible; in spite of this, we are still inclined to read the year on the seal of Ziros as ۹۲ (92).

The Ottoman text of the seal (izāfet-construction according to Persian grammar) is as follows:

سکلاووس قریهء مجلس اختیار ۹۳ (۱۲)

Modern Turkish transliteration:

Sıklavus Karye-I Meclis-I Ihtiyar (12)93

English translation:

Council of Elders of the village of Sıklavus (12)93

Greek text:

ΔΗΜΟΓΕΡΟΝΤΙΑ ΤΟΥ ΧΩΡΙΟΥ ΣΚΛΑΒΟΥΣ

A. Linardakis, G.-R. Puin and H. Wilski

New Coin Types From Ancient India
by Dr Wilfried Pieper

Recently I aquired a small group of lead coins from a specialist dealer. The precise provenance of these unpublished pieces is unknown, but it seems to be certain that they belong to somewhere in South India.

Lead as a coin metal has a long tradition in South India back to the early 2nd century BC, when southern provincial governors of the Mauryan Empire gained independence on the decline of their Mauryan overlords. These pre-Satavahana rulers, among them such dynasties as the Maharathis, the Mahatalavara and the Mahasenapati, struck coins of their own in lead and since that time lead as a coin metal has never lost its popularity especially in South India.

The lead coins which I publish here are without any doubt ancient coins and of special interest is the inscribed specimen. Its two-line Brahmi legend has been read by me as:

JE TA BHA GA VA TA PA DA NA BHA NA
É Ñ Ĩ ŋ Δ Ñ U Z J Ĩ J

I have six specimens of this type showing different parts of the inscription (2 obverse sides are illustrated here) and by comparing the legend on all these specimens I am quite sure about this

reading. The reverse design shows a Srivatsa symbol between a standard on the left and a fish or shell on the right; above the Srivatsa there is a circular symbol. For me it is impossible to say who this Lord Padanabhana was and to which dynasty he belonged.



15mm, 4.0 gram



'Swordsman'. 3.4g, 17mm



Trident. 1.4g, 12mm



Bull to right. 1.1g, 13mm



Bull to left. 1.5g, 12mm



Shell. 3.1g, 18mm

Two of the uninscribed lead coins have a resting bull on the obverse and a symbol, or perhaps Brahmi letter, on the reverse. It might be possible that they represent new types of the Salankayanas of c. 4th century AD, who had the couchant bull as their dynastic emblem. One of the other coins has a trident on one side and, if the somewhat indistinct device on the other side really depicts two fishes, an attribution to the Pandyas could be discussed. The remaining two lead coins can only be described: one shows a half-length bust of a swordsman on the obverse and a symbolic device in a frame on the reverse; the other specimen has a shell on one side and a flower on the other. Another coin which I am presenting here and which to the best of my knowledge as well is also unpublished, came to me in a different lot. This copper coin without greater problems can be attributed to ancient Kausambi in the middle Ganges valley. It has a neatly engraved lion on the obverse and a svastika and a taurine symbol below a Brahmi legend on the reverse. This legend reads JETHAMI, obviously part of the name JETHAMITA. Coins of a king Jethamitra are well known from Kausambi. Jethamitra is member of a dynasty of independent local rulers with mostly mitra-ending names. These

pretty much alike. This coin is rather special because on the hump of the bull can clearly be seen a taurine symbol B . This only seems to appear on a few coins with this monogram and is usually absent due to wear. 2.48 gm.



2.



3.

3) Drachm of Orodes II countermarked with the 'Gondophares' symbol. This countermark, more usually in a round punch, is mostly found countermarked on silver coins which bear the types of Orodes II (c. 57-38 BC) but which have an additional epithet not found on his regular issues - $\Theta\text{E}\text{O}\Pi\text{A}\text{T}\text{O}\Pi\text{O}\Sigma$. These were local issues struck in Seistan which then were countermarked for circulation, probably in Drangiana. A corrupt drachm seemingly of Aria mint is also known with this countermark (coin B). This last also may be a local imitation but of a regular issue of Orodes II or Phraates IV (uncertain). Apart from this last coin **no** regular issues of Orodes II have been published with this countermark. In my collection is a drachm of Phraates IV (c. 38 - 2 BC) of type Sellwood 50.15 variation. This coin of Phraates was issued c. 25 BC and the punch is distinguished from those used on the Orodes local type in being square (See Spink Circular no.97, Feb. 1989 - *The Gondopharid Countermark*). This square punch was also used to countermark the coppers of Gondophares I of Arachosian type. Here I publish a new coin which is a **regular issue** of Orodes II, Sellwood 48.9, struck at the end of his reign, and with a square punch. A pattern seems to be emerging. The local issues cannot be satisfactorily dated but would appear to be struck in the early or middle part of Orodes' reign and round punches were used to countermark them. Towards the end of his reign and into that of his successor fewer coins may have been countermarked and whatever was available was used including regular Parthian coinage. This new coin and the Phraates IV in my collection suggest a use between c. 35 to 25+ BC and this would help date the Arachosian copper tetradrachms of Gondophares I to that period.



