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Doctor of Philosophy (PhD) in Historical Sciences

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NUMISMATICS

Bahtiyor

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NUMISMATICS OF CENTRAL ASIA

(training manual)

LAP LAMBERT Academic Publishing

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NUMISMATICS OF CENTRAL ASIA

(training manual)

Mirzajanov Bakhtiyor Tulkunovich

This textbook has been developed in accordance with the Law of the Republic of Uzbekistan "On Education", the national training program, resolutions of the Cabinet of Ministers of the Republic of Uzbekistan dated August 16, 2001 and January 10, 2015 "On Approval of State educational standards of higher education", Decree of the President of the Republic of Uzbekistan dated April 20, 2017 No. PP-2909 "On measures for the development of the higher education system"., Developed on the basis of pp-3775 of June 5, 2018 "On additional measures to improve the quality of education in higher education institutions and ensure their active participation in the comprehensive reforms carried out in the country"and other regulatory documents.

The materials of the textbook can be used in the lessons on the discipline "Numismatics of Central Asia" and "History of Uzbekistan" for students of the bachelor's degree 5120300-history (by country and region).

This textbook covers the historical periods from the origin of architectural activity in ancient times to the present day.

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INTRODUCTION

Numismatics is the science of coins. This word is based on the Greek noun "namos" - law, legal tender and a derivative of it "nomism" - coin. Numismatics studies individual coins and coin hoards as a reflection of commodity-money relations, as well as paper money, bonds, orders and medals. Numismatics helps to solve questions from various fields of knowledge: history of archeology, political economy, linguistics, art history.

The numismatic study of coins is based on a comprehensive study of the monument, up to the study of images, emblems, inscriptions, weight and purity of metal. Numismatics helps to find out the monetary systems of antiquity and their development, helps to study the history of trade and the origin of international relations, and to establish the degree of development of commodity and money circulation in different periods of history. Numismatics allows you to establish the chronology of certain historical events, the history of the development of technology, architecture, agriculture, metallurgy, military affairs, sculpture, etc.

Coin - an ingot of metal of a certain shape, weight, sample and value, which serves as a legal means of circulation. The name "coin" comes from the name of the goddess Juno Coin (mentor) warner, whose temple was located on the Capitol in Rome. Metal money minted at the mint at the temple of Juno, coins began to be called in Rome, and later in other countries Coins. The round shape of the coin, as the most convenient for circulation, has replaced all other forms. Each Coin has a specific image and legend inscription. The coin has a face (reverse) cut-off and a rib (edge).

The founder of systematic scientific research in the field of numismatics is considered to be the Viennese scientist S. I. Eckel (18th century). As a science, numismatics studies coins not in isolation from other forms of money, involving "pre-coin", paper money and bonds in the sphere of its interests. By tradition, numismatics also studies medals that are similar in terms of historical and manufacturing techniques.

The public functions of numismatics are: a) identification of numismatic monuments of history and culture; b) study of characteristic facts, connections and processes that contribute - especially in relation to antiquity and the Middle Ages - to a deeper understanding of history and fill in gaps in historical science. Based on the achievements of modern science, numismatics examines specific forms of money and the special conditions and processes associated with them.

Specific tasks of numismatics include: development of principles and methods for studying coin finds and descriptions of coins; registration and classification-historical, territorial and metrological - of objects of numismatic research; study of various forms and types of coins and other types of money and identification of historical facts that led to their occurrence; study of patterns, especially the causes of the consequences of the process of coin damage; study of the history of metrological facts of coinage; study of coin making techniques and forms of organization of coin production; the study of specific phenomena of commodity-money relations that arise in connection with the coin business; studies of the history of coin law, coin legislation and coin conventions; identification of the distribution area of coins of any particular type of form of expression of economic contacts.

Speaking about the significance and universalism of numismatics, we note that it is in constant interaction with numerous related scientific fields, such as the history of economics, the history of finance, the history of art, the history of technology, chronology, metrology, paleography, etymology, genealogy, heraldry, faleristics, mythology, biology, iconography, sphragistics.

The most important source of numismatics is the coins themselves as authentic and unique monuments of the cultural history of their time. That is why it is necessary to create numismatic collections. Written sources include information contained in the works of ancient authors, medieval records, and the richest archival material dating back to the 16th century. For the modern era with its extensive documentation,coins as sources of historical data play a rather insignificant role, which, however, does not detract from their importance as a collectible object.

The history of numismatic collections begins in the Renaissance. One of the first collectors of ancient coins was, according to contemporaries, the Italian poet-humanist Petrarch (1304-1374). In the middle of the 16th century, Goltzius counted 950 munzkabinets in Europe.

The first lecture on coins was given at the University of Halle by the universal scholar Johann Heinrich Schulze in 1738. In Russia, the largest collection now in the Hermitage was founded by Emperor Peter 1 himself.

The world of numismatics is unique and fascinating. The coin itself is not only a witness to certain historical events, but also a work of art. The best artists, sculptors and engravers put their skills and talents into its design. A miniature depicted on a small coin square (obverse or reverse) carries not only the necessary information, but also has a certain artistic value.

What can you compare the world of numismatics with? It has a lot of areas for research, each of which is waiting for enthusiastic people. There is no doubt that hard work and patience give birth to a specialist, a scientist who finds a place for life in the vast world of numismatics in general, the world around us becomes richer and better, continuing the relay from the past to the future.

Let us now touch upon the question of the technique of making coins, starting from ancient times. And to do this, let's go back to the ancient states of the Mediterranean countries.

The first coins were made in the following way: a heated ingot of metal of a certain mass was placed on an anvil, pressing it with a bundle of metal rods or one rod, and beaten on this rod with a hammer. The ingot was smooth on one side and dented on the other. However, malefactors could cut down metal from the smooth side.

To prevent this, a different method of coinage was used. A recess with an image was cut into the anvil; the rods were replaced with one massive rod - a stamp. Therefore, on one side of the ingot, a convex recess from the rod was obtained. This is what the silver staters of Aegina and Cyzicus looked like in the 6th century

BC.Now it was impossible not to cut off the edge of the ingot, or cut it off without breaking the image.

Later, inscriptions appeared on the convex side of the coin. Then images and inscriptions were placed on the reverse side. The coins were very thick, with jagged edges. Both in southern Italy and in Sicily, a different minting technique was used: the coin was minted not from an ingot, but from a pre-prepared mug. The stamps on the front and back sides had the same, but mirrored images. With this method of minting, the entire circle was bent, the coin had a convex image on one side and a concave one on the other.

The coins of that period themselves are excellent evidence of the improvement of metalworking and the development of handicrafts. If the first coins were often made from a natural mixture of gold and silver (electra), since at that time they did not know how to separate metals from each other, then later coins began to be made from fairly pure gold and silver, from copper and its alloys. This is evidence of the further development of metallurgy. The rough shape of the first coins is gradually being replaced by wonderful masterpieces of applied art of the 4th-2nd centuries BC. The technique of minting coins is also changing: stamps appear in the form of two cylinders, on the bases where images and inscriptions of the coin's obverse and reverse sides are cut out. The blank, cast or cut, was placed between the base of the cylinders. The stamp was placed by the lower base of the lower cylinder on the anvil, and the upper base of the upper cylinder was struck. At the same time, the recess disappeared from the reverse side of the coin, and the coin itself became a convex-concave shape.

The story about the technique of making coins in ancient times would be incomplete if we did not remember about casting. Casting is a positive print with a negative shape obtained by pouring liquid metal into a pre-prepared mold. This method of making coins is confirmed by finds from archaeological excavations. They cast large and heavy coins of Olbia, some Celtic coins. Small coins were also made; a significant amount of them was obtained in one casting, after which they were separated from each other with a chisel.

In modern times, cast coins were issued in the 19th century in Morocco. Cast coins played a special role in China, which were widespread from the 12th century BC to the beginning of the 20th century. A characteristic feature of cast coins is an uneven, rough surface, which engravers then processed to achieve smoothness.

In general, little has changed in the technique of minting coins until the Middle Ages. The owner of a silver or gold ingot came to the mint, which would be more correctly called a coin workshop. The ingot he brought was weighed and placed in a melting furnace. A thin sheet was made from boiling metal or heated metal was loosened on an anvil. Then, circles were cut out of this blank, which were placed under the stamps. More than once it was necessary to hit the stamp with a hammer so that the image was minted on the surface of the coin. Coins turned out to be uneven - you had to use special scissors crop the edges. The so-called scraps - "waste" - had to be carefully collected in order to be put back into the melting furnace. In short, it was not efficient and inefficient manual labor.

Over time, manual coinage was replaced by the use of hammer shells (the stamp was placed in the end of a heavy log, which was lifted on cables and forcefully lowered to the lower stamp with a coin plate), and then with rolling machines for minting.

The rolling mill was first used in Germany in 1550 at the Tyrolean Mint in Halle. The machine consisted of two shafts connected by gear wheels in such a way that when rotating the shafts always came into contact in the same places. On the shafts, depending on their size, from 4 to 19 images of the obverse and reverse sides of coins were applied, so that when a metal collet was passed between them, images were minted on it. After rolling, the coins were cut out. A sign of minting on a rolling mill is a slight curvature of the coin or its round shape is not quite correct.

The coinage technique was improved a century later with the use of replaceable stamps on the rolling machine. Images of coins were engraved on round arc-shaped concave planes. Both stamps had a clamping spike, which was fixed in the corresponding "pockets" of both rotating shafts of the machine. A system of levers and gears forced the stamps to roll one over the other, leaving an

impression on the plate placed between them. The advantages of this machine were that if one of the stamps failed, it was not necessary to replace the entire shaft, but only the "pocket" stamp itself. The Vienna Mint, for example, used such a machine until 1754.

With the use of external energy sources in the rolling machine, manual labor was significantly reduced. The rolling machine was driven mainly by water power, which was the cheapest. Well, where it was not used horse-drawn drive. In this case, the horses were usually blinded to make them tame. With the invention of the steam engine, rolling machines became unprofitable.

During this period, milling machines were also used. The first inscription on the edge of the coin appeared in 1577 in France, and a century later-in England, Sweden and Denmark. The milling machine was a mechanical device that was used to apply inscriptions, notches, and decorative ornaments to prevent coins from being cut off. This machine consisted of steel rails turned towards each other, on the inside of which a notch or pattern intended for the coin was applied. The coin placed "on the edge" rolled between them. Clamping pressure and transportation were carried out a system of rollers and gears driven by a crank feed. It was only at the end of the 18th century that the gurtilny loom was replaced by a gurtilny machine with a ring.

The entire technological chain of production of the coin looked like this: a narrow metal strip was made of metal (by rolling between the shafts of a flattening machine), then blank circles were cut, on the edge of which the image was pressed, and, finally, the image was applied to the front and back of the coin.

The screw press for minting coins and medals was invented by the famous Renaissance sculptor Benvenuto Cellini. This idea was also used in the balancer, which was widely used in the 17th and 18th centuries.

The balancer is a coin press, the upper stamp of which was raised and lowered using a side screw. Rotary motion was given to it by a long double-arm lever with a load at the ends: the lever was driven by workers or horse traction. The weight of the load on the lever depended on the size of coins or medals and sometimes exceeded 100 kg. Depending on the required forming force, the lever was operated

by two to twelve people. The advantage of the balancer was the strong springy impact of the coinage. A single stroke was enough to get a high-quality image on a coin or medal.

Today, in mints, the balancer has been replaced by a screw (friction) press, on which the number of minted coins per unit of time has been more than doubled compared to the balancer.

The need for mass production of coins in the period of antiquity led to their mass production with the corresponding division of labor, which became characteristic of manufacturing production at the dawn of the development of capitalism.

In the Middle Ages, for example, at the Vienna Mint, the number of pfennigs minted from a single bookmark of material was over 60,000 pieces. And it is not difficult to determine the level of the division of labor that existed there, based on the names of professions: mint master, manager, instrument maker, swimmer, silver roaster, cauldron maker, coin plate maker, minting master, apprentices (at least 50 people). It turns out that the number of people engaged in the production of coins was about 100 people.

Much of the accumulated experience of ancient times, as well as the Middle Ages, is used and improved in modern technologies of minting coins. Take, for example, annealing in the process of minting-an operation in which the metal sheet for coin circles was prepared manually in the past, with a hammer.

Currently, the required thickness is given by rolling. In this case, in order to prevent the crystallization process, the metal is heated to a certain temperature. Without annealing, the metal would be too brittle, i.e. suitable for coining. That is why when making coin circles using special technologies, this operation is repeated up to twelve times between individual processing stages. In the old days, the milling machine was powered by working with a special long handle. It was very unproductive work.

More advanced milling machines now operate on an electric drive, pulling out any inscription on the" edge " of the coin, which is almost impossible for counterfeiters to fake.

In a modern mint, say in England, long tunnel furnaces are used for annealing, where everything is automated. The workshops are flooded with fluorescent lights. Workers, as they say, "one, two - and there are no more". Meanwhile, hundreds of thousands of units of changed coin pass through the conveyor. All technological processes are carefully monitored by various electronic sensors, control and measuring devices.

Coins are minted with fantastic speed on automated lines. It doesn't matter if it's made of a copper - nickel alloy, silver, or copper. You can replicate coins even from colored plastic masses. In such circumstances, it would be unthinkable to count coins, as we do in stores. For this purpose, special filling and counting machines have long been developed and operate.

This is the way the coin went before it became a reliable means of payment for us.

In the course of its development, numismatics has developed a number of concepts and terms, the main ones being the following::

Monetary system - the legislative organization of monetary economy and circulation, which provides for a certain unity of various elements of monetary circulation. It involves the use of one or more metals for coinage: monometallism and bimetallism. There is also a paper-money system, in which the main means of circulation are nominal paper banknotes.

Monetary unit - the weight quantity of a precious metal (gold or silver), taken as the price scale established by law.

Counting system - the ratio of denominations in the same monetary system. There are various counting systems of monetary denominations, for example, quarterly (quaternary) - the ratio of 1: 2:4: 8, etc., decimal (decimal) - the ratio of 1: 10: 100, etc., duodecimal (duodecimal) - the ratio of 1: 3:6: 12, etc.

An accounting monetary system is a monetary unit that is used in an account, but has no physical representation in either a coin or an ingot. For example, the Old Russian hryvnia kun, or altyn, before its appearance as a coin in 1654.

Coin system - the ratio of weight norms and coin (monetary) units, legalized by the state.

Coin regalia - the monopoly right to mint and issue coins (from the Latin regalis-literally: what belongs to the king).

Coin stop - the legal ratio of the number of coins and a certain weight unit of the metal from which these coins are minted. For example, in 1613, the government of Tsar Mikhail Fyodorovich adopted a four-ruble stop, in which 400 kopecks were minted from a silver hryvnia.

Coin legend - inscriptions on coins.

Ligature - (from Latin ligare - to bind) - an admixture of base metal in an alloy with a precious one.

Sample - (from Latin probo - I test, estimate) - the amount of precious metal in the alloyed metal from which coins are minted. For gold, two sampling systems are currently used - metric and carat.

Obverse (from the Latin adversus-turned to something, to someone) - the obverse side of a coin.

Reverse - the reverse side of the coin.

Edge - edge, the side surface of the coin. In order to prevent the coin from being cut off, the edge is processed with various notches or inscriptions.

Remidium (from the Latin remidium-a remedy for something) is the officially permissible limit for the deviation of the actual weight of a coin from its legal weight form.

Coin damage - reduction of the weight of coins by the state authority or deterioration of their quality by reducing the sample while maintaining the same nominal value in order to make a profit.

Topic # 2. Coins of Ancient Greece

PLAN:

1. **Periodization of ancient Greek coins.**
2. **The first coins.**
3. **Coins of the classical period**.

Historians of ancient times attributed the invention of the coin to different peoples, and sometimes to gods and mythical heroes.

An item made by a person for personal consumption is not yet a commodity. An item becomes a commodity when it is made for sale (exchange). When bringing a product to the market, the owner tries to exchange it for an item that he needs and, in his opinion, requires the same time to produce as his own. When the exchange takes on a more regular character as the productive forces develop, the owner of the commodity can change his commodity no longer for the one that he needs and which for some reason is not currently on the market, but for some other one that is more convenient to store and transport, so that later on this intermediate commodity-the intermediary-can exchange

For centuries, a single intermediary product has been chosen to play the role of a universal equivalent. In pastoral tribes, this role was played by cattle. This was the case among the Aryans, who did not break with nomadic life, who came to Greece in the 2nd millennium BC, etc.

Among the tribes engaged in agriculture, the universal equivalent was agricultural products: among the Slavs and Germans - flax and linen cloths. Of all the equivalents, over time, the most convenient to handle, which had such important properties as high cost, uniformity, divisibility and compactness, stood out. Such an equivalent turned out to be metals-gold and silver.

The transition to money circulation in the countries of the ancient East began very early. So, in Egypt, as early as 3 thousand years BC, copper, silver and gold were used as money in the form of wire of a certain cross-section, in China (3rd century BC) - in the form of bronze knives, etc. In Egypt, the wire was bent into

bracelets and worn on the arm. In Russia and in the Urals, neck hryvnias were in use. In ancient Greece, as in other countries of the ancient world, metals in the role of money were taken by weight (a talent of silver, 1 drachma of gold).

The development of trade involved an increasing amount of metal money in the sphere of circulation. At the same time, the need to check the weight of each piece of metal and its quality complicated trading operations.

The ancient Greeks found a way out of this situation in the 7th century BC. In the cities of Asia Minor (in Lydia) and on the island of Aegina, for the first time, pre-prepared, standard ingots appeared, equipped with the stamp of the state, guaranteeing their full weight and good quality. This is how the first coins appeared.

Ancient Greek coins in the technique of minting, style, design and other features had characteristic features inherent in any particular period.

In the development of the coinage of ancient Greece, four periods can be traced, generally corresponding to the main periods of its history:

Archaic - from the beginning of coinage in the 7th century BC to the end of the Greco-Persian wars (500-449 BC).

Classical - from the victory of Athenian democracy to the creation of the power of Alexander the Great (334-323 BC).)

Hellenistic - from the defeat of Athenian democracy to the conquest of Greece by the Romans (late 4th-2nd centuries BC).

Roman rule-from the loss of independence to the formation of the Eastern Roman Empire.

The first coins were made in the following way: a heated ingot of a certain weight was placed on an anvil, pressing it with a bundle of metal rods or one rod, and beaten on this rod with a hammer. The ingot became smooth on one side and dented on the other. This allowed attackers to cut metal from the smooth side.

To prevent this, we had to use a different method of minting. A recess was cut out in the anvil with a certain image; the rods were replaced with one massive rod - a stamp. Therefore, on one side of the ingot, a convex image of the drawing from the anvil was obtained, and on the other - a depressed depression from the rod. Now

it was impossible not to cut the edge of the ingot, or cut it without breaking the image.

So an ingot of a certain weight with an image printed on its surface, which does not allow stealing metal without violating its integrity, has become a completely new object - a coin.

Later, inscriptions appeared on the convex side of the coin. Then images and inscriptions began to be placed on the back. The coins were very thick, with jagged edges. In the 6th century BC, a different minting technique was used on the island of Sicily and in southern Italy: the coin was minted not from an ingot, but from a pre-prepared mug. The front and back postmarks had identical but mirror-like images. With this method of minting, the entire circle is bent, the coin has a convex image on one side and a concave one on the other.

In the 7th century BC, Greece was not a single state, but consisted of a number of independent city-states (polis). Speaking of Greece, we were referring to the poleis of mainland Greece, the coast of Asia Minor and various islands of the Mediterranean Sea, as well as cities in Southern Italy and Sicily.

During this period, the ancestral system of Greece was already in a state of decay under the influence of commodity production, trade, and property inequality. The appearance of a coin (made of silver), which was one of the consequences of the development of commodity relations, in turn, to a certain extent contributed to the acceleration of the process of decomposition of the generic system. The state's guarantee of the coin's full weight could only be carried out if there was a generally binding and strictly controlled system of weights and measures. In the so - called "Parian Chronicle" that has come down to us, Phidon, king of the island of Aegina, is also credited with the introduction or ordering of the system of weights and measures simultaneously with the invention of the coin.

Just as metal money adopted the names of its former equivalents (in India, rupiah money, from the word rupa-cattle), in Italy, pecunia money (from the word pecus - cattle), so the first coins adopted the names of those weighty units to which they corresponded: drachma and obol - units of weight and at the same time coin

denomination. Coins were issued by the state from the very beginning. The images on the coins were supposed to indicate who guaranteed their release. Therefore, the image on the coins of this period was most often placed "talking" emblems of cities. On the coins of Phocea, an image of a seal (phocey) was placed. - seal), on the coins of Athens - owl-an attribute of the goddess Athena, etc.

Milesian coins have lion heads in profile and full face. If you compare the images of lions from Milesian coins with the images of lions from Egyptian tombs, the similarity of the images is striking. Even the artistic techniques are similar: the interpretation of hair, mane, snarling mouth, etc. are exactly the same. This shows that Greek culture in its development used the achievements of the culture of the Ancient East.

Coins of the Milesian colony of Panticapaeum also have images of lions. This indicates that already in the archaic period there was a cultural exchange between peoples. Finally, the fact that Greek cities adopted coinage from each other indicates that there was an exchange in the economic sphere as well. The rapid development of crafts and trade, and consequently of monetary circulation, required an increase in the issue of coins. To speed up the minting of coins, they began to use a new technology. If before the end of the pressure rod of the stamp retained traces of a cut and the bottom of the recess was shapeless, now the end of the rod began to be neatly formed: sometimes it was divided into 4-5 parts in the form of windmill wings or provided with a pattern. Thus, the rod turned into a stamp.

On the coins of the second half of the period under review, we see images of gods, plot scenes that indicate a relatively rapid development of art. In the second half of the Archaic period, the success of fine art made it possible to reproduce a person on coins, which was impossible before. On the coins of Athens appeared the image of the head of the goddess Athena in a helmet.

Finally, a great achievement was the placement of inscriptions on coins. This indicates the spread of literacy among the Greeks. The first inscriptions consisted of one or more letters: on the coins of Athens - AOE, on the Panticapaean-PAON.

These coins were an important monument of writing, as the Greek characters in the Archaic period were different from the later ones.

