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- iv) Recent publications and work in progress
- v) Museum news
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together with photographs, if available, to Dr. Michael L. Bates, at the ANS (address as above).
And don't forget, if you're sending details on oriental series, I want to know, too !

The Coins of the Anatolian Seljuq Sultan Siyavus (Jimri) † by Dr. Nezihi Aykut (Assistant Professor of Department of History, Faculty of Letters, University of Istanbul)

Led by Mehmed Beg, the Qaramanids, who played an important role in Turkish history, rebelled against the Mongol-dominated Seljuq administration and captured Qunia in the 13th century, raising Siyavus (later known as Jimri), the son of 'Izz al-Din Kaykawus II, to the Anatolian Seljuq throne. The dinars and dirhems that Siyavus struck in his name are regarded as amongst the rarest in Anatolian Seljuq numismatics.

The first silver coin of Siyavus was found in 1943 by Osman Ferit Saglam, who also did the original research on the subject. At the Third Congress on Turkish History, 15-20 November 1943, this scholar read a paper about the dirhem Siyavus had struck in Qunia dated 675 A.H. (1275 A.D.). This paper was entitled "Simdiye Kadar Görülmiyen Cimri Sikkesi" (The Hitherto Unseen Jimri Coin)¹, and subsequently appeared as an article in the Turkish Historical Society publication *Bellekten*, no.35². Osman Ferit Saglam's coin from 675 A.H. is also discussed in Ibrahim Hakki Konyali's book *Aksehir*, published in 1945.³ Then in 1949 Osman Ferit Saglam published a pamphlet in Turkish, French and English with the same title as the above-mentioned paper giving extensive information about Siyavus and the coin.⁴ Ibrahim Artuk of the Istanbul Archaeological Museums, in an article he published in the *Tarih Dergisi* of the Istanbul University Faculty of Letters⁵ in 1958, gave an historical survey of the period of Siyavus as well as publishing a dinar struck by Siyavus in Qunia in 675 A.H. from the collection of the late Istanbul Municipal Theatre actor, Behzad Butak. Following this publication, Serafettin Erel, a jeweller, published in a pamphlet entitled "Nadir Birkaç Sikke" (Some Rare Coins), which appeared in 1963,⁶ a dirhem struck by Siyavus in Qunia in 676 A.H. Ibrahim Hakki Konyali again discussed the dirhem struck by Siyavus in Qunia in 675 A.H. in his *Konya Tarihi* (History of Qunia), published in 1964.⁷ In the catalogue of Islamic coins compiled by the eminent numismatists Ibrahim and Cevriye Artuk,⁸ the first volume of which appeared in 1971, the dinar struck by Siyavus in Qunia in 675 A.H. was again published together with an illustration by Behzad Butak. In Cevriye Artuk's article, "III. Keyhüsrev ve Sahte Selçuklu Sultani Cimri Adina Kesilen Sikkeler" (Coins Struck in the Name of Kaykhusraw III and the False Seljuq Sultan Jimri), which appeared in the *Malazgird Armagani* published by the Turkish Historical Society in 1972,⁹ the dinar struck by Siyavus in Qunia in 675 A.H. (no.1166 in the above-mentioned catalogue) as well as the dirhems minted in the same city in 675 and 676 A.H. were again discussed. Yet another study of the coins of Siyavus is the second brochure in a series of numismatic publications by the Yapi-Kredi Bank.¹⁰ The dinar Siyavus struck in Qunia in 675 A.H. as well as the dirhems minted in the same city in 675 and 676 A.H. are published in this brochure together with another dirhem bearing the date 675 A.H. which, most unusually, exhibits the names of both Qunia and Lu'lu'a.¹¹

I have recently discovered a dirhem struck by Siyavus in Lu'lu'a in 676 A.H.¹² In presenting it here to the scholarly world, it is my hope that this paper will constitute an appropriate supplement to the studies and investigations previously published on the subject.

