



مجلة مركز المسكوكات الإسلامية - مصر
Journal of Islamic Numismatics Center, Egypt



Fayoum University

Issue No. 1 (2018): pp: 27 - 41

JITAL HOARD [With a die study]

كنز من الجيتال [مع دراسة قوالب]

Dr. Mohammad YOUNIS

د. محمد يونس

Associate professor of Islamic Numismatics, Fayoum University – Egypt,
Expert of Heritage, ISESCO, Rabat, Morocco.

Email: may02@fayoum.edu.eg

Abstract:

A hoard¹ of 108 copper coins "Jitāls" were found², and now preserved in the Oriental Coin cabinet in Jena, OMJ (Orientalisches Münzkabinett Jena)³, one of them is Ghaznāwid, 6 belonging to the Khwārizm Shāhs dynasty, and 101 belonging to the Great Mongols dynasty.

This paper presents the coins of the hoard, as they are all unpublished, and analysis the contents. The die study focuses on the micro details of these coins, in attempt to identify the origin of the hoard and the time of its stash as well as the activities of the mints during that period.

The present study supported with a plan of the dies of the Mongol coins which considered the largest portion of the hoard.

¹ Old coins are normally discovered either as single finds or as part of a large group, known as a hoard, which can vary from just a few pieces to many thousand.

² I do not have much information about the circumstances of the excavating of the hoard, because I think it was donated to OMJ, by one of the supporters of the collection.

³ I owe my gratitude to Stefan Heidemann (Universität Hamburg), for his generous help by providing me with the photos and the data of this hoard.

الملخص:

يحتفظ مركز دراسات المسكوكات الشرقية في جامعة بينا في ألمانيا بكنز من النقود النحاسية التي تسمى جيتال، ويتكون هذا الكنز من ١٠٨ قطعة، وتصنف هذه القطع كما يلي: قطعة واحدة ترجع إلى العصر الغزنوي، و٦ قطع ضربت في فترة حكم دولة خوارزم شاه، و١٠١ قطعة ترجع إلى عصر المغول العظام. تستعرض الدراسة هذه النقود حيث لم يسبق نشرها أو دراستها من قبل، ويرتكز البحث على منهجية حديثة في دراسة المسكوكات التي تعتمد على دراسة القوالب في تحليل محتويات الكنز، في محاولة للتعرف على مكان وزمان الاكتناز.

Jital:

All coins called Jitāl in this work derive from one parent, the silver bull and horseman pieces struck by the Shahi dynasty around 132 / 750. Both Hindu and Muslim rulers made use of the denomination at various times over the next 500 years in Afghanistan and much of India. There is no historical precedent for uniting all the issues under the single generic title "Jitāl"¹.

Ghaznāwid (366- 582 / 977–1186)

Turkish dynasty that ruled in Khurāsān (in northeastern Iran), Afghanistan, and northern India. The founder of the dynasty was Sebūktigīn (ruled 366- 387 /977–997), a former Turkish slave who was recognized by the Samanids (an Iranian Muslim dynasty 204- 395/ 819- 1005) as governor of Ghazna (modern Ghazni, eastern Afghanistan). As the Samanid dynasty collapsed, Sebūktigīn consolidated his position, and expanded his domains as far as the Indian border. His son Maḥmūd (reigned 388- 421 /998–1030) continued the expansionist policy, which coincided with division of the Samanid territories by 395 / 1005. The river Oxus formed the boundary between the two successor states to the Samanid Empire, the Ghaznāwids ruling in the west, and the Qarakhanids in the east.

Ghaznāwid power reached its zenith during Maḥmūd's reign. He created an empire that stretched from the Oxus to the Indus Valley and the Indian Ocean; in the west he captured (by the Buyids) in the Iranian cities of Rayy and Hamadān.

¹ Tye, Robert & Monica, Jitals, London, 1995, p.32 .

Maḥmūd's son Mas'ūd I (reigned 421- 432 /1031–40) was unable to preserve the power or even the integrity of the Ghaznāwids Empire. In Khurāsān and Khwārizm, Ghaznāwid power was challenged by the Seljuq Turks. Mas'ūd suffered a disastrous defeat at the battle of Dandanqan (431 /1040), whence all the Ghaznawid territories in Iran and Central Asia were lost to the Seljuqs. The Ghaznawids were left in possession of eastern Afghanistan and northern India, where they continued to rule until 582 /1186, when Lahore fell to the Ghurids¹.