Greek coins of different cities were minted according to different weight systems. Coins of the period under review are striking for their high weight accuracy. The metal of coins of this period was of two types: either electra-a natural alloy of gold in Asia Minor, or silver on the island of Aegina and mainland Greece. Electra went to minting coins because at that time metallurgy was still poorly developed and people did not know how to separate gold from silver if they met together. In the 7th century BC in Athens, the stratification of the population went so far that most of the peasants were enslaved to usurers, and debt stones were placed on their lands indicating the amount of debt. If the peasant could not pay the debt on time, then he was deprived of property and land, and often he was sold into slavery with his family. Artisans could not sell their wares to the ruined peasants and also fell into debt bondage.

The rich merchants, moneylenders, and artisans of non-noble origin had no political rights, since the power and almost all the land at that time were in the hands of the Eupatrid aristocracy.

Therefore, discontent against the power of the Eupatrids, all classes of the nascent slave society, has matured. Fearing an uprising of the peasants, which could be joined by slaves, the Eupatrids were forced to make concessions. So, in 594 BC, reforms were carried out, named after their creator by the reforms of Solon. Under these reforms, part of the land was taken away from the Eupatrids, which was transferred to the peasants, debts were eliminated, and people who were sold into slavery for debts were given freedom. The sale of free people into slavery was prohibited. The entire free population of Attica was divided into 4 classes according to the amount of annual income.

The first class included citizens who received at least 500 medimns of agricultural products per year from their land. For the second and third classes - at least 300 and 200 medimns, respectively. The fourth class included farm labourers

and small-scale farmers. The income of merchants and artisans received in money was also transferred to medimnas.

Only representatives of the first two classes could hold the highest state positions. In order to increase the number of middle classes, the units of weight and volume were reduced, as well as the weight of the coin was reduced. Attica, in which there is little suitable land for cultivation, could not support itself with bread, but was forced to import it. The peasants were forced to resort to intensive farming and gardening, and they bought their own bread. This led to the fact that the population was even more drawn into commodity-money relations.

Solon's reforms completed the first half of the period of development of Greece, called archaic. This period lasted until the end of the Greco-Persian Wars, when the period of domination of the city unions - the classical period-began.

The Greek states defended their independence in the Greco-Persian wars. But the rich Greek cities of Asia Minor remained under Persian rule. This disrupted their old trade links with the rest of the Greek cities. Therefore, for mainland Greece, trade relations with the Northern Black Sea region have become of particular importance. The Greeks, especially the Athenians, imported grain, flax, slaves, cattle, and fish. The rapid development of trade led to the development of handicrafts, the intensification of slave labor, which led to an aggravation of the class struggle. During the Greco-Persian Wars, the Greek the cities united in alliances, which remained even after the end of the wars. Such unions were the Pelepponese and the Athenian. Once established for defensive purposes, they were now used by the cities at their head to exploit the Allies and subjugate them politically. The allies had to pay taxes to the hegemon city, maintain its army, navy, and officials.

Economic ties between cities were growing stronger. To facilitate trade, cities agreed to issue the same type of coin, the weight and image of which should be the same. So, coins of a number of cities united in a union, Corinth, Leucades and others, on the obverse side bear the image of the head of Athena in a Corinthian helmet, and on the other - a leaping Pegasus. Only a small sign and the initial letter of the name of the city that issued them indicate where it was minted.

Questions:

1. How many periods can be traced in the history of the development of Greek coinage?

2. What images do Pantikapey coins have on them?

3. How long did the Archaic period last in Greece?

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TOPIC # 3. COINS OF ANCIENT ROME.

PLAN:

1. The first coins.

2. Use of coins for propaganda purposes.

3. The role of coins in the study of the nature and population of ancient Italy.

4. The Roman army.

5. Coins from the time of the Punic Wars.

6. Coins from the fall of the Republic

7. Coins from the decline and fall of the Roman Empire.

The first coins of the tribes that later became part of the Roman state (Latins, Sabines, Ossovs, etc.) were large cast rectangular plates with images of animals. Later, round coins with images of gods and animals were also made by casting.

The first Roman copper coins were cast according to the Os system, which is based on a pound of 272.88 g, which is half the Babylonian mine in 545.76 g. The fact that copper played the role of a universal equivalent is indicated by the fact that pieces of copper were placed in the grave near the hands of the deceased. Later, they began to put a coin there. In the language of the Romans, the word ass, aes-copper was included in numerous terms related to the concept of pay.

Capua, conquered by Rome, issued the so-called Roman-Campanian didrachmas, which were also in circulation in Rome. The first silver coins of Rome were coins minted on the model of the Greek colonies of southern Italy. As Rome grows in power and international prestige, Roman coins are readily accepted throughout the Mediterranean basin. Silver denarii from the end of the republic and the beginning of the Empire are found in hoards from Great Britain to the rapids of the Nile and from the Baltic States to Spain.

Roman coins well illustrate both the republican and monarchical system of the state. On the coins of the Republic, we see officials, voting scenes in the comitia,

and illustrations of the history of Rome. The coins of the principate era depict the emperors of Rome and give their titles.

Coins of the emperors of the dominant era no longer have inscriptions indicating that the emperor combines several republican positions. The existing inscription says that the emperor dominus (lord) rules the country. The Romans took into account that the coin, when in circulation, passes through many hands. Literate people, having received a coin, read the inscriptions, and illiterate people only look at drawings. So the Romans used the coin's propaganda capabilities. Coins glorified Roman weapons, the republican, and later monarchical way of government, and were used in the struggle for the republic against dictators.

On the coins we see the emperor crowned by the goddess of victory, then defeated enemies giving up their banners, then prisoners at the feet of the winner. These coins were some kind of proclamations, newspapers. The Romans were very adept at symbolizing important events on a coin circle. Thus, the goddess of generosity depicted with a grain measure in her hands meant a successful delivery of bread from Egypt or the Bosporus; the goddess of fertility announced the birth of the heir to the throne, etc.

Roman coins allow you to study the appearance of the ancient population of Italy: Greeks, Romans, Italians. You can see their clothing, weapons, etc. on the coins.

Southern Italy and the island of Sicily were occupied by Greek settlers who founded a number of colonies in the 7th century BC. On the coins of Syracuse and Naples we see the Greeks, on the coins of Rome-the Romans and Italians.

The animal world of Italy can also be studied by coins. One of the coins depicts a boar struck by a spear, while others depict a wolf, sheep, cattle, horses, a hound dog, all stretched out in a rapid run. The coins also depict the plant world: oak and laurel branches, ears of wheat. Italy is washed by warm seas. And so the Romans on the coin depicted their inhabitant-a dolphin carrying a boy.

Rome conquered Italy and enslaved cities with high culture. This is clearly visible on the coins. So, the coins of Naples are a highly artistic work

of mature art, and the Roman ones of that time are either roughly cast or I copy the Italian ones. The conquered cities had a highly developed economy, trade and a system of weights and measures. This can be judged by the coins. The situation in which the cities of Italy found themselves is shown by the fact that after the conquest of them by Rome, they stopped minting coins (the right to mint a coin is the right of a sovereign state), and this is a sign of the loss of independence.

Soldiers and commanders of the Roman army received a wreath of oak leaves (corona civica) for saving a Roman citizen, a golden wreath (corona muralis) - for heroism in storming an enemy city. Such wreaths with corresponding inscriptions are depicted on coins. The feat of a soldier who saved a wounded comrade is immortalized on a coin.

The coins depicted laurel wreaths and chariots of triumphants drawn by four horses, combat episodes, mounted and foot soldiers, and warships. Sometimes the coins depicted a bull standing at the altar.

Rome's main rival in the Mediterranean was Carthage, a highly cultured and highly developed state in the ancient world. You can use coins to prove that its culture was strongly influenced by the Greeks. The coins of Carthage directly borrow Greek images: one of the Carthaginian coins depicts the head of Persephone by the remarkable Syracusan artist Evenetes. The Carthaginians copy not only the head, but also the three dolphins surrounding it. Coins of Carthage depict thoroughbred light horses imported from Asia. Especially well on one coin you can see the small head, steep neck, thin long legs and slender body of this thoroughbred horse. All this speaks about Carthage as a state with a high culture and a developed economy. So the Carthaginian coin told us about many things: about the economy, about the cultural ties and military power of a long-lost state.

Roman coins from the 1st Punic War, cast in copper, bear images of the bow of the ship. Their release is associated with the victories of Rome at sea: the consul Gaius Duilius won a victory over the Carthaginian fleet in 260 BC. The Romans did not have the same experience of navigation as the Carthaginians. But the Romans had excellent infantry. Her excellent fighting qualities were used by Rome in naval

battles. The Romans invented boarding bridges, which, when approaching enemy ships, were thrown onto the enemy ship. They ran across the bridge to the ship, fighting as if on land. In honor of the victory in Rome was installed a column decorated with the bows of broken enemy ships, cast coins.

In honor of the victory, the Romans issued coins depicting a chariot with the goddess of victory - Victoria, with images of a camel and a woman kneeling next to it with an olive branch in her hand - a symbol of the surrender of one of the Eastern countries.

The Romans realized that a coin that is minted with the same stamp and in a huge number of copies can very quickly bypass a large number of people who, by reading inscriptions or looking at images, can find out the latest news from the coins. This feature of coins was widely used already in the imperial era. The coin thus played the role of a newspaper or leaflet. The images on the coins were speaking, that is, such that even illiterate people understood their meaning.

The power struggle that broke out between Caesar and Pompey was also reflected in the coins: Caesar issued coins with the image of an elephant-a symbol of power and the inscription "caesar". Having seized all power, Caesar declared himself dictator for life and issued a coin with his image. His enemies were also issuing their own coin. So, Gnaeus Pompey issued a coin with his own image in the form of a two-faced Janus.

Caesar's enemies were not only competitors for the throne, but also the lower classes of the city, and the aristocratic part of the population, including senators who did not want to put up with the loss of republican freedoms. The senators conspired, and Gaius Julius Caesar was killed. In this regard, Junius Brutus issued a coin in 43-42 BC, which depicts a Phrygian cap-cap (symbol of freedom) with two daggers on each side and the inscription: "Eid mar" (Ides of March - the date of Caesar's murder), and on the reverse side he placed his portrait.

This coin is a vivid witness to the struggle that broke out in Rome for the preservation of republican freedoms. This coin is a miniature propaganda poster that said that a victory was won in the name of freedom - a tyrant was destroyed. The

struggle for power that followed Caesar's death also left its mark on the coins: they depicted the pretender to power, Mark Antony, and Caesar's successor, Octavian Augustus. On the denarius of 12 BC, Augustus is depicted and given his first title: "Divus Avgustus" - divine. The reverse side shows a bull and the inscription: "Imp. X " - the tenth time the emperor.

A coin as an object of handicraft production can serve as evidence of the high level of development of Roman craft. But even in such a mass production as coinage, the technique remained at the same low level: on the coin we see the tools of the monetary - tongs, a hammer, an anvil.

Italy remained largely an agricultural country. This is also reflected on the coins, which depict a fine-fleeced sheep, a plowman with a team of two oxen. The decrease in the weight of the coin and the deterioration of its quality was caused by a deep economic crisis that began in the Roman Empire in the 1st century AD. One of the reasons for the crisis was the ruin of medium and small landowners. This is especially true in Italy.

Medium and small peasant farms could not compete with large ones, which were based on cheap slave labor. Rome's conquest of Greece, Egypt, Asia Minor, and the defeat of pirates opened the way for Egyptian and North Black Sea bread, Greek and Asian wine and oil to the Italian market.

All this led to an extremely difficult situation in the economy and finances, from which the way out was to reduce the weight of the coin, to damage it. The government sought a way out of this situation in wars. The seizure of foreign territories made it possible to endow the ruined peasants with land, the flow of stolen jewelry-to replenish the impoverished treasury, and the influx of new slaves was necessary to replenish the latifundia with cheap labor. In Rome itself, discontent was growing among the Aristacrats, whose rights were violated by the emperor, and the slaves who were dissatisfied with their position, and the free peasants who suffered from the oppression of taxes and the competition of latifundia. Discontent was brewing in the Roman provinces. Under these circumstances, the emperor could only rely on the army. A civil war was approaching, which broke out in 68-69 AD.

The civil war was also reflected on the coins, which served in the hands of the emperor as a powerful tool for influencing the masses. On the coins were placed images of the emperor, slogans and appeals to the people. In 68-69 AD, no sooner did one contender seize power than he issued a coin with his own portrait and slogans. Otto and Vitellius, Nero and Galba were minting their own coins at this time.

The Flavian dynasty, which came to power as a result of a fierce struggle, went to further damage the silver coin, to increase taxes on the population. Thus, even latrines in Rome itself were taxed. When Titus, the son of the emperor Vespasian, said that it was inconvenient to impose such a tax, the father held a denarius to his son's nose, gave it to him to smell, and said: "No olet". The expression "Money doesn't smell"has been dismissed. Taxes further narrowed the domestic market, undermined crafts and trade, and ruined the peasants and artisans, who turned into lumpen proletarians who were forced to feed the state.

Under the Emperor Trajan (98-117 AD), a system of alement institutions was introduced - the state gave loans to small and medium-sized landowners at a small percentage. The proceeds from the loan were used to raise orphans and children of poor parents: 16 sesterces per month were given to boys and 12 sesterces to girls. This is reflected in the coins.

In honor of the distribution of food supplies and money to the people, coins were issued with the inscription "congiarum" (from the word congium-a measure of loose and liquid bodies). Initially, each poor resident of Rome received a conga of grain. Later, money was distributed instead of grain. The coin depicts the emperor on a podium, next to him - a man giving alms to another, children at the bottom.

Other coins show children. They stand next to the goddess of plenty Abudantia, shaking out treasures from the cornucopia. These coins were meant to celebrate the emperor's mercy and generosity, his care for the population, but they also serve as evidence of the crisis of the empire: without alms, a ruined people cannot feed their children. On one of the coins, Trajan is depicted at the moment when he distributes money to children.

Trajan distributed the congiary three times: on two occasions - 75 sesterces per person, and once - 500 sesterces per person. Damage to the coin continued, as these giveaways ravaged the treasury. The government tried to find a way out of this situation by increasing the production of silver ores. This disturbed the balance between silver and gold prices. Silver became cheaper, which led to the establishment of gold monometallism in the 3rd century AD. Now the gold aureus became the main coin.A silver denarius is converted into a bargaining chip. It was produced more and more low-grade: in the 2nd century AD, the silver content fell to 50%, and in the 3rd century AD - to 2 %. Denarius was produced in silver-plated copper. The coins were so devalued that they were accepted in handfuls and sacks instead of counting them. The high cost grew. Since 214 AD, larger silver coins were issued - in 4.7-5.3 AD, named after the reigning emperor Caracalla (Marcus Aurelius, Antoninus) they are called Antoninians - the emperor is depicted on them in the jagged crown of the Sun god, unlike denarii with a portrait in a laurel wreath. The introduction of a new coin could not improve the situation, since the deterioration of the coin was a consequence of the crisis of the empire, which in the 3rd century AD was especially intensified, and not its cause. The deterioration of the coin, which was a consequence of the crisis, had the opposite effect on the crisis, deepening and intensifying it.

The crisis also affected the appearance of the coin: the images became flat, the figures of the gods became disproportionate. But still, portraiture was still at a high level: images of emperors are distinguished by the depth of penetration into their inner world.

The crisis of the empire deepened: a huge army, which was the mainstay of imperial power, turned into a mercenary one. This was beneficial to the emperors, as the army became completely dependent on them. But the emperors themselves turned out to be a toy in the hands of soldiers, who often overthrew the rulers and put their generals in their place. In cities in the 2nd-3rd centuries AD, the crisis of the slave-owning mode of production also began to affect. The success of ancient science did not affect the production techniques of Roman craft workshops at all,

and the tools of labor remained the same as they were several hundred years ago. The owners of the workshops considered it unprofitable to create complex and expensive machines: the slaves were not interested in increasing labor productivity and did not want to master new equipment, they broke it. Attempts by the owners to force the slaves to work more intensively met with resistance, leading to numerous revolts of slaves and peasants, artisans.

So, in Rome, under the emperor Aurelian (270-275 AD), there was a revolt of monetarians-slaves and artisans employed in the mint. The mint, due to the depreciation of the coin, sharply increased its production, grew into a huge enterprise with a large number of slaves and free workers who were mercilessly exploited. This led to an uprising. The rebels were joined by the urban poor. During the suppression of the uprising, 7,000 soldiers died. The mint in Rome was reduced, as it became dangerous to keep many slaves in one place, and some of the masters were moved to other cities of the empire, where new mints were opened. Driven to despair, the masses actively supported the revolts of the conquered peoples, slaves, and easily became a toy in the hands of pretenders to the throne. The power of the emperor was not strong: from 211 to 284, 33 emperors were replaced (coins give a whole gallery of their portraits).

In 284, Diocletian came to power. Under him, the final transformation of the Roman state into an unlimited monarchy took place. Now the emperor is just as much a despot as the eastern monarch. The remnants of republican institutions were eliminated. They were replaced by bureaucratic institutions consisting of appointed officials. The emperor is no longer princeps-the first person in the state and the senate, combining the highest republican state positions, but dominus - the lord in relation to his subjects, who ruled the country alone through his officials.

To better protect the empire from barbarian invasion, Diolectianus divided the country into 4 parts, appointing three of his accompanying emperors. There are portraits of them on the coins. Not one of the four emperors lived in Rome - this city remained the capital of the empire only nominally. The transfer of the country's political center to another place dealt a heavy blow to Rome. This was due to

economic reasons. If the economy of Italy, Spain, and Gaul declined, especially in connection with the plague epidemic, the economic situation in the eastern part of the empire was stable. Included in the eastern part The empires of Egypt, Greece, Macedonia, Asia Minor, Syria, and Mesopotamia retained many economic opportunities for development. There were large cities where handicraft production flourished. Mining and metalworking developed in the Balkans; Syria, Palestine, and Asia Minor were famous for textile production. Trade was conducted not only in the Mediterranean basin, but also with more distant countries. In the villages of these countries, there was a vigorous process of formation of the kolonat.

Army reform required straining finances. For this purpose, new taxes were introduced. Now, due to the fall in the value of money, taxes were levied in kind: townspeople paid a poll tax, while rural residents paid a land tax. To improve the monetary economy, Diolectianus tried to implement monetary reform, but failed. The silver coin began to be minted high-grade. A copper coin was also issued. But the old coin was not banned for consumption. This was a big mistake, as the government did not have enough funds to ensure the exchange of a defective coin for a full-fledged one. Therefore, when running in parallel in the circulation of old and new coins, new ones went into hoards, and prices not only did not fall, but also continued to rise. Since the account lost its meaning, the copper coin was now also minted in the name of the emperor.

Under Emperor Constantine, there were a number of important changes in the life of the country: residents of the city, screwed up by taxes, did not have the right to leave their city and move somewhere else. This was necessary for proper tax collection. In 332 AD, colonists were forbidden to move from one estate to another; artisans were forbidden to leave their colleges. This was the beginning of the enslavement of the inhabitants of the city and village.

Constantine built a new capital on the site of the former Greek colony of Byzantium, which stood on the border of Europe and Asia, on an important trade route. Under Constantine in 314 AD in the western half of the empire, and in 324 AD in the whole country was introduced a new, lighter gold coin solidus.

In the 1st-2nd centuries AD, Rome conducted an extensive trade in metal products, olive oil, wool fabrics and wines. Archaeologists find Roman products far beyond the borders of the Roman Empire. Coins of Rome - silver denarii, and later Antoninians, found in hoards in Ukraine, Belarus, the Moscow region, the Baltic States and Scandinavia, became a means of payment for the whole of Europe. Rome imported grain, flax, metals, and slaves. Navigation was of particular importance. Under Nero, the harbor at the mouth of the Tiber - Ostia was reconstructed. On the coin, it is depicted as seen from a bird's-eye view, with all its mooring walls, a lighthouse in the form of a statue and numerous ships.

Questions:

1. What coins were issued by the Romans in honor of the victory over any enemy?

2. What coins were issued by Caesar during the struggle with Pompey?

3. Explain the famous phrase "Money doesn't smell"?

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TOPIC # 4. ACHAEMENID AND ARSACID COINS.

PLAN:

1. The emergence of the Achaemenid state.

2. Economy and monetary circulation of the Achaemenid empire.

3. Trade and money circulation in Parthia

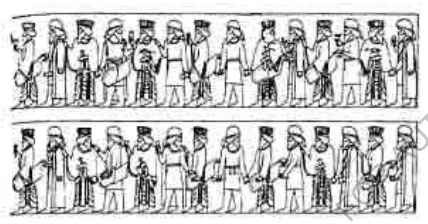
The Persian empire, which emerged in the 6th century BC, included a huge territory - the highlands of Iran, a significant part of Central Asia, part of India, all of Anterior and Minor Asia and Egypt. The Achaemenid empire was involved in complex relations with the slave-owning societies of the Mediterranean, and first of all with Greece, and at times even included in its composition the highly developed Greek poleis of Asia Minor-Miletus, Samos, Ephesus, etc.

At the level of development of the countries conquered by the Achaemenids

was very different. Combining them within the framework of one power for two centuries could not smooth out these differences either in the economy or in social relations. However, there were also features common to many areas. Such a general phenomenon should be considered the spread of iron, which was firmly established in everyday life everywhere, even among the peripheral tribes of the Persian empire and in Egypt, where the Iron Age began only in the 7th-6th centuries BC. e. Herodotus, who traveled through Egypt in the 5th century BC, already took it for granted that the Egyptians, as well as the Greeks,, like other peoples, they use iron tools. In business papyri of the 5th century, iron objects are repeatedly mentioned when listing household items. In this case, iron is called after copper, obviously, as cheaper. However, stone tools did not completely disappear at this time, and not only from ritual use, but also from agriculture: sickles with flint blades were used in Egypt until the 4th-3rd centuries BC. Agriculture, the mainstay of society at that time, played a primary role in the Achaemenid kingdom.

The very organization and technique of agriculture did not differ much from previous periods. Artificial irrigation was the mainstay of agriculture almost everywhere, and the ruling class tried to keep the irrigation system in their hands. In the old cultural regions of Western Asia, along with the labor of community workers, slave labor was also widely used in agriculture. In the regions of Iran proper, agricultural labor was probably mainly carried out by free community members. In the steppe regions of Central and Eastern Iran and Central Asia, the main occupation of the nomadic and semi-nomadic population was cattle breeding. Slavery was poorly developed here.