4.

4) Hephthalite period drachm. This coin (Göbl 52) shows a tamga behind the ruler's head and the legend *Jaya Shahi* above in Brahmi. The legend is not so clear on Göbl's specimens. Flames are apparent on his shoulder and an uncertain object before his bust. The reverse resembles that on Sasanian coins from c. 350 - 450 AD.



5.

5) Another. The fabric, style, legend and diadem ties suggest that the prototype for this unpublished coin is around the period of Varhran IV (AD 388 - 399). On the reverse below the fire-altar is the legend *SaTaGi*. 3.68 gm.

Coins from the Khusru Collection - Part 2

Mr Amirhosseini of Berlin has kindly pointed out a small error in the Persian couplet of the Kabul mohur of Jehangir as quoted in the previous newsletter. The first word should be L and not L .

Aurangzeb: quarter mohur of Dar al-Zafar Bijapur



This small coin, weighing 2.74 g, shows part of the usual Aurangzeb couplet on the obverse and part of the mint epithet Dar al-Zafar on the reverse.

Aurangzeb: mohur of Kabul



This mohur of regnal year 5 shows the *abu'l zafar muhi al-din* legend used in the early part of the reign. The mint name, without epithet, is at the top of the reverse. Weight: 10.94 g. Rupees of this type are also known but are not common. This legend was used at Kabul longer than at other mints with rupees up to AH 1078, year 10 being reported.

Aurangzeb: mohur of Machhlipatan



The rupees of Machhlipatan are well enough known, but mohurs of this mint are extremely rare. The present coin of AH 1114, year 46, has the standard Aurangzeb legends and weighs 11.02 g.

Aurangzeb: mohur of Patna



This remarkable coin of AH 1070, year 3 has the ruler's name and the name of the mint in square areas on the obverse and reverse, respectively. In that respect it is similar to some rare mohurs of Akbarnagar, Junagarh and Jahangirnagar (KM 320 and 323). The obverse has the legend *'alamgr bad shah ghazi* in the centre and his titles *abu'l zafar muhi al-din* and the date in the margin. The reverse has *darb Patna* in the centre and the usual *jalus maimanat manus* and the regnal year in the margin. The coin weighs 11.02 g.

Aurangzeb: half mohur of Surat



Mughal half mohurs are very rare. The present coin was struck in Surat in year 17. The AH date is not visible on the coin, which weighs 5.46 g. The obverse legend is the usual one for Aurangzeb mohurs while the reverse has the usual mint/date formula with a variety of flower-like decorations.

Shah 'Alam I: mohur of Ahmadnagar



This coin was struck in Ahmadnagar, AH 1120, year 2 with the *shāh 'ālam bahādur* legend. Weight: 10.91 g.

Shah 'Alam I: mohur of 'Alamgirpur



'Alamgirpur is the name given to Bhilsa during the reign of Aurangzeb and which was used thereafter, even when the town was later under the authority of the Sindhias. This mohur was struck in year 6, has the simpler, *shāh 'ālam bād shāh ghāzī* legend and weighs 11.01 g.

Shah 'Alam I: mohur of Allahabad



This coin was struck in the first year of the reign, AH 1119 and has the same legend as the preceding coin. It weighs 10.95 g.

Shah 'Alam I: mohur of Elichpur



Elichpur was the capital of the Mughal province of Berar and was conquered during the reign of Akbar. Most silver coins from this mint are rare and gold is extremely rare. The present coin was struck in AH 1124, year 6 and weighs 10.90 g. It has the *shāh 'ālam bahādur* legend.

Shah 'Alam I: mohur of Peshawar



This splendid mohur has the *shāh 'ālam bād shāh ghāzī* legend and was struck in AH 1121, year 3. Almost all the mint-name is visible, which is rare for coins of this mint. It weighs 10.87 g. Mohurs with the *shāh 'ālam bahādur* legend are also known for this mint.

Muhammad Shah: mohur of Mumbai



This coin will have been issued by the Bombay Presidency of the East India Company. Pridmore lists mohurs struck in years 15 and 29 of Muhammad's reign from the Caldecott sale, but no illustrations were available to him. The present coin was struck in year 11 of the reign. The AH date is partially off the flan (AH

114x). The coin weighs 10.94 g. The coin has the usual *muhammad shāh bād shāh ghāzī* legends. These early Mumbai gold coins are extremely rare and, in Pridmore's view, may have been struck only as a measure to prove the Company's right to strike gold as well as silver.

The Khusru Collection may be viewed at Spink & Son Ltd, 5,6,7 King Street, St. James's, London SW1Y 6QS. Tel: ++44 171 930 7888; fax: ++44 171 839 4853 (contact: Julie Franklin)

Some Mughal coins in the Ashmolean Museum, Oxford, UK

The Ashmolean Museum in the historic university town of Oxford has a fine coin collection including a wide range of oriental coins. The Indian part of the collection is by no means comprehensive but there are some fine coins to be seen there, a number of which are presented below and in the next newsletter.

