Essays in Oriental Numismatics

Second Series.

Stanley. Lane. Poole.

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S. Lane Poole

ESSAYS

IN

ORIENTAL NUMISMATICS.

Second Series.

BY

STANLEY LANE POOLE.

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   Vol. I. *Coins of the Eastern Khaleefehs*, 8vo., pp. xx. and 263; 8 autotype plates (Printed by order of the Trustees, 1875). Price 12*s*.

   Vol. II. *Coins of the Mohammedan Dynasties*, Classes III.—X., pp. xii. and 280; 8 autotype plates, 1876. Price 12*s*.

   Vol. III. In the Press.

2. Catalogue of the Collection of Oriental Coins belonging to (the late) Col. C. Seton Guthrie, R.E. Fasc. i. *Coins of the Amawī Khalīfehs*, 8vo., pp. x. and 38; 5 autotype plates (Privately printed, 1875).

3. Coins of the Urtuḳí Turkumáns: being the Second Part of Marsden's International Numismata Orientalia. Royal 4to., pp. xii. and 44; 5 plates (Trübner, 1876). Price 9*s*.

4. Essays in Oriental Numismatics. *First Series*. 8vo, pp. 200 and 10 plates (Trübner, 1876).

NOTE.

THESE Essays were originally published, some in the Journal of the Royal Asiatic Society, some in the Numismatic Chronicle. Since their appearance in these journals, the friendly criticism of foreign numismatists has furnished me with a small list of corrections and additions.

In the First Notice of *Inedited Arabic Coins*, the mint-place of No. 1 should be *Bardasír*, بردسير, not *Yazdashír*, يزدشير. The king of Karmán who issued this coin is, perhaps, as suggested by M. Tiesenhausen, to be identified with Káward, or Kádard, the brother of Alp-Arslán. I should add that a closer examination of the coin leads me to the belief that the alif is present in قرا.

M. Tiesenhausen identifies the Rustam ibn 'Alí of No. 12 with Sháh Ghází Rustam ibn 'Alá-ed-dawleh 'Alí, 5th prince of 2nd branch of the "Bavendides," who reigned in Mazandarán.

MM. Lavoix and Sauvaire have pointed out to me that the mint of Nos. 18 and 19 is *Er-Rúdhabár* الروذبار, and moreover that one of these pieces has been published before by Prof. Tornberg in the *Rev. de la Num. Belge.*

In a review which appeared in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, Bd. xxix. Ss. 659 ff., Dr. Otto Blau rejects the reading I have given of the mint on No. 5, and suggests that the letters I have read as بعين, *at 'Ayn*, are in fact merely a repetition by a careless engraver of the last four letters of اربعين. This opinion Dr. Blau has since repeated in a paper entitled "*Nachlese Orientalischer Münzen*" contributed to the *Numismatische Zeitschrift* of Wien. I am willing to concede that the coin should not be attributed to the 'Abbasí Khalífeh: but Dr. Blau's arguments with regard to the mint-place have not yet convinced

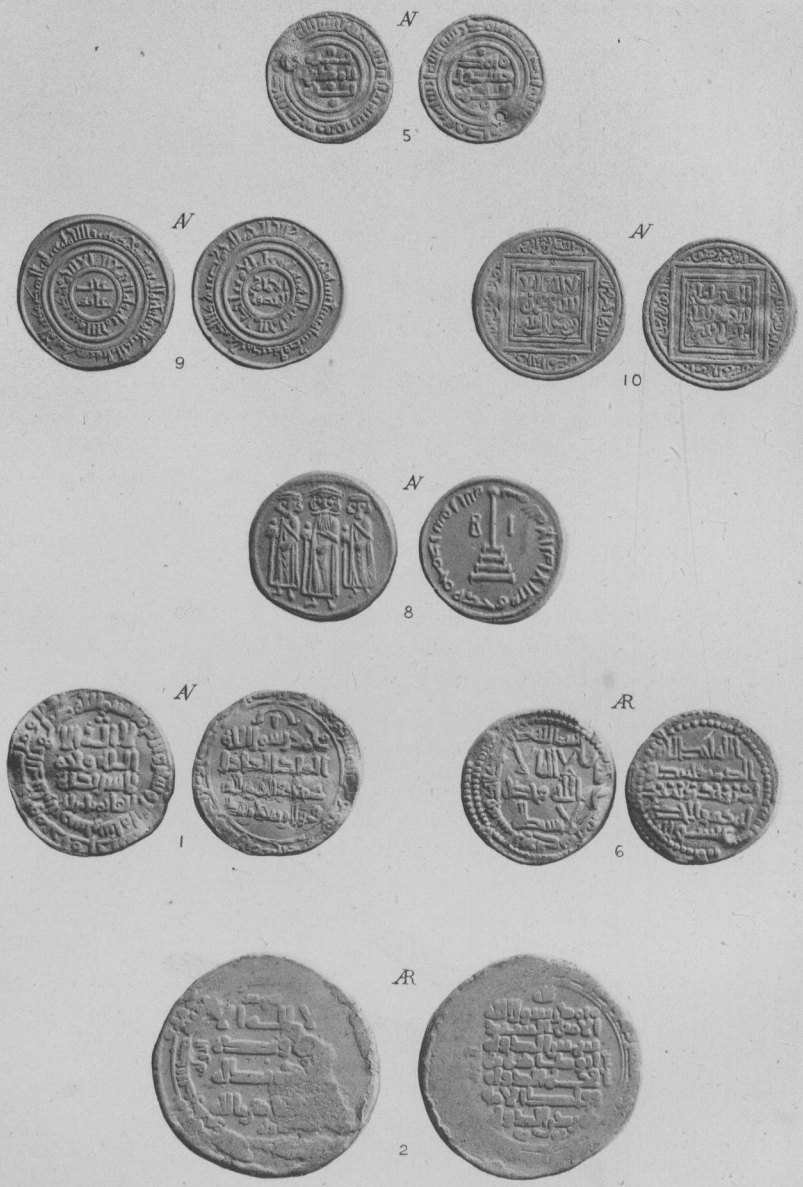
me. His hypothesis appears to me somewhat far-fetched; and I cannot see that he has opposed any conclusive proof to mine. Even if it be shown that 'Ayn does not stand for 'Ayn-et-Tamar; it cannot be argued from this that بعين does not mean *at 'Ayn.* I fear that I must hold to my original reading, although my doing so places me at variance with an opinion I greatly respect.

As the coins described in these essays are not, with the exception of some of the first ten, photographed, I may say that Nos. 11, 12, 14 and 26 will be found in the plates of Vol. III. of my British Museum Catalogue, to be published shortly; and that the two British Museum Ḳáḳweyhí dirhems will be seen in the same volume.

The varieties of transliteration exhibited in these essays are due to the fact that they did not all appear in the same journal.

STANLEY LANE POOLE.

February 16*th*, 1877.



INEDITED ARABIC COINS.

AUTOTYPE, LONDON.

INEDITED ARABIC COINS.

BY

STANLEY LANE POOLE.

(Read Nov. 16, 1874.)

FEW men have done more for the science of Oriental Numismatics than Frederic Soret. And yet among his writings we may search in vain for any work of great extent. The largest he ever published is his handbook, *Éléments de la Numismatique Musulmane*, and even this appeared in parts in the Belgian *Revue*, and was reprinted as a separate work after his death. Frederic Soret's work was done by small pieces, which, when put together, form a very considerable whole. The line he took was chiefly that of publishing such coins as he found in his own or other collections, and which were as yet unknown to the numismatic world,—if I may apply so large a term to so small a thing. And those short monographs of his are among the most precious additions to the knowledge of Oriental coins which the century has seen. Nor does Soret stand alone in this system of publishing inedited coins. He has been vigorously followed by a very able and sufficiently numerous body of German and other scholars, who have made known all the noteworthy coins which have come across their path.

It is my wish to profit by the example of Soret and his fellow-workers, and to endeavour to do for the English collections what has so long ago and so efficiently been done for those on the Continent. I now bring before the Society ten inedited coins, seven of which are from the British Museum collection, and three from that of Col. Guthrie. When I say *inedited* coins, I mean that I have been unable to find any description of them in any work on Oriental Numismatics, or in any Catalogue of Oriental Coins, or in any serial publication which admits papers on Oriental subjects. It is obvious from this definition that the term 'inedited' is not absolute; for in the vast number of German and other reviews and journals it is not unlikely that some of

the coins may be found described which I have thought inedited. Still, I have searched through all the more important ones; and at all events if it should prove to be the case that some of the coins now described have already been noticed in some less-known continental journal, the republishing of them may yet not be useless, as the *Journal* of this Society passes into many hands, into which the supposed continental journal may not fall.

1*[1]. Gold. King of Karmán. *'Imád-ad-dawlah Ḳará-Arslán Beg.* Struck at *Yazdashír*, A.H. 462 (=A.D. 1069–70). (*British Museum.*)

Obv. Area. لا الـــــه الا
الـلـه وحده
لا شريك لـه
القائم بامر لـه

Margin (inner) بسم الله ضرب هذا الدينار بيزدشير سنة اثنن
وستن واربع ما

(outer) لله الامر الخ[2]

Rev. Area. محمد رسول الله
الملـك العادل
عـمـاد الدولـة
قـرارسلان بـك

Margin. محمد رسول الله ارسله الخ

[1] An asterisk (*) after the number of the coin indicates that it is photographed in the accompanying Plate.

[2] Some readers may not remember that الخ is an abbreviation for إِلَى آخِرِهِ *to the end of it*, equivalent to *etc.*

This coin at first caused me no little perplexity. Its general appearance closely resembling a badly-executed Great-Seljúḳí coin, and the date falling under Alp-Arslán's reign, I was half inclined to think that it was struck in the name of that Sulṭán by some governor who did not know the orthography of the name. This explanation, however, did not appear to me satisfactory, and I was very glad to be able to reject it for a better one. In searching for something in that mine of historical facts, Ibn-al-Athír's *Kámil*, I stumbled upon the name of a certain Ḳará-Arslán, lord of the province of Karmán, in the south-eastern part of the Persian kingdom. The passage in which this prince's name occurs runs thus:—

"Account of the Rebellion of the King of Karmán against Alp-Arslán, and of his return to fealty.

"In this year [459] the King of Karmán, Ḳará-Arslán, rebelled against the Sulṭán Alp-Arslán. And the cause of this was that he had a foolish wezír, whose soul commended to him the obtaining [for himself] independent possession of the province from the Sulṭán. And his lord [Ḳará-Arslán], when he rebelled, found it necessary to seize him; but he made the opposition to the Sulṭán seem good to his lord, and Ḳará-Arslán consented to it, and cast away his fealty, and discontinued the khuṭbeh for the Sulṭán.