Judging by the extant monuments of material culture, images in the palaces of Achaemenid kings and literary evidence, handicraft production was widespread in the Achaemenid state , and certain areas were famous for one or another type of craft.



Trade developed significantly in the Achaemenid state. It was mostly local in nature, for example, in the form of exchange between sedentary and nomadic peoples, but there was also trade between different regions of the state. Trade with neighboring countries was mainly conducted in luxury goods, but also in textiles and some agricultural products, in particular grain, dates, etc. Trade was carried out along major highways that crossed the country in different directions. The main trade route began in Lydia (Sardis), crossed Asia Minor, went to the crossings on the Euphrates and then went to Babylon. From there, several routes led inland: one to Susa and further to the Persian king's residences, Pasargadae and Persepolis; the other from Mesopotamia led to Ecbatani, the capital of Media, and further to the eastern satrapies of the state. From the south to the north, the road leading from the trading cities of Syria and Phoenicia to the Black Sea and the countries of Transcaucasia crossed the Anterior Asia. The canal from the Nile to the Red Sea, dug under Darius I, also played a role in trade.

However, commodity relations did not penetrate deeply into the economy of the Persian Empire, and the economy remained mostly subsistence. Each of the regions formed a closed economic whole. Money circulation led only to the accumulation of wealth in the hands of a few merchants, moneylenders, and senior representatives of the administration. The single coin system introduced by Darius was introduced relatively slowly in a number of regions, such as Egypt and especially in the eastern part of the empire.

Only under Darius I did the Achaemenid Empire strengthen its central authority. The entire empire under Darius was divided into 20 regions, each of which had to pay a certain amount of talents (about 30 kg) of silver as a tax. Only the satrapy of India, which was subordinate in the first years of Darius ' reign, paid the tax in gold instead of silver. Babylonia paid 1000 talents, and Egypt 700 talents, Bactria-360 talents, Parthia, Khorezm, Sughd and Ares-300 talents, Saki and the Caspian Sea-250 talents of silver. Persis alone was free of taxes, and under Darius I, it was also free of construction and transportation services. works that attracted the population of other satrapies. In total, the amount of taxes received annually from all the satrapies was equal to 14,560 talents (over 400 tons) of silver. Under Darius and his successors, this vast amount of precious metal was largely accumulated as a treasure. Herodotus reports that the metal received in the form of taxes was melted and clay vessels were filled with it, then the clay shell was removed. Whenever money is needed, the king orders as much metal as he needs to be cut off. According to Herodotus, the Persians called Darius "a merchant for what he had established." a certain tax and took other similar measures."

The cap of coins existed before the Achaemenids; it is generally believed that the Lydians were the first to start issuing coins on a national scale. Most of the gold and silver was melted down and stored in bars of a certain weight, so that the number of coins was quite limited, and they were used to pay the salaries of Greek mercenaries and trade with the Greeks and Mediterranean cities. Gold was a rarity, it was accumulated in the royal treasury. Coins in circulation were usually valued by weight, like bullion.

In Bulgaria, the monetary economy of the state was streamlined: a single coined coin was introduced, and the right to mint gold coins belonged only to the tsar. Satraps could mint silver coins, and autonomous cities and regions issued copper coins. Copper coins were mainly used primarily for military purposes. The gold coin of the Persian kings, weighing 8.4 g. and with the image of the king in the form of an archer, was called "darik" and was in circulation not only in the empire itself, but also in neighboring countries, in particular in Balkan Greece, where it was highly valued. Some scientists believe that the name The coin originates from the old Persian "dari" - gold, so the Greek "darik" is only the result of wordplay using the king's name. A silver shekel coin was also minted, weighing 5.6 g. The value ratio was 1/20 of the darik. Thus, Darius created a new monetary system that was established throughout the empire. It is possible that in some areas of the empire the population accepted Greek coins more readily than Achaemenid ones, but we have reason to believe that the new money became the main means of payment in almost all areas; an exception for various reasons They could only be: Asia Minor, Egypt, Lebanon and India. In India, with its abundance of gold, the silver-to-gold ratio was lower than the royal standard, resulting in the shekel

prevailing over the darik. In general, the vast empire, especially in the last period of its history, there were various local mints-this is evidenced by the variety of coin types in numismatic collections in London, New York, Paris and other collections.

The spread of money in coin form in the Persian empire facilitated the development of trade and led to the further enrichment of the slave-owning circles associated with it.

Violation of the king's monopoly right to issue gold coins was considered an open manifestation of rebellion, as was the case, for example, under Artaxerxes II during the revolt in Anatolia raised by a coalition of satraps.

In addition, the Achaemenid empire united many different tribes and peoples. Already in the 5th-4th centuries BC, Greeks lived in Bactria and Sogd, and there were certain trade and cultural contacts between these regions, especially with Bactria, which were carried out through the territory of Iran. In Afghanistan and Pakistan, in the ancient regions of Arachosia, Bactria, and Gandhara, there are frequent finds of coins of Greek cities in the middle of the 5th century BC, especially the coinage of Athens with the image of an owl on the reverse. Such coins are especially plentiful in the so-called Kabul hoard, found during casual work in the Kabul area. More more interesting finds were made by the Amu Darya treasure found in 1877-1878 by local residents on the ruins of an ancient settlement, which is now compared with the Takhti-Sangin or Takhti-Kuvad settlement in Southern Tajikistan.

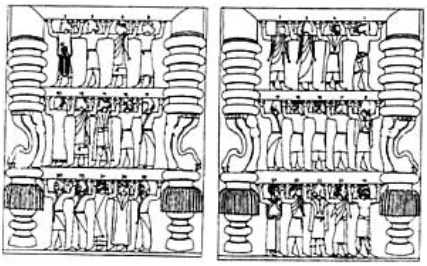
The hoard contains many coins, including those from the early 5th to mid - 4th centuries BC, minted in the Greek cities of Acanthus, Athens and Byzantium. There are also coins of Greek cities of Asia Minor of the late 5th-early 4th centuries BC, as well as gold and silver coins of the Achaemenids and

Achaemenid satraps of Asia Minor. As part of the treasure, researchers also distinguish objects of Greek and Asian Minor origin.

After the fall of the Achaemenid empire, several Hellenistic states were formed on its territory. Later, the Parthian Kingdom appeared on the territory of Iran and Turkmenistan. The establishment of the rule of the Parthians is connected in time with the rise of the Greeks in Bactria. There is a tradition that Arsaces, the first Parthian ruler, was the viceroy of the Bactrian Greeks, who rebelled and went west to establish his kingdom. It is impossible to verify this version, but it seems that the satrap of Parthia (possibly Andragoros, known from coins) rebelled around the same time as the Bactrians, and then, after After reigning for several years, he was defeated by the Parnae under the leadership of Arsaces. This event can be attributed to approximately 238 BC. e. Arsacids traced their ancestry to the Achaemenid king Artaxerxes II and tried to make it plausible. Later, when the power of the Parthians was consolidated, they adopted a system of chronology, copied, perhaps, from the Seleucid system. The first year of the Parthian era occurred in 247 BC, which was associated with some important event for the Parthians. The strengthening and expansion of the Parthian Kingdom was rather slow and difficult. Only Under Mithridates I, the Parthian kingdom began to expand rapidly. Mithridates ' conquests brought the Parthians to Western Iran and Mesopotamia, transforming the Arsacid kingdom from a marginal domain into a world power. There is no reason to doubt the reliability of the information of ancient authors about the conquests of Mithridates far in the east, up to India. The title "great king" that appears on the coins of Mithridates corresponds to his success. In addition, under the successors of Mithridates, Parthia waged a fierce struggle with Rome.

Towards the end of his reign, Mithridates II subdued Great Armenia, where a certain Artavazd was king. Mithridates II received some part of the territory of

Armenia and took as a hostage the young prince Tigranes, who later became Tigran the Great, King of Armenia. Parthia soon had to face Rome in the struggle for Armenia, but in the end the Arsacids took the Armenian throne, and it remained in Arsacid hands even after a new dynasty, the Sassanids, came to power in Iran.



تصویر اقوام حمل‌کننده تخت پادشاهی (پرسپولیس: تالار صدستون)

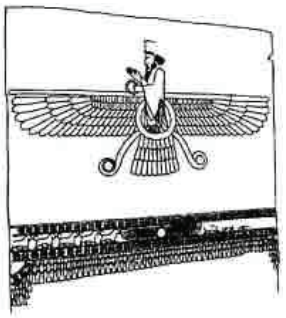
The Romans captured Ctesiphon, the capital of Parthia, three times: under Trajan in 116, under Marcus Aurelius in about 164, and under Septimius Severus in 198.The last century of Parthian rule was filled with continuous wars with Rome. The once mighty Parthian kingdom was on the verge of collapse, and it only needed the final blow, the rebellion of one of the lords or satraps, to bring it down. Such a blow was dealt by the rulers of Pars, the ancient homeland of the Achaemenids.

تصویرهای ۱۲ الف، ۱۲ ب، ۱۲ پ
پادشاه، پارسیان و جنگ

Information about the economic structure of Iran in the Parthian period is still very scarce. A similar phenomenon, although not so clearly, can be traced in the Parthian coinage, especially after Vologases I, is known to have caused damage to the Roman coin in the 2nd and even stronger in the 3rd century AD. The tetradrachm, common in the Seleucid empire and to an even greater extent in the Greco-Bactrian kingdom, gave way to the drachma in the 1st century BC. Prices seem to have been steadily rising; the economy was particularly difficult in the last period of the Parthian Kingdom. The work of the slaves did not bring the

proper result. This is a circumstance later it influenced the collapse of the Parthian kingdom.

Trade developed significantly during the Parthian period. Many Parthian coins, especially of the 1st-half of the 1st century AD, are found on the Volga, in the Caucasus, in East Turkestan and elsewhere. The discovery of the monsoon current by the Romans in the 1st century BC facilitated the trade of spices and luxury goods that came to Rome from India and the Far East. At the same time, Chinese sources attest to Parthian-Chinese land contacts.



تصویر ۲۷. اهورا ـ مزدا

تصویر ۲۰. ارابه شاهی

Questions:

1. What coins were issued by the Romans in honor of the victory over any enemy?

2. What coins were issued by Caesar during the struggle with Pompey?

3. Explain the famous phrase "Money doesn't smell"?

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TOPIC # 5. ANCIENT COINS OF INDIA

PLAN:

1. History of the origin of ancient coins of India.

2. The states of ancient India and their coins.

It is currently very difficult to say exactly where the coins were first minted, but based on the known information and finds of coins, it can be assumed that the idea of money as a means of payment was born by three different civilizations independently of each other and almost simultaneously. Coins were first used as a means of trade in the Middle East, India and China in the 6th century BC.Most historians confirm that the first coins were issued by the Greeks in Lydia and Ionia (these areas are located on the west coast of modern Turkey). These coins were minted from electra, a natural alloy of gold and silver. These were rough coins of a certain weight with minted images. They were issued by local authorities in 650 BC.

Later it became known that the first coins minted in India were issued in the 5th century BC in the Madhayadesh region (central India). Some historians claim (based on Vedic texts) that it was in India that the first coins in the world were minted, and they were issued long before the Lydian coins, i.e. in the 8th century BC. Based on literary and archaeological evidence, they claim that the first coins in India were minted sometime between the 6th and 5th centuries BC.

A hoard of coins found at Chaman Khuzur in 1933 is considered the earliest hoard of Indian coins. It consists of 43 silver coins. In 1924, another hoard of early Indian coins was found in Bhira, consisting of 1,055 minted coins and two Alexander the Great coins. These archaeological findings clearly prove that the first coins in India were minted long before the 4th century BC, i.e. before Alexander the Great conquered part of India. Panini mentions the first coins in his Ashtadhyayi. He also mentions such coins as: Satamana, Nishkas, Sana, Vimastika, Karshapana.

There is an assumption that silver, which is not available as a metal in Vedic India, becomes available in 600-500 BC. Most of the silver was imported to India from Afghanistan and Iran as a result of international trade.

India's earliest coins were stamped with a hammer. Interestingly, Indian coins did not have a specific shape, they did not have any inscriptions written in modern languages, and they are almost always minted on silver.

These unique features of the early Indian coins distinguish them from the Greek coins of the same time. Some historians believe that coinage in India was started and developed by the Greeks. But unlike the hammer-stamped Indian coins, the Greek coins had inscriptions and were round in shape. These coins were stamped on both sides and minted in silver, electra and gold. To date, we are absolutely sure that the minting of coins in India was started by representatives of the local population, regardless of foreign influence.

Hammer-stamped Indian coins are minted with 1-5 (or even more) different symbols. Two well-known numismatists, D. B. Spooner and D. R. Bhandarkar, after carefully examining independently ancient Indian coins, came to the conclusion that the minting of various symbols representing animals, hills, trees and human figures followed a certain pattern. These coins were minted by local rulers.

During the Rig-Vedic period (the Rig Veda is the first edition of the four Vedas, containing inscriptions and hymns in Sanskrit, probably composed in the 13th-10th centuries BC), Aryan tribes spread throughout the country from Kabul (Kubha in Sanskrit) to the upper Ganges. They created several small states and republics on this territory, which were ruled by hereditary monarchs. By the 11th century BC. India was divided into small and large states, which were called Zhanapadas and Mahazhanpadas. Around the 6th century BCE, the 16 Mahajanapadas or kingdoms geographically approached the size of modern India. India. According to the ancient text of the Anguttara Nikayas, these kingdoms were named as follows: Anga, Magadha, Kashi, Kosala, Vazhji, Malla, Watsa, Chedi, Kuru, Panchala, Matsya, Surasena, Ashvaka, Avanti, Gandhar and Cambodia. The oldest Indian coins were minted by the following Mahajanapadas:

In the Ganges River Valley: Kashi Koshala Brij (?)

In the upper Ganges River valley: Kuru Panchala.

In the Indus River Valley: Takshashila (Taxila) and Gandhara (Pushkalavati) South India (in the Godavari and Narmada river valley) Ashmaka or Ashwaka and Avanti.

Each of the kingdoms issued an individual type of silver coin to promote trade. The above coins are probably some of the earliest Indian coins. They were found near Masur and are rectangular coins minted almost from silver. Were released in Central India or Madhayadesh. The coins had seven individually stamped signs, including a central pentagon surrounding the sphere of the stamped sign. None of these signs show any similarity to the stamped signs of other Zhanapadas. These are some of the earliest coins in India.

Around 600 BC, the Takshashila or Taxila and Pushkalavati regions of northwestern India developed into an important center of trade with Mesopotamia. These rich satrapies (provinces) introduced a unique system of coinage to promote trade. They were concave silver ingots that weighed 11 grams. They were called "Taxilian curved Bars" or "Satamanas Curved bars". Satamana or Shatamana symbolizes 100 ratti of silver in weight ("Shata" means 100, and "mana" means unit, union). These ingots are stamped with two symbols (seven rays).) one at each end. These ingots represent It is one of the earliest coins in India.

The coinage of ancient India was based on the unit" Karshapana", which consisted of 32 rattis (3.3 grams of silver, 1 rattis was equal to 0.11 grams). Several denominations of these "Karshapans" were also minted, such as half a Karshapan (16 rattis), a quarter of a Karshapan (8 rattis), and 1/8 of a Karshapan (4 rattis).

The Pradyote kings of Avanti had a large kingdom that covered the entire central and western parts of India. At this time, trade with Mesopotamia was one of the most prosperous commercial activities in India. Trade was mainly conducted through the seaport of Bharoh (present-day Gujarati) and coins known as double Karshapana were used. A hoard of these coins was found in the village of Ashmaka in Maharashtra in the 90s. This type of coin was also published by Elliot in the 1870s.

The bulk of these Janapadas (kingdoms) were gradually absorbed (between 600-321 BC) by the Magadha Empire. The Pradyotes of their Avanti were defeated by Saisunaga in 400 BC.

The most prominent ruler of the Magadha Empire was Bimbasara (also called Srenika). He ascended to the throne in 545 B.C. Bimbasara annexed the kingdom of Anga (East Bihar) to his empire and married the princesses of the Koshala and Vaishali kingdoms. He was a great ruler: he founded and built the city of RajGriha (Rajgir in Bihar). It was during the reign of Bimbasara that Goutam Buddha and Mahavir Jain spread their teachings. His son Azhatshatru (494-462 BC) defeated many of his opponents, including his uncle Preanjit of Koshala. He founded the city of Pataliputra (sovermennyj Patna). This city was one of the central cities of India for the next four centuries.

In ancient India, between 600-321 BCE, most Janapadas issued coins mostly with a single symbol. For example: Lion (Shurshena from Brazh), bull (Shaushatra) or swastika (Dashkin Panchala). Coins with four symbols were minted by Kashi, Chedi (Bundelkhand), Vanga (Bengal) and Prachya (Tripura) Janapadas. Coins with five symbols were first issued in Magadha. This tradition continued during the Maurya Empire. Similar coins were found as part of a hoard that supposedly surfaced in the river delta. The coin is semi-square in shape.

After Azhatshatru, there were many kings who gradually lost their territories and were replaced by the Nanda dynasty. This dynasty started a line of Shudra or Seven-Shudra kings. To maintain a large army, which consisted of 200,000 infantry and 3,000 elephants (according to Greek reports), the Nanda dynasty had to increase taxes. This caused discontent among many segments of the population. They found a new leader in Chandragupta Maurya (321-297 BCE). He eventually overthrew the Nanda dynasty with the help of the Taxilian Brahmin Kautilya or Chankya and founded the new Maurya dynasty.

Most likely, the Maurya kings ruled the largest kingdom that ever existed in India.

Shortly after the death of Alexander the Great, his empire was divided by his military commanders. One of his military leaders, Seleucus, received the title of king in 312 BC. He occupied India, but was driven out by Chandragupta. Seleucus conquered most of Gandhara (present-day Afghanistan and Pakistan). Chandragupta later married the beautiful daughter of Seleucus. Seleucus sent an ambassador named Magastenes to Chandragupta, who gave a detailed account of the pomp and strength of the Maurya Empire.

Questions:

1. What are the earliest coins of India?

2. What symbols were depicted on the ancient coins of India?

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TOPIC # 6: ANCIENT COINS OF CHINA

PLAN:

1. **Formation of ancient states in China**
2. **Unification of China under Qing Shi huangdi**
3. **Development of trade and commodity-money relations**

According to the legends preserved in ancient literary sources, the Shang tribe originally settled Hebei. Then, as some modern Chinese researchers suggest, this tribe settled from the Yishui River basin in different directions. Later, the Shang tribe moved even further southwest and penetrated deep into present-day Henan Province.

By the 18th century BC, when, according to legend, Cheng Tan was at the head of the Shang tribe, the final conquest of the Xia tribe belongs to him.

Cheng Tang, according to Chinese tradition, founded a dynasty called the Shang. On the basis of archaeological and written data, some researchers conclude that the entire territory of the state of Shan (Yin) was divided into five large areas called: Shang, Northern Lands, Southern Lands, Eastern Lands and Western Lands. The Shang district was considered central, the main one, so in the inscriptions on the bones it was called Central Shang.

The Shang Kingdom occupied the territory of present-day Henan Province, as well as parts of the surrounding provinces. There were a number of tribes around the Shang Kingdom. The Zhou, Qiang, Guifang, and Kufan tribes lived in the vicinity of the

Western Lands; the Liufang and Tufan tribes were neighbors of the Northern Lands; the Caofang and others were neighbors of the Southern Lands; and, finally, the Renfang tribe was located in the neighborhood of the Eastern lands.

With the appearance of the division of labor between agriculture and handicrafts and the growth of surplus agricultural products and handicrafts, exchange develops. Archaeological findings allow us to conclude that there are economic ties between the Yin people and other tribes, including those with very remote ones. The Yin people received fish and sea shells from the Bohai coast tribes, and probably jasper from present-day Xinjiang. Copper and tin were imported from areas in the upper reaches of the Yangtze River and in southern China, from which bronze was smelted. Nomadic and semi-nomadic tribes received from the Yin people, agricultural products and handicrafts, in particular weapons. Finds on the Abakan River of vessels, and on the Yenisei River of bronze weapons of the same type as the products of the Shan craftsmans indicate the Yin people's connections with the tribes of Siberia.

Archaeological evidence suggests that at least after the 14th century BC, the Yin People had precious cowry shells as a measure of value. In the ruins of the Yin capital, many such shells were found with a smooth, polished outer side. In order to make the shells more comfortable to wear, holes were drilled in them and strung on a thread. The cost of the bundles seems to have been considerable. In the inscriptions, there is a mention of the gift of several bundles by the king, up to ten at most. In the future, as the exchange expanded, the number of sea shells in circulation increased it became insufficient, and it was difficult to get them. Then they began to resort to replacing natural shells with artificial ones made of jasper or bones. Shells, becoming a measure of value, later turned into a symbol of jewelry, wealth. Concepts meaning jewel, wealth, accumulation, and many others that are close to them in meaning, began to be designated by hieroglyphs, in which the main component was a shell.

During the reign of the Yin king Wen Ding, the Zhou tribes became stronger. They strengthened their forces by subjugating a number of tribes. In the northwest, the Zhou were subdued by the Yanjing tribe and others; many smaller tribes in the northwest submitted to the Zhou themselves.

By the time of the last Yin kings, Di Yi and Shou Xin, the Zhou domain had expanded significantly. Under the leadership of Zhou, a number of tribes unite to fight against the Yin state. Shou Xin called for the unification of the tribes subordinate to him, as well as the rulers of the regions and military leaders who were submissive to him (hou, bo). Both warring armies met at Muya in a decisive battle. The Yin were defeated and, throwing down their weapons, surrendered to the enemy forces, led by the Zhou leader Wu Wang. The last king of the Shang Dynasty, Shou Xin, committed suicide.

So the Shang kingdom was destroyed. It was succeeded by the kingdom founded by the Zhou tribe, after which a new great period in the ancient history of China (12th-3rd centuries BC) is called.)

During the continuous internecine struggle of the ancient Chinese kingdoms during the 5th-3rd centuries BC, a certain historical trend was revealed - the need for political unification of disparate kingdoms into a single strong state capable of ensuring border security and the possibility of seizing new lands and slaves from neighboring peoples. The unification of the country was possible only as a result of the forcible subordination of the territory of all other states to one, stronger kingdom.

