CATALOGUE

OF

COINS OF THE SHÁHS OF PERSIA

IN THE

BRITISH MUSEUM.

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1887.
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THE COINS

OF THE

SHÁHS OF PERSIA,

ȘAFAVIS, AFGHÁNS, EFŞHÁRIS, ZANDS, AND KÁJÁRS.

BY

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PREFACE.

The present Volume contains the description of the Coins of the Safavi and subsequent dynasties of Persia, from the enthronement of Sháh Isma’íl I., A.H. 907 = A.D. 1502, to the present day.

The work follows the system of previous volumes describing Oriental Coins, and is similarly illustrated. As however it is the first Catalogue of Persian coins of its class, yet issued, the number of plates is larger than usual.

The absence of any authoritative history of Persia in a European language has made research in Persian manuscripts a first necessity, while the imperfection of the few lists of Persian coins in numismatic works has rendered their decipherment a new inquiry. In both cases this labour could not have been performed without the generous aid of my colleague Dr. Charles Rieu, Keeper of Oriental Manuscripts, who has not only allowed me to refer to him throughout the composition of the work, but has also read the proof-sheets. While such merit as the work may possess is largely due to him, he has not catalogued the coins, and is therefore not responsible for any defects. I would also express my sincere acknowledgments to Professor Dr. Wold Tiesenhausen, Keeper
of Coins in the Imperial Museum of the Hermitage, and to Professor Dr. Mehren, Keeper of Oriental Coins in the Royal Museum of Copenhagen, for valuable notices of coins in the collections under their charge. I owe my thanks to General Houtum Schindler for authoritative information bearing on the reckoning of time and coin-denominations of the Persians. I am also indebted to Mr. Grueber for help in the correction of the proofs.

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INTRODUCTION.

I. Chronology.

In preparing this Catalogue it has been necessary to fix the chronology of the reigns, as to which I have found no exact information in any European work.

The Persian mode of reckoning a king's reign presents two peculiarities: a reign is counted from Enthronement, and the regnal years are counted from the New-Year's Day on each vernal equinox, the Nau-rúz, whereas all other dates are given in Muhammadan lunar years and months. The adjustment of the Persian dates to our own has therefore been a matter of some difficulty, but I cannot regret the labour entailed by the endeavour to obtain historical accuracy in these dates, which, belonging as they do to modern history, demand the most precise statement possible.

To explain the method of adjustment it will be necessary to state in brief the Persian mode of reckoning time. This is purely Muhammadan, except that the use of the solar year is concurrent with that of the lunar. It is, however, possible that in the Muhammadan system there may be some local peculiarities. The Persian usage is therefore here stated, without any assertion that in all particulars it represents the usage of the whole Muslim world.

The day begins with sunset. In Persian documents the word شب, 'night,' denotes the first moiety, زور 'day,' the second, though it is possible that 'day' is sometimes
used for the civil day of twenty-four hours, instead of its division, the natural day.

There is thus a discrepancy in the beginning of any day in Muslim and European reckoning, amounting to the interval from sunset to midnight, each day of the week beginning so much earlier than with us in Muslim countries, our eve of Sunday, for instance, being their night of that day.

In the tables for converting Muslim into European reckoning, the European day given is not that on which the Muslim day began, but that with which it mainly coincided. In other words, the coincidence of natural days is given.

This is shown in Ideler's remarks on the initial day of the Hijra, reckoned by the Easterns as Thursday, July 14-15, A.D. 622; by the Europeans as the oriental Friday, 15-16 (Handbuch, ii. 482-485).

It is important to note that the European day is that of popular observation, consequently it best suits the usual Muslim custom of observation; thus, as Ideler remarks, the European date is to be taken when we have to do with popular use, the Oriental for astronomical observation (p. 485). Wüstenfeld's Tables ("Vergleichungs-Tabellen," F. Wüstenfeld, Leip., 1854), following the European reckoning, begin the calendar with Friday, July 16, which should be Thursday-Friday, 15-16. Thus, in converting dates, we can use Wüstenfeld's Tables, allowing for his neglect of the portion of the European day, and also for the possibility of the difference of a day on either side due to observation.*

The Muhammadan year consists of twelve lunar months, alternately of thirty and twenty-nine days, the twelfth being of twenty-nine or thirty days, this month Zu-l-

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* The Comparative Table of the Years of the Hijra and of the Christian Era at the close of the volume is, as in previous volumes, an abridgement of Wüstenfeld's work.
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Hijja having thirty days eleven times in every nineteen years (see note *). In practice a difficulty may occur as to Sha'bán, the month preceding Ramazán, the month of fasting, and similarly with the beginning of Shawwál, the month following Ramazán. Properly the new moon should be seen to mark the beginning and end of the Fast. But no month can exceed thirty days, consequently there is no calendric disturbance of a serious character; the result can but be an interchange of months of twenty-nine and thirty days. In past time such variations must have often occurred: now this could only be, so far as Persia is concerned, in small and remote places, and with very strict Muslims. For in Persia, as in Egypt, the calendar is fixed by an official Almanac.*

* Further detail is given in the following interesting letter by General Houtum Schindler:—"The popular idea regarding the commencement of the months is that the first day of a month commences with the evening during which the new moon has first been seen. It sometimes happens at the end of the twenty-ninth day of a month that the moon has not been seen, on account of clouds, rain, &c., and the people then make the first of the month commence from sunset of the next day, counting the month as one of thirty days. This only occurs at small and out-of-the-way places, where almanacs are little known. The Persian astronomical almanac (taqvim) always gives the first day of the months correctly. No month can exceed thirty days, and doubt can only exist on account of the thirtieth day. After the thirtieth comes the first, even with the most fanatical part of the population, whether the moon has been seen or not. Seeing the moon is only of importance at the beginning and end of the Ramazán, particularly at the end. Some devout Musulmans, if they have not seen the moon continue the fast from the evening of the thirtieth till the evening of the next day, although they call this next day the first of Shevvál. Ramazán always has thirty days. On the last day of Ramazán everybody is on the look-out for the faint crescent of the moon in the west, and every one on first seeing it rejoices, points it out to others, whom he embraces, &c. Should the sky at Teherán be overcast the courtiers are sad and gloomy. Then a telegram, sent in hot haste from the Central Telegraph Station, arrives with the announcement that the moon has been seen somewhere; for instance:

شَشِ السَّاعَةِ رَبِيعٌ مَّا نَى ذِرَاريَّةٌ دَيَدَهُ شَهِدَ اسْتَ (six hours less a quarter, the new moon has been seen at Tabriz). The courtiers then 'heave' a sigh of relief—Alhamdulillah! the fast is over! but then they 'heave' another sigh, and lengthen their faces, as they think of the presents which they have to make to their people in the morning.
Probably, before the use of printing, the most important days were defined by authority. It should, however, be noted that there is no certainty of agreement between Wüstenfeld’s Tables and the official almanacs. In comparing these Tables with the Cairo Almanacs of A.H. 1243 to 1250 and 1259 to 1263 and 1265, it appears that in three cases the first day of the year, 1 Muharram, is dated one European day later by the Egyptian Almanac. In the conversion of dates we must therefore expect a degree of uncertainty as to the day of the month in both Muslim and European reckoning.

Besides the Muslim year, the Persians use the native solar year, beginning at the vernal equinox, called by them the Turki year, on account of the Tatar Cycle, which gives its name to each year. In their histories each year begins with the Nau-rúz at the vernal equinox, the year being designated according to the Tatar Cycle, and also numbered according to the Hijra year.* It consequently follows that events of the Hijra year are constantly chronicled before the heading at its Nau-rúz. The spring being the season of going to war, the difficulty does not usually arise in reference to military matters.

“The following figures regarding the Musulman reckoning may be useful; they are not always accessible. A cycle of the Muhammadan era = 10,631 days = 19 years of 354 days + 11 years of 355 days.

“The days of the week are the same after every seventh cycle; first day of the year 1 was Friday, and the first day of the year 211 was again a Friday. Divide the Muhammadan year by 30; the remainder will be the year of the cycle, and the 2nd, 5th, 7th, 10th, 13th, 16th, 18th, 21st, 24th, 26th, and 29th years of the cycle have 355 days.

“Muharrrem, Rabi’ I, Jemádi I, Rejeb, Ramazán, and Zilq’adeh, always have thirty days.

Şafer, Rabi’ II, Jemádi II, Sh’aşbán, and Shavvál, always have twenty-nine days.

“Zilhej has twenty-nine or thirty days.”

* The formula is as in the following example:

بیان واقع سال فرخذه نال اود پیل مطابق هزار و صد و نهصد و نشا

Giti-Kusháí, f. 11a.
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The Tatar Cycle is as follows:*

ینه Mouse.

اود Bull.

پارس Tiger.

توشقان Hare.

لوی Crocodile.

ایلان Serpent.

بونت Horse.

قوی Sheep.

پیکین Ape.

تخارفو Hen.

ایت Dog.

تنگوز Hog.

In the use of the cycle there are disagreements as well as errors within a series. These are due to the confusion caused by no two years solar and lunar corresponding, and the consequent need occasionally to drop a lunar year containing no vernal equinox like A.H. 1153. Thus this year wholly disappears in the ‘Histoire de Nader Chah.’

We there find the heading of the year of the Sheep corresponding to A.H. 1151 (Part ii. p. 75), and the events up to 2 Zu-l-Ḥijja (p. 92), and then the heading of the year of the Ape corresponding to A.H. 1152, followed by the statement that the Nau-rúz occurred on 21 [l. 12] Zu-l-Ḥijja (p. 93). The next heading is that of the year of the Hen, corresponding to A.H. 1154, followed by the date of the Nau-rúz 3 Muḥarram (p. 119). It may be added that the date of 2 Muḥarram, 1154, occurs before the entry above cited in the record of an earlier event (p. 118). Thus a whole lunar year, A.H. 1153, had elapsed between the Nau-rúz of 1152 and that of 1154. In the case of the

* The list does not include variants, but only the ordinary names and their orthography in Persian sources, drawn up with Dr. Rieu’s kind aid.
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event of 2 Muharram, 1154, the historian has been careful to designate the Hijra year, having to deal with its second day. This is however quite exceptional, the Hijra day and month alone being usually stated where there is a long series of dates, divided by headings of the beginnings of the solar years.

In determining the reigns of the sovereigns of Persia, the Sháhs must be separated from the Kháns who arose after the first deposition of Sháh Rúkh.

The beginning of a Sháh's reign is marked by the date of his جلوس julúṣ, or enthronement, when he was crowned and enthroned, and acquired the right of being mentioned in the Friday prayers, خطبة khuṭba, and having his name on the coinage سکه sikka. The rights of khuṭba and sikka, which were concomitants of the julúṣ, were of the first importance; and there are instances of coins in this Catalogue showing the exercise of the right of coinage prior to enthronement.

When, as usual, there was an interval between reign and reign, there must have been mention of the sovereign de jure in the khuṭba.

The julúṣ usually did not immediately follow the close of a predecessor's reign, probably because few of the Sháhs enjoyed an undisturbed succession. It is necessary to ascertain the date by a collation of authorities. Some sovereigns had a first julúṣ on claiming the throne, before they gained possession of the capital, when they were again enthroned.

The Zánd and Kájár Kháns before Fet-h-’Alí Sháh did not assume full rights of sovereignty. Their money shows the position they took. The founder of each line first struck money in the name of Sháh Ismá‘íl (III.) ; then Kerín Khán Zánd, as vakíl (وکیل), struck in the name of the Imám Muḥammad el-Mahdí, also using an invocation allusive to his own name; Muḥammad Hasan Khán Kájár similarly coining in the name of the Imám ʿAli-er-Rížá. Evidently they had no regular julúṣ. The later Zánd
Kháns, successors of Kerím Khán, had at least in some cases a julus. But on their money they assume no regal titles: there was still a Şafavi heir. The principle of Kerím Khán is not deviated from except in the appearance of the names without titles of his first successor Abu-1-Feth and his last Luṭf-ʿAlí, ʿAlí Murúd and Jaaʿfar using allusive invocations, while Şádik repeats that of Kerím Khán. Similarly the Kájár Ağa Muḥammad strikes in the name of both Imáms, and is content with an allusive invocation even after he had conquered his rivals, and as sole prince had a julus. Probably this was because a Şafaví prince, Sultán Muḥammad Mírza, had been proclaimed by him at Teherán, a.h. 1200, and was still living, although not in Persia.

Ázád Khán also issued Imámi coinage in the name of the Mahdí, with a mention of his own name. So far the Imámi coinage is the rule, the exceptions not bearing any sovereign titles. Fet-h-ʿAlí Sháh made an extraordinary innovation. Before his julus he issued royal money, under his name Bábá Khán, with the title Sultán: this is followed by his money as Sháh.

The regnal years of each king are the Turkí years as Regnal years. already stated. If a king had his julus before the Nau-ruz the excess must have been reckoned to his first year. The regnal years however are usually not numbered either in books or on coins.* The sums of reigns were computed in Hijra years, months, and days. They are usually stated in the nearest number of years, or of years and months, the days rarely being given. The list of the author of the “Nukhbat-el-Akhbár” affords an extreme case of this vague method. He states the date of the death of Ağa Muḥammad Khán and the dates of the julus of Fet-ḥ-ʿAlí Sháh and his death, and yet allows Fet-ḥ-ʿAlí 39 years (Or. 2837,

* The Persian coins, with one certain (no. 27a***, p. 270) and one possible exception (no. 17, p. 9), do not give the regnal year.
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f. 194a-196a), the interval from Ağa Muḥammad’s death to his death being 38 years, 5 months, 27 days, and that from his own julūs to his death being 38 years, 2 months, 25 days.

One coin in the series (no. 447, p. 144) struck by Ağa Muḥammad Khán presents the date 2 Rejeb, 1209. It was issued at Kāshān. This date, 22-23 January 1795, is not the date of Ağa Muḥammad’s julūs, nor has it any significance in the calendar. It probably refers to some local event, possibly to the passage of Ağa Muḥammad through the city on his return to Teherān after the capture of Kermān, if he took this route.

The following sketch of the chronology of the Shāhs of Persia involves a sufficient historical outline for numismatic purposes, if compared with the Genealogical Trees and Chronological Table. A fuller history is alike beyond the scope of this work and the powers of the writer.

The genealogical trees give only the chief historical persons. The Persian usage of succession is in accordance with that of European nations with whom the Salic Law has prevailed; but the Shāh has the right of selecting his heir among his descendants. Under the Kajārs there is this peculiarity; the heir must be a Kajār on the side of both father and mother.

To date each reign research has been made in Persian manuscripts, in some cases checked by the statements of Europeans travelling in Persia in the times in question, and by the evidence of coins. The historians occasionally, and the coins in one case (that of Nādir Shāh), give a chronogram (تاریخ) expressing the year of enthronement, and the historians also give the month in the case of Tāhmāsp II. There are also chronograms of the deaths of Shāhs in the histories, those of Tāhmāsp I. and Šafī I. giving the month.

Shāh Isma’īl Šafavī was the descendant of a line of Sayyids who traced back to ‘Alī through the seventh Imām, Mūsa el-Ḵāzīm. The first of the line to whom
political importance can be assigned is Isma'îl's grandfather Junaid, who therefore heads the Şafavî pedigree in this Catalogue.* So slight, however, was the power of Isma'îl's predecessors, that he may be regarded as alike the founder of the greatness of his family and of the Şafavî dynasty.

The date of the accession of Sháh Isma'il I., although it is the starting-point of modern Persian history, has not yet been satisfactorily determined in any European work. I am indebted to Dr. Rieu for its approximate determination.

"The best sources, Jáhán-árá, Lubb-út-Tavaríkh, Táríkh-i-Elehí, 'Álam-áráí, all agree that the actual jullús, with khtba and sikka, took place at Tabríz, immediately after the battle of Shorúr. That battle, in which Elwend Mírza and his Turkomans were routed, took place in the early spring A.H. 907; the Jáhán-árá gives the date Saturday, 2 Ramazán, 907. The Habíb-us-Siyár, which is rather loose in its chronology for that period, stands alone in speaking of a jullús in 906." †

It is significant that in the year A.H. 907, the first Muslim Saturday in Ramazán was our Friday-Saturday, 11-12 March, 1502, the vernal equinox falling on Friday, 11th, in the morning common to both reckonings. It is therefore highly probable that the Nau-rúz was kept on the Muslim Saturday. It should be observed that in Wüstenfeld's Tables the correspondence is Thursday, 2 Ramazán = Thursday-Friday, 10-11 March. The new moon occurred very late (9h. 40m.) in the evening of the 8th.‡ It is therefore quite probable that the month was not reckoned to begin before the evening of the 9th. But this is still a day too early. It may be noted that in

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* The dynastic lists entitled Jannat-el-Firdaus begin the Şafavî line with Junaid (Or. 144, fol. 626).
† Letter from Dr. Rieu.
‡ I am responsible for the calculations of the sun's place and of the new moon, which are sufficiently accurate for the purpose.
the MSS., Saturday شنبه may be a mistake for any other day but Friday، جمعه or آدینه، the numeral being liable to drop out.

The date 2 Ramazán being apparently the Nau-rúz, it may be doubted whether in the MS. of the Jehán-árá, cited by Dr. Rieu (Add. 7649, fol. 84b), it is not chosen as the nearest date known to that of the battle. In a second and inferior MS. of the Jehán-árá (Or. 141, fol. 20), which is divided by rubrics giving the Nau-rúz of each year, the decisive battle of Shorúr is placed before Nau-rúz 2 Ramazán, which, by an error of the copyist, is dated in the rubric 908 for 907, and so with others at this period. Obviously the year 907 would alone suit.

The earlier júlúṣ in a.h. 906, mentioned in the Habíbes-Siyář, would correspond with Isma'íl's proclamation of himself without regular júlúṣ in Shirván in that year, which Dr. Rieu has pointed out to me.

It would be interesting to trace the rise of Isma'íl I, and the subjugation to his sway of the small principalities which he gradually subjected, leaving the work of consolidation to be completed by his successors. Were there a series of coins of vassal princes, this would be necessary. There is, however, but one known which has a second royal name, a piece in the Museum Collection (p. 210, no. 652). This coin happily bears upon the events of the great war with Muḥammad Sheibání the Uzbeg, and, with other numismatic documents, throws new light upon the history of the time. There is also another gold coin (p. 12, no. 19) counterstruck by Ṭāhmásp I., which may have been originally issued by a vassal of his, but I have been unable to form any conjecture as to the possible vassal's name by comparing the lists.

The coin of Isma'íl with the second royal name demands a somewhat lengthened discussion. Its fabric resembles that of the cities of the north-east of Isma'íl's kingdom, as
seen in coins of Asterábád, Herát, and Merv. It differs from these similar pieces in the Catalogue in bearing in what may be called the exergue, undoubtedly a position of second importance, the name سلطان محمد. The mint is lost. It cannot be argued that the term سلطان is merely applied to a moneyer as a prefix, which would be quite consonant with Persian custom, for moneyers’ names never appear on the coinage of the Sháhs, nor indeed does any second name, save in this instance, and the possible parallel under Ṭahmásp I. It is well-known that Muḥammad Bábar,* the founder of the so-called Moghul Empire of Delhi, was from A.H. 916 to A.H. cir. 921 (Babar’s ‘Memoirs,’ Suppl., p. 241-245, on no stated authority) in strict alliance with Sháh Isma’īl. They had a common enemy in the Uzbegs, and the geographical position of the two kings made political union possible. Bábar was supported by a Persian contingent, and conquered Transoxiana, but by adopting for himself and his troops the national dress of the Persian Shi’as, he so effectually alienated the strict Sunnis of Bukhára and Samarkand as to be obliged, as much by general disaffection, as by defeats from the Uzbegs, to abandon Transoxiana and retire to Kábul.

Unfortunately the events of this period are wanting in Bábar’s ‘Memoirs,’ and there is difficulty in establishing their exact dates. All that will be here attempted is to ascertain if Bábar gave Isma’īl during this time the rights of the khatba and sikka, the prayer for the sovereign, and the coinage; and if there is evidence that he did so, whether the coin under consideration could be due to this right. In the Supplement to Bábar’s ‘Memoirs,’ it is stated that when he conquered Samarkand the rights in question were exercised in his own name, according to the Indian authorities Ferishta and Kháfi Khán, whereas

* According to Dr. Rieu the right pronunciation, as shown by a couplet of this prince’s own composition, was Bābūr.
Iskandar Beg, the Persian authority, said that the *khutba* was said in the name of Sháh Isma‘íl (‘Memoirs,’ p. 242). I have referred to these authorities and think it worth while to give a summary of their statements. Dr. Rieu has given me a trustworthy confirmation of Iskandar Beg by Khondemir, who was contemporary with Bábār. Ferishta states that in the middle of Rejeh, a.h. 917, Bábār, going from Bukhára to Samarkand for the third time, made the *khutba* and *sikka* in his own name (MS. Add. 6573, f. 17a, b). Kháfi Khán says that Bábār conquered Samarkand, ordering the *khutba* and *sikka* ‘again’ in his own name (MS. Add. 6560, i. 222, f. b). On the other hand Khondemir distinctly assigns *sikka* and *khutba* to Sháh Isma‘íl. He says that Bábār, when applying to Isma‘íl for help, promised that on the conquest of Transoxiana he would have the *khutba* and *sikka* in his name (B.T. 3). The Bombay Text, iii., iv. p. 66), and after taking Samarkand he fulfilled his promise, and *khutba* and *sikka* acquired fresh lustre by the commemoration of the glories and merits of the blameless Imáms, may God be well-pleased with (or bless) them all! and by the name and titles of the Padshah, &c.

The Persians, when offering a prayer, use different terms for God in different offices. They are *Allah* for the general, *Alá* for the particular, *Amin* for the particular general, *Máusleh* for the particular, and *Amin* for the general (B.T. 4). Iskandar Beg writes to the same purpose, omitting the coinage: while emphatically stating the acquisition by Bábār of the sovereignty of his ancestors at Samarkand, he says that he read the *khutba*...
of the Twelve Imáms, in the name of His Majesty Isma’íl

It is, therefore, evident that Bábar caused the khutba to
be said and the coinage to be struck in the names of Sháh
Isma’íl as overlord and himself as vassal. In the condi-
tions stated by Khondemir we have the significant
promise that if the ‘kingdom’ or ‘kingdoms’ (مملكة or
ممالك) of Transoxiana are conquered this shall be done in
“that province” (در ين ولايت). That there was no
evasion is evident from the distinct statement that the
Persian formula for khutba and sikka of the Twelve Imáms
was used. Here we trace the true source of the disaffec-
tion of Samarqand and Bukhára which ultimately forced
Bábar to abandon Transoxiana. This was too much for
the strict Sunnís of that country.

The accuracy of Khondemír is proved by the discovery
of silver coins of Bábar of Transoxianian not Indian fabric
with the Shí’a formula and the names of the Twelve Imáms. Unfortunately neither mint nor date is legible
upon them. They are now described for the first time from
the specimens in the British Museum acquired since the

1.

Obv., within sixfoil,

لا اله الا الله
محمد رسول الله
علی ولي الله

Rev. area, within square,

سلطان
بابـر
بـهادر

Margin, within four compartments,

مـوس | محمد حسن | محمد علي
خوفر علي | . . . . . . . . . . .
2.

Obv. area, within square, similar, varied.

Margin, in segments, obscure.

Rev. area, in leaf-shaped border, similar, varied.

الله ملكه وسلطانه

Margin, الله

3.

Obv. area, within square,

لا الله إلا الله
محمد رسول الله

Marg., in segments, obscure.

Rev. area, within square,

سلطان
بابر
بهاذر

Margin, within four compartments,

علي محمد | جعفر علي | محمد علي | محمد علي
حسين | موسى | علي...

4.

Similar to (3).

(Restruck on coin of Sháh Rukh, the Timúrí.)

The full inscription is here intended to be Sultán Bábá Bahádur Khán, the word Khán, as Dr. Rieu suggests, being omitted for want of space. Clearly vassalship is here implied, such as loyal Timúris paid to the supreme Khán. The gold and silver currencies differ in the absence of the Persian sovereign's name on the silver; this is easily explained by the carelessness and unimportance of this issue, the gold coin being far more of a state document. They also differ
in showing Sultán Bábar Bahádur ( Kháń) for Sultán Muḥammad. The only explanation that can be offered is that the coins, perhaps issued at different times, offered but a cramped space for the vassal king's style, and that thus in one case Bábar occurs in the other Muḥammad.

There can, therefore, be no reasonable doubt that the gold coin which has been discussed was issued by Bábar, as vassal of Sháh Isma'íl, a condition which is sufficiently proved by the Turki prince's silver money with the Shí'á' formulae. We can now understand the omission in Bábar's 'Memoirs' of the occurrences which fell between the beginning of A.H. 914 and that of A.H. 925. Similarly an unexpected light is thrown on the conduct of Sháh Ṭahmásp I. to Humáyún during his residence as a fugitive at the Persian court. Clearly the Persian king held Bábar's engagement to be a personal one binding on his son Humáyún.

To return to the chronology of Isma'íl's reign:—His death took place in the morning of Monday, 19 Rejeb, 930 = 23 May, A.D. 1524 (Jehán-árá, Or. 141, f. 211b, the rubric of the year, 211a). The statement of this authority is repeated by the author of the Kíšas-el-Khákáni, who gives the night of the same day (f. 9b), which would throw the event back to the evening of Sunday, 22 May.

The júlús of Ṭahmásp I. is given as Monday, 19 Rejeb, Ṭahmásp I. 930 = 23 May, 1524. (Tárikh-i-Elchi, f. 32b, Jahán-árá, Or. 141, f. 211b; 'Álám-árái, Add. 17,927, f. 59a*; the inferior MS., Add. 16,684, f. 21b, merely giving the year 930). The day was thus that of his father's death, a remarkable exception to Persian usage.

The death of the same king is dated in the better MS. of the 'Álám-árái the night of Saturday, 14 Šafar, 984 (f. 155a), the inferior giving the night of Tuesday, 14 Šafar,

* Dr. Rieu considers this to bear some traces of an earlier recension (Cat. Per. MSS., i. p. 287).
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984 (f. 26b). Munajjim Yazdi has Tuesday, 19 Safer, 984 (Add. 27,211, f. 8b). The Kisas gives the night of Tuesday, 15 Safer (f. 17a). By Wüstenfeld’s tables, 14 Safer 984 = Sunday-Monday, 12-13 May, 1576. The 15th Safer exactly suits. That the 15th of Safer was Monday-Tuesday is confirmed by the date of 22 Safer, 984, mentioned shortly afterwards in discussing the dates of Isma’il II. Hasan ibn Muḥammad el-Khākī seems to settle the date, which he further defines as “after the second watch of the night,” adding “the 15th of the month Safer” = 984 as a chronogram:

بتاريخ شب سه شنه يكن ذهبر شهر صفر سنة اربع عامين وتمانيين وتسعمايه بعد دو بدر شب شه طياسب بغالب ريا تهرا ميم
(Or. 1619, f. 616a)

It is of course unnecessary to discuss the isolated date Saturday, Safer 15, beyond suggesting having dropped out before شبه. It is obvious that the night of Tuesday, 15 Safer, 984 = morning of Tuesday, 14 May, 1576, is the true date. It must always have been natural to confuse events happening in the night after the close of the day with the events of the day preceding, hence the date 14 Safer.

The jūlūs of Isma’il II. is dated Wednesday, 27 Jumāda I. [984] = Tuesday-Wednesday, 22 August, A.D. 1576, in the better manuscript of the 'Ālām-ārāī (Add. 17,927, f. 251a, b). The passage runs thus:

در روز معبد خدا جهار شبیه بیست و هفتم جبادی الاول بهو جلوس گردید در مکان مبارک شاه جنت مکان قدر
(fol. 251a, b)

In the corresponding passage of the MS. in Naskhi, Add. 16,684, the date is wanting (fol. 56b). The date of Isma’il’s death is given in the 'Ālām-ārāī as the night of Sunday, 13 Ramāzan [985] = Saturday-Sunday, 24 November, 1577 (Add. 17,927, f. 266a), quoted in the Kisas-el-Khākānī without the day of the week (Add. 7656,
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The length of the reign of this king is stated in the Ḳiṣṣaṣ-el-Khākānī as a year and seven months, (f. 18b). The note of the reigns of the Ṣafavīs in the margin of the MS. of the Tārikh-i-Elḥī, numbered Or. 153, confirms this sum by the vague statement that the length of the reign was "nearly two years" (f. 70a). The more precise reckoning of the Ḳiṣṣaṣ is in excess of the sum, a year and three months and a half, from the julūs to Ismaʿīl’s death. On the other hand, from the death of Taḥmāsp I. to that of Ismaʿīl II. is nearly one year and seven months, and it may be added that the death of Ḥaidar Mirza induced the pretension of Ismaʿīl, who left his confinement in the fortress of Ḳāhḵāh, Tuesday, 22 Ṣafar, 984 (=Monday-Tuesday, 27-28 May, 1576), thus only a week after his father’s death (Ḳiṣṣaṣ, f. 18a). The Aḥṣān et-Tavārīkh of Ḥasan el-Ḵhāḵī allows Ismaʿīl II. ‘eighteen months and a fraction’ (f. 618a) ‘from the beginning of his Sultānate.’

In the Favaʿīd-i-Ṣafavīa are two tārikhs, respectively for the accession and the death of Ismaʿīl II., in the following lines, which form the closing part of a short poem. The words untranslated, detected by Dr. Rieu, make the two dates 984 and 985:—

‘Fancy sought two elegant chronograms, that she might engrave on the tablet of the world; one for his taking his place in the region of time, one for his departure to the realm of nought. شهنشاه زیر زمین، شهنشاه روى زمین was fixed. ’*

Muḥammed Khudabanda was enthroned at Ḳazvīn, towards the close of the year 985. The better copy of the

* Muḥammad Khudabanda.

(Add. 16,698, f. 22 a)
'Ālam-ārāi reads, 'on Tuesday in the month of Zu-l-Ḥijja, which is the eleventh month of the year of the Ox, 985,' (Add, 17,927, f. 276\(a\)). The inferior MS. reads, 'on the second day of the month,' &c. (Add. 16,684, f. 65\(a\)), both specifying the eleventh for the twelfth month. At the close of the account of the jūlūs, we read in the better MS. the statement omitted in the inferior one, that the author, Iskandar Beg Munshī, was present at Ḥazvin on the occasion, which was Tuesday the third of Zu-l-Ḥijja, though Ḥasan Beg stated it was Thursday, and the author admits that he has some doubt.

Unfortunately the Museum possesses no MS. of Ḥasan Beg's Aḥsan-el-Tavarikh, but it may be noted that in the book under that title of his namesake, Ḥasan-ibn Muḥammad el-Khāki, there is no precise date, but simply the jūlūs given under the year 985 (Or. 1649, f. 618\(a\)). The Kīṣaṣ dates the event Thursday 5 Zu-l-Ḥijja [985] (f. 19\(a\)).

To correct these discrepancies we may first of all discard the eleventh month, as Zu-l-Ḥijja is so frequently mentioned here that there cannot be a mistake for Zu-l-Ḵa'īda. In the next place we may reject the reading 'second' from the inferior MS. of the 'Ālam-ārāi as the better reads 'third,' and a Naskhi copyist could easily mistake Nəṣṭəlīk อำ 旆 for دو م (in the MS. دو م). The question between the third and the fifth is definitely settled by the calendar, for the fifth could not have been either Tuesday or Thursday. The question between the two week-days is also similarly settled. By Wüstenfeld's Tables, the third was Thursday-Friday 11-12 Feb. Thus it would appear that Iskandar Beg's
memory failed him, and the true date is Thursday 3 Zu-l-Hijja 985 = Wednesday-Thursday 10-11 Feb. 1578.*

The reign of Muhammad Khudabanda ended with his deposition, the date of which I do not find exactly stated, but it must have been immediately before the enthronement of 'Abbás I. as Sháh of Irán, at the end of A.H. 995, late in Nov. 1587, N.S.

It may be well to mention that Wüstenfeld is here followed in beginning the new style in 1582.

'Abbás I. was twice enthroned; first by the powerful 'Alí-kuli Khán as Sultan of Khurasán, under the name of Sháh 'Abbás, in his camp then before Nishapúr, in the year of the Serpent, corresponding with A.H. 989, whereupon his sikka and khutba spread through the whole of Khurasán. (See 'Álam-áráí, Add. 17,927, f. 346b, 347a. For the year see also Kíšás, f. 19b; cf. 22b, 23a.) The year of the Serpent of course began at the vernal equinox, and as the troops were encamped at the time of the Sháh's proclamation, we may assume that it took place before the winter, therefore in the year A.D. 1581 N.S. This conclusion is confirmed by the statement of the author of the Kíšás, who assigns forty-nine years to the reign of 'Abbás in Khurasán and Irák (f. 37a). His death occurred 24 Jumáda 1038, which is forty-nine lunar years after the early part of 989.

The second enthronement as Sháh of Irán is the true beginning of the reign of 'Abbás, as recognised by the Persian historians. There is a general agreement that the date was A.H. 996. It appears, however, that the actual event took place at the very close of the previous year. Munajjim Yazdí dates it at the end, strictly last third, of Zu-l-Hijja (در آخر ذی الحجة) 995, the year being

* According to Dr. Rieu, Iskandar Beg was born about A.H. 968 (Catalogue of Persian MSS., i., p. 185 b). Consequently he was only about seventeen at the time of the julús, and his memory may well have been obscured by the festivities.
given in Persian and Arabic (45b); but he accepts as the tārikh 'Abbās Bahādur Khān = 996 (46a). Similarly the 'Ālam-ārāī (Add. 16,684), after noticing the julūs (f. 135b seq.) with the tārikh 'Abbās Bahādur Khān (f. 136a), yet later inserts the rubric of the events of the first year 996 (f. 136b). The Kiṣaṣ gives the same tārikh (f. 24b).

It is therefore evident that Shāh 'Abbās I. was enthroned near the close of the year 995, but that the fragment of this year was left out of account, as if he had been proclaimed 1 Muḥarram 996. Thus we obtain the enthronement in the last part of Zu-l-Hijja 995, which began 1 Nov. 1587 (Wüst.), and the official beginning of his reign 1 Muh. 996 = 1 Dec. 1587 (Wüst.).

The death of 'Abbās I. is dated Thursday 24 Jumāda I. [1038] in the 'Ālam-ārāī (16,684, f. 420b). The Kiṣaṣ gives Thursday 22 Jumāda I., 1037 (f. 37a). If the author of the Kiṣaṣ used the 'Ālam-ārāī, it is very easy to see how he might have inserted the year 1037 for 1038. In the copy of the 'Ālam-ārāī cited the year 1038 is only made out by following the months cited of 1037. That the date is a mere slip is shown by its repetition with a correct chronogram for Ṣafī's accession. Thursday the 24th of Jumāda I. was Thursday-Friday 18-19 Jan. 1629.

The 'Ālam-ārāī dates the julūs of Ṣafī I. at Isfahān, 23 Jumāda II. [1038] = 16-17 Feb. 1629 Friday-Saturday, and also adds two chronograms ظال حق and صفی یا براورونگ شاهی نهاد, both making the correct sum 1038, (16,684, f. 421b). The Kiṣaṣ gives the date as Monday 4 Jumāda II. 1037 (f. 37b), but gives the chronogram ظال حق (f. 38a). The date 1037 for 1038 should be explained by the mistake in the date of the death of 'Abbās I. already noticed. By Wüstenfeld's Tables, 4 Jumāda II., is Sunday-Monday, 28-29 Jan. 1629, and 23 Jumāda II. Friday-Saturday 16-17 Feb., as already stated. The date of the 'Ālam-ārāī is probably preferable. There could easily
be a confusion between بیست (be) and پیست (piist) in cursive Nestālīk, and thus the first numeral (پیست) might have dropped out, but the difference between 23 and (2)4 would still remain. The week-day, Monday, might suit the 24th.

The death of Ṣafī I. is given in the Kīsāṣ (f. 469) as 12 Ṣafar 1052 = Sunday-Monday 11-12 May 1642. This date is confirmed by a contemporary record of the event at Kāshān, on the 12th of Ṣafar, a.h. 1052, in the first page of a general history without title Or. 1566 (Dr. Rieu, Cat. Pers. MSS. iii. p. 1064). The author of the Kīsāṣ also gives a chronogram, ماه صفر کردن ز دنیا سفر = Ṣafar 1052 (f. 47a).

The enthronement of ’Abbās II. took place at Kāshān on the night of Friday the 16th of Ṣafar 1052 = Thursday evening 16th May 1642, four days after his father’s death at the same place. Tāhir Vahīd in one MS. gives this statement of interval, but with the date Friday 11 Ṣafar.

The death of Ṣafī I. is dated in the Kīsāṣ at the halting-place Khusravābād [in the district] of Dāmghān on
the night of Tuesday the 26th of the month Rabi' I., year 1077 (= Friday-Saturday, Sept. 24-25, 1666, f. 154b). Clearly the day of the week is wrong, ٔ being superfluous before ۱۱۱۳. Chardin gives 25 Sept. 1666, about ١٠ a.m., which no doubt is the exact date, though he makes the correspondence 26 Rabi’ II. (Couronnement de Soleïmaan, ed. 1671, p. 6). The Favaïd gives the month, not the day (f. 46b).

Şafi II., afterwards Sulaimán I., was twice enthroned. The first enthronement, at Isfahán, is dated in the Zinat-et-tavârikh ۶ Sha'ban 1077 (= Monday-Tuesday, Jan. 31-Feb. 1, 1667, f. 687a). In spite of the inaccuracy of the Arab copyist of this MS., it is hard to imagine a mistake in the Arabic name of the month. Yet Chardin, who was at Isfahán at the time, dates the event about ١٠ p.m. on Saturday, ۶ Jumáda I. = ٢ Oct. (ibid. pp. 83, 121, 122), whereas the correspondence should be ٢ Rabi’ II. = Saturday, ٢ Oct., which, as the enthronement shortly followed the decease of the late king, must be correct.