Brief Historical Survey

Siyavus was a Turcoman dervish who claimed to be the son of Kaykawus II. To insult him, he was later given the nickname of Jimri (the Miser).¹³ Siyavus was proclaimed as sultan by Mehmed Beg, the Qaramanid who rebelled against Kaykhusraw III, the ruler of Mongol dominated Seljuqid territory.¹⁴ Mehmed Beg laid siege to Qunia, which was defended by Amin al-Din Mika'il, the regent (Na'ib) of the Sultan Kaykhusraw III,¹⁵ and captured the city on 7 Zilhijja 675 (12 May 1277).¹⁶ He then raised Siyavus to the Seljuqid throne on 14 Zilhijja 675 (19 May 1277).¹⁷ Following this, the *khutba* was read and coins were minted in Siyavus's name.¹⁸ Meanwhile Mehmed Beg, having appointed himself Jimri's vizier, succeeded in changing the official language of the state from Persian to Turkish.¹⁹ When he heard, however, that Sahib Juwayni, the Ilkhanid vizier, had moved to Qunia, he withdrew with his Qaramanli Turcomans to the region of Armanak taking Siyavus with them.²⁰ Siyavus's thirty-seven-day sultanate in Qunia was thereby brought to an end.²¹

Sahib Juwayni withdrew to his winter barracks at Qazova near Toqat. In the winter of 676 (1277-78) sultan Kaykhusraw III and his vizier Sahib Fakhr al-Din ^CAli moved against the Qaramanids and together with Mongol forces led by Guhurga Noyin entered the plain of Mut.²² When Mehmed Beg heard that the Seljuq-Mongol army was coming, he put Siyavus into safekeeping by sending him to one of the citadels at İç-il. Soon after, he advanced with his two brothers, his cousin and a few men in order to investigate the situation for himself. At this moment, he was pursued by a vanguard patrol of Mongol and Turcoman soldiers that he encountered on a hilltop. He was cornered in a narrow pass at Qurbagahisari and was killed together with his two brothers and his cousin.²³

When the Qaramanids had been murdered, Siyavus withdrew in the direction of Dawalu-qarahisar. But Kaykhusraw III and his vizier Fakhr al-Din ^CAli set out in pursuit of Siyavus's forces and they advanced until they reached his army at Pinarbashi near Dawalu-qarahisar.²⁴ In the battle that was fought in Muharram 677 (May-June 1278),²⁵ most of Siyavus's army was destroyed. Siyavus himself fled, but was seized by the Turcomans in the retinue of Kermianli ^CAlishir-oghli Husam al-Din and brought to the presence of Kaykhusraw III. Finally at the sultan's command he was put to a brutal death.²⁶

Dinars and Dirhems of Siyavus and special features of his coins

Gold Dinar, 675 - Qunia

In the centre:

لله
المنة



السلطان الاعظم
علا الدنيا والدين
ابو الفتح سياوش
بن كيكوس

Reverse



In the margin:

ضرب هذه الدينار بمدينة قونية في سنة ٥ ستمائة

Diam. 28mm; Gr. 8.65. Yapi-Kredi Bank Collection, Inventory no: 9626.

Silver Dirhem, 675 - Qunia

لله
المنة
ضرب بمدينة
قونية في سنة ٥
ستمائة

Obverse



السلطان الاعظم
علا (١) لدنيا والدين
ابو الفتح سياوش
بن كيكوس

Reverse



Diam. 22mm; Gr. 3.0. Yapi-Kredi Bank Collection, Inventory no: 9628.

Silver Dirhem, 676 - Qunia

لله
المنة
ضرب بمدينة
قونية في سنة
سبعين و ستمائة (٣)

Obverse



السلطان الاعظم
علا الدنيا و الدين
ابو الفتح سياوش
بن كيكوس

Reverse



Diam. 25mm; Gr. 2.90. Yapi-Kredi Bank Collection; Inventory no: 9630.

