This volume contains the following parts:

Pt. I - Thomas, Edward.

Lane-Pool, Stanley.
Coins of the Urartian Turuhmans. London, 1875.

Head, Barclay V.
Coinage of Lydia and Persia, from the earliest times to the fall of the dynasty of the Achaemenides. London, 1877.

Rogers, Edward Thomas.
Coins of the Tjilimi dynasty. London, 1877.

Gardner, Percy.

Rhy Dados, T.W.
SYMBOLS MARKED ON THE EARLY INDIAN COINS.
MARSDEN'S

NUMISMATA ORIENTALIA.

A NEW EDITION

SUPPORTED IN THE PRELIMINARY ARTICLES BY THE FOLLOWING CONTRIBUTORS:

DR. H. BLOCHMANN. GENERAL A. CUNNINGHAM. MR. HETS DAVIDS. DON PASCUAL DE GAYZANO.
PROFESSOR GREGORIEF. SIR WALTER ELLIOT. SIR ARTHUR PAYNE. MR. STANLEY L. POOLE.
MR. E. T. ROGERS. M. F. DE SAVALY. M. H. SAUTAIRE. MR. EDWARD THOMAS.

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VoL 1
PART I.

ANCIENT INDIAN WEIGHTS.

BY

EDWARD THOMAS, F.R.S.,

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CORRESPONDENT OF L'INSTITUT DE FRANCE; CORRESPONDING MEMBER OF THE GERMAN ORIENTAL SOCIETY;
MEMBER OF THE ROYAL ASIATIC SOCIETY; HONORARY MEMBER OF THE ASIATIC SOCIETY OF BENGAL;
MEMBRE DE LA SOCIÉTÉ ANTIQUAIRIE DE PARIS; AND MEMBER OF THE
NUMISMATIC SOCIETY OF LONDON.

LONDON:
TRÜBNER & CO., 37 AND 59, LUDGATE HILL.

1874.
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PREFACE.

Having suggested to Messrs. Trübner & Co. the desirability of the issue of a new edition of "Marsden’s Numismata Orientalia" on an enlarged scale and on a basis calculated to secure the co-operation of representative numismatists of all nations, I felt myself bound to draft the general plan of the work, and to invite my coadjutors to a consideration of a common method of transliterating Oriental words, and a possible compromise among ourselves towards that important end.

I did not propose that my name should be prominently identified with the undertaking, desiring to leave the various sections of the publication to more able or younger men, and taking only so much share in it as to appear as one of the staff of contributors, answerable merely for my individual writings. As the prospects of the work have matured beyond all expectation, I have found it necessary to assume a more direct part in distributing the divisional subjects among the tried authors who have consented to join our ranks, and, in a subdued tone, in exacting conformity to a fixed method of treatment in the execution of the work at large.

Several papers were already in an advanced state of preparation, and in one case the illustrations were even printed off, when the urgency of the Publishers induced me to come to the front with the article now submitted. It has the advantage of appropriately opening a Book on Coins, inasmuch as it begins at the very beginning of the art of coining, otherwise I should not have cared to reproduce an Essay, partly published some years ago, without a much more searching and complete
reconstruction than time has permitted in the present instance. With this reservation, I have sought to make the article as comprehensive as possible in itself, and seeing that this edition may go forth into foreign lands, where access to the English and other works cited in its pages may be difficult, if not impossible, I have further endeavoured, under the saving shadow of the small Note-type, to substitute explanatory quotations for the bare references it is usual to supply.

E. T.

London, August, 1874.
GENERAL PLAN OF THE WORK.

The guiding scheme of the literary portion of the undertaking presupposes the complete independence of each signatory Editor, whose article or separate section of the combined work will constitute a detached brochure, or publication in itself—paged without reference to the larger Encyclopedias, the final limits of which it may be difficult to foretell; the ultimate incorporation of the separate Essays being determined by priority of date of the dynasty treated of;—while ample introductory heads of chapters and copious indices will secure all eventual facility of reference.

The general plan for the conduct of the work submitted to the different contributors contemplates—

A.—A brief but comprehensive outline of the history of the dynasty whose coins form the subject of review; or preferably, in some cases, detached notices for each reign.

B.—A leading and critical list of the regal succession, supplemented by a serial recognition of the contributions of all modern writers on the subject.

C.—A subordinate notice regarding the original intrinsic and exchangeable values of the current coin.

D.—A full and exhaustive numismatic list of the coins in due order; the text-notes or comments on individual pieces being restricted to marked peculiarities, which should only be enlarged upon in instances of historic importance. On the other hand, kindred illustrations from Palaeographic or contemporary inscriptions, architectural or sigillary monuments, will materially aid the higher objects of the publication.

E.—A concluding résumé of the normal sites, the varying designations and fortunes of the mint cities, with a map and general geographical index of the towns and the dates developed on the dynastic coinage.

The following are the names of the contributors and the several subjects undertaken up to this time:

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<td>the Indo-Sassanians</td>
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<td>the Bengal Sultans</td>
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<td>the Fatimides of Egypt</td>
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<td>Mr. Edward Thomas, London.</td>
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<td>the Sassanians of Persia</td>
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THE TRANSLITERATION OF ORIENTAL WORDS.

The first responsibility the Editor of the new issue of Marsden's Numismata Orientalia has to encounter is the endeavour to obtain the adhesion of the various international contributors to a fixed and uniform system of transliteration of Oriental words.

Were the task limited to reconciling the different schools of the Arabic language, it would be sufficiently formidable at this moment, when each representative of a sectional adaptation of that speech claims dominance for his own method. But, in the present instance, we have to satisfy the requirements of numerous varieties of Aryan and Turanian speech, and to determine how far we are to admit the reconstructed Semitic alphabet to take rank over its elder brethren.

Considering the very late date of the elaboration of Arabic grammar, the confessed adaptation of its alphabet from previously current systems of writing, we must clearly recognize the higher claims of the purely Eastern nationalities, who did not mould their vocal organs on such mixed and discordant sounds, and who are so much more largely represented, both in spread and numbers, in the work now in course of publication.

It is a singular but suggestive fact that we hear of few difficulties in the way of the transliteration of the archaic languages, Egyptian, Assyrian, Phoenician, or Hebrew on the one part, or of the Turanian and Aryan writings on the other. For the due definition or reproduction of the Sanskrit alphabet, as developed from the Indian models on the Monoliths of Aso-abs (B.C. 250), the learned world are sufficiently in accord in the acceptance of Sir W. Jones's system. The contest commences when we have to submit Aryan and Turanian languages to the test of the, for them, needlessly amplified scheme of Arabic writing. The central type by which the question has to be tried for the purposes of this work is the Aryan Persian, already full of Arabisms, but retaining much of its archaic simplicity of grammar, and which ultimately spread as the official language of the Ghaznavids and their successors, the occupying Pathans and Mughal rulers of India, and formed the basis of the modern Urdu or camp lingua franca of Hindustan, the now vernacular Hindustani. Seeing, then, how much of the orthography and attendant pronunciation of the language of the majority of our coin series are dependent upon the Persian basis, the Editor recommends to his coadjutors, in accordance with the genius of that language, the simplest form of transliteration possible for the consonants, while admitting a more extended range of option in the vowels, to meet the varieties of speech from time to time embodied in the adapted Persian alphabet.

The subjoined Table of Alphabets will show at a glance the different systems of transliteration advocated by the various linguistic authorities of our day, together with a final column of the scheme proposed for use in the present work. This has been framed upon the groundwork of the system adopted by Mr. Francis Johnson, in his Persian Dictionary, the latest and most enduring effort of our country towards the critical definition of a language once of the highest importance to us in our capacity as rulers of India.

In order to conciliate, and in so far satisfy the reasonable demands of the contributors, who undertake the purely Arabic sections of the work, a tentative scheme of diacritical marks for consonants has been devised; though in the parallel association with the words and names in the original character, which will appear in full, the discriminative signs in the English text scarcely seem to be needed. A further provision has been made against any confusion of letters like $\mathfrak{sh}$ and $\mathfrak{sh}$, etc., by the admission of a break between the English letters in the latter case. For the more simple Persian and other languages, the Editor would suggest the rejection of all but really essential diacritical marks.

1 Mirza Ismail, once Persian Professor at the College of Hulberry, in speaking of the simplicity of his own tongue, remarks:

"The beginner cannot fail to observe, that many of the letters, as they are set down in the order of the alphabet, have the same sounds, as

$$\begin{align*}
\text{س} & = \text{س} \\
\text{ض} & = \text{ض} \\
\text{ط} & = \text{ط} \\
\text{ظ} & = \text{ظ}
\end{align*}$$

which have been marked $\mathfrak{r}$, $\mathfrak{r}$, $\mathfrak{r}$, and $\mathfrak{t}$; and he may naturally wonder at this redundancy. In fact there is no actual redundancy. Eight of these letters are peculiar to the Arabic, and are sounded in that language very differently from what they are in Persian. They have generally sounds very harsh and rough; some very difficult, and others almost impossible for an English beginner to imitate. Let him be consoled, however, with the assurance, that an exact imitation of these sounds is not only unnecessary, but absolutely useless to a reader of the Persian language; insomuch as the Persians themselves never attempt to pronounce them as the Arabic (\&c.), but pronounce them merely like those Persian letters which come the nearest to them in point of sound, exactly as I have set them down in the order of the alphabet."—Persian Grammar. London, 1841. p. 4.
The Sanskrit Alphabet, with the corresponding Roman equivalents, after the system of Sir W. Jones.

<table>
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<td>व, व</td>
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Gutturals, Palatal, Cerebra, Dentals, Labials, Semivowels, Sibilants and Aspirate

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No. 3.—Grammar of Persia. Paris, 1822.
No. 4.—Arabic Grammar. London, 1829.
No. 5.—Hebrew and Chaldean Lexicon. London, 1867.
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The Map of India which accompanies this article has been reduced by photography from the standard copper-plate Map of the East India Government, which constitutes the matrix of the various transfer lithographic illustrations which appear from time to time in the Indian Blue Books. I have to express my acknowledgments for the permission to use the reproduction, and to thank Messrs. Markham and Saunders for the adaptation of the outline chart to the definition of the *India of Manu*.
NUMISMATA ORIENTALIA.

ANCIENT INDIAN WEIGHTS.

One of the latest authorities on International Metrologies, Don V. Queipo, abandoning the wise reserve of Boeckh, has undertaken the task of tracing the derivation of the Indian system of weights and measures to primary Egyptian sources. I am quite prepared to recognize Egypt's antecedent and more immediate influence on the civilization of the ancient world, and to admit, in advance, that, by a curious coincidence, her copper standard of 1200 B.C. is closely identical with one of India's earlier current weights—a fact, be it said, hitherto unrecognized. But, on the other hand, we must demand much more complete and searching evidence of borrowing or imitation to establish the leading proposition so confidently advanced by M. Queipo—some such scale of proof, indeed, as that already sketched out by Boeckh himself in the following terms:

"In cases where the weights and measures of two different nations are found to be in a precise and definite

---


2 "Il n'en est pas de même des Indiens; ceux-ci sont certainement très-anciens; le bouddhisme est antérieur de six siècles à l'époque chrétienne; le brahmanisme est antérieur au bouddhisme, et les Védas atteignent les temps où, pour la race indienne, du moins, l'historie commence à peine. Il est donc curieux de voir si cette civilisation reculée, qui a su trouver tant de choses à sa service autre que celle même une métrologie, ou si elle a reçu ses poids et mesures de peuples encore plus vieux qu'elle. La coutume indienne, hasta, est composée de deux épaules (pieds), et chaque épaule de 12 daigens (pieds); c'est la division indienne. La hasta est évaluée à 18 poches angloises ou 457 millimètres; elle est la coutume naturelle d'Egypte qui est de 450 ou, si l'on veut, la coutume égyptienne qui est de 462. Maintenant, comment les Indiens formèrent-ils leurs mesures de capacité? Ce sont-ils une partie à la coutume hista qu'ils ont fait leur? Non, ils ont une ancienne qui est de 164 litres, et qui répond au cube de la coutume inglésoise ou angloise (640 millimètres); c'est, du moins, ce que M. Queipo détermine par des calculs justement conduits. Si l'on se tourne d'un autre côté, et que l'on recherche l'unité de poids chez les Indiens, on trouve le tanka-sala, qui est de 3 gr. 50, c'est-à-dire la drachme des Lagides, qui est elle-même un poids d'origine égyptienne."—Article by M. Lettré, Jour. des Sav., April, 1861, p. 233. The reviewer continues: "En 1834, profitant de ces travaillons (sur la coutume égyptienne, etc.), un habile géomètre, M. Saigné, publia un ouvrage sur la métrologie ancienne, qui présente les choses sous un nouveau jour. Dès ce moment, on peut le dire, surtout après les travaux de M. Queipo, la théorie générale en fut trouvée. Cette théorie repose sur deux faits fondamentaux, à savoir que toutes les mesures, tous les poids et toutes les mesures, sont reliées par des relations mathématiques dans le système primordial, qui a son siège dans l'Egypte, l'Asie, la Palestine, et que les systèmes de la Grèce, de l'Italie, de l'Inde, et de la Chine, en sont des dérivés." I may remark that the tanka or tanka is stated by Esquiline (History of India, i, 540) to have been of Chaghatay Türk origin, derived from tanka, "whale," tanka, etc. See also A. Vandeveer, "monnaie d'argent" (Jugurth, Dictionary), and the Russian denga; but, on the other hand, Aryan etymology, with less reason, claim the word as their own under नं, नर, etc.

3 This approximation of weights was first noticed in my Pathaka Kings of Delhi (London, 1871), p. 362.
ratio one to the other—either exactly equal, or exact multiples and parts of each other—we may fairly
presume, either that the one has borrowed from the other, or that each has borrowed from some common
source. Where the ratio is inaccurate or simply approximative, it is to be treated as accidental and un-

It will be discovered in the following pages how far these conditions are fulfilled by the records
of Indian monetary progress, traditional or material. Had M. Quaipo confined the claims of the
West to having influenced the literature and learning of the East at a later period, I should have
been too ready to support him, as it can be proved to demonstration that the Brahmanical writers
in later times borrowed Greek science, and even appropriated the tenets of our Greek Testament,
not only without acknowledgment, but with studious disguise and pretended Indian authority.

The origin of the Indian system of weights, in India, however, seems to admit of no question,
the fundamental principles of which were probably framed in India before the Vedic Aryans moved
from the banks of the Oxus, and long before the Western branch of the Aryan family took their first
lesson in Hellenic idolatry.

That the Indian system should disclose fragmentary points of relationship to the Egyptian, and more decided associations with the less remote Accad civilization of the Euphrates valley, was only to be expected,—the three nationalities were all members of the great
dardan family who once seem jointly to have occupied the southern limits of the supposedly
habitable earth. But the intrusion of new nationalities on the Tigris severed whatever of ethnic
continuity may have previously existed, and left India to work out her own future, undisturbed
by tics of race or foreign intervention,—so that very many centuries afterwards, when the Greeks
penetrated into the land, they felt and acknowledged a purely independent national development,

Egyptian beans (Neinyphus Nelumbo) in the Assinians, be thought
he had discovered the sources of the Nile.

"In manner, language, and many other respects, Egypt was
certainly more Asiatic than Africa; and though there is no
appearance of the Hindu and Egyptian religions having been
borrowed from one another, . . . yet it is not improbable that
these two nations may have proceeded from the same stock,
and have migrated southwards from their parent country in Central
Asia."—G. Wilkinson, "Ancient Egyptians," I. 2. See also his
article in Rawlinson’s Herodotus, ii. 29, note 9, and Appendix,

p. 279.

See also Herodotus, iv. 44, vii. 69, 70; Strabo, i. ii. 23, 26,
v. i. § 4, 13, 19, 20; Arrian, Indica, vi. "The Northern
Indians bear a greater resemblance in form and feature to the
Egyptians:" vii. "The Indians were ascetically like the
Egyptians, a wandering race of mortals who tilled no land;"

G. Symeouilis, 161, c. Aristid e ποταμό ταπανό Ανεστερεις
επέ το της Αιγυπτίων γενεσιν. "The Ethiopians came from the Indus
and settled in Egypt." Basileus, Chron. Ca. ii. 278; Pley,
vii. 22, 26; Justin. ii. 1; Am. Marc. xiii. 13; Caldwell, Dris-
vidian Grammar, 56, note. See also the ethnological Saytle
connection treated at p. 23, "The Brahmi, the language of the
Boedheh mountaineers in the Khasnap of Relat, enables us to
trace the Dravidian race beyond the Indus to the southern
confines of Central Asia;" and pp. 38, 42-54, 69, 71, etc.;
and for the Australian continental question, p. 52; Prinsep’s
altogether removed from the characteristics of the other Oriental nations with whom they had come in contact.  

As regards the near approximation of a single Indian weight to the _kat_ or _unit_ of the Egyptians, this point will form the subject of further illustration. In the meanwhile, we may freely recognize the possibility of an accepted commercial weight, in these primitive days of traffic and barter, passing mechanically from nation to nation; and though divided by distance and other obstructions, there were many intermediary carriers who may have transported the given weight or its near counterparts from Egypt to India. Whether this result was due to the wholesale deportation of races so prevalent in Euphrates politics, or brought about by the ordinary commercial intercourse on the lines of the Oxus and the Hindú Kush, or more directly through the deserts of Southern Persia and the coast of Mekrān, we need not stop to inquire.

Having so far outlined the case of the competing claims of two disserver nationalities to priority in the adoption of an unimportant item in the Metric Scale, we come to the much more pertinent inquiry involved in the closer and more abiding relations established between the old and the new lords of India's soil, and have to endeavour to distinguish the traces of the later contributions and innovations of the northern Aryans from the home developments of the aborigines, or the secondary advances of the earlier occupying races. The Vedic Aryans, as will be seen hereafter, during their passage in tribal sections through the gorges and valleys of the Hindú Kush, carried down with them a type of Phœnician writing, in a very advanced stage of adaptation towards the higher aims and more exact expression of the Sanskrit language; and with these assimilated characters, as shown by their subsequent co-ordination, a method of numeration distinctly based upon Phœnicio-Egyptian ideals: while the indigenous Indians of a closely subsequent epoch are found to employ an independent scheme of figures, in appropriate unison with the outlines of their own local alphabet. These and other international questions will have to be examined more at large in future pages; but thus much of preliminary notice is necessary, as it may be very difficult to discriminate and separate these conflicting influences as they present themselves in the ordinary course of the investigation.

1 Moreover, India being of the largest extent of all others, by far, is inhabited by many different nations (of whom none are foreigners, but all natural inhabitants): and they say that no strangers ever planted amongst them, nor they themselves ever sent forth any colonies into other countries; and they tell stories that anciently the inhabitants fed only upon herbs and roots that grew in the fields, and clothed themselves with wild beasts' skins, as the Grecians did; and that arts and other things conducive to the well-being of man's life were found by degrees, necessity pressing upon a creature that was rational and ingenious, and had likewise the further helps and advantages of hands, speech, and quickness of invention to find out ways to relieve himself.”—(Magasthene) Diodorus Siricus, ii. 38. Translation of G. Borth (1814), i. p. 132. See also Strabo, quoting Megasthenes, who “advises persons not to credit the ancient histories of India, for, except the expeditions of Hercules, of Bucechus (p), and the later invasion of Alexander, no army was ever sent out of their country by the Indians, nor did any foreign enemy ever invade or conquer it. . . . But not one of these persons proceeded as far as India, and Semiramis died before her intended enterprise was undertaken.” Strabo, _iv._ c. i. § 5, Falconer's translation. See also Arrian, _Indiæ_, _et_ _sep._; _Pilott_, _vi._ 21; _Ma'rubbi, Meadows of Gold_, Paris edit., i. 148.

2 Rawlinson's _Ancient Monarchies_, ii. 629, “Under the Assyrian Kings, Chaldaeans were transported into Armenia, Jews and Israelites into Assyria and Media, Arabs into Babylonians, Sasanians, and Persians into Palestine. The most distant portions of the empire changed inhabitants; and no sooner did a people become troublesome from its patriotism and love of independence, than it was weakened by dispersion, and its spirit subdued by the servitude of all its local associations.” See also p. 430.
The general subject under review seems to divide itself into four groups.

I. Weights and their corresponding Measures.
II. Money, under its historical aspect.
III. Coins, proper, as distinguished from Bullion.
IV. Weights of the normal Indian Coins tested by their coincidence with the later Medieval Mint issues of the land.

This division into chapters will necessarily entail a certain amount of repetition in the text, and frequent cross references to the illustrative notes; but, though inconvenient in some respects, it is the only methodic way of placing the whole question fully and clearly before the reader.
CHAPTER I.

WEIGHTS AND THEIR CORRESPONDING MEASURES

The system of Indian weights, in its local development, though necessarily asserting a minor claim to the consideration of the European world, may well maintain a leading position in the general investigation of national metrologies, on the ground of its rudimentary and independent organization, and the very ancient date at which its definitions were embodied and committed to writing; while to numismatists it offers the exceptional interest of being able to exhibit extant equivalents of the specified weights preserved in the authoritative text of the original code of Hindu law, as professedly expounded by Manu, and incorporated in the Mānavadharmasūtra. The positive epoch of this work is undetermined; but it confidently represents, in its precepts, a state of society considerably anterior to the ultimate date of their collection and final redaction; while the body of the compilation is assigned, on speculative grounds, to something more than 400 n.c.

It is a singular and highly suggestive fact that numismatic testimony should have already taught us to look for the site of the chief seat of ancient civilization in Northern India, to the west-
ward of the Upper Jumna—a tract, for ages past, relatively impoverished. For such a deduction we have indirect, but not the less valuable historical authority, derived in parallel coincidence from the comparative geography of the Vedic period, and from the verbatim text of Manu, the integrity of which seems in these matters to have been sufficiently preserved.

The most prolific field among the favoured resorts of our native coin collectors, in 1837, chanced to be the exact section of the country constituting the Brāhmaṇārta of the Hindā lawgiver; and Thaneswar (lat. 29° 58'; long. 76° 54')—since so celebrated in the annals of the land as the battle-field of successive contending hosts—contributed, at its local fairs, many of the choicest specimens of the incentive currencies. In this region the Aryans appear to have almost lost their separate identity, and to have commenced the transitional process of merging their ethnic individuality amid the resident population, though still asserting religious and incidentally political supremacy. Such a state of things seems vividly shadowed forth in the ethnological definitions preserved in Manu; and it may possibly prove to be more than a mere coincidence, that the geographical distribution of the limits of "Brāhmaṇārta, as distinguished from Brāhmaṇārta," in the same passage, should so nearly be identical with the general boundaries I have elsewhere traced, from independent sources, for the spread of the Bactrian alphabet in its Eastern course.

As I have claimed for the Pre-Aryan Indians the independent creation of an alphabet specially contrived for, and adapted to, their own lingual requirements, similarly it can be shown,
ANCIENT INDIAN WEIGHTS.

from as valid internal indications, that they originated, altogether on their own soil, that which has so often proved a nation’s unassailable heritage of its indigenous civilization—a system of weights and measures, which retained its primitive identity in the presence of successive dominant exotic nationalities. It seems clear that the intrusive Aryans, at whatever period their advent is to be placed, met and encountered a people, already dwelling in the land, of higher domestic civilization and material culture than themselves. Whether their eventual supremacy was due to undiminished northern energy, superior animal physique, or higher mental powers, does not concern us at present; but independent of the inner-life evidences to that effect, a parallel inference might be drawn from the indirect data and the contrasted tenor of the hymns of the Rig Veda, which, while indicating in their chants an immature social condition, refer almost exclusively to the geography of the Seven Rivers; whereas Manu, at a date but moderately subsequent, associates the far higher progress manifested in the body of the work with a more easterly seat of authority, and while asserting no community with things or people beyond, or to the westward of the Sarasvati, arrogates for the existing representatives of the Aryans a dominance over kindred kingdoms, extending, in the opposite direction, down the Ganges to Kama. But, in demanding credence for the simple gifts of invention arising out of manifest wants among the already thrice commixed, and in so far improved local inhabitants, as opposed to the Aryan assumption of the introduction of all knowledge, I am by no means prepared to contend that the domiciled races gained nothing in return. The very contact of independently-wrought civilizations, to whatever point each had progressed, would tend mutually to advantage both one and the other; the question to be asked is, which of the two was best prepared to receive new lights, and to utilize and incorporate the incidental advantages within their own body politic? The obvious result in this case, though denoting the surrender by one nation of all their marked individuality, by no means implies that they did not carry with them the full force of their

Aryans renounced any notion of their ancestors having borrowed, even more convenient mechanical vehicles for the expression of thought, from the pretentiously ignorant Dravidians of the south; but the facts come up cumulatively against them. To the above list may now (1874) be added the Cyprian alphabet, embodying the Greek language. The former is found to be of eucalabrot origin and so imperfect, as compared with the Phoenician scheme, that as seen in the Phoenician letters became known, it had to vanish.—Max Müller, _Aesop_, 18th May, 1874, p. 546.

1 The Rev. M. A. Sherring (Indian Antiquity for Sept. 1873), describes the Brahman, in his modern stronghold at Benares, as endowed with an extremely subtle, rather than with a powerful mind; which by long habit, perpetuated from age to age, and from family to family, he has trained to the utmost keenness; dogmatic, self-willed, pertinacious, and supremely arrogant and vain.


3 Journal As. Soc. Bengal, 1862, p. 49; Max Muller’s _Rig Veda_, pref. to text, iv, pp. xxv., xxvi.

4 We have, therefore, according to the views just summarily expounded, four separate strata, so to speak, of population in India: 1. The forest tribes, such as the Kolas, Santhals, Bhils, etc., who may have entered India from the north-west. 2. The Dravidians, who entered India from the north-west, and either advanced voluntarily towards their ultimate seats in the south of the peninsula, or were driven by the pressure of subsequent hordes, following them in the same direction. 3. The race of Scythian or non-Aryan immigrants from the north-west, whose language afterwards united with the Sanskrit to form the Prakrit dialects of Northern India. 4. The Aryan invaders who (after separating first from the other branches of the Indo-Germanic stock, and last of all from the Persian branch of that family), advanced into India, drove before them the non-Aryan tribes who were previously in possession of the Punjab and other parts of the North-West provinces of India, and after organizing Brahmanical communities, and founding Brahmanical institutions in the north, gradually diffused themselves to the east and south, and eventually extended their discipline, and to some degree their sacred language, to the remotest parts of the peninsula.—Max’s _Samkrit Texts_, i, pp. 487-8. See also Caldwell’s _Dravidian Grammar._
influence, and affect materially the character of the people among whom, at the end of their wanderings, they introduced a priestly absolutism, which has progressively grown and increased rather than lost power over all India.

Here again a consecutive query forces itself upon our consideration. The Aryans are inferentially supposed to have been in a comparatively barbarous state on their first entry into the land of the Saptu Sindu, or "Seven Rivers." 1 There are no direct indications of how long a period they spent in traversing six out of the seven streams, or what opportunities may have been afforded for social improvement during the onward movement; but even by their own showing in the sacred hymns of the Rig Veda, the Aryans, when they had reached the banks of the Sarasvatī, were still but imperfectly civilized. The Daśyus, or indigenous races, with whom they came in contact in the Panjab, may also have been in a more or less backward stage of national development, due to the influences of a quasi-pastoral life; while the more settled inhabitants of the kingdoms on the Jumna must be taken to have been well advanced in civil and political refinement. 2 Is it not, therefore, probable, that when the Aryan tribes, at the close of their migrations, settled in the midst of an organized and homogeneous nation, independent leading spirits may have detected the opportunity for the origination of a new religion, to be evolved out of the rude elemental worship of the immigrants, aided by the mystification of the exotic language which came so opportunely in company? 3 The narrow geographical strip, to which the promoters of this advanced creed, as represented in the pages of Manu, confined the already arrogant priestly element intervening between the two nationalities,

1 St. Martin, p. 91, "Il semble que la vie sociale des Aryas n'ait commencé qu'à l'origine du grand fleuve [l'Indus], comme à ses tribus, à l'époque où elles se frappèrent, eussent été trop barbares encore pour avoir gardé la mémoire de leur vie antérieure." Professor W. D. Whitney, of Yale College, one of our most advanced Sanskrit scholars, was likewise struck with the contrast presented in their different stages of Vedic life. He remarks, "The hymns of the Vedas were chiefly composed on the banks of the Indus and its tributaries, when the great valley of the Ganges was as yet unknown to the Aryan immigrants; and they present the elephant as a still-wondered-at animal: while the earliest tidings of India which we have from without show us great kingdoms on the Ganges and the elephant reduced to the service of man both in war and peace."—The Study of Language, London, 1867, p. 236.

2 Prof. Wilson, while speaking of the ultimate self-development of the Aryans in the Panjab, remarks, "It is [is] indisputable that the Hindus of the Vedic era had attained to an advanced stage of civilization, little, if at all, differing from that in which they were found by the Greeks at Alexander's invasion, although no doubt they had not spread so far to the east, and were located chiefly in the Panjab and along the Indus" (Rig Veda, ii. p. xvi). I am inclined to question this latter inference. I do not think the civilization evidenced in the text of the Rig Veda by any means up to the mark of that discovered on the advent of the Greeks: indeed, it would be a complete anomaly to suppose that the Aryans, while occupied in pressing their way onwards, in constant hostility with the local tribes, should have made a proportionately greater progress in national culture than they did in the subsequent six or seven centuries of fixed residence in their new homes within the Seven Rivers.

3 The late Dr. Goldstücker, in an essay in the Westminster Review (1864, p. 164), has justly remarked that the 1028 incoherent hymns of the Rig Veda constituted but a poor stock in trade whereon to found a new religion. Nor do the Soma "inspired" Rishis to whom they were revealed, or technically "seen," appear, from the internal evidence of their embodied compositions, to have possessed any such mental qualifications as should have been equal to the origination of the higher intellectual structure of Brahmanism. Prof. Goldstücker proceeds, "The Hindu priesthood, however, has managed to demonstrate that 1028 hymns mean in reality a very ponderous mass of divinely revealed works. 'These hymns,' it says to the people, 'you must be aware, speak of ritual acts which are unintelligible to you, and they make allusion also to events, human and divine, which are shrouded in obscurity; hence you must admit that these works called Brahmanas, which explain the proper performance of rites—which give illustrations of those events and legendary narratives, and which contain philosophical speculations to boot—are a necessary complement of the inspired Rig Veda hymns.' . . . 1028 hymns, of a few verses each, are but a poor livelihood for a fast increasing number of holy and idle men: but expand these hymns into a host of works which even the most diligent student could not master in less than several years; apply to their teaching the rule that a pupil must never study them from a manuscript, but receive them orally from his spiritual guide; make them the basis of a complicated ritual, which no one is allowed to perform without a host of priests, and handsome presents to each of them—and what a bright perspective opens itself to a member of the Brahmanical caste, and to those who follow in his track!"
would seem to savour more of an esoteric intention than of any natural result of conquest or of progressive power achieved by the settlement of an intellectually higher class. That the Aryans should be able so completely to divest themselves of their national entity, and leave no trace behind them, would be singular in itself; but the concentration of all god-like properties on a mere boundary-line, so much insisted upon as Brahmans grew and pushed its forces downwards into the richer countries of Hindustán, while it ignored both the land of the nativity of its votaries and the site of their later more advantageous domestication, forms a fair subject for present speculation and future mature investigation. So that it may be summarized, if the true Aryan races, in their other migrations, ultimately arrived at contrasted theogonies, adopted divergent forms of speech, and submitted themselves to the prevalent manners and customs encountered in their western lines of settlement, it is asking but little to attribute a dominant influence to the independent civilization of a nation Alexander no more recognized as his ethnic brethren, than the British soldier in later days discovered his kindred in Professor Max Müller’s typical Bengali, or in the Sepoy matineer, who might have claimed a less degraded relationship. But this in itself is a matter only incidental to my special subject, and I return to the question, that if the Aryans were so far instructed on their early sectional immigrations as to bring with them, or subsequently to import and amplify, the Phoenician alphabet, and similarly to secure its transmission, even as a secondary system of writing, over all the country of the Brahmarshis, it would be rash to attempt to place a limit on the amount of Chaldæan or other western sciences that may have accompanied these cursive letters, which, either directly or indirectly, travelled eastward from the borders of Mesopotamia to the banks of the Ganges. And clearly, if the grammarians Pāṇini’s age has been rightly determined by his special modern commentator, Bactrian writing, or Yavamāṇi-lipi, must have been freely current at Taxila at and before n.c. 543, even as it subsequently became the ruling alphabet in those parts, so as to appear as the Inscription character under Aśoka (n.c. 246) in the Peshawar valley, and to hold its own as the official method of expression in concurrence with the local Pāli as low down as Mathurā until a much later period. Under these evidences of the spread of Aryan civilization in India, there will be much little or no difficulty in admitting that much of what has hitherto been esteemed as purely indigenous knowledge

1 Max Müller, Sanskrit Literature, p. 13, “Or to convince the English soldier that the same blood was running in his veins and in the veins of the dark Bengalees.”

2 We have indirect evidence to show that this style of writing obtained very early currency in association with the monumental canons. Wherever, in the ancient sculptures, we see two scribes employed—the one using a style and marking a clay tablet, the other writing upon a disposable substance—I assume that the latter is using the cursive Babylonian character, or what has since been conventionally recognized as Phoenician. See also the subject more fully treated, J.R.A.S. iii. (1868) n.c. p. 245; and a notice of the inscription on the Mohito Stones, n.c. 806, v. (1871) p. 416. M. Renan considers it conclusively established that the Jews used Phœnicio-Babylonian letters at the coming out of Egypt in 1312 B.C.


4 Max Müller, Sanskrit Lit., London, 1859, p. 421; and preface to text of Rig Vedas, London, 1862, vol. iv. p. lxiv. “Yavamāṇi-lipi is most likely that variety of the Semitic alphabet which, previous to Alexander, and previous to Pāṇini, became the type of the Indian alphabet.” This is so far true of the Northern Indian or Bactrian alphabet, but does not apply to the prototype of the local Lita or Indian-Pāli characters of Aśoka and of his Southern predecessors.
may, even thus early, have been improved and matured by the waifs and strays of the discoveries of very distant nations, without in any way detracting from or depreciating the independent originality of local thought, or the true marvels India achieved unaided by foreign teaching.

In illustration of the preceding remarks, and as the necessary definition of the boundaries of the kingdom to which our initial series of coins refer, I transcribe in full a translation of the original passage from Manu. The "orbis veteribus notus" will be seen to be closely circumscribed; and, as I have said before, the ancient seats of the Aryan races are altogether ignored in the general summary.

Manu, ii. 17.1 "Between the two divine rivers, Sarasvati and Drishadvati [Chitang], lies the tract of land which the sages have named Brahmavarta, because it was frequented by gods. 18. The custom preserved by immemorial tradition in that country, among the four pure classes, and among those which are mixed, is called approved usage. 19. Kurukshetra [modern Delhi], Matsya, Panchala [Kanyakubja, Kamuj], and Surasena [or Mathura], form the region called Brahmashri, distinguished from Brahmavarta. 20. From a Brahmans who was born in that country, let all men on earth learn their several usages. 21. That country which lies between Himavat and Vindhya, to the east of Vinasana [where the Sarasvati disappears in the desert], and to the west of Prayaga [Allahabad], is celebrated by the title of Madhyadesa [or the central region]. 22. As far as the eastern and as far as the western oceans, between the two mountains just mentioned, lies the tract which the wise have named Aryavarta [or inhabited by respectable men]. 23. That land on which the black antelope naturally grazes is held fit for the performance of sacrifices; but the land of Meechhas [or those who speak barbarously] differs widely from it. 24. Let the three first classes invariably dwell in those before-mentioned countries; but a Soudra, distressed for subsistence, may sojourn wherever he chooses." 2

It is reasonable to infer, as a general rule, that all schemes of weights devised by isolated peoples, developing their own social laws, should primarily be based upon some readily accessible unit of limited proportions, rather than upon any higher measure of weight which advancing civilization and authoritative legislation might impose upon the normal datum. Such a metric test was found ready to men's hands in India, in the seed of the Wild Licorice (Abrus precatorius), a plant whose habitat was as extended as its produce was uniform and comparatively exempt from desiccation,—advantages which from immemorial time have secured for the local rati a representative place amid the adjuncts of the goldsmith's and money-changer's scales.

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1 Sir W. Jones's Works, London, 1790, vol. iii.; Haughton, Hindu Law, 1826, p. 22. [The italics mark the Sanskrit commentator's interpretations of the original text, which is preserved in the translation in Roman letters.] There is also a French translation of Manu by M. Lèbeuleur Deslogeschamps, Paris,1833.


3 Mr. Muir has given us a new translation of this celebrated passage, which, as it differs from the above in the introductory portion, I append in his own words.
ANCIENT INDIAN WEIGHTS.

The later Sanskrit writers freely conceded its claim to the title of “Balance or Scales seed” (तुलनीय tuṣṭaṇi), and the great Akbar, in the sixteenth century, still continued to recognize its position, under one of its ancient names, in the “red” (शूर्व suror): for all reductions upon provincial payments of revenue, though, having felt the inconvenience of so inconclusive a test in more exact mint analyses, he ordained that the State trial weights should henceforth be kept in pieces of cut agate.\(^1\)

After the rati, in ascending order, appears the māsha, which, in its acceptance far and near, beyond its Indian home, may almost claim the title of a second unit, if only in a separate standard; as such, indeed, its name has come to figure in the indigenous speech as “an elementary weight.”\(^2\)

In its static sense this measure also owes its parentage to the vegetable world, in the form of a tangible seed, whose properties of permanence are shared with the associate rati, in a hard compact texture and a protecting glazed skin. Unlike the wild rati, however, this is a cultivated bean, which has hitherto been identified with the Phaseolus vulgaris; but none of the seeds of this plant, even the most highly developed, at all approach the required weight: so that the representatives of the true māsha (मा श माश) had to be sought among other varieties, when the prototype was readily traced in the Phaseolus radiatus, which has disappeared from the north-west of India, to be preserved in the agriculture of the south, where, like other congenial products of the soil, it has the advantage in point of growth over its counterpart of the higher latitude, and even discloses a weight slightly in excess of that demanded by the metallic silver māsha.

Table of Weights of Indian Phaseoli.

<table>
<thead>
<tr>
<th>Location</th>
<th>Phaseolus vulgaris</th>
<th>Seeds</th>
<th>Grains</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras.</td>
<td>Ph. vulgaris.</td>
<td>20</td>
<td>70</td>
</tr>
<tr>
<td></td>
<td></td>
<td>20</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td></td>
<td>20</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td>Pickled specimens</td>
<td></td>
<td>107.5</td>
</tr>
<tr>
<td></td>
<td>Ph. vulgaris</td>
<td></td>
<td>5.37</td>
</tr>
<tr>
<td>Madras.</td>
<td>Black seeds</td>
<td>20</td>
<td>131</td>
</tr>
<tr>
<td></td>
<td>Red seeds</td>
<td>20</td>
<td>111</td>
</tr>
<tr>
<td>S. India.</td>
<td>Ph. Robinianii</td>
<td>40</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1.105</td>
</tr>
<tr>
<td>N. India.</td>
<td></td>
<td>20</td>
<td>10.3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>20</td>
<td>10.3</td>
</tr>
<tr>
<td>Oude.—</td>
<td>Faba vulgaris</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bakala.</td>
<td>Black seeds</td>
<td>20</td>
<td>96</td>
</tr>
<tr>
<td></td>
<td>Brown seeds</td>
<td>20</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>Valla, Zabla...</td>
<td>20</td>
<td>91</td>
</tr>
</tbody>
</table>

The māsha is concurrently mentioned as a food grain in Manu (ix. 39); and Prof. Weber remarks, that the name, in its metric sense, is not found in any texts authentically Vedic,\(^4\) though it seems that the term, as applied to pulse, occurs in the Atharva Veda.\(^3\)

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1. “By the command of His Majesty they made grains of agate, which were ordered to be used in weighing.”—Ain-i Akbari (Gladwin), l. 49.

2. Wilson, Glossary of Indian Terms, sub voc.


The Vishnu Purâna notices māsha as one of the earliest cultivated plants, and one that “may be offered in sacrifice.”—Wilson’s Vishnu Purâna (edited by Professor Hall), 1884, page 95.
I exhibit these necessarily imperfect seed tests merely to demonstrate that there once existed, and still remains amid the produce of the soil, a safe and sufficient foundation for the resulting weights contributed by the metal equivalents, with which we are more immediately concerned.

The next progressional step in the table of weights of silver, though seemingly of a more theoretical character, in the abandonment of the seed test, may after all be found to represent a very practical appeal to some definite and well-understood sum or equivalent of value of prehistoric tradition. The denomination in question is variously styled by the term dharaṇa (from धृ, “to hold”), 1 or by the more suggestive alternative of purāṇa, “old,” indicating a thing already ancient when Manu’s Laws were conceived, and pointing to a period long anterior to the date when the so-called “Poetical Editor” embodied those Laws in Sanskrit verse. Whether the Aryan designation of dharaṇa, as a quasi-standard, should be taken to imply finity in the primitive scheme of computation, may be a question; but the closing item in the amplified gold table, to which the same name is given, certainly favours such a conclusion. It is to the surviving representatives of this ancient purāṇa, embodying precisely the requisite number of rati of silver, that I shall have to appeal for confirmation of my estimates of weights and as furnishing the earliest specimens extant of Indian money.

The final denomination in the list of silver weights seems to bear a less archaic aspect than the lower gradations of the same series. The multiplication by the decimal ten amid the dominant tens, which brought it into harmony with an established and identical weight in the gold table, savours of foreign intervention; and the exotic designation of patamana, “one hundred measures,” equally points to Aryan influences. We can appreciate the motives which induced the northern races to devise the patarakitra, or “one-hundred rati” piece, out of existing units of value; but it is difficult to divine the object or meaning of “one hundred measures,” which do not fit in with either of the national metric schemes. The specified total of 320 rati is equal to 960 barley-corns. Accepting the latter seed as the natural Aryan unit, the $\frac{1}{2}$ part of this sum would be 32 rati or 96 barley-corns—a broken subdivision, which can only be accounted for by a theoretical rather than a practical assertion of the decimal system, already indicated in the ten above adverted to, and the parallel ten in the crowning total in the gold series.

Having gone through the metallic items in the table of silver weights, this will, perhaps, be the finest place to introduce the combined tables of natural products, silver, gold, and copper, from the text of Manu, so as to bring under one connected view the smaller seed grain weights, which in the original Sanskrit text are made to originate and lead-up to the larger totals in metal, but which I infer to have been in their more minute forms, at least, more fortuitous subdivisional parts of the central rati. The barley-corn may well have claimed an earlier title to the honours of the lesser unit; but at the period to which these data refer the local rati had clearly established itself as the normal and guiding test of all descriptions of weights.

1 धृ “to hold, uphold, support,” etc.—Wilson, sub voc. Secondary meanings extend to, “to weigh in a balance,”—
tulayā dhri (or without the tula), “to hold in a balance, weigh or measure.”—Williams’s Sanskrit Dictionary. Hence the progression to a standard of fixed value, or to the more material dharaṇi, or “steel-yard,” is obvious.
ANCIENT INDIAN WEIGHTS.

viii. 131. "These names of copper, silver, and gold (weights) which are commonly used among men for the purpose of worldly business, I will now comprehensively explain. 132. The very small note which may be discerned in a sunbeam passing through a lattice is the first of quantities, and men call it a tryasaraṇa. 133. Eight of these tryasaraṇas are supposed equal in weight to one minute poppy-seed (lokhya), three of those seeds are equal to one black mustard-seed (rāja-sarshapa), and three of these last to a white mustard-seed (gaua-sarshapa). 134. Six white mustard-seeds are equal to a middle-sized barley-corn (gura); three such barley-corncorns to one krishna (or rākal); five krishnas of gold are one niśka, and sixteen such niśkas one swarṣa. 135. Four swarṣas make a pāla, ten pālas a dharaṇa, but two krishnas weighed together are considered as one niśka. 136. Sixteen of these niśkas are a silver dharaṇa (or purīṇa), but a copper karaṇa is known to be a gopa or kārakapata. 137. Ten dharaṇas of silver are known by the name of a satamāna, and the weight of four swarṣas has also the appellation of a niśka."  

ANCIENT INDIAN WEIGHTS FROM MANU (c. viii. § 132, et seq.).

<table>
<thead>
<tr>
<th>Estimated weight in grs. Troy.</th>
<th>Table I. Minor Sub-divisions of the Unit, the Rati.</th>
</tr>
</thead>
<tbody>
<tr>
<td>00135</td>
<td>चल्लेल्लो त्रासर्पणाः</td>
</tr>
<tr>
<td>01039</td>
<td>8</td>
</tr>
<tr>
<td>03240</td>
<td>24</td>
</tr>
<tr>
<td>0972</td>
<td>72</td>
</tr>
<tr>
<td>5333</td>
<td>452</td>
</tr>
<tr>
<td>1.75</td>
<td>1296</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Estimated weight in grs. Troy.</th>
<th>Table II. Ascending Increase upon the Unit.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.5</td>
<td>2 रक्ति = 1 मापक</td>
</tr>
<tr>
<td>5.0</td>
<td>32</td>
</tr>
<tr>
<td>5.00</td>
<td>320</td>
</tr>
<tr>
<td>6.75</td>
<td>5 रक्ति = 1 माप</td>
</tr>
<tr>
<td>14.0</td>
<td>80</td>
</tr>
<tr>
<td>500</td>
<td>320</td>
</tr>
<tr>
<td>5000</td>
<td>3200</td>
</tr>
<tr>
<td>14.0</td>
<td>80 रक्ति = 1 कारकपत्र</td>
</tr>
</tbody>
</table>

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1. Hindi Law, or the Ordinances of Manu, by G. C. Haughton, London, 1825, and Works of Sir W. Jones, London, 1796, vol. iii. Haughton's translation has been slightly modified as given above by my friend Mr. John Mair.
The insertion of the smaller kinds of seed grains in the above table might, at first sight, appear to have been pedantic and purposeless; but in an essentially poor country infinitesimal atoms of gold, gold dust, or silver in like minute proportions, entered largely into the dealings of a people just emerging from the primitive phase of barter. And we may intuitively realize the early use, and indeed the necessity, of such very small change, in the fact that, within our own times, local rulers have continued to issue pieces of money but little removed from what we term spangles. With these diminutive seeds at his command, the untutored villager had only to arm himself with the produce of his own fields, to check the deficiency in the fraudulent goldsmith’s tale of weight, or the merciless discount of the money-changer on the wear and depreciation of the currency.

In a land where official standards must have been exceptional and difficult of access, the ready definition of denominations and interchangeable counterpoises, afforded by the seeds of the earth, must have proved next to invaluable; hence we find, in the elaboration of these criteria inter se, that white mustard had to testify against black, while poppy-seed effected a prompt subdivision of either, and the average barley-corn checked and determined the integrity of the reti, which again might be used, in its turn, to provide for the sufficiency of the masha; so that repeated averages of even such seemingly untrustworthy data might after all produce comparatively crucial results.

1 The minute gold coins of the south, called by the Muhammadan jī rupee, or gold stars,” are described by Sir W. Elliot as “just like little scales of gold.”—Pathān Kings of Dehli, p. 170; Elliot’s Historians, iii. 148. The subdivisional silver currency of Nipit runs into fakes about the diameter of our pea, and but little thicker than the paper this is printed on. The Maldiv gold rupee is a recent example of diminutive money.

But the most pernicious of all deceivers is a goldsmith who commits frauds; the king shall order him to be cut piece-meal with razors.”—Musa, ii. 292.

2 It is notorious that goldsmiths use one set of seeds for buying, and another for selling.”—Jervis, Weights of the Konkan, p. 39. For the curious penalties assigned for trade frauds in later days, see my Pathān Kings of Dehli, p. 104; Elliot’s Historians, iii. p. 197. It would startle some of our enterprising purveyors to have to make up their deficient weights by flesh mercilessly cut from “their buttocks.”

3 Tavernier, speaking of the Indian rice of the seventeenth century, says, “All the Jews that deal in money and exchange in the empire of the Grand Seigneur are accustomed to a most subtle sort of people. But in the Indies they would be severely thought it to be apprentices to these bankers.”—p. 22, edit. of 1677.

4 I do not wish to interrupt the independent course of the argument on the ancient data by introducing extraneous and possibly more modern elements into the text; but a reference to the customs of the southern nations of India is instructive in showing that they also relied upon the competency of seeds to secure a good average, and equally that they selected those food grains which were ever ready to their hands in the ordinary cultivation of the soil.

“... The following is a table of such ancient weights as are still the basis of the small weights now prevalent throughout India. 2 chāwal [unhulled rice] = 1 dhāna = rice in bud].

<table>
<thead>
<tr>
<th>Weight</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>1 masha</td>
</tr>
<tr>
<td>16</td>
<td>1 valla</td>
</tr>
<tr>
<td>64</td>
<td>1 masha</td>
</tr>
</tbody>
</table>

Later weights.

2 chāwal = 1 dhāna = rice in bud.
8     = 4     = 1 rati.
64    = 128   = 1 tank.

The table of higher weights is as follows:

The average of 176 is 1.9250.

General Cunningham has tested in a comprehensive manner several varieties of Indian seed weights, with the subject results.

The average weights are higher than I should have anticipated; but the locality of growth, richness of soil, freshness of the seed, might all affect the general result. However, as the author accepts my average of 1.76 for the practical working weight of the reti, I need not stop to discuss his minor details.

Value of Grains.

<table>
<thead>
<tr>
<th>Grain</th>
<th>Grains</th>
<th>Roat</th>
<th>Grain</th>
</tr>
</thead>
<tbody>
<tr>
<td>1000 rice seeds</td>
<td>590-0</td>
<td>3950</td>
<td>1-7929</td>
</tr>
<tr>
<td>700 barley-corn, unhulled</td>
<td>418-0</td>
<td>2960</td>
<td>1-7954</td>
</tr>
<tr>
<td>600 mashes, small beans</td>
<td>1701-0</td>
<td>1210</td>
<td>1-7910</td>
</tr>
<tr>
<td>60 bhālas, common beans</td>
<td>545-0</td>
<td>3700</td>
<td>1-8200</td>
</tr>
<tr>
<td>10 mashes, black beans</td>
<td>148-0</td>
<td>1100-0</td>
<td>1-8250</td>
</tr>
</tbody>
</table>

—Numerismatic Chronicle, 1873, p. 197.
ANCIENT INDIAN WEIGHTS.

The aborigines, or their early successors, having exhausted the natural products of the soil in the descending scale, the hand of the intruder may be traced in the fanciful addition of the microscopic form of a "very small mote, which may be discerned in a sunbeam passing through a lattice."—the prototype of Professor Tyndall's "dust," whose impalpable elements are still further reduced, in later Brahanical writings, by several degrees. No attempt, however, seems to have been made by the Aryans to vary or enlarge the seed verifications of the earlier settlers; indeed, when tried by the test of the hymns of the Rig Veda, they would seem to have been very ill versed in the mysteries of the Flora Indica, an extensive knowledge of which was clearly necessary for, and is evidenced in, the formation of the normal scale of proportions; and consistently we find that, although the Vedic Aryans often invoked their gods to aid their agriculture, the result so little availed them that their efforts in that direction were chiefly confined to the primitive barly, in the raising of which even they do not seem to have been uniformly successful.

It will be seen at a glance that the gold and copper tables in the present series follow a different system to that of the silver weights, the only points of absolute contact being the ratī basis and the incorporated pala or miskha, which is introduced into the silver table under another and inappropriate name. The copper denominations are identical with those of the gold only in the 80 ratī measure common to each, which, however, is differently divided in the two instances, going at once into \( \frac{1}{10} \) in the gold calculations, but descending by \( \frac{1}{2}, \frac{1}{4}, \frac{1}{8} \), to the parallel \( \frac{1}{10} \) or five ratīs in the subdivisions of the lower metal. The first deduction suggested by these facts would be, that inasmuch as a crude scheme of exchange in copper probably preceded any effort at a silver currency, the copper and gold weights should take priority in point of date over the associated silver series; but such an inference is not supported by the positive evidence available, which establishes, in a distinct manner, that there were pieces of copper of identical form and fabric with the silver-punch

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2 Writers on medicine proceed a step further, and affirm that a tripaneres contains 36 paramesures or atoms; elsewhere "36 paramesures or sanis" are stated to be "equal to 1 mirthi or sensible portion of light," six of which go to the black mustard seed. The Markandeya Purana gives 64 paramesures to the tripaneres.—Colerbrooke's Essays, iv. pp. 598-599, 609.

3 Mr. Muir's exhaustive researches only produce the following meagre list: "Fruitople (phala) is mentioned in the Rig Veda, i. 146, 5; iii. 65, 4. Plants (sthami, sirādhi) are frequently alluded to, and are even invoked (v. 49, 14; vi. 34, 22, and 35, 6; x. 97, 1), where some of them are spoken of as produced three ages before the gods; and are said to be divine (deva), x. 97, 4. Some of them flowering and productive and fruit-bearing, and others not."—Muir, Sanskrit Texts, v. p. 433.

4 Wilson's Rig Veda, i. pp. xii, liv; and iii. p. 22.

5 Mr. John Muir, with his usual care and completeness, has collected the entire series of Vedic references to seeds in the subjoined passage:—"In the Rig Veda (i. 23, 16; i. 66, 3; i. 117, 21, etc.) frequent mention is made of gana, which in later Sanskrit means barley; but according to the Lexicon of Messrs. Boldtling and Roth, i.e., appears to have, in early times, denoted corn in general. Rice (veral), according to the same authority, is not referred to in the Rig Veda, but is named in the Atharva Veda, as well as barley and mokha (beams) and tila (Secamum orientale); see vi. 14, 2. Parched corn (dhala) is mentioned in several places of the Rig Veda as an offering to the gods, and in iii. 35, 7, is said to be provided as food for Indra's horses."—Sanskrit Texts, v. p. 453.

With all due deference to my friend Mr. Muir and his Professors, there can be little doubt but that the word gana (jau), on the plateaux of Central Asia and the slopes of the Himalaya, preferentially implied barley, and not wheat. The parched barley, saris (cāmpa), of millions of living men still testifies to its inherited use. Prof. Wilson consistently insisted upon the meaning of the word as barley, and especially in the last volume of the Rig Veda (iii. 1, 4) he lived to edit, where Indra's horses are said to be fed upon "suitable grain," that is, according to the scholar, fried barley, bhūričchapākānām.

Hence, Voyage dans le Thibet, speaks of "la principale réserve est en Tsing-tso ou urce noir, dont on fait le tsambar, base alimentaire de toute la population thibétaine, riche en puissance."—ii. p. 299.
coins concurrent with the latter. Added to which the claims of this conventional weight of 32
crasis (or 56 grains) to remote antiquity are proved by its remaining so much of a fixed institution
in the land that it intruded itself amid all the Muhammadan reconstructions, and received full
recognition from their rulers as a nominal standard, undisturbed by prior or subsequent changes in
the coining, up to 1460-1488 A.D., at which period Bahâlî Lodi had to improvise a new compound
copper currency,\(^1\) to supply the denudation of the country of its precious metals by the ruthless
plunder of the Mughals under Timur at the close of the fourteenth century.\(^2\)

The advance upon the gold swarnas of 30 crasis to the pala or niśka is made by the local four,
while the grand total is created, as in the silver table, by the decimal ten. This weight of 30 crasis,
or 140 grains, which we find thus domiciled in India, as a second or alternative standard for gold
and for copper under the denomination of pana, is the measure to which I have alluded as the near
counterpart, whether by hazard or design, of the Egyptian ket, the date for which latter weight
will be found below.\(^3\) But identity in this case by no means necessitates a direct borrowing either
on the one part or the other. The Phoenician dreedma\(^4\) likewise runs sufficiently close upon the 66
grains of the Indian purâna; but if it can be shown that the latter amount was arrived at in situ,
by locally cherished figures applied to an indigenous unit, we can afford to disregard mere approximations.
However, this question need not be pressed further, as the 140-grain weight, in its
tangible form, only appears amid the coinages of India just so long after the period of the first
national pieces as should suffice to establish their age and high antiquity; while its transmission
from foreign lands at so late a date need not affect the complete independence of the first efforts
of the local mind in the direction of monetary exchanges.

In following up the subject of the derivation of names, we discover a much more distinct
association with Semitic traditions in the word niśka, for which a Sanskrit root has long been

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\(^1\) Pathân Kings of Delhi, p. 363.

\(^2\) Ibid., p. 318.

\(^3\) "(Les signes se lit generally KAU... seule preuve directe qu'on sit de la valeur KAU se déduit de groupe RAKA, RAKOTUS, nom de la bourgade égyptienne de Râka, fondée par Alexandre fondateur de la nouvelle capitale de l'Egypte... le nombre absolu de toute indication d'une mesure inférieure au KAU démontrera que ce poids était l'unité inférieure de la série. Le poids de la pierre (Mr. Harris's five khet weight) s'est trouvé égal à 698 grains Troy; admettons le chiffre de 700 pour tenir compte. Nous apprenons en outre (from Mr. Harris's papryus of Ramses III.) que les subdivisions du KAU sont de simple fractions de cette mesure, et non des unités d'une mesure plus petite."—M. Chabas, Note sur un papyrus Égyptien, Revue Archéologique (Paris, 1861), p. 35. (The khet was of the value of ten khet.)

Sometimes an interesting account of another very ancient Egyptian weight from the pages of Nature. "The grey granite ball has a mean diameter of 3\(^{\frac{3}{8}}\) inches. Its form is that of an ellipse squared somewhat out of its natural shape. Its greatest diameter is 2\(^{3}\) inches, and its least 2.65 inches. Its surface is uneven, and shows no mark of any tool, and it presents the appearance of having been roughly rounded by being shaken in a vessel with other stones. On the surface when found were several white spots of lime or plaster. In this condition it has been accurately weighed in the Standards Department, and its weight was found to be 8,324.7 grams. After this weighing, the line or plunger was carefully removed and preserved, when the weight of the granite ball was found to be 8,322.4 grains, equivalent to 539.292 metric grammes. It was next examined for consideration how far the weight of this granite ball, which must have remained undisturbed in the Great Pyramid for not much less than 4600 years (the date more generally ascribed to the construction of the Great Pyramid being 2286 B.C.), agrees with any of the ancient Egyptian weights. According to Dr. Arkhaitem, as quoted by Dr. Young in his article 'Weights' in the Encyclopedia Britannica, the ancient Egyptian Mina weighed 8,336 English grains, or 352.633 grammes, thus differing not very much from that of the granite ball. But later authorities do not agree with this weight of the Egyptian Mina. According to them the ancient weight nearest to that of the ball is the Babylonian Mina = 514.6 grammes. Prof. Miller, in his account of the New Standard Pound (p. 745), has shown that in frequent instances the Imperial modern pound, or unit of weight, differs very little from, and is therefore derived from, the ancient Egyptian Mina."—Nature, Dec. 26, 1872, p. 48.

\(^4\) Mr. Burgon, however, calculated that this weight should be placed as high as 68 and 69 grains."—Madden, Jewish Coinage, p. 234.
sought in vain, but which seems to connect itself naturally with כָּהֵל "to be weighed" of the Book of Job, an imperfect form of which verb may have passed to the Aryans with the Phoenician letters already adverted to; however, as the Indo-Germanic races were not bound to respect Semitic roots, they seem to have lost the final $\ddot{a}$, and though they may have caught the meaning and retained the vague sound of the word, they do not appear to have imported or had any knowledge of the weight of the Hebrew shekel of 220 grains. So that the integrity of the Indian system of weights remains altogether unaffected by the introduction of a second or alternative name of foreign origin to supplant the original pada.

If the empire of Darius really extended to the banks of the Indus, in our acceptance of the term, and his Indian revenues were assessed, within the limits of the Satrapy, in Euboic talents, we might anticipate a possible introduction of the weight in question through that channel, which must, in effect, have represented the old trade route in gold, from the eastward, of many previous generations of men; but the difference between 64-6, the estimated unit of the Euboic system, and the full 70 grains of the $\frac{1}{2}$ kārsha of the Indian scheme, or more than $\frac{1}{4}$, is too large a margin in the sale and purchase of so precious a metal to admit of any loose identity in proximate elements of the weight. So that we must look for other possible means of its transmission from the west, and perhaps, like the name of the nāshka, seek to associate its passage with the downward course of the Aryan migrations, through the highways and byways of the Hindū Kush, when its primary identification with some of the undisturbed systems of the Euphrates valley, newly come out of Egypt, before the age of authoritative debasements, and its reception by the Aryans with the accompanying Phoenician alphabet, may serve to account for its appearance in Northern India. The geographical spread of these copper weights is not by any means confined to the intersecting Aryan track, as we have indications of their presence in Arachosia, in the earliest Greek coins of Pantaleon; mention of their currency in the grants and inscriptions of the western coast of India; and frequent reference to their use in Ceylon.

As ethnic systems of computation and the ruling distribution of numbers are calculated to throw light upon the identities and derivation of weights and measures, it may be useful to compare some of the more ancient methods of procedure. The Egyptians seem to have delighted in vulgar fractions, theoretically dividing the whole number into every possible combination of fractions; but they evinced no preference for fowra, and definitely accepted the tena for the higher estimates.

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1. "Nāshka is a weight of gold, or gold in general, and it certainly has no satisfactory etymology in Sanskrit. Nothing seems more likely than that it should be derived from Sanskrit, the Sanskrit name of Xanakha. — Max Müller, Sanskrit Literature, p. 332.
2. vi. 2. Ezra viii. 25. Root כָּהֵל to weigh." The Arabic makes it כָּהֵל, hence נָשְׁק אֶל naskāl.
3. We must guard ourselves in these matters by the reservation of a possible difference between commercial weights and authoritative official definitions. Mr. Grose has given us a remarkable instance of trade utterly disregarding the action of the ruling power. — It is uncertain, not merely by the evidence of Dardanus, but by the still more uncontroversial testimony of a published Athenian inscription, that the 'great Athenian talent and mina' continued to exclusive use at Athens, as weights, for several centuries after Solon,—that the debasement introduced by that legislator applied only to the coins, drachme, obols and their multiples, together with the mina and talent considered as pecuniary denominations apart from actual weight.” — Miner Works of George Grose, 1773, p. 114.
5. Dr. Birch, Unpublished Documents and the Harris Papyrus.
NUMISMATA ORIENTALIA.

Accad Tāranīs, on the other hand, to judge by the numbers preserved in the traditions of the land, seem to have had a decided leaning towards fours, though, as we learn from the Assyrian translations of their earlier documents, they attached singular importance to the number of seven. The Assyrian system was essentially sexagesimal, so that it has been laid "down as a law" for Mesopotamian metrology, that "all the older systems are divisible by either 6,000 or 3,000. The 6,000th or 3,600th part of the talent is a divisor of all higher weights and coins, and a multiple of all lower weights and coins, except its 3rd."

The sixes and sixties of the banks of the Euphrates find no counterpart to the southward of the Sewālik range beyond the inevitable ten and its necessarily included half, five. The Indian system, like all else pertaining to it, has its own independently derived multiple, the four. Whether the first suggestion of this favourite number was derived from the four fingers of the hand, or the more suggestive four-footed beasts, we need not pause to inquire; but the Indians have at all times displayed an unprecedented faculty for figures, and were from the first able to manipulate complicated arithmetical problems, and especially delighted in fabulous totals; but with all this they have ever evidenced their allegiance to the old four, which we find in its place of honour in the earliest extant writings and inscriptions. As the nations of the west, to meet their own wants, speedily produced a separate symbol for five, and abbreviated the five perpendicular strokes of the Phoenician into gold, 10 maenas of silver to 1 maena of gold. — Records of the Past, 1878, p. 196.

1 Rawlinson's Ancient Monarchies, ii. 235. "The King calls himself King of the four regions...The mention of four districts is curious, since the same number was from the first affected by the Chaldeans." i. 19. "In each of these districts we have a sort of tetramary or special pre-eminence of fours." See also Sir H. Rawlinson, J.R.A.S. i. p. 193, Arba-A, "the four gods." See further the list of four given under "Numbers in Scripture," in Smith's Dictionary of the Bible; and the fours in Cruden's Concordance, Moses of Khorezne Geography, p. 263, and History of Armenia, i. p. 6.

2 See "Four's Magazine," article by the Rev. A. H. Sayce, June, 1874, p. 760. "The song of seven spirits" (Fox Talbot). The seven spirits were "the guardians of the planets and the week.

"Seven they are, seven they are.
In the splendour of heaven seven they are,
Seven them again, seven they are." Note also the "seven-headed serpent," etc. "The seven gates of Hades," in Ishtar's descent to the infernal regions. Tablet in the British Museum, translated by Fox Talbot. Records of the Past, pp. 146-7. See also Fox Talbot, Journ. R. Soc. Literature, pp. 249, 251. Symbolic numbers in Scripture. The Rev. W. L. Revan, in Smith's Dictionary of the Bible, remarks, "Three, four, seven, twelve, and forty are symbolic signs;" but seven so far surpasses the rest, both in the frequency with which it recurs, and in the importance of the objects with which it is associated, that it may fairly be termed the representative symbolic number.

3 Weights and Means of Assyria (by the Rev. A. H. Sayce). 8 ig or "royal shekels" = 1 shekel (12igs).
60 shekels = 1 maena (120igs. = 1 Ib. 40s. 6digs.). 5 maenas (standard maenas) = 1 maena (12ibs. 80s. 18digs.). 20 maenas = 1 talent (80lbs.). The contract tablets variously give 1 talent of silver as equivalent to 5 maenas of gold, 5 maenes of silver to 2 maenas of silver, 10 maenas of silver to 1 maena of gold. — Records of the Past, 1878, p. 196.

4 Mr. R. B. Poole, of the British Museum, has favoured me with the subjoined revised list of the ancient metric systems of the West:

| Grain   | Divisional Scale | Unit | Coin | Author: Practical
|--------|-----------------|------|------|-------------------|
| Hebrew Gold (sh.) | 1,220,000 | 100 = 132 gr. |      | Practical
| Silver  | 660,000       | 50  = 220 sh. |      | Practical
| Babylonian (tal.)| 990,000     | 50 = 132 12s. | 1876 | Practical
|Lesser   | 479,020      | 20 = 132 D. |      | Practical
| Persian Gold | 309,000    | 30 = 132 G. | 129  | Practical
| Egyptian  | 819,000     | 50 = 132 R. | 140  | Practical
| Byzantine | 660,000     | 100 = 110 |      | Practical
| Attic (commercial) | 660,000 | 100 = 99 8 |      | Practical
| (lowered) | 500,000 | 100 = 93 1 | 92 3 | Practical
| (Solonian) | 430,000 | 100 = 71 7 | 67 5 | Practical
| (Elate, double) | 409,040 | 100 = 67 5 | 57 6 | Practical
| (Attic, double) | 367,040 | 100 = 64 5 | 57 6 | Practical
| (Eheliote) | 367,040 | 100 = 64 5 | 57 6 | Practical

6 The Sādān, being a "foot, a fourth," etc. Pāhā: pāksh (in Hindu law), "four stages of a law-suit." — Heng, Brahmanism, etc. (Poonah, 1863), p. 6. The Sādān, called a sūt or nāl, the analogy of which to the Dravidian nāl or nāl is very remarkable." — Caldwell, p. 274.

ANCIENT INDIAN WEIGHTS.

— and the Palmyrene $y$; the Indians, apart from their indigenous Pali signs for four, simplified the tedious repetition of the four lines the Bactrian writing had brought with it from Mesopotamia, as seen on Ashoka's inscription at Kapurthala, into a cross like a Roman $X$, which was doubled to form eight, while they left the five utterly uncared for, to follow in a measure the original Phoenician method of IX, or $4 + 1 = 5$. Of course the Indian table of weights had to have its lower proportions atoms accommodated to the weights actually pertaining to the seeds in each instance, but the higher gradations are uniformly grounded upon fours and tens; and to show how distinctly the idea of working by fours was fixed in the minds of men, we find the gradational system of fines in Manu (viii. 387) progressively stated as "8, 16, 32, 64," and twice 64; while the exotic element betrays itself, in the distribution of the civil administration, in the "Lords of 10, 20, 100, and 1000 towns," and in "the larger fines which rise from 50 and 100 to 500 and 1000 pupas." These contrasts are still more distinctly marked in the later legislation disclosed in Yajnavalkya's Dharma Śāstra, though so many of the old penalties are copied from Manu and remain as before, the tendency towards decimal reckoning is patent in all the new fines, etc. So much for the antiquarian evidences; and to prove the custom at the other extreme of the chain of testimony, and its survival within a nation of almost Chinese fixity, it may be asserted that the whole arithmetic of the masses for whose forefathers these laws were enacted, is primarily based on gandas or "fours"; and in the modern bazaars of India the unlettered cultivator may any day be seen having a complicated account demonstrated to him by the aid of a series of fours, represented, as the case may be, by cowrie shells, seeds of pulse, or other readyreckoners; but the contrast may be completed by inquiring if the most ardent advocate of Aryan supremacy can advance any title for that section of the human race to a speciality in fours.

Among other very favourite numbers among the Indians, and one which seems to appertain to

1 John, Roy. As. Soc. xii. p. 225, Antiquity of chintz. 
2 "the four kings," Antiquity, Peshaw, Magan, and Alexander.
3 1 Ganda is equivalent to four Kauris; 1 to count by Gandas signifies to count by fours, or by the quaternary scale, to which the natives are very partial:—in the same way as to count by gumbi or jawai, is to count by fives, or by the quinary scale. As four Kauris make one Ganda, so do twenty Gandas make one Pan, and sixteen Pans make one Kukâyan. But there are grades of monetary value even below that of Kauri; for the Hindis seem as fond of dealing with these indefinite quantities as they are with the higher numbers, as exemplified in the article Kuppi. Thus 3 Kauris, or 4 Kuk, or 8 Bat, or 9 Dukh, or 27 Jun, or 32 Dur, or 80 Tis, or 800 Sams, are each equivalent to one Kauri. These are not in practical use in the N.W. Provinces, but are entered in several account books, and many of them appear to be employed in the bazaar transactions of Kattak and parts of Bengal."—Elliot's Glossary of Indian Terms, ii. p. 315.
4 "Three minute amounts are of great and constantly recurring use in calculating the shares of proprietors in the enormous Zamindaries in Bihar and Bengal under the perpetual settlement. Each estate, however large, being considered for purposes of partition as one rupee, a person whose share is only two or three krants may have an interest in the estate equal to several thousand acres, and worth many lakhs of rupees." Dr. W. H. Hunter gives an instance of the aboriginal use of four. It seems that among the Santals and other lower classes in Bengal they employ a curious word signifying 1 less. Thus instead of saying 22 they say 1 less, or 1 in English, "poo-a, 2 less, 'Santali poo-a, four.'"—Rural Bengal, p. 177. But this is merely one of the essentials of vernacular Hindustani, where we have दो, 1 less, and सबेरा, 1 more, which is extended beyond the units into hundreds and thousands, as 100 — 1 = 99, and 1000 + 1 = 1209. Mr. Caldwell remarks, "It is a characteristic of the Sarythian languages that they use for 8 and 9 compounds which signify 10 — 2 and 10 — 1. In some instances an original uncompound word is used for 8, but 9 is always a compound."—p. 281.
5 M. Perret, who has so laboriously collected all and everything pertaining to the early development of Aryan civilization in his Paléontologie Linguistique, does not even notice the number. Speaking of the Sanskrit 4, Bopp remarks, "S'il en était ainsi, il serait littéralement exact de dire que nos ancêtres ne savent compter que jusqu'à trois, et que, de six nombre quadrés, ils ont recours à une addition (1 + 2). A son tour, cinq centuml-quadruar estu d."—Bopp, ed. Bréal, Paris, 1859, p. xxi.
the very earliest traditions of agricultural communities, is 84 (7 x 12). The Chaurdis (Chaurdis or groups of 84 villages, like our thousands, abound among the aboriginal divisions of the N. West of India. The number was largely affected by the Buddhists; indeed, everything good or holy seems to have required eighty-four repetitions. In this case the coincidence with the mystic astronomical numbers of the Accad or Chaldean system is most striking, and can scarcely have been fortuitous. As the dwellers on the Euphrates invoked the sacred numbers of the seven spirits and the Zodiacal 12, so the Vedic Aryans, in India, appealed to the seven horses and the 12-spoked wheel of the Sun (Aditya).

Having gone through the data supplied by Manu, we may now refer to the next succeeding authority on Hindu law, the Dharmasstra of Yajnavalkya, whose date is attributed to a period shortly before Vikramaditya, or from B.C. 57 to 50 A.D. His tables are nearly identical with those already quoted, one unimportant but possible variant being the assignment of three white mustard seeds instead of six to the barley-corn. There are some apparent contradictions and complications regarding pālas and suvarnas, but no additional information is afforded respecting the weight of the copper-measure of value, which is described in Dr. Roer's translation, equally vaguely with Manu's text, as, "a copper pāla is of the weight of a kāraṇa," and as the English editor justly observes, the tables "by no means satisfactorily define the intrinsic weight and signification of the pāla, which, as the measure of pecuniary penalty, would naturally be of the greatest importance. It is to be remarked that neither Manu nor Yajnavalkya refer in any way to the cowrie-shell currency, which was clearly in these days a seaborne circulation, unheard of in the North-west; nor is any mention made of the Śiriś iota, which now plays so leading a part in Indian metrology. Neither is

1 See the exhaustive article on this number in Sir H. Elliot's Glossary of Indian Terms, and for Sir H. Elliot sums up his remarks on Chaurdis with additional information derived from his own local experience, to the effect that "this is not the place to enter, as fully as the interesting nature of the subject demands, into the inquiry when Chaurdis were first introduced into the mythology and administrative details of India; but it is obvious to remark that the Buddhists and Jains are more partial to the number than the Brahman; and that the Brahmans..." as well as their companions the Gaujas and Jats, more particularly affect that number than any other tribes at present found in occupation of the soil."


3 Wilson, Rig Veda, vol. ii. p. 132 (fii. iii. 8), again, p. 127. "The seven who preside over this seven-wheeled chariot (are) the seven horses who draw it; seven sisters ride in it together (rays of the sun?); and in it are deposited the seven forms of utterance." I have advisedly emphasized the words in Indus in the text above, as the stakes, in which the foregoing passage occurs, associates it with addresses to Sarasati (starza 49, 82). See also Mr. Moir's summary of the Vedic notices of Sarasati, J.R.A.S. ii. p. 18; and later references to the town of Sarasati, in my Patha-Kings, p. 205. We may contrast this combination of numbers with the true Aryan conception, held alike by Vedic and Iranian writers, of the 30 Zoroasa of the former and the 25 ratas of the latter; regarding which Prof. Heng remarks, "We may gather with a certain reason, that it was a time-hallowed formula only to count divine things, its bearing and import being not more understood at all (is) by the Iranians after their separation from the Brahmans."-M. Heng, Literature of the Parsees (Bombay, 1863), p. 233. See also Murt, J.R.A.S. ws. i. p. 263. Max Müller, in speaking of numbers in his new translation of the Rig Veda, London, 1852, i. 240, remarks, "To say that seven is a solemn or sacred number is to say very little, for however solemn or sacred that number may be elsewhere, it is not more sacred than any other number in the Veda... All these do not prove that the number of 7 was more sacred than the number 1 or 5 or 10 used in the Veda in a very similar way."

4 Lasen, Ind. Ant. ii. pp. 374, 476, 516; Dr. Roer, Translations of Yajnavalkya, Calcutta, 1869, p. 11; M. Müller, Sanskrit Literature, p. 306; Steeves assigns the work to the second century A.D.

5 Sec. 362. Five krishñala berries = 1 misha, 16 miskas = 1 suvarna. Sec. 363. A pala is 4 or 5 suvarnas. Two krishñalas are a silver misha, 16 of the latter a dhūrana. Sec. 364. A satamāsa and a pala are each equal to 16 dhūranas; a misha is 4 suvarnas. Note. "In the corresponding abhas of Manu, 10 palas are said to be equivalent to 1 dhūrana. We can only reconcile this by supposing Manu to refer to a gold pala, and Yajnavalkya to a silver pala. The Sanskrit commentator adds, under Copper, 4 Kālās = 1 pala, 1 pala = 1 misha, i.e. 1 pala."
the now omnipotent rupee ever heard of,1 which is readily accounted for by the fact that these latter were true Aryan words, whose incorporation into the speech of the country at large was not effected till a later date. So much for the weights and their relative proportions inter se. I shall defer any examination of the corresponding equivalents in the English standard till I can apply the results to the extant coins of the period.

Before taking leave of this division of the subject, I am anxious to meet, in anticipation, an objection which may possibly strike philologists as hostile to the general position I have sought to maintain in this Essay; inasmuch as it may be held that the fact of the several divisions of the static tables being expressed in Sanskrit words should, primâ facie, imply that the Sanskrit-speaking "Aryans" originated the system upon which the gradational scales were based. But it must be remembered that the entire work from whence these data are derived is written in the Sanskrit language, its very exotic character justifying the inference that it was so embodied, not with a view to vulgar use, but for the purposes of a superiorly educated, or, more probably, of an exclusive class. Moreover, it is to be borne in mind that the speech itself, though foreign, had for many centuries been partially introduced into the land, and constituted the chosen means of expression of the dominant religious and occasional temporal authority. But apart from these considerations, there remains to me the more comprehensive question as to how much the Sanskrit tongue of our modern dictionaries, at this time undergoing the process of elaboration and grammatical definition2 on Indian soil, was indebted to the local speech? It can be shown from sound paleographic, as well as from philological testimony, that the intermingling Aryans borrowed Dravidian letters to improve their then imperfect alphabet,3 adopted Dravidian words till lately

1 Note 3, p. 39, infra. If the impressed rupee "form" came gradually to be applied to silver itself, silver punch-marked coins ought to have preceded the application of the term to that metal.

2 F. Müller, in the Academy, Aug. 15, 1872, p. 310, remarks, "The Sanskrit Lexicon, in particular, which at present, like the Arabic, contains an amalgamation of the most discordant elements."

3 Norris, Journ. R.A.S. xx, p. 19, The Scythic Version of the Behistun Inscription of Darius: "I will here express my conviction that the sounds called cerebral are peculiar to the Tartar or Finnic class of languages; that the really Indian languages are all of Tartar origin, or, at least, that their phonetic and grammatical affinities are Tartar; and that the writers of Sanskrit adopted the sounds from their Indian neighbours." Caldwell, Dravidian Grammar, pp. 43, 107, 111: "The cerebral consonants are essential component elements of a large number of primitive Dravidian roots, whereas in most cases in Sanskrit, the use of cerebral consonants instead of dental, especially the use of the cerebral n instead of the dental n, is merely emphasis. None of the cerebral consonants have ever been discovered in any of the primitive languages which are related to the Sanskrit."

Enfin, la classe des liguas en cérébrales Sanscrits ne se trouve pas au Zend: mais n’est-il pas remarquable qu’on ne la rencontre pas davantage dans les langues de l’Europe que parmi les mots inconnus auquel nous voient les cérébrales, il en soit passé un et petit nombre dans les idiomes européens? Pour moi, quand je pense l’auteur que jousent ces sons comme dans les dialectes du Basque, particulièrement en tauluz et en taulengue, et au nombre relativement assez restreint des mots sanscrits que les possèdent, je me persuade qu’elles apparaissent en propre au sol de l’Inde, et que leur origine se doit être cherchée en dehors de l’Indus, dans l’ancienne Arie. Il me paraît qu’elles ont été emprunées par le sanscrit aux dialectes primitifs qu’ils rencontrent dans l’Inde, et admises par lui dans son alphabet, lorsque les Brahmanes sentirent le besoin de le régulariser et de le mettre en parfaite harmonie avec l’état de la langue."—Bourdieu, Yaçna, p. 226.

The third class is called that of the linguals or cerebrals, and embraces a peculiar kind of sounds of t together with its nasal: a kind not original, but which has developed itself from the ordinary class of t sounds. . . . In the Prakrit this class has obtained great supremacy."—Boops Grammar, Wilson and Eastwick, p. 14.

It must be clearly understood . . . that the Devanagari cerebrals were mixed in to the language of the (Persian Cuneiform) Inscriptions" (of Darius).—Sir H. Rawlinson, J.R.A.S. p. 63.

Hunter’s Annals of Raul Bengal (1865), pp. 176, 186, notes, "According to Schleicher, the Sanskrit alphabet originally consisted of only 16 consonants, and adopted 19 from the aborigines." Primep’s Essays, ii. p. 151.
classed as Aryan,¹ and, as has been discovered from the inherent evidence of the Bactrian character, appropriated a very large amount of Indian Pāli design in the mechanical construction of the vocalic and other portions of their needfully amplified Semitic system of writing.²

These considerations naturally lead to the inquiry whether Drāvidian roots do not throw light upon the clearly misunderstood meaning of the passage in Manu, defining the value of a copper kārṣṭaṇa. The result proves that the Tamil kāusu,³ corruptly “cush,” is described as “coin, money in general;” and, among other grammatical details, it is found that poṇakāusu, vennikāsu, and pēṭtalaikaus, still exist as the vernacular terms severally for gold, silver, and copper coins, while the corresponding verb kāsāṭika primarily means “to coin.” With these hints a new and intelligible translation of the verse in question may be proposed, to the effect that a “kārṣṭaṇa is to be understood (to be) a coined (copper) pava.” If this interpretation will stand criticism, we obtain new light on the Indian monetary system, to the effect that the earliest Sanskrit authority on such subjects extant recognizes as an ordinary fact the institution of coined money; while the context proves how much of Drāvidian civilization still remained in the Upper provinces, and how little competent subsequent Sanskrit commentators on Manu’s text were to appreciate anything beyond their own confined views and conventional teachings.

In addition to the above suggestive rectification of the reading of a passage in Manu, tending to prove that coined money was in use at the period of the compilation of the text of India’s earliest lawgiver, any question that might have remained on this subject may be satisfactorily set at rest by the testimony of the published Sanskrit version of Yājnavalkya,⁴ the commentary on which, known as the Mīdākṣarā, defines the kārśika as “measured by a kārśa” (kārṣṭhenomita); while the copper kārśa itself is described as tāṇuṣaṇa. vikāva, or “copper transformed,” i.e. worked up from its crude metallic state into some recognized shape.⁵ This proves, in the one case, that the interpretation of the term kārśa, as a coin, or fabricated piece of whatever description, is fully authorized; and, in the other, that the copper kārṣṭaṇa, as Manu’s text would imply, constituted the ready referee of weight, which its general currency as a coin of the period was calculated to insure. Indeed, it is curious to note how near an adherence to very primitive customs this state of things discloses, in that the original idea of the use of definite and subdivided weights of metal for commercial purposes is still so closely identified with the secondary function these fixed units had come to fulfill in the guise of money, as circulating

¹ Caldwell, p. 428; Mair, Sanskrit Texts, iii. p. 39; Mōdevorth, Marathi Dictionary, p. xxi.
² Num. Chro.. 1863, p. 233; Prinsep’s Essays, ii. p. 146.
³ Wilson, Glossary of Indian Terms, and note. Tama kāusu, “cush,” Toda ās, Chinese cun.
⁴ Mīdākṣarā, i. 364.
⁵ Professor Wilson missed the full force of this explanation in adhering to the old translation of Manu, where “kārśa or pava” are given.—Ariana Antiqua, p. 404; Prinsep’s Essays, i. p. 55, note.

Gen. Cunningham, in his later paper on Alexander’s Successors (Num. Chro. 1873, p. 196), has strangely overlooked the above explanation (published by me in 1864), and has allowed himself to be misled by the text of the Littor, a modern composition of A.D. 1150, into supposing that because the work in question speaks of “16 pava (of copper) being equal to 1 dvāraṇa or kārśa of silver,” that, therefore, the dvāraṇa was or was called a “kārśa.” Whereas his own context from the Anari Koobara shows that there was a “copper kārśa,” i.e. a copper coin, and equally a “dvāraṇa or golden kārśa,” which last was simply a swarana, or the given weight of gold, in the form of a coin. In short, the weight of 80 ratas, as the Ceylon texts (note 4, p. 41, infra) prove, was invariable, and was employed, without regard to metals, to measure gold, silver, or copper, down the whole western coast.
measures of value, while they retained their hereditary acceptance as bases of ponderosity. This duality of function remained so essentially associated in the minds of the people, that the revised scales of weights of the British Government, in compliance with local predilections, were adapted and adjusted under a similar system,—the current Rupee recommending itself as the initial datum and "foundation of the Sra and Man," and as the criterion and handy test of the higher weights.

I must not close this chapter on weights without a momentary reference to scales and balances. It will perhaps be admitted that any such elaborate system of counterpoises of seeds, as we find in operation among the ancient Indians, must prima facie imply a knowledge of the technical appliance of scales, in their fully developed form. To a people whose burthens were habitually slung from the opposite ends of a bambú, and carried on the shoulder, the mechanical advance of first principles into the realization of the balance would demand but slight mental effort. They also, very early in the civilization of their own land, seem to have learnt the use of the steel-yard, an invention which would likewise be self-suggested, in the every-day employment of the irrigation whip and the nice adjustment of the counter-weight, corrected from time to time with rude lumps of clay or mud. As the nation did not take to public epigraphy till Asoka taught them to use nature's rocks and boulders, and fashioned monoliths, for the purpose, so their sculptures only present themselves under the auspices of advanced Buddhism in the ornamentation of their sacred edifices. Amidst the bas-reliefs surrounding their colossal stupas or tumuli, we observe many of the incidents of home life depicted with contemporary fidelity. At Sâñchi (whose sculptures date before our era) we see the rice or corn being passed into a measure, but scales or balances do not occur. Among the later sculptures referring to the Buddhist faith at Amarâvâti, we discover the steel-yard in full operation. We know not what further illustrations may be in store for us in association with the more fully draped figures of Gen. Cunningham's

1 An early example of the use of the Kánsa as a weight is given in the Buddhist Legendes (Burneaf, Introd. Hist. Bud. p. 235), where one Kánsa weight of sandal-wood is stated to have cost "500 Káshápás.
2 Prime's Useful Tables, ii. pp. 95, 164-6; Journ. As. Soc. Bengal, 1834, Appendix, p. 61, etc. See also Journ. As. Soc. Bengal, i. p. 445.
3 Looking back upon the primitive customs of the people, we find that scales were recognized as a positive institution,—in an original way, they formed part of the machinery of justice in trials by "ordal," where men's condemnation depended upon their gain or loss, at a given interval, in the critical balance.
4 Soc. 95. The scales, fire, water, poison, the sacred draught—these are the ordeals for execution... 96. The scales are (the ordeal) for women, children, aged men, the blind, the lame, Brahmins, etc. 100. When the accused has been placed in the scales by those who understand the art of weighing, a counter weight adjusted and a line drawn... 101. "On scales made by the gods of old, the abode of truth: therefore do ye, pious ones, declare the truth and liberate me from suspicion! 102. If I be an evil-doer, then bear me down, oh mother! If I be pure, carry me upwards."—Yajnavalkya, Rice's translation, Calcutta, 1859.
5 See also Asiate Researches, i. p. 389, "six minutes' interval"; and Trail's Report on Kumon, "Durum ka dip," interval, in modern practice, from night to morning; As. Res. xvi. p. 173.
6 Ferguson, Tree and Serpent Worship, Sânci bas-relief, pl. xxxii. fig. 1. p. 130.
7 The extant instrument of the present day is thus described: "The Dharin is a sort of steel-yard, in use not only in Nipal, but in Tibet; it is employed in weighing oil, lumber, glue, salt, metals, etc., but not grain, and is graduated in a very minute manner. The principal divisions of the scale are the following: The Dharin, or extreme degree—21 sirs, Bengal weight.
8 Humulti, 1 of a Dharin = 3 sirs of Nipal, each 16 goudas.
9 Bessowli, 1 Dharin.
10 Barapur, 1
11 Charpal, 1
12 Anhpal, 1
—Kirkpatrick's Nipal, p. 96.
6 Ferguson, pl. xxxii.
7 Supposed to refer to 340 a.d. Ferguson, pp. 72, 253.
8 Ferguson, pl. lv. fig. 1, and pl. lxxiii. fig. 1, pp. 194, 224.
latest discovery of the ruined stupa at Bharhut, where we have the unusual advantage of explanatory headings in writing attached to each scene delineated on the stone.\footnote{1}

**Measures of Capacity and Length.**

The larger range of an investigation into the parallel measures of capacity or measures of length does not fall within the limits of the present inquiry; but some reference to both one and the other may be necessary to determine how far the Indian races are open to the charge of imitation or of borrowing from other nations.

That measures per se in the loose interpretation of handfuls (पानकृ), double handfuls (अन्ज़लि), bundles, burthens carried on men's heads, loads of animals, etc., must have been the pioneers of any exact system of weightment, will readily be admitted; and it is curious to remark, that this point

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\footnote{1} The most interesting remains are at **Bharhut**, six miles to the north-east of Uchchahra, nine miles to the south-east of the Sarsa railway station, and 196 miles to the south-west of Allahabad. In our maps the place is called **Bhanavot**. It is the site of an old city, which only sixty years ago was covered with a dense jungle. In the midst of this jungle stood a large brick stupa, 63 feet in diameter, surrounded by a stone railing, 38 feet in diameter and nine feet in height. The whole of the stupa has been carried away to build the houses of the present village; but rather more than half of the stone railing still remains... **

"This colonnade of the Bharhut stupa is of the same age and style as that of the great Sanchi stupa near Bilsa. But the Sanchi railing is quite plain, while the Bharhut railing is profusely sculptured—every pillar and every rail as well as the whole coping being sculptured on both faces, with an inscription on nearly every stone. From the characters of these inscriptions, as in the similar case of the Sanchi stupas, the erection of the railing must be assigned to the age of Ayoka, or about B.C. 250. **

The inscriptions are mostly records of the gifts of pillars and rails, like those of the Sanchi and other stupas. But there is also a considerable number of descriptive records, or placards, placed either above or below many of the sculptures. These last are extremely valuable, as they will enable us to identify nearly all the principal figures and scenes that are represented in these ancient bas-reliefs. **

"Amongst the numerous sculptures at Bharhut there are no naked figures as at Sanchi and at Mathura, but all are well clad, and especially the women, whose heads are generally covered with richly-figured cloths, which may be either muslins, or perhaps brocades or shawls. Most of the figures, both male and female, are also profusely adorned with gold and jewelled ornaments, in many of which one of the most significant Buddhist symbols plays a prominent part. The earrings are mostly of one curious massive pattern which is common to both men and women. The **अंडेस, or elephant-god, was also a favourite ornament, which is placed at intervals in the long necklaces of ladies...**

"Amongst the scenes represented there are upwards of a dozen of the Buddhist legends called **Jataka**, all of which relate to the former births of Buddha. Luckily these also have their appropriate inscriptions, or descriptive labels, without which I am afraid that their identification would hardly have been possible. **

"Of illustrations of the life of Buddha during his last appearance there are some good examples. The earliest of these is a medallion containing **Maya's dream of the white elephant**, which is superscribed **Bhagavato Udāsati**. A second scene belongs to the reign of **Aṣita Sātu**, King of Magadha, in the eighth year of whose reign Buddha attained **Nirvāṇa**. This is labelled **Āsitaśāta Bhagavato rājasthāna**—Some of the well-known assembling of the Buddhists would also appear to be represented, of which one is called the **Jatila Sāha**, of which I know nothing. A second belongs, I think, to a later period of Buddhist history, about midway between the death of Buddha and the reign of Asoka. This sculpture represents a large assembly, and is duly labelled—

**Sudhamma Bhoja Sāha Bhagavato Dhvāsi Mahā—**The words **Bhoja Sāha** I take to mean the assembly or synod which was presided over by the famous Buddhist priest Bhoja over 100 years after the death of Buddha, or in B.C. 373. **

But the Bharhut sculptures are not confined to the legends and events connected with the career of Buddha, as there is at least one bas-relief which illustrates a famous scene in the life of Rāma... **

"A further examination of the inscriptions, and the receipt of Mr. Bagier's report of the completion of the excavations, have made several very valuable additions to my account of the Bharhut sculptures, of which I will now give a brief description. **

"A bas-relief, labelled with the name of **Pāsaṇḍita**, shows the well-known King of Kosala in a chariot drawn by four horses proceeding to pay his respects to the Buddhist Wheel symbol, which is appropriately named **Bhagavata dharmas cikālam**. **

"There are also representations of five separate Bodhi-Trees of as many different Buddhas, which are distinctly labelled as follows:—

(1). **Bhagavato Vipaṇya Bodhi**, that is, the Tree of Vipaṇya or Vipassī, the first of the seven Buddhas.

(2). **Bhagavato Nipunabhandha Bodhi**.

(3). **Bhagavato Kusunakabha Bodhi**.

(4). **Bhagavato Kamagana Bodhi**.

(5). **Bhagavato Sakunabha Bodhi**.

"These last are the four well-known Buddhists named **Kusunaka, Kusunakama, Kuskuma, and Sakunaka**...—Journ. As. Soc. Bengal, Proceedings for May, 1876, p. 116.
once reached, with what singular tenacity the natives of India, during the progress and onward course of their civilization, have adhered to the more certain test of weight. So that the old measures have long since been driven into the odd corners of the land, and the living population steadily decline to recognize the merits or expediency of a late Government proposal to re-introduce measures of capacity.

With the exception of some incidental references to such estimates in Manu, the earliest record of what may prove to be measures of capacity is preserved in the Atharva Paréishtha, a work for which very high antiquity is claimed, but which, when tested by the internal evidence of the Table itself, may have to submit to a diminution of its assumed age. The Table speaks of Magadhá weights and the intervention of Brahmá in the production of the larger measure of the dróna. As we have seen, at the period of more archaic Vedic literature, the Aryans had not penetrated into Magadhá (Bihár), nor had they brought Brahmá himself into the prominence he ultimately secured by the efforts of his votaries. The Table purports to be applicable to the measurement of ghá or clarified butter, but it is a very great question whether ghá was not ordinarily weighed and not measured, in its liquid form, then as now. Besides which the initial item and the ascending gradation to the identical púla of 320 rátis, as given in the gold table, points to a similar inference; while the higher increments by fouru has an air of local development, and the final dróna itself of 163,840 rátis proves to be a very different weight from the dróna of four ádákhas in the ordinary measure series (Table B. infrâ), which is estimated to weigh only 81,920 rátis.

1 "Another interesting subject on which inquiry should be made is that of the weights and measures of the country, of which many curious specimens are still in daily use to the south of the Jumna. . . . The old measures are usually made of joints of bamboo, or of bone or of iron, and more rarely of hard wood. . . . The commonest name for one of the smaller measures is Nali, which means simply a joint of bamboo. The natal vessels are usually shaped something like hour-glasses, being narrower in the middle than at the top and bottom. Other names are Pâl or Nali, Duna or Drona, etc. In the Gangetic provinces these old measures have long ago disappeared."—Gen. Cunningham, Archaeological Report for 1871-2, p. 1.

Here is a curious illustration of a lately struggling trade on our Himalayan frontier, which had only partially emancipated itself from rude measures of capacity even in the presence of the civilization of the nineteenth century.

"Grain, salt, houris, etc., are sold by measures of capacity, as follows:

8 Handfuls make one Vârina.
8 Vârinâs = 2 Dvâs.
12 Dvâs = Dvâ or Gwama.

Within the Ghats (passes) the articles above named are also calculated by the Karthik or sheep saddle-hog, taken at four Nalis. Grain is also computed by the Lâgattar, or large [Giant] Karthik = 20 Nalis; Suâl, or basket = 60 Nalis; Tâm, or skin = 60 Nalis.

Gold is calculated by the Sarnâs or Phooting = 7½ Mânas. Gold dust separated into Phooting, each tied up in a bit of cloth, is current as coin at eight râpes the Phooting. Silver is computed at the Vyâ or Tomâhi (three Mânas), and the Sarna or current râpe = four Vyâ. The Vyâ or Ganguatasi is coined at Ladhâk."


2 "The people in Spiti (in the Himalayas) have a measure called a mansi or thou, which is a small wooden cup: this is of two sizes, the one used for buying, called chuggal, holding 20 lbs. weight of grain; and the other, by which they sell, called guggal, which holds only 21 lbs. weight."—Capt. Harcourt’s “Kooloo, Lahoul and Spiti,” p. 240.

3 The subjoined confessions on the part of the British Government in 1857, embodied in an official paper by Col. O. Brachey, P.H.S., are significant: "Measures of capacity are hardly known in Northern India. In Bengal and Southern India they are more frequently used, and, as a rule, are intended to be equivalent to certain determinate weights of grain.

"Throughout India the old standard of weight seems almost universally to have been the current coin of the locality, and the multiplicity of [later] coinages has been, and is still, accompanied by an equal or even greater multiplicity of weights. . . . The usual lined measures are the cudit or koth, and the yard or gan. . . . The koth varies from 14 to 20 inches, the gan from 28 to 40 inches."

4 Knoolkas of grain are noticed in viii. § 320, with the insertion of (a bhanja is 10 drônas, and a drôna 200 panis), in viii. 397, panis of cotton-thread are mentioned.

Colborne incidentally remarks (i. p. 537), "The measures of grain in common use are probably derived from the ancient bhanja and drôna; but their names are not suggested by any of the preceding tables" [cf. later date].