Akbar: Hawk Mohur of Asir



Asirgarh, a formidable stronghold in Khandesh, was captured by the Mughal forces in Ilahi year 45 (AH 1008; AD 1600) after a six month siege. To celebrate the occasion, mohurs were issued in the month of Isfandarmuz, depicting a hawk. A similar coin is in the British Museum (BMC 166).

Jahangir: Portrait Mohur of Ajmir



Jahangir's portrait mohurs are well enough known not to need any description here, but there is a superb example of the issue depicting Jahangir seated cross-legged on his throne, goblet in hand, in the Ashmolean. (cf BMC 319-321).

Jahangir: half mohur of Agra



As mentioned above, Mughal half mohurs are very rare. This coin was struck in year 8 (AH 1022) in the month of Shahrewar. A full mohur of this type and date, in the Khusru Collection, was illustrated in Newsletter 156. The obverse legend reads *nūr al-dīn jahāngīr shāh akbar shāh*, while the reverse has the mint and date. The weight is 5.4 g.

Jahangir: three heavy rupees (sawai)

The collection has some fine specimens of Jahangir's heavy rupees known as *sawai*. Illustrated below are a square *sawai* of Agra, struck in AH 1019, year 5, month of Isfandarmuz, 14.085 g (BMC 452); a square *sawai* of Agra, AH 1020, year 6, month of Ardibihisht, 14.26 g. A coin of this type was published by R.B. Whitehead in NC, Series V, Vol. III, but not illustrated. The couplet is:

ابن سکه زد باگروه در مه اردی بهشت بر زر
شهنشاه زمان شاه جهانگیر ابن شاه اکبر

Shah Jahangir, king of kings of the age, son of Shah Akbar, struck this coin in gold at Agra in the month of Ardibihisht



The third *sawai* is a coin of Lahore, weighing 14.26 g, struck in AH 1019, year 5, month of Bahman (BMC 438). All three coins are in very nice condition.



Dawar Bakhsh: rupee of Lahore



After the death of Jahangir in 1628 AD (AH 1037) there was the usual contest for the Mughal throne. In due course this was won by Prince Khurram who ascended the throne as Shah Jehan I. In the meantime, however, his father-in-law, Asaf Khan, not wanting to show his colours too openly, proclaimed a grandson of Jahangir, Dawar Bakhsh, emperor at Bhimbar, not far from Lahore. Dawar's period as "emperor" was very short-lived and, very soon after, Khurram and his supporters defeated all the opposition. A small number of rupees of Dawar Bakhsh are known, all from the mint of Lahore, dated 1037. One such coin is illustrated above. There is no couplet on the coin, only the ruler's name and title, date, mint and the Kalima. Forgeries of these coins have been seen; the style of calligraphy is somewhat different but collectors need to be wary.

Shah Jehan I: Nazrana rupee of Akbarabad



This spectacular, wide-flan rupee, weighing 11.27 g, shows complete impressions of the dies on both sides. It was struck in AH 1054, year 18, and has the usual "square area" legends. Another coin of this type is in the Lahore Museum (PMC 1249)

Shah Jehan I: nisar of Lahore

This coin was first published by Whitehead in NC, Series V, Vol. X and is remarkable for having a rhyming distich and for quoting

the ruler's pre-accession name of Khurram, as well as his name as ruler. It is dated AH 1037, year 1 and weighs 2.8 g. The couplet is:

مهر کند سپهر زر از سر افرازی
نثار شاه جهان شاه خرم غازی

The sun (or impression) makes a sky of gold through the exaltation of the nisar of Shah Jehan, Shah Khurram, Ghazi.



Shah Jehan I: nisar of Kashmir



This coin is illustrated as KM 241.1 in the South Asia Catalogue as a nisar of half rupee weight. It does in fact weigh 2.76 g and is therefore of quarter rupee weight. It is presumably of year 13, as the number 13 appears over the mint-name *Kashmir*. At the bottom of the obverse, under the word *nisar*, is the number 31. No AH date is visible.

Shah Jehan I: quarter rupee of Ujjain.



Quarter rupees of the Mughals, including Shah Jehan I, are rare. To have a "square area" quarter rupee of Shah Jehan I that actually shows the mint-name is quite remarkable. No date is visible on the coin, but the mint-name, in the right margin of the obverse, is clear. To be continued.

Some Smaller Denomination Harikela Coins

By Vasant Chowdhury

A large number of Harikela silver coins, struck on both sides, have been found in different parts of Eastern Bengal (now Bangladesh), Arakan in Myanmar, and Tripura state in India. On palaeographic evidence, scholars have dated these coins from the late 7th to the 11th centuries.¹

The original Harikela territory was located in the coastal region of Chittagong district, to the north and south of the Karnafuli river.² At different periods of history, this territory expanded to include other adjoining areas of Bengal.