In consequence of the young king’s ill-health and the misfortunes of the kingdom, it was decided to enthrone him a second time. Accordingly a second ceremony, in which the name of Sulaimán was substituted for that of Şafi, took place at Isfahán on the Nau-rúz, Tuesday ٢٠ March, 1669 (= ١٩ Shawwáli, 1079), at ٩ a.m. (ibid. p. 359). The death of Sulaimán I. is dated ١١٠٥ (Zinat-et-tavârikh, f. 689a). Brydges, in his “Dynasty of the Kajars,” p. lxxiii, gives the date ٢٩ Jan. 1694. (٢-٣ Ju- máda II. ١١٠٥.)

Husain I. Dr. Rieu has discovered the exact date of the jûlûs of Sultán Hussain. It took place after the lapse of two hours and a half of the night, the eve of Saturday ۱۴ Zu-l-Hijja 1105.

بعد از چندتی در ساعت و نیهم از شب شب شبه چهار دهم شهر ذی الحجه الحوام سنه خمس و ماه والفنمطاپن ایت بیل ترکی (Dastûr-i-Sháhriyârân, Or. 2941, f. 16a). The correspondence is Friday, ٦ August, 1694; Wüstenfeld gives
Thursday, 5 August. According to Olivier, Husain came to the throne in 1694 (Voyage, v. p. 351).

Sháh Husain abdicated on the afternoon of 23 Oct. 1722 (Hanway, ii. p. 179, 180, and note a). This was the 11th of Moharram, 1135 (cf. Hist. de Nader Chah, i., p. xvii).*

The enthronement of Tahmásp II. at Kazvín took place in the same month as his father’s abdication. This is proved by the táríkh given in the History of Nádîr, MS. 7661, f. 96, the end or strictly last third of Muḥarram. It is most remarkable that there are coins of Tahmásp of both Kazvín (no. 145, p. 55) and Tabríz (no. 149, p. 56) dated 1134, showing that he anticipated his proclamation by exercising the right of coinage. Riža-kúli Khán, author of the Raużet-es-ṣafá-i-náşiri, states that Ashraf in his third year, equivalent to his last, as he allows him three years, beheaded Sháh Sultán Husain, and that on the receipt of the news Tahmásp had a julús at Kazvín (Lithogr. Teherán, 1274, jild viii, §§ ‘Coming out of Sháh Sultán Husain from Isfahán,’ ‘Account of Sháh Tahmásp.’) According to Hanway, Husain was murdered by Ashraf after the battle of Mureha-khurt, 13 Nov., 1729 (ii. p. 276), and Tahmásp heard of the event on reaching Isfahán (p. 278). If Sháh Tahmásp had a second julús it must have been at the capital on this occasion.

Tahmásp was deposed about 14 Rabi’ I., 1144=15-16 Sept., a.d. 1731 (Wüstenfeld), but probably = 14-15 Sept., as appears from the date next following.

‘Abbás III. was enthroned Monday, 17 Rabi’ I., 1144 (Hist. de Nader, i. p. 153; cf. p. 151). If the day of the week be correct the correspondence would be Sunday-Monday, 16-17 Sept.; if the day of the month be correct, it would be Tuesday-Wednesday, 18-19

* By Wüstenfeld the coincidence would be 11 Moh.=22 Oct., or 12=23. It is quite possible that his 1st Moh. is one day too early, and thus we obtain 11 Moh.=23 Oct.
Sept. (Wüst.), but probably to be corrected one day to 17-18. The deposition of 'Abbás III. must have occurred before the proclamation of Nádir, 24 Shawwál, 1148=8 March, 1736 (Wüst. corrected one day as before), when the throne had become vacant (id. ii. 3, 4). According to the Fava'íd, as Dr. Rieu has pointed out to me, 'Abbás III. was deposed and exiled by Nádir to his father Sháh Tahmúsp II. to Sebzewár in Khurásán, but returned, and in the year A.H. 1200 was living blind at Isfahán. By whom he was blinded we are not told.

Sám Mirza is mentioned in the History of Nádir Sháh, in the narrative of the last year of his reign, 1160, as a pretender of obscure birth, in whose favour the people of Tabríz declared in that year (ii. p. 188, cf. 185). In the same year we find Nádir's successor 'Ádil Sháh striking money at Tabríz (no. 281, p. 87 infra); consequently the pretender must have held the town for less than a year. According to the History of Nádir, the pretension of Sám began after the vernal equinox of A.H. 1160 (ibid., ii. ec.), and before Nádir's death, Sunday midnight, 11 Jumáda II., 1160=18 June, 1747. According to Von Hammer (Hist., ed. 1839, vol. xv. p. 147), Sám Mirza, pretended son of Sháh Husain, was enthroned at Ardebil as soon as Nádir's death was known. This is a slight discrepancy, which is probably due to inference. His rule may be dated A.H. 1160=A.D. 1747, the Moham madan and Gregorian years being almost exactly coincident.

This Sám, although he calls himself son of Sultan Husain Sháh, does not appear to be the same as his namesake, who revolted in Azerbíjái prior to the autumn of A.H. 1156=A.D. 1743, and suffered the loss of his nose at the hands of the Persian governor, and again revolted in Shirván the same year (Hist. de Nader, ii. 157-8), and finally was cap-
tured by Tahmúras, King of Georgia, 24 Zu-1-Ka‘da, 1157 = 28-29 Dec. 1744; soon after which, his eyes were torn out by order of Nádir (p. 164). It is probable that Ḥusain had a son called Sám personated by two pretenders. The Mirza Sám (l. Sám Mirza) mentioned by Von Hammer as confined by the Turks at Sinope (p. 123) very early in 1160 (cf. p. 122) may be either of the persons here mentioned.

Sultán Ḥusain (II.)* was proclaimed by ’Alí Merdán in the early part of the year a.h. 1166 = a.d. 1753. According to the Zínat-et-tavárikh, Kerím Khán, after returning to Teherán from his disastrous campaign against Muḥammad Ḥasan Khán, heard in the beginning of a.h. 1166 = a.d. 1753, on his way to Isfahán, that ’Alí Merdán Khán had set up an unknown pretender calling himself Sháh Sultán Ḥusain II. Kerím Khán then marched against and defeated ’Alí Merdán, who thereupon slew the pretender, in order no doubt to make the alliance, next mentioned, with Ázád Khán (Add. 23,527, f. 173a, b). The Táriḵh-i-Gíti-Kushái has the same sequence of events, except that Ḥusain only disappears in the year 1166 (f. 14a-15a). The Favaid-i-Ṣafavia takes a very different view of the pretention of Ḥusain, a view supported by Aka Muḥammad’s proclamation of Ḥusain’s son Sultán Muḥammad. This work allows him a reign of seven months, and states that he was blinded by ’Alí Merdán Khán (Add. 16,698, f. 57b; Or. 139, f. 19a). The marginal note on the later Ṣafavis in the Táriḵh-i-Elči gives his reign as nearly one year (Or. 153, f. 79a). The precise period of the Favaíd is however evidently correct, for the campaign of Ázád Khán, in which he defeated Kerím Khán, occurred in the same year, after the deposition of Ḥusain II. (Táriḵh-i-Gíti-Kushái, 17a,b, 18a; cf. Zínat-et-tavárikh, f. 173b).

* The details of the history of this period, here only alluded to, will be found in the discussion of the reign of Sháh Isma‘īl (III).
This ephemeral reign may therefore be dated A.H. 1166 = A.D. 1753.

Abū-l-Fet-h Sulṭān Muḥammad Mīrza was proclaimed in his youth in A.H. 1200 by Aḵa Muḥammad Khān at Ǧuherān, and throughout his dominions (Favaid, Add. 16,698, f. 59a,seqq.). That this proclamation actually took effect is evident from the description of the coins then issued at Ǧuherān for the Shāh and the Khān, the royal coins being sent for inspection to Sulṭān Muḥammad in Khuraṣān: they were rupis struck at Ǧuherān (id. f. 147b, 148a, see infra, pp. lxxx, ii). The note in the margin of the Tarikh-i-Elchī, already referred to, states the proclamation in A.H. 1200 (Or. 153, f. 79a). In introducing the subject of the proclamation of Muḥammad Mīrza the author of the Favaid gives a prediction of the famous saint Neʿamat-Allāh, that a Shāh of the line of ʿAlī should come, named Muḥammad (probably the Mahdī), and connects this with what happened after (ب بعد) the year 1200 (f. 59a); but the later codex (Or. 139, f. 19b) gives the vager form (بعد), which may be rendered ‘afterwards (in).’ A good instance here occurs of proclamation without ʿulūs. Neither of these authorities assigns any length of reign to Muḥammad Mīrza, and from the narrative in the Favaid it appears that the young prince suspected a snare and declined to leave Tabas and go to Ǧuherān, and thus nothing came of the move of Aḵa Muḥammad (f. 148a). The date A.H. 1200 = A.D. 1786 may be considered exact, as 1200 began 3-4 Nov. 1785, and thus the portion corresponding to the earlier European year would have been unsuitable in the north of Persia to transactions involving the dispatch of couriers in many directions.

In the decline of the Šafavis the claim to the throne on maternal descent began to be asserted. This was first done by the Sayyids of the ‘ Family of Dā-ūd ’ داود آل، next by Shāh Rukh, and lastly for Shāh Ismaʿīl (III).
INTRODUCTION.

Sayyid Aḥmad was eldest son of Mīrza Abu-l-Kūsim, eldest son of Mīrza Muḥammad Dā-ūd, the husband of a daughter of Sulaimān I., himself maternally descended by a female succession from Shāh 'Abbās I. (Tezkira-i-Āl-i-Dā-ūd, 32a). He was enthroned at Kermān, a.H. 1139 (ibid, f. 42a, b). The History of Nādīr Shāh dates the event 14 Rabi’ I, 1140, the year of the Sheep (i. p. xxx). The family history before cited is, however, very precise in specifying 1139 in its proper place (1138, f. 41a; 1139, f. 42a, again f. 42b; 1140, f. 45a, 50b). The course of events is the same in both narratives. According to the History of Nādīr Shāh, Sayyid Aḥmad seized upon the management of the provinces of Fārs and Kermān, under the seal of Ṭahmāsp II. (i. pp. xxix. xxx.). While marching on Shīrāz he was defeated by an Afghān general and made captive, but afterwards, having made his escape, he raised an army, and assumed the royal title and functions in a.H. 1140. In the family history he assumes royalty at Kermān in 1139; in the same year advances on Shīrāz, and is defeated by the Afghāns in a battle in which he wore the royal crown. After this he again made head against the enemy, until his capture and execution at the end of a.H. 1140 (f. 42a, seqq.) The family annalist is more likely to have been accurate as to the exact date of this pretender’s enthronement than Nādīr’s historian. The brief account of Hanway seems to favour the same view (ii, p. 271). Consequently it seems preferable, though the month and day may be correct in the other history. Aḥmad was executed at Iṣfahān at the end of 1140 = July-August, 1728 (Tezkira-i-Āl-i-Dā-ūd, f. 50b). The probable dates are therefore 14 Rabi’ I., 1139 = 8-9 Nov. 1726 to Zu-l-Ḥijja 1140 = July-August, 1728.

The enthronement of Sulaimān II. is dated 8 Muḥarram, Sulaimān II. 1163 (= 17-18 Dec. 1749) in the family history (Tezkira, f. 97b). He is allowed a reign of 40 days by the Tārikh-i-
Giti-Kushai (f. 6b) and the Favaid (f. 57b, 58a, 108a, 6b), and was therefore deposed in Safar 1163 = Jan. 1750.

According to the Tarikh-i-Giti-Kushai, Isma'il (III.) was enthroned by 'Ali-Merdan Khan at Isfahan after the citadel capitulated, A.H. 1164 (Add. 23,524, f. 8a).* The Zinat-et-tavarikh begins its series of years not with 1164, as the work first mentioned, but with 1165, and shortly before relates the enthronement of Isma'il III. at Isfahan after the capture of that city (Add. 23,527, f. 172a, b). These authorities would therefore seem to agree.

The earliest coin of Isma'il (III.) in the Museum collection is dated 1163, and was struck at Isfahan.

To resolve this difference between the historians and the coin, it is important to examine the Tarikh-i-Giti-Kushai more particularly. I there find, under the section on the lineage of Kerim Khan (f. 4a, seqq.) the relation how he was elected head (داور) of his tribe, and after Ibra'him Shah had made war on his brother 'Ali ('Adil) Shahr, Kerim Khan was employed by the usurper (f. 4b, 5a). The next section relates the events which followed the assassination of Nادر Shahr as far as the forty days' reign of Sulaiman II. and the restoration of the blind Shah Rukh (f. 5a to 6b), which we know took place in the first quarter of 1163 (ئرف, p. 4). Then at once we find the rubric of the events of the year 1164, 'and how 'Ali Merdan Khan sought the aid of the sovereign of the age [Kerim Khan].' Then follows the narrative of the alliance with 'Ali Merdan and the surrender of Isfahan by Abu-l-Fet-h, governor for Shah Rukh (f. 6b-7b) after the Nau-ruz (f. 6b), and the jilūs of Isma'il III. is next related (f. 8a, b). Consequently the rise of Kerim Khan is

* It is true that the Favaid-i-Safavia twice speaks of a previous proclamation by Muhammad Hasan (Add. 16,698, f. 57a, 115b), but this is historically impossible, and the confusion is with a proclamation which must have taken place when Muhammad Hasan later gained possession of Isma'il, and struck money in his name, matters to be later noticed (p. xlii seqq).
placed in 1161, the date of Ibrāhīm’s rebellion, but his real acquisition of power in 1164.*

Thus a whole year is dropped, from the restoration of Shāh Rukh in the early natural spring of 1163 to Isma‘īl’s julūs, here placed after the vernal equinox 1164.

'Alí Rīzā, who must be allowed to be a competent authority for the chronology and history of the Zand family, dates the rise of Kerīm Khān in 1163, on the authority of Mīrza Șādīk, the author of Tārīkh-i-Gītī-Kushāī, which he quotes, under the name of the Tārīkh-i-Saltanat-i-Kerīm Khān, in these words:

و بعد از وقوع قتل نادر شاه از قراری که مرحوم میرزا صادق منشی متخلص برنامی در تاریخ سلطنت کریم خان ایجاب بان کرده است امر سلطنت بلاد ایران مغشوش و هر پنج روز نویست حکمرانی بنام یکی بیلند اوازه بوده تا در سه مهر منبر دولت کریم خان زند از افی پرده ملایر عراق ظاهر و در سه در شیراز

(Or. 2197, f. 3 a, b)

As Mīrza Șādīk in the passages already referred to places the rise of Kerīm Khān in 1161, it is clear that the reference here is not to his appointment as chief, but to his departure from his own territory at the call of ʿAlí Merdān. Therefore the solution of the problem is probably this:—The Persian chroniclers, when they relate events under years, reckon from Nau-rūz to Nau-rūz by the old solar year. Consequently the first regnal year of a king proclaimed like Isma‘īl III., after the Nau-rūz, would begin with that date in the year following. Hence a confusion between the ʿHijra year of proclamation and the first regnal year. Or it may be argued that the date 1163 either was found in ʿAlí Rīzāʾs copy of the Tārīkh-i-Gītī-Kushāī, which is an unlikely addition of a new rubric, or was here added by him on his own judgment.

* I am much indebted to Dr. Rieu for kind help in getting the tenor of these passages.
The historical circumstances of the time are in accordance with this result. The overthrow of Sháh Rukh’s central government at Měsh-hed by Sulaimán II. must have been severe in its effects in the provinces. The usurper was more than master of Khurásán: he struck money in Māzenderán (no. 313, p. 98). His party was strong, for he united the partizans of the Šafavis and the fanatical Sayyids against the hated Efšarís. On the evidence of all authorities, Īsfahán was not lost to Sháh Rukh, but 'Alí Merdán had little difficulty in gaining possession of it, and making it the centre of Isma’īl’s government. For in truth Sháh Rukh, when restored, was a mere puppet, as a blind Sháh could only be. In the spring of 1163 everything was therefore ripe for a new sovereign. 'Alí Merdán had discovered another half-Šafavi puppet who would be the nominal head of his party. So soon as he could leave the Bakhtiári mountains the old Kurdish chief marched on Īsfahán and there set up Isma’īl, while he maintained the real power himself.

The historians enable us to follow the subsequent fortunes of Sháh Isma’īl (III.). Suspicion arising between Kerím Khán and 'Alí Merdán, the Bakhtiári chief left Shíráz with the Sháh (در موتکب شاهی) for his mountains. Kerím Khán, on hearing of this, left Īsfahán early in the spring of 1165 (در اوائل سال بهار سال هزار و صد و چهل و دویست پنج) The two armies joined battle on the bank of the river Gozán. Sháh Isma’īl, seeing that fortune was unfavourable to Alí Merdán, went over to his rival, who returned victorious to Īsfahán (Zínat-et-taváříkh, Add. 23,527, f. 172b, 173a; cf. Tářikh-i-Gití-Kusháí, Add. 23,524, f. 10a—11b).

* This is a good instance of the habit of reckoning from the Nau-rúz, as if it were the beginning of the Hijra year, whereas Muḥarram 1165 began in November, four months before the Nau-rúz.
In the same year Kerîm Khán turned his forces against the Kâjâr chief, Muḥammad Ḥasan Khán, and invaded Mâzenderân. He was defeated by the Kâjâr, and fled to Ţeherân, whence, in the beginning of the year 1166, he returned to Iṣfahân (Zînat-et-tavârîkh, f. 173a). In the Târîkh-i-Gîtî-Kushâî, Mîrza Ṣâdîk states more precisely, under the year 1165, that Kerîm Khán was defeated by Muḥammad Ḥasan Khán at Asterâbâd, and implies that Shâh Isma‘îl (III.) was captured by the Kâjâr chief, who returned to Ashraf in Mâzenderân in the Shâh’s cavalcade.

Still more precisely the author of the Nukhbat-el-Akhbâr relates that Kerîm Khán took Isma‘îl (III.) with him in this unfortunate expedition, and that the Shâh came to the fort of Asterâbâd evidently to give himself up, whereupon Kerîm Khán took to flight, and Muḥammad Ḥasan carried the Shâh away with him to Ashraf.

The subsequent position of Isma‘îl (III.) may be inferred from numismatic evidence, which is as follows:
<table>
<thead>
<tr>
<th>Year</th>
<th>Type</th>
<th>Location</th>
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</thead>
<tbody>
<tr>
<td>1163</td>
<td>Struck by Ali Mardan, in name of Isma'il (III)</td>
<td>Isfahan.</td>
</tr>
<tr>
<td>1164</td>
<td></td>
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<td>1165</td>
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<td>1173</td>
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</tbody>
</table>

COINS STRUCK FROM A.H. 1163 TO 1173.
INTRODUCTION.

From this evidence it appears that (1) 'Ali Merdán Khán struck in Isma'il's name; and (2) it may be inferred that this habit was continued by Kerím Khán, for (3) on gaining possession of the Sháh's person Muhammad Hasan Khán repeated the coinage of 'Ali Merdán in 1166 and 1167; (4) 'Ali Merdán Khán requiring a puppet, then set up Sháh Husain II. in 1166, while Kerím Khán, having no pretender, may be presumed to have issued his own money in the name of the Imám Muhammad El-Mahdí, as he certainly did in 1167, while Isma'il's was still being issued by Muhammad Hasan; (5) and on acquiring Isfahán 1169 = 1756 (Tárikh-i-Giti-Kusháí, f. 236), Muhammad Hasan issued his own money in the name of Imám 'Ali-Rizá, thenceforward dropping all acknowledgment of Sháh Isma'il, whose name never afterwards appears on the coins. It may be here mentioned that this daring step probably caused the Kájár chief's downfall. The only point of difficulty here is when did Muhammad Hasan drop his acknowledgment of Isma'il (III.)? The right of the khuţba and sikka was so important and distinctive as a royal prerogative, that from the cessation of Isma'il's coins to the issue of Luţf-'Ali's the sovereign's name does not appear except by allusion, save once (Abu-l-Fet-h's) in a subsidiary place. Consequently the complete suppression of Isma'il's name was a very strong act, and it could only be done evasively by making the 'Ali-Rizá series the sole money authorized by Muhammad Hasan Khán. Kerím Khán had already done the same, coining in the name of another Imám, the Mahdí, whose name then first appears in the place of the sovereign's, but the Zand chief had no puppet Šáfávi in his hands. It cannot reasonably be doubted that Muhammad Hasan changed the style when he became master of Isfahán in A.H. 1169, not long before the Nau-rúz (Ibid, I.e.). This, therefore, would be the date of the practical deposition of Sháh Isma'il (III.).

* Since writing this, I have had the advantage of examining Professor
I can find no further authentic information concerning him beyond the statement in the Favaíd-i-Ṣafavia that he died in the same year as Kerím Khán, A.H. 1193.

This statement immediately follows that of the death of Kerím Khán, 13 Ṣafar, 1193 = 1-2 March 1779 (f. 125b, 126a). It is thus probable that the event did not occur after the Khán's death, as it would then be referred to the period following (f. 129b). It is thus probable that Israa'il (III.) died either in the same Hijra year, 1193, as Kerím Khán, between 1 Muḥarram = 18-19 Jan. 1779 and 13 Ṣafar = 1-2 Mar., or in the solar year beginning 21 Ṣafar, 1192 = 20 Mar. 1778. His death would therefore be dated A.H. 1192-3 = A.D. 1778-9.

The chronology of Shah Isma'il (III.) would therefore be as follows:

Enthronement by 'Ali Merdán Khán, and reign under his tutelage, A.H. 1163 = A.D. 1750.

Under tutelage of Kerím Khán, spring or summer of A.H. 1165-1752.

Under tutelage of Muḥammad Ḥasan Khán, summer or autumn of A.H. 1165 = A.D. 1752.

Loses the right of coinage, and is thus practically deposed by Muḥammad Ḥasan Khán before Nau-rúz of A.H. 1169 = A.D. 1756.

Sháh Isma'il survives until A.H. 1192-3 = A.D. 1778-9, but his pretentions do not appear to have been again officially raised.

Mehren's manuscript Catalogue of the Oriental Coins in the Royal Museum of Copenhagen. I there find the two coins of which I practically anticipated the existence: a coin of Kerím Khán, Iṣfahán, 1166, occurs with the style of the Mahdī, and another of Muḥammad Ḥasan (mint wanting), 1169, with the style of Sháh Isma'il (III). We have therefore proof that Kerím Khán dropped the name of the Sháh in 1166, and Muḥammad Ḥasan in the course of 1169. I would observe that the issue of coins with the name of 'Ali-Rižá would prove nothing in the case of Muḥammad Ḥasan had not he made this his sole coinage, and not merely an accessory issue, and, moreover, had he not struck it at the capital, Iṣfahán.
The *julûs* of Mahmud is well known to have taken place on the day of the abdication of Husain I., 11 Moharram, 1135 = 23 Oct., 1722 (snpr. p. xxxvii). On his coins he appears to use his *julûs* year only. He was assassinated in the month of Sha'bân, 1137. Hanway dates the event on the same day as the proclamation of Ashraf, which he gives as 22 April, 1725 (= 8-9 Sha'bân, 1137; Hanway, ii. p. 225). In the *Histoire de Nader* the date is given as 12 Sha'bân, 1136, the year of the Serpent (i., p. xix). The *julûs* year of Ashraf and the correspondence of the year of the Serpent to 1137 correct the figures in the text. We may therefore safely take Sha'bân, 1137 = April-May, 1725, as the true date.

The date of Ashraf's proclamation has been just given, Sha'bân, 1137 = April-May, 1725. He appears to have been shortly after enthroned (Hanway ii., p. 228).* It may be noted that, similarly to the case of Mahmud, his *julûs* year appears on nearly all his coins with, however, the Hijra year of striking sometimes indicated on the other side.† The *julûs* year is 1137. The close of Ashraf's reign may be dated on the occasion when after his defeat in the battle of Murchah-Khurt 13 Nov. 1729 (Hanway, ii. 276) (= 20 Rabi' II, 1142, Hist. de Nader, i. p. 81) he fled the same night (21 Rabi' II.), which was followed by the occupation of the capital by Nádir's troops, 16 Nov. 1729 (= 23-24 Rabi' II.; Hanway ii., pp. 276, 277). In the *Histoire de Nader* the battle is dated 20 Rabi' II. (vol. i. pp. 80, 81), and the occupation of Isfahan the 23rd of the same month (p. 85).

The enthronement of Nádir Sháh took place in the plains of Mughán, on Thursday, 24 Shawwád, 1148, at Sh. 20m. Muslim time = 8 March, 1736, supposing that the Muslim time is reckoned from sunrise (Hist. de Nader, ii. pp. 7, 8). His coins have the well-known târîkh "الخدام موماَن وقع = 1148.

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* This is apparently a case of proclamation followed by enthronement.
† In the Catalogue I have erroneously supposed that the *julûs* date is always on a die of 1137.
Nádir was assassinated on Sunday, 11 Jumáda II., 1160, at midnight = 18 June, 1747; (id., p. 190, 'Ali Rizá, History of the Zand Family, 24,903, fol. 36; and so in the other three MSS. of the work collated, ‘night’). By Wüstefeld the correspondence is the 19th June.

'Adil Sháh.

'Ali-Ḵuli Khán, the nephew of Nádir, was enthroned as 'Ali Sháh at Mesh-hed,* 27 Jumáda II., 1160 = 4-5 July, 1747 (Tezkír-i-Ál-i-Dáud, f. 76b; Hist. de Nader, ii. p. 192; cf. Hanway, ii. p. 452). He was known as 'Ali or 'Ádil Sháh. He reigned about twelve months (Hanway, i. p. 347; cf. Hist. de Nader, ii. pp. 194-196). His deposition occurred not long before 23 Sept., 1748 = 30 Ramazán-1 Shawwál, 1161, which confirms the more precise period indicated above (Hanway, i. p. 349).

In four of the best MSS. of the History of Nádir Sháh (Add. 6154, 7661, 26,196, 25,790), as Dr. Rieu kindly informs me, the enthronement of Ibráhím at Tabríz is uniformly dated 17 Zu-l-Ḥijja, 1161 = 7-8 Dec. 1748. So, too, the Durra-i-Nadira (Or. 1360, f. 264b). The printed Hist. de Nader gives 7 Zu-l-Ḥijja (ii. p. 196). Ibráhím had overthrown his brother 'Ádil Sháh (pp. 194, 195), but did not immediately assume the royal dignity. This was done in consequence of Sháh Rukh’s accession, 8 Shawwál, 1161, under two months before (Ibid., ii. 196). By comparing the data under the previous reign, which show that 'Ádil Sháh reigned about twelve months, we find that there was an interregnum, of less than three months, between the deposition of 'Ádil and the proclamation of Ibráhím. During this interval Ibráhím and Sháh Rukh were practically but not officially rival sovereigns.

Ibráhím was deposed some months, probably about two, previously to Jan., 1750 (= Muharram, Šafar 1163; cf. Hanway, i. p. 353†).

* In the text Khurásán, implying of course Mesh-hed; so Durra-i-Nadira, Or. 1360, f. 260a, Dr. Rieu, but Tús equivalent to Mesh-hed, and 7 Jumáda II.

† Hanway here states that after the overthrow of Ibráhím the British Caspian traders petitioned George II. for a letter to Sháh Rukh, which was
According to the Histoire de Nader Châh, the first enthronement of Shâh Rukh took place at Mesh-hed, 8 Shawwâl, 1161 (= 30 Sept.-1 Oct. 1748; ii. p. 196; cf. 195). He was blinded and dethroned by Sulaimân II., enthroned, no doubt, immediately afterwards, 8 Muḥarram 1163 (=17-18 Dec. 1749; cf. supr. p. xli). After a reign of forty days Sulaimân was deposed, and Shâh Rukh reinstated. (Hist. Nader, ii. p. 198). His second enthronement, according to the Tezkira-i-Ál-i-Daud, took place before the 11 Rabi' II, 1163 = 19-20 March, 1750 (f. 116a). This date is not two months after the deposition of Sulaimân, and the second accession of Shâh Rukh is thus fixed to the first quarter of 1163 and 1750.

Subsequently Shâh Rukh appears to have retained the semblance of sovereignty until the siege of Mesh-hed by Aḥmad Shâh Durrânî. On the capture of his capital he surrendered himself to the conqueror, and was again enthroned by Aḥmad Shâh Durrânî, on the 27 Rejeb, 1168 = 8-9 May, 1755, as Shâh of Irán, obviously in vassalage to or under the protection of Aḥmad Shâh (History of Aḥmad Shâh Durrânî, Or. 196, f. 38a, b; cf. date in 39a). Both the date and the fact are contrary to the ordinary European statements, according to which Shâh Rukh was set up in 1164 by Shâh Aḥmad as Shâh of Khurâsân. The date is very clearly established by the MS. In fol. 37b we have the rubric of the year 1160 stated to correspond to the year of the Hog in the Tatar Cycle, and to the 9th year of Aḥmad Shâh, immediately followed by the notice of the Nau-rúz, 9 Jumâda II. The correspondences give us the year 1168-9, the unit of the date being omitted in the manuscript. The dates on the coins of Aḥmad Shâh show that his ninth year corresponded to A.H. 1168-9. The year of the Hog began in A.H. 1168. The

written about January 1750. Allowing for the slowness of travelling, the information of Shâh Rukh's success must have been despatched from northern Persia at least two months earlier.
Nau-rúz determines the year to be 1168, 9 Jumáda II. of that year being 22-23 March, 1755, according to Wüstensfeld. A coin of Ahmád Sháh, struck at Mesh-hed in his ninth year, shows the correspondence to be historically correct. Farther we learn, from the statements of the History of Ahmád Sháh, that the Jonvéant Sháh Rukh was set up by him as Sháh of Irán, not of Khurášán. He was to be Sháh of Irán de jure, though de facto he was afterwards never more than Sháh of Khurášán. It would at first seem that Ahmád Sháh would have preferred his dependent to have held a lower title than one which might well have eclipsed his own; but we should remember that the Afghán was ambitious of succeeding Nádíc in his empire, and that thus it was of advantage to him to set up an imperial puppet, whom he could play at any time, not a local prince, whose petty kingdom he could indeed control, but who would have no influence beyond its limits.

Sháh Rukh was taken prisoner at the capture of Mesh-hed by Aka Muḥammad Khán in the course of a.h. 1210, after the julus of the Khájár (Táríkh-i-Muḥammadí, f. 220a, seqq.; cf. Brydges Dynasty of the Kajars, pp. 24, 25.) In the Táríkh-i-Kájáríá, lithographed at Teherán, (i. f. 23b) the sequence of events is the same, but the date of the julus is erroneously given as 1209, that of the expedition to Khurášán as 1210. In the highly ornate account of the julus in the Táríkh-i-Muḥammadí, Dr. Rieu finds that the time was spring, though Aries is not mentioned (l. c.). Probably the julus was hurried on before the Nau-rúz to avoid delaying the expedition to Khurášán, of which it was the necessary prologue, as an assertion of Aka Muḥammad's claim to the undivided rule of Irán. The natural spring of 1210 began in Ramazán=March, 1796, and the year closed on the 17th July. It is within this interval that the deposition of Sháh Rukh must have fallen in the spring or summer of 1796.
The dates of this complicated reign are therefore—

First enthronement, 8 Shawwál, 1161 = 30 Sept.-1 Oct. 1748.

Deposition, 8 Muḥarram, 1163 = 17-18 Dec. 1749.

Second enthronement, first quarter of 1163 = 1750.

Third enthronement, 27 Rejeb, 1168 = 8-9 May, 1755.

Deposition, spring or summer of 1210 = 1796.

Among the Kháns who usurped regal power without assuming the royal title, 'Alí Merdán is probably the first in point of date. It may be well here to lay down a general principle as to the mode of dating the accession of these rulers. As we cannot in several cases calculate from a julus, we must take the time of the actual or practical assumption of independence in a leading city of Persia.

'Alí Merdán's rise may be dated from the fall of Suláimán II., and the second proclamation of Sháh Rúkh before 11 Rabi' II., 1163 = 19-20 March, 1750. He became wákíl on the submission of Isfahán just before the proclamation of Sháh Isma'íl (III.), A.H. 1163 = A.D. 1750 (Zínat-ét-Taváríkh, Add. 23,527, f. 172a, b; Táríkh-i-Gíti-Kushání, f. 8a). He practically lost the regency to Kerím Kháñ, A.H. 1165 = A.D. 1752, (supra, p. xliv). If he dropped the title of wákíl, no doubt he resumed it on setting up Sháh Husain II. in 1166. He was assassinated by Muḥammad Kháñ Zánd in the year 1167 (Táríkh-i-Gíti-Kushání, f. 19b: cf., for the event, Zínat-ét-Taváríkh, Add. 23,527, f. 174a, b). The exact time must have been in spring or summer. The date is therefore A.D. 1754. It may be noted that this event was the political turning point in the war between Kerím Kháñ and Ázád Kháñ.

Chronologically the place of Ázád Kháñ follows those of Kerím Kháñ and Muḥammad Ḥasan Kháñ, and the discussion of his dates should follow those of their lines; but as he was their contemporary, and his line, unlike theirs, was not continued, it is well to fix his dates here instead...
of considering the matter after the chronology of the still ruling Kájár family. Following the rule laid down in the notice of 'Alí Merdán, we need not be embarrassed by the circumstance that Ázád Khán became independent as a border chieftain (von Hammer, Hist. de l'Emp. Ottoman, xv. 204), and thus detached districts of the eastern frontier. In this position 'Alí Merdán Khán claimed his aid in a.h. 1166 (A.D. 1753) against Kerim Khán (Zinat-et-Tavárikh, Add. 23,527, f. 173b). Thus so far he did not aspire openly to the sovereignty of Persia. The murder of 'Alí Merdán in the same year removed the barrier between Ázád and the heart of Persia. Accordingly, he then advanced and occupied Isfahán, where he set himself up as sovereign—

و از انجام مهامه قلمبرو سایر ولایات عراق عثمان عزیمت جانب دار السلطنه اصفهان کشوده و در اصفهان اساس دولت و اسباب سلطنت و جلالت را چیده در اردوی او جمعت منعقد (Giti-Kusháí, 16b, 17a) گردید—and struck his own money (Zinat-et-Tavárikh, f. 173b). This was still in 1166=1753, as it must have occurred before the winter season. Ázád was finally defeated and his power overthrown by Muḥammad Ḥasan Khán in a.h. 1169=A.D. 1756, as the campaign again must have taken place before the winter. All the coins of Ázád known to me fall within these years. (See Fraehn Recensio 497, nos. 206-7; Tabríz, 1168, 1169; and infra, no. 416, p. 130, Tabríz, 1168.)

The dates are therefore, Accession at Isfahán, a.h. 1166 =A.D. 1753; overthrow, a.h. 1169=A.D. 1756.

The dates of the rule of Kerim Khán, except that of its close, have been necessarily fixed in the discussion as to the dates of Sháh Isma’il (III.), but here require some further elucidation. He first takes an important place as ally of 'Alí Merdán Khán in setting up Isma’il, a.h. 1163 =A.D. 1750. 'Alí Merdán then was made wakil, and Kerim Khán commander-in-chief (Zinat-et-Tavárikh, Add.
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This was before the Shah's proclamation (f. 172b). The Tárikh-i-Gíti-Kusháí agrees as to the circumstances (f. 8a). In this first period no doubt Kerím Khán played the second part. In the year a.h. 1165 = A.D. 1752 the two chiefs quarrelled, and Kerím Khán secured the Shah and the central authority as wákíl (Zínat-et-Taváríkh, f. 173a, and supra, p. xliv). In the same year (a.h. 1165 = A.D. 1752) Sháh Isma'íl fell into the hands of Muḥammad Ḥasan Khán. From this date there was a conflict with Muḥammad Ḥasan until the overthrow and death of the Kájáí chief. This event I do not find precisely dated anywhere, but I infer from the Tárikh-i-Gíti-Kusháí that it occurred shortly before the beginning of the solar year in a.h. 1172. The events of the solar year of a.h. 1171-1172, from spring A.D. 1758 to spring A.D. 1759, occupy more than twenty-one pages of the work, and comprise the siege of Shiráz by Muḥammad Ḥasan, his withdrawal, Kerím Khán's reoccupation of the country, and the death of his rival, in consequence of the Zand general Shaikh 'Alí Khán's invasion. This last subject is followed by an account of the immediately consequent submission of the Kájáí territory. Then follows the rubric of the spring of a.h. 1172 (Add. 23,524, f. 27a-37b). From this it would seem probable that Shaikh 'Alí Khán did not march against the Kájáí territory before the spring of A.D. 1759, at a time when military operations were practicable in that cold country. The date a.h. 1172 = A.D. 1759 is therefore the most probable.

The death of Kerím Khán occurred on Tuesday, 13 Ṣafár, 1193 = Monday-Tuesday, 1-2 March, 1779 ('Alí Rízá Tárikh-i-Zandía, Or. 2197, f. 6b, and three other MSS.; Dynasty of the Kájáírs, p. 9; other authorities agreeing as to the day of the month, but not stating that of the week).

For the Zands after Kerím Khán I have found 'Alí Rízá's History of the family the most useful authority for chrono-
I have collated the dates in four of the manuscripts in the British Museum, (Or. 2197, Add. 24,903, Add. 26,198, and Add. 23,525), accidentally omitting a fifth (Add.27,243), to which I was not induced afterwards to resort by sufficient variants in the four. I quote preferably Or. 2197 as a good text, referring to any differences in the other manuscripts.