"When Alp-Arslán heard of this, he marched to Karmán, and when he drew near to it his scouts attacked the scouts of Ḳará-Arslán, and after a contest the latter's scouts were put to flight. And when Ḳará-Arslán and his army heard of the rout of their scouts, they feared and were perplexed and fled: no man paused for another. And Ḳará-Arslán entered Jíraft, and fortified himself there, and sent to Sulṭán Alp-Arslán, professing obedience and asking forgiveness for his fault: so he forgave him; and he presented himself before the Sulṭán, who treated him with honour. And he[1] wept, and caused those who were with him to weep.

[1] We are left in painful uncertainty whether it was the Sulṭán or the King of Karmán who wept.

So he restored him to his kingdom, and he changed not aught of his condition."[1]

We learn, then, from this that Ḳará-Arslán was ruling the province of Karmán, in feof to the Seljúḳí Sulṭán, in the year 459 of the Flight. The coin proves him to have been still ruling in 462, and the absence of the name of his liege lord would lead us to infer that the King of Karmán had again asserted his independence. Shortly after this he must

[1] ذكر عصيان ملك كرمان على الب ارسلان وعوده الى طاعته

فى هذه السنة عصى ملك كرمان وهو قرا ارسلان على السلطان الب ارسلان، وسبب ذالك انّه كان له وزير جاهل سوّلت له نفسه الاستبداد بالبلاد عن السلطان وانّ صاحبه اذا عصى احتاج الى التمسّك به فحسّن لصاحبه الخلاف على السلطان فاجاب الى ذلك وخلع الطاعة وقطع الخطبة، فسمع الب ارسلان فسار الى كرمان فلمّا قاربها وقعتْ طليعته على طليعة قرا ارسلان فانهزمت طليعة قرا ارسلان بعد قتال فلمّا سمع قرا ارسلان وعسكره بانهزام طليعتهم خافوا وتحيّروا فانهزموا لا يلوى احد على آخر فدخل قرا ارسلان الى جيرفت وامتنع بها وارسل الى السلطان الب ارسلان يظهر الطاعة ويسأل العفو عن زلّته فعفا عنه وحضر عند السلطان فاكرمه وبكى وابكى مَن عنده فاعاده الى مملكته ولم يغيّر عليه شيئًا من حاله (X. ٣٦, ٣٧.)

have died or been deposed, for we find Ḳáwart-beg, a brother of Alp-Arslán, ruling Karmán in 465. It seems not improbable that when, as the coin suggests, the King of Karmán revolted a second time, Alp-Arslán deposed him and appointed in his stead his own brother.

Yazdashír is a town in Karmán, described by Al-Idrísí (transl. by Jaubert, i. 426, 427)) as "jolie ville, offrant beaucoup de ressources, entourée de murs et de fossés, munie de portes et possédant plusieurs bazars." It is not mentioned by Yáḳút in his *Kitáb Mo'jam-al-Buldán* (*Geographisches Wörterbuch*, ed. Wustenfeld), nor by the author of the *Maráṣid-al-Iṭṭilá'*.

The execution of the coin is unusually bad. The inscription on the Obverse offers several inaccuracies, له for الله, اس for اثنتين, سس for ستين, ما for مائة, of which some may be due to want of space. The Reverse Area is double-struck.

2*. Silver. Buwayhí. *Shams-ad-dawlah-ibn-Fakhr-ad-dawlah.*
Struck at *Hamadhán*, A.H. 387–411. (*British Museum.*)

Obv. Area.

شمس

لا الـــــه الا

الـلـــه وحده

الدولة

لا شريـك لـه

الـقـادر بالـلـه

الدولة

Margin (inner). . . . . بسم الله ضرب هذا الدرهم بهمذا

(outer). لله الامر الخ

Rev. Area.

لله

محمد رسول الله

الامير السيد

شمس الدولة

ابو طاهر بن

فخر الدولة

وفلك الامة

بن ركن الدولة

بوية

الدولة

شمس

Margin. محمد رسول الله ارسله الخ

When Fakhr-ad-dawlah, of the house of Buwayh, died, in the year 387 of the Flight (A.D. 997), his sons Majd-ad-dawlah and Shams-ad-dawlah succeeded him, the former in Ar-Rayy and the principal part of his dominions, the latter in Hamadhán and Ḳarmásín.[1] But Majd-ad-dawlah was unfortunate enough to offend his mother, who had managed the affairs of the kingdom during his minority; and was deposed and imprisoned by her in 397. Shams-ad-dawlah was then summoned to take upon himself his brother's duties, and accordingly governed in Ar-Rayy for about the space of one year; after which the dowager, taking compassion on her captive son, restored him to his dignities, whereupon Shams-ad-dawlah returned to Hamadhán. We hear of him again in 405, when Badr-ibn-Ḥasanwayh, the lord of Al-

[1] Or قرميسين according to Ibn-al-Athír, from whose *Kámil* this account of Shams-ad-dawlah is drawn.

Jabal,[1] died, and Shams-ad-dawlah obtained part of his dominions. In the same year he again entered Ar-Rayy, his mother and brother retiring on his approach: but he very speedily went his way back to Hamadhán, and suffered Majd-ad-dawlah to recover his twice-lost throne. Ibn-al-Athír does not record the death of Shams-ad-dawlah; but as he mentions him as ruling in Hamadhán in 411, and also relates that in 414 Samá-ad-dawlah Abu-l-Ḥasan, the son of Shams-ad-dawlah, was deposed by 'Alá-ad-dawlah Abu-Jaafar ibn-Ḳáḳwayh, it is clear that Shams-ad-dawlah must have died between 411 and 414.

3. Silver. Buwayhí. *Sulṭán-ad-dawlah.*

Struck at *Shíráz*, A.H. 405 (=A.D. 1014–5). (*British Museum.*)

Obv. Area. لا الـــه الا الـــلـــه
وحده لا شريـك لـــه
الـــقـــادر بـــالـلـه
ولى عهده الغالب بالله

* *

Margin (inner). بسم الـلـه الرحمن الرحيم ضرب هذا الدرهم
بشيراز سنة خمس واربع مائة

(outer). Illegible, but apparently consisting of the four words not uncommon on Buwayhí coins.

[1] The mountain-district in which is situated Hamadhán; the district is also called *Al-Jabál* (الجَبَلُ هو اسم جامعٌ لهذه الاعمال التى يقال له الجبال Yáḳút, *Geogr. Wörterb.*, *in v.*, ii. ٢٢). There is also a place called *Al-Jabal*, three days' journey from Jazírat-ibn-'Omar (Al-Idrísí, ii. 172). But the district is here meant.

Rev. Area. عدل

محمد رسول الله

صلى الله عليه وسلم

الملك العادل شاها

نشاه عماد الدين وسلطان

الدولة وعز الملة

ومعين الامة ابو شجاع

Margin. محمد رسول الله ارسله الخ

This is, I believe, the only silver coin of this prince as yet published. He seems to have rejoiced in a considerable number of titles: *The Just King, Sháh of Sháhs, Pillar of the Religion, and Might of the State, and Power of the Moral Law, and Aider of the People, Father of Valour.* The subject of these epithets, however, scarcely played so important a part in history as they would seem to imply: he ruled the province of Fáris from the death of his father, Bahá-ad-dawlah, in 403, to his own death in 415, and his reign is chiefly remarkable for his contests with two of his brothers, which would seem to have occupied his attention throughout the twelve years of his rule.

Al-Ghálib-bi-lláh, whose name appears beneath Al-Ḳádir's on the Obverse of the coin, was the son and successor designate of the Khalífah. He died, however, in 409, during his father's lifetime.

It is scarcely necessary to remark that the word عدل, "just," which appears on the Reverse, and which is so common on most kinds of Arabic coins, is intended to indicate the accuracy of the weight.

4. Silver. Hamdání. *Abu-l-Barakát Laṭaf-Allah.*
Struck at (?), A.H. 359 (=A.D. 969–70). (*British Museum.*)

Obv. Area. لا اله الا الله
وحده لا شريك له
ابو البركات
لطف الله

Margin (inner). . . . . رسنة تسع وخمسين وثلث . . . .
(outer). لله الامر الخ

Rev. Area. محمد [رسول الله]
. . . . . ?
المطيع لله
ابو طغلب فضل الله
الغضنفر

Margin. محمد رسول الله ارسله الخ

Abu-l-Barakát, though known in history, has never before come into the field of numismatics. His father, the celebrated Náṣir-ad-dawlah, died in 358, and was succeeded by Abu-Ṭaghlib Al-Ghaḍanfir, whose name appears on the Reverse of this coin. Abu-l-Barakát was killed in 359; so the shortness of the time between his father's death and his own makes it probable that this coin will continue one of a very few, or even unique. The name of the mint-place is unfortunately illegible, and I am unable to discover from Prof. Freytag's *Geschichte der Dynastien der Hamdaniden*,[1] the best authority on the subject, what city or cities were under the rule of Abu-l-Barakát, in feof to his brother Abu-Ṭaghlib.

[1] *Zeitschrift der deutschen morgenländischen Gesellschaft*, x. xi.

The laḳab *Laṭaf-Alláh* is, I believe, nowhere else to be found on coins. It may be rendered "Bounty of God," or "Benefit of God"; whilst *Abu-l-Barakát*, which is equally unique on coins, means "The Father of Blessings."

5.* Gold. 'Abbásí. *Al-Muti'-li-lláh.*
Struck at عين (?), A.H. 348 (=A.D. 959–60). (*British Museum.*)

Obv. Area. لله
المطيع
لله

Margin. بسم الله ضرب هذا الدينار بعد سنة ثمان واربعين وثلث

Rev. Area. محمد
رسول
الله

Margin. محمد رسول الله ارسله بالهدا ودين الحق ليظهره عا

(The margin stops at عا for want of space. الهدا is for الهدى.)

The size of this dínár is exceptionally small; the inscriptions are arranged in a very peculiar manner, totally different from the ordinary arrangement on 'Abbásí coins; and, lastly, the mint-name is quite new. The letters of the mint-name are clearly cut, and what ambiguity there is arises not from any indistinctness in the coin, but from the different values which may be given to each letter in the name. The first letter, after the prefixed preposition ب, is unquestionably either an ع or a غ; the next is a simple short stroke, which may be ب, ت, ث, ن, or ى; and the last is a short stroke of exactly the same height as the second letter, and therefore can scarcely be a ل or an ا (for in other words on this

coin these two letters are distinguished by height above the line), and is not long enough in the horizontal part to be a ب, ت, or ث; nor would it serve for a ى; but it closely resembles the final ن of اربعين, and I am therefore inclined to regard it as a ن.

