

## XIII.

## THE MINT OF KURAMAN,

WITH SPECIAL REFERENCE TO THE COINS OF THE QARLUGHS  
AND KHWARIZM-SHAHS.

BY M. LONGWORTH DAMES.

**D**URING the disturbed period in the first half of the twelfth century, when the break up of the Ghaznawī monarchy was followed in quick succession by the establishment of the Ghorī kingdom first in Ghazni and afterwards in the plains of Northern India, by the invasion of the Shāh of Khwarizm, and finally by the overwhelming and devastating irruption of the Mughals under Chingiz Khān, the route into India by the Kuram Valley and Banū played a very important part, and its possession was eagerly sought after. Thus, when Mu'izzu'd-din Muhammad bin Sām had laid the foundations of an Indian Empire, he placed his most faithful Turk servant Tāju'd-din Yalduz in charge of the province of Kuramān and Shankurān, i.e. the Kuram Valley and Shalozān, as we are informed in the Ṭabaqāt-i Nāsirī, and halted there every year on his expeditions into India. After his death the successor to the Ghorī sovereignty, Ghiyāthu'd-din Maḥmūd son of Ghiyāthu'd-din Muhammad bin Sām (generally known as Maḥmūd bin Muhammad) confirmed Yalduz in his dignities, and made him Sultān of Ghazni. There can be no doubt that he held the Kuram Valley throughout his rule, and that the Banū Valley, through which the Kuram River flows before reaching the Indus, formed part of his dominions. This

fertile plain was then known as Baniān, and it may be noted that it is still locally pronounced Bani. Here the important route from Ghaznī through the Tochī Pass follows the Gambila River to its junction with the Kuṛam, and, in order to hold both the Kuṛam and Tochi routes the possession of both districts was essential.

The exact geographical position of the mints of Kuṛamān and Baniān cannot be laid down with confidence. The former is no doubt in the upper valley of the Kuṛam River, now forming a district attached to the North-West Frontier Province of India. Thomas (note, p. 27) gives the position of 'Karmān' or the fort of Kuṛam on Lumsden's authority as lat.  $30^{\circ} 50'$ , long.  $70^{\circ} 10'$ , but according to recent surveys the latitude is much further north, and is approximately  $33^{\circ} 50'$ . It is, however, improbable that the site of Kuṛamān corresponds exactly with the modern fort, and it may perhaps be sought for nearer the source of the Kuṛam or the Paiwār Kōṭal. The position of Baniān is also uncertain, but I am inclined to identify it with the mound of Ākrā in the Banū Valley. This marks the site of an ancient town, which, as is shown by the coins found there, flourished from the time of Eukratides to that of Maḥmūd Ghaznawī, and probably later (see No. 14 below). The present town of Banū is a modern foundation of Sir Herbert Edwardes. Ākrā is situated in the fertile tract between the Kuṛam and Gambila Rivers.

The pronunciation of Kuṛamān is deduced from the modern name of the river and country, Kuṛam, Kuṛmah in Pashto. The name in the R̥ig-veda, Krumu, indicates that the vowel in the first syllable has always been *u* and never *a*, and the form Karmān used by Thomas and in the British Museum Catalogues should, I think, be given up. Besides being incorrect it is apt to be confounded with the Persian province of Karmān.

The establishment of a mint in both Kuṛamān and Baniān may be assigned to the time of Yalduz. E. Thomas has

pointed out that the use of the peculiar type of bull which he calls the 'Karmān bull' began at this time, and the name of Yalduz is associated with this mint on a coin published by Mr. C. J. Rodgers (J.A.S.B. for 1883, No. 2, p. 55, pl. iv, No. 2). The word Kuramān is under the horse. The type was shortly afterwards adopted by 'Alāu'd-dīn Muḥammad of Khwārizm, on some of whose coins the word كورمان may be read on the bull's flank or below the bull (Thomas, p. 89, Nos. 65, 66, and No. 14 below from my own collection). The way for the Khwārizmī invader was cleared by the defeat of Yalduz by Eltimish, at Tirāoṛī, near Karnāl, in 611 H., and his murder shortly after. Eltimish was able to hold the Eastern Panjāb, but had not sufficient power to retain Ghaznī and the routes into India, which immediately fell into 'Alāu'd-dīn's hands. The Khwārizmī power disappeared before Chingiz Khān only six years afterwards, when Jalālu'd-dīn Mangbarnī was defeated on the Indus in 618 H. To this period may perhaps be attributed the coins of Jalālu'd-dīn's general Yuzbaq Paī, struck at Baniān, wrongly read Multān by Thomas (No. 15 below), and the other coins on which the same mint occurs (also read as Multān), coupled with the inscription عدل السلطان ascribed by Thomas and the B.M. Catalogue to Eltimish (Thomas, p. 75, No. 49; B.M., No. 53, pl. ii) (No. 16 below). There can be little doubt that in both these cases the mint should be read as Baniān. I may add that my own coins here described were found in the Banū district. And this brings us to the Qarlughs, also associated with Jalālu'd-dīn Mangbarnī.