Abu-l-Fet-h Khan was proclaimed with his younger brother, Muḥammad 'Alî Khan, by Zeki and 'Alî Murâd Khâns shortly after the death of Kerîm Khân (ʿAlî Rizâ’s History, Or. 2197, f. 76). This must have been very early in A.H. 1193 = A.D. 1779. It may be noted that this joint reign is a solitary exception to the usage of modern Persia. It had its rise in the difficulty of setting aside the elder son Abu-l-Fet-h, and Zeki’s desire to secure the succession for Muḥammad 'Alî, his nephew and connection by marriage. (Cf. id. f. 10b, cited note * below). Very shortly 'Alî Murâd broke with Zeki Khân, who was then left free and with full power; and on the approach of Şâdîk Khân to Shirâz, on some suspicion of Abu-l-Fet-h’s desire to join this other uncle, Zeki cast the young prince into confinement and confiscated his goods, then setting up Muḥammad 'Alî Khân alone.* This terminated in the course of a month or two the first reign of Abu-l-Fet-h Khân, in the same year as his accession.

Muḥammad 'Alî thus proclaimed early in A.H. 1193 = A.D. 1779, had so ephemeral a reign as not to be counted by the Persian annalists in the Zand series. Three months after Kerîm Khân’s death Zeki Khân was assassinated, 27 Jumâ-

I have to thank Dr. Rieu for aiding me in the examination of the first passage.

* زکی خان هم ابولفتح خان را که باعم خوید که همه وارء و طالب و وود او می بود با ولدان صادق خان که در شب از وودن مقرب سلاسله، گفتگوی و اموال او پر می گفتند در دروده اسم سلطنت را از نزد سعد علی خان ولد دیگر خانان مفتوم که نسبت مصادر با زکی خان داشت (Alî Rizâ, Hist., Or. 2197, f. 10b).

Mírza Şâdîk thus states the circumstances, speaking of Zeki Khân:

سند نواب ابولفتح خان دیگر، ولدان نسبت به ابوالفتح خان، و هر دو امنان در امور فیانده و مام (Tarîkh-i-Gîti-Kushâ, f. 90 a).
da I. 1193 = 11-12 June 1779 ('Alí Rızá, History, 2197, 12b, 13a, supply before یست و هفتتم from Add. 24,903, f. 14b یست هفتتم). Abu-l-Fet-h immediately asserted his rights, and Muhammad 'Alí seems to have offered no opposition. 

Abu-l-Fet-h was proclaimed on Friday, 3 Jumáda II. 1193 = Thursday-Friday, 17-18 June, 1779, with sikhā and khutba, in his own name سکه و خطبه بنام او جریان یافت (id. 13b). He was deposed by Sádîk Khán, on Sunday, 9 Sha'bán, 1193 = Saturday-Sunday, 21-22 August, 1779 (id. 14b, 15a).

The two reigns of Abu-l-Fet-h and the two reigns of Muhammad 'Alí should therefore be thus dated:

Abu-l-Fet-h Khán with
Muhammad 'Alí Khán, } 3 months,
Muhammad 'Alí alone, } 2 months.
Abu-l-Fet-h alone,

The reign of Sádîk Khán dates from the deposition of Sádîk Khán. Abu-l-Fet-h (Sunday, 9 Sha'bán, 1193 = Saturday-Sunday, 21-22 August, 1779), to the capture of Shíráz by 'Alí Murád Khán, in the morning of 18 Rabi' I, 1196 = 2 March, 1782. ('Alí Rızá, History, Or. 2197, f. 22b.)

The reign of 'Alí Murád is usually dated from his capture of Shíráz. This is erroneous. Dr. Rieu has thus determined the chronology. According to Mírza Sádîk, "'Alí Murád assumed independence in Isfahán immediately after Kerím's death, 1193 (Gítí-i-Kushiáí, f. 92a). That fact is curiously confirmed by a poem (Shiháb's Khusrau Shírin) I have just got from Teherán. It is dated 15 Rabi' I, 1194 [= 20-21 March, 1780], and addressed to 'Alí Murád, who is eulogized as reigning sovereign (Or. 2317, f. 4b). It shows also that the Zínát-et-Tavaríkh is right, when it says that Alí Murád's rule in 'Irák lasted six years (Add. 23,527, f. 179b), namely, 1193-1198, counting the two broken years." —(Letter to R. S. Poole.)

'Alí Murád died 28 Şafar, 1199 = 9-10 January, 1785 (Or. 2197, f. 28a, b).
This reign is thus divisible into two periods:


Ja'far Khán was proclaimed 6 Rabi' I, A.H. 1199 = 16-17 January, A.D. 1785 ('Alí Rizá, History, Or. 2197, f. 29b). He was assassinated on the night of Thursday, 25 Rabi' II. 1203 (id. f. 58a). The day of the month corresponds to the 22-23 January, beginning on Thursday. According to the inferior authority of the Favaíd (f. 139b), the event took place in the morning of 25 Rabi' II. The date is probably Thursday, 22 January, 1789 (see also Olivier, vol. vi. p. 211), Wiistenfeld being one day wrong.

Lutf-‘Alí Khán did not immediately succeed to the throne. His establishment in power is dated by 'Alí Rizá 11 Sha'bán, 1203 = 6-7 May, 1789 (f. 61b, for the month see 61a). The end of his reign must be dated by the capture of Kermán, on the afternoon of Friday, 29 Rabi' I, 1209 = 24 October, 1794 (Or. 2197, f. 120b, for the year cf. Add. 24,903, f. 131b).

The founder of the Kájár line, Muḥammad Ḥasan Khán, must have become practically independent during the troubles consequent on the usurpation of Sulaimán II., and therefore in A.H. 1163 = A.D. 1750. It is distinctly stated in the Nukhbat-el-Akhbár that he declared himself independent on that usurpation (Or. 2837, f. 189a); but this statement must be modified by the fact that we have a coin of Sulaimán II. issued in Mázenderán (no. 313, p. 98). The true time must be the general break-up of the state, consequent on the restoration of the blind Sháh Rukh, later in the same year. The overthrow of Muḥammad Hasan Khán has been already placed A.H. 1172 = A.D. 1759 as the most probable date (supra, p. lv). The Nukhbat-el-Akhbár allows him with hesitation a rule of nine years, though erroneously placing his death in A.H. 1181 (Ibid., fol. 190a). This is a slight confirmation of our two limits.
Husain-kuli Khan made an insurrection in Mázenderán against Kerím Khan about A.H. 1185, and maintained himself for two years. It is stated in the Maásir-i-Sultáníya that his independence lasted two years (printed, Tabríz, f. 7a, b, Dynasty of the Khájars, p. 7), and that during this time Fet-h'-Ali Sháh (Bábá Khán) was born, on the night of Thursday, 18 Shawwáл, 1185 (f. 76b) or of Wednesday (Dynasty of the Khájars, p. 8) = 21-23 January, 1772. The Nukhbat-el-Akhbár allows him one year (f. 190b). I can find no evidence of this Khán’s having exercised sovereign rights. Had he been successful, it would have been a question whether he should not have been included in the series of sovereigns; as it is, he is like other Persian Kháns of this age who attempted to gain regal power but failed.

It is well known that Aka Muḥammad Khán rose against the Zands immediately after Kerím Khán’s death; therefore about Safar, 1193 = March, 1779.

His enthronement occurred in the spring of A.H. 1210 = A.D. 1796 (v. supra, p. lli).

His assassination took place, according to Brydges’ authority (p. 26), in the early morning of Friday, 21 Zu-l-Ḥijja, 1211; according to the lithographed Táríkh-i- Khájária (f. 25a), on the night of Saturday of the same day of the month A.H. 1212; the Táríkh-i-Muḥammadía, in the early morning of the same day of the month, the year not stated but obviously 1211 (f. 235a). The date was probably Friday 16, but by Wüstenfeld, Saturday 17 June, 1797.

Fet-h'-Ali was not enthroned immediately on the death of his uncle Aka Muḥammad. He took the direction of affairs, and struck money as Bábá Khán (nos. 456-7, pp. 148-9). He was enthroned on 24 Rabi’ I, 1212 = 15-16 September 1797. (Táríkh-i Khájária, f. 26b, 27a; Nukhbat-el-Akhbár, Or. 2837, f. 195a; Brydges’ Dynasty of the Khájars, p. 40; a ceremony not to be confused with that of the Nau-rúz of the same year, which was intended to emphasize the previous
function, ibid. p. 41, sqq.) His death occurred on Thursday, 19 Jumáda II, 1250, in the afternoon = 22 October, 1834 (Tárikh-i-Kájáriá, f. 139a, Nukhbat-el-Akhbár, f. 196a).

The enthronement of Ḥusain 'Alí Sháh is dated by the Nukhbat-el-Akhbár, at Shíráz, Thursday, 3 Sha'bán, 1250 (f. 196b) = 3-4 December, 1834, if the day of the week is right. Wüstenfeld has Sha'bán 3 = 4-5 December, Friday-Saturday. The author of the Nukhbat allows him a reign of six months, and dates his death at Teherán, 26 Rabí' I, 1251 = 20-21 July, 1835 (Ibid, f. 198a).

'Alí Sháh was enthroned at Teherán, 14 Rejéb, 1250 = 15-16 November, 1834, and dethroned on 14 Sha'bán, 1250 = 15-16 December, 1834, having reigned one month (Ibid, f. 198b, Tárikh-i-Kájáriá, f. 154b for first date).

Muḥammad Sháh was enthroned at Tabríz, in the evening of 7 Rejéb, 1250 = 8 November, 1834 (Tárikh-i-Kájáriá, f. 157a), but he was a second time enthroned at Teherán, on the Lesser Festival at the close of Ramadan, 1250, therefore 1 Shawwál (Ibid. f. 162a, b) = 30-31 January, 1835, Watson gives the date 31 January, on the Festival before mentioned (History of Persia, p. 282). I adopt this as the true date of the Shah's enthronement. Muḥammad Sháh died on the evening of Tuesday, 6 Shawwál, 1264 (Tárikh-i-Kájáriá, 243a, cf. 241a) = Monday, 4 September, 1848 (Watson, History of Persia, p. 354).

Ḥasán Khán Sálár, although never enthroned, made himself independent after the death of Muḥammad Sháh, and struck money at Mesh-hed in 1265, continuing the formula of the late Sháh (no. 577, p. 186), which does not designate the sovereign, except allusively. His rebellion began on the news of Muḥammad Sháh's death (Watson, p. 363, cf. Tárikh-i-Kájáriá, f. 260b, where it is recorded among the troubles which occurred in the beginning of the reign of the present Sháh). The rebellion came to an end after the Nau-rúz, 6 Jumáda I, A.H. 1266 = 20 March, A.D. 1850, and before 16 Jumáda II = 9-10 May (Ibid. f. 299b,
INTRODUCTION.

The period of Hasan Khán is thus A.H. 1264-6 = A.D. 1848-50.

Násir-ed-dín Sháh was first enthroned at Tabríz on the evening of the 14 Shawwál, 1264 = 12 September, 1848 (ibid. 257b); and a second time on Monday, 24 Zu-l-Ka‘da, 7 h. 20 m. after midnight, 23 October, at Teherán, (ibid. 259b). Watson gives after midnight, the 20th of October, i.e. Saturday, the 21st (History of Persia, p. 364). As Násir-ed-dín had no competitor, I have dated his reign from the first jumáš.

II. COINAGE.

For the denominations of Persian money I would refer to the careful Tables of Hanway. These are here put into clearer form. The weight is given by him in Miskáls and Kiráts, the Miskál being 80.9116 to the lb. Troy 5760 grs. The weight of the Miskál is therefore 71.18 grs. I have ventured to use 72 as the equivalent on account of the greater convenience of division. The period referred to is the reign of Nádir Sháh.

Gold.

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Weight (grs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muhr-Ashrafi</td>
<td>162</td>
</tr>
<tr>
<td>Ashrafi</td>
<td>54</td>
</tr>
<tr>
<td>Ashrafi of Nádir</td>
<td>54</td>
</tr>
<tr>
<td>'Abbási should be</td>
<td>72</td>
</tr>
<tr>
<td>Id. Husain</td>
<td>84</td>
</tr>
<tr>
<td>Id. Sulaimán</td>
<td>114</td>
</tr>
<tr>
<td>Id. Şafí</td>
<td>120</td>
</tr>
</tbody>
</table>

Silver.

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Weight (grs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rupí or Nádirí</td>
<td>180</td>
</tr>
<tr>
<td>6 Sháhí</td>
<td>108</td>
</tr>
<tr>
<td>'Abbási</td>
<td>72</td>
</tr>
<tr>
<td>Mahmúdi</td>
<td>36</td>
</tr>
<tr>
<td>Sháhí</td>
<td>18</td>
</tr>
<tr>
<td>Bístí (money of ace.)</td>
<td>7.2</td>
</tr>
</tbody>
</table>

Copper.

Kazbegi = \(\frac{1}{10}\) of the Sháhí.

(Hanway, i., pp. 292-3).
This is quite consistent with the weights of Nádir's coins, except that early in his reign we find pieces as heavy as 82, and 41 in the silver; and his currency includes two unrecorded denominations, the double Muhr ن and the double Rupí ر.

The evidence of the scanty gold coins confirms Hanway. The Ashrafí occurs under Ashraf, who plays on the coin's name as derived from that he bore, thus:

باشرفي اثر نام آنجناب رسيد
شرف زسككه اشوف بر آفتتاب رسيد

The name Ashrafí, however, no doubt came from an earlier Ashraf, probably the Memluk El-Ashraf Barsabáy or El-Ashraf Káit-bey, under whom it became famous in commerce not long after its introduction into the Egyptian currency. The same coin was issued by Tahmásp II., Sultán Husain, Tahmásp I., and Isma'il I., who also issued its quarter.

The 'ʿAbbásí of ʿṢafi' is represented by the coin of 'Abbás I., weighing 118 grs., which is plainly a double 'Ashrafí. The 'Abbásí of 72 grs. is found weighing 71 under Muḥammad Khudabanda, and its half 35:5 under 'Abbás I.

The relation of these pieces would be—

<table>
<thead>
<tr>
<th>Multiples</th>
<th>Standard</th>
<th>Maximum weights</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>108</td>
<td>118</td>
</tr>
<tr>
<td>1 1/3</td>
<td>72</td>
<td>71</td>
</tr>
<tr>
<td>1</td>
<td>54</td>
<td>54</td>
</tr>
<tr>
<td>2/3</td>
<td>36</td>
<td>35</td>
</tr>
<tr>
<td>1/4</td>
<td>13:5</td>
<td>13</td>
</tr>
</tbody>
</table>

The only anomaly according to this scheme is the heavy weight of the coin of 'Abbás I. (118 grs.), but Hanway knew of such a coin under ʿṢafi. The persistent use of the Ashrafí makes it probable that the gold standard of weight was not interfered with from Isma'il I.'s time until Nádir
introduced the heavier Indian standard, striking the Muhr, and its double, with the Ashrafi. Kerim Khan issued the Muhr, its half, and its quarter, which took the place of the Ashrafi. During the rest of the period of the Khans the Muhr and its quarter were mainly issued. The gold coins of Fet-h-'Ali Sháh and his successors will be noticed later.

The statements of Hanway as to the silver coinage may now be compared with the evidence of the coins, as presented in the following table:

<table>
<thead>
<tr>
<th>Multiples</th>
<th>Standard</th>
<th>Maximum Weights</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Tahmasp II</td>
<td>Husain</td>
</tr>
<tr>
<td>30</td>
<td>855.5</td>
<td>836</td>
</tr>
<tr>
<td>20</td>
<td>570.5</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>427.5</td>
<td>413</td>
</tr>
<tr>
<td>10</td>
<td>285</td>
<td></td>
</tr>
<tr>
<td>7½</td>
<td>213.7</td>
<td>208</td>
</tr>
<tr>
<td>5</td>
<td>142.5</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>85.5</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>57</td>
<td>57</td>
</tr>
<tr>
<td>1</td>
<td>28.5</td>
<td>28</td>
</tr>
<tr>
<td>1½</td>
<td>14.2</td>
<td></td>
</tr>
</tbody>
</table>

Chardin, who visited Persia under Sulaimán I., describes the silver money as having been the Sháhi, equal to 4½ sols, the Maḥmúdí equal to 9, and its double the 'Abbásí,
thus equal to 18 (Voyages, ed. 1711, ii. p. 92). Tavernier, describing the money of 'Abbás II., makes the denominations the Bistí, Sháhi, Maḥmúdí, the 'Abbásí, the piece of $2\frac{1}{2}$ 'Abbásís or 10 Sháhís, and its double the 5 'Abbásí piece. The weights are a little higher than Chardin's, the 'Abbásí being equal to 18 sols 6 deniers (Six Voyages, ed. 1676, ii. p. 6 and pl.). The weight of 18 sols is 126·54, and that of 18 sols 6 deniers 130·

Though these weights are not reached under 'Abbás II. and Sulaimán in the table above, it is obvious that the correspondent pieces to the Sháhi and its multiples are those of the standard of 28·5, 85·5, 114, 285, and 570 grs. The coins of 'Abbás I. and Muḥammad Khudabanda, though not sufficient for a safe inference, favour the lower standard of the table above. As to the silver money of Ṭahmásp I. and Isma'íl I., it certainly is as yet an enigma.

Hanway's figures show a remarkable reduction from the standard of the coins just noticed. They agree however with the evidence of the coins of Nádir under whom there must have been a reduction of the 'Abbásí first to 82 and then to 72 grains.

Working down from Nádir, the Efsháris and Sulaimán II. (who only strikes 'Abbásís) continue Nádir's system, Ibráhím innovating with a 3 'Abbásí or 18 Sháhi piece; but this confusion could not continue. The silver coins were first the rupí and Abbásí, exchanging at the rate of 1 to 2 ½; but Kerím Khán after a time issued the Sháhi of about 25·5, making a series of 51, 75·5, 151, the maximum weights being 25, 50, 71, 142. His successors before Fet-ḥ'-Alí struck rupís, and rarely the eighth.

I am able, thanks to the kindness of General Houtum Schindler, to give an account of the coinage of Fet-ḥ'-Alí Sháh and his successors to the present time.

Fet-ḥ'-Alí first issued in gold the Túmán. This can only be the piece which weighs about 95 grs., and of which there are several specimens of early dates in the Museum. His
other denominations in gold, struck before 1232, I will not attempt to explain. His first silver coins were the Rupía, Rúpi, or Ríál, the 'Abbási, and its half, the Sanár (a corruption of Sad-dinár, or 100 dinars), or Mahmuídí. It is at present impossible to identify these denominations, but it seems that the 'Abbási system and the Rúpi system went on side by side, gradually approaching one another, each denomination being affected by that nearest to it in the other system.

Fet-h-^Ali's second issue, at the close of the 30th year of his reign, was in gold, the Tumán of 70 grs., soon reduced to 53 grs., thus identical in weight with the old Ashrafi: at the same time he issued the Karán, called after the Karn, or 30 years’ period, weighing 142 grs., in silver, and equal to the 10th of the Tumán, or 20 Sháhis, in value. Ríáls, 'Abbásis and Sanárs ceased to be coined. The Karán was soon reduced to 107 grs.

Muhammad Sháh continued his predecessor's last coinage, speedily reducing the Karán to 89 grains. He is also stated to have struck the half, or Panabat (penáh bád).

Under Násir-ed-dín there have been successive reductions. By 1875 (A.H. 1291-2) the Tumán had fallen to 50 grs., and the Karán to 78. The denominations were then as follows:

**GOLD.**

Tumán, 3:225 gram. = 50 grs. = 10 francs.
(900 pure gold.)

\[
\begin{align*}
\frac{1}{3} & \text{ } = 1:6125 \text{ } = 25 \text{ } = 5 \\
\frac{1}{4} & \text{ } = 1:806 \text{ } = 12\frac{1}{2} \text{ } = 2:50 \\
\end{align*}
\]

**SILVER.**

Karán, 5 gram. = 78 grs. = 1:0 franc.
(900 pure silver.)

\[
\begin{align*}
\frac{1}{3} & \text{ } = 2:5 \text{ } = 39 \text{ } = 50 \text{ cent.} \\
\frac{1}{4} & \text{ } = 1:25 \text{ } = 19:5 \text{ } = 25 \\
\end{align*}
\]

**COPPER.**

Sháhí, 10 gram. = 156 grs. = 10 cent.

\[
\begin{align*}
1 & \text{ } = 78 \text{ } = 5 \\
\frac{1}{2} & \text{ } = 39 \text{ } = 25 \\
\end{align*}
\]

Besides the denominations mentioned above, 2, 5, and 10 Tumán pieces have been struck.

Subsequently the Karán has fallen to 70 grs., and the Tumán to 47.
In A.H. 1294 (A.D. 1877) the provincial mints were suppressed, and all coinage ordered to be struck at Teheran. It is from this date that the 'new coinage' described in the Catalogue takes its rise.

The present currency consists of Túmáns, in gold; the Kartán and 2 Kartán in silver (the 5 Kartán and ¼ Kartán being out of circulation); and in copper the ½ Shahí, Shahí, 2 Shahí, and 4 Shahí. At Mesh-hed the Jendeki is used at the rate of 85 to 90 = 1 Kartán.

For largesse, little pieces are struck in gold worth two Kartáns, and in silver, the so-called Dú-sháhi, or piece of two Shahís, actually worth ½ Kartán.

General Houtum Schindler, in the letter from which I have taken the main facts of these remarks, acknowledges his obligations to a pamphlet on Persian mints, by Director Karl Ernst, of the Austrian Mint.

Art of Coins.

Artistically the coins of the Shahs of Persia rival those of the Emperors of Delhi. Less varied in types than those of Akbar and Jehánghir, they are of more uniform calligraphic elegance than the Indian series. The character employed is at first Naskhí; Nesteemlík is then introduced for the reverse inscription, and ultimately it is generally used for both sides. In the arrangement of inscriptions, and in the occasional arabesque treatment of Nestálík, much ingenuity is shown, particularly in bringing the Shah’s name into the centre of the reverse inscription.

At first the language is Arabic.

Obverse.

The obverse area inscription, until the reign of Mahmud the Afghán, is the Shíá’ formula لا إله إلا إله محمد رسول الله علي ولي الله: rarely نبى is used for رسول. Mahmud, Ashraf, and later Ázúd Khán, use the Sunní formula, of course omitting 'Alí. When, as usually, there is a margin, the Shíá’ formula is supplemented by the names of the Twelve Imáms. The proper order, على حسن حسن علي محمد جعفر موسى علي محمد علي حسن محمد, is frequently varied for calligraphic reasons,
the prolongation of the of ي عليه, thus, علی, serving for a border, and the recurrence of the initials, م, four times, ح ع ج, thus, ح ع ج, serving for a border and the recurrence of the initials, four times, ح ع ج, suggesting, when the margin is in segments, a symmetrical arrangement. 'Abbas II. varies this formula by the full invocation on Muhammad, 'Ali, Fátima, and the rest of the Imáms, all being mentioned by their titles or qualifications, Ḥasan and Ḥusain together, thus:

الله صل على النبي والولى والبلطين والسبطين والمجاد والباقر
والصادق والكاظم والرشد والتقى والتقى والنزكى والمبدى

The same formula, apparently incomplete, and with names instead of titles, except that Ja'afar has both, appears on an anonymous coin of the time of Isma'il I. or Tāhmásp I. Maḥmud the Afghán, on the obverse margin of one of his coins, inscribes the names of the four orthodox Khalífas (no. 197a, p.273). Ashraf issues their coinage as the "money of the four friends" سکه جاریار, and it is probable that some of his pieces bore their names.

The reverse area is at first occupied by the royal name and style, and the mint and date. The style is afterwards abbreviated or else more or less varied in a distich: the mint and date are not changed.

The full style of Sháh Isma'íl I. is 

السلطان العادل الكامل

Presumably Abu al-muñafr Sháh Ismá'il and the fractional type Sháh Ismá'il are written indifferently. On a coin, apparently of Isma'il I., published in the Supplement (no.186, p.267), Dr. Rieu reads conjecturally 'Servant of the Sháh of Kerbela,' that is, Ḥusain, which if accepted is the only special reference on the Persian coinage to their popular Imám.

The full style of Tāhmásp I., rarely written at length, and on no coin to be completely read, is the same as Isma'il's. He also calls himself

The only known coin of Isma'il II. gives the style 

ابو المظفر اسمعیل شاه بن طهماسب الصفوی. It is observable
that Isma'il does not appear to be called the Second, as the
fainéant Isma'il (III.) is similarly unnumbered.

The scanty coinage of Sultan Muhammad Khudabanda
affords the following styles, which are no doubt abbrevi-
ated, Sultan محمد خدابنده پادشاه سلطان محمد ابو
المظفر پادشاه بن طهاسبب شاه الحسينی. The word Sultan, as
in the case of Sultan Ijusain, is part of the proper name,
which is Sultan Muhammad Khudabanda. This Shah styles
himself شاه علی ابی طالب الخش, and varies
his father's formula to شاه علی ابی طالب الخش, in both
showing a Persianizing tendency.

Under 'Abbás I., Persian appears on the reverse. The
obverse is strangely varied by the use of both and
in alternative formulae. The Shah's style is شاه عباس
المظفر عباس, and he also terms himself 'Ali's servant in
the phrase which is the most permanent of its class
بندہ شاه ولايت عباس

Safi repeats the formula شاه ازجان غلامه صفی است,
or است هست شاه ازجان غلامه صفی است. A specimen in the Museum of Copenhagen
leaves little doubt that the verb has the form است not
and shows but a single alif, whereas in the Catalogue I
have supplied a second for the verb. This formula implies
devotion to his namesake, who gave his name to the family.

'Abbás II. is the first Shah who takes a numeral, calling
himself 'Abbás the Second. His designations are
in a distich for شاه خلیفه استان على رضا
، as watch-dog or
guardian of the tomb of the Imam 'Alí Rīza, and
بندہ شاه ولايت. He appears to have introduced the title emperor, lit.
'master of the (auspicious) conjunction,' صاحبقران Sahib-
kirán, a title which had its origin with Timúr, also in a
distich. The distichs will be treated below.

Sulaimán I. must have struck coins during the short period
for which he bore the name of Safi [II.], but their recall (Char-
dain, Couronnement, p. 393) was so effectual that no speci-
mens are known. This Shah styles himself بندہ شاه ولايت.
Sultan Husain resumes but rarely the use of نبی رسول in place of the chief religious formula. On one coin he gives his full style, showing the survival of the earliest titles, السلطان العادل الباقى الكامل الوالي ابى الظفر السلطان بن السلطان سلطان حسين شاه بادر خان الصفوى, and a shorter and different style, in part novel, والخاقان بن الخاقان بندده شاه ولايت حسين.

Usually he is simply جلوب آستانه على a term varied in one of his distichs. 

Tahmasp II. uses a distich in which he is characterized as the Second and ساہیب-کیران. ’Abbás III. exactly agrees except that he is ‘another ساہیب-کیران.’

The rule of the Afgháns, Mahmúd and Ashraf, and that of Nádir Sháh practically changed the character of the coin inscriptions.

Mahmúd styles himself Sháh, and in his distichs جهانگیر and عالیکیر, perhaps only poetically. Ashraf in two out of three distichs also appears as Sháh. He adopts Aurangzib’s formula جلوس میمنت مانوس, used by no other king of Persia.

In the later years of Sháh Tahmásp II., when Nádir was endeavouring to expel the Afgháns, a new and very singular coinage made its appearance, which had a large influence on all subsequent issues before the reign of Feti-ح-’Áli Sháh, except the major part of those of the Efsháris. When Nádir undertook the difficult task of restoring the Persian power, the popularity of the Şafavi line must have been very low. The name of Tahmásp II. could raise no enthusiasm: the idea of supplanting a weak king by a mere phantom was, no doubt, already formed by the ambitious Nádir. Thus it was desirable to issue a coinage which should be popular, and thus accustom the people to some central power independent of the sovereign. The great shrine of ’Áli Riza at Mesh-šed, the most venerated building in Persia, suggested the issue there, and in other parts of
the country, of a coinage in which the Imám takes the place of the sovereign, even with a quasi-regal style. From 1143 until 1147, thus until the year before Nádir's accession, this money was issued concurrently with the regal coinages of Ţahmásp II, and 'Abbás III. 'It went a golden currency,' so runs the distich, 'from Khurásán, by the grace of God, by the aid and help of the Sháh of Religion, Álî Rîzâ, son of Musa.'

After this time weak sovereigns issued the Imám's money, and in the age of the rival Kháns the only currency was of 'Álî er-Rîzâ and his rival in popularity, Muhammad el-Mahdí.

Nádir Sháh, with his characteristic boldness, wholly changed the style of the regal inscriptions. When he uses no distich, he is simply called the Sultán Nádir. In his two distichs he styles himself 'King over the Kings of the world,' 'Sháh of Sháhs,' &c. He also uses on the coins of his first and second year the famous táríkh, or chronogram, خیالی تاریخ = 1148, the date of his accession. Of course the Imám's coinage disappears.

'Ádil or 'Alí Sháh uses a distich, stating the circulation of the coinage of royalty in the name of 'Alí. As he was enthroned at Mesh-hed, which remained his capital, there can be no doubt that the name 'Alí implies that of the Imám, 'Álî Rîzâ, but is this or the Sháh's name the primary meaning?

Ibráhîm on the money bearing his name follows the system of Nádir. He either is styled the Sultán Ibráhîm, or, when he uses a distich, Ibráhîm Sháh, also qualified as šâlib-kirán. There is also an Imámí coinage here assigned to Ibráhîm, issued under the name of 'Alí Rîzâ at Tabrîz in 1161. It has been earlier shown that Ibráhîm was practically sovereign for roughly three months between
his overthrow of his brother 'Adil Sháh and his own enthronement. This period would well suit the issue of these coins at Ibráhím’s capital. They could have been issued by 'Ádil Sháh earlier in the year, but a second issue of Imámi coinage by him is unlikely, his first being either Imámi or quasi-Imámi, and still more so is this the case with Sháh Rukh.

We have coins of Sháh Rukh of his first reign (A.H. 1161–1163) and his third (A.H. 1168–1210). In his earlier coinage he follows the practice of Nádir Sháh, being styled Sháh Rukh the Sultán, and in one distich he is šáhib-ḵírán. Like his grandfather Sultán Husain he is watch-dog of the shrine of Mesh-hed. Certain Imámi coins bearing the invocation, dated 1161, are assigned to this period of Sháh Rukh’s rule. They are of Mesh-hed, Resht, and Kazvín. They cannot be of Ibráhím, as he never held Mesh-hed; consequently we have to choose between 'Ádil Sháh and Sháh Rukh. As before, it seems unlikely that 'Ádil Sháh had two sets of coins, directly or inferentially connected with 'Alí Riza. On the other hand, had Sháh Rukh in 1161 authority as far as Kazvín or Resht? Probably Ibráhím, though issuing his own Imámi coinage at Tabriz during the interregnum, did not interfere with this very inoffensive currency elsewhere. One of the coins (no. 312, pl. VIII.) seems markedly of Sháh Rukh’s fabric. Practically it is not of much consequence by whom these coins were issued, inasmuch as they bear no evidence of regal authority.

Sulaimán II., who dethroned Sháh Rukh, in his two florid distichs is ‘the rightful Sháh Sulaimán II,’ and ‘the Sháh, son of the sayyids, heir of the kingdom of Sulaimán,’ his father-in-law, Sulaimán I.

Sháh Rukh, during his third reign, styles himself šáhib-ḵírán, and Sháh of the world, جهان [شاد], and repeats the title حکب آستان رضا, as well as using a
new formula, 'watch-dog of the Sultán of Khurásán' (’Alí Ríza).

Isma’il (III.), in the coins struck by ’Alí Merdán, as well as by Moḥammad Ḥasan, is uniformly styled بندر شاه ولايت, without any numeral, and with no further inscription.

When Sháh Isma’il was carried away from Kerím Khán by Moḥammad Ḥasan, it became necessary for the Zand chief to issue a coinage which should not be confused with that of the Sháh, now the puppet of his rival the Kájár, and yet which should not be disloyal. What he did we learn from the Favaíd-i-Ṣafávia, as well as from Kerím Khan’s coinage. The historian tells us that Isma’il having been imprisoned in the Fort of Abáda, Kerím Khán proclaimed himself wakil, ordering the sikka and khutba in the name of the Twelve Imáms, and then cites the well known distich of his money struck in the name of the Imám El-Mahdí.

We know from his coinage that Kerím Khán did not wait until the titular sovereign was once more in his hands before issuing a new currency: otherwise the author of the Favaíd does not need correction. The circumstance of the sikka and khutba in the name the Imáms seems very strange. Was this done in the name of the Mahdí, who was expected to return, and of whom under the Fátímis in Egypt a coinage was issued with his name Muḥammad and his title as 'the Expected,' El-Muntazar? (Cf. Cat.Or.Coins, iv. p. ix. seqq. nos. 228–230, p. 55, 56.) However this may have been, there is no doubt that the Mahdí, as shown for instance by the coins of Muḥammad Khudabanda, was, among the Persians, next in popularity to ’Alí Ríza. Another innovation seems to have been due to Kerím
Khán, the use of an allusive invocation. The primary intention of this kind of formula seems to have been a reference to the Khán's name. Thus Kerîm Khán's constant invocation is 'Ya صديق ٓبٔى O Bountiful One,' where the divine epithet, after the manner of a patron saint's name, recalls an ordinary name. Kerîm Khán also invokes the Mahdî as 'the Master of the Age,' Ya صاحب الزمان, that is 'the Imam who was to arise at the end of the Age,' العقير في آخر الزمان (Cat. Or. Coins, iv. p. xi.) It may be remembered that Kerîm Khán's proper name Muḥammad may have been allusively referred to in the invocation of Muḥammad el-Mahdî. The subject of invocations will be later discussed. When Kerîm Khán uses the Shí'a formula he once varies it by the adoption of رسول نبî for نبî (no. 326, p. 107).

Muḥammad Ḥasan Khán the Kājār strikes, as his distich tells us, in the name of 'Alî Rîza.

Āzâd Khán the Afghán uses the Sunní formula, which thus appears for the last time on Persian money. His distich mentions his name without any title, with the wish that while he remained on earth the coinage of the Master of the Age (the Mahdî) might last. This devotion to an Imam, though in this case consistent in a Sunní, must have been adopted to conciliate Āzâd's Shí'a subjects.

Kerîm Khán's son Abu-l-Fet-h, while continuing the Mahdî distich, introduces his own name without title in a subordinate place to the mint on the reverse.

Ṣâdîk Khán repeats the distich, and restores the invocation used by Kerîm Khán.

'Alî Murâd Khán alone varies in introducing the invocation Ya علي; probably the Khalîfa.

Ja'afar Khán abandons the distich and covers the whole of the reverse with an invocation of the sixth Imam, 'Ja'afar the Truthful,' Ya امام جعفر الصادق. This probably does not indicate any special reverence for the Imam such as is shown by the coin without royal name, which I have assigned to either Isma'îl I. or Šâhís p I., on the reverse
of which this Imam alone receives his title (no. 651, p. 209). It was probably chosen as an inscription allusive to Ja'afar Khan and his father Sádik.

Luṭf-'Ali Khan goes a step beyond his father in the distich of his coin here catalogued, and styles himself Luṭf-'Alí son of Ja'afar (no. 445, p. 142).

Aka Muḥammad Khan issues money in the name of the Imam 'Ali Riza, repeating his father’s distich, and also takes up the coinage of the Mahdí, repeating Kerim Khan’s distichs and varying them with two new forms. Despite his enthronement, the only allusion to his name is the invocation ‘O Muḥammad!’, the Prophet and not the Mahdí. Fet-h-'Ali, in the short period before his enthronement, issued money as the Sultan Bábá Khán, which is interesting as the only Persian coinage in which the title Khán appears without being preceded by Bahádur. As Sháh his style is the Sultan son of the Sultan, or the Sultan, Fet-h-'Alí Sháh Kájar. This instance of royal parentage is especially remarkable, as Ḥusain-Kuli does not seem ever to have exercised the prerogative of coinage. The insertion of the tribe-name Kájár is also a curious innovation. The two mottoes, ‘The kingdom is God’s,’ the بالله الملك, and ‘The glory is God’s,’ the العزة لله, are practically novel.

Ḥusain 'Alí and 'Alí Sháh follow the style of their father Fet-h-'Alí, except that 'Alí Sháh gives the title of Sultan to his father and grandfather, assuming two degrees of royal descent. Impressions of the coins of these sovereigns have been kindly communicated by Dr. Tiesenhausen.

Muḥammad Sháh, with the instinct of the Kháns, does not appear on his coins with any royal title or even by name, but adopts the allusive motto ‘The king of the kings of the prophets (is) Muḥammad.’ Thus he suggests his own name and usual title. The money of the rebel Ḥasan Khán Sálár, who resisted the
authority of Nāṣir-ed-dīn Shāh, is, to judge from the solitary specimen in the Museum Collection, a continuation of the money of Muḥammad Shāh, which could be continued by any other ruler, like the Imāmī coinage of the Khāns.

Nāṣir-ed-dīn follows his predecessor Fet-h-'Alī in the style of his coins. On the ten-tūmān piece, he assumes the titles of the Sultan al-aḍẓīr wa-l-muqāfāt al-ażhir Nāṣir ad-dīn Shāh Qājār. On a medal he appears as Dār al-dīn Qājār, and on another as Shāh-nāshah Nāṣir-ad-dīn. The same class gives us the allusive motto 'He is the aider,' which does not appear on the coins.

The name of the mint is always preceded by the māṣdar or infinitive noun ضرب, 'striking.' In the reign of Isma‘īl II. a custom begins, resumed by Ashraf, which becomes the rule under the Zands and Kājārs. A town takes its distinctive epithet, usually beginning with 'abode' دار: thus Shīrāz is termed Dār al-ulam, 'The Abode of Learning.' The epithet دار السلطنه, 'The Abode of Sovereignty,' is common to the successive capitals, except Shīrāz: thus it is used for Tabrīz, Kāzvin, Isfahān, and Tēherān, and it may be noted that this use is long after Tabrīz and Kāzvin had lost their eminence. Mesh-hed takes the epithet 'holy' after its name، مشهد مقدس، (varied very rarely by ارض آقدس, 'most holy land,' no. 522, p. 170, no. 635, p. 205), the earliest instance in the Catalogue being under Tahmāsp II. (no. 169, p. 58). Under Tahmāsp I. we find مشهد امام رضا (no. 13, p. 15). The most singular mints are the following: جلو، 'Army Mint,' and ضربخانه رضاب، the same, both Kerim Khān's; and ضرابخانه دولتی، 'State Mint,' on a medal of Nāṣir-ed-dīn. The epithets will be found in a special index as well as in the Index of Mints.