It is worth noticing here that the early type of Harikela coins weigh 7.6 g but that, over the years, there was not only development in the epigraphy but also a gradual reduction in the weight down to 5 g. Hitherto, Harikela coins of three denominations have been found - full, half and quarter size. Recently, a hoard of lower denomination Harikela coins has surfaced in Bangladesh, reportedly in the Chittagong region. It is worth noting that the hoard contained not only quarter units but also two denominations not previously recorded - the one-eighth and one-sixteenth units. The one-eighth denomination seated-bull type coins with the usual tripartite motif on the reverse, that had been known so far, were without legends and had been assigned by scholars to the Chandra dynasty of Arakan. Such coins are present in this hoard. Much more interestingly, however, there are quite a few one-eighth denomination coins with the Harikela inscription. These coins had not been known before. The one-sixteenth denomination coins are similar to the one-eighth denomination coins without legends, both types having the crescent with dot motif above the seated bull. The one-sixteenth denomination coins

differ from the uninscribed one-eighth denomination coins in that the former were struck only on one side, leaving the reverse blank. In my opinion, both the uninscribed one-eighth denomination coins and the uniface uninscribed one-sixteenth coins are from Harikela territory, for the reasons set out below.

Of the inscribed Arakani coins attributed to the respective Arakani rulers, the smallest size is the quarter unit. The only one-eighth unit that has been ascribed to Arakani provenance is the uninscribed seated bull type with crescent and dot motif above. In the present hoard there was not a single Arakani coin. The tails of the bulls on some of the uninscribed one-eighth unit coins show an upward twist at the end. This is similar to the bulls on the Harikela coins. This fact suggests that the uninscribed one-eighth seated bull coins and the hitherto unknown identical looking one-sixteenth coins belong to a continuous series - ranging from the full to the one-sixteenth size - from the Harikela territory.

The question arises as to why some of the one-eighth coins have a legend on them and some do not. It may be that the denomination started off by having an inscription but that it was found to be too laborious to engrave the small dies in this way; and that a simpler, slightly larger but thinner type was introduced by way of replacement. From the evidence of another inscribed one-eighth coin with a different reverse design, it is suggested that the process of change took place in two stages. Firstly, the reverse design, tripartite with sun and moon, was changed to tripartite with crescent and dot at the top; then the obverse inscription was replaced by the crescent and dot. The presence of this modified reverse design of the inscribed type (tripartite with crescent and dot at the top) on the reverse of the uninscribed one-eighth issue enables us to ignore all the speculative attribution about the latter's origins and to put it as part of the Harikela series.

It has also been observed that the different denomination of all the smaller issues are not uniformly designed. Some quarter units are inscribed with first two letters only (instead of four), i.e. *Hari*, after the manner of the Arakani quarter coinage. The inscribed one-eighth coins have two types of reverse and the uninscribed one-eighth and the one-sixteenth coins have the seated bull facing either right or left.

On epigraphic and metrological evidence, these smaller denomination coins should be ascribed to the earlier period of the Harikela series. The weight of the one-sixteenth coins (0.45 g), the inscribed and uninscribed one-eighth coins (0.948 g, 0.941 g) and the quarter unit (1.86 g) would give a weight for the full unit of 7.3-7.6 g. In other words, when these smaller denominations were struck, the weight of the full unit of the Harikela coins was 7.6 g or thereabouts. It is probable that as the weight standard declined, issue of the smaller denominations ceased, which has led nowadays to their extreme rarity.

Notes

1. Mukherjee, "Bearings of the excavations at Mainamati (Bangladesh) on the local silver coinages", *Numismatics and Archaeology*, IIRNS, 2nd international colloquium, January 1987, p. 67 and also *JVRM*, Vol. 7, 1981-82, Bangladesh, p. 64.

2. Suniti Bhushan Qanungo, *A history of Chittagong*, Vol. I, Chittagong, 1988, p. 64.



1. Quarter unit with four letter inscription.



2. Quarter unit with two letter inscription.



3. One-eighth unit with four letter inscription. 3A: different reverse of inscribed one-eighth unit.



4. One-eighth unit without inscription.



5. One-sixteenth unit, uniface.

The First Trilingual Arakanese Coin of Chittagong

In about 1575 AD the city of Chittagong was captured by the Arakanese Raja Min Palaung / Sikandar Shah and, apart from a brief occupation by the Portuguese in 1590, the Arakanese retained control until the Mughals conquered it in 1666. Whilst under Arakan, the Chittagong coinage consisted of regal silver tankas with trilingual (Arakanese, Arabic, Bengali) inscriptions, issued in the name of the raja, and vice-regal coins issued in the name of the Arakanese governor. The governor was usually the second son or some other relative of the raja.