This hoard contains only one Ghaznawid coin with name of Mas'ūd I from the mint of Ghazna.

Mas'ūd I (421- 432 / 1031- 1041)

Jitals, Ghazna², ND

Tye 1995, no. 89e3, Zeno, no. 50342

Obv. *Six-pointed star in a circle, Inscriptions between the outer circle and the inside circle.* السلطان الأعظم أبو سعيد مسعود

Rev. *In the center: six-pointed star, almost like three lines crossing each other, dot in the corners between the circle and the star. Inscriptions between the outer and inner circles: ... الدرهم بغزنة...*

108³- 3.25 gr, 16 mm (*photo missing*)

Khwārizm Shāhs (470- 628/ 1077- 1231)

A dynasty that ruled in Central Asia and Iran, first as vassals of the Seljuqs (429- 552/ 1038- 1157) and later as independent rulers. The founder of the dynasty was Anustegin Gharacha'ī , a slave who was appointed governor of Khwārizm about 469 /1077 by the Seljuq ruler Malik-Shāh. Anustegin's descendants governed Khwārizm on behalf of the Seljuqs. In 535 /1141, with the defeat of the Seljuq sultan

¹ Bosworth, C. E. *The new Islamic dynasties*, Edinburgh, 1996, p. 297.

² A city located in east-central Afghanistan. It lies beside the Ghazni River on a high plateau at an elevation of 7,300 feet (2,225 m). Afghanistan's only remaining walled town, it is dominated by a 150-foot- (45-metre-) high citadel built in the 7th /13th century.

³ The numbers mentioned here are the serial number of the coin in the hoard.

Sanjar by the Karakitai (Qara Khitay) confederation of northern China, the rulers of Khwārizm were forced to acknowledge the overall sovereignty of the Karakitai.

Following Sanjar's death in 552 /1157, the Khwārizm-Shāh 'Ala' al-Dīn Tekish was one of many contenders in a struggle for supremacy in Iran. By 596 /1200 the Khwārizm-Shāh had emerged victorious. 'Ala' al-Dīn Muḥammad (reigned 596-616 /1200–20), was arguably the greatest of the leaders of the Khwārizm empire, which reached its greatest extent under his rule. In his campaigns, he defeated the Seljuqs and the Kara-Khitay, ousting them from Persia. By 608/ 1212, his empire extended from the river Jaxartes to the Persian Gulf. In light of these accomplishments, he proclaimed himself shah, and demanded recognition from the Abbasid caliph al-Nāṣir¹. Upon al-Nāṣir's refusal, Muḥammad proclaimed one of his nobles to be the new caliph, and raised an army to overthrow the Abbasids. Unfortunately for him, his forces were decimated by a blizzard while crossing the Zagros Mountains, and the whole endeavor was lost. Shortly thereafter, in 614/ 1218, an emissary arrived from the Mongols, whose own empire had spread west, and was now on the border of Khwārizm. Underestimating the nascent Mongol state, Muḥammad killed the diplomats, and sent their heads back to Chingiz Khān. This fateful event was the catalyst for the great Mongol invasion that eventually swept across the Middle East to the eastern border of Europe. Unable to resist the Mongol army, Muḥammad fled west and soon died in exile on an island in the Caspian Sea. The last Khwārizm-Shāh, Jalāl al-Dīn Mingburti (reigned 616- 628 /1220–31), was defeated by the Mongols in 628 /1231 and his territories were taken over by them².

This particular coin type was the prototype for a silver issue of Chingiz Khān that was struck in Ghazna during the Mongol pursuit of Muḥammad's son, Jalāl al-Dīn Mangubarti, who fled south towards India

¹ The 34th Abbasid caliph (reigned 575- 622 /1180–1225). He was the last strong Abbasid caliph before the destruction of the dynasty by the Mongols.

² Bosworth 1996, p. 180.

‘Alā’ al-Dīn Muḥammad (596 – 617 /1200- 1220)

Jital, NM, ND

Tye 1995, no. 298.

Obv	Rev
Within a single circle Arabesque	Within a square, with semi-circle
السلطان الأ عظم علا الدنيا والدين	أبو الفتح محمد السلطان تكش

Jital, NM, ND

106- 2.94 g, 20 mm, 5 h. [Fig. 1]

Tye 1995, no. 287.