The Turkish tribe known as the Qarlughs (there are other forms of the word, but this is the spelling on the coins) seem to have found their way to the north-west frontier of India with the armies of 'Alāu'd-dīn Muḥammad bin Takash, the Shāh of Khwārizm, and obtained possession

of the country on the Upper Indus, which was named after them the Hazāra (Turkish *Ming*) of the Qarlughs, and is now the Hazāra district, or the tracts near Atak still known as Takht Hazāra and Chach Hazāra. Among these Qarlughs the most distinguished was Malik Saifu'd-din Ḥasan, who formed a principality for himself after the defeat of Jalālu'd-din. This Saifu'd-din Ḥasan has been, by Thomas and others, confounded with Saifu'd-din Ighrāq who deserted Jalālu'd-din and perished soon after (see note on p. 1129 of Raverty's translation of the Ṭabaqāt-i-Nāṣiri). This principality included at first Ghazni, the Kuṛam Valley (Kuṛamān), and Banū (Baniān), but we are told in the Ṭabaqāt-i-Nāṣiri that the Mughals, after driving Saifu'd-din Ḥasan from Baniān, attacked Ghazni, and then again attacked him in 636 H., and forced him to leave the country of Kuṛamān, Ghazni, and Baniān. He then fled towards Multān and Sindh. It is probable, however, that the Qarlughs maintained some sort of hold on Baniān and Kuṛamān, and even asserted their independence of the Mughals from time to time; for the next year, 637 H., we find that Saifu'd-din's son Nāṣiru'd-din Muḥammad visited the Sultān Raziya, who was marching through the Panjāb and received from her a grant of Baran near Dehlī. He did not, however, remain there, but returned to his father in Baniān, and, as we shall see, he is to be found there twenty years later.

Soon after these events the Multān expedition resulted in the capture of that town by Saifu'd-din, but in 643 H. he was followed by a Mughal army under Mangūta, and attacked there. When the Mughals reached the banks of the Indus, Saifu'd-din abandoned Multān and sailed down the river (that is the joint stream of the Chanāb, Jehlam, and Rāvi, which at that period, as Raverty has shown, flowed east of Multān) to its junction with the Indus, and thence to Dēwal and Sindūstān (Sehwān) in Southern Sindh. This was evidently only a temporary refuge, and

there is nothing to show that either Saifu'd-dīn Ḥasan or Nāṣiru'd-dīn Muḥammad ever ruled in Sindh proper. It must be remembered that the word Sindh was then (as it is still locally) applied not only to the country now known by the name, but to the Indus Valley near Multān. Saifu'd-dīn must have recovered Baniān soon after the Mughal invasion, for after the accession of Nāṣiru'd-dīn Maḥmūd at Dehli, when he bestowed the province of Uchchh and Multān upon Malik 'Izzu'd-dīn Balban, the latter, on advancing from Uchchh to take Multān, found Saifu'd-dīn there with an army he had brought from Baniān. A number of horsemen in 'Izzu'd-dīn's army penetrated the Qarlugh camp and killed Saifu'd-dīn, but his death was successfully concealed by his army, and 'Izzu'd-dīn Balban made terms, giving up Multān to the Qarlughs, now no doubt under Nāṣiru'd-dīn Muḥammad. It was ultimately given up by him to Malik Nuṣratu'd-dīn, who put Malik Kuriz in charge. Minhāj-i-Širāj, who was himself present in 'Izzu'd-dīn's camp at this time (648 H., 1250 A.D.), gives an account of what followed, which does not affect the history of the Qarlughs (Raverty's trans., p. 783). After the loss of Multān it is evident that Nāṣiru'd-dīn Muḥammad again retired to Baniān and Kuramān, for we find him there after the accession of Hulākū as king of Persia under the supreme ruler of the Mughals, when Ulugh Khān (afterwards Sultān Balban) was in power at the Court of Nāṣiru'd-dīn Maḥmūd. In 658 H., 1260 A.D., the Qarlugh chief wished to marry his daughter to a son of Ulugh Khān, and Jamālu'd-dīn 'Alī Khalj was sent by the latter to take the answer to his request. On his way he passed through Uchchh, where 'Izzu'd-dīn Balban was in power, and was detained there and examined (in the presence of the Mughal Shihna or Agent). After he had avowed his object he was allowed to proceed, and arrived in the country of Baniān. Nāṣiru'd-dīn Muḥammad, who was now evidently a Mughal

