



ORIENTAL NUMISMATIC SOCIETY

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March - May 1991

Congress Report - P. Kulkarni

The First Oriental Numismatic Congress, organized by the Oriental Numismatic Society, Great Britain, and hosted by the Indian Coin Society, Nagpur, was a great success. Scholars and coin collectors from all over the Indian subcontinent, UK, France and USA, numbering about 300 were present to witness the function and participate in the proceedings.

The Chief Guest of the inaugural function, Dr. A. P. Jamkhedkar, Director of Archaeology and Museums, Maharashtra, inaugurated the Congress on 27th October 1990 at Vasanttrao Deshpande Hall, Nagpur at 6.30 pm by lighting the traditional lamp. Mr. Prashant Kulkarni, the Chief Executive, welcomed the delegates, and the guests were greeted with a shower of flower petals. In his inaugural speech, Dr. Jamkhedkar traced the importance of Numismatics and proposed that the Government, instead of distributing hoards to museums and institutions around the country should store all the coins found in a hoard at one place. Introducing Dr. Michael Mitchiner, the President for the Congress, Prof. Ajay Mitra Shastri highlighted his achievements. In his presidential address, Dr. Mitchiner stressed that the congress was a place where amateur and professional coin collectors could get together for a free exchange of ideas and experiences. Numismatics, Dr. Mitchiner explained, was a broad-based subject, which was both an art and a science. Further, he emphasised that whatever was the specialised sphere of one's interest, the fact remained that the study of coins was of great importance in the understanding of the past and finding vital clues to history. This was followed by a slide-show in which Dr. Mitchiner discussed some silver plated copper *Mashaka* coins. The function was concluded by the dinner hosted by Mr. I. K. Kejriwal of Calcutta.

In all, 56 research papers were read during the Congress. A few sessions were held at the Central Museum, Nagpur. A small show of gold coins, in the treasury of the Central Museum, was also arranged after the sessions. Among the elite present were Mr. N. G. Rhodes, Mr. Richard Faynes, Prof. Olivier Guillaume, Prof. A. N. Lahiri, Dr. Bela Lahiri, Dr. I. K. Sarma, Prof. Pratipal Bhatia, Dr. Shobhana Gokhale, Prof. S. V. Arya, Mr. P. D. Chumble, Mr. R. C. Senior, Dr. A. H. Siddiqui and many others. The second day's dinner was hosted by Mr. Goga Jain.

On 29th October a banquet was hosted by Mr. Dilip Shah, at the Ashirwad Lawns. On this occasion three books were released by Shrimant Raja Rajaramsingh Bhonsle of Nagpur. These were, *Coinage of the Bhonsla Rajas of Nagpur* by Prashant P. Kulkarni; *Analysis of Reasonings in Archaeology: A case of Graeco-Bactrian and Indo-Greek Numismatics* by Dr. Olivier Guillaume; and *Mudra*, the bulletin of the Coin Study Circle, Calcutta.

Indian Coin Society's Great Medal. Dr. Michael Mitchiner was awarded the Great Society Medal of the Indian Coin Society for his distinguished contributions in the field of Indian numismatics.

Honorary Fellowship. The Indian Coin Society awarded its first honorary Fellowship to Dr. P. L. Gupta for his great dedication to Indian numismatics and for his life long research work. Another Fellowship was awarded to Mr. S. M. Shukla, who laid the foundation of coin collecting in Bombay.

Best Book Award for 1989. The Best Book award for a book on Indian Numismatics published during 1989 was chosen by a committee. The award went to the work *Maratha Mints and Coinage* by Mr. K. K. Maheshwari and Mr. K. W. Wiggins.



Dr. Jamkhedkar lighting the lamp.



Raja Rajaramsingh Bhonsle of Nagpur releasing a book.

Members' News

Mike Robinson has written to say that copies of his book with Lewis Shaw, *The coins and banknotes of Burma*, are still available, price £15 plus postage. Similarly, their booklet *Die varieties of 19th century Burmese copper coins* - £5 plus postage. Mike also has some bronze medals commemorating the Lancashire & Cheshire Numismatic Society's 50th anniversary in 1983, price £3 including case and postage. For further information write to him at ...

Auction News

The Nelson Bunker Hunt collection of Islamic coins was sold by Sotheby's in London as a single lot on Thursday 4th April 1991 for a total of £165,000. The collection of over 8500 coins spans the entire history of Islamic coins from the earliest day until the recent past and encompasses an area from Spain to India. By selling the collection as a single lot the auctioneers ensured that it remained intact.

New & Recent Publications

1. As mentioned above, Prashant Kulkarni's book on the coinage of the Bhonsla Rajas of Nagpur has now been published by the Indian Coin Society, Pethkar Road, Mahal, Nagpur 440002, India. This hard-backed book of 260 pages, illustrated throughout, costs Indian Rs 200. It is an important addition to the study of Maratha coinage and an essential purchase for any collector of this series. It is hoped to include a review of this work in a future Newsletter.

2. Newsletter no. 5 (December 1990) of the Indian Coin Society includes the following items:

i. 'Bhavadata: Another member of the Datta family of Tripuri' by R. R. Bhargava.

ii. 'A new coin of Bhanumitra from Madhya Pradesh' by R. D. Bhatt.

iii. 'Two extraordinary coins of AH 965 - Part II' by John S. Deyell. This item publishes an enigmatic rupee in Suri style in the name of a Sultan Sikandar bin Muhammad, apparently with the mint-name Agra.

3. Recent lists

Stephen Album (P O Box 7386, Santa Rosa, California 95407, USA) has published his lists 71, 72, 73, 74 and 75.

Omar Hamidi (Persic Gallery, P O Box 10317, Torrance, CA 90505, USA) has published his list 28.

Bob Senior (Butleigh Court, Butleigh, Glastonbury, Somerset BA6 8SA, UK) has published a 1991 list.

Far East Coins Ltd (...) has published a February 1991 list.

Lester D. Snell (Box 261, Sonoma, California 95476, USA) has published list no. 1-1991, mainly of Chinese coins.

The Cash Coin Connection (John K. Kallmann, PSC Box 3467, APO San Francisco, CA 96519, USA), volume 5 issue 4 (15 November 1990) contains not only a list of items for sale, but also news items and an 'Annam Cross Index'.

Scott Semans (P O Box 22849, Seattle, WA 98122, USA) has issued his Discount List - List 56, with much oriental and, particularly, far eastern material.

