



ORIENTAL NUMISMATIC SOCIETY

ONS MEETING TÜBINGEN 2022

Online-Tagung zur Orient- Numismatik am 7. Mai 2022

via Zoom; **Anmeldung / registration:** Ihre E-Mail-Adresse an / your email address to
sebastian.hanstein@uni-tuebingen.de

Organisierung: Forschungsstelle für Islamische Numismatik Tübingen ([FINT](#))

Programm(e)

- 10:30 Uhr *Begrüßung und Nachrichten / welcome and news*
- 11:00 Uhr Alaa Aldin AL CHOMARI, Tübingen / Desbina BASLAN, Aleppo: *Zwischenbericht über ein aktuelles Projekt zur Entwicklung der islamischen Numismatik in Syrien*
- 11:30 Uhr Stefan HEIDEMANN, Hamburg: *Sūrat al-ikhhlās, al-fātiḥa or āyat al-kursī – Which One Has Precedence on Early Islamic Coins and Amulets?*
- 12:00 Uhr Ahmed Mohamed DESOUKY, Cairo: *The relationship between Ya ‘qūb b. al-Layth al-Ṣaffār and the ṣāhib al-Zanj through a rare dirham minted in al-Baṣra*
- 12:30 Uhr *Pause / break*
- 13:30 Uhr Huda SUBEH, Hamburg: *Die Münzprägung der Oberemire (amīr al-umara’) unter den ‘Abbāsiden*
- 14:00 Uhr Lutz ILISCH, Hayingen: *Different Aspects of Coinage in Baghdad 364 AH*
- 14:30 Uhr Alexander AKOPYAN, Moscow: *In motion across the borders: the structures of Georgian numismatics in the long twelfth century*
- 15:00 Uhr Aram VARDANYAN, Yerevan: *Monasteries and fortresses as fiscal and coin minting centers in the 14th century Syunik province of Armenia*
- 15:30 Uhr *Pause / break*
- 16:00 Uhr Azad ISKANDER, Dallas: *A misdescribed rare tanka of the Baghdad branch of the Qara Qoyunlu*
- 16:30 Uhr José Ramón VICENTE ECHAGÜE, Valencia: *Hansatsu – Japanese local paper money*
- 17:00 Uhr Jonathan OUELLET, Leiden: *One Hump, Two Hump – Assessing Roman Knowledge of Camels through Trajan’s Coinage*



❖ Abstracts ❖

A. Al Chomari / D. Baslan: **Zwischenbericht über ein aktuelles Projekt zur Entwicklung der islamischen Numismatik in Syrien**

Das von der Gerda-Henkel-Stiftung geförderte Projekt knüpft an die Entwicklung einer Referenzdatenbank zur Erfassung nord- sowie südsyrischer Einzelfundmünzen des Mittelalters und der Frühen Neuzeit an. Ziel ist die Entwicklung tragfähiger Strukturen und Kompetenzen zur Erfassung sowohl von Schatzfunden als auch von Einzelfundmünzen in Syrien, wo ein Team aus syrischen Museums- und Universitätsmitarbeitern von Tübingen aus betreut wird. Insbesondere soll ein pädagogischer Ansatz verfolgt werden, indem die Beteiligten Schulen besuchen und bei Kindern ein Verständnis für die Wichtigkeit archäologischer Arbeit und die Vorteilhaftigkeit einer Kooperation zwischen Bevölkerung und Behörden generieren. Hinsichtlich der Depotfunde soll die Bereitschaft in der Bevölkerung zur Fundmeldung und -abgabe durch museale Präsentation und Pressearbeit gefördert werden. Damit die polizeilich eingezogenen Schatzfunde nicht länger unbearbeitet bleiben und die Erfassung der Münzen zukünftig von Syrern auch ohne Hilfe von außen geleistet werden kann, wird mit dem Projekt die gezielte Qualifikation von Bearbeitern verfolgt sowie die Schaffung einer Arbeitsstelle in Aleppo.



S. Heidemann: *Sūrat al-ikhhlās, al-fātiḥa or āyat al-kursī* – Which One Has Precedence on Early Islamic Coins and Amulets?

The use of religious inscriptions on artifacts in the public and domestic sphere is ubiquitous. Its use is to express piety, seek apotropaic protection, or rather serve as a political statement. While it is ubiquitous, the number of verses used is restricted. The survey looks at its religious use on serial objects such as coins and amulets.



A. Desouky: **The relationship between Ya‘qūb b. al-Layth al-Ṣaffār and the *ṣāḥib al-Zanj* through a rare dirham minted in al-Baṣra**

This paper discusses the relationship between Ya‘qūb b. al-Layth al-Ṣaffār (247–265 AH/861–879 AD) and the *ṣāḥib al-Zanj* ‘Alī b. Muḥammad (255–270 AH/869–883 AD) through a rare dirham minted in al-Baṣra shown in one of the global coins auctions. This relationship occurred during an important period in which the ‘Abbāsīd Caliphate witnessed significant disturbances: the Zanj uprising and the control of the *ṣāḥib al-Zanj* over many cities in southern Iraq on the one hand, and – at the same time – the revolt of the first Ṣaffārid Ya‘qūb b. al-Layth in Iran against the caliph al-Mu‘tamīd ‘alā ‘llāh and his attempt to conquer even the ‘Abbāsīd capital on the other hand.



A. Vardanyan: **Monasteries and fortresses as fiscal and coin minting centers in the 14th century Syunik province of Armenia**

During the first half of the 14th century, coins were struck on behalf of Ilkhanid rulers in the Syunik[‘] province of Armenia rather frequently. Their issue was implemented under control of the local princely house of the Orbelyans. Recent studies have shown that mints in this area were located in monasteries and fortresses that played a role as fiscal centers as well. Apart from the monastic complex of Eġegis, Ilkhanid-style silver coins were also struck at the fortress of Baġaberd (Baġābird)

and the monastery of Gološtivank' (Kulishtawān) lying in close proximity to silver mines. At the same time, the copper mines located near Kapan, one of the centers of Syunik' province in this period, made possible an issue of bronze coinage at a place called Ajnān or Ajanān, otherwise known as Kār Khānah ("the workshop").



A. Iskander: **A misdescribed rare *tanka* of the Baghdad branch of the Qara Qoyunlu**

When Qara Yūsuf, the founder of the Qara Qoyunlu dynasty, died in 1420 AD, his sons fought each other. One of them, Aspan, managed to control Baghdad in 1432 AD. He struck "heavy *tankas*" in Baghdad as well as in al-Ḥilla – coins that have been inaccurately described to be of one type. The presentation aims to show that Aspan's "heavy *tanka*" is actually of two different types.



J. Ouellet: **One Hump, Two Hump – Assessing Roman Knowledge of Camels through Trajan's Coinage**

The focus will be on the imagery of camels used in the coinage of Trajan. The coins feature both dromedary and Bactrian camels in two types of coins minted under Trajan. This will be analysed in the context of theories that have been presented about what the Bactrian camel would have meant to the Romans who would have seen the camel on their coinage and the role that the coins played within. This will then be compared with zoological knowledge of what the Romans knew about camels in an attempt to understand their awareness of the difference in taxonomy, which would have been significant for leaders like Trajan.