feudatory, sent him on to Hulākū's Court, and apparently also forged a respectful letter from Ulugh Khān, which won Hulākū's favour. On his return the messenger was accompanied by the Shihna of the country of Baniān. Here we lose sight of Nāşiru'd-dīn Muḥammad Qarlugh, and we do not know how much longer he continued to hold Baniān, as Minhāj-i-Şirāj, a contemporary chronicler and the authority for all the above statements, brings his chronicle, the Ṭabaqāt-i-Nāşiri, to a close without giving any further information on the subject. Major Raverty's notes in his translation of this work, and in his article on "The Mihrān of Sind and its Tributaries" (J.A.S.B., 1892), have brought out the facts clearly, and have shown that the Qarlughs were not rulers of Sind. They undoubtedly retained possession of Kuṛamān and Baniān under the Mughal overlordship, but Major Raverty was mistaken in asserting (J.A.S.B., 1892, p. 175, note 57) that they "put the names of these 'infidels' on their coins." There is no trace that the name of any Mughal ruler was put upon the coins of the Qarlughs, but the supremacy of the 'Abbāsī Khalifas was acknowledged, as was usual among the independent rulers of the time, as will be shown by the coins now to be described.

It is clear from this historical sketch that the Qarlughs never ruled in Sindh, and therefore that they are wrongly described in the British Museum Catalogue (Muḥammadan States, p. 62) as governors of Sind. They were rulers, at first independent, and afterwards feudatory under the Mughals, of Kuṛamān and Baniān, and their power occasionally extended to Ghaznī. Mr. Nelson Wright, also, in his Catalogue of the Coins in the Indian Museum, Calcutta, vol. ii, p. 184, states that the Qarlughs ruled in Sindh.

I am fortunate in being able to illustrate the history of this obscure chapter of frontier history by means of coins more fully than has hitherto been possible. The

silver coinage of Saifu'd-dīn was, till lately, known from coins of one type only, that is the taṅka first published by E. Thomas in *Chronicles of the Pathān kings of Delhī*, No. 79 (p. 95), of which several other specimens are given in the *B.M. Catalogue (Muhammadian States, Nos. 165–170)* and Mr. Nelson Wright's *Catalogue of the Calcutta Museum (No. 12)*. For purposes of comparison I give a coin of this type from my own collection below (No. 2). In 1894 the late Mr. C. J. Rodgers described two rupees, one of which (*J.A.S.B.*, 1894, p. 68, No. 23) was then in the possession of General Gossett, and the other (i.e., p. 65, No. 10) had been in the collection of Sir A. Cunningham (No. 5 below). The first mentioned of these I republish below (No. 1), as it is a unique coin and is now in my possession. It is struck in the name of the Khalifa Adh-Dhāhir, who reigned for one year only, 622–623 H. (1225–1226 A.D.), and the final word of the date ثلث being legible, its date is fixed as 623 H. Thus it shows that Saifu'd-dīn's reign in Kuramān had certainly begun at that period, previous to the accession of the Khalifa al-Mustanṣir in the same year, and thirteen or fourteen years before he was expelled thence by the Mughals. In interest it may be compared with the rupee of Eltimish struck in the name of the Khalifa An-Nāṣir-li-Dīn, dated 62– H., published by Mr. Nelson Wright in his article on *Coins of the Pathan Sultāns of Dehli*, *J.R.A.S.* 1900, p. 482, which is the starting-point, as far as we know at present, of the Indian rupee coinage. Saifu'd-dīn's coin is a year or two later in date, and is perhaps the only coin known to have been struck in the name of Adh-Dhāhir. Mr. Nelson Wright calls An-Nāṣir "the Khālif who reigned before Al-Mustanṣir-b'illāh," and has omitted to notice that the reign of Adh-Dhāhir intervened. On this coin Saifu'd-dīn's name is given as Ḥasan and not Al-Ḥasan.