For the reasons outlined above, the strongest of the ancient Chinese kingdoms by the middle of the 3rd century BC was the kingdom of Qin. Further conquests of the Qing kingdom are associated with the name of Ying Zheng. At the time of his accession

to the Qing throne, the border of the Qin Kingdom in the east reached the modern city of Kaifeng. In the early years of Ying Zheng's reign, which at the time of accession to the throne was only 12 years old, the state was actually ruled by a prominent dignitary Lu Bu-wei-a major merchant and moneylender, and at the same time a large landowner and slave owner. At first, under the leadership of Lu Bu-wei, but soon after that, the independently, Ying Zheng, who turned out to be a man of iron will, began to pursue an even more active policy of conquest than his predecessors.

Having become the head of a huge state, Ying Zheng chose for himself and for his descendants a new title - huangdi (emperor). Later sources usually refer to him as Qin Shi Huangdi (the First Emperor of the Qin Empire)

Almost immediately after completing the conquests of the ancient Chinese kingdoms, Qin Shi Huangdi launched successful campaigns against the Huns in the north and the Yue states in the south.

The strong political unification of China within the Han Empire contributed to the rapid development of commodity-money relations and the growth of domestic and foreign trade. "With the coming to power of (the Han Dynasty)," says the historian Ban Gu, " the country within the seas (i.e., China) became unified, (customs) outposts and bridges were opened, and there were no obstacles to the use of mountains and lakes. Therefore, rich merchants and large merchants spread out everywhere (in the territory) The Celestial Empire. There were no products that didn't permeate everywhere. Everyone could get whatever they wanted."

In the specialization of craft centers on certain goods, which appeared in the 5th-3rd centuries, has now become a frequent phenomenon. Closer trade ties were established between the regions. The largest center of crafts and trade was the capital of the empire-Chang'an, where there were two large market areas: east and west, each of which included several bazaars. The largest trade and craft centers

were the cities of Guanghan, Chengdu and Linqiong in Sichuan, Yinyang, Nanyang and Yingchuan in Henan, Yuan in Hubei, Pingyang and Handan in Shanxi, and Linzi in Shandong. The ancient cultural center was of great commercial importance. The center is Luoyang City. In Hunan, at the junction of trade routes going south and southwest, there was a very large commercial center-the city of Wan, whose importance especially increased after the Chinese conquest of rich areas in the south of the empire. In the northeast, the former capital of the kingdom of Yan, the city of Yan (Ji), through which trade routes leading to Mongolia, South Manchuria and North Korea passed, played an important role.

Today's trade of the Han Empire has been extremely developed since the end of the 2nd century BC, when, as a result of successful conquests in the north-west and south, vast territories were annexed to the Han Empire, which opened up the widest opportunities for China's trade with distant Western countries.

The flourishing of trade was closely connected with the rapid development of money circulation at this time. Since the time of Liu Bang, there has been a small change in use, more convenient than Qin money. There are many artisans in the country who are engaged in casting money. The law established the exact weight and quality of the coins (an alloy of copper and tin). Violators of this law were severely punished. However, according to sources, very many cast a light coin with impurities of lead and iron. The statesman of the beginning of the 2nd century BC, Jia Yi, noted that casting a defective coin became extremely difficult. there were also so many violators of the law on money that, according to him, " those convicted (of illegal coin casting) - in at least one district-are counted in the hundreds, suspected by minor officials and punished with sticks and escaped-the masses." Such abuses created unfavorable conditions for trade, and Jia Yi and other government officials suggested banning the private casting of the coin. In 115 BC, this prohibition was carried out, and a state monopoly on coin casting was established.

Along with copper money in circulation were gold bars of a certain weight - jin. One jin contained 244 g of "yellow gold" and usually equaled 10,000 copper coins.

It is characteristic that when giving data on the wealth of certain individuals, Han sources often give it in monetary terms. Wealth estimated at ten jin was considered average. The big rich possessed hundreds of thousands and even several hundred thousand jin.

With the expansion of money circulation, monetary and usurious capital developed. Usually the money was given in growth at the rate of 20 %, but sometimes the loan sharks took a lot more. Sources report on the so-called zijianjia-large businessmen engaged exclusively in loan operations. Owning huge amounts of capital, they lent money at a high percentage even to the Vanir, who often found themselves dependent on these money magnates. The state also needed them. During the" seven Wang rebellion", one of the largest Chang'an moneylenders, Wuyan Shi, gave a cash loan to suppress the rebels in the amount of 1000 jin at a very high percentage. A year later, he returned the money tenfold and became one of the richest people in the capital.

Gradually, large moneylenders and merchants became the richest people in the state. They were called "untitled nobility". Often merchants were simultaneously owners of craft workshops and crafts. Many of them were large landowners. According to sources, they hoarded agricultural products and threw them on the market at the time of rising prices. In some cases, large merchants specialized in the production and sale of any one type of goods. At the same time, sources constantly mention small traveling merchants. In all shopping centers of the Han Empire, such as both large and smaller merchants were registered by special officials in the city and tax collections were collected from all those who traded in the markets.

Questions:

1. What was considered a measure of commodity-money circulation in the 14th century BC?

2. What coins were issued in China during the Han Empire?

3. What was the name of the gold coin minted during the Han Empire?

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TOPIC # 7. COINS OF RUSSIA.

PLAN:

1. Coin-free period

2. Russian coins and money circulation of the 14th-15th centuries.

3. The monetary reform of 1535 and its significance.

4. The Monetary Reform of 1654-1663.

5. Monetary Reform of Peter 1

6. The Russian monetary system in the post-Petrine period.

During the heyday of Rome, the inhabitants of Eastern Europe used Roman coins, which are found in treasures everywhere from the Crimea to the Moscow region and from the Volga region to the western borders.

The Slavs in the 7th-9th centuries had cities, developed crafts and trade. At certain stages, flax played the role of a universal equivalent among the Slavs and Germans. This is indicated both by modern terms meaning payment, and by the testimonies of various authors. Flax is very suitable for the role of a universal equivalent: it has divisibility, a high price, is not afraid of dampness, and is in great demand.

For the fact that the Germans and Slavs used flax as a means of payment, says the fact that the German feudal lords already in the 12th century. calculated all duties from the peasant household in pounds of flax. In the 10th century Bulgaria was visited by the Arab traveler Ibn Fadlan, who also reports flax as a means of payment.

The inhabitants of Eastern Europe were already familiar with Roman denarii in the 1st century BC - 1st century AD. Their hoards are widely distributed throughout Europe. More than 1,300 such finds have been registered in the territory inhabited by Slavic tribes. The presence of a larger number of barbaric imitations among them suggests that these coins were so well known among the locals that they manufactured them themselves. The issue of barbaric imitations could have taken place both during the issue of Roman coins and after their cessation. The Romans themselves in the 2nd century AD minted coins for barbarians who refused to accept

devalued low-grade coins. imperial coins, old denarii from the republic. The Slavs and Germans adopted the monetary account, and with it the Roman system of weights and measures.

The Roman denarius was replaced in some areas of Eastern Europe by silver drachmas of the Sassanids. These are silver coins weighing less than 4 g. The Sassanid drachmas were replaced by Arab dirhams. Dirhams of the Arab states of North Africa, Spain, the Middle East and Central Asia do not have images of rulers. Symbols of the Muslim faith are written on them in Kufic script.

The Bulgars minted their own dirhams, imitating the Arabic ones. Hoards of dirhams are found on the banks of the Volga, Dnieper, in the Urals, on the shores of the Baltic Sea.

The Slavs also accepted the counting dirhams. Counting it at 4,266, they equated 20 dirhams to 25 Roman denarii. The resulting ratio can be expressed as: 20 nagat= 25 kunam = 85.25 g of silver.

Later dirhams were replaced by Western European coinage denarii of the 10th-12th centuries.

The period from the 4th to the 8th centuries is called the first coin-free period, since it was believed that at this time there was no influx of coins from outside and in circulation. During this period, there was undoubtedly a shortage of coins. But the account for the coins was saved. The Germans, for example, "Sallichesky Pravda" calculates fines in solidi. In the absence of coins, a fine could be levied with flax, cattle, etc.

Russia did not have its own deposits of precious metal. All the precious metal was obtained by the Slavs either as a result of trade or as war booty. Despite this, after the formation of the Kievan state in the time of Prince Vladimir, independent minting of coins began in Russia. The Byzantine solidi served as models for it. Russian gold coins were called "zlatnitsa", silver ones - "srebrenik".

Coins in Russia were minted from the end of the 10th to the 11th centuries. Russian coins from the very beginning of their appearance had a pronounced propaganda character: the inscriptions on them were Slavic, which had a declarative

meaning. The images were portraits of Russian princes. Interestingly, these coins were minted on circles cut from sheets of metal.

Coins of this period are very rare (gold is known about 10, and silver - about two hundred).

Russian coins of that period are found in hoards on the territory of Ancient Russia from Taman to Novgorod, in the Baltic States, Germany, Poland. They allow us to judge the trade relations of Russia.

The beginning of the decline of Kievan Rus, the established feudal fragmentation led to the fact that its own coinage ceased. The coins of the West also disappeared from circulation, as they became more and more low-grade. Coins of Western countries in Russia were taken only by weight, and then melted, purified silver from impurities and cast ingots of a certain weight and shape from it. These bars, called "hryvnia", became the main means of payment in the Russian principalities. The Czechs, Poles, and Germans also had silver ingots.

Silver bars - "grivnas" - were of several types. The most common are "southern", or "Kiev", and "northern", or "Novgorod". The Kiev hryvnia was hexagonal in shape and weighed about 170.5 g. The Novgorod hryvnia weighed about 204.7 g. It was shaped like a boat.

The period of the 12th-14th centuries is called the second non-monetary period. The second non-monetary period was served only by hryvnia and real money substitutes. Although Russia did not have its own coinage in the 12th and 13th centuries, the monetary circulation of the second non-coin period was based on metal circulation, and the money account was still used for old, conventional coins.

The fact that the population is used to coin counting is indicated by the fact that fur-bearing animals are called by the names of coins that are familiar to the population. Since the Russian monetary system was formed under the influence of the Arabic one, until the Arabic names of dirhams and their fractions are established, the question of the origin of the monetary names of Russia cannot be finally resolved.

There is no doubt that Russian pieces of silver were also minted in different denominations, which, apparently, had their own special names.

The Mongol-Tatar invasion dealt a heavy blow to the economic life of Russia: cities and villages were devastated, fields were deserted, trade and handicraft production declined.

But gradually the economy began to recover. The Russian money market of the 13th-first half of the 14th century was largely served by Tatar coins in a number of regions.

The Tatars started minting their own coins as early as the 13th century. The Khans took care of the development of trade, as it was supposed to realize the riches they plundered in wars. But their entire huge power could not merge into a single economic and commercial complex. Therefore, the first Golden Horde coins issued in different parts of the vast state were minted according to a different system, in accordance with the accepted local weight systems.

Coins on the territory of the Golden Horde began to be minted simultaneously in several places. In 1310-1311, a reform was carried out in the Golden Horde, which established the weight of the dirhem at 1.59 g., i.e. half the dirhem of Khorezm in 3.185 g. The dirhem was 1/144 of the ratl's share in 458.64 g.

In 1380, a reform was carried out, which established a new, reduced dirhem weight of 1.42 g., which is 1/144 of the share of the ingot in 204.7 g., or 1/120 of the share of the ingot in 170.5 g.

Mongol-Tatar dirhams were also called "tanga", in Russian pronunciation - "money". The name "money" remained on Russian coins until the end of the 19th century.

A dirham tanga is a small silver coin covered with Arabic inscriptions, sometimes with decorations, frames, and stars. People and animals were not depicted on them, since the Muslim religion did not allow depicting a living being. On one side of the coin - the name of the Khan, on the other - the place of minting and the year.

Copper Tatar coins-pools (from the Byzantine coin folis) are interesting because we see images of animals on them, which is a deviation from the canons of religion.

At the beginning of the 15th century, the weight of the dirham dropped to 0.93 g. Central Asia started minting coins weighing up to 5 kg ? g., which contained 6 dirhams and were called altyns.

In the history of Russian monetary circulation, the period of time spanning the 12th, 13th and almost the entire 14th century was called non-monetary, but there were no internal reasons for rejecting coins as a means of monetary circulation. Craft and trade developed in an ascending line in Russia until the Mongol - Tatar invasion. The reasons for the onset of the coin-free period and the nature of monetary circulation at this time remain the least studied problems of Russian numismatics. Of course, the basis of this phenomenon was the cessation of the flow of silver to Russia, which did not have its own silver developments, due to rubezha. However, the total silver reserves in Russia in the 12th century were quite sufficient to maintain their own coinage. They were probably even more significant than when minting resumed at the end of the 14th century, as a huge amount of silver went to the Golden Horde in the 13th and 14th centuries as a result of the Horde's "exit" payments. Consequently, the main reason for the coin-free period should be seen in the beginning of the feudal fragmentation of Russia, which eliminated the unified economic and political basis for the organization of coin production and money circulation.

The study of written sources shows that the monetary terminology of the previous time not only disappears in the non-monetary period, but, on the contrary, indicates the further development of the hryvnia-kuna monetary system. There are new monetary concepts, such as "mortki". There is probably a gradual separation of local features of the monetary account, which was reflected in the future when coinage resumed in the differences in the weight norms of coins of individual Russian principalities.

One of the most controversial issues is the specific forms of retail money circulation during this period. The circulation of silver bullion, which served only very large trading operations, was, of course, limited. Small payment units-kuna, rezan, etc., having ceased to designate silver coins, received some other value content. The very popular theories of leather and fur money in the past do not yet solve the problem as a whole. The use of furs as a means of payment was probably limited to areas rich in fur animals, where hunting was well developed. What as for the circulation of leather money, which had no intrinsic value and was essentially credit money, their very existence was long denied by numismatists. In the middle of the 20th century. A manuscript was discovered in Spain describing Abu Hamid al-Garnati's journey to Central and Eastern Europe in the mid-12th century. Of particular interest to the study of money circulation is the report of this Arab traveler, referring to the ancient Russian territory, that he observed trade calculations using old squirrel skins devoid of wool. This one the story, which would seem to leave no doubt about the existence of leather money in Russia, still should not be given absolute importance. First, the al-Garnati message may refer to a very limited area. Secondly, in Novgorod the Great, for example, according to Gilbert de Lannois (early 15th century), squirrel heads were used as small money. However, as a result of archaeological excavations conducted in Novgorod for half a century, hundreds of thousands of well-preserved various leather products and scraps of leather have been discovered, but among these finds there is not a single one that can be found. it would be nice to have something to do with leather money. At the same time, in well-dated layers of the non-coin period, wallets similar to those from older and younger layers are often found.

V. L. Yanin put forward a hypothesis about the payment role of some products of ancient Russian craft in the coin-free period. To perform the functions of means of payment, these products must first meet two conditions: they must have a constant and definite cost, and they must be as standardized as possible. These conditions are fully met by ovrutskiye slate spinning rods, which are very widespread throughout the territory of Ancient Russia and are often found in urban centers in quantities that

clearly exceed the economic needs for them. A similar role could be played by some types of beads and glass beads bracelets. It should be emphasized that beads and spinning rods are found in coin hoards. Moreover, the area of slate spinning rods practically coincides with the territory of coin circulation in ancient Russia.

I. G. Spassky suggested a payment role for the territory of North-Western Russia of the so-called cowry shells. These small and beautiful shells, mined in the Maldives of the Indian Ocean, were widely distributed as money in Africa, Asia and Europe. They are found during excavations in Novgorod and Pskov. Especially a lot of them are found in the Baltic States, they are in the Upper and Middle Volga region.

Minting of its own coins in Russia resumed in the last quarter of the 14th century after a break of more than 350 years. The new economic and political conditions of Russia's development contributed to the almost simultaneous appearance of minted coins in various Russian centers. Success in the liberation struggle against the Mongol-Tatar yoke and the role of the Grand Duchy of Moscow in it predetermined the resumption of coinage, first of all, probably in Moscow. The resumption of its own coinage was made possible by a number of factors, both economic and political properties that developed in the 14th and 15th centuries in Rubuzha. On the one hand, the need for one's own coin was determined by the increasing development and strengthening of market relations between various Russian lands, which were ensured by a noticeable increase in commodity production and its differentiation. On the other hand, minting became possible thanks to the concentration of coin metal in the largest Russian centers, the formation of remarkable silver funds in them. An important role was played here by the strong political centralization of Russian lands and principalities, without which the minting of coins that began would very soon have stalled.

Priority in the resumption of coin production is disputed by the three strongest Russian principalities of the late 14th century.- Moscow, Suzdal-Nizhny Novgorod and Ryazan regions. There is no consensus among researchers on the question of the time and place of the beginning of Russian coinage. Most researchers believe that

the first to start minting coins was the Grand Duke of Moscow Dmitry Ivanovich Donskoy (1359-1389) in the 60s or 70s of the 14th century. It is quite possible that the beginning of minting should be attributed to the 80s of the 14th century and link the appearance of the first Russian coins with the victory in the Battle of Kulikovo in 1380.

There is an opinion that minting began in the Grand Duchy of Suzdal-Nizhny Novgorod under Grand Duke Dmitry Konstantinovich (1365-1383).

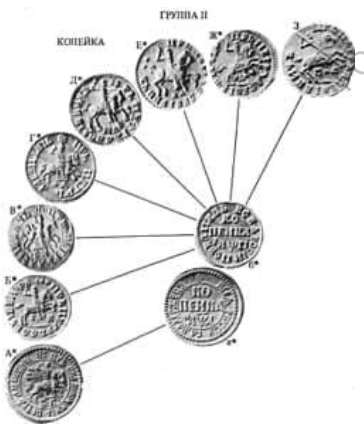
Weak knowledge of a significant fund of Russian coins of the 14th century does not allow us to consider this issue solved, but the most well-reasoned opinion is that of scientists who prefer the Grand Duchy of Moscow.

For a long time, numismatics was dominated by a misconception about the determining role of the Golden Horde coinage in the resumption of Russian coin production. They were based on the fact that the Golden Horde coins were widely distributed on the territory of Russia during the Golden Horde coinage, which was accepted a priori. Currently, it is established that the coins of the Golden Horde in the Russian territory have an exceptionally small area. The topography of the Jochid dirhams proves this convincingly - only a few isolated finds of Tatar coins are found outside the country. the Grand Duchy of Ryazan and the so-called Verkhovye principalities, and here they begin to penetrate only in the 60s of the 14th century. There is no need to talk about any fundamental influence of the Golden Horde coin system on the Russian one. As for the Grand Duchy of Ryazan, the specifics of its coinage are explained by special conditions of historical development - its border position, economic ties with the Golden Horde, and a certain political dependence on it, especially at the early stage of its own coin production.

The monetary reform of 1535, known in the literature as the Elena Glinskaya reform, was implemented by the government during the infancy of Ivan IV. Its main goal was to unify the Russian monetary system, as if it marked the end of the process of forming a single centralized Russian state. As a result of the reform, a single national monetary system was created on the basis of two local coin systems - the Moscow and Novgorod ones.

The largest coin in the new system was the silver kopek, or Novgorodka. Its name, which has been preserved to this day, was derived from the image on the front side of a horseman with a spear. On twice as light as a kopeck, denga or Moskovka, the rider was depicted with a sword. The smallest coin was a half-coin, equal to half a coin or a quarter of a penny; it was depicted as a bird. On the reverse sides of all the mentioned denominations were placed inscriptions containing the name of the Grand Duke (since 1547-the tsar).

As a result of the reform, the weight of coins was lowered. From the silver hryvnia (204, 756 g), coins were minted not for 2.6 rubles, as before, but for 3 rubles, in other words, the theoretical (and practical) weight of a penny was equal to 0.68 g. This weight has remained unchanged for almost a hundred years. Minting of coins was carried out in the money yards of Moscow, Novgorod and Pskov. There are rare polushki with the inscription "Tverskaya", but the minting in Tver was short-lived. The place of minting was indicated on the coins by the initial letters of the names of cities - M, MO (Moscow), N, NO (Novgorod), PS (Pskov), placed under the image the rider.



The introduction of kopecks into circulation did not stop under any tsar, while the minting of other denominations was carried out with long interruptions. The kopek served as the main coin unit until the reform of Peter I, during all this time its type changed. During the reign of Fyodor Ivanovich (1584-1598), coins were sometimes marked with minting dates, which is primarily characteristic of the Novgorod monetary court. For example, RD (104), i.e. 7104 from the "creation of the world" or 1596 according to the modern chronology. There are no dates on Moscow coins.

The weight of a penny, set by the reform , is 0.68 g. It remained unchanged after the Polish-Swedish intervention of the early 17th century. The mismanagement

of Polish interventionists in Moscow and Swedish interventionists in Novgorod severely undermined the Russian economy. The Poles, having started minting in Moscow at a stop of 3.6 rubles, then in 1611 moved to a 4-ruble stop. Here the interventionists minted coins of low weight on behalf of the Polish king's son Vladislav Zhigimontovich, in Novgorod-a light penny with genuine stamps of Vasily Shuisky and fake stamps of Mikhail Fedorovich. Numismatists on the basis of a thorough study of the relations coin stamps, the weight of coins and the composition of numerous coin hoards of that era proved that the Russian government was not involved in the damage to the coin during the reign of Vasily Shuisky (1606-1610). An interesting page in the history of Russian numismatics is the minting of coins by the government of the People's Militia, which was carried out at the money yard in Yaroslavl in 1611-1613.according to the weight norm corresponding to the understated weight of the coins of the interventionists, but on behalf of the last legitimate from the point of view of the militia Tsar Fyodor Ivanovich. The militia was forced to accept a reduced weight rate of coins in order to do not incur losses when minting.

The government of the first tsar of the new dynasty, Mikhail Fyodorovich (1613-1645), adopted the same weight rate (0.48 g or 400 kopecks, from a silver hryvnia). Later, throughout the 17th century, the weight of the penny gradually decreased and at the beginning of the 18th century it was already less than half of the original value established by the reform of 1535.

Wide spread monetary reform, conceived by the government of Alexey Mikhailovich (1645-1676), was designed to solve several important tasks. The All-Russian market, which had developed by the middle of the 17th century, was actually served by only one monetary denomination - the silver kopeck, which was extremely inconvenient for large payments, but, on the other hand, was still very expensive for the normal provision of everyday small market connections. The

introduction into circulation of large denominations of coins, primarily silver rouble coins modeled on Western European thalers, was urgently needed. Mid-year political events The 17th century, and above all the struggle for the reunification of Ukraine with Russia, made it an urgent task to bring the Ukrainian monetary system, which at that time was based on the free circulation of Western European thalers and small Polish coins with all-Russian ones. In Russia, talers were exclusively coin raw materials, and the attempt to turn them first into rubles, and then into "efimki with a sign", equated in price to 64 kopecks, pursued far-reaching goals of clearing the currency circulation of Ukraine from foreign coins.