4. Donald Gear (P O Box 86, Cato Ridge 3680, Natal, South Africa) has just completed a work on the animal-shaped weights of Burma. The work deals with the physical characteristics; the history of the shape motifs from the 2nd millennium BC and their transference from north and west to east Asia via the steppe nomads; and their symbolism. The work is in the process of publication and Mr. Gear would be pleased to hear from any member interested in purchasing a copy when ready.

5. The Direction des Monnaies et Médailles, Paris, has recently published a catalogue of coins of south and south-east Asia in its collection. Catalogued by Gilles Hennequin, this part of the collection comprises mainly modern coins or older coins of common types, the vast majority of which are adequately published elsewhere. Dynastic representation is often very scanty, e.g. two copper coins of the Suris, three of the Sultans of Jaunpur, single coins of the Sultanates of Gujarat and Malwa while some of the more modern countries are better served. All coins are photographed but the catalogue itself contains no coin legends, there being references to other publications. Short historical introductions to each section are provided. Despite its card covers, the book is produced on a lavish scale, indeed one could almost say on a wasteful scale. Quite a few pages have but a single line entry! The cover bears a fine photograph of a rupee of Jagannathpur, issued by the Dutch East India Company. A book, then, of use to those who wish to know what is in this particular collection, but otherwise likely to be of very limited value. SLG

The Coinage of Strato III, last of the Indo-Greeks identified by Bob Senior

In 1988 and 1989 a few coins came on to the Delhi market which were obviously part of the same hoard. The coins were of the *crude*, slightly base Strato type, both young and old portraits, the joint Strato + Strato type and also of Bhadryasa and of Rujuvula. A further group of coins, almost certainly from the same hoard, came on the market in 1990 which also contained, in addition to the above, a coin of Apollophanes. I was only able to track down 7 coins from the 1988/9 group but saw 58 coins from the latest batch. The coins provide some new insight into the sequence of the last Indo-Greek kings and the transition to non-Greek rulers. The young and old portraits of Strato were both identified as Strato I by P. Gardner (in the British Museum catalogue) and both Rapson and Whitehead agreed with this. Cunningham identified the old portrait on the joint coins as being a Strato II and thought that the Strato (grandfather) referred to on these coins was Strato I. Dr. M. Mitchiner followed A. N. Lahiri in identifying these later coins as being issues by a Strato II and jointly Strato II + III. Both the young *and* old portraits in the sole name of Strato alone were allocated to Strato II.

The present hoard indicates that we have in fact issues of Strato II, Strato II + III and also Strato III alone.

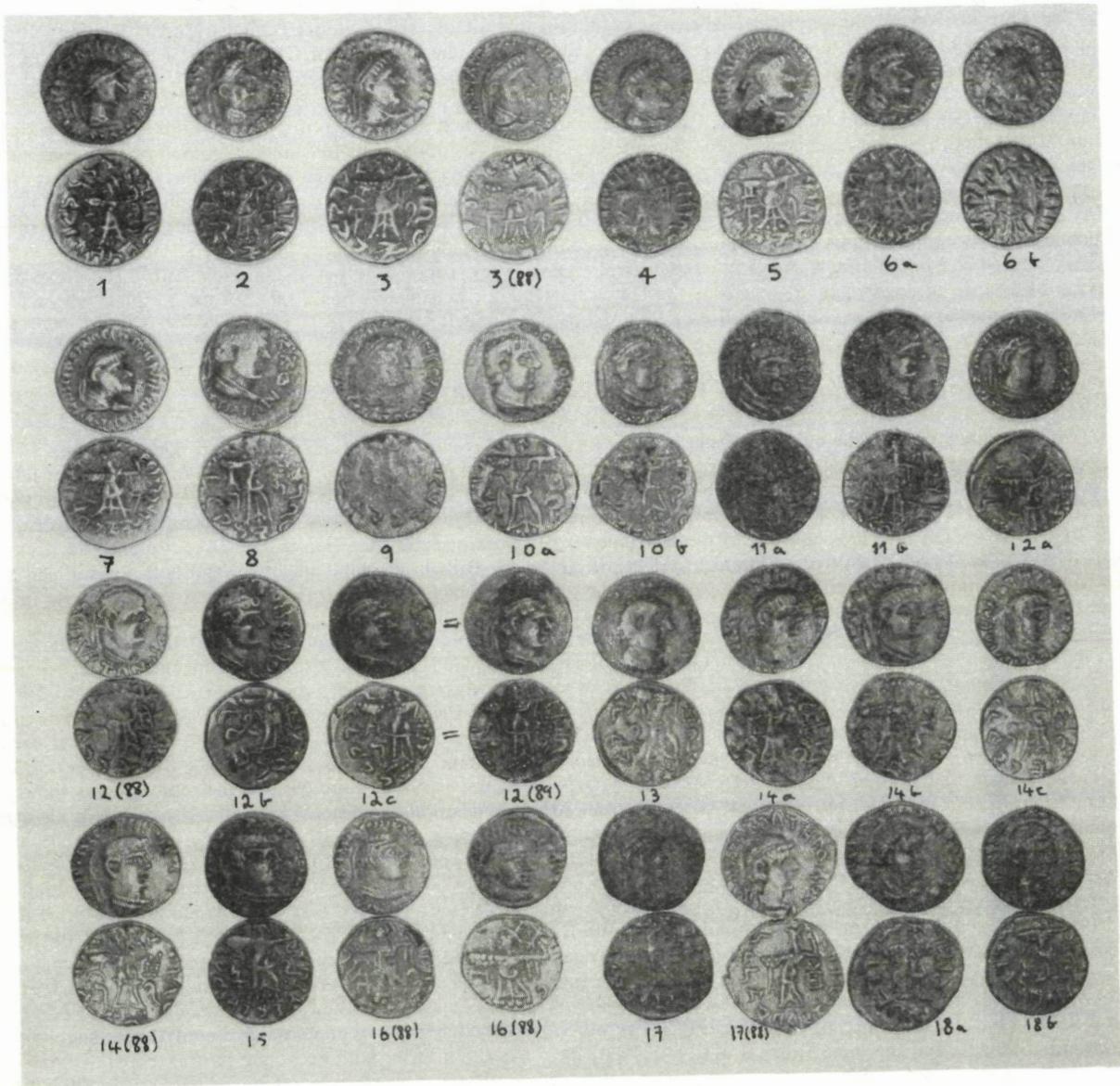
The most worn coin in the hoard is the Apollophanes, who obviously precedes the Strato II and III kings. It is noticeable that Apollophanes has an 'old portrait'. His coins are rare and as yet only silver drachms are known. The next most worn coins in the hoard are the 'old portrait' Strato coins and the 'old portrait' joint coins. The Strato alone coins have a slightly younger 'old portrait' than the joint coin and the two issues are linked by the use of letters 𑀓 𑀔 on some coins. I would identify the Strato alone, old portrait as Strato II and assume that he was of the same generation as Apollophanes, possible a brother. He then issues coins jointly with his grandson, Strato III, but still with his own, now older, portrait. After his death his grandson Strato III issues coins in his own name - the young portrait coins. Not only were these among the best preserved coins in the hoard, some being in mint condition, but there are links through the letters used and the style of Pallas on the reverse with the coins of Rujuvula, showing their later issue. Coins of the latter ruler are in fact not so well preserved as some of the Strato III coins and it is possible that he issued his coins during a break in the reign of Strato III before being ousted. The evidence for this, apart from the condition of the hoard coins, is that all the early coins have been around the 2.35 gm standard but the best Strato III coins in the hoard (with control letters 𑀓 𑀔) are the most corrupt and seem to be on a lighter standard. The hoard (third Punjab hoard) published by Dr. Mitchiner in Volume 3 of his 9-volume work on the Indo-Greeks bears this out and also confirms this arrangement of kings named Strato. In that hoard there were only Strato III coins and Rujuvula with no Strato II or joint issues. The coins 1 and 2 were worn, as were the Rujuvula but the other coins 3-62 (with control letters 𑀓 𑀔) were in extremely fine condition. His other published hoard (second Punjab hoard) contained only coins of Apollophanes, Strato II and the joint Strato II + III coins as I have identified them, with no young portrait coins of Strato III alone, confirming the findings from the hoard published here. Finally we have Bhadryasa whose coins in the hoard were all in the same or better condition than the Strato III coins; - 'as struck' in mint condition. He obviously succeeded Strato III (his legend BACILEWC CWTHROC imitates that of Strato, the Greek, and not the legend on his fellow Indian Rujuvula) and his drachms are the last silver drachms from this area. One of the hoard coins of Bhadryasa has his name in 'Greek' on the obverse but, disappointingly, it only proves that the legend is unintelligible - we still do not know the Greek form of his name. The hoard also contained a new variety of his drachm, with monogram only and without control letters.