Silver Dirham, 675 - Qunia - Lu'lu'a

لله
المنة
ضرب بمدينة
قونية في سنة ٥
ستمائة

Obverse

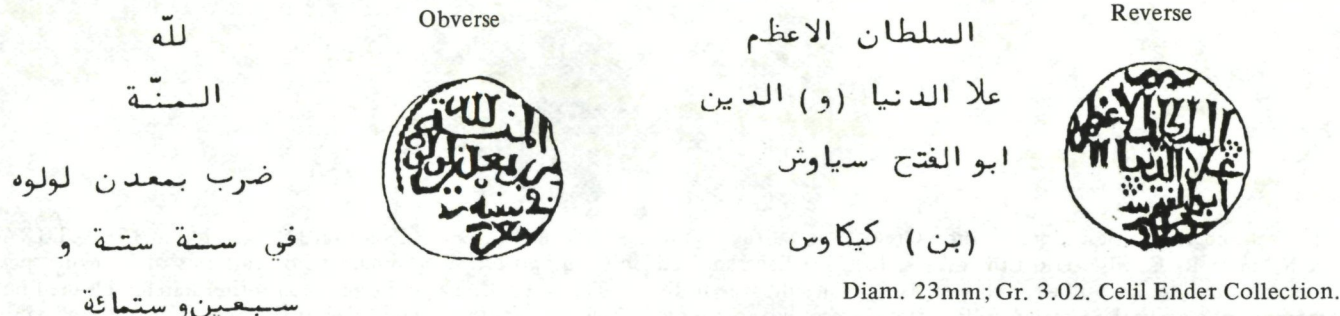


السلطان الاعظم
علا (١) لدنيا والدين
ابو الفتح سياوش
بن كيكوس

Reverse



Diam. 24mm; Gr. 2.85. Yapi-Kredi Bank Collection, Inventory no: 9629.



The Anatolian Seljuq Sultan Siyavus used two different titles on his dinars and dirhems: "al-Sultan al-a^czam" (The Greatest Sultan) and, because he ruled as an absolute sultan over all of Anatolia west of Anqara²⁷, "Abu al-fath" (The Conqueror).

Tawki^c³⁴ or imperial signatures were used for the first time on the coins of Kaykhusraw I. This ruler's *Tawki*^c consisted of the Arabic expression "al-Minnatu lillah" (Grace and Kindness are unique to Allah), which was also used on the coins of Siyavus.

The year is indicated on these coins either in Arabic words or in Arabic numerals. "*Diwani* numerals"³⁵ were also used. An "o" in the one's place, for example, meant 5 in the Ottoman script, while a "ج" in the ten's place meant the number 70 as *Diwani* numerals.

Standard purity and Weight of the Siyavus Coins

The basic unit of the Anatolian Seljuqs' monetary system was the silver coin known as the "Dirhem" or "*Adad*".³⁶ Seljuq dirhems were also called "*Aqcha-i Rum*"³⁷. Since the standard purity of all Seljuq dirhems varied between 80 and 90%,³⁸ it is only natural that the dirhems of Siyavus would conform to this.

The dirhems struck by the Anatolian Seljuqs were "*Orfi dirhems*"³⁹ of 16 qarats.⁴⁰ Like the Abbasid dirhems on which they were modelled, they were also 16 qarat but with an official weight of 3.086 grams.⁴² These dirhems were subsumed and standardized under a system of coinage encompassing all the lands ruled by the Ilkhanid Ghazan Mahmud Khan (694-703 = 1295-1304) in the year 696 A.H. (1296-97 A.D.) Until an order was issued to base all units of weight on the *Tabriz mithqal* (a weight of 1½ drams),⁴³ these coins continued to be minted at a weight of generally 13 - 16 qarats. In the year mentioned, Ghazan Khan, in a reform of the monetary system, ordered the dirhems of the Anatolian Seljuqs, who were his vassals, to be minted at a weight half the 24-qarat 4.086 gram *Tabriz mithqal*, i.e. at the weight of qarats, 2.304 grams⁴⁴, and the official weight of 3.086 grams continued to be used until this date. The dirhems of Siyavus, for example, which were minted before Ghazan Khan's reform of the monetary system, weigh close to the official dirhem weight. An examination of the weight of four Siyavus dirhems reveals that these dirhems are slightly lighter than the official dirhem of 3.086 grams, the heaviest weighing 0.98 of the official one or 3.02 grams and the lightest weighing 0.92 of the official one or 2.85 grams.