Obv	Rev
Within a single circle, and arabesque blew	Within a single circle and small rings
لا إله إلا الله محمد رسول الله	السلطان الأ عظم علا الدنيا و الدين أبو الفتح محمد

102- 4.09 g, 21 mm, 3 h. [Fig. 2]

103- 5.49 g, 22 mm, 9 h.

104- 3.93 g, 20 mm, 7 h.

105- 4.30 g, 20.5 mm, 10 h.

Jital, mint illegible, ND,

Tye (1995) No. 243.1. SNAT, Ḥurāsān III, 1377, 1378

Obv	Rev
Within a single circle and margin Horseman	Within a single circle and margin Rajput bull
السلطان الأ عظم علا الد نيا والد	أبو الفتح محمد بن السلطان
Margin	بسم الله ضرب هند(.....)

101- 4.74 g, 23 mm, 6h. [Fig. 3]

Great Mongols (602- 1043/ 1206- 1634)

The Mongols were pagan, horse-riding tribes of the northeastern steppes of Central Asia. In the early 7th / 13th century, under the leadership of Chingiz Khān. The first Mongol incursions into Islam dome in 616 /1220 were a response to a challenge from the Khwārizm-Shāh ‘Ala’ al-Dīn Muḥammad, the aggressive reigning leader of a dynasty formed in the Oxus Delta by a local governor who had rebelled against the Seljuq regime in Khurāsān. Under Chingiz Khan's leadership, Mongol forces destroyed numerous cities in Transoxania and Khurāsān in an unprecedented display of terror and annihilation. By the time of Chingiz Khān's death in 624 /1227, his empire stretched from the Caspian Sea to the Sea of Japan. A later successor, Möngke - son of Toluy (d. 657/ 1259), decided to extend the empire in two new directions¹. From the Mongol capital of Qaraqorum, he simultaneously dispatched Qubilay Khān to southern China (where Islam subsequently began to expand inland) and Hülegü (d. 663/ 1265) to Iran (654 /1256). Hülegü had already received Sunnite ambassadors who encouraged him to destroy the Ismā‘īli state at Almūt; this he did and more, reaching Baghdād in 656 / 1258, where he terminated and replaced the caliphate². The Abbasid line continued, however, until 922 /1517; the Mamlūk sultan Baybars I, shortly after his defeat of the Mongols, invited a member of the Abbasid house to “invest” him and to live in Cairo as spiritual head of all Muslims.

Most early Mongol Islamic coinage is anonymous, except for the mention of the caliph al-Nāṣir, whose name was retained on many Mongol coins for many decades after his death. Each mint or group of adjacent mints maintained its own types and standards. Only the gold coinage is frequently dated, often mentioning the mint name as well. The silver and copper coinage is usually undated, and some types are only conjecturally assigned to the Mongols.

¹ Bosworth 1996, p. 246- 247.

² Bosworth 1996, p. 250- 251.

Base metal Jitals were struck only in eastern Khurāsān, Sijistān and Sind, and often contain considerable amounts of lead or zinc in addition to copper¹.

Anonymous, (with Caliph al-Nāṣir, 575- 622 / 1180 – 1225)

Jitāl, Bādakhshān² (Album 2011, no. B1972)

<p style="text-align: center;">Obv</p> <p style="text-align: center;">Within double circles in between triangles, arabesque to right</p>	<p style="text-align: center;">Rev</p> <p style="text-align: center;">Within a square with trefoil pointed in side, Dots on the upper and lower sides of the square</p>
<p style="text-align: center;">بدخشا لا إله إلا الله محمد رسول الله</p>	<p style="text-align: center;">الناصر لدين الله أمير المؤ</p>

Die Study³ :

It is known also as Die comparison, and Die links: usually provides such an objective criterion. Since upper and lower dies are not normally linked to one another, although hinged dies are known, we often find coins struck by the same obverse die and several different reverse dies, or vice versa. Die-linked coins will usually have

¹- Album, S. Checklist of Islamic Coins, 3rd edition, 2011, p. 210.

²- Bādakhshān is located in North-East Afghanistan, Badakhshan was an important region when the Silk Road passed through. Its significance is its geo-economic role in trades of silk and ancient commodities transactions between the East and West.