The year is expressed in the figures of the Hijra date, almost always without the regnal year; the Persian money in this respect markedly differing from the otherwise similar coinages of the emperors of Delhi and the Durrānis.
The regnal year occurs once (no. 27a**, p. 270), and possibly twice (no. 17, p. 9). The word ‘year,’ in the Arabic سنه, is very rarely employed. There is one curious example of the statement of the month and day Hijra (no. 447, p. 144, supra p. xxii). It is scarcely necessary to add that the Persian names of months, frequent in the earlier imperial money of Delhi, are here wholly wanting. Ashraf always gives his julius year, and in later years the actual date also.

The distich or saj', according to Persian terminology, is a peculiar feature of the coinages on which the Persian language is employed. The earliest instance of which I know occurs on a coin of Muḥammad Kerim Shāh of Gujarāt, a.h. 846-855 = a.d. 1443-1451, Catalogue of Indian Coins, Muḥammadan States, (no. 416, p. 134, pl. xi). It has been thus read, with Dr. Rieu’s aid:

[Translated text]

While in the mint of heaven there be the disk of moon and sun
May Shāh Sultān Ghiyas-ed-dīn Muḥammad’s coinage run.

I may on this first occasion of translating a distich explain that I have done so on account of the extreme difficulty that their style presents, making a rendering desirable. I have adopted verse instead of prose as less cumbrous. The rendering follows the originals, line for line and nearly word for word. I have allowed myself the liberty of rendering دِ 'he struck' in the first line in some cases by ‘came’ at the end of the line, immediately followed by ‘struck’ at the beginning of the next, the Persian notions of coining and circulation being inseparable: otherwise there is no transposition from one line to another. Any word added is enclosed in parenthesis, and every paraphrastic rendering is confronted with the literal sense in foot-notes, which also explain obscurities.

The second instance of a distich is on the only published coin of Isma’īl II., described and engraved by M. Soret
(Rev. Num. Belge, 1864, p. 355, no. 47, pl. xix. no. 39), who leaves the reverse, which he could not decipher, to other numismatists. By a happy accident I discovered the inscription written out as a distich in the Alam-árá'í-'Abbási, thus:

 الشمَّرَقُ تَا بِمَغْرِبُ گُر اِمَام است
علی و آل او مارا تیام است

If an Imám there be between the east and west, 'Álí* alone with 'Álí's house for us is best.†

The historian states that in devising a new coinage Isma'il desired to avoid the sacred formula with the name of God falling into the hands of such as did not believe as well as the legally unclean, but fearing to be suspected of an intentional omission of 'Álí's name, devised the distich above mentioned. Gold and silver coins were accordingly issued with the distich on one side and the names of Isma'il and the mint on the other.‡

* 'Álí the Khalifa.
† "Best" for "perfect," "all," "perfect.
‡ The whole passage is so curious that I have transcribed it completely:

And when a king went to Damascus, Zad and Zad, and we shouted and sang to the king. And we said to ourselves: 'If we do not speak the truth, the king will come to us.'

The historian states that Isma'il desired to avoid the sacred formula with the name of God falling into the hands of such as did not believe as well as the legally unclean, but fearing to be suspected of an intentional omission of 'Álí's name, devised the distich above mentioned. Gold and silver coins were accordingly issued with the distich on one side and the names of Isma'il and the mint on the other.

(Add. 17,927, f. 2654; cf. Add. 16,681, f. 614a, b.)
The description of the coin should be as follows:—

Obv. [بیان الطیف] ۶۰۲، [نحسا‌نن‌که‌شام‌الصفوف] ۶۸۴

۶[اسمعیل] شام

[دارالعهد] ۶۳۴

ضر.[۶۸۴] سن.[۶۸۴]

Rev. ۶[تاج‌بی‌امام] زمشرقه[۶۸۴]

۶[س][تاج‌بی‌امام]

[بیانی] و[الله‌اوما] [۶۸۴]

[۶۸۴] است.[تاج‌بی‌امام]

On referring to M. Soret's plate it will be obvious that this reading is in part conjectural. On the obverse I do not find اسمعیل خان, which he places before the sign \( \backslash \) I take for the \( \text{ا} \) of that name. On the reverse the order of the concluding words, bracketed, is doubtful. The metal of the coin raises a suspicion that it is an ancient forgery.

Neither on coins nor in manuscripts do I find any poetic inscriptions until the reign of 'Abbás II., almost a century after that of Isma'îl II. This Sháh uses two distichs:

پکیتی سکه، صاحبقرانی
زد از تریث حق عباس ثانی

Throughout the world imperial* money came,

Struck by God's grace in 'Abbás Sâni's name.

پکیتی انته نکون سکه، صاحبقرانی
زتوفیق خدا صلی عباس ثانی

Lo! at this time throughout the world imperial money came,

Struck by God's grace in 'Alî's watch-dog† 'Abbás Sâni's name.

---

* Imperial

† Lit. 'dog,' guardian of 'Alî Rîza's shrine at Mesh-hed.
INTRODUCTION.

We are informed in the Kίσαν that the first of these distichs was adopted the day after this Shah was proclaimed; and that, at the same time, for the motto of his seal this line was chosen: بود چل به عباس ثانی,* where we may have the source of the second distich.

Sulaimán's coins in his first name as Șafi (II.) have not come down to us. Chardin states that they bore an inscription, which must have been a distich, as follows:

Zibad hestie chae Habas sanié
Șafié zad Zikkeh saheb Karanié.

Dr. Rieu thus restores the Persian, the first line in Chardin being obviously inaccurate, for it may be noted that there is no trace of 'chae' in Chardin's two translations. (Couronnement de Soleïmaan, 1671, pp. 149, 150.)

Examples of this coinage may possibly be found among the money of 'Abbás Sáni from the world is passed away, Șafi (the second's) money has imperial sway.

The two distichs of Șafi (II.) of the second period of his reign as Sulaimán I. are as follows:

For the sake of winning grace of him who men and genii leads,†

The age's Solomon struck golden money for the people's needs.

* In translation, `favour' or `grace.'
INTRODUCTION.

Sultan Husain uses two distichs, the second of which does not occur on coins in the Museum:

Money he struck by the grace of the Lord of east and west, the twain
Everywhere, dog of the Prince of the Faithful’s shrine, Sultan Husain.

By grace of God upon a golden face he made
His coin, Sultan Husain, religion’s aid.

(Trahm, Rec., p. 470.)

Tahmasp II. adopts the distich of 'Abbás II., merely substituting his own name, for his ordinary coinage, but on a single coin we find another distich of a wholly new turn. The two are—

Throughout the world imperial coinage came,
Struck by God’s grace in Tahmasp Sáni’s name.

Tahmasp the Second struck on purest gold assayed
No man but 'Ali and no sword but 'Ali’s blade.†

(Num. Chron., 1884, p. 266.)

The second distich may be regarded as of medallie use, the only coin known which bears it being dated in

* The Khalifa.
† 'Ali Ríza nominated heir by the Khalifa El-Má-mún.
‡ 'Ali the Khalifa and his famous two-bladed sword. Blade, lit. Zu-l-fákár.
Tahmásp's first year, and the intention being obviously a
defiance of the Sunní Afghán. The distich is remarkable
as being the only one which presents two languages, the
first line being in Persian, the second in Arabic. A
complete Arabic distich does not occur. It must also be
noted that here the Khalífa 'Alí the possessor of the famous
two-bladed sword is intended, not 'Alí-Rízá. Notwithstand-
ing, it is remarkable that in this reign the series of 'Alí-Rízá
coins begins. Their distichs will be noticed later.

The distich of 'Abbás III. is simply a variation of those
of 'Abbás II. and Tahmásp II.:

سکه بر زر زد بسیواری الپی در جهان
ظری حق عباس ثلاث ثالث صحبقران

Throughout the universe by grace divine a golden money came,
Struck by God's shadow, a new emperor 'Abbás the third (by name.)

A marginal note in the Favaíd (Add. 16,698, f. 7b) gives
the distich of the seal of Sultán Husain II. as follows:

و سنج میر آنحضرت این فرد بود
دارد شاهمیران فرمان حکمرانی
فرزند شاه طبهاسب سلطان حسین ثانی

The king of men* commanded, and the royal right has ta'en
The son of Sháh Tahmásp, the second Sháh Sultán Husain.

Nothing is said of a coin inscription, yet if 'Alí Merdán
issued any coins for Sultán Husain it is probable that he
would have used this distich. The title of 'Alí, here again
instead of 'Alí-Rízá, as 'King of heroes,' is, as Dr. Rieu
agrees, very possibly a covert allusion to the name of the
Bakhtiári chief 'Alí-Merdán, ' 'Alí the hero,' by whose
order Sultán Husain was set up.

Sultán Muhammad's rupís, struck probably as patterns
only, by Áka Muḥammad Khan, bore the following distich
according to the Favaíd:

پزیر زر سکه از الافا سرمد
شک والالا گیر سلطان محمد

* 'Alí the Khalífa.

† Add. 16,698, f. 148b, where کوهر for کوخر, which Dr. Rieu substitutes on
account of the metre.
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He struck his coin of gold by the Creator's grace, Sultan Muhammad, ruler, of a noble race.

Ahmad Shah struck coins, none of which have come down to us, with the distich,

\[
\text{سکه زد به فهفت چوزد جون مهر و ماه وارد ملك سلیمان گشت احمد پادشاه}
\]

He struck in climates seven, as sun and moon in might, Ahmad the Padishah heir of Sulaimán's right. (Tezkira-i-Ál-i-Dáud, f. 42b.)

Sulaimán II. Of the short reign of Sulaimán II, the coins, only known in the British Museum, bear two distichs:

\[
\text{زد از لطف حق سکه کامرانی}
\]

By grace divine he struck a coin of happy fame,

\[
\text{شک عدل گشت سلیمان ثانی}
\]

The sovereign just, who second Solomon became.

\[
\text{بر فرود روي (؟) زمی چون طلوع مهر و ماه وارد ملك ود سلیمان بين سادات شاه}
\]

Shines as the rising sun and moon upon the earth, Heir of Sulaimán's right, the Shah of saintly birth.

The first of these I found in the Tezkira-i-Ál-i-Dá-úd, where a coin is fully described,

\[
\text{و نقش سکه آنشربيار در وسط صحیفه لا لله الا لله محمد رسول الله على ولي الله ودر محبه همان صحیفه اسما مقدس ابیه اثنی عشر و در صحیفه دیگر زد از لطف حق سکه کامرانی شک عدل گشت سلیمان ثانی (f. 99a.)}
\]

The reading of the other distich I owe to Dr. Rieu. At first I thought that I had discovered in the coin bearing it one of Ahmad Shah, but the similarity of the first line to the second of Ahmad is evidently due to the same pretensions. Dr. Rieu's attribution of the distich to Sulaimán II. is confirmed by an ode in honour of his accession, which seems either to have originated the distich or to

* A double allusion, first to his maternal grandfather Sulaimán I., and secondly to the Hebrew king.

† Race of the Sayyids, descendants of Muḥammad.
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have been originated by it. I have therefore thought it worth while to print the poem, the correct form of which is due to the great kindness of Dr. Rieu.*

The influence of the distichs of the Sultāns of Delhi is evident in these of the 'Āl-i-Dā-ul; and, as Dr. Rieu observes, the expression چترزد on ʿĀḥmd Shāh’s distich is characteristically Indian, though the name of the royal umbrella does not occur on the Indian imperial coinage, the object itself figuring there.

The origin of this Indian influence is to be traced earlier in the money of the Afghān princes. Mahmud has two distichs, the first of which is now correctly given with Dr. Rieu’s aid, while the unravelling of the second is due to his acute scholarship:

سکه زد از شرق ایران چو قرض آفتاب
شاه محمود چهانگر سیادت انتساب
From the east of Irān he struck coin like the solar face,
Shāh Maḥmud world-conqueror of the saintly† race.

* šdē Zaltahf, Rāyāni Frorzn Nēr Tālūn
Dr. Dērj Sibâdat Aḥrēr Sibhshāmē
Sibhshāmē Shah Qādāl Wârth Māk Sibhshāmē
Bettul dânaq fātāl Nawāb Frorzn
Bēbā Sibhshāmē Shāh Fâqir xuchdēr Sibhshāmē Muqābāl Sâhīr Sibhshāmē
Bēbā dâmaq tānā Hârâdāsh Būd Hāshēr
Bērārd Āmūjāq Dâwār dârā Shāmā Shāhī
dârā Dāwār dârā Sibhshāmē Shāhī
Bērārd dâmaq tānā Hârâdāsh Būd Hāshēr
Bēbā Sibhshāmē Shāhī

† Rāyāni Frorzn, the name of the Indian imperial coinage.

Afghāns: Māhnm. Afghāns: Māhnmuth.
Below the earth sank down the moon and shining sun,
Envying the coin of Sháh Maḥmud world-conquering one.

Here the Afghán prince takes the titles Jehángír and 'Ālamgír, which had both become personal to Indian Sultáns. The second distich is evidently modelled on that of Aurangzíb 'Ālamgír, which runs thus, on the gold,

Through all the world he struck his sun-like coin of golden ore,
Sháh Aurangzíb (throne ornament*) of earth the conqueror.

while on the silver ñder takes the place of ñmer.

Ashraf.

The three distichs of Ashraf are wholly exceptional:

Upon the Ashrafí† was wrought the magic of his grace’s name,
Nobility from Ashraf’s coin upon the sun there came.

Ashraf laid hold on majesty with might:
Let his coin’s legend read ‘Requited be unright.’

By grace of Ashraf Sháh, who keeps the right,
The gold of the four friends‡ now sees the light.

The first is the only case in which the name of the coin here, as already shown, of much older date, is connected with that of the reigning sovereign; the second, with its strange allusion to punishment of crime, stands quite alone, and I am at a loss to explain it; while the third, boldly substi-

* Translation of Aurangzíb.
† One would be inclined to suggest the English ‘noble.’
‡ The four ‘orthodox’ Khalífas.
tuting the 'Four Companions,' Abu-Bekr, 'Omar, 'Osmán, and 'Alí, for the twelve Imáms, is the strongest instance of Sunni profession on the Persian coinage. The coins published in the body of the Catalogue (nos. 203, 204, p. 68) present no trace of the names of the Four Companions, but a coin of Maḥmúd since acquired (Suppl. no. 197a, p. 273) shows an obverse margin with the series of names in question as on some Sunni coins.

Nádir Sháh's two distichs seem wholly original, and mark, as already noticed, his claim to imperial power. They are—

By gold in all the earth his kingship shall be famed
Phoenix* of Persia's land, world-conqueror, sovereign named.

Over Sultáns of earth is Sultán,
Nadír, Sháh of Sháhs, Šábibkerán.†

'Alí or 'Ádil Sháh's distich may belong to the 'Alí Rızá series, though in the name of 'Alí no doubt it refers to the Sháh's name as 'Alí: as already said (p. lxx.), we cannot decide whether the primary reference is to Sháh or Imám:

By grace divine he struck a coinage of imperial worth,
Sháh Ibráhím, (his gold) sun-like illuminating the earth.

---

* Nádir.
† Retained for the exigency of rhyme.
‡ 'Alí Sháh and 'Alí Rızá.
Sháh Rukh uses three distichs:

Whenas Sháh Rukh imperial money coined, ’twas then
A second time Irán renewed herself again.

Throughout the world he struck his coin by grace divine,
Sháh Rukh the watchful dog of ’Alí Rižá’s shrine.

Another emperor has coined, thanks to Nádîr’s efforts’ worth,
Dog of the king of the east,* Sháh Rukh the king of the earth.

The first distich, expressing the hopes which were raised by the brilliant young sovereign’s accession, belongs to his first reign; the last, dwelling on his relation to Nádîr, is of the third reign, when his power was limited to a precarious hold of Khurásán, where alone Nádîr’s memory was held in respect. The second distich is common to both periods. It is to be noted that in both the second and third the devotion to ’Alí Rižá is marked.

Throughout the period of the rival Kháns there is but a solitary personal distich, that of the heroic and unfortunate Lutf-’Alí Khán:

Its stamp has golden money won
From Lutf-’Alí Ja’afar’s son.

It will be best to give all the distichs of ’Alí Rižá together, and then those of the Mahdî, with a few supplementary remarks:—

* For Khurásán, which I could not bring into the line.
From out of Khurásán a golden coin by grace divine was sent,
And aid of 'Alí Musa's son the kingly saint* benevolent.

By the Creator's bounty, and by fate's decree,
Gold of saintly Ríza has its currency.

A golden coin by happy fate has run
In name of peaceful 'Alí Musa's son.

While gold and silver through the world shall flow,
Coin of the Age's Lord† (the true Imám) shall go.

Silver and gold through all the world have now become the moon and sun,
Thanks to the true Imám's imprint the Age's Lord (the rightful one).

So long as Ázád on the earth shall stand
The Age's Master shall the coin command.

While stamped shall be the gold and silver ore
The coinage of the Age's Master shall endure.

† The Lord or Master of the Age, the Mahdí.
INTRODUCTION.

Aka Muhammad

While stamp shall be on gold and silver ore
The coinage of the Age's Master shall endure.

It will be observed that no name of any ruler appears, except Azád's throughout the series.

The idea of the comparison of gold and silver money to the sun and moon seems to begin on the coinage of Aurangzib already cited, in which the symbolism of the sun occurs on the gold money, that of the moon (full moon) on the silver.* The idea of Kerim Khán's distich, in which sun and moon gold and silver are in apposition, on both gold and silver money, occurs first in the distichs of Jehándár Sháh, as follows,

Through all the earth he struck his stamp upon the moon and sun, Jehandár Sháh, the champion of the faith, victorious one.

This is varied by Farrukhsiyar substitutes 'gold and silver' for sun and moon, thus,

By grace of God he struck his coin of gold and silver ore
The emperor Ferrukhsiyar the lord of sea and shore.

* The lines on the two-hundred mohur piece of Sháh Jehán handle the idea differently. The golden face of the coin is to illumine the world as the moon is illumined by the sun's ray:

(From a cast in the Marsden Collection.)
A distich on a medal of Nasir-ed-din Shah (Med. no. 1, Kajars: Nasir-ed-din, p. 262) may be added:

هر شيردل كه دشمن شها عيان گرفت
اژ آفتات هميت ما اين نشان گرفت

Whoso with lion-heart the sovereign's foes withstands
This badge he takes at our refulgent grace's hands.

The invocations, which form a marked characteristic of Invocations, Persian coinage, do not appear in the earlier period. Excluding the pious exhortation to invoke the aid of 'Ali, ending with a prayer the close of which is an invocation, 'O 'Ali!' three times repeated, where indeed we may find the germ of the later invocations, the list is as follows:

<table>
<thead>
<tr>
<th>Ya Ali Ben Mosi al-Rضا</th>
<th>Shah Rukh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ya Karem</td>
<td>Kerim Khan, Sadik</td>
</tr>
<tr>
<td>Ya Sahab al-zaman</td>
<td>Kerim Khan</td>
</tr>
<tr>
<td>Ya Ali</td>
<td>'Ali Murad</td>
</tr>
<tr>
<td>Ya Amaam Jafur al-sadq</td>
<td>Ja'far</td>
</tr>
<tr>
<td>Ya Muhammad</td>
<td>Aka Muhammad</td>
</tr>
</tbody>
</table>

These invocations gained under Kerim Khan that allusive force which is made specially prominent in the appropriate inscription of Ja'far Khan's, in which he and his father Sadik Khan are both alluded to.

Certain religious inscriptions have yet to be noticed. A gold coin of Kerim Khan (nos. 328, 328a, p. 108,) has above the reverse inscription هو; and in the midst of the obverse inscription, dividing the distich, كريم. These words probably represent the phrase يا من هو بين راجا كريم, given in the Fava'id as the inscription of Kerim Khan's seal.† This phrase evidently suggested the motto يا كريم.

Aka Muhammed Khan on his largest gold pieces inscribes الملك لله. Fet-h-'Ali Shah as Baba Khan uses two mottoes, that just mentioned, and the العزة لله which alone is continued during his reign as Shah.

* Lit., sun.
† (Add. 16,698, f. 125b)
The inscription of Muhammad Sháh شاهنشه انبیا محمد may be regarded as an allusive motto. The coins of Nášir-ed-dín bear no motto, but the allusive one هو الناصر occurs on the medal of his karn, also the centenary of the Kájár Dynasty (Med. no. 3, p. 263).

The copper coinage of Persia under the Sháhs is until the present reign, with insignificant exceptions, autonomous. It presents on the obverse a type, usually the figure of an animal, and on the reverse the name of the mint, preceded by ضرب فلوس, or فلوس ضرب. No doubt the first inscription should be read فلوس ضرب, the inversion being due to the habit on gold and silver money of placing the word ضرب at the foot of the coin, to be read immediately before the mint written next above it.

As the types in several instances are identical with the eponymous animals of the Tatar Cycle, it might be supposed that these at least were chosen with a chronological intention.

The animals of the Cycle are as follows, with the equivalent, apparent or probable, on the coins, and the animals on the coins not in the cycle.

<table>
<thead>
<tr>
<th>Tatar Cycle</th>
<th>Equivalent</th>
<th>Probable Equivalent</th>
<th>Non-equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>M use</td>
<td>Bull</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ox</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tiger</td>
<td>Hare</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hare</td>
<td>Dragon</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Crocodile</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Serpent</td>
<td>Horse</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Horse</td>
<td>Ibex</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sheep</td>
<td>Ape</td>
<td></td>
<td>Peacock</td>
</tr>
<tr>
<td>Ape</td>
<td>Cock</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hen</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dog</td>
<td>Elephant</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Camel
Goose (Duck)
Fishes
Lion and Sun
Lion
Sun
Lion and Bull
Lion and Stag
Ship
Sabre.
INTRODUCTION.

There can be no question that some of the coin-types are derived from the animals of the Tatar Cycle. There is however no chronological reference. This is sufficiently shown by the intervals at which types recur.

The Lion and Sun and the cognate types are of different origin. The Lion and Sun is of Seljuk derivation, or older. The Lion and Bull and Lion and Stag may be carried back to the Achæmenid times. The Ship is an isolated type. The famous two-bladed sword of 'Alí, Zu-l-fīkār, properly Zu-l-faḳār, is of course a Shī'a symbol.

GENEALOGICAL TREES.

In the following genealogical trees the object is to exhibit the descent of the Sháhs and other rulers, whose names are distinguished by numerals. A few names have been added of personages who may have exercised royal functions, though I have found no proof that they did so, as Ḥamza the son of Muḥammad Khudabanda, and others of the first historical importance, as Ḥaidar, the brother of the king just mentioned. Where royal personages have apparently been personated their names are here given, as Ṣafī and Sám, the sons of Sultán Ḫusain Sháh. I have been able to place the sons in order of seniority with the exception of those of Sultán Ḫusain Sháh.
GENEALOGICAL TREE OF THE ŞAFAVIS.

JUNAID

Ĥaider

I. İsma'îl I.

II. Țahmásp I.

IV. Muḥammad Khudabanda

III. İsma'îl II. Ĥaider

Hamza

V. ʻAbbâs I.

Shâh Shuja'ī

Şâfi Mîrza

Dau'.=Zubeida=ʻIsa Khân

VI. Şâfi I.

Dau'.=Jehân-bânu

VII. ʻAbbâs II.

Dau'. Izz-i-sharaf=ʻAbdallah

VIII. Şâfi (II.) Sulaimân I.

IX. Sulṭân Husain Dau'.

Shehr-bânu=Muḥammad Dâ-ûd

XI. ʻAbbâs III. Sulṭân Şâfi Sâm Dau'.=Sayyid Dau'.=Rîza-Kuli

Murtaza

XII. Muḥammad Sulaimân II.

Abe-l-Kâsim

XIII. İsma'îl (III.) IV. Shâh Rukh

Sayyid Aḥmad

Sulṭân Muḥammad Mirza.
INTRODUCTION.

GENEALOGICAL TREE OF THE AFGHANS.

Father

Mír Vais
i. Mahmúd.

'Abd-el-'Azíz
ii. Ashraf.

GENEALOGICAL TREE OF THE EFSHÁRIS.

Imám-Kulí

Ibráhím

I. Nádir Sultán Husain Sháh

II. 'Alí-Kulí, 'Ádil Sháh III. Ibráhím Rízā-Kulí = Daughter
or 'Alí Sháh

IV. Sháh Rukh.
GENEALOGICAL TREE OF THE ZANDS.

Father

i. Kerim Khan

Allah-Murad = Wife who aft. = iii. Sadik

Zeke

ii. Abu-l-Fet-ḥ (ii.) Muhammad 'Ali

iv. 'Ali-Murad

v. Ja'far

vi. Luṭf-ʿAlī

GENEALOGICAL TREE OF THE ḴĀJĀRS.

Fet-ḥ-'Ali

A. Muhammad Hasan

B. Ağa Muhammad Ḥusain-Kuli Murtaza-Ḵ. Muṣṭafa-Ḵ. Ja'far-Ḵ. Mahdī-Ḵ. Abbās-Ḵ. Riza-Ḵ. 'Ali-Ḵ.

C. Bābā Khán, Fet-ḥ-'Alī Sháh

'Abbās Mírza

D. Ḥusain 'Alī

E. 'Alī Sháh

F. Muhammad Sháh

G. Nāṣir-ed-dīn.
NOTES TO THE PEDIGREES.

GENEALOGICAL TREE OF THE ŞAFAVIS.

1. The infant heir of Isma'îl. 'Ālam-ârâî, Add. 16,684, f. 62b.
2. Tezkira-i-Âl-i-Dá-ûd, f. 32 a, for this female descent from 'Abbâs I.
3. Ib. Fol. 64 b—65 b.
4. Ib. Fol. 34 b.
6. Ib. Fol. 64 b.

GENEALOGICAL TREES OF THE ZANDS AND KÂJÁRS.

2. 'Ali-Murâd was foster-sister’s son of Zekî Khân and son of 'Allah-Murâd Khân. His mother, after his father’s death, took refuge in Şâdîk Khân’s harîn, and became mother of Muḥammad Ja’far Khân. Gîlî-Kushû, f. 91 a. In the Zînat, Sayyid-Murâd Khân and his fellow conspirators against Ja’far, Dîn Murâd and Shâh Murâd, are called sons of the paternal uncle, 'Alî Murâd Khân (Ibid. 32 a). 'Alî-Murâd is always called a Zand, but I have been unable to ascertain his relationship to other members of the family.
3. Muḥammad Şâdîk.
6. This list in order is taken from the Târikh-i-Kájârîa (lithogr.) 10 a, and given on account of the importance of the personages.
7. Fermân-Fermâ.
8. Zîlî-Sultân.
ERRATA.

P. 19, l. 1, for Moḥammad read Muḥammad
,, 25, ll. 8, 11, 12, for است read (؟)
,, 30, l. 2, for 1666 read 1667
,, 67, ,, 14, 25, dele (die of 1137)
,, 86, ,, 4, for “with name of” read “with allusion to”
,, 91, ,, 4, for 1750 read 1749
,, 98, ,, 7, transpose lines of distich
,, ,, 4 from foot, for read شه
,, 108, ,, 15 " يا من " با ايمن
,, 122, ,, 9 " الامام " al-ʾimām
,, ,, 13 " امام ن " of ʾimām
,, 132, ,, 2 " Fat-ḥ " Fat-ḥ
,, 140, ,, 1 " Jaʿfar " Jaʿfar
,, 153, last line, insert Pl. XIII.
,, 177, l. 4, for انيا read انيا
,, 190, ,, 12, dele Pl. XV.
,, 205, ,, 2, for Arz-i-kuds read Arz-i-akdas
,, ,, 10, " ارض قدس " قدس ارض
,, 232, ,, 7 from foot, for sun read sun, rayed
,, 266 ,, 13, insert Pl. I.
,, 322, ,, 3, transfer distich to p. 319, line 15
Pl. XII., title, for Fat-ḥ read Fat-ḥ
,, ,, " Jaʿfar " Jaʿfar
<table>
<thead>
<tr>
<th>SAFAVIS</th>
<th>SAFAVIS MATERNALLY</th>
<th>AFGHANS</th>
<th>EPSHARIS</th>
<th>BAKHTIARI</th>
<th>ZANDS</th>
<th>KAJARS</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Ismail III</td>
<td>SHAH RIYAD</td>
<td>AFGHANS</td>
<td>EPSHARIS</td>
<td>BAKHTIARI</td>
<td>ZANDS</td>
<td>KAJARS</td>
</tr>
<tr>
<td>II. Daud</td>
<td>SAFAVI</td>
<td>ISAFZAI</td>
<td>SHIRAZI</td>
<td>SHIRAZI</td>
<td>ZANDS</td>
<td>KAJARS</td>
</tr>
<tr>
<td>III. Reza II</td>
<td>SAFAVI</td>
<td>ISAFZAI</td>
<td>SHIRAZI</td>
<td>SHIRAZI</td>
<td>ZANDS</td>
<td>KAJARS</td>
</tr>
<tr>
<td>IV. Mohammad</td>
<td>SAFAVI</td>
<td>ISAFZAI</td>
<td>SHIRAZI</td>
<td>SHIRAZI</td>
<td>ZANDS</td>
<td>KAJARS</td>
</tr>
<tr>
<td>V. Mohammad</td>
<td>SAFAVI</td>
<td>ISAFZAI</td>
<td>SHIRAZI</td>
<td>SHIRAZI</td>
<td>ZANDS</td>
<td>KAJARS</td>
</tr>
<tr>
<td>VI. Mohammad</td>
<td>SAFAVI</td>
<td>ISAFZAI</td>
<td>SHIRAZI</td>
<td>SHIRAZI</td>
<td>ZANDS</td>
<td>KAJARS</td>
</tr>
<tr>
<td>VII. Mohammad</td>
<td>SAFAVI</td>
<td>ISAFZAI</td>
<td>SHIRAZI</td>
<td>SHIRAZI</td>
<td>ZANDS</td>
<td>KAJARS</td>
</tr>
<tr>
<td>VIII. Mohammad</td>
<td>SAFAVI</td>
<td>ISAFZAI</td>
<td>SHIRAZI</td>
<td>SHIRAZI</td>
<td>ZANDS</td>
<td>KAJARS</td>
</tr>
</tbody>
</table>

* The text on the page indicates that the text is actually a table listing the dynasties and their relationships, but the specific details are not fully legible due to the image quality.
SAFAVIS.

I.—ISMA'IL I.

A.H. 907—930=A.D. 1502—1524.

GOLD.

1

Herát, 916.

Obverse Area, within sixfoil,

لا الله الإ لله
محمود
رسول لله الله
علي و الم

Margin, in cartouches,

محمود حسن حسن [خان] موسى علي عل محمد
علي عل محمد حسن محمد

Reverse,

السلطان الغزالة
الكامل البادر الدوال اب boo [ل]لمظفر شاه اسماعيل بادر خان خلد
الله تعالى ملكه و سلطانه و...

ضر ۲ هر ۱۹ ۱ ا

Pl. I. A V '7, Wt. 543.
Shiráz, 922.

Obv. Area, arranged in mill-sail pattern formed of repeated, the making a rosette in centre,

حسين محمد علي حسن محمد علي جعفر [موسى] علي
حسين محمد علي

Margin, الله محمد رسول الله علي ولي الله ...

Rev.

السلطان العادل
ال كامل البادي الوا [لي]
[لا] بو المظفر اسماعيل شاه
[ش] [ر]
بهادر ... ضر سلطانه ...
[ملكة]

Countermark on obv.

لك
شیراز

Pl. I. 45, Wk. 137

3

Mint and date obliterated.

Obv. Area within square, formed by علی in margin.

لا الله الا الله
محمد رسول الله
haled علی لله

Margin, in segments,

حسين حسن علی علی محمد حسن علی
ISMAIL I.

Rev. Area,

محمَّد رسول الله

SILVER.

4

Mint obliterated, 908.

Obv. Area within square, formed by

لا الله إلا الله

محمَّد رسول الله

Margin,

حسن | حسن
محمد | محمد

Rev.

السّلاطِن السُّلطِن
[لكامل المِحادِع الدَّولَة] إِبَّو
شاه اسمعَيل باهادر خَان

8

At '9, Wt. 71-5

5

Astarábád, date obliterated.

Obv. as (4), but area third line

علي وَالله

Margin,

حسن | حسن | جعفر | موسى | محمد
محمد | محمد | محمد | محمد

Rev. as (4), but lines 3 foll. read

المَظفر شاه اسمعَيل باهادر خان الصَّفَوِي
مملكة (٤) ضَرْب استِرَابِاد
سلطاَن

ل of السَّلطَان [نَه] (ل

At '9, Wt. 69-7
6

Mint and date obliterated.

Similar, but ⲟ instead of ⲫ. \( R \), Wt. 70°3

7

Sultâniya, date obliterated.

Obv. Area similar to (6).

Margin, in segments,

\[
\begin{array}{c|c|c|c}
\text{محمٜد} & \text{مو} & \text{محمٜد} \\
\text{حسـن} & \text{عـل} & \text{حسـن} \\
\end{array}
\]

Rev. Area, similar to (1) but ending

الصفع خلد الله تعالى...

سلطاته سلطاناته ...

\( R \), Wt. 69°3

8

Tabriz, date obliterated.

Obv. Area in circle,

\[
\text{لا الله إلا محمد} \quad \text{علي و لله} \quad \text{رسو الله}
\]

Margin, in six cartouches,

\[
| \quad | \quad | \quad | \quad | \quad | \quad |
\]

Rev.

\[
\text{السلطان العادل} \\
\text{الكامل الباد الوا[ل]ع ابو المظفر شاه} \\
\text{إبادر خان خلد الله ...} \\
\text{سـمـعـٛل الصـفـع} \\
\text{سلطاته تبريز}
\]

\( R \), Wt. 67°3
Merv, date obliterated.

Obv. Area, in circle,

لا الله إلا محمد
ل الله عل الله
رسو و

Margin, in six cartouches,

علي محمد | علي محمد
علي محمد
حسن علي

Rev. similar to (8), differently arranged, and last line

و سلطانه ضرب مرو

Pl. I. Ar '8, Wt. 707

10

Merv. [9½]5.

Obv. Area, in square formed by

علي
لا الله إلا الله
محمد ل اولله
رسو علي

Margin, in segments,

حسين علي محمد علي
حسين علي محمد

Rev.

السلطان العادل
اسمهيل شاه بادر خان
الصفوح خلد ملكه مر[و]

(Second line in a border.)

Pl. I. Ar '8, Wt. 477
11

Mint and date obliterated.

Obv. Area in circle, 

لا الله إلا الله
محمد رسول الله
على ولي الله

Margin, in six cartouches,

عُلَى عِلَي مُحَمَّد حُسَن

Rev.

السَّلَطَان

الكامل الباد الوا أبو [مظفر]...

إسماعيل خالد...

بها[در خان] الصفو...

AR 1-1, Wt. 73'2

12

Mint obliterated, 915.

Obv., in square formed by عَلَى in margin,

لا الله إلا الله
محمد رسول الله
ولي الله

Margin,

حسين حسن محمد عل محمد عل جعفر عل

Rev.


خلد [ا]لله ملكه و سلطانه

910

Pt. L. A. '8, Wt. 134'4
13

Aberkūh, 928.

Obv. Area, in square formed by [لا الله إلا الله] [محمد رسول الله] [علي ولي الله]

Margin, in segments,

[علي] | ب مع محمد [علي] جعفر | [علي]

Rev.

السلطان

الغافر في سبيل الله
ابو المظفر
اسمعيل بهادر خان خلد

In centre, within sixfoil,

ضرب
ابروقوه
 سنة

14

Shiraz, 928.

Obv. Area,

[لا الله إلا الله] [محمد رسول الله] ...

Margin, موسى على محمد [علي حسن] ...

Rev.

سلطان
شاه اسمعيل
شیراز

AR '8, Wt. 1206

AR '7 Wt. 695
Káshán, 928.

Obv. Area, in square formed by  على repeated, within lozenge,

لا اله إلا الله

محمد رسول الله

علي ولي الله

In angles, محمد محمد حسن على حسن على حسن عل

Margin, in segments, the following lines:

ناد[عليا مظ[ر العجائب[ناءج[عك[ني النواتب[ن[ن[و[نم سينجلج[ن

بولايتك يا على يا عل

Rev.

السلطان العال[دل[ن

الكامل ا[الب-ح[ن

ابو لهظفر

شاه اسمعيل [بشا[در خان[ن[ن[م[ك[ه[ه

...

In centre, within sixfoil, ضرب

كاشان

سنة

٩٣٨

Pl. I. AR '93, Wt. 1423
16

Mint obliterated, 929.

Obv. Area, within square, in square Koofee,

[Image of Arabic inscription]

Margin, in segments, موسى alone legible.

Rev., within quatrefoil,

[Image of Arabic inscription]

Margin obscure.

17

Ámul, fifth year? (A.H. 911.)

Obv. Area, within square formed by عل in margin,

لا الله إلا الله
محمد رسول الله
علي ولي الله

Margin, [عل] | [عل] | [عل] محمد علي محمد علي

Rev.

السلاطين[ن] العادل
[أبو المظفر]... ...
[ن و سلطانله]... ...
الله ملكه...

In centre, within sixfoil, سنة مال...

inskis. 7, Wt. 531
17a

Demávend, date obliterated.

Obv. Area,

لا  الله إلا الله
محمد رسول الله
علي

Margin, in four cartouches,

محمد علي حسن موسى علي محمد

Rev.