Until about ten years ago, the earliest known regal coins were dated 955 BE (Burmese Era) (1593 AD), and this series has been discussed previously.^{1,2} The vice-regal coins were described in a talk given in London in 1995 and in expanded form at last year's Berlin International Congress, to be published shortly.³ See also⁴. In 1988, trilingual silver coins began to appear, dated 933 BE (1571 AD), the accession year of Min Palaung, whose Muslim name was Sikandar Shah. There is also an Arabic date, probably 989 AH (1581 AD), presumably the year of striking. It is this coin I wish to describe in the present paper. Previous mention of it has been made by Mitchiner⁵ and Deyell,⁶ who were able to examine specimens whilst based in Dacca in Bangladesh. It is also shown in⁴.

Around twelve coins are known, with several varieties of obverse and reverse die. They are about 30 mm in diameter, and three examples are shown below. The style is of high standard.



Coin 1: Robinson collection = Steve Album list 95, March 1993, no. 99, wt 12.80 g.



Coin 2: loan from Steve Album August 1996, wt 13.00 g.



Coin 3: Steve Album list 147, July 1998, no. 91, wt 12.80 g.

Known weights of other specimens are 12.85, 12.97, 13.06 and (Deyell⁶) 13.3 g.

The coins have obverse inscriptions in Arakanese and reverse in Arabic at the top and Bengali underneath. They are given in full below.

Arakanese

ဆင်ဖြူ
 သူရဇာတ်
 ကြီးသော
 စင်္ကြာ
 ၉၃၃

Hsin pyu mya Owner of many white
 shin Min Tya elephants, Min Tya
 Gyi Thi Kaun Gyi, Sikandar Shah
 tara Shah ha 933 BE = 1571 AD
 933

Note that on coin 1 the symbol after *Thi* on line 3 has been incorrectly rotated through 180°.

Arabic

صاحب الفيل
 الكثير الملك
 الكبير سيكندر شاه ٩٨٩

sā ib (a)l-fīl (a)l-abyad Lord of the white elephants
 (a)l-kathīr al-malik (a)l-'ādil plenty, the just king
 (a)l-kabīr sikandar shāh great Sikandar Shah 989

Note that the word *abyad* is not complete and that the left hand digit is only partly visible in the date. The year 989 AH ran from February 1581 to January 1582

Bengali

ধনবান্ধব
 ধর্মস্বামী
 সিকুন্দর শাহ
 or সিকুন্দর শাহ

dha va la va hu ga je sva ra Lord of many white elephants
 dha ma rā ja va ra shrī shrī Excellent Dhamma Raja
 si ku ndur sā ha The most exalted Sikundur Shah
 or si ku dur ra sā hā

Note the variations and some errors in the last line, with the *n* being omitted from the compound character after *ku* on coins 2 and 3, and the letter written partly mirror image on coin 3. These coins also have an extra letter *r* before *ā hā*. The last line possibly starts *se* rather than *sī*, and indeed the *s* may be *sh* 𑄓, particularly for *shāhā*.

The Arakanese name of the king is given here as Min Tya Gyi rather than the usually quoted Min Palaung. Only two of the Arabic numerals are clearly visible, 89, the left hand one showing only a vertical stroke. I assume it is a 9, unless the date is written retrograde, as on some of the unofficial trade tankas issued in the

period prior to the Arakanese conquest.^{5,6} In this case it could be 986 AH, not 981, which is prior to the conquest. In my opinion, the date is 989 and the coin may have been struck for some special event. In ⁴ it is stated that Sikandar gained full control of Chittagong around 1580.

Sikandar seems to have issued trade tankas dated 983 (correct way round) and 992 (retrograde),⁶ but no other coins apart from this trilingual one. The next dated coins are a vice-regal tanka of 953 BE (1591AD) and a regal tanka of 955 BE. The 983 AH date corresponds to April 1575 to March 1576 AD, perhaps when southern Chittagong was annexed, and 989 AH = February 1581 to January 1582, maybe the full annexation.

The weight of these trilingual coins is unusual. They range from 12.8 to 13.3 g, which is far heavier than the tanka of around 10.8 g and the rupee of around 11.5 g. Mitchiner⁵ suggests it is related to the Portuguese system, quoting two Malacca 1/2 tangas of the period 1598-1621 weighing 1.55 and 1.65 g. This gives a 4 tanga of about the same weight as the trilingual coins. We can also note that Shaw et al⁷ state that it was probably during the period 1580-1598 that the Spanish dollar of 8 reals was introduced into Malaya, and was equivalent to seven Goa tangas. Ref⁸, Goa 134, quotes a weight of 3.70 g for a tanga of the period 1580-1598, giving a dollar of 25.49 g. Of course, there would have been some loss due to wear, plus inevitable variability, and the official standard was probably close to 27.08 g. In any event, the trilingual coins of Sikandar correspond closely to half a Spanish dollar, and during the period 1580-1640 Portugal was ruled by Spain. So Spanish standards would probably have prevailed.