Rujuvula has always been placed after Strato III because he issued more debased coins and copper drachms. Whereas the silver (base) coins are found in Jammu and Pathankot, the copper drachms are never found so far north according to the dealer who has shown me most of these coins over the last 10 years. He has acquired large groups of them from only as far north as Sarhind. It is possible that Rujuvula issued these coins, on a different standard, after his removal from Jammu. The Jammu coins are mostly issued as Satrap but his last issue there and later issues in basest silver/copper in Sarhind and Mathura are as Mahasatrap. Even though no more is heard of Bhadryasa, the Indo-Greeks or silver coinage in 'Jammu', Rujuvula is replaced by the Gondopharids but survives to strike coins in Mathura and to be followed there by his son.

The importance of this hoard is in identifying the separate coinage of Strato III and showing the order of coinage at the final demise of the Indo-Greeks. There follows a list of the coins that I was able to catalogue and those that I photographed. I have put the coins under 4 headings and these *may* represent different areas of circulation.

Catalogue of the 1988-90 Delhi hoard reportedly from Jammu.
All coins are from the 1990 group unless stated otherwise. Weights are given for the majority of the photographed coins which were selected.

1. Apollophanes (1 coin) 2.37 gm 𑀓 𑀔
2. Strato II Letters only- 𑀓 𑀔 (2 coins) 2.36,
 𑀓 𑀔 (1 coin 1988)
3. Letter + Mon. 𑀓 𑀔 (1 coin) 2.34gm.
4. Strato II+III no controls (8 coins) 2.36gm.
5. control letters 𑀓 𑀔 (1 coin) 2.25gm.
6. .. letter 𑀓 𑀔 (2 coins) 2.36gm, 2.40gm
7. 𑀓 𑀔 (6 coins) 2.33gm
8. Strato III Control letters 𑀓 𑀔 (1 coin) 2.37gm.
9. 𑀓 𑀔 (1 coin) 2.30gm
10. Letters + Mon.) 𑀓 𑀔 (9 coins) 2.45, 2.25gm
11. 𑀓 𑀔 (7 coins) 2.40, 2.44gm
12. 𑀓 𑀔 (11 coins+ 1-'88, 1-'89) 2.40, 2.44gm, 2.42gm.
13. 𑀓 𑀔 (1 coin) 2.33gm
14. 𑀓 𑀔 (3 coins, 1 coin-'88) 2.34, 2.27, 2.26gm.
15. Rujuvula Control letters 𑀓 𑀔 (1 coin) 2.30
16. 𑀓 𑀔 (2 coins) 2.34, 2.34gm.
17. Bhadryasa Monogram 𑀓 𑀔 (1 coin + 1 coin '88) 2.33, 2.27gm
18. Letters + Mon. 𑀓 𑀔 (2 coins) 2.43, 2.30gms.

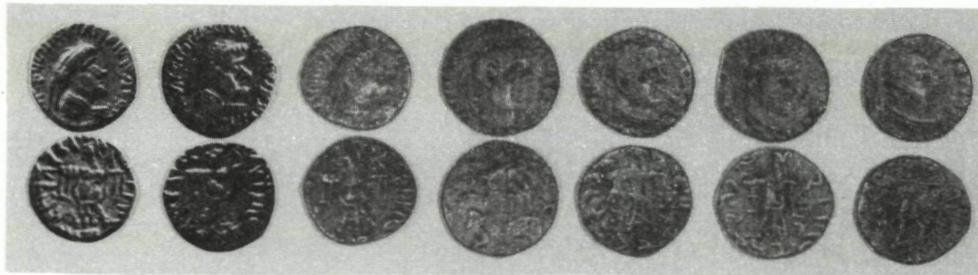


RULER	NO CONTROL	CONTROL LET.	LETTERS + θ	θ only ⁶	HOARDS
ZOILOS			Many varieties		
APOLLOPHANES			λ θ	θ	JAMMU (Dehli)
STRATO II		λ ~ ϕ γ	ϕ γ θ	θ	
STRATO II+III	✓	ϕ γ			
		ϕ			
		γ ϕ	γ ϕ θ		
		λ γ ϕ	λ γ θ		
STRATO III			γ ϕ θ		
			λ ϕ θ		
			γ λ θ		
			λ ϕ θ		
RUJUVULA		γ ? λ ?	λ ϕ θ λ γ θ		
BHADRYASA			λ ϕ θ	θ	

AN ARRANGEMENT OF THE KNOWN 'JAMMU' MINT TYPES

- 1 Drapery below shield shown as Λ 5 This group are better style
 2 Drapery is Λ or Λ 6 Possible Rujuvula incursion?
 3 Drapery is Λ or Λ

Since finishing this paper I have traced photographs of 7 more coins that surfaced in 1989 from the first group to come on the market. The coins are Strato II + III type 4 (3 coins) and one coin each of Strato III types 8, 11 and 12, plus Rujuvula type 15.