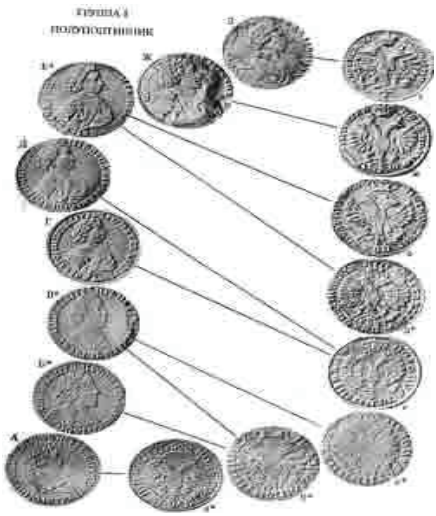
In the historical literature, for a long time, the beginning of the reform was mistakenly attributed to 1656. At present, the works of historians and numismatists, first of all I. G. Spassky, have established the true date of its initial stage-1654, which is confirmed both by written sources and by the coin material itself.

The reform began with the minting and introduction into circulation of silver rubles, half-kopecks and copper half-kopecks. Rubles were minted on thalers, from which images were previously lost, and half-halves were minted on thalers cut into four parts, which were also previously devoid of images. Thus, two inferior denominations were introduced into circulation at once-the ruble, which is actually equal to 64 kopecks, and the half-ruble, which is equal to 16 kopecks with a face value of 25 kopecks. In the same year, they began minting copper fifty kopecks. It should be noted that the new system of coin units introduced into circulation did not cancel the old one - silver ones wire pennies remained in circulation.

The issue of large-denomination coins required a transition from manual to machine coinage, which was an indescribable difficulty in the path of reform. Special machines for minting - "hammer shells" - often broke down, coin stamps quickly wore out, and there was an acute shortage of qualified money makers.

Already at the beginning of the next year, the minting of new large denominations of coins had to be stopped. Copper altars, after their trial batch was minted on round blanks, began to be minted again on scraps of flattened wire, returning to the manual technique of minting. Documents they also report the minting of half-kopecks (quarters) and dimes, which, however, have not been preserved to this day. Very few rubles were minted - only a little more than 50 copies are known. History has preserved the name of Fyodor Baykov, the masterbatch carver for making working stamps of rubleviks.

On one side of the ruble coins was placed the traditional image of the king riding on a horse and holding a scepter in his right hand. A circular inscription around the edge of the coin contains a new titulature: "By the grace of God, great Sovereign, Tsar and Grand Duke Alexey Mikhailovich of all Great and Small Russia." On the other side, in the center of the coin, there is a double-headed eagle crowned with a crown. At the top is an inscription: "Summer 7162", at the bottom - "Ruble". The images on the copper half-coins are almost identical to those on the ruble coins. It should be emphasized that it was on the coins that the new royal title "tsar and grand duke" was first recorded. all Great and Small Russia", reflecting the reunification of Ukraine with Russia.



Having made sure that it was impossible to establish coinage and introduce ruble coins into circulation, the

government in 1655 issued the so-called efimki with signs. The name "efimok" comes from the name of the first thalers minted in the city of Joachimstal in Bohemia. An efimok with a sign is a thaler equipped with two supercoints: one in the form of an ordinary round penny stamp with the image of a horseman, the other in the form of a rectangular stamp with the date 1655 indicated by Arabic numerals. This efimok

officially equated to 64 kopecks (according to the average number of kopecks). coins made from a single thaler). The ruble coins of 1654 also began to be valued, that is, the metrological duality of the coins in circulation was eliminated. Thalers were minted only during the year 1655 (in extreme cases, at the beginning of the following year, but above the minting of "1655"). Efimki with the sign, of which about 800 thousand were minted, were in circulation until 1659, when they were banned (along with rubles and half-kopecks) and redeemed for copper coins. In the monetary economy of Ukraine, they remained in circulation until the 18th century, along with Western European coins. in thalers.

In 1655, the minting of copper wire kopecks, equated in price to silver, begins. They were minted in huge quantities at several mints at once-in Moscow, Novgorod, Pskov and Kukenois (Tsarevichev Dmitriev gorodok). The government was in a hurry to put copper kopecks into circulation, as one of the orders to the Moscow monetary court about coinage "hastily day and night" convincingly testifies.

Copper pennies, gradually but constantly falling in price, in comparison with silver were in circulation until 1663. The different exchange rates of silver and copper coins led to a breakdown in monetary and market relations, which severely affected the situation of the working masses. The result of this was the Moscow uprising of 1662 - the so-called "copper riot", which put the government in front of the need to restore the pre-reform system.

Despite the failure of the reform, it also left a positive mark on the history of the Russian monetary economy, eliminating the old legal norms of free coinage. From now on, the production of coins has become an exclusively state business.

In the reign of Fyodor Alekseevich (1676-1682), all kopecks remained unchanged, that is, the silver ruble contained about 46 grams of silver. Coins of this king are distinguished by the elegance of the execution of stamps.

A new reduction in the weight of the penny occurred, probably, in the first year of the regency of Princess Sophia - it began to weigh 0.38 grams. During this period, silver coins (kopecks and money) were minted separately on behalf of each of the brothers of the co-rulers, Ivan and Peter Alekseevich, which is explained by the perception of the image of the horseman as the image of a certain sovereign.

The end of the 17th century is characterized by a crisis in the state of coinage and money circulation. The penny, which provided almost the only denomination of the monetary system, had by this time become an extremely light coin (the last time its weight was lowered to 0.28 grams in 1698), inconvenient for both retail trade and large payments. Since money was almost never minted, pennies appeared in circulation, cut in half or into three parts. The monetary economy of the country needed a radical restructuring. It was necessary to create a developed coin system with a large set of different denominations a system of silver and copper coins that would meet the needs of domestic and foreign trade, and introduce the Russian monetary system into the circle of Western European monetary systems.

Preparation of the reform falls on the second half of the 90s of the 17th century. It can be said that Peter 1 faced the same challenges as his father in 1654. One of the difficulties in carrying out the reform was overcoming the natural distrust of the masses for copper coins. By taking the copper kopeck and silver ruble as the main units of the future coin system. Peter 1, however, was in no hurry to put them into circulation - they were the last to enter the system of new coin denominations, only in 1704.

In 1700, the minting of copper coins began-money, half-coins and half-coins, i.e. denominations smaller than a penny. At the same time, the minting of wire silver

kopecks continued, on which the date of their issue was placed. Copper coins were minted in quantities that did not exceed the needs of retail trade. This eliminated the danger of adding up different rates of silver and copper, and prevented the disappearance of silver coins from circulation. In 1701, silver half-pence, half-pence, dimes, and ten pieces of money were introduced. Finally, in 1704, a silver ruble and a large round copper penny were minted. By this kopeck had the same images as the silver one, as well as the date in Slavic letters, corresponding to the Slavic letters minted in the same year, corresponding to the wire silver kopecks minted in the same year. In the same year, a silver altyn was minted. For minting ruble coins, thalers were used, which reduced the cost of production.

The co-existence of the new system and the pre-Petrine one, represented by the wire silver kopeck, lasted until 1718, when the minting of wire kopecks - "old lice", as Peter 1 called them in one of his letters to A.D. Menshikov, was finally stopped. Prior to this, round silver pennies were occasionally minted, probably designed to save metal, since machine coinage did not require such high-grade silver as manual wire coinage.

The new ruble weighed about 28 g and contained 25-26 g of pure silver. As for copper coins, the stop at which they were minted did not change much. So, in 1700, coins were minted from a pood of copper for 12.8 rubles, in 1702-for 15.4 rubles, in 1704-for 20 rubles, in 1718 - for 40 rubles. The 40-ruble stop for minting copper coins was very profitable for the treasury, since a pood of copper at that time cost about 5 rubles. However, the rapid appearance of a mass of counterfeit copper coins forced the government to reduce the pile to 10 rubles of coins from a pood of copper.

During the reform, an official standard was established for silver and gold coins. For large denominations of silver coins - the 70th sample, for small - the 38th sample, for gold - the 75th, in other words, for a pound of coin silver there were respectively 70 or 38 spool of pure silver, and for a pound of coin gold-75 spool of pure gold. Thus, the silver content in coins was significantly reduced in comparison

with coins of the 16th and 17th centuries. (the test of wire kopecks - 80-85), which significantly increased the treasury's income from minting coins.

The significance of Peter's monetary reform is exceptionally great - in Russia, for the first time in the history of world monetary production, the decimal coin system was introduced. The new Russian monetary system remained essentially unchanged in the future, and its main features have been preserved to the present day. Its development and improvement was expressed in the appearance and disappearance of new denominations, in its adaptation to the changed conditions of the domestic market. So, for example, after 1726, altyn left it, but a two-kopeck coin (pennies), fifteen-kopeck coins (pyatialtynny) and twenty-kopeck coins appeared (two-kopeck) coins. The last two denominations began to be minted in 1760. In 1718, the penny as a coin denomination disappeared altogether and reappeared only in 1724.

Peter 1 also introduced gold coins - chervontsy and dvukhrubleviki. Chernovets weighed 3.4 g., i.e. it was equal to the Western European ducat, and dvuhrublevik-about 4 g., which corresponded to the spool.

After the death of Peter 1 in the reign of Catherine 1(1725-1727), A.D. Menshikov tried to mint silver coins from a special composition-an alloy of silver with arsenic. This composition of the 42nd sample turned out to be so unsuitable for minting that coins made from it were banned, and in the 30s of the 18th century they were not accepted into the treasury when exchanging old coins.

During the 18th century, the weight of silver contained in the ruble gradually decreased and was stabilized only in the 60s of the 18th century. The ruble began to contain 18 grams of pure silver and retained this weight until 1915. The size of the ruble and other coins changed depending on the number of ligatures and the thickness of the coin circle. In the 18th century, the sample of small change silver coins almost did not differ from the sample of coins of large denominations. Only after 1810 did the sample of the change coin begin to decrease, and in 1867 the 48th spool test (50% silver) was established for it. The coin stop for copper coins was frequently changed coins, which led repeatedly to their mass re-minting.

The first paper money in Russia appeared in 1769. From the moment of their appearance, they were supposed to be freely exchanged only for copper money, which provided their output. Because of this, the depreciation of paper banknotes led to the depreciation of the copper coin, which in turn disrupted the ratio of the value of copper, silver and gold coins. The silver ruble became equal to almost four rubles in copper. In the early 40s of the 19th century, a monetary reform was carried out, known as the reform of E. F. Kankrin, who was then the Minister of Finance of Russia. Its goal was to replace the depreciated assets. bank notes with full-fledged credit cards. The copper coin was equated in value to the silver one, and it was minted at the 16-ruble stop. As a result, unusual inscriptions appeared on copper coins that accompanied the digital designation of denominations: "3 kopecks in silver", "2 kopecks in silver", etc. This inscription was placed on all copper denominations in 1839-1848. In 1849, they returned to the 32-ruble stop, and 5 kopecks were introduced into the system of current denominations. The last time the stack of copper coins , as well as their type, was changed in 1867. At the then existing copper price of about 10 rubles for a pood, coins were minted for 50 rubles from a pood.

In the 18th century, the minting of gold coins became increasingly important. Due to frequent changes in gold prices, the weight, sample and appearance of the coins did not change. The main gold denominations were chervonets, double chervonets, imperials and semi-imperials. The imperial was equal to 10 rubles. Occasionally, smaller denominations were also minted-the half-ruble (1756, 1777-1778) and the ruble (1756-1758 and 1779). In 1809-1817, no gold coins were minted. In 1876, 25-ruble gold coins were minted, and in 1902-the largest denomination-37.5 rubles, or 100 francs. Until 1885, only semi-imperial coins were regularly minted, and since 1886, imperial and semi-imperial, and a portrait of the emperor appeared on them.

In 1897, Finance Minister S. Y. Witte carried out a reform that laid the foundation for the Russian monetary system of the golden ruble. Minted this year,

the imperial and semi-imperial retained their old weight, but their face values were changed to 15 and 7.5 rubles, respectively.

From 1828 to 1845, state coinage of platinum coins was carried out. At the same time, the Russian monetary system included an unusual duodecimal counting principle. The reasons for its appearance were purely random and were determined by the ratio of silver and platinum prices at that time, as well as the chosen coin size. The largest platinum coin had the size of a ruble, while the others had the size of a half and a quarter. Their face value corresponded to 12.6 and 3 rubles in silver. On the obverse side of these coins was depicted the Coat of Arms of the Russian Empire, and on the other the inscription " 12 rubles for silver. 1841. S. P. B, " surrounded by another inscription reads " 9 zol. 68 USD. pure Ural platinum". In the inscriptions, of course, the dates of minting and designations of denominations and weight of the coin in spool and shares changed.

In 1876. The St. Petersburg Mint became the only one in the country that determined repeated orders for minting Russian coins at foreign mints. As early as 1861, Russian coins of 20, 15 and 10 kopecks were minted in Paris and Strasbourg. In 1896, fifty-kopeck rubles and 25-kopeck coins were minted in Paris, and then in 1897-1899 rubles and fifty-kopecks were minted in Paris and Brussels. In 1896-1897, all copper coins, with the exception of the 5-kopeck coin, were minted in England at the Burmengen factory. The last order for minting Russian coins abroad was made in 1916 in Japan, in Osaka. Here, small silver coins of 15 and 10 kopecks were minted from silver purchased in China.

The last time the type of Russian exchange coin was changed in 1915, due to the renaming of St. Petersburg to Petrograd, the place of minting was no longer indicated on coins.

The First World War led to the disappearance from circulation of first gold, and then silver and even copper coins, putting the country on the verge of economic catastrophe. In 1916, only paper money participated in monetary circulation, and instead of coins, treasury signs 1,2,3,5,10, 20 and 50 kopecks were issued. In addition to them, postage stamps with an overprint on the reverse side were used as

money: "Has a circulation on an equal basis with a copper coin" for stamps of 1,2 and 3 kopecks and "Has a circulation on an equal basis with a silver coin" for stamps of 10 and 15 kopecks. As a result of ever-increasing inflation, the purchasing power of the ability of the ruble at the time of the overthrow of tsarism was equal to 27 kopecks. The interim government failed to improve the country's economy. On the contrary, continuing the excessive issue of paper money, it further reduced the purchasing power of the ruble, bringing it to 6-7 kopecks. The minting of the Russian Empire ended in 1917 with the issue of bill coins in denominations of 20, 15 and 10 kopecks. In addition, there are rare test copper coins with the date 1917.

Questions:

1. Explain the main reasons for the non-monetary period in Russia?

2. What coins were minted under Peter the Great?

3. What types of coins were issued in the post-Petrine period in Russia?

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TOPIC # 8. EUROPEAN COINS OF THE PERIOD DEVELOPED MIDDLE AGES.

PLAN:

1. The oldest period in the history of coinage in Europe.

2. The first and second medieval periods in the history of European coinage.

3. The Renaissance period in the history of European coinage.

There are five distinct periods in the history of Western European coins:

1. The oldest (476-late 8th century))- from the fall of the Western Roman Empire to the end of feudalization.

2. The first medieval (768-1252).

3. The Second Medieval Period (1252-1450).

4. Renaissance (1450-1600).

5. The new period (from 1600 to the present day).

The German invasion, supported from within by slave and colon revolts, led to the fall of the Western Roman Empire. Unlike the Eastern Roman Empire, whose cities resisted the onslaught of the newcomers, the Germans managed to capture the most important cities of the Western Empire. So many people died on both sides that economic life was paralyzed.

After the collapse of the Western Empire, there were still a lot of Roman coins in circulation, which fully met the needs of an underdeveloped trade.

The rulers of the states that emerged from the ruins of the Roman Empire, who plundered a lot of gold and silver, re - minted it into coins of the Roman, and later-Byzantine model, because they were in vassalage to the empire.

When minting coins of the Roman type, sovereigns usually placed their name in the form of a monogram or only the initial letters of the name.

The Merovingians minted almost only one gold coin after the Byzantine model. Thus, the coin of Theodebert (539) in appearance copies the gold solid of

Byzantium. The coin differs from the Byzantine one not only in its text, but also in its more crudely executed image and inscriptions.

The passive nature of trade with the East led to an outflow of the precious metal from Europe. Back in the 1st century AD, Tacitus, describing the Germans, reported that they did not have their own coin, but used a Roman one, while considering a solid of 25 denarii, that is, according to the Roman system, equivalent to 85.25 g of silver. The huge number of Roman coins found in hoards, including barbarian imitations, suggests that the Roman denarius was the basis of monetary circulation in Western Europe in the 1st-7th centuries AD. The shortage of coins forced the use of monetary surrogates, which served as flax, linen and woolen fabrics.

At the turn of the 8th-9th centuries, there was a revolution in land relations. The enslavement of the free peasants was now largely completed. Although the economy remained subsistence, trade increased in comparison with the most ancient period. The development of trade required the regulation of weights and measures.

Charlemagne introduced the basic weight unit in 409.6 g. (Charlemagne pound). From this pound, 240 silver coins were minted - denarii weighing 1,705 g each (half a Roman denarius). There is a counting unit of 12 new denarii - solid (shilling). Thus, the solid was equal to 20.46 g of silver. The coin was minted very thin and flat. Until the beginning of the 9th century, it was issued exclusively by kings, but then bishops and barons began to mint it. On the reverse side of the coins, the bishops placed a temple and the inscription: "Religio xristiana".

Both the name of the coin (denarius) and its appearance copy Roman denarii. After Charlemagne, thin coins had a cross and an image of the temple, the name of the sovereign and an inscription indicating the place of minting. The king's name was often in a cross-shaped monogram and around it the inscription "Dei gratia rex" On the reverse side - the place of coinage.

Coins of the 10th century often have images of Christian churches that differ from the ancient ones. If the colonnades and porticos were necessary accessories of

grandiose structures of antiquity, now the images of coins give a modest chapel with a cross on the gable roof.

With the growth of feudal fragmentation, the name of the king on the coins of bishops and barons is replaced by the name of the feudal lord. The economy of Europe of the first medieval period was natural in nature. Western Europe exported almost nothing, but imported luxury goods. All this was paid for in gold and silver.

The passive nature of trade has led to a difficult situation in the economy due to the outflow of precious metal. The financial situation in Europe was particularly worsened as a result of crop failures and famine: from 970 to 1040, there were 48 lean years. I had to import bread from other countries.

This situation has also affected the coin industry. Increased damage to the coin began: the weight and sample of coins fell; the weight from 1.7 g. for some, it fell to 1.1 g., and for others - to 0.7 g. (Groningen, Frisia, etc.). Since the coins of different states were damaged to varying degrees, this made it difficult to trade.

The Ritsarstvo greedily looked to the East, dreaming of land grabs, since in the 11th century there were no more free lands in Europe. Serfs, peasants who had rebelled against their states, hoped to gain freedom in their campaigns to the East.

Predatory crusades were covered with religious slogans. Participants of the campaign declared that they were going to liberate the Holy Sepulchre from infidels, and sewed a red cross on the left shoulder of their clothes.

The Crusades enriched the great feudal lords and knights, but their overall economic result was negligible: the death of tens of thousands of people, the long-term separation of the rest from the economy did not pay off with the plunder of the riches of the East. During the campaigns, Europeans got acquainted with the culture of the East, with its crafts. This gave an impetus to the development of crafts, agriculture and culture in Western Europe. The Crusades enriched the great feudal lords, the church, and the knights, without giving anything to the peasants.

The Crusades gave an impetus to the development of European trade. There are two main retail areas. South - on the Mediterranean basin, where trade was conducted between Western Europe and the East. The northern region covered the

Baltic and North Seas. Here trade was conducted between England, Scandinavia, Flanders, northern German and Russian cities.

The growth of trade caused the growth of handicraft production and cities. The village was also affected by commodity-money relations. The rise of handicraft production was accompanied by the development of fine arts. Now the large and thin bracteate coins were often real works of art. Here you can feel the hand of a major artist.

Developing trade could not be conducted with the help of devalued small denarii, which are very inconvenient for large payments. It was necessary to put into circulation a more valuable coin made of gold. The issue of such a coin was only possible for economically strong Italian cities, which were located in the center of the southern trade route. They received the bulk of their income from the Crusades. For example, the Venetians in 1203 issued a gold coin in 3.44 g. 993 1/18 samples. The coin had on one side the image of Christ, and on the other - St. Mark, handing the Doge of Venice banner.

In 1252, the ducat was also minted in Florence. It featured a lily, the city's coat of arms. The Florentine ducat was called "florin".

Feudal fragmentation and deterioration of the coin led to a change in the system of weights and measures. Different countries have introduced different coins and units of weight. Since the coin was minted from different pounds, it was of different weights .

The ducat of the Venetians, called the "zechin" in the East, became a universal gold coin for almost seven centuries. It was minted in Holland until 1849, in Germany - until 1871, in Austria-until the 1st World War.

The appearance of the ducat opened a new period in the history of numismatics - the second medieval period. The silver coin, which served the needs of small domestic trade, was subject to deterioration.

Since the 11th century, silver coins called "groche" (from the word "grosso" - thickness) have been used in France, Italy and Germany, as they were thicker than

bracteates. They replace the devalued denarius, but during the period under review they themselves turn into a small low-grade one.

The strengthening of the role of the bourgeoisie in the life of Europe, the strengthening of internal markets, the opening of America and the sea route to India urgently required the elimination of feudal fragmentation and the creation of centralized states. Therefore, centralized states are emerging in Europe.

The creation of centralized states led to the loss of cities ' independence, including the right to mint their own coin. The seniors also lost this right. This created the prerequisites for the establishment of unified systems of weights, measures and coins.

Europe received a new coin in the early 16th century. It appeared in 1518 or 1519 in the Czech Republic, in the Ore Mountains, in the village of Yakhimov. It had a silver ore mine owned by Count Schlick. He, wishing to sell the silver extracted in the mine, ordered to mint a coin weighing an ounce (28 g) without indicating the year of issue and price.