But having determined the letters within certain limits, what can the name be? The most obvious interpretation is عَيْنٌ *'Ayn*, and we find in the *Maráṣid-al-Iṭṭilá'* that عين is used in El-'Iráḳ to mean *'Ayn-at-Tamar* عَيْنُ التَّمَر,[1] and this عين التمر is described in the same work as بلدة فى طرف البادية على غربىّ الفرات وحولها قريات منها شَفاثا وتعرف ببلد العين اكثر نخلها القَسْب ويحمل منها الى ساير الاماكن' (ii, ٢٩٤)

In Yáḳút's *Mo'jam-al-Buldán* (iii, ٧٥٩), 'Ayn-at-Tamar is thus described: بلدة قريبة من الانبار غربى الكوفة بقربها موضع يقال له شَفَاثَا منهما يُجْلَب القَسْب والتمر الى ساير البلاد وهو بها كثير جدًّا وهى على طرف البرّيّة وهى قديمة افتتحها المسلمون فى ايام ابى بكر على يد خالد بن الوليد فى سنة ١٢ للهجرة وكان فتحها عنوة فسبى نساءها وقتل رجالها فمن ذلك السبى والدةُ محمد بن سِيرِين وسيرين اسم أُمّه وحُمْرانُ بن ابان مولى عثمان بن عَفّان فيه يقول عبيد الله بن الحُرّ الجُعْفى فى وقعة كانت بينه وبين اصحاب مُصْعَب

الا هل اتى الفتيانَ بالمصر انّنى اسرتُ بعَيْن التَّمْر اروَعَ ماجدا
وفَرَّقْتُ بين الخيل لمّا تَوَاقَفَتْ بطَعْن امرءٍ قد قام من كان قاعدا'

I think, therefore, that we may reasonably suppose the mint-place to be 'Ayn, *i.e.* 'Ayn-at-Tamar.

[1] ويُطْلَقُ فى العراق على عَيْن التَّمَر تاتى (ii, ٢٩٣)

6.* Silver. Amawí.

Struck at *Sábúr*, A.H. *x* 2. (*Col. Guthrie's Collection.*)

Obv. Area. لا الـــــه الا

الـلـه وحده

لا شريك لـه

Margin. بسم الله ضرب هذا الدرهم بسابور سنة ثنتين . . . .

Within double outer circle of dots (not merely serrated).

Rev. Area. الله احد الله

الصمد لم[1] يـد و

لم يولد ولم يكن

لـه كـفوا احد

عمسـو لـلـــه

With a row of dots between the second and third lines; the whole area inclosed by two circles of dots; between the circles five annulets. *No marginal inscription.*

This is the only Amawí dirhem with which I am acquainted with a word beneath the regular Reverse-Area inscription.[2] Owing to the bad preservation of the coin, I am as yet unable to make out the new word. The first letter might be a *mím* or an *'ayn* (or *ghayn*), but its large size induces the

[1] *Sic.*

[2] Two coins, published by Dr. Dorn and Dr. Mordtmann respectively, have the Pahlawí word .ﻣﺮﯾﻮﻥ *marwun* (for so it may surely be read in preference to *merún*) beneath the Obv. Area. They also both bear the mint-name مرو in the usual Arabic marginal inscription. The dates of these two coins are 81 and 101. (See Tiesenhausen, 294 and 494.)

belief that it is an *'ayn* (or *ghayn*). The second letter might be *bé, té, thé, nún,* or *yé*. The third letter must be *sín* or *shín*. The fourth letter is, I feel almost sure, *wáw;* but there is just the possibility of its being *ḳáf*. After this *wáw* comes what may either be a separate word لله ('to God'), or may form the termination لة of the word, or again (but I think most improbably) may be the separate word له ('to him'), composed of the preposition ل and the pronoun ه.

We may tabulate these possibilities (many of which, however, are euphonical impossibilities) thus:—

6	5	4	3	2	1
ة ه له	ل	و ق ?	سـ شـ	ب ت ث ن ي	ع غ م

I must leave the task of interpreting these letters to some one else: for I confess myself completely at a loss to understand their meaning.

The coin is rendered even more extraordinary by the absence of any marginal inscription on the Reverse.

7. Silver. Amawí.

Struck at *Arminiyah*,[1] A.H. 81 (=A.D. 700–1).

(*Col. Guthrie's Collection.*)

This coin is of the usual Amawí type, exhibiting nothing remarkable, except the position of the conjunction و at the

[1] This (or Irmíniyah) not *Arminiyah* (with the *yé mushaddad*) is the correct spelling.

إِرْمِينِيَةُ بكسر اوله ويُفْتَح وسكون ثانيه وكسر الميم وياء ساكنة وكسر النون وياء خفيفة مفتوحة اسم لصُقْع عظيم الخ (Yáḳút i. ٢١٩)

beginning of the third line of the Reverse-Area, a position usual on coins of the years 80, 81, 82, but not afterwards, it being subsequently transposed to the end of the second line. The whole style, however, is curious. No coin of this mint has hitherto been known of a date earlier than 92 of the Flight (see Dr. Tiesenhausen's Table, p. 323), so this specimen is an interesting addition to the published series of the coinage of this Dynasty. The collection to which this belongs contained before but one example of the mintage of Armíniyeh.[1]

8*. Gold. Amawí. (*Col. Guthrie's Collection.*)

Obv. Heraclius and his two sons, all standing, and each one holding a cross-bearing orb.

Rev. The Cross, modified into a pillar with a globular capital, but not yet changed into a ϕ. On either side, B I.

Around. لا اله الا الله وحده محمد رسول الله

I am not acquainted with any gold coin of this Obverse type: and the Reverse type is, I think, quite unique. The form of the Cross upon the steps is unlike the ordinary, and the letters B I are, so far as I can find out, unknown on Mohammadan coins. B I is merely I B reversed (in Arab fashion); and I B (=12) is the value-index peculiar to the coinage of the Alexandrian mint, denoting that the value of the coin was that of twelve *νουμμία*.[2]

I do not think, however, that it can be deduced from this

[1] See my *Catalogue of the Collection of Oriental Coins belonging to Colonel C. Seton Guthrie*, Fasc. I. Coins of the Amawí Khalífehs (Stephen Austin & Sons, Hertford, 1874), p. 7, and pl. i. fig. 38.

[2] I am indebted for this explanation to my uncle, Mr. Reginald Stuart Poole, who has investigated the question of Byzantine and Alexandrian value-indexes in a paper in the *Numismatic Chronicle*, 1853.

occurrence of the Alexandrian index that the coin was struck at Alexandria; though it is not, *à priori*, unlikely that such was the case. The date of the coin is also doubtful.

9*. Gold. Fáṭimí.

Struck at *Madínat Ḳúṣ*, A.H. $51\frac{7}{9}$ (=A.D. 112^{3-4}_{5-6}).

(*British Museum.*)

Obv. Area. عال
غاية

Margin (inner). لا اله الا الله محمد رسول الله على ولى الله

(outer). محمد رسول الله ارسله الخ

Rev. Area. الامـام
المنصور

Margin (inner). ابو على الامر باحكام الله امير المومنين

(outer). بسم الله الرحمن الرحيم ضرب هذا الدينر
بمدينة قوص سنة تسع سبع عشر وخمسماة[1]

The city of Ḳúṣ قوص is a new addition to the mint-list of Arabic numismatics, for it has never before been found on coins. The best account of the city is that by Quatremère, in his *Mémoires géographiques et historiques sur l'Egypte;* but as it extends over more than twenty pages (t. i. pp. 192–216) I must content myself with some extracts.

"ⲕⲟⲥ, KOS. C'est ainsi que le lexique copte de Montpellier écrit le nom de la ville que les Arabes appellent *Kous*. On lit *Κως* ou *Κοος* dans les vocabulaires saïdiques de la

[1] The ة of عشرة is omitted; so too the ى which should support the ء of مائة, the latter probably for want of space.

bibliothèque impériale. Ces différens ouvrages joignent au nom de cette ville celui de βερβερ ou βιρβιρ, dont je ne vois pas trop l'origine. Seulement l'auteur de l'un des vocabulaires saïdiques sépare du mot Κως celui de βερβερ, et rend ce dernier par *Ahsoreïn;* ce qui sembleroit devoir mériter plus d'attention. En effet, commes nous l'avons appris d'un passage de Macrizy, la ville d'Aksor ou Aksoreïn passoit pour être habitée par une colonie de Maris, peuple de la Nubie. D'un autre côté, il est difficile de récuser le témoignage presque unanime de tous les vocabulaires coptes, ausquels se joint encore l'autorité du manuscrit consulté par Vanslet. Quoiqu'il en soit, Golius a cru que la ville de Kous répondait à l'ancienne Thèbes ou *Dioscopolis magna*, et cette opinion paroît avoir été adoptée par A. Schultens. Mais le père Lequien, d'Anville, et Michaëlis pensent avec raison que Kous représente la ville d'*Apollinopolis parva*, dont il est parlé dans Strabon. Quant au nom Arabe de cette ville, il est certain qu'il doit s'écrire *Kous* par un *sad*, et non par un *sin*, comme on lit dans l'ouvrage de Boha-ed-din. Suivant Aboulfeda, 'Kous, située dans le Saïd, à l'orient du Nil, étoit, après Fostat, la plus grande ville de l'Egypte. C'étoit là qu'arrivoient les marchands d'Aden.' Sa distance, à l'égard de Keft, est d'une parasange, suivant Iakouty, ou de sept milles, suivant l'Edrisy. L'auteur du *Mesalek-al-absar* et Macrizy ont consacré à cette ville des articles assez étendus, dont je vais transcrire une partie, en éleguant les fables que le dernier de ces écrivains y joint, suivant son usage. 'Kous, la plus grande ville du Saïd, est située sur la rive orientale du Nil, et est le chef-lieu d'une province très-importante. C'est le premier endroit où s'arrêtent les caravanes qui viennent des mers de l'Inde, de l'Abyssinie, du Yémen, et du Hedjaz, en traversant le désert d'Aïdab. . . . . Au rapport d'Al-Adfouy, dans son Histoire du Saïd, Kous est placée au côté de Keft, et si l'on en croit quelques écrivains, Kous a commencé à devenir florisante, et Keft à se dépeupler depuis l'an 400 de l'hégire. . . . . Depuis l'an 800 de l'hégire, cette ville est entièrement déchue de son ancienne splendeur. Pendant les désas-

tres et les malheurs qui affligèrent l'Egypte, dans le cours de l'année 806, il périt à Kous dix-sept milles personnes. Avant cette époque, cette ville étoit si peuplée, que, dans la sécheresse de l'an 776, il eut cent cinquante *Moglak*, qui restèrent abandonnés. On entend dans cette province par le mot *Moglak*, un jardin de 20 feddans et au-dessus, accompagné d'une machine hydraulique à quatre faces. Et cela sans compter une foule de jardins moins considerables, qui demeurèrent également sans être occupés.' Macrizy nous apprend ailleurs, que Kous renfermoit un hôtel des monnaies, et que l'on voyait sur le territoire de cette ville de nombreux plants d'acacias. Le même écrivain, parlant du lieu nommé *Miniet-al-Basek*, s'exprime ainsi: 'Cette ville, située dans le canton d'Atfih, a pris son nom de Basek, frère de Behram l'Arménien, qui fut vizir du Khalife Hafed-li-din-Allah. L'an 529, Basek ayant été nommé par son frère au gouvernement de Kous qui étoit alors le plus important de l'Egypte, exerça contre les Musulmanes toutes sortes d'injustices et de vexations. Cela dura jusqu'au mois de djoumady second, de l'an 531. A cette époque, les habitans de Kous, ayant appris que Behram avoit été supplanté et expulsé par Radwan ben Dulkeschy, qui lui avoit succédé dans la charge de vizir, se soulevèrent contre Basek, et le massacrèrent. Ensuite, après lui avoir attaché un chien au pied, il traînèrent son corps dans les rue de la ville, et finirent par le jeter sur le fumier. Basek professoit la religion chrétienne.' . . . On trouve les noms de deux de ses évêques [*sc.* de Kous], Théodore et Mercure, dans l'histoire des patriarches d'Alexandrie. Du temps du père Sicard, Jean, évêque de Nequadé, l'étoit en même temps de Coptos, de Kous et d'Ibrim. Abou-Selah parle de plusieurs églises situées sur le territoire de Kous."