A new Mint Monogram on a rare Eukratides drachm by Bob Senior

The rarest drachms of Eukratides are the bilingual variety with standing dioscuri reverse. Until now the known examples have all had a similar monogram **M** or **MM**. I now publish a coin of this type with monogram **ϕ** which is known on other Eukratides coins of Greek-only legend type. The coin was the only example of Eukratides found in a hoard of some 55 tetradrachms of Menander and several hundred drachms. Also reportedly in the hoard were some 5-7 drachms of Lysias and about 50 drachms of Antialcidas.



Trichanapalli, a new Mughal mint by Prashant P. Kulkarni

Trichnopoly, Trichanapalli or Tiruchirapalli is an important city in South India. Situated at 10°49'N; 78°41'E on the bank of the Cauveri river, this place was the capital of the Nayaka kingdom of Madura. Its history goes back to the 3rd century B.C. when it was a small place called Uraiyyur, the capital of the Cholas. Later on, in the 13th century, the Hoysalas of Dorasamudra conquered the place. They were soon ousted by the Pandayas of Madura. During the sixteenth century it passed under the hands of the Nayaka rulers of Madura who seem to have retained it until the 18th century.¹

It seems the Mughals controlled Trichanapalli for a very short time during the last decade of the seventeenth century. The local queen of Madura submitted to the Mughals in AD 1694. This has been mentioned in the manuscript named *Nuskha-i-Dilkusha* (now at the British Museum).² The year 1694 corresponds to AH 1106-1107. Published below is a unique rupee of Aurangzeb dated 1106/39 struck at Trichanapalli. This was brought to my notice by Mr. Ashok Jain of Baraut who has now passed it on to Mr. Goga Jain of Delhi. I am grateful to these two gentlemen for permission to publish the coin.



Silver, 11.5 gms approx. 23 mm.,

Obv: Usual legend of Aurangzeb with date 1106.

Rev: Usual later Mughal legend with *zarb Trichanapalli* and year 39.

The coin is important because of the fact that it is the southernmost mint of the Mughal Empire. Hitherto, it was supposed that Jinji or Nasratgarh was the southernmost mint town of Aurangzeb, but with the discovery of this rupee the extent of the Mughal mints can be further widened. It falls outside the boundaries of Suba Bijapur. It seems this was a victory coin struck soon after the conquest in 1694 to mark the *Khutba* and *Sikka*.

Notes

1. The *Imperial Gazetteer of India*, Vol. 24, pp.25-44.

2. Irfan Habib, *An Atlas of the Mughal Empire*, Delhi 1986, p.65 & p.79.

A Rare Rupee of the Mughal Emperor Muhammad Shah by Bernd Becker



In ONS Newsletter 92/93 and 96 two coins of Muhammad Shah with the legend Nasir-ud-din Abu'l Fath were published, one of Jahangirnagar and the other of Burhanpur mint. Published here is a similar rupee, this time of Murshidabad.

Obverse

Muhammad Shah Bad Shah (mostly off flan)

Nasir-ud-din ghazi

Abu'l Fath 1131

Reverse

Jalus maimanat manus

Sanah Ahd

Zarb Murshidabad

Weight 11.47 grams. The coin has some surface corrosion.

Two Novelties of Kutch State by Dilip Rajgor

While going through our Photo Archives we came across two interesting photographs of Kutch coins. The coins belong to Mr. Haresh Gala of Bombay. Our thanks are due to Mr. Gala for allowing us to study and publish the coins.



1. 1 1/2 Dokdo of Desalji II - AD 1819-1860.

Copper, 12.70 g, 19 mm, thickness 6.5 mm.

Obverse: *Rau Shri De/salji* ---/ 189x in Devanagari, and a portion of a dagger to the right of the unit figure. The whole legend in a circular border.

Reverse: In corrupt Persian script, *badshah ghazi/ Muhammad Akbar/ sikka/ zarb/ Bhuj*

In Kutch numismatics, Desalji II is known as an issuer of numerous varieties of coins. The present coin of Desalji, in appearance, is similar to the type B-75 of Bright's classification.¹ But the arrangement of the legend on the obverse is, until now not reported. It is probably copied from his silver Koris. The coin thus adds another variety to the coinage of Desalji II.

2. An anonymous Kori of Desalji II.

Debased silver, 4.75 g, 13 mm, thickness 2 mm.

Obverse: In corrupt Persian script: *badshah ghazi/ Muhammad Akbar/ Sikka*; trident, and in the third line five meaningless marks. The whole legend in a circular border enclosed by a beaded border.

Reverse: In corrupt Persian script: *zarb/ Bhuj/ sanah, 12* at the left edge of the coin, 3 above the strange figure for 2 and 4 at the top to the right of 3 = AH 1234. A dagger to left at the bottom. The entire die in a circular border.

Though the coin is, in many ways, similar to type B-71 of Bright's classification (illustration no. 3), for a numismatist it displays many irregularities.

The first and foremost irregularity lies in the absence of the issuer's name in Devanagari on the obverse. Further, a careful look at the coin reveals that the die-engraver of the coin has tried to divide the proposed legend into three lines. The die-cutter has written - though in cruder Persian than normal - *badshah ghazi* in a quite spacious way without thinking of the rest of the legend. When coming to the second line, the available space was limited, so he has tried to divide the space between two lines, and the second line was engraved. Unfortunately, the available space for the third line was insufficient for the die-maker to be able to engrave *Rau Shri Desalji*. He simply filled the space by engraving some meaningless marks.

The reverse side also is not free from such defects. The engraver has faithfully tried to copy the reverse at each and every point of many places. The normal thickness of the letters is not properly engraved so that the same thickness occurs at each and every point of all the letters. Further, unfamiliar with the script, he has made an error in engraving 2 and 4 of the date 1234. Moreover, he has also failed to give the date in Devanagari below *zarb* and failed to copy the figure of the *katar*. After considering all these points, it seems that the die-maker has first engraved the outer circle, and has tried unsuccessfully to fill the space with the legend. The metal of the coin is also debased.