No. 3 (a coin in my possession, now first published) is also an interesting coin, though unfortunately without date. It is a joint coin of Saifu'd-din and his son Muḥammad, who is described as 'his servant,' عبده. It is probable that this was struck during Saifu'd-din's first occupation of Muḥṭān. Another novelty is No. 4, which bears the name of the Khalifa Al-Musta'sam and the date (6)41, and is unique among the silver coins in giving the mint Al-Kuramān. It does not bear the name of either Saifu'd-din or his son, and was struck when Saifu'd-din was in occupation of Muḥṭān. The omission of their names is probably due to fear of the Mughals. It may be noted that this coin is more roughly struck than any others of the series, and is thicker than the others, but the square on the obverse with the ornaments in the segments is almost identical with that on the obverse of the coin already alluded to (No. 5), in which Nāṣiru'd-din strikes in his own name and takes the title of Al-Maliku'l-Mu'adh<sup>h</sup>ham as his father had done. This should probably be placed after Saifu'd-din's death in 648 A.H., and may be confidently ascribed to the Kuṣamān mint. It may be noticed that the name of the Khalifa is for the first time omitted, and possibly this may point to the fact that this coin was struck after the news of Al-Musta'sam's murder by Hulākū in 656 H. had been received. We have seen that Nāṣiru'd-din Muḥammad ruled in Baniān at least as late as 658 H., and possibly later, and that he was subordinate to Hulākū, and had a Mughal Resident at his court. It would clearly have been impossible for him to continue to put the Khalifa's name on the coins after his murder, as rulers in a truly independent position, like Balban, were able to do.

The copper and billon coins of Saifu'd-din and Nāṣiru'd-din have been described in the British Museum and Calcutta Catalogues, by Thomas, and by Dr. Hoernle in



J.A.S.B. 1889, p. 33, pl. 10. None of them bear dates, but those struck by Nāṣiru'd-dīn in his own name are no doubt subsequent to 648 H. The coin given in the Calcutta Catalogue, No. 27, pl. vii, is, however, remarkable, as the ascription to Nāṣiru'd-dīn Muḥammad Qarlugh is no doubt correct. He here takes the title of Sultānu'l-A'dham, unknown elsewhere in the series. The title generally borne is the less ambitious one of Al-Maliku'l-Mu'adhham, and it is hard to understand the assumption of the greater dignity in face of the Mughal supremacy. It is possible, however, that المعظم should be read for الاعظم as in No. 7. The coin bears a strong resemblance to the Dilliwāls of the contemporary Nāṣiru'd-dīn Maḥmūd of Dehli (see B.M., Sultāns of Dehli, pl. iii, 97, 99), and would seem to have been struck in imitation of them. The words over the horseman seem undoubtedly to be محمد حسن. The coin given below, hitherto unpublished (No. 6), is of a similar type, but bears the title As-Sultānu'l-Mu'adhham Abū'l-faṭḥ Nāṣir, but there is no king's name on the side bearing the horseman. The appellation Abū'l-faṭḥ, which always appears on the coins of 'Alāu'd-dīn Muḥammad Khwārizmī, is found also on No. 5, mentioned above, and seems to show that the Qarlughs regarded themselves as the successors of the Khwārizm-Shāhs, and that the Kuṛamān mint had continued in use since the issue of the coins with كورمان on the side of the bull by 'Alāu'd-dīn. Jalālu'd-dīn Mangbarnī, his son, certainly issued coins after his defeat in 618 H., as is shown by the coin which follows (No. 9), on which the date (6)22 appears in figures under the name Mangbarnī. The circle surrounded by dots is characteristic of the Kuṛamān mint, and I think it probable that this coin was issued by Saifu'd-dīn in Jalālu'd-dīn's name. Its date is only one year before his own coin (No. 1), cf. 623 H. No. 7 is also perhaps from this mint or from Ghazni, struck at an

early period of the Mughal supremacy. It bears on the obverse the name of the Khalifa An-Nāṣir, who died in 622, and the inscription is an exact reproduction of that on some coins of 'Alāu'd-dīn Khwārizmī (see B.M. No. 589, g.g.), but the reverse contains an admission of Mughal supremacy which was certainly not made by either 'Alāu'd-dīn or Jalālu'd-dīn. The title Al-Khāqānu'l-A'dham can have no other meaning. This coin was once in the collection of General Gossett, and Mr. C. J. Rodgers considered it a coin of Chingiz Khān, but it cannot be supposed that it was struck by any but a Musalmān ruler. Chingiz himself struck no coins, and certainly would not have admitted the Khalifa's name. Thomas's No. 78 (No. 8 below) is a similar coin, giving in addition the mint كرمان.