The official dinar weight of the Anatolian Seljuqs was 24 qarats and 4.81 grams.⁴⁵ This is heavier than the "*Orfi mithqal*" of Egypt,⁴⁶ which was also 24 qarats but weighed 4.68 grams. Nevertheless, an examination of all the dinars (gold coins) minted by this state has shown that their weight varied between 3.72 and 5.40 grams but that most of them weighed between 4.40 and 4.45 grams. The dinars of Siyavus that we have discussed here, which were minted in Qunia in 675 A.H., weigh 8.65 and 8.90 grams respectively,⁴⁷ indicating that they must be regarded as "Double Dinars".

Footnotes

Dr. Aykut has provided a full set of footnotes, only a selection of which are reproduced here. Members wishing to have the full set should contact the editor.

† This article is an expanded and revised version of a paper presented at the Fifth National Turcology Congress held in Istanbul, 20-30 September 1983. It was translated into English by Virginia Taylor Saclioglu.

6 Serafettin Erel, *Nadir Birkac Sikke* (Istanbul, 1963), pp.6-7.

8 Ibrahim Artuk and Cevriye Artuk, *Istanbul Arkeoloji Muzeleri Teshirdeki Islami Sikkeler Katalogu* (Istanbul, 1971), I, 380.

10 *Selcuklular' in Nadir Paralarından Bazıları ve Cimri'nin Sikkeleri*, Yapi ve Kredi Bankasi Numismatik Yayinlari no. 2 (Istanbul, 1972), pp.9-13.

11 The Byzantine fortress of Lulon near modern Ulukisla (Uluqishla); the name means "pearl" in Arabic (see Ernst Honigmann, *Bizans Devletinin Dogu Siniri*, trans. from the German by Fikret Isltan, Istanbul, 1970, pp.39-42).

12 For the publication of this rare coin I am indebted to Mr. Celil Ender, who kindly permitted me to make use of his collection.

13 *Anonymous Seljuqnama*, tr. Feridun Nafiz Uzluk, in *Anadolu Selcuklulari Devleti Tarihi III* (Ankara, 1952), p.41.

16 The date of Qaraman-oghli Mehmed Beg's capture of the city is reported as "Thursday, 8 Zilhijja" in the *Anonymous Seljuqnama* (p.39), and as "Thursday, 9 Zilhijja" in Ibn Shaddad (op.cit., loc.cit), although Thursday was actually "7 Zilhijja". On the basis of the existing coins, we have assumed that the date 676 given by both of these sources should be 675.

34 The *Tawki*^c is the special signature that Anatolian Turkish sultans placed on letters they sent to rulers with whom they had relations, on *fermans* and royal patents issued to amirs and on titles conferred on officials (Ismail Hakki Uzuncarsili, *Osmanli Teskilatina Medhal*, Ankara, 1970, p.69).

35 *Diwani* numerals are abbreviations formed from some of the characters of the names of the numbers in Arabic. These number signs, which were invented by the Arabs, spread to all the Islamic lands and, undergoing changes with time, eventually became a code. Since they were used in the court at the time of the first four caliphs, particularly for financial and accounting records, they were given the name *Diwani* or court numerals (Salahaddin Elker, *Divan Rakamlari*, Ankara, 1953, p.8 and n.)

37 Rashid al-Din Fazl Allah, *Tarikh-i Mubarak-i Ghazani* (London: Karl Jahn, 1940), p.282; A. Zeki Velidi Togan, *Umumi Turk Tarihi'ne Giris*, Istanbul, 1981, p.301.