The following extract from Brugsch (*Geographische Inschriften altägyptischer Denkmäler* i. 197 f.) supplies the defectiveness of Quatremère's account of the names of Ḳúṣ. "Noch weiter nördlich, auf der Strasse, welche von Karnak nach der Stadt Qeft, dem alten Koptos, führt, liegt eine Stadt mit Namen قوص Qus, die zur Zeit Abulfeda's oder im 14. Jahrhundert nach Fostât die bedeutendste Stadt

Aegyptens war. Grosse Trümmerhaufen bei derselben sind heut zu Tage die einzigen Ueberreste eines älteren ansehnlichen Ortes. . . . Die Griechen, das wissen wir mit vollster Sicherkeit, nannten die Stadt *Ἀπόλλωνος πόλις*, gewöhlich mit dem Zusatze *ἡ μικρά*, zum Unterschiede von der grossen Apollonstadt, deren bedeutende Ruinen inmitten des heutigen Dorfes Edfu liegen. Die Kopten bezeichneten sie, wahrscheinlich nach alter Tradition, mit dem Vulgärnamen ⲕⲱⲥ ⲃⲉⲣⲃⲉⲣ (dialektisch ⲃⲣⲃⲓⲣ, ⲃⲣⲃⲉⲣ), welches Champollion, L'Égypte sous les Pharaons, vol. ii. p. 221 "das brennende" oder "das heisse ⲕⲱⲥ" übersetzt. Ein Wort *kes* oder *qes* est mir mit Ausnahme des oben besprochenen *kes*, das aber hier nicht her gehören kann, nirgend in den Inschriften und Texten aufgestossen, wohl aber eine Localbenennung *brbr*, eutsprechend dem koptischen ⲃⲣⲃⲉⲣ. In dem hieratischen Kalendar Sallier No. 4, p. 11, erscheint nämlich eine Gruppe *ḥû-brbr* (898) "das Haus brbr" mit dem speciellen Determinativ der Pyramide oder des Obelisken, das sehr wohl die in Rede stehende Stadt bezeichnen konnte. Wie gesagt ist aber die Sache nicht ausgemacht und wir müssen es dem glücklichen Zufall überlassen, ob für diese Zusammenstellung gründliche Beweise gefunden werden. Jenes *ḥû-brbr* könnte nämlich nach dem Zusammenhange in dem beregten Papyrus eben so gut einer bestimmten Theil in einem Heiligthume bezeichnen."

The mention by El-Maḳrízí of an *hôtel des monnaies* at Ḳúṣ is highly interesting, and this coin is the first to confirm the historian's statement.

10*. Gold. Muwaḥḥid (Almohade). *'Abd-Al-Mu-min.*
Struck at *Sabtah.* (*British Museum.*)

Similar to the coin described by me in the *Numismatic Chronicle*, N.S., vol. xiii. p. 154, art. *Muwaḥḥids*, No. 1. The difference consists in the occurrence of the mint-name *Sabtah* سبتة between the lines of the encadrement, on each side, beneath the area-inscription. Coins with these finely-written

mint-names between the lines are, I believe, peculiar to the dynasty of the Muwaḥḥids, and very rare even among them. I am not aware of this coin having been already published. The diacritical points differ somewhat from those on the specimen described in the *Num. Chron.*, as a comparison of the plates will show. A curious thing is the way in which the tail of the م of بسم on the Obv. is cut through by the encadrement. I need scarcely remark that Sabtah is the Arabic form of Ceuta; or rather, Ceuta is the European form of Sabtah.

INEDITED ARABIC COINS.

By STANLEY LANE POOLE.

Second Notice.

(*Continued from* Vol. VII. p. 261.)

11. Gold. Saljúkí. *Takash-Bég.*

Mint obliterated. A.H. 466. (*British Museum.*)

Obverse Area. سلطان

لا الـــه الا

الـلـه وحـده

لا شـريـك لـه

ملك شاه

Margin. لله الامر الخ

Reverse Area. لـلـه

محـمـد

رسـول الـلـه

القائم بامر الله

تكش بك

On either side of لله, cross.

Margin. بسم الله ضرب هذ (*sic*) الدينار . . . . . ت وستين

واربع ماة (*sic*)

(Silver plated with gold.)

Takash-Bég, whose name must be familiar to every reader of Muhammedan history, was a son of Alp-Arslán, and brother

of Malik-Sháh. I am not aware that any coin bearing his name has hitherto been published.

12. Gold. Sháh of Mazandarán. *Rustam ibn 'Alí ibn Shahriyár.*

Mint *Sábúr*? A.H. 551 or 552. (*British Museum.*)

Obv. Area. لا الـــــــه الا
الـلـه محـمـد
رسـول الـلـه
المقـتـفـى لامر
الـلـه

Above, ornament.

Margin . . . . . الدينار بسابو . . . . . وخمسين . . . . . .

Rev. Area. محمود
السلطـان الاعـظـم
معز الدنيا والدين
ابو الحـرب سنجـر
بـن مـلـك شـاه
خان

Margin. محمد رسول الله ارسله الخ

The date is limited to one of the two years 551 and 552 by the fact that the Sulṭán Sinjar, whose name appears on the coin, died in 552. Rustam ibn 'Alí is mentioned by Ibn-al-Athír as engaging in some warlike expedition in 552; and the same historian records his death in 560. He was succeeded by his son, 'Alá-ad-dín Al-Ḥasan.

13. Gold. *Malik-al-Umará* كوان or دوان?

Mint اسب. A.H. 519. (*British Museum.*)

Obv. Area.

والدين

لا الـــه الا الـلـه

وحده لا شريك له

الناصر لدين الـلـه

امير المومنين

علا الدولة

ابو نصر

Margin (inner). بسم الله ضرب هذا الدينار باسب سنة تسعة (*sic*) عشر . . . . . .

(outer). Traces of لله الامر الخ

Rev. Area.

الـكـا مل

محمد رسول الـلـه

صلى الـلـه عـلـيـه

وسـلـم مـلـك

الامـرا كوان

Margin. Traces of محمد رسول الله ارسله الخ

There appears to be a connexion between the last two letters of the king's name: but the execution of the coin is bad, and the third letter may yet be an alif. I am unable to identify either the name of the king or the mint place.

14. Gold. Atábég. *Malik-al-Umará Sharjú-sháh*(?). *Shíráz.* A.H. 519. (*British Museum.*)

Obv. Area.

سرحو

لا الـــلـــه الا

الـــلـــه وحـده

لا شـريـك لـه

المترشد (*sic*) بالله

شاه

ملك الامرا

اتابك

Margin. . . . . الدينار بشيراز سنة تسع عشر . . . . ذ (*sic*)

No outer margin visible.

Rev. Area.

رسول الله
محمد
معز الدنيا
والدين
ومغيث الدنيا
والدين

Margin illegible.

15. Gold. *Same prince.*

Mint obliterated. A.H. 520. (*British Museum.*)

Obv. and reverse areas as on 14.

Obv. Margin (inner). بسم الله . . . الدينار . . . سنة عشرين . . . مائة

(outer). Illegible.

Rev. Margin. محمد رسول الله ارسله بالهدى ودين الحق ليظهره على الدين كله

16. Gold. *Same prince.*

Shiráz. A.H. 521. (*British Museum.*)

Obv. Area as on 14: but سرحو beneath and شاه above.

Margin (inner). . . . ينار بشيراز سنة احدى وعشرين وخمس . . .

(outer). Traces of لله الامر الخ

Rev. Area.

والدين
محمد
رسول الله
معز الدنيا
والدين ومغيث
الدنيا

Margin illegible.

17. Gold. *Same prince.*

Mint obliterated. A.H. 524. (*British Museum.*)

Obv. Area. عدل

لا الـــــه الا

الـلـه . . . .

لا شـريـك . .

سـرحـو شـاه

اتابك

Margin (inner). . . . . را سنة اربع عشرين وخمسما . . . .

(outer). لله الامر الخ

Rev. Area as on 16.

Margin as on 15.

18. Silver. *Khusrah-Sháh.*

Mint doubtful. A.H. 361. (*British Museum.*)

Obv. Area. لا الـــــه الا

الـلـه وحـده

لا شـريـك لـه

المـطيـع لله

Margin (inner). بسم الله ضرب هذ . . . درهم بالرقـكـا (؟) سنة

احدى وستين وثلثمائة

(outer). لله الامر الخ

Rev. Area. لله

محمد رسول

الـلـه الملـك

خـسـرة شـاه

بن ماباكر (؟)

Margin illegible. (Pierced.)

19. SILVER. *Same prince.*

Mint doubtful. A.H. 363. (*British Museum.*)

Same as 18, except date (بالروك . . سنة ثلث وستين وثلث مائة)

and rev. margin (محمد رسول الله الخ).

It is with regret that I leave so many points presented by these coins without arriving at any solution of the difficulties presented by them. The names of *Khusrah-Sháh*, the Atábég *Sharjú-Sháh* (?), and *Kawán* (?), are, so far as I am at present in a position to judge, unknown to history. Nor have I met with the mints اسب and (؟) الرفكا. Perhaps some scholar with more leisure and more historical materials than I have, may be able to throw some light on the subject.

INEDITED ARABIC COINS.

By STANLEY LANE POOLE.

Third Notice.

(*Continued from* Vol. VIII. p. 296.)

A. Inedited Coins of Arabia.

Some years ago the late Colonel Seton Guthrie showed me some coins of a totally different appearance to any I had before seen. They did not, I think, form part of his collection, but belonged to a friend who had received them from a relation in the Yemen. Colonel Guthrie, however, allowed me to take impressions of them, with a view to deciphering and publishing the inscriptions at some later time when I had more leisure to devote to their inspection.

These enigmatic coins were six in number. They appeared to be all intended for dínárs, though the gold was very considerably alloyed in some cases, and in others there were traces of plating. The inscriptions were executed with a roughness seldom equalled even on Oriental coins; and on two or three of them there seemed an entire indifference as to the legibility of the writing. There was not, however, quite the look of forgeries about them; and I am inclined to think them genuine products of an Arabian mint where the art of coining remained still in its infancy.