The mint of Bādakhshān issued coins since the early period of Islam, and continued during the independent dynasties until the end of the 10th /16th century. Some changes were made on the name of the mint, by annexation of the words to be Kūrat or Baldat Bādakhshān. (Diler, vol. 1, 2009, p. 253- 255).

³- Die: Two dies were needed to strike a coin. These were round metal discs attached to a handle. the surface of the die was engraved in mirror image by the die-engraver (or die-sinker). When prepared for use in the mint, the dies were placed above and below the flan and the upper die was struck with a hammer, causing the design on the dies' surface to be impressed on either side of the flan, which was by this process turned into a coin.

Die link: a die link is said to have been found between two different coins when it can be provided that the obverse or reverse of both coins was struck from the same die.

Die pair: a die pair is the term used to refer to the obverse dies which are used to strike a single coin.

Flan: a thin blank of precious metal alloy, usually circular in shape, which was placed between two dies, and became a coin once it had received the impression of the dies. (Treadwell, L. Craftsmen and Coins, Wien 2011, p. 10- 11).

been struck at the same time, since when minting is taking place on a considerable scale each single die will last only a few days or at best a few weeks.

Die linkages also helpful in determining the mints of coins. Many coins have no indication of where they were struck, or else they have a mint signature which with the passage of time has become immobilized and meaningless. Mint attributions, when not indicated on the coins themselves, usually rest in the main on find evidence¹.

Importance of Die study:

- To know how rare is a coin, the large verity of dies means there is lots and lots of coins from this type.
- To count an assumption number of coins minted in a mint during a certain period.
- Can show which coin was struck earlier, by the examination of the quality of coins minted by the same pair of dies.

Die A – a	Die C- c	Die I-g The part (mnīnمنين)in a horizontal position to the left of the word Al-Mu'mnīn
001- 3.97 g, 21.5 mm, 8h [Fig. 4]	043- 3.81 g, 22 mm, 1 h [Fig. 7]	082- 3.73 g, 22 mm, 2 h [Fig. 13]
002- 3.99 g, 23 mm, 12 h	044- 3.36 g, 22 mm, 12 h	083- 4.51 g, 22 mm, 4 h
003- 4.29 g, 23 mm, 9h	045- 3.95 g, 22 mm, 12 h	084- 3.89 g, 22 mm, 8 h
004- 4.11 g, 22.5mm, 11h	046- 3.58 g, 23 mm, 11 h	085- 4.53 g, 22 mm, 7 h
005- 3.93 g, 23 mm, 11h	047- 4.29 g, 23 mm, 3 h	086- 4.10 g, 22 mm, 4 h
006- 3.84 g, 22 mm, 11h	048- 4.32 g, 23 mm, 5:30 h	087- 4.18 g, 23 mm, 5 h
007- 2.92 g, 22mm, 12 h	049- 3.66 g, 23 mm, 5:30 h	Die J-h
008- 2.94 g, 22 mm, 12h	050- 4.25 g, 23 mm, 12 h	088- 2.80 g, 22 mm, 6:30 h [Fig. 14]
009- 3.27 g, 21mm, 11 h	Die D-c	089- 3.00 g, 24 mm, 7 h
010- 2.85 g, 22 mm, 9h	the letter (hā') with a Short upper hook of the word of the word Allah	090- 3.70 g, 21 mm, 1 h
011- 4.28 g, 23 mm, 11 h	051, 3.97 g, 23 mm, 7 h [Fig. 8]	Die K-i
012- 3.27 g, 20.5 mm, 11h	052, 3.86 g, 22 mm, 5 h	091- 4.21 g, 23 mm.1 h [Fig. 15]
013- 3.32 g, 21.5 mm, 11h	053, 3.27 g, 23 mm, 10 h	
014- 2.79 g, 21.5 mm, 4 h		

¹ - Grierson, Philip, Numismatics, Oxford 1975, p. 143.