4 The Ganges seems to have been the limit of Vedic progress; it is only twice mentioned in the sacred texts."—Muir, vol. v, page 388.
I reproduce the romanized version of the Sanskrit text of the passage relating to these measures, for the satisfaction of those who may desire to follow the original words, and append a tabulated return of the figures contributed by the passage in question, adding, for the purposes of comparison, the sum totals in *ratis* and English grains.

```
ghrisopramāṇam va skhyāni, māshakam paśchakṛtyaśalam |
  māśakān ca cakṣuṣhāsāṁ pañam oham vīdhayate ||
  devāṅgirapiśam prastuṁ Māgadhā paśūkṣitaś ||
dīpakaṁ tu cakṣuṣprastuṁ, ca turbhīk droṣam dīpakaṁ ||
droṣapradīnām viṣyāṁ brahmāṇa mārsīsam purī |
dvedoddhvyadhikair mitrām pālāno paśuḥ śatāś ||
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—Weber, Abhandlungen der Akademie der Wissenschaften zu Berlin, 1862, p. 82.

<table>
<thead>
<tr>
<th>TABLE OF MEASURES (WEIGHTS?) OF GH.</th>
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<tbody>
<tr>
<td>Estimated weight in grs. Troy.</td>
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<tr>
<td>-----------------------------------</td>
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<tr>
<td><strong>8-75</strong></td>
</tr>
<tr>
<td>560</td>
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<tr>
<td>17,320</td>
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<tr>
<td>71,680</td>
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<tr>
<td>286,720</td>
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</tbody>
</table>

The next collection of documents bearing upon measures comes to us, *longo intervallo*, in the form of a compilation, by a comparatively modern writer, Gopāla Bhaṭṭa, embracing all the metric waifs and strays to be found in the later Brahmanical writings dubiously entitled *Purāṇas*.1

I subjoin Colebrooke’s analysis and summary reconstruction of these data.

On the measures of grain Gopāla-bhaṭṭa quotes the authority of several *Purāṇas*. . . . . . . From these may be formed two Tables. The first coincides with the texts of the *Varāha Purāṇa*, and is preferred by Raghunandana; the second, formed on the concurrent authority of the *Bhāvaśākya, Padma*, and *Skanda Purāṇas*, is adopted in the *Kalpātaru*.

<table>
<thead>
<tr>
<th>TABLE A.</th>
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<tbody>
<tr>
<td>8 naukhās (or handfuls)</td>
<td>8 palas = 4 prasritas = 1 kunchi.</td>
</tr>
<tr>
<td>8 kumbhās</td>
<td>1 naukhās.</td>
</tr>
<tr>
<td>4 naukhās</td>
<td>1 āṭhaka.</td>
</tr>
<tr>
<td>4 āṭhaka</td>
<td>1 droga.</td>
</tr>
<tr>
<td>20 drogas</td>
<td>1 kumbha.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TABLE B.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2,240 =</td>
<td>1,280</td>
</tr>
<tr>
<td>6,900 =</td>
<td>5,120</td>
</tr>
<tr>
<td>35,740 =</td>
<td>20,480</td>
</tr>
<tr>
<td>145,360 =</td>
<td>81,920</td>
</tr>
<tr>
<td>2,867,200 =</td>
<td>1,698,400</td>
</tr>
<tr>
<td>20,672,000 =</td>
<td>16,984,000</td>
</tr>
</tbody>
</table>

1 Col. Wilford, speaking of the methods of writing history in India, gives an apt illustration of the probable value of the Purāṇas in this direction. “I was acquainted lately, at Benares, with a chronicler of that sort, and in the several conversations I had with him, he candidly acknowledged that he filled up the intermediate spaces between the reigns of famous kings with names at a venture; that he shortened or lengthened their reigns at pleasure; and that it was understood that his predecessors had taken the same liberties. Through their emendations and corrections, you see plainly a total want of historical knowledge and criticism; and sometimes some discrepancy is but too obvious. This is, however, the case with the sections or smūters in the Bhagavat, Vayu, Yakṣa, and Brahmāṇa Purāṇas; which with the above lists constitute the whole stock of historical knowledge among the Hindus; and the whole might be comprised in a few quarto pages of print.”—*Asiatic Researches*, vol. i. pp. 132, 133.

2 Taking the weight of the *pala* at 220 *ratīs*, as in the previous tables.
"I have already quoted a comparison of the kudava or vetaka, held, serv [cf. 1280 ratis, or 2240 gra.,] to a practical measure of length; and we learn from the Jaina [c. d. 1150] that the khira or khirdka of Magadha should be a cube measured by one cubit: 'A vessel measured by a cubit in every dimension is a ghanahasta, which, in Magadha, is called khirdka; it should be made of twelve corners or angles formed by surfaces (that is, it should be made in the form of a solid with six faces). The khirdka of Ukhala is in general use on the south of the river Godavari; there the dreta is the sixteenth part of a khira; the adhaka 1/4 of a dreta; the pratha 1/4 of an adhaka; and the kudava 1/4 of a pratha; but the kudava, formed like a ghanahasta, should be measured by three fingers and a half in every dimension. This vessel must be made of earth or similar materials; for such alone is a kudava."—Colebrooke's Essays, ii. 537.

I avail myself of the opportunity afforded by the concluding extract to caution my readers against the supposition that everything which is embodied in the Sanskrit language is of necessity old. We have been entertained occasionally by being told how our Christian religion owes such and such of its leading elements of faith to Buddhist, Brahmanical, or Zoroastrian teachings; but the progress of knowledge now enables us to turn the tables, and to prove that our antagonists were the real borrowers. The Buddhists have been credited with priority over our conception of the Trinity, but the earliest documents of their creed, dating in 250 B.C., or nearly three centuries after the Niyanta of Buddha, neither suggest nor foreshadow any such combination; though we can well conceive how easily their missionaries may have caught the infection of the Aryan devotion to threes. And in this respect it is curious to find the first monumental notice of the "oppressive Aryan" in the immediately consecutive declaration of faith embodied in the Bhagavad Edict of Asoka, which further introduces us to the crude initiation of this most mundane triad, composed of Buddha, Dharma, Sanga, "Buddha, the law, and the convocation," or assemblies of mortals, to whom had been delegated the task of defining the authoritative creed of the future! 1

The Brahmins, in their turn, as has lately been discovered, appropriated without limit or scruple, but of course without acknowledgment, the ideas and the very expressions contained in the New Testament: as these translated passages were embodied in the text of the Bhagavad-Gita, 2 a work supposed to date as early as the third century A.D., some suspicion might possibly have been


2 "Kings Ayodha (Asoka) to the venerable assembly of Magadha, ... I proclaim to what extent my respect and favour are placed in Buddha, in the law, and in the assembly, ... having overcome the oppressions of the Aryans (Arya) and future perils ... (and refuted) the songs of the Munis, the scriptures of the Munis," etc.—Wilson's Translation, J.R.A.S. vi. p. 346. See also Burnouf, who translates the text by "des faciules simurcales des Arays et des tevare de l'Aryas." The independent facsimile of the original inscription lithographed in Calcutta is clear as to the word एवस्य, though the Paliists transliterate the passage differently.—J. A. S. Bengal, ix. p. 619.

3 "We can no longer doubt, therefore, the possibility of the hypothesis that the composer of the Bhagavad-Gita ... used Christian ideas and expressions, and transferred sayings of Christ related in the Gospels to Krishna." The author then proceeds to demonstrate that the composer was acquainted with the writings of the New Testament, and used them as he thought fit, "weaving into his own work numerous passages, if not word for word, yet preserving the meaning and shaping it according to the Indian mode of thought, a fact which still remains unobserved."—Indian Antiquary (October, 1873), Notice from the Appendix of Dr. Lassen's Bhagavad-Gita (Ireland, 1869); see also Weber, Indische Studien, i. 409; Lassen, i. 626, iii. 584; T. Wheeler, History of India, i. 467. But more especially do I desire to quote the conclusions arrived at by one of our most advanced Sanskritists, representing the leaning of the south, who, in accepting these preliminary proofs, adds, "Patriotic Hindus will hardly like the notion that their greatest modern philosophers borrowed from Christianity; but as they cannot give an historical or credible account of the origin of these Vedantists sects, if we take the above facts into consideration, there is more against them than a strong presumptions, for these doctrines were certainly unknown in India in Vedic or Buddhistic times."—Mr. A. Burnouf, Madras C. S., Indian Antiquary, Sept. 1873, p. 274.
thrown upon the originality of our received version; but the question of derivation has been comprehensively examined and determined in our favour by Dr. F. Loringer, whose verdict had already been facilitated by the researches of other eminent Orientalists.

Of all the strange pretensions in this direction to damage our tenets, none appear to be more groundless than the Zoroastrian or Mazdean claims of priority in some minor items of faith, though, considering the anomalous nature and very modern period of the reconstruction of the Pehlevi and Zend Texts, we can afford to pass these by without any effort at refutation. 1

For more important in its bearing upon the present inquiry, however, is the clear and indubitable evidence of a borrowing on the part of the Sanskrit writers of the Greek system of astronomy, and its incidental following of numbers, methods of computation, etc. 2

To return to our subject, I conclude that in early times, when systems of weights and measures were in process of adjustment, no discrimination was arrived at between measures of capacity for dry goods and fluid measures. 3 In one instance, at least, it is clear that the old "double-handful" were indifferently used for fluids. However improbable it may seem, no one who has admired the perfection of an Indian hand will feel any difficulty about its applicability to this purpose: if the four fingers and the thumb are still competent to play the everyday part of a tube or mouth-

1 Professor Westergaard, one of our pioneers in the modern study of Zend, and who sought knowledge on Perse's own soil and among her children's children, the Parsis of Bombay, pronounced the Zend-Avesta to be "a modern dagh-hill, where you may find ancient pearls."—J. R. A. S. viii. o. s. 361.

2 M. Michel Breal, so favourably known as the editor of the new edition of Rop's Comparative Grammar, declares that "la géographie de l'Avête est essentiellement fabuleuse."—Journal Asiatique, 1862, p. 497.

3 M. Oppert, examining the genuineness of the Zend texts from another point of view, has satisfactorily established, on the evidence of the alphabet itself, that the writings, in the form we now have them, must necessarily be of comparatively modern date.—Journal Asiatique, 1851, p. 281.

As for the Pehlevi versions of the sacred books, Grammars and Dictionaries for which have been reconstructed with so much ingenuity, it may be enough to say that, unlike the recovered Sanskrit, they altogether fail to interpret or reveal the sense of the ancient inscriptions in the original tongue. Indeed it is almost a case of the blind leading the blind. Anquetil du Perron learnt his first lesson in Pehlevi from the ignorant descendants of the fugitive Parsis in Bombay in the past century, and now the existing generation of Parsis in Bombay quote Anquetil to aid their own deficiences!

3 "Mais tous les traités d'astronomie propres à l'Inde, qui ont été réputés les plus anciens comme les plus modernes, sont identiques pour le fond les uns aux autres; ils ne diffèrent que par des modifications de détail, dues à l'influence de la science européenne soigneusement dissimulée."—Review of "The Oriental Astronomer" (1848) in the Journ. des Savants, by M. Biot, April, 1859, p. 197.

4 "Des éléments d'investigation combinés, on verrra, je crois, résulter avec évidence, que la science astronome dont les Hindous se vantent comme leur étant propre, et dont ils font remonter l'établissement primitif à une antiquité fabuleuse, repose sur des données d'observations qui leur sont étrangères et provenant d'emprunts historiquement fort récents."—Bîtû, p. 196.

5 "Il me reste à attaquer la dernière formidable de la science astronomique indienne, l'institution des Nakshatras. Mais ce n'est qu'une échelle fantastique, image trompeuse de réalités, et le talisman de la critique le fera évanouir."—p. 418.

6 "Il ne faudrait pas se méprendre sur ces noms (karkhej, etc.) comme sur tout autre race of the high antiquity but even of the Indian origin of the Zodiac, but since the appearance of Halmann's admirable memoir, Uber den griechischen Ursprung des Indischen Thierkreises (Karlilerne, 1841), it is hardly possible for any one longer to doubt that the truth is quite the other way, and that the converse position is the correct one," . . . For, besides the mention of the nakshatra, there are also frequent references to the planet; and we know that the Indian astronomers acquired their knowledge of the planets at a comparatively late period. . . . And the peculiar relations which exist, just in those oldest passages in which the planets are mentioned, . . . appear to point with certainty to the fact that the Indian astronomers were indebted to the Greeks for their knowledge of the planets; for neither Indian names, nor the doctrines associated with them, afford the slightest explanation of such relations."—Prof. Weber on the Râmâyana. Translation in the "Indian Antiquity," June, 1872, p. 172: see also Dr. Whitney, Journ. Roy. As. Soc. i. s. s. 321-7; Colebrooke's Essays, 1871, vol. ii. p. 479, note; Max Müller, Preface to vol. iv. Râg Veda (text), p. xlvii.

7 A later passage in Mana, defining the duties of Brâhman husbandmen, after enumerating (x. 86, 7, 8, 9) what things a Brâhman is prohibited from selling, goes on to say (94), "Fluid things may, however, be bartered for other fluids, but not salt for anything liquid; so may dressed grain for grain undressed, and tala-seeds for grain in the husk, equal weights or measures being taken."—Houghton, p. 344.
Measures of Length.

The theory of the measures of length in India, though primarily based upon such natural tests as finger-breathths, spans, and cubits, is consistent in its acceptance of the seed arbitrament of local metrologies, for the purpose of checking the inevitable inequalities of size in men’s hands and arms, and defining amounts below the initial finger-breadth. In its later practical development, it connects itself in a singular manner with the circulating media, inasmuch as, though the duties of ancient coins were already dual, as authorized weights and current money, the later Muhammadan kings conceived the idea of endowing them with a new faculty as criteria of length. It might have been supposed that roughly-finished hand-made coins, cut transversely from a rounded bar of metal, would furnish a very imperfect unit for such a purpose; but so well did the coarse-looking pieces of Sikander bin Bahlool Lodhi (A.D. 1488-1547) fulfill this mission, that independent trials made by General Cunningham and myself, to establish the length of this king’s gus, or yard measure, vary only to the extent of 0211 inches in the 30-9211 or 30- inches, which constituted our several determinations of the standard in question. As the number of digits or finger-breathths is specified in concert with the new elements of this measure, we may work upwards through tested tradition and its practical application in the ascertained unit of the fifteenth century, and inferentially define the normal size of the finger of the early occupants of the soil.

As the passage relating to the Sikandari gus is of considerable importance, and in its extant form clearly requires restituation, I append the original Persian text, as given in Dr. Blochmann’s critical edition of the Xin-i-Akbari. In the preliminary sentences, reciting the various yard measures known in Hindustan, Abdul Fazal enumerates no less than five varieties as current at different times in the country. 1. The long gus of (24 divisions x 8 barley-corns) or 192 barley-corns. 2. The medium-sized gus, whose dimensions are not specified. 3. The short gus of (24 x 6 barley-corns or) 144 barley-corns. 4. A gus similar to this last (24 x 6), but with the further definition that the breadth of the barley-corn is to equal the thickness of six hairs from the mane of a Yakane (horse). 5. A gus of considerable antiquity, which is described as measuring دو شرو در کورک انگشته or “two spans and two finger-breathths” = 26 finger-breathths or 208 barley-corns. The sub-

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1 ṁajāb, ḡaṣūṣ. “The cavity formed by putting the hands together and holding the palms as it to receive water; as much as can be held in both hands so disposed.”—Shakespeare.
4 گر is “a measure, a rod, an arrow,” from کر to prick, cut off, wound.” So चोप चोप means, “a bow,” gave its name to a larger measure.
5 General A. Cunningham, proceeding upon the Sikandari data, makes the digit of India 72970 of an inch. My return, which I have always considered as slightly below the mark, gives 72259 of an inch. The Greek ἀδερως was 7684375 and the Roman digit 7281.
divisions of this yard are especially noticed as following the quaternary system of sixteens and fours, making the pahar (پار) equal to \( \frac{1}{4} \) part of the gaz. It is incidentally stated that No. 1 gaz “was used for measuring cultivated lands, roads, forts, and mud-walls.” No. 2 served for measuring buildings of stone and wood, thatches, religious houses, wells, and gardens. No. 3 was employed for measuring cloth, armour, beds, palæs, chairs, carts, etc.¹ Omitting the extraneous notices of seven different Muhammadan yards, we come to a cloth measure (No. 6) specified as "seven hands of four fingers," 28 finger-breadths,² or 224 barley-corns; this yard is, however, stated by some authors to amount to 27 fingers only; and, finally, reference is made to No. 7, the gronsa or Geodetic gaz (سماحنا) also of seven hands, more or less, the authoritative length of which is not very clearly determined. After this, the text runs on as follows:

سلالان سکندر لوکی در هندوستان نیز گرزی، در میان آورد و آنرا چرب و یکت و نیم اسکندری انداز

[the words are omitted in some MSS.]

مقدار آن بود [the words are omitted in some MSS.]

بدینسان گرزی و در زمان شیرخان و سلم قسطه که هندوستان از هنری بود و چرب و نیم اسکندری انداز

گرزیاند و ن سال سی ویکم ابی اکرمی در کرونگ گرزی اشیا بود و چرب و نیم اسکندری انداز برای لیک

در زراعت و عمارت اسکندری بکار داشت [شهیار نانش بروند جنی لگورگونی گدیارا سماحة ای برگنگنگی دلبی

اندیشید و دست آزمای نادریان بندیا هم در میان بر آورد و معبد گرزی روانی لیکه اشیا

[variant بیان پرکند ابی گرزی نهاد و امرور در همه کار دست آزمای]

[Caleutta text, i. p. 298.]

The tenor of this passage, as far as it relates to the Sikandari gaz, is to the effect that Sikandar Lodî, taking advantage, we may suppose, of the improved make of his remodelled coinage, authorized its use as a measure of length. It would seem that he contemplated no interference with the prevalent standard gaz, inasmuch as he did not seek to force it to match an even sum of coins, as Humâyûn did after him. The yard in question is defined as being equal to the diameters of 41½ Sikandaris (Sikandari tankahs), and further, the text goes on to state, that Humâyûn increased the length of the yard to the even total 42 Sikandaris, or 42 finger-breadths,³

¹ Gladwin, Asia-Aybari, i. p. 351.
² Gladwin gives only “twenty fingers,” I. p. 343.
³ The text has or “thirty-two” fingers, but the context clearly demands the correction to \( \frac{1}{4} \) or \( \frac{1}{4} \), or forty-two. I myself did not notice this rather obvious error in the Persian text till I came to calculate the amounts involved. It is curious to see how constant this mistranscription has been even in the best MSS. All Gladwin’s copies must have been wrong in this respect; Prime’s authorities (Useful Tables, 122) shared the mistake, and the only effort to reconcile the obvious discrepancy between the “32 fingers” for the Humâyûnī gaz and the 41 of the Ildīhī gaz has been made by some commentator, attempting to assimilate the measures by reducing the 41 fingers of the latter to 31, as shown in the variant quoted above.
ANCIENT INDIAN WEIGHTS.

which form of gaz continued in use throughout the reigns of Shīr Shāh and Islām Shāh (A.D. 1540-1552) for certain descriptions of measurements, until the thirty-first year after Akbar’s accession, when it was found that though cottongoods were measured by the newly-devised Akbari gaz of 46 fingers, yet the Sikandari (it does not say Humayūnī) gaz of 41½ fingers, continued to be employed in land measures and masonry, when His Majesty accepted, as final, a reduction of the official yard, for all purposes, to 41 fingers, naming it by the ostentatious title of the Ilāhī (or divine) gaz. The length of this yard in English inches, as tested by the coins, will therefore run at 29-92016 inches, or taking the lower estimate (of 30 inches for 41½ Sikandaris) at 29-83349 inches. In the early days of our occupation of Northern India great efforts were made to fix and determine this most important measure, which constituted, in effect, the basis of all the official definitions of superficial areas to be found in the land surveys of our predecessors. Endless calculations and comparisons, derived from the most unpromising materials, were made to ascertain the true length of this gaz, ending, however, in so little satisfactory a result as to leave the question open between 29 and 35 inches; but as the majority of actual measures of land made it 33 inches, that amount was adopted in our new legislation, though, as James Prinsep justly remarked, “it is natural to suppose that the gaz adopted for measuring the land should vary on the side of excess, and probably all the above [returns] thus derived are too long.”1 But there was still a larger question left unnoticed, as to how far Akbar’s decree had been practically enforced beyond the metropolitan provinces, and how many local officials contented themselves with a paper revision of the old estimates, without needless measurements, leaving the village accountants and the occupiers of the soil to their undisturbed ancestral estimates.

I now give Colebrooke’s Tables of linear measures.

Measures of Length, etc.

“On the measures of space Gopāla Bhaṭṭa quotes a text from Vyādha-Menu, which traces these from the same minute quantity as weights.

8 āruñca = 1 ānuśa.
8 āruñca = 1 bāḷagrama, or hair’s point.
8 bāḷagrama = 1 likha, or poppy-seed.
8 likha = 1 yūka.
8 yūka = 1 yasso, or very small barley-corn.
8 yassas = 1 angula, or finger.

From this Menu proceeds to larger measures.

12 angulas or fingers = 1 vītasī, or span.
2 vītasī = 1 kasta, or cubit.”

—Colebrooke’s Essays, ii. 538.

1 Prinsep, Useful Tables, ii. p. 135. See also the endless variety of Linear Measures of India, pp. 127–8, and Wilson’s Glossary, and quoted.

2 The Marākaṇḍa Purāṇa notices two other methods of measuring.
21 breadths of the middle of the thumb = 1 aruñca (Dhava’s answer!)
10 little = 1 pradah or span from the tip of the thumb to the tip of the forefinger.

The Sāvācati defines the measures of arable land:
10 hands = 1 vamsa or bāhaṇa cane.
20 compass (in length and breadth) = 1 nirmanya.

I annex a curious remnant of ancient custom which still finds a refuge in Kumaon. “The mode of calculation (of the measures of land) in use throughout the hills is, by the estimated quantity of grain which the land will require to sow it... The most common denomination is the bij (bis 20, bisa 20th), which has
Beyond these primitive measures, advancing civilization introduced the following, which are quoted from various sources:

\[
\begin{align*}
4 \text{ hastas} & = 1 \text{ danda, "a staff," dhana, "a bow."} \\
10 \text{ hastas} & = 1 \text{ bana or bambú.} \\
2 \text{ dandas} & = 1 \text{ nágika or nádi.} \\
2000 \text{ dandas} & = 1 \text{ kos or kroga.} \\
2 \text{ kos} & = 1 \text{ gasyúti.} \\
4 \text{ kos} & = 1 \text{ yojana.}
\end{align*}
\]

**Measures of Time.**

**Divisions of Time, from Manu, i. 64:**

\[
\begin{align*}
18 \text{ nimeshas, or twinklings of an eye} & = 1 \text{ káshthá.} \\
30 \text{ káshthás} & = 1 \text{ kalá.} \\
30 \text{ kalás} & = 1 \text{ kohana.} \\
12 \text{ kohana} & = 1 \text{ mukhárita.} \\
30 \text{ mukháritas} & = 1 \text{ day and night (according to mean solar time).}
\end{align*}
\]

Now been adopted as a general standard. The regular field ought, as its name implies, to contain land requiring 20 saabha (not a joint of Bambú) of seed; its actual extent, therefore, varies according to the quality of soil, as the grain is sown much wider in poor lands near the summit, than in rich lands at the base of the mountains. . . . Another mode of computation is by the plough of two yoke of bullocks."—G. W. Truitt, Report on Runmaon, As. Res. xvi. p. 178.
CHAPTER II.

MONEY, UNDER ITS HISTORICAL ASPECT.

I have already extracted from the ancient Code of Manus the contemporaneous definition of the weights of metal in use "for the purpose of worldly business." I will now examine how much of an approximation to the conventional notion of a money currency had been reached at the period of the composition or collection of the Vedas and other archaic Sanskrit texts.

Professor Wilson was the first to proclaim the discovery of a reference to coined money in the Vedas, where, in the enumeration of the gifts bestowed upon the Rishi Garga by Prastoka, the son of Rajji Srinjaya, mention is made of "ten purses" of gold. It is only of secondary importance, at this stage of the inquiry, to seek to determine the exchangeable rate, or the contents of these "purses, bags, or chests," though it should primarily be disposed to identify them, in their archaic form, with the curious little red bags, filled with crude gold to the amount of about sixteen shillings, which still figure in the Trans-Himalayan commerce with Northern India, though such an association does not necessarily imply a parallel reduction of size or weight. The leading point established by the context consists in the admission that some recognized scale or measure of value was understood and freely accepted among the Vedic Aryans under the common denomination of kṣayi—just as we find in the later civilization of the land a continuous conventional use of closed or sealed bags, such as the traveller Bernier saw at the Court of Aurangzâb in 1663 A.D., and whose counterparts but recently appealed to our comprehension in the current "purses" of the Ottoman Empire. The words dasa hiranyapradajm, "ten lumps of gold," in the succeeding verse of the same hymn, seem to have a more direct bearing on the general question, and would almost in themselves suffice to establish a reckoning by tale. Had the text merely confined itself to the expression "lumps of gold" in the generic sense, crude and undefined fragments of metal might have been understood; but the deliberate enumeration of ten horses and ten lumps of gold would seemingly enforce the conclusion that those lumps were determinate sections of the metal of habitually recognized value, or some such divisional portions of gold, without the same limitation as to size, as we see in the

1 Rig Veda Sanhita, iii. pp. viii. and 74; and note, ibid.
2 Text, "Dasas kṣayiāh," Commentary, "Sanhvaparāsāti dānapārāśiāi."—H. H. Wilson, iii. p. 471. That it was the custom to employ bags, with fixed and defined quantities in each, at or about this period, may be gathered from the extract from the Mahābhārata quoted below, p. 28.
3 "Gold dust separated into Phetangs (covered money?), each tied up in a bit of cloth, is current as coin at eight hundred Phetangs."—Trail's Report on the Bihra Mahâsī of Kurnäon, As. Res. xvii. p. 24 (passage quoted at large, p. 25, supra).
4 In giving an account of the elephant combat, he narrates that the courageous Mahâvatas (or drivers) had "sacks of Puyans" given to them as rewards.—iii. p. 67, English edition of 1672. The Afia or Institutes of Akbar have preserved a record of the Court custom, of always keeping "ready, in the palace, large sums in dânas, every thousand of which are kept in bags."—Gladwin, Afia-i-Akbari, i. 3. The term for purse here made use of is सूत, "a thousand," اربعة "four" or "four times." In Persian ده bâhlih, "a purse," hence khwâji-bâhlih, "expenditure from the privy purse."
5 Rig Veda Sanhita, 4th ashthaka, 7th salīyatā; sākha xlvii. verse 23, "I have received ten horses, ten purses, clothes, and ample food, and ten lumps of gold, from Divodasa."
parallel cases of the silver and copper of which Manu speaks, and whose extant survivors find a place in our medal cabinets. The near juxtaposition of the term "kṣirāṇya pīṇḍāṇ" with the preceding "kṣaṇiṣṭh" seemingly points to refined or wrought metal, in contrast to the native gold inclosed in the latter. It is probable that the former consisted of buttons of cast metal, which originally took the form of rough balls or imperfect pyramids, which in process of time were hammered flat, hall-marked, and assimilated to the later productions of the domino shape, whose edges were ordinarily cut at hazard to reduce them to accurate official weight.

In addition to this allusion to pieces of gold, which I suppose to have been in point of value "śuvarṇaś", the Vedas, on two occasions, distinctly name the "nīśka". The first reference to this money-weight is to be found in a hymn by that most mercenary Rishi, Kākshirat, devoted to no deity, but to the glorification of Rāja Bhāvyavāya, a mundane prince dwelling on the Indus, whose beneficence is eulogized in an extended play upon the number of his gifts, among which the Rishi confesses to having "unhesitatingly accepted 100 "nīśkas", 100 vigorous steeds, and 100 bulls;" evidencing, as in the previous instance, a numerical computation by pieces of recognized value much in advance of the primitive test of scales and weights. Again, in a subsequent sūkta, GṛITASAMĀDA, a Rishi of some celebrity,3 in addressing the divinity Rudra, says, "He shines with brilliant golden ornaments." . . . "Worthy thou bearest arrows and a bow; worthy thou wearest an adorable omni-form necklace."4

The medieval scholiast substitutes the word "hāra", "a necklace," for the "nīśka" of the original text,5 an interpretation which is followed by the modern translator. It would seem that one of the derivative meanings of the word "nīśka", as in the parallel instance of "dīnāra",6 came in process of time to apply to "an ornament of the neck," the component elements supplying the designation in either case. From the passage in question we may reasonably infer that the "nīśka" of the Vedas had, even then, attained so much of a definite and unvarying form, and partial fashioning, as to be suitable for decorative purposes in its current shape,—a deduction which would further imply that

1 The word " Pied has survived in the Pañjab with the meaning of "village," rather than "hill," cf. pr. Rawal Pīṇḍi, Pīṇḍ Dārās Kiān, etc. Numismatists may prefer to follow the mechanical traditions of the south, in "the Cambyses" (Saukhrī gātha), which Sir W. Elliot mentions "was the ancient name of a class of small spherical coins." See Rgs. 3, 4, 5, pl. vii, vol. iii. Madras Journal (1865). Whence, also, the later gold "adat, gātha (gātha) of the Aina-e-Akbarī, i. p. 32. See my Pathān Kings of Dehli, p. 420.

2 Wilson, Rūg Veda Sanhišā, ii. p. 17. See also i. 312, 316, etc.

3 Wilson, Rūg Veda Sanhišā, ii. p. 207.


5 Max Müller, Rūg Veda, ii. p. 679.

6 Max Müller (Sanskrit Literature, p. 245), remarks that the Sanskrit derivations of the word "dīnāra" are clearly fanciful, and the Sanskrit dīnāra is in reality the Latin denarius.

7 Corms. Indicopleustes remarked that the Roman denarius was received all over the world, and how the denarius came to mean in India a gold ornament we may learn from a passage in the Life of Mahāvīra. There it is said that a lady had around her neck a string of grains and golden dīnāra."—Kalpa-ādī. Stevenson, p. 45. See also Colebrooke (Cowell's edit.), iii. 478; Princep's Essays, i. p. 246; J.A.S. Beng. vi. p. 459.

We have very early quotations of the word "dīnāra in the Gupta Inscriptions. Chandra Gupta's Inscription on the eastern gate at Sanchi specifies a grant of 25 dīnāras (Princep's Essays, 1. p. 246); Chandra Gupta II. and Kumāra Gupta, in their Inscriptions at Gaur, each record grants of 10 dīnāras (Gen. Cunningham, Arch. Report, 1873, p. 59).
the piece itself was understood or admitted to be of a constant and uniform make, and that, in effect, it carried its description in its name.

It is a question whether it is not also necessary to amend the translation of the adjective, *Visved rūpa*, from “omniform,” to the more intelligible “pervaded,” or covered “with forms” or symbols, a rendering in complete harmony with Burnouf’s parallel passage of *takṣahādatam dināra devayam*, “deux dinars marqués de signes,” and which singularly accords with the state in which we find the silver money of the period. Should any difficulty be felt at the supposition of the adornment of a god with so obvious a work of man’s hand, it may be said that bows and arrows are scarcely divine weapons; but the inherent tendency of lightly-clad imperfectly domiciled races to wear on their persons their more valuable and easily portable wealth would naturally suggest the notion that the deities followed a similar practice; and the expression instructs us that the people among whom it was uttered were in the habit of hanging round their necks sections of the precious metals, even as their successors in the land for ninety generations have continued to do; having thereby, in many instances, undesignedly preserved for posterity the choicest and most interesting numismatic memorials of olden time.

Another suggestion of Professor Wilson’s, tending to show that money was current during the Vedic period, refers to the passage in the fourth ashtaka, second adhyaya, verse 6, where the Rishi Samvaraṇa, in addressing Indra, proceeds, “do thou give us riches, and brilliant wealth.” The words for the latter are *eumna regim*, literally “white riches,” and the question arises whether this term does not apply to *silver* money as contrasted with the frequent allusions to gold. Such an inference is greatly supported, on the one part, by the frequent use of the adjective “yellow” in connexion with gold in the Vedic texts; and, on the other, by the conventional Oriental expression of “red and white riches,” as applied to gold and silver money.

Prof. Weber has collected from the Sūtras and later Vedic writings a number of references to money weights, the most interesting of which are the notice of the silver *satamāna* by Kātyāyana, the immediate successor of Pāṇini (xx. 2. 6), and the mention of a “yellow-gold *satamāna*” (*hīrayaṃ swarṇam satamānam*) in the Satapatha Brāhmaṇa (xii. 7. 2, etc.), showing that the term *satamāna*, which is given by Manu exclusively as a weight of silver, had come to be used indifferently with its coincident metric denomination, the *nikka*, which in earlier times specially implied a measure of gold. The quotation of *swarṇasalākāni gautāriyaparimidni* from the Śruti

1 Burnouf introduces this and a second passage about *dināra* with the subjunctive remarks: “Ce mot est très-rarement employé dans les livres Sanākṣita du Nord, et je ne l’ai jamais rencontré dans ceux des Sūtras que je regarde comme anciens, en moins pour le fonds. Je n’en puis donc, jusqu’à présent, citer que deux exemples. Le premier est emprunté à la légende de Hīranya pāṇi, laquelle fait partie de l’Avadāna ēntaka . . . [two *dināra* as above]. The second example cited is from the Divya ēavāna, where Pūrṇa nātra, last of the Maurya kings of Magadha, promises 100 *dināra* for the head of each Brahmin scaramuṇa.—Introduction à l’Histoire de Bouddhisme (Paris, 1844), p. 423.

2 Xenophanes . . . remarks “that men seem to have created their gods, and to have given to them their own mind, voice, and figure; that the Ethiopians made their gods black and flat-nosed, the Thracians red-haired and blue-eyed—just as cows or lions, if they could draw, would draw their gods like cows and lions.”—Max Müller, Science of Language, ii. p. 388.

3 Big Veda Sarhita, ii. p. 284.

4 "red and white coins."—Tārikh-i-Allî, MS. Cf. also the Arabic *dīnār* “white *dinār*."

5 Zeltschrift, vel. xv. 1851, pp. 158-9.

6 See also the quotation from Yājñavalkya, section i. el. 364, reproduced above, at p. 29, note 6.

7 Madhava in Kāśīnīmaya. Śruti, “sacred revelation,” as opposed to *Sūrītī*, or “tradition.”
is also of importance, the designation of \textit{salkhā} identifying the gold piece directly with the parallel issue of silver, the residuary specimens of which retain the name to this day in the south of India.\textsuperscript{1} But the definition of the weight of the gold \textit{salkhā} as three barley-corns (or one \textit{rati}), and the associate mention of a \textit{rati} of gold (\textit{hiranya krishnāla}), has a more direct bearing upon the subdivisional currency, which is again brought home to us by the metrologies of the Dravidian peninsula, in the Telugu \textit{bēla}, "a coin representing the \textit{guneja or rati}:")\textsuperscript{2}—while the quotation of \textit{ṣata krishnāla} and \textit{rakṭikā ṣata} explains the derivation of the most important numismatic \textit{unit} in the history of India—the concurrent pieces of gold and silver of 175 grains forming the higher standards of the Puthun Kings of Dehli, the prototypes of the East India Company's "Mohurs and Rupees."

Having obtained from the Vedas themselves so much of an indication of the use of circulating monetary weights at the very early period to which those hymns are now admitted to belong, my task in proving an obvious advance upon the rudimentary phase of the science of money, under Manu, will be simple; especially as so much has already been incidentally brought forward tending to dissipate any remaining doubt as to the existence of a \textit{coined} copper currency much anterior to the epoch when the customs and usages of preceding ages had to be acknowledged as the practical basis of, and as far as might be conciliated in, the new code\textsuperscript{3} which was to make Brahmanism absolute. As I have already stated, there is no direct evidence to show what technic art had achieved in those days, or what form or finish was given to the current money; but as with the copper, so with the divisional parts of gold and silver, in the table quoted from Manu (viii. 131–137), their classification represents something more than a mere theoretical enumeration of weights and values, and demonstrates a practical acceptance of a pre-existing order of things, precisely as the general tenor of the text exhibits these weights of metal in full and free employment for the settlement of the ordinary dealings of men, in parallel currency with the copper pieces, whose mention, however, is necessarily more frequent, both as the standard and as the money of detail, amid a poor community. Their use in the higher totals would seem to refer to an earlier stage of civilization, or to a time when the interchangeable values of the different metals were less understood and even more imperfectly determined. There is no attempt to define these relative values, and the omission may, perchance, have been intentional; though some such scale would soon settle itself by custom, and the lawgivers may wisely, in these generation, have abstained from attempting, like our own statesmen, to fix the price of gold for all time, to give permanency to an ephemeral balance, or otherwise to swerve from the ancient simplicity of their own copper standard. Neither need there be any distrust of the

\textsuperscript{1} Sir Walter Elliot, Madras Journal of Lit. and Science, 1858, p. 224. \textit{Salkhā} (Telugu), "A dust or mark on a coin denoting its goodness."—Wilson, Glossary. The leading meaning of the Sanskrit \textit{salkhā} is given as a dart, an arrow; one of its derivative meanings is "an oblong quadrangular piece of ivory or bone used in playing a particular game; a domino."—Wilson, Sanskrit Dictionary. Among the surgical instruments of the Hindus there were no less than twenty-eight varieties of \textit{salkhās}, "rods or sounds," so that the name of the coin may have been derived from the \textit{punch} or tool with which it was marked.—Wilson's Works (Dr. Roo's ed.), ii. p. 385.

\textsuperscript{2} Sir W. Elliot, Numismatic Gleanings, Madras Journal of Lit. and Science, p. 44.

\textsuperscript{3} "No greater crime is known on earth than slaying a Brahman."—Manu, viii. 481.
contrasted passages, as representing different stages of national advancement. The collection of a code of human laws would necessarily embrace the progress and practical adaptations of many generations of men, the older formulae being retained in the one case, side by side with the more recent enactments and their modified adjuncts. In a compilation of this kind, the retention of such apparent anomalies would indeed be a negative sign of good faith; and as we have to admit considerable uncertainty as to the exact epochs of the origin, application, and classification of these laws, and a still greater margin of time to allow for their versification and ultimate embodiment in Sanskrit writing, it would be as well not to lay too much stress upon their internal evidence, when all the deductions we need can be established from external testimony.

Among other ancient authorities that may be cited incidentally for the purposes of the present inquiry are the popular epics of Indian tradition, the Mahabharata and the Ramayana. I need not stop to discuss the age or internal consistency of these works, but what is more pertinent to the matter in hand is the curious contrast presented by the narrative portions of the several texts. The one refers naturally to the advanced civilization of a central capital on the Ganges with all the accessories of town life, while the other concerns itself chiefly with the rude discipline of a regal house in Oude, from whence the son and daughter-in-law of the king go forth, at short notice, clothed in “bark-garments,” to wander over forest lands for near upon the “twice seven” years of sentenced banishment.

Under these conditions, we can expect to find little or nothing in the latter poem having any reference to coins or their less mature prototypes; indeed, as I have elsewhere pointed out, from the geographical distribution of the extant examples of ancient Indian mintages, no coins whatever seem to have been produced, in early times, beyond a vague line to the east of the Jumna. In addition to which, we now know that there was no money current in Bengal till the Muhammadans carried it down with them on the conquest of the country in A.D. 1203. And, furthermore, even

\[1\] Dr. Rost's edition of the Works of H. H. Wilson, iii. p. 227; iv. p. iv.; Max Müller, Sanskrit Literature, 1859, pp. 36, 41. “The Mahabharata is also called the fifth Yeda,” 44, 62. A very comprehensive examination of “the date of the Mahabharata” has lately been made by Prof. Ramkrishna Gopal Bhattachar, and published in the Journal Bombay Branch Boy. As. Soc. 1872, p. 81, in which he proves, from the mention of this work in Faqirin's Sutras (vi. 2, 39), and in other texts of even earlier date, such as the Arthasastra Bhishma and Ayagāna Gṛhyā, that it must claim a very high antiquity, at all events prior to the age of Pāṇini, whom he places three centuries or more before his commentator Patañjali, whose own date is fixed on good evidence at a.e. 173-142; making the great epic therefore anterior, at the least, to a.e. 478.

\[2\] Talboys Whately, History of India, London, 1867, vol. i. “The Mahabharata” (Mr. Hasted's original translation), p. 41, et seq.; vol. ii. (1869). “The Ramayana,” p. 7, et seq.; Mrs. Manning, Ancient and Medieval India, 1869, vol. ii. p. 1, et seq. Mrs. Manning’s work has sorely received the attention that it deserves; perhaps in its higher range it was somewhat beyond her powers, but we must now recognize the fact that all its more material data were sanctioned, if not inspired, by Prof. Goldstieker; while the proofs of such sheet had the advantage of the supervision of Dr. Rost.

\[3\] The passage at p. 50, speaking of no one giving less than 1000 farrans to the Brahman, must clearly have been interpolated. Excess certainly were not invented in or about 600 B.C.

\[4\] In my own individual experience, no ancient coins, in the general sense, are found below Allahbad. Benares occasionally contributes a transported specimen; but the limits of search, approved by my own native coin collectors starting from our headquarters, at Saharanpur or Delhi, gradually ceased to extend below Mathurā. On the other hand, we know how singularly the surviving representatives of the earlier Greek currencies localized themselves in Behār, and how prolific the soil of the Punjab still continues to be in the numismatic remains of the more settled Indo-Roman and Indo-Scythic kings.”—J.R.A.S. i. x.v. (1865) p. 473.

\[5\] Minūj in-Šīrā, the author of the Tabakat-i-Nāsirî, mentions this fact on the occasion of his own visit to Lakhnauti in a.e. 641. Calcutta text, p. 140. See also my Pathan Kings of Delhi, London, 1871, p. 111.
in this century the East India Company had to condescend to receive the revenues of certain portions of that province in the *Cypraea moneta* or Cowrie shells of the Maldive Islands.  

On the other hand, the story of the wars of the Pándavas with their stronghold at Hastinápur, on the Upper Ganges, and the rival city at Indraprastha, abounds in incidental notices of money, in what may be termed its full development—that is to say, exchangeable money, coined money, and money in such subdivisions as might be freely scattered amid a city crowd, whose hard-won pieces should be immediately available for the purchase of food or other necessaries.

In speaking of Arjuna’s entrance into the city of Hastinápur, it is mentioned that “chains and wreaths of flowers were let down upon their heads from the verandahs, and large presents of money were scattered in handfuls, so that the poor and needy in the city became all rich from the quantity they picked up.”

Again, among Yuddhishthira’s presents on the performance of the Aśvamedha, or horse sacrifice, there is specified “one crore of gold coin.”—Mr. Halbh’s translation of the Mahábhárata; Wheeler’s History of India, i. pp. 417, 433.

In another passage we are informed that during Yuddhishthira’s gambling with Sakuni, he “lost every game. He first lost a very beautiful pearl; next a thousand bags, each containing 1000 pieces of gold; next a piece of gold so pure that it was as soft as wax.”—Wheeler, p. 179. See also parriss, pp. 214, 405.

The above extracts will suffice per chance to establish all that is at present claimed regarding the free use of money at this period.

But one of the most interesting contributions to Eastern antiquities, in the pages of the Mahábhárata, crops up in the form of an acknowledged local belief, yet however vague, in the gold-producing ants of the early Greek authors, about which English scholars were once greatly perplexed.

A somewhat summary attempt at the reconciliation of the incredible character of this oft-told tale has lately been suggested in the possibility of the *Mépraré* of Herodotus (the Persian مهر).

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1 The English reader may like to follow the practical working of the cowrie currency, as told in the subjoined graphic account of *a day’s trade*, evidently contributed by an eye-witness:—

*Pedoras, or money-changers, are a very numerous class; but many of them having no shop, sit in the open market with heaps of cowries placed before them. In the more rural quarters the money-changer goes to market with a bag of cowries on his head, or if a rich man, with a loaded ox, which if strong may carry to the value of 150 rupees. All the early part of the market he sells cowries for silver to the people who wish to purchase goods, and in the evening the various hucksters bring back their cowries and exchange them for silver. In the morning the money-changer usually gives 5700 cowries for a rupee, and in the evening he gives a rupee for 6320, which is a profit of 8 part on every good mint rupee, besides a fluctuating *taka* or exchange on all others.*

*And yet the English commentator of the day adds, they “are in fact an excellent circulating medium!”—Hamilton’s Hindustan, 1826, i. p. 40.*

2 One of the most remarkable passages of this description next comes, and explains, most satisfactorily, the origin of the extravagant fables related by Greek writers, respecting the gold-making ants of the auriferous deserts of Northern India. It is said that ‘the people who dwell under the pleasant shade of the Kichakava-vénus (a kind of willow) and along the Salubhí river, between the Mara and Mandara mountains, who are called Khasas, Pradarsas, Pádugas, Cikcavas, Arkas, Kulindas, Tangañas, and Pámmanganas, brought to Yuddhishthira heaps of gold of a drisna in weight, of the sort called *pimpēlas*, that is to say, anti-gold; which is so denominated because it is oxidated by *pimpēla*, that is, by the common large ant.’ We have here the expression of a belief which we know to be prior by more than five centuries to the Christian era, and which, however erroneous, was neither very extravagant nor irrational. This simple and archaic notion, however, was perverted by the credulity of writers and misrepresentations of travellers, until, in the form in which it reached Asia Minor, it had grown into a monstrous and incredible absurdity. The scene in which this anti-gold is found is the same generally as that inferred from the Greek writers, the country between the Hímálaya and the Khun-kan ranges towards Tibet.”—H. H. Wilson, Notes on the Subha Parva of the Mahábhárata, J.R.A.S. vol. (1845) p. 143.

3 Herodotus, iii. 303: Aristae, quoting Xenophon, Indica, xv.; Megasthenes, Frag. xxi.: Strabo, xv. i. 44, 69; Azilian, N.A. 3; Ptolemy, v. 31, vili. 2, xi. 35, xxiii. 21: Oesius, Ind. 12, 29; Gildemeister, De robu Indicis, p. 229, quoting the "Ajáb ul Akhábār."
being after all mere human gold-diggers, who comforted themselves in the inclement winter months—during which they worked to the best advantage—by sinking their fragile tents below the surface of the earth. This solution, however ingenious, can scarcely be set against the positive assertion of skins being produced, and live animals being seen, some of them in possession of the King of Persia (Herodotus, iii. 102). While their survival in the flesh is testified to by Prester John in the twelfth century, and the living specimen sent from the Shah of Persia to Solymor II. in 1559 A.D.

The next contribution to the advance of coinages in India is derived from the unpromising source of the Sūtras of Pāṇini, in which pieces of money in a very complete form are adverted to. That nominal terms should appear in the grammar of a people would, at the very least, imply that the object designated had attained extensive social recognition. Without touching the higher ground, as to how soon in a nation’s linguistic progress fixed grammatical definitions may become a religious, intellectual, or material need, it cannot but be conceded that if the name and description of a coin find a place among rules for the formation of words, this should afford sufficient evidence to establish that such a simple product of mechanical art must long have passed into the dealings and commercial life of the nation at large, before it could have become incorporated in the conventional speech, and been sanctioned in the teachings of the schools.

Admitting these inferences, it remains to decide upon the date of the great grammarian himself. Prof. Goldstücker conceived that he had obtained most important confirmatory testimony to show that Pāṇini lived before Buddha Sākya Muni (b.c. 543). Singular to say, since my

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1 "At Thok-Jalung the tents of the diggers are always pitched in pits some seven or eight feet below the surface of the ground, so as to keep out the wind. . . . The position in which the Tibetans sleep is a most extraordinary one: they invariably draw their knees close up to their heads, and rest on their knees and elbows, huddling every scrap of clothing they can muster on their backs." The price of the gold, in situ, was about 12 rupees per tael.—Montgomery’s Report on the Trans-Himalayan Exploration during 1867, Journ. Roy. Geog. Soc. 1869, p. 154.

Sir H. Rawlinson, I believe, first suggested the idea of human ants, a theory which has lately found an elaborate advocacy in Schäfer’s "Origine du conte des formes qui dévorent l’herbe."

2 De Thaü, History of his Time, xxiv. p. 390; Rawlinson’s Herodotus, etc.

3 Professor Goldstücker was so obliging as to examine Pāṇini for references to coins, and to furnish me with the following note on the subject:—"That Pāṇini knew coined money is plainly borne out by his Sūtra, v. 3, 110, ēṇḍa ḍhata. . . . where he says, ‘the word ṛggaḥ is in the sense of ‘struck’ (sūtra), derived from ṛg, ‘form, shape,’ with the taddālī affix -gaḥ, here implying possession: when ṛggaḥ would literally mean ‘struck (money, having a form.’" Katyāyana and Patanjali make no observation on these words, but the Kāśikā-vṛttī says that ‘form’ here means ‘the form or shape of a coin which was struck on it;’ and concluding that ṛggaḥ, ‘form,’ is in this Sūtra used without any addition—or emphatically, the ellipse of ēṇḍaḥ, ‘man’—is perfectly natural and justified. As to the date of the Kāśikā-vṛttī, nothing positive is as yet known of it; it is certain, however, that it is much later than the Mahābhārata; but even without its interpretation, I hold that no other sense than that put by it on this Sūtra could rationally be attributed to it.”

I have not yet been shaken in my acceptance of this date for the initial year of the Buddhist cycle, . . . which I prefer as a mere date point to any other, on account of its early recognition and continuous use as the established era in Ceylon.—J. R. A. S. i. n.s. p. 451.

As regards the date and surroundings of Pāṇini and his work, much new light has recently been thrown on the question, which I may conveniently refer to in this place. ‘Pāṇini, a writer new generally supposed to have lived in the fourth century B.C. At that time Sanekrit had ceased to be a living language, and was only kept up artificially by being made the vehicle for the education of the upper classes. It would be interesting to know what style of language Pāṇini chose as the standard of his observations. It certainly was not the idiom of the Vedas, as he seldom treats this with his usual accuracy, and only mentions it in order to show its discrepancies from the classical style, or, as he terms it, the language of the world. We believe that long before his own time a scientific and poetical literature had already sprung up, etc.”—Prof. Androck, in the Philological Society’s Transactions for 1873-4, p. 223.

Mr. John Muir, in an elaborate analysis of a late volume of Prof. Weber’s Indische Studien (1875), has collected much valuable information on the general subject of Pāṇini and his successors, portions of which I may be permitted to quote in illustration of my text. (I notice as this sheet is passing through the press, Max Müller’s review of Dr. Kielland’s new publication on the cognate question, in the Academy of 8th August, 1874,
respected friend endeavoured to fix the epoch of his leading authority by the aid of the accepted date of the nivedana of Buddha, so much of a revolution has taken place in Eastern opinion that we now consider the definite determination of the period of the grammarian of far more importance, for the purposes of Indian history, than the dying moments of a traditional saint. However, accepting any of these sufficiently early periods for the indorsement in writing of the passage in question, I am satisfied to leave the limit of the anterior currency of the coins open to free discussion.

The allusions to money in the sacred literature of Sákya Muni are so frequent, in comparison with their rare occurrence in the Vedic writings, as to have led one of our modern inquirers to infer that the Buddhists understood and employed the art of coining long before their Brahman adversaries. A more simple and satisfactory reason may be assigned for the apparent result, in the fact that the Vedas and their supplemental rituals refer to an ideal polytheism, while the Buddhist scriptures are based on the personal biography of a man living in the flesh among the people of India, whose manners and customs are thus incidentally portrayed. So that, on the one hand, while the Vedas proper furnish but few references to money, and Manu confines his notices to the formal letter of the law, though that law brings within its circle even the definition of

1 Spence Hardy, Eastern Monarchism, London, 1856, p. 66.

p. 136.) "The fourth article (pp. 252-256), of which I propose to give a more detailed account, relates to the Mahabhadra of Patanjali, illustrated by the Commentary of Kâtyâyana, of which a complete (lithographed) edition, edited by two Pandits of the Government College in Benares, was published there in 1872. This work (then unpublished) had been already described in Professor Anreith's Catalogue of the Sanskrit MSS. in the Bodleian Library, and in Professor Goldstücker's Pañini. The Sutras or aphorisms of the great Indian grammarian Pañini were discussed by Kâtyâyana in his Varttika... Patanjali undertook the double task of controversy Kâtyâyana, when he appeared to be wrong, and of criticizing Pañini. He also leaves many of the aphorisms without any comment... The genuineness of the whole of Patanjali's work itself, as we now have it, is not, as Professor Weber considers, beyond the reach of doubt, as some grounds exist for supposing that the book, after having been mutilated or corrupted, was subsequently reconstructed, and at the same time perhaps received various additions from the pen of the compiler... Having premised these and other observations, Professor Weber proceeds to extract from the Mahabhadra a variety of particulars which throw light on the age of its author (or, at least, on that of the parts of the work in which these particulars are found), and on the political, religious, social, and literary condition of the contemporary Indians. Thus, illustrations of grammatical rules are given which contain allusions to ages by a Grecian king, and to sacrifices performed on behalf of an Indian prince, Pushyamitra, which (even if we are to suppose that they are current examples borrowed by the author from his predecessors) at all events show that the writer who employs them was posterior to the historical events and persons referred to. These references, however, do not enable Professor Weber to fix Patanjali's date more precisely than by placing it somewhere between B.C. 150 and A.D. 60, though a different conclusion is deduced from them by others... Prof. Weber also finds in the book clear allusions to Buddhism: to a treatise on the Lokayata or materialist philosophy (while in one of the aphorisms of Pañini himself mention is already made of atheists and satisists); to the Brhamanical deities of the Epic period, Siva, Vishnu, etc.; to images of the gods; to Vasudha or Krishna as a god or demigod, and to his having slain Kansa and bound Bali—events which were represented in pictures and on the stage, and celebrated by bard; to the seven daksas, or stages, of the earth, to the limits of Aryavarta (the most holy portion of India), and to various other geographical details; to provincial differences of language, and indications of the suppression of Sanskrit by Prakrit; and to the preceding grammatical literature, both antecedent and subsequent to Pañini... Writing is referred to as practised by Brahmins. Then, as now, the Veda was read by many without being understood. In one place the word dinam, or self, is clearly stated (though this was recognized before) to have a double sense—that of body as well as soul. Various allusions are also found relating to social life and morality, to amusements, literature, and dramatic exhibitions. The dissertation of which an account has just been given, forms a sequel to two former articles by Professor Weber, one in the first volume of the Indische Studien, headed 'Sketches from the Age of Pañini,' in which the author seeks to derive from the references which that writer's aphorisms contain an idea of the extent of the literature which existed in his time. The second article is one in the fifth volume of the Indische Studien, which treats of the age of Pañini, and Professor Goldstücker's views on that and other subjects, of which it contains an elaborate review. Professor Goldstücker assigns a high antiquity to Pañini, placing him before Buddha; and as he accepts the year 543 A.D. as the date of the death of the latter, if we assume that the sage's labours extended over a period of forty-eight years, we arrive at the year 591 A.D. at the time when he came forward as a teacher; so that we must place Pañini, if he preceded Buddha, as high as the seventh century A.D. This view Professor Weber contests, holding that it is proved by various allusions to Buddhist practices, which he advances from Pañini, and by other considerations, that the great grammarian lived after the establishment of Buddhism."
the lowest rate of wages, which is fixed at one paja a day, with an allowance of grain, etc. (vii. 125); the Buddhist legends, on the other hand, abound in illustrations of every-day life, including commercial dealings, charitable donations and distributions, and in one instance they have preserved a record of the quaint item, that the Anonyma of her day, in the ancient city of Mahâvâna, estimated her favours at 500 purânas (about £16). Burnouf, who cites this anecdote, has further collected in his "Introduction à l'Histoire de Bouddhisme," numerous passages mentioning suvarnas, purânas, kakini (tatis), and káshápãs, and among other things he reproduces a tale which exemplifies the custom of the women of the period being in the habit of ornamenting the skirts of their garments with káshápãs. The notice of dīners has already been referred to. But the most important passage under the numismatic aspect in the Buddhist literature is to be found in the text of the "Mahâvâna," where it is stated that the Brâhman Chânakya, the adviser of Chandra Gupta, "with the view of raising resources, converted (by re-coining) each káshápa into eight, and amassed eighty kotis of káshápása."

If the Buddhist legends are to be taken as in any way correct exponents of the state of civilization at the period to which they professedly refer, it is clear that the art of re-coining, and by conversion and depreciation making each káshápa into eight, would imply unconditionally not only that the art of coinage had reached its most advanced stage, but that the ideas and customs of the country had been already trained by long usage to identify the regal stamp with the supposed assurance of fixed intrinsic value—a fallacy very early taken advantage of by the ruling powers. For while the primitive currencies which bear no royal impress were ended with, and retain to the present, a remarkable uniformity of weight, and equable fineness of metal, as in the very nature of things it was necessary for them to do, that they might exchange against full measure in return; on the other hand, from the moment true coins in our modern sense make their appearance, irregularity accompanies them, so that in the Indian series, in one of the first completely fashioned mintages, that of the silver Belut type, bearing the name of Krvananda, the weights of fully-stamped and well-preserved specimens vary to the extent of from 20 to 38-2 grains.

The Ceylon annals casually illustrate the subdivisions of the káshápa, as they may be inferred to have existed under Manu (viii. 404), in the descending scale as 1, ¼, ⅓, ⅔. The Bhikku of "Wêsälí" (Bassor, north of Patna), asking alms, in 444 b.c., exclaims, "Beloved! bestow on the priesthood either a káshápa, or half, or a quarter of one, or even the value of a māsa." Without

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2 I think that instead of "skirts" we should understand the chain-armour-like girdles of gold pieces worn over the fine muslin garments, of which we have so many examples in the Buddhist sculptures, notably shown in the colossal figure of the Mathurâ female given in pl. xi, in Gen. Cunningham's Arch. Report, vol. iii. The Art-treatment which indicated the gem-like texture of muslin dresses may be seen in the more outer edging indicated on the coins of the Indo-Scythians, Ariana Antiqua, plates xi, xii, etc.
3 P. 34, esr.
4 Burnouf's Mahâvâna, Ceylon, 1837, p. xii., and Max Mûller's Sanskrit Literature, p. 286. The Ceylon writers wrote according to their own lights, as unlike the people of India Proper, who seem to have reserved the term káshápa for the copper coinage. The inhabitants of Ceylon and the western coasts appear to have coined both gold and silver into káshápa, mânusas, and other established weights, though the generic term káshápa in books and inscriptions usually indicates copper coin in the absence of any specification to the contrary.
5 Prisse's Essays, i. p. 203, pl. xii. 16; vol. ii. pl. xii. figs. 2, 3, 4; Ariana Antiqua, p. 415, pl. xvi. fig. 23.
6 Mahâvâna, J.A.S. Bengal, vi. p. 729. Prof. Childers has pointed out the following additional passages from the Mahâvâna, p. 107: "The king, desire to rewarding Phussudena, who had owed his life in battle, sent for Phussudena's arrow, and holding it perpendicularly with the point resting on the floor,
insisting upon this last, which would constitute ¼ of the kārshāyana, I may notice once again the permanency of Indian institutions in the fact that Akbar’s copper1 coins were retained under the original and simple division of ¼, ½, ⅓, ⅔, in the presence of, and association with, the most curious complications of home and foreign introduction into the weights and values of the currency of the precious metals.

There is little else that will immediately serve our purpose in the notices of the Ceylon coins.2 Nor do the more promising inscriptions of the Western Caves throw any particular light on the primitive coinages of Northern India. They contain numerous records of donations of kāhāyaṇas, and in one place notice a Kāhāyan Sāla, or hall for the distribution of kārshāyana.3 Hanās4 and Padikas are often mentioned, and special respect seems to have been shown to a currency called by the local name of Nāḍigera.

After the foregoing evidence of the antiquity of the art of coinage in India, it would almost seem superfluous to seek for confirmatory Greek authority for the existence of coined money in that country. The classical writers who quote or epitomize the narratives of the earlier eye-witnesses of Alexander’s progress, and the more mature inquirers into the home civilization of the land, are profuse in their references to the laws, manners, and customs of the indigenous races; and, without doubt, the absence of a metallic currency would immediately have struck observers, to whom, in their own hemisphere, such a means of commercial exchange had become a fiscal necessity. Hence, in default of any negative assertion,5 we might fairly assume a continuous employment of so small a measure of a nation’s advancement; but there occur incidentally palpable proofs of the use of

1 Al-Bakari, t. p. 36.
2 Other references to money are to be found, Mahāwansa, pp. xii. 10; Spence Hardy, Manual of Buddhism, pp. 119, 218, 319. Prof. Childers has favoured me with the subjoined curious passage from Minačell’s Trāsmahasāstra. It is taken from a Commentary on the Vinaya, supposed to have been written by Buddhaghosa in the fifth century a.p. Rejoice at the kahyana bhūtaṃkkuhāyaṇa dārvimukha jñānavidu ye vahumā vachevantu. . . . Tuttha kahyana ti na samapayyo na rāpyapayyo na saktivā. Samapayyo ti tatrakahyana dārvimukha kalvānānaṃ. Prathama kalvānānaṃ ti kalvānānaṃ na vahumā vachūtaḥ.  
3 The mention of Hanās thus early is of some value in this inquiry, as showing the age of the name, associated with the near coincidence of its authorized weight with that of the old gurūga. Sir W. Elliot derives the word from pāsā, “gold,” Guzerat hana. The Vārakhī, or modern Fáqoda, being merely a double hunna of 22 gurūgas or ratis.
4 I quote the subjoined statement from Panamis in order to explain how far it may be accepted as probable. Towards the end of the second century a.p. we know that North India was in possession of an ample currency in the form of Greek-Bactrian and other silver pieces, combined with an unlimited supply of gold and copper from the mines of the Indo-Scythian dynasties. The observation might apply with justice to some of the nations on the south coast, who averredly dispensed with a coinage till a later period. But on this read, as I have already observed, the Lacedemonians have a place which they call Roöeta. This was once the house of King Polydorus; and after his death, he bought of his wife for certain oxen: for at that time there was not any coin (śāsumāna) either of silver or gold, but according to ancient custom, they mutually gave and received for what they wanted, oxen, slaves, and rude silver and gold. Indeed, even at present, those that sail to the Indies report that Indian rewards are given for the Grecian commodities which are carried thither,
coined money, in its advanced sense, amid the texts of the best authorities, which it may be as well to cite with a view to dispose of obsolete objections, and to preclude their revival.

The first extract refers to Alexander's entry into the capital of Sambus, and the offerings of absolute money and elephants then presented.

"Ως δὲ ἐπέλαξεν Ἡσία τῇ τοίχῃ Ἰλίου Ἀλεξάνδρου ἦπιτα μνηστήριον ἄγον ἢ τοῦ Σάμβουχος χώρα, ὅνομα δὲ ἦν τῇ τοίχῃ Συδήμαρα, αἱ τε πόλεις αυτῷ ἀνέχονται προσήνησιν καὶ οἱ οἰκεῖοι τοῦ Σάμβου τὰ τε χρηματα ἀναργυραὶ καὶ τοὺς ἐξήντα μετὰ σφαῖρα ἄγοντες ἀνήφθησιν οὐ γὰρ ὃ Ἀλεξάνδρος τε πολεμάων ἔχοντα Σάμβουχος ὑπαρκόν ἀναστάτου.

Postquam vero urbem illam imperii caput est, (Sindhiama et nomen erat) appropinquavit, portas urbem eis aperierunt, quique Sambo familiaris se demiserat erat cum numerata pecunia et elefantis occurrent, declarantes Sambis non hostili animo in Alexandrum fugisse, sed Musiveni demisi metu.—Arrian. Exped. vi. c. 16, sec. 4; French edition, C. Müller, Paris, 1849, p. 163.

The next contribution to the test of the monetary civilization of the Indians, at Taxila, is even more emphatic and distinct in its terms, as embodied in the text of Quintus Curtius.

"Omphal, permittere Alexandro, et regnum insigne summit, et more gentium sana nomen, quod patrias fuerat, 'Taxilen' appellavere populares, sequente nomine imperium in quemcumque transiret. 15. Ergo cam per triduum hospitalem Alexandrum accipisset, quarto dies, et 'quantum frumenti copias, quas Hephaestion duxerat, praebuit a se esset' ostendit, et aureas coronas ipsi amiciisque omnibus, praeter hanc signum argenti lxx. talenta dono dedit."—Q. Curtius, viii. c. xii. 14, 16.

Such a theoretical stage of advanced development in the local currenies is practically supported by the ready adoption, on the part of the occupying Bactrian Greeks, of so many of the devices and peculiarities of the national coinages.

On the one part, Agathocles and Pantaleon, in Arachosia, imitated the square form of piece, accepted the current Indian-Pali alphabet of Asoka, the essential symbol of pre-Aryan civilization, in some cases to the exclusion of their ethnic Greek, and even adopted a new metal, in the Nickel, which we must suppose to have been indigenous in those

but that the inhabitants are unequated with money (μισθός), though their country abounds with gold and brass."—Pausanias, iii. xii. 6; translation of T. Taylor, London, 1824, i. 364.

1 Mr. Rooke, in his translation of Arrian (A.D. 1739), was clear as to "money and elephants." Mitford, v. 418, seems to have hesitated, and epitomizes the text as "the treasuries unclosed and not an elephant removed." Thirlwall, vii. 55, again, is apparently dubious in the words "surrendered his elephants and his treasure."

The Amsterdam text of 1737, though embodying the word άργολόγαρχος, admitted a possible variant of άργαλόγαρχος. All the later editions seem to accept άργαλόγαρχος.—Stereotype German edition, Leipzig, 1824, etc. We may perhaps be more content to receive the simple χρηματα (in v. cap. xx.) of Alcibiades as "money."

2 To follow out more completely the meaning attached by the author to the term signa, we have only to refer to the parallel passage in an earlier portion of his text. "Summa pecunia signata fulit talentorum duo millia et sexcenta fidei argenti pondus quingenta quinquaginta," etc. (v. c. xii. 16.) And the contrast in "l. millia talentum, argenti non signati forma, sed radi pondere."—v. c. ii.

3 Ariana Antiqua, pl. vi. figs. 7, 8, 9; Prinsep's Essays, ii. 179.

4 Prinsep's Essays, ii. 35, 40, 42; idem, p. 2.

5 Cunningham, Num. Chr., viii. (1883), p. 282 and 1873, p. 188; Dr. Flight, Ibid., viii. p. 306; J. R. A. S. xvii. pp. 72, 77, and xix. p. 50; Strabo, xv. I. 94; Pliny, viii. 7, 47, 42.

As to this metallic inquiry may have an interest for those who do not concern themselves with the historical or geographical bearings of the subject, I annex an outline of certain results obtained by Dr. Flight. In his account of a piece of Euthydemos he paraphrases his analysis by a description of the outward appearance of the metal, which is stated to offer a bright white colour, with a very faint tinge of yellow; (and) cubicles, where broken, a fine granular fracture, of a dull grey colour, resembling that of cast steel, and has a specific gravity of 8.89."

The quantitative analysis gave the following result, which is followed up by a comparison with modern continental coin constituents:

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<tr>
<th></th>
<th>Copper</th>
<th>Nickel</th>
<th>Cobalt</th>
<th>Iron</th>
<th>Tin</th>
<th>Silver</th>
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<tr>
<td>19.74</td>
<td>77.095</td>
<td>20.038</td>
<td>0.544</td>
<td>1.048</td>
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parts. The larger division of the Bactrian Greeks, whose advance took the direction of S.E., in a similar spirit submitted themselves to square sections of metal, incorporated the official alphabet of their new dominions—in this instance the contrasted Aryan adaptation of an early form of Phoenician—which they carried down with them beyond the vanishing point of the Yedic Aryans, without regard to local preferences, into the city of Mathurá, which, judging by the deposited coins of the later Greek dynasties and the extant remains of the succeeding Indo-Scythians, must have been a place of considerable importance at this period.

My last appeal for written testimony is to the text of Yājñavalkya, the advanced authority on Hindú Law, who deals with a period when the Greeks had altogether passed from the Indian stage, and the Kadphises Yuei had been supplanted inter alia by their Kanerki successors.

As might be expected, references to specific coins in "Books of Law" are infrequent; but the two verses subjoined open out an unexpected range of inquiry, which may even challenge the date of the author who employs such a term as "nāṇaka."

"Sec. 240. Whoever falsifies scales, or a royal order ("copper-plate Grants, by the head of the State," Wilson), or a measure, or a coin (नाणक nāṇaka), likewise whoever (knowingly) uses them (so falsely), shall be made to pay the highest fine."

"Sec. 241. A trier of coin who pronounces a false one to be genuine, or a genuine one to be false, shall be made to pay the highest fine."—Yājñavalkya, Dr. Roer's Calcutta edition, p. 67.

To test this passage completely we must admit for the moment the secondary commentary.

A postscript is added, regarding later analyses, explaining that a second example of Euthydemos's money contained "no silver, a trace of tin, much copper, a little iron, a considerable amount of nickel, and a trace of zinc. The second coin, of the reign of Agathocles, was found to be composed of much copper, a little iron, a considerable amount of nickel, a trace of tin, and it contained no silver. All the three coins, therefore, are made of the alloy of copper and nickel."

Strabo mentions (xxii. 10) that tin was found in Drangia; it is possible that nāṇaka may have been the white metal referred to. One scholars is also quoted as deposing that in Carmania there are mines of silver, copper, and minium, so that there may have been also mines of nickel in that province from which the Arachosian coins were made. An idea has been put forth that these Nickel pieces are all forgeries, but I think numismatists may trust Gen. Cunningham's perception of true and false coins, even if intractable nickel would not have been the last metal selected for manipulation. I imagine these coins were intended to pass at the same rate as the silver money of idealised stamp. As regards value, we have the evidence of Scripture for "fine copper precious as gold" (Ezra viii. 25, 27), and Josephus's parallel testimony for "copper more precious than gold" (vii. 58, vi. 6). And Strabo bears witness more directly to local values in "drinking cups and layers of Indian copper, most of which were set with precious stones" (xx. i. 69). Apollonius of Tyana, on his arrival at the Kopan river, observed "that the Indian money was of orchileum and bronze—purely Indian, and not stamped like the Roman and Median coins." Mr. Prinault in a note adds, "the Indian money is of the name, metal, stamped, and the Roman stamped, stoned."—J.R.A.S. xxi. 72. The orchileum may possibly refer to the nickel pieces, the copper to the imperfectly preserved square pieces the Bactrian Greeks left in such multitudes on these old sites. Mr. Mason remarks, "I suppose that no less than 20,000 coins, probably a much larger number, are found annually on the desert or plain of Beghran."

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quoted below of a “coin with the mark of Śiva.” The particular series alluded to clearly belongs to the age of the Yuchi Kadphisses, whose conjoint gold and copper pieces are constant in their adherence to the reverse device of the god “Śiva” and his special equipage the “Bull Nandi.” It is probable that the abundant issues of this type of money in gold secured its overwhelming prevalence amid the ordinary currencies of the country till the accession of another ethnic wave of Scythicism, in the Kanerki Kings, who impart their titles of pāo nāno pāo to the designation of the nānakas named in the text,—a royal designation, which retained so much favour in the land that it continued in use among mints, till it faded away on the small silver pieces of Gujarāt, with their scarcely recognizable Greek letters and the revived shadow of the Śānikh Bull’ reverse, which disappears with the coins of Skanda Gupta, on the, at last confessed, rebellion of his vassal Sendupati Bhattarakas, and the final extinction of the Gupta race, which constitutes so remarkable a date-point and era in the later annals of the land.\(^4\)

\(^1\) Ariana Antiqua, x. fgs. 6, 7; 8, 9, etc.

\(^2\) Ariana Antiqua, xii. 1, etc. Some curious coincidences are associated with the title of NANO, both with regard to the goddess NANDA of the Western nations, and the Sun-God, in the race Rājarṣi, “the Chandrakumara, etc. It is possible that the original meaning of pāo nāno pāo may have been “King Moon King,” or King of the Lunar Race.—J.R.A.S. xii. 15.

\(^3\) Numerous inquiries are always liable to be discounted in their assumed results by authentic addictions to written or competent traditional history; and I confess that I was startled by the appearance of the supplement just lately thrown upon the avowedly obscure annals of the GUPTAS. Their silver coinage on the west coast presented unusual difficulties in the way of any definite classification on the one part, or the explanation of their anomalies on the other; but I am glad to be able to say that Numerinaites did not betray me on this occasion, and that on the mere typical indications of the coins themselves, and the contracts they disclose with the Imperial issues, I felt myself competent to pronounce in 1848 that “it may indeed be a question whether these Saurashtra silver pieces of Skanda Gupta, with the Bull reverse and other types of the amule Skanda Gupta coinage, did not constitute the bulk of the entire currency under, if many of them were not actually struck by, the earlier members of the Valabhi dynasty, while acting as local sovereigns, on behalf of the Gupta suzerain.”—J.R.A.S. vol. xi. p. 9. (See also p. 66, and Prince’s Essays, ii. p. 98.)

Major Watson’s recent additions to our power of unravelling the tangled web of this section of Indian history are given in his own words, and, as I have intimated, if the coins were not prophetic, the interpreter must have been in fault. We now see that the treacherous Sendupati retained his suzerain’s name to the last, but associated it with the special symbol or device of his family, which subsequently figures prominently on the public documents of the new dynasty. On some of the later and more degraded types of the western silver money (Journ. Royal As. Soc. xii. pl. ii. fgs. 35-38) I imagine I can read

Sri Bhūravatam rayva maha Kālakratuṣṇa.

The obverse of these coins bear a rough imitation of the profile and sat Kālakṣa of the Sih Kings. The reverse device, though debased almost past recognition, retains palpable traces of a reproduction of the Minerva Promakhos of Memnon’s Hemidrachmas, which were once so largely current at Baroseh (Vincent’s Periplo, ii. 401).

“Th their father bore that Vahl Rajaka, son of Vahl Wasengi, reigned in Junagadh and Vahshan. .. Kama Rajaka was of the Vajra race. It is said in Saurashtra that previous to the rise of the kingdom of Junagadh-Vahshan, Valabhinagar was the capital of Gujarāt. The rise of Valabhi is thus told by the bard. ‘The Gupta kings reigned between the Gangas and Jamnab rivers. One of these kings sent his son Kumara pāl Gupta to conquer Saurashtra, and placed his wise-kery Chakrapani, son of Prākata, one of his Amirs, to reign as prākary Governor in the city of Wamaasath (the modern Vahshan). Kumara pāl now returned to his father’s kingdom. His father reigned 25 years after the conquest of Saurashtra and then died, and Kumara pāl ascended the throne. Kumara pāl Gupta reigned 26 years and then died, and was succeeded by Skanda Gupta, but this king was of weak intellect. His Sendupati, Bhattarakas, who was of the Khohipī race, taking a strong army, came into Saurashtra, and made his rule firm there. Two years after this Skanda Gupta died. The Sendupati now assumed the title of King of Saurashtra, and, having placed a governor at Wamaasath, founded the city of Valabhinagar. At this time the Gupta race were dethroned by foreign invaders.” — Major J.W. Watson, Legends of Junagadh, Indian Antiquary, Nov. 1873, p. 312.

This date of 319 A.D. for the extermination of the Guptas and the rise of the Valabhi was first obtained from the Arabic MS. of Abū Bihūn Al-Bir‘in, who followed up his inquiries into the history and antiquities of India, when present in person in that country in A.D. 1052, in the suite of Mahmud of Ghazni. The Valabhi initial epoch thus defined was at once seen to be corroborated by the extant Patan Sramak Inscription, which gives its own date in the corresponding era of Vikramaditya 1209, Hijriah 698, and Valabhi 316. The Guptas themselves seem to have followed the Saka era (59 a.d.) in their computations, as we have two Inscriptions of Chandra Gupta I. dated severally San 82 and San 93, which would fully correspond with our new information, and place his reign in 151-173 A.D. Major Watson’s traditionary evidence goes to show that we may work upwards from the authorized starting-point of a.d. 319 by some 50 years at least, if not much more, for the domination of the fifth, sixth, and seventh kings of the Gupta family, whose
There are some contrasts between these two prominent series of Indo-Scythic coins which it is necessary to notice. The special gold राजवर्ण does not employ the Hindu figures of Siva on the reverse, but the general range of their devices and those of the parallel copper coinage indicate the free and liberal acceptance of the types of endless varieties of discordant creeds, the leading items of which I have attempted to indicate in a late paper on the Indo-Sassanian point of contact with the local coinages on the western borders of Afganistan.\(^1\) The Kadphises Scythians make use of the Bactrian alphabet in the counterpart legend, following the leading Greek superscription, as had been the recognized custom of the Greeks themselves. The Kanerki horde restrict the epigraphs on their mintages to Greek legends alone; though their subjects, as will be seen from the Inscriptions collected below, still retained in the localities into which it had penetrated the Bactrian character founded on Phoenician models; while the dwellers in the Eastern districts preferred the indigenous Pali, of which Aśoka’s Inscriptions afford us the earliest extant type.

**INDO-SCYTHIAN INSCRIPTIONS.**

_In the Indo-Pali Alphabet._

_Mathurā._

- **Kārṣṇa.**

_Hiṣaṇa._


_Vāsūda._

- Mahārāja Rājāhīrra Devaputra Vāsūda. S. 44.
  - Mahārāja Vāsūdēsa. S. 83.
  - Mahārāja Rājāhīrra, Sūrī, Vāsūda. S. 87.

_Rājja Vāsūḍēsa._ S. 98.\(^3\)

_The reigns are vaguely measured by oral report, and by allowing Samudra Gupta, the fourth on the list, a comparatively lengthened reign, and placing the year 62 at an early period after the accession of Chandra Gupta I, we may get something like a reasonable approximation for the rise of the family towards the middle of the second century A.D. This would give a long average, it is true, for the seven reigns, of twenty-four years each (318–195, including Srī Gupta, the founder of the house, who, although his own successors deny to him the more exalted titles they assume for themselves, both effectively reigned and struck coin [Princely’s Essays, ii. p. 94]). The average of twenty-four years to a reign is by no means an excessive estimate in Indian annals (J.R.A.S. xi. 36), even if we were sure that we had the full and continuous succession, without breaks or omissions, in the subjoined list which has been preserved in the contemporaneous inscription on the Bhitari Lai (J.A.S. Bengal, vi. 1 and 969).

1. Gupta.
2. Ghaṭet Kucha.
3. Chandra Gupta I.
4. Samudra Gupta.
5. Chattra Gupta II.
7. Skanda Gupta.

\(^4\) There is ample evidence to support Al-Biruni’s statement that the era of the Gupta was “the era of their extermination,” inasmuch as we have inscriptions dated 141 years after the reissue of Skanda Gupta (Princly’s Essays, i. p. 250), and one on the Merhi Grant of 933 A.D., which still refers to the close of the Gupta rule in the terms, “934 years of the Gupta having elapsed” (Indian Antiquary, September, 1873, p. 228. See also J.A.S.B. xxvii. p. 7, and xxvii. p. 429). I have from the first contended that the early Valabhas did not make use of their own dynastic date, but employed the ordinary Srī Kāla (J.R.A.S. xii. 5, n.), and I have long doubted but that when we come to compare and determine the true dates on their hard-grains and other public records, we shall be able to reconstruct a satisfactory list of the royal successors. I complete this note by the quotation of the more important passages of Al-Biruni’s work, the “Turkhi-Indi,” which has been partially translated by M. Reinach in his Fragments Arabes, etc. (Paris, 1849), and of which a full English version is now in course of preparation, for the Oriental Translation Fund, by Dr. Sachau, of Vienna. “On emploi ordinairement les éres de Srī Harsha, de Vikramasayya, de Saka, de Ballāhara et des Gupta. . . . L’ère de Saka, nommée par les Indiens Sakāksha, est postérieure à celle de Vikaramaditya de 133 ans. . . . Ballāhara, qui a donné ainsi son nom à une ére, était place de la ville de Ballabhāra, au nord de Awhitehara, à environ trente yards de distance. L’ère de Ballabhāra est postérieure à celle de Saka de 241 ans. . . . Quant au Gupta Kāla [ère des Gupta], on entend par le mot Gupta des gens qui, dit on, étaient méchants et puissants; et l’ére qui porte leur nom est l’époque de leur extermination. Apparemment, Ballabhāra suivit immédiatement les Gupta; car l’ére des Gupta commence aussi l’an 241 de l’ère de Saka.”

\(^1\) *Numismatic Chronicle*, 1872, pp. 119, 271.

\(^2\) *Journal of the Royal Asiatic Society*, vol. v. s.s. p. 182, 1873.

\(^3\) Professor Dewson. *Archaeological Report*, vol. iii. p. 29, General Cunningham.
In the Bactrian-Pali Alphabet.

Other localities.—Bahawalpur. Maharaja Rajadreja Devaputra Kanishka.

Samvat 11, on the 28th of the (Greek) month of Diosius. 1

Manikya Tope. Maharaja Kanishka, Gusiana vasā samvardhaka.

"Increaser of the dominion of the Gushans" (Kushans). S. 18. 2

Wardak Vane. Maharaja rajadreja Huvashka. S. 51, 15th of Artemisius. 3

In addition to these Bactrian-Pali inscriptions, we have a record of a king called Moga (Mor?), on a copper plate from Taxila, wherein the Satraap Liako Kasulako (Kasola?) speaks of the 78th year of the "great king, the great Moga," on the 5th of the month of Pasveena. 4

The geographical distribution of the Inscriptions given above provides us with a safe guide towards tracing the extent and direction of the spread of the Semitic characters which the Aryans brought down with them in their passage into India. Its use in Northern India is further determined by its appearance in conjunction with the local alphabet on the coins of Behat, 5 and in its association with the Greek in the hemichromas of Strato and his successors, which there is reason to attribute to a mint at or proximate to Mathurā. 6 On the other side of the continent, below Bahawalpur, whose inscription attests its march in that direction, faint traces of its progress down the Indus may be discovered in the quasi-Saurashtran issues of Chastana, where it appears in combination with the finished Pali alphabet of the province of Gujarāt. 7

As a preliminary to the consideration of the Indo-Semitic adaptation of phonetic definitions, it is necessary to examine the characteristics of the indigenous alphabet of India, and to define its geographical limits. This character under its lapidary form is presented to us for the first time when Asoka, in about B.C. 250, originated the practice of recording his edicts, as manifestos to the many nations who acknowledged his sway, on rocks and pillars. It is here seen to have reached a considerable degree of maturation, such as would forbid any supposition that it was newly devised or in any way constituted the crude prototype of its class. This alphabet, or parallel derivatives from a common stock, covers a superficial area extending from Arachosia to Annam on the one part; and it is found, in the earliest form of which we have knowledge, concurrent in Ceylon, and employed, as in India, in lapidary epigraphy by the first missionaries and converts to Buddhism in that island. As far as can be ascertained from the various styles of writing into which the generic archetype was made to diverge, their peculiarities seem to have been more distinctly due to the different materials used for writing 8 than to any defined idea of departing from the old models. The divergences, it is

1 J.A.S. Bengal, 1879, p. 69, Mr. Bayley; J.R.A.S. iv. n.s. 1879, p. 500, Prof. Dowsen, and v. n.s. 1871, pl. 4, p. 196.
4 J.R.A.S. x. p. 277, and J.A.S. Bengal, 1882, pp. 130, 401, 421. Primey's Essays, ii. 85, 87, 202, 223. The exact size of the discovery of this plate is stated by Mr. Delmer to have been a place still called Topi, after his own ancient remains, about two miles N.E. of the ruins of Koi Asial. The same author adds that the name of the Satrap Liak is still common among the Hindus of that part of the country.—J.A.S. Bengal, 1876, p. 99.
5 Primey's Essays, pl. iv. fig. 1, etc.; J.A.S.B. 1894, p. 221.
8 Wheeler, in his "Rāmāyana," page 32, thus describes "how Rāma learnt his alphabet": "... The preceptor, Vāśishtha, then took a chalk stone, and drew the vowels upon the floor, and directed the boys to run over each letter three times... (going to school) each (boy) carried his ink bottle in his right hand, and over his left shoulder was his satchel containing books, reeds, and
true, are marked and startling at first sight; but, on a closer examination, no one can contest James Prinsep's emphatic verdict, that they all betray a common parentage.

The most important point in the present inquiry is the Arachosian ethnic continuity and community of alphabets—a discovery Prinsep would specially have rejoiced in, had the available data then justified any such unexpected suggestion. This association is now established by evidence from various independent sources:—The use of the Indian Pali or inscription letters on the coins of the Greek kings, Agathocles and Pantaclion, who first penetrated into those parts, and confessedly held Arachosia, coupled with the fact that no other Bactrian Greek ever employed this character on their metropolitan or provincial coinages. Next we have the traditional Γαύδασος Ἰρανῶν ἔθνος, and Dr. Caldwell's discovery of the Turanian language beyond the Indus, in the identities of Brahui and Dravidian speech; while the connexion of these severed branches with the language of the Scythic Inscription of Darius at Behistun brings us back into rapport with the dominant Turanianism of the prehistoric world.

The Indian Pali alphabet itself, though stiff and formal, as becomes a lapidary character, is simple and well devised in its normal outlines, though its aspirates and seemingly later additions are not so systematically designed. At the time when it is first met with in Asoka's edicts, it is found to be deficient in certain letters necessary for the due expression of Sanskrit, and possessing, on the other hand, a class of consonants requisite in its own system, but useless for the definition of Aryan languages. Its vocalic scheme was full and consistent, especially in the configuration of the long and short e, e, and o, o, which in the later Sanskrit adaptations were transformed into the ininsequence of sounds of e, a, and o, au. I do not wish to make too great a demand upon the subdued confidence of the representatives of ancient Dravidian literary progress; but when I find

white palm leaves... And when they knew all the vowels, they were taught all the other letters of the alphabet."

The commencement of the education of Buddha is thus related in the "Lalitas-Vistara:"—"The Bodhisattva took a leaf to write on (tipiphathaka) made of sandal-wood. He then asked Visvakmitra what writing he was going to teach him. Here follow 64 names, apparently the names of alphabets... The alphabet which he learns is the common Sanskrit alphabet, with the omission of the letters i, p, and r. It consists of 46 letters."

Max Müller, Sanskrit Literature, p. 518.

1 Hecataeus, Fr. 176, 179; Herodotus, ii. 91, viii. 65; Arrian "Indica," caps. i. iv.; Strabo, xvi. 11, 25, 30; i. 9; Pliny, vi. 23; H. H. Wilson, Asiatic Researches, xvi. 103, and Ariana Antiqua, p. 131. There is a curious notice in Maspudi about the "Kash, Baluch, and Jats inhabiting Kermán" (c. p. 264, Paris edit.).


5 Ṛṣ and Ṛṣ, Ṛṣ, Ṛṣ, Ṛṣ, Ṛṣ, Ṛṣ, Ṛṣ, Ṛṣ, and the Veda 66 Ṛṣ.
Dr. Caldwell arranging the Tamil suite of vowels as a, ä; i, ì; u, ü; e, é; o, ö, and simultaneously see one of our best exponents of Mongol and Chinese paleography reproducing the same sounds of a, ä; i, ì; u, ü; o, ö, from the Bâshpâh alphabet at Peking and Nankow,1 I am inclined to think that there must be more in the Tartanism of sounds than some modern critics are prepared to admit. It is a high compliment to the archaic alphabet of Aśoka that its letters, but slightly modified to suit the Chinese taste, should have been elected to the honour of superseding all less perfect systems of writing that curious nation was able to admit to competitive examination in the reign of Kublai (A.D. 1269).

Bâshpâh Alphabet Preserved on a Pall in the Lamasery of Yung-ho-kung in Peking.

The alphabet, as we here find it, retains far more of the primary outlines than the Tibetan, which was stereotyped and rendered constant in the forms of its letters by its use, engraved on wood blocks for printing purposes, during the seventh century of our era,—so that we must refer the passage of Aśoka’s lât character through the gorges of the Himalaya to a very early age, and its survival as the fittest constitutes at least a lasting tribute to the inventive powers of the natives of India. The conclusions of the leading scholars of the day regarding the unacknowledged appropriation by the Sanskrit grammarians of the Dravidian cœbrales have been quoted in full at p. 21.

I may here advert, parenthetically, in connexion with this early reception of the literal forms of India by the Asiatic races dwelling to the northward and eastward, to the apparently parallel transfer of so much of the leading spirit of the Proto-Buddhism of Aśoka’s edicts and its incorporation into the Chinese ritual of that creed, that we find the first commandment of the latter

1 Mr. Wylie prefers his remarks upon this curious document, which I suppose to have been one of the standard key copies of the variants of the official alphabet, preserved for reference in the interpretation of inscriptions and other manuscrits. "The inscription on the arch of the Pagoda, five miles to the north of the Nankow Pass, on the great wall of China, is engraved in the characters of six different nations... Two of the parts are inscribed in horizontal lines at the top, in antique Devanâgarī [i.e. Bâshpāh] and Tibetan characters respectively, twenty feet long on each wall. Below these are four compartments inscribed respectively in Mongol, Oïgone, Neathâh, and Chinese characters, all in vertical lines... When on a visit to the great lamasery Yung-ho-kung, in Peking, I observed in one of the temples a pall inscribed in the common Tibetan character, with a horizontal heading in a character which was unknown to me. I thought it of sufficient interest to take a copy of it [reproduced above]. I conclude, from examination, that it is simply the alphabet, and I have identified the greater number of the letters with tolerable probability."—J.R.A.S. v. n.s. p. 27.

The imperial decree of Kublai in A.D. 1296 goes on to declare:—

"Maintenant la culture des lettres fait chaque jour de nouveaux progrès; mais les caractères d’écriture, qui n’étaient pas assurés aux lois constitutives du génie de la nation, ne peuvent réellement plus lui suffire. C’est pour ce motif seulement qu’il a été ordonné au précepteur du royaume, Pu-se-ka, de former de nouveaux caractères mongols avec lesquels on peut transcrire d’autres langues et reproduire en général toutes les compositions littéraires. Ces caractères ont pour but, en déterminant fidèlement les paroles, de faire pénétrer partout la connaissance des faits; et, à l’avenir, toutes les fois qu’il sera publié des documents relatifs d’un cachet officiel, on ne se servira plus, dans tous ces documents, que des nouveaux caractères mongols."...
phrased, "From the meanest insect up to man, thou shalt kill no animal whatever!" while the first sin is denounced as "the killing of animals." 1 The opening passage of Aśoka's "edict of religion" (Dhammapadita) declares "the putting to death of anything whatever that hath life . . . shall not be done." 2

The coincidence may merely imply that this was the true germ of Buddhism; indeed, no one can fail to remark the change which came over the later developments of that faith in India—a contrast which induced Professor Wilson to maintain for a long time that the edicts of "Piyadasa, the beloved of the gods," were not the utterances of the Maurya Aśoka, and that their purport had but dubious identity with Buddhism. 3

The continuity and exclusive domain of the Indo-Pali alphabet, which under Aśoka was accepted and acknowledged in his inscription at Kalsai, on the Upper Jumna, and retained undisturbed at Girkar in Gujarat, and over all the rest of India, is first broken in upon by Aśoka's own counterpart inscription at Kapurthali, on a branch of the Kopas or Kābul river, in the Posavara valley, which is inscribed in Bactrian Semitic characters, and presents the further peculiarity of disclosing a larger Sanskrit element in its language than the contemporaneous Southern texts. With the exceptions previously noticed, all the Greek Princes of Bactria employed this latter alphabet on the reverses of their coins, in conjunction with their own proper Greek epigraphs on the obverse face; and it was this combination of names and titles which, in the first instance, encouraged Prinsep and Lassen to investigate the nature of the alphabet itself, and to lay the foundations of a decipherment largely advanced by Mr. Norris's and Professor Wilson's collation and comparison of the joint texts of Aśoka's biliteral Inscriptions; which have since been tested, and the subject fairly exhausted, by Professor Dowson's critical examination of all the available materials, aided by the opportune accessions of the Taxila Inscription of the Satrap Liša, 4 which, in its amplified combinations and definitions of letters, afforded an insight into many hitherto obscure points in this system of paleography. General Cunningham and myself have each to claim a minor share in these conclusive results, he as having worked with Prinsep in his best days, while upon me devolved the duty of editing the posthumous Essays of our common teacher. 5 In that publication, I was able to demonstrate beyond doubt the Phoenician origin of the Bactrian alphabet, and to discriminate the adapted forms of forty-one letters already evolved out of the twenty-two signs which completed the original alphabet of the West. I was further enabled to follow out the transformations of the forms of the characters incident to their transfer from a non-vocalic scheme of writing to the supremely exacting demand for that class of letters in the Sanskrit tongue, and, in the process, to trace the curious effect of the insertion of the newly devised vowels in the body of the normal Semitic letters, which so strangely altered their primary configuration and identity. 6

1 Guizot, China Opened, ii. 216. London, 1838.
2 This is James Prinsep's version. Professor Wilson has: "The putting to death of animals is to be entirely discontinued."—J.R.A.S. xii. 164. The Ceylon Buddhists, who so early took to reliquary worship, and superseded the old Sangha or "Assembly" by their own dominant hierarchy, still retain, as the first of the ten precepts, "Abstinence from destroying life."—J.R.A.S. viii. p. 8. See also Prinsep's Essays, i. 16.
3 J.R.A.S. 249, 249. See also my edition of Prinsep's Essays, ii. 36.
5 J.R.A.S. xvi. p. 221.
7 Prinsep's Essays, ii. p. 144. See also my later article in the Numismatic Chronicle, on "The Bactrian Alphabet," December, 1865, p. 225.
ANCIENT INDIAN WEIGHTS.

And this opens up the larger inquiry, as to how far Pāṇini, with this alphabet alone at his command, could have pretended to fix and define the laws of Sanskrit sandhi out of a scheme of letters avowedly deficient, even in its most advanced stage, of a full series of discriminative long and short vowels, and inherently opposed to every mechanical facility of combination of consonants. If the great grammarian "rejoiced in the economizing of half a short vowel," he must have been sorely tried if restricted to the employment of an alphabet which was incapable of giving expression to anything but a simple i, u, e, o, though it had acquired the faculty of defining a long a, by the addition of a dot outside the recognized configuration of that vowel.

As he himself refers vaguely to यात्रानिहितप्रोक्तस्वम्, we must conclude that he did not habitually use this style of writing, but wisely took advantage of the more perfect alphabet of the continent at large, still uneradiated at Taxila, with its complete system of long and short vowels, and the unlimited though only partially developed power of conjunction of consonants, above or below the line of writing, without the loss of a definitive fragment of either letter. How much this exotic Phœnicio-Aryan alphabet owed to its Indian domestication may be seen in the contrast presented between the simple letters of Aṣoka’s Kapurdirī gītā, dating about 250 B.C., and the advanced development of compound consonants in this officially patronized character, exhibited in the Taxila copper-plate inscription of the King Moa, who may roughly be said to date some two centuries later. However, official recognition and centuries of use in public documents could not save this most inconvenient and unsuitable alphabet from extinction before the superior merits of the Indian Pāli; and though it lingered in its ancient home on the Kābul river, as the chosen character of the Buddhist faith in those parts, all trace of it is speedily lost; so that when the Sasanian influence first penetrated into Afgānīstān, we find the square letters of the Devanāgarī alphabet in full acceptance, a position freely extended to them in their conjoint employment with the Pehlvi of Persia and the as yet undeciphered type of Scythic, while their final triumph is marked by their exclusive adoption by the Brahmanical dynasty of Śyāla and Samanta Deva.

1 "The observance I am going to make may tend to show that there is more evidence in Pāṇini than this solitary word (tupkara) for the assumption that he was not merely conversant with writing, but that his grammar could not even have been composed as it is now, without the application to it of written letters and signs."—Geldschiöcher, Preface to the Manuvatn-Kalpa-Stotra, p. 17. London, 1891. "Pāṇini’s object is to record such phenomena of the language as are of interest from a grammatical point of view. Sometimes the words which belong to his province will be at the same time also of historical and antiquarian interest; but it does not follow at all, that because a word of the latter category is omitted in his rules, it is absent from the language also."—p. 18.

2 "The matter thus to be imitated must have been written in such a manner that an author rejoiced in the economizing of half a short vowel as much as in the birth of a son."—p. 26.

3 When Pāṇini speaks of two श्रवणे c, 0, l.c. of a श्रवणे h and a श्रवणे i, we must conclude that श्रवणे did not apply to the spoken sound, but to the written sign, since the values of h without a vowel would be unpronounceable." . . . "Faruṣa is used by Ekdāya and Patajali in the same manner as in Pāṇini’s Sūtra, which speaks of the श्रवणे s, v. in of unutterable consonantal sounds, which therefore must have been written signs."—p. 39. See also pp. 30, 32, 33, 37, 39, etc.

*All these medial vowel signs were either imitated or indirectly derived from the system of definition already in use in the kṣat alphabet.—Prinsep’s Essays, ii. pp. 146, 160.

4 Masica’s Discoveries in the Topes, etc., Aryan Antiqua, pp. 55, 61, 111, 114, 120, pl. iii. fig. 11.


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CHAPTER III.

COINS, PROPER, AS DISTINGUISHED FROM BULLION.

The growth and development of the normal Indian weights into square pieces of metal, which constituted alike measures of weight and measures of value, mark the fons et origo from which numismatists must trace the parallel progress of the art of coining with the civilizing civilization of the nation at large. Any attempt at a comprehensive treatment of the subject would be futile, if the data depended solely upon legendary testimony—Turanian or Aryan, Buddhist or Brahmanical; but, fortunately, the sequence of tentative and periodic mechanical adaptations coincides in a remarkable degree with the sifted evidence contributed by either race or by the advocates of either creed: so that it may be possible to reconstruct from the materials available a satisfactory sketch of the progressive stages of technic skill and the home demands upon the craft, till we reach, at last, the complete ideal of a money coinage.

It would be obvious to the most casual inquirer, perusing the precepts and enactments embodied in the Statutes of Manu, that there must have existed some recognized and conventional means of meeting the ordinary wants of commerce and exchange, incident to the state of society therein typified, such as would involve immediate liquidation or ready means of payment in some tangible form. The scale of fines, the subdivisions of the assessments of tolls, the elaboration of the rates of interest, and even the mere buyings and sellings advertised to, so far in advance of any remnant of the usage of barter, would necessitate the employment of coined money, or some introductory or precursive scheme of equitable divisions of metal, authoritatively or otherwise current by tale, and emancipated from the necessity of weighing and testing each unit as it passed from hand to hand. We need not attempt to settle the correct theoretical definition of coined money, or what amount of mechanical contrivance is required to constitute a coin proper. It is sufficient to say that we can produce flat pieces of metal, some round, some

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1 Manu, viii. 140: "A lender of money may take in addition to his capital... part of 100, or 1/4 by the month." 142: "He may thus take in proportion to the risk in the direct order of the classes, ten in the hundred from a priest, three from a soldier, four from a merchant, and five from a mechanic... but never more, as interest by the month." See also viii. 155, "usury," and xi. 62. "The tax on gains on money" is also specified at 1/2 (s. 120).

2 One example may suffice. "The toll at a ferry is one pana for an empty cart; half a pana for a man with a load; a quarter for a beast used in agriculture, or for a woman; and an eighth for an unladen man."—Manu, viii. 404.

3 I annex a note from Marco Polo showing how late a similar system of substitutes for coins continued in force in certain parts of Asia. "The money matters of the people are conducted in this way. They have gold in rods, which they weigh, and they reckon its value by its weight in sappi, but they have no coined money. Their small change is made in this way. They have salt which they boil and set in a mould, and every piece from the mould weighs half a pound. Now eighty mounds of this salt are worth one sappio of fine gold." Col. Yule adds a note on the authority of M. Francis Garnier, that at "Sumano and Pouhrend [Esmalah and Dher] silver weighed and cut in small pieces is in our day tending to drive out the custom" of the use of salt as money.—Colonel Yule's Marco Polo, vol. ii. pp. 35, 37.
ANCIENT INDIAN WEIGHTS.

square or oblong, adjusted with considerable accuracy to a fixed weight, and usually of uniform metallic purity, verified and stamped anew with distinctive symbols by succeeding generations,—which clearly constituted an effective currency long before the ultimate date of the enfranchisement of the Institutes of Manu. The silver pieces of this class, the *purānas* of the Law-books, are found in unusual numbers, and over almost the entire length and breadth of Hindustán,—starting from the banks of the sacred Sarasvatī—to a crypt formed by nature, eighteen feet below the soil which now covers the inhumed city of ancient Bchat,—down the course of the Ganges to the sea, encircling the eastern and western coasts, and taking refuge even in the "Kistvaens" of the extinct races of the Dakhin. That the silver coins should have been preserved to the present time, in larger numbers than their more perishable and less esteemed copper equivalents, was to be anticipated, especially considering the greater wear and tear and easy reconversion of the latter into either new dynastic mints or their proverbial absorption by all classes for the construction of domestic utensils. But with all this, the relative proportions of each, which reward modern collectors, would seem to indicate that of the joint currencies, the silver issues must have already constituted a predominant feature in the circulating media of the day; and this evidence is by no means unimportant, as showing that while the standard of value was essentially copper, the interchangeable rates of the two metals must have been conventionally recognized while these imperfect currencies were in the course of formation and reception into the commerce of the country.

The tenor of the entire text of Manu conclusively demonstrates that the primitive standard or *stipis auctoritas* of the currencies of the Indians, like that of the Romans and those independent originators of their own proper civilization, the Egyptians, was based upon copper, a lower metal, which, however it may revolt the golden predilections of modern times, was clearly in so far preferable in the early conception of interchangeable metallic equivalents, that it constituted the most widely distributed and diffused representative of value, brought home to the simplest man’s comprehension, and obviously in its very spread remained the least liable to sudden fluctuation from external causes, such as would more readily affect the comparatively limited available amounts of either of the higher metals. Hence, in remote ages, under an imperfect philosophy of exchange, copper may be said to have been the safest and most equitable basis for the determination of all relative

1 Journ. As. Soc. Bengal, iii. p. 44; Prinsep’s Essays, i. p. 73.
2 For range of localities, see also A. Cunningham, Baile’s Tapes, p. 254.
3 Caldwell, Dravidian Grammar, p. 826: - "It is a remarkable circumstance that no class of Hindus know anything of the race to which these Brahical remains belonged, and that neither in Sanskrit literature nor in that of the Dravidian languages is there any tradition on the subject. The Tamil people generally call the cairns by the name of *paṇḍu-buris*. *Kari* means a pit or grave, and *paṇḍu* denotes anything connected with the *Paṇḍus*, to whom all over India ancient mysterious structures are attributed," Walter Elliot, Madras Journal Lit. and Science, 1859, p. 237: - "A large hoard of these coins was discovered in Sept. 1807, at the opening of one of the ancient tombs, known by the name of *paṇḍu-kila*, near the village of Chavadi paleyjam, in Coimbatore, thus identifying the employment of this kind of money with the aboriginal race whose places of sepulture are scattered over every part of Southern India."
4 Tavernier, speaking of the coins of the neighboring kingdom of Persia (in a.d. 1664), after mentioning the weightage of 7½ per cent. on the silver money, adds, "but upon copper money not above ½ or 1 per cent. at most. Whence it comes to pass that when a workman has need of copper, rather than lose time in going to buy it, he will melt down his *chahbiha*."—p. 61.
5 Col. Swayne’s collection contributes 378 silver coins of this class to 38 copper pieces (Journ. As. Soc. Bengal, xxvii. p. 256, 1868). The British Museum cabinets show 227 silver against 2 copper *punch* coins. Of the former 57 are round, the rest square, oblong, or irregularly shaped.
6 Phyn, xxxiv. c. 1.
values; and so well did it seemingly fulfil its mission in India, that as civilization advanced with no laggard pace, and foreign conquest brought repeated changes of dominant power, and whatever of superior worldly experience may have accompanied the intrusive dynasties, the copper standard continued so much of a fixed institution in the land, that we find it welcomed to the empty treasuries Timur left behind him, elaborated and adjusted in the reformed currencies of Shahr Sháh, and accepted by Akbar (A.D. 1556-1605) as the universal arbiter of all fiscal and mercantile transactions, so that the State demands of his magnificent empire had to be defined in the alarmingly long sum of 6,629,75,240 daans, a copper coin of the weight of 323-56 grains, of which 40 were reckoned to the new rupee. With the accumulated increase of wealth, the cumbersome volume of the copper coinage made an opening for the silver rupee, which established itself permanently in its place, and as time went on gold mohurs had an exceptional and temporary acceptance; but, like the rupees of Akbar, they were always left to find their own level in the market, as certain inexperienced servants of the East India Company discovered, to their astonishment, to be the still ruling idea of the community at large, when they prematurely declared gold a legal tender in 1766.

I defer for the moment the description of the most ancient specimens of the domino coins, in order to complete as far as possible ab intra their true position in the general sequence of Indian inventions. A very important test in this respect of the antiquity of these sections of metal is contributed by the subsequent efforts of the natives of Hindustán to introduce improvements in the technc manufacture of coins, while still retaining the general typical devices, which advance from the crude punch impression into full-relief dies of various degrees of pretension and execution. The first stage of progress may be detected in the continued use of the primitivo punch as modified by the enlarged surface of the die, which is made to cover some two-thirds of the oblong piece, whose lower face, however, still remains blank. The next advance may be traced in the adaptation of the anvil to the first crude idea of a reverse, in a sunk-die or catch of small dimensions cut into the anvil itself; which invention may be followed in its various stages of elaboration, from the rough intaglio, which served to fix the planchet, up to the complete superficial reverse of later examples. A parallel series, of independent growth, essayed to effect the fixation of the metal to be impressed, by giving a cup-like form to the reverse die, which was gradually advanced from its

1 "In Gerhwal, copper, in weight, would appear to have been once the principal medium of exchange. This circumstance no doubt arose from that metal forming the staple commodity of the country. In adherenee to old usages, the Zaminadars of Gerhwal, even now (1857 A.D.), in many of their contracts, stipulate a part of the price in a given weight of copper."—G. W. Trail, Report on Kumaon, As. Res. xvi. p. 191.
2 Pathik Kings of Delhi, p. 309.
3 Ibid. p. 504.
4 The payments in kind, in the province of Kashmir, were all reduced into equivalents in dauns, and the single exception to the copper estimate occurs in the Trans-Indus service of Kundahor, where the taxes were collected in Persian gold tumans and disdres (Gladwin's Ain-i-Akbari, ii. pp. 3, 107, 110. See also i. pp. 2, 3, 4, 55, 37, 59). I do not lose sight of the fact of the long-continued use of an intermediate mixed silver copper currency, which filled in the divisions between and co-existed with higher and lower coinage of unalloyed metals (Num. Chron. xxi. pp. 163, 164; Ppinoy's Essays, Useful Tables, p. 71). Dinar, like the old karan, were also recognized and used as weights (see Ain-i-Akbari, i. p. 507).
5 Sir James Stewart, The Principles of Money, etc., in Bengal, p. 30 (Calcutta, 1772). This episode is instructive; and as the Government and its agents have passed away from the scene, we may quote without offence the just comments of an outspoken man, who concludes his remarks with "at last the gold currency fell altogether to many per cent. below its intrinsic value, according to the saying, Dum vivat stulti vita in contraria current."
undorned convexity to all the honours of a device equal in spread and finish to the leading obverse. Another mechanical means—specially favoured by the aptitude of the home workmen in that direction—consisted in the casting of coins. We can only follow the general progress of this art by the merits of the devices employed, which gradually improve in treatment and finish. The multitude and variety of this class of money extant would seem to point to mixtures of more or less authority extending over a considerable period, and owing their origination to independent localities. So that under either the one aspect or the other these mechanical epochs must be taken to represent a large measure of time when initiated among a people so ever unwilling to move out of old grooves, and so notoriously prone “stare super vias antiquas.” All these advances, it is clear, must have been effected before the advent of the Greeks; for had the Indians waited till the Macedonians came to teach them, they would have spared themselves all these manifest efforts of invention, and humbly have essayed to copy the perfect coins of Alexander now ready to their hands, and would probably have succeeded in achieving about as curious an imitation of Greek art as the modern fabricators of Rawa Pindi reproduce from Bactrian originals, to tempt unwary collectors of Indian antiquities.

But the most practical and conclusive argument I can offer to satisfy numismatists of the interval that must have elapsed between the original date of issue of those punch coins and the intrusion of the Greeks, is the discovery of associated specimens of the local and exotic currencies, the former of which had been “much worn” in the ordinary traffic of the country, while the Greek pieces were, so to say, new from the mint.

So many questions connected with the earliest form of Indian money have been incidentally adverted to in the examination of the weights upon which it was based, and from whose very elements as divisional sections of metal all Indian coinages took their origin, that but little remains taken from one exquisite original of Agathocles’s Panther type of money, which had, itself, without the purchaser’s suspicion of its comparative value, found its way into a re-association with its own family. But while pleading for the utility of book-plate casts, which in some cases almost approach the accuracy of electrotypes, I must add, for the credit of Bactrian numismatics, that no collector of ordinary acuteness need fear to be deceived by modern forgeries properly so called, that is, where dies have been cut for the purpose of producing new coins. Here Oriental aptitude is altogether at fault, the Eastern eye of the present day is unable to realize equally as the hand is incapable of conveying a semblance of Greek art.”—J.R.A.S. xx. 123.

In addition to this, I may refer the reader to the curious revelations on the constitution of a School of Art, established for the deception of European purchasers, at Rawa Pindi, contributed to the J.A.S. Bengal, in 1856, by Col. T. Bush. See also a paper by Gen. Cunningham, “On Counterfeit Bactrian Coins,” J.A.S.B. ix. p. 283.