السلطان علاء أبي
الكامل البادى الولى أبو
الظفر شاه در ن
سميل بها خ
[!] لصفع الحسين سنة ...
خلد الله ملكه

In centre, within border, دماوند

Ar. 95, Wt. 119·5

18.

Kazvín? date obliterated.

Obv. Area, within eightfoil,

لا  الله إلا الله
محمد رسول الله
علي ولى الله

Margin, موسى علي محمد

(sic) حسن

محمد علي حسن
In centre, within quatrefoil,

شاه
سمیعیل
پادار خان

Mint and date obliterated.

Obv. Area, arranged in mill-sail pattern formed of repeated, the making a rosette in centre,

Margin, in four cartouches,


Rev. السلطان العادل الكامن
البادع
المظفر
الله
ما[که]وسلطانه قربن؟

Pl. I. آ[8, 11, Wt. 288]

18a

At 9, Wt. 1207
II.—TAHMÁSP I.

A.H. 930—984=A.D. 1524—1576.

G O L D.

19

Mint and date obliterated.

Counterstruck.*

Obv. Area, within square,

[لا] الله الا الله
محمد رسول
الله وع
على [الله]

Margin, | ...... | ...... | ...... | ...... | ...... | ...... | ...... |

Rev.

[الكامل البادى الو...]
[المظفر...][شا]ه
[بما[د]ر
[م...]

Counterstruck on rev., with quatrefoil enclosing

شاه
طهاسب
ضرـب ل
عد

* An earlier coin of Tahmásp or a vassal reissued.
SILVER.

20

Hamadán, 938.

Obv. Area, within square formed by الله
لا الله إلا الله
محمد رسول الله
علي ولي الله

Margin, حسین على موسى | جعفر على | علي
محمد على

Rev. Area, السلطان العادل الباج
خان ...
المظفر ببادر
خلد الله ......

Centre, within ornamental border,

شاه طهماسب
همنان
ضرب

(Letters, &c., interlaced. طهماسب written ظهیاسب; r united to ی, and ی to ی of همنان, which is affixed to ط.)
21

_İsfahán, 949._

Obv. within sixfoil,

لا [لا] لا الله

محمد

رسول [رسول]

 Allah

Margin, in cartouches,

علي | محمد علي | محمد حسن

Rev.

[شا] [شا] طهءاسب

ضرب أسمهان

[الله]

خليد ملكه وسلطانه

AR. 7, Wl. 80.

22

_İsfahán, 955._

Obv. Area, in square formed by [على] repeated,

لا الله الا الله

محمد رسول

علي و لله

Margin,

حسين محمد علي | حسن محمد علي | علي حسن محمد علي |

علي

Rev.

.....................

..............

[لقول]

خان الحسين خليد (؟) الله غلا[م]

In centre, within oblong eightfoil,

شاه طهءاسب

ضرب أصبهان

AR. 8, Wl. 633.
Mesh-hed, 976.

Obv. within ornamented circle,

لا الله إلا الله محمد رسول الله
ولى على الله

Margin, in two compartments,

[الله محمد همّة

Rev., in border formed by compartments of margin,

رضأ
إمام
مشهد
ضررب

Margin, in two compartments,

السلطان العادل غلام على بن أبي طالب
عليه السلام أبو البظفر الحسيني [الصفوى]

Pr. 1. An '8, Wt. 35:1

Same mint and date.

Similar; but in rev. margin legible

السلطان العادل الحسيني الصفوى

[L. O. C.] An '95, Wt. 71:2
SAFAVIS.

24a
Resht, date obliterated.

Obv. Area, within quatrefoil border,

الله
لا اله الا محمد

رسول الله
ولى الله

Margin, in cartouches,

| ح... على محمد حسن علی موسی جعفر علی |
| م... علی |

Rev. Area,

[السلاطین] [العائد] [الکامل]

[مشت] [مشا]

[اللوی]... المظفر

.... .......

In centre, within quatrefoil border, terminating in interlaced
ornament on either side,

سپ

طیب شاه پار
ب ضر

AR '95, W1. 69.

25
Kum, date obliterated.

Obv. Area arranged in mill-sail pattern, formed of علی repeated,
the making a rosette in centre,

محمد حسن علی موسی جعفر علی محمد ...

Margin, in cartouches,

علي ولي الله نصر من [الله] .........
Rev. .........

[الكامل الم]اأع
[ابو المظ]فر بهادر
الله
[خ][لد ملكه
و

Centre, within quatrefoil,

سب
طهما
شاقوم (sic)
ضرب

Herát, date obliterated.

Obv. Area, within lozenge formed by عل repeated,

لا الله الا محمد
رسال لله الله
و

Margin, محمد مو محمد حسن عل عل عل

Rev.

[الد]ظاان[ن] العادل
[الك]مل البادر ابو المظفر
طهه[ای]سب شاه بهادر خان
الله تعالى ... و سلطانه
...

In centre, within ornamental border,

هرا
ضرب
Mint and date obliterated.

Obv. Area, within border formed by cartouches,

لا الله إلا الله
محمد رسول الله
علي ولى الله

Margin, in cartouches,

علي محمد حسين علي جعفر علي محمد حسين
علي محمد حسين

Rev.

[السلطان]ن
[الكماهل]
ابو خان
المظفر ببادر
[الصافعو الحسين

Centre, within ornamental border,

سيب
شاه
طهم

At '9, Wt. 118
IV.—SULTÁN MOHAMMAD KHUDABANDA.

A.H. 985—996=A.D. 1578—1587.

GOLD.

27a

Isfahan, 985.

Obv. Area, within quatrefoil border,

لا الله إلا الله
مُحَمَّد
رسول الله
علي عليه

Margin, within cartouches,

علي حسن حسين علي محمد جعفر [موسى علي محمد

Rev. Area, within border of many foils,

علي و

السلا [م]

غلام أمام محمد محي

ابو لظفر محمد

سلطا ن[د]

ضر صوفان

ب 985

Margin, within cartouches

خالد الله ملكه

Pl. I. A'8, Wt. 715

* * * is probably the beginning of captions.
27b

Sari, date obliterated.

Obv., لا الله إلا الله محمد رسول الله [علي ولي الله]

In centre, within fleur-de-lis border,

کي
رسال
ضرب

Rev., in centre,

محمد
سلطان

Around, خداینده با دو غلام علی ابی طالب علیه السلام

Pl. I. R 75, Wl. 28.

27c

Similar.

Obv., لا الله إلا الله محمد [ر] رسول الله علی ولي الله

In centre, as (27b),

کي
رسال
ضرب

Rev., in centre,

محمد
سلطان

Around, خداینده با دو غلام علی ابی طالب علیه السلام

Pl. I. R 7, Wl. 273

* دو is probably the beginning of پادشاه, the rest being indicated by the lines surrounding the central inscription.
V. — 'ABBÁS I.

A.H. 996—1038 = A.D. 1587—1629.

GOLD.

28

Iṣfahán, 997.

Obv. Area, in circle,

لا الله إلا الله
محمّد
الله
رسّول
علي
ولا لله

Margin, in cartouches,

جعفر | [مو[سي على محمد |
| . . . . . . . |
| . . . . . . |

Rev. Area, in ornamental border,

 Margin,

المظفر عباس شاه خلد . . . . . . . . . .

Pl. II.  AV 55, Wl. 35.5
29

Kazwin, date obliterated.

Obv. Area, in circle,

لا الله إلا الله محمد رسول الله

Inner margin,

لا الله إلا الله محمد رسول الله

Outer margin, in cartouches,

……………… | ……………

Rev. Area, in border of many foils,

لا ١

ضَرَبَ عِبَاد

Centre, in border of eight foils,

و قرَطَين

Margin,

خَلَدَ مَن احْسَانَهْ

(The inscription reads بنده شاه ولايت عباس ضرب قزوين)

Pl. II. A'75, Wt. 1186

S I L V E R.

30

No mint or date.

Obv. Area, within border of many foils,

لا الله إلا الله محمد

ني الله عليه و

لى الله

Margin, in four cartouches,

الله محمد

جعفر | موسى عليه محمد

……………… | ……………

……………… | ……………

……………… | ……………
Rev. Area, as obv.,

 Margin,

 Fl. II. [I. O. C.] AR. 9, Wt. 14

 31

 No mint or date.

 Obv. Area,

 Margin illegible.

 Rev. Area similar to (30); beneath عباس, a letter ب legible.
 Margin illegible. [I. O. C.] AR. 7, Wt. 667

 32

 Huwaiza, 1017?

 Obv. within ornamental border,

 Margin, in four compartments, جعفر alone legible.

 Rev.

 In centre, within circle, يزه حور ب

 (The inscription reads بند ملايت عباس ضرب حويزه) Margin, traces of inscr. with date 1.61 *

 AR. 85, Wt. 563

 * From the style, this is a coin of 'Abbás I., not of 'Abbás II.
Huwaiza, date obliterated.

Similar:

but obv. margin,  Ul Husin  Ul

Ar '9, Wt. 59'1

VI.—SAFÍ (I.)

A.H. 1038—1052 = A.D. 1629—1642.

SILVER.

34

Eriván, 1038.

Obv.  

[الله  
لا اله الا اعلم  
محمد رسول الله]

[الله]

Rev.  

بند صفر  
ضر ایرون

[1. O. C.] Ar '8, Wt. 114'5
Obv.  الله
لا اله الا اعلم
محمد رسول الله
و
[الله]

Rev.  از جان شاه
[ه]
[ت]صرف
غم امام صفهان
ضر

Rev. inscription reads شاه از جان غلام صفی است or شاه است از جان غلام صفی

Pl. II. AR 85, Wk. 115.5

35

Obv.  الله
لا اله الا [ا]
محمد
رسول اعلم لله
و[ل الله

Rev.  يت
بناء [ه] شاه ولا
صف
صفهان
[ه]

Pl. II. AR 75, Wk. 50.5

E
VII.—'ABBÁS II.


DISTICHES.

بگیتی سکه صاحبقرانی
زد از توفیق حق عباس ثانی
بگیتی انشه اکنون سکه زد صاحبقرانی
ز توفیق خدا کلبد عباس ثانی

SILVER.

36

Tabríz, 1059.

Obv. Area,

لا اله الا الله
محمد
رسول الله علی و
لی الله

Margin,

عی حسن حسن علی محمد جعفر موسی علی محمد
عی حسن محمد

Rev. Area,

بگیتی سکه صاحبقران
زد از توفیق حق عباس ثانی
ضرب پیروز

Pierced. Pu. II. At P. Wt. 112.6
36a
Tabriz, 1062.
Similar to (36), date 1.22, and

\[ \text{ضور تبريز} \]

Ah 35, Wt. 1127

37
Mint obliterated, 1065.
Obverse Area similar to (36): no margin.
Reverse similar to (36), but ends 

\[ \text{مـ} \]

Pierced. Ah 35, Wt. 274

38
Tabriz, 1066.
Similar to (36), but rev. ends 

\[ \text{ضرب تبريز} \]

Ah 1', Wt. 113.2

39
Tabriz, 1069.
Similar to (36), date 1.44

Ah 1'45, Wt. 141.5

40
Tabriz, 1070.
Similar to (36), date 1.5.

Ah 1'35, Wt. 141.8

41
Mint obliterated, 1071.
Similar to (36), date 1.61

Pierced. Ah 1', Wt. 135.8
42
Mint obliterated, 1072.
Similar to (36), date ١٠٧٢.

Pierced. Μ 1-1, Wt. 124-2

43
Mint obliterated, 1073.
Similar to (36), date ١٠٧٣.

AR 1-05, Wt. 130-4

44
Erivan, 1075.
Similar to (36), date ١٠٧٥; rev. ends ظ[رب] ايروان.

[I. O. C.] AR 1-05, Wt. 128-4

45
Tiflis, 1076.
Similar to (36), date ١٠٧٦; rev. ends ضرب تفلیس.

AR 1-2, Wt. 140-4

46
Tiflis, date obliterated.
Similar to (36), but order of rev. changed in details, and ضرب تفلیس.

AR 1-2, Wt. 139-7

47
Tabriz, date obliterated.

Obv. Area,
لا الله الا الله
محمَّد
رسول الله على الله
ولى ا

Margin, اللٰه (عَلَى) النبّى والولى والباقر والصادق والكاظم والرضٰع والنهى و[النَّةِ] و[النَّةِ] والزَّكٰي [و] المهدي
Rev.

بابتي انتهك سكء زد صاحبقراء
زتيوق خدا كتب على عباس ثاني

ضر [۱۰۵۴]

Pl. II. R. 146, Wt. 566-9

48

Huwaiza, 1054.

Obv. Area,

لله

علي و

Margin,

رسول الله ......... ........

Rev.

........

لا .........

ضر[عاباس]

In centre,

[۱۰۵۴]

بور

[Rev. inser. should read بندھ شاه ولايت عباس ضرب حویلیه]

R. 75, Wt. 41'5

49

Huwaiza, 1072?

Similar; but rev. centre,

پی[۱۰۵۴]

 حو

R. 75, Wt. 41'5
VIII.—SULAIMÁN I. (ṢAFÍ II.)

A.H. 1077—1105 = A.D. 1666—1694.

DISTICHES.

بهر تحصیل رضای مقتداي انس وجان
سکه و خیرات به رز زد سلیمان جهان
سکهی مهر علیا تا زدم بر نقد جان
گشت از فضل خدا محروم فرمان جهان

SILVER.

50

Iṣfahān, 1082.

Obv. Area,

لا الله الا الله
محمد
رسول الله علی و
لی الله

Margin,

على حسن حسين علي محمد جعفر موسی علی محمد
على حسين محمد

Rev.

ش‌اها ولا
پرست
سلیمان بنده

ضر صفویان

Pl. II. Ar 185, Wt. 2765
51
Ganja, 1086.
Similar to (50); but

\textit{Ganja}

Obv. countermark of Dutch E.I.C. \$5
\textit{At \textdegree 5, Wt. 111\textdegree 5}

52
Tabrız, 1087.
Similar to (50), but obv. no margin; rev. last line,

\textit{Tabriz}

\textit{Pierced. At \textdegree 6, Wt. 26\textdegree 5}

53
Isfahán, 1090.
Obv. Area,

\textit{Isfahán, 1090.}

\textit{At \textdegree 55, Wt. 27\textdegree 9}

54
Same mint, and date (?)
Similar, but obv. no margin visible.

\textit{At \textdegree 55, Wt. 10\textdegree 8}
55
Tabriz, 1092.

Obv. Area,

لا لله إلا الع
محمد رسول الله
و الله

Margin as (50).

Rev. as (50), but تبريزة سليمان

At 65, Wt. 27½

56
Isfahán, 1093.

Similar to (53), but date 143 в

At 55, Wt. 27½

57
Isfahán, 1096.

Obv. as (50), same die.

Rev.

رضع
ببر تحصيل انس وجان مق[ندا]
سکه خیرا بز زد
سليمان جهان

رضو ص فهان 149

Pl. II. [I. O. C.] Ar 17, Wt. 54½
58
Nakhehuván, 1096.

Similar to (50); but rev., naskhi and

Pl. III. AR 1, Wt. 113-6

59
Similar.

AR 75, Wt. 57-1

60
Similar, but

Pierced. AR 6, Wt. 25-1

61
Išfahán, 1097.

Similar to (50); but rev., naskhi; above first line 194, last lines

AR 6, Wt. 27-1

62
Nakhehuván, 1097.

Obv. similar to (50).

Rev.

Pierced. AR 11, Wt. 110-7

63
Same mint and date.

Similar, but rev.

AR 35, Wt. 114-9
64
 Same mint and date.

Similar, but rev. $\textit{سلیمان}$

_Pierced._  AR 1', Wt. III-3

65
 Same mint and date.

Similar to (63), but obv. no margin.

AR 75, Wt. 56-9

66
 Hamadán, 1097.

Similar to (50); but rev., naskhi; and above first line $\text{میزان}$

mint $\textit{میزان}$

AR 75, Wt. 57-3

67
 Resht, 1098.

Similar to (62), but obv. no margin; rev. mint and date

AR 75, Wt. 57-3

68
 Išfahán, 1099.

Obv. similar to (50).

Rev. Area similar to (50), but naskhi, and above first line $\text{میزان}$; inscr. ends

ضر
اصفان

Margin, nestalik, in two cartouches,

سکه، [میزان] علیا تا زدته بر نقد جان
گست از [فضه] ل خدا محتموم فرمانم یبان

Pl. III.  AR 1'9, Wt. 561-9
69

Isfahán, 1099.

Similar, but without margins.

AR 5, Wt. 11.5

70

Tabríz, 1099.

Similar to (62), but obv. no margin; rev. mint and date

£z 949

Tabr

AR 55, Wt. 20'

71

Isfahán, 1099.

Obv. similar to (57).

Rev.

رض

بَرَ [ت]حصیل مقتدا

انس و جان سکه خیرا

[زر زر زد سلیمان [جلان]]

صفیان...

Pierced. AR 14, Wt. 252-2

72

Nakheluván, 1101.

Similar to (62), but obv. no margin.

Rev.

سلیمان

Pierced. AR 65, Wt. 26-1
73
Ganja, 1103.
Similar to (50); but rev., naskhi, and

Margin in cartouches, as (68).

74
Iṣfahān, 1104.
Obv. as (68).
Rev. Area, within border formed by two cartouches, as (68), but above,

Margin in cartouches, as (68).

74a
Ganja, 1105.
Obv. similar to (50).
Rev. similar to (62),

Margin in cartouches, as (68).

75
Kazvin, 10.xx.
Similar to (53), but rev. ends

Twice pierced. At '43, Wt. 10'4

76
Mint obliterated, 10.xx.
Similar to (55), date 1.

At '5, Wt. 11'6
77
Huwaiza, 1084.

Obv. لا الله الا الله [محمد رسول الله]
In centre,

Rev. بنده شاه ولايت سليم [ان ضر]
In centre,

Pierced. AR 8°, Wt. 43° 6

1084 (184).

Pierced. AR 75, Wt. 50° 6

1085 (1086).

Obv. لا الله الا الله (sic) (الخ

Pl. III. AR 75, Wt. 53° 1

80
1085 (85).

Pierced. AR 75, Wt. 49°

81
1085.

Rev. centre,

Pierced. AR 75, Wt. 49° 1
82
1086 (18:5).

Date written as on (81).

83
1087 (187).

84
1088 (188).

Date written as on (81).

85
1089 (189).

Date written as on (81).

86
Sulaimán?

No date.

Rev. centre,

Outer inser. obscure.

87
Similar to (86).
IX.—SULTÁN HUSAIN.
A.H. 1105—1135=A.D. 1694—1722.

DISTICH.

لا الله إلا الله
محمد رسول الله و
لى الله

على حسن حسين علي محمد جعفر موسى علي محمد
على حسن محمد

شَاه لولا
يَسْتَن
بنده حسين
بـا ضر
اصفهان

Pl. III. *Pierced. No. 85, Wt. 50.3

* Peculiar to this coin.
SAFAVIS.

S I L V E R.

89

Tiflis, 1107.

Obv. لله
لا الله إلا
محمد
رسول الله على
ولي الله

Margin similar to (88).

Rev. گشت صاحب سکه از توفیق و
الشیرین در حوالن امیر الامیرین
سلطان حسین

ضر تفلیس

Ar 1:35, Wt. 1315

90

Tabriz? 1110.

Obv. لله
لا الله إلا
محمد رسول الله ول الله

Margin similar to (88).
90a

Ganja, 1110.

Similar, but

91

Mint obliterated, 1110.

Similar to (90).

92

Mint obliterated, 1112.

Similar to (90), date 111r.
93
Isfahán, 1113.

Obv.

للله
لا اله الا اعل
محمد رسول ور الله
لللّ

Margin similar to (88).

Rev.

صاحب سکه از
گش
توفیق رب المشوقین در ن
جمه
امیر المؤمنین سلطان حسين

ضر أصفان
ب

Pt. III. AR 1:25, Wt. 111'4

94
Mint obliterated, 1113.
Similar to (90).

Pierced. [L.O.C.] AR 1:95, Wt. 112'3

95
Similar.

Pierced. AR 1:75, Wt. 51'5

96
Isfahán, 1118.

Obv.

لا اله
لا الله محمد
رسول الله
على ولي الله

Margin within six cartouches, similar to (88).
Rev.

الله

السلطان العادل

ابن أبي الابن

السلطان

شاهر حسین

سلطان

مکه

In centre, in quatrefoil,

97

Iṣfahān, 1121.

Obv.

الله

لا الله الا محمد رسول الله على الله

Rev.

شام والأ

بنده حسین ن

ضیر اصفهان

* The initial letter of الله in خلد is at the base of the inscription; and اولی is written unless the ی of ابو has double use.
Iṣfahán, 1123.

Obv. similar to (88).

Rev.

\[\text{شُهَاه ولا}\\ \text{يَبِين}\\ \text{بَنَّه ن حَسِين}\\ \text{ضُر اصْفَهَا}\\ \text{1123}\\ \]

[īO.C.] Ar 17, Wt. 1612

99

Same (same die).

Pl. IV. Ar 165, Wt. 264.

100

Mesh-ḥed, 1124.

\[\text{ضُر مَشَهَد}\\ \text{1144}, \text{and}\\ \text{At } 1, \text{Wt. 83}\\ \]

101

Erván, 1125.

Obv. area similar to (88); no margin.

Rev.

\[\text{شُهَاه ولا}\\ \text{يَبِين}\\ \text{1125}\\ \text{بَنَّه حَسِين ن}\\ \text{ضُر اصْفَهَا}\\ \]

Pierced. Ar 6, Wt. 247
102

Iṣfahān, 1127.

Obv. 

لا الله إلا الله محمد عل

 رسول الله ولى الله

Rev.

شاه ولا يمت

بنده ن حسين

ضر

اصفا

R 1 x 65, Wt. 1293

103

Similar, 1127

Pl. V. R 7 x 45, Wt. 543

104

Same mint and date.

Obv. 

لا الله إلا

محمود

و

[لا]ه على ولى الله

Rev.

شاه ولا

يمت

بنده ن حسين

ضر

اصفا

R 45, Wt. 573
105
Isfahán, date wanting.
Similar to (104).
AR 3, Wt. 11·5

105a
Erván, 1127.
Similar to 102; obv. varied, 1127: rev. ends
بنده حسین ایروان
ضریب
AR 1'x 7, Wt. 133·5

106
Isfahán, 1129.
Obv. area similar to (88); no margin.
Rev.
شـلاه ولا
بنده حسین اصفهان
ضریب
AR 1', Wt. 82·1

107
Tabríz, 1129.
Obv. area, within ornamental oblong, similar to (102).
Margin similar to (88).
Rev.
حسین
شاهد يت
بنده
ضریب ولا

In centre, within ornamental oblong,
وتیرین
Margin,السلطان بن السلطان و الخاقان بن الخاقان خلد
الله ملكه و سلطانه
AR 1'x 7, Wt. 134·5
108

Similar, but

Rev. centre,

\[1149\]

Pl. V. AR 105 × 75, Wt. 134.2

109

Isfahán, 1130.

Similar to (106),

\[\text{بب} \]

\[1132\]

Pierced. AR 105, Wt. 67.7

110

Similar; but rev.,

\[\text{ششبه ولا يميت} \]

\[1133\]

بندن ن حسین

\[\text{ضرلیا} \]

\[1134\]

Pierced. AR 105, Wt. 76.1

110α

Similar; but rev.,

\[\text{ن نب} \]

\[\text{ضر اصفه} \]

AR 105, Wt. 83.2

111

Tabríz, 1130.

Similar to (106), but تبریز and 113.
111a

Similar to (111): rev. same die.

112

Tiflis, 1130.

Similar to (106), but pierced and

112a

Similar.

113

Kazvin, 1130.

Similar, but

114

Kashan, 1130.

Obv. similar to (106).

Rev.

114a

Similar.

Twice pierced.
115
Mesh-hed, 1130 (?)
Obv. similar to (106), order of letters varied.

Rev.

(The order is حسین قلب استان على)

Twice pierced. Pl. V. AR '95, Wt. 808

116
Nakhchuván, 1130.
Obv. similar to (106).

Rev.

116α
Similar.

Pierced. AR '9, Wt. 778

117
Isfahán, 1131.
Obv. similar to (88).

Rev.

$\text{Shah}$ ولا $\text{benda}$ $\text{Husin}$ ضر اصفهان

117α

AR 11, Wt. 821
117a
Obv. similar to (117); but rev. similar to (110).

Twice pierced. AR 1°65, Wt. 66°

117b
Erván, 1131.
Similar to (101); but last line of rev. ends

AR '95, Wt. 83 2

118
Tabríz, 1131.
Similar to (111), 1171

AR '95, Wt. 83 1

119
Tiflis, 1131.
Similar to (112), 1171

AR '9, Wt. 83

120, 120a
Tiflis, 1131.

Similar; varied.

(Rev. of 120 same die as 119.) [I. O. C.] AR '9, Wt. 82°
Pierced. AR '9, Wt. 81°

121
Similar.
Pierced. AR '5°, Wt. 20°

122
Kažvin, 1131.
Obv. Area, within ornamental octagonal border, similar to (88).
Margin similar to (88).

Rev., within ornamental border, similar to (113): 1171.
Pierced. AR 1°15, Wt. 79°4
SULTÁN HUSAIN. 51

123
Isfahán, 1132.
Obv. as (88).
Rev. similar to (106); but صفحان 1

$\text{AR} 105, \text{Wt. 80'3}$

124
Obv. similar to (88).
Rev. similar to (106): 1137

Twice pierced. $\text{AR} 1, \text{Wt. 82'5}$

125
Similar; but rev. similar to (110): 1137

$\text{AR} 1', \text{Wt. 82'6}$

126
Eriván, 1132.
Similar to (101): 1137

Pierced. $\text{AR} 95, \text{Wt. 79'2}$

127
Similar.

$\text{AR} 9, \text{Wt. 83'1}$

127a
Resht, 1132.
Obv. similar to (88).
Rev. شاه ولا یسمت
بنده حسين رشت
ضر

$\text{AR} 95, \text{Wt. 82'3}$
128

Kazvín, 1132.

Obv. as (88).

Rev., within ornamental octagonal border, similar to (113): 1137

[LOC] AR 1, Wt. 837

129

Iṣfahán, 1133.

Obv. as (88).

Rev.

شـاه ولا

بندهن حسین

ضر اصفهان

Pierced. AR 105, Wt. 671

130

Similar, but حسین

AR 1, Wt. 638

131

Tabrız, 1133.

Similar to (88); but 1133 and

ضر تبریز

Pl. V. AR 1, Wt. 832

131a

Similar to (111): 1137

Pierced. AR 8, Wt. 778
132

Tiflis, 1133.

Obv. similar to (88).

Rev., within ornamental border,

\[
\begin{align*}
\texttt{شـاـه ولأ} \\
\texttt{یـمـسـتـت} \\
\texttt{بـنـه [ه] حـسـین} \\
\texttt{ضـر تـقـع [لاـیـس]
\end{align*}
\]

With two rings, and pierced. \( R' 85, Wt. 68' 6 \)

133

Nakhchuván, 1133.

Obv. similar to (88).

Rev.

\[
\begin{align*}
\texttt{شـاـه ولأ} \\
\texttt{یـمـسـتـت} \\
\texttt{بـنـه حـسـین} \\
\texttt{ضر نـخـجـوـان
\end{align*}
\]

Pierced. \( R' 95, Wt. 82' 6 \)

134

Tabriz, 1134.

Similar; but rev., within ornamental border,

\[
\begin{align*}
\texttt{تـبرـز
\end{align*}
\]

Pl. V. \( R' 14, Wt. 83' 1 \)

135—138.

Similar; varied in ornaments.

\[
\begin{align*}
\texttt{R' 95, Wt. 83' } \\
\texttt{R' 1', Wt. 83' 3 } \\
\texttt{Pierced. R' 95, Wt. 81' 2 } \\
\texttt{[H.O.C.] Pierced. R' 95, Wt. 63' 4 }
\end{align*}
\]
139

Similar to (135), but Tenth Imam omitted.

[1.O.C.] Pierced. AR 1\', Wt. 81\'3

140

Similar to (134), but rev. border not ornamental.

Twice pierced. AR 7, Wt. 40\'9

141

Tiflis, 1134.

Similar to (134), but

Twice pierced. AR 1\', Wt. 82\'4

142

Tabriz, 1135.

Similar to (134): 1135

Twice pierced. AR 1\', Wt. 78\'

143

Tiflis, date wanting.

Similar to (112).

Pierced and ringed. AR 6, Wt. 23\'2

144

Mint and date wanting.

Obv. similar to (90).


[كش]


[كش]

سلطان [حسن]ين

AR 65, Wt. 28\'3
X.—TAHMÁSP II.

A.H. 1135—1144 = A.D. 1722—1731.

DISTICH.

بگیتی سکه، صاحبقرانی
زد از توافق حق طهماسب ثانی

GOLD.

145

Kazvin, 1134.*

Obv.

لا اله الا الله
محمد رسول الله عل و
لی الله

Rev.

بگیتی سکه صاحبقران
زد از توافق حق طهماسب ثانی

ضرب قزوین 1134

Pierced. N '85, Wt. 49·1

146

Tabriz, 1136.

Obv. area similar to (145).

Margin, عل حسن حسین عل محمد جعفر موس عل محمد
عل حسن محمد

Rev. similar to (145):

ضرب تبریز 1136

Pl. V. N '8, Wt. 53·1

See Introduction, § Chronology.
SAFAVIS.

147

Ispahan, 1142.

Similar to (145), but mint and date

\[ \text{Isfahan, 1142.} \]

\[ \text{Similar to (145), but mint and date} \]

\[ \text{Similar to (145), but mint and date} \]

148

Similar:

\[ \text{Rev.} \]

\[ \text{Rev.} \]

\[ \text{Rev.} \]

\[ \text{Rev.} \]

\[ \text{Rev.} \]

\[ \text{Rev.} \]

SILVER.

149

Tabriz, 1134.*

Similar to (147),

\[ \text{Similar to (147),} \]

\[ \text{Similar to (147),} \]

\[ \text{Similar to (147),} \]

\[ \text{Similar to (147),} \]

\[ \text{Similar to (147),} \]

\[ \text{Similar to (147),} \]

150

Tabriz, 1135.

Similar to (146),

\[ \text{Similar to (146),} \]

\[ \text{Similar to (146),} \]

\[ \text{Similar to (146),} \]

\[ \text{Similar to (146),} \]

\[ \text{Similar to (146),} \]

\[ \text{Similar to (146),} \]

151—155

Similar, varied in points.

(Rev. same die as 150.)

\[ \text{(Rev. same die as 150.)} \]

\[ \text{(Rev. same die as 150.)} \]

(Pierced.

\[ \text{(Pierced.} \]

\[ \text{(Pierced.} \]

\[ \text{(Pierced.} \]

\[ \text{(Pierced.} \]

* See Introduction, § Chronology.
156
Similar to (150), \( \text{wt. 83} \) \( \text{AR 1:05} \)

157
Similar to (150).
Twice pierced. [I.O.C.] \( \text{AR 8, wt. 37:5} \)

158
Similar.
\( \text{Pierced. AR 7, wt. 19 6} \)

159
\( \text{Kazvin, 1135.} \)

Similar to (150), \( \text{wt. 37:5} \)
\( \text{Pierced and ringed. AR 1, wt. 88:2} \)

160
\( \text{Tabriz, 1136.} \)

Similar, \( \text{wt. 82:9} \)

161, 162
Similar; varied in points.
\( \text{Pierced. AR 1:05, wt. 82:8} \)
\( \text{Ringed. AR 1:1, wt. 86:5} \)

163, 164
Similar; \( \text{wt. 82:9} \); varied in points.
\( \text{AR 1, wt. 82:9} \)
\( \text{Ringed. AR 1:05, wt. 86:1} \)

165
\( \text{Tabriz, 1137.} \)

Similar to (160), but obv. marg. \( \text{rev. rv} \) for \( \text{mos} \); \( \text{AR 9, wt. 52:1} \)
166
Mázenderán, 1138.
Obv. similar to (150).
Rev. similar to (150); but مازندران and

Similar to (150), مازندران

Rev. similar to (150); but نا tog y</p>

167
Resht, 1139.

Similar to (150), نا Resht

168
Láhiján, 1139.
Similar to (150); but نا لاهيجان and

Rev.

Pierced. ₄₄ ₁₁ ₂₁ ₈₄

168a
Mázenderán, 1139.
Similar to (166); but obv. in ornamented border, forming four
cartouches in margin.
Rev.

Pierced. ₁₂ ₂₅ ₂₅ ₄₅

169
Mesh-hed, 1139.
Similar to (150).
Rev. ضرب مشهد مقدس: rev. countermark رايج

Pierced. ₁₁ ₁₂ ₂₄

170, 171
Similar; varied in points.

Twice pierced. ₁₁ ₂₄ ₂₄ ₄₄

Ringed. ₁₁ ₂₄ ₂₄ ₄₄
172

Mesh-hed, 1140.

Obv. similar to (150); but marg.

Rev. similar to (169) **

Twice pierced. At 11, Wt. 69 7

173

Similar; points varied.

Pierced. At 195, Wt. 79 1

174

Mázendarán, 1141.

Similar to (150); but obv. area within ornamented border, dividing fourfold the marg. inscr.

Rev.

Máznádrán

At 115, Wt. 82 2

175

Mesh-hed, 1141.

Similar to (169), **

Twice pierced. At 165, Wt. 78 8

176

Ísfahán, 1142.

Similar to (150); but reverse,

At 195, Wt. 43 8
177
Similar to (176); but مصفان

178
Similar to (176); but ضرب مصفبان

179
Obv.
لا الله إلا الله على محمد رسول الله لو الله
Rev. as (176); but مصفان

180
Similar; but مصفان

181
Mázandarán, 1142.
Similar to (150); but rev.
مازندران

182
Tabríz, 1143.
Similar to (150); but obv. within ornamented looped square; no margin; and rev.
تبريز

AR 1'65, Wt. 208'8

AR 1'1, Wt. 81

AR 1'1, Wt. 79'9

AR 1'05, Wt. 83'5

AR '95, Wt. 82'9

AR '9, Wt. 26'5
183
Tabriz, 1144.

Obv. similar to (150) ; rev. similar to (182), 1144.

With name of Imám 'Alí er-Rızá.

DISTICH.

از خراسان سکه بر زر شد بتوفیق خدا
نصرت و امداد شاه دین علی موسی رضا

SILVER.

184
Mázendarán, 1143.

Obv. Area,

لا اله الا الله
محمّد
رسول الله عل و
لى الله

Margin, عل حسن حسین عل محمد جعفر موسی عل
محمد عل حسن محمد

Rev.

از خراسان سکه بر زر
بتوفیق خدا نصر و امداد
شاه دین علی موسی رضا

[ضر] مازندران

Ringed. Pl. V. R. 141, Wt. 83'4
185

Similar to (184); but obv. area enclosed in scroll dividing margin.

\[ \text{Ringed. } \mathfrak{R} 11, \text{Wt. } 82\frac{1}{4} \]

186

Mesh-hed, 1143.

Obv. similar to (184).

Rev. Area, 

\[ \text{مقدس} \]

Margin, in two scrolls enclosing area,

\[ \text{از خر[ان]سک بزرشدها بتوافق } \]

\[ \text{خدا نصرت و امداد موسی رضا } \]

\[ \text{Pierced. } \mathfrak{R} 11, \text{Wt. } 78\frac{3}{4} \]

187

Similar to (184); but rev.

\[ \text{مقدس} \]

\[ \text{ضر مشهد مقدس} \]

\[ \text{Pierced. } \mathfrak{R} 115, \text{Wt. } 78\frac{7}{8} \]

188

Obv.

\[ \text{لا اله الا الله عل } \]

\[ \text{محمد رسول الله } \]

\[ \text{و الله} \]

Rev. similar to (187); but enclosed in border of many foils.

\[ \text{Pl. V. [L.O.C.] } \mathfrak{R} 105, \text{Wt. } 82\frac{5}{16} \]
189

Similar to (188); inscr. of obv. varied.

* Twice pierced. AR 11, Wt. 79.6

190

Similar to (188); but rev. margin within ordinary border.

* Twice pierced. AR 8, Wt. 19.8

191*

Mázendarán, 1144.

Similar to (184); but rev.

* Pierced. AR 105, Wt. 75.5

192*

Mesh-hed, 114x.

Obv. similar to (184); but no margin.

Rev. similar to (187).

* Pierced. AR 1*, Wt. 79.8

* Possibly of 'Abbás III.
AFGHÁNS.

I.—MAHMÚD.


DISTICHS.

سکه زد از مشرق ایران چو قرص آتتاب
شاه محمود جبانگیر سیادت انتساب
فو رو و بزیمین ماه و آتتاب منیر
زرشک سکه، محمود شاه عالمگیر

SILVER.

193

Iṣfahán, 1135.

Obv.

لا الله إلا الله
م‌ح‌م‌د
رسول الله

Rev.

سکه زد

از مشرق ایران چو قرص افتتا

شاه محمود جبانگیر سیاد انتسا

ضر اصفهان

[ب]
194

Similar to (193), but obv. ١١٥٠ ; rev. no date; countermark, sun.

_Pierced. _١٩٥٥, Wt. 69.5_

195

Similar; rev. same die; countermark, sun.

_١٩٥٥, Wt. 70_

196

Similar; rev. same die; no countermark.

_Pierced. _١٩٥٥, Wt. 69_

197

Mint effaced, 1135.

Obv. similar.

Rev.

فرُو رُود

مَنْدِر

بِزْمِين مَاه وَافْتَابِب ز

[ر]شَكِكْنَد

سَكَه مَحمُود شَاه عَالَمْجُبَر


_Pierced. Pt. VI. _١٩١١, Wt. 69.2_
II.—ASHRAF.

DISTICHES.

باشريفي اثر نام آنجانا بشيد
شرف سكه، اشرف بر آفتاب رسيد
دست زد بر جلاله اشرف شاه
بود تعبير سكه داد گناه
زالطاف شاه اشرف حق شعاع
بزر نقش شد سكه، جاربار

GOLD.