Later coins did not, however, stick to this weight and were based on the tanka. The last regal tanka with trilingual inscription is dated 984 BE, later issues being struck at the Arakanese capital of Mrohaung. Bilingual and trilingual coins continued to be struck at Chittagong certainly up to 1652, and possibly right up to the Mughal occupation³, citing the name of the governor.

References

1. M. Robinson and N.G. Rhodes: "The coinage of the Mrohaung dynasty of Arakan, 1430-1635 AD. Part 3 - the trilingual coins, ONS Newsletter 85-86, August-October 1983.
2. M. Robinson and N.G. Rhodes: "Yet more new coins from Arakan", proceedings of the 10th International Congress of Numismatics, London, 1986.
3. M. Robinson: "The coinage of Chittagong under Arakanese rule (1575-1666)", to be published in the Proceedings of the 12th International Congress of Numismatics, Berlin 1997.
4. V. Chowdhury: "The Arakanese governors of Chittagong and their coins", Journal of the Asiatic Society of Bangladesh (Humanities), Vol. 42, No. 2, December 1997.
5. M.B. Mitchiner: *Coin circulation in Bangladesh circa 300 BC to the present day*, unpublished monograph, June 1995.
6. J.S. Deyell: "The trade coinage of Chittagong region in the mid-sixteenth century", Journal of the Asiatic Society of Bangladesh (Humanities), Vol. 40 No. 2, December 1995.
7. W. Shaw and M.K.H. Ali: *Malacca Coins*, Muzium Negara, Kuala Lumpur, 1970.
8. C.R. Bruce II, J.S. Deyell, N.G. Rhodes, W.F. Spengler (Editors): *The standard guide to South Asian coins and paper money since 1556 AD*, Krause Publications, 1981.

Some Modern Forgeries of Tibetan Coins
 By Wolfgang Bertsch

Tibetan coins are now widely collected in China as more and more Chinese coin collectors seem to think that they have to be included when building up a serious collection of Chinese coins. As was to be expected, forgers soon started copying some scarce Tibetan coins, seeing a good chance to deceive inexperienced collectors who often are no more familiar with the Tibetan script than the forgers themselves.

So far most of the modern forgeries of Tibetan coins are known to have come from northern India, and some were published by Nicholas G. Rhodes, Scot Semans and myself.¹ The exceptions may be the following forgeries: the Tibetan 20 Srang gold coin, dated 15-54, and struck in silver, possibly originates in China, while forgeries of this coin in gold are known to have come from India.² Karl Gabrisch reported a forgery of the Lukuan Rupee, struck for the Tibet trade in the Kanding mint (now in Sichuan province) which may have been produced in China.³

1. Forgeries of Sino-Tibetan coins



Fig.1. Cu, plain edge
3.23g, 22mm.



As fig.1 I illustrate a Sino-Tibetan coin struck in copper in the name of Qien Long and dated year 58. Genuine coins of this series are not known to have ever been struck in copper. The Chinese characters are of quite good style, but the Tibetan script is of a more awkward style and the Tibetan words for "ten" (correct: འཇུ) near the rim at 3 o'clock and the Tibetan word for eight (correct: འཇུར) near the rim at 9 o'clock are incorrect. The illustrated specimen was recently obtained in Chengdu.



Fig.2. Ag, plain edge
3.89g, 26.5mm



Fig.2 shows a Sino-tibetan shokang dated 59th year of Qien Long. This coin is struck in silver and is not easily detected as a forgery. The overall appearance of the coin is somewhat "flat" and the flan is even, while it is normally slightly wavy in the case of genuine specimens. On the Tibetan side the u-signs in the syllables pau (པུ) and lung (ལུ) are separated from the letters placed above, while they are attached or very close to these letters on genuine specimens. The central square on the Tibetan side is smaller than the one normally seen on genuine pieces. The Chinese calligraphy is not very different from the one found on genuine coins, but the short stroke which forms part of the character "pao" is thicker than normal. I found this forgery about 15 years ago in Nepal and again recently, but would not venture to say that it is a Nepalese product; the nearly perfect Chinese characters make it more probable that the forged coin was produced in China.



Fig.3. Forgery, plain edge
3.21g, 22mm.



Fig.4. Forgery, plain edge
4.28g, 22mm



Figs. 3 and 4 illustrate forgeries of the silver shokang struck in the name of Xuang Tong (Hsuan T'ung); the coins are undated, but the genuine issues are known to have been struck in Lhasa in 1910. Both pieces show neat and well executed Chinese characters and share the same reverses. While the obverse of the forgery of fig. 3 is the normal variety with dots placed inside the small central circle and inside the petals of the flower and a circle of unconnected dots around this flower, the obverse of the forgery of fig. 4 imitates a rare variety without the dots within the flower, petals of different shape, a smaller outer circle of dots and slightly different Chinese characters. A genuine specimen of this rare variety was published recently in a Chinese work where it is referred to as being "a sample edition minted by the Chengdu Mint"⁴. The Tibetan letters

on the identical reverses of these two forgeries reveal many imperfections and were doubtlessly engraved by somebody not too familiar with the Tibetan *dbu-chen* script. On both coins the Tibetan syllables are not properly aligned. The Tibetan spelling on both forgeries is correct except for the partly missing right vertical stroke in the letter *ba* of the word *bod* (འབྲི instead of འབྲེ) and a missing small vertical stroke in the letter *kyi* (ལྷི instead of ལྷེ). In fig. 5 I illustrate a genuine silver shokang of Xuan Tong (Y 5).