It must be admitted that the evidence for their having been struck in Arabia is rather weak. One of them indeed bears the mint-name 'Aden; but this is the best-executed of all, and the character of its inscriptions does not resemble that of the others. The only argument for assigning the rest to an Arabian mint is the fact that they were found

in Arabia, and that they resemble the issues of no known mint. This is, however, merely a conjecture, except as regards the 'Aden coin, and must be valued accordingly.

The six coins may be divided into two classes. Three of them bear internal evidence of having been issued by Shí'í rulers; whilst of the other three, two exhibit the names of 'Abbásí Khalífehs, and are thus unmistakably Sunní, and the third shows no reason to the contrary.

Beginning with the 'Alawí or Shí'í coins,—those, that is, which bear the heretical formula على ولى الله,—I must first describe the dínár of 'Aden, by far the most interesting of the series. No coin has yet been published with the name of this mint, and without this specimen it would not be known that it ever was a mint-place. Besides this, the name of the King of 'Aden is entirely unknown to numismatists.

20. *N.* King of 'Aden. *'Imrán ibn Moḥammad.*

Struck at *'Aden*, A.H. 556 (=A.D. 1161).

Obv. Area. لا اله الا الله

محمد رسول الله

على ولى الله

Margin. بسم الله ضرب بعدن سنة ست وخمسين وخمسمائة

المظفر... الدين؟

Rev. Area. اوحد ملوك

الزمن ملك العرب

والعجم عمران

ابن محمد

∴

Margin obscure.

In F. Wüstenfeld's *Chroniken der Stadt Mekka*, iv. 225, 226, is the following notice of the King whose name thus appears for the first time in the field of numismatics:—"Im J. 561 wurden der Pilgern die Abgaben für den Eintritt in Mekka erlassen, um dadurch dem Fürsten von 'Aden, 'Imrân ben Mohammed ben el-Zarí' el-Hamdâní, eine letzte Ehre zu erweisen, welcher für seinen beabsichtigten Besuch eine sehr hohe Abgabe bezahlt hatte; er war aber unterwegs am Fieber gestorben." [1]

From this account we should conclude the king of 'Aden to have been a person of no small account in the Hijáj; and the title on his coin seems to point to the same conclusion:—*The Unique of the Kings of the Time, King of the Arabs and the Foreigners.* With regard to this last word it should be remarked that الحُمْر is a post-classical plural, probably used in preference to the classical الحَمْرَاء because it corresponds in form more nearly with العرب. The expression is, I believe, unique on a coin.

In reply to a letter in which I related my discovery of this remarkable piece, my learned friend M. Tiesenhausen remarks: "Votre dinar No. 1 se rapporte à la dynastie des بنو الزريع. *Imran ibn Mohammed* régna en 548–560, *v.* Ibn Khaldoun (éd. de Boulac), iv. p. ٢١٩, et Aboulféda, Ann. Muslem. iii. 193–195, où cette dynastie est appelée بنو الزريع."

The other two 'Alawí coins differ considerably in appearance from that just described, being much coarser in execution, so much so indeed as to be with difficulty legible.

[1] The original Arabic of El-Fásí, of which the above is Wüstenfeld's translation, is given in the same *Chroniken*, vol. ii. p. ٢٥٦ فى سنة احدى وستين وخمسمائة اطلق الحاج من غرامة المكس اكرامًا لصاحب عدن عمران بن محمد بن الزريع اليامن الهمدانى الخ

21, 22. *Æ*. Banî-Ṣulaiḥ. *'Alî ibn Moḥammad.*

Mint and date illegible.

Obv. Area. لا اله الا الله

محمد رسول الله

على ولى الله

Margin. . . . . بسم الله ضرب هذا الدينر

Rev. Area. [لا اله الا] ؟

[الله] الامام ؟

على ابن محمد

Margin illegible.

The only difference between these two is that above the obv. of 22 there is an ornament ⋁.

For the identification of 'Alí ibn Moḥammad I am indebted to M. Tiesenhausen. He writes: "Vu la provenance des dinars dont vous parlez, j'ose croire qui *Ali ibn Mohammed*, sur la pièce No. 2, est le fondateur de la dynastie des بنو صليح qui regna dans le Yémen au 5e siècle de l'Hégire. Ibn Khallican lui a consacré une notice détaillée (v. Biogr. diction. trans. by Slane, vol. ii. p. 344, et suiv., ainsi que vol. i. p. 360–361, et iii. p. 381–382); v. aussi Aboulféda, Ann. Muslem. iii. p. 189–191; Ibn-el-Athir, Chron. ix. p. 422–423, et x. p. 19, 38; Ibn Khaldoun (édit. de Boulac, vol. iv. p. ٢١٤). La formule على ولى الله vient confirmer son dévouement pour les Fatimides."

Looking out these references we find that 'Alí the Ṣulaiḥí governed El-Yemen from 447, and Mekkah from 455, till his death in 459 (Ibn-al-Athír). Or, according to Abu-l-Fidá, he reigned from 455 to 473.

Of the other three coins the first bears the name of the Khalífeh El-Ḳáïm, and must therefore have been struck between the years 422 and 467 of the Hijreh. The inscriptions are in one or two places difficult to decipher: but the following readings are I think beyond doubt.

23. *N. Naṣr ibn 'Alí ibn El-Muẓaffar.*
Mint and date obliterated.

Obv. Area.

ابو علی
لا الـــه الا الـلـــه
محمد رسول الـلـه
القائم بامـر الـلـه
رشد

Margin illegible.

Rev. Area.

ناصر
امیـر المـومنیـن
نصـر بـن الامـیـر
علی بـن المظـفـر
السلطان

Margin illegible.

Although the inscriptions are sufficiently clear, I am unable to identify the names with any persons mentioned in Oriental history.

In the case of No. 24 this difficulty does not occur, since there is no name to identify. The inscriptions (omitting the margins which are illegible) are simply these :—

24. *N.* No name but that of the Khalífah El-Muṭí'.
Mint Ṣan'á ? Date obliterated.

Obv.
لا الـــه الا
الـلـه وحده
لا شریک له

Rev.
لله
محمد
رسول الـلـه
المطیع لله

Obv. Margin. ضرب هذا الدینر بصنعا؟

Rev. Margin illegible.

The date is approximately fixed to the years 334 to 363

by the occurrence of the name of El-Muṭí'. It cannot be supposed that the coin was actually issued by El-Muṭí'; perhaps the illegible marginal inscription contains the name of the issuer.

25. Name of prince doubtful.
Mint Ṣan'á? Date illegible.

Obv. Area. لا الـــــــه الا
الـلـه محمـد
رسـول الـلـه

Margin. . . . . بسم الله ضرب هذا الدينار بصنعا ؟؟

Rev. Area. امين بن الرس
لحمـــر بـن ال
حـمـــا ســـد
حسين ؟

Margin illegible.

I have abandoned the reverse of this coin as hopeless. It may perhaps be explained should another example be discovered.

B. Various Inedited Arabic Coins.

26. *N.* Amír of Nísábúr. *'Aḍud-ad-dawlah Ṭoghán-Sháh Abú-Bakr ibn Al-Muayyad.*

Mint obliterated, year 573. (*British Museum.*)

Obv. Area. لا الـــــــــه الا
الـلـــه محـمـد
رســول الـــلـــه
المستضى بامر
الله

Margin (inner). . . . . سنة ثلث وسبعين . . . . . .

(outer). لله الامر الخ

Rev. Area. لله

الملك المعظم

عضد الدولة والدين

ابو بكر طغ . . . . .

الملك الم . . . . .

سنجر

Margin. محمد رسول الله ارسله الخ

27. *N*. Similar.

Nísábúr, date obliterated. (*British Museum.*)

Obv. Area. لا الـــــه الا

الله محمد

رسول الله

الناصر لدين

الله

Above, ornament.

Margin (inner). . . . . بنيسابور سنة

(outer). لله الامر الخ

Rev. Area. الملك المعظم

عضد الدولة والدين

ابو بكر طغانشاه

الملك المظفر

سنجر

Margin. محمد رسول الله ارسله الخ

28. *N.* Same; but date partly visible (5)77 . . . . . سبع وسبع,

and Rev. Area. السلطان

المعظم علا الدنيا والدين

ابو المظفر تكش بن

خوارزمشاه الملك

العادل طغانشاه بن

المويد السلطان المظفر

سنجر

This Ṭoghán-Sháh was a son of Al-Muäyyad, a Mamlúk of Sulṭán Sinjar. On the death of Al-Muäyyad in 568, Ṭoghán-Sháh ascended the throne of Nísábúr.

The British Museum possesses another dínár of Ṭoghán-Sháh, but the date shows him to be a different person from the son of Al-Muäyyad. The following is a description of the coin.

29. *N. Ṭoghán-Sháh.*

Mint and date obliterated. (*British Museum*).

Obv. Area. ° ° ° Rev. Area. ° * °

لا اله الا — محمد رسول الله

الله وحده — المقتدى بامر الله

لا شريك له — جلال الدولة

طغان شاه — ملكشاه

Margin (inner) doubtful.

(outer). لله الامر الخ Margin. محمد رسول الله ارسله الخ

The names of Al-Muḳtadí and of Malik-Sháh limit the date of the coin to 467–485.

30. *N. Moḥammad ibn Ṣafwán.* Struck at Ḳarḳísiyá, A.H. 265 (=A.D. 879).

Obv. Area. لا الـــــــــه الا
الـــلـــه وحـــده
لا شـــريك لـــه
المفوض الـى الـلـه
محمد

Margin (inner). بسم الـلـه ضرب هذا الدينـر بقـرقيسيـا سنـة
خمس وستين ومستين

(outer). لله الامر الخ

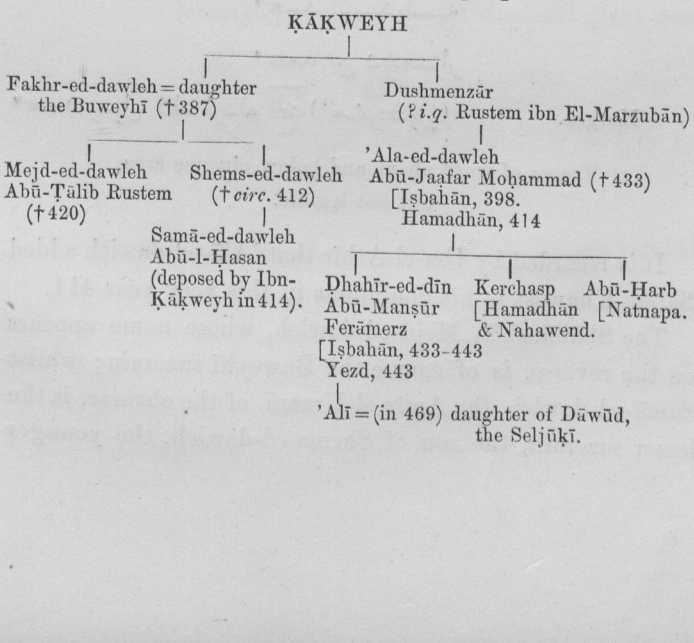
Rev. Area. لله
محـــمـــد
رســـــــول
الـــلـــه
المعتمد على الـلـه
احمد بن الموفق بالله
محمد بـن صفـوان

Margin. محمد رسول الله ارسله الخ

Ibn-al-Athír mentions a certain ابن صفوان العقيلى who was ejected from Ḳarḳísiyá in 269 (vii. ٢٧٦) and this Moḥammad of course must be he. The coin was shown to me by the Rev. A. Löwy—to a friend of whom it belongs. It is one of those few dínárs of an early date that bear the names of governors, and on that account, and by reason of its being the first known coin of Moḥammad ibn Ṣafwán, it is exceedingly interesting and rare.