The discovery by Mr. F. C. Bayley, in 1859, “of a number of silver coins in the Kangra district, comprising specimens of Antiochus II., Philoxenes, Lysias, Antialkidas, and Memnon, together with a few punch-marked pieces, the last being much worn, whilst all the Greek coins were comparatively fresh.”—Gen. Cunningham, Num. Chron. 1876, p. 269.
to be said in regard to the introductory phase of local numismatic art, beyond an explanation of the technical details, and a casual review of the symbols impressed upon these normal measures of value. The contrast, however, between the mechanical adaptations of the East and West may properly claim a momentary notice, with the view of testing the validity of the assumption I have consistently maintained respecting the complete independence of the invention of a metallic circulating medium by the people of Hindustán.1

Many years ago the late Mr. Burgon2 correctly traced, from the then comparatively limited data, the germ and initial development of the art of coining money in Western Asia, describing the process as emanating from the Eastern custom of attaching seals as the pledge of the owner’s faith in any given object. This theory satisfactorily predicated the exact order of the derivative fabrication of coins, which may now, with more confidence, be deduced from the largely-increased knowledge of the artisan’s craft and mechanical aptitude of the ancient inhabitants of Mesopotamia, the relics of which the researches of Layard, Loftus, and Botta have recovered in so near an approach to their primal integrity. The universal employment of clay for almost every purpose of life,—including official and private writings, with the connecting seals that secured even leather or parchment documents,—in which gods were fashioned,3 of which houses were built and coffins4 constructed, naturally led up to marked improvements in the processes of stamping and impressing the soft substance nature so readily hardened into durability, and to which fire secured so much of indestructibility. If moist clay was so amenable to treatment, and so suitable for the purpose of receiving the signets of the people at large, that it “turned as clay to the seal,” we need scarcely be unprepared to find yielding metals speedily subjected to a similar process; for the transition from the superficially-cut stone seal to the sunk die of highly-tempered metal which produced the Darios, would demand but a single step in the development of mechanical appliances. In effect, the first mint stamps were nothing more than authoritative seals, the attestation-mark being confined to one side of the lump of silver or gold, the lower surface bearing traces only of the simple contrivance necessary to fix the crude coin. In opposition to this almost natural course of invention, India, on the other hand, though possessed of, and employing clay for obvious needs,5 had little cause to use it as a vehicle of record or as the ordinary medium of seal attestations; if the later practice may be held to furnish any evidence of the past, her people must be supposed to have written upon birch bark,6 or other equally suitable natural substances so common in the

3 See the clay statue of Venus, Layard’s Nineveh, p. 417. “They first made these effigies in earthenware, but afterwards, according to their different arts, they sculptured them in stone, and cast them in silver and gold.” —Epiphanius, Corg. p. 65.
6 Journ. As. Soc. Bengal, ii. p. 327. The primitive Persians of the north-east also wrote upon birch bark. Hannea Istahāni, under the events of a.h. 359 (A.D. 361), adverts to the discovery at Jai (Istahāni) of the rituals of the Magi, all of which were written, in the most ancient Persian language, on birch bark. See also Q. Curtius, viii. 9, 15; Reinæul, Mém. sur l’Inde, p. 366; Ariana Antiqua, pp. 66, 64; Prinsep’s Essays, ii. p. 46. There are rolls of birch bark in the India Office Library still folded as they were found, and probably as legible as when they were first taken from the species in Afghanistan by Masoum in 1837.
south, from very remote ages, while their seals they may perchance have employed the indigenous lac, if not the direct impression in ink, though they recognized the use of burnt clay for the sigillary invocations they wished to perpetuate before the altars of their gods.

The practical advance in India from ever-recurring weighings towards fixed metallic currencies was probably due to the introductory adoption of lengths of uniformly-shaped bars of silver (Plate I. Figs. 1, 2, 3), which, when weight and value gradually came to require more formal certificates, were adapted designedly to the new purpose by change of form and a flattening and expansion of surface, in order to receive and retain visibly the authoritative countermarks. One part of the system was so far, by hazard, in accord with the custom of the West, that the upper face alone was impressed with the authenticating stamps, though the guiding motive was probably different, and the object sought may well have been the desirable facility of reference to the serial order of the obverse markings—each successive repetition of which constituted a testimony to the equity of past ages.

The lower face of these domino-like pieces is ordinarily indented with a single minor punch, occupying as a rule nearly the middle of the reverse. These dies, though of lesser size, follow the usual symbolical representations in vogue upon the superior face. There are scarcely sufficient indications to show if the dies in question constituted a projected portion of the anvil; but I should infer to the contrary: nor does the isolation of these symbols, in the first instance, prevent repetitions of small reverse punch-marks over or around their central position; in some cases, though these form the exceptions, the clear field of the reverse is ultimately devoted to the reception of the obverse or larger devices, which anomaly recurs, of necessity, to a greater extent with those pieces which have continued long in circulation, and more especially is this found to be the case among the residue of this description of currency in Central India and the Peninsula, where ancient customs so firmly resisted the encroachments of foreign or extra-provincial civilization.

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2 At a meeting of the Bombay Branch R.A.S., on 11th April, 1872, a remark was read by Dr. Bhan Daji on sixty Hindoos punch coins and a gold ring, found in the village of Shiah, near Kolapur. Dr. Daji remarks.  3 The thirty coins vary from 45 to 53 grains in weight; the symbols punched (on their surfaces) clearly relate to Buddhism. The gold ring, which was found in the same pot, has the name of the owner (Nandibhagana or Nandibhagan) engraved on it, and the character of the alphabet enables me to pronounce it 2100 years old, i.e., nearly of the age of Aksha. The ring is octagonal on the outside surface, each side of the octagon forming an oval seal. The weight is 274 grains, diameter nine-twelfths of an inch. On the surface of the oval seals the following figures are engraved: 1. The inscription; 2. A lion; 3. Two human standing figures; 4. An elephant; 5. A three tree with a railing round the trunk; 6. A house; 7. Two fishes; 8. A deer.
4 These chaitis or miniature clay temples of the Buddhists included a stamped seal bearing the recognized formula Ye Dharma hate, etc.; both the seal and its protective casing were made durable by a repetition of the firing. See J.A.S. Bengal, iv. p. 122, xiit. p. 174; J.R.A.S. vi. p. 37; Arias Antiques, p. 51. These devotional offerings may be supposed to have been kept ready-made at the various shrines, for sale to the pilgrims, who deposited them before the statues of Buddha, leaving them as permanent mechanical prayers to aid the salvation of the devotee. —as in the same Path, the water-wheel of the Tibetan village turned, in its course, the written prayers of the community at large.
5 I had long been under the impression that the royal prerogative of coinage money was less understood and less jealously guarded in the Southern peninsula than in the Northern provinces of Hindustan. In my late work on the Pathan Kings of Delhi (p. 341), I was able to show, from a neglected passage in Ferishtah, that in A.D. 1357-1374 goldsmiths and dealers in bullion were authorized, by prescriptive right, to fabricate money at will on their own account, without being subjected to any check or control on the part of the ruling power. This supposition is further confirmed by recently prevailing custom.
6 There are mais at almost all the principal towns in Central India. The right of coinage is vested in no particular body or individuals; any banker or merchant sufficiently conversant in the business has merely to make application to Government, presenting at the same time a trifling acknowledgment, engaging to produce coin of the regulated standard, and pay the proper fees on its being assayed and permitted to pass current. —Sir J. Malcolm, Central India, 1844, i. p. 80.
As far as the typical designs in themselves, when compared with later Indian symbolical adaptations, are concerned, they would seem to refer to no particular religious or secular division, but, embodying primitive ideas, with but little advanced artistic power of representation, to have been produced or adopted, from time to time, as regal or possibly metropolitan authorities demanded distinctive devices. It would be useless, at this stage of the inquiry, to attempt to decide whether these discriminating re-attestations appertain primarily to succeeding dynasties, progressive generations of men, or whether they were merely the equitable revisions of contemporary jurisdictions. Though more probably, as a general rule, the simple fixed weights of metal circulated from one end of the country to the other, in virtue of previous marks, only arrested in their course when seeming wear or dubious colour called for fresh warranty; or incidentally, when new conquerors came on the scene and gratuitously added their hereditary symbols. The devices, in the open sense, are all domestic or emblematic within the mundane range of simple people—the highest flight heavenwards is the figure of the sun, but its orb is associated with no other symptom of planetary influences, and no single purely Vedic conception. So also, amid the numerous symbols or esoteric monograms that have been claimed as specially Buddhist, there is not one that is absolutely and conclusively an origination of, or emanation from, that creed. The Chhatya or tanunus other Scythians practically sanctified in advance of them; the Bodhi-Tree was no more essentially Buddhist than the Assyrian Sacred Tree, the Hebrew Grove, or the popularly venerated trees of India at large. That eminently Buddhist symbol, the Swastika (Nos. 2, 9, of line 17) is now found to have had a wide acceptance in Europe, as well as in Asia, and so little reverence had it attained in India at this early period, that Pâñjini describes it as “a mark for cattle.”

Equally on the other part Vedic advocates will now scarcely claim the figure of the objectionable Dog, or seek to appropriate to Aryan Brahmanism ploughs, harrows or serpents. The first of these, the dog, formed a very favourite and wide-spread device among the early punch-dies, but at this time he seems to have been merely “the friend of man,” though we may recognize the fact that as he was honoured as a god in Egypt and elsewhere, held a place in the Zodiac, and was

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2 Goode’s Assyria, 94; Rawlinson’s Ancient Monarchies, ii. 235.
3 Smith’s Dictionary of the Bible, article “Grove.”—Doubts are raised regarding the correctness of the translation of the word Ashur as a grove. See also note in Gesenius, vol. viii. p. 438, where he translates Ashur as “the acacia tree.”—“Trees formed the first temples of the gods,” cii. 2. See also Inscription of Nabonidas, “Lord of the temple of the great Asca tree.”—For Talbot adds the remark: “This reminds one of the holy Asa tree (or sycamore) of Egypt.”—Journ. R. A. S. xiv. p. 156.
4 “Doxo putana, quaequid coepe osseos, arborum murum, qua valorum contaminat”—Q. Curtius, viii. ix. 34. Wilson, Megha Dîsâ, ver. 157.
5 “Then shall the ancient Tree, whose branches wear The marks of Village reverence and care.”—Ward’s Hindu, iii. 204. So also Tulsî,—Dharmam amnam, or Sacred Basil. Ward gives a list of no less than seven Sacred Trees in addition to the Tulsî. Dr. W. W. Hunter, “Rural Bengal,” pp. 131, 183, says: “Adjoining the Santal village is a

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grove of their national tree (the Sid), which they believe to be the favourite resort of all the family gods of the little community.” 6
7 “That Pâñjini, as Pâñjâlî tells us, and Kâtyâyangas gives us to understand, used letters in his adhikara rules for the notation of numerical values, does not follow, we must admit, from his own words in quoted Sāstra (i. 3, 11); but there is a rule of his (ci. 3, 115), in which he informs us that the owners of cattle were, at his time, in the habit of marking their beasts on the ears, in order to make them recognisable. Such signs, he says, were, for instance, a swastika, a ladle, a pearl, etc.; yet he mentions besides, right and left.”—Goldstücker’s Pâñjînî, p. 59. It is stated in the Mahâbhârata that “every three years it was the custom for the Kurus to go out into the pastures and mark all the calves, and to renew the marks on the cows.”—Wheeler, Mahâbhâ, p. 194. So also Arrian, Indica, cap. v. “The club of Hercules marked the oxen of the Bactrian.” A symbol which was perpetuated on the Greek coins of Menderes.—Prisse’s Essays, ii. 195; Ariana Antiqua, iv. 10.
8 Mana, iii. 22, iv. 298, r. 91, 92, 108, etc. Max Müller, Science of Language, ii. p. 481.
embodied in statues and bas-reliefs on the Euphrates, he might well have received consecration in India, especially after Yudhishtira had claimed and was permitted to take his canine companion to Tadra's heaven, and when modern Brumans are found to assist at the rites of Bhaironath's temple at Benares, where his "dog, too, is holy." The playful puppy on the coins, however, does not seem to have attained divine honours, though his more solid successor or near type of the Indian Dog presented to Alexander, met with on subsequent mintage, seems to guard one of the mystic symbols of the kind figured at the commencement of line 15 of the accompanying Plate. In brief, these primitive punch-dies appear to have been the produce of purely home fancies and local thought, until we reach incomprehensible devices, composed of lines, angles, and circles, which clearly depart from Nature's forms; and while we put these aside as exceptional composite designs, we may accept unhesitatingly as of foreign origin the panther of Bacchus with his vine (line 6), engraved in a style of latent Greek art, which overlays the mixed impressions of earlier date and provincial imagery, and appears only towards the end of the career of the punch-marked coins, in their north-western spread, before they were finally absorbed in that quarter by the nearly full-surface die-struck money with devices of an elephant, the symbol of Indian conquest, and the avowed Dionysiac panther; which class in turn merge naturally into the similar though advanced art fabrics of the mints of Agathocles and Pantaleon, of round or oblong form, a shape the Greeks had not previously made use of, but which, when once adopted, they retained without scruple, whatever their early prejudices might have been—possibly out of respect for local associations, a motive which weighed sufficiently with their successors and other Bactrian Hellenes to induce them to perpetuate the square indifferently with the circular coins. The exceptional, or in this

1 Mahabharata, Wilson's Works, iii. p. 287:—
"... admitted to that equal sky;
His faithful dog shall bear him company."—Pope.
3 Prinsep's Essays, pl. xxv. pp. 34, 35. J.A.S.B, iv. pl. 34, figs. 20, 21; pl. 35, figs. 34-36.
4 These coins are still more compromises, being formed on an obverse punch, bearing the device of a Panther with a free declivity and the Chitreya, with a full surface reverse of the Elephant and the Chitreya repeated. Ariana Antiqua, pl. xvi. figs. 26, 27; Prinsep's Essays, i. pl. xx. figs. 50, 51, page 220; Cunningham's pl. I. etc.

While upon this subject, I may notice the discovery of the name of Agathocles in Bactrian characters on a coin of somewhat similar fabric, but the oblong square is rounded off on one corner so as to form almost an irregular triangle. His name, it will be remembered, has hitherto only been found in the Indian Pali transcript of the Greek (Num. Chron. n.s. vol. iv. p. 196). The piece in question has, on the obverse, a Chitreya, with a seven-pointed star, and the name Abhoidhruva. The reverse bears the conventional sacred tree, with the title Marcharya strangely distorted into Harpuiscr or Harputuscr. Gen. Cunningham interprets this legend as Bldga amu, "lord of the Indians."—Num. Chron. viii. (1868), p. 292.
5 Ariana Antiqua, pl. vi. figs. 7, 8, 9, 11: Prinsep's Essays, pl. xxvili. 9, 9; vol. ii. pp. 179, 180: Journ. des Sav. 1832, pl. i. fig. i.
6 To show how essentially the square form of piece constituted the traditional currency of the land, I may quote the account of the bas-relief of the purchase of Prince Jeta's field at the newly discovered Tepe at Bumbat, the date of which may safely be pinned in the 2nd or 3rd century a.c.

But by far the most interesting of all Mr. Regler's discoveries is a bas-relief representing the famous Jatacarana monastery at Sauras. The scene is labelled Jatacarana Anathapindika devi koni samadheeno heta, which I take to mean that 'Anathapindika baya (koti) the Jatacarana for certain kotis of money.' To the left there is a building labelled Kusavikhata, a name which has already appeared in my Svarsl inscription. A second building near the top is labelled Gudhabut or Gudhabut. In the foreground there is a cart which has just been unloaded, with the pole and yoke tilted upwards, and the bullocks on one side. The story of the purchase of Prince Jeta's garden by Anathapindika for eighteen kotis of measures is told in Hardy's Manual of Buddhism. According to the legend, Prince Jeta, not wishing to sell the garden, said that he would not part with it for a less sum than would pave the whole area when the pieces of money (measures) were laid out touching each other. This offer was at once accepted by Anathapindika, and accordingly the courtyard is represented covered with ornamented squares, which touch each other like the squares of a chess board, but do not break bond as a regular pavement of stones or tiles would do. For this reason I take the squares to represent the square pieces of old Indian money. Beside the cart there are two figures with pieces in their hands. These I suppose to be Anathapindika
case indigenous form, found favour in later generations with the Muhammadan conquerors, who sanctioned unservedly square pieces in common with the circular forms, up to the time of Shâh Jahân (A.D. 1628–58). But though these unshapely bits of metal ran on in free circulation up to the advent of the Greeks, this by no means implies that there were not other and more perfect currencies matured in India. The use of the time-honoured punch survived in the Peninsula till very lately, but no one would infer from this coincidence that there were not more advanced methods of coining known in the land. In fact, like other nations of the East, the Hindus have uniformly evinced more regard for intrinsic value than criticism of the shape in which money presented itself.

Many of these ancient symbols, more especially the four-fold Sun (line 17, Plate I.) are found established in permanence on the fully-struck coinage of Ujain,1 of a date not far removed from the reign of Aśoka, who once ruled as sub-king of that city; the probable period of issue is assumed from the forms of the Indian-Pali letters embodying the name of Ujetini, the local rendering of the classical Sanskrit Ujjaini. Associated in the same group as regards general devices, and identified with the apparently cognate mints of similar time and locality, there appear other symbolical figures, which no predilection or prejudice can claim as exclusively Buddhist; indeed, whatever antagonism and eventual hostility may ultimately have arisen between the leading creeds of India, it is clear that at this period, and for long after, the indigenous populations lived harmoniously together;2 like all things Indian, old notions and pre-existing customs retained too strong a hold upon the masses to be easily revolutionized; and if at times a proselytizing Buddhist or an able and ambitious Brahman came to the front,3 and achieved even more than provincial

1 Himself and a friend counting out the money. In the middle of the court are two other figures, also with square pieces in their hands. These I suppose to be the paymaster’s servants, who are laying down the coins touching each other. To the left are several persons of rank looking on, whom I take to be Prince Jeta and his friends. The whole scene is very curious; and when we remember that the base-relief is as old as the time of Aśoka, it does not seem too rash to conclude that we have before us a rude representation of the buildings of the famous Jétavána which were erected by Arâdhapûraka during the lifetime of Buddha.”—Gen. Cunningham, Report of As. Soc. Bengal.

2 At the Aswanadha Sacrifice of Dürjatashthira a space of ground was covered with 400 golden bricks; and the sage Vyäsa. . . and other Rishis seated themselves on the golden pavement.”—Wheeler, Mahâbhârata, p. 429.

3 Stevenson, Journ. Bombay Br. R.A. Soc. 4. On the whole, we find that Brahmins and Buddhists, in these early days of our era, lived in peace with one another, and were both favoured and protected by the reigning sovereigns; and that among the former the Sanskrit language was used in writing and the Pârâskrit by the latter; the two languages probably holding the same place to one another that the Sanskrit and the vernaculars do at present.” So also the whole narrative of Hiuen-Thang’s travels in India (A.D. 699–645) testifies to a like amicability; and Mr. Hall has discovered that King Harsha of Kânnauj accepted dedications of the works of Buddhist and Brahman with equal impartiality.—Sherrin, “The Sacred City of the Hindus,” Preface, xxxi. Hisam-Thang, passim.

4 Since the above sentence was published, some years ago, an interesting question has been raised as to the missionary influence of Brahmanism. Prof. Max Mäuler, in his lecture in Westminster Abbey, classified the various religions of the earth as missionary and non-missionary, including in the former category “Buddhism, Muhammadanism, and Christianity,” and under the latter “Judaism, Brahmanism, and Zoroastrianism.” Mr. A. C. Lyall, of the Bengal Civil Service, in commenting upon these positions (Fortnightly Review, July 1, 1874), remarks: “Brahmanism is enormously the most important of the religions classified in the lecture as non-missionary; and it is said to be dead. What I have to say is, that to an eye-witness this religion is not dead, nor dying, nor dangerously ill; and, moreover, that so far from it being a non-missionary religion in the sense of a religion that makes no proselytes, one may safely aver that more persons in India become every year Brahmanists than all the converts to all the other religions in India put together. . . . If by Brahmanism we understand that religion of the Hindus which refers for its orthodoxy to Brahmanic scriptures and tradition, . . . . then this religion still proselytises in two very effective modes. The first is the gradual Brahmanizing of the aboriginal, non-Aryan, or casteless tribes. . . . The second is by the working of the devotees and spiritual leaders who found new sects and set up new lights in divine matters. . . . Its working is further defined as a social
RENOWN, THE INDIAN COMMUNITY AT LARGE WAS BUT LITTLE AFFECTED BY THE MOMENTARY INFLUENCE; AND IT IS ONLY TOWARDS THE EIGHTH OR NINTH CENTURY A.D. THAT, WITHOUT KNOWING THE CAUSES WHICH LED TO THE RESULT OR THE MEANS BY WHICH IT WAS ACCOMPLISHED, WE FIND BRAHMANISM DOMINANT AND ACTIVE IN PERSECUTION.

I HAVE NOW TO ADVERT TO THE SYMBOLS EMBODYED IN THE PLATE. I SHALL NOTICE ONLY THOSE OF MORE MOMENT IN THE TEXT OF THIS NECESSARILY DISCURSIVE INTRODUCTION TO THE COINS OF INDIA AT LARGE. THE ENGRAVING WILL PERHAPS BE SUFFICIENTLY EXPLAINED UNDER THE SUBJOINED SYNOPSIS.

A. Heavenly bodies
   1 The Sun.

B. Man, his feet, etc.
   2
   3 Elephants.
   4 Dogs, etc.
   5 Cows, deer, rhinocer, etc.
   6 Panthers, etc.

C. Fish
   7
   8

D. Reptiles
   9 Ploughs (?).
   9* Caps, vases.
   10 Harrows.
   11 Wheels.
   12 Bows and arrows.
   13 Chaityas.
   14 Trees of various kinds.
   15 Manjakes, or mystic circles.
   16 Magic formulae.

E. Reverse dies
   17

System, and a very elastic one; while the people in India, as a body, still need a religion which, like Brahmanism, provides them with social rules and laws of custom as well as of conduct.

Max Müller, in reply, answers with full frankness: “On all truly essential points I feel certain that I am completely at one with Mr. Lyall;” and he goes on to remark that, “in explaining the meaning of the word ‘proselyte,’ or προσελίκος, I had shown that literally it means those who come to us, not those to whom we go, so that even a religion so exclusive as Judaism might admit proselytes—might possibly, if we insisted on the etymological meaning of the word, be called proselytising, without having any right to the name of a missionary religion. However, Mr. Lyall does not stand alone, as others have claimed for Judaism and Zoroastrianism the same missionary character which he claims in the name of Brahmanism.”

Max Müller further cites a passage from his own work on Sanskrit Literature, where he had already recognized the admission of the Rāthakaras, or carpenters, to Vedic sacrifices.

Mr. A. C. Burnell, of the Madras C.S., had, long before this question was raised, given us the uncontroversial result of his own experience in this matter, by remarking that “the Brahmanisation of the wild tribes in Central and South India is going on to this day, and is yet far from complete.”—Indian Antiquity, October, 1872, p. 311.

Mr. Wheeler also comments independently on this subject in the following terms:—“The missionary operations of the Brahman are indeed worthy of special study. They have been carried on from time immemorial, and the process is still going on amongst hill tribes and other remote populations. A Brahman makes his appearance in a so-called aboriginal village, and establishes his influence by an affectation of superior sanctity, aided by the fame of his spells, incantations, mystic rites, and astrological predictions. He declares the village idol to be a form of one or other of the great gods or goddesses of the Brahmanical pantheon; and he professes to teach the true forms of worship. He divides the villagers into castes, and introduces caste laws. In this manner the populations of India have been brought under the spiritual domination of the Brahman, and the caste system has been introduced into secluded regions, in which it was previously unknown.”—History of India, vol. iii. p. 461.
In addition to the illustrations figured in the accompanying Plate, I insert a woodcut of certain independent tracings, copied from the punch-coins in the Museum of the Asiatic Society of Bengal, which was prepared for my edition of Prinsep's Essays in 1858.

Under Class A in the engraving appears the single representation of the Sun: no other planet or denizen of an Eastern sky is reflected in early Indian mint-symbolization. In examining the general bearing of these designs, the first point to determine is—does the Sun here, as the earliest or deepest sunk emblem, stand for an object of worship? _Savitri_ or _Sūrya_ undoubtedly held a high position in the primitive Vedic theogony, and it is a coincidence singularly in accord with its typical isolation on these pieces that the Indo-Aryans, unlike their Persian brethren, dissociated the _Sūrya_ from all other planetary bodies. But, with all this, there is an under-current of evidence that the Scythians had already introduced the leading idea of Sun-worship into India prior to any Aryan immigration; for even the Vedic devotion to the great luminary is mixed up with the obviously Scythic _ascamedha_, or sacrifice of the horse. Then, again, arises the question as to whether this Sun-type, which appears in the lowest strata among all the mint dies, and is so frequently repeated in slightly modified outlines, does not refer to the more directly Indian traditionary family of the _Sūrya Vānças_, who eventually are made to come into such poetic hostility with the Chandra Vānças, or Lunar branch. Neither one race nor the other is recognized or alluded to in the text of the Vedas; but abundance of reasons may be given for this abstinence, without implying a necessary non-existence of Children of the Sun before the date of the collection of those ancient hymns. However, looking to the decidedly secular nature of the large majority of the figures in subsequent use upon this class of money, I am content for the present to adopt the popular rather than the devotional solution; or, if the latter alternative find favour, it must be conceded that the Buddhists incorporated the symbolism of the early worship of the Sun into their own system, which in itself may fortuitously have carried them through many accordal difficulties, even as, if we are to credit resemblances, the Aryans successfully appropriated the Buddhist adaptation of an older form in the outrageous idol of Jagannāth, or secured as a Brahmanic institution the ancient Temple of the Sun at Multān. Whatever may have been the course in other lands, it is clear that, in India, it was primarily needful, for the success of any new creed, to humour the prejudices and consult the eye-training of the multitude, as identified and associated with past superstitious observances.

2 Wilson, _Big Veda Sanskrit_, vol. ii. p. xiv.
4 Stevenson, J.R.A.S. vii. p. 7; Cunningham, Bhūtab Topes, p. 358, pl. xxxii. figs. 21, 23; Hunter's Orissa, i. p. 84: "In the uncertain dawn of Indian tradition, the highly spiritual doctrines of Buddhism obtained shelter at Jagannāth; and the golden tooth of the founder remained for centuries at Puri, then the Jerusalem of the Buddhists, as it has for centuries been that of the Hindus." See also _Rural Bengal_, p. 184.—Al-Baidāb, ii. 18.
Among other figures of very frequent occurrence and very varying outlines, a leading place must be given in this series to the so-called Chaityas or Stupas. There is little doubt but that the crude tumulus originally suggested the device, for even to the last, amid all the changes its pictorial delineation was subjected to, there remains the clear ideal trace of the central crypt, for the inhumation of ashes, or the deposit of sacred objects to which it was devoted in later times.

Much emphasis has been laid upon the peculiarly Buddhist character of this symbol. It is quite true that its form ultimately entered largely into the exoteric elements of that creed, but it is doubtful if Buddhism, as pretendedly expounded by Sākya Sūtra, was even thought of when these fanciful tumuli were first impressed upon the public money; and to show how little of an exclusive title the Buddhists had to the Chaitya as an object of religious import,⁴ it may be sufficient to cite the fact that, so far as India is concerned, its figured outline appears in conjunction with unquestionable planerary devices on the coins of the Sāk kings of Kurus, who clearly were not followers of Aśoka’s Dharma. But, as the Buddhist religion avowedly developed itself in the land, and was of no foreign importation, nothing would be more reasonable than that its votaries should retain and incorporate into their own ritualism many of the devices that had already acquired a quasi-reverence among the vulgar, even as the Sun re-assumed its pristine prominence so certainly and unobtrusively, that its traditional worshippers, at the last, scarcely sought to know through what sectional division of composite creeds their votive offerings were consigned to the divinity whose “cultus” patriarchal sages, here as elsewhere, had intuitively inaugurated.

Many of the singular linear combinations classed under D as mandalas (No. 15), which it would be difficult otherwise to interpret, may reasonably be referred to the independent conceptions of primitive magic; as, whatever may have been the religion of the various grades of men in its higher sense, it is manifest that even the leading and more intellectual rulers of the people retained throughout a vague faith in the efficacy of charms. The sacred Mantras themselves are often mere incantations, or combinations pretending “to compel the gods.” Almost all the tales in Persian or Arabic authors bearing upon Alexander’s intercourse with the unconquered nations of India turn upon their proficiency in the black art;¹—that traditions sufficiently warranted by the probability that he, a Greek, would readily seek revelations of this kind, even as he sought the knowledge of the art of the Chaldees.

So also with their own home legends—Buddha himself is made to study Yoga—¹—one-half of the revolution wrought by Chandra Gupta’s advisers is placed to the credit of magic, and the

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³ Suid Namah, Macum, iii. p. 1299; Majmud-al-Tavārkh, Journal Asiatique; see also Des Khordofah, Journal Asiatique, 1865, p. 204; Mas’oudi, ii. 452.
⁴ Lalita-Vistara, x., quoted by Max Müller, “Science of Language,” p. 510. See also H. H. Wilson’s Works (Dr. Rout’s ed.), vol. iii. p. 504.
Nandas, whom he superseded, appear to have been special proficient in sorcery. If this was the state of things in India in those semi-historic times, may not we adopt the parallel of other nations, and assume that, as so many crude hierarchies grew out of archaic divinings, these Indian symbols, in their degree, may well have been emanations from a similar source, and have run an equal race into the higher dignity of representing things held more sacred? As such, their later reception into the series of the typical adjuncts of a faith formed in situ, need excite no surprise.

As most of these symbols will probably recur on the subsequent mintages of the country, where their connexion and bearing may be more closely traced, I content myself with this summary notice of the more prominent objects of the series, leaving to the Editors of succeeding sections of this work the task of more fully describing the typical devices and peculiarities of each in due order.

All critical essays on Numismaties are bound to touch upon the question of the values, either absolute or relative, of the currencies of which they treat. In the present instance the systematic scale of proportions—if any such stage had been reached—must rather be guessed at than authoritatively defined. We can, however, closely determine the value of the silver “bits,” as modern analyses have shown that the art of refining was at this period, like the coinage itself, in its infancy. The highest degree of purity attained barely reaches 80 per cent. of silver. The relative and exchangeable values of the three metals, of which we have extant specimens of only two, must equally remain much a matter of speculation; but I am under the impression that there was, even thus early, a tendency to theorize in the quaternary even numbers, which clearly prevailed for ages during the later life of the nation. The normal rate of exchange, judging by the test of more recent evidence, appears to have ruled conventionally, but by no immutable law, at gold to silver 1 : 8, silver to copper 1 : 64.

1 H. H. Wilson’s Works (Dr. Rost’s edit.), iii. 174, 175, 178. See also 372, 373, and i. 206, 219; ii. 377; iv. 131; v. 109, 14.3.
2 Tantris “diagrams” were supposed to be of much efficacy (see Wilson’s Works, ii. 78; see also i. 249). Bernoez speaks of “une sorte de diagramme mystique également familier aux Brahmanes et aux Budhistes” (Lotus de la Bonne Loi, p. 629). We see similar curious linear combinations in the charms suspended from the necklaces at Sanchi (Fergusson, pl. iii, fig. 4). Many of these mystic symbols were affected by the Zoroastrian Persians (J.R.A.S. xii. 425; Lejard, Culte de Mithra, etc.), and passed on into the Graeco-Persian emblems of the West. See also Cunningham’s Dushi Topes, pl. xxxi, xxxii.; Rev. S. Besal, J.R.A.S. xii. vol. i, p. 164.
3 General Cunningham has had an elaborate series of analyses made of these coins:
   a. by Native goldsmiths, per-cent eg of silver... 70-73
   b. by Messrs. Johnson... 73-81
   c. by M. Clodée... 79-77
A later set of silver pieces from Mathuré were to 81-9 per cent.—Numismatic Chronicle, pp. 296, 297.
4 This question has been fully gone into in my Pathán Kings of Delhi, pp. 281, 341, 367, 469. See also Colebrooke, Asiatic Researches, vol. v, p. 52.
CHAPTER IV.

WEIGHTS OF ANCIENT COINS PROVED BY LATER ISSUES.

The concluding chapter of this series may be brief, its object being simply to prove that my estimate of the theoretical weight of the ancient rati at 1.75 grains, if not absolutely final, is a very close approximation to the truth.

The assumed standard may now be tried by the test of the consistent retention of its normal unit in the consecutive coinages of the country for a period which can scarcely fall short of some five-and-twenty centuries.

Two different elements have hitherto obstructed any satisfactory determination of the exact weight of this primal basis: the one, the irregularity of the gujá or rati seeds themselves, which necessarily vary under the influences of climate, soil, and other incidental circumstances of growth; the other, the importance of which has been completely overlooked, that modern inquirers have usually sought to solve the problem of this national weight by an appeal to modern coins, without having regard to the increase upon the old 175 grain tanka introduced in Shír Sháh's new rúpee, which led to a natural ignoring of the traditional contents of the standard silver satamána, or 100 rati piece of Post-Vedie authority, on the part of his successors, Native or European.

Those practical experimentists who have tested the weight of the rati by averages of the home-grown seeds themselves have arrived at the following varying results:—

<table>
<thead>
<tr>
<th>Name</th>
<th>Average (grains)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sir W. Jones (1st th)</td>
<td>1.8125</td>
</tr>
<tr>
<td>Major Jervis</td>
<td>1.9124</td>
</tr>
<tr>
<td>Major Sykes</td>
<td>1.9140</td>
</tr>
<tr>
<td>Sir Walter Elliot</td>
<td>1.8127</td>
</tr>
<tr>
<td>Mirat trials</td>
<td>1.93487</td>
</tr>
<tr>
<td>Mr. Laidlay</td>
<td>1.8250</td>
</tr>
<tr>
<td>General Cunningham</td>
<td>1.8230</td>
</tr>
</tbody>
</table>

Average: 1.8230

1 2'53447 ÷ 7 = 1.79063

1 Gen. Cunningham has proposed a summary rectification of this 1/12 into 1/7, which would give a decimal return of 1.8333 grains, and would accord more nearly with the other independent results. The matter is not of very high moment, but if error there be in the first fraction, it is curious that it should not have struck Colebrooke, who, writing in 1788, perpetuated the former estimate, which his editor retains in the new issue of his works.


3 "Idem," p. 69.


5 Mirat Universal Magazines, no. xiii, quoted in Sir H. Elliot's Glossary of Indian Terms, ii, p. 323.


7 "Idem," Gen. Cunningham further cites a return obtained by Mr. Shakespeare, as stated to be given in his Hindustani Dictionary, sub voss rati, amounting to 1.7664. The new edition of the work in question merely cites Sir H. Elliot's figures as 1.935, a misprint from No. 5 above given.
I have placed in the full prominence of text type all the verificatory trials I could trace that have hitherto been undertaken to establish the fundamental value of the rati, by the criteria of the weight of the modern counterparts of the ancient seed. The average of these independent returns so nearly approaches my own estimate that I need scarcely go further into the question, except to draw attention to the limited range and northerly boundaries of the countries to which the primitive "Laws of Manu" apply, and the enhanced weight of the produce of identical plants with a habitat south of the Vindhyä range exhibited in the Table of phanwali at page 11.

Singular to say, Major Jervis, one of our most experienced investigators into the weights and measures of the Peninsula, was sorely puzzled at the extra weight of the rati developed in his own and Major Sykes's adjustments of the local seeds; hence his hians (gold coins), tried by this test, came to "exceed the weight of every such coin throughout India," and his bhar, which according to his calculation should have been 500lbs. avoirdupois, mounted up to a very inconvenient measure wherewith to have to sell. This explanation receives additional support when we advert to the descending weight below the rati, which in these southern parts is always expressed in grains of rice instead of grains of barley, a gradation that of itself would indicate different accessories of clime and soil. It is however necessary to add, in derogation of this inference of the higher weight of the southern seeds, that confined experiments made at Mirat with 267 ratis, gave a return of 1,934.87 grains; but, on the other hand, as the condition and surroundings of these seeds is not fully ascertained, and may otherwise have been exceptional, we may set-off the item that old, but very clean and full-sized seeds, now in the Museum at Kew, fall to as low an average as 1,537.5 grains. It is a significant fact that though I can afford to disregard these minor divergences, in virtue of the more exact data supplied by my metallic tests, I am able to close this branch of the inquiry by a confession on the part of another of our esteemed administrators of the past generation, that the old seed test continued to be the most effective and trustworthy means of proof for all practical purposes up to very recent times in the outlying districts of British India.

If the above inevitable divergences from the given theoretical system followed the changed domicile of those who confessed to a common basis of reckoning, we may well excuse our own countrymen, who, in the commercial sense, worked upwards from the sea to the old dominion of Kurukshetra, on the Jumna, and who had to learn their early lessons in Oriental currencies in a debased Muhammadanized school in Bengal.

Colebrooke's first essay towards the application of the sikka weight test to his "double rati" pretends to so little exactness that we need scarcely criticize its terms. He says, "But fictitious ratis in common use [in 1788] should be double the gunjá seed; however they weigh less than the former is founded on the grain of rice, and the rati or seed of the wild Jamaica Liguriea. It is very simple, and is deemed immutable; while that of the bazaar, having as a standard the current produce of the country, varies" (considerably).—Major-General Sir John Malcolm, Memoir of Central India, 1827, vol. ii, page 87.
ANCIENT INDIAN WEIGHTS.

21 grains. For the sīkka weight contains 1792 grains nearly; the māsha 178 nearly; the rati 295 nearly."

Prinsep's investigations were far more searching and elaborate. He rightly estimated the old rupees at 175 grains, but he was distracted by vague notions of reconciling sīkka rupees, Calcutta weights, and Indian measures generally, into one homogeneous whole with European standards. He, too, like less critical inquirers, clearly expected to discover the true rati of Manu amid the altered data of the Muhammadan system. But whereas the rati of the ancients constituted the essential unit, and secured the basis upon which the 100 rati (175 grain) tanakāh was formed, the fictitious rati of the Muslims was merely an aliquot part—9/60 of the comparatively recent tola, and 9/5 of the newly devised rupee; and no concurrent effort was made to secure its coincidence with the earlier sectional divisions established from time immemorial.

The amalgamated scheme of the weights of India in 1628 A.D., prior to Shīr Shāh's intervention, has been preserved for us in the text of the Emperor Bābar's Memoirs, and may be simplified and tabulated as follows:—

<table>
<thead>
<tr>
<th>Table of Indian Weights (from Bābar's Memoirs, p. 332).</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 rati = 1 māsha</td>
</tr>
<tr>
<td>32 ,, = 4 ,, = 1 tangu</td>
</tr>
<tr>
<td>40 ,, = 5 ,, = 1 māhpāl</td>
</tr>
<tr>
<td>90 ,, = 12 ,, = 1 tola</td>
</tr>
<tr>
<td>1344 ,, = 168 ,, = 14 ,, = 1 sir</td>
</tr>
<tr>
<td>53790 ,, = 6720 ,, = 500 ,, = 40 ,, = 1 manu</td>
</tr>
<tr>
<td>12 ,, = 1 mānī</td>
</tr>
<tr>
<td>100 ,, = 1 māndah</td>
</tr>
</tbody>
</table>

"And it is fixed that everywhere 40 sir[s] make one manu. . . . They reckon jewels and precious stones by the tangu." See also note, p. 16, Ain-i-Akbari, Böckmann's translation, Calcutta, 1868, and text, pp. 31, 36.

To this table may be added the still more composite scale of weights adjusted in the works of later Muhammadan writers.

1 Prinsep's Essays, Useful Tables, p. 29.
2 Prinsep pays a parting tribute to the indigenous civilization of India, in regretting the inconveniences resulting from our English interference with the traditions of the people, in respect to the double function of the current coin. The Indian system, when the English first became acquainted with it, combined all the advantages of a direct connexion between the coin and the unit of weight. They were in fact the same thing until the Regulation taking force from the 1st January, 1819, changed the standard purity of the coin by an addition of copper without altering its value in pure contexts of silver. This measure increased the weight of the rupee by an awkward fraction of a grammes, and rendered all subsequent conversions of weight into money a matter of intricate calculation; for the old rupee was still retained as the unit of weight under the title of secco weight, in contradistinction to the newly introduced sīkka rupee; and it was allowed to regulate the māsha manu, which was 40 sir[s] of 80 secco (or 179,666) each. J. A. S. Bengal, l. p. 445.
3 We have here an apt example of the conflict arising from official intervention amid the traditional customs of the country in the contest of assimilated totals. General Cunningham, without, however, falsifying the cause of the anomaly, observes: "The same confusion of the numbers (as in the angulus of the dhana) 95 and 100 exists in the monetary scale, in which we have 2 bār Yaşma or 'twentys' equal to one panakī or twenty-five."—Geography of India, vol. 1, p. 575.
Without encumbering this chapter with complicated figures, I summarize my estimates from the extant coins of the time of Shir Sháh and Akbar. Upon these data I reckon the *tola* of 12 *máshas* or 96 *ratis* at 186.6 grains, the Shir Sháhí *rupee* of 11$rac{1}{4}$ *máshas* or 92 *ratis* at 178.25 grains, and Akbar’s *rupees* at the same rate. This gives a return for the *rati* of 1:9375 grains. Shir Sháh’s copper coinage, however little we could have expected anything definite from such crude materials, gives an absolutely identical result. The late Col. William Anderson, an officer of considerable aptitude and experience in Oriental studies, estimated the *rati* from his own independent examination of the entire series of Akbar’s mintages at the self-same 1:93 grains.

I now reach the final stage of recapitulation and juxtaposition of the data embodied in the previous pages, which, however, simply resolves itself into a new application of the classical *Æsus triplices*, or the history of the three parallel mechanical divisions of the old coinage elaborated *in situ*. These three concurrent denominations may be traced continuously till they are partially absorbed in the Muhammadan scheme of mint issues, though in some instances the old weights perseveringly made themselves felt in our own monetary system.

The first of these divisions consists of the archaic *purâna*, the leading denomination in the present inquiry, whose weight is officially defined as 92 *ratis*; extant specimens of these crude pieces of metal come fully up to the weight of 56 grains. Proceeding onwards, and avoiding any possible complications due to Greek intervention, this same weight re-appears in the money of Sayála and Samanta Deva, the Brahmanical Sovereigns of the Panjáb and Northern India, in the ninth

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1 Puthán Khine ef Dembali, p. 490.
2 Príncép’s Essays, Useuf Tábeles, p. 22. Prof. Story Mackesyne, of the Mineral Department, British Museum, also undertook an elaborate series of trials and comparisons of weights, with a view to determine the true amount of the jeweller’s *rati*. His conclusions are limited to a range of from 2:483 grains to 2:46 grains. — Journ. R. A. S. ii. n.s. p. 155.
century of our era. It then runs through the entire issues of their Rájpút successors, from whom it passed to Kuth-ud-din and the Muhammadan conquerors in a.d. 1191, when it had become so much of a national institution, that the representative coins were known by the appropriate name of Dehliesdates, the exact weight being retained, though the value had become so irregular that each piece had to be tested for its intrinsic worth by the inevitable money-changer. Once adapted into the Muhammadan system, this weight held its own in defiance of all surrounding modifications up to the time of the reconstruction of the coinage by Bahlol Lodi (a.d. 1451–1488), when we find it intact in the number of grains, but designated by the altered name of tank, a weight frequently cited by Bâbar himself and the subsequent writers of Akbar’s period.

The palpable history of the 140-grain coin commences with the Greek adaptation of the Arachosian copper money noticed at p. 17. A prince of the name of Ramudata, whose period we do not know, but whose coins bear every mark of antiquity, has left us specimens ranging as high as 137-5 grains; and other half pieces of assimilated fabric, of what is termed the Bekat group of coins, come fully up to the requisite 70 grains; while the minor subdivisions may be traced in coins which even now weigh 54-5 and 17-4 grains. We need not attempt to follow the onward course of this weight, in intermediate times, as it comes so prominently to the front when Alá-ud-din Muhammad Sháh (a.d. 1295–1315), in his desire to diminish the cost of his army, undertook to cheapen supplies of all kinds, and simultaneously reduced the current silver tankah of 175 grains to the 140 grains of the old copper standard of the kársha. We have none of Alá-ud-din’s coins of this pattern extant, but we meet with them in full and effective use under Muhammad bin Tughlak, in a.d. 1324, when their weights are more accurately defined than could have been looked for in the coarser copper pieces of contemporaneous mintage. Muhammad bin Tughlak, it may be mentioned, introduced on his accession a new gold piece; for whereas the gold coins had hitherto corresponded with the concurrent silver pieces in name and weight of 175 grains, the new gold “dinar” was raised to 200 grains. Those official changes afforded me fresh means of testing the accuracy of the assumed weight of the 80 ruti or 140-grain coin, and the proportions required to meet the altered values, in each case, were found to tally exactly with that latter definition. Indeed, had further evidence been necessary, appeals might have been made to the standard weights of Bahlol Lodi; or to the succeeding copper coinage of the early Mughals, the equitable measure of which was left to the responsibility of the various local mints, whose administrators simply followed old traditions in the case of the baser metal, to

2 Patán Kings, p. 363. “Whatever doubt might once have existed as to the measure of this weight, it is now satisfactorily set at rest by the coins themselves: the tank, in short, is merely the old shareen of 33 ratio (or 36 grs.).”
3 Prisage’s Essays, i. p. 217. xx. figs. 47, 48.
4 “So styled from the cognate specimens found in the Herencianum of that same north of Saharanpore in the Dowl of the Ganges and Jumna.”—Prisage’s Essays, i. p. 209, pl. xix.
5 Patán Kings, p. 168. Mr. authority for this statement is the prose work of the celebrated Dehi poet, Amir Khurd, entitled Târikh Alá, or Khasiit al Fislikh. It is as yet unpublished. Elliot’s Histerians, iii. p. 67; Journ. R. A. S. iii. xxi. p. 116.
7 Ibid, p. 262.
which, indeed, adhering to the custom of other lands, the alien Sovereigns did not care to lend their names or titles.

With this double scale of proportions any elaborate analysis or recapitulation of the data of the third ratio afforded by the 100 rati, or 175-grain coin, would be superfluous. Suffice it to say that, following out the early post-Vedic definition of the "Satarkata," we find this weight still ruling as the official standard for the gold and silver currencies under the Pathan Kings of Delhi from A.D. 12931 up to the accession of Muhammad bin Tughlak in A.D. 1324, when, although its supremacy was shaken for the time by the currency re-adjustments of that Prince of Moneyers, it was soon revived as the ordinary2 mint unit, and came down to our time in the Benares and other local issues,3 in spite of the authoritative changes and attendant complications introduced by Shih Shih and Akbar.

The combined scale of proportions, thus established, stands as follows:—

<table>
<thead>
<tr>
<th>Coin</th>
<th>Ratio</th>
<th>Weight</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purâṇa</td>
<td>56-22</td>
<td>1-75 grains</td>
</tr>
<tr>
<td>Kârsha</td>
<td>140-80</td>
<td>1-75</td>
</tr>
<tr>
<td>Satarkata, or Tankah</td>
<td>175-100</td>
<td>1-75</td>
</tr>
</tbody>
</table>

This, then, is the weight I finally propose to assign to the original rati. There may be some doubt about the second decimal, as we are not bound to demand an exact sum of even grains, or parts of a grain; but the 1-7 and something like 5, may be accepted with full confidence, leaving the hundredth open to possible controversy, though from preference, as well as for simplicity of conversion of figures, I adhere to the 1-7. Under this system the definition of each ancient Indian weight by modern Troy grains will range as follows:—

<table>
<thead>
<tr>
<th>Metal</th>
<th>1 mńska</th>
<th>2 ratis or</th>
<th>3-5 grains</th>
</tr>
</thead>
<tbody>
<tr>
<td>Silver</td>
<td>1 dharaja, or purâṇa = 32 rats</td>
<td>560 rats</td>
<td>560 grains</td>
</tr>
<tr>
<td></td>
<td>1 satamana = 320</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 misha = 5</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 suvarna = 80</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gold</td>
<td>1 pala, or miska = 320</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 dharacha = 3200</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Copper</td>
<td>1 kârsha</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Subdivisions of kârsha:—

<table>
<thead>
<tr>
<th>Fraction</th>
<th>Value</th>
<th>Grams</th>
</tr>
</thead>
<tbody>
<tr>
<td>1/12</td>
<td>30</td>
<td>35</td>
</tr>
<tr>
<td>1/8</td>
<td>50</td>
<td>70</td>
</tr>
<tr>
<td>1/4</td>
<td>100</td>
<td>140</td>
</tr>
</tbody>
</table>

1 Pathan Kings, p. 46.
3 Princep’s Essays, ii, Useful Tables, 20: “We find coins of Akbar’s reign dug up in various places, and some weighing from 176 to 175 grains. Cabinet specimens of the coinages of Jahangir, Shah Jahan, and Aurangzeb have also an average weight of 175 grains pure, and the same prevails, with little variation, up to the time of Muhammad Shah, in the coins of opposite extremities of the empire; or struck in the Subahs of Surt, Ahmadabad, Delhi, and Bengal.”—p. 22: “Essay of Delhi Surt—1700 grains pure; Akbar at Lakh, 176-0; Shah Jahan of Agra, 175-0, of Surt, 175-0.”—p. 53: “Benares old weight 175-0, pure silver 159-17; Benares old standard 175-0, pure silver 165-872.”
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COINS OF THE URTUKI TURKUMÁNS.

BY

STANLEY LANE POOLE,

CORPUS CHRISTI COLLEGE, OXFORD.

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S. L. P.
EDITOR'S NOTE.

It is to be understood that, in this collection of memoirs, authors have the entire credit, and are in the same degree responsible for their own contributions. In the present article, the author has throughout maintained his right of freedom from editorial control. The leading difference, however, has only extended to the severity of the treatment of a subject which the Editor desired to have cast into a more popular form.

A concession has been made in the appended Table of Alphabets to the demands of the contributors to purely Arabic Numismatics, who hesitated to accept the less elaborate Persian system of transliteration suggested by the Editor in the opening Essay: and, at the same time, advantage has been taken of the opportunity to improve some of the minor details of the latter scheme, so as to bring it more into harmony with the newly adapted Arabic compromise, especially in regard to the group of letters ـ، which will now be ranged in more complete union with the fellow alphabet by the use of single dots below their corresponding Roman letters.

As the retention of the old title of "Marsden" has been misunderstood on the one part, and found to be altogether out of place under the altered conditions of the present publication, the Editor has reverted to the more appropriate term of an International Edition of the "Numismata Orientalia."—[E. T.]

The distribution of the sections of the entire work already undertaken comprises the following:

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<td>Assam, etc.</td>
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<td>the Seljūkis, Urtuqis, and Atābeks</td>
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<td>the Sasanians of Persia</td>
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### CONTRASTED METHODS OF TRANSLITERATION VARIOUSLY ADVOCATED FOR ARABIC AND PERSIAN, WITH THE SYSTEMS FINALLY ADOPTED FOR THE INTERNATIONAL NUMISMATA ORIENTALIA.

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The diacritical dots may be omitted at option, but preferably where the original text accompanies the romanized version.

No. 4—Grammaire Persane. Paris, 1852.
No. 5—Arabic Grammar. London, 1874-75.

No. 6—Hebrew and Chekeke Lexicon. London, 1867.
No. 8—The International Numismata Orientalia—Persian, etc.
No. 9—The International Numismata Orientalia—Arabic.
THE SANSKRIT ALPHABET,
WITH THE CORRESPONDING SYSTEM OF ROMAN EQUIVALENTS ADOPTED IN THE
INTERNATIONAL NUMISMATA ORIENTALIA.

| Gutturals  | ॠ k, ॠ kh, ॠ g, ॠ gh, ॠ n. |
| Palatals   | ॠ ch, ॠ chh, ॠ j, ॠ jh, ॠ ū. |
| Cerebrals  | ॠ t, ॠ th, ॠ ṝ, ॠ ṝh, ॠ p. |
| Dentals    | ॠ t, ॠ th, ॠ d, ॠ dh, ॠ n. |
| Labials    | ॠ p, ॠ ph, ॠ b, ॠ bh, ॠ m. |
| Semivowels | ॠ y, ॠ r, ॠ l, ॠ v. |
| Sibilants and Aspirate ॠ s. | ॠ sh, �t s, ɿ b. |
AUTHOR'S PREFACE.

The present Essay is based upon an article on the coins of the Urtukí princes which I contributed to the Numismatic Chronicle in 1873. The earlier treatise was little more than a catalogue of the series of these coins in the British Museum; but in the present work much has been added from the cabinet of the late Colonel C. Seton Guthrie and from foreign collections described either in published catalogues or in the letters of correspondents abroad. It is needless to say that the whole work has undergone a thorough revision, several errors have been rectified by the acquisition of fresh details, and the historical Introduction has been entirely re-written after a second and more complete examination of the original authorities, and has been supplemented by a comparative table of the contemporary dynasties, including the Kings of Jerusalem and the Emperors of Constantinople; thus bringing the Turkumán highlandmen into relations with names which are more familiar to English readers, and with which these semi-barbarous chieftains had much more to do than is commonly supposed.

The system of transliteration adopted in the present Essay demands some explanation from me. I am unwilling that it should go forth as my own production, for it is not such a system as I should choose for myself. It does not appear to me to answer what I consider a very important end of transliteration,—a true image of the pronunciation. However, it fulfills the at least equally important object of giving an accurate and consistent reproduction of the original orthography. On the whole, in a composite work like the Numismata Orientalia, wherein essays by writers of widely differing languages will have a place, the system of transliteration proposed by the Editor is as satisfactory as need be. As I am at present making use of four different systems of transliteration in four different publications, I am inclined to view with equal toleration all systems that are consistent and intelligible.
The mixture of plates, three autotype-photographic, and three copper-plate, is due to the necessity of supplementing the original engravings of Marsden's work by representations of those additions which have been made to the series of numismatic monuments since his time, and to the superiority of photographic over engraved plates. Of the perfect fidelity and clearness of the autotype photographs it is needless to speak; but with regard to the copper-plates it is necessary to say that whilst in many cases the engraver has succeeded in an admirable degree in representing the coins, in some he has been unfortunate. In such cases the student must trust rather to the description than to the engraving.

In the composition of the Essay I have received valuable assistance, in the way of notes upon the earlier article and references to coins with which I was unacquainted, from M. W. Tiesenhausen, of Warschau; Dr. O. Blau, German Consul-General at Odessa; Dr. E. Ritter von Bergmann, Custos of the Imperial Coin-Cabinet at Wien; and from Mr. J. W. Redhouse. I take this opportunity to express to them publicly the thanks which they have already received in private.

STANLEY LANE POOLE.
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Six Plates.
CORRECTIONS.

P. 2, line 16, for "Uhayl" read "Uhayl."
P. 4, line 24, for "Dhannah," read "Dannah."
P. 7, note 6. For "The histories give no information as to the date of Alpi's death, but the coins prove it was 572;" read, "The date here given is the traditional one, and I have adopted it as founded probably on some authority with which I am unacquainted. The testimony of Ibn-al-Athir, indeed, is adverse to the date 572; for although he nowhere records the death of Alpi, he mentions his son Kâb-ad-dîn as ruler of Mâlikin in 559. The coins afford us no help in this matter. On the whole I have thought it better to follow Marsden in adopting the date 572, for which he probably had some authority, in spite of the solitary notice which Ibn-al-Athir opposes to it."
P. 14, line 2 from bottom, for "Kâh-Arsân," read "Kâh-Arsân."
P. 16, note 1, delete comma after "deftcheer."
P. 19, no. 10, rev. area, for "كَنَّ" read "كَنَّ"
COINS OF THE URTUKÍ TURKUMÁNS.

INTRODUCTION.

§ 1. Oriental coins seldom possess artistic merits, perhaps least of all the coins of the Urtukis, for these have not even the excellence of calligraphy to recommend them. Yet they are far from being the least interesting of their class. The Urtukis are among the few Muhammadan dynasties who ventured to introduce images on their coins. So strong was the stigma attached to representations of living things by the Prophet of Islam, that the most disreputable prince would not venture to engrave his own or any one else's head upon the currency; for had not the Prophet said that for every image of a living thing that a man made he would be required to find a soul on the day of resurrection; and did not the people believe him? Partly from the fear of offending this prejudice, and partly from a natural predilection for whitling sepulchres and combining questionable practices with an unimpeachable orthodoxy, arose the peculiarity of Muhammadan coins, the absence of images. The Urtuki princes were almost the first to despise the popular belief, and to introduce figures on their dies. But they did not, except perhaps in one or two ill-established instances, engrave their own-heads, or those of their suzerains; but chose instead the types of the gold issues of the Byzantine emperors, and sometimes of the Seleucids, or again of the Sassanian kings. Not only do we find heads of Byzantine emperors and other 'miserable' rulers, but even Christian religious types, the Virgin, and Christ, with sometimes the inscription 'Emmanuel' in Greek letters. The princes who struck these unorthodox coins could have had no idea of what heresies they were circulating; although, perhaps, after the first step of admitting images at all, they might not stick at the propriety of any particular representation. The issuing of imaged-coins had probably very little to do with either the orthodoxy or the self-exaltation of the issuers,—it was almost a commercial necessity. The Urtuki Turkumans (as well as the contemporary image-coinimg dynasties) had frequent intercourse with the Greeks and other Christians of the coasts of Asia Minor. To facilitate their monetary exchanges some currency intelligible to both had to be devised. The result was a mixed coinage—Arabic inscriptions with European, generally Byzantine, images. It is true that the Urtuki copy represented a widely different metal-value from the Byzantine gold
original; but the object was merely to give the Greek merchant some intelligible and distinguishing mark, when he could not read the Arabic inscription.

§ 2. The history of the Urtukí princes is not eventful. It is precisely the history of all the other petty chiefs of Syria—a series of raids, of guerrillas, of small jealousies, and large crimes. The important part the dynasty played in the wars of the Crusades is the redeeming feature. The influence of the Crusades on Europe has been so great and so many-sided that an interest is imparted to many things which, were it not for their connexion with these wars, might seem uninteresting enough. The annals of these Turkumán must claim our attention as the history of the most powerful and vigorous enemies the Crusaders encountered before the coming of Saláh-ad-dín.¹

The first mention we find of Urtuk, the founder of the dynasty,² is when he was serving in the Saljúkí armies under the generalship of Fakhír-ad-daulah ibn Juhayr. When first he comes before us, in the year of the Flight 477 (A.D. 1084–5), he must have already risen high in the service, for at that time Fakhír-ad-daulah was besieging Amíd, and Urtuk possessed sufficient influence to be able to effect the escape of the besieged, the 'Uçaylí Sharaf-ad-daulah Muslim, who had bought the Turkumán's favour by a bribe.³ Knowing that this connivance, if it took wind, would compromise him in the eyes of his master, Sultan Malik Sáhi, Urtuk changed his service for that of Malik Sháh's brother, Tutus, Sultan of Damascús. In 479 Tutus captured Jerusalem, and made Urtuk governor in his name,¹ a post which the Turkumán held till his death in 484,⁵ and which his sons Sukmán⁶ and Iľ-Ghází filled till Al-Afdal, the son of Badr Al-Jamali, added the Holy City to the dominions of the Fátimi Khalijíh (489),⁷ whereupon Sukmán departed to Ar-Rahá (Edessa), and Iľ-Ghází to Al-Irāk, where he possessed some territory.⁸ When Sultan Muḥammad came to Ḥulwán in 494, Iľ-Ghází entered into his service, and in the following year was made the Sultan's shahbānah or agent at Bagdad,⁹ the Saljúkí capital being Iṣbahán. In the same year (495) the other son of Urtuk, Sukmán,¹⁰ rendered assistance to Músá when besieged in Al-Mausil (Mosson) by Jakarmish, and received as reward 10,000 dinars, together with Ḥisn Kayfá, a fortress in Diyár-bakr, on the road between Amíd and Jazírat-ibn-'Umar.¹¹ He had previously possessed, since 488,
the town of Saruj, in Mesopotamia. Soon afterwards Mâridin fell into his hands. War had broken out between Sukmán and Kurbaghâ, lord of Al-Maušîl, and the latter had made prisoner a certain Yâqûtî, son of Il-Ghâzi, and incarcerated him in the fortress of Mâridin, which at that time was attached to the territory of Al-Maušîl. At the entreaty of the widow of Urtük, however, her grandson was set at liberty, and shortly rewarded his liberator by seizing the fortress in which he had been confined. Dying before long, he was succeeded by his brother ‘Ali, who, however, did not keep his possession beyond a very short time. He went to Jakarmish of Al-Maušîl, leaving Mâridin in the charge of a lieutenant, who promptly handed it over to Sukmán.

It is not certain at what time Mâridin passed into the hands of Il-Ghâzi, the founder of the Mâridin branch of the dynasty. Abu-l-Fidâ states that when Sukmán died in 498, he was succeeded by his son Ibrâhîm in Hîç Kayfâ, and that Mâridin went to Il-Ghâzi; but we cannot infer from his words (وصار في ماردین از زمان ابنا ابی وسرعت ولادت از کویزجن وهم شمسه عشر مسموئل) that it passed into his possession immediately on the death of his brother. Ibn-Khallikân says that Il-Ghâzi became master of Mâridin in 501; and he certainly is mentioned by Ibn-al-Athir in 502 as being lord of that fortress. It seems probable that 502 is the true date, for it was in that year that Mûfâhad-ad-dîn Bahirîz was made shâhânâh at Baghîdâd in the room of Il-Ghâzi, and it would be reasonable to suppose that the latter, on leaving Baghîdâd, was presented by his nephew Ibrâhîm with a fortress, or that he took it whether presented or not. In any case, Mâridin must have come into his possession between 498 and 502. Another difficulty is raised by the uncertainty of the date of Ibrâhîm’s death. All that is known is that he succeeded his father in 498, and that in 508 his brother Rukn-ad-dâlî Dâwûd was governing Kayfâ when Il-Ghâzi applied for help against Aḥsunkur Al-Baraḵî.

In 511 (A.D. 1117–8) Il-Ghâzi obtained a considerable increase to his possessions, by the acquisition of the city of Ḥalab (Aleppo), which the inhabitants, on the death of their governor Lu-İa, voluntarily handed over to the Urtük, who left his son Timurtaş in charge. This Timurtaş was in 515 sent by his father to the court of Sulṭân Maḥmûd, the Saljûq, to intercede for the Arab prince Dâbays în Şâqâlah; and the Sulṭân took the opportunity of investing Il-Ghâzi with the government of Muyâfûrîkîn, a very important town in Al-Jazîrah, which remained in the possession of the Urtükîs until 580, when Sulṭân-ad-dîn (Saladin) took it. In 516 Il-Ghâzi died.

Il-Ghâzi, well-named ‘Star of the Faith,’ was certainly the most considerable man of the house of Urtük, and one of the most powerful chiefs of Syria and Mesopotamia. It is true his possessions were not many; but it must be remembered that power at that time meant not territorial sway, but the possession of a few impregnable fortresses, from which the neighbouring country could be scoured.

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1. Abu-l-Fidâ, sm. 493 (iii. 296). Cf. I.A. x. 222, from which it may almost be inferred that Sukmán was suzerain of Saruj, see p. 4, note 4.
2. Between 495 and 498. The date is fixed by the fact that Jakarmish was ruler of Al-Maušîl at the time, and that he did not succeed to that government till the death of Kurbaghâ in 495, and by Sukmán’s death in 498.
3. The whole story, which is hardly worth enlarging upon here, may be read in Abu-l-Fidâ, sm. 495 (iii. 300–8).
5. I.A. x. 621. Il-Ghâzi seems also to have possessed Nişîbîn at that time.
6. I.A. x. 339. In Abu-l-Fidâ, iii. 366, line 14, TUNU should be corrected to ṬUNÔ.
8. I.A. x. 372.
9. I.A. x. 418.
10. I.A. x. 426.
Few fortresses were better fitted for this purpose than Méridin; and to the possession of this stronghold much of ɪ-I-Ghází’s reputation must be ascribed. It has already been mentioned that the Urtuḳiṣ took an important part in the wars with the Crusaders. This was chiefly during the period between the First and the Second Crusade, when the Latin kingdom of Jerusalem was in the zenith of its short-lived prosperity. Sukmán distinguished himself in 97 by relieving the Muslims who were besieged in Harrán (Car seis), Baldwin du Bourg of Edessa, his cousin Joselin de Courtenay, and Tancred of Laciosta. Sukmán headed an army of seven thousand mounted Turkicumás, and joining his forces to those of Jakarmish of Al-Maúsil defeated the Christian army and took Count Baldwin (called by the Arab writers Al-Ḳumma or Al-Kumās, the Comes) and his brother Joselin prisoners. 1

But ɪ-I-Ghází had very much more to do with the Crusaders than Sukmán. Michaud characterizes him as ‘le plus farouche des guerriers d’Islamisme’; and he was certainly the most formidable enemy the Crusaders encountered before Salah-ad-dîn arose and drove them before him. The greater part of ɪ-I-Ghází’s life was spent in fighting with the infidels; but his principal victory was in 518, when the Crusaders were besieging Ḥalab. 2 It will be remembered that in 511 the Ḥalabīs voluntarily accepted the Urtuḳiṣ as their master. But when they found the city surrounded by the armies of the Franks, instead of appealing to their sovereign, they asked help from Baghdād: but none was given. In this emergency, ɪ-I-Ghází, hearing of their distress, marched from Méridin at the head of three thousand horse and nine thousand foot. On his approach the Crusaders beat a retreat to a strong position on a hill called Tfrin, where they did not expect the Turkicumás would venture to attack them. Nothing daunted, ɪ-I-Ghází led his men up the hill and gained a signal victory. Among the slain was Roger, Regent of Antioch during the minority of Bohemond. 3

Soon afterwards, however, Baldwin II (du Bourg), King of Jerusalem, retaliated by obtaining a victory over ɪ-I-Ghází and Dubays at Dhuʾniḥ-al-bajl. When ɪ-I-Ghází died, 4 his elder son Sulaymán succeeded to the government of Mayyafarikín.

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1 I. A. x. 254-7. Michaud thus describes the battle, or rather the surprise:—“À l’aurore de l’année 1104, Bohémond avec ses cavaliers, Tancred alors seigneur de Laciosta et d’Aphan, Baudoin du Bourg, comte d’Édesse ou Raha, et son cousin Joselin de Courtemal, maître de Turbessel, se réunirent pour passer l’Elaphrate et pour mettre le siège devant la ville de Charan ou Carrese, occupée par les infidèles. … Quand les princes chrétiens arrivèrent devant la ville, ils la trouvèrent en proie à la disette et presque sans moyens de défense. Les habitants avaient envoyé solliciter des secours à Méridin, à Mossoul, et chez tous les peuples musulmans de la Mésopotamie. Après quelques semaines de siège, ayant perdu l’espoir d’être secourus, ils résolurent d’abandonner la place et proposèrent une capitulation, qui fut acceptée. Tandis qu’au jour de part et d’autre d’encourir heedément la conditions du traité, il s’élèva une vive contestation entre le comte d’Édesse et le prince d’Antioche, pour savoir quel drapier flotterait sur les murs de la cité. L’armée victorieuse attendant, pour entrer dans la ville, que cette contestation fût terminée; mais Dieu voulut puiss le sol accapar des princes, et leur retirer la victoire qu’ils leur avaient enlevée. Baudoin et Bohémond se disputaient encore la ville conquise, lorsque tout à coup on aperçut sur les hauteurs voisines une armée musulmane s’avance en ordre de bataille et les envois dépêchées. C’étaient les Turcs de Méridin et de Mossoul qui venaient au secours de la ville assiégée. À leur approche, les chrétiens, fragiles et épuisés, ne songeaient plus qu’à fuir. En vain les chefs cherchevrent à retenir leurs soldats, en vain l’Édesse, parcourant les rangs, voulut relever les courages abattus: dès la première attaque, l’armée de la croix fut dispersée; Baudoin du Bourg et son cousin Joselin furent faits prisonniers; Bohémond et Tancred se replièrent presque seuls à la poursuite du vainqueur.”—I. 260, 261.

2 I. A. x. 269-90.

3 Michaud (l. 217, 218) gives a somewhat different account of the battle, omitting all mention of the provocation offered by the Crusaders in besieging Halab, and attributing the defeat partly to a sand-storm. This explanation seems, et subaetān demār, to put the cart before the horse. It was dubious the vigorous action of the feet of the flying Crusaders that stirred up the sand, not the sand that caused the flight.

4: Dieu permit alors que le redoutable chef des Turcomans, Ylger, terminât sa carrière, frappé par une mort subite et violente.—Michaud, l. 219. But he does not give any authority for the ‘subite et violente’ nature of the death.
Timurtash to that of Māricīn, and their cousin Sulaymān ibn 'Abd-Al-Jabbār ibn Urtuḵ to that of Ḥalab. This Sulaymān ibn 'Abd-Al-Jabbār had been made governor of Ḥalab by ʿI-l-Ghāzi  in 515, when his son Sulaymān (who afterwards succeeded to the government of Mayyāfārīḵīn) had endeavoured to stir up a revolt in Ḥalab against his father. We have now to notice another member of the family of Urtuḵ, the true successor of ʿI-l-Ghāzi in his wars against the Crusaders. This was Balak, son of Bahram, and grandson of Urtuḵ. He first comes into notice in 497 (A.D. 1103-4), when he possessed himself of 'Anah and Al-Hadithah, in place of Saruj, which had been wrested from him in 494 by the Crusaders. He again appears in 515 (A.D. 1121-2) as having made prisoner Joceline de Courtenay, Count of Edessa, and his brother Galeran, and shut them up in a fortress called by the Crusaders Quart-Pierre, by the Muslims Khartapir, in Diyar-bakr. Baldwin, King of Jerusalem, marching to relieve Kar-kar, which was being besieged by Balak, was defeated and made prisoner, and he too was confined in Khartapir, where Joceline and Galeran were already incarcerated. Les vieilles chroniques ont célébré la valeur héroïque de cinquante Arméniens qui se dévouèrent pour la délivrance des princes chrétiens. Après avoir invoqué la protection du Tout-Puissant, ils s'introduisirent dans la forteresse de Quart-Pierre, déguisés, selon quelques historiens, en marchands, selon d'autres, en moines. A peine entrés dans la citadelle, cette elite de braves, quittant leur déguisement et montrant leurs armes, massacrèrent la garnison musulmane, et rendirent la liberté aux illustres prisonniers. Ce château, dont les chrétiens venaient ainsi de se rendre maîtres, renfermait des vivres en abondance et toutes sortes de munitions de guerre. Balac y avait laissé ses trésors, ses femmes et les plus précieuses dépouilles des pays dévastés par ses armes. Les guerriers chrétiens se réjouirent d'abord du succès de leur entreprise ; mais bientôt les Turcs du voisinage se réunirent en foule et vinrent assiéger la forteresse où flottait l'étendard du Christ. Le sultan Balac, qui, selon les récits du temps, avait été averti en songe des projets formés contre lui, rassemble son armée et jure d'exterminer Baudouin, Joceline et leurs libérateurs. Ceux-ci ne pouvaient résister longtemps à toutes les forces réunies des Turcs, s'ils n'étaient secourus par leurs frères les chrétiens. On décide alors que Joceline sortira de la forteresse et qu'il ira dans les villes chrétiennes implanter le secours des barons et des chevaliers. Joceline part aussitôt, après avoir fait le serment qu'il laissera croître sa barbe et qu'il ne boira point de vin jusqu'à ce qu'il ait rempli sa mission périlleuse ; il s'échappe à travers la multitude ménageante des musulmans, passe l'Euphrate, porté sur deux douzaines de paon de chèvre, et, traversant toute la Syrie, arrive enfin à Jerusalem, où il dépasse dans l'église du Saint-Sépulcre les chaînes qu'il avait portées chez les Turcs, et raconte en gémissant les aventures et les périls de Baudouin et de ses compagnons. A sa voix,
un grand nombre de chevaliers et de guerriers chrétiens jurent de marcher à la délivrance de leur monarque captif. Joscelin se met à la tête; il s'avançait vers l'Euphrate; les plus braves de guerriers d'Edesse et d'Antioche avaient réjoui ses drapeaux, lorsqu'on apprit que le farouche Balac venait de rentrer de force dans le château de Quart-Pierre. Après le départ de Joscelin, Baudouin, Galéran, et les cinquante guerriers d'Arménie avaient soutenu longtemps les attaques des musulmans; mais les fondements du château ayant été minés, les guerriers chrétiens se trouvèrent tout à coup au milieu des ruines. Balac, laissant la vie au roi de Jérusalem, l'avait fait conduire dans la forteresse de Charan. Les braves Arméniens étaient morts au milieu des supplices, et la palme du martyre avaient été le prix de leur dévouement. Quand Joscelin et les guerriers qui le suivaient apprirent ces tristes nouvelles, ils perdirent tout espoir d'exécuter leur projet, et retournèrent les uns à Edesse et à Antioche, les autres à Jérusalem, désolés de n'avoir pu donner leur vie pour la liberté d'un prince chrétien.  

Balak's career was brilliant but short. Whilst besieging Manbij in 518, he fell by the hand of that very Joscelin whom he had formerly imprisoned. His head was carried in triumph before the walls of Tyre, which was then besieged by the Crusaders. His cousin Timurtash succeeded him in his possessions, of which the most important was the city of Halab, which Balak had taken from Badr-ad-daulah Sulayman ibn 'Abd-Al-Jabbär in 517, considering him incapable of protecting it from the Franks. Halab did not long continue in the possession of the Urtuqis. Timurtash returned to his favourite heights of Diyár-bakr; and Halab, thus left to take care of itself, when besieged not long afterwards by the Crusaders, opened its gates to Al-Barsaki, and never again owned a member of the house of Urtuq for its master.

Husain-ad-din Timurtash died in 547 (a.d. 1152–3), prince of Maridin and Mayyafarikin, as Ibn-al-Athir expressly states. It will be remembered that when I'l-Ghazî died, his elder son Sulayman succeeded him in Mayyafarikin. At what time, then, did the town pass into the hands of Timurtash? The only clue is supplied by a record by Ibn-al-Athir of the death of a certain Shams-ad-daulah, son of I'l-Ghazî, in 618. As the death of Sulayman is nowhere mentioned, one cannot help conjecturing that this Shams-ad-daulah was none other than he. Timurtash was succeeded by his son Najm-ad-din Alpi.

Meanwhile, Dâwûd of Kayfa was gathered to his fathers, and Karâ-Arsalân, his son, ruled in his stead. The death of Dâwûd must have taken place about 543; for he is mentioned by Ibn-al-Athir in 541, and in 542 the “lord of Al-Hijan” is spoken of, but his name is not given, from which we may infer that it was still the name which had been referred to before; and in 544 mention is made of the new ruler Karâ-Arsalân. Fakhr-ad-din Karâ-Arsalân governed Kayfa and the greater part of Diyâr-bakr till the year 570, when he died; and his son Muhammad ruled after him.

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1 I. A. xii. 115. 2 J. A. x. 441. 3 I. A. x. 432. 4 I. A. x. 431. 5 Michael, t. 250, 331. 6 Michael, t. 255. 7 I. A. x. 436. 8 I. A. x. 431. 9 He did not, however, put Sulayman to death; for this prince is mentioned again by Ibn-al-Athir in 525, as mixing in the political affairs of Halab, of which 'Imad-ad-din Zangi had then made himself master (a. 457). 10 I. A. xi. 73. 11 I. A. xi. 81. 12 I. A. xi. 92.
Not long after, the Urtukis heard the first whirr of the machine that was eventually to grind them to powder. It came about in this way. The town of Al-Birah on the Euphrates (not that near Aleppo) was being besieged by 'Imád-ad-dín Zangi in 539, but matters needed his presence at Al-Mausil, and Zangi abandoned the siege. The 'Franks' who held the town knew well that if Zangi returned, they could not hold out against him; so, making a virtue of a necessity, they handed the place over to Najm-ad-dín Alpi, who is called by Ibn-al-Athir in this instance 'lord of Al-Ḫiṣn', although Timurtash was still alive. Some time before 565, Al-Birah was in the possession of Shihád-ad-dín, a son of Il-Gházî, who had distinguished himself under the great Núr-ad-dín (Nourreddin) of Halab in war with the Crusaders. The time of Shihád-ad-dín's death is not accurately known, but his son, who appears to be nameless, was governing Al-Birah in 577 (A.D. 1181-2), when his kinsman Kuṭb-ad-dín Il-Gházî II. of Máridín, who had come to the throne on the death of his father Najm-ad-dín Alpi in 572, laid siege to the town. Shihád-ad-dín's son, finding himself deserted by his liege-lord, the Atábég of Al-Mausil, called in the help of the world-famous Saláh-ad-dín, who summarily ordered Kuṭb-ad-dín back to his own territory, on an order with which the Urtuki thought it prudent not to quarrel. It was thus that the first contact between the houses of Urtuki and Ayyüb came about.

The princes of Kayfa were more far-sighted than their kinsmen of Máridín, and took all pains to keep on good terms with the Ayyūbīs. When Saláh-ad-dín came northward in 578, Núr-ad-dín of Kayfa was quick to pay homage and to assist in the siege of Al-Mausil. The politic prince was rewarded with the important town of Amid, which the Ayyūbi gave him in the following year (579). Núr-ad-dín enjoyed his new possession for two years, and then died and left it to his son Kuṭb-ad-dín Sukmán (581).

Here I must notice a small branch of the Kayfa dynasty, which came into existence on the death of Núr-ad-dín in 581. This prince had a brother, 'Imád-ad-dín, who was at the camp of Saláh-ad-dín (again lying before Al-Mausil) at the time of Núr-ad-dín's death. In the hope of succeeding to his brother's power, 'Imád-ad-dín immediately set off to Kayfa; but finding his nephew in full possession, he conspired himself with the fortress of Khaptapir, which it will be remembered belonged formerly to Balak. It is not certain when 'Imád-ad-dín died; but in 601 his son Niẓám-ad-dín Abū-Bakr is recorded to have been besieged unsuccessfully by Maǧmûd of Kayfa and Amid. Khaptapir remained in the family of 'Imád-ad-dín till 620, when it seems to have passed into the hands of the Māridin dynasty; for when it was taken in 631 by Kay-Kubad, the Saljuq Sultan of Ar-Rum, the governor was of the family of the Urtukis of Māridin.

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1. I. A. xi. 67, 68. Cl. xi. 115.
2. Ibn-al-Athir, ann. 566, xi. 232, speaks of Shihád-ad-dín Il-Gházî as being possessed of the fortress of Al-Birah.
3. Some MSS. of Ibn-al-Athir give اسحاب أصبع, followed by a blank.
5. The histories give no information as to the date of Alpi's death, but the coins prove it was 572.
6. I. A. xi. 324.
8. This, the Khaptapir branch of the dynasty, was entirely unknown to numismatists before the publication of my Essay on the Urtukis in the Numismatic Chronicle, vol. xii. n. 8. 1873. The coins struck by Abā-bakr of Khaptapir have always been a puzzle to numismatists, and have given rise to the wildest misreadings.
10. p. 5.
The death of Kutb-ad-din Ili-Ghazii II. in 5801 was followed by the loss of Mayyafarikin, which the Shah-Arman took, and which subsequently was given up to Salah-ad-din. Kutb-ad-din was succeeded by his son Yuluq- (or Bulaq- or Bulg.-) Arslan;2 whose brother Urtuk-Arslan next followed, some time between the years 596 and 598, as the coins prove.3 In 599 Al-'Adil, the brother of Salah-ad-din, gave orders to Al-Ashraf to besiege Mardin; but by the mediation of Az-Zahir Ghazi of Halab an accommodation was arrived at. Urtuk-Arslan agreed to insert the name of Al-'Adil in the Khutbah and Sikkah, or public prayer and coinage, and to pay a fine of 150,000 dinars.4 This is well borne out by the coins. A coin of 599 (which must refer to the early part of the year)5 bears the name of Az-Zahir as well as that of Urtuk-Arslan, thus showing the friendly relations which subsisted between the two. Further, another coin of 600 (which must have been struck rather later in the year) bears the name of Al-'Adil as suzerain, thus fulfilling one of the two stipulations of the treaty. After this the Urtukis of Mardin withdrew from the affairs of Syria, and kept within the limits of their mountain fastness. Abu-l-Fidah continues the list of princes down to his own time (715 = A.D. 1315–6) when an Urtuki prince was still ruling in Mardin6; and, for aught I know, the family may still have its representative there.

The Kayfa branch came to an end in 639 (A.D. 1231–2). Sukman II. was killed in 597, by falling from a horse.7 He had himself appointed as his successor a Mamluk named Ayfas, to the exclusion of his own brother Maimud; but the amirs of Amid invited Maimud to come and take possession, and he did not decline.8 Maimud died in 619, and his son Al-Malik Al-Mas'ud Maudud succeeded.9 But in 629 Al-Kamil the Ayyubbi marched upon Amid, and took it together with its dependencies,10 which had been diminished by the inroads of the Sultans of Ar-Rum. Mauddud was imprisoned until the death of Al-Kamil, when he escaped (630), and took refuge with Al-Muzaffar of Hamah, and eventually died at the hands of the Tatar invaders.11 So ends the history of the Urtukis.

§ 3. Five mint-names are found on Urtuki coins.

Urtukis or Kayfis.

The Fortress (sc. Kayfa).

Amid.

Urtukis or Mardin.

Mardin.

Dunnair.

Kayfa.

No mint-name has as yet been deciphered on the few coins at present extant of the Urtukis of Khartapirg.

It is difficult to explain the occurrence of the name Kayfa on silver coins of Urtuk-Arslan.

1. I. A. xi. 333.
2. Written in Ibn-al-Athir without critical points to the first letter.
3. Ibn-al-Athir mentions Yuluq-Arslan being alive when Mardin was unsuccessfully besieged by Al-'Adil in 594-6.—xi. 98.
4. I. A. xii. 117.
5. It was in the first month (Al-Muharram) that Al-'Adil gave orders for the siege of Mardin.—I. A. xii. 117.
7. I. A. ii. 112.
8. Ibid.
10. Abu-l-Fidah, iv. 393.
11. Wissam and bila ha alii woon; but see p. 9 with regard to Kayfa. Abu-l-Fidah, iv. 393.
There can be no doubt whatever about the reading of the name. The letters نیکة are perfectly clear, and that is sufficient to establish the reading, although the last letter seems to resemble a أ rather than an ی; it may perhaps be the beginning of the final letter ك, which ends the word according to the كمیس orthography. But how did Kayfa come into the possession of the princes of میریدین؟ Abu-l-Fida tells us that in 629 Al-Kamil took أمید and its dependencies, among which was حین Kayfa.1 His son آسفان was left in possession of أمید, and (we infer from Abu-l-Fida’s account) of حین Kayfa also. But this coin shows that Kayfa belonged to the prince of میریدین in 628, the year before the taking of أمید. Either, then, we must suppose مسعود of أمید to have recovered Kayfa from his kinsman before Al-Kamil’s arrival; or else that Abu-l-Fida, accustomed to regard Kayfa and أمید as belonging to the same master, erroneously classed Kayfa among the dependencies of أمید when the latter was taken by Al-Kamil. With our present data it is impossible to decide the question.

Three other mints have been wrongly attributed to the أرعتکی princes: حمایہ, Diyar-bakr, and Mayyafirkhana. حمایہ is a misreading due to imperfect specimens. Dr. Blau inferred from the letters ی... that the mint was حمایہ, when in fact the letters were ار...; and from other specimens I proved the mint to be میدین.2 At the time Dr. Blau’s coin was struck (645), the Ayyubí prince Al-Mansur Muhammad (uncle of the historian Abu-l-Fida) was ruling حمایہ, and his name would certainly appear on any coin struck there. By Diyar-bakr I believe Soret simply to have meant a town in Diyar-bakr, namely Kayfa, or أمید, or میریدین, or Dunaasir. Mayyafirkhun (میریدین هيعرافن, sic!!) is a magnificent blunder for the words میدین هيعرافن of the damnatory formula میدین هيعرافن cui bono.

§ 4. The principal ornaments used on the coins of the أرعتکیs are the أرعتکی damghah or badge (۸); an ornament which I have called ‘fleuron’ (١); an inverted chevron, like the orthographical sign نماد or novnimah (٧); a semicircle (٧); and points, singly or in groups. Discritical points are used sparingly on the coins, but they are recorded when they occur. There is generally a centre-point, where the point of one limb of the compasses was placed when the marginal circles were being scored. Near the edge of the coin is generally a circle or several circles, usually of dots.

§ 5. To what denomination the أرعتکی copper coins are to be referred is not an easy question to answer. Almost all Mughamadan coins up to the time of these princes belonged to one of the three classes—دینار (gold), دیرهم (silver), جمل (copper). It would be natural to attribute the large copper issues of the أرعتکیs (and some of the contemporary dynasties) to the class of جمل; but this is clearly forbidden by the fact that some of these copper coins are inscribed with the words

Cursed be he who tests this dirham.4

1 See p. 8, note 10.
4 Dr. Karabasek’s rendering of the word نیک (einem Schimpf unloes) is strictly accurate; and it is quite possible that in this formula the أرعتکی prince intended to forestall any impressions that might be launched against his copper coinage, by taking the initiative himself in casting. I think, however, that a more probable rendering is that of testing the coin. In Lane’s Arabic Lexicon, part v. art. تأکیر; we find the very expression that occurs
This inscription, which occurs on several plain copper coins, suggested the theory which Dr. Joseph Karabacek has ably put forth in the *Numismatische Zeitschrift* of Wien,1 that the copper issues of the Urtuḳis, etc., were intended to pass as dirhams. There is much in favour of this view, besides the occurrence of the word dirham on some of the coins. There can be no doubt that dirham at that time meant the same thing as on the coins of the 'Abbásī Khalīfs, namely, a silver coin, and that it was not used in a general way (like the plurals of fals and dirham in modern Arabic) to mean any kind of money. Nor can we suppose that the word was introduced by mistake, instead of fals; for it occurs on too many coins to be explained by any hypothetical carelessness of the engravers. Granting, then, that when the Urtuḳis put the name dirham on their coins they meant dirham and not fals, and rejecting the suggestion that the name was inserted by mistake, it is difficult to see how to arrive at any conclusion except that these coins were intended to pass for the same value as silver dirhams. And it would be absurd to limit this to the coins that bear the word dirham, for the other copper coins are precisely similar in size and general aspect, with the exception of the curse-formula. We must, therefore, in all reason extend the denomination dirham beyond those coins on which the word is found to the whole class of large copper of the same series. A circumstance much in favour of the theory is that many of the large copper coins are covered with a thin coating of silver,2 and those that are thus ornamented do not bear the name dirham. Of course a difficulty arises from the fact that only some, and not all, these coins are silvered. Yet this may perhaps be explained by supposing them to have been silvered with a view to giving a look of respectability to the rest. The entire absence of silver dirhams during the period of the issuing of the large copper coins by the Urtuḳis is greatly in favour of Dr. Karabacek's theory; but it is almost counterbalanced by the fact that after the introduction of a silver coinage by Urtuḳ-Āralān of Māridin, the copper coinage still continued, though certainly in less numbers and perhaps smaller size. It is difficult to believe that silver and copper dirhams should circulate together, issuing from the same mint; or, on the other hand, that copper coins which had recently possessed the value of silver dirhams should suddenly, on the introduction of silver dirhams, be degraded to the value of ordinary fals. This, in fact, taken together with the small number of silvered dirhams that have been preserved, forms the main obstacle to Dr. Karabacek's view of the denomination of the Urtuḳi coinage. With regard to the origin of the copper image-coinage, Dr. Karabacek thinks it may be traced to the copper issues of the Latin princes whom the Crusading mania had brought to Syria; and that the principal reason of the substitution of copper for silver was the general exhaustion which oppressed the countries afflicted by the so-called 'Holy War,' and which rendered a silver coinage impossible.

Whilst acknowledging the strength of the arguments in favour of the dirham-view of the

2 In the British Museum there is one Urtuḳi coin which is gilded instead of silvered.
Urtuki coinage, it is to be regretted that we have not more positive evidence on the subject. At present, though the weight of the evidence leans heavily to Dr. Karabacek's side, it must be admitted that his point is not yet absolutely proved.

§ 6. The copper coins, which form the great majority of the Urtuki mintage, range in weight from 2½ to 17.0 grammes (43 to 363 English grains); and in diameter from \(\frac{1}{2}v\) to 1 \(\frac{1}{4}\) English inch. The average weight may be placed at about 11 grammes (170 grains), and the average diameter at about \(\frac{1}{8}\) (1 \(\frac{1}{4}\) inch) of Mionnet's scale.

The few silver coins of the series weigh about 2.9 grammes, and are of the diameter of Mionnet's \(v\). The weight, it will be observed, nearly corresponds with that of the old Amawi and ’Abbasi dirham.

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1 M. represents Marduq; K. Kayk. The figures after the name of the Urtuki Vasal show the years in which he acknowledged the suzerainty of his liege-lord on his own coins. I have not included the 'Abbasi Khalifas among the suzerains of the Urtuki, although their names often appear on the coinage of these princes; they merely exercised a spiritual suzerainty, and rarely that.

2 This name appears on the same coin as the names of Al-Afshar and Az-Zahir, mentioned above.
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</table>
NUMISMATA ORIENTALIA.

TABLE III.—CHRONOLOGICAL LIST OF THE URTUKI PRINCES.

   i. Sukmān 495.
   ii. Ibrāhīm 498.
   iii. Dāwūd 502.
   iv. Karā-Aralān 543.
   v. Muḥammad 570.
   vi. Sukmān 581.
   vii. Maḥmūd 587.

   i. Abū-Bakr 531.
   ii. Abū-Bakr 600-620.

III. Māridīn Line. A.H. 502-715, etc.
   i. Il-Ghāzī 502.
   ii. Tīmūrtash 516.
   iii. Alpī 547.
   iv. Il-Ghāzī 572.
   v. Yūlí-Aralān 580.
   vi. Urtuḵ-Aralān 597.
   vii. Ghāzī 637.
   ix. Dāwūd 691.
   x. Ghāzī 693.
   xi. 'Alī Alpī 712.
   xii. Shāh 712-715, etc.1

1 Shams-ad-dīn Shāhī was still reigning when Abu-l-Fida wrote his history in A.H. 715.

TABLE IV.—GENEALOGICAL TREE OF THE HOUSE OF URTUK.

URTUK

[Jerusalem, 479-481.]
COINS OF THE URTUKIS.

I. URTUKIS OF KAYFA.

IV. FAKHR-AD-DIN KARÁ-ABSLÁN. A.H. circ. 549-570.

Type I.


<table>
<thead>
<tr>
<th>Osv.</th>
<th>Rev.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Half-figure to right: in left hand, sceptre; in right, orb.</td>
<td>بن داود</td>
</tr>
<tr>
<td>[Copied, probably, from a common late-Byzantine type, seen on the coins of Constantine vi. and Eirene.]</td>
<td>الملكت العالماً</td>
</tr>
<tr>
<td>Below, fleuron.</td>
<td>لم العادل</td>
</tr>
</tbody>
</table>

No points except the discr. points of ت, ن, ثم, and the ن of سنة، which represents 556;¹ the numerical value of ت being 500, of ن 50, and of ي 6. The ١ of قرآ is omitted, as on many other examples.

Type II.

2. Copper. (Pl. iv. fig. 1.) A.H. 559. (The late Col. C. S. Guthrie’s Collection.)²

<table>
<thead>
<tr>
<th></th>
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<tbody>
<tr>
<td>Half-figure, facing, crowned.</td>
<td>الملكت العادل فتح الدين قرآرسان بن داوذ</td>
</tr>
<tr>
<td></td>
<td>بن أرن</td>
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</tbody>
</table>

The first stroke of the the س of سنة is taller than the others; the ن of في and the ن of سنة are dotted; so, too, the ن and the ن of خمس مائة (خمس مائة).

Type III.

3. Copper. (Pl. iv. fig. 2.) A.H. 560. (British Museum. Num. Chron. no. 3.)

<table>
<thead>
<tr>
<th>Osv.</th>
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<tr>
<td></td>
<td>ملكت الأملاك</td>
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<tr>
<td>Head, facing.</td>
<td>فرآ ارسلان</td>
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<tr>
<td></td>
<td>بن سکمان</td>
</tr>
</tbody>
</table>

Discrep. points on reverse to ١, ت, ن, ن, ن, and of أرسلان, بن,Api, of خمس مائة, and of سکمان, and a line (representing the two points) over ن, ن, and of أرسلان, ن, ن, ن. The ١ of أرسلان is prolonged into a foliate ornament.

¹ It is remarkable that this simple explanation has never before been proposed, except by myself in the Num. Chron. vol. xiii. p. 284.
² In the British Museum there is another specimen similar to this, but rather inferior in condition, which has been described by me in the Num. Chron. vol. xiii. p. 380.
NUMISMATA ORIENTALIA.

Type IV.

1.

4. Copper. (Pl. iv. fig. 3.) A.H. 562. (British Museum. Num. Chron. no. 5.)

Observation.

Half-figure, facing. [Copied, perhaps, from a Byzantine coin representing the Virgin.]

Rev.

ملکت الفمر
تار ارسلان بن
دادر بن
سکمان بن ارطاق

The of the year, the و, the خمسیہ, the سے and of مسجد, have their proper diacritical points; though in the case of the ملکت the diacritical points can scarcely be called proper, as the letter serves for the base of the ه and therefore should not be dotted.

A variety in the British Museum differs only in points, and not much in them, so far as the indistinctness of the coin permits me to judge.

2.

5. Copper. (Pl. iv. fig. 4.) A.H. 570. (British Museum. Num. Chron. no. 7.)

Same: but small winged figure, to left, behind left shoulder of central figure; and, on the opposite side of figure, date مسین و خمسین.

Diacritical points to the سے and of مسجد.

3.

6. Copper. A.H. 570. (Fabas Collection, 460.)

Same as preceding, but rev. marg. دادر instead of دادر, and rev. area isامام | المستند بالله | elemento | المستند بالله.

Until I was informed of the existence of this last coin I was inclined to think that Ibn-al-Atthir was correct in his date of Karâ-Aralân’s death (A.H. 562), and that the occurrence of that prince’s name on a coin of the year 570 (no. 5) was to be explained by Nûr-ad-din having omitted to alter the reverse of his father’s coin when he changed the date. But no. 6, besides confounding the date 570, brings further evidence by the name of the Khâlid Al-Mustaqil, who did not begin to reign till 565, three years after the death of Karâ-Aralân, as recorded by Ibn-al-Atthir. We cannot choose but to accept the testimony of these two monuments, and to place the death of Karâ-Aralân at 570, or the earlier part of 571. No coin of Nûr-ad-din is known of an earlier date than 571, and this too goes to support the evidence of the two coins of Karâ-Aralân. One difficulty remains—the coincidence of the name of the Khâlid Al-Mustaqil, who died in 565, on the coin bearing the date 570. This I think must be explained by the suggestion I offered before as to the reverse of Karâ-Aralân’s fourth type having been left unchanged when the date on the obverse was altered: the difference I now make in the explanation is that it was left unchanged by Karâ-Aralân himself, whereas before I supposed that it was his son Nûr-ad-din who had altered the date, but not the reverse.

The orthography دادر is very unusual. Ordinarily the name is written دادر, in which case the و should be marked with maddah (داود) to show that it is a contraction for دادر. The transliteration Dârûd (based upon the vulgar pronunciation دادر) is incorrect; it should be Dâwûd.

Brought to my notice by Dr. Bliss, Kaiserlich deutscher General-Consel, Odessa.
THE URUKI TURKUMANS.

Type V.

7. Copper. (Pl. iv. fig. 5.) (British Museum. Num. Chron. no. 9.)

Obv. A. Full figure of winged Victory to right; holding in right hand tablet inscribed $\frac{\text{Y}}{\text{X}}$, and in left hand wreath; beneath $\text{X}$.  

Rev. $\text{Y}$ [Copied from a coin of Constantine, struck at Siscia, in Pannonia.]

M. VICTORIA CONSTANTINAVS.

Beneath, ornament.

Type VI.

1.

8. Copper. (British Museum. Num. Chron. no. 11.)

Obv. $\text{Y}$ The common late-Byzantine type of Christ, aureate, sitting on throne, holding book.  

[The type may be seen on coins of Manuel r. Comnenus.]

Rev. $\text{Y}$ On the obv. discritical points under the three $\text{Y}$s; and over the first of the $\text{Y}$s.  

On the rev. semicircles over the $\text{Y}$s of Christ, and the $\text{Y}$s of the emperor, the $\text{Y}$s of the muhmiss and the $\text{Y}$s of both, the $\text{Y}$s are dotted, also the $\text{Y}$s of the $\text{Y}$s of the emperor, and the $\text{Y}$s of the $\text{Y}$s of the emperor.

2.

9. Copper. (British Museum. Num. Chron. no. 13.)

$\text{Y}$ is substituted for $\text{Y}$  

Points, etc., as (8).

3.

10. Copper. (Pl. iv. fig. 6.) (British Museum. Num. Chron. no. 14.)

Same as (9), but a countermark, of unintelligible device, is struck on the obv. left, near the bottom.  

No muhmiss, etc.

The letters and ciphers on the obverse of these coins have never been interpreted, and I do not think any meaning can be attached to them. The explanation of their occurrence which I venture to offer is that the Oriental engraver, unable to decipher the Greek inscriptions $\text{X}$, $\text{X}$, of the original Byzantine coin, substituted whatever Arabic letters or ciphers first came into his head. The analogy of other coins of the series does not permit us to assume that religious scruples were the cause of the change. It is worth noting that the ciphers which occur on (9) comprise the ten digits, neither more nor less:

$\text{X}$ $\text{X}$ $\text{X}$ $\text{X}$ $\text{X}$ $\text{X}$ $\text{X}$ $\text{X}$ $\text{X}$ $\text{X}$

1 The two dots under $\text{X}$ are blandered, so as to form a short horizontal line.

2 It has been suggested that the letters on (8) are arranged regularly in the order of the older abjad, etc., etc. There is certainly something to justify this view. The four letters on the left-hand-side might very well be $\text{X}$, $\text{X}$, $\text{X}$, though it is hard to see why the $\text{X}$ and $\text{X}$ are not connected. Beyond the first four letters, however, the order of the abjad is not easily discovered. We should have to change $\text{X}$ into $\text{X}$ and $\text{X}$ into $\text{X}$.
11. Copper. (Pl. iv. fig. 7.) (Col. Guthrie's Collection.)

Obv. Dust of Christ, head surrounded by an aureole of six rays; two dots between alternate pairs of rays. In the field, XC and a cross .
and signs designed apparently to represent the letters EMMANOtha.

A specimen in the British Museum (Num. Chron. no. 16) differs from that described above only in having a line over XC as well as over IC. Another specimen (2) differs from (11) in having four dots instead of two between the alternate rays of the aureole, and the inserted between and the (ibid. no. 15).

The expression "in the days of Karâ-Arsân" seems to point to the coin not having been struck by Karâ-Arsân himself, but by some governor under him.

V. NUR-AD-DIN MUHAMMAD. A.H. 570-581.

Type I.

12. Copper. (Pl. i. fig. cliii.) A.H. 571. (British Museum. Num. Chron. no. 17.)

Obv. Angel, aureolate;
right wing raised;
left hand holding
scroll, which hangs
over right arm.

In the Guthrie collection there is a specimen (a) differing from (12) only in omitting the of Qa.

Type II.

13. Copper. (Pl. i. fig. clev.) A.H. 576. (British Museum. Num. Chron. no. 19.)

Obv. Within censed pointed arch of double lines, figure, seated on throne; in right hand orb, in left sceptre.
Two balls represent the arms of the throne. Above the arch two angels,
each spreading a wing over the name of the arch.

On this coin the final letters of and and the and the of terminate in an ornament; which, however, Marden's engraver has omitted to represent in the plate.
THE URTUKI TURKUMANS.

Type III.

14. Copper. (Pl. iv. fig. 8.) Al-Hišn. [Kayf.] a.h. 578. (British Museum. Num. Chron. no. 21.)

Rev. ملكت الأماجحب
العدل نور الدنيا
محمد بن قرا ارسل
بن بني أرسل تصر
الماما الناصر
أيدي الله

M. على اسم الله غرب بالغرس سنة ثمان
ربيع ين وخمس مادّة

The expression ابضاع الله for bi-smi-lāh is most uncommon. The curse ملكت الأماجحب, which so long puzzled numismatists, is translated (in its full form as it occurs on coins of Il-Ghāzī ii. of Māridin—no. 38 ff.) by Dr. Karabacek (Num. Zeit. Wien, 1869, Verfahrt. A. J. Geschichte eines Schmieds anhaut, Cursed be he who puts an anoint upon this dirhem, i.e. dishonours it, or damages its credit. It may better perhaps be rendered Cursed be he who tests this dirhem (see p. 9, note 4).

The reviewer of the year has been differently read, but there can be no question that this, which was published by Castiglioni, is the true form; and that the other suggestions, such as عين العدل, were founded on ill-preserved specimens.


Type I.


Rev. لذي القرن

M. على اسم الله ضرب بالغ رس السنة احدث
ربيع ين وخمس مادّة

(The last two words (خمس مادّة) are in an inner line, for want of space in the outer.)

Ornament attached to the coin.

2. Copper. (Pl. iv. fig. 9.) Al-Hišn. [Kayf.] a.h. 581. (Guthrie Collection.)

At sides of rev. الملکت الناصر صلاح الدين instead of الخمس مادّة, and the preceding ملکت الناصر instead of الملاك مالك, and the preceding margin is in the inner line with the preceding ملکت الناصر.

This is the first occurrence of the name of a liege-lord (except the spiritual suzerain, the Khalifah) on Urtuki coins. In the same year Shalah-ad-din's name occurs also for the first time on the coins of Yuluk-Aralan of Māridin (op. no. 42).

1 A similar coin belonging to the British Museum is published in the Num. Chron. xiii. 292, no. 24.
Type II.

17. Copper. (Pl. v. fig. 1.) | a.h. 584. (British Museum. Num. Chron. no. 25.)

Observation:

Two heads, back to back.

[Copied from coin of Augustus and Agrippa struck at Nemausus (Nismes).]

Reverse:

الملك العادل قطب
الديس سكمن بن
محمد بن نصر ارسلان
بين ارتباط ومعيب الاlama
م الناس.

Another specimen (a) in the British Museum (Num. Chron. no. 26) differs only in having the م in the same line as the الاlama; and the م in the same line as the خمسة.

Type III.

18. Copper. (Pl. v. fig. 2.) | a.h. 594. (British Museum. Num. Chron. no. 28.)

Observation A. Half figure facing, with helmet, and aureole; holding in right hand sceptre; in left, orb.

[The idea seems to have been taken from a Byzantine type of about the time of Justinian i.; but the aureole is unaccountable.]

M.

الامام
المملكة المسعود
قبط الدين سكمن
بن محمد بن قرا
ارحلان

Over the first letter of سكمن, ornament like the sign for Aries, between two points.

In the Guthrie collection there is a specimen (a) similar to (18), but the points in the field of the reverse are wanting, although the ornament remains.

VII. Nâşir-ad-dîn Mâhâdî. a.h. 597-619.

Type I.

19. Copper. (Pl. v. fig. 3.) | a.m. 614. (British Museum. Num. Chron. no. 31.)

Observation A. Two-headed Imperial Eagle

\(\frac{1}{2} \text{ (each wing formed by a man's head standing on pedestal of interwoven lines.}}

M.

الملك العادل ناصر الدين وديين
محمود بن محمد بن ارظن

Another example (a) in the British Museum has a numhmla over the س of مسعود. A third example

\(^3\) An imperfect specimen belonging to the Marsden Collection is engraved in Pl. i. fig. cliii.
(b) differs from (19) in that the 12 is divided, with 13 being put in the lower line; and of the 14 is treated in like fashion.

This is the only occasion on which the name of the Saljuq Sultan of Anatolia (or Rum) appears on the coins of the Kayfa and Amid family.


Obv. Imperial eagle as before, but wings not human; pedestal different from preceding; and \( \mathcal{L} \) on eagle's breast.

Rev. \( \mathcal{M} \) over of the first and of of the second. Point over of the muhulahs and of the second. Another specimen (a) in the British Museum (Pl. v. fig. 4) differs in having no muhulahs over the two heads, and no point over.

Al-Malik Al-A'adil Abu-Bakr, whose name appears on this coin as that of liege-lord, was the brother of Saladin. He died the same year 615.

21. Copper. (Pl. i. fig. clviii.) Amid. A.H. 617. (British Museum. Num. Chron. no. 36.)

Obv. A. Imperial eagle as before, but smaller, and enclosed in a circular figure formed by the intersection of two quasi-ovals, which are surrounded by a plain circle and an outer dotted circle.

Rev. Hexagram, within circle.

In centre, the kalim
calim

In the triangular spaces between lines of hexagram,

In spaces between hexagram and circle,

Point over 11 of on obverse. Three points over the of on reverse.

A variety (a) in the British Museum has the obverse margin divided instead of (Num. Chron. no. 37).

Al-Malik Al-Kamil Nasir-ad-din Muhammad was son and principal successor of Al-A'adil.

22. Copper. (Pl. v. fig. 5.) A.H. 610. (British Museum. Num. Chron. no. 39.)

Obv. A. Imperial eagle within circle.

Rev. "\( \mathcal{M} \) Smash."

The two-headed eagle was apparently the armorial badge of the city of Amid. The first coin struck
at that city since the introduction of images on Muhammadan coins bears this eagle; and Ramusio\(^1\) records that he observed it on many parts of the walls of Amid. He does not seem, however, to have remarked any eagles with grotesque wings formed of the bearded heads of men, such as appear on the coin described above (19).

The origin of the two-headed eagle is very obscure. One thing alone is certain, that it was known in the East long before it was adopted by the Emperors of Germany. We find it on coins of Timâd-ad-díy Zangi of Sinjâr, struck in the year 1190 (A.H. 580), and on Urtukî coins of 1217 (614); whilst the Emperors did not make use of it till the year 1345.\(^2\) M. de Longpérier\(^3\) believes that he has discovered the clue to the history of this eagle in a relief at the village of Boghar Kieni, in Asia Minor, on which are represented two attendants of one of the principal ancient divinities, placed upright on a two-headed eagle. Further, on the side of a block of stone (the front of which is bevelled into the form of a giant bird), at Eucaly, is cut the figure of a two-headed eagle, which M. de Longpérier conjectures to have been sculptured by the Sâliûkis in imitation of the ancient relief at Boghar Kieni, which may very probably have struck them by its resemblance to the fabulous bird the 'Anâkû, described as the greatest of birds, carrying off elephants as a kite carries off a mouse.\(^4\) The Urtukîs and Atûbêgîs then copied the eagle from the Sâliûkis; and, finally, the Flemish Counts, in their intercourse with the Sâliûkis, became acquainted with the device and introduced it to Europe.

**Type II.**

23. Copper. (Pl. v. fig. 6.) A.H. 618\(^5\) (British Museum. Num. Chron. no. 40.)

Ouv.

Man on lion, holding in right hand short sword; behind, 

Urtukî damghah.

Rev. A.

الملك الداخلي
الملك الكامل
محمد
الإمام | الناصر | أمير المومنين | شرب |
سنة | ثمان عشر?

**VIII. RUKN-AD-DIN MAUDU. A.H. 619-629.**

**Type I.**


Ouv. Small Imperial eagle, in circle, within square, within second circle, the whole surrounded by dotted circle.

In spaces between inner circle and square.

 الغربية | بإمام | سنة | 621

In spaces between square and outer circle,

الملك الكامل | ركي الدين | مولود بن | محمد بن ارتباط

Rev. Same arrangement of circles and square as on oev., except that the centre circle is ornamented with four loops.

Within inner circle,

الملك الكامل
أبا | شرب |

In spaces between inner circle and square,

الملك الكامل

In spaces between square and outer circle,

لا الله | محمد رسول | الإمام الناصر |

Another specimen (a) in the British Museum (Num. Chron. no. 44) has the date reversed 1770. (Pl. v. fig. 7.)

The use of ciphers instead of the regular numerals is very unusual on these coins.

---

\(^1\) Della Navigatione e viaggi raccolti da Gio. Batt. Ramusio. ii. 70 (Venet. 1606).


\(^3\) Longpérier (Review of Taxier and Hamilton), Rev. Archéol. ii. (old series).

\(^4\) Lane, Thousand and One Nights, xx. note 22. In the Galerie Collection is a remarkable coin representing the Bôkh or 'Anâkû carrying off several elephants in its talons.
II. URTUKIS OF KHARTAPERT.

I. 'IMĀD-AD-DĪN ABÉ-BAKR. AH. 581—CIRC. 600.

Type I.

25. Copper. (Pl. v. fig. 8.) AH. 585. (Guthrie Collection.)

Obv. Figure, almost naked, on serpent; tail of serpent coiled six times; extremity held in left hand of figure.

Rev. ملكت الأمراء عبي

The British Museum possesses an example of this excessively rare coin, but its condition is not quite equal to that of the specimen contained in the Guthrie Collection.

Type II.

26. Copper. (Pl. v. fig. 9.) AH. 588. (Guthrie Collection.)

Obv. Head to left, diademed.

Rev. ملكت الأمراء

There are two specimens of this type (Num. Chron. nos. 47, 48) in the British Museum, but neither of them is quite equal in preservation to that of the Guthrie Collection.

1 It is described in the Num. Chron. xiii. p. 501, no. 46; but the illustration of the obverse in the plate accompanying the article was photographed from a cast of Col. Guthrie's specimen, of which both sides are now exhibited in Pl. v. fig. 8.
NUMISMATA ORIENTALIA.

III. URTUKIS OF MARIDIN.

II. ḤUSĀM-AD-DĪN TIMURTĀSH. A.H. 516–547.

Type I.

27. Copper. (British Museum. Num. Chron. no. 49.)

Rev. 

[ copied from coin of Antiochus VII. ]

Beneath rev. fleuron; muhimlah over .

28. Copper. (British Museum. Num. Chron. no. 51.)

Same: but counterstamp, upside-down, upon the neck, .

The British Museum possesses a variety (a) which differs from (27) only in the addition of over the of the (Num. Chron. no. 52) — Pl. ii. cii.

The coins with the counterstamp are none the less to be attributed to Timurtāsh because (as the stamp shows) they were in currency during Najm-ad-dīn’s reign. To attribute them to the latter would clearly be an error.

III. NAJM-AD-DĪN ALIFI. A.H. 547–572.

Type I.

29. Copper. (British Museum. Num. Chron. no. 53.)

Onv. Head as on preceding coins of Timurtāsh; on neck , but not upside-down and not as a counterstamp, there being no sign of the edge of the punch such as is seen on the last two coins of Timurtāsh.

Beneath rev. fleuron. Muhimlah over of first .

30. Copper. (Pl. ii. ciii.) (British Museum. Num. Chron. no. 55.)

Same: but, on the cheek, (shown by square edge of the punch), counterstamp, (nearly obliterating the name on the neck), .

It is evident that Najm-ad-dīn at first used his father’s coins, merely counterstamping them with his own name. When it became necessary to issue fresh money, he struck coins of the same type as those which he had been using; but he altered the reverse, by substituting his own name and titles for those of Timurtāsh; and he also incorporated into the die of the obverse his own name, which before had only been counterstamped. He then appears to have made some acquisition to his territory, and to have commemorated the accession by putting on his coins a counterstamp which gives him the title of King of Dīyār-bakr. After this he used other types than that of Timurtāsh.
THE URTUKI TURKUMANS.

Type II.

31. Copper. (British Museum. Num. Chron. no. 57.)

Obv.  Two busts, diademed, face to face.

Rev.  Two figures, standing, facing.
[Copied from coin of Gratian and Valentinian II.]

ملك دیاریکر

Discritical points to تنرناش.

The British Museum possesses two varieties (Num. Chron. nos. 58 and 50) of the coin just described, of which one is represented in Pl. ii. crv. They both differ from (31) in writing أرتناش instead of تنرناش. A further distinction between the three coins is to be observed: the first represents the cross (on the orb) by three points ’ , the second by two : , the third by one.

I have put this type before the next, because I consider the simpler arrangement of its inscriptions, and their shortness, and the absence of any year of issue, as indications of an earlier date.

Type III.

32. Copper. a.h. 558. (British Museum. Num. Chron. no. 60.)

Obv.  A. Head, diademed, nearly facing.

Rev.  A. Bust, crowned, facing.
[The dress seems to be Byzantine.]

malکت العلم العادل خُرم الديين ملک دیاریکر

ابو المنتریش بن ایل غازی

Within marg. to dex. وخمسمین

To sin. وخمسمین

There are two varieties of this coin in the British Museum—(a) Pl. ii. crv. (Num. Chron. no. 61), same, but rev. marg. ابو المنتریش بن ایل غازی بین ارتناش بین ایل غازی بین ارتناش سه تا دیج. and within marg. to sin. وخمسمین_

(b) (Ibid. no. 62), same as (a), but ثمانی وخمسمین and ثمانی وخمسمین and ثمانی وخمسمین and ثمانی and ثمانی are transposed and is omitted.

2.

33. Copper. a.h. 559. (British Museum. Num. Chron. no. 64.)

Same as (32b), but نسمن is substituted for ثمانی and سنه is inserted.
Type IV.

34. Copper. (Pl. ii. cxxv.) (British Museum. Num. Chron. no. 65.)

Obv. لا الله
Two heads facing, slightly turned
Away one from the other.

Rev. نجح الدين
Head facing, crowned;
in small circle of dots.

[Common Byzantine type.]

There are three varieties in the British Museum—(a) (Num. Chron. no. 58), same, except that امبر المومئین و المستختد بالله and the هبلى are transposed.—(b) (Ibid. no. 69), same as (34), but امبر المومئین is substituted for امبر المومئین بالله and the هبلى is substituted for امبر المومئین بالله. —(c) (Ibid. no. 70), same as (34a), but امبر المومئین is substituted for امبر المومئین بالله and the هبلى is substituted for امبر المومئین بالله.

The occurrence of the name of the Khalifah Al-Mustanjid limits the date of 34 and 34a to 555—566; whilst that of Al-Mustad at limits the date of 34b and 34c to 566—575. But it is clear that the whole of Type IV must have followed Type III, for we cannot suppose that 34 and 34a were struck before 555, whilst 34b and 34c were struck after 566. Granting, then, that 34 and 34a were struck after Type III, i.e. after 559, their date is limited to 559—566. On the other hand, 34b and 34c must have been struck between the accession of Al-Mustad at and the death of Najm-ad-din, i.e. between 566 and 572.


Type I.

1.


Obv. سبع و ثمانی خمس
Two busts, diademed, facing; one larger than the other.

Rev. تطب الدين بین
The Emperor's beard has been shaved, and the diadems have been much altered.

[Copied from coin of Heraclius I. and his son Heraclius Constantinus; but the Emperor's beard has been shaved, and the diadems have been much altered.]

Muhmilahs over امبر المومئین and امبر المومئین.

2.

36. Copper. A.H. 578. (British Museum. Num. Chron. no. 72.)

Same: but the مبی in instead of سبع, and inserted before خمس. No muhmilahs.

3.

37. Copper. A.H. 579. (British Museum. Num. Chron. no. 73.)

Same as (35): but in instead of سبع, and omitted after تسع and after سبعین.
4.
38. Copper. a.h. 580. (British Museum. Num. Chron. no. 74.)

Same as (35); but Sibb and Sibb instead of سبیع و سبیع خمس
مانیه

5.
39. Copper. (British Museum. Num. Chron. no. 75.)

Same as (35); but Sibb and Sibb خمس, with the unit
مانیه

6.
40. Copper. (Pl. vi. fig. 1.) (British Museum. Num. Chron. no. 76.)

Same as (35); but Sibb خمس?

مانیه

Point over صیف. Muhumlahs over the figures and ملیون من میلیون.

I suspect that the dates of the last two coins are blundered. As they stand, they are undoubtedly incorrect.

On the curse-formula, which appears in its entirety on these coins, see above (Introduction, p. 9 and note, and no. 14 of the coins of the Kayfa dynasty).