No. 10 is a new variety of Nāṣiru'd-dīn's copper coinage. No. 11 is nearly the same as B.M. No. 171 (Thomas, No. 83; Calcutta Museum, No. 28), but differs from them in showing a four-pointed star or caltrop after قراغ.

The thick and heavy copper coin (No. 12) is of a type familiar in the days of the Sūr kings and of Akbar, but unique, I believe, at this early period. The small circular area surrounded by three circles and dots bears traces of an illegible inscription. The reverse gives the date 606 in figures with a star and crescent. The star resembles that shown under the horseman on a coin of Yalduz (B.M. 24).

This coin and that of Jalālu'd-dīn (No. 9) given above, are remarkable for the fact that the date is expressed in numerals and not in Arabic words. In the series of coins of the Sultāns of Dehli the earliest coins on which Arabic ciphers are used are the billon coins of 'Alāu'd-dīn Muḥammad from the year 700 H., on which both Arabic and Indian figures are employed. I believe there is no instance among the coins of the Ghaznawīs and Ghoris, although Indian ciphers are used on the coins of the

Hindu kings of Waihind (commonly known as the Brāhmans of Kābul, see article by E. Clive Bayley in Num. Chron., 1882, p. 128), and the Samvat date of 1283, corresponding to 623 H., appears on a coin of Eltimish, and 1300, corresponding to 641 H., on a coin of 'Alāu'd-din Masa'ūd Shāh, both in Indian ciphers. The use of ciphers to express the Hījra date is of very rare occurrence before the end of the seventh century among the contemporary dynasties of Pērsia, Syria, Asia Minor, or Egypt. The only examples I have been able to find are on the coins of the Urtukis of Kaifā, 615 H. (B.M., iii, p. 132) and 621 H. (B.M., iii, 136), and the Seljūqs of Rūm, 624 H. (B.M., iii, p. 65). The ciphers on an earlier Urtukī coin (B.M., iii, No. 328, p. 123) do not form a date. These are isolated instances, and it was long before ciphers were in general use. It seems, therefore, that the date 606 H. on No. 12, now published, is the earliest example of a date in Arabic ciphers, and the date 622 H. on No. 9 is also one of the earliest.

In addition to the series of coins connected with Kuramān, I give a few hitherto undescribed coins of 'Alāu'd-din Khwārizmī, and one or two others of the same period.

I would draw attention to No. 18, which, though not in good condition, can be identified as a coin of Ārām Shāh, son of Quṭbu'd-din Aibak. The coins hitherto ascribed to this king are generally believed now to be coins of Mu'izzu'd-din Bahrām Shāh, and are so ascribed by Mr. Nelson Wright in his late catalogue of the coins of the Indian Museum. In this coin, which is of a slightly different type, the letters ر ا of آرام are distinct, and the name cannot therefore be بهرام.

No. 17, a bull and horseman coin, perhaps of Yalduz, is of an unusual type, and the Chauhān horseman faces to the left.

The three large copper coins of 'Alāu'd-din are no doubt from the Samarqand mint. They average 1·30 inch in breadth, and are therefore rather smaller than the Jamshīdī, Manṣūrī, and Qādirī (Nos. 590, 591, 592) given in the B.M. Catalogue. The silver coin of this king (No. 19) is of a type not yet published.