Fig.5. Ag, edge partly reeded
3.41g, 21.5mm.



Fig.6. Forgery, reeded edge
6.73g, 25.7mm



Fig. 6 shows a forged 2 sho coin, also struck in the name of Xuang Tong. Again the Chinese side of this counterfeit is almost immaculate, but the Tibetan script on the reverse is not too professional. The following mistakes can be pointed out: Instead of *zho do* (two sho; Tibetan མཚོ་དོ) one has to read *zho po* (མཚོ་པོ) and the syllable *kyi* is written ལྷི (one short vertical stroke is missing and a dot placed below the horizontal stroke) instead of ལྷེ. For comparison I illustrate a genuine 2 Sho coin as fig. 7.



Fig.7. Ag, reeded edge
7.43g, 25.1mm



The three last mentioned forgeries seem to be struck specimens; the metal, however, is not silver but could be copper-nickel. I have also seen some forged specimens of these coins struck in copper. All of them first appeared in Chengdu, but recently they also found their way to some curio shops in Lhasa.

Occasionally very dangerous forgeries of the copper skarkang (1 Skar) struck in the name of Xuan Tong (Y 4) are met with. These forgeries seem to be cast but were treated after casting in such a way as to give them the appearance of being struck pieces and are of a very good style. I have two varieties of these forgeries in my collection, one is smaller with a diameter of 26.2 mm, while the other is larger than the genuine coin and has a diameter of 27.6 mm. Genuine specimens normally have a diameter of 27.0 mm.

I also saw Sichuan rupees (the types "small bust without collar/horizontal rosette"; Y 3.1 and "small bust with collar/vertical rosette"; Y 3.2), as well as half and quarter rupees struck or rather cast in a similar metal, which is meant to have the same appearance as silver. They are much lighter than genuine pieces. I weighed three specimens of the forged Y 3.2 at 8.27, 8.28 and 8.98 grams, while a forgery of type Y 3.1 weighs only 7.03 grams. A forgery of a quarter rupee weighs 2.27 and a forgery of the half rupee 4.82 grams. Genuine rupees should weigh more than 11, half rupees more than 5 and quarter rupees more than 2.5 grams. These forgeries of Sichuan rupees and their fractions are sold by curio dealers in Chengdu, are of fairly nice workmanship and when these pieces are examined only in a quick and superficial manner, they can easily deceive even experienced collectors⁵.

2. Forgeries of the 20 Srang gold coin



Fig.8. Ag, reeded edge
7.19g, 26.5mm

In fig. 8 I illustrate a 20 Srang coin struck in silver and dated 15-53 (AD 1919). As I mentioned above, forgeries in silver of the 20 Srang gold coin were so far only known with the date 15-54 and were occasionally described as genuine silver strikings in auction catalogues⁶. Until now I have seen a single specimen of a good style 20 Srang forgery struck in silver and dated 15-53 i.e. the one I illustrate in fig. 8. This coin was for a long time with a trader of northern India who told me that he had obtained it from a Tibetan from the Chumbi valley around 1960 and both thought that the coin was genuine. Probably this story was invented by the owner of the coin in order to give some kind of pedigree to the piece. Although the style of the coin is generally quite good, there are some details on both obverse and reverse which should arouse suspicion⁷:

Obverse: The style of the lion and of the auspicious emblems is in agreement with the one found on genuine gold coins of this date. The south symbol (conch), however, is missing a small stroke.

Reverse: The Tibetan script is of fairly good style, but two letters are at variance when comparing them to the ones seen on genuine coins: i. The letter *la* in the syllable *ldan* is written ལྲ་ instead of ལ་ (lower stroke of the letter "l" is oblique instead of being horizontal). ii. The letter *s* in the syllable *las* has a longer vertical stroke than the one seen on genuine coins: ལས་ instead of ལས་.



Fig.9. Ag, plain edge
2.87g, 23.8-24.3mm

As a curiosity I illustrate as fig. 9 a very crude silver forgery of the 20 Srang coin, also dated 15-53 and found recently in Lhasa. This forgery seems to be of Tibetan workmanship and does not need any further explanation as it could not deceive any collector.