The name of the Khalifah An-Nasir has been the subject of a very common mistake among numismatists. Instead of the full surname An-Nasir-li-dini-ilah, they have sometimes found (as on the coin just described) a form which they read An-Nasir-ad-din. This, I need scarcely say, is a solecism of a grave nature; and numismatists have made a great point of the ignorance or carelessness of those who had to do with the striking of the coins. It seemed to me highly improbable that any one entrusted with the designing or engraving of an Arabic coin should have been so ignorant of the Arabic language as to doubtfully define a noun; and I therefore thought it worth while to look into the matter a little more closely. The coins in the British Museum bearing the surname of the Khalifah An-Nasir, about 250 in number, form quite large enough a collection to allow one to lay down general principles for the orthography of the name. By examining these 250 coins I found that what I had at first suspected was in fact correct—(i) in every instance of the supposed لام, āl, there was a connexion between the base of the (supposed) لام and the following لام, thus showing the word to be لام لام; and (ii) consequently numismatists, ignorant or forgetful of the elementary rule of Arabic orthography, that the alif of the definite āl, when preceded by the preposition لام, is elided, were unable to see the reason for the two āls occurring in juxtaposition, and accordingly attributed a solecism to the designers of the coin by reading An-Nasir-ad-din. After having investigated the question for myself, I discovered that Fraenh, with his usual accuracy, had already adopted the true reading لام لام, the definite āl, was accordingly prefixed, the resultant meaning being to the religion, i.e. Islam, whereas لام alone would mean to a religion.

An indistinct specimen of this type is engraved on Pl. ii. fig. cxxxii.
Type II.

41. Copper. (Pl. ii. fig. cxii.) (British Museum. Num. Chron. no. 77.)

Obv.  
١١٤٤

Within dotted square, head to right, diadem.

Rev.  
١١٤٤

[Copied from coin of Constantine I.]

There are some varieties in the incorrectness of the spelling of the word لمالکت—المالکت. On no example is it correctly spelt.

The unusual form [Belonging] to our lord the king, the assemblage of titles, and other peculiarities, induce the opinion that these coins were struck by some governor or chieftain tributary to the Urtaki Kutb-ad-din.


Type I.

1.  

42. Copper. (Pl. ii. fig. cxii.) A.H. 581. (British Museum. Num. Chron. no. 85.)

Obv.  
Half figure, right hand on breast.

Rev.  
Within hexagram of dotted lines,

[Probably copied from coin of Artu-
vaesdes and Nikephorus; but the
robe is fastened in front, whereas
the Byzantines is fastened on the
right shoulder.]

Between hexagram and outer dotted circle,

خرب | سنة | احد | ثمانم | مالکت

2.  

43. Copper. (Silvered.) A.H. 581. (British Museum. Num. Chron. no. 83.)

Same: but different obv. inscription, and differently divided: حسام الدین | يوقت ارسلان.

3.  

44. Copper. A.H. 583. (British Museum. Num. Chron. no. 86.)

Same as (43); but لخذد instead of

1 A duplicate of this coin in the British Museum (Num. Chron. no. 84) is similarly silvered.

Same as (43): but اربع instead of احد.

5.

46. Copper. A.H. 585. (British Museum. Num. Chron. no. 89.)

Same as (43): but خمس instead of احد.

Pietraszewski (Num. Muh. no. 264) publishes a coin (a) which resembles (43) in everything but the date, which is 586 (صحاب instead of احد).

It has already been noticed (op. no. 10) that the name of سلیم-ad-din as liege-lord occurs on the coinage both of كیفی and of میریدن in this same year 581.

Type II.

47. Copper. (Pl. vi. fig. 2.) A.H. 587–9. (British Museum. Num. Chron. no. 90.)

Ouv. حسام الدين ملك ديار بك

Two heads: that on the right, profile to left; that on the left, smaller, nearly facing, crowned.

[The profile is probably copied from a coin of نئو; but the head on the left is clearly Byzantine: — apparently a mixed type.]

Rev. الملك الهنور

صلاح الدين د]} سلطان دولة

[ ... ]

ابن المومئین

Above, fleuron.

Ouv. ملک الهنور

صالح الدين یزد

[ ... ]

ابن المومئین

Above, fleuron.

Over صلاح on rev., mukhalian.

Three other examples in the British Museum differ slightly from (47): — (a) omitting the fleuron and the mukhalian; (b) جلی, substituting a pellet for the fleuron, and retaining the mukhalian; (c) transposing بين ابنab in place of هنور, substituting pellet for fleuron (like $\hat{y}$), and retaining mukhalian.

We can scarcely suppose that this type was issued before the last coin (46a) of Type I. was struck; the terminus a quo of the date is thus fixed at 586. But it is probable that, in the absence of political changes which might necessitate an alteration in the coinage,—and we have no knowledge of such changes in this instance,—a fresh coinage would not be issued till the former one was exhausted, for which we may allow a year. Hence we may fix the earliest date at which Type II. was likely to be struck at the year 587. The terminus ad quem is easily seen to be 589; for the name of سلیم-ad-din occurs on the coin, and he died in 589. Further, a new type of coinage (Type III.) was introduced by يلیک-ad-din in 589. There remains therefore the narrow range of between two and three years (587, 588, and part of 589) during which Type II. must have been struck.
Type III.

1.


Obv. Four full figures: one is seated in the midst, with head deflected; behind stands another, with face in profile and right arm upraised; two other figures stand one on each side of the sitting one, the figure to dexter with arms raised, that to sinister with arms down.

Rev. A. 

لاهملم النسا
صر للدنيس
امبر المومنين

M. حسام الدين ملك ديار كريول أنصلام
بین ایل غاذی بن آل زنیت تسع وثمانین وخمسهم

Of two varieties in the British Museum (Num. Chron. nos. 95, 96): — (a) (Pl. iii. fig. cxxv) differs from (48) in having a star before the sitting figure, and inserting at the top of rev. a.m. (b) is similar to (a), but omits the star, and adds annulets, one on each side and one a-top of rev. area, and also inserts a numhilation over سر.

2.


Obv. Same as (48):

but no star, and slight alterations
in the figures, outer drapery
being added to the side figures.

Rev. A. 

الملك الغدير
لاهملم النسا
صر للدنيس
امبر المومنين

M. سيف الدين

Fleuron.

Same as on (48), but, inserted in 1776 before the date, and the century of the date illegible.

Two other examples in the British Museum slightly differ from (49): —(a) (Num. Chron. no. 98) is stamped with a countermark GG (inverted); (b) (Ibid. no. 99) silvered, omits the fleuron on rev. area.

3.

50. Copper. A.H. 590. (British Museum. Num. Chron. no. 100.)

Same as (49): but date تسع وثمانین وخمسهم instead of تسع وخمسهم.

A variety in the British Museum (Num. Chron. no. 101) adds a pellet under rev. area.

It has been suggested that this group is intended to record the lamentation of the Muslims on the occasion of the death in the year 589 of their great champion Šalāḥ-ad-dīn, who had so long led their triumphant armies against the infidel Franks. This is by no means disproved by Dr. Scott’s discovery (Revue Archéologique, x. 296) that the representation on these coins bears a strong resemblance to a relief in terra-cotta (in the British Museum) representing the mourning of Penelope for the absent Odysseus. The Urtuqis may have been anxious to engrave on their coins some mark of their regret (whether sincere or merely polite) for the death of the great Saracen leader, and they found a suitable model in the relief above mentioned, of which they may very possibly have seen an example.
Type IV.

51. Copper. A.H. 596. (British Museum. Num. Chron. no. 102.)

Obv. Helmeted figure, seated cross-legged; holding, in right hand, sword horizontally behind his head; in left hand, a trunkless, helmeted, head, by the plume of the helmet; handle of sword crossed, tasselled.

Rev. A. الله
النادر لدين
العمواني
المملك الفضل على ولملك المطهر
غازي بن الملك الناصر
حسام الدين يوني ارسلان ايل غازي
بن [ ] أرتي قرب سنة ست
وتسعين وخمسين

M. (Inner).

52. Copper. A.H. 596. (British Museum. Num. Chron. no. 103.)

Same; but ملك دياركردین inserted between ارسلان and ايل غازي, and 1 inserted in أرتي.


Same as (51); but on obv. to dex. (instead of stem with buds) the words written sideways نور الدين اتا. Also on rev. area muhammad over the الناصر. Rev. marg. as on (51), but date stops at پک. تسع.

54. Copper. (Pl. iii. fig. cxx.) A.H. 596. (British Museum. Num. Chron. no. 105.)

Same as (53); but with ملك دياركردین inserted as on (52).

A variety (c) in the British Museum (Num. Chron. no. 106) omits the muhammad over the الناصر.


Same as (53): but obverse type reversed; sword in left hand, trunkless head in right, etc.
Potellet above rev. area.


Same as (53):

Rev. A. الله
المعام النسا
صليب
أمير المعني

but stem of buds
restored in place of
side-inscription.

The supposition that this type refers to a scene which took place in the tent of Salah-ad-din (Abú-I-Fiddá, ann. 582) appears to me improbable, as the event took place fourteen years and the principal actor died seven years before the coin was struck.¹

¹ Before leaving the coins of Yûhâk-Aralzâ, I must mention that Soret (3e Lettre, no. 59, Rec. Num. Belg. iv. 36, 2nde série) attributes to this prince a silver coin which I have no hesitation in ascertaining should properly be assigned to Az-Zâhir Ghazi, the Ayyúbi prince of Halb. The word Soret reads غازى and should be ارسلان, and يوني should be پوست.

Type I.

57. Copper. A.H. 598. (British Museum. Num. Chron. no. 110.)

<table>
<thead>
<tr>
<th>Obv.</th>
<th>Rev. A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bust, facing; on each side, star.</td>
<td>Within hexagram, الله 알له المام الناصر لدين أمير المومنين منيس</td>
</tr>
<tr>
<td>M. In the spaces between hexagram and double dotted outer circle, ضرب</td>
<td>سنة</td>
</tr>
</tbody>
</table>

58. Copper. (Pl. vi. fig. 3.) A.H. 599. (British Museum. Num. Chron. no. 111.)

<table>
<thead>
<tr>
<th>Obv.</th>
<th>Rev. A.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Same.</td>
<td>Within hexagram, الله المام الناصر لدين أمير المومنين الملك المظاهر</td>
</tr>
<tr>
<td>M.</td>
<td>ضرب</td>
</tr>
</tbody>
</table>

Another specimen (a) in the British Museum differs from (58) only in dividing أر | تن instead of أر | تن | تن. A third example (b) substitutes for the words الملك المظاهر أر | تن | تن | تن | تن | تر ل簪 | ناصر الدين | الناصر الدين | which is somewhat obscured by having a hole pierced through it. This last piece presents the peculiarity of having its present inscriptions and head struck over those of another coin, which must, of course, have been issued at an earlier date. To this earlier coin must be assigned the words الملك المظاهر which have obscured the name الناصر الدين on the obverse. On the reverse, the inscriptions of Urtūk-Arslān's die are nearly obliterated, whilst those of the earlier die are more than half legible:

 سنة أربع

الناصر لدين الله منيس

لناصر

This inscription clearly indicates the date 594; and the earlier die may be attributed without hesitation to

1 A distinction may be noted between this and the preceding hexagram. That of (57) is triple, being formed by two hexagrams of single lines, enclosing one of dots. The hexagram of (58), on the other hand, is composed of the two lines without the dots, as in the photographic representation on Pl. vi.
Al-Malik Al-Mu'izziffar Sinjar-Sháh, the Atábég of Al-Jazirah, as a comparison with the coins of that prince clearly shows. It may perhaps seem strange that the earlier inscription should be preserved whilst the later inscription struck over it has almost disappeared; but this may perhaps be accounted for by supposing that the later inscription preserved the elder one by undergoing the wear of circulation which would otherwise have fallen upon it. There can be no doubt whatever that the die of Urtuk-Arslán is the super-imposed one; this is proved not only by the date of the other die, but by the nature of the surface of the copper, which renders it usually an easy task to determine which of two dies struck on the same place is the older one.

The word at the top of the reverse of the preceding four coins must be taken with

Its unusual position, separated from its connected words, is, we may suppose, due to an attempt at symmetry.

Type II.

1.

59. Copper. (Pl. iii. fig. cxxiv.) A.H. 599. (British Museum. Num. Chron. no. 114.)

Obv. Crowned or helmeted centaur-archer [Sagittarius] to left, head turned facing, stretching with right hand the string of a bow which he holds in the left, with the intent of shooting down the throat of a dragon with jaws a-gape.

The dragon is nothing else than an extension of the centaur's tail. To the left of the centaur's head is a large point.

In the spaces round the figure,

بما | تسع | خمسة | ما

The first component of the numeral on this coin is reversed (س curtiled to م); and the second, though not reversed, is curtiled to م.

A variety (a) in the British Museum (Num. Chron. no. 115) differs from (59) in that (a) (Num. Chron. no. 116) is similar to (a), but the inscription is in the line thus: ملك دابيرك. A third example (b) (Num. Chron. no. 117) is like (b), except that ن is inserted after the date. A fourth (c) (Num. Chron. no. 118) is like (d), except that ن is at the side as on (59).

2.

60. Copper. A.H. 599. (British Museum. Num. Chron. no. 118.)

Same as (59), but the centaur-archer is reversed, to right, bow in right hand, string stretched with left; and the obv. inscription is thus distributed in the spaces:

بما | تسع | خمسة | ما

and on the rev. ن is moved to the line of دابيرك as on (59).

Of two varieties of this coin (Num. Chron. nos. 120, 121) in the British Museum, the first (a) divides the obv. inscription thus, ملك دابيرك | تسع وخمسة | وما; and the second (b) thus, ملك دابيرك | تسع وخمسة | وما.

Neither of which arrangements in the least affects the meaning of the date: (a) places ن as on (59), but (b) as on (59).

The patronymic of the Ayyubí Al-Malik Al-Ádil Abú-Bahr, not URTUKI TURKUMANS.
to Nasir-ad-din Urtuk-Aralan, although at first sight it might seem from its position to be a continuation of the latter name.¹

It is perhaps noteworthy that the piece (no. 50) struck by Urtuk-Aralan at Mirdin in the year 598 is the earliest instance of a coin of the princes of Mirdin bearing a mint-name: their Kayfı kinsmen introduced Al-Ham twenty years earlier (see no. 14).

**Type III.**


**Osv. A.** Man seated on lion to left, hands raised, ends of girdle flying behind.

**Rev. A.**

ends of girdle flying behind.

**M.**

ملك الامام الناصر

إيوب نريب بماردين سنة

The expression, though ungrammatical, is by no means a unique solecism: similar mistakes are not uncommon on coins.

**Type IV.**

62. Copper. (Pl. iii. fig. cxxvii.) A.H. 611. (British Museum. Num. Chron. no. 127.)

**Osv. A.** Head, laureate, facing (slightly turned to left).

**Rev.**

لا عتباس أحمد

نامز الدين الله

الملك الامام أبو

The words in parentheses are inserted from duplicate specimens.

1 It is a graceless office to comment on the mistakes of those scholars who formerly directed their labours to the same field as oneself, but I cannot forbear to mention that in describing the preceding coin (in Eichhorn's Repertrium, x. 13. 25), Reiske seems to have tried to make as many egregious blunders as he possibly could. Certain it is that scarcely a line but offers a tempting subject for criticism. Whether Reiske was an Arabic scholar or not, though a sufficiently dubious question, is not one with which we are at present concerned; but that he was no Arabic numismatist is a patent fact, and every numismatic statement or theory of his demands the most cautious scrutiny.

² Some numismatists, with singular infelicity, have read the top line, أبا العباس أحمد, and the engraving in Pl. iii. is likely to confirm this mistake. I need only say that the coins unanimously give the reading أبا العباس أحمد, the names of the Khalifah An-Nasir, and that the other reading is not only unauthorized but ungrammatical.
THE URTUKI TURKUMANS.

Another specimen (a) has annulets instead of stars above rev. (Num. Chron. no. 129). The photograph (Pl. vi. fig. 4) will convey a better impression of the obverse than the engraving.

2.

63. Copper. A.H. 611. (British Museum. Num. Chron. no. 132.)

Obv. Head as before, but slightly turned to right.

Rev. 

Some illegible characters in the margin.

Type V.

64. Copper. A.H. 615. (British Museum. Num. Chron. no. 135.)

Obv. Within octogram,

- الناصر لدين الله
- العظمى الملك
- الكامل محمد
- المماليك

Between octogram and outer double circle,

لا | الله | إلا | لله |江山| عشرا

Rev. Within octogram,

- ناصر
- الملك المماليك
- الدنيا والدين
- ارتنى ارثمان
- محمد

Between octogram and outer double circle,

- عربي
- سنة
- عشر
- ... | ... |

Another example in the British Museum (Num. Chron, no. 137) is struck over a coin of Type IV.

Type VI.

65. Copper. (Pl. vi. fig. 5.) A.H. 620. (British Museum. Num. Chron. no. 138.)

Obv. A. Head to right.

[Copied from coin of Nero.]

Rev.

المللك المماليك ناصر الدنيا والدين ارتنى

ارثمان

عشر

الناصر لدين الله

امبر المماليك

الملك الكامل

ناصر الدين محمد بن أيوب

Fleuron over المماليك.
NUMISMATA ORIENTALIA.

Type VII.

66. Copper. (Pl. vi. fig. 6.) A.H. 623. (British Museum. Num. Chron. no. 140.)

Ovr. A. Bust facing, with long locks of hair. | Rev. 

M. السلطان المنظم علاء الدين كوكب بن حكم

On left side of head, خسرو = رو خس

On right side of head, السلطان المنظم

The British Museum possesses two varieties of this type besides that just described (Num. Chron. nos. 141, 142): of these (a) is noteworthy only because the obv. is struck over a rev. of Type VI., and the rev. over an obv. of Type VI.; and (b) differs from (66) in having two muhilahs (٧), one over the other over the inscription, taking the place of the ر which is on this coin (unlike the preceding) written in line with the rest of the word.

Type VIII.

1.

67. Silver. (Pl. vi. fig. 7.) Dunaysir. A.H. 625. (British Museum. Num. Chron. no. 143.)

Ovr. بالله

امام المستنصر

Rev. 

امام المستنصر

المستنصر بالله

The points on this coin are dinicritical: viz. obv. بالله, rev. المستنصر بالله. A variety (a) in the same collection (Num. Chron. no. 144) differs only in omitting the points over the خ and the ن.

2.

68. Silver. Dunaysir. A.H. 626. (British Museum.)

Same as (67), but inSTEAD of خسرو on obv. Points as on (67a), but none to the المستنصر.

3.

69. Silver. Dunaysir. A.H. 628. (Faba Collection, no. 440.)

Same as (67), but inSTEAD of خسرو on obv.

1 Cp. Frueh, Recensio, cl. xiii. 11.

2 I am indebted to Dr. Elms for a description of this piece.
4.

70. Silver. Dunayṣir. A.H. 632. (British Museum. Inedited.)

Same as (67), but خمس | وعشرین | ألف | والمثنى instead of
Points—obv. ٧٥٠٨٧١ | rev. ٧٥٠٨٧١ | المستنصر | تستنصر | . Star over.

These silver coins—the first in the Urtuḵi series—are precisely after the model of those issued by the Saljūḵ Sultāns of Anatolia: the size, the peculiar ornamentation with three stars, the arrangement of the inscriptions, the style of the writing, all are Saljūḵi. In explanation of this, we see the name of Kay-Krubād on the reverse, showing that at the time these coins were struck the Urtuḵi prince was doing homage to the Saljūḵ Sultān. The acknowledgment of suzerainty seems to have been accompanied by a change in the coinage in imitation of that of the sultan. In the like manner, a little later, we see the same Urtuḵi prince copying the well-known type of coinage peculiar to the Ayyūbī princes.

**Type IX.**

1.

71. Copper. A.H. 626. (British Museum. Num. Chron. no. 147.)

Obv. Man seated on lion, similar to Type III. | Rev.

Circular marginal inscription on obv. and rev., but nearly effaced and quite illegible.

2.

72. Copper. A.H. 627. (Müller Collection.)

Same as (71), but سنة وعشرين instead of سنة وعشرین.

**Type X.**

73. Silver. A.H. 626. (British Museum. Num. Chron. no. 150.)

Obv. A. Within triple hexagram composed of a dotted line between two plain lines, بالله امیر المومنین
 misdemeanor.

Rev. A. Within hexagram (as on obv.), المللک الكامل

M. In spaces between hexagram and triple circle similarly composed, ارتق 

(The words in parentheses are, as before, inserted from other examples.)

1 Formerly belonging to Dr. O. Blau, German Consul-General at Odessa.
Dr. Blu mentions to me a similar dirham formerly in his possession, bearing the date 625
خمس وعشرين ومائتان؟ At least, of the reading of the coin described above I have no doubt.

The photograph (Pl. vi. fig. 8) is taken from a second specimen in the British Museum.

This type of coinage is an exact copy of that characteristic of the Ayyúbís, and seems to have been
adopted in token of homage, in the like manner as Type VIII. appears to have been adopted in honour of
the Saljúkís.

Type XI.

74. Copper. (Pl. vi. fig. 9.) A.h. 628. (British Museum. Num. Chron. no. 154.)

Obv. Figure seated cross-legged, within square of dotted lines, head projecting above square; star on each
side of head; annulets on each side of figure within square.

Rev. (1) 알له

(2) الإسلام المستنصر

(3) أمير المؤمنين

(4) الملك الكامل

(5) محمد

(6) سلمان ناصر الدين

Another example (a) in the same collection differs only in transposing آرتق ١٢٢٤ and

Type XII.

75. Copper. Márídín. A.h. 634. (British Museum. Num. Chron. no. 157.)

Obv. A. Head to face, diademcd, similar to Type VIII., but broader.

Rev. (1) غرب بخاري

(2) الناس

(3) السلم

(4) المسلم بالله

(5) أمير المؤمنين

(6) الملك المقصود

(7) آرتق

A variety (a) in the British Museum divides the date thus [اربع] و [ثلاثة] ومائتان and omits
in obv. margin (Num. Chron. no. 159); and a third (b) omits أمير المؤمنين in obv. margin, and turns the date round,
beginning at left instead of top.


The engraving (Pl. iii. fig. cxxiv) is from a considerably less perfect specimen than that described above (75).
Type XIII.


Obv. A. Figure seated, cross-legged, holding orb in left hand.

Revi. مَلْكَةُ المُحْتَسِبَةِ

M. السلطان المعظم فيات الدين كتب الفتوح.

The British Museum possesses eight specimens of this type, differing only (so far as can be seen) in degree of indistinctness. It is from a comparison with the other seven pieces that the words in parentheses have been inserted. One of the eight is struck over Type VI. (obv. over obv., rev. over rev.) From another of these eight pieces, the representation in Pl. vi. fig. 10 is taken.

The decimal of the date on these coins is so very obscure that there might be some uncertainty as to whether the year were 604, 614, 624, or 634, if it were not for the circumstance that one of them is struck over a die of Type VI. Now Type VI. was issued in 620, and Type XIII. must therefore have been issued later than 620. But the name of Kay-Khusru occurs on it. This cannot be Kay-Khusru I., for he reigned from 600 to 607, whereas it has already been shown that Type XIII. must have been issued later than 620. The alternative, Kay-Khusru II., began to reign in 634. The date of Type XIII. must therefore be 634. A later decade is precluded by the death of Urtuk-Aralan in 637.

Type XIV.

77. Copper. (British Museum. Num. Chron. no. 169.)

Obv. مَلْكَةُ الْمُحْتَسِبَةِ

Revi. مَلْكَةُ الْمُحْتَسِبَةِ

اللهٍ إِبَّارِيِّا [مَلْكَةُ اُمْرِيِّا]

اللهٍ إِبَّارِيِّا [مَلْكَةُ اُمْرِيِّا]

Type I.

78. Copper. A.H. 640—3. (Soret, IVe Lettre, no. 100, Rev. Num. Belge, 2e sér. ii. 222.)

Obv. Within square,
السلطان ال... غياس الدين الملك
السعود نجم الدين

Rev. Within square,
الامام اسمعيل
بالله اسمعيل

Traces of marginal inscriptions.

The date of this coin is limited to 640—3 by the accession of Al-Musta'zim in 640 and the death of Ghiyâth-ad-dîn (Kay-Khusûr II.) in 643.

Type II.

79. Copper. A.H. 646. (British Museum. Num. Chron. no. 170.)

Obv. A. بالله
الأمام المستعصم
امبر المومنين

Rev. A. نجم الدين أيوب الملك
السعود فزاعي

M. (الله ﷺ رضو الله)

M. (نست، والريع، ومسة....)

(The words in parentheses are inserted from another specimen in the same collection.)

In the late General Bartholomaei's IVe Lettre à M. Soret (Rev. Num. Belge, ii. 340, 4e série) is a description (no. 25) of a coin resembling the preceding, but with date 646 and a different reverse inscription.

Type III.

80. Copper. (Pl. vi. fig. 11.) Mâridin. A.H. 654. (British Museum. Num. Chron. no. 172.)

Obv. A. Head, facing.

M. الإمام المستعصم بالله اسمعيل المومنين

Rev. Within dotted square.

مروف
المملكت الناسر
المملك السعيد
نفر

Above, two stars.

In the spaces between square and outer dotted circle,
THE URUKTI TURKUMANS.

Type IV.

1.


Obv. Within triple hexagram composed of dotted line between two plain lines,

الله
المستمع
بالله امیر المومنین

In spaces between hexagram and outer circle similarly composed,

لا الله | لا الله | حسس | رسول | والله

Rev. Within hexagram (as on obv.),

Yoسف
الملك الناصر
الملك السعيد
غاري

In spaces (as on obv.),

(عربي) | بعارة | اسم | خمس | جمسي | (مستعما)

2.


Obv. In hexagram (as before),

لا الله
لا الله
لا الله

In spaces (as before),

على | لله | على | لله | وسل

Rev. As on (81), but ست instead of خمس.

3.


Same as (82), but ست instead of خمس (or rather ست, it might perhaps be ست instead of ست).

4.


Same as (82), but ست instead of ست.

The reason for the alteration of the obverse inscription and for the omission of the Khalifah's name is to be found in the fact that Al-Musta'qim, the last of the Khalifahs of Baghdsd, was murdered by Hulagú in 656.
NUMISMATA ORIENTALIA.

VIII. Ḫara-Arlān. a.h. 658–691.

Type I.


Obv. A. Within hexagram (as on 81).

Rev. A. Within hexagram (as on 81).

Marginal inscriptions nearly effaced.

Piatraszewski wrongly attributed this coin to Ḫiliy-Arlān, the Saljuḡ Sultān of Ar-Rūm.

Type II.

86. Copper. (Pl. vi. fig. 18.) (British Museum. *Num. Chron.* no. 179.)

Obv. A.

Rev. A.

M. Illegible.

M. Illegible.

Another example (a) has v beneath obv. area.

IX. Shamṣ-ad-dīn Dāwūd. a.h. 691–693.

Type I.


Obv. Christ, seated on throne;

Rev. similar to Type VI. of Ḫara-Arlān of Kayfān.

It must be admitted that this is only a conjectural attribution. The titles and style of the coin lead one to the supposition that it was issued by Shamṣ-ad-dīn Dāwūd the Urtukī; but the evidence is anything but certain. In the absence, however, of a more positive attribution, we may provisionally assign it to the Urtukī prince.
APPENDIX A.

TURKISH NAMES.

In writing Turkish names I have adopted the orthography of the Arabic historians, some of whom were contemporaries of the princes who bore these names and may therefore be supposed to have known how they were pronounced. As, however, this orthography differs considerably from the Turkish, I insert below a list of the names as given by Mr. J. W. Redhouse, who has kindly furnished me with the Turkish orthography and probable meaning of each word.

أرتو = covered or hairy lion.
بوتي = plucked or bald lion.
تارا = black lion.
سومان = an over-boot; but

سگمان (Pers.) = dog-like; or perhaps
سکمان (Pers.) = an attendant on hounds.

نیمونش = iron-stone, or perhaps [one's] companion-in-iron.
الی = probably one who has served under Alp-Arakh, a follower of Alp-Arakhan.
ایل غازی = hand-victor, or tribe-conqueror. The significations of the Turkish أردو are too numerous to enable one to determine with certainty the meaning of the name.

غازی is Arabic.

APPENDIX B.

PALLEOGRAPHY.

The style of Arabic writing employed by the Urtuks on their coins was of a mixed nature. The old rigidly-simple Kufi character was passing away, and the transitional Kufi was preparing the road for the Naskhi. We find all three kinds on Urtuk coins. A few present the old Kufi in very nearly its pristine simplicity, a few on the other hand the Naskhi in almost its modern form, but the majority employ the transitional Kufi, in which the simplicity of the old character is destroyed by the addition of ornamental turns and other embellishments. All this may be seen at once by a glance at the plates.

Discritical points are very sparingly used on these coins. The following are all I have met with:

Of orthographical signs, shaddah occurs once (الن), and chudil (or muhashah, as de Saucy calls it) frequently (v). When employed in grammatical works, chudil shows that a letter is pointless; but on the coins, though it is generally used in this manner, it is not always. The examples of its occurrence furnished by the Urtuk coinage are:
APPENDIX B.

The inscriptions, the characters of the metal, and the names of the places are shown to be not genuine. Similarly, the characters of the names of the places are shown to be not genuine. But the character is shown not to be genuine; for there is no risk of confusing it with any dotted letter; unless, indeed, on a badly-engraved coin it could be mistaken for a or ә in the middle of a word. On the other hand, the character is not only incorrect but is contradicted by the coin itself, for the ә is in this instance pointed. So again the character is incorrect. It appears to me that whilst this sign was commonly used on the coins to indicate that the letter was mahmud or pointless, it was also sometimes used merely as an ornament. There is nothing else relating to the Arabic palaeography of these coins which cannot be learnt from the autotype plates.

APPENDIX C.

ASTROLOGICAL TYPES.

Many of the types on the coins described in the preceding pages have been shown to be copies of Byzantine or Seleucid or Roman originals; but many have been left unidentified. Of these I am now in a position to prove that some are astrological. Dr. E. von Berghmann lately called my attention to the astrological character of some of the UrtaKir types, and referred me to a plate at the end of Reinaud's Monuments Arabes etc. du cabinet de M. le duc de Blacas. This engraving represents an astrological mirror, belonging to an UrtaKir prince, Nûr-ad-din UrtaKir-Shah, great-grandson of Abû-Bakr I. of Khartapsir. One side of this mirror is of course polished; but on the other, besides inscriptions, are two zones or bands, of which the inner contains seven busts representing the planets, and the outer twelve medallions inclosing figures representing the signs of the Zodiac combined with the seven planets. 'Chaque planète a un signe du zodiaque qu'elle affectionne de prédilection et dont elle se rapproche autant qu'il est possible: plus elle est près de ce signe, plus elle conserve d'influence; plus elle s'en éloigne, plus elle s'affaiblit... La planète au reste domine toujours, et la signe est entièrement sous sa dépendance' (Reinaud, ii. 468 ff.). Cancer is under the dominion of the Moon, Leo of the Sun, Virgo of Mercury, Libra of Venus, Scorpio of Mars, Sagittarius of Jupiter, Capricornus of Saturn. But as there are twelve zodiacal signs and only seven planets (in this system) the remaining five signs are distributed to the planets again, beginning with the last: Saturn has Aquarius, Jupiter Pisces, Mars Aries, Venus Taurus, Mercury Gemini.

This curious mirror throws light on more than one of the unexplained UrtaKir types. Mars in Aries is represented by a man seated on a ram, holding in one hand a sword and in the other a tressless head. There can be no doubt, therefore, that Type VI. of Yûhak-Arâš, which represents a similar figure, though without the ram, is intended for the planet Mars. Again, Type II. of UrtaKir-Arâš is clearly meant for Sagittarius, and exactly corresponds to the representation of that sign on the astrological mirror: Jupiter, to whom the sign Sagittarius belongs, being sufficiently represented by the man-element in the figure. In a similar manner we shall be able in a future part of the Numismata Orientalia to explain some of the astrological types which occur on the coins of the Atâbêgs.
URTUKIS OF KAYFA
AND KHARTAPIRT.
URTKIS OF MARIDIN

PL. VI.
THE INTERNATIONAL
NUMISMATA ORIENTALIA.
THE INTERNATIONAL

NUMISMATA ORIENTALIA.

THE ADVANCED ARTICLES HAVE BEEN UNDERTAKEN BY THE FOLLOWING CONTRIBUTORS:

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THE COINAGE OF LYDIA AND PERSIA,
FROM THE EARLIEST TIMES TO THE FALL OF THE DYNASTY OF THE ACHAEMENIDAE.

BY

BARCLAY V. HEAD,
Assistant-Keeper of Coins, British Museum.

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AUTHOR'S PREFACE.

In a work like the *Numismata Orientalia*, which is designed to embrace the whole field of Oriental Numismatics, the coinage of the great Persian Empire holds of necessity an avowedly leading position. The famous Persian Daries, "the archers," so frequently alluded to in the history of Greece and of which the influence was often so detrimental to the morality of the Hellenes, form the connecting link between the coinage of the Empire of Croesus on the one hand and that of Alexander the Great on the other. We are thus led to commence with the consideration of the coinage of the kingdom of Lydia, a thorough comprehension of which is primarily desirable for those who would attain to a fuller knowledge of Persian numismatics than is to be gained by a mere contemplation of the types of the coins. The Persian daric is the legitimate successor of the gold stater of Croesus, to whose administrative genius must be ascribed the earliest idea of a double currency based upon the relative values of gold and silver. We are therefore called upon to examine, first of all, the origin of the system of weights in use throughout the East in remote times, and to trace back to their source on the banks of the Euphrates and the Tigris the germs of the weights adopted in Lydia by the ancestors of Croesus, according to which the precious metals were then estimated, and passed from hand to hand as recognised measures of the exchangeable value of all other commodities.

These primitive weight-systems were the basis of the future coinage, not only of Asia, but of European Greece; and Lydia is the border-land, the intermediate territory and link between the East and the West. For this reason I have prefixed to my description of the Lydian coinage an introductory survey of the weight-systems in use throughout the East before the invention of the art of coining. These preliminary remarks are, with some small modifications, extracted from an article which I published in the *Numismatic Chronicle* (n.s. vol. xv. p. 247 sqq.) "On the ancient electrum coins struck between the Lelantian Wars and the
accession of Darius." The origin and the nomenclature of the Greek systems of weight is a subject which, until quite lately, has been so much misunderstood both by metrologists and numismatists, that a recapitulation in the present work of some of the chief results of the invaluable labours of Mommsen and of Brandis in this direction will form an appropriate introduction.

But to pass from Metrology to Numismatics. The earliest rude attempts at coining are undoubtedly the issues of the Sardian mint; but when at a somewhat later period, probably during the reign of Sadyattes, the artistic influence of the Greeks of the coast towns began to make itself felt in the Lydian capital, and when the coins of Lydia are first adorned with the figures of animals, it becomes difficult, if not impossible, to draw the line between the coinage of Lydia and that of the Asiatic Greek cities, and more especially Miletus. In still later times, during the reign of Croesus, the coinage of Lydia again stands out clearly marked and easily distinguishable, with its national type, the fore-parts of a Lion and a Bull face to face. In the intermediate period between Gyges and Croesus, above alluded to, I have excluded from my Plates all coins not manifestly Lydian in type, thus giving the preference to the Milesian mint over that of Sardes. In this attribution to Miletus of many coins sometimes included in the Lydian series, I am aware that I lay myself open to the charge of having omitted many highly interesting and important electrum coins; but where a line has to be drawn between Lydian and Greek, it seems to me to be better to err on the side of caution, and not to venture upon ascribing positively to Sardes coins which may just as well have been issued by her great commercial rival Miletus, or by other wealthy Greek cities of the coast. I have likewise excluded the coins of the Phocaic standard, struck, with a single exception, by cities in Æolis and the north-western coast lands, although these were perhaps included in the Lydian kingdom or tributary to it.

Descending to Persian times, a similar difficulty arises. A strict line of demarcation cannot be drawn between Persian and non-Persian. The Persian coinage proper consists only of the darics and the sigli, and even of these many, if not the greater number, may have been struck in Asia Minor, rather than in the capital of the Empire. The darics are, however, inseparable from the double darics, which latter are probably Asiatic-Greek coins with Persian types. I have consequently been guided here, as in the case of the Lydian currency, solely by type, accepting
as Persian all coins which bear Persian types, and excluding all such as do not. Of course this is in many cases a purely arbitrary principle of selection, for it cannot be doubted that Persian types were not seldom placed upon some of the coins of Greek cities under the rule more or less direct of Persian satraps; while upon other coins of the same cities this tribute to the supremacy of the Great King was withheld. The former coins are still to all intents and purposes Greek, and not Persian; and in a comprehensive treatise on ancient numismatics they would be inseparable from the series of the coins of the cities to which they respectively belong: but in a work like the present, which deals solely with Oriental numismatics, it is absolutely necessary to bind ourselves down by some such rule as I have here adopted, unless, indeed, we are to restrict ourselves to the royal coinage pure and simple, the darics and the sigli.

The coinage of the Persian satraps has been treated in a similar manner; that is to say, all coins struck by Persian satraps have been excluded, save such, and such only, as bear Persian types; and by Persian types I here mean representations of the Great King.¹

A treatise on Persian coins in which the money of the satraps is not included may perhaps be likened by some to a nut without the kernel. These coins have, however, been omitted, not from any failure on my part to appreciate at its full value their historical importance, but rather, on the contrary, because I am of opinion that they require a separate monograph.

The history of Lydia and Persia is so great a degree interwoven with that of Greece, and is, moreover, so generally known, that I have not thought it necessary to give more than the barest outlines requisite for the elucidation of the matter in hand; and in the case of the coins which form the subject of the present article the merest sketch is sufficient, because, owing to the uniformity of type and the lack of inscriptions, it is for the most part impossible to classify them under the several reigns during which they were issued.

I have throughout abstained, as far as possible, from new conjectural attributions, both geographical and chronological, under the conviction that, however plausible such attempts at classifying the coins of the Persian Empire may seem to be, and however intrinsically probable it may be that such and such coins belong to

¹ There will be found in the Plates one or two exceptions to this rule, where coins without Persian types form part of a series from which I have not seen my way to exclude them.
such and such reigns or localities, it is better, where there is room for any considerable divergence of opinion among numismatists, to leave the matter undecided. In some cases, however, where the evidence of the coins seemed to be of sufficient weight, I have ventured upon a general opinion as to the locality of certain classes of coins hitherto unattributed.

In conclusion, I have to state my acknowledgments to Mr. Hoof van Iddekinge, of the Hague; Herr Dr. J. Friedlaender, of Berlin; Prof. Dr. H. Brunn, of Munich; and M. Chabouillet, of Paris, for most kindly allowing me to have impressions of coins from the various collections in their charge: also to Mr. J. P. Six, of Amsterdam, not only for impressions of coins from his own cabinet, but for many valuable hints as to the classification of doubtful pieces, as well as for his kindness in bringing to my notice several specimens with which I was previously unacquainted.

LONDON, December, 1876.

BARCLAY V. HEAD.

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THE COINAGE OF LYDIA AND PERSIA.

INTRODUCTION.

Survey of the Weight-Systems in use for Gold and Silver in the Earliest Times.

While the rude inhabitants of the West were still in search of a method of simplifying their commercial transactions, learning to substitute bronze or iron for the ox and the sheep, the money "Pecunia" of primitive times, and the readiest means of barter amid pastoral communities, the precious metals had long since commended themselves to the civilized peoples of the East as being the measure of value least liable to fluctuation, most compact in volume, and most directly convertible.

Untold centuries before the invention of the art of coining, gold and silver were used for the settlement of the transactions of every-day life,\(^1\) either metal having conventionally its crudely defined value in relation to the other. Ingots, or small bars and rings of gold and silver passed from hand to hand estimated by weight, and had to be tested by the scales again and again on every new transfer, being as yet undefined and unsanctioned by any official guarantee of intrinsic value.\(^2\)

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1 For a complete list of all the passages in the Old Testament where uncoined money is mentioned, see Madden in the Num. Chron., 1876, p. 81 seq.

2 Smith's Dictionary of Biblical Antiquities, art. 'Money,' by R. S. Peake.
NUMISMATA ORIENTALIA.

To show how from this rough method of exchange by weight, the precious metals first attained a formal currency, in the true sense of the word, it will be necessary to pass in review the principal weight-systems in use for gold and silver under the great empires of the East, in so far as we are able to follow the authoritative evidence of such Assyrian and Babylonian weights as have been fortuitously preserved to our own times.

Bronze Lion-weight from Nineveh.

It is already twenty years since Mr. Norris first published, in the Journal of the Royal Asiatic Society,¹ the Assyrian and Babylonian weights made in the form of Lions and Ducks, the discovery of which, among the ruins of ancient Nineveh, we owe to Mr. Layard. These interesting monuments of remote antiquity, it is almost needless here to repeat, are of the very highest importance to the student of Numismatics, indicating as they do, in the clearest possible manner, the original source of the systems of weight in use throughout Asia Minor and in Greece. The bronze lions and stone ducks are, however, not merely signposts pointing to the banks of the Euphrates and the Tigris; they present us with authentic official documents, inscribed, for the most part, with a double legend, one in Cuneiform characters, the other in Aramaic, generally giving the name of the King of Assyria or of Babylonia in whose reign they were made, together with the number of minas or of fractions of a mina which each piece originally weighed.

As these weights have lately been all accurately weighed anew, in a balance of precision, I have only to refer the reader to the Ninth Annual Report (1874-5) of the Warden of the Standards, under whose superintendence a complete list of the whole series has been drawn up. It is, therefore, here only necessary to state that the results of this careful reweighing are in the main identical with those arrived at by the late Dr. Brandis, whence it would appear that the mina in use in the ancient Assyrian and Babylonian Empires, during the extended period from B.C. 2000-625, existed in a double form, the heavy mina, falling gradually from a maximum of 1040 grammes [16,063 Eng. grs.] to a minimum of 960

¹ Vol. xvi. p. 215 seq. See also Layard’s Nineveh and Babylon, p. 601.
[14,832 Eng. grs.], the lighter from about 520 grammes to 460 [8,034—7,107 Eng. grs.]. Dr. Brandis had fixed the weights of these two mina at 1010 and 505 grammes [15,600 and 7,800 Eng. grs.] respectively, and the evidence of the earliest coins, which must not be neglected in this matter, tends to show that about the time when the Greeks of Asia Minor first became familiar with them, their weights were approximately what Dr. Brandis supposed.

There seem to be but slight grounds, however, in favour of the theory, first broached by Mr. Norris, that the lighter of the two mina was peculiar to the Babylonian and the heavier to the Assyrian Empire, but it is probable that the use of the heavy mina was more extended than that of the lighter; hence perhaps the addition of an Aramaic inscription on most of the weights belonging to the former, which was probably not only the standard-weight in Assyria, but accepted throughout the whole of Syria, Palestine and Phoenicia.

The lighter mina would nevertheless seem to have been the form more generally adopted in Babylon, although there is nothing to prove that it may not have been also used in Nineveh.

The system according to which the Assyrian and Babylonian talents were subdivided was the sexagesimal, the talent being composed of sixty mina and the mina of sixty shekels, the shekel being again divided into thirty parts. This sexagesimal system, which pervaded the whole of the Assyrian weights and measures, both of space, of material and of time, in which latter it has maintained itself down to our own age, is for practical employment in weighing and measuring decidedly preferable both to the decimal and the duodecimal, because the number 60 upon which it is founded possesses a far greater power of divisibility than either 10 or 12. The weights of the two talents and their divisions are as follows:

<table>
<thead>
<tr>
<th>Heavy Talent</th>
<th>60,600 kilogr.</th>
<th>= 935,000 grs.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mina</td>
<td>1010 grammes</td>
<td>= 15,600</td>
</tr>
<tr>
<td>1/6 Mina</td>
<td>16 83</td>
<td>= 250</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Light Talent</th>
<th>30,300 kilogr.</th>
<th>= 463,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mina</td>
<td>505 grammes</td>
<td>= 7,800</td>
</tr>
<tr>
<td>1/6 Mina</td>
<td>8 415</td>
<td>= 139</td>
</tr>
</tbody>
</table>

2 Brandis, p. 7.
Of these two talents the heavy, or so-called Assyrian talent, seems to have passed by land through Mesopotamia and Syria to the Phoenician coast towns and to Palestine, where we find it in use among the Israelites in a somewhat modified form; the Hebrew gold shekel weighing only 253 grs. instead of 260.1 By the Phoenician traders the heavy talent and its divisions was made known to the Greeks on either side of the Ægean Sea.

The light, or so-called Babylonian talent, on the other hand, found its way from the banks of the Euphrates by land into the kingdom of Lydia, whose capital Sardes was intimately connected on the land side with Babylon, with which it was in constant commercial intercourse.

From these two points, Phoenicia on the one hand and Lydia on the other, the Greeks of Asia Minor received the two units of weight on which the whole fabric of their coinage rests.

How long before the invention of coining these Assyrian and Babylonian weights had found their way westwards, it is impossible to say. It is probable, however, that the Greeks of Asia had long been familiar with them, and that the small ingots of gold and silver, which served the purposes of a currency, were regulated according to the weight of the sixtieth part of the Babylonian mina. It is true that, not bearing the guarantee of the State, it was necessary to put them into the scales and weigh them, like all other materials bought and sold by weight, whenever they passed from the hands of one merchant to those of another; thus although the invention of coining brought with it no essential change in the conditions of commercial intercourse, the precious metals having for ages previously been looked upon as measures of value, it nevertheless very greatly facilitated such intercourse, rendering needless the cumbersome and lengthy process of weighing out the gold or silver to be received in exchange for any given commodity.

In adopting the sixtieth part of the ancient Babylonian mina as their stater or shekel, neither Greeks nor Phoenicians adopted the sexagesimal system in its entirety, but constituted new minae for themselves, consisting of fifty staters instead of sixty. Thus the Greek stater was identical with the Assyrian and Babylonian sixtieth; but the Greek mina was not identical with the Assyrian mina, since it contained but fifty of these units. On the other hand, the Greek talent contained, like the Assyrian, sixty minae, though only 3,000 instead of 3,600 staters.

The accepted value of gold as compared with silver was in these times, and for long afterwards, as 13½ to 1;² and from this relation of gold to silver the standard by which the latter metal was weighed seems to have been developed in the following manner. The proportion of 13½ to 1 made it inconvenient to weigh the two metals according to one and

---

1 Josephus, Arch. xiv. 7, 1, alluding to a weight of gold, says, ουδέν τινα ἔχοντα ψηλά τὴν ἱδρυμανον ἀργυρον τινα άνα τίτλον. The Argo here intended is of course the Roman pound = 527.45 gr., therefore 2½ Roman pounds = 818.62 gr.; and as the Hebrew gold shekel was the fiftieth part of the mina, it must have weighed about 16.37 gr., or about 253 English grains.

2 Herodotus (iii. 89) says 13 to 1, but this is not quite exact, as has been shown by Mommsen, "Note sur le système métrique des Assyriens," which is appended to his Hist. Mon. Rom. ed. Blized, vol. i. p. 407. See also Brusie, p. 62 seq.
the same standard, as in that case a given weight in gold would not have been exchangeable for a round number of bars of silver, but for thirteen and one third of such bars; hence, in order to facilitate the exchange of the two metals, the weight of the silver stater was raised above or lowered beneath that of the gold stater, in order that the gold sixtieth might be easily convertible into a round number of silver staters.

Now the sixtieth part of the heavy gold Assyrian mina was a piece weighing about 260 gns. Dividing this piece again by sixty, we obtain a minute gold piece weighing only 4.3 gns.; if we multiply this by 13.3, the proportionate value of silver to gold, we arrive at a unit in silver of about 57 grains. Thus arose the silver draehm introduced by the Phoenicians into Greece, upon which the so-called Graeco-Asiatic or Phoenician silver-standard is based. According to the sexagesimal system, its value was that of the sixtieth part of the sixtieth of the gold mina. Four of these silver sixtieths formed a piece of metal weighing about 230 gns. (maximum). This became the stater of the Phoenician silver-standard, and as fifteen of these silver staters go to form one gold sixtieth, this standard has been designated by Brandis as the Fifteen-stater standard.

The people of Lydia, adopting a different method, arrived at a silver stater of a different weight. We have seen that at Sardes the light or Babylonian gold mina, travelling by land, had become domesticated. The sixtieth of this mina, weighing 130 gns., multiplied by 13.3, yields about 1729 gns. of silver. Applying to this silver-weight a decimal division, they arrived at a convenient silver stater of about 170 gns., and as ten of these pieces are equivalent to one gold sixtieth, this standard has been called by Brandis the Ten-stater standard.

Both the Fifteen- and the Ten-stater standards are thus in reality based upon one and the same unit, viz. a piece of about 57 gns. This is the third part of the stater of 170 grains, and the fourth part of the stater of 230 grains. We therefore see why the former of these staters is regularly divided into three, and the latter into two and four parts.¹

As the Phoenicians had penetrated everywhere, establishing, with their accustomed enterprise, their factories on almost every coast, they soon discovered the metallic wealth of the land, and began to work for the first time the veins of silver which had lain for ages unsuspected in the mountains. Hence, little by little, the Phoenician silver weight became widely known throughout the Greek world. The Babylonian silver standard, on the other hand, outside the kingdom of Lydia, was hardly known at all until after the Persian conquest, when it was adopted for the silver currency of the Empire and its dependent satraps.

The Greeks, however, when they first struck coins of silver, did not everywhere adopt the prevalent Phoenician standard. Chalcis and Eretria, perhaps the most important commercial cities of European Greece, had established, as early as the eighth century B.C., an active maritime trade with the opposite coasts of Asia Minor, and from these coasts they received the Babylonian gold mina with its sixtieth, viz. 130 grains. As there was little or no gold

¹ Brandis, p. 88.
on their own side of the sea, while silver, on the other hand, flowed into Euboea from her colonies in the mining districts of Macedon and Thrace, the cities of that island transferred to silver the standard with which they had become familiar in their commerce with the Ionian towns, and on this Babylonic gold standard they struck their earliest silver staters, weighing 180 grains. Their example was soon followed by Corinth and Athens, and the Babylonian origin of this weight was lost sight of by the Greeks, and the name of the Euboic talent was applied by them to the old Babylonian gold weight; all coins, whether gold or silver, struck not only in Greece, but in the East, on this weight, being said to follow the Euboic standard. The name of the Babylonian standard, nevertheless, remained in use for the Lydian and Persian silver weight,\(^1\) which had been developed by the Lydians out of the light gold mina. By the Babylonian talent the Greeks therefore understood a silver standard, the stater of which weighed 170 grs.; while by the Euboic talent they understood a standard used either for silver or gold, the stater of which weighed 180 grains.

About the end of the eighth century B.C., or in other words about the time when the Greeks of Asia Minor or the Lydians first hit upon the idea of stamping the bars of metal with official marks as guarantees of their weight and value, the following were therefore the weights generally current in commercial intercourse:—

\[\text{(a.)}\]

**The 90th of the heavy Assyrian mina in gold, weighing 260 grains.**

This weight had found its way through Syria and Phoenicia to the coasts of Asia Minor. The earliest coins of this class are said to have been issued at Phoecea. Hence the earliest gold staters of 256 grains (maximum), with their subdivisions, have been designated as of the Phocaic standard.

**The corresponding silver piece of 230 grains, fifteen of which were equal in value to one Phocaic gold stater.**

This weight, which was also of Phoenician transmission, was adopted by many of the coast towns of Asia Minor for their silver currency. The actual weight of the coins of this standard seldom came up to the normal weight of 256 grains, 220 grains being about the average. As the earliest coins of this weight were issued by Greek cities of Asia Minor, it has obtained the name of the Graco-Asiatic standard. Brandis calls it the Fifteen-stater standard.

\(^1\) This is clear from the statement of Herodotus (iii. 89) concerning the revenues of the Great King, where he gives the sums paid in silver by the nineteen satrapies in Babylonian talents, while the twentieth (the Indian), he says, paid in Euboic talents of gold. Concerning this whole passage, vide Mommsen, Hist. Mon. Rom. ed. Bcaica, vol. i. p. 27 sq.; Brandis, p. 63; Hultsch, p. 276.
(iii.) The weight adopted by Pheidon, when, some time before the middle of the seventh century, he first instituted a mint in the island of Ægina.

This appears to be only a degradation of the Phœnician silver standard, the maximum weight of the earliest Æginetic stater being as high as 212 grs., though the average weight is not more than 190 grs. The Æginetic standard in the earliest times was prevalent throughout the Peloponnesus, in the Chalcidian colonies in Italy and Sicily, in Crete, on the Cyclades, especially Crete, Naxos, and Siphnos, and even in certain towns in Asia Minor, among which Teos and perhaps Cyme may be mentioned, as well as in many other localities which need not here be particularized.

(iv.) The 60th of the light Babylonian gold mina, weighing 130 grains.

This weight found its way by land from the banks of the Euphrates to Sardes, and from Sardes probably through Samos to the important commercial cities of Euboee, Chalcis and Eretria, where silver coins of 130 grs. were first issued. Whether used for silver as in Greece, or for gold as in the East, this weight went by the name of the Euboic standard.

(v.) The corresponding silver piece of 170 grains, ten of which were equal in value to one Euboic gold stater of 130 grains.

This weight, being first met with in the silver coinage of the Lydians, who had doubtless derived it from Babylon, retained its original name, and was known as the Babylonian silver standard. It has been designated by Brandis as the Ten-stater standard.

1 Brandis ingeniously develops the Æginetic silver standard out of the electrum stater of 220 grs. in the following manner. In the first place he supposes the electrum stater to contain about one-third of silver; he then takes what remains of pure gold, viz. about 146 grs., the silver equivalent of which, according to the recognised proportionate value of the two metals, is 1941 grains of silver or just 10 Æginetic silver staters of 194 grs.
Electrum.

Besides gold and silver, a third precious metal was recognized by the ancients, which as early as the time of Sophocles was known by the name of electrum. It was also called white gold, and appears to have been always looked upon as a distinct metal.¹

Electrum was obtained in large quantities from the washings of the Pactolus, and from the mines on Tmolus and Sipylos. It was composed of about three parts of gold and one part of silver. It therefore stood in an entirely different relation to silver from that of pure gold, the latter being to silver as 13:3 is to 1, while electrum was about 10 to 1.²

This natural compound of gold and silver possessed several advantages for purposes of coinage over gold, which, as might have been expected, were not overlooked by a people endowed in so high a degree with commercial instincts as were the inhabitants of the coast towns of Asia Minor. In the first place, it was more durable, being harder and less subject to wear; secondly, it was more easily obtainable, being found in large quantities in the immediate neighbourhood; and, lastly, standing as it did in the simple relation of 10 to 1 as regards silver, it rendered needless the use of a different standard of weight for the two metals, enabling the authorities of the mints to make use of one set of weights and a decimal system easy of comprehension and simple in practice.

On this account electrum was weighed according to the silver standard, and the talent, the mina, and the stater of electrum were consequently equivalent to ten talents, ten mina, or ten staters of silver of the same weight.

The weight of the electrum stater in each town or district thus depended upon the standard which happened to be in use there for silver bullion or silver bar-money, the practice of the new invention of stamping metal for circulation being in the first instance only applied to the more precious of the two metals, the electrum stater representing, in a conveniently small compass, a weight of uncoined silver, or silver in the shape of bars or ingots, ten times as bulky and ten times as difficult of transport. Once, however, in general use, the extension to silver and to gold of the new invention of coinage could not be long delayed.

As the standards according to which bullion silver was weighed were various in various localities, having been developed, as we have seen above, by different methods out of the sixtieth

¹ It does not appear, however, that money coined in this metal was called by a different name from that used to designate pure gold. Thus in the Attic inscriptions (Cscr. Inscr. Att. ed. Kirchhoff, vol. i. no. 301) we find χρυσός στατήρας Κοῦκρεως or χρυσός Κοῦκρεως στατήρας, in these cases electrum, and Δαμαέως χρυσός στατήρας, in this case gold. The real distinction lay, not in the name of the metal, but in the specifications Κοῦκρεως or Δαμαέως, just as in English we speak of German silver.

² This applies only to the period when gold was as 13:3 is to 1. In later times, when gold had fallen to 10:1, electrum would only be about 73:1, as is evident from Demosthenes's valuation of the Cyzicene stater at 28 Attic drachmas.
parts of the heavy and light Babylonian gold mina, so also were the earliest electrum staters of different weights, depending everywhere upon silver, and not upon gold. Consequently, as might have been expected, we meet with electrum coins of the Phoenician, the Æginetic, the Babylonian and the Euboic systems.\(^1\) The coins of the so-called Phocaic system stand on a somewhat different footing. This standard, as we have seen above, was not a silver standard, but a gold one, based upon the 60th of the heavy Babylonian gold mina weighing about 260 grains; hence the electrum coins which follow this standard are clearly distinguishable, not only by their weight, but by their colour, from the electrum of the four silver standards. Whether they ought to be included under the heading of Electrum is almost a question; for the majority of these coins approach more nearly to gold in colour, and they were probably intended to circulate as gold,—the metal of which they are composed not being the natural electrum, as found in Lydia, but an artificial compound, the use of which, as representing gold, may have been a source of some profit to the State.

\(^1\) Num. Chron. 1875, pp. 234 seq.
PART I.

LYDIA.

The preceding review of the principal systems of weight used in the East and in Asia Minor for the precious metals, circulating simply as such and not as coins, leads us to the more immediate subject of this article, the COINAGE OF LYDIA AND PERSIA.

Lydia, as Prof. E. Curtius remarks in his History of Greece, was in ancient times "the western outpost of the Assyrian World-empire"; and when this empire fell into decay, Lydia, following the example of Media and Babylonia, threw off the yoke she had worn for five centuries, and under a new dynasty, the Mermnade, entered upon a new and independent course of national life. The policy of the new rulers of the country, who were originally Carian mercenaries, was to extend the power of Lydia towards the West, to obtain possession of towns on the coast, and thus to found a naval power, in which the boldness and enterprise of the Greek might be, as it were, engrafted upon the spirit of commercial activity which the natives of Lydia possessed in common with all people of Semitic race.

PERIOD I. REIGNS OF GYGES AND ARDY.

With this object, Gyges, the Founder of the dynasty of the Mermnade, who ascended the throne shortly before B.C. 700, established a firm footing on the Hellespont, where, under his auspices, the city of Abydos was founded.¹ His next step was to secure, if possible, the dominion of the entire Ionian coast. In this project he met with considerable success, but did not live to see the realization of his dreams.

His successor Ardy, B.C. 660–637,² prosecuted the war with the Ionians with uninterrupted ardour, and would doubtless have succeeded in uniting the whole coast-line under the dominion of Sardes, had not the invasion of the Cimmerian hordes called off his forces to protect his own dominions from the incursions of the Barbarians.

THE COINAGE OF LYDIA AND PERSIA.

To the reign of Gyges, the Founder of the new Lydian Empire, as distinguished from the Lydia of more remote antiquity, which, as we have seen above, was closely united with the Empire of Assyria, must be ascribed the earliest essays of the art of coining. The wealth of Gyges in the precious metals may be inferred from the munificence of his gifts to the Delphic shrine, consisting of golden mixing cups and silver vessels, and amounting to a mass of gold and silver such as the Greeks had never before seen collected together. It is in conformity with the whole spirit of a monarch such as Gyges, whose life’s work it was to extend his empire towards the West, and at the same time to keep in his hands the lines of communication with the East, that from his capital Sardes, sited on the slopes of Tmolus and on the banks of the Pactolus, both rich in gold, he should send forth along the caravan routes of the East, into the heart of Mesopotamia, and along the river-valleys of the West down to the sea, his native Lydian ore gathered from the washings of the Pactolus and from the diggings on the hill-sides. This precious metal he issued in the form of ingots stamped with a mark to guarantee their weight and value. For his commerce with Babylon by land a crude lump of electrum was issued weighing 168-4 grains and consequently worth, at the proportion of 10:1 to silver, exactly one-fifth of the Babylonian silver mina of 8420 grains. On the other hand, for dealings with the Ionian coast towns, where the Babylonian silver mina was unknown, it was necessary to put into circulation an electrum stater of the weight of 224 grains, five of which would exchange for one Greco-Asiatic silver mina of 11200 grains. Thus then the first issues of the Sardian mint went forth in two opposite directions, embracing both East and West in the circle of their far-reaching currency. The commercial instincts of the Lydians guiding the policy of the State even in times of war, for the border-funds with the Ionian territory by no means interfered with the intercourse between Greeks and Lydians, as is evident from the care taken by the Lydian kings to conduct the war with extreme moderation, all Temples of the gods and even human habitations being spared in the struggle for hegemony between Lydia and Ionia.

To the reigns of Gyges and Ardys, b.c. 700–637, may probably be attributed all such staters of electrum as bear no type,—the obverse being plain and the reverse marked with three deep incuse depressions, the one in the centre oblong, and the others square,—together with certain similar smaller coins which appear to represent the ¼, the ½, the ⅓ and the ⅓ parts of the larger of the two staters.

The following is a description of the earliest issues of the Sardian mint, none of which would appear to be later than the reign of Ardys.

2 There was another form of the Babylonian silver mina, weighting 8645 grs., but this does not appear to have come into use until Persian times, the Persian siglos weighing 86.45 grs. and the stater 172.9. It is therefore convenient to distinguish this heavier form by the name of the Pero-Babylonic silver mina.
3 The full weight of the stater and mina of this standard were 239 and 11990 grs.
ELECTRUM.

(i) Babylonian Standard.

Stater.

Weight. 166.8

Obverse. Plain (Typus fasciatus).

Reverse. Three incuse depressions, that in the centre oblong, the others square, within the central oblong a Fox ?? running left.

[Brit. Mus. Plate I. 1.]

(ii) Greco-Asiatic Standard.

Stater.

219

Plain (Typus fasciatus).

Reverse. Similar: the devices contained in all three incuses visible: in the centre a Fox, in the upper square an animal's head (? Stag's), in the lower an ornament X.

[Lenormant, Monnaies Royales de la Lydie, p. 1.]

Half Stater.

104.8

Plain (Typus fasciatus).

Three incuse depressions: that in the centre oblong, the others square. Double struck.

[Brit. Mus. Plate I. 2.]

Sixth.

37

Plain (Typus fasciatus).

Two incuse squares of different sizes.

[Brit. Mus. Plate I. 2.]

Twelfth.

18

Plain (Typus fasciatus).

Incuse square.

[Mus. Laynes. Plate I. 4.]

Twenty-Fourth.

9

Plain (Typus fasciatus).

Incuse square.

[Brit. Mus. Plate I. 5.]

In the Fox, which is more or less visible in the central incuse on the staters both of the Babylonian and Greco-Asiatic standards, M. F. Lenormant recognizes a symbol of the Lydian Dionysus, whose name Bassareus may be connected with the word Bassara or Bassaris, a Fox. From the Temple treasury of this god the earliest coins of Sardes may therefore have been issued.

The example, having been once set by Sardes, of stamping pieces of electrum with punch-marks containing small devices as a guarantee of their weight, was soon followed by her haughty rival Miletus, the wealthiest commercial city on the whole Asiatic coast, and the artistic Greek

1 Stephanus, Thessaros, s.v.
was quick to adopt and to beautify the Lydian invention. The first issues of the Milesian Mint, while retaining the form of incuse peculiar to the Lydian money, bore upon the obverse the figure of a Lion generally in a recumbent attitude with head turned back. Ephesus, Cyme, and another city which has not been identified with certainty, soon followed suit, striking electrum staters with their respective types, the stag, the fore-part of a horse, and a bull; the Ephesian stater bearing in addition to its type an inscription in archaic characters which has been read by Mr. Newton (Num. Chron. n.s. vol. x. p. 237), ἈΜΒΩΙΜΕΝΟΝΕΛΑΦ, “I am the token or coin of the Bright One” (i.e. Artemis). This stater, now in the collection of the Bank of England, is the earliest inscribed coin known.

All these cities, in applying the Lydian invention, restricted their first issues to electrum, which they coined according to the Greco-Asiatic or Phœnician silver standard, the average weight of the stater of which is about 220 grains.

Samos alone adopted a different standard, and struck her electrum coins according to the light Babylonian gold mina, the stater of which weighed about 130 grains; and as we know that this standard was in use for silver in the island of Euboia, there is every reason to suppose that we possess in this circumstance the key to the otherwise anomalous fact of electrum and gold being weighed according to one and the same standard. To account therefore for the weight of the Samian electrum stater, we must suppose that the Euboic silver mina was in use in that island as well as in Euboia; but whether Chalcis originally derived it from Samos, or Samos from Chalcis, it is impossible to say with certainty.

PERIOD II. REIGNS OF SADYATTES AND ALYATTES.

The second period of the coinage of Lydia extends from the accession of Sadyattes in B.C. 637, to that of Croesus in 568. Sadyattes, the son of Ardys, after the Cimmerian hordes had been at length finally expelled from Asia Minor, found himself at liberty again to turn his attention to the West. He laid siege to Miletus, and year after year wasted her fertile lands; but, owing to the obstinate resistance of the citizens, was never permitted to enter their walls as a conqueror. He was succeeded by his son Alyattes, who continued for some years longer the blockade of the great Ionian city, but with no more fortunate result. Under their Tyrant Thrasybulus, the Milesians, though indeed hard pressed for food, contrived to deceive the Lydian monarch as to the extent of their remaining resources, and finally he was induced to abandon all hopes of subduing them by force of arms, and to conclude with them a treaty of alliance after a war which had lasted for the space of eleven years.

During this time of hardship and impoverishment it is probable that Miletus ceased to issue

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2 The dates here assigned to the Lydian kings can only be looked upon as approximate. Chronologies are still at variance respecting them.
staters, and that her coinage was restricted to the smaller denominations such as Thirds and Sixths, which would suffice for her domestic necessities; the mintage of the Greco-Asiatic stater being transferred to her ally Chios and to other coast towns. Among these electrum staters of the second period, which are all probably subsequent to the siege of Miletus, specimens have come down to us of Chios, Clazomenae and Chaleis in Ionia, and of Lampsaus and Abydos in the North. The reverses of these staters are no longer of the primitive Lydian type, but exhibit the ordinary incuse square sometimes divided into four quarters. The character of the work upon the obverses of these later coins is also more advanced than that of the extremely archaic staters of Miletus, Ephesus and Cyme mentioned above (p. 13).

In the mean time the coinage of the Lydian Empire itself seems to have undergone some modification. The influence of the arts of Ionia began to be felt in Sardes, and instead of the uniform plain surface of metal, relieved only by irregular streaks, which characterizes the coins of the reigns of Gyges and Ar dys, those of a somewhat later period, which I would give conjecturally to the time of Sadyattes and Alyattes, are adorned with types after the Greek fashion, and, if we may judge by their style, are the works of Greek engravers in the employment of the Lydian monarch. It is indeed impossible to distinguish them with absolute certainty from the coins of the Greek coast towns, and there will always be some difference of opinion among Numismatists as to which are Greek and which are Lydian. It is only by comparing them with the coinage of Croesus, which as I shall show later on is well defined and uniform in type, that we are able to set aside from the numerous types of the Greco-Asiatic electrum stater of this period one or two specimens as Lydian. The money of Croesus, both of gold and silver, is distinguished by one invariable device, which is the same on all the denominations, from the gold stater to the smallest silver coin—the fore-parts of a Lion and Bull; and this same device, or at any rate something of a similar nature, would seem to have been the special mark of the Lydian currency from the time of Sadyattes or thereabouts. This imperial device—the Arms, so to speak, of the city of Sardes—was doubtless, like the types of all the earliest coins of Greek cities, of religious origin, and is therefore to be distinguished from that of the Royal Persian money of Darius and his successors, which was adorned with the effigy of the Great King himself.

The only stater of the Greco-Asiatic standard which in my judgment is undoubtedly Lydian, and of the time of Sadyattes or Alyattes, is one which may be thus described.

**ELECTRUM.**

**Greco-Asiatic Standard.**

<table>
<thead>
<tr>
<th>Stater</th>
<th>Oververse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>215.4</td>
<td>Fore-parts of Lion and Bull turned away from each other and joined by their necks.</td>
<td>Three incuse depressions, that in the centre oblong, the others square.</td>
</tr>
</tbody>
</table>

[Munich. Plate I. 6.]
The following I should prefer to attribute to Miletus during the time of her prosperity before the wars with Lydia, rather than to Sardes, notwithstanding the occurrence of the Fox upon the reverse of the Half-stater. The Lion on the obverse is the principal type, and by this we must be guided in our attribution. The Stag's head and the Fox on the reverse of the Half-stater may simply indicate that the coin, although issued from the Milesian Mint, was current both in Ephesus and Sardes.

**ELECTRUM.**

**GRECO-ASIATIC STANDARD.**

**Statera.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>215-3</td>
<td>Fore-part of Lion, right, star above forehead.</td>
<td>Three incuse depressions, that in the centre oblong. the others square.</td>
</tr>
<tr>
<td>217-8</td>
<td>Lion recumbent right, looking left. Similar, but incuses containing ornaments.</td>
<td></td>
</tr>
<tr>
<td>218</td>
<td>Lion recumbent left, looking right, within an oblong frame. Three incuse depressions, that in the centre oblong, the others square but irregularly formed.</td>
<td></td>
</tr>
</tbody>
</table>

**Half-stater.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>107</td>
<td>Lion recumbent right, looking left, within an oblong frame. Similar, but each sinking containing a type; the upper square a Stag's head, the central oblong a Fox walking L, the lower square an ornament X.</td>
<td></td>
</tr>
</tbody>
</table>

**Third.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>72</td>
<td>Lion recumbent left, looking right. Two incuse squares, containing respectively X and N.</td>
<td></td>
</tr>
</tbody>
</table>

The Thirds, Sixths, etc., having on the obverse the head of a Lion surmounted by a star, are undoubtedly Milesian, and represent, in my opinion, the later period of the activity of the Milesian Mint; for the Milesian electrum would seem to have undergone some alteration in its value, if, as is generally the case, the numerous countermarks which occur on nearly all the coins to which I am now alluding are any indication of a reissue. This alteration in the value of the Milesian electrum, and if of the Milesian probably also of the Lydian electrum, may be in part the effect of the rise in importance of Phocaea, and of the first issue of a comparatively pure gold coinage on the so-called Phocaic standard, a coinage which would naturally serve still further to depreciate the value of the less-pure Lydian metal, already perhaps circulating somewhat above its intrinsic value. It is not, therefore, sur-
praising if we notice about this time (circ. B.C. 600) a general cessation of the pale electrum coinage of Lydia and the Greek coast towns, and on the other hand a corresponding extension of the coinage of dark-coloured electrum, probably circulating as gold, according to the Phocaic system.

Now between the cessation of the pale electrum coinage shortly after the Milesian war and the accession of Croesus in B.C. 568, there is a period of about half a century during which the city of Phocaea seems to have obtained a considerable increase of power and influence, more especially upon the sea. It may therefore be considered as certain that the rise and extension of the Phocaic standard coincides with this period, during which the Phocaean, owing in part perhaps to the troubles of Miletus, are said to have been supreme upon the sea (διακυριαρχεῖν). This period, according to Eusebius (Chron. ii. ed. Mai, p. 331), lasted forty-four years, commencing from B.C. 575. It has, however, been proved that this date is erroneous, and that the commencement of the Phocaic Thalassocracy should be placed in the year B.C. 602. ¹ From this time until that of Croesus, the influence of Phocaea, both by sea and land, appears to have been sufficiently strong to carry through a reform in the gold currency of the greater part of the Asiatic coast lands; and it is therefore worthy of remark that the stater of the Phocaic standard, as originally issued by the cities of Phocaea, Teos, Cyzicus, and others, are not of the pale-coloured electrum of the old Milesian and Lydian standard, but are of comparatively pure gold, and that they follow the standard afterwards adopted by Croesus for his royal gold coinage, the Phocaic stater weighing 256 grains, which is, allowing for a slight per-centage of alloy, just double the value of the staters of Croesus. This is a coincidence which leads me to infer that the cities which took part with Phocaea in the issue of this new coinage intended their money to circulate as gold, and not as electrum, and that, therefore, although they retained the globular form of coin with which the Asiatic Greeks had been long familiar, they at the same time selected the old Babylonian gold standard with its sixtieth of 280 grains for their new gold stater.

It has been generally supposed that the Phocaic coinage was contemporary with the Milesian, and that Miletus, contemporaneously with her electrum of 229 grains, struck gold on the Phocaic standard of 250 grains (Brandis, p. 395); and the stater attributed to that city, with the type of the Lion's head described below, has even been considered by Burgo to be the oldest of all Greek coins. In my judgment both the Milesian origin and the supposed high antiquity of this piece are exceedingly doubtful. The style in which the Lion's head is executed differs essentially from that of the early coins of Miletus, and may be called barbaric rather than archaic. It bears a much closer resemblance, on the other hand, to the Lions' heads upon the staters of Croesus, but is even more roughly executed. Now, as I have shown above, it was from the first the policy of the Mermnadæ in Lydia to render the coinage of Sardes conformable, on the one hand, to that of the wealthiest and most important of the Greek coast towns with which Sardes carried on an active

¹ Goodwin, "De potentia veterum gentium maritimis epochis apud Eusebium," Göttingen, 1855.
commercial intercourse, and, on the other, with the vast empires of the interior. I would therefore suggest that the gold stater with the Lion’s head may be also Lydian, and that it may represent an endeavour on the part of Alyattes to assimilate his currency, not only in value, but also in fabric, to that of the Ionic coast towns; and as during the latter part of his reign the influence of Phocaea seems to have been predominant, and the Phocaic gold stater to have been little by little ousted the pale electrum, so Alyattes, in order to facilitate intercourse with the Greek cities which had adopted this standard, may have struck the gold staters, which may be thus described, of the fabric and weight of those of Phocaea.

GOLD.

Phocaic Standard.

**Stater.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>248</td>
<td>Head of Lion left with open jaws and protruding tongue.</td>
<td>Incuse square roughly executed.</td>
</tr>
</tbody>
</table>

[Ferr. Mus. Plate I. 7.]

**Sixth.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>42:5</td>
<td>Lion’s head left on round shield.</td>
<td>Incuse square.</td>
</tr>
</tbody>
</table>

[Ferr. Mus. Plate I. 8.]

The attribution of these coins to Sardes rather than Miletus is of more importance than might be at first imagined, since it enables us to define within more reasonable limits the territory over which the influence of Phocaea extended, while at the same time we are no longer compelled to suppose that Miletus suddenly changed the standard of her coinage or issued contemporaneously coins of two different systems; for it is probable that during the period to which I propose to attribute the issue of Phocaic gold, viz. about B.C. 600-560, Miletus was still striking Thirds and Sixths on the Asiatic standard, although doubtless the activity of her mint had been much affected by her wars with Lydia.

The territory over which the influence of the Phocaic gold coinage extended would seem therefore, judging from the coins which have come down to us, to have included the district from Teos northwards to the shores of the Propontis, together with, in all probability, the islands of Lesbos and Thasos on the opposite coast of Thrace.

The following is a list of the Phocaic gold staters which are to be found in various collections. Among them is the stater with the Lion’s head, described more fully above.1

GOLD.

Phocaic Standard.

**Stater.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>City</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>254</td>
<td>Phocaea</td>
<td>Seal right; beneath O.</td>
<td>Two incuse squares of different sizes.</td>
</tr>
</tbody>
</table>

[Numish. Num. Cr. N.S. vol. x. pl. x. 6.]

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1 It is unnecessary here to enumerate the smaller coins of the same system, of which a complete list will be found in my paper in the Numismatic Chronicle, N.S. vol. x. p. 282.
NUMISMATA ORIENTALIA.

<table>
<thead>
<tr>
<th>WEIGHT.</th>
<th>CITY.</th>
<th>OBVERSE.</th>
<th>REVERSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>256</td>
<td>Tlos.</td>
<td>ΤΣΟΜ Griffin's head.</td>
<td>Small incuse square.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Munich. Brandis, p. 307.]</td>
<td></td>
</tr>
<tr>
<td>248</td>
<td>Sardes.</td>
<td>Head of Lion 1. with open jaws and protruding tongue.</td>
<td>Incuse square roughly executed.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Brit. Mus. Plate I. 7.]</td>
<td></td>
</tr>
<tr>
<td>252</td>
<td>Cyzicus.</td>
<td>Tunny fish between two fillets.</td>
<td>Two incuse squares, the larger one containing zigzag ornaments, the smaller a Scorpion or Crayfish (ὄκτακος?).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Brit. Mus. Num. Chron. n.s. vol. x. pl. x. 7.]</td>
<td></td>
</tr>
<tr>
<td>252-7</td>
<td>Zelein.</td>
<td>Chimera walking left.</td>
<td>Two incuse squares of different sizes.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Brit. Mus. Num. Chron. n.s. vol. x. pl. x. 9.]</td>
<td></td>
</tr>
<tr>
<td>252</td>
<td>Thrace or Thasos.</td>
<td>Centaur carrying off a nymph.</td>
<td>Deep incuse square quartered.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[Bank of Englad. Num. Chron. n.s. vol. xv. pl. x. 11.]</td>
<td></td>
</tr>
</tbody>
</table>

That Alyattes should have added to the Lydian electrum coinage a gold piece of the Phocaic standard, in order to bring his currency into harmony with that of the north-western coast district, is just what might have been expected of a prince whose ability and good fortune were such that, after proving himself able to maintain intact the eastern boundary of his kingdom, the river Halys, in the face of an invasion led by the allied kings of Media and Babylonia, he again turned his attention with renewed vigour to the sea-coast, where he endeavoured by force of arms, as well as by peaceful means, to strengthen the Lydian power.

His two sons Croesus and Adramyttes were sent to uphold their father's authority in Mysia, where, at the head of the great gulf which bore its name, opposite the island of Lesbos, the city of Adramytteum was founded, as a Lydian commercial settlement, in the heart of the district over which the Phocaic gold coinage prevailed. For the space of nearly a quarter of a century, Croesus, as his father's viceroy, ruled over the north-western portion of Asia Minor, during which period of uninterrupted prosperity the commercial intercourse between Sardes and the sea was, in this direction, brought to its fullest development.

That the gold coinage of Phocaia and the north-western portion of Asia Minor possessed advantages over the pale electrum of Sardes, as being more widely acceptable in foreign commerce, must have soon become apparent to a man possessed of the insight and sagacity of Croesus, to whose influence it is doubtless owing that the Phocaic gold stater was engrafted upon the ancient electrum currency of his father's dominions. When therefore, in B.C. 568, he succeeded to the throne of Sardes, one of his first objects was to carry through and develop the monetary reform which had already been commenced by the introduction, during the reign of Alyattes, of the Phocaic stater. No man of his time knew the mission of gold as Croesus did, and to substitute an imperial currency of pure gold which might be universally accepted both in Greece and in
Asia, instead of the electrum money of ancient times, was a stroke of policy calculated in the highest degree to raise the prestige of the Lydian power in a commercial point of view over that of any other state.

PERIOD III. REIGN OF CRÆSUS; HIS MONETARY REFORMS.

When Cræsus ascended the throne of the Mermaid, one of his first acts was to propitiate the Hellenes on either side of the sea by magnificent offerings of equal value to the great sanctuaries of Apollo both at Delphi and at Branchidae. He next proceeded to obtain a recognition of his sovereignty from all the Greek cities of Ionia, of Æolis, and of Mysia, which one after another fell into his hands, and were for the most part peaceably incorporated into the Lydian Empire, to which they were in future to pay tribute, retaining at the same time their full autonomy. Henceforth, as Prof. Curtius remarks, "the burdensome stoppages between the coast and the interior were removed, and a free interchange took place of the treasures of the East and West. All the ports were open to Cræsus, and all the maritime population at his disposal; all the industry and sagacity, all the art and science, which had been developed on this coast, were ready to serve him in return for his money. . . . By his resolution and sagacity he had realized the objects of the policy of the Mermaidæ, which had been pursued with rare consistency through five generations of their house. His empire, acknowledged as one of the great powers of Asia, had been the first among the latter to obtain possession of the seacoast, and to overcome the opposition between the Hellenes and the Barbarians. Beside being a land power of the interior, feared in all Asia, and based on a well-defined and richly endowed system of landed property, on sturdy popular forces and an efficient army, it included the splendid succession of flourishing sea-port; and the Pactolus unceasingly rolled his golden sands before the portals of the royal citadel of Sardes."

Cræsus, as we have seen, on his accession found two electrum staters current in his kingdom in addition to the Phocæa gold stater, which he had himself lately introduced; one weighing 220 grains for commerce with Miletus and the Greek cities which had adopted the Milesian standard, and another weighing 168 grains for the purposes of the trade by land with the interior and with Babylon.

Both these electrum staters he abolished at a single stroke, and in their place a double currency consisting of pure gold and pure silver was issued. In the introduction of this new currency, however, a wise regard seems to have been had to the weight of the previously current electrum staters, each of which was thenceforth to be represented by an equal value, though of course not by an equal weight of pure gold. Thus the old Greek-Asiatic electrum stater of 220 grains was replaced by a new pure gold stater of 168 grains, equivalent, like

1 Herod. i. 46, 59, 92.  
its predecessor in electrum, to 10 silver staters of 220 grains (one-fifth of the Græco-Asiatic silver mina), as current in the coast towns; and the old Babylonic electrum stater of 168 grains was replaced by a new pure gold stater of 126 grains, equal in value, like it, to one-fifth of the Babylonic silver mina, or to 10 silver staters of 188 grains as now for the first time coined. This latter gold stater possessed moreover the advantage of being also equivalent to one-half of the Phocaic gold stater of 256 grains (maximum), a coin which therefore, very soon after its introduction, became superfluous in the Lydian currency. The κρίσιος στατήρ, weighing 126 grains, was therefore equally acceptable, both in the East, where the Babylonian system was universal, and in the West, wherever the Phocaic system had been adopted. Hence the gold pieces of 126 grains were coined in far larger quantities than the heavier pieces of 168 grains, the circulation of which was of a more limited and local character.

Each of these gold staters was divided, according to the ancient Asiatic system, into thirds, sixths, and twelfths, so that there were no less than eight different denominations of gold money issued simultaneously by Croesus when he reformed the Lydian coinage, one and all bearing the arms of the Imperial city Sardes, the fore-parts of the Lion and the Bull facing each other.

The silver stater, which Croesus introduced for the first time into Lydia, was so regulated as to stand in the fixed legal proportion of ten to one gold stater of 126 grains. Not that Croesus was the first to introduce this decimal system, for it had existed in the earlier times, not only in Lydia, but in Babylon, for uncoined gold and silver: the Babylonian silver mina having been constituted of a weight, which at the fixed proportionate value of 13;3 to 1, should exchange for $\frac{1}{16}$ of the gold mina. The manifest convenience of exchange thus secured was, there can be no doubt, the reason why the weights of the silver talent, mina, and shekel were regulated in such a manner that 10 talents, 10 minae, or 10 shekels of silver should be the recognized price of 1 talent, 1 mina, or 1 shekel of gold. But Croesus was the first to apply to coined silver the ancient Babylonian system; his silver stater of 168 grains being the 50th part of the light Babylonian silver mina, just as his gold stater of 126 grains was the 50th part of the light Babylonian gold mina.

The silver money of Croesus bore uniformly the same type as the gold, and was divided into halves, thirds and twelfths, weighing respectively 84, 56, and 14 grains. What is especially noticeable in this coinage is the multiplicity of the denominations and the fixity and uniformity of type. This is in fact the earliest Imperial coinage in the history of the world, and to Croesus must be ascribed the initiation of a currency on a comprehensive scale as distinguished from the more or less local and circumscribed issues of other contemporary States; a currency which was doubtless designed by him to supersede all existing mintage, and to be accepted throughout Asia Minor as the sole Imperial coinage. The object of Croesus seems to have been to give his Lydian money an international character; hence the extreme care taken that the weight of every denomination should be so fixed and determined as to represent exactly the value of some one or other of the many municipal and local coins current at the time, not only in his own dominions, but in independent Greek cities.
THE COINAGE OF LYDIA AND PERSIA.

That this grand attempt to inaugurate a universal currency failed to attain a lasting success is due, not so much to any inherent impracticability in a design which would have been at that time, in a far higher measure than in the present day, a real boon to mankind at large, and a material aid and advancement of future civilizing influences; but its failure was due to events which Croesus could not foresee, and which, could he have foreseen them, he would have been powerless to ward off.

The following Table may serve to exhibit to the reader the whole system of the Lydian currency as reformed by Croesus, with all its ingenious and elaborate combinations:—

**LYDIA. TIME OF CROESUS, B.C. 568-554.**

<table>
<thead>
<tr>
<th>GOLD OF LYDIA.</th>
<th>EQUIVALENTS IN NATIVE AND FOREIGN MONEY OF THE TIME.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(i) Babylonian Silver Standard.</strong></td>
<td></td>
</tr>
<tr>
<td>$\mathcal{N}$ Stater [Pl. I. 9] 166 grs. =</td>
<td>1 Greek-Asiatic stater ... 224 grs.</td>
</tr>
<tr>
<td>$\mathcal{N}$ Trita</td>
<td>1 &quot; &quot; trite ... 74 &quot;</td>
</tr>
<tr>
<td>$\mathcal{N}$ Hecte</td>
<td>1 &quot; &quot; hecte ... 37 &quot;</td>
</tr>
<tr>
<td>$\mathcal{N}$ Hemithecton</td>
<td>1 &quot; &quot; hemithecton ... 18 &quot;</td>
</tr>
</tbody>
</table>

| **(ii) Eurobic Standard.** | | |
| $\mathcal{N}$ Stater [Pl. I. 10] 126 grs. = | 1 Babylonian stater of 158 grs. |
| $\mathcal{N}$ Trita [Pl. I. 11] 42 grs. = | 1 Phoenicid hecte of 42 grs. |
| $\mathcal{N}$ Hecte | 1 " " hemihecton of 21 grs. |
| $\mathcal{N}$ Hemihecton | 1 " " twenty-fourth, 11 grs. |

<table>
<thead>
<tr>
<th><strong>SILVER OF LYDIA.</strong></th>
<th><strong>EQUIVALENT IN LYDIAN GOLD.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Babylonian Standard.</td>
<td></td>
</tr>
<tr>
<td>AR Stater [Pl. I. 12] 168 grs. =</td>
<td>$\frac{1}{6}$ of the gold stater of 126 grs.</td>
</tr>
<tr>
<td>AR $\frac{1}{2}$ Stater [Pl. I. 13] 84 grs. =</td>
<td>$\frac{1}{6}$ &quot; &quot; 126 grs.</td>
</tr>
<tr>
<td>AR $\frac{1}{3}$ Stater</td>
<td>56 grs. =</td>
</tr>
<tr>
<td>AR $\frac{1}{4}$ Stater</td>
<td>11 grs. =</td>
</tr>
</tbody>
</table>

*N.B.—* In the above Tables fractions of grains are not given.
PART II.

PERSIA.

The events which led to the downfall of Croesus from the height of his prosperity and power, and to the incorporation of his dominions, including the Greek coast towns, into the Empire of Cyrus, are too well known to need repetition here. This is commonly supposed to have occurred in the year B.C. 546, but the latest investigations point to the year 554 as the most probable date. But, however momentous the change from a political point of view, nevertheless it is almost certain that no immediate alteration in the coinage was attempted by the new rulers of Western Asia: for it must be remembered that the Persians, like the Medes and Babylonians, were at this time without a specific coinage of their own; the tradition which ascribes the origin of the darics to a King of Persia of the name of Darius, who is said to have been one of the predecessors of Cyrus, being unworthy of credit, as it rests only upon the statement of Harpocrate. 1

The electrum coinage of the Greek cities had already been superseded by the Imperial

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1 Π. Χαροκρατός — ἄλλως καὶ τὸ πλῆθος τοιοῦτον, καὶ Δαριός τὸν Περσαν ναργάν, διὰ διὰ ἔτερον τοῦτον παλαιοτέρον Βασιλέας. As Harpocrate was an Alexandrian Greek, who lived certainly not earlier than the second century A.D., no value whatever should be attached to a statement of this sort. The whole passage in which it occurs was copied at a later period by Sidetes, and again inserted by Musaeus in the Aldine edition of the Scholiasts ad Aristoph. Eccles., 662.

Perhaps Xenophon is responsible for the error of Harpocrate; for in his Cyropædia (v. 2, 7) he represents daries as in use in the time of Cyrus I. οὔτ' ἐστὶν ἔντυπον ἕστημι λῃστήν δ' Ἀστέριος φάλανα κρυμίω καὶ σφραγίζω καὶ κύριον καὶ μάρτυρα καὶ πλῆθος καταρφώ καὶ δικαστήριον χρυσόν καὶ υπηρετίς καὶ χάρια καὶ κάλλες καὶ παντὸς τούτω παράκλητος κ.τ.λ. It is needless to say that this work of Xenophon's is a mere romance, and utterly without historical value.
currency of Lydia; and, in the times of distress and impoverishment which followed the Persian conquest, it is unreasonable to suppose that there could have been any revived mintage in these towns with the single exception of Samos, which, under the rule of Polycrates, still maintained its independence until B.C. 520.

Whether or not the Persian Governor of Sardes continued to issue the gold and silver money of Croesus during the reigns of Cyrus and Cambyses must remain, for the present, a matter for conjecture. It is possible, and even probable, if we may judge from the quantities of these coins which have escaped the Persian melting-pot, that no change was at first made in the arrangements of the Sardian mint, and that both gold and silver money was put into circulation from time to time as necessity required, the old dies being retained, as a matter of course; for it was not part of the policy of Cyrus to introduce uncalled-for changes in the internal government of the various conquered States which contributed to form the vast Empire of Persia. The blending of the motley throng into one homogeneous whole was reserved for the organizing spirit of Darius, the son of Hystaspes, in whose reign the famous Persian "Archers" first went forth into the world.

![Persian subjects bringing tribute to the king (Persepolis).](image)

The first five years of the reign of Darius were occupied in the extinction of a series of formidable rebellions in various parts of his extensive dominions, and it was not till the year B.C. 516 that he found leisure to devote his mind to the civil organization of his Empire. The division of the whole into Satrapies, at first twenty in number, and the imposition upon each of these principalities of a fixed sum of money to be collected by the several Satraps, and to be paid by them into the royal treasury, was one of the methods which Darius adopted
for welding into one coherent State, the various Provinces which together constituted the Persian Empire. The assessment of this tribute led to the institution of an Imperial coinage, the first idea of which may have been suggested to Darius by the gold and silver money of Lydia still circulating in the western Satrapies since the time of Croesus. It is probable also that the manifest advantages of current money, guaranteed by the State, were beginning to be appreciated beyond the limits of Asia Minor, to which it had hitherto been confined; and the system of rapid communication, by means of post horses and couriers, between the most distant portions of the empire and the capital, would naturally tend in no small degree to facilitate the adoption of the Western habit of receiving and paying sums of gold and silver by tale, without having recourse to weights and scales, as had been hitherto the custom in the East.

An Imperial coinage once decided upon, the first and most important consideration for the Great King was necessarily the standard which would be most easily understood by his subjects, and in the choice of this there could not have been room for much hesitation; for, with the exception of Syria, Phoenicia, and the Greek coast towns, where the so-called Græco-Asiatic or Phenician standard prevailed, the Babylonian gold and silver talents were everywhere in use. Darius had therefore only to follow in the footsteps of Croesus, by whom the Babylonian standard had already been adopted.

Nevertheless the Persian Imperial coinage differed considerably from that of Lydia, and was as simple as the latter was complex. We have seen that in the Lydian coinage of Croesus there were no less than eight different denominations of gold money, each of which was regulated in such a manner as to pass readily at a fixed equivalent in the markets of the tributary Greek towns in exchange for the local electrum and silver money of the district, of whatever standard that might happen to be, as may be seen by referring to the table given above (p. 21). Darius could afford to cast all such considerations to the winds. The very extent of his enormous Empire rendered any attempt at following out the minute arrangements of the Lydian royal coinage impracticable. Simplicity therefore is the chief characteristic of the Persian Imperial currency as first determined by Darius. There was to be one denomination of gold and one of silver, the gold piece to be worth 20 pieces of silver. This result might doubtless have been arrived at without issuing a new coinage, by simply retaining the gold stater of Croesus of 126 grs., and the silver drachm or siglos of 84 grs., and allowing all the other denominations of the intricate Lydian system to fall into disuse: but the type of the Lydian coin, the Lion and the Bull, was hardly appropriate to the money of the Great King, and if, as may well have been the case, this type possessed any symbolic or religious significancy, it would moreover have been repugnant to the prejudices of an earnest Zoroastrian like Darius. The image of the Great King himself was accordingly substituted for the Lion and Bull—this one type, which I shall describe more minutely later on, being adopted for the Royal coins of both metals.

Darius, although he selected the gold stater of Croesus of 126 grs., and his siglos of
84 grs., as the prototypes of the Persian currency, sought nevertheless to give his new money a prestige of its own, by making a small addition to the weight both of the gold and of the silver coin. These seem to have been fixed respectively at 130 and 86 grs. In this, perhaps, the normal weights of the Babylonian gold and silver talents may have been reverted to, which in their passage westwards and during the lapse of time may be supposed to have suffered some slight diminution.

The metal of the Persian money, especially of the gold coinage, was of remarkable purity,—the daric, according to an analysis furnished by Le roamé (Considérations, p. 108), containing only 3 per cent. of alloy. The result was, that the Persian gold coinage immediately obtained a reputation which enabled it to supersede the gold money of all other states, and to maintain its position as the sole gold currency in the ancient world. As long as and wherever Persia was supreme, the coinage of gold remained a prerogative of the Great King.

Not so the silver currency: for the very fact of the siglos being the only Imperial silver piece is sufficient to prove that it could never have been intended to supersede the many smaller and larger denominations necessary for small traffic and retail trade actually current in many districts of the Empire. The silver coinage was not the sole prerogative of the Great King or even of the Satraps, but appears to have been issued by the Great King, by his Satraps, and by large numbers of subject or tributary towns, according to their various requirements.

The coinage of the Persian Empire may be divided into four main categories:—

I. THE ROYAL COINAGE.
II. THE PROVINCIAL COINS WITH ROYAL TYPES.
III. THE SATRAPAL COINAGE.
IV. THE LOCAL COINAGES OF THE TRIBUTARY STATES.

In the following pages I propose to consider the first two of the above classes only. A separate article in the Numismata Orientalia by Prof. Julius Euting, of Strassburg, is, I understand, to be devoted to the coins with Phcenician and Aramaic inscriptions, among which those of the Satraps will be included. The local coinages of the Greek tributary cities, although these undoubtedly formed part of the Persian Empire, we may dismiss as beyond the scope of the Numismata Orientalia.
I. THE ROYAL COINAGE.

Of the Royal Persian Coinage, commencing with Darius, the son of Hystaspes, and ending with the Macedonian conquest, the following varieties are known. The uniformity of style and the absence of inscriptions renders it impossible to classify them according to the several reigns in which they must have been issued.

### Gold.

#### Darics.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>120-7</td>
<td>The king, bearded, crowned, and clad in the Persian cuadis, kneeling r. on one knee, at his back a quiver, in his right a spear, and in his outstretched l. a strung bow.</td>
<td>Irregular incuse of oblong form.</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus. Plate I. 14.]</td>
<td></td>
</tr>
<tr>
<td>128-7</td>
<td>Similar, of more recent style.</td>
<td>Similar</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus. Plate I. 16.]</td>
<td></td>
</tr>
<tr>
<td>127-5</td>
<td>The king, bearded, crowned, and clad in long robe, with belt round waist, and annulets or buttons in front, kneeling r. on one knee; at his back a quiver, in his r. an arrow, and in his outstretched l. a strung bow.</td>
<td>Similar</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus. Plate I. 16.]</td>
<td></td>
</tr>
<tr>
<td>132</td>
<td>Youthful king, without beard, wearing on his head the kidaris, and clad in long robe, close-fitting and flecked, with sleeves to the elbow and trousers to the knee of the same material. He kneels r. on one knee, and holds spear in r. and strung bow in outstretched l.</td>
<td>Irregular oblong incuse, containing a naked figure seated, with arm raised above head; beside the incuse a countermark? also incuse, representing a bearded head of Pan having stag's horns. The figure within the incuse, as well as the little head of Pan, are of Greek work.</td>
</tr>
</tbody>
</table>

#### Double Darics.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>258</td>
<td>The king, bearded, crowned, and clad in Persian cuadis, kneeling r. on one knee, at his back a quiver, in his r. spear, and in l. strung bow: no letters or symbols.</td>
<td>Irregular incuse, crossed by wavy lines in relief.</td>
</tr>
<tr>
<td></td>
<td>[Coll. de Laynes.]</td>
<td></td>
</tr>
</tbody>
</table>
Seven or eight specimens of the double daric, as above described, without letters or symbols in the field, have been published at various times. One of them was found in 1826 near Philadelphia in Lydia. See Mahden, Jewish Coins, p. 273.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>257.5</td>
<td>Similar. In field, l. wreath; r. M.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Bank of England, Plate I. 18.]</td>
<td></td>
</tr>
<tr>
<td>257</td>
<td>Similar?</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Cabinet of M. Stc.]</td>
<td></td>
</tr>
<tr>
<td>257</td>
<td>Similar. In field, l. wreath; r. X or X.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Cabinet de France, Plate I. 19.]</td>
<td></td>
</tr>
<tr>
<td>257</td>
<td>Similar. In field, l. A.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Imhoof-Blumer, Plate I. 26.]</td>
<td></td>
</tr>
<tr>
<td>?</td>
<td>Similar. In field, l. AX</td>
<td>Similar.</td>
</tr>
<tr>
<td>254:5</td>
<td>Similar. In field, wreath.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Cabinet de France, Plate I. 21.]</td>
<td></td>
</tr>
<tr>
<td>256</td>
<td>Similar. In field, tiara with band f</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Ivansoff 665.]</td>
<td></td>
</tr>
<tr>
<td>257</td>
<td>Similar. In field, l. PHI</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Cabinet de France, Another at the Hague, Plate I. 22.]</td>
<td></td>
</tr>
<tr>
<td>255</td>
<td>Similar. In field, l. Cap</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Cabinet de France, Plate I. 23.]</td>
<td></td>
</tr>
<tr>
<td>255</td>
<td>Similar. In field, l. X</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Cat. Hoffmann, Feb. 1574, Plate I. 24.]</td>
<td></td>
</tr>
</tbody>
</table>

**Silver.**

**Siglt.**

| 83 7 | The king, bearded, crowned, and clad in the Persian canto, kneeling r. on one knee, at his back a quiver, in his r. a spear, and in his outstretched l. a strung bow. |
|      | [Brit. Mus. Plate I. 29.] |

Irregular incuse of oblong form.
<table>
<thead>
<tr>
<th>WEIGHT</th>
<th>OVERSE</th>
<th>OVERSE</th>
</tr>
</thead>
<tbody>
<tr>
<td>85</td>
<td>The king, bearded, crowned, and clad in long robe, with belt round waist, and ornamented with annulets or buttons in front, kneeling r. on one knee, at his back a quiver, in his r. an arrow, and in his outstretched l. a string bow. [Brit. Mus. Plate I. 26.]</td>
<td>Similar.</td>
</tr>
<tr>
<td>81.7</td>
<td>Similar, but king holds short sword or dagger instead of arrow. [Brit. Mus. Plate I. 27.]</td>
<td>Similar.</td>
</tr>
<tr>
<td>83.4</td>
<td>The king, bearded, crowned, and clad in Persian candsys, kneeling r. on one knee and drawing bow; at his back quiver. [Brit. Mus. Plate I. 28.]</td>
<td>Similar.</td>
</tr>
<tr>
<td>82.6</td>
<td>The king, half length, bearded, crowned, and clad in Persian candsys. He holds short sword in his r. and string bow in his l. [Brit. Mus. Plate I. 29.]</td>
<td>Similar.</td>
</tr>
</tbody>
</table>

A close examination of the gold darics enables us to perceive that, in spite of their general similarity, there are differences of style. Some are archaic, and date from the time of Darius and Xerxes, while others are characterized by more careful work, and these belong to the later monarchs of the Achaemenian dynasty.¹

Among these latter are to be classed the double darics, of which about twenty specimens have been published at various times. The double darics, however, are not purely Persian, but bear evidence of having been struck in Greek cities, as the greater number of the known specimens have Greek letters or symbols in the field. The same remark applies to the daric (No. 4) with a portrait of a youthful king, and with a bearded head of Pan of Greek work incuse on the reverse, a symbol which may, however, be a countermark. It is not an easy matter to affirm with certainty to what district of Asia Minor the double darics ought to be assigned; but a comparison of their style with that of the silver staters figured in Pl. III. 14–20 leads me to infer that they were struck in the western portion of Asia Minor.

Herodotus (iv. 166) is the first Greek writer who alludes to the gold money of Darius, who he said was “anxious to leave such a memorial of himself as had been accomplished by no other king;” wherefore, “having refined gold to the utmost perfection, he struck money.”

As early as the time of the expedition of Xerxes against Greece, immense numbers of these gold coins must have been in circulation, for the Lydian Pythius had in his own

¹ Lenormant's attempt to attribute the darics to the several reigns according to the differences in the portraits of the king as visible upon them appears to me to be a refinement of classification.
possession as many as 3,993,000 of them, a sum which Xerxes, by presenting him with 7000 in addition, was munificent enough to make up to the good round total of four million.\footnote{Herod. vii. 28.}

It is remarkable that no writer mentions the double daric; hence we may infer that the issue of these coins was restricted probably to a single district, and that they were not minted during any long period of time.

Half-darics are by some supposed to be alluded to by Xenophon in the following passage: προσαντούσι δὲ μισθῶν ὁ Κύρος ὑποχώρησε γάμωλον πάσι δίωσην ὑπὸ πρότερον ἐφερε τοῖς διαυγοῖς τριά ἴμμανεῖκα τῷ μήνι τῇ στρατιώτη (Anab. i. 3, 21). None of these coins have been handed down to us, nor do I see that we are bound to take Xenophon's words, ἀντί διαυγοῦ τριά ἴμμανεῖκα, to mean literally that each soldier had three golden half-darics promised him every month. I should rather be inclined to take τριά ἴμμανεῖκα simply to mean a sum of money equivalent to a daric and a half (cf. τριμικρα—, the ordinary way of expressing one and a half).

The royal silver coin is in every respect similar to the daric, and may even sometimes have been called by the same name,\footnote{Plutarch, Flumin. i. 11, Ἀργεσία τῆς Ποσειδώνος παρὰ βασιλέως ἐποιήθη μετὰ χρυσάνθων πολλῶν καὶ μετὰ αὐτής πολλῶν αὐτὴς} but the ordinary appellation appears to have been the σφίσιος, or simply σφίσιον. Xenophon (Anab. i. 3, 6) furnishes us with a most valuable datum as to the current value of the σφίσιον in Attic money, "δὲ σφίσιον δύναται ἐπὶ ὀθροῦ καὶ ἴμματος ἐπιτικοῦ." This gives us a weight of 84.37 English grains, which is the full average weight of the siglos that have come down to us. The type of the σφίσιον is not so constant as that of the daric, and many specimens betray great carelessness of workmanship.

The normal weight of the Persian silver must be placed as high as 84.45 grs., although the average actual weight is only about that given by Xenophon. The siglos was the half of the Perso-Babylonic silver stater of 172.9 grs. so frequently met with in the towns along the south coast of Asia Minor, in Crete and in Cyprus, etc. Consequently it may be correctly designated as a drachm (the term drachm being properly applicable only to the half-stater), one hundred of which constituted a Perso-Babylonic silver mina of 8645 grs., and 6000 the talent.

Having thus ascertained the weight of the Persian drachm, it remains to be seen how many of these coins exchanged for one daric. Here again Xenophon comes to our assistance, and supplies us, though indirectly, with the required information in the following passage: ἐπιθέτη δὲ τοῦ Κύρου Σιλαναν καλέσας τὸν Ἀμπρακιώτην μᾶτιν ἔδωκεν αὐτῷ δαρειείοις τρισχίλειοι, ἵνα τῇ ἐνδεκάτῃ ἐπὶ ἐκάριης τῇ ἴμματι πρότερον θύρεως ἔστησεν αὐτῷ ὅτι βασιλεὺς οὐ μαχαίται δέκα ἴμμαριν. Κύρος δὲ ἔπεισεν. Οὔτε ἄρα ἐπὶ μαχαίται, οὔτε τοῖς μαχαίται ταῖς ἴμμασιν, ἕως ἂν ἠλθῇσθαι ἀναχωμάλη σε δέκα τάλαντα. Τάσιο τὸ χρυσίον τοίς ἐρθέκοις τοῖς παρήκθοις αἱ δέκα ἴμμαρι (Anab. i. 7, 18). Whence it follows that 300 gold darics were considered by Cyprus the Younger as equal to 1 talent, or, in other words, to 6000 sigli. Hence 5 darics would be worth 1 mina, and 1 daric would be current for 20 sigli. We also see from the
above calculation that the relative value of gold to silver in Asia was still as 13:3 : 1, hence:

\[
1 \text{ Dracm} = 130 \text{ grs.} \times 13:3 = 1729 \text{ grs. of silver} =
\]

\[
10 \text{ Perso-Babylonic drachms of 172-9} \\
20 \text{ Sigli ... of 86:45} \\
15 \text{ Phoenician drachms of 115} \\
30 \text{ drachms of 37}
\]

It is the Persian therefore, and not the Attic drachm, which we must understand when Harpocrates, in his Lexicon, s.v. Darius, says, λέγοντι δὲ τινι δύνασθαι τὸν Δαρεικὸν ἀργύρων δραχμὰς ἐκ τούτων ἐκατον κλάσας ἦν, ός τούτο ἐστὶν τὸν Δαρεικὸν ἀργυρὸν διασκέδασα μείων ἀργυροῦ.

ἐκ. 1 Dracm = 20 [Persian] silver drachms.

5 Dracms = 1 [Perso-Babylonic] silver mina.

There is absolutely no evidence in favour of the opinion which has been advanced by some, that the drachm was worth 20 Attic drachms, for even in Greece, where gold was cheaper than in Asia, it must have been worth at least 24 Attic drachms, and in all probability passed current for 25, while in Asia it was worth more than 25½, the relative value of coined gold to coined silver in European Greece having been until the time of Philip of Macedon, and according to Brandis (p. 211) even later, as high as 12½ : 1.

Naturally a single silver coin like the Persian drachm could not suffice for the wants of the people, and it was probably at no time the intention of the Great King to supersede the local silver coinages, although the royal money was perhaps the only legally recognized currency, and the only coin accepted by the government at its nominal or current value, all other moneys being simply received by weight, and afterwards melted down and preserved in the royal treasury as bullion until the time came to coin them again into darics and sigli, when just so much and no more than was necessary for the immediate need was put into circulation.\(^1\)

The capital punishment inflicted by Darius upon Aryandes, the Satrap of Egypt, must not be taken as evidence that the Great King reserved for himself the sole prerogative of striking silver as well as gold, for Aryandes was not punished with death for coining silver, but for coining it of finer quality than the money of the Great King; and even this offence was not considered sufficient to warrant his execution, for Darius had to bring another charge against him, viz. that he was planning a rebellion, before he felt himself authorized to order him to be put to death.\(^2\)

---

1 Brandis, p. 219. Herod. iii. 88, 96.

2 Herod. iv. 156. εἰς Ἀρεδάκτῳ ... ἔστιν ἀργυρίῳ ἐπιθυμέοισα μηνόκτοις οὐσιν λύπασθαι, τότε τὸ μη ἐλλείφ νυ ἀποθεοῦσιν, εὐθεῖᾳ τούτων ἐστὶν ἐξίσου ἐξίσου ἐξίσου ἐξίσου, ἐκεῖνο εἰς ἄλλα τίνα. Ίλιος ἐν τῷ ἀργυρίῳ ἐντάλλει μὴν ἐκεῖνον ἐπιθυμέοισαι, τοῦτον τότε τὸν ἀρεδάκτον λέγειν, ἓντος ἐν ἄλλα τίνα τούτον, τὸν ἄλλον ἐπιθυμέοισαι, εἰς τοῦ ἀρεδάκτου ἐκεῖνον. This silver money was still circulating in the time of Herodotus, but no specimens are now known, for Brandis has restored to Phœnicia (Kings of Byblos) the coins formerly attributed to Aryandes by Ch. Lamarmant. The inscription ΑΡΥΑΝ, said by some to be legible on one or more of these coins, is not sufficiently distinct to warrant us in transferring to Aryandes a series of coins so manifestly Phœnician in character as the pieces alluded to.\(^3\)
II. THE PROVINCIAL COINS WITH ROYAL TYPES.

Under this head I propose to include several distinct series of coins, which, however, have this in common, viz. that they all bear evidence of having been issued under the auspices of the Great King. On some he will be seen in his chariot accompanied by his charioteer and engaged in the favourite royal pastime of the chase; on others also in his chariot, but in stately procession, and followed by an attendant, who holds over him a standard or sceptre; on others, contending with a rampant lion, which he seizes by the mane, and is about to stab with a short sword; while on others again we shall see him, as on the Imperial coinage, as a kneeling archer. On another, and a distinct series, his portrait only will appear wearing the tiara, and sometimes the word Βασιλεύς, accompanying some merely local type, will sufficiently prove that the coin was issued by some city subject to the authority of the King.

It will not be always possible to say in what locality, or under whose reign, these various coins were struck; but that they were current in different districts of the Persian Empire in the time of the successors of Darius there can be no room for doubt. Neither can it be a matter for dispute that these several currencies are provincial or local in character rather than Imperial, for the weight-systems according to which they are regulated enable us to define within certain limits the districts of the empire in which they must have circulated.

Of these districts the most important is that which lay between the Euphrates and the Phoenician sea, which formed part of the Ninth and Fifth Satrapies of the Empire. In the interior of this district were situated the important cities of Thapsacus on the Tigris, the residence of the Satrap of Syria, of Bambyce, of Chalybon, of Hamath, and of Damascus, where was a royal treasury; while on the coast were the far-famed Phoenician towns of Sidon, of Tyre, of
Byblus, of Aradus, of Marathus, and others. These latter, for the most part governed by their own kings, struck also their own coins, municipal or regal, which may, for convenience sake, be distinguished from those which bear Persian types, and which I shall not include in the present article. Whether the Phœnician cities on the sea-coast, or the Syrian towns on the upper reaches of the Euphrates, are the places where the coins which I am about to include in Series I. and II. were minted, it is difficult to determine with certainty. The weight-system of this currency is identical with that which is prevalent on the Phœnician coast at the cities of Tyre, Byblus, and Aradus; while the fact that specimens of these coins have been found in the Tigris is no proof of a Syrian origin, and perhaps only indicates the course of the Phœnician trade with the interior, and shows that the Phœnician system of weights and money extended from the Tigris and the Euphrates to the sea.

It will be seen from the description which follows how much these pieces have in common with the recognized money of Phœnia both in type and fabric. Indeed, were it not that the forms of some of the letters upon a few of the inscribed specimens seem to be of an Aramaic rather than a purely Phœnician character, all the evidence would be in favour of the coins which follow being Perso-Phœnician rather than Perso-Syrian.

Phœnician Bireme (Koutousik).

**SERIES I.**

**CLASS I.**

**Phœnician Standard.**

**Double Shekel or Octadrachm.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>422.8</td>
<td>Phœnician war-galley, with mast, sails, and oars advancing, beneath, waves; the whole within a border of dots.</td>
<td>Incuse square, within which the king accompanied by charioteer in quadriga, the horses walking. In the upper portion of the square is the fore-part of a wild goat standing towards l. with head looking r., the goat incuse.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate II. 1.]
THE COINAGE OF LYDIA AND PERSIA.

\[ \frac{1}{4} \text{Shekel or Didrachm.} \]

**Obverse.**

105
Similar to preceding.

**Reverse.**

Incuse square, within which the king as archer standing r. and drawing bow. In front of him the head of a wild goat, incuse r., and behind him the face of another goat 1., also incuse.