198
Isfahan, 1137.

Obv.
لا الله الا الله
محمد
رسول الله
(عَلَيْهِ ﷺ)

Rev.
باشريفي اثر نام

انجنا رصيد شرف

زسكه اشرف بر آفتاب رسيد

ضر صبان

Pl. VI. N° 8, Wt. 53.2

* Peculiar to this coin.
199

Iṣfahān, 1140.

Similar to (198), but 118

S I L V E R.

200

Iṣfahān, 1140.

Obv.

Zd  bār  jilallah

dssst

būd  tābiʿir  sūkh

gānaḥ  daḍ

fīīīī

aḍšr  shāh

Rev. (die of 1137)

julūs

mīmnat

mānos  dār

al-sulṭanah

1137

aṣfahān

Pierced. R (bavc) 95, Wt. 587

201

Iṣfahān, 1141.

Similar, but obv.

aḍšr  shāh

1181

Rev. (die of 1137)

aṣfahān

Pl. VI. R 105, Wt. 763
202

Iṣfahān, 114x.

Similar, but obv.

Rev. (die of 1137) similar to (200), but اصفهان

Twice pierced. AR 95, Wt. 65-5

203

Iṣfahān, date obliterated.

Obv.

لا اله الا الله

محمّد [رسول الله]

Rev.

[حقيق شهاب]

ز [أ] لطاف شاه اشر

[ن] ر [ن] شد سكك جار

ضر اصفهان ...

[ب]

Pierced. Pl. VI. AR 1°, Wt. 67-5

204

Mint and date obliterated.

Obv. similar.

Rev.

زالطا

شاه اشر حقيق شهار

نر [ن] شد سكك جار [يا]

ضر ... ...

Ringed. Pl. VI. AR 1°, Wt. 69-5
XI.—'ABBÁS III.

DISTICH.

سکه بر زر زد بتوفیق الی در جهان
ظل حق عباس ثالث ثاني صاحبقران

GOLD.

205

Isfahán, 1145.

Obv. Area, لا الله إلا الله
محمد رسول الله عل و
لى الله

Margin, عل حسن حسین عل محمد جعفر موسى عل
محمد عل حسن محمد

Rev. سکه بر زر زد بتوفیق الی
در جهان ظل حق عباس ثا

ثاني صاحبقران

ضر صقبان

Pl. VI. Α' 35, Wt. 52:8

206

Similar, but صاحبقران

Α' 9, Wt. 49:5
207
Tabriz, 1146.
Similar to (205), but 1146 تبریز
N 35, Wt. 53 8

S I L V E R.

208
Ispahán, 1145.
Similar to (205), but rev. خاصیت
Pt. VI. A 111, Wt. 83 8

209
Resht, 1145.
Similar, رشت
A 105, Wt. 77 2

210
Kazvin, 1145.
Similar, "\[\text{분}"\]
A 75, Wt. 19

211
Ispahán, 1146.
Similar to (206), but  for 5.
Pierced. A 105, Wt. 77 9

212
Mint obliterated, 1147.
Similar, but v for 5.
Pierced. A 11, Wt. 78 8
With name of Imám 'Alee cr-Rizá.

DISTICH.

از خراسان سکه بر زر شد بتوفیق خدا
نصرت و امداد شاه دیتی موسی رضا

GOLD.

213

Meshhed, 1148.

Obv.

لا الله إلا الله
محمود
 رسول الله عل و
لی الله

Rev.

از خراسان سکه [بر] زر
بتوفیق خدا نصر و امداد
شاه دیتی موسی رضا

1148
مقدس

مهد

Ringed, Pl. VI. N° 9, Wt. 55

SILVER.

213a

Same mint and date.

Pierced. AR '35, Wt. 815
EFSHÁRIS.

I.—NÁDIR.
A.H. 1148—1160 = A.D. 1736—1747.

DISTICHES.

سکه بر زر کر خام سلطنت را در جهان
نادر ایران زمین و خسرو گیتی ستان
هست سلطان بر سلاله نیا جهان
شاه شاهان نادر صاحبقران

Motto.

(Chronogram.)

الخير فيما وقع

G O L D.

214

Shíráz, 1150.

Obv. نادر عزت نامه،
را در جهان، نادر
سلطنت ایران زمین و خسرو گیتی ستان
ضر شیراز 1150

Rev. مانوس الخير فيما وقع
میمنیت
تاریخ جلوس، 1838
215

Lahór, 1151.

Obv. نادر السلطان

Rev. [الله] خلد ملكه
دار السلطنة لأهور

ضر 1151

Ringed. Pt. VII. N 1/1, Wt. 366

216

Iṣfahán, 1152.

Obv. شاهان نادر صاحبقران
سلطان بر سلاتهين جهان

Rev. صفیان
دار السلطنة
ضر 1152

A' 7, Wt. 533

217

Iṣfahán, 1153.

Similar, 1153

A' 9, Wt. 1532

218

Similar; varied in ornaments.

Pt. VII. A' 9, Wt. 169'2
219

Isfahan, 1158.

Similar to (218), 1158; but obv., date of accession, Salatín. N° 8, Wt. 170

220

Similar; but obv., date of accession, \[\text{Salatín}\] N° 8, Wt. 160°8

S I L V E R.

221

Mint obliterated, 1148.

Obv.

[Characters]

Rev. Bātārīx al-khīrīfīma wa wqūf, carrying point of \(\text{f}^\text{a}\); date off field.

Pl. VII. Ar. '75 Wt. 41°7

222

Isfahan, 1149.

Obv. similar to (214); but

Rev. similar to (214); but enclosed in border of many foils, and at foot 1148

Pl. VII. Ar. '55, Wt. 82°5
NÁDIR.

223

Mesh-hed, 1149.

Obv. similar to (214); مشیره, no date.

Rev. as (221), but points خ between خ and ف of monogram; beneath, 1149

Pierced. AR 9, Wt. 80·2

224

Isfahán, 1150.

Obv.

Name

Rev.

خالد

ملکه اصفهان

ضرور

AR 75, Wt. 103·7

225

Similar; but ن of اصفهان in form of

AR '65, Wt. 79·8

226

Tiflis, 1150.

Similar; but تفلیس

AR '75, Wt. 105·6
EFŠHÁRIS.

227
Shíráz, 1150.
Similar to (226); ١١٥٠ ضر "شیراز"
[I.O.C.] AR 7, Wt. 1063

228
Kándahár, 1150.
Similar; ١١٥٠ ضر "قندهار"
AR 1 1, Wt. 3508

229
Similar; but ١١٥٠ (very fine work).
Pl. VII. AR 8, Wt. 1048

230
Similar to (228) (ordinary work).
AR 8, Wt. 1057

231
Mesh-hed, 1150.
Obv. similar to (221) ١١٥٠ ضر "مشهد"
Rev. similar to (223).
[I.O.C.] AR 1′, Wt. 805

232
Obv. as (214), مشهد but no date.
Rev. in eightfoil border, as (214), but ١٠ جلوس
AR 9, Wt. 796

233
Similar; varied in points.
AR 1′, Wt. 793
234
Similar to (224); مشهد AR 8, Wt. 107.3

235
Similar, varied in points. AR 75, Wt. 104.4

236
Iṣfahān, 1151.
Similar to (224); ن of السلطان and اصفهان in form of ظ

237, 238
Similar, both varied in points.
[I.O.C.] AR 7, Wt. 106.2
[I.O.C.] AR 65, Wt. 106.7

239, 240
Similar to (236), but ظ ظ; both varied in points.
[I.O.C.] AR 65, Wt. 107.8

241
Tabrīz, 1151.
Similar to (224); but obv. within border of many foils, and

rev. الله خلدون ملكه تبريز 1151

(र and ज in Tabrīz in form of द). AR 75, Wt. 107.7
Similar to (241), but obv. dotted border and

Shíráz, 1151.

Similar, شيراز; rev. ends

Ganja, 1151.

Obv. similar.

Rev.

Mesh-hed, 1151.

Obv.

Rev.

Same mint and date.

Similar to (234); 1151
NÁDIR.

247

Nádirábád, 1151.

Similar to (246).

Similar; but obv. varied in points; rev. same die.

248

Similar to (241); but obv., ن of سلطان in form of; border plain; and rev.

249

Tabríz, 1152.

Similar to (241); but obv., ن of سلطان in form of; border plain; and rev.

250

Tiflís, 1152.

Obv. شاهان نادر صاحبقران بـر سلاطين جبان سلطان

Rev. تفلیس ضری

251

Same mint and date.

Similar to (241); but obv. border plain, and
252
Sháhjehánábád (Dehli), 1152.
Obv. similar to (250).

Rev.

Isfahán, 1153.
Similar to (217).

254
Tabríz, 1153.
Obv. similar.

255
Same mint and date.
Obv. similar to (250).
Rev. similar to (254).
256

Same mint and date.

Obv. similar to (255).

Rev.

 blir

[1.O.C.] A'9, Wt. 1753

257

Mesh-hed, 1153.

Obv. similar to (216); at base, 1106.

Rev.

 مضس

ضر مشهد

AR '95, Wt. 1778

258

Tabriz, 1154.

Similar to (254); but rev., date at base, 1106.

AR 1', Wt. 1763

259

Same mint and date.

Similar to (254), but date 1106.

AR '55, Wt. 176

260

Ganja, 1154.

Obv. similar.

Rev.

ضر گشه

1106

Pierced. AR '55, Wt. 17.
261
Mesh-hed, 1156.
Obv. similar to (254); but at base, 1156

Rev.

262
Iṣfahān, 1157.
Similar to (253), 1157

263
Sind, 1157.
Obv. similar to (217); but date at base 1157

264
Mesh-hed, 1157.
Similar to (261), 1157

265
Iṣfahān, 1158.
Similar to (262), 1158

266
Tabrīz, 1158.
Similar to (254), 1158
266a

Sind, 1158.

Obv. 

Rev. 

Similar to (265), 1158

267

Iṣfahān, 1159.

Similar to (265), 1158

268

Tabrīz, 1159.

Similar to (266), 1158

269

Same mint and date.

Similar, varied in ornaments; obv. countermarked ٣٩

270

Tabrīz, 1160.

Similar to (268), 1158

271

Similar, 1158.
Pesháwar, date wanting.

Obv. similar to (250).

Rev.

خالد الله ملكه
ضروب
پشاؤر

Pl. VII. A£ 9, Wt. 173 5

C O P P E R.

Bhukkur, 1156.

Obv.

نادر شاه
فلوس

Rev.

بی‌کر
1157
ضروب

A£ 85

274

Similar.

A£ 85

274α

1158.

Similar, 1158

A£ 8
SAFAVIS.

S Ā M.
PRETENDER.

A.H. 1160 = A.D. 1747.

SILVER.

275

Tabrız, 1160.

Obv. لا الله إلا الله محمد رسول الله [الله] 

Rev. بنده شاه ولا 

Sam Sultana Husain بن ن ضریر

Pt. VIII. AR '9 x '55, Wt. 88 5

276

Same mint and date.

Similar; but obv. لِلَّهِ [رَسُولٍ} عَلِیَ وَلَیُّ اللَّهِ [الله] 

AR '9 x '6, Wt. 78 4
EFSHÁRIS.

II.—ÁDIL SHÁH.
A.H. 1160—1161 = A.D. 1747—1748.

With name of Imám 'Alí-er-Rizá.

DISTICH.

کشت یادب و حکم لم یزلی
سکه سلطنت بنام علی

277

Isfahán, 1160.

Obv. لا الله إلا الله
محمد
 رسول الله عل و
لى الله

Rev. رایج حکم لم یزل
کشت
سکه سلطنت بنام علی
ضر صفیان
ب

(ام یزلی، and the is united with the
ت of کشت)

Pl. VIII. AR 9, Wt. 703

278

Similar; but عل

[1.O.C.] AR 9, Wt. 707
Similar to (278); but rev. pierced. [I.O.C.] AR 9, Wt. 69-8

Similar; but separate from [I.O.C.] AR 1, Wt. 68-7

Tabríz, 1160.

Obv. Area as (277).

Margin, "هـ محمد حسن... "...

Rev. "رایج بِهم لُکر... "

Pierced and ringed. AR .5, Wt. 72-5

Mesh-hed, 1160.

Obv. similar to (277); rev. and Meshed. AR .9, Wt. 66-9

Similar; rev.

Meshed. AR .9, Wt. 70-3
284

Mesh-hed, 1161.

Obv. similar to (277).

Rev. 

بِحُكمَ لَمْ يَزَّرَ سَكَدَ بَنَام
سُلْطَنَسَت
رَابِضٍ لَى عَلَى
۱١۱١
ضَر
ب

[I.O.C.] Pierced. R. '95, Wt. 69:7

285

Herát, 116x.

Obv. as (277).

Rev. 

[۱۱۱۱] بِحُكمَ لَمْ يَزَّرَ
سُلْطَنَسَت
سَكَدَ بَنَام عَلَى
۱١۱١
ضرَبُهُرَات
ب
۱۱۱١
(۱۱۱۱
لَمْ يَزَّرَ) as on (277).

R. '9, Wt. 69:2
III.—IBRÁHÍM.
A.H. 1161—1162 = A.D. 1748—1749.

DISTICII.

Skehē Sahibqaranī Zd Bötowīqāt al-
Himjū Khurshid Jbān āfroz ʿAbrahām Shāh

SILVER.

286

Tiflis, 1162.

Obv. سكē صاحبقر رز بتوقيق [الله] ان
[هيمپو] خورشيد جباهن افروز ابراهيم شاه

Rev. تفليس ضر

287

Same mint and date.

Obv. ابراه

[سلطان]

Rev. as (286).

Pl. VIII. Ringed. R. 6, Wt. 175

288

Kazvīn, 1162.

Obv. as (286), differently arranged.

Rev. within wavy border,

(防疫) درالسلطنة

Pl. VIII. R 105, Wt. 215
With name of Imám 'Ali-er-Rizá.

DISTICH.

زفیض حضرت باری و سرنوشت قضا
رواج یافته بزر سکه امام رضا

289
Tabríz, 1161.

Obv. Area,

لا الله الا الله
محمد
 رسول الله علی و
لی الله

Margin,

عل حسن حسین علی محمد جعفر موسی علی محمد
عل حسن محمد

Rev.

زفیض حضرت باری و سرنو قضا
ش...
رواج یا بزر سکه امام رضا
ف...

ضر تبریز ۱۵۲۱

[1.O.C.] AR '9, Wt. 70

290

Similar, points varied.

Pierced. [1.O.C.] AR '9, Wt. 68-1

291

Similar; points of obv. varied.

Rev. same die.

Pl. VIII. [1.O.C.] AR '85, Wt. 70-7
IV.—SHÁH RUKH.
First Reign.
A.H. 1161—1163=A.D. 1748—1750.

DISTICHES.

FIRST

SÁH RUKH

GOLD.

292

Mesh- Hed, 1163.

Obv.  

Rev.  

PL. VIII.  AV. 8, Wt. 1625
S I L V E R.

293

Mesh-hed, 1161.

Obv.

خ
السلطان
هن
ش

Rev

الله
ملكه مقد
مشهد س
ضر

ن of the Sultan in form of

Pl. VIII. AR 1, Wt. 350 2

294

Herat, 1161.

Obv.

خدا رضا
هنا شاه وخ بحكم
[1]

Rev.

هرا
دار للسلطنة
ضر

Pl. VIII. AR 9, Wt. 178

295

Mesh-hed, 1162.

Similar to (293); but

ضر

AR 1', Wt. 359
296

Similar to (295), varied.

\[\text{Pierced. } \text{At } 12, \text{ Wt. } 344\] 4

297

Tabrîz, 1162.

Obv. Area,

\[\begin{align*}
\text{لا اله إلا الله} \\
\text{محمد} \\
\text{رسول الله علّه و} \\
\text{لي الله}
\end{align*}\]

Margin,

\[\text{جعفر موسى} \]

\[\text{علي} \]

\[\ldots \ldots \ldots \ldots \ldots \]

Rev.

\[\begin{align*}
\text{كده[كدة]} \text{در جهان خدا} \\
\text{بحمد[بحمد]} \\
\text{شاه رخ استبان رضا} \\
\text{كلكم}
\end{align*}\]

\[\text{ضر تبريز ب} \]

\[\text{[I.O.C.]}\]

\[\text{Pierced. } \text{At } 9, \text{ Wt. } 697\]

298

Shiráz, 1162.

Obv. Area similar; no margin.

Rev.

\[\begin{align*}
\text{خدا [رضا]} \\
\text{بحمد[بحمد]} \\
\text{ن شاه رخ استبان} \\
\text{كلكم} \\
\text{كده[كدة]} \text{در جهر} \\
\text{ضر شيرازب}
\end{align*}\]

\[\text{[I.O.C.]}\]

\[\text{At } 85, \text{ Wt. } 684\]
299

Similar to (298); but یا شیراز

300

Mesh-hed, 1162.

Obv. خدا رضا

جها ن شاهrix ن بحکم

تاریح ۱۰۹۶

Rev. مقدس

مشهد

ضرب

301

Similar; دز درفع

302

Tabriz, 1163.

Similar to (297), but ۱۱۴۳

303

Ganja, 1163.

Similar; but mint and date, ۱۴۳۳
304

Mesh-hed, 1163.

Similar to (293); but

[Rev.]

[Loc.] AR 1 1, Wt. 358

305

Mesh-hed, 116 2 3.

Similar; but

[Rev.]

AR 5, Wt. 18

306

Tiflis, 116x.

Obv. as (297).

Rev.

[Text in Persian]

AR 5, Wt. 17 8

307

Similar; obv. varied.

Rev. same die.

Pierced. AR 55, Wt. 15 6

308

Kazvin, date wanting.

Obv. similar; no margin.

Rev. similar to (297), but mint

[Text in Persian]

Pierced and ringed. AR 85, Wt. 63 2
With name of Imam 'Ali-er-Rizá.

INVOCATION.

لا الله إلا الله
محمد
رسول الله عل و
لى الله

لا الله إلا الله
محمد
رسول الله عل و
لى الله

Ya عل
بن موسى الرضا

margin, موسى عل

margin, محمد عل

rev. موسى

Rev. موسى

Pierced. R 8, Wt. 72

Kazvín, 1161.

Obv. Area similar; no margin.

Rev. similar; mint and date قزوین

Pierced. R 9, Wt. 705

Similar; points varied.

[1.0 C.] Ringed. R 9, Wt. 78*
312

Mesh-hed, 1161.

Obv. similar to (311).

Rev.

مو
يا علي بن اسي لر
ضر مشهد

Pl. VIII  A 9, Wt. 175.5
SAFAVIS (maternally).

(XII.)—SULAIMÁN II.


DISTICHES.

زد از لطف حق سکه صغرانی
شته عدل گشتی سلیمان ثانی
و اثر ملک شد سلیمان بن سادات شاه
بر فروزاد روی (۵) زمی چون طلوع مهر و ماه

SILVER.

313

Mázendarán, 1163.

Obv. لا الله إلا الله

محمّد

رسول الله علی و

لى الله

Rev. [ژد از لطیف حق سکه ۵۰] مراز

سِه عدل گشتی سلیمان ثانی

ضر مازنداران

Pl. VIII. Pierced. R 9, W 65'3
Kazvin? date obliterated.

Obv. Area as (313).

Margin, 

عل حسن حسين علي محمد

محمد ...

Rev. یاره روزد [وی] زمین چون طلوع مهر [وماه] بن؟

......

دو آرث ملک شد سلیمان بن ساداک [ا] شاه...

......

Pl. VIII. Ringed. AR. 65, Wt. 69 2
IV.—SHÁH RUKH.

Third Reign.

A.H. 1168—1210 = A.D. 1755—1796.

DISTICHES.

سکه زد در جهان بحكم خدا
شاهرخ کلبد آستان رضا

سکه زد از سعی نادر ثانی صاحیقران
کلبد سلطان خراسان شاهرخ [شاه] جهان

SILVER.

315

Tiflis, 1170.

Obv. Area

لا الله الا الله
محمد
رسول الله علی و
پی الله

Margin, حسن حسین علی محمد جعفر موسی علی محمد
(sic) حسن محمد
Rev. 

شَاه رَخ اسْتَان رضَـا

ضر تفليسی

Pl. IX. A.R. 8, Wl. 715

316

Mesh-hed, 1195.

Obv. 

سَلَطان خَراسان [شَا] هُرَخ [شَا] جَهْن

سکه [زد] از سعی نادر ثانی صاحب[را]ن

1196

Rev., in border of many foils,

مقدس

مُسْتَق

مُشْهَد

ضر

Countermark on rev. راپیج

Pl. IX. A.R. 1', Wl. 170-4

317

Mesh-hed, date wanting.

Similar; countermark on rev. راپیج

SAFAVIS (maternally).

(XIII.)—ISMA'ÍL (III).

A.H. 1163—1169=A.D. 1750—1756.


SILVER.

A. Under tutelage of 'Alí Merdán Khán.

318

Iṣfahán, 1163.

Obv. لا الله إلا الله 
     محمد 
     رسول الله و 
     لى الله

Rev. شاه ولا 
     یسعت
     بنده اسمعل 
     ضر [آفة]بان

Pl. IX. Twice pierced. [I.O.C.] R. 5. W. 177
C. Under tutelage of Muhammad Hasan Khán.

319

Resht, 1166.

Obv. 

لا الله إلا الله 

محمد 

رسول الله و 

لى الله 

Rev. 

شاه ولا 

پسنت 

بندھ اسmaal رشت 

ضر ع "

Ar '95, Wt. 172'3

320

Mázendarán, 1166.

Obv. similar.

Rev. 

شاه ولا 

پسنت 

بندھ اسmaal ن 

ضر مازندرا 

Pl. IX. Ar '95, Wt. 177'8
321
Mázendarán, 1167.
Obv. similar to (320).

322
Same mint and date.
Similar; but 1167

Ar. 95, Wt. 172.5
Ar. 1', Wt. 170.7
ZANDS.

I.—Kerim Khan.


With title of Imám Muḥammad el-Mahdi.

DISTICHS.

تَا زَر و سِير در جهان باشد
سَکه صاحب الزمان باشد
شد آفتاب و ماه زر و سیر در جهان
از سکه امام بحق صاحب الزمان

INVOCATIONS.

یا کریم
یا صاحب الزمان

A. Period of divided rule, A.H. 1163—1172 = A.D. 1750—1759.

For coins of Muḥammad Hasan Khán Kājār see below, p. 127 and Āzād Khán Afghan, p. 130.

GOLD.

323

Iṣfahán, 1167.

Obv.

تَا زَر و سِير در جهان باشد
سَکه صاحب الزمان باشد

Rev., within border of many foils,

صفیان
دار السلطنة
ضرب

Pl. IX. AV '95, Wt. 165°9
324

Isfahán, 1169.

Obv

شَدِ افْتَئَ وَمَاه

زر و سیر در جهان از سکه

امام بحق صا الزمان

Rev. similar to (323); four fleurons outside border, date 1164

Pl. IX. A'95, Wt. 166'8

325

Army (جلو) mint, 1172.

Obv.

شَدِ افْتَئَ وَمَاه

زر و سیر در جهان جلو از سکه امام

بَحْقِ صا الزمان

Rev., within elongated quatrefoil, fleuron above and below,

جِلْوُ

بـ

ضر

Pl. IX. A'95, Wt. 169'4
SILVER.

326

Kazvin, 1167.

Obv. Area

لا الله إلا الله
محمد
لله علی ولي

Margin, ء على حسن حسن علي محمد جعفر موسى علي محمد علي حسن محمد

Rev. similar to (323); but

ضر قزوین ۱۱۵

Pl. IX. Ar '95, Wt. 70'4

327

Same mint and date.

Obv. Area

لا الله إلا الله
محمد
لله رسول علی ولي

Margin as (326); but Imáms' names enclosed in four borders.

Rev. similar to (326), order of words and letters varied; date 1157

Ar '95, Wt. 70'3
B. Period of sole rule, A.H. 1172—1193 = A.D. 1759—1779.

GOLD.

328, 328a

Shíráz, 1176.

Obv. similar to (325); but خریم in place of جالو

Rev., within pattern formed of two squares, one superimposed diagonally on the other

هو
دار شیراز
العلم
ضرائب

(329)

Same mint and date.

Obv. similar, but no additional word.

Rev. within similar border, surrounded by fleurons,

دار شیراز
علم
ضرائب

(330)

Same mint and date.

Obv. similar.

Rev., within border of many foils.

دار شیراز
علم
ضرائب

(1 of شیراز united with extremity of ضرب of ضرب)
331

Tabrız, 1185.

Obv.  لا اله الا الله
      محمد
      رسول الله عل و
      لى الله

Rev  يا كريم
      تبريز
      دار
      لسلطنة
      ضر
      1185

(يا كريم in leaf-border, date outside circle).

Pierced.  N° 9, W. 104

332

Same mint and date.

Similar, varied in points; two fleurons outside obv. border, one at each side.

Twice pierced and ringed.  N° 85, W. 41

333

Tabrız, 1187.

Similar to (331), varied in points; date 1185

Ringed.  N° 85, W. 123
Yazd, 1187.

Obv. similar to (324).

Rev., within flower of eight petals,

\[
\begin{align*}
\text{يار خصب} \\
\text{دار يزد} \\
\text{العباده} \\
\text{ضربه}
\end{align*}
\]

(Forms pattern enclosing دار and العباده)

Pt. IX. No. 9, Wt. 409

335

Similar; obv. same die, rev. flower varied.

[Loc] Ringel. No. 85, Wt. 415

Khoi, 1189.

Obv. similar to (331); of الله, ل of رسول and of ولی all united in one stroke.

Rev.

\[
\begin{align*}
\text{يار خصب} \\
\text{خو} \\
\text{ضربه} \\
\text{يا صرم}
\end{align*}
\]

(Forms in leaf-border.)

No. 9, Wt. 418
337
El-Basreh, 1190.

Obv. similar (to 331).

Rev. (sic)

\[\text{Pl. IX. } N^75, \text{ Wt. 84}\]

(\(\text{ya k\text{\(\text{r}\)}}\) in border springing from circle.)

338

Resht, 1190.

Obv. similar to (324).

Rev., within broad quatrefoil,

\(\text{Pl. IX. } N^7, \text{ Wt. 79-9}\)

(\(\text{ya k\text{\(\text{r}\)}}\) and \(\text{118}\) within ornamented borders springing from pattern.)

339

Obv. similar, varied; rev. same die.

\(\text{N^7, Wt. 81-8}\)

340

Yazd, 1190.

Similar to (334); but rev. enclosed in arabesque pointed oval, date 11.4 at foot.

\(\text{I.O.C. } N^8, \text{ Wt. 41-4}\)
341

Khōi, 1192.

Obv. similar to (329); but of united with ل of الزمان مسیم.

Rev.

ضر خوی

842

(پاکریم in leaf-shaped border.)

Pl. IX. N '7, Wt. 423

342

Yazd, 1192.

Similar to (340); but rev. enclosed in eightfoil, date in lowest leaf, 842.

N '9, Wt. 425

343

Same mint and date.

Similar to (340); but rev. varied in border, پاکریم omitted, عباده pattern of varied, and date [I.O.C.] N '9, Wt. 412

SILVER.

344

Mázarán, 1173.

Obv.

لا اله الا الله

محمـد

رسول الله عـ و

لی الله
KERİM KHÂN.

Rev. 

شذ افتات و ماه زر و سيمر در

جهان از سكه امام بحق صا الزمان ن

ضر مازندران

Pl. X. Ar '95, Wt. 175

345

Same mint and date.

Obv. similar.

Rev. 

شذ افتات و ماه زر [و] سير د[و]

جهان از سكه امام بحق صا الزمان

ضر مازندران

Ar '9, Wt. 1744

346

Mázendarán, no date.

Similar; order of words on rev. varied and without date.

Ar '95, Wt. 1736
347
Shíráz, 1174.

Obv. [Shad afnea and [aab]

[Her]ez and Suer in ghan am Sükem amah

Rev. [Carlos] [a] [Qumam]

Twice pierced and ringed. AR 75, Wt 70.2

348
Kúshán, 1174.

Obv. similar to (324).

Rev., within ornamented lozenge,

Dar omoomin

[178]

Kashan

AR 78, Wt 70.2

349
Mázedarán, 1175.

Obv. similar to (344); but date 1175; rev., die of 1173 same as (345).

[I.O.C.] AR 14, Wt 177.5
350

Shiráz, 1176.

Obv. similar to (347); varied in arrangement of words.

Rev.

Obv. similar to (331).

Rev.

Same mint and date.

Similar; varied in ornaments.

Same mint and date.

Similar; varied in ornaments.

Army-mint (Zarráb-khána-i-rikáb) 1176.

Obv. similar to (331).

Rev.

¿ررخ

Márákh kál

سنة

117

Same mint and date.

Similar to (350); varied in ornaments; date 1177.

[1. O. C.] AR 1; Wt. 67.5
ZANDS.

354a
Resht, year 16, 1178(?).
Obv. similar to (331); rev. similar to (338), but in lower border, 11

 AR 3, Wt. 47 2

355
Iṣfahān, 1179.
Obv. similar to (324).
Rev., within border of many foils, elongated above and below,

 يا ضريم
صفبان
دار السلطنة
ضرب

AR 8, Wt. 66 0

356
Tabrīz, 1179.
Obv. similar to (329).
Rev.

دار تبريز
لسلطنة
ضرب

( of تبريز in form of ن )

AR 85, Wt. 70 7

357
Teherān, 1179.
Obv. as (324).
Rev., within pear-shaped border,

يا كريم
طهران
ضرب

AR 75, Wt. 70 4
358

Yazd, 1179.

Obv. similar to (324).

Rev., within foliate pear-shaped border,

\[ \text{Ya'krim} \]

\[ \text{Zar al-ebad} \]

Pierced. AR '85, Wt. 69.8

359

Tabriz, 1181.

Obv. similar to (329).

Rev. similar to (331), but \( \text{Ya'krim} \) illegible; date in field, \( 1181' \)

and border of quatrefoils.

AR '85, Wt. 70.7

360

Resht, 1181.

Obv.

\[ \text{Shad afata va mah} \]

\[ \text{zar va seyir dar jahan az se} \]

\[ \text{haam baq ch'a zaman} \]

Rev. similar to (338); date 1181

Pierced. AR '89, Wt. 70.8
361
Shíráz, 1181.
Similar to (350); but rev. at foot, ١١٧١ and border of quatrefoils, having یا كریم interlaced within border above.

[I.O.C.] ۹۵, Wt. ۶۹۳

362
Teherán, 1181.
Obv. similar to (324).
Rev., within border of many foils, with leaf-border above and below,

یا كریم
طهران
ضریب
١١۸۱

(یا كریم interlaced, طهران enclosed in two loops.)

Pl. X. ۸۵, Wt. ۷۰۷

363
Yazd, 1181.
Obv. similar to (324); rev. similar to (334), enclosed in border of many foils, elongated above; یا كریم interlaced; date ١١۸۱

Pl. X. ۸۵, Wt. ۷۰۸

364
Tabríz, 1182.
Similar to (350); but rev. یا كریم legible in border above;

date, ١١۸۶

۱۱, Wt. ۷۰۴
365

Tiflis, 1182?

Obv. 

شداfterta و ماه زار و سمر

در جهان از سکه امام بحق [صأ] الزمان

[ضرب] تفلیس

Rev. 

(پ) 11 82

(پ) یا کرم

(interlaced; unit of date obscure.)

AR '75, Wt. 70

366

Tiflis, 1182.

Obv. 

الحمد لله

رب رفمن

العما

Rev., within ornamented border, surrounded by dots,

[پ] یا کرم in border above,

[ضرب] تفلیس

11 82

ضرب

AR 75, Wt. 464

367

Same mint and date.

Obv., within ornamented border,

پا کرم

Rev. 

پا تفلیس

ضرب

(پ) یا کرم (interlaced.)

Pierred. AR '6, Wt. 224
368
Tiflis, 1182.
Similar to (367); but rev. Pierced. \( R \) '6, Wt. 13'4

369
Ganja, 1182.
Obv. similar to (329).

Rev. Area

\[ \text{Pierced. } R \ '1, \text{ Wt. } 58'1 \]

370
Same mint and date.
Obv. similar, varied in ornaments.

Rev., within ornamented border,

\[ \text{Pierced. } R \ '1, \text{ Wt. } 67'5 \]

371
Nakhchuván, 1182.
Obv. similar, varied in ornaments.

Rev., within border of quatrefoils,

\[ \text{R } 1; \text{ Wt. } 70'5 \]
372
Tabrız, 1183.
Similar to (364); but date \( \text{ضر} \)
\( \text{Pierced.} \) \( \text{AR 105, Wt. 68} \)

373
Tiflis, 1183.
Similar to (366), date \( \text{ضر} \)
\( \text{Pl. X.} \) \( \text{AR 18, Wt. 47} \)

374
Nakhehuván, 1183.
Similar to (371); but date,
\( \text{ضر} \)
\( \text{Pl. X.} \) \( \text{AR 105, Wt. 70} \)

375
Tabrız, 1184.
Similar to (331), date \( \text{ضر} \)
\( \text{Pierced.} \) \( \text{AR 78, Wt. 17 7} \)

376
Tiflis, 1184.
Similar to (366), date \( \text{ضر} \)
\( \text{AR} \) \( \text{78, Wt. 42 6} \)

377
Ganja, 1184.
Similar to (370), date \( \text{ضر} \)
\( \text{Pierced and broken.} \) \( \text{AR 105, Wt. 51 6} \)

378
Tabrız, 1187.
Similar to (375), date \( \text{ضر} \)
\( \text{AR 3, Wt. 17 8} \)
379
Tabríz, 1188.

Similar to (378), date 1188. Ar. 9, Wt. 17-4

380
Kermán, 1188.

Obv. similar to (324), (Die of previous year.)

Rev.

381
Tiflis, 1189.

Obv. (interlaced),

Rev.

382
Shamákhí, 1189.

Obv., within border of rays,

Rev., within leaf-border, with smaller border beneath,
383
Kermán, 1189.
Similar to (380); obv. same die of 1187, rev. date 1189

Pl. X. AR 9, Wt. 1417

384
Ganja, 1189.
Obv. similar to (370).
Rev., within ornamented border,

\[
yā kārīm
\]
\[
ganjan-
\]
\[
11
\]

Ringed. AR 1, Wt. 502

385
Same mint and date.
Similar; obv. same die, rev. varied in ornaments; countermark on obverse, Rājih

AR 1*, Wt. 47.1

386
Same mint and date.
Obv., within quatrefoil,

al-zaman
hāb
yā sa

Countermark Rājih
Rev., in quatrefoil, within ornamented border,

yā kārīm
ganjan-

1189

AR 95, Wt. 47.6
387

Mint obliterated, 118x?

Obv. 

\[\text{شاود [فاوتا وماه زر و سيم]}\]

\[\text{در جمان از [سكه] امام بحق الزمان]}\]

Rev. 

\[\text{لله يامكرر ملله خلد يا}\]

\[\text{At '8, Wt. 707}\]

388

Similar; varied in ornaments.

\[\text{At '8, Wt. 681}\]

389

El-Başreh, 1190?

Obv. similar to (337).

Rev. (date outside circle), 

\[\text{ياكرم بصو ده ام البلاغ فا}\]

\[\text{ضر 111}\]

\[\text{يا كريم}\]

in leaf-border, date outside circle.

\[\text{At '9, Wt. 71}\]

390

Tiflis, 1190.

Similar to (366); but rev. within circle, around which ornamented border; and at foot 111.

\[\text{At '85, Wt. 71}\]
391
Same mint and date.
Similar to (366); but date at foot 111.

392
Same mint and date.
Similar; but date 111, 1

393
Same mint and date.
Similar; but date 111, 1

394
Shamákhí, 1190.
Obv., in border of many foils, within wreath,

Rev., within border of many foils; above, fleuron, around, three pellets,

395
Ganja, 1190.
Obv. similar to (386).
Rev., within quatrefoil,

396
Same mint and date.
Similar; date 111, 1
ZANDS.

397
Ganja, 1190.
Similar to (396); obv. same die, rev. countermark جات.
相同的重量, 重量 46-6

398
Same mint and date.
Similar; obv. same die, rev. same countermark, date 11
相同的重量, 重量 47

399
Same mint and date.
Similar; date 11
Pierced. 重量 1, 重量 47

400
Shamákhí, 1191.
Similar to (394); but obv. inner border plain; rev. no fleuron or pellets, date 11
相同的重量, 重量 47

401
Ganja, 1191?
Similar to (395); but date 1197, and countermark جات.
Pierced. 重量 9, 重量 42.7

402
Ganja, 1192.
Similar obv. and rev.; around, four pellets; obv. same countermark; rev. date 11
相同的重量, 重量 49.6

403
Shamákhí, 119x.
Similar to (394); but obv. in circle, within wreath.
Rev., no pellets; date 11
Pierced. 重量 1, 重量 41.7
MUHAMMAD HASAN KHÁN.

KÁJÁRS.

1.—MUHAMMAD ḤASAN KHÁN.

A.H. 1163—1172 = A.D. 1750—1759.

With name of Imám 'Ali-er-Rızá.

DISTICH.

بزر سکه از مهمت زد قضا
بنام علی بن موسی الرضا

GOLD.

404

Iṣfahán, 1169.

Obv.

لا اله الا الله
محمّد
رسول الله علی و
لی الله

Rev.

بزر سکه از زد قضا
مهمت
بنام علی بن موسی الرضا
ضر صحيفة

Pl. XI. N° 35, Wt. 1701

405

Same mint and date.