How urgent is the need for a large monetary unit, it is clear from the fact that this coin was adopted in 1525 as the main monetary unit at the congress of German princes for the entire empire. It began to be minted in many cities and states. The name Shoachimsthaler coin was named after the village. But such a long name was inconvenient, and in the West its second half was adopted- "thaler". It was adopted under the name " ecu "in France," scudo "in Italy," escudo " in Spain. Thaler in the Scandinavian countries was called "daller", and in the United States since the 18th century - "dollar". Thus, the dollar- this is a thaler.

The discovery of precious metals in America has led to a drop in the price of gold and silver in Europe. The export of coins from the Spanish colonies to Europe in the 16th century caused a phenomenon called the "price revolution".

In addition to large coins, small coins were minted in Europe at this time: denarii, pennies, solidi.

Renaissance coins are distinguished by high artistic merit: such outstanding masters as Benvenuto Cellini and others worked on their creation, who managed to

raise the coin business to the heights of ancient art. Therefore, Renaissance coins often have scenes from ancient mythology, ancient gods and heroes; often rulers are depicted in ancient helmets and togas.

Questions:

1. Which European cities were the first to mint high-grade gold coins in the 13th century?

2. What was the name of the Venetian ducat in the East?

3. What was the name of a thaler in Italy?

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TOPIC # 9: NEW AGE COINS IN EUROPE AND AMERICA

PLAN:

1. Modern coins of Spain and Germany.

2. Modern coins of France and Italy.

3. Modern coins of England and the USA.

Coins of Spain.

The discovery of America by the Spaniards and the seizure of its vast territories was accompanied by the plunder of the riches and treasures of the aborigines and mineral resources. Rich deposits of gold, silver, and platinum were discovered in Mexico, Peru, Bolivia, and other places. The Spaniards exported huge amounts of silver and gold to Europe, in the form of bullion and coins. Their importation caused a real price revolution in Europe.

The gold Spanish coin was the onza-from the word "ounce" (or quadruple) in 27, its halves and quarters were also minted - the doubloon and pistol. The silver coins were pezo of 8 reais (duros, piastre and thaler), weighing an ounce, of 4,2,1 and ? real money. 8,4,2 and 1 maravedi were minted from copper. The first coins of the Spanish colonies are casually decorated. The place of minting on them is indicated as follows: Mexico City-ME, Guatemala-G, NG, Peru-L, Bolivia-P, PN, RN, Zacatecas-ZS.

Coins of the Spanish colonies were widely distributed in Europe. Portugal and England legalized their circulation in the 18th century by placing countermarks on them with their coat of arms (Portugal) or the portrait of the king (England).

After the occupation of Spain by Napoleon's troops, his brother Joseph was placed on the throne, and his portrait was minted on coins. But the American colonies did not recognize Joseph and minted a coin with a portrait of Ferdinand VII. After the liberation of Spain from Bonaparte's army, the portrait of Ferdinand was again minted on Spanish coins. The Spaniards viewed their thaler as an international currency. Therefore, it has not been damaged for many years. But in

Spain itself, the small coin that was used quickly fell in weight. Instead of 8 reais, the thaler now went to 20. On the Spanish coinage thaler, they began to write that it costs 20 reals, while on American coins, 8 reals were still written.

During the revolution of 1821-1823, a new type of coin appeared. The Latin inscriptions were replaced with Spanish ones, and the king received the title "grace of God and the Constitution". Since 1833, a portrait of Queen Isabella was placed on the coins. Since 1869, pezeta has become the main unit.

The struggle of the pretenders to the throne was also reflected on the coins. Thus, in 1872, two contenders minted the coin simultaneously: Amadeus I and Charles VII. In 1873-1874. Spain-the republic minted its own coin. In 1931-1937, the Republic issued a coin with the image of a woman, ears of corn and an olive branch, representing peace, labor and people's power.

The Franco government issued a bronze coin with crossed arrows in 1937. After the fall of the Franco regime, Spain continued to issue its own coin.

German coins.

As a result of the 30-year war and the general decline of the economy, Germany's coins have deteriorated sharply: the precious metal content and image quality decreased.

In the silver coins of Prussia during the Seven Years ' War, not only the sample, but also the weight fell. On the thalers began to write their cost. This shows that the coin went at a forced exchange rate, i.e. the thaler was equated to a coin that cost less. At home, they were accepted, but abroad Prussian coins no longer went thaler for thaler, but at a lower rate. The coin began to spoil not only in Prussia, but also in other states. Therefore, the thalers of the 17th and 18th centuries. each state had its own course, which led to stagnation in the development of trade and industry. In the German lands, gold coins were also minted: ducat and double ducats, as well as fractions of ducats, and since the 18th century, copper.

The development of the economy required the reunification of Germany, the creation of a unified system of weights and measures. Austria and Bavaria, having joined the union in 1753, agreed on a single system of coins; then the German states

in 1837-1838 united in a monetary union. In 1857, a new coin union was created with the main unit-the silver union thaler, 900th sample, weighing 16.67 g.

After reunification, Germany adopted gold as the main coinage metal. The main monetary unit of the empire was the mark, containing 0.35649 g of pure gold. Gold coins were minted in 5, 10 and 20 marks.

Since 1909, Germany began to mint a silver coin of 3 marks, equal in weight and sample to the "union" thaler.

Although Germany became united, almost every state or free city minted a single coin: gold - in 20, 10 and 5 marks, silver-in 5, 3 and 2 marks. Copper coins of 1 and 2 pfennigs, nickel coins of 25, 10 and 5 pfennigs, and silver coins of ? and 1 stamp, 900th sample. Since gold became the main coin metal, silver was considered a small change.

As early as the First World War, the issue of gold coins was discontinued in Germany; after the war, gold minting was not resumed, as well as in most countries of Western Europe.

When Hitler came to power, he removed silver from circulation. Copper coins were used for military purposes, and aluminum and zinc were put into circulation. GDR coins were minted from aluminum and bronze. After the reunification of Germany, pfennigs are minted in the united FRG.

Coins of France.

Spanish-style gold coins have been accepted in France since 1640:? a quadrupole that weighed 27 g. Soon they were called "Louis d'Or", after Louis XIV, who ruled at that time. Minted and double louis (doubloons), and quadruple (quadruplies). The last coins served as award medals. Interestingly, the first Louis d'or shows Louis XIV, who is no more than 5 years old. The reverse side shows a shield with three lilies (the coat of arms of the Bourbon dynasty) and a crown above it. In this form, the gold coin lasted until the French Revolution of 1789. (the weight of the louis d'or was raised in 1785 until 7.6485). The inscriptions on the coins of France were Latin.

The French Revolution introduced new coins: from 1795, 20 and 40 franc gold coins were minted, while silver coins were minted in 1,2 and 5 francs. If earlier the account was entered in livres, and not in ecus and louis d'ors, then after 1795 the account was kept in francs. A 1 franc silver coin weighed 5 grams (4.5 grams of pure silver), and 5 francs weighed 25 grams.

After the execution of Louis XVI, the coins displayed images of a woman's head in a Phrygian cap and the inscription: "The Republic of France"; slogans: Freedom, Equality, Fraternity.

When Bonaparte came to power, his first coins bore the inscription that he was consul, then Emperor of the Republic, and finally, since 1809, Emperor of the empire.

The Bourbon Restoration still failed to completely eliminate the gains of the revolution. This is also clearly visible on coins. On the obverse side, Louis XVIII is depicted looking like his brother: even the hairstyle - a wig with a pigtail-is the same as his brother's. At this time, men wore long trousers, cut their hair short, and did not wear wigs. But on the coin, Louis has an eighteenth-century hairstyle. This emphasized that the kings did not forget anything and did not learn anything during the years of the revolution.

After the Revolution of 1830 on the obverse of the coin - Louis Philippe, with short hair. The Revolution of 1848 produced a coin with a group of three figures and an inscription on the obverse.: "Freedom, Equality, Fraternity". This is an imitation of the coins of the revolution of 1789.

After the seizure of power by Napoleon III, a portrait of the emperor appeared on the coins; on the other side - the imperial mantle with a crown above it and two scepters. On the mantle - a single-headed eagle (Coat of Arms of France) and a wreath around it.

During the Franco-Prussian War, the Paris Commune issued 5 franc coins with the slogan: "Vive la Communa" - "Long live the Commune". Small copper and gold coins of 10, 5.2 and 1 centime are similar in design to silver coins.

The coins of France after the Paris Commune copied the coins of the 1st and 2nd republics. Some of them feature a Gallic rooster.

After World War I, France stopped issuing gold coins: 5 francs were minted from nickel, and 2.1 and ? franca - made of brass. 10 francs and 20 francs were produced in silver, but their weight dropped significantly (2.5 times). The franc turned into paper money, the exchange rate of which fell many times until the Second World War and continued to fall in the post-war years.

It should be noted that the first large silver coins of 5 francs were accepted reluctantly by the population. In order to increase public confidence in these coins, Napoleon I ordered one of them to seal a bank check to bearer for 1,000,000 francs. The check was printed on fine silk. The French government confirmed 100 years later that it would pay the advertised amount to anyone who presented the cheque.

Coins of Italy.

Before unification, Italy did not have a single coin: each state minted its own money. After the merger, the lira becomes the main monetary unit. Italy joined the Latin Monetary Union.

The silver coin was minted in 20 and 50 centimes, in 1,2 and 5 lire. World War 1 undermined Italy's finances, and the fascist dictatorship further worsened the country's situation. The 20 lire coin of 1929 contained less silver than the 5 lire coin of 1914, and the 100 lire gold coin of 1937 contained less gold than the 50 lire coin of 1936.

Modern Italian coins have the image of a female head-the personification of the republic, and ears of corn, bees, Pegasus, Athena-symbols of ancient times.

Coins of England.

England in the 18th century almost did not know silver coins, there were gold and copper in circulation. Silver was rarely minted.

Sometimes captured Spanish coins were minted with a small postmark with the image of the English king, which made them legal tender in England.

The gold "guinea" was accepted as the main monetary unit. The coin is so named because it was first minted in the 17th century from gold looted in Africa (in

Guinea). These coins are divided into 21 shillings, but in 1816 the "pound sterling" was adopted as the basic unit, divided into 20 shillings of 12 pence. The pound sterling was minted from gold weighing 7.9880 g. The sample of English coins was as follows: gold-916 2/3, silver-925. Copper coins were issued in 1, ?,? a penny.

England stopped issuing gold coins before the Second World War, and silver coins were replaced by nickel coins in 1947. In 1957, a gold sovereign was issued, but it is not in circulation; it is just an award medal.

The title of King of England has changed: if George VI was called King of England and Emperor of India before 1947, then since 1947 he has lost the title of emperor, since India gained independence.

US coins.

The first coins of the United States depict the personification of the republic-a woman and the inscription: "Liberty "("freedom"). On the reverse side is a single-headed eagle with a circular inscription: "United States of America". On the chest of the eagle - a shield, on the paws-a bunch of arrows and a laurel branch.

After the conquest of California, the first California coins of 1848-1849 did not even have an inscription indicating that it was a US coin. It said "California" and didn't say a price. In California, gold was mined so much that it caused a rise in the price of silver, which went out of circulation. Therefore, even a small coin was minted from gold, worth ? and even ? dollars.

In 1792, America adopted the thaler, a dollar containing 1.5 g of pure gold, as the main monetary unit.

Coins of the 20th century are much better designed. The global crisis of 1929-1933 hit the US economy particularly hard. This has also affected its currency: the gold content of the dollar has greatly decreased. America after the crisis could not restore the gold content of the dollar. The minting of gold was stopped, and it was forbidden to keep gold coins at home. The last gold coins in the United States were minted in 1929 ($5) and in 1933 ($10). In memory of the tragically deceased President D. Kennedy, a coin is issued in ? a dollar made of silver.

Questions:

1. What type of coin did the Franco government start issuing in 1937?

2. Explain the meaning of the word "louis"?

3. In what year was the pound sterling adopted as the main monetary unit in England?

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TOPIC # 10. ANCIENT COINS OF UZBEKISTAN

PLAN:

1. The appearance of the coin in Central Asia. Money circulation under the Achaemenids, Alexander the Great and the Seleucids.

2. Coins of the Greco-Bactrian kingdom.

3. Coins of Kushans and Sasanian Kushanshahs

Central Asia was not one of the areas of the initial origin of metal money; the main reason is the insufficiently high level of socio-economic development. For many centuries before the appearance of the coin, various forms of barter trade and, possibly, bullion circulation prevailed here. But it cannot be assumed that the inhabitants of Central Asia had no idea about metal money at all before they appeared on this territory in the last three centuries of the 1st millennium BC. e. Central Asia in the 6th-4th centuries BC was part of the ancient Persian state of the Achaemenids, where already from the second gold (dariki) and silver (sikli) coins were issued in the first half of the 6th century BC until the 30s of the 4th century BC. It is known that the Central Asian peoples made up a significant part of the military contingents of the Achaemenid army; Sogdians, Bactrians, Khorezmians and Saks took part in the campaigns of the Persian kings in Greece. There is no doubt that even then the peoples of Central Asia, although not all of them, learned what metal money is, but due to certain conditions of socio-economic development, this money has not yet become a means of circulation here. Still on the territory of Central Asia There are no reliable finds of coins of the 6th-4th centuries BC, with the exception of insufficiently clear information about the discovery of the golden Achaemenid darik in the 19th century near the city of Kerki (Turkmenistan). Even in ancient times, these coins were called "arrows", because on one of the sides of the coin there is an image of a kneeling figure of a king or warrior shooting a bow.

The mighty Achaemenid empire at the end of the 3rd quarter of the 4th century BC fell under the blows of Alexander the Great. In 330-327 BC, for three whole years, the greatest commander of antiquity was engaged in the conquest of Central

Asia, the peoples of which provided his, at that time, advanced army, heroic resistance.

It is hardly possible to doubt that Alexander's soldiers brought with them the coins so familiar to them, but did they already become a means of circulation among the local population? There is no scientific evidence to support this hypothesis, and the discovery of Alexander's coins in Central Asia is also unknown.

After the death of Alexander and the fierce struggle for power of his Diadochi generals, several large Hellenistic monarchies were created on the ruins of the Macedonian state. The southern regions of Central Asia became part of the Seleucid Empire founded in 312 BC by Seleucus I Nicator. With the son of Seleucus, Antiochus I, who was first satrap of the eastern regions of the Seleucid state, and then its king, the appearance of the first coins minted in Bactra is associated. First, silver coins issued jointly by Seleucus and Antiochus are issued, and then coins of Antiochus as the sole ruler. Among them are coins major advantages: staters, tetradrachmas, and drachmas. The time of the Seleucids is a time, if not yet the introduction of the coin into the economic life of the southern regions of Central Asia, then, in any case, a more thorough acquaintance of the local population with it. It is possible that in the early periods the coin was a means of circulation only among the Greek population, while the local peoples were not yet involved in the sphere of commodity and monetary circulation, according to the famous Russian numismatist E. V. Zeymal. The beginning of this process should be attributed, probably, to the second half of the 3rd century BC, when in the southern regions of the Russian Empire, the population of Two independent states were created in Central Asia - the Parthian and the Greco-Bactrian. But, if in the first of them the leading role was played by natives of the local nomadic tribe Parnov, who lived in Southern Turkmenistan, then in the second - the ruling elite was made up of Greeks. The coins of the Greco-Bactrian kingdom, which lasted a little over a hundred years, are for the most part outstanding works of medallion art.

The coin system of the Greco-Bactrian kingdom was based on the Attic standard: coins were minted mainly from silver and copper, less often from gold,

among them - Eucratid gold coins of 20 staters (slightly more than 160 BC).)- the largest gold coins of ancient times. Only two such coins are known - one of them, according to A. Semenov, was kept in the treasury of the Emir of Bukhara, the other is now in Paris.

The coin type of silver Greco-Bactrian coins is mostly standard, with the image of the reigning monarch on the obverse and the Greek deity patronizing him on the reverse.

There are, of course, deviations from the general standard of images on Greco-Bactrian coins. So, there are known coins of King Eucratides, on the obverse side of which there is a portrait of the king himself and the inscription: "The great King Eucratides", and on the reverse - a double profile portrait of a young man or a man and a woman with a diadem on their heads, accompanied by the inscription "Heliocles and Laodice".

With the inclusion of part of India in the Greco-Bactrian kingdom, kharosthi inscriptions and animal images appear on the coins of some rulers. More diverse in this respect are the images on copper Greco-Bactrian coins, a number of which, under the influence of ancient Gandharic coinage, acquire a square shape.

The image of the Greco-Bactrian kings on coins is not an idealized image of the monarch in general, but a portrait endowed with deeply realistic features.

The second half of the 2nd century BC is a time of great changes in the ethnic and political life of the peoples of Central Asia. Iranian nomads-Tochars, Asians, Pasians, Sakaravli, Yuezhi, who used to live in the vast steppe expanses to the north and northwest of Central Asia, under the pressure of other nomadic peoples, moved to storm Greco-Bactria and finally destroyed the last Hellenistic state of the East. By the end of the 2nd-1st centuries BC, one group of these tribes occupied Sughd, while the other gained a foothold in Bactria. During this period, the coinage of so-called coins begins and then spreads widely in both regions. "barbaric" imitations. These imitations can probably be considered the initial form of coinage of the autochthonous population of Central Asia, since the previous coin issues were carried out by the Greek rulers of Bactria.

"Barbaric" imitations are essentially copies of the original coin. In any case, at the initial stage, the coin differed from the original source in its metal composition, weight, image quality, and distorted inscriptions. At each subsequent stage of minting, errors and deviations accumulate, which ultimately leads to complete or almost complete degradation of images and inscriptions.

The issue and circulation of "barbaric" imitations in Central Asia was carried out in areas that already had a developed monetary circulation, or in areas where monetary circulation actually did not exist. In Central Asia: Imitations of the tetradrachms of Euthydemus and Heliocles and the obols of Eucratides were widespread in Sogd and Bactria. In most cases," barbaric " imitations have an important feature: at a certain stage of socio-economic development, they pass into independent coinage of local rulers with complete or partial replacement of images and inscriptions.

Of exceptional interest is the Sogdian numismatics of the first centuries BC - the first centuries AD. Numerous and diverse Sogdian coins of this time can be grouped into several groups:

1. Silver and copper coins minted on the model of the Seleucid coins of Antiochus I with the horse's head on the reverse side (2-1 centuries BC-1 century AD)

2. Silver coins with the image of Hercules and Zeus and the Sogdian inscription, dating back to the Seleucid coins or Alexander drachmas.

3. Silver Hyrkod coins with the protoma of a galloping horse and a standing deity

4. Silver coins with a Sughd legend and an image of an archer (1st-early 6th century AD)

5. Imitations of the tetradrachmas of Euthydemus with a distorted Greek legend and Sogdian inscription.

Most of the Sogdian coins, with the exception of imitations of Euthydemus, are small in diameter and weight silver circles of regular shape with a low relief. Sogdian copper coins are still extremely rare, and it is quite possible that the Sogdian

coin system was monometallic, based on the use of a single metal - silver. The range of images on Sogdian coins is not large: images of the ruler in profile on the obverse, an archer, a standing deity with a spear, the protoma of a galloping horse or the head of a horned horse on the reverse.

Sogdian coins of the Hyrkoda group were probably issued by rulers from nomadic tribes who captured Sughd in the second half of the 2nd century BC - 1st century AD. The first issues of this group have only a Greek legend, then Greek and Sogdian and only Sogdian legends appear. The obverse side of these coins is occupied by images of the ruler with a low sloping forehead, a large nose and an almond-shaped eye. The anthropological type of rulers on the coins of Hyrkod, the manner of cutting hair, moustaches and beards are very similar to each other.

In the 2nd century BC, coins were issued in Khorezm. The first Khwarezmian coins are large silver imitations of the tetradrachmas of Eucratides, which differ from their prototype by a large distortion of the inscriptions and the presence of a peculiar sign-tamga on the reverse side. Then, on the obverse, the image of Eucratides is replaced with a portrait of the local ruler, and along with a distorted Greek legend, a legend in the Khorezmian language appears, meaning the name and title of the king. On the reverse side of the coins, an image of a rider riding on a horse is attached.

Then the image of the king-rider is invariably present on all silver coins of this region for seven centuries, until the end of Khorezmian coinage in the middle of the 8th century AD, only the style and details of the image changed. On the most recent issues of coins of the Khorezm kings, an Arabic inscription appears, which is associated with the strengthening of the power of the Arab caliphs in Khorezm and the adoption of Islam by one of the last Khorezmshahs. Probably, at the end of the 8th century AD in Khorezm, the minting of traditional coins with the image of a king and a horseman stopped.

From the northern regions of Central Asia, we will return again to the south - to Bactria. In Bactria, the minting of its own coin began earlier than in other regions of Central Asia, and commodity-money relations reached a very high level. By the middle of the 2nd century BC, the Iranian-speaking Yuezhi tribe, under the pressure

of the Xiongnu tribes, moved from their former places of residence to the south of Central Asia. The Yuezhi first occupied a part of Bactria north of the Amu Darya, and then conquered the rest of that country. In the 1st century AD, Kudzula Kadfiz founded the Kushan Empire. It was one of the most grandiose ancient states, and in terms of significance equal to the Han Empire, the Parthian Kingdom, and the Roman Empire. It lasted for about 200 years, but it reached its highest power under King Kanishka.

Kushan coinage begins with coins of the ruler, whose name some researchers read as "Gerai", others - "Sanab", these are silver coins of two denominations - tetradrachmas and obols.

On the front side of the tetradrachm is a male bust with an energetic and masculine face, an original hairstyle, hair picked up above the forehead with a ribbon. The reverse side is the most interesting - in the center of it is placed the king-rider, behind him is depicted the soaring goddess Nika with a crown in her hands. On the same side is a Greek inscription consisting of four words, translated as "Ruling Gerai Sanab Kushan".

During the reign of the Kushan king Kadfiz II, a monetary reform was carried out. The new coin system was based on gold of various denominations, among which the main stater weighed 8.03 g. Coins were minted in 16.07 g. and 2.01 g. Large copper coins with a diameter of 23-25 mm and a weight of 16-17 g also appear. A stable iconography of images on the front side is also developed: the figure of the king - frontally and the face in profile - the king performs the rite over the altar. This type of image of the priest-king is then constantly present on the coins of other Kushan kings-Kanishka, Vasudeva, Kanishka III.