[Brit. Mus. Plate II. 2.]

\[ \frac{1}{4} \text{Shekels or Obols.} \]

128
Similar.

Incuse square, within which the king as archer, kneeling r., drawing bow.

[Brit. Mus. Plate II. 3.]

11
Similar.

The king as archer standing, drawing bow.

[Mus. Vogüé, Brandis, p. 427.]

These four coins are remarkable as furnishing us with a representation of a war-galley under sail, a type which points clearly to Phoenicia, for on the Tigris and Euphrates ships of this description with sails were never used. The reverse types, on the other hand, are clearly Persian, and the union of the two seems to indicate that this class of coins was issued for the convenience of the traders between the interior and the coast. The place of mintage may therefore have been Tyre, whose close commercial relations with Syria and with the interior of Asia generally are well known, cf. Ezekiel, xxvii., who, in his picture of the glory of Tyre, says, "Syria was thy dealer from the multitude of thy fabrics: with jewels and purple and embroidery and cotton and corals and rubies they furnished thy markets. . . . . . . Damascus was thy dealer in the multitude of thy fabrics from the abundance of all riches, in the wine of Helbon (Xαλυβάων, Aleppo) and white wool."

The obverse type of these coins would seem, as is not unfrequently the case in the archaic period, to be the one which indicates the place of issue. The Persian reverse in the present instance is perhaps only intended as an assertion of the supremacy of the Great King, and as a sort of guarantee that the coins should pass current in the interior as well as in Phoenicia. The two types taken in this sense as having a double reference to the actual place of mintage, governed by its own semi-independent rulers, and to the lands under the direct government of the Great King, may be compared with the double inscriptions on the Lion weights of an earlier age in Cuneiform and in Phoenician characters: "Fifteen manachs of the King—fifteen manachs of the country. Five manachs of the King—five manachs of the country," etc. etc.

Of the cities of Phoenicia, Tyre is one to which, in my opinion, the type of the obverse seems to point with especial appropriateness. Ezekiel (chapter xxviii.) had already likened this city, seated in the midst of the waters, to a ship. "Thy borders are in the heart of the waters; thy builders have perfected thy beauty. They have made all thy planks of fir from Shemir; they have taken cedar from Lebanon to make thee a mast. Of the oaks of
Bashan they have made thine ears; thy row-benches of ivory in box from the coasts of Chittim. Fine linen with embroidery from Egypt was spread out for thy sail; thine awning was of blue and purple from the coasts of Greece. The inhabitants of Zidon and Arvad were thy mariners. Thy skilful men, O Tyre, were in thee as pilots," etc. etc.¹

The large size of some of these coins is also an indication of their having been minted by some city of great commercial renown, such as Tyre, which was at one time pre-eminent among all the cities of the Persian Empire in this respect, although the claims of Sidon ought not to be overlooked.

The types of the reverses of the coins above described, although most distinctly Persian in character, betray nevertheless a peculiarity of workmanship which would seem to have been not unusual in Phoenicia. I allude to the strange habit of making an incuse addition to the type in the shape of an animal, which is sometimes a symbol, as on these coins, and sometimes forms an integral part of the type, as on the coins of some of the Kings of Byblus (see Brandis, pp. 511-12). This incuse addition must not be mistaken for a countermark. In the present instances the fore-part of the ibex or wild goat is added to the main type on the octadrachm, perhaps to convey the idea that it is the ibex which the Great King is represented as setting out in his chariot to hunt. This animal is enumerated among others as frequently hunted by the early Assyrian kings in the region of the Upper Tigris and in Syria (Rawlinson, Anc. Mon., 1st ed. vol. i. p. 279). It is also mentioned by Xenophon (Cyrop. i. 47) as one of the animals hunted by Cyrus.

¹ The translation as given above is from Mr. Kenrick's Phoenicia, p. 193.
**The Coinage of Lydia and Persia.**

**Class 2.**

**Phoenician Standards.**

<table>
<thead>
<tr>
<th><strong>Weight</strong></th>
<th><strong>Obverse</strong></th>
<th><strong>Reverse</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>425</td>
<td>City-wall with five battlemented towers, before which lies an armed galley. At the stern is a standard, surmounted by a disc and crescent. In the exergue are two lions back to back. Above the exergual line the Phoenician letters ṭo... cable border.</td>
<td>Incuse circle and dotted border, within which the king and his charioteer in quadriga, l.; horses galloping; beneath the horses an ibex or wild goat, incuse, stretched out towards l, its head turned right. Under the goat a Phoenician inscription (retrograde?) ᵃᵗᵃ?</td>
</tr>
<tr>
<td>414-5</td>
<td>Similar. (To right of wall a man standing.) No inscription.</td>
<td>Similar, (man behind chariot,) beneath ṭjo?</td>
</tr>
<tr>
<td>426</td>
<td>Similar.</td>
<td>Similar, but border within circle plain. No inscription, and no figure behind chariot.</td>
</tr>
<tr>
<td>416-2</td>
<td>Similar.</td>
<td>Similar, border dotted. Above chariot in field, l. the Phoenician letters ṯ.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate II. 4.]

[Brit. Mus. Plate II. 5.]

[Brit. Mus. Plate II. 6, reverse only engraved.]

[Brit. Mus., much worn.]
The above described pieces are all in the British Museum. Nos. 2 and 3 are said to have been found in the Tigris in the year 1818. They were originally in the collection of Mr. Rich. I give the Phœnician letters as I see them. Though very indistinct, they are certainly Phœnician characters, and in no case Greek. This leads me to infer that the letters on a similar coin in the Behr Collection (No. 839), which M. F. Lenormant read AYPA, and explained as the beginning of the name Aryandes, retrograde, are probably also Phœnician, and that they have been misread by Lenormant; for Brandis, on the same coin, failed to decipher the letters AYPA.

With the reverse type may be compared the signet cylinder of Darius, the son of Hystaspes, now in the British Museum (engraved above, p. 31), representing the King with his charioteer hunting the lion. The action of the horses and the position of the dead lion beneath them, bear so striking a resemblance to our coins that we shall not be far from the truth if we attribute them to the same period.

\[ \text{\textit{Shekels or Didrachms.}} \]

\begin{tabular}{|c|c|c|}
\hline
\textbf{Weight.} & \textbf{Obverse.} & \textbf{Reverse.} \\
\hline
107-6 & City-wall, with four battlemented towers, before which lies an armed galley 1. In the exergue are two lions back to back. Border of dots. & Incuse square, within which, the king, crowned, and clad in \\ 
& \textit{eom dys}, his arms bare, standing 1, and seizing with his left hand a rampant lion by the forelock, and about to stab him with a dagger which he holds in his 1. Between them an uncertain letter? \\
\hline
97-9 & Another re-struck on a half-shekkel of the type of Class 1, No. 2. Of the older type the waves of the sea are visible on the right side of the coin. & Similar. No letter. \\
\hline
99-4 & Similar type; above the city-wall the letter 9. & Similar. \\
\hline
103-7 & Similar type; above the city-wall the letters 90. & Similar; between king and lion 90. \\
\hline
\end{tabular}

With these didrachms may be compared a Persian cylinder engraved above, page 34, where the King is seen killing an ibex in the same way precisely as he kills the lion on the coins.
The Persian King is also often represented in the Persepolitan sculptures as slaying a monster in the same attitude as upon the coins.

\[ \text{King killing a Monster (Persepolis).} \]

\( \frac{1}{2} \) Shekel or Obol.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>10-8</td>
<td>City-wall, with three battlemented towers, before which lies an armed galley l. The standard at the stern, as in No. 1 of this class, plainly visible. In ex. Lion I.</td>
<td>Incuse square, within which the king, as archer, standing r. and drawing bow, in front of him, the head of a wild goat incuse r., and behind him the face of another goat l. also incuse, as on No. 2 of Class 1.</td>
</tr>
<tr>
<td>10-8</td>
<td>Same.</td>
<td>Same.</td>
</tr>
</tbody>
</table>

\( \frac{1}{2} \) Shekel or Hemidrachm.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>City-wall, with three battlemented towers, before which, galley, l.</td>
<td>The king as archer kneeling, in his l. bow, in his r. lance.</td>
</tr>
<tr>
<td></td>
<td>Same.</td>
<td>Same.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate II. 11.]

[Brit. Mus. Plate II. 12.]

[Turin Mus. Found at Aleppo.]
CLASS 3.

Phoenician Standard.

½ Shekel or Drachm.


51.4 Head of goddess (Astarte ?) r. wearing stephane; border of dots. Incuse square, within which, on a slope, glacies, city-wall, with three battlemented towers, behind which two palm-trees.

[Brit. Mus. Plate II. 13.]

10.6 Similar head. Incuse square, within which, on a glacies, city-wall, with three battlemented towers, behind which two palm-trees. On the glacies in front of the fortification a wild goat is stretched out in relief. Cf. the incuse goat on the octodrachms.

[Brit. Mus. Plate II. 14.]

The coins of the above series, 17 in number, although of various types, have much in common, e.g. the Goat, which is seen on nine of them, with one exception always incuse; also the fortified city, which is seen on thirteen out of the 17; this last-mentioned type being doubtless a representation of the city where the coins were struck. The galley lying in front of the city-wall shows that this town must have been situated by the sea or on a river; while the Phoenician letters occurring on several specimens, although they have never been satisfactorily explained, some indeed being here given for the first time, would seem to point to the Phoenician coast; and among all the Phoenician towns Tyre is, perhaps, the most probable place of mintage, for her situation on a rocky island, surrounded by a fortified wall, answers to the types of these coins with singular appropriateness.

SERIES II.

The second series of provincial coins in many ways resembles that which has been already described, but the points of divergence are no less clearly marked than those of resemblance.

This series, like Series I., may be divided into several classes, which are to be distinguished by the inscriptions 9,下令, 90, and \( \text{Z} \text{L} \text{T} \text{Y} \).

The coins of these five main classes are all of them clearly later in date than those of Series I.; the specimens are, moreover, generally dated, the dates commencing with year 1 under each separate class. The dates at present recorded are the following:

<table>
<thead>
<tr>
<th>Class</th>
<th>No dates.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>9</td>
</tr>
<tr>
<td>&quot;</td>
<td>下令</td>
</tr>
<tr>
<td>&quot;</td>
<td>90</td>
</tr>
<tr>
<td>&quot;</td>
<td>( \text{Z} \text{L} \text{T} \text{Y} )</td>
</tr>
</tbody>
</table>
Brandois has suggested that these five classes may correspond with the reigns of the five Kings of Persia, Xerxes B.C. 486-465; Artaxerxes I. 465-424; Darius II. 424-405; Artaxerxes II. 405-359; Artaxerxes III. 359-338, chiefly, I imagine, because in no case do the dates upon the coins transgress the limits of the several reigns.

**CLASS I.**

**Double Shekels or Octadrachms.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>426-2</td>
<td>Armed galley with oars advancing 1., in the stern a standard surmounted by a disc and crescent, beneath galley, waves; above it 9: cable border.</td>
<td>Incuse circle, within which the king with his charioteer in quadriga 1., horses walking; behind follows an attendant carrying a one-handled vase and a sceptre or standard ending in an animal's head? Cable border.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate II. 15.]

<table>
<thead>
<tr>
<th>430</th>
<th>Similar (no letter).</th>
<th>Similar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brandis, p. 424.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**1 Scekel or Didrachm.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>633-9</td>
<td>Armed galley with oars advancing 1., in the stern a standard, beneath, waves; above, 9: cable border. Above the galley is the Phoenician letter $\mathfrak{y}$, and in front apparently $\epsilon$ (? ) both graffito.</td>
<td>Similar type.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate II. 16.]

The Galley on these coins bears in the stern the same standard as the galley which lies before the walls of the fortified town on the coins of Series I. This standard, which consists of a disc surmounted by a crescent, may be compared with a similar one which occurs on a sardonyx inscribed with the name of Abibal, King of Tyre, engraved in de Laynes' Satrapies, pl. xiii. No. 1. The weight of the octadrachms of this class fully comes up to that of the earlier coins—a fact which is conclusive as showing that the coins of this class stand first in the second series. Whether they are Tyrian is doubtful; but that they belong to the Phoenician coast can, I think, hardly be disputed.

**1/2 Shekels or Obols.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>12:6</td>
<td>Similar galley 1., above, 9.</td>
<td>King contending with a rampant lion: between them, O.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate II. 17.]

<table>
<thead>
<tr>
<th>12</th>
<th>Similar (no letter).</th>
<th>Similar. Between them a cock and O.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brandis, p. 425.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
On these small coins the letter $9$ on the obverse should perhaps be taken as a portion of the legend $9O$ or $O9$, the $O$ being placed on the other side of the coins.

**CLASS 2.**

*Double Shekels or Octadrachms.*

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>393-5</td>
<td>Armed galley with oars advancing 1, in the stern a standard, surmounted by a disc and crescent. In the prow an armed man? beneath, waves; above, $l$ (year 1): border of dots.</td>
<td>The king with his charioteer in quadriga 1, horses walking; behind, attendant carrying goat-headed sceptre and vase; above, $O/l$: border of dots.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate II. 18.]

397 | Similar, $III$ (year 3). | Similar. |

[Coll. de Laynes.]

*½ Shekels or Obols.*

10 | Galley 1 as above (no date). | Incuse square, within which king contending with lion: between them $O/l$ ? |

[Brit. Mus.]

12 | Similar, $III^-$ (year 13). | Similar, $O/l$. |

[Paris.]

With this class the weight of the octadrachm falls from about 430 to about 400 grs., and all traces of the incuse square or circle have disappeared on the larger specimens. The interpretation of the Phœnician letters I leave to those who are capable of giving an opinion on the matter; one thing, however, seems certain, that letters which vary on coins otherwise identical, can hardly stand for the name of the city where the coins were struck, unless indeed we presume the existence of a federation of towns using the same coin-types, for which there is no evidence.

**CLASS 3.**

*Double Shekels or Octadrachms.*

397-7 | Galley as before. Above, $l$ (year 1). | The king with his charioteer in quadriga 1, horses walking; behind, attendant carrying sceptre and vase; above, $OO$: border of dots. |

[Mus. Laynes.]

398-2 | Similar, $II$ (year 2). | Similar. |

[Brit. Mus. Plate II. 19.]

400 | Similar, $III$ (year 3). | Similar. |

[Paris.]
<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10'1</td>
<td>Similar. II (year 2).</td>
<td>Incuse square, within which king contending with lion; between them ΟΟ.</td>
</tr>
<tr>
<td>10</td>
<td>Similar (no date).</td>
<td>Similar.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate II. 20.]
[Coll. de Vogüé.]

**CLASS 4.**

*Double Shekels or Octadrachms.*

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>398'5</td>
<td>Similar. I (year 1).</td>
<td>Quadrigo, etc., as before; above, ΡΟ.</td>
</tr>
<tr>
<td>398</td>
<td>Similar. II (year 2).</td>
<td>Similar: ΡΟ.</td>
</tr>
<tr>
<td>395</td>
<td>Similar. III (year 3).</td>
<td>Similar.</td>
</tr>
<tr>
<td>397</td>
<td>Similar. III (year 3).</td>
<td>Similar: ΡΟ.</td>
</tr>
<tr>
<td>397'5</td>
<td>Similar. III (year 4).</td>
<td>Similar.</td>
</tr>
<tr>
<td>396'9</td>
<td>Similar. III (year 5).</td>
<td>Similar.</td>
</tr>
<tr>
<td>399</td>
<td>Similar. IIII III (year 7).</td>
<td>Similar.</td>
</tr>
<tr>
<td>397</td>
<td>Similar. IIII (year 12).</td>
<td>Similar.</td>
</tr>
<tr>
<td>393'4</td>
<td>Similar. Uncertain date.</td>
<td>Similar.</td>
</tr>
<tr>
<td>886'5</td>
<td>Similar (double struck).</td>
<td>Similar.</td>
</tr>
</tbody>
</table>

[Brit. Mus.]
[Brandis, p. 425.]
[Paris.]

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>94'8</td>
<td>Similar. III (year 3).</td>
<td>ΡΟ. Similar type, no attendant.</td>
</tr>
<tr>
<td>98</td>
<td>Similar. IIII III (year 8).</td>
<td>Similar.</td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate III. 2.]
[Paris.]

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td>Similar. I (year 1).</td>
<td>ΡΟ. Similar.</td>
</tr>
<tr>
<td>50</td>
<td>Similar. IV (year 1).</td>
<td>Similar.</td>
</tr>
</tbody>
</table>

[Coll. de Loryat.]
[Paris.]
NUMISMA T A O R I E N T A L I A.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>47</td>
<td>Similar. III III (year 7).</td>
<td>Similar. [Coll. de Vogüé.]</td>
</tr>
<tr>
<td>10</td>
<td>Similar. II (year 2).</td>
<td>QO King and Lion as before. [Brandis, p. 426.]</td>
</tr>
<tr>
<td>13</td>
<td>Similar. III (year 3).</td>
<td>Similar. [Paris.]</td>
</tr>
<tr>
<td>12</td>
<td>Similar. III III (year 5).</td>
<td>Similar. [Coll. de Laynes.]</td>
</tr>
</tbody>
</table>

The coins of this class are more numerous than any of the others. From No. 3 (engraved on Pl. III. Fig. 1), an unusually fine specimen, it appears that the sceptre carried by the attendant is surmounted by an animal's head with long ears of Egyptian style. On No. 1 of Class 2, with O7, it resembles the head of a goat, the beard being clearly visible, with this may be compared the heads of this animal, incuse, on the coins of Series I.

CLASS 5.

Double Shekels or Octadrachms.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse.</th>
<th>Reverse.</th>
</tr>
</thead>
<tbody>
<tr>
<td>396</td>
<td>Similar. Above ß.</td>
<td>Quadriga as before, above ΖV2. [Coll. de Vogüé.]</td>
</tr>
<tr>
<td>396-7</td>
<td>Similar. Above</td>
<td>Similar. [Brit. Mus.]</td>
</tr>
<tr>
<td>398</td>
<td>Similar. Above</td>
<td>Similar. [Coll. de Laynes.]</td>
</tr>
<tr>
<td>398</td>
<td>Similar. ß (year 20). This date is accompanied by the letter ß (γραφίτε).</td>
<td>Similar. [Paris. Plate III. 5.]</td>
</tr>
<tr>
<td>397-2</td>
<td>Similar.</td>
<td>Similar. [Brit. Mus.]</td>
</tr>
<tr>
<td>398-5</td>
<td>Similar.</td>
<td>Similar. [Brit. Mus.]</td>
</tr>
<tr>
<td>10-5</td>
<td>Similar. III III III (year 9).</td>
<td>King and lion as before, between them ΖV2. [Brit. Mus. Plate III. 4.]</td>
</tr>
</tbody>
</table>
The coins of this class are in many respects different from all which precede, although the types are the same. In the first place, the style of art has become almost barbarous: witness the elongated figure of the king on one of the coins of year 21, where he is enormously out of proportion to the size of the chariot.

In the next place, the fabric is peculiar, the edges of the coins being often hammered flat as on the double daries. The forms of the letters are also different, the Aramaic form י taking the place of צ. The inscription on the reverse צ"רִי נְבֵי has been read בֵּית or בֵוִי. This word occurs frequently on the autonomous coins of Tarsus in the fourth century B.C., and under the Seleucid rule, see Brandis, pp. 500, 501; also on the Satrapal coins of the same city (Brandis, p. 430). But at Tarsus the forms of the characters are somewhat different: צ"ר instead of צ"רִי. Nevertheless, that these are two forms of one and the same word, has been recognized by all (see Waddington, Mélanges, 1861, p. 70; Levy, Phœn. Stud. 1857, p. 49), although all are not agreed as to the meaning of the word. Levy reads it Mazdi (for Ahuramazda). Blau, on the other hand, compares it with the Zend mecha, ‘pay.’ On the obel the word is abbreviated צ"ר. Brandis looks upon it as equivalent to the Greek ἀργόριον or κόμμα on the silver staters of Seuthes, and this is perhaps, on the whole, the most probable interpretation.

As to the attribution of the coins with this inscription, I am inclined, chiefly on account of their fabric, to doubt whether they are Phoenician, like the coins of the other classes. The types of the widely-circulating Perso-Phoenician coins may well have been adopted by some inland district or city of Syria, possibly Thapsacus, which would fully account for the difference of fabric and for the varying forms of the letters. Thapsacus may also have been in close commercial relations with Tarsus, with which it was connected by the route which passed through Berenice (Aleppo) and the Syrian gates. This would account for the use of the word צ"ר on the coinage of the two cities.

Before passing to the next series, we must not omit to mention certain small copper coins, which, by their types, attach themselves to the Perso-Phoenician silver coins of the second series described above. These may be divided into three classes as follows.

**CLASS I.**

**Obverse.**
The king and his charioteer in quadriga, 1., horses walking; border of dots.

**Reverse.**
Phoenician gulley to 1.; beneath, waves.

[Brit. Mus. Plate III. 7.]
CLASS II.

Obverse. The king kneeling r. holding bow in l. and spear in r.: border of dots.

Reverse. Galley as before.

Similar. III (year 3).

Similar. IIII (year 5).

Similar. IIIII (year 6).

Similar.

CLASS III.

Head of king, bearded, r. wearing tiara.

Phoenician galley l.; above, i (year 11).

Similar. ii (year 12).

As these copper coins can hardly have been issued before the middle of the fourth century B.C., they afford an indication of the date of the later silver coins, with which they correspond.

It will be well also to notice in this place several other coins, which may be compared with those of Series II. Of these the most remarkable is one of the two didrachms which bear the name of Abd-Hadad. (Brandis, p. 431.)

BAMBYCE.

ATTIC STANDARD.

Didrachm.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
</table>
| 132 | Head of the goddess Atargatis l. with long hair and lofty head-dress. Behind, the date (year 30). | ^ Namen *

(Mus. Lyricae. Plate III. 16.)

M. Waddington (Melanges, 1861, p. 90) gives good reasons for attributing this coin to a dynast or satrap of the name of Abd-Hadad, who ruled at Bambyce (Hierapolis) in Syria. The date, year 30, M. Waddington thinks, can only refer to the reign of Artaxerxes Mnemon.
The coin would therefore have been struck in B.C. 375, another indication of the date of the Perso-Phoenician coins of Series II., from which its reverse type is imitated.

There are also two coins in the Hunterian Museum at Glasgow, one of which is of Tarsus, and the other of some Phoenician town, which reproduce the type of the king contending with the lion.

**Tarsus.**

**Persian Standard.**

<table>
<thead>
<tr>
<th>Sester.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Weight.</strong></td>
</tr>
<tr>
<td>168</td>
</tr>
</tbody>
</table>

[Mus. Hunter. Plate III. 11.]

**Uncertain Phoenician City.**

<table>
<thead>
<tr>
<th>Sester.</th>
</tr>
</thead>
<tbody>
<tr>
<td>166</td>
</tr>
</tbody>
</table>

[Mus. Hunter. Plate III. 12.]

The inscription on this coin remains unexplained, but the forms of the letters point to Phoenicia rather than Cilicia.

The following coin of Tarsus may be also here mentioned, as it bears on its reverse the type of the royal Persian money.

**Tarsus.**

<table>
<thead>
<tr>
<th>Sester.</th>
</tr>
</thead>
<tbody>
<tr>
<td>168</td>
</tr>
</tbody>
</table>

[Mus. Hunter. Plate III. 19.]
The third series of provincial coins with royal Persian types may be divided into two classes according to the standards of weight which the coins respectively follow. These are first Græco-Asiatic and secondly Persian.

**CLASS 1.**

**Græco-Asiatic (Rhodian System).**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>216</td>
<td>The king as archer kneeling, r. drawing bow; border of dots.</td>
<td>Horseman wearing the low tiara of the Satraps galloping, r. armed with spear.</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus.]</td>
<td></td>
</tr>
<tr>
<td>232</td>
<td>Similar.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Cabinet of M. Six.]</td>
<td></td>
</tr>
<tr>
<td>(?)</td>
<td>Similar; in front O.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Cat. Behr. No. 851.]</td>
<td></td>
</tr>
<tr>
<td>(?)</td>
<td>Similar; in front OOX.</td>
<td>Similar.</td>
</tr>
<tr>
<td>232</td>
<td>Similar; in front CO.</td>
<td>Similar; in front star.</td>
</tr>
<tr>
<td></td>
<td>[Munich.]</td>
<td></td>
</tr>
<tr>
<td>230</td>
<td>Similar; in front thunderbolt.</td>
<td>Similar; no symbol.</td>
</tr>
<tr>
<td></td>
<td>[Berlin.]</td>
<td></td>
</tr>
<tr>
<td>224</td>
<td>Similar; behind, Y and lion’s head r.</td>
<td>Similar; beneath, bird, r.</td>
</tr>
<tr>
<td></td>
<td>[Cabinet of M. Imhoof-Blumer.]</td>
<td></td>
</tr>
<tr>
<td>223</td>
<td>Similar; no symbol or letter.</td>
<td>Similar; in field O.</td>
</tr>
<tr>
<td></td>
<td>[De Luysses Coll.]</td>
<td></td>
</tr>
<tr>
<td>224</td>
<td>Similar.</td>
<td>Similar; behind, eagle’s head.</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus.]</td>
<td></td>
</tr>
<tr>
<td>227</td>
<td>Similar.</td>
<td>Similar; behind O, beneath, dolphin r.</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus. Plate III. 14.]</td>
<td></td>
</tr>
<tr>
<td>231</td>
<td>Similar.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Paris.]</td>
<td></td>
</tr>
<tr>
<td>227:2</td>
<td>Similar.</td>
<td>Similar; behind, a head of Herakles in lion’s skin.</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus. Plate III. 16.]</td>
<td></td>
</tr>
<tr>
<td>239</td>
<td>Similar.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Imhoof-Blumer.]</td>
<td></td>
</tr>
</tbody>
</table>

**Copper.**

The king kneeling r. holding bow and spear. | Horseman galloping, r. armed with spear.

Size 2 of Mionnet’s scale = 5 inch.

[M. Six. Plate III. 16.]
The silver staters described above are by no means easy to attribute. One valuable indication is however afforded by their weight, which rises as high as 232 grs., and must therefore be considered as of the Rhodian system, which was in use from the year 408, the date of the foundation of Rhodes, until the time of Alexander the Great, throughout the greater portion of the western and south-western coast lands of Asia Minor. We do not find it in Cilicia or in Phœnicia.

It is therefore to the western, or, more strictly speaking, to the south-western, portion of Asia Minor, that I should be inclined to attribute this series of coins, and the provenance of some at any rate among them (the island of Calymna) is in favour of this attribution (see Borrell, Num. Chron. o.s. vol. ix. p. 165). In style and fabric they appear to me to be intermediate between those of Class 2 (Pl. III. 17), which, as I shall show, belong to Cilicia, and those of Series IV. (Pl. III. 18–20), which are probably Ionian. In weight they agree with the latter, while in fabric they more nearly resemble the former. They date perhaps from about the commencement of the fourth century B.C.

CLASS 2.
Persian Standard.

Stater.

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>163</td>
<td>The king kneeling r., in his l. bow, in his r. lance.</td>
<td>The king kneeling r. holding in his l. bow and with his r. drawing an arrow from a quiver at his shoulder.</td>
</tr>
</tbody>
</table>

[Paris.]

This coin is countermarked with a bull or cow surmounted by two letters generally read Ω, but perhaps rather ηυ.

163 | Similar. | Similar. |
[Paris, Plate III. 17.]

This coin has two countermarks, one of which is identical with that upon the Paris specimen, while the other contains an eagle and a trident.

161 | Similar. | Similar. |
[Leake, Az. Gr. 80.]

This coin is countermarked with a bull and another animal.

Mallus.

160-5 | The king kneeling r., in his l. bow, in his r. lance. | ΜΑΛΗ Ηερακλες στραγγίζει έλατο; in field, club. |
[Hunter 183.]

The coin is countermarked with a bull and the same two letters.

160-3 | Similar. | Similar, in field, grain of corn. |
[Leake, Az. Gr. 80.]

Same countermark.
NUMISMATA ORIENTALIA.

These coins of Mallus fix the attribution to Cilicia of those which bear no inscription. The peculiar countermark, which recurs so frequently, is met with also on other coins of this district, among which may be mentioned four coins of Side in Pamphylia (De Luynes, pl. i., ii. and iii. 5, of which last there is another specimen in the British Museum), another coin of Mallus (De Luynes, pl. vi.), one of Soli (Hunter, 51, 30), and one of Celenderis (Brit. Mus.).

The letters over the back of the cow in this countermark have been read ΗΩ; this Longprérier and De Luynes (p. 6) explain as the name of the cow, IO; the IO legend having been imported into Cilicia by the Argive colonists. For my own part, however, I am disinclined to allow this interpretation of the two letters, because I believe it to be based upon an erroneous reading, for on all the specimens which I have seen with this stamp I read the letters ΕΙ (Ε') and not ΗΩ.

An Aramaic inscription is moreover more probable on coins of this district than a Greek one, cf. the letters ΛΟΥ (ΤΥ) over the back of the Bull on a very similar countermark on a coin engraved in De Luynes, pl. ii. 9. But whether we accept or not Longprérier's reading of the two letters, there can be no doubt whatever that the countermark is only found on coins of Cilicia and Pamphylia. To this district, therefore, we must attribute the coins now under consideration. Their weight also corresponds with that of the coinage of the Cilician coast.

SERIES IV.

The following series of tetradrachms must be distinguished from the preceding, notwithstanding the general similarity of the obverse type.

SILVER.

GREECO-ASIAN STANDARDS.

Tetradrachms.

<table>
<thead>
<tr>
<th>WEIGHT</th>
<th>OBERSE.</th>
<th>REVERSE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>229</td>
<td>ΠΥΘΑΓΟΡΗ. The king, bearded, crowned, kneeling r. holding bow in l. and spear in r. as on the sigl.</td>
<td>Incuse square adorned with irregular lumps, the surface granulated.</td>
</tr>
<tr>
<td></td>
<td>[Berlin Mus.]</td>
<td></td>
</tr>
<tr>
<td>228</td>
<td>ΠΥΘΑΓΟΡΗ[§]. Similar.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus. Plate III. 18.]</td>
<td></td>
</tr>
<tr>
<td>228</td>
<td>No inscr. Similar.</td>
<td>Similar.</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus. Plate III. 19.]</td>
<td></td>
</tr>
<tr>
<td>238:1</td>
<td>Similar.</td>
<td>Similar, the incuse little if at all granulated.</td>
</tr>
<tr>
<td></td>
<td>[Brit. Mus.]</td>
<td></td>
</tr>
</tbody>
</table>
THE COINAGE OF LYDIA AND PERSIA.

--- | --- | ---
233.7 | Similar. | Similar.

[Br. Mus. Plate III. 20.]

Copper.

The king kneeling r., as on the darics, drawing bow. | Incuse square formed of irregular lumps, the surface behind him 1A? Countermarked with star. | Granulated.

Size 24 Mionnet's scale = 55 inch. [Br. Mus. Plate III. 21.]

The king kneeling r., holding bow in l. and spear in r. | Similar. | Similar.

Size 1 of Mionnet = 33 inch. [Br. Mus. Plate III. 22.]

Similar. | Large square containing a smaller one. On one side of the larger square a straight line joins it at right angles. (Perhaps the representation of a military camp or standard.)

Size 2 of Mionnet = 5 inch. [Br. Mus. Plate III. 23.]

The silver coins of this series are clearly intended as imitations, on a larger scale, of the royal Persian coin, the siglos. The Greek inscription in the Ionic dialect shows that these coins must have been struck in some Greek city, probably in the Ionic Satrapy, subject to Persia, but under the immediate government of a Greek Tyrant or Dynast of the name of Pythagoras. The weight is Græco-Asiatic, not of an early period, but of some time after B.C. 408, about which date the weight of the silver stater was raised in many Greek cities, from about 224 to 286 grs. (Brandis, p. 123). Coins of this heavy weight, as I have before remarked, are never found in Phœnicia or in the East. It may therefore be considered as certain that these interesting Græco-Persian coins were issued after the fall of the Athenian Empire by some Greek city which had again fallen into the hands of the Great King. It is noticeable that the unscribed specimens reach a higher weight than those with ΠΥΘΑΓΩΡΗ.¹

¹ Vax's endeavour (Num. Chron. vol. xvi. p. 147) to identify the Pythagoras who issued these coins with his namesake, who engraved an inscription on the base of a column at Susa in honour of his friend Aranesides, strategist of Susiana, may be set aside as purely fanciful. This Pythagoras, who calls himself συνεργος, does not make use of the Ionic dialect, and the forms of the letters of the inscription point clearly to the time of Alexander the Great, or his successors the Seleucid kings (see Lefkas, Chaldea, and Susiana, p. 403). The coins, on the other hand, are considerably earlier than Alexander, and by reason of their heavy weight can only be given to the western coast of Asia Minor.
SERIES V.

The coins of this series also belong to the Ionic Satrapy, and may be described as follows:

GREEK-ASIATIC STANDARD.

**Tetradrachm.**

**Obverse.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Bearded head of Persian satrap r. wearing the low tiara.</th>
</tr>
</thead>
<tbody>
<tr>
<td>285:2</td>
<td></td>
</tr>
</tbody>
</table>

**Reverse.**

<table>
<thead>
<tr>
<th>BAΣ</th>
<th>Lyre.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Λ</td>
<td></td>
</tr>
</tbody>
</table>

[Brit. Mus. Plate III. 24.]

The reverse type of this coin, the Lyre, is the Arms, so to speak, of the city of Colophon, where it is most probable that the coin was minted. The head on the obverse is, there can be little doubt, not that of the King of Persia, Artaxerxes Mæmon, whose portrait it is generally considered to be (Waddington, Mélanges, 1861, p. 96), for the Great King always wears the lofty kitharos and never the low tiara. We must therefore accept the head as that of a Persian satrap. The style of the coin corresponds with that of the time when, after the break-down of the Athenian expedition against Syracuse, the enemies of Athens and of Greek freedom began once more to raise their heads, when Sparta and Persia joined hands, and when orders went forth from the Court of Susa once more to collect tribute from the Asiatic Greeks. It is impossible to speak with greater exactness as to the date of this coin. It is probable however that it is not much later than the year 400 b.c.

GREEK-ASIATIC STANDARD.

**Tetradrachm.**

**Obverse.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Bearded head of Persian satrap r. wearing the low tiara.</th>
</tr>
</thead>
<tbody>
<tr>
<td>230</td>
<td></td>
</tr>
</tbody>
</table>

**Reverse.**

<table>
<thead>
<tr>
<th>Inseme square, within which ΒΑΣΙΛΕΩΣ, the king bearded, crowned, kneeling r. holding bow in l. spear in r.; in field l. galley downwards.</th>
</tr>
</thead>
</table>


**Drachm.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Similar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>52:8</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>BAΣ. Similar, but without galley.</th>
</tr>
</thead>
</table>

[Brit. Mus. Plate III. 26.]

**Obol.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Same head within a border of dots.</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:9</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No inscr. same type, border of dots.</th>
</tr>
</thead>
</table>

[Brit. Mus. Plate III. 27.]
These three coins bear the same portrait as the silver stater of Colophon described above. The reverses have, in addition to the inscription, the well-known ‘arms’ of the Great King borrowed from the royal daries. The fabric, more especially that of the drachm, seems to be that of the north-western coast of Asia Minor, and it is worthy of note that a portrait of the same satrap, which has been erroneously designated as a portrait of the Great King himself, occurs on a gold stater of Lampseac (Waddington, Mélanges, pl. vii. 3), and on a silver stater of Cyzicus (De Luynes, i. 5), on which moreover the inscription ΦΑΠ(Ν)ΑΒΑ fixes the attribution beyond a doubt. Pharnabazus is therefore the Satrap whose portrait we possess on the whole of this series of coins, all of which, it may be safely affirmed, date from the last years of the fifth century. The head upon them is that of a man of middle age, and is far more suitable to Pharnabazus shortly before B.C. 400, than to the youthful King of Persia, Artaxerxes II., who ascended the throne in B.C. 405, at the age of nineteen. The bearded figure of the monarch upon the reverse is of course not intended as a portrait; it is merely the arms of Persia, the badge of the supremacy of the Great King.

As it does not form part of my plan to include in the present article any coins but such as bear either the name or the arms of the King of Persia, I pass over the coins of Pharnabazus above alluded to, struck respectively at Lampseac and Cyzicus, and having on the obverse the portrait of the Satrap, and on the reverse of the one the sea-horse of Lampseac, of the other the prow of a galley; but the following gold stater, though by its reverse connected with the Cyzicene mint, must not be omitted, since it has on the obverse the royal Persian archer as on the daries.

**Cyzicus.**

<table>
<thead>
<tr>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>132</td>
<td>The king, bearded, crowned, kneeling r., holding bow in l., lance in r.</td>
<td>Prow of galley to l.</td>
</tr>
</tbody>
</table>

[De Luynes Coll. Plate III. 28.]

This unique gold stater clearly belongs to the same period as the silver stater with the name and portrait of Pharnabazus, and is contemporary with the gold coinage of Lampseac, which, as I have elsewhere shown (Num. Chron. n.s. vol. xvi. p. 288), must be attributed to the end of the fifth and the beginning of the fourth century B.C.

Thus from the earliest invention of the art of coining the precious metals in the middle of the seventh century B.C., in the reigns of Gyges and Arlys in Lydia, I have cast a rapid survey over several classes of coins, Lydian, Persian, Partho-Phoenician, and Greco-Persian, down to the times of the later Achaemenides, when the vast empire of Cyrus was already hastening to its fall.
In the Persian portion of my article I have been compelled to limit myself to the description of such coins only as bear unmistakable indications of having been issued under the authority more or less direct of the Great King, commencing with the royal coinage properly so called, viz. the darics and sigli, and then treating of the provincial money with Persian types of Phoenicia, of Syria, of Cilicia, of Ionia, and Mysia, from Tyre and Sidon on the one hand round the south and west coasts of Asia Minor as far as the shores of the Hellespont and the Propontis.

Nevertheless this review of the coinage of Persia is by no means a complete synopsis of the Persian coinage, the important series of the coins of the satraps having been entirely omitted or only infringed upon in those rare instances where the name or effigy of the King of Persia (the word ΒΑΣΙΛΕΥς or the royal arms) appears upon the coins conjointly with that of the satrap. The satrapal coinage forms in itself so important a series, and involves so many epigraphical inquiries, that it demands a separate monograph. The great work of the Due de Luynes, and the still more valuable researches of M. Waddington, have broken the ground and smoothed the path. Herr H. Droysen has also lately contributed to the pages of the Zeitschrift für Numismatik (Bd. ii. pp. 309–319) a suggestive article on the same subject, in which the student of this class of coins will find a useful list of the satraps who coined money both in their own satrapies and in the territory of Cilicia.
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COINAGE OF LYDIA AND PERSIA.

PLATE II.
THE INTERNATIONAL NUMISMATA ORIENTALIA.

ADVANCED NOTICE.

Since the issue of the tentative prospectus of an International Numismata Orientalia, based upon the original publication of Marshen's Numismata Orientalia, some important modifications of the preliminary plan and general scope of the work have recommended themselves to the Publishers, which have equally commended themselves to the Editor's chief supporters.

The first design comprehended the narrow purpose of the continuation and completion of the substance of the old text published in 1822, with the concurrent reproduction of the admirably executed Copper-plates prepared for Marshen's comprehensive work, which had recently become the property of Messrs. Triibner & Co.

In both these departments the present undertaking henceforth assumes a new and independent form. In lieu of accepting the task of making coins follow and supplement history, it seeks to prove the claims of Numismatic science to a higher mission in the illustration of the annals of old time, to a power of instruction and teaching where written history is defective, and, in its lowest phase, of testing and rectifying imperfectly preserved facts.

Under this expanded view, therefore, many subordinate sections of Marshen's old work will either be reduced to due proportions in reference to their obsolete form or omitted altogether; while on the other hand a class of subjects unconceived in the first international scheme will be introduced and included in this revised programme. For instance, instead of placing the Dynasties of the Khalifis of Bagdad, as of old, at the head of the list, the present monograph refers to the first efforts in the art of coinage as exhibited in the electrum and gold pieces of Lydia and Persia. This will be followed by the Phrygian coins of Asia Minor by an eminent German conductor. The highly important and specially suggestive series of the Parthian coins has been undertaken, and is now prepared for the press by Mr. Percy Gardner of the British Museum; and Mr. Madden, whose specialities lies in the History of the Jewish Coins, will add considerably to his exhaustive studies in that division of critical numismatics.

General Cunningham's Indo-Scythian series, the materials of which—enriched by the unprecedentedly instructive contents of the late Peshawar find—are arranged and on their way home from India—will now find a fitting introduction in a full and elaborate review of the Bastanian successors of Alexander the Great, to which, as a labour of love, he has devoted himself since his first appearance as the chosen Numismatic conductor of James Pruner in 1836.

Secondly, in regard to the illustrations of the old work, which it was once proposed to rely upon; they have been found, however excellent in themselves, practically unsuitable, either in grouping or mechanical accuracy, for the advanced demands of the present day. Indeed, the improved process by which science has taught us to obtain, at a less cost, absolute Sun facilities, has necessarily superseded the hand and eye of the engraver, past or present, however perfect in his craft.

As far as the immediate state of the publication is concerned, it may be mentioned as a plea for temporary delay—that, in an amateur work of this kind, there are many obstacles to continuous or periodical issues, and it has been the Editor's aim rather to avoid such publications as were merely mechanical or repetitive; but, on the other hand, there has been no lack of support of the most efficient character, either at home or abroad—indeed, the Editor has had to decline many offers of contributions on the part of Numismatists of established reputation, as our lists are virtually made up beyond any prospect of absence of matter or imminent chance of publication of many of the already accepted papers.

Mr. Rhy's second Essay on Ceylon Coins only awaits the completion of the illustrations. Mr. Rogers' paper will appear as Part IV. Sir W. Elliot is well advanced with his contribution; while Mr. Sautké's article has long been ready, under Mr. Rogers' careful translation, but its length has hitherto precluded its publication.

M. de Sauley is, as of old, ever prepared to come to the front when his aid is asked for; and Dr. Blochmann has already done so much, in the Journal of the Asiatic Society of Bengal, towards the illustration of the local Coinages, that we have merely to reprint his papers whenever the serial arrangement of our articles may call for a consecutive insertion in the Phraial, Coins of Imperial Delhi. The Editor's own section of the general series is likewise reserved for somewhat similar motives.

M. Gregoriottis' completion of his Tatar Dynastic has been deferred during his late duties as President of the Oriental Congress at St. Petersburg. M. Theszenhausen, whom we might have enlisted and who would willingly join our ranks at this time, has anticipated us in his elaborate survey of "Les Monnaies des Khalifés Orientaux" (1874), which may well claim to constitute the standard authority, in its own department, for many years to come. In another division of Numismatics, the Russian savants have been in advance of us, in the publication of the plates of Sassanian coins representing the principal accumulations of 30 years of the life of M. de Bartholomé (1872—second issue 1875, with an introduction by Prof. B. Dorn). These examples, however, prove less instructive than might have been anticipated. The sacuteness and iteration of the issues of the Sassanians has always been a subject of remark, but the singular deficiency of important novelties has seldom been so prominently displayed as in this collection, whose representative specimens spread over 32 well-sized 4to plates. [E. T.]

SUBJECTS ALREADY UNDERTAKEN, WITH THE NAMES OF CONTRIBUTORS.

Phrygian Coins. Dr. Julius Etting, Strassburg.

Parsian Coins. Mr. E. S. Marston.

Bastanian and Indo-Scythian Coins. Mr. Percy Gardner, M.A.

Southern India. Gen. A. Cunningham, Archaeological Surveyor of India.

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the Khalifis of Bagdad. Sir Walter Elliot, late M. de Sauley, C.S.

the Phraial of Egypt. Mr. H. Battey, late Ceylon C.S.

the Ptolemies of Egypt. Mr. A. E. T. Playke, late Commissioner of British Barmah.

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the Sasanians. Mr. J. T. Rogers, Cairo.

the Seleucids and Attalids. Mr. B. H. B. Holman, C.R.C., Oxfoird.

the Bactrians and Bactrians. Mr. Stanley L. Poole, K.G., Cambridge.

the Born-Tatar Dynasties. Dr. H. Blochmann, Calcutta.

Professor Gregoriottis, St. Petersburg.
THE INTERNATIONAL

NUMISMATA ORIENTALIA.

THE ADVANCED ARTICLES HAVE BEEN UNDERTAKEN BY THE FOLLOWING CONTRIBUTORS:

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THE COINS OF THE TÜLÜNI DYNASTY.

BY

EDWARD THOMAS ROGERS.

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PREFACE.

In compiling the following history of the Tülüni dynasty, I have endeavoured to limit myself to the leading facts, and to confine my observations to such as chance to bear either directly or indirectly on the numismatic illustrations of the period.

I have been greatly indebted to the admirable work of M. J. J. Marcel, "Description d'Egypte," and have also to acknowledge my obligations to M. Sauvain for his aid in tracing several passages in obscure Arabic works, which I have since verified and taken advantage of. Extracts from Ibn-Khaldun, Ibn-al-Athir, Abû-l-Mahasín and al-Maqrizi complete the list of our extant authorities.

The coins here described are 125 in number, comprising 58 varieties and 67 occasional repetitions of some of them. Twenty-six coins are now published for the first time and twenty-four are unique examples.

I have to thank Mr. R. S. Poole and M. H. Lavoix for the facilities they have afforded, in allowing me free access to the National collections under their respective charges in London and Paris; and, in like manner, my thanks are due to M. Wold de Tiesenhausen for a full list of the published coins of this dynasty, which he—as the latest authority on the coins of the Khalifs—is so competent to supply; I have to express my special acknowledgments to M. Tomasini of Aleppo,—who rises above the mere collector into the scientific numismatist,—for having sent me, at no small risk, two unique dinars from his cabinet, in order that I might examine them in the original, instead of depending upon casts or written descriptions. I have also to thank M. Sauvain, as well as M. Artin Bey, for so readily placing at my disposal for exhaustive study their respective private collections.

In the transliteration of Arabic words I have endeavoured to adhere strictly to the compromise accepted in Part II. of this work. Many fanciful and some logical schemes of transliteration, varying with the intonations of the leading dialects, could still show claims to consideration; but in a work of this nature, in which the several sections are written by independent authors, variously influenced by local teachings, it becomes imperative that, for the sake of uniformity, each contributor should sub ordinate his own particular theory to the system proposed by the indefatigable Editor.

E. T. ROGERS.
COINS OF THE TÜLÜNI DYNASTY.

by E. T. Rogers.
THE COINS OF THE TÚLÚNI DYNASTY.

LIST OF THE REIGNING PRINCES OF THE TÚLÚNI DYNASTY.

1. Abú-l-'Arabī, Ahmad-ibn-Túlúni.
   Born A.H. 214 (A.D. 829) or 220 (A.D. 835).
   Vice Governor of Míṣr A.H. 234.
   Vice Governor of all Egypt 257.
   Independent Governor of Egypt 258.
   Sovereign of Egypt and Syria 264.
   Died 10th Zu-l-ka‘dah, 270 (10th May, A.D. 884).

   Born at Sarr-ahn-dār A.H. 230 (A.D. 864-5).
   Succeeded his father in 270 (A.D. 884).
   Assassinated at Damascus 27th Zu-l-ka‘dah, 282 (17th January, 896).

   Born at Mīṣr A.H. 273 (A.D. 886-7).
   Succeeded his father A.H. 282 (A.D. 895).
   Deposited 10th of Jumāda-l-akhirah, 283 (27th July, A.D. 897),
   and assassinated a few days afterwards.

   Born at Mīṣr A.H. 278 (A.D. 892).
   Succeeded his brother A.H. 283 (A.D. 897).

   Succeeded his nephew 19th Šafar, 292 (1st January, A.D. 905).
   Defeated and deposed 1st Rabi‘-al-awwal of the same year,
   after a reign of only twelve days.
HISTORY OF THE DYNASTY OF THE BANI-ṬULÜN.

During the reigns of the early Khalifahs, the Arabs gradually extended their conquests in Central and Northern Asia till they met the Tatars or Turks in Má-wará-n-Nahr and on the frontiers of Turkistán.

The war which broke out between these two great nations lasted for many years, and in their numerous conflicts many prisoners were taken on both sides. Those Turks who thus fell into the hands of the Arabs were dispersed throughout the provinces of the Muhammadan Empire, and were sold and resold at considerable profit. The local Arabs, and even the Khalifahs, bought them eagerly, and trained them to become their personal attendants. Indeed, the physical superiority and personal beauty of the members of this northern race made them valuable acquisitions, and the Khalifahs preferred to be served by them rather than by their own subjects, upon whose fidelity—owing to local and family jealousies and intrigues—they could not entirely rely.

The Khalifahs, who were often unable to appease the turbulent spirits of the native Amirs, except by granting them special privileges and territorial rights, were gradually led into the opposite error in alienating the most powerful of their own subjects, and in giving all their confidence to these foreign slaves, who thus acquired the entire control of the interior of the palace.

These illiterate and barbarous white slaves, now incorporated into the society of the educated rulers of a great Empire, soon became conversant with the laws of the Kurâ. They adopted the language and religion of their masters. They studied science and politics; and when any of them became capable of undertaking the more difficult tasks, or of occupying the more eminent posts in the Court, they were emancipated, and appointed to the various Government offices, according to the talents they displayed. Thus manumitted Turks were appointed not only to the chief offices in the palace, but to the governorships of some of the most important provinces in the Empire.

Their spirit of independence was not however modified by their education and advancement. They repaid the favours lavished upon them with the basest ingratitude, especially so when the formation of a Turkish body-guard placed at the disposal of its chiefs a company of compatriots entirely under their influence and control.

During the reign of Al-Mu'tašim-b-Ilīh the conduct of this troop was most insolent and overbearing towards the inhabitants of Baghdad; and, annoyed by the reiterated complaints of the population, and unable or unwilling to control the Turkish guard, to whom he had already shown too much forbearance and favour, the Khalifah retired to Samarra (Sarrā-man-rīā), leaving them to their own devices. They thus increased in power and in outrageous pretensions. In A.H. 292 they attempted the life of the Khalifah Al-Mutawakkil-‘al-Allah. It was by their help that Al-Muntasir, the parricide, killed his father and ascended the throne. Al-Musta'in owed his accession to their powerful aid, and they eventually disposed of the Empire as they pleased, appointing, deposeing, imprisoning or murdering the Khalifahs according to their uncurbed desires. They were insistent servants, who made their masters tremble, and disposed of offices which the Khalifahs appeared to give away. Indeed, dating from the reign of Al-Mu'tašim-b-Ilīh, the last son of the Khalifah, Harūn-ar-Rashīd, when the decadence of the 'Abbāsi Khalifahs commenced, it may be said that the Mamluḳ Turks and their descendants, occasionally reinforced by fresh importations, were the virtual rulers, until, by a bold though cruel stroke of policy, Muḥammad 'Alī, the founder of the present progressive dynasty in Egypt, put a successful end to their intrigues by massacring in the citadel of Cairo all that remained of them in Egypt.

According to Ptolemy, Tābūris, a priestess of Tābūris was taken by Khalifahs as General of Meṣr during the 8th century.
THE TULUNI DYNASTY.

During the reign of Al-Mu'tasim, the commandant of this Turkish body-guard was a freed Turk named Tulun. He belonged to the Taghizahm, one of the twenty-four great tribes of Turkistan. He had fallen into the hands of Nuh-bin-Asad, the Samanî Governor of Bukhara, who in A.H. 200 sent him, with other slaves and presents, as tribute to Mamun. This Khalifah soon distinguished Tulun's merits, and selected him as his personal attendant. Tulun made himself so agreeable to his new master, that the latter emancipated him, and appointed him to the office of chamberlain.

This Tulun was the father of the founder of this dynasty,

AHMAD-IBN-TULUN,

whose history and coinage we have under our consideration. Ahmad was born at Baghhdad in the year 220 (A.D. 835), or, as other historians say, in 214 (A.D. 829). His mother's name was Hashimah or Kaisimah.

Before Ahmad-ibn-Tulun was old enough to take any prominent part in the government of the Empire, two Khalifahs had succeeded Al-Mu'tasim,—namely, his eldest son Harun-abu-Jafar, who, on his accession in 227, took the sultan or surname of Al-Wathiq-b-illah, and his second son Ja'far, who assumed that of Al-Mutawakkil-al-Allah.

The first act of Al-Wathiq was to dismiss all the State functionaries who had been appointed by his father, obliging them at the same time to pay him large sums of money.

In 231 Al-Wathiq died, and the Wazirs immediately concerted with the Turk Wasiq, who was then first chamberlain, to place his son Muhammad on the throne with the surname of Al-Mu'tadil-b-illah. But in consideration of the youth of this prince, they agreed to call the late Khalifah's brother Ja'far to the throne, under that of Al-Mutawakkil-al-Allah.

Two years later Al-Mutawakkil designated his son Ahmad as heir to the throne, under the title of Al-Muntasir-b-illah, at the same time nominating his other sons, Al-Muntasir and Al-Mu'azzam as presumptive heirs. This prince (Al-Muntasir), ambitious to hold the reins of the vast empire, secretly conspired against the life of his father.

In 247 Al-Mutawakkil, who had discovered his son's designs, openly reprimanded him, but a few days afterwards he was, with Al-Muntasir's connivance, murdered in his palace by Bugha, captain of the Turkish guard, and the parricide was immediately proclaimed as his successor.

The new Khalifah proved to be no better as a brother than he had been as a son. He deprived his brothers of the appanages bequeathed to them by their father, and forced them to abdicate their right of succession to the throne. This last act was instigated by Wasiq, who feared their vengeance in case of either of them attaining supreme power.

In the month of Rabi'-al-awwal, 248, Al-Muntasir died, under the peculiar circumstances related by some historians. Already seriously ill, and a prey to remorse, Al-Muntasir, in his endeavour to allay his physical and moral sufferings, sought amusement in the examination of the treasures stored in his palace. Amongst them a handsomely embroidered garment from Persia was on one occasion spread out for his inspection. On it he perceived the figure of a young man wearing a crown encircled by an inscription. When he asked for a translation of the inscription, the Persian interpreter said that the words had no particular meaning. But on being threatened and pressed for an explanation, he read: "I am Shihir, son of Khusrau: I killed my father, but only retained my ill-gotten crown, the fruit of my crime, for six months." On hearing this fatal interpretation, Al-Muntasir was seized with a convulsive fit, and died soon afterwards, having reigned a few days less than six months, just the same length of time that two centuries earlier his prototype the parricide king of Persia had reigned.

On the death of Al-Muntasir, the Turks assembled to decide who should succeed him. They selected Ahmad, the grandson of Al-Mu'tasim, who guaranteed the condonation of their complicity in the murder of his grandfather, and the retention of their posts. He took the name of Al-Musta'in-b-illah.
NUMISMATA ORIENTALIA.

Immediately after his recognition in his new dignity, another party proclaimed his uncle Al-Mu'tazz; but the conspiracy (probably prompted for a special purpose by those who suppressed it) was soon put down, and the sons of Al-Mutawakkil were cast into prison.

Ahmad-ibn-Tulun was about nineteen years of age when his father died in 210. He had received a careful education, was gifted with rare talents, was courageous and generous, and inherited none of the cruel propensities which were such prominent qualities in the character of his compatriots. He had a natural love of justice, and had devoted himself especially to the study of jurisprudence. The Khalifah confirmed him in all the dignities with which his father had been invested.

One of the principal Turkish officers named Barjak gave his daughter in marriage to Ahmad, and by her he had a son, whom he named Al-'Abbâs.

Ahmad continued his studies with diligence, and obtained permission to go to Tarasus, to avail himself of the teaching of the celebrated doctors who had established colleges there, retaining his titles and emoluments during his absence. The murder of Al-Mutawakkil, and the short reign of Al-Muntasir, occurred while he was at Tarasus; and he returned to Samarra in the first year of the reign of Al-Musta'in.

He distinguished himself signally by his bravery on this journey in defending the caravan from the attack of some nomad tribe, and by recovering from them some valuables belonging to the Khalifah, who, in recognition of Ahmad's prowess, made him a present of a thousand dinars, and shortly afterwards gave him a favourite slave named Katuras, by whom he, in 250 or 255, had a second son, whom he named Khumairawmah or Khumairawmah.1

Al-Musta'in, who had been placed on the throne by a faction of the chief officers of the palace, had excited the discontent of another party of this turbulent militia. He was consequently deposed in 253, and the Turks placed his cousin, Al-Mu'tazze-b-Illah, on the throne in his stead.

The deposed Khalifah was forced to sign his abdication, and was ordered to proceed to Wasif under a strong escort, commanded by Ahmad-ibn-Tulun. On this journey the unfortunate prince was murdered, and some historians have accused Ahmad of the crime; but the most credible accounts show that, on the contrary, he refused to have any hand in it, and tried to prevent it. After he had started on his journey, the Turkish officers wrote to him asking him to dispose of the Prince in his charge, and held out the governorship of Wasif as a reward for the crime, but he replied, "God forbid that I should kill a Khalifah to whom I have sworn allegiance."7

When they found that Ahmad would not consent to the deed, they sent Sa'd, one of the chamberlains of the new Khalifah, who executed his instructions secretly whilst Ahmad was asleep in his tent, and brought back the head of his victim to Al-Mu'azz. Ahmad entered the Prince's tent after the sudden departure of Sa'd and found the headless body, which he caused to be washed and decently interred. At a long subsequent period Ahmad was heard to say, "The Turks offered me the governorship of Wasif as a reward for the murder of Al-Musta'in, but I refused; and God has now rewarded me with the government of Egypt and Syria."7

At this period the governorships of many of the outlying provinces were given by the Khalifahs to various powerful Amirs in recognition of real or pretended services, they remaining quietly at the Court, and employing agents or vice-governors to act for them, and to remit the revenues. It was thus with Egypt. The Amir Bâkbâk, or, as some call him, Bakbâk, had in 253 received from Al-Mu'azz the governorship of Egypt. The good reputation enjoyed by Ahmad-ibn-Tulun induced the Amir Bâkbâk to select him as his lieutenant in Mîr, on the dismissal of Arghûz-ibn-Ulugh-Turkhân in 254. According to Abû-l-Maḥâsin, Ahmad was then thirty-four years of age.

1 Abd-l-Mahâsin and al-Makrizi give this name thus, خُمَّاروْفَة. Ibn-al-Asâir and Ibn-Khalîlân write it خَمَّاروْفَة.
Ahmad was only entrusted by Bakbak with the civil and military administration, and the direction of the public prayers in Misk, the capital of Egypt. The collection of the impost was confided to Ahmad ibn-al-Mudabbir, and there were other vice-governors in the remaining provinces of Egypt.

Ahmad ibn-al-Mudabbir was very unpopular in consequence of his harshness and of his imposition of fresh burdens on the peasantry. To protect him from any sudden attack he had obtained a hundred Indian slaves, who were vigorous and courageous, and whom he had armed as a body-guard.

When Ahmad ibn-Tulun made his official entry into Misk on Ramadan 26th, 254, Ahmad ibn-al-Mudabbir, surrounded by his Indian escort, went out to meet him, and, desirous of obtaining his favour, offered him a large present in money. Ibn-Tulun refused the gold, but cunningly demanded in its stead the hundred slaves forming Ibn-al-Mudabbir's body-guard. The latter, although terribly chagrined by this demand, did not feel himself strong enough to refuse compliance. The slaves were handed over to a new master, and with them the power hitherto enjoyed by the collector of taxes passed from his hands to those of the new governor.

Ahmad ibn-Tulun soon acquired sufficient power in Egypt to enable him, by force of arms, to oppose those enemies who were jealous of his position.

Ahmad ibn-Tulun, a descendant of the race of Ali, was the first against whom he took arms. Another formidable enemy was Bugha-al-Asghar, brother of Bugha-uss-Sughayyir, murderer of the Khalifah Al-Mutawakkil.

Next he had to combat IbnHim-as-Saif, whom he defeated and caused to take refuge in the oasis. In 255 the Turkish troops conspired with the chamberlain Salih, and forced the Khalifah Al-Muta'azz to abdicate. He was shut up in prison without food, and died of starvation at the end of six days. They placed his cousin Al-Muhtady on the throne as his successor.

In 256 Al-Muhtady was murdered in Samarra, and the Turks then elevated another son of Al-Mutawakkil to the throne, under the name of Al-Mu'tamid-al-Allah, who succeeded in passively occupying his position for a longer period than either of his immediate predecessors.

Isa ibn-shaikh, Governor of Syria, refused to recognize the new Khalifah. Ahmad ibn-Tulun was ordered to march against him. He took a considerable army into Syria, but finding that Amajur, another Turkish general, had already been sent against him, with permission to replace him, Ahmad returned to Egypt, where he set to work to strengthen his position.

Ahmad found the Governor's palace at Fustat too small for his increasing wealth and the number of his horses and retainers, so he selected an elevated spot between Fustat and the foot of the Mutasam hills. Here he built a magnificent palace, giving the surrounding lands to his state functionaries and the officers of his army, that they might build their houses in close proximity to his own residence; and the new town was consequently called Al-Kusfah, land given in fee for military services. He also constructed a splendid mosque, in the ruins of which may still be seen the earliest known examples of the pointed arch.

The increasing power and riches of Ahmad ibn-Tulun could not fail to excite the envy of his rivals. Amajur, the new Governor of Syria, conspired with Ahmad ibn-al-Mudabbir to obtain Ahmad ibn-Tulun's recall from Egypt; but the latter, who kept spies at the Court, and sent frequent presents to the most powerful functionaries, being duly informed of the decree, continued to circumvent his rivals, and by sending his secretary, Ahmad al-Wasity, to Samarra with presents, induced the Khalifah to rescind the order.

Ahmad ibn-al-Mudabbir having failed in his intrigue, and having no hope of success against so powerful a governor, was desirous of quitting Egypt, and therefore sought and obtained the post of Administrator of the Finances of Syria. But before doing so, he effected a reconciliation with Ahmad ibn-Tulun, and, as a proof of his sincerity, gave his daughter in marriage to Khumaruwaiz, and with her all his real property in Egypt passed into the possession of the Tulun family.
In 256 the Amīr Būḥayrī was murdered, and in 257 Al-Mu'tamid gave the governorship of Egypt to Yarkūj, who, having a strong friendship for Ahmad ibn-Ṭulūn, confirmed him in his position of lieutenant of Mīrā; and extended his power over the whole of Egypt, of which he was authorized by a letter from the Khalīfah to take possession.

In 258 he went to Alexandria, leaving Taḥlajī as his delegate in Mīrā. He returned in the month of Shawwal, and being offended with his brother Mūsā, reduced him to the position of a private individual.

In the same year Yarkūj, lord and appanage of Egypt, died, and Ahmad ibn-Ṭulūn succeeding to all his titles and privileges, became virtually independent.

In 259 Ahmad again visited Alexandria, leaving his son Al-Abdā as his representative in Mīrā. Al-Mu'tamid sent to Ahmad to ask for the tribute, and according to the account given by Abū-l-Maḥāsin, he replied, that the finances being in the care of another, he had nothing to do with the collection or payment of imposts or tribute. Whereupon the Khalīfah sent his eunuch Naṣīr to invest him with the financial administration of Egypt, and with the government of the frontier villages of Syria. Ahmad confirmed Abū-Ayyūb in his post of collector of taxes, and appointed At-Taḥlajī his lieutenant in the frontier towns of Syria; but this latter did not proceed to his post until the year 264.

In 260, or, according to Ibn-al-Athīr, in 261, the inhabitants of Barqa revolted, and drove out their governor, the Amīr Muḥammad ibn-Paraj-al-Farghānī. Ahmad sent an army under the command of his general, Lulu, to whom he gave special instructions to endeavour to win back the inhabitants, if possible, without proceeding to extremities. He was obliged, however, to besiege the town, and, after suppressing the revolt, he appointed a new governor, and returned to Faṣṭaj. His master invested him with a robe of honour ornamented with two collars.

In the same year Ahmad ibn-Ṭulūn caused the canal at Alexandria to be dredged and the kilometer in the island of Rawdah to be repaired. And about the same time he repaired the Pharos or lighthouse of Alexandria.

Dhāḥūm ibn-Ṣaʿūd, who had been driven into the oasis, now re-assembled his forces for another attack on the Egyptian Government, and went to the village of Ashmānīn, whence he was driven to Aswan by the troops of Abū-al-Ḥamīd. At Aswan he was attacked by a detachment of Ahmad ibn-Ṭulūn's army, under the command of Ibn-Abi-al-Ghāṣib, and then his followers deserted him, and he fled to the sea-coast, and crossed over to Makkah. The Governor of this place seized him and sent him to Ahmad, who, after keeping him in prison for some time, eventually set him at liberty, on condition of his going to spend the rest of his life in Makkah.

In 261 the Khalīfah Al-Mu'tamid, desirous of relieving himself of the cares of State, entrusted the supreme power to his son and to his brother. He appointed his son Ja'far his successor, summing him Al-Mufawwad-ibn-Allah, appointing Musa ibn-Bugha as his counsellor, giving him rule over Ḥarīyūth, Egypt, Syria, al-Jazīrah, al-Mawqil, Armenia, the road to Khorasan, and the Mihr-Jān-Kašān. Moreover, he covenanted that his brother Abd-al-Ahmad should be next in succession after his son, summing him An-Nāṣir-ibn-Allah-al-Muwaṣṣil, and gave him supreme authority over the Eastern provinces, Baghādād, Sawād-al-Kūfah, the road to Makkah and al-Madinah, al-Yaman and Kaskar, the villages of the Tigris, Al-Ahwāz, Fāris, Isphāhān, Kušān, Al-Karakh or al-Kurj, Dīrabur, ar-Rayy, Zinjān, and Sind. He gave them respectively white and black standards, and decreed that should Ja'far not reach maturity, Al-Muwaṣṣil should succeed to the throne. Ja'far gave to Mūsā-ibn-Bugha the rule over

1 Al-Maqrīzī calls this General Ṭafṣī; whilst Ibn-al-Athīr writes مهمل Ṭafṣī; and Abū-l-Maḥāsin, whose orthography I have followed, writes صلاته Ṭafṣī.

2 Al-Maqrīzī calls him صلاته Abī-Bilbār Ṭakḥshī Ibn Balbard.
the Arabs, and made Sa'id-ibn-Mukhallad his Wazir, but dismissed him in 262, enrolling in his stead As-Safar Isma'il-ibn-Babil. Al-Mu'tamid then ordered Al-Muwaaffak to march against the Zarj,1 who had invaded the territory, and intended afterwards to follow in person. (See Ibn-Khaldun, vol. iii. p. 312, and Ibn-al-Athir, vol. vii. an. 261.)

The war waged by Al-Muwaaffak against the Zarj was long and costly, and he had great difficulty in raising the necessary funds. He consequently applied to his brother for authority to demand supplies from Ahmad-ibn-Tulun.

A mutual distrust already existed in the hearts of the two brothers. Al-Mu'tamid feared the ambition of Al-Muwaaffak, and the latter was jealous that a prince given up to pleasure should occupy the throne which he considered himself more competent to fill.

The Khashifah, however, acceded to his brother's request, and wrote to Ahmad-ibn-Tulun, authorizing him to pay to Al-Muwaaffak's messenger the funds necessary for the expedition. But he also wrote a secret letter to Ahmad, enjoining him to beware of the messenger, who was really one of Al-Muwaaffak's spies, sent to sow the seeds of intrigue amongst Ahmad's officers.

Ahmad, thus forewarned, received Al-Muwaaffak's messenger, named Takrīr, in his own palace, and did not allow him access to anybody during his stay in Miṣr. He paid him the required funds, gave him a flattering letter to his master, and a large sum as a voluntary offering. He then conducted him and his treasure to Al-Arish, the frontier town of Syria, and there consigned his guest to the charge of Amaujur,2 Governor of that province, who, at Ahmad's request, gave an official certificate of the transaction.

Ahmad then returned to Miṣr, and proceeded to open the letters which he had secretly taken from Takrīr. They were addressed to various officers of his army, who were in secret correspondence with Al-Muwaaffak, and the seditious nature of the letters induced him to summon the officers, some of whom he put to death, whilst he degraded or otherwise punished the rest.

Al-Muwaaffak, disappointed by the ill-success of the mission, and dissatisfied with the amount of money sent by Ahmad, tried to incite Amaujur to attack him and to take possession of Egypt.

On Amaujur refusing, Al-Muwaaffak determined to march in person against Egypt. Ahmad, who had spies at court, was duly informed of Al-Muwaaffak's intention, and he prepared a vigorous defence; and then wrote to Al-Muwaaffak to propose a reconciliation, but without avail.

Al-Muwaaffak gave the command of the army to Mūsa-ibn-Bagha, with instructions to attack Egypt, and to invest Amaujur with the government of that province. The expedition reached ar-Rāfiqah, but there Mūsa waited for funds. He was in suspense for ten months, at the end of which time his troops revolted, and he fled to Al-Irāq, where he died of grief in 264.

Thenceforward Ahmad-ibn-Tulun was supreme in Egypt, the only privileges he allowed to the Khalifah being that his name should be mentioned in the public prayers and inscribed on the Egyptian coinage in conjunction with his own.

In 264 Ahmad, on hearing that Amaujur, Governor of Syria, was dead, and that his son 'Ali had succeeded him, wrote to the latter, informing him that the Khalifah had invested him with the Government of Syria, and requiring immediate submission. 'Ali at once declared his allegiance, and Ahmad marched into Syria, leaving his son Al-'Abbas as his representative in Miṣr. The Governor of Ramla, Muhammad-ibn-Badal, came out to meet Ahmad, and caused his name to be mentioned in the public prayers.3 Ahmad confirmed this Amir in his post, and subsequently marched towards Damascus, where 'Ali-ibn-Amaujur also came out to meet him, and instituted the public prayer in his name. Ahmad then confirmed the principal officers of Amaujur's army and the chief functionaries in their various

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1 The Zarj are the people of the east coast of Africa, whose name is preserved in the local word Zanjīr.
3 Mention in the public prayers, the Khutbah, is a sign of sovereignty, either spiritual or temporal.
posts. He then took possession of Hims, and sent to Sima-at-Ṭawil, Governor of Antioch (Anfākirāh), instructing him to celebrate the public prayers in his name. On Sima's refusal, Ahmad marched onwards, took the towns of Ḥamāh and Ḥalab (Aleppo) by force, and laid siege to Anfākirāh. Unsuccessful on the westward side of the town, he went round with his army to the east side, and forced a gate called the Persian gate, and gave the town up to pillage. Sima was killed in the mêlée, and his head was brought to Ahmad, who was deeply grieved, on account of their early friendship.

Whilst his victorious army was subduing the other cities of Northern Syria, Ahmad received intelligence that his son Al-ʿAbbās had revolted and taken possession of his treasury, and had fled to Bārka. He speedily provided for the safety of his newly-acquired territory, garrisoned Ḥarrān and ar-Rafīkh, and returned to Egypt in Ramadaan, 265.

He sent the Kādi Bakkār-ibn-Kūtaiha to ʿAbbās, to persuade him to return to his duty; but his companions in revolt, who could not, like ʿAbbās, hope for a father's clemency, persuaded him to turn a deaf ear to all remonstrances. They set out for the West, and attacked and pillaged the town of Labāb. The troops sent by Ibrāhīm-ibn-Aghlab worsted him, and obliged him to return to Bārka, whither his father sent an army in 267. In 268 Al-ʿAbbās was taken prisoner, and brought to Fustāṭ in Shawwal of that year. Ahmad ordered ʿAbbās to cut off the hands and feet of his accomplices. He obeyed: whereupon his father reproached him bitterly for conduct so unworthy of a prince, adding, that he ought rather to have prostrated himself and begged to be sacrificed in their stead, and that his companions might be pardoned. He then ordered him to receive one hundred stripes, and placed him in prison. The other insurgents were beheaded and thrown into the Nile.

In 265 the Emperor of Constantinople, desirous of Ahmad's friendship, sent him some handsome presents and a number of Muhannadān prisoners.

In 266 the inhabitants of Hims revolted and killed their governor, 'Iṣa-al-Karkhi.

In 267 Ahmad-ibn-Ṭulun seized Ahmad-ibn-al-Mudabbir, who was the collector of taxes in Syria, and imprisoned him, but pardoned him on payment of a heavy fine.

In 269, according to Ibn-al-Atīr, Lulu, who was Ahmad's general in command of Hims, Kinnisrān, Ḥalab, and Da'īr-Mudār, abandoned his master's cause, and joined Al-Muwaffak. He marched upon Bālīs, which he pillaged, and having taken possession of Karkāsün, which was defended by Ibn-Sahwān-al-'Ukaili, he delivered it to Ahmad-ibn-Ṭawq, and joined Al-Muwaffak in his conflict with the Zanj. See Sūr. No. XII. struck at ar-Raḍāk in 268, with the name of Lulu.

Ahmad-ibn-Ṭulūn, somewhat impoverished by the rebellion of Al-ʿAbbās, was unable to continue the rich presents that he had been in the habit of sending to the great personages in the capital, and desiring to put himself out of reach of Al-Muwaffak's constant intrigues, conceived the plan of inducing the Khalīfah himself to reside in Egypt, and secretly invited him, hoping to strengthen himself by his influence with the spiritual sovereign.

Al-Muʿtāmid, really alarmed by the increasing power and ambition of his brother, whose name was inscribed on the coinage and mentioned in the public prayers in conjunction with his own, readily accepted the invitation.

Ahmad-ibn-Ṭulūn left Egypt in charge of his second son, Khumsarwaḥ, and taking Al-ʿAbbās with him in chains, repaired to Damascus, where he received the Khalīfah's answer to his proposal.

Al-Muʿtāmid had planned a hunting party as a pretext for leaving the capital, and went in the direction of ar-Raḍāk. Al-Muwaffak, apprised by his spies of the Khalīfah's departure, sent peremptory orders to Iḥāṣ-ibn-Kandajīk 1-al-Khazari, the Governor of Al-Mawṣil, to seize the Khalīfah and his suite, who were thus forced to return to Samarra. This was in the year 269.

Ahmad, when informed of the Khalīfah's capture and forced return to Samarra, caused Al-Muwaffak's

1 This name is sometimes written Kandajī, but generally Kandajī.
name to be omitted from the public prayers. The latter, in revenge, induced the Khalifah to cause an anathema to be pronounced against Ahmad-ibn-Tulun in all the mosques, and to invest Isfah-ibn-Kandjarlik with the government of all the provinces now belonging to Ahmad-ibn-Tulun. But Ahmad did not submit quietly to this spoilation. He was at Damascus when he received the news, and he started at once to besiege Tarsis, which had revolted, and during the siege his army had a narrow escape of being drowned. He came back in great anger as far as Antioch, where, overcome by thirst, he drank a quantity of buffalo’s milk, which produced a violent attack of dysentery. He was carried in a litter on men’s shoulders, and on arriving at Furamah, he embarked in a boat on the Nile, and reached Msc in 270, in a very prostrate condition.

Ahmad-ibn-Tulun had just returned victorious, but fatigued by his long, though successful, expedition against the Zanj. He therefore thought of effecting a reconciliation with the Sovereign of Egypt and Syria. With this object in view, he commissioned Sa’id-ibn-Mukhallad and others to write friendly letters to Ahmad-ibn-Tulun.

These letters, although apparently written without Ahmad-ibn-Tulun’s knowledge, did not deceive Ahmad. He guessed that they had been dictated by the Khalifah’s brother, and he replied that he was willing to forget all past wrongs if Ahmad-ibn-Tulun would publicly withdraw all his aspersions and hostile intentions. The proposition was accepted, and the Khalifah wrote an autograph letter to Ahmad, expressing his satisfaction at the reconciliation, and announcing the withdrawal of the anathema pronounced against him. These letters, however, reached Egypt a short time after the death of Ahmad-ibn-Tulun, which occurred on the tenth day of Zul-hijah, 270, after a reign of nearly seventeen years.

Ahmad-ibn-Tulun was intelligent, resolute, charitable, and religious. He fortified the town of Jaffa and built its citadel, and he rebuilt the fortifications of Sur, the ancient Tyre. He was about fifty years old when he died, and left seventeen sons and sixteen daughters. It is said that his treasury contained ten millions of dinars, and his palace was stocked with arms and military provisions. He had 7000 armed slaves, 24,000 other slaves, and a still larger number of horses, mules, and camels.

He was succeeded by his son

KHUMARUWAH-IBN-AMAD,

who had taken the name of Abu-l-Jaish (Father of the Army), on the birth of his son, whom he named Jaish. He was about fifteen years of age (though, according to other historians, he must have been twenty years old) when he succeeded to the throne. Ahmad-ibn-Tulun had on his death-bed expressed a wish that Khumaruwaiz should succeed him, and the Egyptian army, who revered him, expressed their unanimous consent to the decree, thus excluding his elder brother ‘Abbas, who was still in prison.

Shortly after Khumaruwaiz’s installation, several counsellors, amongst whom was Ahmad-al-Wasiyy Abu-‘Abdullah, brought their influence to bear on the new sovereign, and obtained from him an order for the execution of his elder brother.

Khumaruwaiz confirmed most of his father’s officers in their respective posts, left the command of the army in Syria to Ahmad-al-Wasiyy, and that of the rest of the army to Sa’id-al-Ayar, and also, in order more effectually to secure his possessions in Syria, he caused ships of war to cruise about the coast.

Ahmad-al-Wasiyy, after taking command of the Syrian army, began to fear that Khumaruwaiz might repent of having ordered his brother’s execution, and seek vengeance from the chief instigator of the murder. Moreover, he felt that his new and brilliant post was a hindrance to his own protection, for, as it necessitated his absence from the court, he was unable to discover and counteract any plots that might be devised against him. He therefore decided to seek the assistance of Al-Muwaflak, whose enmity to the family of Tulun was, in his judgment, only temporarily appeased.
He therefore wrote to Al-Muwafak and revived that Prince's desire to attack and possess Egypt. Ishâk ibn-Kandajîk, Governor of Al-Mawalî and Jazirah, and Muhammad ibn-abi-e-Sâj, were ordered to invade Khumarwaïî's territory. These found an ally in the Governor of Damascus, who soon succeeded in persuading the Governors of Antioch, Aleppo, and Emesa to join in the revolt. Ishâk assumed the governorship of Syria.

Khumarwaïî sent troops to Syria, they regained possession of Damascus, and pursued Ishâk and Ibn-abi-e-Sâj, who avoided fighting because their reinforcements had not arrived. Winter came on, and the Egyptian army encamped at Shayghar, where they were attacked and massacred by the troops of Abû-l-Abâbîs-Abûzîbî, son of Al-Muwafak. Those who escaped fled to Damascus, whither they were pursued, and thence they went to Ramleh.

Khumarwaïî, informed of the defeat of his Syrian troops, left Egypt in the month of Safar, 271, and marched with reinforcements into Syria. He met the Khâlîfah's army, commanded by the son of Al-Muwafak, at a place called At-Tawâhîn, the Mills, on the river Abu-Butrus, where they gave battle. Khumarwaïî, believing himself to be beaten, fled in great disorder with his staff. Sa'd-al-Aysar, his general, who was in ambush with a portion of the army, fell on the pursuing troops of Al-Mu'taüdîlî, and cut them to pieces. Al-Mu'taüdîlî, ignorant of the flight of Khumarwaïî, fled towards Damascus. The Egyptian army carried the day, and the battle was named after At-Tawâhîn.

Sa'd-al-Aysar was disappointed by Khumarwaïî's flight, which occasioned a loss of confidence, and he conceived the idea of making himself master of Syria. He took Damascus.

Khumarwaïî returned to Egypt in Rabî'-al-awwal, and heard of the success of his general Sa'd, and was at the same time informed of his rebellious projects. He therefore returned at once to Syria, but shortly returned after a fruitless expedition. However, in 272 he, for a third time, marched with an army into Syria. He overcame Sa'd-al-Aysar and entered Damascus in Muharram, 273. After a few days, he marched against Ibn-Kandajîk, vanquished him, and pursued him as far as Sarrû-man-nâ, where peace was established on Ibn-Kandajîk consenting to mention the name of Khumarwaïî in the public prayers.

This victory re-established the prestige of Khumarwaïî in Syria. He made offers of peace to Al-Muwafak, by whom they were accepted, and the Khâlîfah made over to him the peaceable possession of the government of Egypt, Syria, and the frontier towns. He returned to Egypt in the month of Rajab, and there re-introduced the name of Al-Muwafak in the public prayers.

Peace being re-established, Khumarwaïî sought to restore order in the internal administration of his States.

In the same year Ibn-abi-e-Sâj pronounced the public prayers in Kinnarîn in the name of Khumarwaïî, leaving in possession of the latter his son as hostage. He was in conflict with Ibn-Kandajîk, whom he vanquished. The latter fled to Manîn, and the former took possession of al-Jazirah and al-Mawzîl, where also he introduced the name of the Sovereign of Egypt in the public prayers.

In the same year Lulus, formerly a slave and then a freedman, and subsequently a general of one of the divisions of Ahmed ibn-Tûlîn's army, who had gone over to Al-Muwafak's side, experienced a terrible retribution for his treachery. He was seized and imprisoned by Al-Muwafak, who extorted from him 400,000 dinârs.

In 274 Ishâk ibn-Kandajîk, having collected a numerous army, again marched upon Syria. Khumarwaïî preceded him thither, completely vanquished him, and he fled beyond the Euphrates. He then sent to offer his submission, promising to recognize Khumarwaïî as his suzerain in al-Jazirah and all its dependencies. The offer was accepted. But no sooner had Khumarwaïî returned to Egypt than Ibn-abi-e-Sâj made peace with Ishâk and invaded Syria, in order to seek a cause of dispute with his suzerain. Again Khumarwaïî went to Syria, and again overcame the army of Ibn-abi-e-Sâj, at Al-Beaştînîn, near Damascus, and forced him to recross the Euphrates, and afterwards generously sent him his son, who had been placed as a hostage.
Notwithstanding this act of magnanimity, Ibn-abi-a-Sij revolted again, and towards the end of 274 Khumāruwāih marched again into Syria and overcame the rebellious troops, seized all the treasures of Ibn-abi-a-Sij, and obliged him to take flight again, pursuing him to Aleppo, Ar-Raḵšah and Balad, but he succeeded in reaching Baghdaḏ.

Khumāruwāih returned to Egypt in 276.

In 277 he made peace with one of his former officers, Bāzmār, who celebrated the public prayer in Tarsus in the name of Khumāruwāih.

On the death of Bāzmār, Khumāruwāih appointed ʿAlmahād-al-Ujaifī to the government of Tarsus. He then dismissed him and appointed his cousin Muḥammad-ibn-ʿAbd-al-Tālīn. The latter, however, remained there but a short time, being unable to quell the turbulent inhabitants who had revolted. He fled to Jerusalem, and ʿAlmahād-al-Ujaifī succeeded him.

In the same year, 278, died ʿIšāk-ibn-Kandūjī, who was succeeded by his son Muḥammad in the government of Al-Mawṣil and Dīd-Raḥīm.

In the same year, 278, Al-Muwaṭṭakī died, whereupon the Khalifah ʿAl-Ṭuʾamīdī took from his son Al-Muṭawwaḍ the title of heir apparent, and nominated his nephew Al-Muʿtaqīd in his stead.

Al-Muʿtaqīd died in the month of Rajab, 279, and Al-Muʿtaqīd was immediately proclaimed the successor. Khumāruwāih hastened to send him rich offerings.

The new Khalifah, in return, granted to Khumāruwāih the investiture for thirty years of all the provinces in his possession from the Euphrates to Baraka, on condition of his paying an annual tribute of 200,000 dinārs, and a sum of 30,000 dinārs for arrears of tribute. Moreover, the Khalifah sent him a sword of state, robes of honour, and other insignia of government. This right of investiture was the only part of their ancient sovereignty that the Khalifahs of that period had retained. Their provinces were occupied by warlike chieftains, who only submitted to the Khalifah's authority when it suited them to do so, and the Khalifahs endeavoured to retain at least a nominal and apparent power by investing them with authority in the districts of which they had already taken possession. The tribute was very irregularly paid, and from most of the provinces assumed the form of an occasional present of much less value.

Khumāruwāih was careful to make the first payment in full; but the next and the next were much reduced, until it ceased altogether.

Desirous of securing a good understanding with the Khalifah, Khumāruwāih commissioned his ambassador to offer his daughter ʿAḥra-ʿan-Nuḍā in marriage to Al-Muktāḏī, son of Al-Muʿtaqīd. The latter, however, replied that he would himself marry her.

Khumāruwāih prepared a magnificent trousseau for his daughter, the bride elect of the new Khalifah. The Arab historians describe in rapturous terms the enormous sums and the splendour of the presents as beyond anything that had ever been seen before.

Khumāruwāih did not long enjoy the favour of the Khalifah. He had gone to Damascus, and was there assassinated by some of his slaves in fear of punishment for an intrigue in the palace. This occurred in Zu-l-kaʾdah, 282. He was succeeded by his son

**ABU-L-ʿASĀKIR, JAISH-IBN-KHUMĀRUWĀIH,**

who was installed by the Generals of the army immediately on his father's death. He was a mere child, without any experience. His birth his father's body to Egypt, where it was interred near that of Al-Muḥammad-ibn-Talīn on the slope of the Muṣṭaṭṭam hill amidst general and sincere expressions of grief.

Jaish, by his perversity and inexperience, soon alienated all his father's friends. Many of his officers left him and withdrew to Baghdaḏ. Ṭaghj-ibn-ʿIṣař, Governor of Damascus, and Al-Muḥammad-ibn-Ṭughān,
governor of the frontier towns, refused to recognize him, and omitted his name from the public prayer in their districts.

Some of his father's generals summoned him to their presence, and Jaish then declared to them that he was incapable of carrying on the government, the burden of the State was too heavy for him. A minute to that effect was drawn up and signed by the officers, notables and mandubis. But when Jaish understood that they intended to place his uncle, Nūr son of Ahmad, on the throne in his stead, he went to the prison in which his uncle was confined, and there murdered him. The soldiers who witnessed this act rushed upon Jaish and slew him. This occurred in Jumāda-i-akhir, 283. He had reigned six months and a few days. His brother

ABU-MUSA, HARUN-IBN-KHUMARUWAH,

was immediately proclaimed by the army, although only ten years of age. Abū-Ja'far-ibn-Abdil was appointed as his administrator.

Shortly after Harūn's installation, his uncle Rabī' ibn-Abū-Hasan, who had taken up his residence in Alexandria, consented to the instigations of a section of the army, and came with a number of rebellious inhabitants to Fustāt, where they pitched their tents. They were attacked by Harūn's soldiers, and Rabī', abandoned by those who had persuaded him to raise the standard of revolt, was taken prisoner and executed in the month of Sha'bān, 284.

In the same year the Khalīfah confirmed Harūn in his succession to the throne of Egypt. The traitor Rāza, who had been the chief cause of the enmity between Al-Muwaffak and Abū-Hasan ibn-Tālib, now re-appeared in Egypt, where he soon died. He was reduced to the greatest misery, having been stripped of all his treasures by Al-Muwaffak.

In the same year 284 the Khalīfah, acceding to a petition from the inhabitants of Tarās, appointed Ibn-al-Akhshīd governor of that place.

Harūn had hardly been a year on the throne when a series of misfortunes assailed him. The generals of his army and the officers of the Government were divided into cliques, and their dissatisfaction began to show itself in their disregard of the orders of the sovereign. Abū-Ja'far succeeded, however, in maintaining order for a time. An army sent by him to Syria confirmed Taghli ibn-Jawāl as Governor of Damascus, and appointed other governors in other towns in the name of Harūn.

In 285 Harūn sent to the Khalīfah, begging him to grant him in fee those parts of Egypt and Syria which were under his power and in the hands of his generals, offering in exchange to consign to him Khīnīsīrīn and its dependencies and the frontier towns, together with an annual tribute of 45,000 dinārs. The Khalīfah accepted the terms, and immediately proceeded to Khīnīsīrīn to receive from Harūn's agents the newly-ceded district, leaving his son Al-Muktafī in Anid during his absence. This transfer occurred in AH 286.

In 286 Al-Akhshīd led an expedition against Alexandria, which he took by storm.

In 286 Al-Mu'taṣjīl invested Al-Muktafī with the government of Khīnīsīrīn, the frontier towns and Al-Jazīrīn.

In the same year Ibn-al-Akhshīd of Tarās died, bequeathing his post to Abū-Tābaț, who was killed in 287, and succeeded by Ibn-al-'Arabī.

Al-Hasan ibn-'Aly-Kūrā was now appointed Governor of the frontier towns.

The Khalīfah returned to Antioch and Aleppo, and thence to Baghdađ, where he died in Rabī'-al-akhir, 289. His son Al-Muktafī succeeded him.

The Kārmaṭ had invaded the territory of Damascus. Taghī had been more than once defeated by them, and in 290 they besieged Damascus. An Egyptian army of reinforcement was sent under the command of Basīr. Yaḥya, chief of the Kārmaṭ, was killed at one of the gates of the city, but his
brother Al-Husain, who took the name of Ahmad and the surname of Abū-l-'Abbās, was immediately recognized as his successor. The Arabs and others who answered his appeal followed him to Damascus, whose inhabitants, reduced to the last extremity, came to terms with him, and agreed to pay tribute. He then proceeded to Hims, which surrendered, and the public prayer was there celebrated in his name, with the title of Al-Mahdi, prince of believers. He then marched to Hamah, Ma‘arrat-en-Na‘mān, Ba‘albak and other towns, where he massacred the inhabitants. He then took the road to Salamyah and Aleppo, after having routed the army sent against him by Al-Muktasy. He was however defeated at last in Shawwa‘l, 290, by Badr, a freedman of Ibn-Tulun. He fled to the desert with those of his followers who escaped from the general massacre.

According to Abū-l-Mahāsīn, Muḥammad-ibn-Sulaimān-al-Kātib gave battle to the chief of the Karmats near Hamah, and routed him in Muḥarram, 291. Al-Mahdi gained the road to Kūnh, but he was overtaken at a village named Ad-Dalīa, seized and sent to Baghdad, where Al-Muktasy put him to death in the month of Rabi‘-al-awwal.

Muḥammad-ibn-Sulaimān, after having honours conferred upon him by the Khalīfah, was despatched to Syria and Egypt, with orders to wrest those provinces from the feeble grasp of Harūn. This general started with his troops in the month of Rajah, after having written to Damyānī, servant of Bazmār, who was at that time naval commander, to take the fleet to the coast of Egypt, and to proceed up the Nile to blockade Miṣr.

At Damascus Muḥammad-ibn-Sulaimān was joined by Badr-al-Ḥammām and Fāyţ, who were offended with Harūn. The united troops of these generals now formed one army. Harūn, on hearing of these preparations to attack him, called together an army, and proceeded to Al-‘Abbāsah, intending to reach Syria; but his enemies had already taken possession of Tannis and Danietta. Harūn now gave himself up to drink. Many of his officers deserted him. His two uncles, Shaibān and ‘Adī, conspired to kill him: they entered his tent while he was intoxicated, and murdered him on the 15th of Safar, 292. According to Ibn-al-Āthīr, he was killed by a Maghrabi with his lance whilst he was endeavouring to pacify the officers of his suite. He was 22 years of age, and had reigned 8 years 6 months and some days. His uncle

ABU-L-MAKANĪ, SHAIĐAN-IBN-AHMAD,

distributed money to the troops, and obtained their suffrages in favour of his recognition as Harūn’s successor. He returned to Fustāţ, but Taqī-jibn-Jawf and other generals, on hearing of the murder of Harūn, refused their allegiance, and joined Muḥammad-ibn-Sulaimān. Shaibān, thus deserted by most of his officers, surrendered to the conqueror on the 1st of Rabi‘-al-awwal, 292, and on the same day the General of the Khalīfah’s army made his official entry into Miṣr, which was then given up to pillage. The quarter called Al-‘Aṣi‘ah was completely destroyed, and the inhabitants suffered all the horrors which a ruthless soldiery can commit on a population given over to their power.

Shaibān only reigned twelve days. He was sent to Baghdad with all the remaining princes of the family of Tulun, to the number of about twenty, and the generals and people of their suite.

From that day Muḥammad-ibn-Sulaimān took possession of Egypt in the name of the Khalīfah, and the name of Tulun was no longer mentioned in the public prayer.

One of Harūn’s generals, named Muḥammad-ābī-‘Abdallah-al-Khalanji, endeavoured to take vengeance for the Tulun family, and to re-establish their party in Syria. He advanced to Fustāţ; but after a few skirmishes, he was taken and thrown into prison in 293.

Thus ended the brilliant though ephemeral reign of the dynasty of the Tulunis.
COINS OF THE ŢULŬNI DYNASTY.

I have distinguished the Cabinets to which the following coins belong and the authors to whose descriptions I have alluded, by the following arrangement of initials:

- B.M. British Museum .................................................. 13 coins.
- P. Paris, National Collection ........................................ 24 "
- S. Sauvaire's Collection ........................................... 19 "
- A.B. Artin Bey's Collection .................................... 15 "
- Tom. Tommasini's Collection ..................................... 2 "
- F.S. F. Scrot's Letters .............................................. 4 "
- T. Tiesenhausen's "Mélanges" .................................... 7 "
- Castiglione ..................................................................... 1 "
- Bergmann's notes ....................................................... 2 "
- Rogers' Collection ..................................................... 38 "

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The unique coins belong to the under-mentioned cabinets and authors.

- B.M. Nos. XXIX. and XLVII. ..................................... 2 "
- P. Nos. IX., XXI. and XLIX. .................................... 3 "
- S. No. X. ....................................................................... 1 "
- F.S. Nos. I., II., XXXVI. and LIV. ............................... 4 "
- Tom. Nos. XXXIII. and XLVIII. ................................. 2 "
- T. Nos. III. and XXXII. ............................................ 2 "
- R. Nos. IV., XV., XIX., XXVI., XXVII., XXXIV., XL., XLIV., L. and LV. ............................. 10 "

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The inedited coins are Nos. V., IX., X., XII., XIII., XIV., XV., XX., XXI., XXIV., XXVI., XXVII., XXXIII., XXXIV., XXXV., XXXVII., XXXVIII., XXXIX., XL., XLIII., XLIV., XLVII., XLVIII., XIX., LI. and LV., some of which adorn more than one cabinet and are thus distributed:

- B.M. Nos. 20 and 96 ................................................... 2 coins.
- P. Nos. 16, 22, 26, 47, 64, 67, 73, 79 and 98 .................. 10 "
- S. Nos. 5, 17, 48, 68 and 71 ..................................... 5 "
- Tom. Nos. 62 and 97 .................................................. 2 "
- A.B. Nos. 23, 24, 41, 70 and 74 ................................. 5 "
- R. Nos. 6, 21, 25, 27, 29, 40, 51, 62, 63, 65, 72, 75, 78, 86, 102
  and 113 ..................................................................... 16 "

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Only eight Ţulŭni mintages are known; namely, انطاكية Antákiah, حلب Harrán.
THE TULUNI DYNASTY.

The mint-marks found on these coins are ١ and ٢, and on one dinár we find the combination ٣٢. The ٣ is probably intended for ٣٢ as the initial of the word ٣٢, complete, perfect. The ٢ may be the initial of ٢ جاز ٣ جاز current. The ج (which is generally placed sideways, thus ٢) may be intended for either ج or ج as the initial of ٢ جاز current or permitted, or of ٢ جاز excellent, superior, or ٢ جاز good. I would suggest that the letter ١, which is found on many dinárs of various dynasties, may perhaps be appropriately accepted as the initial of the word ١ جاز, which is translated by Kazimirski, vol. ii. p. 1381, as ١، or ٢ جاز and ٢،.Pièce de monnaye d'or nouvelle; and in Bustáni's dictionary called Muhítu-l-Muhít it is explained as: ١ جاز the beautiful of anything. The ج is certainly intended for the initial of the word ١ جاز justice or جاز just, which word we find in full on coins of several other dynasties. The ٢ is probably the initial of the word ٢ جاز good.

I am aware that some Oriental Numismatists do not admit that the letters found on Oriental coins have any reference to the quality of the metal or the currency of the coin; but as we find these letters corresponding so exactly with words distinctly applicable to that sense, I think that, until another explanation be given, we must accept the interpretation of the majority. I would here refer to a dinár in my collection struck at Subár-Kháist in 397, which was described in the Numismatic Chronicle in 1871, on which there appears a word ٢ جاز which I could not interpret. I venture now to suggest, in connexion with the above remarks, that this word may be ٢ جاز, which means pure gold.

The majority of the coins of this dynasty are dinárs. The only copper coins of which I have heard are the two described by M. F. Soret. The only silver coins that have come under my notice are four in number, of which one is in the National Collection at Paris, one belongs to my friend M. Sauvare, and two are in my own collection. ١

I have been careful to note every coin of this dynasty that has come to my knowledge.

1 Since this notice has been in the press, Mr. H. C. Kay has kindly shown me his collection, in which I found a dirham and three dinárs belonging to this dynasty. The former bears the date 272, but the place of mintage is obliterated. On the reverse the letter ج of the word جاز is terminated in an ornamental scroll, thus جاز. The dinárs are all struck in Misr bearing dates 267, 278 and 291.
even when I have had as many as four or five examples of the same coin, in order that an opinion of the relative rarities of different dates and mintages may be formed and also to show the general rarity of all the coins of this dynasty.

The plate executed by the Woodbury process represents seventeen coins, one of which is photographed from a specimen in the British Museum, the others being selected from my own collection.

AHMAD-IBN-TULUN.

The earliest coins attributed to this dynasty are two small copper pieces described by F. Soret in two letters to Lelewel and Dorn, published in the Revue Numismatique Belge, respectively in the years 1854 and 1866.

No. I.

Æ. Misr, 258 (1. F. S.)

Obv. area.

There is no deity but God alone, He has no associate. No marginal legend.

Rev. area.

To God, Muhammad, Apostle of God, Ahmad or Naṣr. Marginal legend.

Fils in Misr the year 258.

No. II.

Æ. Misr, 258. (2. F. S.)

Like the preceding, but with the word Ahmad quite distinct.

The dinārs of this dynasty are made after the type of the gold coinage adopted by the Khalifah Al-Mamūn, a. h. 207, when, in addition to the legends in use up to that time, that Khalifah introduced on the obverse a quotation from Chapter xxx. of the Korān, called the Sūratu-r-Rāmū, c. 4 and 5, and within it inscribed the place of mintage and the date which had formerly appeared only on the reverse. Fig. 1 in the Plate is a dinār of this type struck in 210.
THE TULUNI DYNASTY.

No. III.

A. Misr, 256 (3. T.)

Revue de la Numismatique Belge, 1875.

Obverse—area.

There is no deity but God alone, He has no associate.—Ja'far.

Inner legend.

In the name of God, this dinar was struck in Misr the year 258.

Marginal legend.

To God belongeth the disposal (of all things) in the past and in the future, and in that day the faithful shall rejoice in help from God.

Reverse—area.

To God. Muhammad the Apostle of God, Al-Mutanab-‘ala-Allah.

Marginal legend.

Muhammad the Apostle of God. He sent him with direction and the true religion to proclaim it above all other religions, although polytheists should be adverse thereto.

This dinar does not bear any indication of Ahmad ibn Tulun's governorship of Egypt. Ja'far, whose name appears on the obverse, is doubtless the son of the reigning Khalifah, who was afterwards (in 261) surnamed Al-Mufawwad-‘ala-Allah, and appointed to the succession.

The remaining dinars of this dynasty being all modelled on this type, it will only be necessary, in describing them, to refer to the peculiarities of mintage, date, size, weight, points, and mintmarks, and to give the names of the Khalifah, Prince, Vassal, Governor, or other personage figuring respectively upon them.

We find that in general the caligraphy is good, the die neat and uniform, and that diacritical points are rarely if ever used.

<table>
<thead>
<tr>
<th>No.</th>
<th>No.</th>
<th>Mintage</th>
<th>Date</th>
<th>Size</th>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>IV.</td>
<td>4</td>
<td>Misr</td>
<td>259</td>
<td>0.92 in.</td>
<td>65-6 grains.</td>
<td>idem.</td>
<td>idem.</td>
</tr>
<tr>
<td>V.</td>
<td>5</td>
<td>idem.</td>
<td>260</td>
<td>0.88 in.</td>
<td>63-6 grains.</td>
<td>idem.</td>
<td>idem.</td>
</tr>
<tr>
<td>VI.</td>
<td>6</td>
<td>idem.</td>
<td>263</td>
<td>0.85 in.</td>
<td>63-8 grains.</td>
<td>idem.</td>
<td>idem.</td>
</tr>
<tr>
<td>VII.</td>
<td>7</td>
<td>idem.</td>
<td>266</td>
<td>0.95 in.</td>
<td>63-5 grains.</td>
<td>idem.</td>
<td>idem.</td>
</tr>
<tr>
<td>10</td>
<td>A.B.</td>
<td>idem.</td>
<td>266</td>
<td>12 m.m.</td>
<td>4-05 grams.</td>
<td>idem.</td>
<td>idem. Fig. 3.</td>
</tr>
<tr>
<td>11</td>
<td>R.</td>
<td>idem.</td>
<td>266</td>
<td>0.89 in.</td>
<td>61-5 grains.</td>
<td>idem.</td>
<td>idem.</td>
</tr>
</tbody>
</table>

This is the earliest known coin on which the founder of this dynasty placed his name and patronymic in full, introducing it on the reverse immediately beneath that of the reigning Khalifah. It is quite possible, however, that he began to do so in 264, when he became independent, and dinars may yet be found of 264 or 265, which will determine this question.

ROGERS
It will be observed that the name Ja'far no longer appears on the obverse, that Prince being now designated by the surname or takab Al-Mufawwaq-ila-Allah, given to him by his father in 261.

<table>
<thead>
<tr>
<th>NO.</th>
<th>NO.</th>
<th>MINTAGE.</th>
<th>DATE</th>
<th>SIZE</th>
<th>WEIGHT.</th>
<th>GROUND.</th>
<th>REVERSE.</th>
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<tbody>
<tr>
<td>VIII</td>
<td>12</td>
<td>B. M.</td>
<td>Miṣr.</td>
<td>267</td>
<td>0.90 in.</td>
<td>62.3 grains.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>P.</td>
<td>idem.</td>
<td>267</td>
<td></td>
<td>3.85 grammes.</td>
<td>idem.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>A.B.</td>
<td>idem.</td>
<td>267</td>
<td>12 m.m.</td>
<td>4.06 grammes.</td>
<td>idem.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>R.</td>
<td>idem.</td>
<td>267</td>
<td>0.9 in.</td>
<td>63.1 grammes.</td>
<td>idem.</td>
<td></td>
</tr>
<tr>
<td>IX.</td>
<td>16</td>
<td>P.</td>
<td>Ar-Rāfikah</td>
<td>267</td>
<td></td>
<td>3.68 grammes.</td>
<td>idem.</td>
</tr>
<tr>
<td>17</td>
<td>S.</td>
<td>Miṣr.</td>
<td>267</td>
<td></td>
<td>2.38 grammes.</td>
<td>idem.</td>
<td></td>
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<tr>
<td>XI.</td>
<td>18</td>
<td>B.</td>
<td>Ar-Rāfikah</td>
<td>268</td>
<td></td>
<td>idem.</td>
<td>idem.</td>
</tr>
<tr>
<td>19</td>
<td>R.</td>
<td>idem.</td>
<td>269</td>
<td>0.90 in.</td>
<td>68.8 grains.</td>
<td>idem.</td>
<td>name of a famous general.</td>
</tr>
<tr>
<td>XII</td>
<td>20</td>
<td>B. M.</td>
<td>Miṣr.</td>
<td>269</td>
<td>0.90 in.</td>
<td>63.8 grains.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>R.</td>
<td>idem.</td>
<td>269</td>
<td>0.90 in.</td>
<td>65.4 grains.</td>
<td>idem.</td>
<td></td>
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<tr>
<td>X.</td>
<td>22</td>
<td>P.</td>
<td>idem.</td>
<td>270</td>
<td></td>
<td>3.3 grammes.</td>
<td>idem.</td>
</tr>
<tr>
<td>23</td>
<td>A.B.</td>
<td>idem.</td>
<td>270</td>
<td>11 m.m.</td>
<td>4.15 grammes.</td>
<td>idem.</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>A.B.</td>
<td>idem.</td>
<td>270</td>
<td>12 m.m.</td>
<td>4.25 grammes.</td>
<td>idem.</td>
<td></td>
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<tr>
<td>25</td>
<td>R.</td>
<td>idem.</td>
<td>270</td>
<td>0.87 in.</td>
<td>63.9 grains.</td>
<td>idem.</td>
<td></td>
</tr>
<tr>
<td>XIV.</td>
<td>26</td>
<td>P.</td>
<td>Ar-Rāfikah</td>
<td>270</td>
<td></td>
<td>3.5 grammes.</td>
<td>idem.</td>
</tr>
</tbody>
</table>

**KHUMARUWAH-IBN-AHMAD.**

| XV. | 27  | R.  | Miṣr. | 271 | 0.88 in. | 64.3 grains. | | | 
| XVI. | 28  | P.  | idem.  | 272 | | 4.20 grammes. | idem. | | 
| 29  | A.B. | idem.  | 272 | 12 m.m. | 4.15 grammes. | idem. | | 
| 30  | T.  | idem.  | 272 | | | idem. | | 
| 31  | R.  | idem.  | 272 | 0.84 in. | 63.8 grains. | idem. | | 
| XVII. | 32  | B. M. | Ar-Rāfikah | 273 | 0.85 in. | 61.0 grains. | idem. | Fig. 6. | 
| 33  | B.  | idem.  | 273 | | | idem. | | 
| 34  | R.  | idem.  | 273 | 0.9 in. | 54.5 grains. | idem. | | 
| XVIII. | 35  | B. M. | Miṣr. | 273 | 0.85 in. | 63.8 grains. | idem. | | 
| 36  | P.  | idem.  | 273 | | | idem. | | 
| 37  | A.B. | idem.  | 273 | 12 m.m. | 4.10 grammes. | idem. | | 
| XIX. | 38  | R.  | Ar-Rāfikah | 274 | 0.8 in. | 57.9 grains. | idem. | beneath which is a double scroll forming a cross thus | 

This is strictly an 'Abbási dinár, and was described in a "Notice on the Dinárs of the Abbasside Dynasty," published in vol. vii. of the Journal of the Royal Asiatic Society, p. 284. Still, on account of its date and place of mintage, it deserves a place in a list of the coins of the Tüláni dynasty. Ar-Rāfikah belonged from time to time to the Tüláni Princes. We have
described a dinár struck there in 273 by Khumárwaih (No. XVII.), and the description of another will be found below, struck at the same place by the same Prince in 275 (No. XXIII.).

This dinár, struck in the intervening year 274, makes no mention of the Tulluni prince, but in the place where his name usually appears we find that of the Khalifah's nephew. We must therefore infer from these numismatic monuments that Khumárwaih lost possession of Ar-Rāfikah in 273, or early in 274, and that he retook it in 275.

<table>
<thead>
<tr>
<th>No.</th>
<th>No.</th>
<th>Monogram</th>
<th>Date</th>
<th>Dirhem</th>
<th>Weight</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>XX.</td>
<td>39</td>
<td>R. N.</td>
<td>Misr.</td>
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<td>4.17 grammes.</td>
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<td>42</td>
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<td>Hims.</td>
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<td>idem.</td>
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<td>Misr.</td>
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<td>idem. and below it the letter ع.</td>
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This dirham, the date of which is effaced, must have been struck before A.H. 279, as in that year the Khalifah Al-Mutamid died and was succeeded by his nephew Al-Mutadid-b-Ilah.

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<td>idem.</td>
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<td>idem.</td>
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<tr>
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<td>282</td>
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<td>78</td>
<td>T.</td>
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<td>282</td>
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<td>idem.</td>
<td></td>
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<tr>
<td>XLII. 79</td>
<td>P.</td>
<td>Ṣir.</td>
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JAISH IBN KHUMARUWAH.

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<td>81</td>
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<td>283</td>
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<td>82</td>
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<td>idem.</td>
<td>283</td>
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HARUN IBN KHUMARUWAH.

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<th>Obverse</th>
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<td>P.</td>
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<td>idem.</td>
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<td>89</td>
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<td>idem.</td>
<td>284</td>
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<td>91</td>
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<tr>
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<td>idem.</td>
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<td>XLVIII. 97</td>
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<td>Ḥalab</td>
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<td>0.86 in.</td>
<td>61.2 grains.</td>
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</table>
The only name on this dinár is that of the reigning Khalifah Al-Muktafi-b-Ilghah. It is therefore a purely 'Abbási coin, but is given here to show that the Khalifah took possession of Egypt and of its coinage immediately on the extinction of the Túlúni dynasty.

In the foregoing list, Nos. 3, 4, 6, 7 and 8 do not bear any proof of their belonging to the Túlúni dynasty, though they were struck in Miṣr after Aḥmad-ibn-Ṭúlúni's accession to power. Nos. 38, 124 and 125 are 'Abbási coins, and are only introduced into the list to illustrate the history of the period.
THE INTERNATIONAL
NUMISMATA ORIENTALIA.

The advanced articles have been undertaken by the following contributors:

Don Pascual de Gayangos. Professor Gregoire. Mr. F. W. Madden. Sir Arthur Phayre.
Mr. Reginald S. Poole. Mr. Stanley L. Poole. M. F. De Saulcy. M. H. Sauvaire.
Mr. Edward Thomas.

THE PARTHIAN COINAGE.
(with eight plates.)

By
Percy Gardner, M.A.,

British Museum; late Fellow of Christ's College, Cambridge; Foreign Secretary of the Numismatic Society of London.

London:
Trübner & Co., 57 and 59, Ludgate Hill.

1877.
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1 Called, by a misprint, in the text Artabanus IV.
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THE PARTHIAN COINAGE.

[... The following slight sketch of the history and coinage of Parthia is put together mainly from three sources: first, the personal researches of the writer among the coins of the British Museum, the Bibliothèque Nationale, etc.; second, the catalogue by the late Count von Prokesch Osten of his own collection; third, Professor Rawlinson's recent history of Parthia. The writer regrets that he has been unable to visit the Museums of Germany and Russia, which doubtless contain many coins unknown to him. He has been obliged to make much use of Count Osten's book, on account of the number of rare and unpublished coins in it, of many of which casts have been kindly forwarded by Dr. Friedländer; but the book is full of small errors and misprints, which have been a continual stumbling-block. Prof. Rawlinson's history has been most valuable, especially because of the copiousness of his references, although he has fallen into a certain number of asinine errors. The collection of Parthian coins in the British Museum was arranged by the late Count de Salle in accordance with the opinions of M. de Longpérier; and no doubt, if the truth were known, much of what is best in the following pages would be found to be due to the latter savant's ingenuity and experience.]

I. THE AUTHORITIES FOR PARTHIAN HISTORY.

There is scarcely any branch of history to which more aptly than to the Parthian can be applied the old saying that history consists of recognized fictions. The course of Parthian annals may be compared to that of a narrow stream passing through a succession of lakes, but itself almost dried up by the summer heat. Where the history of Parthia touches, as it so often does, the annals of Syria and Rome, it suddenly becomes clear and satisfactory. But these reservoirs of knowledge are connected by a thin stream of narrative which often ceases altogether, so that sometimes we are left for a quarter of a century to a chance reference of Lucian, an obscure passage of Josephus, or the sometimes ambiguous evidence of coins. The only consecutive history of the earlier Arsacid kings is the meagre narrative of Justinus, who frequently contradicts both himself and the author, Trogus Pompeius, whom he professes to abridge. Of the later Arsacid kings there is no consecutive history in existence; we have to piece together as best we may scattered notices of Tacitus, Dio, and Josephus.

Nor is anything to be gained by consulting Oriental writers. Moses of Chorene cannot indeed be quite neglected, for he occasionally gives us a useful hint; but his value as an authority may be judged from the one fact that he discusses at length the question whether
Cresus was conquered by Cyrus or by Artaxias, father of the Great Tigranes of Armenia, and finally inclines to the latter opinion. Arabic and Persian writers, so far as one who can consult them only in translations may judge, are wilder still. They probably had no means of ascertaining the truth as to the events of the Parthian period. But had they known the truth, they would have distorted it. They were ashamed to own that Asia was so long under Scythic rule; and so not only very much abridge the duration of the Parthian Empire, and reduce the number of its rulers, but they even venture to furnish us with wholly fanciful lists of kings, in which pure Persian names, such as Firuz and Hormazd, figure largely.

And to conclude, there are scarcely, except coins, any certain historical monuments of Parthian times. Setting aside the rock sculpture of Getazes and the ruins of Hatra, there is scarcely a stone or brick in Asia which bears witness to Parthian handiwork. Inscriptions there are next to none. Even in the case of the coins, their value as historical evidence is very much diminished by the fact that hardly any, until the close of the first century of our era, bear any name but the generic name of Arsaces. But the coins almost invariably give portraits, and, after the reign of Orodes, the tetradrachms bear dates, so that their testimony is after all of great value. And as far as it goes it is beyond dispute. The historian is bound to prefer the testimony of a single undoubtedly genuine coin to the statements of Tacitus or of Thucydides; how much rather to the statements of a Justin or a Plutarch. In the present paper I shall therefore push to the utmost every inference which can legitimately be drawn from existing coins, being careful, however, not to be led astray by the ardour of the specialist in his pursuit.

II. OUTLINE OF HISTORY.

The phrases "History of Parthia," "Coinage of Parthia," are apt to convey a false impression to the unwary ear. Properly speaking, Parthia was a strip of country some hundreds of miles east of the southern extremity of the Caspian Sea, inhabited by a hardy and enterprising race of Scythic origin. Of the history of this district we know little; nor can we be sure that any coins were ever struck there in ancient times. But for five centuries the race of the Arsacidae, perhaps of Parthian blood, and certainly owing their sway to Parthian armies, occupied that position of supremacy or over-lordship in Central Asia which has fallen in turn to so many peoples—Tartar, Scimitar and Arian. For five centuries the Parthian guard was the most highly esteemed portion of the Asiatic armies; Parthian satraps and garrisons held in subjection the provinces which lie between Syria and India; while all the cities within that region paid tribute to the Arsacid King of Kings, and struck money bearing his name and type. For five centuries a people, or rather a camp, without past or future, without a religion, an art, or a policy of its own, assumed the protectorate of the East, and saved Asia from the arms of Rome. But this people did not colonize, did not attempt to impose a language or a polity on the vanquished, left no trace on Asiatic thought. The so-called History of Parthia
is thus really the history of Central Asia under the dominion of the Arscidæ. The so-called Coinage of Parthia consists of the coins struck under the control of the Arscid Kings in the cities and camps of Asia. Neither have anything to do with Parthia proper before the revolt of Arsaces or after the revolt of Ariaxæxes.

As to the race of the Parthians, the balance of evidence is in favour of their Scythic origin. Justin, Strabo, and Arrian all affirm it. The Parthians themselves believed that they were of Scythic stock. Archaeological evidence tends to confirm this hypothesis, both negatively and positively. The negative evidence is the almost absolute want of any traces of a national art. Architecture and sculpture cease in the East during the Parthian period, or appear only in feeble imitations of the Greek. It is the especial peculiarity of conquering Scythian and Tartar tribes thus to leave no trace on the higher growth of the subject peoples. And positively, whenever we find on coin or bas-relief a Parthian King, he is dressed in attire which appears to indicate Scythian descent. It is further to be observed that the Arscid Kings, whenever hard-pressed by their enemies, were sure of a refuge and an auxiliary force if they fled to the barbarian tribes of the far north and east.