Similar; obv. varied in points; rev., same die.
406
Tabrīz, 1170.
Similar to (401); but obv., fleuron on either side, rev. ends

\[ \text{Pl. XI. Pierced. } N^\circ 75, \text{ Wt. } 42^\circ 6 \]

407
Yazd, 1170.
Similar to (404); but rev. ends

\[ \text{Pl. XI. } N^\circ 95, \text{ Wt. } 169^\circ 7 \]

408
Isfahān, 1171.
Similar to (404); but obv., fleuron above, rev. ends

\[ \text{Pl. XI. } N^\circ 9, \text{ Wt. } 169^\circ 3 \]

S I L V E R.

409
Tabrīz, 1170.
Similar to 404; but rev. ends

\[ \text{Pl. } 9, \text{ Wt. } 177^\circ 6 \]

410
Resht, 1170.
Similar; but rev. ends

\[ \text{Pl. } 1^\circ, \text{ Wt. } 176^\circ 6 \]
411
Má zendarán, 1170.

Similar to (404); but rev. ¹¹لا رضآ forms one line.

*Pl. XI. *AR 1'15, Wt. 179'8

412
Same mint and date.

Similar, varied.

*AR 9, Wt. 176'2

413
Mázendarán, 1171.

Similar; but rev. date بنام علي بن موسي الرضا

*AR 1'05, Wt. 175'2

414
Similar, varied.

[I.O.C.] *AR 9, Wt. 177

415
Asterábád, date wanting.*

Obv. similar to rev. of (404), without mint.

Rev., within ornamented lozenge,

ٌۙۙ ۙۙ ۙۙ ۙۙ ۙۙ ۙۙ ۙۙ ۙۙ ۙۙ ۙۙ ۙۙ ۙۙ

Pierced and ringed. *AR 8, Wt. 68'1

* This coin may be of Aka Muḥammad Khán during his period of divided rule; see p. 144.
AFGHÁN.

ÁZÁD KHÁN.

A.H. 1166—1169=A.D. 1753—1756.

With name of Azád Khán and title of Imám Muḥammad el-Mahdí.

DISTICH.

تَا كَهَ ازَاد در جِیان باشَد
سکه صا الزمان باشَد

SILVER.

416

Tabríz, 1168.

Obv., within border of many foils, pointed above and below,

لله
لا اله الا ا
محمد
رسول الله

Rev.

[تا] كَهَ ازَاد در جِیان باشَد

سکه صا الزمان باشَد

تبرíز 1168

Pl. XI. R. 83, Wt. 68'2
KHÁN OF GANJA.

With name of Nádir Sháh.

SILVER.

417

Ganja, 1176.

Obv., within border of many foils,

نادر
السلطان

Rev., as obv.,

Pl. XI. A' 85, Wt. 70.2

418

Ganja, 1177.

Similar; but rev.,

Pierced. A' 65, Wt. 17.2

419

Ganja, 1178.

Similar; date 1178

420

Ganja, 1187.

Similar, 1178

Twice pierced. A' 73, Wt. 63.9

421

Ganja, 1188.

Similar, 1178

Pl. XI. A' 8, Wt. 67.7
Z A N D S.

II.—A B U - L - F A T - Ḥ K H Á N.

A.H. 1193=A.D. 1779.

With title of Imám Muḥammad el-Mahdí.

DISTICH.

A. Abu-l-Fatḥ Khán with Muḥammad 'Alí Khán as colleague,

A.H. 1193=A.D. 1779.

(No coins.)


G O L D.

[422]

Yazd, 1193.

Obv. ـ شد آفتاب و ماه زر و سیر در جهان

زرو سیر در جهان از سکه

آمام [بحق صا الزمان]

Rev. within border of many foils, pointed above and below,

ابو الفتح

دار یزد

العبادة

ضرل

(یزد دار العبادة)

P l. X I I .  N 75, W t. 423
III.—SĀDIK KHĀN.

A.H. 1193—1196 = A.D. 1779—1782.

With title of Imam Muhammad el-Mahdi.

DISTICH.

شد آفتات و ماه زر و سیر در جهان
از سکه امام بحق صاحب الزمان

INVOCATION,

یا کریم

GOLD.

423

Yazd, 1194.

Obv. شد افتات و ماه

زره و سیر در جهان از سکه
امام بحق صا الزمان

Rev., within border of many foils, pointed above and below,

یا کریم

دار یزد

العباده

پر یزد

(Forms pattern enclosing دار and یزد)
Shírúz, 1195.

Obv. गद अत्ता व माह
ि र व सिर डू जहाँ ए ए स्के ए माह
भै चाल दे मान

Rev. या सेन शहीराज
दार दलम
प्रिय
1195

(SILVER.

Tabríz, 1194.

Obv. ला लाल हो दु हो
महम्मद
रोसल दु हो रू लिद्द ली दु हो

Rev. या सेन त्वारेर तरान
लीपि
लालतना
प्रिय
1195

(¥ in leaf-border; date outside circle.)
426
Shíráz, 1194.
Similar to (424); obv. same die; rev. date 1185
Pl. XII. AR '85, Wt. 174’5

427
Tabríz, 1195.
Similar to (425); but rev. date 1195
Pl. XII. AR '95, Wt. 18’

428
Khoi, 1195.
Obv. similar to (424).
Rev.

429
Shíráz, 1195.
Obv. similar.
Rev. similar to (424); AR '85, Wt. 178’6
IV.—'ALÍ MURÁD KHÁN.
A.H. 1193—1199 = A.D. 1779—1785.

With title of Imám Muḥammad el-Mahdî.

DISTICH.

شدا آفتاب و ماه زرو سپر در جهان
از سکه، امام بحق صاحب الزمان

INVOCATION.

يا علي

GOLD.

430
Shiráz, 1197.

Obv.

الله
لا لله إلا
محمد
رسول الله علي و ا لي لله

Rev.

يا علي
شیراز
دار العلم
ضرب

(يا على in leaf-border.)

Pl. XII. A '85, Wt. 107:9
Obv. 'ali murád khán.

Yazd, 1197.

Obv. شهد افتتا ومـاـه

زـر و سـير دـر جـهان ازـسه

امام بـحق صا الـزمن

Rev., within border of many foils, pointed above and below,

 يا عـل
 دار يـزد
 العبادة
 ضرب

يـزد دار طـواد

forms pattern enclosing دار

Pl. XII. A85, Wt. 42 4

432

Shiráz, 1198.

Obv. لله

لا الـه الا اـعل

رسول الـه

و الـه

Rev. similar to (430); but date 1198 in border at foot; fleuron on each side.

A'85, Wt. 170 2

T
433
Kāshān, 1198.

Obv.  شدافتآ و ماه
زر وسیر در جبان از سکه امام
بحق صا الزمان

Rev.  يا عل
منین
دار لمو کاشان
بضر
1198

Margin enclosed in four arches.

Pl. XII. N° 35, Wt. 42:4

434
Kāshān, date obliterated.

Obv. similar to (431).

Rev., within border of many foils,

يا عل
کاشان
دار الیومین
ضرب
(يا علی in leaf-border.)

Proc. N° 38, Wt. 41:3
S I L V E R.

435

Isfahán, 1198.

Obv. similar to (433); but I for j.

Rev.

يا علً

صرفمان

دار السلطنة

ضرب

1198

سنة

(يا علٍ in border; date in field below.)

Pl. XII. AR '95, Wt. 178:4

436

Shíráz, 1198.

Obv. similar to (433).

Rev. similar to (430); but date below, in border, 1198; on either side, fleuron.

AR '9, Wt. 177:4

437

Same; same die.

[I.O.C.] AR '9, Wt. 176:3
V.—JAA'FAR KHĀN.

A.H. 1199—1203 = A.D. 1785—1789.

INVOCATION.

يا امام جعفر الصادق

GOLD.

438

Shiráz, 1201.

Obv.

dāq

للصا

جعفر

ا يا ماما

Rev. in circle, around which four fleurons,

شیراز

دار العلم

ضرب

13

Pl. XII. N1, Wt. 170°

439

Shiráz, 1202.

Similar; rev. date

SILVER.

440

Iṣfahán, 1199.

Obv.

لصداق

جعفر

يا اماما
JA'AFAR KHÁN.

Rev.

441

Same mint and date.

Obv. similar; varied.

Rev.

442

Shíráz, 1199.

Obv. similar to (440).

Rev. similar to (438); date ضرب; fleurons above and below.

443

Same mint and date.

Similar; but date on obv. at base 1199; none on rev.; above, fleuron.

444

Shíráz, 1202.

Similar to (438); but rev. ضرب; below, in margin, س:

around, four pellets.

[LO.C. AR '85, Wt. 178'7]
VI.—LUṬF-ʿALĪ KHĀN.

A.H. 1203—1209=A.D. 1789—1794.

DISTICH.

کشت زده سکه بر زر
لطفعلی بن جعفر

GOLD.

415

Kermān, 1208.

Obv.

زلفعل
د بن جعفر

سکه بر زر

Rev.

لطفعل
مان کرمان

ضر دارالا

(لاطفعلی in leaf-border.)

Pt. XII. N° 85, Wk. 306
KAJÁRS.

II.—AKA MUHAMMAD KHÁN.

A.H. 1193—1211 = A.D. 1779—1797.

DISTICHS.

*With name of Imám 'Alí-er-Rizá.*

بزر سکه از ميمنت زر قضا
بنام علی ابن موسی الرضا

*With title of Imám Muḥammad-el-Mahdi.*

تا زر و سیر در جهان باشد
سکه صاحب الزمان باشد

تا زر و سیرا نشان باشد
سکه صاحب الزمان باشد

بر زر و سیر تا نشان باشد
سکه صاحب الزمان باشد

شد آفتاب و ماه زر و سیر در جهان
از سکه امام بحق صاحب الزمان

INVOCATION.

یا محمد
A. Period of divided rule, a.h. 1193—1209 = A.D. 1779—1794.
For coins of the contemporary Zand Khâns see above, p. 132 seqq.

SILVER.

446
Isfahân, 1199.

Obv.

Rev.

B. Period of sole rule, a.h. 1209—1211 = A.D. 1794—1797.

G O L D.

447
Kâshân, 2 Rejeb, 1209.

Obv.

Rev., within octagon, having four arched compartments springing from it, containing invocation and date,
SILVER.

448

Shíráz, 1209.

Obv.

Rev. within border of many foils, having four leaf-borders springing from it, containing invocation and dates,

Pl. XIII. At '95, Wt. 177's

449, 450

Same mint and date.

Obverses same die, reverses varied in ornaments.

At '95, Wt. 171'5
At '95, Wt. 177'6
451
Khoi, 1210.

Obv.  

لله
لا اله الا اَللَّه
محمد رسول اَللَّه
و اللَّه

Rev., within ornamented lozenge,

يا محمد
خوٰ 1210
لي
ضر

Pl. XIII. AR '95, Wt. 1939

452
Resht, 1211.

Obv.  

شـد [أ]ـَقـتـا [وـمـاـه]
زر و سير در جهان از س[گ]ه امام
بـحـق [سـا] الـزـمـمان

Rev., within border of dots surrounded by cusps, in the upper and lower of which, invocation and date,

[يا محمد]
شـر
[دا]ر المرز

ضر
1211

(al zaman) (of سير united with ل of الزمان)

Pl. XIII. AR '85, Wt. 1905
AKA MUHAMMAD KHÁN.

453

Same mint and date.

Obv. varied in ornaments; rev. same die.

Ar. '85, Wt. 182'8

454

Iṣfahán, date wanting.

Obv.

بز زر و سیر تا نشا شد
با ن صا سکه الز حمد
[با] مان شد

Rev., within border of foils,

یا محمد
صفیان
دار لسلطنه
ضرب

(1 serves for دار and II)

Pl. XIII. Ar (base) '75, Wt. 182'1

455

Same: same die.

Ar (base) '75, Wt. 166'6
III.—FET-H-'ALĪ (BĀBĀ KHĀN).

A.H. 1211—1250 = A.D. 1797—1834.

MOTTOES.

المملك لله
العزة لله

A. Period before Proclamation, A.H. 1211—1212 = A.D. 1797—1798, as Sultān.

BĀBĀ KHĀN.

S I L V E R.

456

Shiráz, 1212.

Obv.

لملك لله
الحا
بابان
السلطان

Rev., within double border, around which, four fleurons alternating with pyramids of dots,

شیپاز
دار العلم
ضربل

(Date outside borders.)

Pl. XIII. AR III, W. 1707
457

Teherán, [1212.]*

Obv.

للله
لا اله الا اعل
محمد رسول الله
و الله

Rev., within double border, around which, four pyramids of dots alternating with fleurons,

سلطنا بابا
اخنئ نن
بع
ضر طبرَا

Pl. XIII. AR 1'1, Wt. 1'1

* See Introduction, § Chronology.
**FET-Ḥ-ʾALĪ SHÁH.**

B. Period after Proclamation, A.H. 1212—1250 = A.D. 1797—1834.

**G O L D.**

458

Išfahán, 1213.  

Obv.  

قاجار
شاه فتحعل
السلطان

Rev., within ornamented octagonal border,

(One I superfluous, l. 4.)

Pl. XIII. N' 85, Wt. 95'1

459

Labíján, 1213.  

Obv. as (458).  

Rev., within circle, arched above,

(One I superfluous, l. 4.)

N' 8, Wt. 91.
460
Yazd, 1214.
Obv. similar to (458), with same date, r1r, 1213 (die of previous year).
Rev., within ornamented octagonal border,

\[
\text{الله}
\]
\[
\text{الغرة}
\]
\[
\text{يزد} \quad \text{ر}
\]
\[
\text{ده} \quad \text{م}
\]
\[
\text{العبا}
\]
\[
\text{ضرب}
\]
\[
\text{ضرب} \quad \text{دار} \quad \text{العماده} \quad \text{يزد}
\]

(i.e. ضرب دار العبادة يزد)

\text{N}^*8, Wt. 94'4

461
Iṣfahān, date obliterated.
Obv. similar to (458).
Rev. inscription similar to (458) without superfluous \( \mathbf{I} \): plain border, upper part of circle arched.

\text{N}^*8, Wt. 94-4

462
Ṭeherān, date obliterated.
Obv. similar to (458), but date not legible.
Rev.

\[
\text{الله}
\]
\[
\text{الغرة}
\]
\[
\text{دار} \quad \text{طهران}
\]
\[
\text{نسلطنه} \quad \text{ا}
\]
\[
\text{ضر}
\]
\[
\text{العزة} \quad \text{للله}
\]

(i.e. the leaf-border.)

\text{N}^*8, Wt. 95'4
Tabrız, 1220.

Obv.

شاه قاجار
فتحعل
السلطان السلطان
ن ن

Rev.

دار السلطنه
ضر تبريز
سالنه

N° 7, Wt. 369

464

Iṣfahán, 1222.

Obv.

شاه قاجار
فتحعل
السلطان السلطان
ن ن

(On either side, scroll.)

Rev.

صفهان
السلطنه
ضر دار

132

(Around, four scrolls.)

N° 1°, Wt. 70°2
465

Tabriz, 1224.

Obv. similar to (464); no scrolls.

Rev. as (463); date ۱۳۶۰

466

Tabriz, 1225.

Similar; date ۱۳۶۰

467

Kashan, 1227.

Obv. similar to (464).

Rev.

کاشان
дар الیومین
ضرب ۱۳۶۰

468

Isfahán, 1228.

Similar to (464), but obv.

السلطان السلطان
ا
بن

Rev., Scroll above only; date ۱۳۶۰
469
Tabriz, 1228.
Similar to (463), but rev. \textit{سـنة} \textit{1228} \textit{A'7, Wt. }37.3

470
Shiraz, 1228.
Obv. similar to (464).

Rev.
\textit{شیراز لعـالم دار اضرب} \textit{1328}
Above, scroll. \textit{A'9, Wt. }73.5

471
Khoi, 1232.
Obv. similar to (467).

Rev., within border, surrounded by eight fleurons,
\textit{ضر خوی} \textit{1332} \textit{سـنة} \textit{A'85, Wt. }70.4

472
Khoi, 1234.
Similar, date \textit{1334} \textit{A'95, Wt. }70.5
473
Kermánsháhán, 1234.

Obv. similar.

Rev.

١٣٣١

ضر سَنَة

474
Yazd, 1234.

Obv. similar.

Rev.

١٣٣٢

ضر دَارُ ٢

Around, four scrolls.

475
Tabríz, 1236.

Similar to (465), but ١٣٣٢

A' 1'05, Wt. 70'8

A' 9, Wt. 70'9
Zenján, 1236.

Obv. The Sháh crowned and armed with lance and sabre, on horse at full gallop l.; behind, in arabesque border,

شاد

فتحعل

سلطان

beneath, laurel-branches.

Rev.

زنیان

دار السعاده

ضر

Pl. XIII. A' 9, Wl. 707

Zenján, 1239.

Obv. Similar type r., Sháh armed with lance; behind, in arabesque border,

شاد

فتحعل

سلطان

Rev. similar; date 1239

Pl. XIV. A' 12, Wl. 2118
478

Teherán, 1242.

Obv.

ش

سکه فتحعل

خشرو صاحبقران

Rev.

طبران

لخلافه

ضر دار ا

نة

$1442$

$AV’85$, Wt. 706

479

Tabrîz, 1244.

Obv. similar; arrangement of words varied.

Rev. similar to (463), but

سنات

Pt. XIV. $AV’8$, Wt. 709

480

Same mint and date.

Similar, but rev.

سنات

$AV’85$, Wt. 715

481

Kazvín, 1246.

Obv.

ش

سکه فتحعل

خشرو ستان

خشرو
Rev.  
لاسلطنة  
دار ا  
ضر قزوین  
1246 سنة  

482  
Hamadán, 1246.  
Obv. similar.  

Rev., within circle, surrounded by scrolls,  
همدان  
طیبه  
ضر بلده  

1246  

483  
Kermán, 1248.  
Obv. similar; arrangement of words varied.  

Rev., within double border, around which four pyramids of dots,  
دار الا ضر  
ما ما ضر ن ن  

1248  

(Legend reads ضر ب دار الامان كرمان)  

A'75, Wl. 53'6  

A'8, Wl. 52'9  

A'7, Wl. 52'9
484

Isfahán, 1249.

Obv. The Sháh crowned and armed with sabre, seated on throne, facing, towards l.; to l., in arabesque border,

شَه

(Die of year preceding.)

Rev., within ornamented label, above and below which, arabesque scrolls,

الرّ

السلطنة صفا

ضر

Pl. XIV. N 85, Wt. 63:2

485

Teherán, 1249.

Obv. similar to (481).

Rev.

طهران

الخلافة

ضر دار

Pl. XIV. N 75, Wt. 53:1

486

Resht, 1250.

Obv. similar.

Rev.

كر

ضر دار المزر

N 7, Wt. 53:1
487
Hamadán, 1250.
Obv. similar to (481).
Rev. similar to (482); date 1 r e
S I L V E R.

488
Iṣfahán, 1213.
Obv. similar to (458), date 1 r 1 r
Rev. similar to (461), upper part of circle arched.

489
Tehrán, 1213.
Obv. similar.
Rev. الله
العزة
طهران
ضر دار
سلطنه
ب

490
Shiráz, 1214.
Obv. similar to (458); date 1 r 1 r
Rev., within octagonal border,
Shiráz
دار العلم
ضرب

Pl. XIV. AR '85, Wt. 158."
491

Ganja, 1214.

Obv., within double border, surrounded by pyramids of dots,

لا الله إلا الله
محمد
رسول الله عل و
لي الله

Rev.

گنجه

ضر 1310

Pl. XIV. AR 1:05, Wt. 234:4

492

Yazd, 1214.

Obv. similar to (490), date 1310

Rev., within dotted border of many foils, arched above,

العبرة لله
دار يزد
العبا
ضر ده

At 1:1, Wt. 160:3
493

Same mint and date.

Same as (460); same dies.

Pl. XIV. AR '85, Wt. 159:9

494

Shíráz, 1215.

Obv. similar to (458); date 1110

Rev., within border arched above,

[الله]

الغرة

شیر

دار از

ب

العلم

ضر

AR '06, Wt. 159:1

495

Ţeherán, 1215.

Obv. similar; date 1110

Rev., within border arched above, similar to (489).

AR '35, Wt. 161:5
496
Erván, 1216.
Obv. similar to (458); no date legible.
Rev., within square,  

Margin in segments; above, ظر ابر; beneath, 1316; on sides, scrolls.

497
Yazd, 1216.
Obv. similar; no date legible.
Rev., within square,  

Margin similar; date 1316

498
Tabríz, 1217.
Obv. similar; no date legible.
Rev., within square,  

Around in four arched borders, above, القرآن, and 1317, thrice.
499

Tabriz, 1221.

Similar to (465); but obv., scroll on either side; rev. ends

Pl. XIV. Ar. 1', Wt. 159'

500

Resht, 1222.

Obv. similar to (458), with date 1221 of year preceding.

Rev.

Mesh-hed, 1222.

Obv.

Rev.

Ar. '75, Wt. 78'

Ar. '2, Wt. 158 9
502

Isfahán, 1223.

Obv.  شاه قاجار فتحعل السلطان ن بن ن

Rev.  ن صفاد السلطنه 1223 ضرب

R. 5, Wt. 202

503

Kermánsháhán, 1223.

Obv. similar to (464).

Rev.  بلده كرمانشاه ضرب 1223

R. 1?, Wt. 1607

504

Kermán, 1224.

Obv. similar to (468).

Rev.  ضر ما (ضر and ما in ligature.)

R. 55, Wt. 373
KÁJÁRS.

505
Inšfahán, 1225.
Similar to (502); date 1335. Å'7, Wt. 19'9

506
Same mint and date.
Obv. similar to (464).

Rev. صفحان
السلطنة
دار 1335
ضرب
Å'7, Wt. 19'8

507
Tabrítz, 1225.
Same as (466); obv. copied; rev. same die.
Å'7, Wt. 38'7

508
Eriván, 1226.
Obv. as (463), but perhaps بن for ابن as (513).

Rev. ایروان
ضر حجار سعد
133
Outside border, ornaments. Å'7, Wt. 28'6
509
Isfahán, 1226.

Obv. as (463), but 

Rev.

Same mint and date.
Obv. similar to (502).

Rev. similar to last.

511
Same mint and date.

Obv. same die.

Rev.

Similar; rev. same die.
513
Khoi, 1226.
Obv. similar to (463), but
السلطان
ن بن ن

Rev.
ضر خوی
سات

514
Qazvin, 1226.
Obv. similar to (463), but
السلطان لسلطان
ان بن ن

Rev.
قزوین
دا لسلطان
را
ضریب
1323

515
Shiraz, 1227.
Obv. similar to (463), but
السلطان
ن بن ن

Rev.
شیراز
لؤسم
دارا
ضریب
1327

R. '75, Wt. 18'4
R. '75, Wt. 18'7
R. '9, Wt. 19'5
516

Mesh-hed, 1230?

Obv. similar to (163), but

लस्ता लस्ता
न बन न

on either side, scroll.

Rev., within ornamented border, as (501); but ضرب

516a

Kermánsháhán, 1231.

Obv. similar to (163), but

लस्ता लस्ता
न बन न

Rev.

نشـا
بلغده حمراء ضرب

(Formerly plated?)

517

Asterábad, 1232.

Obv. similar to (464).

Rev.

امیر با infringement
منين
دار الجو
ضرـب

At 1'05, Wt. 14'05
518

Kermánsháhán, 1232.

Obv. similar to (517).

Rev.

ما ها ن ن
ش
دار الدولة كر

ضر سنة

519

Yazd, 1232.

Similar to (474); date ١٣٣٣

520

Same mint and date.

Similar to (474); outside rev. border, dots; date ١٣٣٣

521

Kazvín, 1233.

Obv. similar to (464).

Rev. similar to (514): outside border, scrolls; date ١٣٣٧

522

Mesh-hed, 1234.

Obv. similar to (516).

Rev.
523
Téherán, 1235.
Obv. similar to (464).
Rev. طهْرَان
لَخَلافه
ضر دار
۱۳۵۰
At '9, Wt. 141:2

524
Tabríz, 1238.
Similar to (465); date ۱۲۳۸
At 1, Wt. 141:9

525
Hamadán, 1240?
Obv. شه
سک فتحعل
خسرو صاحبقران
Rev. هم‌دان
بلده طيبه
ضرب
۱۳۵۰
Pt. XIV. At '85, Wt. 106:2

526
Išfahán, 1241.
Obv. similar.
Rev. لسلطنه
دار ا
ضرب
صفهان
۱۳۵۱
At '85, Wt. 105.
527

Zenján, 1241.

Obv. similar to (525).

Rev. similar to (476); date 1341

528

Kashán, 1241.

Obv. similar.

Rev.

529

Kermánsháhán, 1241.

Obv. similar to (525).

Rev.

530

Kermánsháhán, 1242.

Similar, but date 1342
FET-U-'ALÍ.

531

Hamadán, 1244.

Obv. similar to (525).

Rev., within ornamented border, similar to (482); date 1335

\[\text{AR } '85, \text{ Wt. } 106'5\]

532

Yazd, 1244.

Obv. similar to (525).

Rev.

\[\text{AR } '8, \text{ Wt. } 103'5\]

533

Tabríz, 1245.

Obv. similar to (525).

Rev. similar to (465); date 1335

\[\text{AR } '75, \text{ Wt. } 106'4\]

534

Hamadán, 1245.

Similar to (531); date 1335

\[\text{AR } '8, \text{ Wt. } 104'6\]
535

Yazd, 1245.

Similar to (532); date 13 56.

536

Shíráz, 1246.

Obv. similar to (525).

Rev.

537

Yazd, 1247.

Obv. similar to (525).

Rev.

538

Yazd, 1248.

Similar; pyramid of dots in rev. border above;

date 13 58
539

Same mint and date.

Similar; but rev. within ornamented border.

M-75, Wt. 104'6

540

Kermán, 1249?

Obv. similar to (481).

Rev.

ضر کرمان

(?)

(unit of date doubtful, possibly 0)

M-75, Wt. 39'3

541

Yazd, date off field (early in reign).

Obv. similar to (492).

Rev., within wreath of single leaves,

[س]ه[ع]

دار یزد

العبا

ضر ه د

(دار العباده یزد)

[L.O.C.] M-85, Wt. 155'8
KÁJÁRS.

542—544.

Pattern; no mint or date.

Obv.  شه قاجار
فتحعل
السلطان سلطان
ا

Rev. Shield, arms of Persia; lion couchant gardant; behind him, sun, rayed; supporters, lion rampant and wyvern, collared; crest, plumed crown; on riband beneath, motto أسد الغالب
الله

beneath, b (Bain, die-engraver).

Pl. XIV. Milled. Bil. '85, Wt. 79'7
Milled. Bil. '85, Wt. 70'2
Milled. Bil. '85, Wt. 71'2
MUHAMMAD SHÁH.
A.H. 1250—1264 = A.D. 1835—1848.

MOTTO.
شاهنشه انبیا محمد

G O L D.

545

Resht, 1255.

Obv., within border, surrounded by arches,

ا محمد نبیا
شاهنشه

Rev. as obv.,

المز ر
شیت
ضر دار

546

Resht, 1262.

Obv., within border, surrounded by wreath; similar.

Rev. similar; but within arches, above, below, and on each side, شاه, date ضر دار

[I.O.C.] A'7, Wt. 53:1

5'75, Wt. 53:

A A
547

Teherán, 1262.

Obv. Lion l., sabre in r. fore-paw; behind, sun; above, plumed crown; all within laurel-wreath.

Rev., within square, around which, scrolls,

شاهنشه انبیا محمد ضرب دار لخلافة طبران

(between lines of inscription, ornament.)

Pt. XV. N° 8, Wt. 529

SILVER.

548

Teherán, 1250.

Obv. similar to (545); broad plain border.

Rev.

طبران
لخلاء
دار افه
ضرب

Pt. XV. M° 55, Wt. 223

549

El-Mesh-hed, 1251.

Obv. similar; around, scrolls.

Rev.; around, scrolls,

المقدس

ضر ا فی امشهید

At °85, Wt. 105°8
550

Same mint and date.

Obv. similar; above border, quatrefoil only.

Rev. similar; around, stars.  \( \text{Rt 8, Wt. 107} \)

551

Yazd, 1251.

Obv.

\[ \text{محمد نبیا} \]

\[ \text{شاهنشه} \]

Rev.

\[ \text{یزد} \]

\[ \text{لحمًا} \]

\[ \text{ضر دارا ده} \]

\[ 951 \]

\( \text{Rt 75, Wt. 90'8} \)

552

Tabriz, 1252.

Obv. as (545); around, wreath.

Rev

\[ \text{سلطان} \]

\[ \text{دارا} \]

\[ \text{ضر دارا ده} \]

\[ 952 \]

\[ \text{شن} \]

\( \text{Rt 75, Wt. 88'1} \)
553

Shíráz, 1252.

Obv. similar to (545); border of dots.

Rev. شیاراز
لم
ضر دار ا

1352

554

Kermánsháhán, 1252.

Obv. as (549).

Rev. within circle, in square, around which, scrolls,

نشهان
دار الدولة ضرب

ضرب
1352

555

Same mint and date.

Similar; no scrolls around obv.; date ضرب

1352
556
Kermánsháhán, 1253.
Obv. similar.
Rev., within double circle:

شـهـبـان
دار الدولة كرما
ضرب
1253

Fissured. \( \text{A} \), Wt. 10.9

557
Yazd, 1253.
Obv. similar to (545), rev. similar to (551), date 1353; around obv. and rev. four pyramids of dots.

\( \text{A} \), Wt. 89.7

558
Shíráz, 1254.
Obv. within border, around which, pyramids of dots, similar.
Rev. as obv.

دار العلم

ضرـبـتـا
شـبـشـبـشـراز

\( \text{A} \), Wt. 88.6

559
Resht, 1255.
Obv. as (549).
Rev., within ornamented octagonal arabesque border,

شـتـا
دار الممرز ر
ضرـبـتـا

1355

Pl. XV. \( \text{A} \), Wt. 81.9
560

Taheiran, 1255.

Obv. similar.

Rev.

کرجّرس.

561

Taberistan, 1257.

Obv.; around, scrolls,

آبیا
محمد
شاهنشه

Rev.; around, scrolls,

طبرستان
دار
المانک
ضررب

562

Taheiran, 1258.

Obv. similar to (517).

Rev. similar to (547), varied; date at foot, 17 68

Pl. XV. ệt 75, Wt. 79 8
563
Mesh-hed, 1258.
Obv. similar to (549).
Rev. as obv.,

\[\text{مقدس}
\]
\[\text{مشهد}
\]
\[\text{ضرب}
\]

\[\text{ش 568}
\]

Pt. XV. AR 75, Wt. 83.4

564
Teherán, 1259.
Obv. similar to (547).
Rev. similar to (547), varied; date

\[\text{ضرب}
\]

\[\text{ش 569}
\]

AR 75, Wt. 82.

565
Mesh-hed, 1260.
Similar to (563); but both obv. and rev. border surrounded by arches; date

\[\text{ضرب}
\]

\[\text{ش 566}
\]

AR 75, Wt. 83.5

566
Teherán, 1261.
Similar to (547); date

\[\text{ضرب}
\]

\[\text{ش 567}
\]

AR 8, Wt. 83.1

567
Teherán, 126x.
Similar; varied; date

\[\text{ش 568}
\]

AR 75 Wt. 8
KÁJÁRS.

568

Téherán, 1262.

Similar to (567); varied, ضرب

Rev. as obv., لسلطنه

569

Tabríz, 1263.

Obv. similar to (552); border surrounded by arches.

Rev. as obv., ضرب

570

Téherán, 1263.

Similar to (566); date ـ 53

571

Similar obv.; star, in field r.; ornament dividing rev. varied.

572

Mesh-hed, 1263.

Similar to (565); date ـ 53
573

イスファハン, date obliterated.

Obv. similar; border plain.

Rev.

صفیان
السلطنه
ضر دار


AR '45, Wt. 1076

574

シラズ, date obliterated.

Similar to (553); wreath-borders.

AR '55, Wt. 101

575

ケルマーンシャーハン, 12xx.

Obv. similar to (561).

Rev. similar to (554), ضرب no square.

AR '7, Wt. 829

COPPER.

576

イラン, 126x.

Obv.: Lion recumbent 1., head facing; behind, sun; above, star; beneath, یک؛ around, wreath.

سنة

Rev.

فلوس رایج
ممالک
محمد شهاب ایران

Obv. restruck by ناظر-الدین, 1272.

Pt. XV. Serrated edge. AR '95
REBELLION OF HASAN KHÁN SÁLÁR.

A.H. 1264—1266 = A.D. 1848—1850.

G O L D.

Mesh-hed, 1265.

Obv., within border surrounded by arches,

امحمد
نیا
شاهنشه
1265

Rev., as obv.,

مقدس
مشهد
ضرب
1265

Pl. XV. N'7, Wt. 523
NÁŠIR-ED-DÍN.

A.H. 1264 = A.D. 1848 (Regnant).

G O L D.

578

Resht, 1265.

Obv. ناصر الدين شاه قاجار

سلطان سلطان

Rev.; around, fleurons,

شتيت

دار المروز

ضراب

579

Resht, 1266.

Obv. similar.

Rev., within ornamented eightfoil,

(ṣir) لمروز شتيت

دار

ضراب

579

A.78, Wt. 53:3

A.8, Wt. 54
580

Teherán, 1268.

Obv.

قاجار

ناصر الدين شاه

سلطان سلطانا

ا "بن ان

Rev.

طبران

لخلافه

دار دار

ضرب

1358

Pl. XV. A* 7, Wt. 26:6

581

Mesh-hed, 1268.

Obv.

ناصر الدين شاه قاجار

سلطان سلطانا

ا "بن ان

Rev., within square border, around which, scrolls,

مقدس

مهد

ضرب

1358

Pl. XV. A* 8, Wt. 52:9
582

Iṣfahān, 1273.

Obv.  

ناصر الدين شاه قاجار
لسلطان لسلطان
ا بن نا

Rev.  

لسلطنه
دار ن
صفها

ضرب

583

Tabaristān, 1273.

Obv. similar to (578), but wreath-border.

Rev., within pattern of eight points,

طبستان
لملك
دار
ضرب

584

Tabrīz, 1275.

Obv. similar to (582); but بن for بن

Rev.  

لسلطنه
دار

ضرب تبريز
سنة

1275

Pl. XV.  N 8, Wt. 53:0

N 8, Wt. 27:4

N 8, Wt. 28:7
585
Sarakhs, 1276.
Obv. similar to (578).

Rev., within pattern of eight points,

(1 superfluous.)

586
Teherán, 1277.
Obv. similar to (578).

Rev.

587
Mesh-hed, 1279.
Obv., within square, around which, scrolls; similar to (578).

Rev., within pattern of eight points, in circle surrounded by laurel-wreath; similar to (581), date

A7 75, Wt. 53'1
A7 75, Wt. 26’1
588

Mesh-hed, 1281.

Obv., within laurel-wreath, Tughrá of

السلطان ناصر الدين شاه قاجار

above, star; to r. spray.

Rev., within laurel-wreath,

الرضاء
مشهد
السلام
 عليه في
ضرب

Above, star.

Pl. XV. N'95, Wt. 107.

589

Ṭabaristán, 1282.

Obv., within square; similar to (578).

Rev., within square, around which, scrolls; similar to (583),

date

ضرب


590

Resht, 1283.

Obv. similar to (578).

Rev., with scrolls around border,

591

Teherán, 1294.

Obv. as (578).

Rev. as (586); but £

1294

Pierced. N° 7, Wt. 10.

592

Teherán, 12xx.

Obv. Bust of Sháh 1., wearing cap with aigrette; in field r. and l., within ornamented borders,

شاه

ناصر الدين

beneath, two laurel-branches.

Rev., within laurel-wreath, above which lion recumbent l., and sun; similar to (586), but (1264, julús-year.)

(1264, julús-year.) N° 75, Wt. 52

New Coinage.

593, 594

Teherán, 1295.

Obv., within wreath of laurel and oak, lion 1. holding sabre in r. fore-paw; behind, sun; above, plumed crown; below all, 1295

Rev., within wreath, as obv.,

شاه قاجار

ناصر الدين

السلطان

beneath all, N° 45, Wt. 9.

Same die. N° 45, Wt. 9.
595

Teherán, 1296.

Obv. similar; beneath lion, پیامبر: beneath all, ۱۳۴۶

Rev. similar.

Pl. XV. A 65, Wt. 22.2

596

Teherán, 1297.

Ten-Támán-Piece.

Obv. Bust of Sháh, three-quarter face l., wearing cap with aigrette.

Rev.

طبران

فحیر ناصر الديين شاه قاجار

العظم والخاقان الا

السلطان

ده تومان

around, border of flowers and pellets, within which, mint.

Pl. XVI. A 14, Wt. 44.3

597

Teherán, 1297.

Obv. similar; but inscriptions around,

شرب ایران در ساله جلوس سلطنت در ساله

Rev. similar to (593)

(Julus-year should be ۱۳۴۶)

Milled. A 75, Wt. 44.2

C C
KĀJĀRS.

598

Same mint and date.

Similar to (597); but obv. inscr. īr .rawValue only.

*Milled.* N\textsuperscript{-}65, Wt. 22\textsuperscript{2}2

599

Ṭeherán, no date.

Similar; but obv. no inscr.

Pl. XVI. *Millet.* N\textsuperscript{-}75, Wt. 49\textsuperscript{6}

600

One-sided Nanrőz piece.

نَاصِرُ الْدِينِ [شاه قاجار
لِسُلْطَانِ لِسُلْطَانِ
نَبِنَن

*N\textsuperscript{-}7, Wt. 9*

S I L V E R.

601

Tabrız, 1265.

Obv.

نَاصِرُ الْدِينِ قاجار
شَهَاه
السُلْطَانِ السُلْطَانِ
نَبِنَن

Rev. similar to (584); but date ۱٣٥٠

Pl. XVI. *At* \textsuperscript{-}65, Wt. 21\textsuperscript{1}
602

Tabaristán, 1265.

Obv.

قاجار
ناصر الديوان شاه
سلطان سلطان
ن بن ن

Rev., within border of branches and flowers,

طبرستان
لملك
ضر دار
ب
around, ornaments.