The study of images of deities on Kushan coins provides extremely important data on the history of religions practiced by the peoples of the multinational Kushan state.

The deities on the coins are probably copied from the monumental statues that were in the temples. Even before the discovery of written Bactrian monuments, the study of Kushan coins revealed a very important reform carried out in the Kushan

kingdom. On the coins of King Kanishka, instead of the old Greek inscriptions, legends appear in Bactrian script.

3-4 centuries A.D. in the history of Central Asia - a time of radical changes in all spheres of life. The last giant states of antiquity - Kushan and Parthian - are falling into decline, their former possessions are becoming the prey of a new powerful kingdom of the Sassanids. In the former Kushan possessions, the governors appointed by the Sasanian kings - kushanshahs, who issued gold and copper coins, are approved.

Coins of the Sassanid kushanshahs are divided into two groups: Sasanido-Kushan and Kushano-Sasanid. On the obverse side of the coins of the first group, a bust of the ruling Kushanshah was depicted in profile, on the reverse - a sacred altar with a waist-high image of the deity placed on it. The coins of the second group were minted according to the type of coins of the Kushan king Vasudeva.

In addition to them, various imitations of the Khuvishka, Vasudeva and Kanishka Kushan coins are widely distributed in the former Kushan possessions. They differ from authentic coins not only in their extreme stylization of images, but also in their weight, diameter, and workmanship.

It is interesting to note that at the same time in Khorezm, flat-shaped coins are minted from flattened pieces of copper wire.

The decline in the technique of coinage in the ancient centers of coinage, apparently, is not accidental. It is on a par with other crisis phenomena that affected a number of areas of Central Asian material culture during this period. Some researchers see them as a reflection of the general crisis of the ancient social formation.

Questions:

1. What standard was the coin system of the Greco - Bactrian Kingdom based on?

2. Under which Kushan ruler did the coinage of Kushan coins begin?

3. How many groups are the coins of the Sassanid Kushanshahs divided into? Describe them.

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TOPIC # 11. EARLY MEDIEVAL COINS OF CENTRAL ASIA.

PLAN:

1. **Coins of Sogd in the early Medieval period.**
2. **Chacha coins in the Early Medieval period.**
3. **Coins of Khorezm in the early Medieval period.**

Coins of the early Medieval period have so far been studied with varying completeness for different regions of Central Asia. The beginning of the early Medieval period in the monetary circulation of Central Asia generally refers to the second half of the 5th-6th centuries AD (for some regions, deviations are possible). The period ends when the minting and then circulation of early medieval coins of the local sample completely stops. This happens around the middle of the 8th century, when Central Asia is included in the financial and economic system of the Middle East region. A little later, this happens in Khorezm, Ustrushan and Chacha.

As for the coin types, the first of them - images of the gods-obviously reproduce the images of the gods who were in the city temples. The second-drawings of angry animals-reproduce city emblems, obviously a kind of coat of arms of the city. Some of the most common images of animals are: lion (in different interpretations), two-humped camel, horse, and deer. Such images were found not only on coins, but also on the shields of the nobility, were used as seals and stamps, i.e. they served as emblems of a private nature. Facial images on Late Sogdian coins are restored for us, the local guise of the deity. The types of faces on coins are different and depend on the prototype. They are narrow or wide, Caucasian, less often Mongoloid or with barely noticeable Mongoloid appearance. Types of faces correspond to different clothing cuts and different hats and hairstyles. Inscriptions on coins are usually accompanied by nishana signs. In the future, the signs are transferred to the obverse, and the inscriptions specifying the ownership of the coins remain on the reverse. Nishana signs on Late Sogdian bronze coins are one of the main and stable elements of coin types. Each of them is in the appropriate position

time was associated with a specific center - a city. The most common of the signs - nishans are the following: U - shaped in two versions - Samarkand; four-pointed - the so - called Bukhara, characteristic of the coins of Varakhshi and the Tashkent oasis; swastika - shaped three - pointed-Tokharistan; lyre-shaped-Panjikent; fork-shaped-chach.

The coinage of the Sogdians and the Central Asian Turks in general is undoubtedly one of the evidences of the high artistic development of both, and we have the right to speak of it as a separate branch of applied Central Asian art, which is artistically connected with carved stones and seals. In the absence of direct dates (years of issue) on coins, formal stylistic analysis is of considerable importance for their chronological classification.

Bronze Sogdian coins were made by casting, and only in the second quarter of the 8th century, under the influence of Arab coinage, did the Sogdians switch to litho-coinage, then to coinage.

The monetary circulation of the early Medieval period in Central Asia is based on a fundamentally new basis. Silver coins are used as money in all or almost all regions (except for Khorezm, they are Sasanian drachmas or imitations of them).

Bukhara Sughd.

The ancient period of coinage in this area, located in the lower reaches of the Zerafshan River, ends with the cessation of the production of early Sogdian coins, following the imitation of the tetradrachmas of Euthydemus.

Two small groups of coins, apparently issued simultaneously as silver and copper, clearly show the influence of Sasanian coinage and should be dated presumably to the end of the 4th-5th centuries. Observations of the stratigraphic distribution of such coins will help to clarify this dating in the future, as well as determine the ratio of these coins with the most recent Hyrkoda coins.

The first Sogdian imitations of the drachmas of the Sasanian king Varahran V (421-439) were issued in Bukhara Sughd, which entered the literature as "Bukharkhudat" coins.

Bukhara drachmas of the 6th-mid-8th centuries, following the Varakhran V types, were the silver coins with which numerous and very diverse copper coins issued in different centers of Bukhara Sogd were correlated in monetary circulation. Apparently, the copper Scythian Bukhara coins with the image on the reverse side of the altar had a general regional character. The proposed dating of the 3rd-4th centuries for these coins is now unduly dated, as is the dating of the "Bukharkhudat" coins of the 5th century.

The assumption that Bukhara copper coins with an altar were issued in the 6th - second quarter of the 7th century in parallel with Bukharkhudat silver, contradicts the point of view of Allot de la Fuy, according to which they were silver-plated. However, this opinion remains unconfirmed: not a single reliable example of silver plating of Bukhara copper coins with an altar has been recorded.

Cast copper coins with a hole in the center, modeled on Chinese ones, apparently began to be issued in some of the centers of Bukhara Sogd (as well as Samarkand) not earlier than the second quarter of the 7th century. The model for them was the Early German issues with the legend "kai Yuan tong bao". The place of their manufacture is indicated by the "Bukhara" sign on the reverse side.

Another group of Chinese-style coins, also attributed to the Bukhara Sogd, is still known only from finds in Penjikent.

Coins of Bukhara Sogd with the image of a camel on the obverse side and an altar of fire or a Sughd legend on the reverse side can be attributed to the last quarter of the 7th-beginning of the 8th century. Local issues issued by various provincial centers of Bukhara Sogd are still much worse known than the regional coinage. So, Chinese-style coins cast in Pikend have already been noted. Regular excavations at Pikend, which have been resumed since 1982, also yield other series of locally minted coins, but these are usually poorly preserved specimens that remain unpublished.

Of particular note are a series of small copper coins with a schematic representation of a human figure on the obverse and an Arabic legend on the reverse. Their release, apparently, began after the 20s of the 8th century.

Merv and its districts.

Conquered by the Sassanids in the 3rd century, Merv became the location of the mint, which continued to mint coins with some interruptions until the middle of the 7th century. The mass production of this mint (national drachmas and small copper coins) corresponded to the standards that existed in Iran at that time in terms of images and weight. The letter designations used at the Merv Mint for marking coins made there are marked.

Samarkand Sughd.

Since the 4th century AD, a large group of small silver coins with the image of an archer on the island of Sughd in Samarkand has been circulating, and minting of these coins ceased in the late 5th or early 6th centuries. At the end of the 5th and beginning of the 6th centuries, fundamental changes took place in the coin industry: the transition to a silver coin of a new Sasanian type took place. This causes the archer coins to devalue. Throughout the 6th century, the main place in the sphere of silver circulation is occupied by the drachmas of the Sasanian king Peroz and imitations of them. In the 7th century, their place is taken by drachmas of the Varahran 5 pattern.

Chinese-style coins were issued from the second quarter of the 7th to the middle of the 8th centuries. The prototype for them was the Tang issue coins with the legend "Kai Yuan Tong Bao". The coins were cast with a central hole.

Chach.

The first Chach coins - the walking lion, the "fork-shaped sign" and the Sogdian legend - were discovered almost forty years ago. In the early Medieval period, Chach produced drachmas of the "Bukharkhudat type" and copper coins with the image of the ruler's head on the front side to the left (rarely to the right), and on the reverse side - a special kind of tamga and Sughd legend. Coins with a characteristic "fork-like" sign on the O. S. are assigned to Chach, and on the L. S.- with the image of either a bust of the ruler or a lion with a raised paw. In Sughd legend, the title of the ruler is indicated on the island - "sovereign" sometimes with the epithet "Chachsky", as well as the names of the rulers. In Kabarna, coins were

issued with a complex five-pointed star on the O. S., in Farankat-coins with a tamga similar to the "Bukhara tamga" or the schematic image of fire altars on the coins of Bukhara Sogd.

Khorezm.

In the 4th century, silver coins were discontinued in Khorezm and only copper coins were minted. The decline of coinage is evidenced by the fact that petal-shaped coins made from flattened pieces of copper wire are minted here at this time.

In the 7th century in Khorezm there were significant changes in the images on silver and copper coins, in the content of the inscription, in the weight of coins. One of the main differences of Khorezmian coinage of the 7th-8th centuries. - use as a silver coin not imitations of the Sasanian drachmas, but coins with their own types on L. S.-image of the Khwarezmian king in a crown, ob. s . - the so-called Khwarezmian horseman.

Southern Sogd.

As an independent "numismatic province", the Kashkadarya basin appears relatively late, with the beginning of the coinage of the so - called Nakhcheb coins: l.st.- the head of the ruler to the left and the Sogdian legend; ob.st. - the king (?), who cuts a lion standing on its hind legs with a sword. S. K. Kabanov has done a lot to study them. The center where these coins were minted is the city, the remains of which - the Yerkurgan settlement-are systematically excavated, which made it possible to develop a fractional stratigraphic column of high accuracy. In total, more than five hundred coins of this group are now known; the vast majority of them are not known. Most of them are from the Yerkurgan settlement and its immediate area, which confidently confirms the localization suggested by S. K. Kabanov.

In Southern Sughd, in the Nakhcheba region, copper coins were issued from the 4th century AD with the image of the ruler on a lion's head, and scenes of a man fighting a lion on a horse's head.

Coins of Central Asian Turks.

Ancient Turkic coins were used in the Semirechye region (Issyk-Kul and Chui valley regions, Talas valley with ancient Taraz) and in the Prisyrdarya part of

Transoxiana-Otrar (ancient Farab), Chacha and Ferghana regions and the Bukhara oasis. Chronologically, the coins cover a relatively long time-from the 6th century to the fall of the second Turkic khaganate.

Questions:

1. What types of coins were minted in Bukhara Sogd in the early Medieval period?

2. What type of drachmas were issued in Chach?

3. What coins were issued in Chach?

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TOPIC # 12. COINS OF THE ARAB CALIPHATE AND SAMANID STATES

PLAN:

1. **The Abdalmalik reform.**
2. **Coins of the Arab Caliphate**
3. **Coins of the Samanid State**

An important economic measure was the monetary reform initiated by Abdalmalik in the early 1990s and completed in 77/696-97. The existence in the Caliphate for half a century simultaneously of two coin systems with ideological symbols alien to the state was completely unnatural and could only be explained by the fact that the Arabs had long been accustomed to them. In the conditions of the advance of Byzantium and the need to pay its tribute, the use of a coin with the portrait of the emperor or co-emperors made the circulation of such a coin in the Caliphate simply unacceptable.

Arab historians date the appearance of a new type of coin (without any images, with only inscriptions in Arabic) to 74 or 76 AD, but coins of this type from these years have not yet been found. The earliest dinar with the name of Abdalmalik and the date refers to 76/695-96. It is a compromise between the previous Byzantine-type dinars with Arabic religious formulas and purely epigraphic Muslim dinars. The obverse of these dinars depicts the caliph standing with a sword in a sling and a three-tailed whip. The inscription around the circle reads: "In the name of Allah, not the deity, Besides Allah, he is the only one, and Muhammad is the Messenger of Allah." On the back, in the center, there is still an image of a deformed cross on a three-step dais, and the inscription in a circle reads:: "In the name of Allah, this dinar was minted in the year seventy-six."

In various collections, there are two dozen more similar dinars, varying in image quality, weight and size, minted in Amman, Jibrin, Jerusalem, Kinnasrin, Kurus, Ma'arrat Misrin, Manbij, Sarmin and Haleb. Somewhat apart are the 34 dinars with the figure of the caliph, but without the name and date, in the legend of

which the characteristic expression "caliphate-l-lahi" is used. J. Walker attributed them to 670-685, but the fundamental similarity with the ones mentioned above suggests that they belong to the very first stage of the search for a new type of Muslim coin: they can be those dinars that, According to Theophanes, in 690/91, Justinian II refused to accept tribute payments.

In 77/696-97, the minting of purely epigraphic dinars began in Damascus with a significant circular inscription on the obverse: "Muhammad is the Messenger of Allah, he sent him with guidance and the true religion, so that he would raise it above all religions" (Qur'an, 9: 33). Unlike their predecessors, they had a standard weight of 4.25-4.27 g, being lighter by 1/24 of the full-weight Byzantine nomisma (4.45-4.48 g).

At the same time or somewhat later, al-Hajjaj started minting dirhams of epigraphic type. The inscriptions on them were somewhat larger than on the dinar, the 33rd ayat of the 9th surah was quoted in its entirety "... over all religions, even if it was hated by the godless", and the circular inscription indicated the place of coinage that was absent on the new dinars. There is still a dispute as to why the weight of the new dirhams was set a quarter less than that of the Arab-Sasanian dirhams (3 instead of 4). Now the exchange rate of the dinar against the dirhams is 1: 14. The drastic reduction in the weight of the dirhams should have been This may affect the standard of living, but there is no information about discontent in the ranks of those receiving salaries in the sources, just as there is no information about the change in the size of salaries in proportion to the decrease in the weight of the coin. The only evidence of dissatisfaction with the new dirhams, given by al-Balazuri, is rather vague: "Al-Hajjaj minted bagliya dirhams, on which it was written: "bismi-l-lahi al-Hajjaj", and a year later he began to write: "Allahu ahad Allahu-s-samad" - and this disgusted the faqihs ,and they (dirhams) were called "disgusting". And it is said that the foreigners (al-ajim) were disgusted with them because of their lack of weight and called them "disgusting".

In the course of the reform, a new weight unit was introduced - the dirhem, equal to 3.125 g. The connection of this unit with the earlier drachmas or shekels

cannot be established. This dirham can be called with the weight of the Byzantine solid (4.68 g), from which it is exactly 2/3, but you can find other proportions to other units of weight that will be just as guessing. The new unit of weight became the standard for measuring the numerous measures used in the territory of the Caliphate.

This dirhem was paired with a coin dirhem, just as solid miskal was paired with a dinar, and the weight of the coin in both cases was exactly 1/24 less: 3.125 g and 2.985 g, 4.68 g and 4.27 g. With the common system of dividing money, units of weight, and objects of purchase and sale into 24 shares, this discrepancy can hardly be accidental. This suggests that there is a difference between the weight of the metal entering minting and the weight of the coin, in other words, the difference was supposed to cover the cost of minting and give income to the state. Admittedly, this is a rather high price to pay for example, in Fatimid Egypt at the mint, the difference between the weight of precious metals that went into work and the weight of the coin was from 1/34 to 1/30, and at the Moscow mint in the 16th century - 1/48 (although the minting technique was more primitive, and the work should have cost less), however, there is evidence that the deductions at the Cairo mint at the beginning of the 12th century were even 1/20.

The existence of a close relationship between the same weight unit and the coin may indicate that the system of calculation based on the coin stop (i.e., the number of coins minted from a pound or other similar weight measure) has been replaced by the calculation based on the number of small units of the same name, although it should be recognized that in various medieval manuals on finance and coinage, which deal with the addition of ligatures and the detection of impurities, the transition from calculations in weight dirhams to dirhams - coins is not specified. One of the goals of the monetary reform should have been to establish a single weight standard, but the weight of new dirhams varies widely: from 3 to 2.5 g (except for the obvious half-dirhams), coin weights give the same spread. We have to admit that we still have more questions than answers.

The minting of new dirhams in Mesopotamia, Armenia, and parts of Iran did not stop the circulation and issue of coins of the previous type on the territory of Eastern Iran; only gradually, as Islamization took place, the area of their minting decreased.

In the same direction of replacing Christian symbols with Muslim ones, there was a change in the so-called protocol at the beginning of the papyrus scrolls produced in Egypt, in which the cross and the Greek inscription were replaced by Muslim religious formulas in Arabic. Arab authors consider the protocol change to be simultaneous, but the surviving papyri show that this happened gradually. Abdalmalik's reforms marked the beginning of a new stage in the history of the Caliphate, the transition from the use of state institutions inherited from the conquered to the formation of its own administrative and fiscal system and from a state based on ethno-confessional solidarity to a centralized military-bureaucratic state.

By the beginning of the 9th century, young local feudal dynasties began to rise in Transoxiana and Khorasan: Barmakids, Tahirids and later Samanids. The ancestor of the Samanids, Saman, was a native of Balkh, or the environs of Samarkand, or from Termez. He converted to Islam and enjoyed the patronage of the governor of Khorasan. His grandsons, Nuh, Ahmad, Yahya, and Ilyas, were in the service of the Caliph himself, and by his order the governor of Khorasan appointed them governors of four provinces: Nuh received Samarkand, Ahmad - Ferghana, Yahya - Shash and Ustrushana, and Ilyas-Herat. Outwardly, it looked as if each of the four brothers was a paid ruler of their own region, directly subordinate to the governor of Khorasan. However, things were quite different.

Nuh, the eldest of the four brothers, held a special position. In foreign relations, he acted as the head of the family. Historians have not paid enough attention to this fact. The use of numismatic materials shows that even in this early period, the brothers considered themselves not as separate lords, but as a dynasty headed by Nuh. It is no coincidence that the earliest copper Samanid coins were minted in his name. One of them is particularly significant: carved in Binkent,

Yahya's domain, it bears the name not Yahya, but Nuh. Therefore, it seems convincing to conclude that from the very beginning in the minds of The idea of dynastic unity matured as one of the conditions for turning the family into a strong dynasty capable of making Central Asia independent from the Arab Caliphate and the Tahirids.

After the death of Nuh, his brother Ahmad became the head of this small, not yet fully formed dynasty. Distinguished by his energy and abilities, Ahmad purposefully engaged in "collecting" the lands of his brothers and establishing his dynastic priority. In particular, during his lifetime, he managed to transfer Samarkand to his son Nasr, who became the head of the dynasty after the death of his father in 864.In 875, the caliph recognized him as the head of the dynasty and sent him a "diploma" for state administration.

Nasr's situation was not easy. His older relatives claimed separate possessions, and sometimes denied him even external forms of recognition as the head of the dynasty. Nasr's struggle against the separatist aspirations of his brothers was neither persistent enough nor successful enough. For example, while Nasr's uncle, Muhammad ibn Nuh, owned Shashem, he recognized his nephew as the head of the dynasty and minted copper coins in his name, mentioning himself only as a vassal lord. When Nasr's brother, Yaqub, took over Shash, Nasr began to mint coins in his own name. Ferghana was ruled by Nasr's brother, Assad: Nasr and Asad were allies in the struggle against other brothers, but Asad minted coins in his own name in Akhsiket (the capital of Ferghana), Nasr was not even mentioned as a suzerain, and he put up with this.

But Nasr's relationship with his other brother, Ismail, was particularly difficult. Ismail only in 874 received a large possession-Bukhara. Before that, Bukhara did not belong to the Samanids. When the inhabitants of this city rebelled against the abuses of the Bukhara governor and expelled him, the nobility of the city turned to Nasr, and he appointed Ismail as the governor. However, Ismail needed all his intelligence, flexibility and cunning to really consolidate his power in Bukhara. Bukhara in the hands of Ismail was a paid possession for service. Analysis of the

Narshakhi text allowed us to conclude that Ismail was supposed to hand over most of the income from the Bukhara region to the Nasr treasury (about 700 thousand dirhams of gitrifi) and keep only a smaller part (500 thousand dirhams of gitrifi) as a reward for his service as a governor. Having consolidated his power in the city, Ismail stopped considering Nasr and appropriated all the revenues of this rich region.

A long struggle began between the brothers. Until recently, it was generally assumed that this was a political struggle for power, but this conclusion is not supported in the sources. A detailed description of the relationship between the brothers shows that it was a struggle on an economic basis, that Ismail only wanted to secure Bukhara for himself, but with all the rights and privileges. Both military clashes between the brothers occurred due to the fact that Ismail appropriated the part of the revenues from Bukhara that was due to the treasury of Nasr: one (886) ended with the temporary removal of Ismail from the post of governor Bukhara, the second (888)- the victory of Ismail. But Ismail did not take the throne from Nasr, because at this stage he did not claim it. He fought for the political and economic independence of Bukhara, for turning it into his own domain, and finally achieved this in 888. Only in 892, after the death of Nasr, he became the head of state, and Bukhara - his appanage - the new capital.

After the elimination of civil strife and pacifying the riots, Ismail faced another task: to ensure the external security of the state he created. Meanwhile, the external situation of the country was very alarming. The growing power of the state of Ismail Samanid caused unrest in the center of the Caliphate, and the incessant raids from neighboring nomadic tribes dealt heavy blows to the economy of agricultural oases.

In the fight against Ismail, the caliph used the ruler of Khorasan, Amr ibn Leys Saffarid. In 898, the caliph invited pilgrims from Central Asia to Baghdad to his palace, and in their presence read out a rescript on the deposition of Ismail and the appointment of Amr Saffarid as the ruler of Transoxiana. This rescript he then sent to Amr, along with valuable gifts. By setting Amr against Ismail, the caliph wanted to weaken both of them in order to strengthen the caliphate's power in Central Asia.

After receiving the rescript, Amr turned against Ismail. Ismail, Narshahi writes, armed "artisans and commoners" and marched with a large force to Balkh to meet Amr and block his path.