Few dates are harder to fix from the testimony of the ancient writers than that of the Parthian revolt. Some refer it to the reign of Antiochus II. of Syria, some to that of Seleucus, his successor. Justin appears to declare for either 256 or 250 B.C., and it is to the latter date that the latest authorities, as Fynes Clinton and Prof. Rawlinson, incline. The question might probably never have received a satisfactory solution, but for a fortunate discovery (one of the latest, alas!) of George Smith. He found a record which proved that the Parthians made use of an era of which the 144th year corresponded to the 208th of the Seleucid era, and which therefore must date from 249-8 B.C. This positive evidence seems to me to override the authority of contending historians. Perhaps, however, a doubt may suggest itself whether the commencement of the national era of Parthia would be dated from the revolt of Arsaces, or from that victory of his successor over Seleucus Callinicus, which the Parthian nation "velut initium libertatis observant." Such a doubt would however at once be resolved by our knowledge of the fact that Seleucus did not ascend the throne of Syria until the year B.C. 247, and his Parthian expedition cannot be placed earlier than the following year. It is probable then that 248-9 B.C. was the year, if not of the first revolt of Arsaces, at least of the dawn of success on his endeavour.

Arsaces seems to have been the chief or ruler of a band of Scythians, who dwelt near the Ochus, and were a branch of the tribe of Dahæ. Justin says that he was a robber and of uncertain origin, but this is likely enough to have been a calumny by enemies who could not appreciate the fine distinction between Tartar warfare and robbery. Arrian seems to have ascribed to him a royal Persian lineage, but we need not accept a story which, if not true, would have been certain to have been invented. Arsaces' progress was at first slow, impeded by former rulers and new rivals, and he is said to have fallen in battle after a reign of but two

1 G. Smith, Assyrian Discoveries, 1875, p. 389. 2 Justin, xl. 4. 3 Strabo, xi. 9, 2. 4 Syncellus, Chron. p. 284.
years, leaving his half-formed kingdom to his brother Tiridates. His capital was the Greek city of Heatompoylus.

Tiridates was the real founder of the Parthian power. His first exploit was the conquest of Hyrcania, which lies to the west of Parthia proper. But he had soon to undergo that test of invasion by which the vitality of all new states is tried. Seleucus Callinicus of Syria prepared in 246 a great eastern expedition against Parthia and Bactria. As always happened in the Syrian expeditions against Parthia, he was at first successful in the field. He forced Tiridates to fly to the territory of the Aspinae, a Scythian tribe. But he seems to have been less fortunate in a second encounter, when he suffered a great defeat—a defeat which the Parthian nation thenceforward considered as its "baptism of blood" and initiation into liberty, and himself became a prisoner in Parthia. Our testimony for this captivity is not strong, but it is confirmed by the fact that Polybius terms Callinicus 'Pogon,' the bearded; and there is in the British Museum a tetradrachm representing him as wearing a long beard, a custom adopted only by those Kings of Syria who were captives in Parthia. In any case Seleucus soon returned to spend the rest of his reign in contests with his brother Antiochus Hierax, and Tiridates was left in security to mould his new kingdom. He built a fresh capital, Dura, and is said to have reigned for as much as thirty-seven years.

It must, nevertheless, be observed that the name and exploits of this King rest only on the authority of Synesius, who, however, seems to be following Arrian. Other writers, Moses of Cheren, Strabo, Justin himself, confuse the first and second Kings of Parthia under the one name Arsaces, and suppose the revolted founder of the monarchy to have defeated Callinicus and ruled for many years afterwards. The confusion probably arises from the fact that every King of Parthia bore, besides his particular name, the general one of Arsaces, just as the Kings of Egypt bore the name Ptolemaus, and the Emperors of Rome the name Caesar. Most of the Parthian Kings are usually spoken of by writers as Arsaces or "the Parthian," and it can scarcely be wondered that this fact has led to some of them being confused together or entirely overlooked. It is probable that Tiridates was the first to adopt the designation "Great King," while the title "King of Kings" was not assumed until after the victories of Mithradates I. Both these titles have a historic meaning. They show that the Arsacide claimed to succeed to that lordship which the successors of Cyrus had enjoyed, and to be the legitimate inheritors of the traditions of the great Asiatic monarchies. But the terms have also a simple and descriptive application. The Arsacid was in fact, not in word only, the master of a number of under-kings or satraps, each of whom was almost supreme in his own territory, and as compared with these little rulers, he might well be termed Great.

Tiridates was succeeded by his son, whom Justin calls Arsaces only, but who is named in the epitome of Trogus Pompeius, Artabanes. This monarch was called upon to contend with an even more dangerous antagonist than Callinicus, Antiochus the Great of Syria, at a time

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1 Synesius, Chron. p. 281. 2 Strabo, xi. 6, 8. 3 Posidonius ap. Athen. Deipn. iv. p. 153a. 4 Justin, xii. 5. 5 Synesius, 2849.
before he had been humbled by the Roman arms. Polybius gives an account of the campaign, which ended, as usual, after a series of barren victories won by the Greeks, in the substantial advantage of Parthia. We are told that Antiochus made an ally of his enemy; at any rate a considerable period elapsed before a Syrian monarch again molested the Eastern Power.

The fourth King of Parthia was Phraates or Priapatius. Of him we are told nothing except that he reigned fifteen years, and left two sons, who in turn succeeded him. Of these, Phraates I, the elder, conquered the Mardii, and removed them, after the manner of Oriental despots, to Charax. The Parthian succession was not strictly one of primogeniture. The new King must be an Arsacid; but if the sons of the deceased monarch were young or unpopular, a brother or a cousin was often substituted by the aristocratic council. So Phraates was succeeded, even it is said at his own request, by his brother Mithradates I.

The reign of Mithradates witnessed the expansion of the Parthian dominions into a mighty empire. His first war was with the Medes, who, being vanquished, were obliged to accept a king of his choosing, one Bocasias, and probably lost most of the privileges of independence. The Elymaei, the people of Susiana, who apparently had established themselves in independence of the Kings of Syria, were next reduced. Far to the east, Eucratides, the able King of Bactria, was compelled by force of arms to cede Turiana and Aspianus, districts of Bactria. Diodorus even states that Mithradates advanced into the region of India where Porus had ruled. He reigned supreme, as Justin says, from the Himalayas to the Euphrates.

Mithradates set the fashion, which almost all his Parthian successors followed, whenever they were particularly prosperous, of overrunning Armenia. It became one of the fixed ideas of Parthian politics that the King of Armenia should be, if possible, a near relation of the ruling Arsacid; at all events devoted to his service, and resolute in protecting him against aggression by the peoples of the West. Mithradates placed on the throne of Armenia his brother Vibarses, whom Moses, with a perhaps pardonable patriotic exaggeration, makes ruler of an empire which stretched from the Caspian to the Mediterranean. It is to be observed, however, that the name of this prince is mentioned by no other writer, and that whatever rests upon the unsupported assertion of the Armenian historian has small claim on our belief.

Mithradates was equally fortunate in his dealings with Syria. The Syrian throne was at this time occupied by the young Demetrius Nicator, who was anxious to stop, by a striking example, the accession of small states from the yoke of the Seleucid family. He defeated the great Parthian king in many battles, but at length was captured, through treachery, and detained in a captivity, which was made light to him in order that he should retain a not unkindly feeling for the Parthian king in case the latter should find it desirable to bring him back to his kingdom. He even received in marriage the Parthian princess Rhodogune. The expedition of Demetrius is assigned to the year B.C. 140, and Mithradates did not long survive

1 Polybius, x. 27, 28. 2 Justin, xii. 5. 3 Ild. Char. Muns. Parth. 7. 4 Strabo, xi. 11, 2. 5 Moses of Choren, ii. 2-7, French translation. 6 Justin, xxxvi. 1.
his crowning success. He died in a glorious old age, and left a name second only to that of his ancestor, the first Arsaces. It is stated in the Epitome of Trogus Pompeius that ‘Tigranes,’ King of Parthia, assumed the epithet ‘deus.’ This word Tigranes would seem to have crept in by mistake in the place of Mithradates. We have numismatic reasons for supposing that Mithradates did in fact claim divinity, in that merely following the example set by such monarchs as Antiochus Theos of Syria.

Phraates II, son of the last monarch, succeeded him, and inherited not only his dominions, but his wars, and the captive Demetrius; whose brother, Antiochus Sidetes, shortly set out for Parthia with a large army, less probably in order to rescue his brother, than to get into his power a rival who might at any time be pitted against him. Like his brother, Antiochus began with a series of victories. It is a most astonishing fact that the Parthians, who so often contended on equal terms with Rome, seem to have been unable to look an army of Syrian Greeks in the face. But his troops, dispersing into winter-quarters in the heart of Asia, were cut to pieces in detail, and himself lost his life in a gallant contest. Among his women who were captured by the Parthian king was a daughter of Demetrius, by whose beauty Phraates was at once captivated, and whom he made his Queen. Meanwhile Demetrius himself had been sent into Syria to raise a faction against his absent brother, and though Phraates afterwards repented of letting his captive go, the repentance came too late.

Not that there was now much to fear from any Syrian king. The flower of the army of the Seleucid had fallen or been captured under Sidetes, and the Syrian empire was fast falling to pieces. Parthia was never again invaded by Greeks. But a more terrible foe was approaching from the East. In the second century B.C. the Huns began that westward migration which precipitated them many centuries later on the decaying Roman Empire. Near the borders of China they pressed on the Sakas, the Scythian tribes of Turkestan, and drove them southward upon the Parthian and Bactrian Empires. The latter they completely subverted, and we know from coins that at the beginning of the Christian era Sakas were ruling all Bactria and Northern India. Parthia narrowly escaped the same fate. A band of Saka mercenaries was summoned by Phraates to aid him against the Syrian army. Arriving too late to be of service to the Parthian king, they quarrelled with him, and he was compelled to march against them, dragging with him the captive remnant of Antiochus’ army. These Greeks, as might have been expected, took the opportunity of the first battle to go over to the enemy, and Phraates fell by their hands, leaving the kingdom to his uncle, Artabanus II.

This old warrior does not seem to have been molested by either the Greeks or the Scythians, who were the enemies of the late king. The enmity of both Scythians and Greeks was probably directed personally against Phraates and satisfied by his death. Artabanus, however, soon found himself embarked on a war with another barbarous tribe, the Thogarit, who are mentioned by Strabo as being one of the four great Saka tribes. After a brief reign, he fell

1 Wilson, Ariana Antiqua, p. 141.  
3 Strabo, xi. 8, 2.
in battle against these barbarians. It would seem that during all the reign of Artabanus a sort of imperium in imperio had been going on. Phraates, when he set out against the Scythians, had left as viceroy (vicarius) at Babylon a young Hyrcanian named Himerus. In the troubles which followed, this viceroy appears to have enjoyed a practical independence. He made war on his own account on Mesoene, and perpetrated all kinds of cruelties against the people of Babylon and Seleucia, even going so far as to sell whole families into slavery. He is spoken of by some writers as a Parthian king, and there is reason to believe that in the year in which Artabanus fell, B.C. 123, he issued money bearing his own effigy, with the dynastic title of Arsaces.

The Parthian state was now in great peril, and might have fallen to pieces, but for the talents of the great Mithradates II., who succeeded his father Artabanus. His first task was to drive back the Sakas, whom he defeated in many battles, and from whom he wrested no inconsiderable part of Bactria. We know from coins that at about this period several Parthian princes, whose names, Paores, Gondophares and others, are still to be read, ruled near the Himalayas. Having thus secured his eastern borders, Mithradates turned his attention to Armenia. This country was at that time ruled by a prince called by Justin Artavasdes, but apparently, by native historians, Artaxias, who in any case was probably the descendant and representative of that Artaxias who had successfully revolted against Antiochus III. of Syria. Of the circumstances under which Mithradates attacked him, and of the events of the war, we know nothing beyond the single fact that Artavasdes' son, Tigranes, was a hostage in Parthia, and that hostages are more often given by the defeated than by the victorious State. This same Tigranes, however, when he came to the throne of Armenia, soon turned the tables. He humbled the Parthian power, says Plutarch, more than any enemy before or since, and deprived it of a large part of Asia. Media Atropatane, Susiana, and Mesopotamia, while still remaining under their native princes, paid homage to Tigranes instead of Mithradates. In his dealings with the Kings of Syria, Mithradates was more fortunate. It was to him that Antiochus Eusebes fled after he had lost his throne, and one of his generals carried into captivity Demetrius III.

On the whole, the later years of Mithradates were less prosperous than his earlier ones. Plutarch talks of border and civil wars which wasted the Parthian resources. The epitome of Trogus Pompeius hints at disputed successions and pretenders to the throne. All that we can be certain of is that Mithradates was still King of Parthia in the year 87, to which we can fix, by means of Syrian coins, the captivity of Demetrius. And we have, as will be presently seen, some reason for placing the accession of Sinatroces in the year B.C. 70. We thus get a space of eleven years, which may or may not include the reigns of other kings,

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1 Trogus Pompeius, proleg.  2 Posidonius, frag. 21. 3 Eusebius, xxxiv. 21. 4 Strabo, vi. 14. 5 Justin, xxxvii. 3, 1. 6 Plutarch, Lucull. 14 and 21. 7 Porphyryus Tyrus in Eusebius. 8 Josephus, Ant. Jud. 13, 14. 9 Strabo, vi. 9, 2. 10 Strabo, i. e. 11 Plutarch, Lucull. 35.
whose names have not come down to us. But it is a most unwarrantable proceeding to insert at this point, as most historians of Parthia do, the name of Mnaskires. The late writer Lucian, when making a list of persons who have lived to a great age, mentions one Mnaskires, or, according to a better reading, Kannaaskires, King of the Parthians, who died at the age of ninety-six. And Prof. Rawlinson observes that there is no room for the insertion of a king at any point of Parthian history except the present. This vague sort of argument however conveys little force to my mind. Moreover, we are acquainted from coins with a Kannaaskires who was, if not a king of Parthia, probably a ruler of a part of the Parthian Empire. These coins are discussed lower down; here I can only say that I regard two things as certain, first, that Kannaaskires was a contemporary of Antiochus III—V. of Syria, and secondly, that he was not one of the Arsacidae, but ruler of a tract on the borders of Syria. It is to be observed that Lucian mentions him not among the Kings of Parthia, for whom another paragraph is reserved, but among the Kings of Characene. I have no doubt that the term Ἀραχναοῦ is loosely used to indicate some people beyond the eastern boundary of Syria; every classical scholar knows how loosely the term Parthus was used by the Latin writers of the Augustan epoch. Mnaskires is therefore wholly to be removed from the list of the Arsacidae; nor have we the smallest reason for supposing that Mithradates II. ceased to reign until Sinatrocæs was called to the throne. This view is well supported by the coins.

It may reasonably be concluded, from a valuable passage of Phlegon, combined with one of Lucian, that Sinatrocæs reigned for seven years from B.C. 76 to 69. He was at the time of Mithradates’ death eighty years of age, and apparently a fugitive or hostage among the Scythian tribe of the Sacaranae (Sacaraeli?). Perhaps younger Arsacidae were not to be found, but clearly Sinatrocæs was not without a rival, for he owed his elevation to the support of his barbarian friends. Of his reign we know absolutely nothing.

He was succeeded by his son Phraates III. As we have now reached the stirring period of the Mithradatic wars of Pompeius, we begin to hear more of Parthia and her king. He had scarcely ascended the throne, when young Tigranes, son of the great Armenian king, claimed his protection and succour against his father. Phraates was easily persuaded to invade Armenia, and penetrated as far as Artaxaeta. Failing to take that city, he retired into his own territory, and young Tigranes, a second time fugitive, sought the Roman camp. Pompeius was at this period at the height of his power, and seems to have settled the boundaries of the various states of Asia according to his own caprice. Between the elder Tigranes and Phraates, who were once more at open war, he did not choose to interfere; but he resolved that neither should have the province of Gordyene, which he handed over to the King of Cappadocia. We know that Phraates did not live much later than this time, but are

1 Lucian, Macrob. 16: καὶ Ἡσανήρις καὶ Μαρκόλιν Κάρλανθυς καὶ Ἐννίπεος Κάρπος ἔτη. An almost certain correction, suggested by Mr. Vaux in the Num. Chron., is Καρασίμηρις κ. etc. 2 Phlegon fragm. apud Théod. cod. 97. 3 Lucian, Macrob. 16. 4 Appian, Bell. Mithr. 104. 5 Dio Cass. xxxvi. 34—5. 6 Appian, Bell. Mithr. 105—6.
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ignorant what was the final issue of his wars with Tigranes. It is possible that the great successes of Tigranes against the Parthians above mentioned may have taken place at this time; but far more likely that Phraates used the opportunity of recovering the provinces which Tigranes had wrested from him before Armenia had been so severely handled by Pompeius. Phlegeton tells us that Phraates III. assumed the title δέωξ.

Phraates was murdered by his sons, Mithradates and Orodes. According to Dio,1 Orodes succeeded him; but we are justified in preferring the account of Justin, Appian and Plutarch, that his immediate successor was Mithradates. The latter, however, would seem to have soon disgusted, by his cruelty, the Parthian nobility, whose hereditary chief, the Surena or Grand Marshal, recalled2 Orodes from exile, and succeeded in placing him on the throne. For a time Mithradates managed to maintain himself in Media; but the arms of Orodes soon expelled him hence3 also. He fled to Gabinius,4 who then governed Syria, and tried to persuade him to reinstate him; but Gabinius found more tempting opportunities in another direction, and declined to stir.5 Justin says that Orodes besieged his brother in Babylon, took him prisoner, and put him to death. Whether this took place after the negotiations with Gabinius, or whether it is another and independent account of the circumstances under which Orodes entered into his kingdom, it is now impossible to determine. In any case the most illustrious reign in the Parthian annals opens in a sinister manner enough.

The accession of Orodes may be placed about the year B.C. 55. He had scarcely had time to consolidate his power and reduce the great cities, which, like Babylon and Seleucia, held out for his brother, when the great Roman army of Crassus invaded the Parthian dominions from the west. Orodes divided his forces. Himself marched into Armenia, coming to terms with the King of that country after a little fighting, while the Surena advanced at the head of the Parthian mounted archers to encounter Crassus. The fate of the Roman legions is well known, and it at first seemed probable that Crassus' death would be followed by the total expulsion of the Romans from Asia. While Europe was convulsed by the rivalries of Pompeius and Caesar, and Rome was squandering the blood of her best legions in civil wars, Asia was left almost defenseless, and the Parthian armies, under Pacorus, the son and future colleague6 of Orodes, carried all before them. Cicero, at that time proconsul of Cilicia, gives us in his letters7 a vivid picture of the terror spread by the barbarian army. But after wintering in Cyrrhestica the young Parthian prince was recalled (B.C. 50) by the jealousy of his father, and the Romans enjoyed for nine years a peace which must have been most grateful to them.

In a second and more persistent invasion, which was headed by Pocorus and Labienus, an old general of Caesar, the Parthians penetrated still further to the west. Syria was subdued, Asia Minor was overrun, the government of Judaea was overturned, and Antigonus set up in

1 Dio C. xxxix. 54. 2 Plutarch Cras. 21. 3 Dio C. xxxix. 55. 4 Appian, Syr. 51. 5 Pocorus is termed nex by Tacitus (Hist. v. 2), and that Tacitus is right is proved by the legend of Orodes' coins, and the pieces with Pocorus' effigy. We do not know when he was associated in the government. 6 Ad diversos xv. 1-4, ad Att. v. 21.
the high priesthood, and the Romans encountered nothing but disaster, until the arrival of Ventidius. Then, however, fortune at once changed sides. Labienus, who had gone so far as to strike in Syria gold coins bearing his own portrait, as if he supposed himself the equal of the rulers of Rome, was first slain, and soon after Pacorus fell in the midst of a gallant attack. Having lost their leaders, the Parthian troops hastily retreated homewards. Nor was Orodos less crushed than his army by the loss of Pacorus. None of his other sons seemed worthy to mount the throne, and he knew not which to prefer. When, at length, he had selected Phraates, that prince, fearing perhaps lest his father’s mind should change, had him assassinated in the year B.C. 37. The coins of Orodos give one the impression, which is otherwise confirmed, that he was a great administrator, the second *exarres* of the Parthian power after the first Mithradates, and that in his time the Parthian rule took a new vitality, which sustained it for centuries in rivalry to the great power of Rome, which acknowledged no other equal.

Phraates IV. began his reign in true Oriental fashion, by murdering all his brothers, as a necessary precaution before he began murdering other people. The invasion of Antonius occurred in the first year of his reign. It ended not so disastrous, indeed, as had that of Crassus, but yet in a manner little likely to raise his military reputation. His retreat is said so to have inflamed the vanity and ferocity of the Parthian King, that the latter became intolerable to his people, who set up in his absence one Tigranes, who was probably an Arsacid, and who seems to have issued tetradrachms in the year 32 B.C. Not long after, Phraates returned with a Scythian army, and Tigranes took refuge with Augustus. It is worthy of note that a genuine Arsacid seems at all times to have been able to collect an army among the Sakas of the east. Later, when Augustus had put down all his rivals, and was beginning to consider the advisability of a fresh invasion of Parthia, Phraates thought it prudent to adopt every means of conciliation. He restored the prisoners and the standards of Crassus, and sent as hostages to Rome four of his sons, among whom was Vonones, with their wives and children.

He married late in life an Italian slave, called by Josephus, Thermusa, but whose name is given as Thea Musa on coins. The latter may well have been an adopted name, just as some of the Kings of Syria adopted the name of Apollo or Dionysus. Whatever her name, she must have had talent; and her effigy and name are the sole memorial left to us of the Queens of Parthia. Her son Phraates was made heir, to the detriment of the older sons of the King, and proceeded on this to assassinate his father.

With Phraates the dates on Parthian tetradrachms become usual, and are of the greatest value for determining the length of the reigns of kings and other points in chronology. No
better proof of this can be given than is afforded by the old opinions as to the dates of Phraateses, Orodes II., and Vonones. Mr. Fynes Clinton, summing up the testimony of writers with his usual ability, assigned all these to the period A.D. 15–17. We know, from dated coins, that Phraateses was king as early as August B.C. 2, and that Vonones was set up as early as 8/9 A.D.

Phraateses at first ruled under the direction of his Latin mother, and in fact throughout his reign her effigy appears with his on the coins—a thing quite new to Parthia, where habits of polygamy made women of small account. Hence, probably, he was from the first unpopular, and continually in fear of the return of some of his brothers from Rome. When Caius, the grandson of Augustus, was in Syria arranging the affairs of the East, Phraateses eagerly took the opportunity of coming to terms with him, meeting him on a little island in the midst of the Euphrates. He was ready to concede almost anything for the sake of peace, and agreed to evacuate Armenia, and that his brothers should remain at Rome. He was killed in an insurrection, apparently A.D. 4, and Orodes, who had been his rival, succeeded him for a few years. At this period the Parthian Empire seems to have been much harassed, not by civil wars alone, but also from the East by Parthian rulers, probably the descendants of those who, about the time of Mithradates II., had settled in Bactria. In the year 1/2 A.D. one of these chiefs named Sanabares struck money closely imitating the true Arsacid coinage—a fact which seems to show that he, too, was a claimant of the crown of Parthia.

Orodes offended his people by intolerable cruelties, and was assassinated, either at a banquet or a hunting excursion, in the year 7/8 A.D. On his death, the Parthian nobility sent an embassy to Rome, requesting Augustus to give them as king one of the sons of Phraates IV. Vonones was sent, and entered on his kingdom at first without opposition. But his Roman education and urbane manners quite unuddled him for ruling a race of Scythian blood, and the nobles soon made up their minds to substitute for him an Arsacid named Artabanus, who dwelt at a distance, either in Media, as Josephus says, or, according to the preferable account of Tacitus, among the Dahae, a Saka tribe of the far east. That Artabanus was at first defeated we know both from the statement of Tacitus, and from the inscription on the coins which Vonones struck to commemorate his victory, ἀνακάθεσεν Ἀρταβάνου. The date of these coins ranges from 9 to 11 A.D. Before the end of the latter year, however, Artabanus made a second attempt, with the assistance of a Scythian army, and Vonones considered flight to be his wisest policy. Stopping first at Seleucia, and afterwards having been even acknowledged as king in a district of Armenia, he was at last obliged to avoid the incessant pursuit of his rival by taking refuge in Syria.

Artabanus III., whose first coins are dated 10/11 A.D., was a vigorous ruler, and of more strongly defined personality than most of the Parthian kings. We find him negotiating with Germanicus shortly before the death of the latter. After this he engaged in wars of a suc-
cessful issue with several of the neighbouring states, and made an attack upon Armenia, whence he was, however, expelled by Pharasmanes. These signs of aggressiveness induced Tiberius to listen to the Parthian malecontents, who were constantly clamouring that another of the sons of Phraates IV. should be introduced by Roman arms. Phraates was first selected, but he died of disease in Syria. Next Tiridates, a grandson of Phraates IV., was introduced into Parthia by Vitellius, the Governor of Syria. Artabanus fled without striking a blow, but the absence of any coins apparently struck by Tiridates makes it most probable that his rule was either very short or very incomplete. It is probable that in this, as in other cases, Tacitus has somewhat exaggerated the success of the Roman arms. Artabanus was soon recalled by the nobles, and Tiridates took refuge in Syria. Indeed, at one time a Parthian invasion of Syria was feared, but was averted by the promptness and decision of Vitellius, who even extorted from Artabanus a profession of homage to the Roman Emperor. Once more, for a short period, Artabanus was a fugitive, a certain noble named Cinnamus being elected in his place; but the latter prevented a civil war by a voluntary abdication, himself placing the diadem on his master’s head. At the same date, A.D. 40, the great city of Seleucia, on the Tigris, revolted against the Parthian rule, and retained an autonomy, of which we possess numismatic records, for the space of six years.

Artabanus must have died as early as A.D. 40, for we have coins of his successor under that date. Who that successor was has been disputed. It is certain that a civil war took place between Vardanes and Goterzes, sons of the late king, but it has not been considered certain who reigned first. The coins appear to contradict the account of Josephus, who maintains that Vardanes succeeded, and to confirm that of Tacitus, who interpolates a short first reign of Goterzes after the death of Artabanus, i.e. in the year 40–41 A.D. Tacitus further relates that after a short time, Goterzes, having been unpopular in Parthia, was compelled to fly to the friends of his father, the Dahae. Returning with an army of those barbarians, he met Vardanes in the field, but a battle was avoided by a treaty in which all the concessions seem to have been on one side. Parthia was left to Vonones, and Goterzes, to avoid all rivalry, retired into the wilds of Hyrcania. He seems, however, shortly to have grown tired of inaction, or repent of his magnanimity. Vardanes had marched westward, taken Seleucia, threatened Armenia, and attacked Iazes, the powerful Satrap of Gondyene and Atropatene; and Goterzes took advantage of his absence to make a new effort to gain the Parthian throne. This time he was completely successful, Vardanes was assassinated while intent on hunting, apparently in the year 45, and no further resistance was made by his party. But Goterzes used his success ill; and his tyranny produced a new rival in the person of Meherdates, another descendant of Phraates, who was patronized by the Emperor Claudius, and actively supported by Iazes. But Meherdates had not penetrated far into Parthia when he was

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1 Tac. Ann. vi. 31.
3 As in the case of the Roman occupations of Armenia. See Num. Chron. n.s. vol. xii. p. 9 sqq.
4 Tacitus seems to say of Goterzes ’brother,' Josephus ’son’ (cf. Tacitus, Ann. xi. 8, and Josephus, A. J. xx. 3, 4). The coins decide the point.
5 Tac. Ann. xii. 10.
met and defeated in a pitched battle by Gotarzes. He was captured, but saved his life by the sacrifice of his ears, it being impossible that a mutilated person should ever bear rule over Parthians. A record of the victory of Gotarzes remains to this day in the rude rock-sculpture which he caused to be executed in honour of the event. This sculpture is cut on some rocks at Behistun right upon figures which date from the reign of Darius Hystaspes, and obliterating them. It consists of a king on horseback, with lance couched, galloping in pursuit of a wild animal, while Victory hovers above him and places a wreath on his head. Behind him gallops a smaller horseman. Above is a much mutilated inscription, which is still further destroyed by having an arch or doorway cut through the middle of it. Sir Henry Rawlinson, who visited the spot thirty years ago, read the inscription thus: ΑΛΦΑΣΙΑΤΗΣ ΜΙΟΡΑΤΗΣ ΠΕΠ... ΠΟΤΑΡΖΗΣ ΕΤΡΑΠΗΣ ΤΟΝ ΕΤΡΑΠΗ and further found below the words ΠΟΤΑΡΖΗΣ ΓΕΩΡΓΟΡΟΣ. This latter word the writer supposes to represent the Persian Givputr (son of Giv); Gádarz ibn Giv being renowned in Persian fable. But it will be seen from the very careful drawing of M. Flandin that not all the letters seen by Rawlinson are now visible. So far as I am aware, no one has yet succeeded in translating this inscription; the editors of it content themselves with pointing out the name of Meherdates in its debased form ΜΙΟΡΑΤΗΣ, and commenting on the assumption by Gotarzes of the title Satrap of Satrapa—a title which is but another indication of the decay of letters at this period in Asia.

Soon after this, Gotarzes died, and was succeeded by Vonones II., a prince probably of Arsacid blood, and at the time of his elevation Satrap of Media. His reign, says Tacitus, was short and inglorious. It terminated in the year 51; for we know, both from the assertions of Tacitus and from extant coins, that in this year his son, Vologeses, was already on the throne. This Vologeses seems to have been preferred to his brothers in virtue of a family pact, by which it was arranged that Pacorus should have Media, Vologeses Parthia, and that for Tiridates Armenia should be acquired by force of arms. The carrying out of the last article of the agreement caused a war of many years against Rome, in which fortune bestowed her favours in turn on the combatants. But the solid advantage rested with Parthia, for Tiridates was acknowledged by Nero as King of Armenia in return for a personal homage, which, though couched in servile terms, probably hampered him very little in his practical politics. Many other wars occupied this most bellicose of reigns. Vologeses had a long contest with Izates, who had become too powerful for a mere subject, and who died unsubdued. He also had to withstand an invasion of the Scythian Dahae, who, after overrunning Armenia, were scarcely to be kept from devastating Parthia. These difficulties were further complicated by the revolt of his own son, Vardanes, whose independence, as we may judge from his coins, stood firm during the years 55–58, but afterwards fell. Several other events must be assigned to this important reign. In the year 70, when Vespasian was setting out to seek the purple,

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1 Figured in the frontispiece. This figure is copied from the noble work of Flandin and Coste (Persa Ancienne), pl. xix.
3 Tac. Ann. xii. 44, 50.
4 Dio C. liii. 6.
ambassadors reached him from Vologeses, offering him an aid of 40,000 Parthian horse, an offer which Vespasian had the good sense to decline.\(^1\) And as he on this occasion declined aid, he was able in turn to refuse to give it some time later, when Vologeses, hard pressed by the Alani, who had overrun Media, begged the loan of some Roman soldiery,\(^6\) with Titus or Domitian as captain. It must have been at about the same time that Hyrcania threw off the Parthian yoke, for Josephus,\(^3\) writing of the fourth year of Vespasian's reign, speaks of an independent King of the Hyrcanians, who may very probably have been a new barbarian invader. It was also the first Vologeses who built the city of Vologesocerta.\(^4\)

A curious question has vexed the Parthian historians, namely, whether this Vologeses I. reigned until Pacorus mounted the throne, about 77 A.D., or whether other kings occupied part of that period. We know from the statements of Tacitus that a Vologeses was king after 70, but some numismatists have supposed that there are in the coins such differences in type and the portrait of the king, before the year 60 and after it, that we must suppose a second and younger Vologeses to have succeeded the first at that time. Others, most unreasonably, have termed this second king Artabanus. But to procure the insertion of a king not known to historians numismatic evidence should be strong and undeniable; and it may be doubted if such is here the case. I shall resume this subject hereafter, in the strictly numismatic part of the present essay.

We know, on numismatic evidence, that the reign of Pacorus II. extended from May, 78, to February, 96; also, that he was quite a youth at the time of his accession; but regarding the events of his reign, we have little information. He appears to have sold\(^5\) Osroene to Abgarus for a large sum of money, which looks as if he were in great straits, and, in fact, Dio tells us\(^6\) that at the time of Trajan's invasion, Parthia had suffered much, and was still suffering from civil wars. This circumstance may explain how it was that, when, in the year 89, a Pseudo-Nero appeared on the Euphrates, and the Parthians were quite inclined to support his claims to the Roman purple, the Parthian King mentioned in this connexion, nameless in Suetonius,\(^7\) is by the late writer, Zonaras,\(^6\) called Artabanus. And however little we might be inclined to accept the mere statement of Zonaras, it is rendered credible by coins which give us the name of Artabanus as Parthian King in 89/81 A.D. Other coins, which seem to belong to this period, or to the early part of the reign of Chosroes, are some drachmas bearing in Peithvi letters the name of a King Mithradates. A copper coin published below, bearing the same head as these drachmas, seems to be dated a.s. 424. Of the prince who issued these pieces we have no trustworthy information at all. The name does, indeed, occur in a passage of Malala.\(^9\) This late writer tells us, that in the time of Trajan there was a King of Persia (a Parthian by race) named Meerdotes, who had a son named Sinatruces. Meerdotes fell in battle; Sinatruces captured Antioch from the Romans. Parthamaspates, son of Osdroes, King

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\(^1\) Tac. Hist. iv. 61.  
\(^2\) Sueton. Domit. 2.  
\(^3\) Pliny, N. H. vi. 26, 122. Pliny speaks of the city as recently built (nuper).  
\(^4\) Dio C. Iviii. 26.  
\(^6\) Zonaras, Ann. vi. 18.  
\(^7\) Josephus, B. J. vii. 7, 4.  
\(^8\) Suetonius Nero, 57.  
of Armenia, came to the aid of Sinatruces, but quarrelling with him, went over to the Roman side. Malala gives as his authorities, one Domninus, as far as the quarrel of Sinatruces and Parthamaspates, and after that Ἰρανικὸς ὁ χρονογράφος, whom one would naturally suppose to be the historian Arrian. But I do not think that we can attach any value to the confused story of Malala, which is in itself improbable, and is rendered less acceptable by two further considerations. Firstly, it is absurd to suppose that if a Parthian chief had captured Antioch, so important an event would have been passed over in silence by the Roman historians. And secondly, the whole story is distinctly inconsistent with the account of Parthamaspates given in an extant fragment of Arrian. There may have been a germ of truth in Malala's narrative, but it is quite impossible to separate the corn of wheat from the husk. It is curious that in a fragment of Dio (75, 9), it is recorded that Severus fought Vologeses, son of Sinatruces, and afterwards gave him part of Armenia (ἐν τῇ ἔρημῃ ἑλάταρῳ). If for Severus, we read Verus, we may suppose that Vologeses IV., whose ancestry is unknown, was the son of the Sinatruces mentioned by Malala.

Chosroes, son of Pacorus, succeeded his father as early as 107, and spent a most stormy reign in constant fighting against the relentless and ambitious Emperor Trajan. The subject of dispute was, as usual, Armenia. Chosroes, early in his reign, expelled Exezares, King of that country, explaining, with quiet cynicism, that he was useful neither to Parthia nor to Rome, and proceeded to demand the throne for his brother Parthamaspis. Trajan, having finally reduced Dacia, seized the opportunity of marching a great army into Armenia and Parthia, with the thinly disguised intention of adding Central Asia to the already unwieldy mass of the Roman Empire. It is well known how successful was his advance, how disastrous his retreat. The puppet-prince, Parthamaspates, whom he had set up in Parthia, could not survive his departure, and all that Trajan gained by his expedition was Armenia and most of Mesopotamia,1 which were held as Roman provinces. Hadrian, however, on his accession, withdrew the Roman legions at once to the Euphrates, exhibiting a rare moderation in the midst of success; part of the territory conquered by his warlike predecessor he restored to Parthia, over part he placed Parthamaspates,2 who was now a fugitive dependent of Rome. At a later period, Chosroes was inclined to try once more the fortune of war against Rome,3 but Hadrian, who was then in the East, invited him to a personal conference, and showed him reason for desisting. Hadrian even restored, as a favour, his daughter, who had been carried captive by Trajan—a course of behaviour which produced harmony between Rome and Parthia, and so deprives our history of material for a considerable period.

Coins which bear the portrait of Chosroes continue until the year 127–8. But we have another series partly contemporary with these, and beginning certainly as early as 119–20, which bear quite another portrait, and the name of Vologeses. This latter king, then, must

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1 Dio C. iviii. 33.
2 Ael. Span. Hadrian vi. The name of the prince as given in the copies is corrupt, but the context leaves no doubt as to who is meant.
3 Ael. Span. Hadrian xii.
have reigned contemporaneously with Chosroes, probably at first in a remote part of the Parthian dominions. After Chosroes' death, he must have reunited all the Empire under his sway, for we find no apparent trace of a rival in the public money. His name is only mentioned by Roman historians. Soon after the year 130, another of those barbarian invasions, which were becoming of alarming frequency in the East, occurred. The Alani descended from the northern wilds, devastating far and wide. We are told that Vologeses bought them off, a sign that he was neither a very powerful nor a very courageous prince. It was probably this Vologeses who demanded the Parthian royal throne, which Trajan had carried off, from Antoninus Pius, and when that great Emperor refused it, began to meditate war.

It would appear from the coins, that in 148 this King was succeeded by a fourth Vologeses, who may have been his son, and who, early in the reign of Marcus Aurelius, having invaded Armenia, and expelled thence the King Soemus or Syrmus, proceeded to attack the Roman provinces of Syria and Judea. This led to the eastern expedition of Lucius Verus, and a long war, conducted with unusual skill, by Martinus Verus, Cassius, and other Roman generals. The Romans, on this occasion, secured more of the fruits of victory than was their wont, when they opposed Parthia. Soemus was reinstated by them in Armenia, and the Kings of Edessa became, as we know from numismatic testimony, henceforth the constant vassals of Rome. Vologeses would appear to have been unsatisfied with the course of events, for we learn that ten years later he was again meditating war. But he died with his purpose unaccomplished.

In 196-1 another Vologeses (V.) succeeds. This prince suffered much through allowing himself to be mixed up in the quarrels of the generals who disputed the succession in the Roman Empire after the fall of Commodus. Niger applied to the Kings of Armenia, Hatra, and Parthia for auxiliaries, and the latter promised that they should be sent—a promise which he does not seem to have kept. So Septimius Severus had no sooner disposed of his rivals than he led a new Parthian expedition. Vologeses had been beforehand with him; he had already overruled Mesopotamia, and laid siege to the Roman colony of Nisibis. Severus did not stay in the East very long, or gain a brilliant success; but he sufficiently vindicated the honour of the Roman arms, and retained Adiabene in permanence. It was easy to see that the Parthian power was not what it had been.

On the death of Vologeses in 208-9, the succession was disputed in civil war between his sons, Vologeses VI. and Artabanus IV. Of these, the former seems at first to have been successful, for in the year 215 Caracalla demanded of him the return of some fugitives. But in the following year Artabanus is spoken of by Dio as King of Parthia. It was Artabanus against whom Caracalla fought several pitched battles, when, after seeking a quarrel, and finding one, he engaged in his ambitious eastern expedition. It was the ambition of the life of the Roman madman to imitate Alexander the Great; but his death was more like Alexander's than his life, for he, too, found a Persian grave. Macrinus drew off the Roman army, which

\[1\] Dio C. lxxix. 15. Zenarae, 560c.  
\[3\] Dio C. lxxvii. 12.  
\[4\] Sothis ad voc. Meproes.  
\[5\] Dio C. lxxvii. 19 and 21.
had suffered most severely. But the vitality of Parthia was exhausted with the exertion required to throw off this last of the Roman invasions, and the empire was about to fall. Persia proper had long been a province of the Parthian dominions; but, like Media and other provinces, had been governed by kings of its own, subject only to a tribute and a Parthian garrison. Ardashir or Artaxerxes raised, about 229 A.D., the banner of revolt against the barbarian conquerors in the name of the ancient lineage and religion of Persia; Artabanus fell in a battle, and the sceptre of the East passed from Parthian into Persian hands in the year 226-7. Not that all resistance on the part of Parthia at once ceased. Doubtless Hyrcania and Parthia proper would hold out long against the new Persian king. We possess a tetradrachm with the date 227-8 and the name of Artavasdes, which must have been struck by a Parthian patriot in a yet unconquered corner of the East; but this is the last monument of Parthia. The nation, when it had once ceased to be victorious, vanished from the field of politics like a dream, leaving, perhaps, fewer lessons and fewer memorials of every kind to posterity than any other dynasty which has reigned, for half a millennium, within historical times.

III. PRELIMINARY OBSERVATIONS ON COINAGE.

It will be best to prefix to a description of the coins issued by the Parthian Kings a brief dissertation. All peculiarities attaching to particular issues will be noted in their place in the detailed description; but a few general remarks are required in this place, on the essential characteristics which run through all the series.

There are no known gold coins of Parthia, and it is at present impossible to say what is the denomination or normal value of the copper pieces. All the silver coins, without exception, follow the Attic standard as adopted by the Kings of Syria, whose tetradrachms weigh about 270, the drachms about 67½, and the obols about 11 grains. Few of the Parthian coins—except in certain reigns the drachms—come near to this standard, and a slight diminution of weight marks the later coins as compared with the earlier. It was not, however, by reducing in Roman method the standard of weight that the Parthians debased their coin. They found it more convenient to allow the metal used to deteriorate in quality. The coins of Tiridates, and even of Mithradates, are of tolerably pure silver; those of the later Kings of a very debased mixture. Together with the debasement of the metal of which the coin is composed, proceeds the deterioration in art and workmanship, which must strike the most superficial observer. The types mostly persist; but they are reproduced by every fresh die-cutter in a more ugly and untruthful form.

The types used by a people on its coin are almost always characteristic, and offer us the most valuable information as to the national customs and beliefs. This is perhaps less the case

1 Herodian vi. 2.
with Parthian types than elsewhere; nevertheless, we obtain from them some important light on the dress, government, and religion of the country.

All the drachms issued by the Arsacidae, from first to last, as well as the earlier tetradrachms, bear a uniform type,—Arsaces, the great founder of the empire, seated to right holding in his hand a strung bow. After the reign of Mithradates I., the object on which he is seated is a throne with a back, such as Zeus occupies on the coins of Alexander the Great. But in the earlier drachms it is clearly the omphalos of Apollo, that conical stone at Delphi, which was supposed by the Greeks to be the centre of the world. The introduction of this stone indicates at once whence the Parthians borrowed their type. It is clearly taken from the coins of the Seleucid Kings of Syria, on which Apollo usually appears seated on the omphalos, and holding out a strung bow, just as Arsaces himself does. The Seleucidæ had probably themselves taken the figure from the coins of Neoncles, King of Cyprus, one of which is quoted by Mionnet (vol. iii. last page).

The tetradrachms show more variety, or at least begin to do so at the beginning of the Christian era; while the copper coins present to us a multitude of types. Without detailing these, I will discuss the light thrown by them on the dress, customs, religion and government of the Parthians.

The costume of the first Arsaces is strongly characteristic. He wears a conical helmet not unlike that of the Assyrians, with flaps to protect ears and neck, and bound with the regal diadem of the Greeks; his ears are adorned with earrings, and his neck with a torquis of the simplest form. He is clad in a coat of mail, apparently consisting of scale or chain armour, which covers his arms to the wrist, and his legs to the ankle; over this is thrown a short military cloak or sagum. His shoes are fastened by straps or thongs round the ankles. This dress, which suited a rude leader of nomads, rather than an Asiatic King of Kings, was soon abandoned by the successors of Arsaces. Mithradates I. wears on his head either the simple diadem, or a semicircular Parthian helmet, similar to that figured in the frontispiece, studded with many rows of nails, and having leather or iron flaps to protect ears and neck; also bound with the diadem. On his neck is a spiral torquis, which ends in an ornament shaped like the forepart of a horse. In place of the rude armour he wears a soft under-garment, and an over-garment shaped like a cloak, open at the neck, having sleeves, and adorned apparently with several rows of gems. How the lower part of his body is dressed we cannot tell, as we have no full-length representation of him. Some of his successors wear helmets of a like form, but adorned round the edge with the recumbent figures of stags, or with rows of balls. And some of them, as Mithradates III., wear a jointed torquis, which seems to be made of gems. Mithradates II. appears, like Arsaces, in a full suit of armour.

On the coins of Phraates IV. and his successors we find frequent full-length portraits of Kings, and always in the same costume, which is quite different alike from that of Arsaces

1 Cf. the helmet from the British Museum represented in the frontispiece. That the helmet here represented was Assyrian is proved from the place where it was found, and the remains in which it was imbedded.
and that of Mithradates. The King now wears a soft under-garment, over which is a short jacket or blouse, open at the neck, and there adorned with rows of braid, and tied in at the waist by a girdle. His legs are clad in trousers, full above and tight below, much like those associated in former years with the French soldier. It is curious to compare this regal costume with that of the Parthian subject on the coins of Arsaces III. The chief difference between the two is that the blouse of the subject is much longer, as well as less adorned, reaching far below the hips. The loose trousers are common to master and subject. Chosroes and Vologeses V., among the later Kings, introduced a striking innovation. With the exception of these two, all the Parthian Kings seem to have worn their hair short, or at all events but a few inches long, and hanging in natural waves. But these two princes adopted the fashion of puffing out their hair into huge balls, on either side of the head, or behind it. There can be little doubt that this was a Persian, not a Parthian fashion, for it is very usual on the coins of the Sassanian princes. The name of Chosroes (Cyrus) is also Persian, which makes it the more likely that he should have been, as the ancients would say, Philo-Persian.

The dress of women is less frequently represented on coins. Musa, the wife of Phraates IV., wears a lofty tiara, adorned with gems, and bound with the Syrian diadem; over her shoulders is a rich mantle, open, like her husband’s, at the neck. The female figures which occur on the reverse of later tetradrachms, being intended to represent Greek cities, are clad, in Greek fashion, in long chiton and himation. The dress of the true Parthian women may have been different; that of the Queens is, as we have seen.

Such are the data of our coins, and it is interesting to compare them with the statements of ancient writers. Justin says:—“Vestis olim sui moris; posteaque accesserunt opes, ut Medis per lucidae ae fluida” (xli. 2). This latter dress as not national and as luxurious does not appear on coins, but even the Kings may have used it in private. As the Parthian King was essentially a soldier, and never truly in his place except at the head of his troops, it is fair to suppose that both the coat of mail and sagum of Arsaces I., and the short jacket and loose trousers of the later Kings, were military dress; and this is confirmed by the fact that the monarchs who appear in both dresses sometimes wear a helmet. When the King rides on horseback, he wears the lighter of the two.

Now it is an interesting coincidence with these facts that the Parthian cavalry was divided into two sorts, the heavy and the light. The heavy cavalry (κατάφοροι) were clad in complete suits of scale or chain armour, and carrying long pikes, bore down the enemy by the weight of their onset. Their charge was like that of the lance-bearing Norman knights, whose prototype indeed they were. The light cavalry wore no armour, and carried no lance; they trusted for victory to their bows. It is very probable that Arsaces is represented in the guise of the heavy, Phraates IV. in that of the light horse; and it would appear that the latter soldiers were found more serviceable and more effective for fighting in the Parthian manner.

The semicircular helmet would seem to have been an invention of Mithradates, or rather
an improvement by him upon the conical Assyrian helmet, which is constantly met in the sculptures of Nimroud, and which remained in use probably until Parthian times.

The manners and customs of the Parthians were derived from three distinct sources. They always retained much that derived from their Scythian ancestors; but at the same time they inherited many of the traditions of the Persian and Assyrian races, which had been paramount for centuries in Asia. With these habits mingled others of Greek origin, brought into Asia by the soldiers of Alexander, and maintained there by the cities which he founded. Of all three sets of customs we find traces on the coins. That the King sometimes appears on horseback, and that his favourite weapon is the bow, point clearly to a Scythian source. On the other hand, the scenes in which the monarch, seated, receives gifts and marks of honour from his subjects, are clearly late copies of those reliefs of Assyrian times, of which so many still remain. Of Greek influence the signs are still commoner. The Greek diadem is the type of kingship; the Greek wreath is the reward of valour or merit. All the titles of the monarchs are Greek, and the era by which time is reckoned is the era of the Seleucidae.

Especially in the indications of Parthian religion do we find a blending of three distinct strains. The Scythian stock has never been noted for fervent attachment to any creed, and seems in early times, from the statements of Herodotus, to have been almost destitute of a creed. What, then, more natural than that those hardy and materialistic warriors, who, under Tiridates and Mithradates, overran Asia, should pay their chief veneration to the highest visible being, the symbol of their wide sovereignty, the King himself, and especially Arsaces, the ancestor of their Kings. Such veneration and worship is clearly implied in the position occupied by Arsaces on the reverse of the Parthian coins, a position exactly similar to that in which the Seleucidae placed Apollo, whom they regarded as their ancestor. Such religion as the Parthians possessed, over and above veneration for their national hero and his family, they adopted from the Persians. Of this we are sure from numerous statements of the historians, but we find extremely few traces of the Persian cult on coins. On the coins, indeed, commonly called sub-Parthian, and issued, in Parthian times, by the Satraps of the Great King, the fire-altar is a usual type. But on the national issues we can point to nothing which indicates fire-worship except perhaps the emblems of sun and moon on the pieces of Orodes, and of some of his successors.

It is more interesting to observe what traces are found on coins of the worship of the Greeks. There are two beings or classes of beings, the creation of Greek imagination, which are especially common on the Parthian coin. The first of these is Nike, who first makes her appearance in the time of Mithradates I., and is afterwards seldom absent for long together. The second is Tyche, the genius of a city, who appears constantly on the pieces of Phraates IV., and his successors, presenting to the reigning King a wreath or the regal diadem. The introduction of these figures, however, can scarcely have a religious meaning; we have no reason for supposing that there were any Parthian temples or priesthoods of Nike or Tyche.
THE PARTHIAN COINAGE.

But there are, in a few instances, even on the copper coins which are of the most thoroughly Parthian type, images of some of the great Greek divinities. Pallas, or an armed female deity indistinguishable from Pallas, occurs in the reigns of Phraates IV., Goterzes, and Vologeses II. Artemis makes her appearance under Goterzes. Zeus, or a deity who holds eagle and sceptre, the attributes of the great God, is found on the coins which I give to Vardanes II. A head which might well be that of Apollo, in his character as Sun-God, occurs in the reigns of Phraates IV. and Goterzes. The Roman deities Janus and Equitas or Nemesis are also portrayed under Phraates. Besides these well-known Greek and Roman types, occur others which would seem to be Greek, but are of a more obscure nature; a male winged genius, who holds a bunch of grapes under Phraates IV. and Artabanus III., and a male figure, probably Harpocrates, who holds cornucopiae and raises his hand to his head, under Vardanes I. Heracles, Zeus and the Dioscuri are found on the coins of Greek fabric minted under Mithradates I. The caduceus, which is not uncommon on the Parthian money, would seem to belong to Nike or Eirene rather than to Hermes; and the Sphinx was probably associated with worship in general rather than the cultus of a special deity.

From this slight summary of facts it will appear that we have some grounds for supposing that the worship of some Greek deities, Pallas in particular, was officially recognized by the Parthians, and perhaps mingled by them with their other religion. Such worship would seem to have been more favoured in the reigns of Phraates IV. and Goterzes, which reigns, indeed, are notable for innovations of all kinds. It never took any deep root so far to the East.

The frequency with which the turreted female figures which represent the Greek cities of Eastern Asia appear, and the importance of the part which they play upon the tetradrachms, where they meet the King on equal terms, and he is proud to receive their homage, indicate the nature of the position held by the large cities subject to the Parthian. The Parthian horsemen were never much at home within city walls, and were exceedingly unfitted to besiege fortified places. Seleucia, when it revolted, defied for years the whole force of the Parthian Empire when at its zenith. Hence throughout Parthian history the great cities of Babylonia, Susiana and the East enjoyed a qualified independence. They probably managed their internal affairs themselves, and were not interfered with so long as the tribute which was exacted from them was duly paid. Thus, in A.D. 49, at Seleucia, the Greek and Syrian elements of the population, combining together, overcame the Jews, and massacred 50,000 of them, apparently without the least interference from the Parthians, and without suffering any sort of punishment. It was the support afforded by these semi-independent Greek cities which enabled the Seleucid Syrian Kings to penetrate so easily and so far into Asia. To the Roman invaders they offered quite another reception; preferring the distant rule of a Phil-Hellenic barbarian to the ever-present tyranny of a Roman praetor.

With regard to the portraits of the Kings, one point is worthy of note. There is usually but slight difference between the representations of a king in the early years of his reign and those executed in his later years. His likeness was, so to speak, stereotyped as soon as he
came to the throne. Then he became divine, and divine beings are above all changes. This rule, however, is not absolute. Pacorus II. is bearded on his later coins, beardless on his earlier. But most Parthian Kings were grown men when they came to the throne, and had probably made up their minds as to the best cut for a beard and the most becoming manner of wearing their hair, and any slight variation in the features, such as years produce, it would be quite beyond the power of a Parthian artist to portray.

Next to the types borne by the coins, come the inscriptions on them. Of these the most important part by far are the dates. The copper coins of the successors of Orodes often tell us in what year they were issued. The tetradrachms of the same princes give us still more precise information. For on them we find recorded not the year of issue only, but also the month. It has already been stated that the era used by the Parthians in dating is that of the Seleucid, which is reckoned from the 1st of October, 312 B.C. But as the length of this year was regulated, not by the sun, but by the moon, it is impossible to say with certainty and accuracy to what precise period the Seleucid years 29, 100, and so on belong; we can only make the general rule that the Seleucid year 100 corresponds to parts of 213/12 B.C., and so on with other dates. The Parthian year was divided into the twelve months, Diras, Apellaeus, Audynaceus, Peritius, Dysrachus, Xanthicus, Artemiarius, Dausius, Pannus, Loius, Gorgiaceus, Hyperberetus, of which the first corresponded roughly with October, and the rest in order with the succeeding months of our year. An intercalary month was inserted at intervals in order to bring back the months to their proper season. This was called Embolimus.

All the Parthian Kings save Orodes and Goterzes, until we reach the time of Pacorus II. and Volageses III., used on their coins only the dynastic name of Arsaces. Writers say that all the kings took this name from veneration for the founder; but it is clear that Arsaces was only an official title like Pharaoh in Egypt, Caesar and Augustus at Rome, and Czar at the present day in Russia. Every king had in addition a name peculiar to him, not a mere title like Pharaohs and Philadelphus, such as the Ptolemies of Egypt took, but a real name. This they did not use on their coins perhaps because they issued coins in a purely official capacity, nor did they always use it in their dealings with foreign nations. But towards the end of the first century of the Christian era, the Parthian monarchy began to be split up among rival princes, each of whom claimed to be the true representative of the Arsacid line, and exercised the supreme power in a part of Western Asia. It was then that the custom arose for each monarch, in addition to the name of Arsaces, to place his more particular name upon some of his coins. I say some, because for a considerable time after the introduction of this custom it is the tetradrachms only which display the innovation, the drachms still reproducing in their blundered legend the dynastic title only. When this change does reach the drachms, the name which is found on them is in every case written, not in Greek, but in Pehlevi characters—a sign that the Greek tongue was no longer understood by the people.

The epithets and titles by which the Arsacid monarchs distinguish themselves are very varied. Indeed, we find the key to the arrangement of the pieces of the first thirteen kings
in the variety of their legends, and particularly in their increasing length, and the number of titles they comprise. While the first monarch styles himself ἈΡΣΑΚΗΣ merely, or at most ἉΣΙΛΕΥΣ ἈΡΣΑΚΗΣ, the second adopts the style of ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ, the fifth calls himself ΘΕΟΠΑΤΟΡ, the sixth, the first Mithradates, becomes ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ and ΕΠΙΓАНΗΣ, while the second Phraates includes among his regular titles those of ΕΥΕΡΓΕΤΗΣ ΕΠΙΓΑΝΗΣ and ΦΙΛΕΛΗΝ. The string of titles goes on increasing until there is no more room to be found on the coin. Orodes fixed for himself and his successors the full royal style to the formula ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΗΣ ΕΥΕΡΓΕΤΗΣ ΔΙΚΑΙΟΣ ΕΠΙΓΑΝΗΣ ΦΙΛΕΛΗΝ, which style is, with a few exceptions, regularly maintained to the end of the dynasty. It would be misleading to press too far the epithets selected by each monarch. Such terms as Philadelphus and Philepator certainly have a meaning, and are not applied at random; but others, like Theos, Nikator and Epiphanes, were probably adopted quite loosely, in most instances from the usage of contemporary Kings of Syria, Bactria or Armenia. Of ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ and ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ I have already spoken, and ΦΙΛΕΛΗΝ is the only interesting epithet which remains. This is introduced first in pieces struck by Greek cities under Parthian rule, and by degrees adopted on all coins. It shows us how desirous the Arsacid rulers were to conciliate to themselves the good opinion of the great Greek cities scattered through their domains, which probably furnished the greater part of their revenue. Having no civilization of their own, nor even a language at all suited to the intricacies of civilized life, the rude conquerors tried to adopt the language and the culture which had already, in the century which followed Alexander, made extensive inroads into Central Asia. The Greek tongue and Greek letters were to them what the French tongue and the French literature were to Frederick the Great of Prussia, or, to mention a still closer parallel, the Latin tongue and Latin literature to the Goths and Franks of the eighth century. I have given below a table of the titles assumed by the respective kings, and of the sources whence probably they are derived. The letters and monograms which appear sometimes on the obverse, but more often on the reverse of the coins, deserve serious attention. It has of late years become the custom to suppose that the monograms so usual on all coins of the Diadochæ can be resolved into the names of mint-cities where they were issued. General Cunningham, in particular, has made elaborate efforts to read the monograms which appear on the Bactrian coins, and professes to have found in them the names of most of the cities of Bactria and the Panjab. As I have here no space to examine the method of this writer or discuss his results, I must content myself with referring to a very able article by M. Chabouillet, in the Revue Numismatique for 1867, page 392. I entirely agree with M. Chabouillet that there are but few cities, such as Odessus, Patrae, and Panorumus, which are known to have placed on their coins a monogram to represent their names, and that in these cases the monogram was a sort of recognized symbol or arms of the town, and not a mere invention of the die-sinker. But to suppose that a monogram in the field of a coin usually represents the name of the mint whence it was issued, is to go altogether beyond the evidence.
M. Chabouillet is clearly right in saying that these monograms are usually merely the private mark of a magistrate or a contractor, and not intended to be decipherable to any one except himself. But even if they did contain the names of cities, it would be quite hopeless to attempt to read them, a monogram being a thing by nature most obscure and ambiguous. It can nearly always be read in three or four ways, and may often, by means of a little ingenuity, be made to represent anything the interpreter chooses.

I would divide the letters and monograms which occur on Parthian coins into four classes. The first class comprises those which occur on the obverse or head side of the coins of Phraates I. and Mithradates I., and of those princes only. On some of these an entire word, or at least great part of one, appears, and tempts one to a conjecture. **NISAK** may stand for Nisa in Media, **TAM** for Tambrax, **PA** for Rages, **SY** for Syrius: all these cities being situate within what were probably the territories of Phraates. The other letters and the monograms of this class I shall not attempt to interpret.

The second class occurs on the reverse of a small class of coins, usually given to Mithradates I., of distinctively Greek work and peculiar types. They are represented on Plate II. Nos. 1 and 2. These monograms are peculiarly distinct, and are three in number, **R**, **D** and **X**. These monograms, if they represent places, must signify three cities quite near together, and it may seem more than a fortunate coincidence that near Seleucia, by the Tigris, were three cities of Greek origin, bearing the names of Artaxida, Charax and Phylace.

The third class comprises the letters and monograms which are found on the reverse of many coins, from the time of Phraates II. onwards to that of Vologeses I. Of these one, **R**, does certainly stand for a city, for it is found in connexion with the word **POAIS**. **M**, **P** and **L**, which appear on the money of a succession of rulers, from the time of Mithradates II. onwards, probably also represent cities. But I am quite unable to prove to what city any one of the four belongs, and I fear to indulge in mere conjectures. Other monograms besides these occasionally occur, but none which can be interpreted with probability.

The fourth class consists of the first four letters of the Greek alphabet, which begin at the time of Gotarzes, to be placed on the obverse of tetradrachms, behind the head of the monarch. The intent of these letters is quite obscure.

Even a superficial study of Parthian coins will bring to light the fact that they may be divided under every reign into two classes. The first class consists of the tetradrachms, and a certain number of copper coins, notably those bearing as type the figure or the head of a city. The second class consists of the drachmas and obols, with the greater part of the copper coinage. The coins of the first class exhibit more care and a higher civilization than those of the second. The types exhibit higher art, and show more variety of idea, and the inscriptions are notably written with far greater clearness and correctness. On the drachms the Greek letters have become by the reign of Gotarzes, or even before that, quite debased and unintelligible, being evidently executed by a die-sinker who could not read them. From the ordinary copper coins all legends have disappeared, and are replaced by a mere square or
circle of dots. But the tetradrachms, and those pieces of copper which bear the head or figure of a city, can be read to the last, and were unquestionably produced in cities where the Greek tongue was by no means dead. This class of coins, too, bears, in all cases, dates according to the era of the Seleucidae, while very few drachms of the Parthian Kings bear a date. The two series I have mentioned run parallel to one another, touching at but few points, so that it often is by no means easy to be sure with which tetradrachms some of the later drachms ought to be classed; the portrait is the only point in which the two series meet, and the notions of portraiture possessed by the artists of the tetradrachms differ entirely from those possessed by the artists of the drachms.

It has long been conjectured, and I think rightly, that the tetradrachms and civic copper were minted at some of the great Greek cities of Central Asia, such as Seleucia and Charax, while the drachms were the State coinage of the Parthian Empire, and struck wherever there was a Parthian garrison. On almost all the tetradrachms the King does not appear alone. He is usually in the act of receiving a palm or wreath from a female figure who wears a mural crown, and holds a sceptre or a cornucopia, and who clearly represents the mint city itself.

I have already mentioned the fact that some of the later drachms bear a legend which is not Greek. Two letters of this language occur on the coins of Sanabares, at the beginning of the Christian era, and about a century later the reigning monarchs' names in full appear so written with the title Malkā or King. The resemblance of the characters in which these legends are written to the Sasanian-Persian letters attracted long ago the attention of the learned, and M. de Longpérier read them on that analogy. Similar characters are found on a host of smaller coins, which used to be called sub-Parthian, and which are of somewhat doubtful attribution. These I have entirely passed by, considering that the reading of them would be too uncertain, and not feeling myself competent to decide between the widely varying opinions of the Persian scholars in the matter. I treat, therefore, not of the coins of Parthian satraps, except where they bear the name of the Great King Arsaces, but of the regal coins of Parthia only.

IV. PARTHIAN COINAGE.

ARSACES I., II. ARSACES—TIRIDATES I.

Plate I. 1. Obv. Head of Arsaces I. in helmet, round which is tied royal diadem. Rev. ΑΡΣΑΚΟΥ. Arsaces wearing helmet and cloak, seated r. on omphalos, holding bow.

Drachm. B.M. Wt. 59.2.

I. 2. [Obv. Similar.] Rev. ΒΑΣΙΛΕΩΣ ΑΡΣΑΚΟΥ. Same type; in ex. 47.

Drachm. B.M. Wt. 55.4.
and Western Asia generally. This is possible, but we must not forget that we have here only the very worthless testimony of Moses for the existence of Valarsaces, and further that this testimony is contradicted by the language of Strabo. The most probable supposition is that these coins were issued by some Greek cities, in special honour of Mithradates—some cities which he had spared after conquering them, or which had voluntarily submitted to him. The portrait of the King is indeed varied; but the general outlines are not irreconcilable, and we must make allowance for the superiority of Greek work. There seems to be some reason for supposing all these pieces to have been issued in or near Babylonia, for I have above shown that the mint-monograms on them seem to point to a group of cities near Charax. The type of Herakles is adopted in compliment to the Parthian legend which represented the Greek hero as the ancestor of their race.

Class ξ is composed of coins usually given to a very early Arsacid. I have one reason for removing them hither which seems to me of the greatest weight. The type of No. 4 is closely, even slavishly, copied from the coins of the great Eucratides, King of Bactria. The resemblance is so close, and it is so certain that a Parthian King would adopt a Greek type, not a Greek a Parthian type, that I regard it as entirely certain that these coins were issued while Eucratides was King of Bactria. Now Justin states clearly that Eucratides began his reign at the same time as Mithradates of Parthia. The coins of class ξ then fall within the reign of Mithradates. The portrait on the first four Nos. 3–6, does not seem to be that of Mithradates, although there is a certain distant resemblance; but I am inclined to think that the second portrait on No. 7, that in the Scythian head-dress, represents Mithradates. I should have been inclined to suppose that the first portrait was that of Valarsaces, but that, according to our accounts, Valarsaces ruled in the western part of Parthia, while these coins have an unmistakably Bactrian tinge. They may have been issued by Bageshis, whom Mithradates set over Media, or by some other of his many satraps.

**Arsaces VII. Phraates II.**

**Plate II.** 8. *Obr.* Head of Phraates I. diademmed.

Rev. **ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΗΝΟΣ.** Arsaces seated τ. on throne holding bow; above Χ.

_Tetradrachm._ B.M. Wt. 240-7.

9. *Obr.* As last.

Rev. **ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ ΕΥΕΡΓΕΤΟΥ.** Arsaces seated τ.

_Drachm._ B.M. Wt. 60-3.

10. *Obr.* As last.

Rev. Same inscription. Horse trotting τ.

B.M. Αξια 65.
Plate II. 11. Obe. As last.

Rev. Same inscription. Arsaces seated r.: to r. KATAstrapTEIA written downwards.

Drachm. B.M. Wt. 55-5.

12. (Obe. As last).

Rev. As last, but legend to r. ΤΡΑΞΑΙΑΝΗ.


Varieties:—Of No. 8, on rev. various monograms Α, Β, etc. (P.O.). Of No. 11, legend ΓΟΡΟΥ KATAstrapTEIA (Paris). Of No. 12, legend ΜΑΡΓΙΑΝΗ (Berlin). Of No. 10, type of copper, elephant r. (B.M.); legend of copper as that of tetradrachms, type horse (P.O.).

The attribution of these coins is, I believe, undisputed. The title θεομαχορ well suits Phraates, as we have reason to suppose, from the words of Trogus Pompeius, that Mithradates his father assumed the title θεῖος. The three legends KATAstrapTEIA, ΜΑΡΓΙΑΝΗ and ΤΡΑΞΑΙΑΝΗ are as yet unexplained. The word ΓΟΡΟΥ, in connexion with the first of these, is vouched for by good authority; otherwise I should have been inclined to suppose it the mere remains of a previous striking, such remains being on Parthian drachms as much the rule as the exception. The word KATAstrapTEIA does not occur in the lexicons, and is very doubtful Greek, if we attach to it the meaning of expedition, the particle kata being quite superfluous. ΜΑΡΓΙΑΝΗ, which Dr. von Sallet first found on a coin, is the undoubted name of a province. ΤΡΑΞΑΙΑΝΗ must also from its form be a geographical name, although I do not find it in the Geographers. I am therefore tempted to believe that KATAstrapTEIA also must be a geographical term, the name of some small town or station probably founded by Phraates or his predecessor.

Arsaces VIII. Artabanus II.

Plate II. 13. Obe. Head of Artabanus I. wearing helmet with horn at side and foreparts of stags around; bound round it diadem.

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ ΝΙΚΑΤΟΡΟΣ. Arsaces seated r.


14. Obe. As last.

Rev. Same inser. Nike r. with wreath and palm.

B.M. ΑΕ 6.

15. Obe. As last.

Rev. Same inser. Club.

B.M. ΑΕ 5.

Varieties:—Type of copper, Pegasus r. (B.M.).

I postpone the question of the attribution of these coins until I come to the coins of Mithradates III., where I annex a short dissertation. The only matter which calls for remark is the very peculiar form of the helmet of this and the succeeding king.
Plate I. 3. Obv. Similar.  
Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Same type.  

Drachm. Dr. Imhoof-Blumer. Wt. 54.

1. 4. Obv. Similar.  
Rev. Same inscr. and type. At feet of king, torch.  

Drachm. B.M. Wt. 63.3.

1. 5. Obv. Similar.  
Rev. Same inscr. and type.  

Obol. B.M. Wt. 9.4

Varieties of No. 3:—In field l. of rev. Θ (B.M.). In ex. of rev. 5 (P.O.).

I have not divided the coins which I attribute to Tiridates from those which I give to Arsaces, because it is impossible to separate finally the former from the latter class. The portrait presented on all five coins is that of the founder of the dynasty; but it is scarcely to be believed that the first Arsaces should, in his short reign of two years, have adopted on his coins first the title of King, and then that of Great King. As it was Tiridates who first extended the bounds of the Parthian Empire beyond the limits of Parthia proper, and met the Kings of Syria in open battle, I regard it as almost certain that Nos. 3, 4 and 5 of the plate were issued by him, and that he retained from a motive of respect his brother’s portrait on all his coins. It is indeed by no means impossible that No. 2 may also have been struck by Tiridates, and No. 1, which is of great rarity, may be the only coin issued by Arsaces himself. But certainty is not attainable in this as in many other questions of Parthian numismatics.

ARSACES III. ARTABANUS I.

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Arsaces seated r. on omphales.  

Drachm. B.M. Wt. 55.6.

7. As last.  

Obol. B.M. Wt. 9.

8. Obv. As last.  
Rev. Same inscr. Horse r. trotting.  

B.M. ₣6.5.

The difficulty of arranging the coins of the first thirteen Arsacids is proverbial. As I have departed somewhat widely from the wisdom of my predecessors, I must give from time to time a sketch of my reasons for my attributions. Therefore I devote two brief discussions, one under Phraates I., one under Mithradates III., to the justification of the new order.
THE PARTHIAN COINAGE.

ARSEACES IV. PHERAPATES.

   Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΦΙΛΑΔΕΛΦΟΥ. Arsaces seated R on omphalos.
   Drachm. B.M. Wt. 59.

10. Obsv. As last; behind A.
   Rev. Same legend with ΦΙΛΑΔΕΛΦΟΣ added. Same type; in ex. ΕΚΡ (year 125).
   Drachm. B.M. Wt. 61.

11. Obsv. As last.
   Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Horse r. trotting.
   B.M. Δ. 75.

Varieties:—Of No. 9, on obv. PA (B.M.). Of No. 11, on obv. mon. of No. 10; rev. Horse's head (P.O.).

The attribution of the coins of Phraapates is rendered certain by the occurrence of a date, the year 125 of the Seleucid era, or B.C. 188-7. Of the title Philadelphus we can say nothing, because we are totally ignorant of his relations to his predecessors, contemporaries and successors. The important epithet Philhellen here first occurs, and was evidently conferred upon the king by some Greek city, grateful for favours past or to come. But its occurrence here is exceptional; the Parthian kings had probably scarcely learnt as yet the importance of the favour of their Greek subjects.

ARSEACES V. PHRAATES I.

   Rev. ΒΑΣΙΛΕΩΣ ΑΡΣΑΚΟΥ. Apollo seated L on omphalos, holds bow and arrow; to L.
   mon. Μ, in ex. ΒΑ: border of dots.
   Tetradrachm. Berlin. Wt. 251·5.

13. Obsv. Head of Phraates L, beard thicker; behind TAM.
   Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΠΑΤΟΡΟΣ. Arsaces seated R on omphalos.
   Drachm. B.M. Wt. 64.

14. As last, no mint-letters.
   Obol. B.M. Wt. 9.

15. Obsv. As last.
   Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Horse r. trotting.
   B.M. Δ. 6.

16. Obsv. As last.
   Rev. As last. ΘΕΟΠΑΤΟΡΟΣ added to legend.
   B.M. Δ. 6.

Varieties of No. 13:—On obv. mint-letters ΝΙΞΑΚ; Α, A (B.M.); ΕΥΡ; ΜΗ (P.O.). Of No. 18, type of rev. Elephant, r.
I have adopted, after some hesitation, Dr. von Sallet's opinion as to the unique tetradrachm, chiefly on the grounds of iconography. I do not think it can be disputed that if this coin belong to any Parthian King, it must belong to him who issued the drachm No. 13, which I shall presently prove to belong to Phraates. And it seems improbable that a piece bearing the name Arsaces should belong to any but a Parthian King. The only other visible possibility is, that it was issued by one of the Arsacid monarchs of Armenia; but there is no ground for Von Prokesch-Osten's conjecture, who gives it to Demetrios II. of Syria. If the piece be Parthian, it is quite exceptional, and must issue from a mint which, having only just ceased to strike money for the Seleucid Kings, and falling into the power of the Parthians, transferred type and style to the conqueror. Of the letters and monogram I can give no account. I have above conjectured the mint letters which appear on drachms of this King to represent Niseta, Tambrux, Rhage, and Syrinx, with other uncertain cities.

The coins of Tiritaces are fairly certain; so are those of Mithradates I. Between these two Kings there intervene Artabanus I., Phraates, and Phraates I. Now the coins which precede Mithradates are marked off from those which follow him by one clear distinguishing mark; in the former class the King is always seated on the omphalos of Apollo, in the latter always on a throne with four legs and a back. The legends also of the former class are shorter and simpler. The pre-Mithradatic class of coins presents us with three distinct types of heads (besides that appropriated to the first and second Arsaces) to correspond to Artabanus, Phraates, and Phraates. It only remains to settle which portrait belongs to which King. The coin which bears the date of the Seleucid era 125, a date which falls in the middle of the reign of Phraates, leaves us no doubt as to the attribution of the class of coins which bear the same head as appears on the dated coin (Plate I. 9-11). My attribution of the coins (12-16) to Phraates is supported by weighty reasons. The fabric of these pieces is closely like the fabric of Mithradates' coins; the hair of the two Kings is alike. There are two reasons better still. With the coins which I give to Phraates goes the earliest Parthian tetradrachm. Tetradrachms of Mithradates are not uncommon, and it is more reasonable to suppose that these coins were introduced by the predecessor of Mithradates, and continued by him, rather than that they were introduced by some earlier prince, and then for a time discontinued. Finally, the monograms and names of mint cities which appear on the set of coins which I am discussing, are continued under Mithradates. Only Mithradates and the King who issued these coins adopted the custom of placing the name of the mint on the obverse of their pieces, behind the royal effigy; therefore the conclusion is almost irresistible that Mithradates and the King who issued these coins reigned consecutively; in other words, that these coins were issued by Phraates. Hitherto they have usually been ascribed to Artabanus I.

The remaining portrait belongs to Artabanus.

If the series of coins be arranged as I have arranged them, and the eye be passed from one to the other in regular order, a gradual development of style will be observed throughout.
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And one other interesting indication will appear. There is a peculiar style of border, commonly called the reel and bead border, which I have ascertained from a study of the coins of the Seleucidæ to appear first in Syria nearly about the year B.C. 225-4, just before the time of Antiochus the Great. This peculiar border appears in a pronounced manner on the coins which I attribute to Artabanes I., who was contemporary with Antiochus. In the time of Phraatapises it had already fallen out of use; though, as we shall see, Mithradates revived it in a few of his coins, but not on his usual drachms, which, like the coins which I give to Phraates, have the usual border of dots.

Arsaces VI. Mithradates I.

(a). With diadem. Title—βασιλεὺς μέγας.

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΕΠΙΦΑΝΟΥΣ. Arsaces I. seated r. on os-phanos holding bow; behind Ρ, to r. palm.

18. As last, without monogram (ruder style).

19. As last, no monogram or palm.
Dracon. B.M. Wt. 61.

20. Obv. As last; behind ΜI.
Rev. Same inscription. Bow in case and arrows.
B.M. Ξ 55.

Rev. Same inscription. Nike r. holding wreath and palm.
B.M. Ξ 45.

22. Obv. As last, behind A.
Rev. Same inscription. Horse’s head r.
B.M. Ξ 7.

Varieties:—Of No. 17, on rev. TY (Berlin). Of No. 19, on obv. �ŝ, ῑ, ῑ, and other monograms; on rev. A (B.M.), A, etc. Of Nos. 21, 22, types of coppor, horse r., monograms of coper on obv. Φ; on rev. ΜI.

(b) With diadem. Title—βασιλεὺς βασιλεὺς.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΕΠΙΦΑΝΟΥΣ. Arsaces seated r. on throne holding bow.
Plate I. 24. 

Obv. As last; behind Π.

Rev. Same inscr., Horse’s head r.

B.M. *E* 35.

Varieties:—Types of copper, Pegasus r., bow in case; mint-letters on copper Π.

(γ). With helmet. Title—Βασίλεως Βασίλεων.

25. Obv. Head of Mithradates l. wearing helmet, on the side of which, star; outside it, diadem.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΕΠΙΦΑΝΟΥΣ. Arsaces seated r. on throne holding bow.


26. As last.

Dracon. B.M. Wt. 64 1.

27. Obv. Similar head; behind Π.

Rev. Same inscr. Nike r. holding wreath and palm.

B.M. *E* 6.

Varieties:—Types of copper, Pegasus r., club.

(δ). With helmet. Title—ἐνεργήτης εἰκαίος φιλάλλων.


Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΚΑΙ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r. on throne holding bow.

Dracon. B.M. Wt. 63.

(ε). GREEK FABRIC. Doubtful class.

Plate II. 1. Obv. Head of a King r. dial.: border of reeds and beads.

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΦΙΛΕΛΛΗΝΟΣ. Herakles l. holding wine-cup and club; over arm lion’s skin; in field l. Δ; in ex. ΓΟΡ (year 173).


2. Obv. As last.

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Zeus seated l. holding eagle and sceptre, Δ and ΓΟΡ as before.

Dracon. B.M. Wt. 51 4.

Varieties:—Of No. 1, rev. Χ ΓΟΡ, ΔΟΡ, Χ (two latter B.M.). Of No. 6, rev. ΧΡ (B.M.) and Χ (P.O.).

(ζ). BACTRIAN ISSUE? Doubtful class.

Plate II. 3. Obv. Head of a King r. diademed: border of reeds and beads.

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Arsaces seated r.

Dracon. B.M. Wt. 62 8.
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Plate II. 4. Ovo. Same head; no border.

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. The Diodoci on horseback charging r.
B.M. ΑΕ 1·1.

5. Ovo. [As last].
Rev. Same inscr. Elephant r.
B.M. ΑΕ 1·1.

6. Ovo. As last.
Rev. Inscr. obscure. Nike in quadriga r.
B.M. ΑΕ 75.

7. Ovo. Head of King r. diad.
Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ. Head of a king r. with a long beard, in Scythian helmet.
Obol. B.M. Wt. 10·2.

Varieties:—Of Nos. 4-6, types of copper, bow in case, horse's head r., fly, Nike r. holding wreath (all B.M.). Of No. 7, same types and legend in copper (ΑΕ '65, B.M.).

The attribution of classes α, β, γ is fairly certain. Some writers have indeed supposed that the head of class α, usually with short round beard, is not the same as the head of class β with long beard. But Mithradates had a long reign, and many changes may have been made in the coinage. When he adopted the title ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΣ, he allowed an entirely fresh portrait of himself to appear on his coins, showing him as a more mature man. I think that no one denies the head wearing helmet of class γ to be the same as the diademed head of class β. Of this helmet I have spoken above.

It is difficult to believe that the coins of class δ were issued by this King. The titles ΕΙΣ ΠΡΩΤΟΝ and ΔΟΣΑΙ do not again appear on the Parthian coins for a long while to come, and the portrait of the King presents some modification. I have little doubt that these pieces were struck after the death of Mithradates, either during an interregnum, or by some prince too modest to wish to place his own effigy on his coins. But to attempt to define their period more closely would be nothing but guess-work; so that they are best placed last among the coins of Mithradates. The title ΕΙΣ ΠΡΩΤΟΝ was introduced by Ptolemy III. of Egypt; that of ΔΟΣΑΙ by Agathocles of Bactria. Both titles, therefore, are as early as the third century B.C., and there is no reason why Mithradates should not have adopted them as well as any of his successors.

The silver coins composing class ε have caused a great deal of discussion. Their date is fortunately fixed by the letters in their exergues to B.C. 140-138, a period which well agrees with the general style of the coins. This period certainly falls within the reign of Mithradates; but, on the other hand, the head of the coins differs decidedly from the usual head of the great Parthian. Count von Prokesch-Osten has maintained that the pieces belong to Valarsuces, whom, according to Moses of Chorene, Mithradates established as King in Armenia,
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HIMERUS.


Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΝΙΚΗΦΟΡΟΥ. Nike l. holding wreath and palm; in ex. ΘΩΡ (year 189).

Draachm. P.O. Wt. 53.6.

I have already spoken of the place held by Himerus in Parthian history, and have shown that he was reckoned a king, and that he was put down in the early part of the reign of Mithradates II. Both these facts, which are made known to us by the writers, are further confirmed by this unique and interesting coin first published by Count von Prokesch-Osten. The date proves that it was struck in the first year of the reign of Mithradates II., and so makes the attribution certain, while the style of the head corresponds very well with what we know as regards both the age and the character of Himerus. Its type is that of a man of about twenty years of age, and of a sensual and callous turn. The likeness to the head of young Nero is striking. As it was the first act of Molon and of Timarchus, when they revolted against the Seleucid kings, to strike money bearing their own types, so we need not be surprised that their example was followed under parallel circumstances by this young Hyrcanian Greek.

ARSACES IX. MITHRADATES II.

(a). With diadem.

Plate II. 17. Obv. Head of Mithradates I. diad.

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑΝΟΥΣ ΚΑΙ ΦΙΛΗΛΗΝΟΣ. Arsaces seated r. on throne holding bow; above Ρ.

Tetradrachm. B.M. Wt. 199.2.

18. Obv. As last.

Rev. Same inscr. without ΚΑΙ. Same type; in field r. Κ.

Drachm. B.M. Wt. 62.2.

Varieties of No. 18, monograms on rev. Ρ, Β (B.M.), Θ (P.O.). Types of copper, Pegasus, horse r., horse's head r., with monograms Ρ or Β (B.M.).

(β). With helmet.


Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΥ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΗΛΗΝΟΣ. Mithradates seated l. holding eagle and sceptre; behind, a City, wearing mural crown and holding sceptre, crowning him.

Tetradrachm. P.O. Wt. 231.6.
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Plate II. 20.  

Obv. As last.  

Rev. Same inser. without ΘΕΟΥ.  

Arsaces seated r.; to l. Α.  

_Brachy._  B.M.  Wt. 61·2.

21.  

As last, monogram 𐐷.  

_Brachy._  B.M.  Wt. 61·4.

22.  

Obv. As last, no monogram.  

Rev. Same inser., Horse r.  

B.M.  ΑΕ -65.

Varieties:—Of Nos. 20-21, monograms on rev. 𐐷, 𐐸, etc. (B.M.). Of No. 22, type of copper, horse's head r. 

(γ). Doubtful class.

23.  

Obv. Head of a King l. in helmet, on the side of which a trefoil ornament, round it diadem.  

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ.  

Arsaces seated r.  

_Brachy._  B.M.  Wt. 57·3.

24.  

Obv. Head of a King l. in helmet, on the side of which a trefoil ornament, and round the edge balls; behind, anchor.  

Rev. As last.  

_Brachy._  B.M.  Wt. 62.

Question of attribution postponed. It is interesting to note in No. 19 the assumption of the title ΘΕΟΣ, a title first taken in Asia, I believe, by Antiochus II. The type also of this coin presents an interesting innovation. The reigning King henceforward usually takes, on tetradrachms, the place of the founder of the dynasty, and appears either in the attitude of Zeus Αἰτεόφρος of the coins of Alexander the Great, or, more frequently, in the act of receiving a wreath or a palm from a city personified in female form. The founder keeps his place on the drachms.

ARSACES X. SINATROCES.

Plate III. 1.  

Obv. Head of Sinatroces l. in helmet, on the side of which star, bound with diadem.  

Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΑΥΤΟΚΡΑΤΟΡΟΣ ΦΙΛΟΠΑΤΟΡΟΣ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ.  

Arsaces l. seated r. on throne holding bow; in front Α.  

_Tetradrachm._  Berlin.  Wt. 208·8.

2.  

Obv. As last.  

Rev. As last, without A.  

_Brachy._  B.M.  Wt. 62·8.

3.  

Obv. As last.  

Rev. Same inser.  

Horse's head r.  

B.M.  ΑΕ -55.

Variety:—type of copper, horse r.
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These coins have usually been attributed to Artabanus II.; for my reasons for transposing them see further on. The title αἰτωγερατωρ appears here for the first time on Parthian coins, and only once again, on a coin given to Phraates IV. It was most probably adopted by Sinatroces, who was a contemporary of Sulla's great conquests in the East, as the equivalent of the Roman Dictator.

Arsaces X. Phraates III.

(a). Full-face.

Plate III. 4. Ov. Head of Phraates, facing, diad.
Revers. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΘΕΟΝΑΤΟΡΟΣ ΕΥΕΡΓΗΤΟΥ ΕΠΙΦΑ-
ΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; in front Α.
Drachm. B.M. Wt. 62·8.

5. Ov. As last.
Revers. Same inscr., ΚΑΙ before ΦΙΛΕΛΛΗΝΟΣ. Horse r. trotting.
B.M. ΑΕ·7.

6. Ov. As last.
Revers. Same inscription. Elephant r.
ΑΕ·5.

Varieties of No. 4, ΚΑΙ sometimes inserted in inscriptions before the last word, the monograms ΣΡ, ΚΑ, etc., appear. Type of copper, Nike r. (B.M.).

(β). Side-face.

Revers. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΦΙΛΟΝΑΤΟΡΟΣ ΕΥΕΡΓΗΤΟΥ ΕΠΙΦΑ-
ΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Arsaces I. seated r. on throne, holding bow; in front ΒΑ.
Tetradrachm. P.O. Wt. 208·1.

8. Ov. As last.
Revers. Same inscr. Arsaces seated r., in front ΚΑ.
Drachm. B.M. Wt. 62.

9. Ov. Same head; behind, Nike placing wreath on it.
Revers. Same inscr. Horse r. trotting.
B.M. ΑΕ·7.

10. As last, type, Nike r.
B.M. ΑΕ·55.

Varieties:-Of No. 7, monogram on rev. ΠΠ (Paris and P.O.), other monograms. Of No. 8, monograms on rev. ΑΡ, ΚΑ, ΚΑΙ before last word of legend (B.M.).

On these coins Nike makes her first appearance in connexion with the head of the reigning monarch. This somewhat barbarous idea would seem to be of Parthian origin; at
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least I am not aware of any previous coins from which it could be copied. The custom is kept up by the later Parthian monarchs, and adopted on some of the copper pieces of Augustus.

Arsaces XI. Mithradates III.

Plate III. 11. Obr. Head of Mithradates I. diad., the neck-ornament of beads with clasps in front.
Rev. ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΕΠΙΦΑΝΟΥΣ ΔΙΚΑΙΟΥ ΘΕΟΥ ΕΥΠΑΤΟΡΟΣ ΚΑΙ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; in front.[F]

Drachm. B.M. Wt. 58.

12. Obr. As last.
Rev. Same incer. without ΚΑΙ. Horse r. standing.

B.M. Α. 7.

13. Obr. Same head; behind, star.
Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΠΙΦΑΝΟΥΣ ΘΕΟΥ ΕΥΠΑΤΟΡΟΣ ΦΙΛΕΛΛΗΝΟΣ. Elephant r.

B.M. Α. 65.

14. As last, type, elephant's head r.

B.M. Α. 3.

Varieties:—Of the drachm No. 11 there are numerous varieties, not of type, but of legend. Of these the principal are, the legend of No. 13, and the remarkable variant ΒΑΣΙΛΕΥΟΝΤΟΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΠΑΤΟΡΟΣ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΚΑΙ ΦΙΛΕΛΛΗΝΟΣ, mint [F] (B.M.). The monograms on these drachms are Α, K, [F] (all B.M.) and others. Varieties of No. 12, type of rev. horse's head r. (B.M.). Of 13-14 type of rev. Pegasos r. with or without monogram [F] (B.M.).

If these coins were issued by Greek cities or princes, it would be interesting to inquire what was the occasion of the introduction of the participle βασιλεύον, or the force attached to it. But it seems probable that among the barbarous Parthians it is introduced as a mere variety in expression, with no meaning different from that contained in βασιλεύον. We have in the same way the word τερανοπόρος on the pieces of the barbarous king Heraeus (Num. Chron. n.s. vol. xiv. p. 161). Like modern barbarians, those of old liked to add to the length of words, merely for the sake of having them long. On the pieces of Mithradates generally, and many of those of Orodes, the legend pursues a devious course all about the coin, so that it sometimes takes several minutes to discover where words begin and where they end. It is exceedingly difficult to put into exact form the considerations which have influenced me in my arrangement of the coins of the VIII.—XI. Arsaces, and those which I give to the early part of the reign of Orodes. The varieties of style and treatment which lead the eye cannot be fully communicated even by word of mouth, far less by writing. However the attempt must be made.
I have above observed that king Mnaskires has to be ignominiously expelled from the list of monarchs, into which, indeed, he ought never to have been admitted, and that we have no reason to suppose that any one intervenes between Mithradates the Second and Sinatroces, or if any one, it was probably only a temporary usurper. The number of kings who reigned in the period between Mithradates and Orodes is thus reduced from five to four. The first point that seemed clear to me was, that the coins usually attributed to Artabanus III., Plate III. 1–3, belong really to a later date. Of this the lettering and the type of the reverse, both the very surest of signs, convinced me. At first sight the title αὐτοκρατόρ of adopted on them would seem to mark them out as issued by a monarch contemporary with Tryphon of Syria, who used on his money the style αὐτοκρατόρ, and who reigned about B.C. 140. This is no doubt the reason for which Tryphon's contemporary, Artabanus II., has been hitherto selected as the issuer of these coins. But it must be remembered that αὐτοκρατόρ is the equivalent of the Roman word Dictator. Sulla of Rome, whose name was well known to all the kings of the East, became Roman Dictator in the year B.C. 81. Sinatroces ascended the Parthian throne five years later. It seems then very natural that Sinatroces should have assumed the title αὐτοκρατόρ in rivalry of Sulla, and issued the present set of coins. To this argument we may add another.

The head on the coins Pl. III. 1–3 is certainly that of a very aged man, and, if it is not of Artabanus, must be of Sinatroces, whom we know from Lucian to have come to the throne at an advanced age. This point being fixed, all the mass of coins after the reign of Phraates II. and before that of Orodes fall into two classes, of which the class which bear a head with long beard fall before, those which bear a head with short beard fall after the reign of Sinatroces. To begin with the former class. There can, I think, be no doubt whatever that the diademed head of Pl. II. 18 is the same portrait as the head in helmet of Pl. II. 20, and as the legend is substantially the same, these coins must have belonged to the same monarch, who is doubtless the illustrious Mithradates II. With these go the tetradrachms, Pl. II. 17, 19, the latter of which, with its reading ἀεω, adds to the probability of my arrangement, Mithradates being more likely than any prince of his time to assume divinity. There are left of the long-bearded type of coins three sets, all of which bear heads similar to, but not identical with, that of Mithradates. See Pl. II. 13, 23, 24. No. 13 bears the titles βασιλεύς and νικάρας, the former of which is appropriate to Artabanus II. as son of the first Mithradates, the latter to him as contemporary of Demetrius Nicator of Syria. The coinage represented by No. 13 is plentiful and of good metal. For all these reasons it seems to me probable that it should be attributed to Artabanus II. In Nos. 23 and 24 the helmet of Mithradates and Artabanus is repeated with a variety, a trefoil instead of a horn at the side, and not adorned with the foreparts of stags. The portrait on these is also degraded, and the metal usually debased. They represent either the later coinage of Mithradates II. issued at out-of-the-way mints and during a disturbed part of his reign, or else the money of some ephemeral usurper.
The class of coins with short beard remains to be treated of. Writers are agreed that the full-face coins Nos. 4–6 are of Phraates III., and I accept their opinion, although the reason they give, that Phraates was joint ruler with his father, and that the heir to the throne is always thus represented, breaks down entirely. For in the first place, we do not know that Phraates was joint ruler with his father; but secondly, Paoerus, who certainly was joint ruler, is always represented side-face. Notwithstanding this, the attribution seems a sound one. And the head which is turned to the left on coins Nos. 7–10 is the same as that represented full-face on Nos. 4–6. These sets of coins then are both of the same king; the slight variety in the legend θεσπατώρ and φιλοπατώρ notwithstanding. And that this king is Phraates there can be scarcely a doubt. The remaining coins belong partly to Mithridates III. and partly to the early years of the reign of Orodes, before he had adopted a fixed legend. Two main differences divide the coins of these two princes. The first is of legend; Mithridates styling himself θεός εὐπατώρ, and Orodes φιλοπατώρ. These epithets perhaps are not very appropriate, seeing that the two combined to assassinate their father Phraates; but the latter suggests, what has already been surmised, that it was as the avenger of his father that Orodes professed to take the field against Mithridates, while the title of εὐπατώρ may very well have been taken by Mithridates from his namesake and contemporary the great ruler of Pontus (see Table III.). The second difference is of type. Mithridates always wears a jointed torquis with clasp in front, Orodes a spiral passing thrice round his neck. The portraits are very similar, as we might expect those of two brothers of not very different ages to be, but the lesser differences I have mentioned are sufficient to justify us in assuming two kings rather than one to have issued the series.

Arsaces XII. Orodes I.

(a). Early coinage.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΛΟΥ ΑΡΣΑΚΟΥ ΚΑΙ ΚΤΙΣΤΟΥ. Arsaces seated r. on throne holding bow.

Tetrodrachm. Berlin.

16. Obv. As last.
Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΦΙΛΟΠΑΤΟΡΟΣ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΚΑΙ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; to r. Α.


17. Obv. As last.
Rev. Same inscr. without ΚΑΙ. Pegasus r. prancing; beneath, Α.

B.M. Ξ-7.

Rev. Same inscr. Arsaces seated r.; to r. Α.

Drachm. B.M. Wt. 60.
Plate III. 19. Obr. As last.
   Rev. Same inscr. Eagle with spread wings standing r.; in front. Α.
      B.M. Α.6.

Varieties:—Of No. 16, monograms on rev. Π, K, etc. Of No. 17, types, horse’s head r., bow case and club (B.M.). Of No. 18, monogram of rev. Σ (P.O.).

(β). Later coinage.

20. Obr. Head of Orodes l. diademed, neck-ornament spiral.
   Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ
      ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; in front Σ.
      Drachm. B.M. Wt. 50-1.

21. Obr. As last.
   Rev. Same inscr. Stag’s head r.; on either side Α. Α.
      B.M. Α.65.

22. (Obr. As last.)
   Rev. Same inscr. Castle with four towers.
      B.M. Α.55.

23. Obr. Same head, behind, crescent (moon).
   (Rev. Same inscr. Arsaces seated r.; in front Ζ.)
      Drachm. B.M. Wt. 61-5.

24. Obr. Same head between star and crescent (sun and moon).
   Rev. As last, mon. Π.
      Drachm. B.M. Wt. 60-5.

25. Obr. Head of Orodes l., on temple, wart, between star on one side, and star and crescent on the other.
   Rev. As last, mon. Π, anchor in field.
      Drachm. B.M. Wt. 61.

26. Obr. Similar to last, board longer.
   Rev. As last, mon. Α, anchor in field.
      Drachm. B.M. 56-7.

27. Obr. Head of Orodes l. diad.; wart on temple.
   Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΔΙΚΑΙΟΥ. Arsaces seated r.; in front Α.
      Obol. B.M. Wt. 10.

28. Obr. As last.
   Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΟΡΙΔΟΥ. Same type, in front Π.
      Obol. P.O.
THE PARTHIAN COINAGE.

Varieties: — Drachms of all the above types appear with a multitude of monograms. Types of copper, with obv. like Nos. 21-22, horse r., horse's head r., stag r.; with obv. like No. 23, horse r., Nike r.; with obv. like No. 24, bow in case, eagle r., holding wreath, horse's head r.; with obv. like No. 25, star, anchor and crescent, turreted head r., Nike r., helmeted head r., eagle r.; with obv. like No. 26, deer and eagle, turreted head r., eagle on amphora and grapes, ox head and ear of barley; with obv. like No. 27, crescent and star, palm and anchor, castle, eagle r. (all B.M.).

I have seen a diobol of this king, weight 17.4; obv., head of Orodès I., on forehead wart, in front palm; rev. that of obols twice struck.

Orodès I. and Pacorús.

Plate III. 29. Obv. Head of Orodès I., diad., without wart, between star and crescent.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΦΙΛΕΛΛΗΝΟΣ ΚΑΙ ΑΡΣΑΚΟΥ ΠΑΚΟ-

Drachm. B.M. Wt. 61.3.

30. As last, wart on forehead.

Drachm. B.M. Wt. 61.6.

Pacorús I.

Plate IV. 1. Obv. Head of Pacorús I. beardless, diad.; behind, Nike crowning it.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; behind, crescent, in front Δ.

Drachm. B.M. Wt. 58.1.

2. Obv. As last.

Rev. Traces of same inscr.? Head r. in pileus with short beard; in front Δ.

Drachm. B.M. Wt. 58.1.

Of the earlier coinage of Orodès I. I have already spoken, and shown how I divide it from the coins of his brother. The tetradrachm No. 15 belongs to a not uncommon class, which have been given in turn to several Kings. But the portrait is exactly the same on this coin as on the drachms and copper coins Nos. 16-19, even to the neck-ornament, which, as I have above remarked, is distinctive of Orodès. The title στράτηγος suits Orodès better than any of the later Parthian Kings, for in his reign the Empire became consolidated, and put on a new footing; or, if the term be taken to mean only that the King founded a new city, who was more likely to do this than Orodès? Those tetradrachms which are usually given to Orodès I. shall show, in speaking of the coins of Tirdates II., to belong, beyond doubt, to that monarch. After the middle of Orodès' reign the legend of the Parthian drachms varies but little. The number of mint-monograms increases largely in this reign, and a number of new ones come in, most of which do not again appear. They may have belonged to places in Asia Minor and Syria, both of which districts were overrun by the armies of Orodès. To Asia Minor and Syria, as I conjecture, belong in a special degree the coins which bear the
name, as well as those which bear the portrait of Pacorus, who there took the title of King by his father's permission. The portrait on the drachm No. 1 seems to be certainly of Pacorus; as to the legend on Orodes' coins, I felt inclined to hesitate, as I have never seen a specimen with the word Πατορευ clear and unmistakable; but the reading has long been accepted, and I have no sufficient reason for calling it in doubt. It will be observed that the words και Αρωικου begin near the top of the coin behind the seated figure of the founder, and are continued under that figure. The second head on the copper coin No. 2 would seem to be that of some subordinate ruler or feudatory, but this is not certain.

The anchor which makes its appearance on some of these pieces is doubtless the representative of that anchor which the Seleucidae adopted into their arms in consequence of a family legend, which also appears on the coins of Seleucus I. and Antiochus I., and which was adopted or copied by several of the princes of Central Asia, notably King Kammaskires and his descendants. The wart, which appears on the forehead of Orodes, is imitated by many of his successors.

ARSACES XIII. PHRAATES IV.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΓΕΡΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Date • • ΥΓΕΡΕΒΕΡΕ. Phraates seated r., before him Pallas or Roma? armed holding wreath and spear.


4. (Obv. As last.)
Rev. Same inscr. Date — ΟΛΟΥ. Phraates seated r., before him City I. holding palm and cornucopia.


5. Obv. As last.
Rev. Same inscr. Date ΕΠΙ ΟΔΑΚΙ. Phraates seated l., holding Nike, who offers him wreath and sceptre.

Tetradrachm. B.M. Wt. 231.

6. Obv. Same head, behind, eagle l., holding wreath in beak.
Rev. Same inscr. Arsaces seated r., behind him eagle, holding in beak wreath; in front Α.

Drachm. B.M. Wt. 59-5.

7. Obv. Same head.
Rev. Traces of same inscr.? Humped bull r.; above Α.

B.M. ΑΕ·45.

8. Obv. Same head, in front star; behind, eagle holding wreath in beak l.
Rev. Same inscr. Arsaces seated r.; behind, star, in front Α.

Drachm. B.M. Wt. 58.
Plate IV. 9. *Ov. As last.*

*Rev.* Same inscr.? Male winged figure l.; in front [آثار].

B.M. *Æ* '45.

10. *Ov.* As last.

*Rev.* Same inscr. Sphinx, r.

B.M. *Æ* '35.

11. *Ov.* Same head; in front star and crescent; behind, Nike with wreath l.

*Rev.* Inscr. barbarous. Arsaces seated r.; behind, star, in front [شیر].

*Drachma.* B.M. Wt. 59·4.

12. *Ov.* Same head; in front star and crescent; behind, eagle holding wreath.

*Rev.* Inscr. as Nos. 3-10. Arsaces seated r.; in front [آثار].

*Drachma.* B.M. Wt. 56.

13. *Ov.* As last.

*Rev.* Dato Ʞ. Head of City r. wearing turreted crown.

B.M. *Æ* '55.

14. *Ov.* As last.

*Rev.* Inscr. as Nos. 3-10. Head of queen r. wearing tiara.

B.M. *Æ* '4.

15. *Ov.* [As last.]

*Rev.* Same inscr. [آثار]

B.M. *Æ* '45.

16. *Ov.* [As last.]

*Rev.* Same inscr. *Æ*quitas l. holding scales; in field [آثار]

B.M. *Æ* '4.

17. *Ov.* As last.

*Rev.* Same inscr. ? Janiform male head.

B.M. *Æ* '45.

Varieties:—Of No. 6, monograms on rev. Ʞ, Ʞ, [آثار], and others (B.M.). Of No. 7, types of copper horse's head, ox-head, with two stars and crescent (B.M.). Of No. 8, monogram on rev. Ʞ, Ʞ (B.M.) Ʞ (P.O.). Of Nos. 9-10 types of copper, fish r. (B.M.). Of No. 12, monogram on rev. Ʞ Ʞ [ﴍاب] (B.M.). Of Nos. 14-17 types of copper, horse r. and palm, Nike r., term and caduceus, winged male figure r., stag r., bunch of grapes between ears of barley, winged caduceus, Helios' head facing, two cornucopias, cisthærus and star, Artemis Phosphoros, sea-horse, crescent and star (all B.M.). Of No. 13, on obv. head of King crowned by Nike, no star or crescent.

The dates of the tetradrachms in the British Museum begin with 235 Apelles, and close
with 288 Xanthicus. Count von Prokesch-Osten begins with 281 Peritius. Visconti has published a coin which bears the same head at an earlier stage, and the date 276 Gorgipheus. Other coins are known as late as 289 Hyperberetaeus. On the copper coins 280 is the only date. It seems clear that all these coins were issued by the same King, and the dates prove that this King was Phraates IV. At first sight the type which appears on the copper pieces, such as No. 17, a Janus head, not unlike that on the coins of Rome, might have seemed more appropriate to Tiridates, his contemporary and rival. And if the figure who on No. 3 presents a wreath to the King be held to represent Roma rather than Pallas, one might be disposed here also to see an allusion to the part played by the Romans in putting forward Tiridates. But a study of the dates of the tetradrachms which bear this type will soon show that they must have been issued, not by Tiridates, but by Phraates. The date of the earliest of these tetradrachms is, I believe, 284 Dassius, and it was just about that period that, after the flight of Tiridates, Phraates began to court the good-will of the ruler of Rome.

Phraates IV. or a usurper.

Plate IV. 18. Obv. Head of a King l. diad. ; on forehead, wart. Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΑΥΤΟΚΡΑΤΟΡ (σε) ΕΠΙ- ΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. King seated r., before him a City l., holding palm and sceptre; date ΕΠΙ ΔΑΙ.


The date of this coin proves that it was minted during the reign of Phraates IV. The head, however, is quite different from his, and closely resembles that on the coin (Pl. V. 1), which is given to Orodes II. The title αυτοκρατορ also is not assumed by Phraates on his certain coins. I am therefore obliged to leave this piece uncertain. History gives us no information as to the events of the Seleucid year 285 (28/27 B.C.), when it was struck.

Tiridates II.


Tetradrachm. B.M. Wt. 231-6.

20. Obv. As last. Rev. Same inscr. Tiridates seated r. on throne; before him City wearing mural crown, holding palm and sceptre; date ΔΥΣΤ.


Drachm. B.M. Wt. 61-8.
On the tetradrachms of this class the only dates are in the year 280, the months Artemisius, Dystrus and Deius (P.O.). They are usually given to Orodes in clear defiance of chronology, for we know that Orodes was dead in the year 280 (33/32 B.C.). But the year 33 B.C. was the exact time when Tithalates invaded Parthia, and compelled Phraates to fly to the Scythians. Nor is there at all an exact resemblance between the portrait of these tetradrachms and that of the drachms of Orodes; the beard is shorter, and the aspect more truculent. The drachm (No. 21) bears a head closely similar to that of the tetradrachm, and the arrangement of the lines of the legend is not the same as in Orodes' coins. I have therefore removed it to this place, but without entire confidence.

Phraates XIV.

Plate IV. 22. Obv. Head of Phraates l. dia.; wart on forehead.
Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΙΣΤΟΚΡΑΤΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΑΕΛΗΝΟΣ. Phraates seated r., in front a city l., holding wreath and cornucopia. Date ΑΙΤ ΑΡΤΕΜΙΣΙ (?)
Tetradrachm. B.M. Wt. 226.

23. Obv. As last.
Rev. Same inscr. Arsaces I. seated r., holding bow. Date ΑΙΤ ΑΡΤΕΜΙΣΙ.
Tetradrachm. B.M. Wt. 208-4.

Rev. Same inscr. Arsaces seated r.; in front Α.
Drachm. B.M. Wt. 64-4.

25. Obv. As last.
Rev. In place of inscription, circular border of dots. King r. on horseback; in front Α.
B.M. ΑΕ 6.

Rev. Same border. Female figure l. holding palm, sacrificing at altar.
B.M. ΑΕ 55.

Varieties:—Of Nos. 25, 26, types of copper, crescent and star (B.M.), radiate head facing (P.O.).

Phraates and Musa his Mother.

Plate IV. 27. Obv. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ. Head of Phraates l. dia.; in front Nike crowning l.; Date ΔΙΤ.
Rev. ΘΕΑΣ ΟΥ —. Head of Musa r. wearing tiara; in front, Nike l. crowning it. Date ΟΑ (month Lous).
Tetradrachm. P.O. Wt. 211.
Plate IV. 28. **Obv. Head of Phraataces I.; on either side a wreath-bearing Nike.**
*Rev. ΘΕΑΣ ΟΥΡΑΝΙΑΣ ΜΟΥΣΗΣ ΒΑΣΙΛΕΙΣΣΗ. Head of Musa I. in tiara; behind Κ.***
*Drachm. B.M. Wt. 57½.*

Varieties:—Of No. 27, monogram on rev. 赀 (B.M.), ㍉ and others. Copper coins with the same types (B.M.).

The dates on the coins of Phraataces and Musa known are 313 Xanthicus, 314 Lous, and 315 Hyperbereteus (all P.O.). The earliest known coin of Phraataces alone is No. 22, with the date 310 Artemius; the last would appear to be 313 Gorgonius, published by Mionnet; but this coin I have not seen.

In the reign of this King, the ordinary copper coins cease to bear a legend. A border of dots takes its place, or the type stands alone. Henceforward nearly all copper coins bear the monogram ㍉.

**SABAARES OF BACTRIA.**

Plate IV. 29. **Obv. Head of Sabaretes I. in tiara; behind ( Webcam) ENO (two Pehlvi letters).**
*Rev. ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ΣΑΝΑΒΑ. Arsaces seated I.; in front ㍉. Date 717.***
*Drachm. B.M. Wt. 58½.*

I place this coin among those of the Arsacidae on account both of its type and monogram. Sabaretes must have been a rival, and for the time a successful rival, of Phraataces. That he was a Bactrian king is known from certain copper coins which he issued (Thomas, Early Sassanian Inscriptions, p. 121) bearing Bactrian types and inscriptions.

**ARSAces XV. ORODES II.**

Plate V. 1. **Obv. Head of Orodas I. diad.**
*Rev. ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΞ ΦΙΛ-ΕΛΛΗΝΟΣ. Orodas seated L., holding bow and sceptre; in field L. EM. Date 217 (317).***
*Tetradrachm. Berlin. Wt. 175.9.*

The exact correspondence of date leaves no doubt that this probably unique coin belongs to Orodas II., the king mentioned by Josephus. The head is remarkably like that on Pl. IV. 18, but as the dates of both coins are certain, this must be a mere coincidence. The letters EM probably represent the intercalary month Embolimnus.

**ARSAces XVII. VENONES I.**

Plate V. 2. **Obv. ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΟΝΩΝΗΣ. Head of Venones I. diad. (Traces of previous striking, ΒΑΣΙΛΕΩΝ, back of head of Phraataces, and date ΔΙΤ).**
*Rev. ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΞ ΦΙΛ-E-ΕΛΛΗΝΟΣ. Nike L. holding wreath and palm. Date ΒΚΤ ΥΠΕ.***
*(Traces of previous striking, ΘΕΑΣ ΟΥΡΑΝΙ—, back of head of Musa.)*
*Tetradrachm. Berlin. Wt. 177.5.*
Plate V. 3. As last, also restruck on coin of Phraataces and Mithridates.

_Tetradrachm._ B.M. Wt. 212.

4. _Obv._ ΒΑΣΙΛΕΥΣ ΟΝΩΝΗΣ. Head of Voponos l. diad.
   _Rev._ ΒΑΣΙΛΕΥΣ ΟΝΩΝΗΣ ΝΕΙΚΗΑΣ ΑΡΤΑΒΑΝΟΝ. Nike r., holding palm; in front Α.
   _Drachm._ B.M. Wt. 58-3.

5. _Obv._ Same.
   _Rev._ Same inscr. Α.
   _B.M._ Α.55.

Varieties:—Of No. 5, types of rev. Nike r. (B.M.), eagle r. (P.O.); monogram of rev. Π (B.M.).

The date of these tetradrachms, besides that above given, is 320 (P.O.). It will be at once observed in how many respects Voponos departs from the traditional types and legends of the Arsacid. His Roman training indisposed him to abide in these matters by prescription. Up to his time no name, except those of Orodes and Pacorus, had appeared on the coin. The present prince not only records his name, but also the fact that he had won a victory over Artabbanus. To this victory all his types allude. The legend of the tetradrachms is obscure, the reason of which is that they are usually or always restruck on pieces of Phraataces.

_Arbacon XVIII._ _Artabbanus III._

Plate V. 6. _Obv._ Head of Artabbanus l. diad.
   _Rev._ ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΕΥΕΡΓΕΤΟΥ ΑΡΣΑΚΟΥ. Artabbanus seated l. receiving palm from female figure and wreath from kneeling male figure. Date —Δ (534) ΥΠΕΡΒΕ.
   _Tetradrachm._ B.M. Wt. 218-4.

7. _Obv._ (As last).
   _Rev._ ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Artabbanus seated l., receiving palm from a City who holds cornucopia. Date ΒΚΤ.
   _Tetradrachm._ P.O. Wt. 190-3.

8. _Obv._ Head of Artabbanus, facing, diad.
   _Rev._ ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ. Artabbanus l. on horseback receiving palm from a City who holds sceptre, beneath horse Λ. Date ΤΑΗ.
   _Tetradrachm._ B.M. Wt. 200.

9. _Obv._ Head of Artabbanus l. diad.
   _Rev._ ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Arsaces seated r.; in front Α.
   _Drachm._ B.M. Wt. 58-3.

10. _Obv._ As last.
    _Rev._ Female head r., in front Α.
    _B.M._ Α.55.
Plate V. 11.  *Obv.* As last.  