UNPUBLISHED COINS OF THE ḲĀḲWEYHĪS.

THE hitherto-published coins of the Ḳāḳweyhīs are four: they are described at the end of this article. To these I am now able to add ten unpublished pieces; seven dirhems and a dīnār from the collection of the late Col. Seton Guthrie, and two dirhems from that of the British Museum. Of these two latter, one is more properly to be attributed to a vassal of the Ḳāḳweyhīs. For the history of the dynasty, reference should be made to Professor Tornberg's essay, 'Sur un dirhem Kakweïhide inédit de la Collection de M. F. Soret' (*Revue de la Num. Belge*, 3ème ser. T. ii. p. 329 ff.). The subjoined genealogical table (which is reprinted with some modifications from an article by Prof. Stickel in the *Zeitschrift der deutschen morgenländ. Ges.* xviii. 297) is sufficient for the present purpose.



'Alā-ed-dawleh Moḥammad ibn Dushmenzār.
A.H. 398–433.

1. Silver. A.H. 414. *Sābūr-Khawāst.* (Guthrie Collection.)

Obv. Area. . . . . .

لا اله الا الله

وحده لا شريك له

القادر بالله امير

الامرا سما الدولة

. . . . .

Margin. بسم الله ضرب . . . الدرهم بسابور خواست سنة

اربع عشر واربع ماية

Rev. Area. لله .

محمد رسول الله

شاهانشاه

مجد الدولة

محمد بن دشمنزار

Margin. محمد رسول الله ارسله الخ (المشركون)

Traces of word above and below obverse area,
but not legible.

It is recorded by Ibn-el-Athīr that 'Alā-ed-dawleh added Sābūr-Khawāst to his dominions in this very year 414.

The Shāhānshāh Mejd-ed-dawleh, whose name appears on the reverse, is of course the Buweyhī suzerain; whilst Samā-ed-dawleh, the Amīr-el-Umarā, of the obverse, is the lesser suzerain, the son of Shems-ed-dawleh, the younger

brother of Mejd-ed-dawleh and son of Fakhr-ed-dawleh the Buweyhī. This Samā-ed-dawleh succeeded to his father's dominions some time after 411, and was in 414 deprived of them by Ibn-Ḳāḳweyh (as 'Alā-ed-dawleh was commonly called). It is difficult to see why his name is retained on the coinage of the latter; and it is also difficult to explain why Samā-ed-dawleh is called on (8) *ibn 'Izz-ed-dawleh* instead of ibn Shems-ed-dawleh. Probably Shems-ed-dawleh was as handsomely endowed with surnames as the rest of the family of Buweyh, and 'Izz-ed-dawleh may very well have been one of his less-used prænomens.

2. Silver. A.H. 41(5?). *Māh-el-Kūfeh.* (Guthrie Collection.)

Obv. Area. لا اله الا الله
محمد رسول الله
القادر بالله

Margin (inner) قل هو الله احد الله الصمد لم يلد ولم يولد
ولم يكن له كفوا احد

(outer) محمد رسول الله ارسله الخ

Rev. Area. ن
محمد بن
دشمنزار

Margin (inner) شاهانشاه مجد الدولة امير الامرا سنا الدولة
وسما الملة

(outer) بسم الله ضرب هذا الدرهم بما (*sic*)
الكو . . . . . س عشره و اربع مائة

3. Silver. A.H. 416. *Māh-el-Kūfeh.* (Guthrie Collection.)

Precisely similar to (2); except

Outer rev. marg. بسم الله ضرب هذا الدرهم بماه الكو . . . نة
ست عشرة واربع مائة

4. Silver. A.H. 416. (*Māh*)-*el-Kūfeh.* (Guthrie Collection.)

Similar to last, except

Outer rev. marg. بسم الله ضرب هذ . . . . الكوفة سنة ست
عش . . . . مائة

5. Silver. A.H. 416. *Hamadhān.* (Guthrie Collection.)

Obv. Area. لا الـــه الا
الله محمد رسول
اللـــه الـقـادر
بـالـلـــه

Margins as on (2).

Rev. Area as on (2), without ن.

Margin (inner) شاها نشاه مجد الدولة امير الامرا سنا الدولة
(outer) بسم الله ضرب هذا الدرهم بهمذان سنة
ست عشرة و . . . . . .

6. Silver. A.H. 41*x*. Mint effaced. (Guthrie Collection.)

Obv. and rev. as on (2), except

Rev. outer margin—بسم الله ضرب هذا الد . . . . شرة واربع مائة

7. Silver. Date and mint illegible. (Guthrie Collection.)

Obv. Area. لا الـــه الا اللـه
محمد رسول الله
القادر باللـــه
علا الـــدولـــة

Margin (inner) as on (2).
(outer) بسم الله ض . . . . . .

Rev. Area as on (2).

Margin (inner) as on (2).
(outer) محمد رسول الله ارسله الخ

On this coin the outer margins on the obv. and rev. seem to have been transposed.

8. Silver. A.H. 421. Mint effaced. (British Museum.)

Obv. Area. نصر من
(القادر) اله ا (بالله)
وحده (الله) شريك له
(و) قوة ا (بالله)
الله

(Or, written out—لا اله الا الله وحده لا شريك له ولا قوة
الا بالله نصر من الله القادر بالله)

Margin (inner) امير الامرا سما الدولة وسنا الملة ابو الحسن
باسم بن عز الدولة

(outer) بسم الله ضرب هذا الدر . . . . . ة احدى
وعشرين واربع ماية

Rev. Area. • لله •

محمد رسول الله

عضد الديـــن و

عـلا الـــدولـــة

ابو جعفر

Margin. محمد . . . . . و لو كره المشركون

The arrangement of the obverse inscription is, I believe, quite unique. The peculiar form and position of the five *lām-alifs* are especially noteworthy; and the formula, generally characteristic of the coinage of the Spanish Arabs, ولا قوة الا بالله is remarkable on a coin struck (as this must have been) in Persia in the early part of the fifth century of the Flight. The British Museum may certainly boast the most extraordinary coin of the Ḳāḳweyhīs yet known.

9. Gold. A.H. 429. *El-Moḥammadīyeh.* (Guthrie Collection.)

Obv. Area. عدل

لا الـــه الا

الله القائم

بامر الـلـه

مسعود

Margin. بسم الله ضرب هذا الدينار بالمحمدية سنة تسع

وعشرين واربعما ئة

Rev. Area.

لله
محمد
رسول الله
محمد بن
دشمنزار

Margin. محمد رسول الله ارسله الخ

Mes'ūd is, of course, the first of that name in the series of the kings of Ghazneh; he reigned from 421 to 432.

Dirhem of *Farhādh ibn Mardawīj*, as vassal to Ibn-Ḳāḳweyh.

10. Silver. A.H. (41)5. (British Museum.)

Obv. Area.

حلر؟
لا اله الا الله
محمد رسول الله
القادر بالله
مجد الدولة
امير الامرا سما الدولة
فرهاذ

Margin. ... هذا الدرهم .... حرد سنة خمس .....

Rev. Area.

قل هو
الله احد الله
الصمد لم يلد و
لم يولد ولم يكن
له كفوا احد
محمد بن دشمنزار

Margin. محمد رسول الله ارسله الخ

It seems permissible to assign this dirhem to that Farhādh ibn Mardawīj who is recorded by Ibn-el-Athīr as having been an ally of Ibn-Ḳāḳweyh in his war with Abū-Sahl in 425, and having died therein. The name of the Khalīfeh El-Ḳādir († 422) and of Mejd-ed-dawleh (who was taken captive by the Ghaznawīs in 420) precludes the possibility of the coin having been struck in 425; and the name of Samā-ed-dawleh shows that it could not have been struck in 405, for at that time his father Shems-el-dawleh was reigning. Hence there only remains the year 415 in which it could have been struck.

APPENDIX.

Published Coins of the Ḳāḳweyhīs.

I. 'Alā-ed-dawleh Moḥammad.

1. Silver. A.H. 409. Mint doubtful.
(P. Savélieff, *Coll. Numism.* p. 409.)[1]

Obv. Area. *

لا اله الا الله
وحده لا شريك له
محمد بن دشمنزار

Margin. بسم الله ضرب . . . . سمة سنة تسع واربع مائة

Rev. Area. لله
محمد رسول الله
القادر بالله
ملك الملوك
شمس الدولة
ه

Margin. محمد رسول الله ارسله الخ

[1] Quoted by W. Tiesenhausen, *Rev. de la Num. Belge*, 1875.

2. Silver. A.H. 41*x*. Mint effaced. (Soret Collection.)[2]
(Prof. C. J. Tornberg, *Rev. de la Num. Belge*, 3e sér. T. ii. p. 329 ff. 1858.)

Obv. Area. لا اله الا الله
القادر بالله
مجد الدولة
رستم

Margin (inner) . . . الله احد الله الصمد . . . يولد ولم يكن
له كفوا احد

(outer) بسم الله ضرب هذا الد . . . . شرة واربعمائة

Rev. Area. رستم
محمد رسول الله
عضد الدين
علا الدولة
محمد بن دشمنزيار

Margin. . . . . ودين الحق ليظهره على الدين كله

With regard to the spelling دشمنزيار which Professor Tornberg discovers on this coin (and also in MSS. of Ibn-el-Athīr), and which M. Tiesenhausen (*Rev. de la Num. Belge*, 1875) proposes to amend by reading Shahryār شهريار, on account of certain peculiarities in the writing of the name, it may be well to observe that on all the ten unpublished coins described in the foregoing pages the name is unmistakeably written دسمرار, the د being quite distinct, and no traces being visible of a ي before the ا.

[2] This dirhem was the first coin of the Ḳāḳweyhīs ever published.

II. Ferāmerz ibn Moḥammad.

3. Gold. A.H. 438. Iṣbahān. (Sauvaire Collection.)

(Prof. C. J. Tornberg, note on M. H. Sauvaire's Lettre à M. F. Soret sur quelques dinars inédits des Selgiouquides de Perse,[3] *Rev. de la Num. Belge*, 3e sér. T. vi. pp. 451 ff. 1862.)