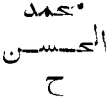
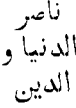
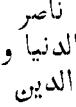
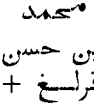

## DESCRIPTION OF THE COINS.

No.	MINT AND DATE.	DESCRIPTION.
1	623	<p style="text-align: center;"><i>Saifu'd-dīn Ḥasan Qarlugh.</i></p> <p>Obv. Area in circle— لا اله الا الله محمد رسول الله الظاهر بامر اله امير المؤمنين</p> <p>Margin— ... ثلث ...</p> <p>Rev. Area in circle— ornament سيف الدنيا والدين ابو المظفر حسن قراغ</p> <p>No margin. R. 1·1. Wt. 171.</p> <p>My cabinet. Formerly in that of General Gossett.</p>
2	634	<p>Obv. Area in circle— لا اله الا الله محمد رسول الله امستنصر بالله امير المؤمنين</p>

No.	MINT AND DATE.	DESCRIPTION.
		Rev. Area in circle— سيف الدنيا والدين ابو المظفر الحسن قرلغ Margin— هذا الدرهم في شهر سنة اربع وثلثين و... Ar. 1·05. Wt. 170. My cabinet. See B.M. Muh. States, No. 165, etc.; Th., No. 75; Cal. Mus. Cat., p. 185, No. 11. عتقت
2a	—	Variety of 2, differing only in substitution of حسن for الحسن. B.M.
3	No mint or date.	Obv. Area in circle surrounded by dots— as in No. 2. Rev. Area in circle surrounded by dots— امالك المعظم سيف الدنيا الدين ابو الم... محمد عبده ر No margins. Ar. 1·05. Wt. 168. My cabinet.
4	Al-Kuramān. 641 H.	Obv. In square, set in circle surrounded by dots— المستعصم بالله امير المومنين Ornaments in the four segments.

No.	MINT AND DATE.	DESCRIPTION.
		<p>Rev. In a square, set in a circle—  ضرب هذا  قر الدرهم  الكرمان</p> <p>Margins, in the four segments—  بتاريخ ..   هذا الد ..   اربعين   احد    Æ. 95. Wt. 166.</p> <p>My cabinet.</p> <p><i>Note.</i>—The reverse legend on this coin does not follow any general formula, and the reading of the second line is doubtful. I propose to read قَرَّ الدِّرْهَمُ qarra'd-dirhamu, which would give as the meaning of the whole legend "This coinage of the dirham of Kuramān is established."</p> <p><i>Nāṣiru'd-dīn Muḥammad Qarluḡ.</i></p>
5	No mint or date.	<p>Obv. In square, set in circle—the kalimah.  Ornaments in four segments  resembling those in No. 4.  Margin—... شهور في محرم سنة ...</p> <p>Rev. In circle surrounded by dots—  الملك المعظم  ناصر الدنيا و الدين  ابو المظفر محمد بن  ابو الفتح  Æ.</p> <p>Formerly belonging to General Cunningham.  See J.A.S.B., 1894, p. 65.</p>
6	—	<p><i>Dillwāl type.</i> Obv. السلطان  المعظم  ابو الفتح ناص</p>

No.	MINT AND DATE.	DESCRIPTION.
		Rev. Chauhān horseman with traces of श्री हमीर above. Star below. Billon. '55. My cabinet.
7	—	Obv. الناصر لدين الله اميراهو منين Rev. عدل البحاقان الاعظم Æ. '65. My cabinet.
8	Kuramān.	Obv. عدل خاقا ن المعظم كرمان Rev. الناصر الدين الله امير المومنين Æ. See C. J. Rodgers in J.A.S.B., 1883.
9	622	Obv. السلطان الاعظم Rev. منكبىرنى (١)٢٢ Æ. '50. My cabinet.

No.	MINT AND DATE.	DESCRIPTION.
10	—	Obv. In circle surrounded by dots— <div style="text-align: center;">  </div>
		Rev. In circle— <div style="text-align: center;">  </div> <p style="text-align: right;">Æ. 45.</p>
		My cabinet.
11	—	Obv. <div style="text-align: center;">  </div>
		Rev. <div style="text-align: center;">  </div> <p style="text-align: right;">Æ. 60.</p>
		My cabinet. Variety of B.M. No. 171 ; Th. 83 ; Cal. 28.
12	606	Obv. Area surrounded by three circles with dots between them—illegible.
		Rev. In circle— <div style="text-align: center;">  </div> <p style="text-align: center;">below, star and crescent.</p> <p style="text-align: right;">Æ. 90. Wt. 259.</p>
		My cabinet.
13	—	Variety of B.M. No. 4 and Th. 6 and 7 of Muhammad bin Sām. A crescent over السلطان. <p style="text-align: right;">Æ. 55.</p>
		My cabinet.