*Rev.* Two-handed cup; in field [Ω].  

B.M. ΑΕ '5.

Varieties:—Of No. 9, on rev. behind king [Ω] (P.O.). Of Nos. 10–11, types of rev. male winged figure 1., crescent and star, horse's head 1. (all B.M.).

The earliest date is 322; there is also a tetradrachm dated 323 (P.O.); then there seems to be a gap; the later coins range from 334 Xanthicus (Paris) to 338. The type of No. 8 is interesting, this being the first occasion on which a Parthian king appears on horseback. Under this king the legends of the drachms begin to become corrupt, and this process goes on so fast that in about a century they cease to be in any way intelligible. It is by the degree of corruption in the legend, chiefly, that the later drachms are classed.

**Arsaces XIX. Vardanes I.**

Plate V. 12.  *Obv.* Head of Vardanes I. diad. 1. on forehead wart.  

*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΝΗΦΑΝΟΥΣ ΦΙΛΕΛΗΝΟΣ. Vardanes, seated r., receives palm from City, who holds cornucopia.  

Date *ENT* ΑΡΤΕΜΕΙΟΥ.  

Tetradrachm. B.M. Wt. 219.7.


*Rev.* Same inscr. (corrupt). Arsaces seated r.; in front [Ω].  

Drachm. B.M. Wt. 59.

14.  *Obv.* Similar head, behind ΔΝΤ.  

*Rev.* ΒΟΥΛΑΗ. City seated r. on throne, holds cornucopia.  

B.M. ΑΕ '65.

15.  Similar. Date *ENT*.  

B.M. ΑΕ '45.


*Rev.* Nike r. holding wreath, square border of dots.  

B.M. ΑΕ '45.

17.  *Obv.* As last.  

*Rev.* Eagle r. holding wreath and palm, same border.  

B.M. ΑΕ '5.

Varieties:—Of Nos. 16–17, types of rev. Nike r., male figure 1. holding cornucopia (B.M.), caduceus, altar (P.O.).

Von Prokesch-Osten publishes a tetradrachm of this prince of the date 351 Gortipous;
this coin appears in his plates, and there, instead of Α, one seems to see Δ. It must, however, be added that Dr. Friedländer, of Berlin, agrees with the former reading. Otherwise the earliest coin known is of 353 Panemus, also published by von Prokesch-Osten. The earliest specimen in the B.M. has the date 354 Apoll.). The latest known specimen is of 356 Lous (P.O.). The copper coins bear only the dates above mentioned, 354, 355. I read ΒΟΥΛΗ on the obverse of these coins, which legend is about this period extremely common on Greco-Roman coins of all parts of Asia Minor. We have here a still further proof, if one were needed, that these dated copper coins are a civic issue by some Greek city, perhaps Seleucia on the Tigris.

**Arsaces XX. Gutekzis.**

Plate V. 18. *Obv.* Head of Gutekzis l. diad.; behind Γ.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΠΙΦΑΝΟΥΣ ΔΙΚΑΙΟΥ ΕΥΕΡΓΕΤΟΥ ΓΟΤΑΡΖΟΥ. Gutekzis, seated r., receives wreath from City, who holds cornucopiae.

Date ΖΝΤ ΠΑΝΑ.

Tetradrachm. B.M. Wt. 194·3.

19. *Obv.* Same head.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Same type; date ΑΞΣ.

Tetradrachm. B.M. Wt. 211·4.

20. *Obv.* Similar head.

Rev. Same inscr. Arsaces seated r.; in front Α.

Drachm. B.M. Wt. 53·8.

21. *Obv.* As last.

Rev. Head of Queen r., wearing tiara; round border of dots.

B.M. ΑΕ·5.

22. *Obv.* As last.

Rev. King l. sacrificing at altar, same border.

B.M. ΑΕ·5.

23. *Obv.* As last.

Rev. Upper part of Artemis r. holding bow and arrow, same border.

B.M. ΑΕ·5.

24. *Obv.* As last.

Rev. Male head l., slightly bearded, in tiara; same border.

B.M. ΑΕ·5.

25. *Obv.* As last.

Rev. ΓΟΤΕΡΖΗΣ ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΥΟΣ ΚΕΚΑΛΟΥΜΕΝΟΣ ΑΡΤΑΒΑΝΟΥ.

Arsaces seated r.; in front Α.

Plate V. 23. As last.

Drachm. St. Petersburg.

Varieties:—Of No. 20, several barbarous imitations. Of Nos. 21–24, types of copper very numerous; among them, king seated holding bow or palm, male or female figure holding palm, Helios' head facing, thunderbolt, head of city r., armed female figure, horse r., King r. on horseback, horse's head r., fish, eagle l., amphora, wreath, pomegranate, cornucopiae, caduceus, griffin's head, standard, trophy.

The earliest date is 352 (P.O.). This coin seems to be a memorial of the first reign of Goterzes, which lasted but a short time. The next is 356 Peritius (B.M.), from which date there is an uninterrupted series for every year until 362. The last coin is 362 Darius (B.M.), for the coin which is published by P.O. as 364 Darius must really bear the date 361, as A and Δ are not easily distinguishable, and Goterzes was certainly dead by the year 364. 1

The drachms Nos. 25, 26, have long been known, but unfortunately no new specimen appears to confirm the reading. It is supposed that the mysterious words ΥΟΣ ΚΕΚΑΛΟΥΜΕΝΟΣ stand for ΥΟΙ ΚΕΚΑΛΜΕΝΟΙ, and mean only that Goterzes claimed, and was proud of his descent from Artabanus. I regret that I have no better explanation to offer.

Arsaces XI. Vonones II.

No coin.

Arsaces XXII. Volgoesus I.

Plate V. 27. Obv. Head of Volgoesus I. diad.; on forehead, wart.
Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΘΑΝΟΥΣ ΦΙΛΕΛΗΝΟΣ. Volgoesus, seated r., receives wreath from City who holds sceptre.

Date ΓΕΩ.

Tetradrachm. B.M. Wt. 211.7.

28. Obv. As last.
Rev. Same inscr. Arsaces seated r.; in front Α.

Drachm. B.M. Wt. 55.9.

29. Obv. As last.
Rev. Horse's head r.; in front Α.

B.M. ΑΕ 45.

30. Obv. As last but behind (Λ) (Vol).
Rev. As last but one.

Drachm. B.M. Wt. 53.

Varieties:—Of No. 29, types of copper, female figure between standards (B.M.), horseman r. (P.O.).

1 Against this merely à priori statement of mine I must set Dr. Friedländer's opinion, that the date on the piece is really 364. He has obligingly sent me a cast, but I must confess that the date of the piece does not seem to me clear enough to overthrow the distinct statements of Tacitus.
The earliest date is 382 Gorpiaeus (Paris); whence a continued series to 365 Hyperberetæus (P.O.). Hence it will be seen that the entire reign of Vonones must have been comprised in the months of Panemus and Lous of the year 362. This is quite consistent with the statements of Tacitus. Some writers suppose the whole of the above coins to belong to Vonones, to whom they give a reign of five or six years. To Vologeses they assign the coins of 367–9, which I give to Vardanes, as will appear below. But it is put beyond any reasonable doubt, by the express statement of Tacitus, that Vologeses was King in 51 (362–3), and there is no clear evidence to the contrary. On the drachm No. 30, we have for the first time (save in the case of Sanahares) Pehlevi letters, forming the beginning of the King’s name.

**Vardanes II.**

Plate VI. 1. _Obv._ Head of Vardanes l. diad.; on forehead, wart.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Vardanes seated l. receives wreath from City, who holds sceptre.

Date ΖΕΤ.

_Tetradrachm._ B.M. Wt. 167.

2. _Obv._ As last.

_Rev._ ΒΝΑΝΟ

B.M. Α’5.

3. _Obv._ Head of Vardanes facing in tiara, on either side, star.

_Rev._ Inscr. as No. 1. Arsaces seated r.; in front Α.

_Drachm._ B.M. Wt. 36-3.

Varieties:—Copper of same obv. type as No. 3, on rev. male figure r. in niche holding eagle.

The date of the tetradrachms varies from 367 Apollæus (P.O.) to 369 Panemus (Paris). This period is just that assigned by Tacitus to the revolt of Vardanes. The head of the King is quite youthful. The legend of No. 2 is very curious, and must remain doubtful until another specimen appears. A very slight liberty taken with the letters as they appear would transform them into ΒΑΝΑΝΟ, the very name of Bardanes; but it is to be observed that the Parthians did not usually thus run the letters of a name together, a practice of which one could find a hundred instances in the contemporary Greek-Imperial coinage of Asia Minor.

**Vologeses II.**

Plate VI. 4. _Obv._ Head of Vologeses l. died.

_Rev._ ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΕΥΕΡΓΕΤΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΛΗΝΟΣ. Vologeses seated l., receives palm from City turreted; date ΣΜΙΔΕΝΔΙΚ.

_Tetradrachm._ B.M. Wt. 224-1.
Plate VI. 6. Obv. As last.
Rev. Same inser. Arsaces seated r.; in front Α.

Dracon. B.M. Wt. 57.8.

6. Obv. As last.
Rev. Caduceus winged; square border of dots.

B.M. ΑΕ·6.

Varieties:—Of No. 6; types of copper, King sacrificing (in field l. crescent), Pallas, facing holding shield and spear, altar, crux ansata, horse’s head (B.M.), eagle with wreath (P.O.).

The dates of the tetradrachms from 372 (P.O.) and 374 Xanthicus (B.M.) to 379 (P.O.).

Count von Prokesch-Osten publishes these coins as of Artabanus IV., to whom also he gives the piece, of quite another character, described below with the date 392. The reason of this attribution is obscure, for it is quite clear, from the notices of the historians, that a Vologeses was reigning in Parthia at this time, and no name appears on the coins themselves. In none of the writers is there any indication that the Vologeses of 372—9 is a different King from the Vologeses of 351. If we had no coins, we should assume that the old King put down the rebellion of his son, and continued to reign. But it is at least a curious fact, that the portrait and style of the later coins which follow those of Vardanes, is quite different from the portrait and style of the earlier coins which precede them. One of two things seems to have happened. Either, after overthrowing his son, the old Vologeses begun the issue of a reformed coinage, adorned with a more recent portrait of himself. Or else the elder monarch did not survive the defeat of his son, and dying, left his power to another son bearing his own name. The latter alternative is somewhat more probable numismatically, the former historically, and it is most rational to refuse finally to decide between them until more evidence shall be discovered.

Pacorus II.

(a). Wearing diadem.

Plate VI. 7. Obv. Young head of Pacorus l. diad.; behind B.
Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΠΑΚΟΡΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΕΛΗΝΟΣ. Pacorus seated l., receives wreath from turreted City r. who holds sceptre. Date ΩΠΤ. Tetradrachm. B.M. Wt. 218.

8. Obv. (Same head; behind Γ.)
Rev. Same inser. Pacorus l. on horseback receives wreath from City who holds sceptre; behind her, warrior r. Date ΒΩΣ ΔΥΣΤ?

Tetradrachm. B.M. Wt. 204.

9. Obv. Same head. Date ΔΩΤ.
Rev. Head of City r. turreted.

B.M. ΑΕ·55.
Plate VI. 10.  *Obv.* Same head.  
*Rev.* Usual inscr. debased.  *Araxes* seated r.; in front Ἀ.  
*Drachm.* B.M. Wt. 57-9.

11.  *Obv.* Same head.  
*Rev.* Vase.  
B.M. Α. 45.

Varieties:—Of No. 11, *rev.* ΥΔΑΚΑΔ bird r.  Of Nos. 7, 8, letters behind head Α, Β, Γ, Δ.  
(β). Wearing helmet.

12.  *Obv.* Head of Pacorus I. slightly bearded, in helmet; behind, Β.  
*Rev.* Insr. and type as No. 7.  Date ΔΥ ΓΩΡΠΙΑΛ.  

*Rev.* As No. 10.  
*Drachm.* B.M. Wt. 53-7.

*Rev.* Head of City r.  Date CY.  
B.M. Α. 45.

Varieties:—Copper, *obv.* as No. 13, *rev.* wild goat l. (P.O.), Nikō r. (B.M.).

The dates of the tetradrachms are 389 Desius (Paris) to 393 (B.M.) and 394 (P.O.) for the beardless and diademed head. For the bearded head, nearly always in helmet, the dates are 404 Panemus (P.O.) and 404 (Bank of England) to 407 Dystrus (P.O.). There are also copper coins of 391, 394, 395 (B.M.), 406 (Bank of England).

The coins of Pacorus bring us to an important innovation, the name of the King at full-length on the tetradrachms. And the reason of this change is clear, for we find at this time no less than three Kings, Pacorus, Artabanus, and Vologeses, reigning simultaneously. The name was therefore necessary to prevent the portraits and coinages of the Kings from becoming confused. Of the smaller coins one of the most remarkable is the small copper piece with the legend ΥΔΑΚΑΔ, as to the meaning of which word I am in entire ignorance. There seems to be a break in the reign of Pacorus from a.s. 395 to 404. When, after this break, coins again appear, they represent the King as bearded; before, he was beardless.

**Artabanus IV.**

Plate VI. 15.  *Obv.* Head of Artabanus I. diad.  
*Rev.* ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΑΡΤΑΒΑΝΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ  
ΦΙΛΕΛΗΝΟΥ.  Artabanus seated l. receives united diadem from City; date ΒΡΤ.  
*Tetradrachm.* B.M. Wt. 203-6.
Another piece in the B.M. has the date 392 Pancrus. Coins with the same date (the month not legible) exist also at Paris and Berlin. I am not aware of any coin existing with the name of Artabanus and another date. This King must have been a contemporary of Pacorus; I have mentioned above (p. 14) the facts known in connexion with him. Other coins which may have been issued by him will be found at the bottom of Plate VI.

**Chosroes.**

   Rev. Head of City r. Date 514.
   B.M. Æ·45.

17. Obv. Same head, great tufts of hair.
   Rev. Same type. Date 514.
   B.M. Æ·45.

18. Obv. Same head, full face.
   Rev. Same type. Date 514.
   B.M. Æ·45.

19. Obv. Same head l. in crown with three points.
   Rev. Head of City r. her hand visible holding wreath. Date 514.
   B.M. Æ·45.

20. Obv. Same head l. in helmet with cheek-pieces.
   Rev. City r., holding palm bound with fillet. Date 514.
   B.M. Æ·75.

   Rev. Usual inscr. debased. Arsaces seated r.; in front A.

   **Drachm.** B.M. Wi. 547.

Varieties of No. 20, type of rev. City seated l., same date.

These coins are connected together by the general similarity of the portrait throughout. The most salient feature of that portrait is the great tufts of hair, probably artificial, on both sides of the head, which are found on all coins, except those with the dates 418–19, which two pieces may belong to another of the many rivals, who at this time contested among themselves the succession to the throne of the Arsacidæ. The dates of the copper pieces, besides those given above, are 419, 421, 424, 431 (B.M.), 423, 430 (P.O.), 426, 427, 437. As these dates fall into the period during which we know Chosroes to have reigned, we naturally give him the coins. His desperate wars with Trajan may furnish us with an explanation of the rarity of his silver coins, and the total absence of tetradrachms. It is certain that many tetradrachms were issued by a Vologeses during the latter part of this reign; but unfor-
tunately history does not furnish us with the means of deciding which part of the Parthian dominions belonged to each competitor.

**Mithradates IV.**

Plate VI. 22. *Obv.* Head of Mithradates I. diad.

*Rev.* (Matradat Malka), and barbarized Greek inser. Arsaces seated r., in front Ār.

*Drachm.* B.M. Wt. 54.4.

23. *Obv.* Same head.

*Rev.* Head of Herakles or a Satrap r. bare; behind I; above ΔΚ (year 424?).

East India House. Δ 5.

It is a great pity that this last coin, which should be invaluable for fixing the date of Mithradates, should be in poor condition. ΔΚ appear to be certain, and there is space for another letter, which can scarcely have been any but Y, for the style of the drachms fixes them to the period between Pacorus II. and Vologeses III. On the other hand, the I is distinct, and it is quite uncertain what it may mean. The aspect of the coin is not that of the ordinary Parthian pieces; it may have been issued by a satrap, if Mithradates, himself unknown to history, can be supposed to have had satraps under him.

**Artabanus IV. or Mithradates IV.**

Plate VI. 24. *Obv.* Head of a King I. diad.

*Rev.* Inser. corrupt. Arsaces seated r.; in front Ār.

*Drachm.* B.M. Wt. 54.4.

25. Similar.

*Drachm.* B.M. Wt. 55.8.

26. Similar.

*Drachm.* B.M. Wt. 55.7.

27. *Obv.* Similar head.

*Rev.* Eagle r.

B.M. Δ 5.


*Rev.* Humped bull reclining r.; above, crescent.

B.M. Δ 45.

Varieties of Nos. 27-28, types of copper, bull’s head facing, cow’s head I., dolphin r., griffin r. (B.M.), emblem Σ. Arsaces seated (P.O.).

The above are a few varieties of the many Parthian drachms and copper coins of rude

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1 For this and the following transcriptions of Pehlevi legends, the Editor has kindly made himself responsible.
workmanship and debased legend which abound. That they are later than Pacorus II. appears from a comparison of legends, and, on the other hand, they appear to precede the pieces of the Vologeses III.-VI., because the head on them is diademed; while the head of the later princes always wears a helmet. They therefore fall into the reigns of Artabanus IV., Mithradates IV., and their contemporaries.

Vologeses III.

Plate VII. 1. **Obv.** Head of Vologeses I. wearing helmet, around the edge of which are what look like hooks; behind Α.  
**Rev.** ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΕΣΙΟΥ ΟΛΑΓΑΣΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΟΛΗΘΟΣ. Vologeses, seated l., receives wreath from a city who holds sceptre.  
**Date** Ψ.  
**Tetradrachm.** B.M. Wt. 212·6.

2. **Obv.** Same head, behind E.  
**Rev.** As last. **Date** ΓΑΥΡΙΡΙΤΕΙΟΥ.  
**Tetradrachm.** B.M. Wt. 206·8.

3. **Obv.** Same head.  
**Rev.** Head of City r. turreted and veiled. **Date** ΗΑΥ.  
**B.M.** ΑΕ·65.

4. **Obv.** Head facing in helmet with cheek-pieces. **Date** ΘΑΥ.  
**Rev.** City seated l., hand raised to head; in front, palm.  
**B.M.** ΑΕ·7.

5. **Obv.** Head as No. 1.  
**Rev.** Inser. corrupt. Araxes seated r.; in front Υ.  
**Drachm.** B.M. Wt. 54·6.

6. **Obv.** Same head; behind Ψ (Vols).  
**Rev.** (As last.)

7. **Obv.** Same head.  
**Rev.** Eagle in wreath, beak.

**B.M.** ΑΕ·5.

Varieties of Nos. 1-2; on obv. A, B, Г.

The dates of the tetradrachms are as follows: 389 (B.M.), 389 Darius (P.O.), 390 (B.M.), 390 Darius (P.O.), 390 Embolimus (the intercalary month, the Marquis de Lagoy, Rev. Num. 1855); then a break, after which a constant succession from 431 (B.M.) to 449 Dius (B.M.), and 450 Apelleus (P.O.). The other dates of the copper are 423, 424, 430, 438, 439 (B.M.), 434.

1 I am not sure that this piece might not with almost as great propriety be given to Choreses.
435, 437 (P.O.). Count de Salis has left a note of a tetradrachm bearing the date 460, but without stating where he saw it. We here reach a well-known obverse of Parthian numismatics. We have two series of coins, of which one covers the years 389-90, the other the years 423-450 (or even 460). The head on all these coins is unmistakably the same, but style and metal both become ruder as years go on (cf. No. 1 with No. 2). It seems impossible to avoid the conclusion that both series belong to the same King, and that the name of that King was Vologeses we know from the legend. The historians inform us of a Vologeses who was reigning about the year 442 (130 A.D.), and it is clearly this prince who issued our coins. During the earlier part of his rule, which corresponds with the reign of Pacorus, he can have possessed but a small part of Parthia, and the Roman historians, who give us an account of the war of Trajan and Chosroes, never once mention his name. And in fact the cessation of his coinage during that war seems to point to his temporary effacement. On the death of Chosroes, he seems to have become sole Parthian king. We have fair numismatic evidence, then, for a reign of 61 years by this prince, a thing which is the more remarkable, as the head on his very earliest pieces is that of a bearded man, who must apparently be at least twenty-five years of age.

Vologeses IV.

Plate VII. 8. Obv. Head of Vologeses l. in helmet with back-piece; behind B.

Rev. ΒΑΣΙΛΕΩΣ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΟΥ ΟΛΑΓΑΣΟΥ ΔΙΚΑΙΟΥ ΕΠΙΦΑΝΟΥΣ ΦΙΛΙΟΛΑΘΟΝ. Vologeses, seated l., receives wreath from City who holds sceptre. Date ΔΣΥ ΑΠΕΛΛΑΙΟΥ.


9. Obv. Same head. Date EΟΥ.

Rev. Head of City r.; in front Α.

B.M. ΑΕ 46.

10. Obv. Head l. in helmet with cheek-pieces.

Rev. (Αλαχος Αρσακος Μαλκα, Volgasi Arsak Malka). Greek inscr. illegible. Arsaces seated r.; in front Α.

Drachm. B.M. Wt. 55.

11. Obv. Same head.

Rev. City seated r.; holds palm and cornucopia.

B.M. ΑΕ 35.


B.M. ΑΕ 85.

Varieties of No. 11, type of rev. Χ.

The tetradrachms are extremely numerous; their dates vary from 400 Dius (B.M.) to 502 (P.O. and Paris). The copper coins from 460 (P.O.) to 488 (B.M.). The head on the
drachms differs somewhat from that on the larger coins, but not enough to throw any doubt on their representing the same personage. No. 12 is a piece the legend of which was first read by Mr. Thomas (Num. Chron. vol. xii.). It was doubtless struck in the south of Parthia, and the characters it bears are of the class called by Mr. Thomas Persepolitan Pehlevi. The meaning of the type, a common one on Parthian coins, is obscure, but it is possible it may represent the sun, the great object of Zoroastrian worship.

The difference of the portrait on the above pieces from that on the tetradrachms of years 431-460 is so great as to render it certain that at this point a new King succeeded. That his name was Vologeses we learn from the historians.

Vologeses V.

Plate VII. 13. Obv. Head of Vologeses, facing, with tufts of hair on either side; to r. A.
   Rev. Traces of some legend as last King. Vologeses, seated l., receives wreath from City, who holds sceptre. Date ΒΘΓΟΠΝ. Tetradrachm. B.M. Wt. 195·4.

14. Obv. Same head l.
   Rev. Similar. Date ΑΘ. Tetradrachm. B.M. Wt. 197·6.

   Rev. (Ξργαζοι Μάλκα) (Volgasi Malka) and corrupt Greek legend. Arsaces seated r.; in front Α. Drachm. Hunter Mus.

16. Obv. As last.
   Rev. Eagle l. wings spread. B.M. ΑΕ·5.

Varieties of No. 16. type of rev. fore-part of Pegasus r. (P.O.), Griffin r. (B.M.).

The dates begin with 502 Gorpicae (B.M.) and continue to 514 Audincia (B.M.), 519 (Bank of England), 520 (cabinet Magnonecour).

Vologeses VI.

Plate VII. 17. Obv. Head of Vologeses l. in helmet with back-piece; behind B.
   Rev. Traces of inscr. and type as No. 13. Date ΑΚΘ. Tetradrachm. B.M. Wt. 201·7.

18. Obv. Similar head; behind Λ (Vel).
   Rev. (Ξργαζοι Μάλκα) (Volgasi Malka) and corrupt Greek legend. Arsaces seated r.; in front Α. Drachm. B.M. Wt. 68·6.

Varieties of No. 18:—there are also copper coins with, as type, eagle bearing wreath (B.M.).
The dates of the tetradrachms begin with 520 (P.O.) and 521 (B.M.), and continue to 533 (B.M.). There is at Paris a coin with very similar type and corrupt legend, bearing the date 539. This piece is interesting, as we know that Artabanus was defeated and slain by the Persians before a.s. 539. We may therefore, with some confidence, conclude that Vologeses, about whom history, curiously enough, tells us nothing, lived and reigned a year longer than his brother. Or it is possible that the coin may have been issued by Artavasdes (see below). I have seen the piece, and it appears to me that the portrait does not materially differ from that on coins of earlier date.

Artabanus V.


Rev. "ΛΩΡΟΤΩΝ ΜΑΛΚΑ (Hartabat Malka) and corrupt Greek legend. Arsaces seated r.; in front Β.

Drachm. B.M. Wt. 50.4.

Varieties: copper with types of rev. wild-goat I. (B.M.), eagle I. (P.O.).

It is not a little singular that of the two brothers, Vologeses and Artabanus, the latter should consistently be mentioned as King by the Roman historians at the time of Caracalla’s invasion, yet that the former should apparently have issued all the tetradrachms. For I believe that wherever a tetradrachm of this period bears any legible name, it is always that of Vologeses.

Artavasdes.

Plate VII. 20. Obv. Head of Artavasdes I. in helmet with cheek-pieces, beard forked; behind ΔΒ = ΑΝ.

Rev. "ΑΡΤΑΒΑΖΩΝ ΜΑΛΚΑ (Artabazus Malka) and corrupt Greek legend. Arsaces seated r.; in front Β.

Drachm. B.M. Wt. 58.

Varieties: type of copper, rev. eagle I. holding wreath (P.O.).

This coin gives us the name of the successor of Artabanus, who strove vainly after his death to resist the growing power of the Persians, and soon fell, dragging with him the whole Parthian Empire.

Dated Civic Coins.

Plate VII. 21. Obv. Head of City r. wearing turreted crown.

Rev. "ΚΤ ΥΠΕΡΒΕΡΕΤΑΙΟΥ. Veiled female head r.; behind Χ. P.O. ΑΕ 3.

22. Obv. Head of City r. wearing turreted crown.

Rev. ΠΟΛΙΣ Α. City seated I. on rocks, holding in r. Nike; beneath her issues I. a horned river-god. B.M. ΑΕ 3.

23. Obv. As last.

Rev. "ΚΩΣ Α

B.M. ΑΕ 3.
Plate VII. 24. **Obs.** As last.

**Rev.** BNT. Nike 1. holding palm.

B.M. **Φ 3.**

Varieties:—Of No. 21, date 327 Hyperb. (Imhoof-Blumer). Of No. 24, date 353 (B.M.). The city of Seleucia ad Tigrim also issued coins dated 270 (B.M.).

The date a.s. 326 Hyperberetseus of coin No. 21 falls within the reign of Artabanes III. As at this time Artabanes was occupied in an expedition into Armenia, where he set up his son Orodas as governor, Von Prokesch-Osten thinks that this coin is a memorial of the brief reign of the latter prince. In the monogram he reads, by what method I know not, the name of Artaxata, capital of Armenia. The attribution to Orodas is possible, but by no means established; but the place of mintage quite uncertain.

No. 22 is not dated, but is very interesting as giving a proof that the monogram \( \mathcal{A} \) or \( \mathcal{A} \) stands for a city. This city stood on a river, but we can ascertain nothing more about it.

No. 23. The date 1st of Dios of the year 324, that is to say, the 1st day of the 324th year of the Seleucidae, unfortunately falls into a period of history which is to us quite blank. Some great event must have on that day taken place. There is no sufficient reason for giving those pieces to Seleucia, as is usually done.

No. 24. This coin is probably a memorial of the revolt of Seleucia, which took place in the year A.D. 40. The city retained its freedom for seven years, and was then reduced by Vardanes.

Previously, in the reign of Orodas also, Seleucia had revolted, and was reduced, as we are told, by the Surenas. But as this revolt seems to have taken place before B.C. 54, the coin of Seleucia, dated 270, can scarcely have been issued during the brief period of autonomy.

**APPENDIX.**

Plate VII. 25. **Obs.** Head of a king r. diad.; behind \( \mathcal{E} \); border of dots and beads.

**Rev.** ΒΑΣΙΛΕΩΣ ΚΑΜΝΑΣΚΙΡΟΥ ΝΙΚΗΘΟΡΟΥ. Apollo seated l. on emphalos, holding arrow and bow; border of dots.


26. **Obs.** Heads of a King and Queen l.; behind, Seleucid anchor.

**Rev.** ΒΑΣΙΛΕΩΣ ΚΑΜΝΑΣΚΙΡΟΥ ΚΑΙ ΒΑΣΙΛΕΩΣ ΑΝΖΑΖΗΣ. Zeus seated l. holding Nike and sceptre; in ex. date \( \Lambda \Lambda \).


The King Mnaskires has been so long one of the recognized rulers of Parthia, that I add the above two coins to my plate in order to justify me in excluding him. I have already observed (supra, page 7), that all that Lucian testifies to is the existence of a Kannaskires, who was Παρθανων βασιλεύς. But as Lucian places him not by the side of Sinatoces, among the true Parthian Kings, but among the rulers of Characene, it is probable that he was not an Arsacid, but a subordinate prince of some part of the Parthian dominions. This
supposition is raised to the rank of a certainty by the evidence of the tetradracmas Nos. 25, 26. It is possible that these may have been issued by the same King, one in his youth, the other in his old age, but it is more probable that they were minted by different princes. Of No. 25, the type, the inscription, and the border all indicate the period of the Kings Antiochus IV.–V. of Syria, and Mithradates I. of Parthia. As to its place of issue, we have no clue.

No. 26 is supposed to have been struck in Susiana, chiefly because the piece is usually brought from that region. It seems to bear the date 231; and if this date be by the Seleucid era, the coin will have been issued in the year B.C. 82–1; a date by no means impossible, although we should have been inclined to prefer an earlier one.

There can be little doubt that one or other of these pieces was issued by the prince whom Lucian mentions.

P.S. It is probable, considering the extent of numismatic literature, that in many cases published coins have been omitted or overlooked in the preceding monograph. I have certainly overlooked a very important tetradrachm, published by Dr. von Sallet in the first volume of the Zeitschrift für Numismatik, plate viii. 3, p. 307.

*Obv. Head of a Parthian King r. diademed; border of rosettes and beads.*

*Rev. ΒΑΣΙΛΕΩΣ ΑΡΕΙΑΚΟΥ.* Demeter seated l. on throne supported by winged female monster; in her r. she holds Nike, who places a wreath on her head; in her l. cornucopia; in ex. two monograms Α Α. Tetradrachm. Berlin. Wt. 225-3.

The head on the obverse of this piece is not exactly like that on the Parthian tetradrachms of Mithradates I., nor yet exactly like that on his coins of Greek work. But there is a general likeness to both; and there can be small doubt that the head is meant for Mithradates. The reverse-type is taken from the coins of Demetrius I., King of Syria, who reigned B.C. 162–150, a period which falls well into the reign of Mithradates.
### TABLE I.

**TABLE OF EARLIEST AND LATEST DATES ON COINS OF PARTHIAN KINGS.**

<table>
<thead>
<tr>
<th>NAME</th>
<th>EARLIEST A.D.</th>
<th>COLLECTION</th>
<th>LATEST A.D.</th>
<th>COLLECTION</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phraates</td>
<td>125</td>
<td>B.M.</td>
<td>174</td>
<td>B.M.</td>
<td>Also in Berlin.</td>
</tr>
<tr>
<td>Mithradates I.</td>
<td>173</td>
<td></td>
<td></td>
<td>269</td>
<td>Issued by a Satrap.</td>
</tr>
<tr>
<td>Himerus</td>
<td>189</td>
<td>P.O.</td>
<td></td>
<td></td>
<td>Reign of Mithradates II.</td>
</tr>
<tr>
<td>Tiridates II.</td>
<td>280 Dys.</td>
<td>P.O.</td>
<td>280 De.</td>
<td>P.O.</td>
<td>Usually given to Orodes.</td>
</tr>
<tr>
<td>Phraates and Musa</td>
<td>310 Gor.</td>
<td>B.M.</td>
<td>313 Gor.</td>
<td>Magnonour</td>
<td></td>
</tr>
<tr>
<td>Orodes II.</td>
<td>318 Xan.</td>
<td>P.O.</td>
<td>315 Hyp.</td>
<td>P.O.</td>
<td></td>
</tr>
<tr>
<td>Vonones</td>
<td>317 Emb.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Artabanus III.1st reign</td>
<td>322</td>
<td></td>
<td>322 Hyp.</td>
<td>B.M.</td>
<td>351 Gor. in P.O. is perhaps 354 Gor.</td>
</tr>
<tr>
<td></td>
<td>323</td>
<td></td>
<td>323</td>
<td>P.O.</td>
<td></td>
</tr>
<tr>
<td>2nd reign</td>
<td>334 Xan.</td>
<td>Mionnet</td>
<td>338</td>
<td>B.M.</td>
<td>364 De. in P.O. may be a mistake of the die-sinker for 361 De.</td>
</tr>
<tr>
<td>Guterzes 1st reign</td>
<td>332</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>356 Per.</td>
<td>B.M.</td>
<td>352 De.</td>
<td>B.M.</td>
<td></td>
</tr>
<tr>
<td>Varanes II.</td>
<td>362 Gor.</td>
<td>Paris</td>
<td>352</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vologeses I.</td>
<td>367 Aro.</td>
<td>E.O.</td>
<td>389</td>
<td>Paris</td>
<td>372 P.O. This date is very doubtful.</td>
</tr>
<tr>
<td>Varanes II.</td>
<td>374 Xan.</td>
<td>B.M.</td>
<td>379 Xan.</td>
<td>Magnonour</td>
<td></td>
</tr>
<tr>
<td>Vologeses II.</td>
<td>389 De.</td>
<td>Paris</td>
<td>395</td>
<td>B.M.</td>
<td></td>
</tr>
<tr>
<td>Pacorus II. 1st reign</td>
<td>404 Pan.</td>
<td>P.O.</td>
<td>407 Dys.</td>
<td>P.O.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>404 Pan.</td>
<td>P.O.</td>
<td>407 Dys.</td>
<td>P.O.</td>
<td></td>
</tr>
<tr>
<td>Artabanus IV.</td>
<td>392 Pan.</td>
<td>B.M.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chosrees</td>
<td>418</td>
<td></td>
<td>439</td>
<td>B.M.</td>
<td>460 published by Vaillant.</td>
</tr>
<tr>
<td>Vologeses III.1st reign</td>
<td>431</td>
<td>E.I.H.</td>
<td>450 Aro.</td>
<td>P.O.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>431</td>
<td>E.I.H.</td>
<td>450 Aro.</td>
<td>P.O.</td>
<td></td>
</tr>
<tr>
<td>Mithradates IV.</td>
<td>451</td>
<td>B.M.</td>
<td>500</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>502 Di.</td>
<td>B.M.</td>
<td>502</td>
<td>P.O.</td>
<td></td>
</tr>
<tr>
<td>Vologeses V.</td>
<td>502 Gor.</td>
<td></td>
<td>520</td>
<td>Magnonour</td>
<td>The Paris coin may be of Artavasdes.</td>
</tr>
<tr>
<td>Vologeses VI.</td>
<td>520</td>
<td>P.O.</td>
<td>539</td>
<td>Paris</td>
<td></td>
</tr>
</tbody>
</table>

**Note:** B.M. is British Museum; P.O. Cabinet of Count von Prokesch-Osten; E.I.H. East India House.
### TABLE II.

**List of Titles Adopted by Parthian Kings.**

<table>
<thead>
<tr>
<th>King</th>
<th>Titles</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arsaces I</td>
<td>ἈΡΣΑΚΗΣ</td>
</tr>
<tr>
<td></td>
<td>ΒΑΣΙΛΕΥΣ ἈΡΣΑΚΗΣ</td>
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<tr>
<td>Tiridates I</td>
<td>ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ἈΡΣΑΚΗΣ</td>
</tr>
<tr>
<td>Artabanus I</td>
<td></td>
</tr>
<tr>
<td>Phraates</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ΦΙΛΑΔΕΛΦΟΣ</td>
</tr>
<tr>
<td></td>
<td>ΦΙΛΕΛΗΝ</td>
</tr>
<tr>
<td>Phraates I</td>
<td>ΒΑΣΙΛΕΥΣ ἈΡΣΑΚΗΣ</td>
</tr>
<tr>
<td></td>
<td>ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ ἈΡΣΑΚΗΣ</td>
</tr>
<tr>
<td></td>
<td>ΘΕΟΠΑΤΟΡ</td>
</tr>
<tr>
<td>Mithradates I</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ΕΠΙΦΑΝΗΣ</td>
</tr>
<tr>
<td></td>
<td>ΦΙΛΕΛΗΝ</td>
</tr>
<tr>
<td></td>
<td>ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΣ ἈΡΣΑΚΗΣ ΕΠΙΦΑΝΗΣ</td>
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<td>ΑΡΣΑΚΗΣ ΕΥΕΡΓΕΤΗΣ ΔΙΚΑΙΟΣ ΚΑΙ ΦΙΛΕΛΗΝ</td>
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<td>Phraates II</td>
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</tr>
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<td>Artabanus II</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ΝΙΚΑΤΟΡ</td>
</tr>
<tr>
<td>Himerus</td>
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</tr>
<tr>
<td></td>
<td>ΝΙΚΗΦΟΡΟΣ</td>
</tr>
<tr>
<td>Mithradates II</td>
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<td></td>
<td>ΕΥΕΡΓΕΤΗΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΗΝ</td>
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<td>ΚΑΙ ΦΙΛΕΛΗΝ</td>
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<tr>
<td>Sinatrocus</td>
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<tr>
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<td>Phraates III</td>
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<td>ΚΑΙ ΦΙΛΕΛΗΝ</td>
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<tr>
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<td>ΦΙΛΟΠΑΤΟΡ ΕΥΕΡΓΕΤΗΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΗΝ</td>
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<td>Mithradates III</td>
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<td></td>
<td>ΚΑΙ ΦΙΛΕΛΗΝ</td>
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<tr>
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<td>ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΜΕΓΑΣ ἈΡΣΑΚΗΣ ΔΙΚΑΙΟΣ ΘΕΟΣ ΕΥΠΑΤΟΡ ΦΙΛΕΛΗΝ</td>
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<tr>
<td></td>
<td>ΒΑΣΙΛΕΥΝ ΒΑΣΙΛΕΩΝ ΑΡΣΑΚΗΣ ΕΥΠΑΤΟΡ ΔΙΚΑΙΟΣ ΕΠΙΦΑΝΗΣ ΦΙΛΕΛΗΝ</td>
</tr>
</tbody>
</table>
The King's name in Pehlevi characters is found on the coins of Mithradates IV., Vologeses IV., V., VI., Arta-
banus V., Artavasdes.
TABLE III.

PROBABLE SOURCE OF PARTHIAN TITLES.

<table>
<thead>
<tr>
<th>TITLE</th>
<th>KING</th>
<th>SOURCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ΒΑΣΙΛΕΥΣ ΜΕΓΑΣ</td>
<td>Tiridates I, seqq.</td>
<td>Achaemenian Kings of Persia.</td>
</tr>
<tr>
<td>ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ</td>
<td>Mithradates I., III., etc.</td>
<td>&quot;</td>
</tr>
<tr>
<td>ΦΙΛΑΔΕΛΦΟΣ</td>
<td>Phrasapates</td>
<td>&quot;</td>
</tr>
<tr>
<td>ΦΙΛΕΛΕΩΝ</td>
<td>Pherises seqq.</td>
<td>&quot;</td>
</tr>
<tr>
<td>ΓΕΩΠΑΤΩΡ</td>
<td>Pherasates I., II.</td>
<td>&quot;</td>
</tr>
<tr>
<td>ΕΠΙΦΑΝΗΣ</td>
<td>Mithradates I. seqq.</td>
<td>&quot;</td>
</tr>
<tr>
<td>ΔΙΚΑΙΟΣ</td>
<td>&quot;</td>
<td>&quot;</td>
</tr>
<tr>
<td>ΕΥΕΡΓΕΤΗΣ</td>
<td>Pherasates II., Mithradates II., &amp;c.</td>
<td>&quot;</td>
</tr>
<tr>
<td>ΝΙΚΑΤΩΡ</td>
<td>Artabanus II.</td>
<td>&quot;</td>
</tr>
<tr>
<td>ΑΥΤΟΚΡΑΤΩΡ</td>
<td>Sinatruces, Pherasates IV.</td>
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<td>ΦΙΛΟΠΑΤΩΡ</td>
<td>Sinatruces seqq.</td>
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<td>&quot;</td>
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* It will be seen that the arrangement adopted in this paper is strongly corroborated by the facts collected in this table, whence it appears that in almost every case the Parthian King whom I suppose to have introduced a fresh title may have borrowed that title from a contemporary or slightly older ruler of some neighbouring country.

CORRIGENDA.

PAGE
7 line 24 for Atropatane read Atropatene.
12 at foot transpose notes 2 and 3.
16 line 31 for Artabanus IV. read Artabanus V.
17 line 10 for and the name of Artavasdes read and drachma bearing the name of Artavasdes.
25 at bottom for letter Τ read Ί.
49 line 36 before ΥΟΣ insert AΣΑΚΟΥ, cf. Table II.
62 " 6 for 310 G. read 310 Art.
64 lines 1 and 19 for ΒΑΣΙΛΕΩΣ read ΒΑΣΙΛΕΥΣ.
THE INTERNATIONAL NUMISMATA ORIENTALIA.

ADVANCED NOTICE.

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Under this extended view, therefore, many subordinate sections of Marsh's old work will either be reduced to due proportions in reference to the unenstructive nature of their materials or omitted altogether; while on the other hand a class of subjects unrepresented in the first International scheme will be introduced and included in this revised programme.

For instance, instead of placing the Dynasties of the Khalfes of Bagdad, as of old, at the head of the list, a previous monograph has been devoted to the illustration of the first efforts in the art of coinage, as exhibited in the gold and silver pieces of Lydia and Persia, by Mr. Head. Mr. Gardner's contribution on the Parthians is now presented. These will be followed by the Phoenician coins of Asia Minor by our eminent German connoisseur, Dr. Euting; and Mr. Madden, whose specialty lies in the "History of the Jewish Coinages," will hereafter embody in our pages his exhaustive studies in that division of critical numismatics.

General Cunningham's Indo-Scythian series, the materials of which—enriched by the unprecedentedly valuable contents of the late Peshawur find—are arranged and on their way home from India—will now find a fitting introduction in a full and thrice-elaborated review of "the Scythian successors of Alexander the Great," to which, as a labour of love, he has devoted himself since his first appearance as the chosen Numismatic conductor of James Prinsep in 1855.

Secondly, in regard to the illustrations of the old work, which it was once proposed to rely upon: they have been found, however excellent in themselves, practically unsuitable, either in grouping or mechanical accuracy, for the advanced demands of the present day. Indeed, the improved processes by which science has taught us to obtain, at a less cost, absolute See facsimiles, has necessarily superseded the hand and eye of the engraver, past or present, however perfect in his craft.

As far as the immediate state of the publication is concerned, it may be mentioned as a plea for seeming delays, that in an amateur work of this kind, there are many obstacles to continuous or periodic issues, and that it has been the Editor's aim rather to avoid such publications as were merely mechanical or repetitious; but, on the other hand, there has been no lack of support of the most efficient character, either at home or abroad—indeed, the Editor has had to decline many offers of contributions on the part of Numismatists of established reputation, as our lists are virtually made up beyond any prospect of absence of matter or inevitable chance of publication of many of the already accepted papers.

Mr. Rhys Davids' Essay on Ceylon Coins only awaits the completion of the illustrations. Mr. Rogers' paper is ready and appears as far as IV. Sir W. Elliot and the Editor are engaged upon the Coins of Southern India—which have lately received some important accessions from Kolhapur. M. Sanville's article has long been ready, under Mr. Rogers' careful translation, but its length has hitherto precluded its publication.

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SUBJECTS ALREADY UNDERTAKEN, WITH THE NAMES OF CONTRIBUTORS.

Phoenician Coins

Dr. JULIUS EUTERO, Strassburg.

Coins of the Jews

Mr. F. W. MADDEN.

Bactrian and Indo-Scythian Coins

M. E. CUNNINGHAM, Archæological Surveyor of India.

Coins of the Sasanians of Persia

Mr. E. THOMAS, F.R.S.

early Arabic-Byzantine adaptations


Sassanian India

Sir Walter Justice, late Madras C.S.

Ceylon

Mr. RHYTH DAVIDS, late Ceylon C.S.

Arians and Persia

Sir Arthur Phythian, late Commissioner of British Barmah.

the Khaldes of Scythia

Don Facundo de SANTOS, Madrid.

the Palæstines of Egypt

M. H. SAUVAGE, Cairo.

the Khyshkis

Ms. REGINALD STEWART POOLE, Keeper of Coins, B.M.

the Seljeks and Atabaks

Mr. Stanley L. POOLE, C.C.C., Oxford.

the Bengal Saltans

Dr. H. BLOCHMANN, Calcutta.

the Russian Tatar Dynasties

Professor GROGOVII, St. Petersburg.
A. ASSYRIAN HELMET.
B. PARTHIAN HELMET.
C. ROCK-SCULPTURE OF GOTERZES.
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ORODES II, VONONES I, ARTABANUS III, VARDANES I, GOTARZES, VLOGESES I.
VOLOGESES III, IV, V, VI, ARTABANUS V, ARTAVASDES; CIVIC COINS,
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THE INTERNATIONAL

NUMISMATA ORIENTALIA.

THE ADVANCED ARTICLES HAVE BEEN UNDERTAKEN BY THE FOLLOWING CONTRIBUTORS:

DR. H. BLOCHMANN, GENERAL A. CUNNINGHAM, SIR W. ELLIOT, PROF. JULIUS KUTING, DON PASCUAL DE GAYANGOS, PROFESSOR IMBRIE, MR. F. W. MADDEN, SIR ARTHUR PHAYRE, MR. REGINALD S. POOLE,

MR. STANLEY L. POOLE, M. P. DE SAULCY, M. H. SAUVIRE, MR. EDWARD THOMAS,

ON THE ANCIENT COINS AND MEASURES OF CEYLON,
WITH A DISCUSSION OF THE CEYLON DATE OF THE BUDDHA'S DEATH.

BY

T. W. RHYS DAVIDS,
OF THE MIDDLE TEMPLE, BARRISTER-AT-LAW: LATE OF THE CEYLON CIVIL SERVICE.

LONDON:
TRÜBNER & CO., 57 AND 59, LUDGATE HILL.

1877.
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ON THE ANCIENT COINS AND MEASURES OF CEYLON.

PART I. REFERENCES TO COINS IN BUDDHIST LITERATURE.

1. Ceylon and Kashmir are the only parts of India which pretend to possess a continuous native history. That of Ceylon is much the more ancient and complete, and as in it coins are not unfrequently mentioned, even in the earliest periods, it might have been supposed that some specimens of great age would have survived to our own days. Such is not however the case. We have at present only one series of coins of finished form and of a comparatively late date, beginning in the middle of the twelfth and ending at the close of the thirteenth century.\(^1\) Our subject therefore divides itself naturally into two parts: in the first of which will be considered the data regarding coins and measures found in the Buddhist literature of Ceylon; while in the second those mediaval coins which have come down to us will be described and illustrated.

2. Mr. Thomas has already pointed out\(^2\) how frequent are the allusions to money in the

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\(^1\) Just as I go to press I learn that there are some coins in the Colombo Museum with illegible inscriptions in square Pali characters. It would be interesting to learn whether they bear any of the signs, such as \(\text{f}\) or \(\text{s}\), which have only as yet been found in Ceylon inscriptions. If not, they are probably importations from India.

\(^2\) In his introductory essay to the Numismata Orientalia, 'Ancient Indian Weights,' p. 49.
sacred literature of the Buddhists; and as these occur in books of very different ages and authenticity, it will be necessary to quote and discuss the most important passages. Without a detailed examination of the passages themselves, we may easily be led to draw conclusions much too wide. Spence Hardy's statement,1 for instance, that 'in the most ancient laws of the Buddhists the distinction is recognized between coined money and bullion,' is not confirmed by the texts hitherto accessible, unless the word 'coined' be taken in an unusually extended sense.

3. The time has scarcely arrived when anything can be affirmed with certainty as to the age of the different books of the Northern Buddhists: they show a state of belief much later and more developed than that of the Southern Church; but they claim a very high antiquity, and it is well known that amongst these ruder peoples the Buddhist mythology had a much more rapid development than that which took place in Magadha and in Ceylon. Buddhism became the State religion of the Indo-Skythians under Kanishka at about the beginning of our era, but no canon of the Northern Buddhists was settled at the council held under his auspices.2 The books considered sacred by the Northern Church are mostly of much later date; but some of them were certainly translated into Chinese in the first century A.D.—that is, if reliance can be placed on the later native historians of China,3 besides whose statements we have very slight data of any chronological value. Eugène Burnouf has given several instances of the mention of coins in those portions of the Northern Buddhist books he has translated,4 and has discussed their values in a special note (p. 597). As all these works are of unknown authorship and date, but probably at least 700 years after our era,5 the only conclusion to be drawn from these references is that they add simply nothing to our knowledge of the dates at which the coins mentioned in them were first used.

4. The canon of the Southern Buddhists was settled two centuries and a half earlier than the time of Kanishka, viz. under the Emperor Asoka in Pataliputra, about 250 b.c.; and it includes separate works by different authors.6 The following passage occurs in the first chapter of the inedited Mahā Vāgga in the Vinaya Pitaka, and also in the first chapter of the Kammavacā, containing the liturgy used at the admission of laymen to the Buddhist order of mendicants, of which several translations and editions have already appeared.7 (p. 6, line 4, of Mr. Dickson's edition of the Upasampadā-Kammavācā)8 If any mendicant takes a pādī (i.e. a quarter), or anything

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1 Eastern Monachism, p. 48.
4 Thus the nāvara is spoken of in the Kanakavāraṇa in the Pārāvādā (Bernouf, Introduction à l'histoire du Bouddhisme, pp. 91, 238, 243, 245); the bārpedaṇga in the Divya avadāna (ibid., p. 147); compare Hodgson's Essays, 1874, p. 20) and in the Pārāvādā (ibid., pp. 326, 241, 265); the pūrṇā in the Divya avadāna (ibid., p. 146); the amāra in the Pārāvādā (ibid., p. 248); the sālāka in the Asokā avadāna, which is part of the Divya avadāna (ibid., p. 397, and compare on the work itself Hodgson's Essays, 1874, p. 17); and lastly the
5 on the latter work and in the Hirayapātha avadāna (ibid., p. 432, note).
6 Ibid., pp. 61, 551; Weber's Sanskrit Literature, p. 262.
7 This is clear from internal evidence: compare also James D'A'Airy, Buddhist: Nirvana, pp. 18, 19.
8 The Padre Maria Perotto, Missionary in Ava and Pegu, translated it into Italian in 1776, and Professor Adler into German for the first volume of Egger's Deutscher geistlichenzeits Magazine, Leipzig, 1876. The Rev. Benj. Clough translated it into English in the second volume of the Miscellaneous Translations from Oriental Languages, London, 1844, and most of it was edited in Pali, with a Latin translation, by Professor Spiegel, Baur, 1841. The best edition is that by Mr. Dickson in the J.R.A.S. for 1876, with English translation and notes.
of the value of a śāla or more, he is iṣṇo faevo unfrocked.’ Mr. Dickson translates pāda ‘the quarter of a pagoda,’1 the pagoda being a small gold coin lately current in South India and worth 7s. 6d. Mr. Childers says in his Dictionary, ‘There is a coin called pāda (Ab. 489): Subhūti quotes pordya-kahāpanaṇa caattha bhūgo pādo, and states it is worth about sevenpence.’ The Abhidhammapadāpikā, to which the reference is given, was written in the twelfth century, and makes it the fourth part of a weight, apparently of the nikkha, which is made equal to five savaṇṇas (§ 23 below). So that we have three modern authorities each giving a different meaning to the word. It is evident that we do not really know in what sense it was originally used, and there is nothing to prove that it meant a coin at all; it may have been a weight, either of gold, silver or copper, recognized as a basis of calculation or a medium of exchange.2 All that can be said is that it was certainly of small value.

5. In the Dhammapada, a collection of ethical verses from other books of the Three Piṭakas, and one of the latest works included in the canon by Asoka’s council, the word kahāpana is used in verse 186: Na kahāpana-vassena titti kāmesu vijrati, ‘Not by a rainfall of kahāpanas will there be satisfaction in the midst of lusts.’ The exact derivation and meaning of the word kahāpana is not quite so clear as one could wish. The corresponding Sanskrit word kārshāpana occurs already in Manu and Pāṇini, of which the former is certainly, and the latter probably, earlier than the earliest possible date of the Dhammapada. It is clearly derived from karsha, the name of a small weight; but pana, which is usually supposed to be the second part of the compound, would not explain the second ā, while the root pēna ‘to barter or bet,’ is not used with the prefix ā except in the nominal derivative āpana ‘market,’ which does not help us much. In trying to determine the exact meaning from the texts, we are met with an ambiguity of expression which is only the reflexion of an ambiguity in idea; just as even in English the words ‘coin’ and ‘money’ are very vaguely used. Coin may, I think, be legitimately used in two senses; firstly, of pieces of metal bearing the stamp or mark of some person in authority as proof of their purity, and of their being of full weight; and secondly, of pieces similarly stamped, but thereby acquiring a value beyond that of an equal weight of metal (by the mark or stamp implying a promise to receive the coin at a higher than its intrinsic value). The latter, like our pennies and shillings, might be more appropriately termed tokens. Now there was a time in India, before coins in either of these senses were struck, when mere pieces of bullion without stamp at all, or merely with some private stamp, were used as money—that is, as a medium of exchange:2 and the word kārshāpana, as used by the authors mentioned above, may mean either coins proper of the weight of a karsha, or only such pieces of metal of that weight. The latter was almost certainly its original meaning both in Sanskrit and Pāli, and is, I think, the meaning in this verse of the Dhammapada. Buddhaghosha mentions a gold and silver as well as the ordinary (that is, bronze or copper) kahāpana; and Professor Childers thinks that only gold pieces can be referred to in our

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1 Loc. cit. p. 12.
2 Dobbins’ and Roth refer to a passage in the Sātpatha Brāhmaṇa where pāda means the fourth of a certain gold weight; but in none where it means coin. They explain the change of meaning from ‘a foot’ to ‘a quarter’ through the idea of one leg being the fourth of a quadruped.
3 Mr. Thomas, Ancient Indian Weights, p. 57.
4 In the passage quoted below, § 13.
passage. But copper pieces will satisfy the requirements of every other passage, except one legendary one, where the word occurs; and considering the much greater value of copper then than now, it is not so certain that we need even here take the word in any other than its ordinary sense. The value of the kahāpaṇa changed of course with the varying value of copper, and even its weight may have varied a good deal; as much at least as different specimens of the fruit of the karsha (Terminalia bellirica) vary among themselves. Its size and shape are uncertain; but this at least can be said, that the sculptor of the bas-reliefs at Bārāhā (who cannot have lived much more than a century later than the compiler of the Dhammapada) makes them square. Lastly, it should be mentioned that, according to Mr. Childers, the word kahāpaṇa itself meant primarily a small weight, and that our authorities differ hopelessly about the weight of the karsha: the Sanskrit authorities making it equal to sixteen māshas, each of which = 2½ māsakas = 5 ratis; while Moggalāna (§ 23) makes the akkha (which, tests Böhltingk-Roth, is the same as the karsha) = 2½ māsakas = 5 ratis (that is = one māsha). On the former calculation Mr. Thomas makes the kārshāpapa = to 140 grains, one of our current pennies weighing about 145 grains. M. Léon Féer quotes a form gahāpaṇa from the Jātakas (Étude sur les Jātakas, p. 102). The old form Karisāpaṇa, mentioned by Moggalāna (v. 481), has not yet been found in the texts.

6. There is a curious expression at Dhammapada, v. 108: 'Whatever sacrifice or offering a man may make here during a whole year in order to get merit, all of it is not worth a quarter.' The commentator explains it 'to mean a quarter of the virtuous mind of one reverencing holy men.' This seems forced, but must be, I think, the real meaning of the words, taken in the connexion in which they stand.

7. The only other portion of the three Piṭakas published is the Khuddaka Pāṭhas, the shortest book in the Buddhist Bible, a collection of Buddhist hymns edited by Mr. Childers for the Journal of the Royal Asiatic Society, 1869. In it no mention is made of coins, but it is said that in the other world there will be no trafficking by means of gold. These two works would scarcely have been looked upon as sacred by the Council of Agala held in a.c. 250, unless they had been composed some time before it. They may therefore be approximately placed at least as early as the end of the fourth century before Christ.

8. I cannot refrain from adding here a reference to a passage occurring in the Parājika of the first Piṭaka, and also in the Raṭhipāpā Sutta of the second Piṭaka, although the texts are not yet accessible. In the former we have an account of the manner in which a certain Sudinnā

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1 They are all quoted in the following sections. The exception, a doubtful one, is referred to below, § 15. Jātaka 94, 23, compared with 93, 22. Compare Thomas, i.e. p. 41, note 6.
2 Mr. Thomas considers that this Myrobalan seed formed the basis upon which the old karsha of 140 grains was framed. It constituted an article of extended commerce, in its dry state it was little subject to change, it was readily available in the Blakes as a counterweight of other weights, and finally the ordinary weight accords closely with the required amount. Indeed, selected specimens of desiccated seed from Bihāra, now in the Indra Museum, weigh as high as 146 grains.
3 Cunningham, Report of the Bengal As. Soc., quoted in Ancient Indian Weights, p. 60, note, compared with § 15 below.
4 So also see Féer, Étude sur les Jātakas, p. 102. And Colebrooke, Essays (ed. Cewell), vol. i. p. 531, says, 'A pana or kārshāpapa is a measure of copper as well as of silver.'
5 Fausboll, p. 34, sabdham pa tām na chāsabhagam e. Comp. p. 298 and the passage quoted by Prof. Max Müller in his note to v. 157.
6 Nāṭhi bharatā kavaṭkavaṇā, p. 11 of the separate edition. Prof. Childers translates 'no trafficking for gold,' but the instrumental case is doubtless used of the medium of exchange.
persuaded his parents to allow him to enter the Buddhist Order of Mendicants, and was afterwards tempted by them to return to a layman's life. In the latter a similar story, for the most part in the very same words, is told of Ratthaṇā. In the translation of the former by the Rev. S. Coles we read that Sudhana's mother 'made two heaps for him, one of gold coins and the other of gold ... and covered over those heaps with mats.' In the translation of the latter by the Rev. D. J. Gogerly we read that Ratthaṇā's father 'caused to be piled up a great heap of coined and uncoined gold, and covered it with a mat.' The proffered wealth is in each case refused, the mendicant advising that 'the gold coins and the gold' (as Coles renders) or 'the gold and bullion' (as Gogerly here translates) should be thrown into the river. I have little doubt that the Pāli words in all four passages are identical. Can they be the same as those used in the formula quoted by Burnouf as the standing mode of describing Gautama's own entry into the mendicant life? Burnouf quotes the passage from two Suttas of the second Pitaka; and the words in question are simply paṭhūṭānī hiraṇṇa-suvanṇaṁ. The first word, paṭhūṭā, is either an archaic form of, or more probably a simple misreading for, the usual paṭhūṭa 'much,' while each of the two parts of the following compound signifies 'gold.' That there was some shade of difference in the meaning of the two words is clear I think from the expression hiraṇṇaṁ ví suvanṇam ví 'either gold or gold,' in a commentary on the Pātimokkha, but what the difference was when the second Pitaka was composed is not so easy to say. Both words are constantly used both in Sanskrit and Pāli in the simple sense of gold, both words also occur as names for a particular weight. As names of weights the Suvaṇṇa according to Moggallāna would seem to weigh forty Hiraṇṇas, for it is equal to forty akkhas, an akha is the same as a karsha, and hiraṇṇa at Jātaka, p. 92, is replaced by kahṣaṇa at page 94. But the usage of the fifth or twelfth century after Christ is poor evidence for the usage of the fourth century before Christ. It is quite possible that 'treasure and gold,' or 'gold and bullion,' or 'pounds of gold,' or 'yellow gold,' would be the right rendering of hiraṇṇa-suvanṇa in the passages under consideration; but to decide these points we must have more texts before us. It will be of advantage, meanwhile, to have noted the similarity of the passages.

9. The date of the next work we have to consider is very uncertain. The orthodox Buddhists believe Kacekayana's Grammar to be the work of a contemporary of Gautama: this is certainly incorrect, and even as late as the time of Buddhaghosha it was not acknowledged as the supreme authority on Pāli grammar. The rules, explanations and examples are acknowledged by tradition to be by different hands, and the passage now to be quoted occurs among these later additions. The Sinhalese tradition is, however, strong evidence that the work was composed in India and at a very early date—early, that is, as compared with the commentators.

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1 Journal of the Ceylon As. Soc. 1876–1877, p. 197.
4 Ak and a can scarcely be distinguished in Ceylon MSS.
5 Sinnayl, p. 78, on Pātimokkha, ch. 8, v. 13.
6 Hiraṇṇa is so used at Jātaka 92, 22, Mahā. 163, 2; Suvaṇṇa below (j. 29); and both the Suvaṇṇa and the Kāraṇṭaṇa weighed 80 ratās according to Manu. Thomas, loc. cit. p. 13.
7 So in Bühler's. Both the hiraṇṇa is said to he the karṣaṇa.
8 On Kacekayana's date see James D'Alton in his 'Introduction' to Kacekayana; Weber's review of this Introduction in Indische Streifen, vol. ii, pp. 316–348; and especially Barnell, 'On the Andra School of Sanskrit Grammarians,' 1876, pp. 61–62.
of the fifth century. At page 130 of M. Senart's excellent edition, under examples of the use
of the ablative, occurs the curious expression: satanā or satana bānīha naro, 'a man bound for
a hundred,' where one would expect buddho, and where the ablative is certainly strange.
In a similar way, at Jātaka 224, 24, we have satana hitādiso, 'a slave bought for a hundred.' Whether
in these passages 'a hundred' means coins, or shells, or cattle, or weights of bullion, or corn, or
other goods, is not certain, but I should take it to mean one hundred pieces of copper, i.e.
kahāpaṇa.
It will be seen hereafter that in the fifth century in Ceylon higher numerals were used in the same manner.
Again, at p. 158, upa nikkhe kahāpaṇaṁ, 'the kārahāpaṇa is less
than the nishka,' is given as an example of the use of the locative; here the grammarian
who made the example was evidently thinking of weight, as the word nikkha is never in
Pāli used for a coin. In Manu the weight of the nishka is 820 ratis in gold as against 80 ratis
for the kārahāpaṇa in copper.

10. We next come to the Pātimokkha, a compilation of unknown date, giving a classification,
from the Vinaya Pitaka, of offences against the rules of the Buddhist order of mendicants. It is
certainly very old, but not having been included in the canon by Asoka's Council, can scarcely
have existed long before that time. A commentator of the fifth century ⁷ says indeed, according
to Mr. Turnour's translation, 'Bhagavā (i.e. Gautama himself) taking his place in the midst of this
assembly, held in the Weluvana edifice at Rajagaha, in the first year of his Buddhahood,
propounded the Pātimokkham;' but it is impossible that the book so called should have come into
existence until after the monastic system was worked out and settled in great detail, which it
certainly was not at the time referred to. The same commentaries are used for the Pātimokkha
and the Vinaya Pitaka, and the passages to be quoted probably occur also word for word in the
latter. At verses 8, 9, and 10 of the sixth chapter [the Nisaggīya] cetu-cetāpana are
mentioned, which Mr. Dickson translates 'money to buy robes.'⁴ The origin of the expression
is doubtful, Professor Childers ascribing the latter part of the compound to a confusion between
the two roots ci and cit, and Mr. Minayeff, Mr. Dickson and one of the commentaries,⁵ spelling
the word cetāpana and making it masculine, while Professor Childers, another Pāli commentary
and M. Senart,⁶ spell it cetāpana, which makes it neuter. The former commentator explains
it 'gold, or a pearl, or a jewel, or coral, or cotton cloth, or thread, or raw cotton,' that is to
say, materials which could be made into a robe or bartered to procure one; the latter explains it
simply 'price' or value (mūla), but does not say in what. The term may therefore be rendered
'means to procure a set of robes,' and does not necessarily infer the existence of coined money.

¹ M. Senart translates 'pièces de mosaïque,' but his attention
was not directly drawn to this point. The curious may compare
Judge's xvii. 2, 3, 4, where 'hundreds' of silver are spoken of,
and where the Authorized Version inserts the word 'shahils,'
while some scholars would prefer to understand lamba.
³ The Madurattha-Vilakai, Journal of the Bengal As. Soc.
vol. vii. 1838, p. 516. A set of rules called Pātimokkha is five
times mentioned in published parts of the Pitaka (Pallava-nipata,
verses 164, 372; Pārājika, J. Ceylon As. Soc. 1867, p. 175; Sutta
Nipata, p. 196; and Sānātiya-piha Sutta, Burnouf, Lotus, 463).

⁴ Page 47 of his separate edition from the Journal of the
Royal Asiatic Society, 1875.
⁵ P. 78 of Mr. Minayeff's edition, St. Petersburg, 1869.
⁶ P. 322 of his separate edition of Kosāyana.
11. Verses 18 and 19 say: ‘If a priest receives or gets another to receive for him gold and silver [coin], or if he thinks to appropriate [money] entrusted to him, it is a nisaggīya fault. If a priest makes use of the various kinds of money, it is a nisaggīya fault.’ I quote from Mr. Dickson’s translation, but the words I have bracketed are not found in the original, and the word ‘money’ in the latter verse is in Pāli rūpya, which Professor Childers in his Dictionary translates silver, bullion. Neither the Pāli rūpya, nor the Sanskrit equivalent rūpya, are derived from rūpa in its sense of image, figure, or are ever used in the sense of ‘bearing an image,’ for which the correct expression is rūpin.1 Silver is called rūpya on account of its beauty, its shining appearance, just as gold is called suvaṇṇa on account of its fine colour. The commentator on this passage2 explains rūpya by jātarupa-rajaṭa, gold and silver, but this is rather a gloss on the rule than a philological explanation of the word. Moggallāna distinctly confines the sense of the word to silver.3 The text is as follows:—18. Yo pana bhikkhu jātarūparajataṁ uggahāpeyya va uggahāpeyya va upanikkittam va sādiyeyya nisaggīyaṁ pācittiyam. 19. Yo pana bhikkhu nānappakāraṇaṁ rūpyasamāvohāraṁ samāpajeyya nisaggīyaṁ pācittiyam.4 I would translate: ‘18. If again a mendicant should receive gold or silver, or to get some one to receive it for him, or allow it to be put in deposit for him, it is a fault requiring restitution. 19. If again a mendicant should engage in any of the various transactions in silver, it is a fault requiring restitution,’ where ‘transactions in silver’ must refer, I think, to the use of silver as a medium of exchange.

12. In the Bhikkhuni-Pātimokkhaṁ, or Rules for Nuns, occurs the passage, ‘A nun collecting for a heavy cloak may collect as much as 4 kāṇāsas; if she should collect beyond this, it is a fault requiring restitution. A nun collecting for a light cloak may collect as much as 2½ kāṇāsas; if she should collect beyond this, it is a fault requiring restitution.’5 There is some uncertainty as to the derivation and meaning of kāṇāsa, which, as a measure of value, is only found in this passage. The word usually means copper, bronze, or a brass pot or plate; but the commentator6 explains it here as ‘four kāhāpanas,’ an explanation found also in Moggallāna’s vocabulary.7 In Sanskrit literature the word is only found in the sense of a brass pot or cup; but the Sanskrit lexicographers give kāṇāsa as an equivalent of āḍhaka (a measure of capacity).8 Mr. Childers regards it here as a derivative from, or a dialect variety of, karaha; but this seems indefensible, and the use in primitive times of a particular form of brass cup or plate as a measure of value is by no means unlikely, while the expression ‘a bronze’ is exactly paralleled by ‘a copper’ as used sometimes in English.9 The tradition preserved in the Kankhā Vitarāṇi, that the weight of the kāṇāsa, as a measure of value, was considered equal to four kāhāpanas, may or may not be well founded; one can only say that if the value were really so small, the idea of a cup or vessel can scarcely have been present to the mind of those who used the word.

1 Pādīnī perhaps thought differently. See the note in Anä. Ind. Weights, p. 36, but the passages quoted by Bhūtāṅkha-Both are conclusive.
2 Minayoff, p. 80.
3 Verses 486, 489, 593.
4 Minayoff, p. 10. Dickson, p. 29.
5 Minayoff, p. 103.
6 Kankhā Vitarāṇi, ibid., p. 104.
7 Abhikānappadiṭṭha, 906: he probably follows the fifth century commentary.
8 Bhūtāṅkha-Both, s.v. Compare below, § 32, table; and Thomas, Anä. Ind. Weights, p. 56.
9 Compare also the use of suvaṇṇa, § 23, and of riči in Sinhalese.
13. In the commentaries written in Ceylon in the fifth century A.D. by Buddhaghosha, we find the following explanations. At page 66 of his edition of the Pātimokkha, Minayeff quotes a commentator’s explanation of chera, a thief, as being one who takes anything of the value of five māsakas\(^1\) or more. Here the word māsaka might just possibly mean a weight, but in the following passage that can scarcely be the case. The Kankhā-vitarāṇi on Pātimokkha vi. 10, quoted above, calls gold and silver and kārshāpānas and māsakas forbidden objects.\(^2\) Another commentary on verse 18 says: ‘By rajata (silver) is meant the kārshāpāna, the metal māsaka, the wooden māsaka, the lacquer māsaka, which are in use.’\(^(!)\) And the Samanta-pāsādikā on the same passage says: ‘jātalīpa is a name of suvaṇṇa (gold), which is also called satthuvaṇṇa because it is like the colour of Gautama Buddha,’\(^(!)\) and after explaining rajata (which explanation Minayeff has left out in his edition, perhaps because it is the same as that given above), goes on: ‘In this passage kārshāpāna is either that made of gold or that made of silver (rāpiya), or the ordinary one; the metal māsaka means that made of copper, brass, etc.; the wooden māsaka means that made of sīra wood or of the outside of the bambu, or lastly of palmyra leaf, on which a figure has been cut (rāpiyā chinidita kara-māsaka); the lacquer māsaka means that made of lac or gum, on which a figure has been caused to rise up (rāpiyā samuṭṭhāpeti kara-māsaka).’ Then, after explaining the words ‘which are in use,’ it continues: ‘Lastly, every kind should be included, whether made of bone, or skin, or the fruits or seeds of trees, and whether with a raised image or without one.’ It adds that the four forbidden things are silver, gold, the gold māsaka, and the silver māsaka, a different explanation from that given above. The annexed cut of a lacquer medal in the possession of Col.Pearse, K.A., may perhaps represent such a lacquer māsaka as has just been referred to.

14. We next come to the Jātakas, the date of the present text of which is very uncertain. It seems that a collection of Jātaka stories was one of the earliest Buddhist books, and was included in the canon as settled by the Pātaliputra Council under Aśoka; but it is the only book of that canon which has not been handed down to us in a shape purporting to be identical

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\(^1\) The māsaka is the seed of a bean (see Thomas, loc. cit. p. 11), and is used in this sense at Māh. 229, 3. In Hardy’s Legends and Theories of the Buddhists, sages are mentioned who had no cattle, no gold (not even as much as four māsaka, each of which is of the weight of six māra seeds) and no grain. See below, § 23.

\(^2\) Minayeff’s Pāt. p. 79. Comp. end of this paragraph.

with that accepted by the Council. The text exists now only in the commentary, the date of which is itself unknown, though it was certainly written in Ceylon, and probably as late as the fifth century after Christ. No kind of literature is more susceptible of verbal alteration than the easy prose narrative which forms the bulk of these tales; so that, although the text is throughout kept distinct from the commentary, it cannot be depended upon as an accurate reproduction of the original form. And again, though the mention of money is so mixed up with the gist of some of the stories that it can scarcely be due in those cases to interpolation, and may very possibly date from the first invention of the stories in the time of Buddha, or even earlier, the names mentioned may have been inserted afterwards. The Pāli version of the Jātakas is now being published by Mr. Faëboll; and the first part, containing the Pāli text of the Introduction and of 38 Jātaka stories, has already appeared in Copenhagen. In these stories are the following notices of money. In the Sāri-vānijā Jātaka¹ some poor people ask a hawker to take an old pot in exchange for his wares. The pot was gold, but so old and dirty that they did not know it. The hawker sees their foolishness, and hoping to get it for nothing, says it is not worth even half a māsaka, and throwing it on the ground, goes away. Immediately afterwards another hawker comes up, and being made a similar offer, honestly tells the ignorant owners that their old pot is worth 'a hundred thousand' (sātasaḥassāṁ),² but gives them for it 500 kahāpaṇas and goods 'worth 500' (probably kahāpaṇas). He then takes back eight kahāpaṇas, and giving them to the captain of a vessel just then sailing, he escapes with the pot. The other hawker soon returns, and offers something of small value for the pot, and when its owners tell him they have given it to another hawker for 'a thousand' (sahassāṁ), he vainly pursues him, and then dies of grief and chagrin. The good hawker in this tale is the future Buddha; and had it been altered, the fact that he gave less than 'a thousand' for what was worth 'a hundred thousand' might have been easily got over by some interpolation; in any case the mention of money forms so important a part of the story that it must belong to a very early form of this Jātaka.

The next mention of money is in the Cullaka-setṭhi Jātaka.³ On the advice of the future Buddha, a man earns 16 kahāpaṇas in one day by the sale of firewood, and afterwards sells grass to the king's stable-keeper for 'a thousand,' and subsequently acquires a capital of 'a hundred thousand,' and marries the future Buddha's daughter.

In the Nandi-vāsala Jātaka⁴ we have the history of a prize ox who first loses a bet (abḥhatam) of 'a thousand' for his owner, when the latter calls him vicious; and then wins a wager of 2000 when he calls him gentle; and in the next story the future Buddha, again under the form of an ox, wins for his mistress a bag containing 1000,⁵ being hire for drawing 500 carts at two kahāpaṇas a cart.

¹ Faëboll's Jātaka, p. 111. ² At pages 68, line 15, and 178, line 21, other gold pots are mentioned worth 100,000 each. ³ Faëboll's Jātaka, p. 121. ⁴ Ibid., p. 191. ⁵ Sahasasthavikā, J. 185, 20, compare 54, 1, and 55, 23. See on a parallel expression in the Rig-Veda, Mr. Thomas, Anc. Ind. Weights, p. 33.

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15. Mr. Faurelhas has also published from time to time 27 other Jàtaka stories, but in these no mention is made of money. I pass on therefore to the commentary itself, in which the above stories are included. It commences with a short history of previous Buddhas, and then gives a succinct biography of Gautama Buddha. In the former a rich man says of his ancestors, ‘when they went to the other world, they did not take with them even one kahápaŋga;’ and kahápaŋgas and leaden pieces (äśa) are mentioned among other kinds of wealth. In the latter it is said that Vessantara’s mother gave him at his birth a purse containing 1000, and Nalaka is said to have been born in a family worth 87 kośis. Buddha gives Kiságotami a necklace ‘worth a hundred thousand,’ and Anàthapindika is said to have paid 18 kośis of gold (?) for the ground on which he built, at a further cost of 18 kośis, the Jetavana, the first Buddhist monastery. It is noteworthy that the only mention of gold kahápaŋgas should be in this late version of an early legend, and in the commentator referred to above (§ 13).

16. In Buddhaghosha’s commentary on the Saññiyutta Nikāya, written in the early part of the fifth century, king Kappini, a contemporary of Buddha, is said to have given 1000 to certain merchants; and in his commentary on the Dhammapada (Faurelhas, p. 333, and comp. p. 235) he contrasts a ‘thousand’ with a kākāpaŋka, which is the same as the gunjā (below, § 23).

17. In another of Buddhaghosha’s commentaries is the following passage: ‘On that occasion the bhikkhus (mendicants) of Wesáli, natives of Wajji, on the Uposatha (Sabbath) day in question, filling a golden basin with water and placing it in the midst of the assembled mendicants, thus appealed to the upásakas (lay disciples) of Wesáli who attended there: ‘Beloved, bestow on the order either a kahápaŋga or a half, or a quarter of one, or even the value of a mása.’ It would seem from this passage that Buddhaghosha considered the mása as less than a quarter of the value of the kahápaŋga, and mása, which form has not yet been found elsewhere, is, I suppose, the same as mātaka. It should be noticed that the sentence occurs in a description of the Second Council 100 years after Gautama’s death, which council, some think there is reason to believe, never actually took place; and that the Mahàvanše, describing the same event, only mentions kahápaŋgas. But that there was some such heresy there can be little doubt, as Añka in the eighth Girmar edict talks of honouring Theras with gold.

18. In this passage of the Mahàvanše, which is a little later, ‘gold and other coins’ are mentioned in Turnour’s translation as one of the exceptions which the Wajji heretics allowed themselves, only 100 years after the Teacher’s death, to his comprehensive rule that the members

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1 For the names and dates of these publications see my ‘Report on Pali and Sinhalese,’ at p. 94 of the Annual Address of the President to the Paliological Society for 1875.
2 Jàtaka, p. 5, line 26; p. 7 line 3 from end, and p. 33.
3 Jàtaka, 55, 18.
4 Jàtaka, p. 61, line 10.
5 Jàtaka, p. 92, l. 22, 26. At p. 64, l. 23, it is said that the ground was bought by covering it with kahápaŋgas laid side by side. Compare above, § 4, and Childers’ Dict. p. ix.
7 Turnour, J.B.A.S. vol. vi. p. 729. Mr. Thomas has pointed out this passage, Ano. Ind. Weights, p. 41, but it is not, as there stated, from the Mahàvanše. The golden basin should be, I think, a bronze dish (kāmapat). Comp. Mah. 14, last line.
8 Mahàvanše, Turnour’s edition, l. 15, line 10. The Pali word is jàtarpádkaz. Lasen, Indische Alterthumswis, vol. ii. p. 84 (first edition); Köppen, Religion des Buddha, vol. i. p. 147; and Cunnah, Biblia Tropae, p. 78, who all mention mása, derive their information from Turnour. With this notice the passage in Añka’s edict should be compared, where he mentions the honours of ‘Theram’ with gold as a virtuous act (thatápana hinaapati’tthakam). Bombay Journ. 1843, p. 257; J.R.A.S. xii. 219; Turnour, Lotus, 757; Kern, Jaartelling, 68.
of his order were not to receive gold or silver; but the original has simply 'gold, etc.,' though immediately afterwards it states that the mendicants even went so far as to call upon the laity to give them 'kahāpanas.'

Further on in the Mahāvansa a brahmin named Pandula gives Chitta's son 100,000; King Dushtha Gāmaṇi (n.c. 161-137) gives a soldier 1000, and afterwards 10,000; 2 Wasabha, a nobleman in Dushtha Gāmaṇi's reign, gives another soldier 10,000; 3 Dushtha Gāmaṇi rewards a famous archer with a heap of kahāpanas large enough to bury his arrow; 4 and when he builds the Mahīṣaṭṭhi dāgaba he makes presents valued at 100,000 and 1000, and spends altogether on that spot 19 koṭis, on the Brazen Palace 30 koṭis, on the Ruwanweli Dāgaba 1000 koṭis, and 100,000 on the sacred Bo-tree. 5 The same king rewards the architect of the Mahākāsapa (now called the Ruwanweli Dāgaba) with a suit of clothes worth 1000, a splendid pair of slippers and 12,000 kārṣāpanas, and deposits 16 laks of kārṣāpanas for the workmen's wages. 6 He had previously deposited 32 laks of hirānṇas for the wages of the workmen at the Lohaprasādā; 7 and he afterwards sent a monk to Piyaṅgala, among other things, two robes worth 1000, and the monk accepts them. 8 Dushtha Gāmaṇi's successor, Saddhā Tisya (n.c. 137-119), is said to have rebuilt the Brazen Palace at a cost of nine laks, 9 and his son and successor spent four laks for similar purposes. 10 King Mahānāga, surnamed the Large-toothed (A.D. 9), spent six laks on the monks, 11 and the wife of the prime minister of Subha (A.D. 60) gives a youth named Vasubha 1000, 12 and he becoming king presents 1000 to the Mahāvihāra monastery, and land worth a lāk to Abhayaγiri, and his queen pays a lāk for land on which to build another. 13 King Tissa (A.D. 269) gives 1000 monthly to the monks, and his successor gives them cloth of the value of two laks. 14 King Sangha Tissa (A.D. 242) put four gems worth a lāk on the summit of the Ruwanweli Dāgaba, 15 and Jeṭṭha Tissa spent 16 millions on the Brazen Palace. Under the reign of Mahasena (A.D. 284) occurs the phrase 'liable to a fine of a hundred'; 16 and also the remarkable statement that that king gave to a thousand monks a theravāda worth 1000. 16 Meghavarna spends a lāk in honour of the arrival of the Tooth-relic about A.D. 310. Finally Dhatusena (A.D. 450)—in whose reign Mahānāma, the author of the Mahāvansa, wrote—is recorded to have given 1000 in order to make the Dipavansa public, 20 and to have spent a lāk on the sacred Bo-tree. 21

19. Lastly, in the Mahāvansa Tīkā, a commentary on the Mahāvansa written by the author himself, occurs the curious passage pointed out by Mr. Thomas, 22 where it is said that Chānakya, afterwards the minister of Chandrāguna, but then, circa B.C. 339, a private individual, 'converted

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1 Pali sāta-sahassā, Mah. p. 61.
2 Pali sahassā and dasa-sahassā, Mah. p. 139; 16, 11, 14. 146; 1, 3, 4. Dushtha Gāmaṇi is probably antedated about half a century, but this is of very little importance for our purpose.
3 Dasasahassā, Mah. 142, 9.
4 Kāhāpana kapiṣṭha tahā śātita upārpiṣṭha
Chādikāvānapa dāgape Phussadevasana tahā khāga.
—Mah. 107, 8.
5 Mah. 160, 13; 161, 2; 164, 2, 6; 168, 8.
6 Mah. 175, 7, 11.
7 Mah. 163, 2.
8 Mah. 177, 6.
9 Mah. 201, 10.
10 Mah. 201, 202.
11 Mah. 201, 10.
12 Mah. 210, 12.
13 Mah. 223, 10, 14.
14 Mah. 228, 6.
15 Mah. 229, 4.
16 Mah. 233, 10, 11.
a.v. rāhi.
19 Mah. 241, 13.
20 Mah. 257, 4.
21 Mah. 258, 10.
22 Ant. Ind. Weights, p. 41; Tournay’s Mahāvansa, p. 11.
(by reconing) each kahapana into eight, and thus amassed 80 kotis of kahapanas.
' As all statements by Mahanama regarding this early period must be used with the greatest caution, the passage can only be received as evidence, not of what Chanakya did, but of what Mahanama thought likely. Even so, it is very striking. In the passage referred to on the next page (p. xii), it is probable that the Pali original for Turnour's expression 'a thousand kahapanas' was simply sahasan, 'a thousand,' just as a koti and a lak are mentioned at the top of page xi.

20. Such works as were produced in Ceylon between the fifth and the twelfth century have been so far lost that no book now extant can be assigned with certainty to that period; but in a very ancient inscription at Mihintale, of which I made a copy, mention is made of an aca, i.e. aksha, of gold (the aksha being the same as the karsha), and of the kalanda, which is the same as the dharana, and equal to eight akas. The inscription records a lengthy order made by King Siri Sang Bo for the regulation of the Temple property at Mihintale. There were seven kings of that title, and the inscription is ascribed by Dr. Goldschmidt to Mahinda III. (A.D. 1012).

21. In addition to these notices from Ceylon literature, a passage of Pliny should be mentioned, where it is stated that a traveller in the reign of Claudius was carried over to Ceylon from the Persian Gulf by unfavourable winds. The King of the place where he landed, and which he calls Hippureos, seeing some of his Roman coins, was astonished that the denarii should weigh the same, although the different figures upon them showed that they were struck by different persons. It is very doubtful where Hippureos may be; possibly it was in the north of the island, and the King would then be the Tamil ruler over those parts, the province of Jaffna having been at that time, and for long afterwards, an independent, though perhaps tributary State. If the exact motive for the King's astonishment has been accurately preserved in this very secondary evidence, the negative conclusion might be drawn that the art of coinage was very little advanced about the commencement of our era in the neighbourhood of Hippureos; and perhaps the positive one that the people thereabouts used pieces of copper of unequal weights, and with various marks upon them, as a medium of exchange. This is not inconsistent with the notices in the Ceylon books, and may therefore be taken as confirmatory evidence; but much stress cannot be laid upon it, as our informant may have been misled. The motives of Indian rajas are by no means easily ascertained, even when they are speaking to people who understand their language. And the other details stated by Pliny are so evidently incorrect—he says, for instance, that the King's palace alone contained 200,000 people—that no reliance can be placed on the accuracy of his report.

1 Clough says the kalanda is the weight of 24 makhna seeds = 55 grains and a fraction.
2 Pliny, Nat. Hist. vi. 24. Mirum in medium in auditum justitiam ille suspectit, quod pares pondera demerit assent in captiva puerulia cam diversae imagines indigent et pluribus facto. Compare Lassen, Ind. Alt. vol. iii. p. 61; Priaulx, Indian Embassies to Rome, J.R.A.S. vol. xviii. p. 345. Prof. Lassen would identify Hippureos with Kudire Mala, on the N.W. coast, a place Sinhalenses at the time referred to, but whose present Tamil name means Horse Hill; Bochart identificat sit (Geogr. Sacr. vol. i. p. 46) with Ophir, which Gen. Cunningham places at the mouth of the Indus (Ancient Geogr. Indian, vol. i. p. 561); and Sir E. Trenck, for much less valid reasons, at Galle in Ceylon (vol. ii. p. 101). Of these I would prefer Lassen's opinion; for though Kudire Mala may be a modern name, it may also be a transition of a more ancient one. But the point is as yet quite uncertain.
SUMMARY.

22. We have thus derived enough data from the few fragments of Buddhist literature as yet published to render the hope reasonable that we shall hereafter, when the whole of it has become accessible, be able to decide most of the points at present doubtful regarding the coinage of Magadha in the time of the Pāñcas, and of Ceylon in the fifth century. At present we can only sum up as follows the facts ascertained and the conclusions deducible from them.

In the Northern Buddhist literature coins have only as yet been found mentioned in works of uncertain but very late date (§ 3). In the Southern Buddhist literature we have the kahàpayāna and thepute, i.e. 'quarter,' distinctly used in the Pāñcas themselves—though each only in one passage—as measures of value (§ 4, 5), and buying and selling by means of gold is mentioned (§ 7). In Kaccāyana's Grammar the word kahàpayāna is once used, apparently as the name of a weight; and the expression, 'bound for a hundred,' implies the existence of some well-known measure of value, which probably, though not conclusively, was the kahàpayāna (§ 9). In the Pātimokkha, besides a reference to transactions in which gold and silver are concerned (§ 11), we have the distinct mention of the kava or 'copper' as a measure of value (§ 12). In the fifth century commentaries we find the words kahàpayāna and màscaka (which originally meant a weight) explained as names for pieces of money on which images or figures were stamped or marked. Both are used in the Jātakas and sīka, leaden piece, in the Jātaka commentary, where kahàpayāna is used in a passage referring to the time of Gautama (§ 13-17). In the earlier portions of Mahāpānā's history, where many of the statements are not trustworthy, the kahàpayāna and hirāyun are mentioned, and throughout his work there are references to a 'hundred,' a 'thousand,' a 'ten thousand,' a lak, and a koṭi (ten million), as if those were recognized weights or sums (§ 18). In the commentary on the same work similar expressions are used, and we are told that a private individual, converting each kahàpayāna into eight, amassed eighty koṭis (§ 19). We have, therefore, no evidence in Buddhist literature that in Magadha before the time of Asoka, or in Ceylon before the fifth century a.d., there were any coins proper, that is, pieces of inscribed money struck by authority. On the other hand we have no statements inconsistent with the existence of such coinage; and we have sufficient evidence that pieces of metal of certain weights, and probably marked or stamped by the persons who made them, were used as a standard of exchange; and that some common forms of this money had acquired recognized names. These results are substantially in accordance with the general course of Mr. Thomas's argument (loc. cit. pp. 32-44). 'True coins in our modern sense' are not mentioned in any Indian work certainly pre-Buddhistic, but 'circulating monetary weights' were in use long before. The oldest coins found in India, whose dates can be even approximately ascertained, are not older than the first century b.c., and were almost certainly struck in imitation of the Greeks. Into the general question, however, I do not enter: my object has been a much humbler one, viz. to state clearly such evidence as to coins or money as is obtainable from the published Pāli texts.

1 Once called máscaka (§ 17). 2 Mr. Thomas, Ancient Indian Weights, p. 41. 3 Ibid. p. 36. 4 But compare Mr. Thomas contra, Princeps's Essays, vol. i. p. 222.
PART II. Weights and Measures.

23. We shall group our notices of these in the form of a commentary on the statements of Moggallāna, who, in the middle of the twelfth century, composed a Pāli vocabulary called Abhidhānapaddāpikā, in imitation of the Amara Kośa. In this work he gives various schemes of measures,\(^1\) which contain valuable information, although it will, I think, be clear from the following pages that his tables cannot be entirely relied on as evidence of Indian or even of Ceylon usage. As it refers to the points we have just been discussing, we place first his

**TABLE OF WEIGHTS.**

| 2 Gunjā\(^2\) | 1 Māsaka\(^3\) (a seed of the Phanoea). |
| 5 do. | 2\(^\text{d}o.\) | 1 Akkha (a seed of the Termesia Belleria) = kurha. |
| 40 do. | 20\(^\text{d}o.\) | 5 do. | 1 Dharana (a Rhipiala kandal). |
| 200 do. | 100\(^\text{d}o.\) | 40 do. | 5\(^\text{d}o.\) | 1 Suvaṇga (gold). |
| 1,000 do. | 500\(^\text{d}o.\) | 200 do. | 24\(^\text{d}o.\) | 5 do. | 1 Nikkha (an ornament for the neck).\(^4\) |
| 400 do. | 200\(^\text{d}o.\) | 80 do. | 10\(^\text{d}o.\) | 2 do. | 4\(^\text{d}o.\) | 1 Phala (fruit). |
| 1,000 do. | 20,000 do. | 8,000\(^\text{d}o.\) | 1,000 do. | 260\(^\text{d}o.\) | 50 do. | 100 \(= 1\) Tākā (scale). |
| 800,000 do. | 800,000\(^\text{d}o.\) | 160,000\(^\text{d}o.\) | 20,000 do. | 4,000\(^\text{d}o.\) | 1,000 do. | 2,000 do. | 20\(^\text{d}o.\) | 1 Dīkā (load). |

24. The thick-faced figures are the ones given by Moggallāna, the others being calculated from them. On careful inspection it will be seen that we have here at least two tables, and the connexion between the two, which Moggallāna establishes by making one phala = 10 dharanas,\(^5\) is probably fictitious; for as far as Nikkha the weights are applicable to substances of great value and small bulk, and the rest vice versa to things of small value and greater bulk. It is incredible that hay and gold should have been measured by one scale. None of these words are used in the published Pāli texts in the sense of definite weights, except perhaps phala (mention being made in the commentary on the Pātimokkha\(^6\) of a phala of coral) and māsaka, which word has been discussed above. The gunjā is another name for the māsaka, on which see Mr. Thomas’s paper, p. 10–11. The whole of this table should be compared with those given by the Sanskrit authorities,\(^7\) and by the Amara Kośa (Colebrooke, p. 241), from which it varies almost throughout. It is curious that Moggallāna does not mention in the table the only measure of weight actually found in use, viz. the Kōsa or Kōśa, a pingo-load: that is, as much as a man can carry in two baskets suspended from a pole carried across his shoulders.\(^8\)

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\(^1\) Verses 267–269, 104–187, 479–484.

\(^2\) A seed of the Heteropappus = kāmāgikā, § 18.

\(^3\) Hardy, Legends and Theories of the Buddhists, p. 4, speaks of Rākṣas who had ‘no gold (not even as much as 4 masses, each of which is of the weight of 4 main seeds),’ but what plant is meant by māsaka does not appear either in Childe’s or in the Petersburg Dictionary. Comp. above § 5 (at the end) and § 17.

\(^4\) So used at Dh., pp. 41, 367. Comp. Anc. Ind. W. p. 34.


\(^6\) It is curious that in Māra’s tale, on the contrary, 10 phalas = 1 Dharana. See Anc. Ind. Weights, p. 70, note 4.

\(^7\) Minaret, p. 20, note on 8, 19; but the masculine gender is used, which Children gives only in the sense of fruit. Moggallāna makes the weight neuter.

\(^8\) Mah. 22, 27; Jānaka, 9, 17; Ab. 655, 919.
MEASURES OF LENGTH.

25. We pass on to Moggalāna's scheme of the

MEASURES OF LENGTH.

36 Paramās = 1 Ams.
30 Aps = 1 Tujāri.
36 Tājās = 1 Bāthiṣaṇa.
36 Ratāṇas = 1 Likhā.
7 Likhās = 1 Uka.
7 Uka = 1 Dhaśānākha.
7 Dhaśānākha = 1 Angula1 (finger joint, inch).
12 Angulas = 1 Vidattī (span).
24 do. = 2 do. = 1 Ratana (cubit, forearm) = hattha2 = kuḍku.
168 do. = 14 do. = 7 do. = 1 Yasti (pole, walking stick).
[672 do. = 280 do. = 28 do. = 4 do. = 1 Abharama (interval)].
2,360 do. = 92,000 do. = 1,150 do. = 1,000 do. = 5 do. = 1 Usabhā.
286,000 do. = 22,000 do. = 11,500 do. = 1,000 do. = 20 do. = 8 Gāvuta (meadow).
1,076,000 do. = 86,600 do. = 44,300 do. = 6,400 do. = 1,000 do. = 100 do. = 4 do. = 1 Yojana.

Also at verses 197, 811, 600 bow-lengths.5

26. Of these names none above angula have as yet been found in actual use as measures, and the same remark applies to kuḍku, yasti, and koss. Vidattī (the span) has been found in the Pātimokkha, the rest occur only in the literature of the fifth century after Christ. The likhā occurs as a measure of weight in Mr. Thomas's table, p. 13, and most of the above names as measures of length in his table at p. 31, where Sanskrit calculations, greatly differing from the above Pāli ones, will be found. Taking the vidattī or span at 83 to 9 inches, and the ratana or cubit, (which should be measured from the elbow to the end of the little finger only, see § 30) at from 17 to 18 inches, the yojana, according to Moggalāna's scale, would be equal to between 12 and 12½ miles, and this is the length given by Childers; but I think it is certain that no such scale as Moggalāna here gives was ever practically used in Ceylon. The finger joint, span, and cubit, may have been used for short lengths; the usabhā for longer ones; the gāvuta and yojana for paths or roads; but I doubt whether any attempt was made in practice to bring these different measures into one scheme.

27. In trying to draw up such schemes, Moggalāna has been compelled to make arbitrary assumptions, and to put in imaginary measures, to which he has given the names he found in the Sanskrit lexicographers, without troubling himself much whether he changed their relative values or not. As regards the larger measures of length, I have noted the following few passages; it is only from a comparison of lists of such passages, making them as complete and accurate as possible, and allowing due weight to the various ages and countries of the authors, that a trustworthy estimate can be formed of the sense in which these measures were really used.

1 See Dhammapada (ed. Faussé), pp. 319-21; Pātimokkha (ed. Minot), pp. 75, 76, 81, 16; Mahāvamsa (ed. Tourneur), p. 169.
2 This is the usual word. See e.g. Dhp., p. 168, Mahāvamsa, pp. 141 and 357, line 7, and Jāt. pp. 34-44.
3 This is inserted from verse 107.
4 Usabhā is used in the Mahāvamsa, pp. 132, 153, and in the commentary quoted by Alwis, Introduction to Racedyana's Pāli Grammar, p. 64, line 23, to be 8 usabhās, and in the Manual of Buddhism, p. 101, to be 800 cubits, broad. Compare Dhp., p. 212.
5 Compare Mr. Thomas's Essay, p. 32, and the Appendix to Cunningham's Ancient Geography of India, vol. i.
6 The 'Buddha's span' (Pātimokkha, iv. 8; vi. 87-92) was longer.
7 Sanskrit avati. Only found in this sense in a commentary quoted by Alwis, Introduction to Racedyana's Pāli Grammar, p. 76, line 21, and at Jātaka, p. 7.
<table>
<thead>
<tr>
<th>Names of Places</th>
<th>Distance according to</th>
<th>Direct distance on modern maps in miles</th>
<th>No. of miles in a yojana</th>
<th>Authorities</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Durares</td>
<td>to Ururela</td>
<td>16 yojanas</td>
<td>128</td>
<td>8</td>
</tr>
<tr>
<td>2. d.</td>
<td>Takshila</td>
<td>?</td>
<td>74</td>
<td>74</td>
</tr>
<tr>
<td>3. Kapilavastu</td>
<td>The River Anomá</td>
<td>6 da</td>
<td>40-44</td>
<td>78</td>
</tr>
<tr>
<td>4. d.</td>
<td>do.</td>
<td>20 da</td>
<td>do</td>
<td>78</td>
</tr>
<tr>
<td>5. The River Anomá</td>
<td>Rájagriha</td>
<td>20 da</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>6. Nalanda</td>
<td>do.</td>
<td>1 da</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>7. Kapilavastu</td>
<td>do.</td>
<td>60 da</td>
<td>210</td>
<td>74</td>
</tr>
<tr>
<td>8. Kusinagara</td>
<td>do.</td>
<td>25 da</td>
<td>150</td>
<td>7</td>
</tr>
<tr>
<td>9. Sravasti</td>
<td>do.</td>
<td>45 da</td>
<td>275</td>
<td>7</td>
</tr>
<tr>
<td>10. The Ganges</td>
<td>do.</td>
<td>5 da</td>
<td>35</td>
<td>8</td>
</tr>
<tr>
<td>11. do.</td>
<td>Vaishali</td>
<td>3 da</td>
<td>24</td>
<td>8</td>
</tr>
<tr>
<td>12. Sravasti</td>
<td>do.</td>
<td>84 da</td>
<td>235</td>
<td>6</td>
</tr>
<tr>
<td>13. Kapilavastu</td>
<td>do.</td>
<td>49-81 da</td>
<td>150</td>
<td>6</td>
</tr>
<tr>
<td>14. Sravasti</td>
<td>Anaraka</td>
<td>30 da</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>15. Aloka</td>
<td>do.</td>
<td>3 da</td>
<td>60</td>
<td>?</td>
</tr>
<tr>
<td>17. d.</td>
<td>The Be-Tree</td>
<td>7 da</td>
<td>60</td>
<td>?</td>
</tr>
<tr>
<td>18. Saghara</td>
<td>Kashmír</td>
<td>12 da</td>
<td>160-180</td>
<td>?</td>
</tr>
<tr>
<td>19. d.</td>
<td>Alexandria</td>
<td>200 da</td>
<td>88 or 260 or 360</td>
<td>?</td>
</tr>
<tr>
<td>20. Sankassu</td>
<td>Sravasti</td>
<td>30 da</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>21. do.</td>
<td>Madhurá</td>
<td>4 da</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>22. Rájagriha</td>
<td>Latikivana</td>
<td>3 gávatás</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>23. The Be-Tree</td>
<td>Yosiga</td>
<td>do.</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>24. Kusinagara</td>
<td>Páká</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>25. Anuráthapura</td>
<td>{ at the Kaceka ferry</td>
<td>9 yojanas</td>
<td>70</td>
<td>?</td>
</tr>
<tr>
<td>26. d.</td>
<td>at TamhapiTyü</td>
<td>7 da</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>27. d.</td>
<td>Košarvatthi-gama</td>
<td>3 da</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>29. d.</td>
<td>The Hidi Whára</td>
<td>8 da</td>
<td>94</td>
<td>?</td>
</tr>
<tr>
<td>30. d.</td>
<td>Adam’s Peak</td>
<td>15 da</td>
<td>100</td>
<td>?</td>
</tr>
</tbody>
</table>

28. Disregarding the cases in which Kapilavastu is mentioned—concerning the site of which place there is still some doubt—the average of the list is rather less than eight miles to the yojana. What is of more importance, a careful consideration of those data which are most certain leads to a similar result. Among these the two last are the most important. Fa Hian visited Anuráthapura

1 In each case about one-sixth has been added to allow for the difference between the direct distance and the distance by roads or paths.
2 Spence Hardy here and usually has translated the distances into miles, reckoning the yojana at 16 miles; see p. 166, where 480 miles in one sentence = 30 yojanas in the next; and see also p. 169. Deol, pp. 245, 246, gives the names of places on the way between these two towns, but compare Bigandet, loc. cit.
3 The places on the route are given by Hardy, M. B., p. 353.
4 This distance is quite inconsistent with Cunningham’s identification of Sankass, Ancient Geog. p. 359, with which, however, No. 26 agrees.
about 413 A.D., when Mahānāma, the author of the Mahāvamsa, must have been still a lad. As he did not himself visit Adam’s Peak, his statement that it was fifteen yojanas from Anurādhapura must have been derived from the monks there, and—there being no doubt as to the actual distance—is very good evidence of the value they attached to the word. Still more trustworthy is the conclusion to be drawn from No. 29. The Ambalaṭṭhi-kola Lena mentioned by Mahānāma is well known to be the site of the still-celebrated Ridi Wihāra in the Kurunāgala district, and its distance from Anurādhapura must have been well known to the monks at the latter place; the path from one to the other lay through the then most populous part of Ceylon, and is perfectly easy. In No. 19 we have to choose between four different Alexandrias, not one of which at all agrees with the distance given; and as regards No. 18, on which Childers lays so much stress, though General Cunningham has fixed the site of Sāgala without doubt, “Kashmir” seems to me to be a very vague term. Nothing is known of the date of the author of Milinda Pañha, in which the statement is found, or of the sources of his information; and the boundary of Kashmir was constantly extending and contracting in the direction of Sāgala. It is true that the seat of government was usually fixed at about the same place, namely, at and near Śrī Nagara; but as this is 180–190 miles from Sāgala, the yojana would then equal about 17½ miles, which is so highly unlikely to have been intended, that we may safely reject the interpretation. In No. 1 the distance given in the books is not from Benares itself, but from the Migadaya garden near it, where Gautama preached his first sermon, and which probably lay, according to Cunningham, about half a yojana to the north of the town.

29. The conclusion to which I come is that we have no data as yet for determining the sense in which the word yojana is used in the Three Piṭakas; that in the fifth-century Pāli literature it means between seven and eight miles, and that the traditions preserved by Ceylon authors of that date as to distances in North India in the time of Gautama agree pretty well, except in the cases of Kuplāvastu and Sankassa, with the sites fixed by General Cunningham.

30. Mogglāna⁴ further gives tāla, jogāna and padeva as names of a short span; but in the only passage given by Childers where tāla (which means palm-tree) is used to express length, it means “the height of a palm-tree.” The other words have not been found in the texts. I presume Mogglāna means the three words to express the length when the hand is extended from the end of the thumb to the ends of the three centre figures respectively, vidatthi being the name for the ordinary span to the end of the fourth or little finger. Finally, Mogglāna gives⁵ Pālīna as the length a man can stretch with both arms, that is, a fathom; and Pericē (literally manliness) as the length a man can reach up to when his arms are held over his head. The latter does not seem to have been in actual use; on the other hand upeṣa, a yoke, is used to

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2 For Alexandria Opissae see Cunningham’s Ancient Geography of India, vol. 1, p. 54, and for the three others do, Map Y, p. 104.
3 As when Professor Childers, in his Dictionary, a.v., looks upon the yojana “as about equivalent to twelve miles,” he is following Mogglāna, though he especially instances No. 16, so also when the Burmese make it 13½ miles (texts Rogers, Bud. Par. p. 47), this probably rests on some similar calculation.
4 Verse 267. They are also given in the Amara Kosha, 2, 6, 2, 24.
5 Verse 269; and see Childers, a.v.
express length, and Spence Hardy renders it the distance of a plough or nine spans\(^1\) (i.e. 6-7 foot); and \textit{hatthayāsas} cūrs (Pātimokkha, Dickson, p. 11; Rānkha Viṭarana, Minayeff, p. 98) in the sense of 2\(\frac{1}{2}\) cubits.

31. At the end of his scheme of measures of length, Moggallāna states that a \textit{kariṣa} is equal to four ammaṇās (a superficial measure). \textit{Karīsa} seems to have been the measure of extent really in use in Ceylon in the fifth century; it is used quite independently of ammaṇa (which does not occur as a measure of extent till much later). Eight \textit{kariṣas} are mentioned in the \textit{Mahāvansa}, p. 221, l. 40, in the commentaries to the \textit{Dhammapada} (p. 135), and to the Jātaka (p. 94, l. 24); sixteen \textit{kariṣas} in the \textit{Mahāvansa} (p. 166), and in the Jātaka commentary (p. 94, l. 23); and again one hundred \textit{kariṣas} in the \textit{Mahāvansa}, p. 61. None of these passages give any clue to its size; but if the tradition preserved by Moggallāna be correct, it would be equal to about four acres. Like all other Ceylon measures of extent, it is derived, not from any measure of length, but from a measure of capacity; the Tamil karīs, explained by Winslow to be a dry measure equal to four hundred marakkâls, or according to some equal to two hundred paras. It was not till after the arrival of the Europeans that the Sinhalese had any exact measure of extent: they \textit{always measured land by the quantity of seed which could be sown in it}; and the peasantry do so still in practice, although in some of the more advanced districts they occasionally use English measures in their legal documents.

One result of their mode of measurement is that each measure varies according to the nature of the ground, and the kind of seed used. Thus a pēla\(^2\) of land on very dry soil, where rice will not grow, or on a hill-side, where the seed has to be sown very sparsely, is larger than a pēla of muddy or low land, where the ordinary rice will grow very thickly. To add to the confusion, the dry measures of capacity differ in different districts, not only different names being generally used, but the same name in different senses.\(^3\)

32. This was doubtless the case also in the twelfth century, when Moggallāna drew up the following table of measures of capacity:

<table>
<thead>
<tr>
<th>Measures of Capacity</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 {Pasata (handfuls)} = 1 Patika or Nāpi</td>
</tr>
<tr>
<td>15 do. = 4 do. = 1 Kīhaka or Tumbi</td>
</tr>
<tr>
<td>64 do. = 16 do. = 4 do. = 1 Dopa</td>
</tr>
<tr>
<td>256 do. = 64 do. = 16 do. = 4 do. = 1 Mārikka</td>
</tr>
<tr>
<td>1024 do. = 256 do. = 64 do. = 16 do. = 4 do. = 1 Khārti</td>
</tr>
<tr>
<td>20480 do. = 5120 do. = 1280 do. = 320 do. = 80 do. = 20 do. = 1 Yāha (horse-load), Sakṣa (cart-load)</td>
</tr>
</tbody>
</table>

Also 11 Dopa = 1 Ammaṇa, and 10 Ammaṇa = 1 Kumbhā.

33. Of these none of those marked \(*\) are used in the sense of a measure in the published texts, unless the statement in \textit{Kaccāyana} (Senart, p. 155) that a \textit{dopa} is less than a \textit{khārti} can be

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\(^2\) The \(\grave{e}\) to be pronounced like French \(\grave{j}\) in mirre.

\(^3\) Clough, in his Dictionary, says \(\grave{k}\) urum or \(\grave{y}\)allas = 1 parrha; 12 kurumis = 1 pēla; and 8 parrhas or 160 measures = 1 ammaṇa. I have usually found that 40 tilhas were = 1 pēla, and 4 pēlas = 1 ammaṇa (Pāli ammaṇa), which was in rice-fields equal to about two acres. Compare on this mode of measuring extent, Thomas, Ancient Indian Weights, p. 31, note; and Colebrooke, Miscellaneous Essays, vol. ii. p. 245.

\(^4\) Pasata is really the cavity formed by bending the palm of one hand; that formed by joining the two hands is called karπ̄ notes, or adjut. See Abb. 296 and Mah. 57.
MEASURES OF CAPACITY.

considered as an example of the use of khārī; but curiously enough khārī occurs at Jātaka, p. 9, lines 15, 24 as a measure of weight. Moggaḷāna follows the current Sanskrit tables except in the data regarding the vāha, ammaṇa, and kumbha; and in the omission of the measures less than the patata, by which the Sanskrit tables establish an artificial connexion between this table and the tables of weight. The ammaṇa (Sinhalese ammaṇa, Tamil ambana) now varies in different parts of Ceylon from five to seven bashes and a half. In the Mahāvamsa, pp. 174, 157, an ammaṇa of sand is mentioned; at Jāt. 33 an ammaṇa of kahāpana; and at Jātaka, p. 62, line 15, we are told of a mattrass made of an ammaṇa of jasmine and other flowers.

34. In the commentary on the Pāṭimokkha occurs the following interesting passage: 'There are three kinds of begging bowls—the high bowl, the middle bowl, and the low bowl. The high bowl takes half an ākhaṇa of boiled rice (or the fourth of that quantity of uncooked rice) and a suitable supply of curry; the middle bowl takes a nāḷiḥa of boiled rice (or the fourth of that quantity of uncooked rice) and a suitable supply of curry; the low bowl takes a pattha of boiled rice (or the fourth of that quantity of uncooked rice) and a suitable supply of curry.' From some places the high bowl cannot be procured, from others the low bowl. In this passage 'three kinds of bowls' means three sizes of bowls; 'takes half an ākhaṇa of boiled rice' means takes the boiled food made from two nāḷis of dry rice of the Magadha nāḷi. In the Andha Commentary a Magadha nāḷi is said to be 13 1/2 handfuls (pasatas). The nāḷi in use in the island of Ceylon is larger than the Tamil one. The Magadha nāḷi is the right measure. It is said in the Great Commentary that one Sinhalese nāḷi is equal to 1 1/2 of this Magadha nāḷi. It is clear from the above passage that Moggaḷāna's scheme, in which the pattha is made the same as the nāḷi, will not apply to the fifth-century books. The nāḷi was a liquid as well as a dry measure, for a nāḷi of oil is mentioned at Mahāvamsa, p. 177, l. 6, and a nāḷi of honey at Mahāvamsa, p. 197, l. 1. At Jātaka, p. 98, l. 5, Gautama tells a householder to listen, giving ear attentively, as if he were filling a golden nāḷi with lion's marrow! The original meaning of the word is pīpē or reed, then the joint of a bamboo, and hence the measure, either dry or liquid, which such a joint would contain; or, as a measure of extent, the space over which the seed contained in such a measure could be sown. As the size of different bamboos differed, we can understand the origin of the difference in the size of the measures. In Sanskrit, though neither nāḍi nor nāḷi have acquired the meaning of a measure of capacity, nāḍi is given in the Kōṇas as a measure of time. The corresponding measure of capacity in Sanskrit is prastha, to which in the Petersburg Dictionary many different values are assigned, inter alia that of four Kudavaus; and it is curious to notice that Colebrooke (Essays, vol. ii. p. 535) mentions a 'Magadha prastha,' which the Tibetans also use (Tārānātha, p. 35). The Sinhalese word is nāḷiya, which Clough explains as 'three pints, wine measure.' The Tamil is

2 Minaye, p. 91 en 10, 19.
3 This of course is the same as nāḷi. See Jātaka, pp. 124-126.
5 Comp. Wilson, Glossary, s. v., and Traill's Report on Kumaon, Az. Res. xiv.
6 At Mahāvamsa, p. 227, last line, kundanāḷi seems to mean the handle, or perhaps sheath, of a spear or dagger.
7 The is pronounced like a la had.
NUMISMATA ORIENTALIA.

nāḷi, which Winslow explains as the eighth part of a kurundi or marakkaḷ. Finally, in the inscriptions referred to above (§ 20), gātā, kiriya, and paya are used as measures of extent; the kiriya being four ammapas; and nāṭiya, adamanā, and pata are used as measures of capacity; the pata being the same as pasuta, a handful, and stated by Clough to be the eighth of a seer, that is, the 256th part of a bushel, while the adamanā is probably another name for the nāḷi.

PART III.

SKETCH OF THE HISTORY OF CEYLON UNDER THOSE KINGS WHOSE COINS ARE EXTANT.¹

35. About five centuries before Christ the island of Ceylon was colonized by Aryan settlers from Orissa. On their arrival they found the country inhabited by a people whom in their histories they called Yakshas or devils, and who were probably of Dravidian race, although their nationality has not yet been, and probably never will be, ascertained with certainty. The island was converted to Buddhism in the middle of the third century B.C. by Mahendra, the son of Aśoka the Great; but was very soon afterwards invaded by the Tamils, who held the whole of the Northern plains for more than half a century. From that time down to the fourteenth century the history of Ceylon is the history of the struggles of the Aryan islanders to hold their own against the ever-increasing numbers of the Dravidian hordes. Twelve times the Tamils became masters of the plains, and twelve times the Sinhalese issued forth again from their mountain strongholds and drove their enemies back across the sea. But each victory left the victors weaker than before. They felt they were fighting against overwhelming odds, and gradually withdrew the seat of government further and further south, until the long struggle was terminated at last by the devastation of the country; and the rich plains from the peninsula of Jaffna in the extreme North to the Northerly spurs of the Central hills relapsed into their present state of almost deserted jungle.

36. In the last years of the tenth century the Cholians had been obliged to quit the island; but in the year 1509 they again invaded Ceylon, and though the King had fled to the hills in the South, they captured him and his Queen, and carried them prisoners to the peninsula. As soon as they turned their backs, the mountaineers, as usual, reasserted their independence; and while the plains were governed by the Cholian viceroy, the hills were ruled by a son of the captured King named Kāśyapa. The King died in captivity, but his son immediately proclaimed himself Rāja of Ceylon, and was making great preparations to expel the Cholians, when he was taken ill and died. Always dependent on a visible head, the Sinhalese were at once thrown into disorder. The young son of Kāśyapa was proclaimed King, and his advisers sent for help to Siam—not altogether without

¹ The authorities are: Turcotte's Epitome of the History of Ceylon, and his Mahāvansa, pp. ix-xvi and xlvii-xxxii; Lassen's Indische Alterthumskunde, vol. iv, pp. 30-336, for which Lassen has used a MS. of the Mahāvansa; and my articles, 'On the Invasion of South India by Parākrama the Great,' in the Journ. Bengal As. Soc., vol. xii, part 1, 1872; 'On the Audience Hall Inscription' in the Indian Antiquary for Sept., 1873, and 'On Sinhalese Inscriptions' in the Journ. Royal As. Soc., for 1874 and 1875. For the period subsequent to Parākrama's death I have also consulted the MS. of the Mahāvansa in the India Office. It has been usual to consider the Waddas, a tribe of savages still existing in the South-west jungles of Ceylon, as the descendants of these aborigines. If this be so, they were possibly the descendants of former Aryan colonists, but the language of the Waddas has not yet been thoroughly investigated. Mr. F. F. Harbord, late of the Ceylon Civil Service, has stated all that is known of this curious tribe in an interesting article in the Fortnightly Review of January last.
success; but the central power was too weak to gain hearty allegiance; the clans retired to their valleys; and for a time the national cause seemed to be forgotten, whilst the members of the royal family were engaged in schemes against each other. At last the rivalry broke out in open revolt, and two chiefs, near relations of the young King Vīnaya-bāhu, proclaimed war against him. The danger of the crisis showed that Vīnaya-bāhu had inherited his father’s martial vigour. He himself took the field, and completely defeated the insurgents; and at the first news of the victory, the clans flocked to his standard. Then ensued a protracted and desultory warfare, which did not end till the Cholians were completely driven out of the island. The King established his Court at Pulastipura, and spent the last ten years of his long reign in endeavours to restore the irrigation works on which depended the prosperity of the country, and which had fallen into decay under the rule of the Malabars.

37. But the unfortunate country was not to taste the blessings of peace. Immediately on the death of the King, the members of the royal family, who thought only of their own interests, began to quarrel for the possession of the throne, and for twenty-two years the island was desolated by a civil war of the most ruthless and determined kind. At length Parākrama Bāhu (1153), a nephew of the late King, after a long struggle with his uncles, and a short but bitter and furious war against his own father, was able to crown himself King of all Ceylon, and enjoy the sweet sense of undisputed power. He was not long in showing that that power would be used to a degree to which it had never been used before. He strongly fortified his capital Pulastipura, the modern Topáwa, built a splendid palace seven stories high for himself, and two others five stories high for priests and devotees. Then he laid out a park near his palace, and built in it a hall for the coronation of kings, and near it a brick temple, which he called the Jetawanárama.1 At the other end of the town he constructed also a splendid stone temple for the worship of the Buddha—a building which, carved out of the solid rock, is, even in its ruins, a lasting memorial of the skill and taste of the workmen he employed. In a few years he had succeeded, partly by taxation, partly by compulsory labour, in making Pulastipura one of the strongest and most beautiful cities in India; and he succeeded also in rousing into rebellion a nation always distinguished for its wondrous patience under the oppression of its kings.2 The insurrection was put down after a protracted struggle, causing great destruction of life and property, and a severe example was made among the insurgents, the leaders being impaled, beheaded and otherwise punished. Once more unrivalled at home, this able and ambitious despot now turned his victorious arms against the Kings of Kámbujia and Rámanya,3 undeterred by the enormous risk and difficulty of sending a fleet of transports 1500 miles from home to the further side of the open Bay of Bengal. It may well be doubted whether any other monarch in Europe or Asia would at that time have conceived so daring an idea, or, if he had, could have carried it to a successful issue.

1 By the kind permission of Mr. Ferguson I have been allowed to place at the beginning of this monograph the woodcut of this temple, which originally appeared in Sir E. Tennant’s Ceylon. Since the drawing from which it was taken was made, the entrance was excavated for Government under my superintendence, and was found to be richly carved in bas-relief.

2 It seems probable, from the headings of the chapters of the Mahavamsa relating to this period, that some of the disappointed members of the royal family took advantage of the general discontent to incite the people to revolt.

3 i.e. Barma; and more especially its coast provinces referred to in Asoka’s edicts as Suranapā-dvāma. Comp. Bigandet, p. 339.
but they either marched through countries for the most part friendly, or sailed along the Mediterranean, whose numerous islands could afford them food and shelter; and though they accomplished much which they did not intend, they failed in the object they proposed. About 1175 A.D. the Sinhalese fleet arrived safely at its destination, and completely conquered Kákadvīpa and Rámánya, taking the Kings of those countries, with their ministers, prisoners. The latter was restored to his throne on the monks interesting for him and on his making full submission; but the King of Kákadvīpa died in captivity in Ceylon.

38. Soon afterwards the Pándian King Parákrana, of the city of Madura, appealed to his Sinhalese namesake for help against his suzerain Kulasekhara, who was preparing to attack him. The flattering request was received with favour, and a Sinhalese army was sent to invade and lay waste the territories of Kulasekhara, that King being taken prisoner, and his son Virapaṇḍu raised to the throne as a vassal of Parákrana Bāhu. About 1180 the troops advanced also against Chola, and after an obstinate war took and destroyed the strongly fortified capital Anarāvatī, and then returned to Ceylon rich with booty and tribute. Meanwhile the King at home had been still further adding to the religious and royal buildings at his capital, and had undertaken some of the largest and most difficult engineering works which the mind of man had then conceived. He constructed inland lakes ten, twenty, even forty miles round (one of them called the Sea of Parákrana), fed from the principal rivers of Ceylon by broad and deep canals, which also united these lakes to one another and to the principal towns, whilst smaller canals conducted their waters to extensive and fertile tracts of arable land. It may perhaps be doubtful whether all of these works were worth the immense labour which they must have cost; but as the labour was probably compulsory, whilst a tax in kind of one-tenth of the produce was certainly levied on all the irrigated land, the schemes no doubt benefited the royal exchequer, while they threw additional glory on the royal name. Parákrana died in 1186; after a reign of thirty-three years—the most martial, enterprising and glorious,' says Tourneur, 'in Sinhalese history'; he had earned for himself undying fame, and had so exhausted and impoverished the country that it was long before it began to recover from the effects of his daring ambition.

39. The following table will show the relationship of Parákrana to his different rivals in Ceylon.

<table>
<thead>
<tr>
<th>Manusāna IV. (1023 A.D.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāyapa Wikrama-bāhu</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Wickrama-bāhu</td>
</tr>
<tr>
<td>Subhadra</td>
</tr>
<tr>
<td>Ratnāvali = Manabharana</td>
</tr>
<tr>
<td>Kirti Śīri Meghavarṇa</td>
</tr>
<tr>
<td>Sri Wallabba</td>
</tr>
<tr>
<td>Līlāvatī = PARĀKRANA I. = Rupāvalli</td>
</tr>
</tbody>
</table>

40. Parákrana was succeeded by his nephew Wickrama Bāhu (1180), whose character seems to have been a curious mixture. He is celebrated in the priestly chronicles as a most religious prince,
who himself wrote letters in the sacred language to exhort the King of Rāmānya to aid him in extending the faith, and who took great pains to administer impartial justice and relieved the people from the oppressions under which they had been suffering under his predecessor. But it was an intrigue with a farmer's daughter named Dīpāni which led to his being murdered, after a reign of only one year, by a Kālinga named Mahinda.

41. The throne was then seized by the crown prince (uparsaja) Niṣsanka Malla (1187), a relation of Parākrama's Queen Lizāvati, and a son of Rāja Jayagopa of Kalinga. The Mahāvamsa, after describing at great length in eighteen chapters the striking acts of Parākrama, unfortunately dismisses the next sixteen kings in one short chapter, and the deficiency is only partly made up by the interesting inscriptions referred to in the note at the commencement of this historical sketch. It appears from these inscriptions that Niṣsanka Malla was a quiet and patriotic, if not very vigorous or wise prince, who devoted the nine short years of his reign to internal reforms. He visited all parts of the island, and boasted that 'such was the security which he established, that even a woman might pass through the land with a precious gem and not be asked, 'What is it?''' The means by which he accomplished this may not have been so foolish as at first sight it appears. 'He put down robbery,' says the Ruwanwali Inscription, 'by relieving—through gifts of cattle and fields and gold and silver and money and pearls and jewelry and clothes, as each one desired—the anxiety of the people, who, impoverished and oppressed by the very severe taxation of Parākrama Bāhu the First (which exceeded those customary by former kings), lived by robbery: for, thought he, they wish to steal only because they desire to live.' He further claims to have reduced taxation, remitting entirely one tax—that on hill paddy—which was felt as a particular hardship, and at the same time to have greatly improved internal communication, repairing the roads and putting up rest-houses along them for the use of travellers. 'Removing far away the fear of poverty and the fear of thieves and the fear of oppression, he made every one in the island of Lankā happy.' But he lavished enormous sums on the priests. He is said, in one Inscription, to have spent seven laks on the Cave Temple at Dambulla, and forty laks on the Ruwanwali Dāgaba at Anuradhapura; and though these amounts are certainly exaggerated (another of his own inscriptions giving them as one and seven laks), he is known to have built the huge Rankot Dāgaba at Pustipura, and the exquisite stone temple of the Tooth at the same place, certainly the most beautiful, though one of the smallest ancient temples in Ceylon.

42. His son Wirabāhu was killed on the day of his accession, and his brother Wikrama Bāhu, who succeeded, suffered the same fate three months afterwards, at the hands of his son or nephew Cudāgana (1196), who, after a short reign of nine months, was dethroned and blinded by the minister Kirti. The minister then married Lizāvati, the widow of Parākrama, and ruled the