3. Forgery of the 3 Srang silver coin, dated 16-10 (AD 1936)

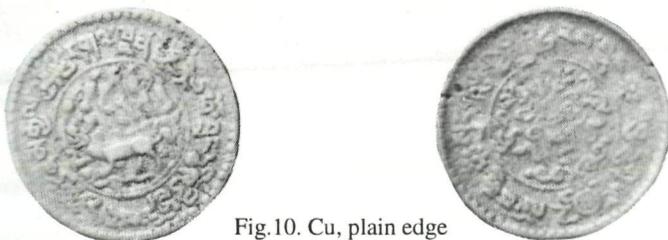


Fig.10. Cu, plain edge
10.67g, 30mm

Finally I want to publish a cast forgery made from a copper alloy and imitating a 3 Srang silver coin, dated 16-10 (fig. 10). It is possible that this is a contemporary forgery which originally may have been silver washed. As the 3 Srang silver coins were machine struck and are of fine quality, they did not become a prey to forgers too often and the illustrated piece is one of the few examples one can meet with.

In the future one can expect more Chinese forgeries of Tibetan coins to appear, particularly of those belonging to the Sino-Tibetan series, as those items are becoming more popular among Chinese

collectors and genuine specimens have become quite scarce nowadays.

Notes

1. Rhodes, Nicholas G. "Further Forgeries", in ONS Newsletter 51 (1977). This note mentions forgeries of the scarce 7 1/2 copper coin, dated 15-43 (Y 11).

Semans, Scot: "Some more Forgeries", in ONS Newsletter 50, August 1977. This article describes a forgery of the 2 1/2 Skar copper coin dated 15-55 (Y A19).

Bertsch, Wolfgang: "Forgeries of Tibetan Copper Coins from Northern India", in ONS Newsletter 126, Sept.-Oct. 1990.

Here the dies to produce forgeries of the scarce 2 1/2, 5 and 7 1/2 Skar copper coins are described along with the forged coins.

Bertsch, Wolfgang: "Varieties of Tibet's Srang Issues", in Numismatics International Bulletin, Vol. 20, No.1, January 1986, pp. 7-12. This article illustrates and describes several forgeries of the silver 1 Srang coin dated 15-43.

2: The following three articles discuss forgeries of the gold coin, dated 15-54:

Rhodes, Nicholas G.: "A Tibetan Forgery", in Spink Numismatic Circular, Vol. 86, London 1987, pp. 364-365.

Anonymous: "Tibet counterfeit?", in World Coin News, May 17, 1983.

Gabrisch, Karl: "Beiträge zur tibetischen Numismatik II: Die Tibetischen Goldmünzen und deren Fälschungen", in Münstersche Numismatische Zeitschrift, Vol. XX Nr. 2 (1990), pp. 1-3; and Vol. XXI, Nr. 2 (1991), pp. 1-5.

A previously unrecorded forgery in gold of the 20 Srang coin dated 15-52 appeared in an auction in Switzerland and was withdrawn after having been identified as counterfeit by Karl Gabrisch. It has a tiny circle inside the central circle of the reverse. On some genuine pieces one can notice a tiny dot at this place, on others this dot is missing. cf. Swiss Bank Corporation: Gold- und Silbermünzen. Auction Nr. 37, Basel 24/25 January 1995, lot nr. 3013.

3: Gabrisch, Karl: "A Forgery of the Sino-Tibetan Lukuan Rupee", in ONS Newsletter 75, December 1981.

4: Dong Wenchao (chief editor): "An Overview of Chinas Gold & Silver Coins of past ages - the Gold and Silver Coins and Medals of Modern China", Beijing and Hongkong 1993, p. 165, coin nr. 169.

5: A forgery of a 1/2 Sichuan Rupee originating in Vietnam was reported recently by Joseph E. Lang. cf. "Series of Asian counterfeits surface", in World Coin News, Vol. 25, No. 7, July 1998, p. 4.

6: cf. Superior Galleries: Irving Goodman Collection of Chinese Coins, Beverly Hills, June 3 and 4, 1991, lot 14 and 15. Lot 14 is a silver striking described as "essay" and "pattern" and lot 15 is a copper striking described as "pattern", possibly following E. Kann who lists two 20 Srang coins dated 15-54, one in copper (Kann 1589x) and one in brass (Kann 1589z) and describes these as "struck by way of essay" adding that "these coins were supposedly produced by the Chengtu mint". Cf. Kann, Edward: *Illustrated Catalog of Chinese Coins*. New York 1966, p. 442.

7: The fact that so far no other silver strikings of the Tibetan gold coin dated 15-53 have been found could allow one to consider the possibility that the coin illustrated in fig. 8 may be a trial strike in silver, produced with a pair of dies which subsequently were not used in the mint.

Late News

Galata Coins and Galata Print Ltd (Old White Lion, Market Street, Llanfyllin, Powys SY22 5BX, U.K.) are about to issue a list of coins, tokens, medals and books - new and secondhand - for sale. Some of these will be of interest to collectors of oriental material.

What is this?



Can anyone throw any light on the above gold amulet. It weighs 9.312 g.