015- 4.10 g, 23 mm, 12 h	054, 3.64 g, 22 mm, 9 h	Die L-j
016- 3.13 g, 22 mm, 12 h	Die E-d	
017- 3.09 g, 21mm, 11 h	the letter (hā') with a long upper	092- 3.11 g, 21 mm, 6 h [Fig. 16]
018- 2.78 g, 22 mm, 11 h	hook of the word of the word Allah	
019- 2.72 g, 22mm, 11 h	055- 4.57 g, 22 mm, 1 h [Fig. 9]	Die M-k
020- 3.10 g, 21 mm, 8h	056- 3.55 g, 23 mm, 7 h	
021- 3.90 g, 22mm, 11h	057- 4.92 g, 22 mm, 4 h	093- 3.96 g, 22 mm, 1 h [Fig. 17]
022- 2.87 g, 22mm, 10 h	058- 4.32 g, 22 mm, 6 h	Die N-k
023- 3.19 g, 21 mm, 12 h	059- 3.77 g, 23 mm, 1 h	094- 3.48 g, 23 mm, 6 h [Fig. 18]
024- 2.94 g, 21.5 mm, 11h	060- 3.31 g, 21 mm, 4 h	Die O-l
025- 3.11 g, 22 mm, 11h	Die F-d	
Die A-b	061- 3.19 g, 21 mm, 8 h [Fig. 10]	095- 3.46 g, 22 mm, 8 h [Fig. 19] Obverse within a line circle and arabesque on right and below
inscriptions not in line, no dots on the square	062- 4.31 g, 23 mm, 5 h	
026- 2.44 g, 22 mm, 3 h [Fig. 5]	063- 3.56 g, 23 mm, 10 h	لا إله إلا الله محمد رسول الله
027- 2.64 g, 22.5 mm, 4 h	064- 3.33 g, 22 mm, 11 h	Reverse with touched small rings in margin and arabesque on right and below
028- 3.10 g, 21 mm, 3 h	065- 3.62 g, 23 mm, 12 h	
Die B- c	066- 3.39 g, 23 mm, 8 h	متين الناصر لدين الله أمير المؤمن
029-4.03 g, 22 mm, 6 h	067- 3.21 g, 22 mm, 8 h	Die P-m
030- 4.24 g, 22 mm, 5 h	068- 3.68 g, 22 mm, 11 h	
031- 3.64 g, 22 mm, 8 h	Die G-e	096- 2.89 g, 21 mm, 11 h [Fig. 20] 097- 3.44 g, 21 mm, 5 h 098- 3.20 g, 22 mm, 6 h
032- 3.26 g, 21 mm, 8 h	069- 3.37 g, 21 mm, 6 h [Fig. 11]	
033- 3.47 g, 22 mm, 8 h	070- 4.46 g, 23 mm, 3 h	Die Q-n
034- 4.03 g, 23 mm, 6 h [Fig. 6]	071- 2.96 g, 22 mm, 6 h	
035- 2.80 g, 22 mm, 8:30 h	072- 2.93 g, 21 mm, 6 h	099- 3.27 g, 21mm, 4 h [Fig. 21]
036- 3.34 g, 23 mm, 6 h	Die H-f	
037- 3.32 g, 22 mm, 6 h	073- 2.91 g, 22 mm, 10 h [Fig. 12]	Die R-o
038- 3.62 g, 22.5 mm, 12 h	074- 3.45 g, 23 mm, 10 h	
039- 4.41 g, 22.5 mm, 2 h	075- 2.69 g, 22 mm, 1 h	100- 3.12 g, 21 mm, 7h [Fig. 22]
040- 4.00 g, 22 mm, 8 h	076- 3.19 g, 22 mm, 1:30 h	
041- 4.46 g, 23 mm, 5:30	077- 3.20 g, 24 mm, 5 h	Die S-p
042- 4.59 g, 22 mm, 2 h	078- 3.25 g, 22 mm, 5 h	
	079- 2.91 g, 22 mm, 1 h	107- 3.59 g, 22 mm, 8 h [Fig. 23]
	080- 2.82 g, 21 mm, 10 h	
	081- 3.53 g, 22 mm, 1 h	

CONCLUSION:

1- The hoard contains 108 copper coins, I think, the owner of the hoard did not propose to hide it as a treasure, but only some small change coins may be from the commercial trade.

2- The heaviest weight is 6.20 gr. The lightest weight is 2.60 gr. There was no standard weight. The largest number of coins with the same weight 4.60 gr. are 16 coins, accordingly, these coins were probably circulated by weight, not by its value [Chart 1].

3- The hoard contains 1 coin belonging to the Ghaznawīds, 6 coins (in 3 Dies) belonging to Khwārizm Shāhs, and 101 coins (in 20 Dies) belonging to the Great Mongols. The consequence of the multitude of dies, gives a certain indication to the activity of Bādakhshān mint [Die plan 1].