38 Ismail Ghalib, *Taqwim-i maskukat-i Seljuqiya* (Kostantiniye, 1309), p.8; Hasan Farid, *Naqd va i'tibar-i mali* (Istanbul, 1330), I, 160.

39 The 'Orfi dirhem is based on a grain of wheat and weighs 16 qarats. The Shar'i dirhem on the other hand is based on a grain of barley and weighs 14 qarats.

40 A qarat is a carob seed. Although four grains of wheat were equal to one qarat in the 'Orfi system, in the Shar'i system a qarat was equal to three grains of barley. (E. V. Zambaur, "Kirat", *Ency. of Islam*, VI, 735a).

43 Rashid al-Din, op. cit., pp.288-92.

44 The dirhems of Kaykubad III were minted at weights slightly above or below this standard (See Ismail Ghalib, op. cit., p.95).

47 See *Selcuklular' in Nadir Paralarından Bazıları ve Cimri'nin Sikkeleri*, p.12-14; Ibrahim Artuk and Cevriye Artuk, op. cit., I, 380.

An important new coin of Apollodotus II by R. C. Senior



It is seldom that a new type of Indo-Greek coin surfaces and, apart from the new KING that I discovered in 1982 - THRASON (note R. C. SENIOR Ltd. List 4, 1982), I have spotted only unreported denominations or varieties of known types. The tetradrachm here illustrated weighs 9.1 gm and was found at Taxila itself. The coin has been rather harshly cleaned but shows very clearly the usual Apollodotus obverse with extended titles but straight diadem ties of the best style (and probably earliest) coins. Until now the only deities appearing on Apollodotus's coins are Pallas on the silver and Apollo on the copper but here we have a complete departure with the king himself appearing mounted to the right and coupled with a hitherto unreported monogram variation.

Apollodotus was the first Indo-Greek king to rule East of the Indus in the major city of Taxila and it is possible that this new type was issued as a victory issue to celebrate the fact. Its style is far superior to the issues of Philoxenos and Hippostratos bearing mounted horsemen types. It is possible that towards the end of the reign of Strato I, Apollodotus conquered Taxila and issued this coin and upon the death of the former adopted his Pallas type as legitimate successor. Philoxenos in the west then assumed power as successor of the western territory and used the mounted horseman as his main type. On the death of Apollodotus II, his successor Hippostratos also then assumes this same type as his main reverse type. The only other tetradrachms to bear a mounted horseman are the joint issues of Hermaeus and Calliope, possibly to celebrate a joining of the Eastern and Western branches of the Indo-Greeks.

Notes on the Sultans of Kashmir, Part 5 by Nicholas Rhodes

Currency System of Kashmir under the Sultans

The main publications of coins of the Sultans make no attempt to assign a name to the denominations, except for Mitchiner, who uses the terms "Half Tankah, Kashmir Standard" and "Fals"¹⁶ without any justification. However, a description of the currency system in use in Kashmir at the time of the advent of the Moghuls is given by Abu-l-Fazl.¹⁷ Writing of the period before 1592, when Akbar standardised the currency system with that of the rest of his Empire, Abu-l-Fazl says that the "Rop Sasnu is a silver coin of 9 mashas. The Panchhu is of copper, equal to the fourth of a dam, and is called Kaserah". He goes on to say that:

40 Kaserahs = 1 Sasnu

1.5 Sasnu = 1 Sikkah

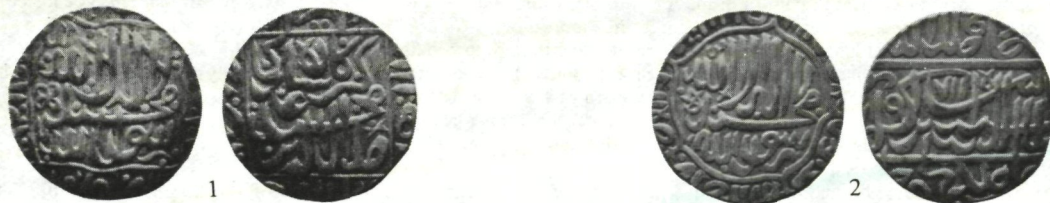
From this account the coins of the Sultans of Kashmir are immediately recognisable. The common copper coin, which weighs about 5 grams, or about a quarter of the Moghul Dam, must be the "Kaserah", while the square silver coin must be the "Rop Sasnu". With a rate of exchange of 1.5 Sasnu to the Sikkah, presumably the Moghul rupee, the Sasnu would have circulated at a premium of about 20% by weight over the coins of the plains, providing a suitable margin to cover minting costs, provide a profit for the King, and discourage export of silver from the valley.

While I hope that these notes shed some further light on this neglected coinage, I appreciate that they do no more than scratch the surface. Many more problems remain, and I only hope that someone will accept the challenge and undertake a full study of this fascinating series.

¹⁶ Mitchiner, *The World of Islam*, 1977, p.376.

¹⁷ Abu-l-Fazl, "Ain-i-Akbari", by Col. H. S. Jarrett, Calcutta 1868-94, vol. II, p.366 ff.

Two Pseudo-Moghul Rupees of recent fabrication by Michael J. Legg



The two coins illustrated here have been in my possession for a few months and were purchased locally in North London from a dealer who had brought them from India along with a lot of other, genuine, coins of the Princely States. These two coins were described as uncirculated Moghul rupees and the provenance was said to be from the break-up in India of an old collection. At first glance, the calligraphy and style have an authentic appearance but a number of features inconsistent with the supposed age of the pieces became readily apparent.

1. The flans are perfectly circular, are both the same thickness and have the appearance of having been stamped out by a modern machine.
2. There are no shroff marks or test marks on the faces or the edges of either piece.
3. The fields and all areas between the calligraphy have the proof-like appearance of having been struck with polished dies.
4. The legend on all four faces of both the coins is unusually flat and uniformly so, lending weight to the suppositions that:

- a. The dies have been produced from worn and circulated coins, and
- b. The coins were struck with a modern machine process with a consistent weight of strike across the flan and insufficient impact to drive the metal into any high points that may have existed in the dies.

There is no doubt that both pieces are of good high grade silver and have both been manufactured with the same process. They do not have the appearance of religious tankas and resemble broad flan rupees.

The weight of the pieces is as follows: No. 1: 11.70 grams. No. 2: 10.93 grams. Both measure exactly 26.2 mm in diameter.

After comparison with known and published Moghal coins the conclusion was that the nearest comparables were to be found in the KM Type 80 series in the Krause South Asian catalogue, i.e. 80.1 Agra (No.1) and 80.10 Jaunpur 971 AH (No.2), but comparables could also be found in Mohurs listed at KM Type 105 and 106 and comparison with coins in the British Museum showed that coin No. 1 closely resembled a Mohur of Agra whilst No. 2 more closely resembles a Rupee in the Museum's trays.