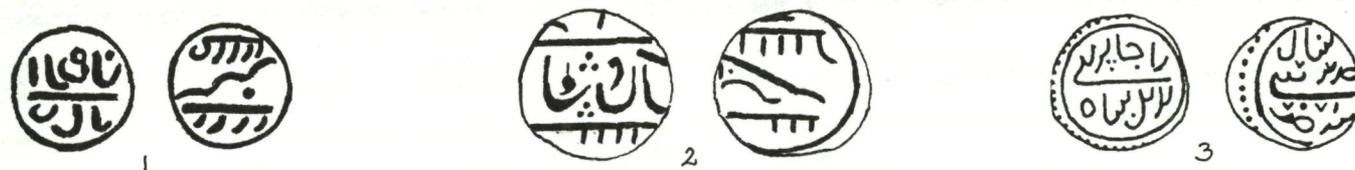
To conclude, it can be definitely said that the coin is not a genuine issue of the royal mint, but a contemporary forgery of a hitherto unpublished type.

Reference

1. R. K. Bright, *Coinage of Kutch*, Dalley, 1975.

A Mysterious New Coin from Nepal by N. G. Rhodes

During a recent visit to Nepal, I obtained a coin in the market that I was not immediately able to identify. On enquiry, I found two further specimens of the same coin, one variety of it, in the collection of Mr. B. N. Shrestha. All these pieces have been purchased locally in Kathmandu, and nobody there is able to identify them.



The obverse inscription of no. 1 seems to read "Shah 'Alam badshah (ghaz)i", written in very stylised Arabic script, while the reverse seems to be an illegible mixture of stylised Nagari and Arabic script. The obv. of no. 2 is similar to a more conventional Mughal-style copper coin, although still illegible, except for the word "badshah", while the rev. is a mirror image of no. 1. The specimen of no. 1 in my own collection weighs 11.3 g, and the other two examples in Nepal appeared to be of similar weight, although I was unable to weight them accurately.

Few copper coins from the plains reach Kathmandu, although some do. The Nepalese provenance of these coins certainly does not prove that they were struck in Nepal, but this must be a strong possibility, until other specimens are found elsewhere. The fabric and style is not unlike the first copper coins with the name of Prithvi Narayan, King of Gorkha (cf. fig. 3). He ruled from 1742, conquered Kathmandu in 1768, and then gradually extended his rule over much of Nepal until his death in 1775. Although these new pieces differ from the Prithvi Narayan coin in having no dotted border outside the linear border, I feel that they may, possibly, be his earliest issues, struck after the accession of the Mughal Emperor Shah 'Alam in 1759, and before his conquest of Kathmandu. The stylised Nagari inscription on the rev. could possibly read "Gorkha" or some words to that effect. This attribution must, however, remain very tentative until further evidence is produced.

10 Tam Coins from Tibet by Wolfgang Bertsch and Karl Gabrisch

In recent years three beautifully designed Tibetan coins were discovered all of which have the word *10 Tam* as denomination inscribed on them.¹ *Tam* is a short form for *Tamga*, a denomination which was known in Tibet at least since the 17th century when coins struck in Nepal were used in Tibet.² The Nepalese *Mohar* which weighs around 5.4 g was the prototype for the Tibetan *Kongpar Tamgas*, which were struck in 1791, 1792 and 1793 and restruck in 1840, 1850 and eventually in 1890/91 and also for the so-called *Gaden Tamgas* which were issued in large numbers from about 1840 and soon became the most popular silver coins struck in Tibet. The average weight of the early *Gaden Tamga* issues was 5.15 g. The weight was by and by reduced till it came down to about 4.1 g when the last *Gaden Tamgas* were struck in c. 1929.³



Fig. 1



Fig. 2

The first *10 Tam* issue of 1909

In 1909 the Tibetan Government put into circulation for the first time a coin with the denomination *1 Tam Srang*, dated "Shon-thon Khri-lo 1" (Hsüan-t'ung, (Throne)-year 1). In theory 1 *srang* was equal to $6 \frac{2}{3}$ *tamgas*. But this new *srang* was issued at a reduced weight standard of about 18.8 g, which is just about half the Chinese *Liang* (ounce) which was the model for the old Tibetan *srang* weight.

This "1 *Tam Srang*" (Y 9) of 1909 (fig. 1) not only inspired the design of the *10 Tam* issue of 1909 (fig. 2), but also set the weight standard: 10 *tam* is equal to 1 $\frac{1}{2}$ *tam srang* which comes to 28.2 g if we take the *tam srang* weight as being 18.8 g.⁴ In fact the two specimens of the *10 Tam* issue known to us weigh 27.67 g and 27.51 g respectively. The *10 Tam* coin was probably a special issue released together with the so-called monk's *tamga* (Y 14) to commemorate the return of the Dalai Lama XIII from his self-imposed Chinese exile. The average weight of the "monk's *tamga*" is about 4 g. It is struck to the traditional, if somewhat reduced *tamga* standard. This proves that 1909 was a transitional period with some confusion as to weight standards: the "1 *Tam srang*" issues, with their "5 *Sho*" companion pieces (Y 8) and the "10 *Tam*" coin of 1909 represent the new reduced standard, while the monk's *tamgas* and subsequent *Gaden tamgas* still present the traditional *Tamga* standard.



Fig. 3



Fig. 4

The second *10 Tam* issue of 1928

This coin (fig. 3) very closely resembles the 5 *sho* issue (fig. 4) which was among Tibet's first machine-struck coins and was intended for almsgiving (Y 32).⁵ The only major difference in the design of the two coins is the inscription in the centre of the obverse "Tam 10" and "sho lna" (= sho 5) respectively. Since again only two specimens of this 10 *Tam* type are known,⁶ we can assume that it was never intended for circulation and is either a pattern or - more likely - as we believe, was presented to the high Lamas on the same day the 5 *Sho* pieces were used for almsgiving.



Fig. 5



Fig. 6

The third *10 Tam* issue of ca. 1929/30.