603

Teherán, 1265.

Obv. similar; but

سلطان سلطان
ن بن ن

Rev.

طبران
الخلافه
ضر دار
ب

Pl. XVI. AR 75, Wt. 792

604

Same mint and date.

Obv. similar.

Rev.

طبران
الخلافه
ضر دار
ب

AR 75, Wt. 824
Khoi, 1266.

Obv. ناصر الدين شاه قاجار لسلطان
إئان بن ن

Rev., within wreath-border,

خوم
ضر دار لصفا
ب

85

Asterabad, 1272.

Obv., within ornamented lozenge of four compartments,

قاجار
ناصر الدين شاه
إئان
سلطان

around, laurel-wreath.

Rev., within border of many foils pointed above,

باد
استرا
منين
دار المو
ضرب

around, laurel-wreath; above, ½r ¼r

Rings. S, Wt. 83'5
607

Toherán, 1272.

Similar to (592); but obv. in r. border لخلافه 1 لسلطان date below ١٦ ١٥

٧٦٠٠٨, ٦٠٩

Toherán, 1273.

Similar; but obv. r. border, ١ of date serves for ١ of السلطان; rev. similar to (592); date ١٦ ١٥

٧٦١٠

Kazvín, 1273.

Obv. similar to (601); but لسلطان لسلطان

١١ ١١

Rev., within square, ornaments in segments outside، قزوین

سلطنه ضرادر ١٣٧٥

٧٦٠٥, Wt. ٨٢٨
Isfahán, 1274.

Obv. Within wreath-border, the Sháh seated facing, towards 1., crowned and holding sabre; above, and in leaf-borders, on either side, beneath, branches.

Rev., within wreath-border,

Similar to (608); date ١٢ ١٠٦٠

Teherán, 1274.

Similar; but rev. تر ان of تر ان

Same mint and date.

Kazvin, 1274.

Obv. similar to (608).

Rev., within laurel-wreath, similar to (610); date ١٢ ١٠٦٠
615

Káshán, 1274.

Obv. similar to (578).

Rev.

\[
\begin{align*}
\text{کاشان} \\
\text{منیم} \\
\text{دار المو} \\
\text{ضریب} \\
\end{align*}
\]

\(\text{AR '55, Wt. 30}\)

616

Téherán, 1275.

Similar to (586); date 15 78

\(\text{AR '6, Wt. 38'}\)

617

Similar; varied.

\(\text{AR '6, Wt. 37'}\)

618

Kermánscháhán, 1275.

Obv. similar; date at foot, 13 78

Rev., within laurel-wreath,

\[
\begin{align*}
\text{ماین} \\
\text{نشه‌نا} \\
\text{ضر شردار للدولة} \\
\end{align*}
\]

(i.e. ضرب دار الدولة کرمانشاهان)

\(\text{AR '6, Wt. 38'2}\)
619

Asterábd, 1276.

Obv., within three oblong labels,

شاهر قاجار
نا
لسلطان صر الد
ابن نين
السلطان

Rev., within square, around which, ornaments,

الهو استراباد
من
دار
ضرب

620

İsfahan, 1276.

Obv.

شاه ناصر الدين قاجار
لسلطان
ان بن نا

Rev., within square, around which, scrolls,

дар
لسلطنه
ضرب
صفبان

621

Teherán, 1276.

Similar to (608); date 12

6
NASIR-ED-DIN.

622

Teherán, 1277.

Similar; but obv. رعأ, rev. date ۱۲۷۷

AR '6, Wt. 38; 2

623

Yazd, 1277.

Obv. similar to (601), but

لسلطا لسلطا

ان بن ن[ا

Rev.

يزد

لعبة

ضر دار اد[ه

AR 55, Wt. 38; 1

624

Mesh-hed, 1278.

Similar to (587); but obv. within wreathe, rev. within square, around which, scrolls; date

ضر ب

AR '75, Wt. 75; 2

625

Mesh-hed, 1279.

Similar; but obv. and rev. in circles, around which, stars;

date

ضر ب

AR '8, Wt. 75; 4

D D
626

Resht, 1280?

Similar to (590); but rev. with stars around border, and

\[ \text{Pahlavi} \]

627

Asterábad, 1282.

Obv. similar to (602), within laurel-wreath, but

\[ \text{Pahlavi} \]

Rev., within border of double arches,

\[ \text{Pahlavi} \]

New Coinage.

628

Téherán, 1281.

Obv., within wreath of laurel and oak, lion 1, holding sabre with r. fore-paw; behind, sun; above, plumed crown; beneath, \[ \text{Pahlavi} \]; beneath all, \[ \text{Pahlavi} \]

Rev., within wreath, as obv.,

\[ \text{Persian} \]

Pt. XVI. Milled. \( R 14, Wt. 170' \)
629
Same mint and date.

Obv. same; but beneath lion, يکیزار دینار

Milled. A's 9, Wt. 85.1

630
Same mint and date.

Same; but beneath lion, ه دینار

Milled. A's 7, Wt. 45

631
Same mint and date.

Same; but beneath lion, ربیعی

Milled. A's 5, Wt. 21.9

---

Old Coinage.

632

Iṣfahān, 1283.

Obv. similar to (578).

Rev.

ا ن
صفها
دا ر
السلطنه
ضریب

R's 73, Wt. 12.
KÁJÁRS.

633

Isfahán, 1281.

Obv.

شـاه
الدـین قـا
صر ر
نا السـلطـا
السلطـا جا
ن بن ن

(II throughout written ٧)

Rev., within arched border,

ب
دار ا
ضر صفها
لسلطنه
١٣٨
ن

Ar. '65, Wt. 76'4

634

Kermán, 1284.

Obv. similar to (578).

Rev.

ن در
کرـر
ضر ن
بـ
ا ما لا ما

(Inscription reads ضرب دار الإمام كرمان)

Ar. '75, Wt. 75.
635
(Mesh-hed), Arz-i-kuds, 1287.

Obv. Tughrá composed of ناصر الدين شاه قاجار; beneath, and on either side,

لسطا

in field right, spray.

Rev.

ضر عليه السلام

ارض قدس امام

PL. XVI. AR '85, Wl. 76'4

636

Teherán, 1288.

Obv. similar to (578),

Rev. similar to (586); date irr.

AR '85, Wl. 76'5

637

Same mint and date?

Similar.

(Unit of date obscure.)

AR '7, Wl. 19'5

638

Kazvin, 1288?

Obv., within laurel-wreath, similar to (578); inser. imperfect.

Rev. as obv., similar to (614); but

AR '53, Wl. 37'4
639

(Teherán) Nāṣirī, 1292.

Obv., within laurel-wreath; lion and sun and crown as (628).

Rev. area

Margin, 

New Coinage.

640

Teherán, 1294.

Same as (631); but date 3

Milled. Ar 6, Wt. 17.

Old Coinage.

641

Teherán, 1295.

Obv. similar to (578).

Rev., within laurel-wreath, with plumed crown above,

Margin, 

Ar 75, Wt. 76
New Coinage.

642

Teherán, 1296.

Same as (628); but date R 105, Wt. 142.

643

Same mint and date.

Same as (629); but date Milled. R 108, Wt. 70.

644

Same mint and date.

Same as (631); but date Milled. R 109, Wt. 176.

Old Coinage.

645

Asterábád, date effaced.

Obv. similar to (580); border ornamented, within it above, س

Rev.

استاد
با
منين
دار المو
ضرب

(A surfrappe: on rev. is seen two-headed eagle, above which, crown.) Milled. R 7, Wt. 76.
Copper.

New Coinage.

646

Teherán, 1281.

Obv., within wreath of laurel and oak, sun rayed; above, plumed crown; beneath all, ١٢٨١

Rev., within wreath with crown, as obv.,

 الواحد مملکت ایران

۴ دینار

beneath wreath, طهران

Pl. XVI. AE 1'-2, Wt. 154

647

Same mint and date.

Same; but rev. ٥ دینار

AE 1', Wt. 774

648, 649

Teherán, 1295.

Same; but obv. ٣ ١٣٩٥ اینل; rev. ٥ دینار

AE 1', Wt. 774

AE 1', Wt. 756

650

Same mint and date.

Same; but rev. ٥ دینار

AE 1', Wt. 393
UNCERTAIN.

S I L V E R.

651

(Time of Isma’il I. or Tahmasp I.)

No mint or date.

Obv. Mill-sail pattern formed of عُلِيّ and repeated, the خُرَيّ making a rosette in centre, and each angle enclosing لِيَ, the گُلٰ of عَلِيّ (علي ولي الله) being included in عَلِيّ.

Rev. 

الله محمد و
علي حسن حسين
جعفر الصادق

Ar '45, Wt. 32.
I.—TÍMÚRÍ.

BÁBER.

UNDER ISMA'ÍL I.

Transoxiana, A.H. 917—920 = A.D. 1511—1514.

GOLD.

652

Obv. Area, within square formed by prolonged letters of lines in margin, lozenge formed by عل repeated,

لا
له الله
محمد رسول الله
علي اله

Around,

مو محمد
حسين علي جعفر علي حسن علي

Margin,

ناد عليا مظهر الامراء
[تجده عونالك في النوايب]
كل هم وغم سينجد
[والايتك يا علي يا علي يا علي]
Rev. نصر من الله و[فتح قريب]
sultan al-adil al-kamal
al-wali bi wali al-mafr al-adil shah
... الصفو خلد الله
ملكه وسلطانته ضرب...
[سلطان ن] محمد

(OBv. إلا implied; rev. 1 of العادل serves also for that of اسمعيل)

PL. XVI. No. 7, WT. 51.
AUTONOMOUS COPPER.

IRÁN.

1
1260

Obv. Lion recumbent l., head facing, and sun.

Rev.

2

Obv. Same type r.

Rev.

3

1260?

Obv. Lion rampant l.

Rev., within ornamented label, scrolls above and below,

See also Tabríz, no. (82).
ABU-SHAHR.

a. With name Abū-shahr.

4

1122

Obv. Two lions rampant facing one another, behind each, sun; beneath all, leaf.

Rev.  

5

Obv., within ornamented border, similar: no symbol.

Rev.  

6

1267?

Obv. Lion l.

Rev.
7

1270

Obv. Lion r.

Rev.

8

1214?*

Obv. Sun rayed.

Rev.

(Restruck; traces of previous type, obv., peacock (?) l.)

Pl. XVII. ÅE '9

9

1239

Obv. Peacock r., around, arabesque.

Rev.

Pl. XVII. ÅE '9

10

12.3.7

Obv. Two peacocks, back to back.

Rev.

* Conjecturally dated from style.
ABU-SHAHR. 215

11

Obv. Ship I.

Rev. șb ı pr į

Pl. XVII. A. 8

12, 13

Obv. Ornamented label, enclosing quatrefoil.

Rev., within square, ąbo ș į hr į pr į į

Pl. XVII. A. 1'2 x 7'5
A. 1'5 x 7'5

14

Obv. similar.

Rev., within circle, į ș į hr į bo į pr į į

A. 1'15 x 7

b. With name Bandar-Abu-shahr.

15

Obv. Lion I., looking back.

Rev. 1 bo ș į hr į į bd į r į pr į į

(Restruck.) A. 1'1
16
1211?
Obv. Lion r.

Rev.

[ای]و شهر
بندر
فلوس
[ضررب]  
Æ '8

17
Obv. Same type.
Rev. similar; no date legible.
Æ '8

18
Obv. Same type.

Rev.

بندار
[ای]و شهر
فلوس
[ویچ]  
Æ '9

19
1221?
Obv. Lion r.: border of pellets.

Rev.

ابو ٢٠ شهر
ضر بندر
ب  
Pl. XVII.Æ '85
ARDEBIL.

20
1221?
Obv. Fish l.
Rev. Same; same die.

Pl. XVII. Æ 9

ARDEBIL.

21
1123
Obv. Peacock r.; around, branches.
Rev. [١رَذِبِيل] [شَلَوَس]

Pl. XVII. Æ 95

URUMI.

22
1249
Obv. Lion recumbent l., and sun; beneath, [١٢٤٩
Rev. area,

Margin, [ف. ل. و. س. ض. ر. ب.]

Pl. XVIII. Æ 1'
Date obscure.

Obv. Dragon coiled r., looking back.

Rev., within ornamented border,

\[
\begin{align*}
\text{لافلوس} \\
\text{رومٌٌٌٌٌٌٍٔٔٔٔٔ}
\end{align*}
\]

Pl. XVIII. AE 172

24 122x

Obv. Bird l., wings open; around, ornaments.

Rev.

\[
\begin{align*}
\text{رومٌٌٌٌٌٍٔٔٔٔ}
\end{align*}
\]

Pl. XVIII. AE 1715

25

Obv. Turtle r.; above, ضرب; beneath, صغرب

Rev.

\[
\begin{align*}
\text{فلوس ارومي}
\end{align*}
\]

Pl. XVIII. AE 85
ISFAHÁN.

26
1120

Obv. Lion r., and sun; in field, foliage.

Rev.

ن
اصفها
فلوس

ضر
1120

Pl. XVIII. AE 1:15

27
Same date.
Similar.

AE 95

28
Similar; date obliterated.

AE 1:1

29
Similar; date obliterated.

AE 1:

30
Obv. Same type as (29), l.
Rev. Similar to (29).

AE 95

31
Same type r.
Rev. similar to (26); date not visible.

AE 7
32
1246, 1247

Lion r., and sun; beneath, \textsuperscript{13} Fry

\textit{Rev.}

\hfill \textsuperscript{13} Fry

\begin{align*}
\text{اصفا} \\
\text{ب} \\
\text{ضرن}
\end{align*}

(Restruck on Russian two copek-piece 1813?)

\textit{Æ 1±2}

33

Obv. Lion seizing stag r.; in field, foliage.

\textit{Rev.}

\begin{align*}
\text{ضر} \\
\text{ب} \\
\text{ن} \\
\text{اصفا}
\end{align*}

\textit{Pl. XVIII. Æ 1±1}

34

Obv. similar.

\textit{Rev.}

\begin{align*}
\text{ن} \\
\text{اصفا}
\end{align*}

\textit{Æ 1±}

\begin{align*}
\text{فلوس} \\
\text{ب} \\
\text{ضر}
\end{align*}
ERIVÁN.

35
1084

Obv. Lion 1., and sun; around, foliage.

Rev.

ایروان
فلوس
ضر

36
1120

Similar; rev. order of letters varied; date 112.

Pl. XVIII. AE 1'05

37
1160

Obv. Same type; no foliage.

Rev.

فلوس
ضر
[ایروان]

38

Same date.

Same; same die.
1176?
Similar to (38); rev. no star, date v3?

40

1180

Obv. Same type.

Rev.

ایروان
فلدوس

ضر

Pl. XVIII. AE 1 x 7

41

1187

Obv. Same die.

Rev. Similar; date 118v

42

1232

Obv. Same type r.

Rev.

ان و
ضر ير

Æ '9
43

Obv. Similar.

Rev.

Struck on coin with types of (45); date 
(Double-struck.)

44

Obv. Similar.

Rev. Similar.

45

124x

Obv. Lion recumbent r., and sun.

Rev. Similar; date 

46

1130

Obv. Sun, rayed.

Rev.
47

1136

Obv. Lion and cub r.; above, foliage.

Rev. Similar to (46), date Pl. XVIII. Æ'9

48

Same date.

Same; same dies. Æ'9

49

1057

Obv. Elephant r.; around, arabesque.

Rev.

Pl. XIX. Æ 12 × 85

50

1132

Obv. Elephant l.; above and below, foliage.

Rev. Similar to (46); date Æ'55

51

Obv. Same; same die.

Rev. similar; arrangement of letters varied. Æ'9
52

Similar; obv. varied, beyond elephant, tree (?); rev., date obliterated.

53

1133

Obv. Camel r.; around, foliage.

Rev. similar to (50); but date, irr.

54

Obv. Ibex recumbent; around, foliage.

Rev. Similar to (35), date obscure.

55

1127

Obv. Ape r., in tree, looking back.

Rev.

56

1128

Similar; date 1118

57

Obv. Hare l.

Rev.
58

Obv. Cock 1.; above, flower; in front, branch.

Rev. Similar to (36); date obliterated.

Pl. XIX. AE '8

59

Obv. Goose r.; around, arabesque.

Rev.

Pl. XIX. AE '9

BORUJIRD.

60

No date.

Obv. Bird 1. looking back, seated on capital; in field r., flower.

Rev.

Pl. XIX. AE '85
BAGHDÁD.

61

[10]45

Obv. Horse l., bridled; beyond, tree.

Rev.

علي[د]
فلوس
ب
[ز]ر

62

Obv. Bird l.

Rev.

ب
ضرَف
بِغد[د]

BANDAR-ABBÁS?

63

Obv. Lion r., and sun.

Rev.

بَنْدَر
فلوس رايج

64

Obv. Same type.

Rev. Similar; arrangement of letters varied; double-struck.
BEHBEHÁN.

65
1256

Obv. Lion, looking back, seizing stag, r.

Rev.

Same date.

Similar, but r for r; around, scrolls.

67

Same date.

Obv. Similar.

Rev., within ornamented eight-foil; same inscr., but

68

Same date.

Obv. Similar.

Rev., within eight-pointed border,
69
12xx
Similar to (66); date not only legible.

70
No date.
Similar; but rev. within double dotted border.

71
1085
Obv. Lion l., and sun.

Rev.

TABRÍZ.

72
Obv. Same type r.
Rev. Similar, date obliterated.
73
1126
Similar to (72); date ϊφ
Æ 8
74
1136
Similar, date ϊφ
Pl. XX. Æ 89
75
1171?
Obv. Same type l.
Rev. Similar, date فلورس
(?) 119
Æ 7
76
117x
Obv. Same type r.
Rev. Similar, date فلورس
Æ 85
77
Obv. Same type l.
Rev. Similar, date not legible.
Æ 1:
78
1224
Obv. Similar.
Rev.
تبريز
لب
ضو
1334
Æ 85
79
1230
Obv. Lion recumbent l., and sun.

Rev., within arabesque border,

(Restruck: on rev. traces of former obv. Lion recumbent left.)

80
1235
Similar, date

81
Same date.

Obv. Similar.

Rev., within quatrefoil,

82
1256
Obv. Lion recumbent r., head facing.

Rev.
83
1239
Obv. Sun, rayed; wreath border.
Rev., within ornamented label; flower above, branches below,

\[ \text{Date outside label.} \]

84
Same date.
Similar; rev. branches varied.

85
Same date.
Similar; rev. branches varied.

86
1240
Similar; beneath, two leaves; date 1 7

87
Same date.
Obv. Sun.
Rev., within ornamented label, pointed above,
88
1095
Obv., within wreath-border, humped bull r.; above, branch.

Rev., within wreath-border,

\[ \text{Obv. Same, same die; rev. similar.} \]

90
1133
Obv. Same type l.; around, branches.

Rev. Similar; date \( \text{Il} \text{r} \) \( \text{Pl. XX. } \) \( \text{Æ } 1:1 \times '85 \)

91
1134
Obv. Similar, type r.

Rev. Similar; date \( \text{Il} \text{r} \text{e} \) \( \text{Æ } 1:05 \times '55 \)

92
1112
Obv. Humped bull standing on fish r.; around, branches.

Rev.

\[ \text{Pl. XX. } \) \( \text{Æ hexagonal, 1'2} \]
AUTONOMOUS COPPER.

93

1051
Obv. Elephant r.; around, arabesques.

Rev. Similar to (92); date Pl. XX. Æ '95

94

1081
Obv. Peacock l.; on back, flower.

Rev. Similar; date Pl. XX. Æ '9

TIFLÍS.

95

1014
Obv. Lion l.; above, ornaments, degradation of sun; around, arabesque.

Rev. Area, within lozenge, having ornament on each side, lion l.

Margin, | Pl. XX. Æ 1'05

96
Same date.

Obv. Similar.

Rev. Same; same die. Æ 1'05
Obv. Sun, rayed.

Rev.

1075

Obv. Lion seizing bull r.

Rev.

Same date.

Similar, but
236 AUTONOMOUS COPPER.

TÚÍ.

100
No date.
Obv. Elephant l.; harnessed; around, arabesques.

Rev. ッイ

Pl. XX. ÅE °85

TÍRA?

101
No date.
Obv. Lion l.; around, arabesques.
Rev. Fish r., between ؑ[تیری] and ضرب

Pl. XX. ÅE °75

102
No date.
Obv. Elephant l.; around, arabesques.
Rev. Similar.

Pl. XX. ÅE °9
Obv. Lion l. and sun; around, ornaments: countermark, star.

Rev.

Obv. Similar: similar countermark.

Rev. Similar, but date

Obv. Similar type.

Rev. Similar, date

No date.

Obv. Hare r.; around, arabesque.

Rev., within lozenge, rounded above and below,

around, arabesque border.
AUTONOMOUS COPPER.

107
1241

Obv. Within arabesque border, bird l.

Rev., within arabesque border,

\( \text{(Restruck.)} \)

DEMAVEND.

108

Obv. Lion r., and sun ; around, ornaments.

Rev.

\( \text{Pl. XXI. } \AE 1 \)

RESHT.

109
1233

Obv. Lion r., looking back.

Rev.

\( \text{Pl. XXI. } \AE 1^2 \)
110
Same date.
Similar.

111
Obv. Parrot r., head lowered.

Rever.

112
1030
Obv. Lion r., and sun.

Rever.

113
1034
Similar; date r.f.
SÁ-ÚJ BULÁGH.

114
No date.
Obv. Two geese, facing one another.
Rev., within ornamented border,

بلاغ
ساوج
ضرب

Pl. XXI. Æ 1.'

SHEMÁKHI.

115
1117
Obv. Lion l., and sun.
Rev.

شماخ
فلوس
ضر

Pl. XXI. Æ '35

116
1120
Obv. Horse walking l.; around, floral ornaments.
Rev. Similar, but date ضر 1120 Æ 1.'
SHÍRÁZ.

117

1110

Obv. Peacock l.; around, branches.

Rev. Similar to (115); date 111.

Æ 85

118

Same date.

Similar.

Æ 111

119

1097

Obv. Ibex running r.; around, foliage.

Rev.

ز

شیب

فلوس

ب

؟۱۰۹۷

[ضر]

Æ 93

120

Obv. Similar.

Rev. Effaced.

Æ 121
TEHERÁN.

121
Obv. Lion l., and sun.
Rev. طهران فلوس

122
1143
Obv. Lion seizing stag r.; above stag's head, b; around, foliage.
Rev. طهران فلوس

123
1222
Obv. Peacock l.; behind, 1777
Rev. ن رايج طهر

124
Obv. Goose r., wings open.
Rev. Similar to (121).
(Restruck.)
KAZVÍN.

125
1130

Obv. Lion r., and sun.

Rev. 

قزوین
فلوس
ضر قزوین

Æ 95

126
1182

Obv. Same type I.

Rev. 

قزوین
فلوس
ضر

Æ 105.65

127

Same (same die).

Æ 1.85

128
1.r.x3

Obv. Horse galloping r., and sun; beneath, floral ornament.

Rev. 

قزوین
فلوس
ضر

Æ 85

Pl. XXII.
129
Obv. Lion 1.

Rev. Similar to (125), date obliterated.

(Restruck.)

130
1111

Obv. Ibex walking 1.

Rev. Similar to (126); date ضر 14

AE '9

KANDAHĀR.

131
1058

Obv. Lion 1, and sun.

Rev.

قندھار
فلوس
1058
ضر

Pl. XXII. AE '9

132
Same date.

Similar.
133
1167

Obv. Same type r.

Rev.

 فلاوس
ضر

کندہار 11.7

Æ 8

134
1085

Obv. Lion l.

Rev.

کندہار فلاوس

Æ 85

135
1086

Similar; date

Æ 17

136

Same date.

Similar; date 1.86

Æ 12
137
1059

Obv. Lion l., seizing stag r.

Rev. Similar to (136); date 18.9

138
1080

Obv. Horse galloping r.; above, floral ornament.

Rev. Similar; date 18.9

Pl. XXII. Æ 9

139

Same date.

Obv. Same type l.; above, floral ornament.

Rev. Similar; date 18.9

Æ 9

140
1082

Obv. Camel l.

Rev. Similar; date 18.9

Pl. XXII. Æ 9

141

Same date.

Similar.
142
Same date.
Obv. Same type r.
Rev. Similar.

143
1083
Similar; date 1,85

144
Obv. Stag l.; around, floral ornaments.
Rev.

145
Two-dinár-piece.
957
Obv. Antelope running l.; above, سنة
Rev., within quatrefoil,

_pl. xxii. æ 75_
146
Same date.
Similar to (145).

147
Same date.
Similar.

148
Similar; but obv., around, branch; date effaced; rev. and

149
No date.
Obv. Similar type.

Rev., within lozenge,

150
No date.
Obv. Peacock 1.

Rev.
151
Similar. 

152
No date.
Obv. Within wreath, two fishes l. and r. ; between them, star in circle.

Rev.

两岸
هـا
فـوس
لب

[ضر]

Pl. XXII. Æ 9

153
Similar. 

154
No date.
Obv. Flower.

Rev.

ب
ضر
قندهار

Across field, sabre r. 

Æ 6

155
1097
Obv. Two-bladed sabre (Zu’l-fikár) l. ; around, floral ornaments.

Rev. Similar to (152); date, 

Æ 1-1
156

Obv. Same type as no. (155) r.

Rev. Similar; date effaced. Pl. XXII. Æ 11

157

Obv. Sabre l.; around, floral ornaments.

Rev.

قندھاڑ
فلوس
ضرب

Æ 7

158

Similar. Æ 95

KERMÁNSHÁHÁN.

159

Obv. Lion r.

Rev.

ما ها
کر نشا
فلوس

Pl. XXII. Æ 9
160

1172

Obv. Boar r.? above lion l.

Rev.

\[ \text{Pl. XXII. Æ 35} \]

161

1258

Obv. Elephant l. with rider; in field, 86 7

Rev.

\[ \text{1251} \]

(die of 1251.)
KĀSHĀN.

162
1111?

Obv. Lion r., and sun.

Rev.

\[\text{相似，日期} \]

163
1132

Similar; date

\[\text{相似，日期} \]

164
1137

Obv. Similar.

Rev.

\[\text{相似，日期} \]
165

1160?

Obv. Similar.

Rev.

\[\text{\textit{س فلاك كاشان}}\]

\[\text{ضر} [\text{\textit{ضر}}]\]

\[\text{\(\overline{\text{AE}}\) '95}\]

166

Obv. Sun, rayed.

Rev. Similar to (162); date effaced.

\[\text{\textit{Pl. XXIII. \(\overline{\text{AE}}\) '9}}\]

167

Obv. Peacock 1.

Rev. Similar; date effaced.

\[\text{\textit{Pl. XXIII. \(\overline{\text{AE}}\) '03}}\]

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GANJA.

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168

1106

Obv. Lion 1., and sun.

Rev.

\[\text{\textit{گنجه فلوس}}\]

\[\text{ضر} [\text{\textit{ضر}}]\]

\[\text{\(\overline{\text{AE}}\) '95}\]
169
1149

Similar to (168); but rev. date, 

Æ 9

170
1123

Obv. Lion r.; beyond, tree.

Rev. Similar to (168); date 118 f

Æ 95

171
1181

Obv. Lion r.

Rev. Similar to (169); date 118 f

Æ 9

172

Date obliterated.

Obv. Sun;

Countermark leaf-shaped,  

العذ

عبد

Rev.  

ضر

Æ 125
GANJA.  255

173

1132

Obv. Horse walking l.; above, and in front, branch; beneath, flower.

Rev. Similar to (168); date P.XXIII. AE 89

174

Same date.

Similar; mint-name off field. AE 85

175

1158?

Obv. Similar type; around, arabesque.

Rev. Similar; date Pl. XXIII. AE 85

176

118x

Similar; obv., type r.; rev., date AE 88

177

1106

Obv. Ibex r.; above, and in front, branch; beneath, flower.

Rev. Similar to (168); date AE 195
AUTONOMOUS COPPER.

178

Same date.

Similar to (177); date 11.6

179

1116

Obv. Similar.

Rev.

180

1207

Obv. Duck l.

Rev. Similar to (172); date 11.6

(Restrucked.)

Pl. XXIII. AE 8

181

1215

Obv. Two-bladed sabre (Zu-l-fikár) l.

Rev. Similar; date 1115

Pl. XXIII. AE 7
MÁZANDERÁN.

182
1138

Obv. Lion r., and sun.

Rev.

فلوس ضر

Mažandran

Pl. XXIII. A.E. '95

183

Date obliterated.

Obv. Similar.

Rev.

مازندران

فلوس [ضر]

A.E. 1

184
1140?

Obv. Lion seizing stag r.

Rev.

فلوس ضر

Mažandran

A.E. 1405
185
1140?
Obv. Similar.

Rev.  

186
Date obliterated.
Similar.

187
1159
Obv. Similar type, lion l., stag r.

Rev.  

Pl. XXIII. Æ 1×7
MESH-HED.

188

Obv. Lion I., and sun.

Rev.

مقدس
مشهد
لا
فلوس ضر
Æ 95

189

Obv. Sun, rayed.

Rev.

مقدس
لا
ضر مشهد
Æ 8

190

1205

Obv. Elephant I., and driver; countermark رايج

Rev.

مقدس
مشهد
1205
لا
فلوس ضر
Æ 1
191
1246
Obv. Same type as (190) r., beneath, ١۴۵٥
Rev. Similar to (190); no date.

192
Similar; no date visible.

193
Obv. رابع in monogram.
Rev. Similar; no date visible.
(Restruck.)

H E R Á T.

194
1134
Obv. Horse galloping l.; above, ۱۸۱۴
Rev.

Between lines, two-bladed sabre ( Zu-l-fikár ) l.
HAMADÁN.

195
1054

Obv. Eagle r. devouring partridge?

Rev.

YAZD.

196

Obv. Lion l., and sun.

Rev.
**MEDALS.**

**GOLD.**

1

REWARD OF VALOUR.

1297

Obv. Within wreath of laurel and oak, on base, lion l. holding sabre with r. fore-paw; behind, sun.

Rev. Area

شَاهٌ قاجَر

ناصر الدین

السلطان

1297

Margin, هَر شیردل ِحَن دَشمن شَهرا عیان گرفت

از آَقَتَاب هَمّت مَا ایِن نشان گرفت

Pl. XXIV. *N* 1'4, Wt. 222.

**SILVER.**

2

1273

Obv.

ناصر الدین

شاهنشاه

Bust of Sháh r., in uniform.

Rev.

بِه فَخر دُولت عَلیه ایران

Within wreath of laurel and oak, lion and sun, as (1); above, plumed crown; in ex., 1273.

30th year of reign, and centenary of Kájár Dynasty.

Obv. Same as (1): same die.

Rev. Within laurel-wreath,

هو الناصر
بی‌ادگار قرن جلوس
همایون حکه قرین سال صد
سلطنت قاجار است در ضرف
بخانه دولتی ضرب شد

(vowelled, قرن جلوس: last й probably is intended for صد)

In border, PF

Pl. XXIV. AR 1/4, Wt. 352.
SUPPLEMENT.

ISMA‘IL I.

SILVER.

12*

Nimruz, 9½2.

Obv. Area

لا الله إلا محمد
للله الله
سو علي و
ر

Margin, in cartouches,

[علي محمد | عل[حسن] | حسن]

Rev. Area

السلطان العادل

ب١[اء][د]ا[ال] المظفر
[ت]اش[اء] در
[بن]هيل بباخان

الله نه
ملكة وسلطان

In centre, within hexagon,

ضرب
نيمر
وز

AR.9, Wt. 597
12a

Herát, 927.

Obv. Area similar to (12*), varied.

Margin,

\[
\frac{\text{عْلَم}}{\text{حسین}} \frac{\text{عَلَّل}}{\text{محمد}} | \frac{\text{عَلَّل}}{\text{محمد}} \frac{\text{عْلَم}}{\text{حسین}}
\]

Rev. Area similar to (12*), but ends 

\[
\text{الله ملک خلد}
\]

In centre, within six-foil,

\[
\text{هَرَة} \quad \text{ضَرَب}
\]

15a

Nîmrûz, 928.

Obv. Similar to (12*); margin more complete.

Rev. Area similar to (12*); date 

In centre, within hexagon,

\[
\text{وز} \quad \text{نيمر} \quad \text{ضَرَب}
\]

15b

Tabrîz, 929.

Obv. Area similar to (11), varied.

Margin, in cartouches,

\[
\frac{\text{عْلَم}}{\text{حسین}} \frac{\text{عَلَّل}}{\text{محمد}} | \frac{\text{عَلَّل}}{\text{محمد}} \frac{\text{عْلَم}}{\text{حسین}}
\]
Rev. similar to (15); but order of words varied, and in centre, within quatrefoil,

**TABRIZ**

**XRB**

**SNA**

**939**

At '9, Wt. 121

17a

Ardebil, date off field.

Obv. similar to (17), in circle, **و** and **علي** united: margin almost entirely wanting.

Rev. similar to (15); but ends

**الشَّهَابُ خَلَدُ اللَّه**

ملكه

In centre, within sixfoil,

**بيل**

**ارد**

**ضرب**

At '85, Wt. 120

18b

Mint and date obliterated.

Obv. Area as (17a).

Margin, ...... صادق كاظم ... تبقى ......

Rev. Area, within eightfoil,

**السلطان شاه**

اسماعيل

بدادر خازن

بلا بن[ده] (?)

شا[ه] صر (?)

At '9, Wt. 1394
TAHMÁSP I.

S I L V E R.

27*

Mint and date obliterated.

Obv. similar to (25).

No traces of marginal inser.

Rev. 

In centre, within ornamented quatrefoil,

بهادر
طهاسب
شاه

AR '8, Wt. 121'

27**, 27***

Similar.

AR '85, Wt. 119'

AR '85, Wt. 120'
MUHAMMAD KHUDABANDA.

GOLD.

27a *

Iṣfahān, 987.

Obv. Area similar to (27a); but رسول الله

Margin, within cartouches,

Rev. Area

In centre, within circle,

Marg. within cartouches,

Rev. Area similar (to 27a*);

In centre, within circle,
Kazvin, fifth year, 989.

Obv. Area similar to (27a).

Margin, traces of names of Imāms.

Rev. Area,

In centre, within border of many foils,

قزوین

ضر

N, 70, Wt. 71.4
'ABBÁS II.

SILVER.

36b

Isfahán, 1064.

Obv. Area

 Margin as (36).

Rev. similar to (36), differently arranged, but ends

Ardebil, 1067.

Similar to (36); but rev., differently arranged, ends

A.13, Wt. 561
SULAI MÁN I. (SAFÍ II.)

SILVER.

74*
Eriván, 1104.

Obv. similar to (74).

Rev. Similar to (62) ; but مرن

SULTÁN HUSAIN.

SILVER.

101a
Tabríz, 1125.

Obv. similar to (88), rev. to (101) ; but ضر تبوز

AR 9, Wt. 1043
MAḤMŪD.

197a

Kandahár, date wanting.

Obv. area, within square,

لا لله الا لله
للها محمد
 رسول

Margin, in segments,

ابا بكر | عمر | عثمان | علی

Rev.

زد ا[ز] م[شرق] [ای]ز[ان] [چ]و

قر[ص] آفتاب محمود جهانگیر ه
ش[ا]ا


سیا[د]ت

R. 9, W. 164
NÁDIR.

G O L D.

216a

Iṣfahán, 1152.

Similar to (286); but date 1105

S I L V E R.

260a

Iṣfahán, 1156.

Similar to (253); but date 1105

1155, Wt. 53

Wt. 170°8
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| E | 1084 | | | | 35 | 221 |
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| &quot; | 1127 | | | | 105a | 46 |
| E | 1127 | | | | 55 | 225 |
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|        | AR    | 10xx | &quot;        | Sulaimán 1.  | 29   | 22   |
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47 cf. 18b, 661

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تجلده عونا لك في النوايب
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TABLE

FOR

Converting English Inches into Millimètres and the Measures of Mionnet's Scale.

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Gilbert & Rivington (Limited), 52, St. John's Square, Clerkenwell, E.C.
ŞAFAVIS—ABBÁS I, ŞAFI,
ABBÁS II, SULAIMÁN I.
SAFAVIS—SULAIMÁN I., HUSAIN.
SAFAVIS—HUSSAIN, TAHMASP II.
AFGHANS—MAHMUD, ASHRAF.
SAFAVIS—ABBAS III.
SAFAVIS—SAM:
EFSHARI—'ADIL SHAH, IBRAHIM SHAH RUKH
SAFAVIS—SULAIMAN II.
EFSHĀRIS—SHAH RUKH: ŠAFAVIS—ISMAIL (III): ZANDS—KERĪM KHĀN.
KÁJÁRS—MUHAMMAD HASAN KHÁN.
AFGHÁN—ÁZÁD KHÁN
KHÁN OF GÁNJA.
ZANDS—ABU-L-FAT-H-KHÁN, SÁDIK, ÁLÍ, MURÁD,
JAÁ’FAR, LUṬF-‘ÁLÍ.
KÁJÁRS - AKA MUHAMMAD KHÁN, RÁHÉ KHÁN (FÉT-H-ÁLÍ)
FÉT-H-ÁLÍ SEHÁM
KAJAR-FET-H-ÁLÍ
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NĀSĪR-AL-DĪN.
COPPER.
ABÚ-SHAHR, ARDEBÍL.
COPPER.
URUMI, ISFAHAN, ERIVAN.
COPPER.

ERIVÁN, BORUJIRD, BAGHDÁD, BANDAR-ÁBBÁS? BEHBEHÁN.
COPPER
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COPPER.

KĀZVĪN, KANDAHĀR, KERMANSHĀHĀN.
COPPER.
KĀSHĀN, GANJA, MÁZANDERĀN, MĒSH-HĒD, HAMĀDĀN, YAZD.
MEDALS
Return this material