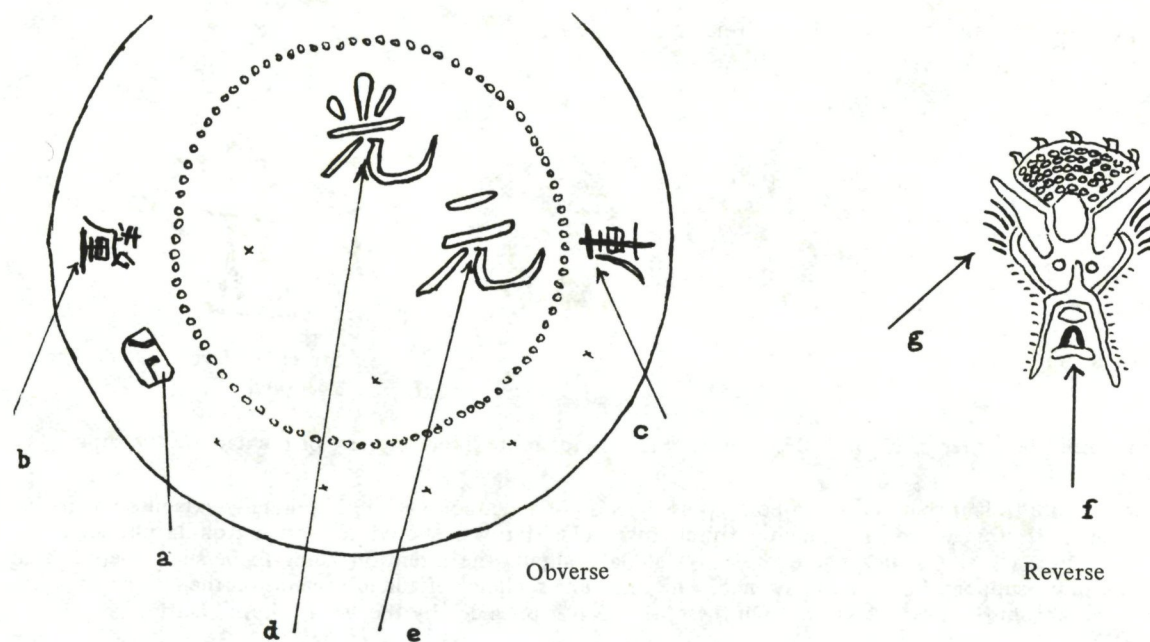
Perhaps members will be able to throw more light on the origin or the purpose of these coins, if there is some legitimate reason for their existence and look to see if they have similar pieces in their own collections, or perhaps the actual coins that these are supposed to resemble. In any event we should all be watchful to see if any more such pieces turn up in the market. They are certainly good enough to catch the inexperienced collector unawares and this is where the danger of such counterfeits really lies. I will be interested to hear if any other members have been offered such coins within the past year.

China – Kann 28b – A most common variety by Richard Wright

One of the most common silver coins of the latter years of the Emperor Kuang Hsu was the Kwangtung 20 cent. This was struck annually by the Canton Mint from 1890 until the Emperor's demise in 1908, the total output being estimated variously between 550 and 850 million. The coins were not dated, and as the output was consistently uniform in quality there are few obvious varieties to be found. Kann noted only three variations (besides the standard piece K.28), and all were on the obverse:

- i. K.28c, with larger characters and a different character 'Kuang'; this is difficult to find these days.
- ii. K.28a, with differences in the Chinese calligraphy.
- iii. K.28b, with variations in the style of the Chinese characters, and pointing to a particular variation in one of the characters 'Szu'.

Although the variations are rather minor, this latter coin seems to be readily identifiable and has, in addition, variations on the reverse which Kann did not mention. In case it is not too well known, (and not having the skill to produce clear close up photographs), I have drawn what appear to me to be the relevant parts of the obverse and reverse of K.28b, which show the main differences as follows:



Obverse:

- a. A shortened inner stroke to the left hand character 'Szu', leaving a gap.
- b. An elongated bottom stroke to character 'Li'.
- c. A gap at the top left hand corner of character 'K'u'.
- d. A slight hook to the end of a stroke in character 'Kuang'.
- e. A slight hook to the end of a stroke in character 'Yuan'.

and on the reverse:

- f. The outline of the dragon's tongue clearly re-engraved as an inverted 'U'.
- g. Five whiskers re-engraved either side of the dragon's horns.

As to scarcity; out of a batch of 12 coins examined, it was literally six of the one (K.28) and half a dozen of the other (K.28b).

Reference: E. Kann, Illustrated Catalog of Chinese Coins, USA 1966.