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1 Hallam in his 'Middle Ages,' vol. ii. p. 312, quotes from the Saxon Chronicle that in the time of William the Conqueror 'a girl laden with gold might have passed safely through the kingdom.' And Tennyson makes Harold say to the Earl of Pembina:

> *in mine garden*

> A man may hang gold bracelets on a bush, And leave them for a year, and coming back Find them again.*

2 mæsæ pasan, i.e. gold misakes.

country in her name for the next three years. They were in their turn overthrown by another minister Anikanga, who first placed Sāhasa Malla, another son (but by a different queen) of Rāja Jayagopa, of Kalinga, on the throne,1 but deposed and banished him after two years, and then reigned for six years in the name of Kalīyānawati, the widow of Nīṣanka Malla. Her son (? Dīnāsoka Deva, a babe of three months old, was the next puppet king, but after governing in his name for a year, Anikanga, relying on the help of Cholian mercenaries, put him to death, and openly declared himself King. But he had gone too far. Another revolution or palace intrigue immediately took place: after a few days he was captured and killed, and Līlavati was restored to the throne. But before she had enjoyed her recovered dignity for a year, another insurrection broke out, which ended, twenty-eight months after her restoration, by a Pāṇḍian prince named Parākrama (1211) attaining supreme power. He also was not long left in peace. A new invasion—this time from Kalinga2—took place, and a barbarian prince named Māho (1214) overran the island, pillaging and destroying the temples and oppressing the people.

43. After tyrannizing over the unhappy country for twenty-one years, this despot was attacked by a young chief named Wijaya-bāhu, who rallied round his standard the brave mountaineers—always the last to be subdued, and the first to revolt.3 In a desperate struggle, which lasted three years,4 they regained from their oppressors first the mountain districts, then the plains of Ruhuna in the South, and at last the capital Pulastipura and the plains of the North.5 But the latter city had been completely ruined, and when the patriot chief was crowned King of all Ceylon, under the title of Wijaya Bāhu III., in 1235, he removed the seat of government to Dambadenia, at the foot of the Kandian hills in the district now called Kurunegala.

44. In his long reign of twenty-four years this patriotic ruler so strengthened the country that when the hereditary foes of Ceylon again invaded the island, in the time of his son Pāṇḍita Parākrama (1259), they met with a signal defeat. Both these monarchs were great patrons of literature; and the latter especially, who was himself a voluminous writer, took great pains to restore the sacred books, many of which had been destroyed in the time of Māgha, and caused the chronicles of the island to be completed down to his reign. His son Wijaya Bāhu IV. returned to the ill-omened city of Pulastipura, and there, after he had reigned only two years, was murdered by his prime minister, Mitra Sena. But the latter did not live to reap the fruits of his treason. He was himself assassinated shortly after, and Bhuwanāika Bāhu, the last of the kings whose coins are extant, succeeded to the vacant throne in 1296.

1 The date of this event (1743 A.D.) is fixed by an inscription I have published in the Journal of the R.A.S. 1875, in an article entitled 'Two Sinhalese Inscriptions.' This is the oldest inscription but one as yet known in which Budhara-wardha, the era of Buddha, is mentioned; comp. [64] below.
2 Also called Kovala in the 40th chapter of the Mahāvamsa, verse 61, 76, of the India Office MS.
3 That this Wijaya-bāhu was not related to any of the preceding kings, is proved by the fact that he based his claim to the throne on his descent from Sanga Bo, a popular Sinhalese hero and Buddhist martyr, who reigned from A.D. 238-240. So Dhātusaṇa, who expelled the Pāṇḍian usurpers in the 5th century, claimed descent from Yaṭṭhili Tissa, who reigned in the first. Mah. pp. 218, 254.
4 Lassen, l.c., p. 337, note, thinks this should be seven years.
5 When excavating at Pulastipura, I found at the ruined gate of the palace a fallen slab covered with an inscription of Nīṣanka Malla. Under it was an old spear-head, which must have been used, at the latest, at this last siege of the ill-omened town, whose glory lasted so short a time.
45. List of the Kings of Ceylon from 1153–1296 A.D.

1. Parakrama Bahu*  1153
2. Vijaya Bahu II.*  1186 Nephew of last.
4. Wikrama Bahu II.  1196 Brother of Nissanka Malla.
5. Cojasanga*  1196 Nephew of Nissanka Malla.
7. Sahasa Malla*  1200 Brother (?) of Nissanka Malla.
8. Kalyanawati (queen)  1202 Widow of Nissanka Malla.
9. Dharmasoka*  1208
10. Lilawati (restored)  1209
11. Pangi Parakrama Bahu  1211 Malabar usurper.
14. Dambadeniya Parakrama  1259 Son of the last king.
15. Bosat Vijaya Bahu  1294 Son of the last king.
16. Bhunaewaka Bahu*  1296 Brother of the last king.

* Coins are extant of these monarchs marked with a star.

PART IV. Description of the Coins.

Coins of Parakrama Bahu, 1153–1186 A.D.

46. The Lankevara gold coin, Figs. 1, 2, 3, 4.

On the obverse a standing figure of the king; turning towards the right; in his left hand a lotus-flower, of which Fig. 3 gives a front view, the others a side view; in his right hand apparently a weapon of some kind,1 figured most clearly in Fig. 4. To the left of this is another symbol, appearing most clearly in Fig. 4, the meaning of which I do not understand (? a sceptre). The figure stands on the stalk of a lotus terminating in a flower to its left; between this flower and the left hand are five dots surrounded by small circles, which again I take to be lotus-flowers. Fig. 3 has only four of these. The dhoti or cloth wrapped round the loins falls in folds on each side of and between the legs.2 On the head of the figure is a conical cap.

On the reverse the same figure seated. In the left hand a lotus [there is nothing in the paper] in the Journal of the Ceylon Antiquary Society for 1844, p. 82. It may be as well to point out that Hanuman, 'the mighty-jawed,' the mythical monkey who appears in the Ramayana as the faithful ally of Rama in his fabled invasion of Ceylon, is almost unknown in Sinhalese literature, and was never worshipped in the island. The true origin of the figure is explained below, § 84, and there can be no reason to believe that the Sinhalese meant to represent a mythological monster, known only as an enemy to Ceylon.

1 Prinsep, ed. Thomas, vol. i. p. 421, calls it 'an instrument of warfare.' Mr. Vaux, Numismatic Chronicle, vol. i. xvi. p. 134, calls it trisula, that is, trident. This it can scarcely be, as it has four points, not three, and is quite different from the trisula in Fig. 19. It may possibly be a flower, and is, in any case, an ancient symbol.

2 Prinsep says that some, mistaking this for a tail, have supposed the figure to be Hanuman. The only writer I have been able to find advocating this opinion is Simon Casie Chitty, in a paper in the Journal of the Ceylon Antiquary Society for 1844.
right—the extension with five projections is meant for the hand with the five fingers]. The left leg rests on a kind of grating. On the left side of the figure, to the right of the coin, the legend

Śrī Laṅkāvēra. In Fig. 3 the anuśuva circle or dot is misplaced under the left arm of the figure. The complete form of the e, a small stroke to the upper right of the क, is very clear in Figs. 3 and 4, and is quite different from the e in the deca of Fig. 20. The य over the र is also clear enough in Figs. 3 and 4. The र in all specimens is curiously like ऍ, and unlike the र of राज, Fig. 21; and of Parākrama, Figs. 5, 6, 7, 11, 14, 15.

47. Prinsep says of this coin, "This name (Laṅkāvēra) I presume to be the minister Lokāvēra of Mr. Turnour’s table, who usurped the throne during the Chola subjection in the eleventh century (A.D. 1060); but he is not included among the regular sovereigns, and the coin may therefore belong to another usurper of the same name who drove out Queen Lalāvati in A.D. 1215, and reigned for a year." Mr. Vaux adopts the former of these two suggestions; but the first part of the word, Lank-, is perfectly clear on several specimens of the coin (see Figs. 1 and 4). If Lokāvēra had struck a coin and had intended to put his name upon it, he would have done so; and the a represented in this alphabet by two substantial strokes, one on each side of the letter (see Fig. 22), could not have disappeared as the tiny anuśuva dot has sometimes done.

48. The epithet Laṅkāvēra, Lord of Ceylon, may apply to any king of that country, and the similarity of name is no reason for fixing it upon either of these Lokāvēras. It should be noticed also that the former of the two was not a king at all, but a minister mentioned in the lists as the father of Wijaya Bāhu I.; and the latter was a foreign usurper who never was in acknowledged possession of the kingdom, though he retained a precarious hold on the capital for a few months. Discarding therefore the idea that Laṅkāvēra stands for Lokāvēra, we have to consider to which King of Ceylon this epithet belongs. It is never used in Ceylon literature before the time of Parākrama the Great. The Pāli form Lankissara is then found applied to three kings; namely, to Mahāsena, A.D. 275, and his son Kirti Śrī Megha-varṇa, A.D. 301; and to Wijaya Bāhu the First, A.D. 1071. The Sinhalese form is only found applied to two kings; namely, to Parākrama Bāhu himself in the account of his conquest of South India, and to Nissanka Malla, A.D. 1187, in his own inscriptions. Coins were unknown in Ceylon in the time of the first two kings mentioned; it is not known that any were struck by the third. The epithet is used of him in such a way as to convey the impression rather that the word in the time of the writer (tempore Parākrama) had come to be used of all Kings of Ceylon, than that it was a distinctive appellation of Wijaya. There remain the two last; for the former speaks the fact that the word came into use in the literature of his reign; that he conquered South India, and thence introduced the art

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1 I think the object held by Fig. 3 is, like that in the others, meant for a lotus, but compare Fig. 12.
2 Mr. Thomas altogether discons from Prinsep’s original reading of Laṅkāvēra, and interprets the legible portion of the letters as लंकीवा लक्षीवा, or in No. 4 लंकीवा लक्षीवा, Vita.
3 Vol. i. p. 421 of Mr. Thomas’s edition.
5 In the Dāhāvānas, Canto v. verses 4, 50.
6 Mahāvānas, ed. Turnour, p. lxxvi. Both this part of the Mahāvānas and the Bētkāvānas were written in the time of Parākrama.
8 In the Dambulla inscription, and in the Bānka Dāgaha inscription, published by me in the Journal of the Royal Asiatic Society of 1874.
of coining into Ceylon; and that he is the only King of Ceylon who struck several coins; for the latter that though in three of his inscriptions he is not called Lankanəwara, the epithet is given in two others as one of his distinctive titles. On the other hand, in those two inscriptions he is called Kālinga Lankanəwara, and on his own coin he uses that title in full, which is exactly what he would have done had he wished to distinguish himself from some previous Lankanəwara.

On the whole, therefore, it seems to me certain—as certain, that is, as the identification of coins bearing such ambiguous legends ever can be—that this coin belongs to Parakrama the Great.

It only remains to add that the coin is rare. There are three examples in the Guthrie collection in Berlin, two in the British Museum, two in my own collection, and one in the collection of H. H. Bowman, Esq., of Baddegama, Ceylon. Those described by Prinsep and Mr. Vaux are in the British Museum.

No. 1 from my collection weighs 67 grains. No. 2 is in the Guthrie collection. No. 3 is in the British Museum and weighs 68\(\frac{1}{2}\) grains, though, as will be noticed, it is much less in diameter than the others. No. 4 is in the British Museum and weighs 65\(\frac{1}{2}\) grains.

49. The Lion coin of Parakrama. Figs. 5, 6, 7. Copper.

On the obverse the standing figure of the rāja. The face turned to right represented in the most extraordinary way by three strokes, with a curve for the back of the head. The transition form of this mode of expressing the face, which Prinsep calls 'altogether unique in the history of perverted art,' may be seen in Figs. 9, 11. In the left hand of the figure is the lotus, in the right the weapon referred to in § 46 and note 1. There is no lotus-stalk under the feet. The cap is formed by two strokes and a dot. The two dots under the arms are the upper part of the dhoti. To the right of the coin is a well-defined lion, sitting, with the mouth open, showing the teeth in the upper jaw.

On the reverse the seated figure of the rāja, and to the right the legend श्री पराक्रमानवर्म श्री Parakrama Bāhu.

Fig. 5 is from the Guthrie collection. Fig. 6 from my own is worn, and weighs 55 grains. Fig. 7, also my own, weighs 61 grains. The British Museum has no specimen of this coin, of which less than a dozen examples have been found. My collection has seven of these, two in good condition, besides which I only know of Colonel Guthrie's, and of two others in private hands in Ceylon, one of which is now, I believe, in the possession of Mr. Bowman, and the other in Mr. Dickson's collection.

50. The half massa of Parakrama Bāhu.

This small copper coin, Fig. 11, has on the obverse the standing figure of the rāja, and on the reverse only the legend श्री पराक्रमानवर्म श्री Parakrama Bāhu. Prinsep, whose coins are now in the British Museum, says, that 'several specimens of this were dug up in 1837 at Montelée (? Matara) in Ceylon;' but the Museum has only four, of which the one figured in the Plate is the only one in good preservation, and no others are known to have reached Europe.

2 Namely, the Bwagonwalli inscription published by me in the J. R. A. S. for 1875, and the two others in my article mentioned in the last note but one.
3 See below § 66. A sovereign weighs nearly 170 grains.
51. The massa of Parákrma Bāhu. Figs. 14, 15.

On the obverse the standing figure as on the Lion coin. To the right beneath is a lotus, and above it five dots. On the reverse the sitting figure, and the legend श्री पराक्रमवाजः Sri Parákrma Bāhu. This is the coin which was imitated by the six succeeding rājas, and a good many specimens, perhaps 100 in all, have been found, but very few of them are in good condition, and scarcely any show the r at the foot of the k. Prinsep seems to have had only one.¹ The best specimen of fourteen in my collection weighs 62 grains.

52. The remainder of the coins, whose identification is certain, belong also to the series just mentioned; each of the following kings having only struck one coin. For the history of these kings the reader is referred to what has been said above; I quote here only the legends on the coins.

श्री विजयवाजः Sri Vijaya Bāhu. Fig. 17. Copper.

There were several kings so called; the coin belonging, I think, to the nephew and successor of Parákrma, the second of the name. It is almost certain that Parákrma the Great was the first King of Ceylon who issued coins, and the rarity of the specimens with this inscription agrees well with the shortness of Wijaya II.'s reign. The coin is rare; good examples very rare. The one in my collection, from which the figure is taken, weighs 63 grains.

53. श्री चोटांगन्देpr Sri Cōṭānganga Deva. Fig. 20. Copper. Bush-like coins.

This unique coin is in the possession of G. G. Plaice, Esq., late of the Public Works Department in Ceylon. I think there can be no doubt about the reading, though the anuswāra is omitted, and the vowel marks of the e have pushed out the circle of the r. Turnour in his list has erroneously given the name of this king as Choudakanga, but the India Office MS. of the Mahāvamsa, ch. 80, clearly reads Cōṭānganga.

54. श्री राजलिपत्री Sri Rāja Līpātī. Fig. 21.

This is not so rare as the Wijaya Bāhu. The figure is taken from a specimen in my collection weighing 64 grains.

55. श्री सञ्जयाब्रह्म श्रीमत Sāhṣa Malla. Fig. 23. Bush-like coins.

Some hundreds of these coins have been found. The curious shape of the square s, and the addition of the syllable mat, prevented its identification for some time, and Prinsep was the first to decipher it. The t is inserted in the upper left-hand corner of the square s, and is so small that in most of the specimens it is indistinguishable. The one in my collection from which the figure is taken weighs 63 grains. It is curious that no coins have as yet been discovered of Kālyānavatī, the queen who reigned for six years after the dethronement of Sāhṣa Malla. It is true that more of his coins have been found than of any of the others, so that he may very possibly have issued more coins than were needed to supply the small monetary requirements of the country so soon after the numerous issues of Parákrma; but this can scarcely have prevented the new government from making at least a small issue in her honour, as has been done in the case of the other less important sovereigns.

¹ He points out (loc. cit. fig. 3) that one was engraved in the Asiatic Researches, and interpreted, doubtfully, by Professor Wilson, Sri Rāma Nāth.

¹ Bush-like coins all fine.
COINS OF CEYLON RÁJAS.

56. दी परमाशेत्र स्री Dharmáśakā Deva. Fig. 22.

The r is visible above the m in a few specimens only. It may be seen in the figure, which also gives a more complete form of the d than occurs on most of the specimens. The coin is very rare, like that of Wijaya Bāhu, both these kings having reigned only twelve months. Dharmáśaka was placed on the throne when he was three months old, though, as Prinsep so remarks, 'the portrait would lead us to suppose him of mature age.' The well-preserved example figured is in my collection and weighs 65 grains.

57. दी भुवनाकाष्ठ स्री Bhuvanākha Bāhu. Fig. 16.

This sovereign came to the throne nearly a century after the last. His coins are not very rare, but good examples are seldom met with. I have only seen one or two which show the upper stroke of the diphthong ai or the vowel mark u distinct from the bh, which may account for Prinsep's reading Bhavánaka. The unusually well executed specimen in my collection, from which the figure is taken, weighs 63 grains.

58. I now come to coins whose classification is, at present, quite uncertain, and it is doubtful whether some of them belong to Ceylon at all; but I have thought it better to include them all in the plate for the purposes of comparison.

Fig. 24. Copper.

On the obverse the standing figure; on the reverse a bull, standing, to right; above it the new moon; to right of it the legend दी सर. I think it is impossible with Prinsep, loc. cit., to assign this very rare coin to Wijaya Bāhu VI., who reigned in Ceylon as late as 1398 A.D., although he was also called Vīra Bāhu. Niśanka Malla, A.D. 1187, in one of his inscriptions, calls himself, among other titles, Vīra, and in another Virarāja; but his suzerainty was not acknowledged in India, and I doubt whether this coin has ever been found in Ceylon. Perhaps it may belong to Viśra Pāṇḍu, the prince whom Parākrama placed as his vassal on the throne of Pāṇḍya (see above, § 38). The specimen figured is in the British Museum; it is the one described by Prinsep, and the only one known to me.

59. The Lakshmi coin. Figs. 9, 10. Gold.

On the obverse the standing figure as on the Lankēśvara coin, but the ornament to the left above instead of below the arm, and to the right the trident. On the reverse the legend लक्ष्मी; above it, the same symbol as on the obverse of Fig. 3; which symbol I take for the lotus. Fig. 9 in my collection weighs nearly 17 grains; Fig. 10 is in the British Museum, and weighs 16½ grains; these are the only specimens I know.

60. The Tamraki coin. Fig. 12. Gold.

Obverse the same as the last. On the reverse the legend Tamrākī (?), with the lotus symbol above. From the specimen in the British Museum weighing 7½ grains.

61. The Iraka coin. Fig. 13.

Obverse the same as the last, but the weapon (?) on the right is again held in, and not placed above, the hand. On the reverse the legend Irāka (?) surmounted by the lotus symbol, as in Fig. 4 with a stroke and dot behind it. The legend may possibly be Haraka or Daraka; if it
could be read Laka, that would be the ancient Sinhalese form of Lanká. I have seen six or seven specimens of this coin, which is figured from one in my collection weighing 8 grains, and it has also been found in South India.

62. The large Sētu bull coin. Fig. 19. Copper.

On the reverse the standing figure as in the Lóin coin, but the weapon or flower in the right hand has degenerated into a straight line with several cross-strokes. In the place of the lion the trisūla or trident, and a sceptre. On the reverse the bull sacred to Vishnu, above it the new moon with a star between the horns of the crescent; below, the legend Gura Sētu; to the left of the figure five small dots, to the right twelve dots.

Prinsep’s note on this coin is as follows:1 ‘Two of these exhibit a new type of reverse, the Indian bull Nandi, which may possibly betoken a change in the national religion. The legend beneath I immediately recognized as identical with the flourish on Fig. 12, turning the latter sideways to read it. What it may be is a more difficult question. The first letter bears a striking analogy to the vowel e of the Southern alphabets; but if so, by what alphabet is the remainder to be interpreted? for it may be equivocally read bētu, bēru, cētu, and perhaps Chanda or Nanda. The last alone is the name of a great conqueror in the Chaldae and other Southern annals, but it would be wrong to build on so vague an assumption. It is at any rate probable that the “bull” device is a subsequent introduction, because we find it contained in the Halco Kunora coins below.’

63. I was for some time in doubt about the legend; but it now seems to me certain that the reading of the legend as above is correct. Sētu, which means originally a bridge or causeway, is used in the Bhagavata Purāṇa as a name ‘of Adam’s Bridge or of one of the islands of this great group.’ This latter can only be Rāmešwaram, which is given as one of the meanings of the word in Winsof’s Tamil Dictionary. Now we are distinctly informed in the Narendra-caritāvalokana-pradipikāvā, a very trustworthy Sinhalese epitome of the Mahāvamsa, that Parākrama’s general Lankāpura, after conquering Pāṇḍya, remained some time at Rāmeśwaram, building a temple there, and that while on the island he struck kahāvaṇu, that is kahāpaṇas." As the temple was built in honour of Vishnu, the bull need not surprise us, and it betokens no change in the national religion. It is true that Parākrama was a Buddhist, but the tolerance of Buddhist monarchs is well known, and one of the best preserved of the ruins of Parākrama’s capital Pulastipura (the modern Topāre) is a Vimāna for the worship of Vishnu. Round the outside of this building, which was erected either by Parākrama himself or by Niśāanka Malla, runs an inscription in Tamil characters of very much the same type as those on these Sētu coins, and bearing the same relation to modern Tamil as the Sinhalese characters of Parākrama’s and Niśāanka Malla’s inscriptions do to modern Sinhalese. We shall, I hope, learn the purport of this inscription when Dr. Goldschmidt publishes his anxiously expected report on the Archaeology of Ceylon; that the temple is sacred to Vishnu is certain from the four stone bulls on its summit, which are crouched like the bull, on the coin. It will

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1 Loc. cit. p. 423.
2 See my translation of the passage loc. cit. (§ 48, note 8).
be seen from my Doudra Inscription No. II.,¹ that this is not the only instance of Buddhist Kings in Ceylon building temples to Vishnu.

In dealing with coins that bear only a local description, there can seldom be absolute certainty in the identification, but—1. I know of no other ruler of Rameswaram of whom it is known from historical records that he struck coins there. 2. These resemble exactly in shape, size and appearance the Kahápaṇas struck by Parákrama in Ceylon. 3. As far as I have been able to ascertain, the South Indian coins are, with one exception,² of a quite different size, weight and appearance. 4. Those rājas who ruled over Rameswaram are not known to have issued any coins, while the Cholian and Pāṇḍyan rājas who conquered it would not have had any particular reason to put Setu on their coins; whereas, to Parákrama, his continental conquests were naturally a source of more than ordinary pride. 5. If these coins belonged to any of the South Indian dynasty, they would probably bear some one of the constant symbols used by those dynasties on their coins. I regret very much that Sir Walter Elliot was not able to get ready his paper on South Indian coins for this series, before mine was published. With the very meagre accounts of South Indian numismatics at present obtainable, the Ceylon numismatist is working a good deal in the dark; but at present, and with the evidence before me, I think that these coins are probably the very ones referred to as having been struck by Parákrama's general Lankápara at Setu.

The coin is very rare, only five or six examples being known. My specimen, a very perfect one, from which the figure in the Plate is taken, weighs 68 grains.

64. The small Setu bull coin. Fig. 18. Copper.

This is a half-size copy of the last, except that the large dots in the circle round the edge of the coin in Fig. 9 are here circles, and only three dots are required inside the circle to fill up the space by the side of the bull.

My own specimen and the one in the British Museum are the only ones known to me.

65. The exception referred to in the last paragraph but one is the coin with the inscription Rájarāja (Fig. 8) which is inserted in the Plate, because it is the coin from which I believe the whole of the Ceylon series to be derived. Prinsep read it tentatively Gaja-rāja,³ and included it doubtingly in his plate of Ceylon coins. But the reading as above is no longer doubtful, and the coin has never, like those just mentioned, been found in Ceylon, while large numbers of the copper ones, and a few in gold, have been found in different places in South India, and especially in Amaravati and Tanjúr. There were doubtless many princes in South India who arrogated to themselves the title of king of kings, and it became so much a mere name that one of the petty Cholian chiefs who opposed Lankápara is called Rája-rāja Kalappa.⁴ The title is also found used as an evident name in the copperplate grants of the Chálukya rājas in the eleventh century, though, as far as I know, it was never used alone.⁵ Of course Parákrama, the conqueror of the Kings of Chola,

¹ Journal of the Ceylon Asiatic Society, 1872. ² See next paragraph but one, § 65. ³ Loc. cit. p. 428. ⁴ The India Office MS. of the Mahávamsa, chap. 77, verse 75. ⁵ Sir Walter Elliot informs me that there was a Raja-rāja Chola circa 1022-1068, and a Rája-rāja Vikramaditya 1078.
NUMISMATA ORIENTALIA.

Pāṇḍya and Kālinga, and even of Rāmānya and Kāmboja, may well have called himself king of kings; but there can, I think, be no doubt that this coin belongs to one of the South Indian kings so called, and that it is the coin imitated by Parākrama in his coins, from which the Ceylon series is derived.

68. A coin of Niśanka Malla has been referred to above (§ 48), of which only three examples are known, two in the possession of Sir Walter Elliot, and one in the collection of Mr. Dickson, Government Agent of the North Central Province, Ceylon. Unfortunately all three specimens are just now mislaid, and though this paper has been delayed in the hope that one would be found, we are at last compelled to go to press without being able to include a figure of this coin in the Plate. The coin is of copper, and exactly like Fig. 14, except as regards the legend on the reverse. This legend Mr. Dickson, in a paper read before the Numismatic Society on the 19th of May, 1876, conjectures may possibly be read Śrī Kāli Gāla Kīja; but he is unable to determine to what reign the coin may belong, and does not consider the above reading at all certain. Not having the coin before me, I speak with great diffidence; but it seemed to me, when I once had an opportunity of inspecting it, to bear the legend Śrī Kālinga Lānakaśvara. Below the Śrī, which was the same as that of Fig. 14, I read

कालिव य न क ब

That the anusvāra was not visible above the न need not surprise us, as it was seldom visible on the Lānakaśvara coins (Figs. 1, 2, 3, 4); and on those coins we usually find simply Lakavāra for Lānakaśvara, the dot for the anusvāra, the small stroke for the e, and the tiny ष added above the ष, being rarely legible. Lastly, throughout the series, when there are six letters below the Śrī, the last of the six is almost always cut in half or quite missing, which would explain the absence of the ra.

If the reading I suggest should eventually prove to be correct, there can be very little doubt that the coin belongs to Niśanka Malla. It is true that in the list of kings at § 45 it will be seen that there are five sovereigns, or six if Dharmāsoka be included, who might have called themselves Kālinga Lord of Ceylon; but if the coins were struck by any successor of Niśanka Malla, he would probably have used some title which would distinguish him from that prince, the first of those to whom the legend would be applicable. Of all the later Kālinga princes we have coins, except of Māgha, who hated everything Sinhalese, and of Wikrama Bāhu, who only reigned for three months. Kālinga Lānakaśvara is one of the titles used by Niśanka Malla in his inscriptions, and it is highly probable that he would imitate Parākrama the Great in his issue of coins, as he did in his inscriptions and his buildings.

67. For Figures 1–4 with legend Śrī Lānakaśvara see - - 46-48

,, 5, 6, 7,, Śrī Parākrama Bāhu,, - - 49

,, 8,, Bājarāja,, - - 65

1 See above, § 44, note 8.
For Figures 9, 10 with legend Lakshmī (?) see - - 59

,, 11,, Śrī Parākrama Bāhu ,, - - 50
,, 12,, Tāturaki (?) ,, - - 60
,, 13,, Iraka (?) ,, - - 61
,, 14, 15,, Śrī Parākrama Bāhu ,, - - 51
,, 16,, Śrī Bhuvanaika Bāhu ,, - - 57
,, 17,, Śrī Vijaya Bāhu ,, - - 52
,, 18, 19,, Setu ,, - - 62, 64
,, 20,, Śrī Coḍaganga Deva ,, - - 53
,, 21,, Śrī Rāja Lilāvati ,, - - 54
,, 22,, Śrī Dharmāsoka Deva ,, - - 56
,, 23,, Śrīmanat Śāhasa Malla ,, - - 55
,, 24,, Vi... ,, - - 58
,, 25 Hook Money - - - - 63-73

Hook Money.

68. There only remains to be mentioned the hook money, Fig. 25, which is comparatively a modern coin—if coin it can be called—but which is interesting from its curious shape and history.

The earliest mention of these silver hooks is by Robert Knox, who was kept prisoner for twenty years from 1659-1679 in the Kandian provinces of central Ceylon, and who after his escape published an account of his adventures and of the Sinhalese people. This most valuable work is thoroughly trustworthy. Knox and his companions were not confined in any prison, but in separate villages, where they were allowed to go in and out among the people. Most of them acquired property, and marrying Sinhalese women, became Sinhalese peasants; but Knox himself never gave up the hope of escape, and ultimately effected his purpose. His mode of life in Kandy was the best possible for gaining sure knowledge of the habits of the people; the simple straightforward style of his book must convince every reader of his truthfulness; and the more one knows of the state of society among the Sinhalese in remote districts who are little acquainted with Europeans, the more one learns to value the accuracy of his minute and careful observations.

After mentioning the Portuguese copper "tangums," he adds: "There is another sort (of money) which all people by the king's permission may and do make; the shape is like a fish-hook, they stamp what mark or impression on it they please; the silver is purely fine beyond pieces of eight; for, if any suspect the goodness of the plate, is is the custom to burn the money in the fire, red hot, and so put it in water, and if it be not then purely white, it is not current money. The third sort of money is the king's proper coin; it is called a poumam (panam); it is as small as a spangle; 75 make a piece of eight, or a Spanish dollar; but all sorts of money are here very scarce, and they frequently buy and sell by exchanging commodities."1

1 Edition by Philadelphiæ, 4to. 1817, p. 197. The original work was published in 1681 by order of the East India Company.

Davids
69. While Knox was in captivity in Ceylon, Sir John Chardin was travelling through Persia, and he mentions that coins of silver wire had been made in Lari on the Persian Gulf, till that State was conquered by Abbas the Great of Persia (1582-1627); and that they were still much used ‘en tout ce pays là, et aux Indes, le long du Golfe de Cambays, et dans les pays qui en sont proche. On dit qu’elles avait cours autrefois dans tout l’Orient.’

That the Ceylon coins were made in imitation of these is evident from the name given to them in another passage of Knox, where he says (p. 196) that two pâdas of padi were sold in time of harvest for a laris.

70. If any confirmation were needed of Knox’s statement that laris were actually made in Ceylon it would be found in a curious passage from the work of Pyrard, a Frenchman, who, fifty years earlier, had spent five years as a captive in the Maldives Islands, and who, after his escape, published a graphic and trustworthy account of the then habits and customs of the people there. Of their coinage he says (I quote the old French as it stands mostly unaccented): ‘La monnoye du Royaume n’est que d’argent & d’une sorte. Ce sont des pieces d’argent qu’ils appellent larins de valeur de huit sols ou environ de notre monnoye, comme l’ay desia dit, longues comme le doigt mais redoublées. Le roy les fait battre en son ile et y imprimer son nom en lettres Arabesques.’

After saying that they received foreign coins, if of gold and silver, at their value by weight; and adding some general remarks on coinage in India, he goes on:

‘Done pour retourner, aux Maldives ne fait que des larins; d’autres pieces de moindre valeur ils ne s’y en fait point: tellement que pour l’effet de leur trafic ils coupent l’argent & en baillent un poids de la valeur de la marchandise achetée; ce qui ne se fait pourtant sans perte, car en couplant le larin on en perd la douzième partie. Ils ne prennent piece d’argent qu’ils ne l’ayent pese et mise dans le feu, pour en esprunner la bonté. Aussi au lieu de billion & menuè monnoye ils usent de coquilles (couvries) dont l’ay cy-devant touché quelque chose, & i’en parleray incontinently; les douze millés valent un larin.’

71. So also Professor Wilson, in his remarks on fish-hook money in the Numismatic Chronicle, describes some pieces of silver wire, not hooked, which were coined, in imitation of the old laris, at Bijapur by Sultan ‘Ali Adil Shah, who reigned from 1670–1691. They bear on both sides legends in Arabic characters; on one side the Sultan’s name, on the other ‘Zarb Lari Dangh Sikha,’ that is, ‘struck at Lari, a stamped Dangh’—danagh being the name of a small Persian silver coin. ‘Traces of a date,’ continues Professor Wilson, ‘occasionally appear, but they are

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1 Voyages du Chevalier Jean Chardin en la Perse, second and complete edition, 4to. Amsterdam, 1652, vol. iii. p. 198. He travelled, according to the preface, from 1664-1677, and the first edition of his Voyages was published in 1717.

2 According to Hamilton’s Gazetteer, quoted by Mr. Thomas, ‘Ancient Indian Weights,’ cowries were worth in Bengal in 1829 rather less than 6000 for a rupee. The passage quoted is from the third edition of Pyrard’s ‘Voyages,’ Paris, 1869, pp. 248–250. From p. 5 it appears that he started in 1601; from p. 60 that he was wrecked on the Maldives on the 3rd July 1622. He escaped in 1627, and the first edition of his book appeared in Paris in 1611. Mr. Albert Gray, who gave me this reference, informs me that, from the words given by Pyrard, it is clear that the Maldivians are Sinhalese by race, though they are now Muhammadans by religion.

3 Vol. xvi. pp. 179–182. These specimens are now in the British Museum.

4 So Professor Wilson; Mr. Thomas informs me that ‘struck a lari’ would be a more precise rendering of the Persian words. [The so-called Danagh was primarily a weight, hence its equivalence, in silver, came to represent the fractions of the current coin.]
Hook Money.

not very distinct, except in one instance, in which it may be read with some confidence 1071 =
1679 A.D. . . . . His (the Sultan's) retaining the designation of the place where this sort of
money was originally fabricated is not without a parallel. . . . . The coins of the last Sháh Alam
of Delhi, though coined all over India, continued to bear . . . . the mintage of Sháh Jehánabad;
and the Company's rupee bore the legend "struck at Mahrúdábâd," many years after it was
coined at Calcutta. . . . . Mr. Coles mentions a document among the records of the
Collectorate in which notice is given by the Government of Satara to the authorities of a place
termed Kharaputtum of a grant of land of the value of 200 Dhabal Lariáns, which is dated 1711.1
The fabrication of this money, extensively adopted by the last Bijápúr kings, was therefore
continued by Siváji, the founder of the Mahratta principality, and his successors. There is
nothing in the appearance of the specimens brought from Ceylon to indicate an original
fabrication.2

72. Of the original Lariáns of Larístán, none seem to be now extant; but it is quite clear, to
use the words of Mr. Vaux,3 that "the Larístán coins having become, as Chardin says, popular
in the East, they were extensively imitated;" and the testimony of Knox as to their having
been made by private people in Ceylon must be accepted as true.

73. Professor Wilson says of the Bijápúr Lariáns that they are "of the same weight (as the
Ceylon hooks), viz. about 170 gr. troy." But my specimen, from which the figure is taken,
weighs only 74½ grains, and two others mentioned by Mr. Dickinson4 weigh only 3 dwt. 2 gr.,
and 3 dwt. ¼ gr. respectively. Authentic specimens from Ceylon are very rare. They have
on one side only a stamp in imitation of Arabic letters, often clear enough, but of course quite
illegible; and they are always hooked. I have not seen one with any marks which could be read
Sri in Sinhalese or Devanágari characters, as suggested by Professor Wilson. How late these
hooks were made in Ceylon it is impossible to state exactly; very probably until they were
superseded by the Dutch coinage in the eighteenth century. They are known in Sinhalese
literature under the name of ridí, i.e. silver; although this term was, doubtless, applied, before
the introduction of the Larián, to other silver money, of which it is curious that no specimens
should have survived. The term ridí pahayí, i.e. five ridís, is still used in remote districts in
the sense of rix dollar.

1 The Collectorate referred to is that of Ratnagiri on the coast of Canara. Mr. Coles had sent to the Government 306 lariáns
found there in 1846, in digging the foundations of a house.
3 Ibid. p. 169.
APPENDIX TO PART IV. EUROPEAN CEYLON COINS.

74. No coins are known to have been struck by the Portuguese in or for Ceylon. Knox says (loc. cit.) that of three sorts of coins in use, 'one was coined by the Portugals; the king's arms on one side and the image of a friar on the other, and by the Chingulays called tungum massa. The value of one is ninepence English; poddi tungum or the small tungum is half as much;' but these were probably struck in Portugal, and not for use only in Ceylon.

75. The Dutch struck only a very few silver rix dollars, which are very rare, if not entirely extinct, and which I have never seen. A thick copper stuiver having on the obverse the monogram V.O.C. the O and C written over the sides of the V, and in the open part of the V the letter C, perhaps for Colombo or Ceylon, is occasionally met with. On the reverse is the legend | Stuiver, the numeral 1 being above the word Stuiver (which occupies the centre of the coin), and having four dots on each side of it. Below is the date, the dates in my collection being 1784, 1785, 1786, 1789, 1791, 1793, 1795. It is possible, however, that this C is only a mint mark, and that these coins, whose rough execution shows them to have been struck in the Dutch East Indies (the monogram V.O.C. stands for the initial letters of Vereinigte Ostindische Compagnie, i.e. United East Indian Company), were not, after all, struck in Ceylon. There are similar coins with two apparently Tamil letters below the words stuiver, and with T and G in the place of C.\(^1\) If these letters stand for Trincomalei and Galle, then one would expect Sinhalese letters, but they look like the Tamil letters I L, \(\infty\) for Ilankai, the Tamil form of Lankā, that is, Ceylon.

76. The English have issued four types of coins besides the present one. Type I, which is thick and coarsely executed, has on the obverse an elephant, below which is the date; on the reverse the words CEYLON GOVERNMENT running round a circle, within which is the value of the coin. Of this type there are three thick silver pieces (very rare) of the value of 96, 48, and 24 stuivers (4 of which = 1 fanam), weighing 280, 140 and 70 grains\(^2\) respectively.\(^3\) The 48 stuiver piece is equal to the rix dollar, and the three thick copper pieces of this type are respectively worth \(1/3\), \(1/7\), and \(1/14\) of its value. These copper coins weigh 50 stuivers to the pound,\(^2\) and are now difficult to procure.

Of this type, specimens of the following years, without letters, are in my collection, and those of the years marked (B.M.) are added from the British Museum collection:

Silver, 96 stuivers, 1808 (B.M.), 1809 (B.M.).

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<th>1803 (B.M.), 1804 (B.M.), 1808, 1809 (B.M.)</th>
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<tr>
<td>48</td>
<td>1803 (B.M.), 1804 (B.M.), 1808, 1809 (B.M.)</td>
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<td>24</td>
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\(^1\) Bertolocci, p. 79.  \(^2\) See Neumann's 'Kupfermünzen,' pp. 39, 60.  \(^3\) A florin weighs 174 grains.  
\(^4\) Bertolocci, pp. 88, 94, and 96.  \(^5\) Ibid., p. 93.
Copper. 4 stuivers, 1803 (B.M.), 1804, 1805 (B.M.), 1811 (B.M.), 1814, 1815.

2       1801, 1802, 1803, 1805 (B.M.), 1811, 1812 (B.M.), 1813 (B.M.), 1814, 1815, 1816.

1       1801, 1802, 1803, 1808 (B.M.), 1809, 1811 (B.M.), 1812, 1813, 1814, 1815, 1817.

77. Of Type 2 one issue was made, in copper, in 1802, of stuivers, half stuivers, and quarter stuivers; they are thin, like modern coins, and well executed, weighing 36 stuivers to 1 lb. Obverse and reverse as on the last type. The British Museum has specimens of this type dated 1804, but it is not certain whether these were ever in circulation.

78. Of Type 3 also only one issue was made, in 1815, of two-stuiver, stuiver, and half stuiver pieces in copper, and one issue of rix dollars in silver in 1821. Obverse of the copper, head of George III. to right, with legend GEORGIVS III. D. G. BRITANNIARVM REX: of the silver, head of Geo. IV. to left, with legend GEORGIVS IV. D. G. BRITANNIARVM REX F. D. Reverse of the copper, an elephant to left: above the legend, Ceylon Two Stivers; One Stiver, or One-half Stiver, with the date below. The silver the same, but the legend is Ceylon one rix dollar, and round the elephant is a wreath of flowers. The coins of this type are still occasionally met with in the bazaars, but the half stuiver is very difficult to get. Both this and the last issue were struck in England.

79. Lastly, Fanam pieces of two kinds were struck in silver. The first, which is very rare, and was issued about 1820, has simply round a small circle with a dot in its centre FANAM on the one side and TOKEN on the other, of a silver coin less than \( \frac{3}{8} \) of an inch in diameter, and without date. The workpeople who built Baddogama church, the oldest English Church in Ceylon, are said to have been paid in this coin, which is roughly executed. The other, which is half an inch in diameter, has on the obverse the bust of Victoria surrounded by the legend VICTORIA D. G. BRITANNIAR. REGINA F.D., and on the reverse the figures 1\( \frac{1}{2} \) and the date 1842, surmounted by a crown and surrounded by a wreath. This little coin, seldom met with in Ceylon, is beautifully executed, and was struck in England; whilst the fanam tokens were struck in Ceylon.

80. There is in the British Museum one silver specimen of another type, but whether this is a proof of an unpublished coin, or a specimen of a coin in actual circulation, I have been unable to ascertain. It has on the obverse the words TWO RIX DOLLARS in a square tablet surmounted by a crown; above it, CEYLON; below it on a scroll, DIESX ET MON DROIT, and below that again the word CURRENCY. On the reverse an elephant to the left, and below it the date 1812.

81. Bertolacci's rare work on Ceylon gives full details of the Dutch and English coinage down to the year 1816. He was Comptroller General of Customs in the island, and for some time acting Auditor General, and published his book after his return to England in London in 1817.

\footnote{Ibid. p. 87.}
PART V. ON THE CEYLON DATE OF GAUTAMA'S DEATH.

82. Though not coming strictly within the limits of the present paper, a review of the conflicting evidence regarding the Buddhist era, which forms so important a date-point for all Indian chronologies, can scarcely be out of place in a work aiming at so much comprehensiveness and completeness as the 'Numismata Orientalia.' The present opportunity also chances to afford a fit occasion to meet the legitimate inquiries of those who have hitherto placed exceptional reliance on the value of the Ceylon annals, as preserved in their independent Pāli and other local texts. At the request of Mr. Thomas, I have ventured, therefore, to add in this Part, a statement of the views on the general question at which I have arrived, and of the arguments by which they are supported, in amplification of a paper read before the Royal Asiatic Society in April, 1874.1

83. It is well known that, whereas, among the Northern Buddhists, there reigns the greatest uncertainty as to the date of the Buddha's death, the Southern Church is unanimous in fixing that event on the full-moon day of the month of Vaisākhā, that is, on the 1st of June, in the year 543 B.C. This latter date has been supposed the more worthy of credit as being found in very ancient writers, and as having formed the starting-point of a chronology in actual daily use among the Southern Buddhists; whereas the different dates of the Northern Churches are known to us only from modern writers, and none of them have been made the basis of a chronological era.

84. It seems to me, however, that too much weight has been attached to this reasoning. As a matter of fact, it is very doubtful whether the Buddhist era has ever in any country been regularly and constantly used in everyday life as we use our era. Even in Ceylon the Buddhists, when Europeans first settled in the island, used, not only the Buddhist, but also and more frequently the Śaka era; and often dated events by neither, but merely by the year of the reign of the king in which the event occurred. Thus, of three comparatively modern inscriptions I have published, one is not dated at all, but gives the date of a previous gift as the year 2110 of the Buddhist

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1 See the report in the Academy of April the 25th in that year.
2 Osanna de Kérôl gives thirteen dates ranging from 2422 to 545 B.C. on the authority of a Tibetian work written in 1591; and another, 582 B.C., on the authority of an author who wrote in 1590.—'Tibetan Grammar,' p. 199. The more usual Chinese and Japanese date corresponds to 560 B.C. according to Edmund (Foo Kuan Ki, p. 79, where he gives the name, but not the date, of his Chinese authority); but on page 42 he mentions some other Chinese authors who place it in 609 B.C. See also Beal's valuable note in his Fa Hian, page 22, where twelve dates are given.
era (Buddha-sarkhaya); a second is dated in the sixth year of the then reigning king; and the third in the year 1432 of the ‘auspicious and correct Śaka era’ (sri buddha-śaka varusha). On the few occasions on which it was necessary to use a date, it was doubtless possible for the Ceylonese to calculate which year it was according to their Buddha-varuṣa; but the earliest record in which such an expression occurs is in a Pulastipura inscription of the twelfth century. Before that time we have only the statements in the Dipavāna and the Mahāvāna that Aśoka’s coronation took place 218, and the Council of Patna 233 years after Buddha’s death; the chronology of those works being otherwise dependent entirely on the lengths of the episcopacy of the chief priests, and of the reigns of the kings. Turnour gives, in the introduction to his edition of the Mahāvāna, the dates of some other events dated in years of the Buddhist era, but he does not specify the authorities from which he draws his statements. Before the Dipavāna no instance has yet been found of the time of Buddha’s death being used as the starting-point from which to date events.

85. In this connexion it is at least worthy of notice that Fa Hian, who was in Anurādhapura in the year 412 places in the mouth of an ‘eloquent preacher’ there, in an address urging the people to honour the Tooth, the statement that the Buddha had died 1497 years before—that is, in 1085 B.C. Mr. Beal is in doubt whether this date, so strikingly at variance, both with the Ceylon date and that of other Chinese authors, should be ascribed to Fa Hian himself, or to the ‘eloquent preacher’; but in either case it is strange that Fa Hian, who remained two years in the island, should not, after his attention had been directed to the point, have acquired any better information than this as to the chronology then accepted there. He probably filled up the date according to some Chinese calculation, when he drew up the account of his travels after his return home; but the passage is still very strange, especially as the Dipavāna was, almost certainly, already in existence (and even if not, at least the materials on which it is based) in the very Wihāra in which Fa Hian studied.

86. However this may be explained, it is clear that the Buddhist era was not used from the time at which it begins to run; and its accuracy depends, not on its having been constantly used, but on the reliability of the calculations made by those who first began to use it. In a similar manner our own era and the Hajra of the Muhammadans only began to be used a long time after the events from which they date; and, in reckoning back, the first calculators in each case made mistakes. We need not therefore be surprised to find mistakes in the calculation

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1 Ceylon Friend, 1870, p. 49. The probable date of the inscription is 1696.
2 'Journal of the Ceylon As. Soc.' 1876, p. 21. The king referred to is uncertain; and the date of the inscription either 1470 or 1440.
3 Ibid. p. 20.
5 Mahāvāna, p. ix.
6 See Rémuwat’s note, Foe Kone Kii, p. 347.
7 Beal, p. 156; Rémuwat, p. 335. The translations differ materially as to other points in the address, but agree in this.
8 Beal, p. 155.
9 That Fa Hian had his attention called to the matter is evident from ch. vii. (Rémuwat, p. 33; Beal, p. 22), where he fixes the death of Buddha in ‘the time of Ping-wang of the Chua family.’ The Chua dynasty is the third in the Chinese lists, and is quite legendary, as it fills up the period from 1116-252 n.c. (Numismatic Chronicle, vol. xvi. p. 53.) Ping-wang is said to have reigned from 770 n.c. to 728 n.c.
of an era that has been less regularly used, and began to be used only after a much longer interval; and we can place but very little reliance on any results, unless we know, and can check, the data on which they depend. It is in this respect that the Ceylon date is of so much more value than any other at present known; it is the only one which we can really test; and in Ceylon alone have such materials been preserved as enable us to make a calculation for ourselves.

87. The Ceylon date, as has just been pointed out, depends ultimately on two historical works, the Dipavānsa, Turnour’s epitome of which, published in 1838, contains all the passages necessary for this discussion; and the first part of the Mahāvamsa, edited by Turnour in 1837. The Dipavānsa is a history of Buddhism in India and Ceylon; the first eight books treating of India, the ninth and tenth of Ceylon previous to Devānapāya Tissa, the next six books of the events of that king’s reign, and the last five of the kings of Ceylon for the next 500 years, B.C. 230—A.D. 302. As it is one of the books by ‘ancient writers’ mentioned by Mahānāma, the author of the Mahāvamsa, it must have been written some time before he wrote (which was between 459 and 470 A.D.), and may therefore be placed at the end of the fourth or beginning of the fifth century A.D. ²

88. Neither of these works, of course, gives the date 543; but the Mahāvamsa, as continued by subsequent writers, gives a succession of kings from the time of Asoka to the advent of Europeans in Ceylon, which fixes the date of Asoka’s coronation in the year corresponding to the year 325 B.C. of our era, and both works place that event 218 years after the Buddha’s death. The date 543 is found in fact to depend on three periods. 1st, the period from 161 B.C. to the present time, the calculation of which depends on the lengths of the reigns of the Ceylon kings down to the cession of the island to the English, and may be accepted as substantially correct. 2nd, a period of 146 years (Mahāvamsa, pp. 97, 162) from the accession of Dutṭha Gāmini in 161 B.C. back to the accession of Devānampiyā Tissa in the year of the Council of Patna, in the eighteenth year after Asoka’s coronation. 3rdly, a period of 218 years (Dipavānsa, 9th Bk. ; Mahāvamsa, p. 22) from his coronation, or of 236 years from the Council back to the death of the Buddha (286 + 146 + 161 = 543). Accepting the first, I propose to examine at some length the two latter periods, as to which the Ceylon date—it will, I think, be found—are not reliable.

89. Adding 146 to 161, we obtain, according to the Mahāvamsa, the year 307 B.C. for Asoka’s Council, and the year 325 therefore for his coronation, eighteen years before. Now on this point we have information from other sources, which, though it does not enable us to fix that event with absolute certainty within one year, is yet, as far as it goes, quite reliable. That information

1 Turnour, p. 1. A stanza from it is quoted on p. 207.
depends upon two ways in which Aśoka is brought into connexion with European history; firstly through his grandfather Chandragupta, and secondly by his own Edicts.

90. Chandragupta, in Pāli Candagutta, the Sandrokottas of the Greeks, is said to have had an interview with Alexander, who at the end of 326 B.C. was on the banks of the Hyphasis, and who left India in August, 325. Soon afterwards, but it is not exactly known how soon, Chandragupta became King of Magadha and of the whole Ganges valley, on the murder of King Nanda. After Alexander's empire fell to pieces, Seleukos Nikator fought with Chandragupta; and on peace being concluded, married his daughter, and sent as an ambassador to his court at Patna, then called Pāṭaliputra, the celebrated Megasthenes, from whose lost book on India so much of the Western knowledge of India was derived. The date of these events is only known so far that they can be placed within a year or two of 306 B.C. So also the only passage which speaks of Chandragupta's accession to the throne does not give an exact date. Justinus says that Chandragupta had won the kingdom 'at that time when Seleukos was laying the foundations of his future power.' Now Seleukos was Satrap of Babylon from 321-316; in that year he was compelled to fly to Egypt, where he remained four years. In 312 he returned with a small army; and so popular had he made himself during his former government, that in less than a year he drove out Antigonus; the Seleukidian era dating accordingly from 312 B.C. It follows, I think, that the passage in Justinus can only apply to the time when Seleukos was Satrap; and, therefore, if we can place implicit reliance upon the statement in question, that Chandragupta became king about 320 B.C. He reigned, according to both Buddhist and Brahman authorities, twenty-four years, and his son Bindusāra twenty-five years according to the Buddhists, and twenty-eight years according to the Vāyu Purāṇa. As Aśoka was crowned four years after the death of his father Bindusāra, the date of his coronation would therefore fall either in 267 or in 264, according as we follow the Buddhist or the Purāṇa statement of the length of Bindusāra's reign.

91. We can fortunately check this result by an entirely independent calculation. In Aśoka's thirteenth edict, which belongs to the twelfth year of his reign, he mentions five Greek kings as his contemporaries. Of this edict we have three copies, one from Kapur di Giri, one imperfect one from Ginnur (Giri-nagara), and a third in good preservation from Khālī. It is agreed that these five kings are


3 Cunningham’s Archaeological Report, vol. v. p. 29.


5 Cunningham, in his Arch. Exp. vol. i. p. 247, gives the best text of this section of the Khālī copy of the edict.

NUMISMATA ORIENTALIA.

1. Antiochus (Theos of Syria), 261-247.
3. Antigonus (Gonatus of Macedonia), 276-243.
4. Magas (of Kyrene), died 258.
5. Alexander (II. of Epirus), 272-254 (about).

92. The latest date at which these kings were reigning together is 258, the earliest 261; and if we could be certain that Aśoka was kept informed of what happened in the West, we might therefore fix the twelfth year of his reign between these two years; and hence the date of his coronation between 270 and 273 B.C. This cannot, however, be done with absolute certainty. The inscription merely records that Aśoka’s regulations for planting trees on road-sides, for propagating rare medicinal plants, and for establishing hospitals for men and beasts, etc., had also been carried out in the dominions of the kings referred to.¹ We can, therefore, only draw the conclusion that in the twelfth year of his reign Aśoka believed that these five kings had lately ruled in the West. The list indeed shows that his acquaintance with Western politics was not inexact. At the time in question the territories included within the limits of what had been Alexander’s empire were in fact divided between the three kings whom he first mentions, and several lesser, but still independent, despots, such as the kings of Bithynia, Pergamum, and other unimportant States. The choice of the fourth and fifth of Aśoka’s list as representatives of these lesser States resulted probably from a reminiscence of the greatness of the celebrated Pyrrhus (the father of Alexander of Epirus), and of the intimate connexion between the Ptolemys and Magas of Kyrene,² of which Aśoka may well have heard through the Greek embassies to his father, Bindusāra. But it is unlikely that Aśoka heard in 258 B.C. of the death of Magas in that year; and so unimportant had Alexander of Epirus become at the close of his life, that the date of his death is uncertain, and can only be approximately placed in 254, some thinking that it took place as early as 258. The language of the Edicts is, therefore, not inconsistent with their having been composed two or three or even more years after 258, which would bring down the date of Aśoka’s coronation a corresponding number of years after 270 B.C.

93. These considerations, however, are sufficient to show that the Indian tradition of the length of the interval between Chandragupta’s and Aśoka’s coronations are not incorrect; and that we cannot be far wrong on the double ground of the Greek notices of Chandragupta and of the Aśoka Edicts, in placing the latter in or about the year 285 B.C.—say, for certain, between 260 and 273 B.C. That this date is at least approximately correct is sufficiently evident from

¹ Compare also the second edict of Gimir; of which the best text will be found in Kern, Jahrbülling, etc., pp. 89 and foll. This is, of course, only a royal boast.
² Magas was a step-son of Ptolemy Soter, being the son of his accomplished and beautiful wife Berenike by a former husband. Magas conquered Kyrene with an Egyptian army (B.C. 268), and was at first only Viceroy under Ptolemy Soter, whose daughter he married; but on Soter’s death in 280, he asserted his independence, and even fought against Ptolemy Philadelphia. On peace being concluded, the daughter of Magas, also called Berenike, was betrothed to Ptolemy’s son Euergetes.
the consensus of scholars on the point. Professor Lassen estimated it at 263 B.C.; Professor Max Müller at 259 B.C.; Professor Westergaard places it either in 264 or in 268 B.C.; while Professor Kern makes it 270 B.C.\(^\text{4}\)

94. The Ceylon chronicles, however, place that event, as we have seen above (§ 89), in the year corresponding to 325 B.C. of our era; they are therefore certainly in error to the extent of 60 years or thereabouts. We have discovered this error by a comparison with European history; but it is instructive to notice that it might also have been discovered, if not so accurately corrected, by a careful study of the Ceylon chronicles themselves. We find, namely, in the period between the accession of Devānampiya Tissa, the contemporary of Aśoka, and the accession of Duṭṭha Gāmīṇī in 161 B.C., some very curious details. Tissa himself is said to have reigned 40 years, and after his death three of his brothers reign successively for just ten years each; two Drāviḍian usurpers then reign for 22 years; and after them a fourth brother of Tissa’s for just ten years more. The latter commenced his reign therefore 92 years after the death of his father, Muṇa Siwa; and as the latter had reigned for 60 years, we have only two generations to fill up a period of 162 years! After the fourth brother another Drāviḍian usurper reigns for double 22, that is 44 years; and to make it quite sure that we have not misunderstood Mahāvīra in these numbers, it should be added that he himself gives the sum of these reigns at 146 years,\(^\text{5}\) which is the correct total of the above numbers.

95. But not only is this period on the face of it incorrect, and incorrect by being too long; the very chronicle, by the details which it gives, points out one way in which the mistake may have, partly at least, arisen. It states that Mahinda and his sister Sunghamittā were admitted into the Buddhist Order of Muniṣḍavas in the sixth year of their father Aśoka’s reign,\(^\text{6}\) and were then respectively 20 and 18 years old,\(^\text{7}\) that they came to Ceylon 12\(\frac{1}{2}\) years afterwards; and that they died there at the ages of 60 and 59, in the eighth and ninth years respectively after Devānampiya Tissa’s death.\(^\text{8}\) It follows that Mahinda was 32\(\frac{1}{2}\) years old when he came to Ceylon; and that he lived in the island 27\(\frac{1}{2}\) years, of which eight years were subsequent to Tissa’s death. Tissa died therefore 19\(\frac{1}{2}\) years after Mahinda’s arrival, and he began to reign half a year before. His whole reign therefor was, according to these data, 20, and not, as given in the chronicle,\(^\text{9}\) 40 years.

96. The manner in which the Ceylonese scholars have got over this difficulty is worthy of notice. Turnour, doubtless depending upon them, and upon the Mahāvīra Tīkā, translates the passages referring to the deaths of Mahinda and his sister as if the text had, not in the 60th and

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\(^2\) History of Ancient Sanskrit Literature, p. 295.
\(^3\) Oversigt over det kongelige danske risalerernes udkast til forskellige tilfælde, 1858; p. 132 of the German translation entitled Ueber Budha’s Todesjahr, Breslau, 1862.
\(^4\) Over de Jørtelling der riddelige Buddhister, Amsterdam, 1873, p. 27.
\(^5\) Turnour, pp. 97, 142.
\(^6\) Mahāvīra, p. 97. From page 34 indeed it would appear that this ought to be seven, not six; for Samana was ordained in the fourth year, the building of vihāras occupied three years, and then the ordination of Mahinda took place (p. 35, last line). But see below, § 114.
\(^7\) Ibid. p. 39.
\(^8\) Ibid. pp. 124, 125. Turnour’s rendering sixty-nine in the latter case is a mere slip.
\(^9\) Ibid. p. 124. This discrepancy was first pointed out by Westergaard.
59th year of their age, but in the 60th and 59th year after their ordination; regardless of the fact that if this interpretation be right, the correct number for Sanghamittā would be 61, and not 59 (12 years before Tissa’s accession, 40 during his reign, and 9 years afterwards). But the text has distinctly 60 and 59 (sattthi-vasso and ekāna-sattthi-vasso) years old; and though the Dipavansa, in a passage referring to the same subject,1 confirms the use of the word vasso in the sense here adopted by Turnour and his pandits; it is clear that we have, in these data, a confusion between the natural and what I would venture to call the spiritual age of Mahinda and his sister.

97. There is, therefore, both internal and external evidence that this period of 146 years is too long; and it must be corrected to bring it into accord with the more trustworthy information which places Asoka’s coronation at 265 B.C. or shortly after.

98. But if the Ceylon date for Asoka is placed too early in the Ceylon chronicles, can we still trust the 218 years which they allege to have elapsed from the commencement of the Buddhist era down to the time of Asoka? If so, we have only to add that number to the correct date of Asoka, and thus fix the Buddhist era at 483 B.C. or shortly after. Of the answer to this question there can, I think, be no doubt. We can not: for though we have here no external evidence to guide us, the internal evidence, the very lists of the kings and priests whose reigns or patriarchates amount to the period of 218 years, gives sufficient proof that it, also, is too long. But I venture to think that in this period enough details have been preserved to enable us, from internal evidence alone, to ascertain within a few years the extent of the error, and thus to arrive approximately at the true date of Gautama’s death.

99. The Dipavansa bases its chronology chiefly on the succession of Theras, the Heads or Chiefs of the Buddhist Order of Mendicants (Thera-parampara);1 and also gives chronological details regarding the succession of the Kings (Raja-parampara) of Magadha and of Ceylon. The Mahāvamsa bases its chronology on the succession of the Kings, and gives isolated details regarding the succession of the Theras. The following is the list of the Kings of Magadha as given in the Mahāvamsa:2

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1 In Bh. viii., where it says of Mahinda, 
Paripuṇṇa-suddha-vasso Mahinda eva dhīgato 
Sattthi-vasso paripuṇṇa nibbuto Cetiya-pabho.
In Childers’ Dictionary, under Vasso, the reference to the passage “paripuṇṇa-visati-vasso having completed twenty-one years,” should be Dickson’s Upasampada-Kamavakā, p. 4, and twenty-one is a slip for twenty, arising from the confusion between being twenty-one years old, and having completed the twentieth year of one’s age. See below, § 114.
2 Turnour’s edition, pp. 19, 15, 21, tabulated on p. xlvii. Comp. Dipavansa, book v., at the end, where Kumārā is omitted, and his ten sons made brothers of Susānā; whilst at the commencement of the same book Asoka is mentioned as the son of Susānā.
KINGS OF MAGADHA.

1. Bhátiya, in whose reign Gautama was born.
2. Bimbisára; reigned fifteen years before Gautama as the Buddha visited Rágajriha. reigned 37 years afterwards
   3. Ajásattu — — — 8 before the Buddha died, and
          — — 24 afterwards.
   4. Udáyi-bhaddaka — — 16
   5. Amuruddhaka
   6. Munä — — 8 between them.
   7. Nágá-dásaka — — 24
    11. The nine Nandas — — 22
    12. Chandagutta — — 24
    13. Bindusára — — 28

    TOTAL — — 218 years between Gautama's death and Ašoka's coronation.

100. We shall return to the consideration of this list presently.1 But I would here add that Nos. 3, 4, 5, 6, and 7 are said to have each murdered their father and predecessor; and I would also draw attention firstly to the frequent recurrence of multiples of 4 and 8 in the numbers, and to the curious coincidence in the numbers assigned to the two dynasties, Nos. 10 and 11, each of which is said to have reigned 22 years; and secondly to the fact that the Sanskrit authorities have also preserved for us in the Puráñas a list of the Kings of Magadha during this period, containing names identical with some of the above, but omitting others, and generally shorter in its arrangement.

101. The following is the list from the Mahávamsa of the Kings of Ceylon, the numbers in brackets referring to the pages of Turnour's edition, on which the details are given:—

1 Below, § 110.
KINGS OF CEYLON.

1. Wijaya who reigned - 38 years after Gautama’s death (p. 53).
   Interregnum - - 1 " (p. 54).
2. Pāṇḍu-wāsa Dewa - - 30 " (p. 58). Son of the last (p. 54).
3. Abhaya - - 20 " (p. 60). Son of the last (p. 57).
   Interregnum (Tissa, p. 63) 17 " (6 on p. 62; 4 on p. 63; 7 on p. 64).
4. Pāṇḍukābhaya - - 70 " (p. 67). Nephew of the last (pp. 56, 59, 60).
5. Mūta Siwa - - 60 " (p. 68). Son of the last (p. 67).
   **Total** - - 236 " from Gautama’s death to the accession of Devānapāyika Tissa in the 18th year of King Aśoka.

102. In this list we have only five Kings, each the son or nephew of his predecessor, to fill out a period of 236 years. Half that time would be a long average. Pāṇḍukābhaya was 37 years old when he began to reign (p. 67; and comp. p. 58); he must, therefore, have been 107 years old when he died. He married his cousin, Suvaṃsi-pāli, before the interregnum began (p. 62); so that their son, Mūta Siwa, must have died 147 years after his parents’ marriage. To show how little these figures can be depended upon, further comment would be needless; but it is worthy of notice for other reasons also that the two interregnums amount to just 18 years—the exact difference between the total of this list and the total of the last. To obtain this number, the six years on p. 62, which elapsed before Abhaya was deposed, are nevertheless included in the second interregnum; and in the Dipavamśa (book iv.), the 16th year of the Magadha King Nāgadāsa is said to be the same as the 20th of the Ceylon King Pāṇḍu, which presupposes the omission of the first interregnum. It is probable that the interregnums are an afterthought; and that the list was first arranged to fill up the period of 218 years appearing in the list of Magadha Kings.

103. Passing now to the Thera-parampārā, it should be first noticed that a number of details regarding the Theras are dated in such and such a year of such and such a King, either of Magadha or of Ceylon; whilst other figures are given without reference to the Kings. Reducing the former, on the basis of the above lists of the Rāja-parampārā, to the era of Buddha, we have the following result:

**LIST OF THE THERAS,**

**INCLUDING THE DETAILS DATED BY THE KINGS.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Date of Birth</th>
<th>Date of Admittance to the Order</th>
<th>Age at Admittance</th>
<th>Age at Death</th>
<th>Date of Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upāli</td>
<td>44 B.C.</td>
<td>..</td>
<td>60</td>
<td>74</td>
<td>30 A.D.</td>
</tr>
<tr>
<td>Dāsaka</td>
<td>14 A.D.</td>
<td>10 A.D.</td>
<td>49</td>
<td>64</td>
<td>80 A.D.</td>
</tr>
<tr>
<td>Sonaka</td>
<td>60 A.D.</td>
<td>59 A.D.</td>
<td>40</td>
<td>64</td>
<td>124 A.D.</td>
</tr>
<tr>
<td>Sīgga</td>
<td>100 A.D.</td>
<td>99 A.D.</td>
<td>64</td>
<td>76</td>
<td>176 A.D.</td>
</tr>
<tr>
<td>Tissa</td>
<td>158 A.D.</td>
<td>164 A.D.</td>
<td>68</td>
<td>86</td>
<td>234 A.D.</td>
</tr>
<tr>
<td>Mahinda</td>
<td>294 A.D.</td>
<td>224 A.D.</td>
<td>60</td>
<td>89</td>
<td>285 A.D.</td>
</tr>
</tbody>
</table>

1 Dipavamśa; Bhāmaṇā śri verses 38 and foll.; Rh. v. last 36 vv.
104. This list will no more bear examination than the last. That Siggava was admitted to full orders in the year in which he was born appears clearly on the face of the table, other absurdities are only slightly latent, and Turnour has already pointed out more than enough. Manifestly,' says Mr. Turnour, speaking especially of the Siggava details, 'these dates also are an imposition.' It does not seem to have occurred to him that his own mode of calculation (on the basis just referred to) might possibly, seeing that it came to so absurd a conclusion, be the cause of the absurdity. Let us, however, try how the list looks if we leave out all those dates which depend on the lists of Kings, and take only those data which are stated absolutely without any reference to the Rāja-parampara. We shall then have from the Dipavansa the following

**LIST OF THE THERAS,**

**INDEPENDENT OF THE LISTS OF KINGS.**

<table>
<thead>
<tr>
<th>Name</th>
<th>Age when he admitted his successor to full Membership</th>
<th>Age when he died</th>
<th>No. of years he was full Member of the Order</th>
<th>Years during which he and his successor were full Members of the Order</th>
<th>Years of his full Membership before his successor's admission to full Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upāli</td>
<td>60</td>
<td>74</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dāsaka</td>
<td>45</td>
<td>64</td>
<td>56</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Sonaka</td>
<td>40</td>
<td>66</td>
<td>44</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Siggava</td>
<td>64</td>
<td>76</td>
<td>55</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Tissa</td>
<td>66</td>
<td>86</td>
<td>68</td>
<td>20</td>
<td></td>
</tr>
</tbody>
</table>

217  140  16  12  168  18  150

Dāsaka was admitted to full Membership - 16 A.D.
The Second Council was in the twelfth year of Mahinda's full Membership 12

Date A.D. of Aśoka's Council -

Date A.D. of Aśoka's coronation -

105. Only the data of the former three of these five columns are actually found in the Dipavansa; the two latter being calculated from them. The text, for instance, says that Sonaka was 66 years old when he died; that he had then been ordained to the upasampadā degree for 44 years; and that he was 40 years old when he received Siggava into full membership. or, in other words, when he, at the Upasampadā Kathavācā, or Ordination Ceremony, at which Siggava received the upasampadā degree, filled the position of upajjhāya or superior. It follows that for the remaining 26 years of his life both he and Siggava were full members of the order, and that 18 years had elapsed since he himself had received the upasampadā ordination, Dāsaka then acting as upajjhāya. In the same way it is found that 31 years elapsed between the ordination of

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1 Journal of the Bengal Asiatic Society, vol. viii, pp. 919-933, v, and especially 928. Turnour's MS. was incorrect in some places. Thus, in the numbers which concern us here, 17, at p. 928, line 22, should be 14; 5, at p. 929, line 4, should be 55; and 89, at p. 930, line 24, should be 86, according to the M.S. of the Dipavansa presented by the King of Burma to the Colombo Government Library, the best M.S. of the Dipavansa I know of.
Dāsaka, in the 16th year after Gautama’s death, and the ordination of Soṇaka; 43 years between the ordinations of Siggava and Meggali-putta Tissa; and 48 years between those of Tissa and Mahinda. These figures added together make 166 (16 + 31 + 18 + 43 + 48) for the number of years which elapsed, according to this Thera-paramparā, between Gautama’s death and the ordination of Mahinda; and Mahinda having been ordained in the 6th year after Aśoka’s coronation, it follows that the dates 150 a.e. for that event, and 168 a.e. for the Council of Pārā inna, are the only dates consistent with this list.

106. It will thus be seen that the very oldest of the Ceylon historical books gives numbers which only allow for 168 years having elapsed between the death of the Buddha and Aśoka’s council, and for 150 years between the death of the Buddha and Aśoka’s coronation. But the same book (Dīpavamsa, 9th canto, last lines) says that the council was held 236 a.e., so that the coronation was 218 a.e.

Which, if either, of the two dates is the correct one?

107. There can be no doubt, I think, but that the shorter period is, at least, the more correct; for, quite apart from the lists of Kings, and judging only from the list of Therans, the number of Therans succeeding one another is not long enough to fill out 236 years, whereas they could well have occupied the shorter period. We have seen also above that the lists of Ceylon Kings cannot possibly fill out the whole of the 236 years; and though the list of the Magadh Kings contains nothing which would show, from internal evidence alone, that it is too long; it is longer than the corresponding list preserved by the Brahmin authorities.

108. The shorter period must therefore be held to overrule the longer one; can it also be considered as itself correct? To this the answer can only at present be given on a balance of probabilities. To me it seems very natural that Mahinda, the son of Aśoka, should have taken for his upāsaka, or superior, the most influential and important Theran in the Order; and that the names of his superiors and teachers, and of their superiors, should be well known. It is also not at all improbable that the ages of these men at their death should have been remembered, since it is an important part of the recognized service at the admission to the upāsakapāda degree, that the ages of the candidates should be then recorded; and by that record the monk’s precedence, at every subsequent meeting of the Order, is determined.1 The evidence is not, therefore, in favour of these numbers having been invented, like those of the list of Ceylon Kings; but rather the contrary. On the other hand, however, they may, of course, contain mistakes; one figure at least which would affect our result must be considered unreliable until better MSS. shall enable us to correct the existing text;2 and concerning one figure which would not affect the result there are various readings in the MSS.3

From Mahinda’s time to that of the author of the Dīpavamsa there was an unbroken succession of teachers and

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1 Dickson’s Upasampāda Krama-vadā, p. 5, and p. 14, note r, of the separate edition, or J.B.A.S., June, 1877.
2 The length of Dāsaka’s upasampadāship (60 years) is inconsistent with the age at which he died (64 years). It cannot be more than 44, as he must have been 20 years old when he was ordained. Therefore must be an old error in the number 64, but the error cannot be large.
3 The age of Tissa at his death is given twice, by all MSS. except one, at 89; but in one passage our best MS. reads 86 (Dip. Bh. V. vv. 84, 68. (See above, note 1, § 104.) As he was 60 in the 6th year of Aśoka, and died in the 26th, this last must be right. But the interval of twenty years between Mahinda’s ordination and Tissa’s death (the important figure for our calculation) is independent of the verses cited.
students, of writers and readers. The works composed during the interval are only known to us through Buddhaghosa’s commentaries which took their place, just as in Ceylon the Mahávamsa took the place of the Dipavamsa. The latter has only been preserved to us by the fortunate chance that when Buddhaghosa left Ceylon for Burma, the Mahávamsa had not yet been written; all the Ceylon MSS. of the Dipavamsa being derived mediately or immediately from Burma. And as, if it had been lost, we should have known of it only from the Mahávamsa, so we know the names only of the different commentaries and treatises which existed before Buddhaghosa; such as the Andha Aţţhakathá, the Mahá Aţţhakathá, the Múla Aţţhakathá, the Mahá Paccari, the Kurundi, the Budha Aţţhakathá, the Saúkhépa Aţţhakathá, etc. These, however, are enough to show that the Thera-parampará had every chance of being carefully preserved during the period between Mahinda and the author of the Dipavamsa. At the present stage of our discussion we may conclude, I think, that we have in this list the actual names of the Thera-parampará from Gautama to Mahinda; whether the aggregate period assigned to them can be taken as correct, we shall be better able to judge after some further remarks.

109. If the names, to say nothing of the numbers, of the succession of Therás recorded in the earliest Ceylon histories are consistent only with a shorter date, how is it that the authors of those books have made the mistake which certainly lies in the dates 230 A.R. and 218 A.R., assigned in them to the Council of Páthaliputra, and to the coronation of Aśoka? This is, of course, very difficult to answer; for while the number of ways in which a right calculation can be made is limited, the number of ways in which a mistake may be made is very large. Still some light may be thrown, I think, even on this.

110. The larger date is 218 A.R., the shorter 150 A.R. The difference is 68 years. Now in turning back to the list of the Kings of Magadha, the reader will discover the curious coincidence that the reigns of the Susunága dynasty amount in the aggregate to just 68 years. ‘That may be only chance,’ says the careful reader. Very good; but on examining the list of Ceylon Kings he will find precisely this period of 68 years re-appearing from the beginning of one interregnum to the end of the other. It is a very strange chance that this particular period should stand in both lists divided by clear and distinct lines from the rest of the chronology. But this is not all. We have no other list of Ceylon Kings with which to compare ours; but we have another list of the Magadha Kings drawn up from Hindu authorities, by Professor Wilson in his edition of the Vishnu Purána.1 In the Hindu list we find the very Susunága dynasty referred to in the last paragraph separated from the other names, and placed before the rest of the Kings corresponding to those in the Ceylon list.2 And, finally, if we treat the Ceylon list in a similar manner, and place the Susunága dynasty before the others, we obtain a new list remarkably in agreement with that of the Purámas.

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1 Vishnu Purána, pp. 466 and foll.; or vol. i., pp. 180-188 of Edward Hall’s edition of Prof. Wilson’s works.
2 The same dynasty is also omitted in the Jain lists given by Dr. Bühler (Indian Antiquary, Dec. 1875, p. 363), but as that list omits all the other kings down to the Nandas, it does not throw any light on this question.
The correctness of this statement will, perhaps, be most easily proved, by arranging the lists in parallel columns—an arrangement which will also throw light on the forms of several of the names.

<table>
<thead>
<tr>
<th>List of the Magadha Kings from the Purāṇas.</th>
<th>List of the Magadha Kings from the Ceylon Chronicles (re-arranged).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Śāravāgga</td>
<td>Śrīnandana</td>
</tr>
<tr>
<td>Kākavatva</td>
<td>Kālāsoka</td>
</tr>
<tr>
<td>Kesava-Dharman</td>
<td>His ten sons together</td>
</tr>
<tr>
<td>Kshatra-Njus</td>
<td>Bhātīya</td>
</tr>
<tr>
<td>Bimbisāra</td>
<td>Bimbisāra</td>
</tr>
<tr>
<td>Ajātaśatru</td>
<td>Ajātāsasātu</td>
</tr>
<tr>
<td>Dharbara</td>
<td>Udāyā-bhadra</td>
</tr>
<tr>
<td>Udayāśva†</td>
<td>Anuruddhaθ</td>
</tr>
<tr>
<td>Nandivardhana</td>
<td>Nāgādāsake</td>
</tr>
<tr>
<td>Mahā-nandā</td>
<td>9 Nandas</td>
</tr>
<tr>
<td>Nanda and his son</td>
<td>Chandagutta</td>
</tr>
<tr>
<td>Chandragupta</td>
<td>Bindusāra</td>
</tr>
<tr>
<td>Vindusāra</td>
<td>Dhammāsakā</td>
</tr>
<tr>
<td>Asokavardhana</td>
<td>4</td>
</tr>
</tbody>
</table>

111. If the Pāli and Sanskrit lists had been derived from similar sources, and the Pāli one afterwards altered, by a change in the relative position of the first three items in the above list, in order to make the interval between Gautama's death and Aśoka's coronation longer by 68 years, all the above coincidences would be explained. Now it will have been noticed that the last two columns in the table above (§ 104), from which we obtained the shorter date, are calculations not found in the Dipavamsa. Is it possible that the Ceylon chronicler should have forgotten to make those subtractions? In other words, that they added up not the years which elapsed between each ordination and the next, but the years during which each Theri was full member of the Order (upasaṃpanno); forgetting that in the earlier part of each Theri's upasaṃpanno the previous Theri's upasaṃpanno was still running.

112. We have seen above (§ 96), that a similar confusion was actually made between the natural and the spiritual ages of Mahinda and his sister; and there is another consideration that strongly supports the probability of this mistake having been made. While each of these Theras did actually receive upasaṃpana, and the date of his having received it was carefully recorded, none

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1 The Purāṇas from which this list has been made are the Viśnu, Viṣṇu, Matysa, and Bhagavata Purāṇas. They agree in the number and order of the kings, but differ slightly in several of the names. Only the above give the lengths of the reigns. I have followed the forms of the names adopted by Lassen in his Indische Alterthumskunde, vol. i. p. xxxiii, and vol. ii. p. 1207.
2 Both kākavatva and kāja mean "black." It is quite impossible with Kerra, Jhriseling, p. 4, to take the latter in the sense of "chronological." See Childers's Dict. under "Kāja," and p. vīṣa, note 4; Westergaard, p. 120. It is the latter, not the former, part of the name which has been changed.
3 The Sanskrit form suggests the reading Khattīya; but the above form occurs not only in Mahāvamsa Tīkā (T., p. 10), but also in the Dipavamsa, canto iii.
4 The Pāli name corresponds here to the two Sanskrit ones. Of these, Dharbara, a form found nowhere else, is probably metathesis for Bhadraka; and the asa of Udayāśva does not appear in the Matysa Purāṇa.
of them in point of fact can have become Chief of the Vinaya, or Chief of the Order, in any patriarchal sense; and even the date of 218 a.b. for the coronation of Astoka is derived from adding up, not the years of their chiefship of the Vinaya, but the years of their upsampadâship. Yet during the whole account great stress is laid on the fact that each of these Theras was Vinaya-pânonkha, which has all the while nothing to do with the chronology. Now the Primacy of each Tera, unlike his upsampadâship, would have begun where the last one ended; so that if a confusion had been made between the two, the mere addition of the numbers, without subtraction, would have followed as a matter of course. The chronicler would then have argued thus: Tissa is Mahinda's superior (upajjâya), Siggava was Tissa's superior, and so on back to Gautama; if I add together the years of upsampadâship of these superiors back to Dassaka, who was alive when Gautama died, I shall find out the full time that has elapsed since Gautama; but Mahinda was not ordained at the time of Astoka's coronation, so I must leave him out. He would then have added up the third column in the table at § 104 instead of the fifth; and would have concluded that 217 years had elapsed between the time of Gautama and Astoka's coronation.

113. It is not a sufficient objection that this would have been too foolish to be possible. If not this, then the chroniclers made some other mistake as bad or worse.1 May the writer venture to ask, was not the reader somewhat puzzled at first sight by the headings of the columns in the table at § 104? For himself, the writer is willing to confess that he does not find the argument they contain by any means so simple as it is undeniable; and if further proof were needed, it would be found in the fact that it does not seem to have occurred to Mr. Turnour, or Professor Westergaard, or Professor Kern.

114. A more valid objection seems to be, that the mistake would then have been 67 instead of 68 years, as we have found that it actually was. But this does not follow. Moggali-putta Tissa was ordained in the fourth year of Astoka.2 At a festival three years afterwards Astoka determines on the ordination of Mahinda, yet immediately afterwards it is said that Mahinda was ordained in the sixth year of Astoka.3 So again, though the coronation of Astoka had been fixed in the year 218 a.b., and the Council of Patna in the 17th year of Astoka, yet the Council is placed in 236 a.b. Once more, an event placed in the 16th year of King Bimbisara is in the following sentence said to have happened when 15 years of his reign had elapsed.4 Again, in the same page of the Mahâvansa it is said that Bimbisara reigned 37 years 'after his conversion,' but in the Sinhalese authorities, from which Spence Hardy drew his account, the same thing is meant when it is said that he rendered assistance to Buddha during 36 years.5 This last instance

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1 The mistake may also have arisen from the confusion between Kākagāpa and the Astoka under whom they place the 2nd Council; but there are many difficulties in working out this explanation. The confusion seems to me a result, not a cause, of the mistake; and it is a confirmation of my view that Tarnathà, the Tibetan historian, while placing the Council, like every one else, under an Astoka, says that the assembled monks were fed by Nanda (p. 41). According to my rectification, the 2nd Council falls under Chandragupta. It is a very common error to suppose this Council unknown to Northern Buddhists. The question is too long to be discussed in a note, but see my 'Buddhism,' pp. 215 to 221, and 226.

2 Mahâvansa, p. 24.
3 Ibid. pp. 34, 35.
4 Ibid. p. 37.
5 Ibid. p. 42.
6 Ibid. p. 10.
7 Hardy's Manual of Buddhism, page 193; and compare Bigandet's 'Life or Legend of Guatama,' p. 249.
explains the way in which these differences of one year, which are not infrequent, have arisen; and if our calculators had once concluded that 217 years had elapsed between the death of Buddha and the coronation of Asoka, they would also have expressed the same thing by saying that it took place in the 218th year after that event. A difference of one year would not therefore be a discrepancy fatal to the proposed explanation; but even this slight difference depends on our placing the Council in the 18th year of Asoka according to the more numerous authorities. As has been just pointed out, the Mahavansa itself places it, in one passage, in the 17th year of his reign; and if we had used 17 instead of 18 in our calculation, there would have been no discrepancy at all.

115. The foregoing examination would seem to show that the persons who first calculated the dates 218 and 236 A.D. (perhaps the earlier chroniclers themselves) had as data to work upon the tradition regarding the succession of the Kings of Magadha, and the tradition regarding the succession of Theras from Gautama to Mahinda (including the numbers in the table in § 104)—traditions which had been brought by Mahinda to Ceylon. They had also certain details regarding the succession of Kings in Ceylon, including the names, but probably not the numbers, given in the table at § 101. It is almost certain that they had not before them the numbers given in the table at § 110 from the Vayu and Matsya Puranas. In reckoning backwards they used the Thera-paramparā; and in doing so they made some arithmetical blunder—very likely the blunder I have suggested; and thus carried the dates further back than the very numbers before them, which they have fortunately preserved, would rightly warrant.

116. Either they themselves, or some later chronicler,—for the chronology preserved to us is probably due to more than one mind,—then noticed the discrepancy between the dates thus wrongly derived from the Thera-paramparā, and those of the Rāja-paramparā of Magadha. They concluded that the latter, to them the less sacred of the two, must be wrong; and they accordingly harmonized the two lists by bringing the Susanāga dynasty down into that part of the list embracing the period to which the dates 218 and 236 refer.

117. Before the Dipavamsa was written also, the belief in the curious tradition, of which no trace is found in the Purāṇas Sutta, assigning the date of Wijaya's landing to the exact time of Gautama's death, must have become fixed. It followed that from that time to the accession of Devānampiya Tissa 236 years must have elapsed; and the Rāja-paramparā of Ceylon was brought into agreement with that belief by assigning to the Kings whose names had been handed down reigns of the length whose impossibility has been fully shown above (§ 102); regardless of the fact that the number of reigns was quite insufficient for the purpose. It is possible that this belief was due simply to the desire of bringing the dynasty of the pious Devānampiya Tissa into immediate connexion with the founder of the Buddhist religion; it is possible also that the tradition depended partly on a fact, namely, that the colonization of Ceylon by the Aryans really took place about as long before the time of Devānampiya Tissa

1 Mahavansa, p. 47. Dipavamsa Bhānavîra ix.
as the chroniclers supposed Gautama to have died. In the former case the names of Wijaya's successors may have been correctly preserved, and the numbers only be wrong; in the latter case the list of names also would be incomplete, and the record would only have preserved the memory of isolated, not consecutive, events during the period in question. This seems the more probable; but it is scarcely necessary for our argument to examine more minutely into this question here. It is sufficiently evident from the details given that the numbers at least are untrustworthy, and that the story of Wijaya himself is in great part legendary.

118. It may be suggested that, if the above conclusions as to the relation between the Rāja-paramparā and the Thera-paramparā be correct, the later Pāli chronologists must have soon seen that the short list of six Theras was scarcely consistent with the long date which had then become part of the Ceylon chronology: and further that as they corrected the other lists of names to agree with that date, so also they would have corrected the list of Theras to bring it into harmony with the longer period. Now it is true that I can nowhere find the list given in the Dipavamsa distinctly questioned, and the Mahāvamsa gives the same names as the Dipavamsa; but it is at least curious that a corrected list is, in fact, found in the Madurattha Vilāsini, a commentary on the Buddhavaṭsa attributed by Turnour to Buddhaghoṣha. M. Barthéléméy St.-Hilaire thinks the tone of this work not quite the same as that of the other commentaries known to be by Buddhaghoṣha, and concludes that the work was certainly not written by him; adding, on the authority of M. Grimaldi, that it was written in a town in the Dekhan, at the mouth of the Kavéri. However this may be, it is stated in the Madurattha Vilāsini that the Buddhavaṭsa, one of the Pitaka books, was ‘perpetuated’ or handed down from the time of Gautama to the Council of Putna ‘by the generation or unbroken succession of the Theras (i.e. Thera-paramparā). This is the succession: Sāriputto thero, Bhaddaji, Tissakassa-putto, Siggava, Moggali-putto, Sudatto, Dhammiko, Sonako, Rewato.’ This list, it must be confessed, looks exceedingly like a modification of the list found in the Dipavamsa; for each Thera would naturally have been ordained from 25 to 30 years before he ordained the next on the list, and an average of about 26 years for each would just make up the 236 years required by the longer chronology.

119. There is only one other question on which a few more words must be said: the question, namely, whether the shorter dates of 150 and 168 years are any more trustworthy than the longer ones of 218 and 236 years, thus found to be incorrect? In other words, were the data before the chroniclers of such a character that, even if they had not made the blunder of 68 years now so clearly evident, they could have drawn a right conclusion from them. In addition to what has been said above (§ 108) on this point, it will be necessary, in order to answer this question, to answer another; whether, namely, the Thera-paramparā given at § 104 contains, like the Rāja-paramparā, any inherent impossibilities.

1 Turnour’s analysis of this commentary in the Journal of the Bengal Asiatic Society, vol. viii. p. 791 (p. 19 of the separate reprint).
2 Ibid. p. 789, or p. 17.
3 Journal des Savans, Janvier, 1896, p. 56.
120. Firstly, then, it should be noticed that, were the numbers at § 104 altogether lost, we should still draw the conclusion from the list of names alone that about a century and a half must have elapsed between the death of Gautama and the accession of Aśoka. By the rules of the Order no one could be ordained until he had completed his 20th year;¹ his upajjihāya or superior would naturally be one of the older monks, who had been ordained 30 years or more before; we have four such intervals, and have to add 16 years for the time which is said to have elapsed between Gautama’s death and Dāsaka’s ordination, and 12 years for the interval between Mahinda’s ordination and Aśoka’s accession. This would give us a total of about 148 years. If we take the somewhat similar case of a clergyman of the present day, and trace back from the bishop who ordained him to the bishop who ordained that bishop, and so on back through four steps of the ecclesiastical succession, we should find that a similar period had elapsed.² There is, therefore, nothing improbable in the total of 150 years.

121. Neither, with one exception, is there any inconsistency or improbability in the details of the numbers preserved to us. It will be seen that Dāsaka is said to have been upassāgavaino, i.e. full member of the Order, for 50 years, and to have been only 64 when he died. This is inconsistent with the rule referred to in the last paragraph, according to which he cannot have been 14 years old when he was ordained. If we read any number below 44, say 40, for the 50 given above, this inconsistency would be remedied; and it is possible that better MSS. will show the existence of an old error in this number, as they have already enabled us to correct some of the others. Meanwhile I do not propose any alteration, and merely note the fact that this error of from 6 to 10 years is the only error in the details apparent from the evidence before us. As there is no improbability in the total, there is therefore no reason to compel us to reject it as, to a greater extent than six years, necessarily wrong.

122. By the argument above we have concluded that the date of Aśoka’s coronation must be fixed about 265 a.d. or shortly after; say certainly between 260 and 273. We have now concluded that the details given in the Dipavamsa fix the death of Gautama at 140–150 years before that event. By adding the two numbers together we obtain an approximate result of between 400 and 423 B.C. (say a few years more or less than 412 B.C.) for the date of Gautama’s death, according to the oldest Ceylon authorities—a result nearly as useful, for most historical purposes, as if it could be fixed to a single day.

123. This final conclusion is not without-support from some of the most trustworthy of the Northern Buddhist authorities. To them Kanishka occupies the place of Aśoka, and Kanishka’s Council has the importance which the Council of Patna has for the Southern. Some of the Tibetan books consulted by Csoma place the Council at 400 years after the Buddha’s death;³ and Hiouen Thsang, the learned Chinese Pilgrim, says that Kanishka ascended the throne about 400 a.d.⁴

¹ Upasampada-Kammavacan, ed. Dickson, pp. 4, 10.
² In the list of Jain Theras, the fourth after Sudharma, himself ordained by the Mahāvikra, is said to have died 146 years after Vardhamana. Stereomen’s Kalpa Sutra, p. 106.
SUMMARY.

It is acknowledged that Kanishka began to reign about the commencement of our era, and he held his council some years later. These statements would therefore make the Buddhist era about 400 B.C. But the number 400 used in them is a round number, we do not know the data on which these traditions are founded, and I cannot cite them as at all conclusive. I have also endeavoured to arrive at some conclusion on the basis of the Jain era, but have only been able to reach negative results of very little value. The most common date for the Jain era, dating from Vardhamana’s death, is 527 B.C.; but I cannot find how old this tradition is, or how early the era was used, or on what calculation it is based. I am convinced that Vardhamana and Gautama, the Buddha and the Mahavira, are not, as some have supposed, the same person; and I do not think there is yet sufficient proof for Colbrooke’s and Stevenson’s opinion that Siddhartha Gautama is the same as Indrabhuti Gautama, the pupil of Vardhamana. It is only certain that the Nigantas, a sect referred to in the Pitakas, and of which the Jains are the modern representatives, existed as early as the Buddhists; and that a complete discussion of the earliest Jain books would throw great light upon the period in which both originated.

124. SUMMARY. 1. Of the numerous dates assigned by different writers of the Northern and Southern schools, to the death of Gautama, we can only test one,—that given by the Ceylon chroniclers, which place it in 543 B.C. (§§ 83–86).

2. This date is found to be arrived at by adding to the date 161 B.C., at which the accession of Dushata Gama is fixed, two periods of 146 and 236 years, making together 543. The former is the period from Devanampiya Tissa, whose accession is thus placed in 397 B.C., to Dushata Gama; the latter is the period between the death of Gautama and the 18th year after King Asoka’s coronation, which is the year of Devanampiya Tissa’s accession (§§ 87, 88).

3. The first date, 161 B.C., is correct. But the period of 146 years is certainly too long by about 60 years; as Asoka’s coronation can be fixed, through his own relations and those of his grandfather Chandragupta with the Greeks, at within a few years of 265 B.C. (§§ 89–97).

4. The other period of 236 years is also open to grave doubt. The successions or lists of Kings (Raja-parampara) in Magadha and Ceylon, which support it, are found by criticism to be untrustworthy (§§ 99–102).

5. In the oldest Ceylon Chronicle, the Dipavansa, is found a list of successive Theras (Thera-parampara) from Gautama to Asoka’s son Mahinda, which also seems, at first sight, to be full of incredible statements. On further examination, however, it is found to give figures, not necessarily untrustworthy, which give dates 150 A.H. for Asoka’s coronation, and 168 A.H. for the Council of Patna and the introduction of Buddhism into Ceylon in the first year of

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1 Lasca, Indische Alterthumskunde, vol. ii. p. 848 (2nd ed.).
2 The different Burmese era given by Bigandet, Life of Gautama, 2nd ed. p. 360 (comp. pp. 328, 347, 361), are calculated on the ordinary one derived from Ceylon, after the dates 218 and 239 had become fixed.
3 Primep in his ‘Useful Tables’ gives another era, 360 B.C., which dates apparently from the time when Vardhamana became an ascetic. The possibility of some similar confusion in Buddhist computations should not be lost sight of; especially as, according to the earliest use of the word, the Buddha certainly attained Nirvana under the Bo-Tree, that is to say, 46 years before he died (see my ‘Buddhism,’ pp. 111, 116).
Devanampiya Tissa’s reign. These figures also afford an explanation of the mistake by which the longer dates could have been reached; and enable us to harmonize the Hindu and the Ceylon lists of Kings of Magadha, while they throw unexpected light on the figures of the native list of Ceylon Kings during the same period (§§ 103-118).

6. These considerations have at least advanced the question of the Buddhist era one step nearer to solution. But they can hardly as yet be considered to do more; for it is a long step from saying that the succession of Theras is not necessarily untrustworthy, or even that it is probably correct, and saying that it is entirely conclusive. It is reasonable to hope that the publication of the three Piyakas, and of the commentaries on them, will throw further light on this important point; meanwhile it is at present abundantly clear that the earliest possible date for Gautama’s death is 218 years before Aśoka’s coronation, or in other words, between 478 and 491 B.C.; but that this date is very uncertain, as the details which make up this sum of 218 years are unreliable. And it is further clear that, if the Thera-paramparā in the Dipavansa can be depended upon—which, within a few years, it probably can—the death of Gautama took place more than half a century later. In that case, by adding the period of 140-150 years to the correct date of Aśoka’s coronation, namely 260-273 B.C., we arrive at the approximate date for the commencement of the Buddhist era between 400 and 423 B.C., or say within a few years of 412 B.C. (§§ 119-123).
SUPPLEMENTARY NOTE ON THE SAHSARAM AND RUPTNATH, EDICT.

Just as this Part of the 'Numismata Orientalia' was on the point of being sent to press, the number of the Indian Antiquary for June, 1877, has come to hand, containing Dr. Bühler's learned and ingenious paper on the newly-discovered Edict, which he assigns to Asoka, and which he interprets as giving the number of years between the time of Gautama's death and the date of the Edict.

The Edict has been found in three places; at Sahasrām, Rūpṇāth, and Bairat. It commences by saying that Devānampiya had been an upāsaka for more than 324 years without exerting himself strenuously; but that since a year and more he had entered the Society (Sangha). Further on it quotes a saying or doctrine (sūtra) insinuating strenuous endeavour, and states that this doctrine was preached by the Vyūthaka or Vīvutaka; and it then adds a number. As the texts differ slightly, I give, in full, the words of this last and most important sentence:

Sahasrām. Iyam cha sarane vibhūkāna dhve sopanānādiśrītā vibhūkā tī 256.¹

Rūpṇāth. Vyūthaka sātama bāte 256 uṣṭāvīnēn.²

Dr. Bühler's rendering of the sentence from the Sahasrām text is: 'And this sermon (is) by the Departed. Two hundred (years) exceed by fifty-six have passed since;' and of the sentence from the Rūpṇāth text is: 'This sermon has been preached by the Departed; 256 (years) have elapsed since the departure of the Teacher.' The corresponding sentence in the Bairat copy is unfortunately quite illegible.

It will be seen that the whole edict taken together is quite ambiguous; each text gives the same number of years as having elapsed from a certain event to the time of the edict; but while that event, in the Sahasrām text, seems to be the preaching of the doctrine referred to, in the Rūpṇāth text it is the 'departure of the Teacher.' The name and rank of the speaker, the nature of the religion to which he belonged, and the name of the Preacher or Teacher whose words he purports to quote, are left to be inferred. Even the figures supposed to represent the number 256 differ in the published facsimiles of the two different texts in which they occur; but this is of minor importance, for in the Sahasrām text the figures are accompanied by words which can mean nothing else.

This complete ambiguity is the more vexatious since the determination of any one of the doubtful points would enable us, with tolerable certainty, to determine the rest; and thus to obtain an authority for Indian chronology older and more authentic than any, except the Greek notices of Chandragupta, which we yet possess. It is not, therefore, a matter for surprise that eminent scholars should have been tempted, on what seem insufficient grounds, to resolve the doubt. Dr. Bühler argues that Vyūthaka or Vīvutaka, meaning 'the Departed,' is a name which suits the Buddha very well; that Sata, meaning 'the Teacher,' certainly refers to him; that Vīvutaka, 'Departure,' means death; and that, therefore, the edict is dated from the death of the Buddha. Further, that Devānampiya, meaning 'Beloved of the Gods,' is a royal title, analogous to our 'By the grace of God,' or the Roman 'Augustus'; that we know of no Indian princes who made any great efforts for Buddhism in the third century after the Buddha's death besides Aṣoka and his grandson Dāsaratā; that it is not known that the title Devānampiya, or the alphabet of these inscriptions, were used by any one but the princes of Aṣoka's dynasty, their subjects and contemporaries; and that Dāsaratā cannot be the author of the inscriptions, as he reigned only seven years. Finally, therefore, that the edict is Aṣoka's, and that it dates the death of Buddha 256 years

¹ Sāana is a mistake for sātama; and perūsaka for perūsaka or prīvutaka.
² Vyūthaka is a mistake for vyūthaka; and Dr. Bühler reads bāte, that form being required to agree with sātama.
³ The word years is not mentioned, which is perhaps strange; but no other substantive can be understood in both texts.

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before the 34th year after Asoka’s conversion to Buddhism; and this conversion having taken place in the 8th year of his reign, commencing between 261 and 273 B.C., the date of Gautama’s death is thus fixed between 483 and 471 B.C.

If only the first three steps of the argument were indisputable, the rest would certainly follow; but, as I have already pointed out in the Academy of July 14th, if Satha-vivaha is taken to be a Buddhist expression, and to stand for a suggested Pali Satthu-vivaha, it would mean not ‘the death of the Teacher’ (for which Perinibbana, or one of its well-known synonyms, would almost certainly have been used), but ‘the Teacher’s abandoning his home to become an ascetic’; vivaha thus standing for nikkhamma. For vasatii means to live at a place, not in the sense of being alive there, but in the sense of dwelling there; and vivaha would mean the going away from home, the giving up of fixed family life, that abandonment of the world which Buddhists and Brahmanas alike held a necessary preliminary to the highest religious life.1 As this step in the Buddha’s career, which the Buddhists call ‘the Great Renunciation,’ took place in the 52nd year before his death, the edict, if really Asoka’s, and if speaking of the Buddha as ‘the Vivatha,’ would place the Buddhist era between 491 and 419 B.C.

This result would be strikingly near to the conclusion reached above; but though I was at first inclined to accept, doubtfully, this interpretation of the edict as the most probably correct, I scarcely think that we can go even thus far with Dr. Bühler. For just as parinibbana would be the natural expression for the death of a Buddha, so nikkhamma or akkhammam, and not vivaha would be the natural expression for Great Renunciation; and I cannot understand why, in an edict of this kind, the usual word should have been displaced by one that may indeed exist, but has not yet been found in any of the Buddhist Sanskrit or Pali texts. And, for a similar reason, I cannot believe, without further proof, that either Vyatha or Vivatha would have been used instead of any of the well-known epithets of the Buddha.2

It is indeed true that vyatha, the past participle of vi-ras, to leave one’s home,2 would be an epithet very appropriate to all hermits, ascetics, or members of the Buddhist Order; but it would not be peculiarly characteristic of a Buddha; and in point of fact the epithet is not found in Pali writings, in which the idea has found another and common expression in the cognate words anagāra, anāgārika, anagārika, and anagāra, all meaning the houseless, homeless, one, i.e. an ascetic.3 Vivatha is, I think, as pointed out by Professor Fischel, only another form of vyathita. Dr. Bühler indeed takes both words as forms of the past part. of vi-ras, to turn away from, go away from; but this does not explain the aspirate, while the confusion between the dental and the cerebral t, the only objection to Dr. Fischel’s explanation, is amply justified by the dental form being found in Pali as against the cerebral in Sanskrit. In Sanskrit the past participle of the simple verb being ukhita, and vyathita the most common form of the p.p.p. of the compound verb, yet for the latter vyathita is also used.4 The compound verb does not occur; or rather has not yet been found, in Pali; but the past participle of vasati is most commonly vathita, though vasatii and ukhita are also found. Whilst therefore the form vyatha corresponds to the Sanskrit vyathita, the form vyathita corresponds to a possible Pali vidyatha. On the other hand, the verb vairat makes its past participle in Sanskrit vairitta, in Pali vairatta or vairatia, and in Jain-Pāka vairita.5

1 Stevenson, Kalpa Stut, p. 96, reconciles two apparently inconsistent dates for the Jain era by saying, ‘The date here given is founded on the mistake of the abandonment of the world for death.’ Behlingk-Roth gives as the only meaning for vi-ras in Sanskrit, ‘Das verlassen der Heimat, Entfernung von der Heimat, Verwandlung (intima).’
2 So also Prof. Fischel, in the Academy, 11th August, 1877.
3 This is the ordinary sense, with the negative force of ei. It also occurs, with the intensive force of ei, in the sense of remaining, lingering, passing time, with the accusative of the time spent; and it is in this sense that the p.p.p. is used the second time at the end of the clause in the Sahasrāra text, quoted above. 
4 The same expression is used by the Jaina. Dr. S. J. Warren’s ‘Doctor-dissertation’ Oe de Goddenstige en Wijzigerige Begrippen des Jaina; Zwolle, 1875; pp. 24, 69.
5 Dr. Fischel says not: but examples of this form will be found in Behlingk-Roth, not only from the native dictionaries, but also from the Mahābhārata.
6 Dr. F. Müller, Beiträge zur Grammatik des Jainapāka, pp. 17, 32. Dr. S. J. Warren, De Jaina, p. 29.
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There remains, then, of the words claimed by Dr. Bühler as Buddhist terms, only Sata, which he takes to be the representative of the very common Pali epithet Suddhi, nom. case of Satttha, the Teacher, the Sanskrit piśātri. This identification, however, presents great difficulties, even if it be at all possible. It is most difficult to believe that the final vowel could be a simple a, or that this word could appear in a form without the aspirate to replace the s; especially as this aspirate would be required also to distinguish the word from the corresponding forms of such common words as sapta and satva. Dr. Fischel proposes therefore to take sata for satva ‘being, existence,’ and to translate sata-vivāsa by ‘departure from life’ in the Jain sense. This compound could never mean to depart from one life to go into another; it could only mean departure from existence altogether; and in either case the word vivāsa would be then out of place, and the idea would be not only more shortly but more correctly expressed by nivāsa. For though the Jain system of philosophy cannot be discussed in the middle of this note, it is sufficiently clear that the Jain books at present accessible use nivāsa in the sense of the death of a Jain saint; and that their nirvāna is not a departure from existence at all, but either the absorption of the soul (in which they certainly believe) into the world-spirit, which is Dr. Warren’s opinion; or its entrance to a realm of bliss called Abhakāsā, which is Mahāvira’s statement, and is confirmed by the author of the Nava Tatva. If, therefore, Prof. Fischel’s derivation holds, it destroys his interpretation of the edict; and if satva vivāsa is a possible expression at all, it means going out of existence, and is a Buddhist phrase.

Sāṃgha. Dr. Bühler (p. 6) acknowledges to be as much a Jain as a Buddhist technical term for their Orders or Societies; and it tells even against his theory, for, if Asoka ever did enter the Buddhist Sāṃgha, it is most strange that the Buddhist monks, who have told us so much about him, should not have mentioned this important fact. On the other hand, in abandoning upāsaka to the Jains, he perhaps passes over an argument of some force for his view of the meaning of the edict; for whilst upāsaka is the standing expression among the Buddhists for lay-disciples, the corresponding Jain word is prāraka. But in our ignorance of Jain literature it can, perhaps, scarcely be maintained that the Jains did not use upāsaka also; just as the Buddhists also use nivāsaka, though in a slightly different sense, as a ‘true hearer’ of the Word. It should be added that while the Sahasrām and Bairātī texts clearly read upāsaka, the Rājāparārā text is here doubtful, Dr. Bühler reading sa/vajāk; but the sa is not clear (it looks like se), and the ki is clearly ke, while the injured space between is so large that two letters, and not only one, must apparently be supplied.

But if there be nothing distinctively Buddhist in the inscription, Dr. Bühler’s strongest argument—that the only Devānāma piṇa who, in the third century of the Buddhist era, was a zealous Buddhist and renounced more than 34 years, was no other than Asoka himself—does not necessarily apply to this edict, and cannot be made use of to identify our Devānāma piṇa with Asoka. That the epithet was used of other Buddhist kings, we know from the instance of the Ceylon king Tissa; and that it must have been afterwards commonly used is sufficiently apparent from the fact that in later times in Gujarāt, though it is also used as an epithet of the Mahāvīra, its meaning had so far deteriorated that it appears in Jain writings as a common polite address; like Sir! Madam! or Gentlemen! Thus in the Bhagavanti (13th century) by the Mahāvīra to a disciple (Warren, p. 68); and in the Kalpa Sūtra (6th or 7th century) by a Brahman to his wife (Stevenson, pp. 27, 29); by her to him (ibid. pp. 26, 30); by King Siddhārtha to his wife, the mother of the Mahāvīra (ibid. pp. 54, 68); by the King to brāhmans (ibid. pp. 64, 65).

1 The use of vīcācchudāna in the prophecies drawn from the Buddha’s personal appearance does not corroborate this statement.
2 De Jainas, p. 55, and comp. p. 94.
3 Cowell’s analysis in his ed. of Colebrooke’s Essays, i. 456.
4 Stevenson’s translation in Kalpa Sūtra, p. 126.
5 It occurs in the Sāruṇjaya Mahāvīra; Weber, p. 38.
7 Comp. Stevenson, Kalpa Sūtra, pp. 93, 28. Wilson, Mahāvīra Caritra (vol. i. p. 303 of collected works).
8 In the Skanda legend in the Bhagavāni. Warren, p. 67.
68); and even to servants or messengers (ibid. pp. 56, 61, 76). According to Prof. Kern it never occurs in Sanskrit, except in the sense of foolish, idiotic; so that its meaning must have passed through a change similar to that of our words 'silly' and 'simple,' the Dutch 'conzoel,' the French 'bonet,' and the Greek 'évivth.' Though, therefore, it may be granted that Devanāma pura, at the time of the edict, was a royal title, there is no reason to believe that it was either exclusively Jain or exclusively Buddhist.

Enough has probably been said to show that the edict is not certainly and necessarily Buddhist. Dr. Pischel goes so far as to think that Vygotha or Vīratha is a name of the Mahāvīra, the founder of the Jains; and that the prince who published this edict was a Jain, 'probably Sambudha, the grandson of Asoka, who, according to the Jains themselves, was a great patron of this curious sect.' In support of this view he refers to a passage in Stevenson's translation of the Kalpa Sūtra (p. 95), where it is said of the Mahāvīra:

'At that time he obtained emancipation, and entered on a state of freedom from passion and absence of pain. After 900 years from his departure had elapsed, and in the 90th year of the tenth hundred, this book was written, and was publicly read in the currency of the 93rd year.'

Professor Pischel, putting the words from his departure in italics, argues, 'Here some such word as evisanā must be in the original.' But Professor Jacobi of Münster, whose edition of the Kalpa Sūtra will appear, I hope, before Christmas in the Abhandlungen für die Kunde des Morgenlandes,' has been good enough to favour me with the text of the passage, which is as follows:

... so sidho buddha muhe antagage parinivvam savadukkhatagapa | [147]. Samapase bhagava Mahāvīrassā jáva savadukkhatagapa jasava vássayāsān vi-ikkantān dasamaana ya vássayāsās ayān asima saññvacchare kalā goesah ājī viyamaññare pura ayam tennare saññvacchare kāle goesahi [148].

The word for 'departure' is not therefore, as Dr. Pischel supposed, evisanā; and thus the only authority supporting his interpretation of the Edict falls to the ground. It is curious that in his note to the passage Dr. Stevenson imagines the Jain era given by Prisep as commencing 569 B.C. to be the one here used; and to be reckoned not from the Mahāvīra's death, but from the time when he abandoned the world to become an ascetic; the usual date, 527 B.C., being just 42 years later than the other, and 42 years being the time said to have elapsed between the two events. But as I cannot find that the Jains ever actually used such an era, the suggestion does not throw any light upon the, perhaps, analogous expression in the Edict.

The technical terms found in the edict not being therefore, as far as can be yet ascertained, any more common to the Jains than to the Buddhists, the argument from the improbability of a Buddhist having used terms unusual to his sect would apply with equal force to a Jain. A better acquaintance with Buddhist history may remove the difficulties which seem at present inseparable from Dr. Bühl's explanation of the edict; and a better acquaintance with Jain history may clearly show that it must be ascribed to a Jain sovereign. But for the complete and certain interpretation of this remarkable historical document we must wait till our knowledge is increased by other discoveries, or by the publication of earlier Jain texts, and of the Buddhist Pitakas.

1 On most of the above passages from the Kalpa Sūtra compare Mr. Thomas (Jainism, or the Early Faith of Asoka, p. 54).
2 Jahrestellung der rußeldtlichen Buddhisten, p. 13.
3 Likewise, 'that pure enlightened, saved One died, past away, ceased from all sorrow. Since the Saint, the Blessed One, the Hero ceased from all sorrow, 900 years, and the 80th year in the 10th hundred, elapsed; and again, at the Recitation the 93rd year elapsed.' Unless Professor Jacobi can tell us what is referred to by the word I have rendered 'Recitation' (of which the Jain commentators give four inconsistent explanations), the chronology of this passage is provokingly vague. The introductory to his Kalpa Sūtra is to contain a full discussion of the historical questions connected with the origin of Jainism.