4- By the comparison with another hoard preserved in Jena collection, Most of this hoard belongs to the Khwārizm shāhs, in addition to some of the Mongol coins, belonging to the dies D-c and G-e (*the letter (hā')* with a Short upper hook of the word of the word Allah) so, we can suggest that the coins which belong to these dies are the oldest struck coins.

5- The Mongol coins have two types; the first (*Within double circles in between triangles in Obverse, and a square with trefoil pointed in side in reverse*), The second type (*within a line circle and arabesque on right and below in obverse, and with touched small rings in margin and arabesque on right and below in reverse*).

6- The reverse dies were used more than the obverse dies, that 5 dies were used in the opposite of 2, so we can say that the upper die was which hold the reverse inscriptions.

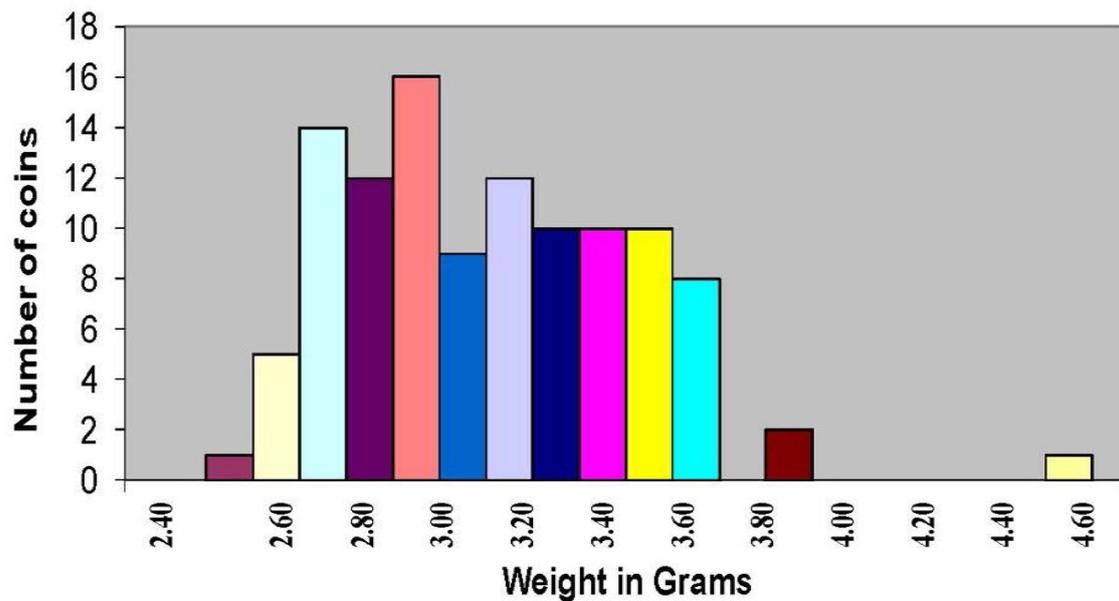
7- The mints of the coins of the hoard are, Ghaznī, Qunduz, and Bādakhshān, so we can suppose that the hoard owned to a dealer or a merchant whose living in the area of the north-east of Afghanistan [Map 1].

BIBLIOGRAPHY:

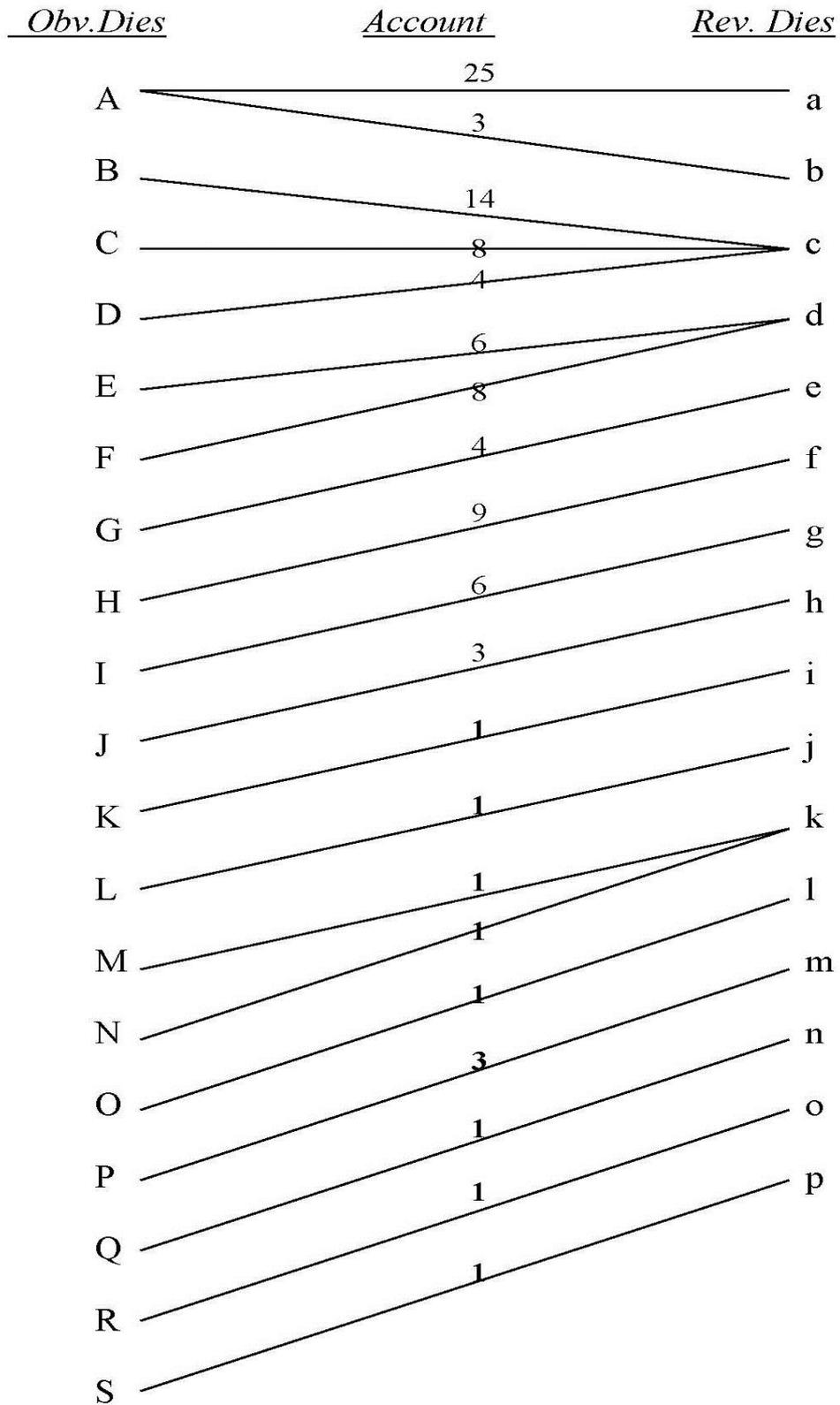
- **Album, Stephen:** Checklist of Islamic Coins, 3rd edition, 2011
- **Bosworth, C. E.:** The new Islamic dynasties, Edinburgh, 1996.
- **Diler, Ömer:** Islamic mints, 3 volumes, Istanbul 2009.
- **Grierson, Philip:** Numismatics, Oxford 1975.
- **Schwarz Florian:** SNAT (Sylloge Numorum Arabicorum Tübingen) Balğ

und die landschaften am Oberen Oxus, XIV c Ḥurāsān III, Tübingen 2002.

- **Treadwell, Luke:** Craftsmen and Coins, Wien 2011.
- **Tye, Robert & Monica:** Jitals, london, 1995.
- **Zeno, Zeno.ru,** oriental coins' data base.



[Chart 1]



[Die plan 1]

The Catalog:



[Fig. 1]



[Fig. 2]



[Fig. 3]



[Fig. 4]



[Fig. 5]



[Fig. 6]



[Fig. 7]



[Fig. 8]



[Fig. 9]



[Fig. 10]



[Fig. 11]



[Fig. 12]



[Fig. 13]



[Fig. 14]



[Fig. 15]



[Fig. 16]



[Fig. 17]



[Fig. 18]



[Fig. 19]



[Fig. 20]



[Fig. 21]



[Fig. 22]



[Fig. 23]



[Map 1]

(screen shot from google maps 15-4-2015)