

roughly 5,000 Palestinian Arabs dead, 10,000 wounded, and nearly 6,000 detained and/or imprisoned.² Realizing the critical need to educate a large segment of the Palestinian population, many of whom were now fatherless and facing serious financial vulnerabilities, the Arab Orphans Committee, through the help of donors and the Jordanian government (and later, the German government) aimed to provide young men opportunities to acquire trade skills at a newly-planned vocational institute near Haifa (and later, Jerusalem).

One such fundraising method involved the selling off of lottery/raffle tickets, such as the one pictured below and which are rarely seen in numismatic and notaphilist circles today.



Obverse of Jordanian 500 Mil Lottery Note



Reverse of Jordanian 500 Mil Lottery Note

These large-sized Jordanian-issued notes share virtually the same dimensions as the Palestine One Pound note, both measuring 89 x 166 mm and are printed almost entirely in Arabic (save for the inscription 'No. 005613' on the bottom left of the obverse).³ Additionally, since Jordan did not issue its own banknotes until 1949 in the form of the Jordanian Dinar (the lowest denomination of paper currency being the '500 Fils' note), these lottery notes still bear the Palestinian monetary designation of '500 Mil' (located on the top left and top right of the obverse), since the 'mil' and 'pound' were both used in Transjordan/Jordan for nearly three decades. While circulation of the Palestine Pound persisted until 1950 in Jordan, by 1948, it had been supplanted in the new State of Israel by the Anglo-Palestine Pound as the British Mandate's Palestine Currency Board stopped producing coins and banknotes for Palestine by 1947.

The aforementioned lottery note is a rather rare example of Jordan's historic usage of the Palestinian *mil* as its official monetary unit on numismatic-related, state-sponsored material culture. Elaborating on the note's textual properties, a reading of the obverse reveals that this series of raffle notes were a second issue and were printed under the directive of His Majesty the Hashemite King Abdullah ibn al-Hussein in cooperation with the Arab Orphans Committee (in Haifa). Further, they were printed and sold via a special permit acquired from the Council of Ministers of the Hashemite Kingdom of Jordan. The financial aid that would be collected from their sale would go towards the development of a modern vocational trade school near Haifa for the Arab orphans of Palestine (construction of the school was completed in 1948).

The note also states that the unveiling of the winner will take place in Amman on the first day of March, 1947 under the supervision of a committee that the government will select while the Jordanian-based 'Arab Bank' and the 'Bank of the Arab Nation' guaranteed payment for all raffle winners. The total value of all

winning prizes would be 21,500 Palestine Pounds (based on the sale of 100,000 tickets).

In regards to the layout of the note, its obverse imagery depicts two scenes of young boys engaging in skilled labor, while the background and center of the note depicts what appears to be a model of the trade school that the committee envisioned with rays of light red projecting from it. The overall obverse colors include white, black, red, and light green while the right side of the obverse exhibits perforation with the left edge containing Arabic text (in red) that is unclear due to the way the ticket was removed (from what may possibly have been a single booklet).

The reverse of the note is divided into two columns that lay out both the number of tickets as well as the number of potential prizes (left) as well as the conditions (*shurut*) for the raffle drawing. The guidelines reveal that the winner will be announced in the local newspapers and that copies of the results will be sent to the two aforementioned banks to distribute the prize monies.

Only two years after this lottery note was issued, the Jordanian government adopted a new monetary system as a result of the passing of the Provisional Act No. 35 of 1949 which led to the establishment of the London-based Jordan Currency Board. As a result, the Jordanian Dinar (JD) became Jordan's official currency on July 30, 1950 and the Palestine Pound (and by extension, the *mil*) ceased to be accepted as legal tender a few months later on September 30 of that same year.⁴ To reiterate, this lottery note, thus, represents one of the few currency-related items issued by Jordan while bearing the monetary unit of Mandatory Palestine and, by extension, subsequently serves as an insightful snapshot of rapidly shifting historical and political circumstances and their impact on the formation of new national consciousnesses and identities over time and space.