The middle part of the rev. of this type (fig. 5) is almost identical to the one seen on the second issue. We therefore assume that it must have been struck at about the same time. The Eight Buddhist Lucky Symbols on the obv. are very similar to those found on the *Gaden tamga* (Y 13.10) which was struck in 1929/30.⁷

This pattern coin does not have a companion piece. Although it weighs only about 8.5 g, it was probably one of Tibet's attempts to create a local equivalent for the Indian Rupee which had circulated in Tibet since the mid 19th century and was from 1904 onwards partly replaced by the Sichuan Rupee.⁸ In February 1929 one Indian Rupee was traded for 9 *tamgas* in Tibet. This may have made a 10 *Tam* issue viable for general circulation; specially one with a slightly reduced weight standard compared with the one of the different Rupees. But this project was probably stopped soon, since already in Oct. 1929 the Indian Rp. was worth 12.5 *tamgas* and reached a value of 15 *tamgas* by April 1930.⁹ The idea of a Tibetan rupee was however not completely abandoned, since Tibet issued "3 *Srang*" coins from 1933 till 1938 and again in 1946 which had rupee size and weight (Y 25 and Y 26).

Description of Coins

The 10 Tam 1909 (fig. 2)

	W. Bertsch coll.	K. Gabrisch coll.
Weight	27.67 g	27.51 g
Diameter	36.5 mm	36.0 mm
Thickness	2.5 mm	2.1 mm
Edge	milled	milled

Obv.: The design possibly represents a mandala. Within the inner square the "triratna", the three precious things (gems): Buddha, Dharma and Sangha. Between the inner and outer square the inscription dGa'-ldan pho-bran phyogs-las rNam-rGyal (Gaden Palace, victorious in all directions)¹⁰ spaced out in four trapezoids. Around the outer square are the "four gates" of the mandala enclosing sun and moon above and flowers on the other side. These again are enclosed by two circles and an outer circle of dots (pearls). The latter is interrupted above and below to make room for the Tibetan words ཏཱ་ཨྲ་ (tam) above and བུ་ཨྲ་ (bcu, meaning 10) below.

Rev.: In central circle the five different objects which stimulate the senses (Tib. 'Dod-yon sNa-lna: Above, the mirror (Tib. Me-lon), symbolizing the physical forms that appeal to the eye; in the centre the conch (Dun) which contains a liquid that stimulates the faculty of smell; on either side of the conch a pair of cymbals (Sil-sNyan), representing the sounds that reach the ear; below two peaches (shin-tog) which excite the taste; the scrolls around the mirror represent fine material which appeals to the touch.¹¹ Around the inner circle in eight petal shaped compartments the eight Buddhist Lucky Symbols (Tib. bKra-shis rTags-brGyad; Sanscrit astamangala). Then follows a double circle which is surrounded by a circle of dots or pearls.

The 10 Tam 1928 (fig. 4)

	K. Gabrisch coll.	W. Halpert coll.
Weight	12.61 g	11.90 g
Diameter	30.3 mm	30.2 mm
Thickness	2.2 mm	2.0 mm
Edge	milled	milled

Obv.: In the inner circle a standing Snow Lion (the mythical sen-ge of the Tibetans) with jewel above and below. Between the inner and the outer circle the Eight Buddhist Lucky Symbols and scrolls.

Rev.: Within an inner rhomboid circle, formed by scrolls, the denomination "tam 10" in two lines. Around this circle the above mentioned inscription "Gaden Palace victorious in all directions", enclosed by an ornamental circle formed by scrolls.

The 10 Tam 1929/30 (fig. 5)

	K. Gabrisch coll.	W. Halpert coll.
Weight	8.30 g	8.7 g
Diameter	29.7 mm	30.0 mm
Thickness	1.5 mm	1.2 mm
Edge	milled	milled

Obv.: Within inner circle the snow lion and jewel above, similar in style to the snow lions on the obv. of the 5 Sho coins struck in the Mekyi(m) mint (Me-tog Khyim-mts'es) between 1913 and 1926 (Y 18). Inner circle surrounded by eight petal shaped compartments which contain the Eight Buddhist Lucky Symbols, enclosed by another circle and a circle of dots (pearls). The Lucky Symbols are very similar in style to those which can be found on the obv. of the Gaden tamga Y 13.10.

Rev.: The inner rhomboid circle contains the denomination "tam 10" in two lines and is almost identical to the one on the previous 10 tam coins of 1928. Around this circle the legend "Gaden Palace victorious in all directions" is spaced out in eight petal-shaped compartments which are enclosed by a circle first and then a circle formed by dots (pearls).

Forgery of the 10 Tam 1909

	Gabrisch coll. ¹² (fig.6)	B. N. Shrestha coll. ¹³	B. N. Shrestha coll.
Weight	13.03 g	10.53 g	21.27 g
Diameter	37.7 mm	36.9 mm	36.6 mm
Thickness	1.4 mm	1.2 mm	2.2 mm
Edge	plain	plain	milled

These imitations are easy to detect, since the Eight Buddhist Symbols are reversed as seen in a mirror in the rev. of these coins and the edges of two specimens are plain. Obviously the forgers also misunderstood the buddhist symbols on the rev. of the original coins and drew scrolls instead of peaches and a conch. The three forgeries known to us were produced in Nepal in the late 1960s.

Notes

Thanks to Wesley Halpert for providing us with the data of two coins from his collection.

1. The three 10 Tam coins have already been illustrated and described in: Gabrisch, K. - Geld aus Tibet. Winterthur and Rikon 1990, pp.36-38, pl.21 no.90, pl.25 no.108 and 109. The third issue was illustrated in Krause/Mischler 1985 edition, p.1720 under KM No. Pn.1.
2. Many versions of the word "tam" have been used by different authors: tamga (short tam), tranka, tanka, tangka. Cf. Brauen, M. - Heinrich Harrers Impressionen aus Tibet. Innsbruck 1974, p.165; Walsh, E. H. C. - The Coinage of Tibet (Memoirs Asiat. Soc. Bengal, Vol. II, No. 2, pp.11-23).
3. Rhodes, N. G. - The Gaden Tankha of Tibet. ONS Occas. Paper No. 17, Jan. 1983, pp.15, 17.
4. The average weight of 16 specimens from W. Bertsch's collection is 18.8 g with 17.25 being the lowest and 20.43 the highest weight; 18.62 g is the average weight of 7 items from K. Gabrisch's collection (lowest 17.77, highest 19.48).
5. Xiao tHuaiyuan-Xixang Difang Huobishi (The History of Tibetan Money) Beijing 1987, chapter 5.
6. One piece in the K. Gabrisch collection, one piece in the W. Halpert collection.
7. Rhodes, op. cit., pp.10, 14.
8. Gabrisch, K. - The Sichuan Rupee and its Variants. NI Bull. Vol. 17, No. 4, 1983: 103-112.
9. Rhodes, N. G. - Tibetan-Indian Exchange Rates. Postal Himal, No. 35, 3rd Quarter, 1983: 33.
10. Bertsch, W. - The "Gaden" Inscription on Tibetan Coins. NI Bull. Vol. 25, No. 9, 1990: 204-207.
11. Olschack, B. C. and Wangyal, Geshe Thubten-Mystic Art of Ancient Tibet. London 1973: 45. These five objects are also represented on the reverse of the Tibetan "5 Tam" banknote of 1912. cf. B.N. Shrestha - Tibetan Paper Currency. St. Albans 1987: 9. However no other Tibetan coin known to us represents these objects.
12. The Money Company, Rare Coin Auction No. 20, 1988, lot 870. This piece is now in the collection of K.Gabrisch.
13. B. N. Shrestha - Hsüan T'ung coins in the coll. of B. N. Shrestha, 1973 (unpublished).