In 1788, Ghulam Qadir, a Rohilla chieftain, having blinded the Moghal emperor, Shah 'Alam II, removed him from the throne and put in his place a pretender by name Bidar Bakht. This move did not prove successful for Bidar Bakht was soon set aside and replaced by another puppet ruler in the form of Mohammed Akbar, who was to reign in his own right a couple of decades later. The Delhi correspondent of the Calcutta Gazette announced in a statement dated 4 December 1788 "the continuance of Golaum Kadir Cawm accompanied by his new elected king Mirza Akbar Shaw, his late king Bedar Shaw, and several other princes, at a place called Meerut, about four days' march from his capital Saharanpur." This state of affairs did not last long, as Ghulam Qadir, having made many enemies, was captured, messily done to death, and Shah 'Alam restored to the throne (albeit with little real power). Several coins struck during this period in the name of Mohammed Akbar have been published. R. B. Whitehead, in his article entitled 'Some Notable Coins of Mughal Emperors' (Journal of the Royal Numismatic Society 1926-27), provides a useful summary of the coins known at that time. These comprise a rupee dated AH 1202 struck at Shahjehanabad, two rupees struck at Dar-us-Sarur Saharanpur in AH 1203 (see Punjab Museum Catalogue no. 3277, and page 60 of the Standard Guide to South Asian Coins - Krause Publications), and falus struck at both these mints and Ahmedabad (though this latter may well have been struck elsewhere).

We publish here two coins struck in the pretender Mohammed Akbar's name at Hardwar. Hardwar is an ancient historical town and place of pilgrimage on the right bank of the Ganges some 39 miles north-east of Saharanpur. The town has had several names during its history including Kapila, Gangadwara, Mayura. The name of Hardwar, or Hari-dwara (literally "Vishnu's Gate") is its most recent appellation. In 1808 it was described by a visitor named Raper as "having only one street, about 15 feet in breadth & a furlong and a half in length. Most of the houses have the upper part of brick & the lower part of stone, which is of good quality." Despite this, it was at this period the scene of a great concourse of pilgrims every year on the first day of Baisakh (the start of the Hindu solar year - March/April) and every twelfth year at the Kumbh-mela.

The coins published here are a rupee and a copper falus.

Rupee:

شاه محمد اکبر
به فضل جلی دین
زد در جهان

Obverse:



Reverse:



هریدوار
ص
مایوس
صیمنت
جلوس احد
سنه

Defender of the Faith, Mohammed Akbar Shah struck coin in the world by the grace of God. (120)3

Struck at Haridwar in the first year of tranquil prosperity

We are grateful to Prashant Kulkarni for reading the mint-name on this coin.

Falus:

اکبر شاه
فلوس

Obverse:



Reverse:



هریدوار
ص
سنه احد

Akbar Shahi falus

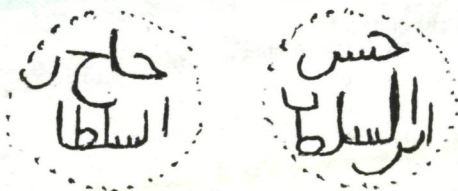
Struck at Hardwar year one

The date on this coin could be either 1202 or 1203. The latter is perhaps more likely in view of the date on the rupee. The coin weighs 18.35 g.

Worthy of note is the Shivaite trident that occurs on both coins. This is not a symbol one would normally expect on a Moghal or Rohilla coin. Indeed, it is strange that a staunchly Hindu town like Hardwar should support a Rohilla puppet at all. Perhaps the coins were not actually struck there, but say, at Saharanpur, the intention being to persuade people that Mohammed Akbar had more support than he actually had. The different spellings of the mint-name on the two coins is also unusual. A few later rupees from Hardwar are known. On these, Hardwar is preceded by the word "tirath" (shrine).

Help Wanted

Michael Broome has provided a drawing of an unusual silver coin weighing around 1½ grams.



The legends seem to read as-Sultan Hajj bin as-Sultan Hasan, though the relationship may also be the other way round. To date, identification has baffled the experts. Any suggestions ?