Obv. Area. نصر
لا الـــه الا اللـه
السلطان المعظم
شـــاهـــانـشـاة
طـــغـــرلبـك

Margin. . . . . هذا لدينار (*sic*) باصبهان سنة ثمان
و ثلثين و اربع مائة

Rev. Area. ظـفـر
محمد رسول الله
القـائم بامر اللـه
فرامرز بن محمد
بـــن دشمـنـزار

Margin. محمد رسول الله الخ

In this very year 438 Ṭughril-Bēg besieged Iṣbahān, but failing to take it contented himself with making peace on the condition that Ferāmerz should pay a fine and

[3] The description of this coin in the *Rev. Belge* was in several respects imperfect, but my friend M. Sauvaire has since rectified this in a letter to me in which he describes the piece afresh. He remarks that there are no traces of a ي before the ا of دشمنزار.

should acknowledge his suzerainty in the public prayer (Khuṭbeh). Ferāmerz was finally ejected from Iṣbahān in 443.

4. Gold. A.H. 439. Mint effaced. (Collection of the Bibliothèque Nationale, Paris.)
(Prof. J. G. Stickel, *Zeitschrift der deutschen morgenl. Gesellschaft*, xviii. 297.)

Obv. Area.

فتح
لا اله الا الله
وحده لا شريك له
السلطان المعظم
طغرلبك

Margin. The usual date formula. The mint, however, is effaced, and the unit of the date might be سبع or تسع.

Rev. Area.

لله
محمد
رسول الله
القائم بامر الله
الامير فرامرز

Margin. Not described, but doubtless محمد رسول الله الخ

This dīnār was only referred to by Dr. Stickel in the Z.D.M.G., but he has since given me the description of it which he received from the late M. Soret in 1863. The piece formed part of the collection presented by the Khedive. M. Soret and Dr. Stickel leave the date uncertain, not being able to determine whether the unit is

7 or 9. I think the fact that it was in 438 that Ṭughril-Bēg compelled Ferāmerz to pay him homage goes far to prove that this coin was struck in 439: otherwise we should hardly see the name of Ṭughril-Bēg upon it. Dr. Stickel remarks in his letter to me, "Es ist mir nicht bekannt, dass dieses Examplar irgendwo publicirt worden ist;" so the coin is virtually *inedited*, for the notice in the Z.D.M.G. could hardly count as a description.

STANLEY LANE POOLE.

BRITISH MUSEUM, *Sept.* 1, 1875.

THE ORIENTAL CABINET AT COPENHAGEN.

By Stanley Lane Poole, Esq.

Professor A. Mehren has from time to time been kind enough to place at my disposal lists of various portions of the collection of Oriental Coins in the Royal Museum at Copenhagen. The collection is not a very large one; but it contains some specimens of considerable interest and rarity. As no printed catalogue of the collection is at present contemplated, it may be interesting to Oriental numismatists if, with Professor Mehren's consent, I publish a few of the more important coins described in his manuscript lists.

Among the Amawī coins of the Copenhagen Collection two silver pieces deserve special mention. The first is a dirhem of Wāsiṭ, important on account of its date, A.H. 84, a year earlier than any coin of that city hitherto published. The second is one of the rare class issued by Abū-Muslim, forming the connecting-link between the Amawī and the 'Abbāsī coinage. It was struck at Er-Rayy in the year of the Flight 131, and is of course distinguished by the characteristic legend قل لا اسلكم عليه اجرا الا المودة فى القربى.

The Idrīsī series, though not extensive, comprises a rare dirhem of Moḥammad ibn Idrīs. The inscriptions are these:—

Obv. Area. لا الـــه الا
الله وحده
محمد
لا شريك له
على

Margin. بسم الله ضرب هذا الدرهم با . . . . سنة ثمان
عشره ومائتين

Rev. Area. محمد بن ادريس
محـــمـــد
رســـــول
الـــلـــه
المعتصم بالله

Margin. محمد رسول الله ارسله الخ

Among the Buweyhī coins, M. Mehren signalizes as specially remarkable one struck by 'Aḍud-ed-dawleh under the suzerainty of Rukn-ed-dawleh. The peculiarity of this dirhem lies in the enclosure of the areas and margins. On each side the area is enclosed in a double hexagram, between the lines of which the inner marginal inscription is placed. This mode of enclosing the inscriptions is not found on any of the Buweyhī coins in the British Museum;

but one similar to this, though not the same, is described by Fraehn (St. Petersb., p. 148, no. 1). The inscriptions of the Copenhagen dirhem are as follows :—

Obv. Area within double hexagram,

لا اله الا الله
وحده لا شريك له
ركن الدولة
ابو علي

Inner Margin, between lines of double hexagram,

بسم الله . . . . . بشيراز . . . . . واربعين وثلثماة

Outer Margin, between hexagram and enclosing circle,

traces of the usual Buweyhī inscr. باليمن والسعادة الخ

Rev. Area within double hexagram,

لله
محمد
رسول الله
المطيع لله
عضد الدولة
ابو شجاع

Inner margin, between lines of double hexagram,

محمد رسول الله ارسله الخ

Outer margin, between hexagram and enclosing circle,

traces of باليمن والسعادة الخ

The collection at Copenhagen contains a duplicate of the dīnār of Ḳarā-Arslān Bēg, belonging to the British

Museum, which I described in the *Journal of the Royal Asiatic Society*, vol. vii., pt. 2, no. 1. The two coins are precisely alike, even to the faults in orthography اس for اثنتين, سس for ستين, ما for مائة, له for الله. The only difference is that on the Copenhagen coin the ا of قرا is clearly legible, whilst on the other example it was obscured, or indeed effaced, by the double-striking.

Among the miscellaneous coins described in M. Mehren's letters is one of Bejkem, which perhaps deserves a place in this selection.

Obv. Area. لا الـــــــــه الا
الـــلـــه وحـــده
لا شـــريـــك لـــه
ابو الحسيـن بجكم
مولى امير المومنين

Margin (inner). بسم الله ..... تسع وعشرين وثلثمائة

(outer). لله الامر الخ

Rev. Area. لله
محـــمـــد
رســـــول
الـــلـــه
المتقى لله

Margin. محمد رسول الله ارسله الخ

For a similar specimen comp. Tornberg, Num. Cuf. p. 117, no. 517.

In a private collection at Copenhagen is preserved a remarkable 'Othmānlī dīnār of Murād ibn Selīm, A.H. 983, of which M. Mehren has kindly sent me impressions. The inscriptions are these:

Obv. Area, within double square,

صاحب
العدل المويد
السلطان
مراد ابن
السلطان سليم

Margin, between square and outer circle,

سنة ثلاثة وثمانين وتسعمائة

Rev. Area, within double square,

مالك البرين
والبحرين والشام
والعراقين خلد
الله ملكه

Margin, between square and outer circle,

سنة ثلاثة وثمانين وتسعمائة بهلسان ؟؟

The last coin, and that of Ḳarā-Arslān and the Buweyhī are described from impressions compared with Professor Mehren's readings; the others from M. Mehren's manuscript alone.

August 1st, 1876.

A RUSSIAN NUMISMATIC GLOSSARY.

THERE was but one cause for regret that tempered the otherwise unmixed satisfaction of Oriental Numismatists, when M. Tiesenhausen published last year his great work on the Coins of the Eastern Khalīfahs,* and that one cause was that it was written in Russian. It was impossible not to feel that its being composed in a comparatively unknown tongue was a great obstacle to its being that valuable help to the student which the learning and devotion of its author and the importance of its subject alike were calculated to make it. Although in England Russian has received much more attention of late, and the character of a people before too little studied has been brought home to us with that happy mixture of learning and brilliancy which makes Mr. Ralston's writings so universally attractive, yet the number of Russian scholars is very limited. And as it is not usual to find two rare acquirements united in one scholar, if the number of Russian scholars is small, the number of Orientalists who are acquainted with Russian must be still smaller. And this regret with regard to M. Tiesenhausen's work is not confined to English numismatists: Prof. Stickel, of Jena,

* МОНЕТЫ ВОСТОЧНАГО ХАЛИФАТА, *Monnaies des Khalifes Orientaux*' St. Petersburg, 1873.

has expressed to me his sense of the loss that we have suffered, from our inability to avail ourselves fully of this numismatic treasure; and his opinion is no doubt shared by the great majority of his collaborateurs in Germany and elsewhere.

But whilst we may be fully conscious of an evil, there is no reason why we should not do our utmost to overcome it; and I therefore made up my mind to enable myself to read at least the essential part of M. Tiesenhausen's book. For this purpose one needs very little Russian scholarship; for one must not attempt any of the learned Doctor's lengthy discussions, but confine oneself strictly to the descriptions of the coins, and anything that does not involve long sentences and unfrequent words. Of course, to learn Russian thoroughly would be much more satisfactory; but I imagine there are a good many students like myself in the world, who cannot spare much time away from their principal study, and to whom, therefore, any short method of acquiring the information they require for that principal study is more acceptable than a long one. For such students I am now writing. My object is to give them the means of making out the sense of the more essential part of M. Tiesenhausen's work with the least possible trouble. With that view I merely give those aids which I found I required myself—beginning as I did with complete ignorance of even the Russian alphabet—and which I had to find for myself. These aids are—1, the Russian alphabet; 2, a table of the principal inflectional terminations of nouns and verbs; and 3, a short glossary of those words which are of frequent occurrence in the descriptions of coins. The first two are easily supplied, and the third I worked out by steadily reading through some half-dozen pages of the book and noting every word, the understand-

ing of which was essential to the right interpretation of a description, and then by taking bits here and there and thus testing the efficacy of my glossary. It may be asked, Why not have a dictionary and a grammar at once? My answer is that a pamphlet is a much more handy thing than two volumes. The glossary is, of course, of the briefest kind, and the student may not unfrequently come upon words not to be found in it. But still I believe the fault will be found to be on the right side, for in this case redundancy is the very thing to be guarded against.

Before I leave the reader to the cheerful contemplation of the Russian alphabet, I must say a few words about proper names. These of course are not included in the glossary; their inclusion would have added very greatly to its length. They will at first puzzle the student considerably, though, as he gets a little accustomed to the look and sound of the Russian letters, the difficulty will vanish. Probably Colonel Guthrie, Mr. Rogers, and General Fox, would not, at first sight, have recognized their own names in Гутри, Роджерсъ, Фоксъ; but the strangeness of the appearance soon wears off. The best way of making out such names at first is to read them aloud.

Whenever the meaning of a Russian word is given, it is given in (numismatic) Latin as well as in English. The object of this essay would be very imperfectly fulfilled if it were useful to those numismatists alone who were acquainted with English. French, perhaps, would have answered my purpose better than Latin, but it has not yet been accepted as the international medium for scholars—the place hitherto held by Latin.