An unlisted script variety for "cash" coins of the 'Chih-Ping' reign title of the Chinese Northern Sung Dynasty (c.1064 AD) by Glen S. Margolis

In the United States I have too often heard, from collectors who should know better, the term "washers" used in a derogatory manner to refer to coins of the native East Asian module: otherwise known as "cash".

I believe such terminology reflects the fact that many Western coin collectors simply do not understand the aesthetic by which coinage of the East Asian module should be judged. The lack of any pictorial representation on "cash" coinage seems to deter some individuals from giving serious consideration to the series.

This is unfortunate. In point of fact "cash" do not lack an aesthetic framework. In East Asia, especially in China and Japan, calligraphy has long been held in an esteem equal to art of a pictorial nature. Under the Chinese Northern Sung Dynasty in particular (960-1126 AD) care was given to the invention of elegant forms of script on the coinage. At least five major types of script (orthodox, seal, running hand, grass and clerical) were used at various times by the Northern Sung on their "cash". Innumerable minor script variations may also be noted.¹

For this reason the collector of "cash" is often interested not only in acquiring successive dates (reign titles) and various mintmarks, but varieties of script as well. For the study of calligraphic variation and excellence constitutes the chief aesthetic component of the Chinese "cash" series.

In this short paper the author presents what he believes to be a major unlisted variety for the 'Chih-Ping' (治平) reign title (1064-1067 AD) of the Northern Sung Dynasty.²

By the time of 'Chih-Ping' the Northern Sung had been issuing coinage for over a century. Various trends in script style had already come and gone. By the time of 'Chih-Ping' the trend was, and had been for 40 years, to issue concurrently coins of two distinct script styles: Orthodox script and seal script.

In hindsight we can now see that a change in the trend of script style was due. As presently listed in the catalogues available to the author³ this change first was manifested during the reign title of 'Yuan Feng' (元豐) beginning in 1078 AD. The change in trend involved issuing concurrently three, not two, styles of script (orthodox, seal and grass).

Further, the trend then continued to phase out orthodox script in favour of Grass Script, until again only two major varieties of script were used on the coinage: grass script and seal script.⁴

It is not unreasonable to propose that such a change would be preceded by a sporadic or experimental issue of coins in the new variety of script (grass script) prior to a complete change taking place. If this did indeed occur, then it should be expected that specimens of earlier reign titles will be found in grass script.

As far as the author is aware, the catalogues presently available which address the coinage of the Northern Sung do not list any specimens written in grass script for the reign title of 'Chih-Ping'.

Perhaps something should be said here about the characteristics of the various scripts used during the mid-Northern Sung.

"Orthodox Script" is the printed character presently used to transcribe Chinese in books and periodicals.

"Seal Script" is a very formal way of writing Chinese which, on its face, bears little resemblance to orthodox script. Its name comes from the fact that it has been used extensively for the inscriptions on official and semi-official seals.

"Grass Script" gets its name from the supposed resemblance it has to blades of grass. It bears the same resemblance to Orthodox lettering that the alphabet written longhand has to printed letters.

The easiest way for someone not fluent in the peculiarities of various Chinese scripts to recognize which variety he is dealing with is to compare certain key characters. The character "yuan" can provide an example.

In Orthodox script "yuan" is written: 元

In Seal script "yuan" is written: 𠄎

In Grass script "yuan" is written either: 元 or 𠄎

Therefore, where the character "yuan" is present in the inscription it is usually easy to determine what sort of script one is dealing with.

The author is in possession of a specimen with the inscription 'Chih Ping Yuan Pao' ("the initial issue of currency of the period of Chih Ping") in which the character "yuan" is unmistakably written in grass script (see below):



Fig. 1
'Chih Ping Yuan Pao'
in Orthodox script
Schj oth 522-523
Staack 1031
Mitchiner 3463-4
Tsai 250



Fig. 2
in seal script
Schj oth 519-521
Staack 1032-35
Mitchiner 3465-7
Tsai 250



Fig. 3
in grass script
Unlisted

This appears to be, if not a rare variety, then at least one which is currently unlisted (fig. 3).⁵

It is hoped that this paper will serve to help expand the current knowledge of Chinese Northern Sung Cash.⁶