No.	MINT AND DATE.	DESCRIPTION.
14	Kuramān.	<p>A slight variety of Th. Nos. 55 and 56 of 'Alāu'd-dīn Khwārizmī, with كرومان on the bull's flank.</p> <p style="text-align: right;">Æ. 55.</p> <p>My cabinet.</p>
15	Baniān.	<p>Obv. <span style="float: right;">يصبق بمي</span></p> <p>Rev. <span style="float: right;">ضرب بنيان</span></p> <p style="text-align: right;">Æ. 50.</p> <p>My cabinet. Th. 85.</p>
16	Baniān.	<p>Obv. <span style="float: right;">عدل السلطان</span></p> <p>Rev. In hexagon formed by two equilateral triangles— <span style="float: right;">ضرب بنيان</span></p> <p style="text-align: right;">Æ. 65.</p> <p>My cabinet. Th. 49; B.M. 53.</p>
17	—	<p>Obv. Bull to left. Around Persian inscription—possibly محمد الدين.</p> <p>Rev. Chauhān horseman to left. Star below.</p> <p style="text-align: right;">Æ. 65.</p> <p>Probably struck by Yalduz in name of Muhammad bin Sām.</p> <p>My cabinet.</p>

## Coin of Ārām Shāh.

No.	MINT AND DATE.	DESCRIPTION.
18	—	<p>Obv. — نيا و الدين ابو مظفر ارام</p> <p>Rev. Narwār horseman. <span style="float: right;">Æ. .55.</span></p> <p>My cabinet.</p> <p><i>Note.</i>—This coin is not identical with that ascribed to Ārām Shāh (Th. 26, 27 and B.M. 34) and now correctly assigned to Mu'izzu'd-dīn Bahrām Shāh (Cal. 112-115). Here the initial letters of آرام can be read; it cannot therefore be a coin of Bahrām Shāh.</p>

## Coins of 'Alāu'd-dīn Khwārizmī.

19	—	<p style="text-align: center;"><i>Silver.</i></p> <p>Obv. In dotted circle— ornament السلطان الاعظم علاء الدنيا والد ين</p> <p>Rev. In dotted circle— ابو الفتح محمد بن السلطان</p> <p style="text-align: right;">AR. .80. Wt. 62.</p> <p>My cabinet.</p>
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No.	MINT AND DATE.	DESCRIPTION.
20	Samarqand. 617	<p style="text-align: center;"><i>Large Copper Coins.</i></p> <p style="text-align: center;"><b>Hamīdī.</b></p> <p>Obv. Area in double square with knots in the outer sides, set in a circle— The kalimah.</p> <p>Margin— بسم الله صرب هذا لدرهم بسمرقند سنه سبع عشرة وستماية</p> <p>Rev. Area in circle— حميدي الامام الاعظم الناصر لدين الله امير المؤمنين</p> <p>Margin—like that on obverse, but imperfect.</p> <p style="text-align: right;">Æ. 1-35.</p> <p>My cabinet.</p>
21	Samarqand.	<p>Obv. In square, with cusped arch in middle of each side, set in a circle— The kalimah. Margins illegible.</p> <p>Rev. In small circle set in square knotted at the corners— حسام الناصر لدين الله امير المؤمنين</p> <p>Margins— . . . سمرقند . . . سنه . . .</p> <p style="text-align: right;">Æ. 1-30.</p> <p>My cabinet.</p>

No.	MINT AND DATE.	DESCRIPTION.
22	Samarqand.	<p>Obv. In double square— السلطان الا عظم علا الدنيا والدين</p> <p>Margin, in segments—... الدرهم ...</p> <p>Rev. In circle set in square with small rings in the angles— محمد السلطان</p> <p>Margin, in segments—... سمرقند ...</p> <p>Æ. 1·30. (Traces of plating.)</p> <p>My cabinet.</p>
23	—	<p>Obv. Horseman in tughra to left.</p> <p>Above— محمد In front— بن السلطان</p> <p>Rev. السلطان الاعظم علا الدنيا والدين</p> <p>Æ. ·70.</p> <p>My cabinet. Cf. Th. 68 and B.M. 611.</p>
24	—	<p>Obv. Like B.M. 616 <i>aa</i>, etc., with standing bull of Parshor and Kuramān type, but with a cross † on hind and fore quarters.</p> <p>Æ. ·55.</p> <p>My cabinet.</p>