I now proceed to the tables which I have drawn up of the Russian alphabet, and the outlines of the nominal and verbal inflections.

1. THE RUSSIAN ALPHABET.

Roman.	Italic.*	Representative letter.†
А а	*А а*	a
Б б	*Б б*	b
В в	*В в*	v
Г г	*Г г*	g
Д д	*Д д*	d
Е е	*Е е*	e
Ж ж	*Ж ж*	j (as in French)
З з	*З з*	z
И и	*И и*	î
І і	*І і*	i
Й й	*Й й*	i
К к	*К к*	k
Л л	*Л л*	l
М м	*М м*	m
Н н	*Н н*	n
О о	*О о*	o (a)
П п	*П п*	p
Р р	*Р р*	r
С с	*С с*	s
Т т	*Т т*	t
У у	*У у*	u
Ф ф	*Ф ф*	f

* The knowledge of the Italic small letters is necessary, as they differ very considerably from the Roman, and will often be met with. It is a common practice to print quotations in Italic.

† The representative letter is of course only approximate. The vowels have the sounds of the Italian vowels.

3. THE RUSSIAN ALPHABET (*continued*).

Roman.	Italic.	Representative letter.
Х х	*Х х*	kh
Ц ц	*Ц ц*	ts
Ч ч	*Ч ч*	tch
Ш ш	*Ш ш*	sh
Щ щ	*Щ щ*	shtch
Ъ ъ	*Ъ ъ*	(mute)
Ы ы	*Ы ы*	ûi (as *oui* in Fr. *Louis*)
Ь ь	*Ь ь*	(generally mute)
Ѣ ѣ	*Ѣ ѣ*	yay or ay
Э э	*Э э*	ay
Ю ю	*Ю ю*	yu
Я я	*Я я*	yâ
Ѳ ѳ	*Ѳ ѳ*	f, ph
Ѵ ѵ	*Ѵ ѵ*	î in words from the Greek.

2. TABLE OF THE INFLECTIONAL TERMINATIONS OF SUBSTANTIVES.*

Cases.	FIRST DECLENSION. (MASCULINE.) Singular.			Plural.			SECOND DECLENSION. (FEMININE.) Singular.			Plural.			THIRD DECLENSION. (NEUTER.) Singular.			Plural.		
Nominative	ъ	й	ь	ы	и	и	а	я	ь	ы	и	и	о	е	мя	а	я	мена
Genitive	а	я	я	овъ	евъ	ей	ы	и	и	ъ	ь	ей	а	я	мени	ъ	ей	менъ
Dative	у	ю	ю	амъ	ямъ	ямъ	ѣ	ѣ	и	амъ	ямъ	ямъ	у	ю	мени	амъ	ямъ	менамъ
Accusative	= nom. or gen.			= nom. or gen.			у	ю	ь	= nom. or gen.			о	е	мя	= nom. or gen.		
Instrumental	омъ	емъ	емъ	ами	ями	ями	ою	ею	ію	ами	ями	ями	омъ	емъ	менемъ	ами	ями	менами
Prepositive	ѣ	ѣ	ѣ	ахъ	яхъ	яхъ	ѣ	ѣ	ѣ	ахъ	яхъ	яхъ	ѣ	ѣ	мени	ахъ	яхъ	менахъ

* It will be observed that there are three declensions in Russian, one for each *gender*, and that each declension contains three different terminations for the nominative case, with corresponding terminations for the other cases. At the outset it should be stated that there is no "article" in Russian.

I give no table of the terminations of adjectives, because the knowledge of their endings is not absolutely necessary to the general understanding of Dr. Tiesenhausen's descriptions.

3. TABLE OF THE INFLECTIONAL TERMINATIONS OF VERBS.

Infinitive.

ть (irreg. чь or ти)

Indicative.

Present.

	Singular		Plural	
Person	(*a*)	(*b*)	(*a*)	(*b*)
1st.	у or ю,	аю ѣю, or ююю	имъ	емъ
2nd.	ишь	ешь	ите	ете
3rd.	ить	еть	атъ or ятъ	уте or ютъ

Perfect.

	Singular	Plural
1st. 2nd. 3rd.	лъ, ла, or ло	ли

Imperative.

	Singular	Plural
2nd.	и (or ь)	ите or ьте

The future is generally formed by prefixing буду the future of быть *to be* before the infinitive, as я буду говорить, *I shall speak*.

GLOSSARY.

безъ, безо, *prep.*, without, *sine.*
битый, *part.*, struck, *cusus.*
буква, *s.*, letter, *littera.*
быть, *v.*, to be, *esse.*
видъ, *s.*, form, *species.*
видѣть, *v.*, to see, *videre.*
вмѣсто, *prep.*, instead, *vice, loco.*
внутренній, *adj.*, inner, *interior.*
восемь, *num. adj.*, eight, *octo.*
восточный, *adj.*, eastern, *orientalis.*
время, *s.*, time, season, *tempus, ætas.*
второй, ая, *num. ord.*, second, *secundus.*
въ, во, *prep.*, in, *in.*
выбить, *v.*, to strike, *cudere.*
вѣроятный, *adj.*, probable, *verisimilis.*
вѣроятно, *adv.*, probably.
гдѣ, *adv.*, where, *ubi.*
говорить, *v.*, to tell, mention, *dicere, memorare.*
годъ, *s.*, year, *annus.*
городъ, *s.*, town, *urbs.*
два, двѣ, *num. adj.*, two, *duo.*
дворъ, *s.*, see монита.
девять, *num. adj.*, nine, *novem.*
десять, *num. adj.*, ten, *decem.*
динаръ, *s.*, dínár, *denarius.*
диргемъ, *s.*, dirhem, *drachma.*
если, *conj.*, if, *si.*
есть, *v.*, is, *est.*
еще, *adv.*, besides, *præterea.*
же, *conj.*, as, *ut.*
замѣнить, *v.*, to substitute, replace, *loco ponere.*
звѣзда, *s.*, a star, *stella.*
и, *conj.*, and, *et.*
издать, издавать, *v.*, to publish, edit, *edere.*
изданный, *part.*, published, *editus.*
изъ, *prep.*, from, out-of, *ex, de.*
или, *conj.*, or, *aut, vel.*
имя, *s.*, name, *nomen.*
кажется, *v.*, it seems, *videtur.*
какъ, *conj.*, as, *ut.*
ко, or къ, *prep.*, to, *ad.*
который, *pron. adj.*, which, *qui.*
кромѣ, *prep.*, besides, *supra.*
круговой, *adj.*, circular, *orbiculatus.*
кругъ, *s.*, circle, *circulus.*
легенда, *s.*, legend, *legendum.*
лицо, *s.*, person, *homo.*
лицевой, *adj.*, front, *obversus.*
между, *prep.*, between, *inter.*
милосердіе, *s.*, mercy, *misericordia.*
мнѣніе, *s*, opinion, *opinio.*
можно, *v.*, it is possible, *fieri potest.*
монета, *s.*, coin, *nummus.*
монетный дворъ, mint-place, *urbs monetalis.*
мы, *prop.*, we, *nos.*
мѣсто, *s*, place, *locus.*
на, *prep.*, on, upon, *in, super.*
надписать, *v.*, to superscribe, *superscribere.*
надъ, *prep.*, over, above, *super.*
находить, *v.*, to find, meet with, *invenire.*
не, *adv.*, not, *non.*

неизвѣстный, *part.*, unknown, *ignotus.*
область, *s.*, district, province, *pagus, provincia.*
обломокъ, *s.*, fragment, *fragmentum.*
оборотъ, *adj.*, reverse, *reversus.*
одинъ, одна, одно, one, *unus, una, unum.*
одна надъ другою, *f.*, one over the other, *alia super aliam.*
означеніе, *s.*, indication, *notatio.*
опущеніе, *s.*, omission, *omissio.*
отецъ, *s.*, father, *pater.*
отличать, *adj.* to distinguish, *distinguere.*
относить, *v.*, to relate, apply, *referre, pertinere.*
отъ, *prep.*, from, *ab, de.*
первый, *num. ord.*, first, *primus.*
передъ, see предъ,
по, *prep.*, to, according to, like to, by, *ad, secundum.*
подъ, *prep.*, under, *infra.*
поле, *s.*, field, area, *area.*
правитель, *s.*, governor, *præfectus.*
предлагать, *v.*, to propose, *proponere, proferre.*
предъ, *prep.*, before, *ante.*
предъидущій, *adj.*, preceding, *præcedens.*
прежній, *adj.*, former, *prior.*
принадлежать, *v.*, to belong, *pertinere.*
противъ, *prep.*, facing, against *adversum.*
пять, *num. adj.*, five, *quinque.*
самый, *adj.*, same, *idem.*
сверхъ, *prep.*, over, *supra.*
семь, *num. adj.*, seven, *septem.*
слово, *s.*, word, term, *verbum.*
слѣдующій, *adj.*, following, *sequens.*
см. for смотри, *v.*, see, *vide.*
снизу, *prep.*, beneath, *infra.*
собраніе, *s*, collection, *collectio.*
сомнѣніе, *s.*, doubt, *dubitatio*
сохранить, *v.*, to preserve, *servare.*
старый, *adj.*, old, *antiquus.*
сто, *num. adj.*, hundred, *centum.*
сторона, *s.*, side, *latus.*
стр. for страница, *s.* page, *pagina.*
строка, *s*, line, *linea.*
сынъ, *s.*, son, *filius.*
съ, со, *prep.*, with, *cum.*
такъ, so, *sic, tanquam.*
такъ же, so as, *tanquam ut.*
типа, *s.*, type, pattern, *exemplar.*
того, *pron.*, that, of that, *id, ejus, &c.*
того же, of the same, *ejusdem.*
только, *adv.*, only, *modo.*
тому, этому, *pron.*, to that, *isti, illi.*
тотъ, этотъ, *pron.*, this, *hic.*
точка, *s.*, point, stop, *punctum.*
три, *num. adj.*, three, *tres.*
тѣмъ, *pron.*, by this, *hoc.*
цвѣтокъ, pl. цвѣтки, flower, [*flos.*
центръ, *s.*, centre,
часть, *s.*, part, *pars.*
чеканить, *v.*, to strike, *cudere.*
чеканки, the striking.

четыре, *num. adj.*, four, *quatuor.*
число, *s.*, number, cipher, *numerus.*
читать, *v.*, to read, *legere.*
что, *pron.*, what, *quod*; *conj.* that, *ut.*
шесть, *num. adj.*, six, *sex.*
шестиугольный, *adj.*, six-angled, hexagonal, six-pointed, *sexangulus.*
элифъ, *s.*, the letter *alif.*
этому see тому.
этотъ see тотъ.
Я, *pron.*, I, *ego*; gen. & acc. меня, dat. мнѣ.

STANLEY LANE POOLE.

CORPUS CHRISTI COLL. OXON.
October 28, 1874.

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