Notes

1. As a possible rationale for such varieties, see: Burger, Werner, 'Ch'ing Cash until 1735', Mei Ya Pub. Inc., Hong Kong 1976; p.8.
2. "Reign title" is an inaccurate term, since during any reign the "title" might be changed a number of times. "Period" (of time) would perhaps be better.
3. These include Schj th, F., 'Chinese Currency', Andrew Pub. Co., London, 1976; Coole, Arthur B., 'Coins in China's History', Tientsin Hui Wen Academy, China, 1937; J rgensen, H., 'Old Coins of China', Private pub., no date; Cresswell, O. D., 'Chinese Cash', Spink & Son, London 1979; Fu-Pao, T., 'A Catalog of Ancient Chinese Coins', Chen Yuan Indust.Co. Ltd., Taipei, Taiwan; Tsai, O., 'An Illustration of Ancient Chinese Coins', 1973; Mitchiner, M., 'Oriental Coins and Their Values', Vol. III. Non-Islamic States & Western Colonies, Hawkins Pub., London, 1979; Staack, H., 'Die Lochm nzen Chinas', Berlin, 1988.
4. Orthodox script between 1078 and 1101 AD was not phased out entirely. For each of the reign titles in that period specimens are known in orthodox script, but they are so scarce or rare in relation to the other script types as to indicate that they were special or extraordinary issues, and not meant to fulfil general needs for a circulating medium of exchange.
5. The author is aware that some may dispute whether "yuan" written as \bar{y} can be classified as "grass script" at all, in contradistinction to the subsequent use of \bar{e} . The author is of the opinion that both forms may properly be called grass script. This form of script was originally invented not in the course of gradual evolution of common script (as the so-called "clerkly script" was), but rather in a conscious effort to create an elegant script form. Nonetheless, for this very reason, grass script was constantly subject to refinement in a search for greater elegance. Under this view the form of "yuan" shown in Fig. 3 represents the earlier usage, while the subsequent form represents a later refinement. In what may have been the final word in refining this variety of script, the Emperor Hui Tsung (1101-1125 AD) unveiled his "slender gold" script in 1102 AD on the coinage of the 'Ch'ung- Ning' reign title (see Schj th p. 32, nos 619, 621 & 624. Also the coinage of 'Ta Kuan' beginning 1107 AD).
6. It is anticipated that some may object to the coin in fig. 3 on the basis that it may represent coinage of Japanese or Annamese origin. The author believes that this is unlikely on two grounds: i) the coin in question was found among a hoard of otherwise purely common Northern Sung cash. ii) in weight and fabric it is completely unlike any Annamese cash the author has ever seen, but matches exactly the fabric of any number of Northern Sung cash which the author has examined. For these reasons the author is comfortable in ascribing the specimen to the Northern Sung Dynasty.

From the Secretary General

Members may have seen the advertisement from an American coin dealer offering to sell copies of the ONS List of Members for \$100.

We have written a strong letter of protest but it is difficult to prevent such 'pirated' productions and, although the List is made available only to members, everyone must be aware of the fact that these addresses are easily available to unscrupulous people.

We normally expect to up-date the List every two or three years and, if funds permit, a new edition will be issued this year.

Michael Broome

A Rejoinder to the review of the 'Money of the People'

The author is grateful to the learned reviewer Mr. Wiggins for his valuable opinion about the *Money of the People* (ONS Newsletter 1926) and his kind notice of an incorrect identification of a copper paysa (CT.5) therein; he has also expressed his doubts about certain statements of the author, which are of academic importance and call for clarification.

The Assam Tokens and Boulton & Watt copper coins are specially mentioned in the review. The reviewer, however, seems to have missed 2 Assam tokens (B 47 & 48) illustrated and discussed (pp.32 & 33). The probability of a few tokens with the Buddha/ Siva and Temple complex motifs being influenced by certain Burmese tokens which might have been introduced in Assam in the 19th century by the Shan Settlers has also been noticed (pp.84-85).

The Hanuman token (B 5) and the Madras half dub (M 1) are catalogued with cross references and the text remarks "a striking feature of the token is the raised, broad, flat rim on both sides with inscription on it ... In 1794 and 1797 the E.I.Co. issued for circulation in the Madras Presidency two copper coins ... with rims in the same style." ... "This plan of inscription was certainly influenced by a series of copper coins struck for the Madras Presidency by Messrs Boulton & Watt in 1794 & 1797." (pp.32 & 34) The English copper coinage of 1797 is mentioned incidentally as it also was struck in the same private mint in the same style. This interesting feature has not yet been noticed on any earlier issue of Indian coins in any series. This novel style was introduced in the Madras region in 1794 and 1797 on Dub and Half Dub pieces minted by the same private firm for the E. I. Company. In its proper context the author's conclusion thus happens to be the only logical one.

Regarding the concluding remarks in the first para of the review, it is to be appreciated that in mediaeval & late mediaeval India, coins issued by the ruling authority, whether in the Islamic tradition or otherwise, were used as coins by all subjects in everyday transactions. However, since Aurangzeb banned the Kalimah on the Mughal coins, the later Mughal and early E.I.C. coins were issued with *sans-Kalimah* legends which were adopted on most commercial and ornament tokens in India in the 18th-19th centuries. But the Haj tokens and the Akbar *tawizes* were originally manufactured as sacred religious pieces and to the devout Muslims using these as media of exchange was considered as an act of sacrilege; moreover, the *tawizes* were mostly imitations of 16th century Mughal coins. The preface of the book, however, describes that topically and chronologically its scope is restricted to some 18th-19th century base metal and base silver tokens fabricated in the style of later Mughal and early E.I.C. coins. Of 149 pieces included in this "sample survey", 110 catalogued in Series B & D may have been used as the money of the people in certain likely places during the days of silver scarcity.

Though no concrete evidence has yet come to light, the probability is fairly strong in favour of the suggestion mentioned above. This is based on a consideration of the politico-administrative trend of the age and a detailed examination of fabric, weight, measurement, treatment of the edge and such other physical features of the tokens. As physical scrutiny of each piece was an essential factor in this study the author could not extend it to other museums and private collections from where only catalogues and photographs with incomplete data are available.

In conclusion the author conveys her sincere thanks to the reviewer for giving her this opportunity to explain and clarify several statements in the monograph on which perhaps she has been rather brief and not very graphic.

Roma Niyogi

The Gold 1/4 Mohur of the Ranbir Singh of Kashmir: some further comments by N. G. Rhodes

Until recently, no gold coins of the Dogra rulers of Kashmir had been published; indeed no gold coin was known to have been struck in the Kashmir mint after 1810 AD. During 1989, however, a few specimens of a gold quarter mohur appeared on the market, and were published as Y.22 in the 1991 edition of the standard catalog of *World Coins* by Krause & Mishler. Notice was also made of one such coin in ONS Newsletter 125. All the specimens appear to have been struck with the same pair of dies, and none has a clear date, although a few have the first three digits visible of the date, VS 193x. The date can, however, be fully read, because the gold coins are struck with normal rupee dies of the third silver series (Y.16b), and a rupee in my collection is struck with the same reverse die, showing the full date, VS 1932 (= 1875 AD). be fully read, because the gold coins are struck with normal rupee dies of the third silver series (Y.16b), and a rupee in my collection is struck with the same reverse die, showing the full date, VS 1932 (= 1875 AD). The weights of the three specimens I have weighed vary between 2.3 and 2.9 g.

I am informed by Mr Pukhraj Surana that he saw this group of small gold coins, originally about ten in number, many years ago with a member of the Maharaja's family. They remained with the family until they were sold recently. He has neither seen nor heard of any specimens from any other source, so they were probably struck in very limited numbers for a special ceremonial purpose.