Notes

1. Phillip Mattar. (ed) Encyclopedia of the Palestinians, p. 279 (by Michael R. Fischbach). Facts on File, Inc. New York, 2005.
2. Rashid Khalidi. The Iron Cage: The Story of the Palestinian Struggle for Statehood. Beacon Press. Boston, 2006, p. 107.
3. For measurements of Palestine One Pound Note, see Howard M. Berlin. The Coins and Banknotes of Palestine under the British Mandate 1927-1947. McFarland and Company, Inc. Publishers. Jefferson, N. Carolina, 2001, p. 62
4. http://www.cbj.gov.jo/pages.php?menu_id=108

ON THE UNIQUE DATED TETRADRACHM OF ANTIOCHUS I

By Pankaj Tandonⁱ

In *ONS Newsletter* 159, Robert Senior published a remarkable coin of the Seleucid king, Antiochus I, a silver tetradrachm featuring a date.ⁱⁱ Since that time, there has been quite a bit of discussion about this coin, but no clear resolution of its significance. Indeed, there has not even been clarity on the reading of the legends on the coin. As I acquired the coin in 2003, and therefore have the advantage of examining the coin in hand rather than through pictures, I thought it worthwhile to revisit the coin, to clarify at least the reading of the legends, and then to offer my theory for the coin's significance.



Figure 1: AR tetradrachm of Antiochus Iⁱⁱⁱ

The coin is illustrated in Figure 1 and can be described as follows:

- Obverse:** Diademed head of king facing right, with two diadem ends hanging behind.
- Reverse:** Nude Apollo with some drapery on his right thigh seated left on an omphalos, holding two arrows in his right hand and leaning his left hand on a bow, legend at right in two lines: ΜΗΝΟΣ ΞΑ / ΒΑΣΙΛΕΩΣ, legend above, upside down: ΕΤΕΙ, monogram of Ai-Khanoum (Δ within a circle) in left field.
- Details:** Weight: 16.94 gm, diameter: 26 mm, die axis: 6 o'clock.

Let us first discuss the portrait. Given that the name of the king is not visible on the reverse, we need to look at the portrait to make a determination of the issuer of the coin. Senior attributed it to Antiochus I, saying that the portrait was his “as it appears on his initial issues in his own name with horses-head reverse.” A few years after Senior’s article, the coin appeared in a Triton Auction.^{iv} The cataloguer of the auction also attributed the coin to Antiochus I, on the grounds that it was struck from the same obverse die as McClean pl. 336, 2.^v Finally, Houghton, et.al. included the coin in the *Addenda and Corrigenda to Seleucid Coins Part I* in Part II of *Seleucid Coins*,^{vi} and attributed it to the same king on the grounds that it shared the same obverse die with SC 430.2a (= ESM 694) and SC 437 (= ESM 696). Thus there is unanimity on the attribution of the coin to Antiochus I, although with slightly different arguments for why this attribution is correct.



Figure 2: Size Comparison of SC 430.2a and the dated coin

I agree with this attribution also, but would like to point out that the dated coin does not share its obverse die with SC 430.2a or SC 437. As Senior pointed out in his original article, the “dies are medallitic, being much larger than normal and omitting the dotted border.” In particular, the head of the king is significantly larger on the dated coin than on the others, which is confirmed both through careful measurements and, rather more obviously, by placing the coin side-by-side with the illustrated coins. Figure 2 shows a single photograph of SC 430.2a next to the dated coin, made by placing the dated coin on the page in SC next to coin 430.2a. The difference in the size of the head is obvious. Once that becomes clear, it is easy to see many differences in the details of the portrait: for example, in the hair curls and the shape of the diadem ends. Even the shape of the face is different. Thus the dated coin does not share its obverse die with SC 430.2a or SC 437.



Figure 3: Comparison of the McClean coin with the dated coin

It may, however, share its obverse die with the coin from the McClean collection at the Fitzwilliam Museum, identified by the cataloguer of the Triton auction. This coin is also medallitic in

character and all details appear to match. A comparison of the coin with the dated coin, obtained by placing the dated coin on the plate next to the McClean coin and taking a single photograph, is presented in Figure 3.^{vii} There are slight differences around the lips, which could be the result of differences in the strikes or of differences in the lighting when the coins were photographed.^{viii} If the two coins do not share an obverse die, it cannot be denied that the size of the head on the two coins is virtually identical, in contrast to the comparison of the dated coin with SC 430.2a. The two coins, however, certainly do not share a reverse die; the reverse of the McClean coin can be seen in the illustration of both sides of the coin in Figure 4.^{ix} There are numerous differences between this reverse and the reverse of the dated coin. Therefore, it is not clear whether the McClean coin was also dated. The areas of the coin where the date elements would be present are off the flan, so it is difficult to determine this one way or another. But the McClean coin does show a clear name in the left field: ANTIOXOY, and therefore it seems reasonable to suppose that this was present also on the dated coin.



Figure 4: The McClean Coin

Returning to SC 430.2a and SC 437, although the dated coin does not share its obverse die with them, the fact that several authors felt that it did is proof positive that the styles of the three coins very closely resemble one another. There can be little doubt that the obverse die of the dated coin was cut by the same hand that cut the obverse die of those two coins, and at around the same time. This observation will be important in understanding the significance of the coin.

Now let us turn to the legends. The word ΒΑΣΙΛΕΩΣ is uncontroversial, and almost certainly was accompanied by the word ANTIOXOY in the part of the left field that is off the flan. The name ANTIOXOY on the McClean coin is carved far enough to the left of Apollo’s hand that it seems reasonable to suppose that it was present on the dated coin also. Also uncontroversial is the reading of the first part of the date. Senior read it as ΜΗΝΟΣ ΞΑ – month of Xa(ndikos) – and this has not been contradicted by anybody. The ambiguity arises over the year. Senior suggested the possibility that the top legend read ΕΤΕΙ – year 15 – but was not sure about it and therefore did not reach a “definite conclusion ... concerning the complete inscription nor the meaning of this remarkable coin, nor even the certainty of its issuer.” The cataloguer of the coin in the Triton Auction agreed with Senior’s reading of the month, but read the “years” portion of the legend as ΕΤΕΙΣ – years – and indicated that there was no number following this. Houghton, et. al. returned to Senior’s reading and stated without equivocation that the legend was ΕΤΕΙ – year 15. In a subsequent discussion on the Seleukids discussion group,^x however, doubts have been expressed about this reading. In particular, the idea that there is another letter following ΕΤΕΙ has been floated, the letter perhaps being Σ, Ν or Χ.

Figure 5 shows a detail of this part of the legend. We can see that there is indeed the hint of a letter after the very clear ΕΤΕΙ. However, a close examination in hand reveals that this additional “letter” is not in the same plane as the first four letters of the legend. Indeed, it is quite clear that the entire ground underneath the legend is rough and appears to have been disturbed. My best guess is that the celator first carved a longer word, perhaps ΕΤΟΥΣ (to be consistent with the earlier ΜΗΝΟΣ), intending to follow it with the date, but then realized he had run out of room on the flan. He then recarved the legend, shortening the first word to ΕΤ and then

following it with the date.^{xi} It is quite clear that the intended legend is ETEI, year 15.



Figure 5: Detail of the “year” part of the legend

What might be the significance of this date? Houghton, et. al, observed that, if the date is measured in years since the accession of Antiochus I to sole kingship, year 15 would be 266 BCE. They continue: “This date corresponds roughly to the execution of Antiochus’ son and coregent Seleucus (Trog. *Prol.* 26), who was still alive in 267 (*SEG XXV* 1170). It is thus possible that his younger son, the future Antiochus II, was elevated to the coregency in 266 and that the date inscribed on this tetradrachm commemorates his accession, but this suggestion is entirely speculative.”

In the absence of hard facts, we are indeed forced to speculate, but I would like to add one more element to this speculation. I have already pointed out that the dated coin was cut by the same hand and at the same time as SC 430.2a and SC 437. The first of these coins has a horse-head reverse, while the second one has the Apollo on omphalos reverse. Thus the dated coin was issued around the same time as the mint at Ai-Khanoum finally converted to the Apollo reverse. As Houghton and Lorber point out, this conversion “almost certainly occurred later than at other major mints.”^{xii} The dated coin now gives us a more precise idea of when this conversion likely took place: in March 266 BCE. Further, the dated coin perhaps celebrates not the elevation of the future Antiochus II to coregency but his arrival in Ai-Khanoum to take up residence in the eastern capital. We have never been sure if he ever did this, only presuming that he probably did, in the same way as his father did during the reign of Seleucus I. This coin gives us a little more confidence in what continues to be a speculative suggestion.

Notes

- i. Boston University. A version of this paper was presented at the New York meeting of the Oriental Numismatic Society, January 9, 2016. In thinking about this coin, I had helpful e-mail exchanges with Richard Ashton, Jens Jacobsson, Don Squires, Lloyd Taylor and especially the late Chris Bennett. Scott vanHorn and Adi Popescu were kind enough to supply me with scans of the relevant pages of the Grose book on the McClean collection.
- ii. R.S. and A.H.: “Two Remarkable Bactrian Coins,” *Oriental Numismatic Society Newsletter* 159, Spring 1999, pp. 11-12.
- iii. Tandon collection, inventory number 383. A full color enlargement of the coin is available at <http://coinindia.com/galleries-greek-antiochos.html>.
- iv. Classical Numismatic Group, *Triton VI lot 447*, January 14-15, 2003.
- v. S. W. Grose: *Fitzwilliam Museum: Catalogue of the McClean collection of Greek coins*, Cambridge: University Press, 1929.
- vi. Arthur Houghton, Catherine Lorber, and Oliver Hoover: *Seleucid Coins: A Comprehensive Catalogue. Part II: Seleucus IV through Antiochus XIII*, New York and Lancaster, PA: The American Numismatic Society and Classical Numismatic Group, 2008, p. 647.
- vii. The difference in the color of the background under the dated coin is the result of my having placed a sheet of paper there to obscure the images of the other coins on the plate.
- viii. I am indebted to Sam Kazmi for making this observation.
- ix. I am grateful to Adi Popescu for supplying me with a high quality scan of the image of the coin from Grose. A digital photograph of the coin was not available.
- x. <https://groups.yahoo.com/neo/groups/seleukids/conversations/topics/2134>
- xi. Senior had remarked that, if the date was intended to be 15, the numbers were out of order – they should have read IE. However, “backward” dates were not uncommon on Greek coins and later Parthian dates all placed the

hundreds first, followed by the tens, with the units coming last, perhaps following the convention being used here.

xii. Arthur Houghton and Catherine Lorber: *Seleucid Coins: A Comprehensive Catalogue. Part I: Seleucus I through Antiochus III*, New York and Lancaster, PA: The American Numismatic Society and Classical Numismatic Group, 2002, p. 151.

MORE ABOUT THE VERY RARE GEORGIAN COINS FROM MEGRELIA WITH THE MINTNAME DĀDIYĀN

By Alexander V. Akopyan (Moscow)

The *Dadiani* was the family name of the Princes of Odishi, who ruled in the region of Samegrelo or Megrelia (Western Georgia) in the twelfth-seventeenth centuries. The name of this ruling family became eponymous for the name of this province in Persian and Ottoman Turkish — دادیان. The centre of the principality of Megrelia (Dādiyān) was the city of Zugdidi (see map, Fig 1).

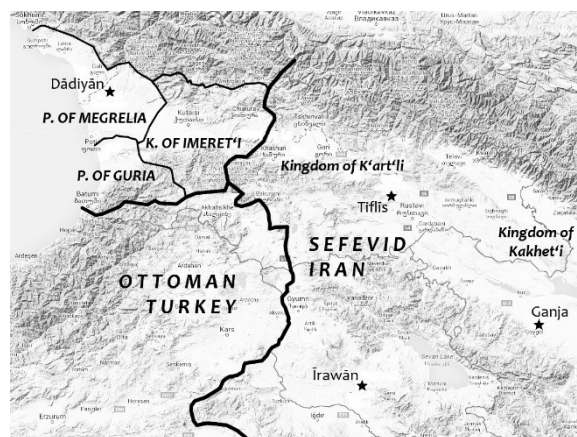


Fig. 1. Ottoman-Safavid border according to the Treaty of Zuhāb, 1639, the states of Eastern Georgia, and mints (★) in the Southern Caucasus operating during the reign of ‘Abbās II’.

In the seventeenth century, Megrelia occupied the eastern coastal area of the Black Sea, and bordered, in the south, the Ottomans and the politically less significant principality of Guria and, in the east, the Kingdom of Imeret’i and the Persian-controlled Kingdom of K’art’li. For part of that period, Megrelia (Dādiyān) lay on the only trade route from Persia and the kingdom of K’art’li to the basin of the Black Sea that bypassed the Ottoman Empire, which was unfriendly to the Persians. Due to its strategical position, Megrelia (Dādiyān) saw the production of the most unusual coins in Georgian and Safavid numismatics.

The Italian missionary, Archangelo Lamberti, in his *The Description of Colchis* mentioned that the Armenian merchants, invited by Prince Levan II Dadiani (1611–1657), introduced in Megrelia the use of Iranian-type coins. These Armenian merchants were settled by the prince in a special “new town” (apparently called Rukhi) near Zugdidi (one of this towns where the mint may have been located²). They were the first to introduce a special marketplace and custom-made shops in Megrelia. The connection of Armenians with trading and the production of coins was a common practice for Iran³ and Ottoman Turkey. The reasons for Prince Levan II striking coins in Dādiyān were to obtain profit from the reminting of incoming foreign silver (as in Persia) and also for purposes of trade with Persia. There was, however, no need for coined money among the locals, who mostly used barter.⁴ It is very remarkable that Megrelia was never conquered by the Safavids or submitted to them, yet under the influence of the Armenian merchants, who had close ties with Iran, it was precisely Safavid-type silver coins that were struck there. It was the direction of