Ismail defeated Amr ibn Leys at the walls of Bukhara in 900, as he was supported by the masses of the people - commoners and artisans. This is attested by Tabari, Ibn Miskawayh, and even more specifically by Narshahi, who relates how Ismail gave allowances and weapons to the aristocrats, commoners, and artisan weavers. Amr, who underestimated the formidable strength of the people's militia, was defeated. Narshahi's statement about Ismail's arming of commoners and weavers is confirmed in the Tarihi Sistan: "Ismail ibn Ahmad in Transoxiana ordered the heralds to shout: "Amr came to capture Transoxiana, kill people, loot property, and enslave children and women!" Since this was the case, all the artisans who were in Transoxiana took his side and went to war with Amr, saying: "Better a glorious death than captivity!"

In 900, by a clever maneuver, Ismail was able to encircle Amr's forces, defeat them, and establish his authority in Khorasan. Ismail's success in the war against the nomads was no less significant than his victory over Amr. Nomads for a long time refused to raid the agricultural oases of Transoxiana. To protect the oases of Bukhara from the invasion of nomads, a high wall with a length of several tens of kilometers was built between the agricultural oases and the nomadic steppe even before Ismail. The annual repair of this wall was entrusted to the population. According to historians of the 10th century, this was a very heavy duty. When Ismail defeated the nomads, he liberated the population of Bukhara and its environs from this duty: "As long as I live , I am the wall of Bukhara," he said. Narshahi writes that Ismail really participated in the battles himself, not giving the enemy the opportunity to seize the Bukhara region.

Using the struggle of the masses for independence, Ismail for the first time after the Arab conquest united the country that was scattered as a result of civil strife and created a strong, independent state. Putting an end to the Saffarid rule, Ismail not only established his authority over Transoxiana and Khorasan, but also became

the ruler of a number of eastern and northern regions of Iran and ensured the de facto independence of the state he created from the Arab Caliphate.

Being a major feudal lord, Ismail defended the interests of the local feudal aristocracy and merchants. It was in their interests that he sought to strengthen the country's external security and streamline its internal governance. These measures, as well as, first of all, the unification of Khorasan and Transoxiana around one center, ensuring the de facto independence of the country and regulating relations with nomads, created the necessary prerequisites for the development of agriculture, crafts and trade in Transoxiana and Khorasan.

The major cities of Central Asia in the 9th-10th centuries were centers of intra-regional, inter-regional, and some - and international trade. However, there was a lively trade not only in these trade and craft centers, but also in many villages, especially if a craft flourished there. In this regard, Narshakhi's testimony about the villages located around Bukhara is interesting. Market days were usually held here once a week, and a lot of people came there on these days. In some villages, there were annual fairs that lasted for 10 or even 20 days. Merchants from all over the world came to the fairs. regions. Visitors bought goods not only for themselves, but mainly for resale, since some handicrafts of these villages, especially fabrics, were in demand even outside of Central Asia. Large merchants from these villages themselves conducted extensive trade. The state, level of development and some features of domestic trade are indicated by the coins of that time, the developed monetary economy and the specific historical specifics of money circulation.

Gold coins (dinars) were minted under the Samanids in a fairly significant amount, but most of all outside of Central Asia, while Central Asian mints issued dinars only sporadically. But the main feature was something else: gold dinars, according to sources, were "like a commodity", i.e. they were not treated individually, like real coins, but by weight. This evidence from sources also confirms the real weight of the dinars themselves: its fluctuations are such that they really exclude individual circulation.

However, gold coins in the following centuries, in the 11th and 13th centuries, for example, were also accepted not by piece, but by weight, but during this period they already participated in real trade turnover. And in the 9th-10th centuries. they practically did not perform the function of a means of circulation. By the way, describing the money of Bukhara, Istakhri straight writes that "they do not trade with each other for dinars." And Ibn Fadlan, who was in Bukhara in 921 and was interested in Bukhara money and described it in detail, does not mention gold dinars at all. Most of all, gold dinars were characterized by the function of a treasure, they were preferred to hide. At the price level and the volume of trade at that time, even large transactions were fully provided by silver, silver coins - dirhams. In the 9th-10th centuries, different types of dirhams were minted in the Tahirid and Samanid states, and each type had its own name and purpose. In the 9th century, and especially in the 10th century, the minting of national silver dirhams became regular. There are no images on these coins, only inscriptions in Arabic Kufi script. In the 10th century, these coins were named "Ismaili" - after Ismail Samanid.

Interestingly, Ismaili dirhams are not often found in Central Asia, while hundreds of hoards of Ismaili dirhams have already been found in Eastern Europe and the Baltic States. Consequently, they primarily served the function of world money, although they also played a certain role in domestic economic life. In full accordance with this is their sample and weight. At first, their sample was very high, and their weight was accurate, so that the circulation within the state could be and was piece-by-piece. When did it become clear that the bulk of these coins still floats abroad, and outside the state, as you know, coins still go by weight, the Samanid government decided to reduce the cost of minting them.

Indeed, less than three decades later, the weight of Ismaili dirhams changed, and the weight fluctuations became very significant. Their sample also changed in a similar way. Such coins in the interior of the state could not be circulated individually, and this is an important indirect proof that the role of Ismaili dirhams in domestic trade has decreased. It is possible that they, like gold, have only rarely served the domestic market.

The main means of circulation in Central Asia in the 9th-10th centuries were dirhams, called in the sources Khorezmian, museyabi, Muhammadi and gitrifi. The last three types are particularly interesting. Unlike Ismaili dirhams, Arabic inscriptions occupy the most insignificant place on them, but the main thing is the image: the bust of the sovereign on one side, the sacred altar with fire and guards on the other. This is nothing more than a schematic repetition of the images of Sasanian coins of one of the sovereigns of the 5th century AD. A very important feature of the economy of that time was that taxes were calculated in these countries. three types of coins with images, but each region paid taxes not with any coins, but with a certain type. For example, the Shash region with its mines and the city of Khojent paid only high-grade dirhams of musayabi; Sughd with its center in Samarkand and Ferghana paid dirhams of Muhammadi; Bukhara-only dirhams of gitrifi, etc. And the Ustrushan region paid 48 thousand dirhams of Muhammadi and 2 thousand dirhams of musayabi.

It is clear that these three types of dirhams were somehow significantly different from each other, otherwise each region could pay a fixed amount of tax with any of these dirhams. There are two points of view on this issue: the first is that these dirhams with images were distinguished by Arabic inscriptions, the second by metal. The second point of view is also confirmed in the sources. The musayabis were made of high-grade silver, and Ibn Haukal noted that the musayabis were "among their treasures."

About dirhams, Muhammadi Istakhri writes that they are fused from iron, copper, silver, etc., i.e. they were made of low-grade silver. And the gitrifs are made of bronze. Accordingly, their purchasing power also differed: more can be bought with museiyabi dirhams, less - with gitrifi dirhams. However, one of the features of the monetary economy of the 9th-10th centuries. The main reason was that all three types of these coins were higher in exchange rate than the national silver dirhams of Ismaili, i.e. even the bronze gitrifs could buy much more than the Ismaili dirhams.

For small - scale trade, copper coins were used-fels. They went in a certain ratio with silver coins. For example, in 921 in Bukhara, a silver dirhem was equal to

24 copper felsas. Copper coins were intended for intra-regional circulation, but practically went outside the region, although there they went at a lower rate. For example, in the same year 921 in Bukhara, Samarkand copper coins could buy only 2/3 of what could be bought with local Bukhara fels.

The peculiarities of circulation of musayabi, Muhammadi, gitrifi dirhams and copper coins suggest that even in the 10th century, within the framework of a fairly centralized Samanid state, Central Asia was not economically a single whole. Economic areas with their own markets are clearly distinguished. These regional markets, despite growing trade ties, retain some isolation, up to a special composition of coins. And the government had to take into account these peculiarities and traditions

Questions:

1. What is the importance of the Abdalmalik reform?

2. What types of dirhams were minted in the Samanid state?

3. What coins were used for small-scale trade in the Samanid state?

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TOPIC # 13. COINS OF UZBEKISTAN FROM THE 1ST TO THE BEGINNING OF THE 13TH CENTURIES.

PLAN:

1. Monetary circulation in Central Asia in the 11th-early 13th centuries.

2. Coins of the Western Karakhanid Khaganate.

3. The conquest of Transoxiana by Khwarezmshah Muhammad and the reflection of these events on coins.

The growth of productive forces, the intensified process of separating handicrafts from agriculture, the further development of commodity production, and close ties with the nomadic steppe led to the development of exchange within the states of Central Asia and with more or less remote countries. This is indicated by both archaeological materials (especially in parts of China and Iran) and written sources.

Abundant numismatic material testifies to the exchange of money. In the period from the 11th to the beginning of the 13th century, coins minted by various state formations were circulated on the territory of Central Asia (in accordance with the inclusion of certain regions and districts of Central Asia in their composition). Ghaznavid and Seljukid coins are usually found in the southern regions of Central Asia: the former are most often in Tajikistan, and the latter - in Southern Turkmenistan. Most of the Karakhanid coins were found in Kyrgyzstan, Uzbekistan and Northern Tajikistan. Khwarezmshah coins of Muhammad are found all over Central Asia ibn Tekasha.

The monetary circulation of this time is characterized by two main features. The first is the increased value of gold and gold coins compared to the previous period. However, they are still taken by weight. But their role as a medium of circulation has grown immeasurably. They are produced in many cities of Central Asia. They are actively invading the market, which was not the case before. The second feature of the Central Asian coinage of the period under review was due to a phenomenon that was called the silver coin crisis. Since the 11th century, the sample

of silver coins in the Eastern states began to decline. Damaged dirhams are no longer exported to Eastern Europe. The territory of their circulation is narrowing: not being full-fledged coins, they are traded only within the borders of the issuing state.

The dynamics of damage to silver coins in different countries was different. In the Ghaznavid state, this process was slower: Mahmud and Masud Ghaznavids plundered so much wealth in India that they could somewhat delay the deterioration of coins; their coins still contain 70-76 % pure silver, and such high-quality dirhams, which contained 95% silver, did not completely disappear from circulation. At the same time, the Karakhanid dirhams minted in the south of Central Asia contained only about 20% silver. In Ferghana, in the middle of the 11th century, which was in the sphere of influence of the eastern Karakhanids, dirhams were produced completely without silver: they were made of an alloy of copper with lead and did not even have a piece circulation. However, later Ibrahim Tamgach Khan, the head of the Western Karakhanid state, after conquering Ferghana, issued coins there that contained an average of 20% silver. But this improvement was temporary. In 12 V. The Karakhanids produced copper dirhams only covered with a thin layer of silver on top. In addition, gitrifi copper dirhams, a legacy of the previous period, continued to circulate in Central Asia. All these different kinds of coins served the sphere of silver circulation, their purchasing power, their face value were much higher than them costs. They seemed to replace real silver coins in the trade.

Some researchers believe that the reason for the silver coin crisis is the outflow of silver to Europe in the previous time, and the shortage of silver as a metal. This is a significant factor, but in itself it would not lead to damage to the coin, just change their attitude to gold, their exchange rate. In this case, it was the rapid development of cities, commodity production and money trade that required so many coins-means of circulation that could not be given to the market on the basis of minting high-grade coins. Increased market needs, on the one hand, activated gold, on the other hand, pushed for the release of low-grade coins, but in large quantities.

The above description of the monetary economy of the 11th-12th and early 13th centuries speaks in itself of very developed commodity-money relations of that

time. If we take into account that commodity-money relations were drawn into the most remote areas, including the mountainous regions of Central Asia, it becomes clear what a special place this period occupies in the history of the development of commodity-money relations in medieval Central Asia.
Now let's take a closer look at the coins of the main rulers of the Western Karkhanid Khaganate in the 12th and early 13th centuries.

At the turn of the 11th and 12th centuries, the lands of Transoxiana were invaded by a representative of the Eastern Karakhanid dynasty, Jabrail Qadir Khan, who had previously been a specific ruler in the territory of the Eastern Karakhanid Khaganate. Transoxiana came under the rule of the Eastern Karakhanids. Wanting to expand his newly acquired possessions, Jabrail launched a war against the Seljukid state, but on June 22, 1102, he was killed near Termez.

Having dealt with Jabrayil, Sultan Sanjar placed his protege on the vacant throne of Transoxiana. It turned out to be the Western Rakhanid prince Muhammad, who fled during the invasion of Jabrail to Merv, the capital of the Sultan of Sanjar. Thus began in 1102 the long reign of Muhammad ibn Suleiman, who assumed the throne title of Arslan Khan. Arslan Khan's reign was far from peaceful, and he had to fight wars with other Karakhanid contenders for power. Karakhanid Omar Khan rebelled against him and expelled him from Samarkand. However, soon after, the rebel was forced to flee to Khorezm, where he was defeated and killed by Sultan Sanjar.

Three mints of the state of Asrlan Khan are known - in Samarkand, Bukhara and Ferghana. The last mint was probably located in Uzgend, which was considered the main city of the Ferghana Valley and was even at one time the capital of the newly formed Karakhanid state.

The Ferghana copper fels was one of the earliest coins of Muhammad ibn Suleiman. The date on it is not fully preserved: 49... AD x. Therefore, it was issued between 495 (1101/1102) and 499 (1105/1106) AD x. This fels gives us very important information, allowing us to state that the Ferghana Valley during the reign of Muhammad ibn Suleiman was an integral part of the Western Karakhanid

Khaganate. We pay special attention to this fact, because we could have expected the opposite: after the invasion of Qadir Khan Jabrail in 1099, the lands of the Western Khaganate of Ferghana could well have become a possession east Karakhanid state.

Interestingly, on the Ferghana coin, Muhammad ibn Suleiman has the title Tamgach Khan. Thus, his original title was this one, and Arslan Khan Muhammad became somewhat later. By the way, the title Tamgach Khan Muhammad ibn Suleiman is also mentioned in written sources, for example, by Aufi.

The earliest accurately dated coin of Muhammad ibn Suleiman is the fels of Bukhara 498 (1104-1105) CE with the name of Sultan Sanjar on the obverse and Tamgach Khan Muhammad ibn Suleiman on the reverse. The Bukhara coin of 498 AD shows that at first, especially during the period of struggle with other contenders, Muhammad ibn Suleiman recognized the primacy of Sanjar over himself, placing his name on the obverse of his coins. There are also known Bukhara coins of 513 (1119/1120) and 516 (1122/1123) AD. h. On these coins, Muhammad ibn Suleiman is called "al-Hakan al-Agzam", i.e."The Greatest Hakan". On the obverse of the coins of 513 and 516 AD there is the title as-Sultan-al-Muazzam, belonging to Sultan Sanjar.

The earliest Samarkand coin of Muhammad ibn Suleiman was issued in 49... h. On it, he is simply called khakan. The next coin in time was issued under the Caliph Mustahriz, i.e. before 512 AD. The title of Muhammad is al-Khaqan al-Adl Ala ad-Dawla. There is no title or name of Sultan Sanjar on this coin. This is followed by a coin issued after 520 A.D. It bears the title of Muhammad-al-Khaqan al-Adl - and again on the obverse appears the title of Sanjar-as-Sultan al-Muazzam. Apparently, having turned to Sanjar for help against the conspirators, Arslan Khan was again forced to recognize him as his overlord.
The Seljukid coinage also provides interesting information. There are known coins of Bukhara in 522 and 524 AD, broken in the name of one Sanjar. They suggest that the plot, the murder of Nasr, and the arrival of Sultan Sanjar to help Arslan Khan took place as early as 522 AD.In the same year, apparently, Ahmad dealt with the

conspirators and became his father's co-ruler. However, Sanjar, who came to the rescue, annexed Bukhara and issued a coin there in his own name. The Samarkand coin of 523 CE illustrates further developments; it no longer mentions Sanjar, but only the title of Muhammad ibn Sulayman and his son. So, Samarkand Arslan Khan and his son Ahmad, who did not recognize Sanjar as a suzerain, owned it, and in Bukhara, with 70 thousand soldiers, there was Sanjar, who minted coins there, as if in his own possession.

Having taken Samarkand in the third month of 524 AD and exiled Arslan Khan to Merv, Sanjar continued to mint coins in Bukhara.

The immediate successor of Arslan Khan on the throne of Transoxiana V. V. Barthold and after him M. E. Masson call Abu-l Muzaffar Tamgach Bogra Khan Ibrahim ibn Suleiman, the brother of Arslan Khan. Ibrahim was brought up at the court of Sanjar and was appointed ruler of Transoxiana after Arslan Khan was deposed, bypassing Arslan Khan's son, Ahmad ibn Muhammad. It is possible that Ahmad received some minor inheritance in the territory of Transoxiana.

Abu-l-Muzaffar Tamgach Bogra Khan Ibrahim ibn Suleiman was appointed supreme ruler of Transoxiana after the capture of Samarkand in early 1130. In the month of Rajab, 526 AH (May-June 1132), Arslan Khan, who was deprived of the throne, died. This event prompted Ahmad to raise an uprising and try to seize supreme power in the Western Karakhanid Khaganate. In the summer of 1132, Sanjar had to urgently return to Khorasan, as news of the uprising of the ruler of Transoxiana, Ahmad Khan, reached him. Since Ahmad Khan is called the "benefactor of Transoxiana", it is possible that he is trying to seize the primacy in Transoxiana initially, it was a success. This is also supported by Ahmad's coins, which, unfortunately, have not preserved either the date or the name of the mint. They are issued on behalf of Ahmad himself. Here Ahmad has a rather high title of Qadir Khan. Sanjar suppressed the revolt of Qadir Khan Ahmad. We have no further information about this ruler.

Next to Ibrahim ibn Sulayman, Sanjar's successor on the throne of Transoxiana was Klich Tamgach Khan ibn Ali ibn Abd al-Mumin, also known as

Hasan-tegina. According to written sources, Hasan ibn Ali died a natural death, but the date of his death is not specified. Thanks to the discovery of a treasure trove of Karakhanid coins in Termez, this event can now be dated to the time interval between the end of 530 and the month of Ramadan 531 AH (end of 1136 - May-June 1137).

The next supreme ruler of the Western Karakhanid Khaganate was Jalal ad-Din Mahmud, son of Arslan Khan.

Mahmud was supposed to ascend the throne before Ramadan 531 AD, because in that month there was a battle at Khojent between the troops of Mahmud Khan and the Karakit nomads who invaded the borders of Transoxiana. The Karakhanids were defeated, but the Karakitai, who apparently had not yet completely subjugated the rulers of the Eastern Karakhanid Khaganate, left Transoxiana without taking advantage of the fruits of their victory.

Mahmud Khan was a very loyal vassal of Sanjar: there is not a single coin of Mahmud Khan that does not mention the title or name of Sultan Sanjar. However, the country did not enjoy peace for long. Events were brewing that radically changed the fate of the Karakhanid state. In Transoxiana, there was a clash between the warlike Karluk tribe and Mahmud Khan. Mahmud Khan called on Sanjar for help. In July 1141, a Seljuk army entered Transoxiana. The Karluks turned to the Karakitai for help. The decisive battle took place on September 9, 1141 in the Katvan steppe and ended with a catastrophic defeat of the Seljukid army. 30 thousand soldiers of Sanjar and Mahmud Khan were killed in the battle. Sanjar and Mahmoud fled to Termez. The country obeyed karakitayam. After capturing Bukhara, the Karakitai left their governor Alp-tegin there. Thus ended the reign of Mahmud Khan in Transoxiana. Mahmud Khan's coins, issued in Samarkand and Bukhara, have come down to us, but they have not preserved the dates. On these coins, Sanjar is mentioned as a suzerain. Mahmud has the title of Sarwar Khan on these coins.

After the Battle of Katwan, Transoxiana came under the rule of the Karakitai. The victors, however, left the country in the same order and did not destroy the ruling

dynasty, contenting themselves only with taxing the population of the conquered regions in their favor.

Tamgach Khan Ibrahim, son of Arslan Khan Muhammad ibn Suleiman and brother of Mahmud Khan, became the supreme ruler of the Western Karakhanid Khaganate. He ruled the country for almost 16 years. He was killed in February 1156 by a rebellious Karluk tribe.

After the terrible defeat of the forces of Mahmud Khan and Sultan Sanjar in the Battle of Katwan, after their flight and the rise to power of Ibrahim Khan, it was natural to expect that the new Karakhanid ruler was designated on coins as a vassal of the Karakitai. However, the Karakitai did not seem to attach much importance to this aspect of the case. Although Maverannahr was ruled by the Karakitans for at least half a century, none of the known coins of the Karakhanid rulers of Maverannahr mentions the Karakitai Gurkhan as their overlord.

In the Takhtabazar hoard, for example, there are coins of Ibrahim Khan stamped in Samarkand, on which Sultan Sanjar or Sarvar Khan are mentioned as suzerain. In the same hoard there are also coins issued by Ibrahim as an independent ruler.

For a long time, the coins of Ibrahim Khan were not known to science, and only in 1957 E. A. Davidovich was able to prove that the coin from the Hermitage collection, published by A. K. Markov in 1896, belongs to the coinage of Ibrahim Khan. A. K. Markov could not make out the name of the ruler and limited himself to drawing the inscription. E. A. Davidovich correctly read the name of the ruler: Ibrahim ibn Muhammad. On this Bukhara coin, which unfortunately has not preserved the date, Ibrahim has the title al-Hakan al-Agzam and acts as an independent ruler. So we get another confirmation the fact that the dependence of the Karakhanids on the Karakitai was not reflected in the Karakhanid coinage.

With Ibrahim, the Karakhanid dynastic branch dating back to Ilek Nasr ceases to exist.

The new ruler of Transoxiana, Jagra Khan Ali ibn Hasan, was the son of the aforementioned Hasan Tegin. So, a new dynastic branch came to power in

Transoxiana, the founder of which, for lack of more accurate information, must be considered Karakhanid Abd al-Mumin.

Jagra Khan's reign began with war. He acted as an avenger for the slain Ibrahim Khan, defeated the Karluks and killed their leader Peygu Khan. However, this was not the end of the matter. Jagra Khan Ali continued to pursue the Karluks. The Karluks turned for help to Khorezmshah Il-Arslan, who in July 1158 invaded the possessions of Jagra Khan Ali. Jagra Khan came to the aid of Karakitai, who sent him 10 thousand soldiers. However, it did not come to a battle. Peace was made. Disgraced Karluk emirs were granted a pardon.

O. Pritsak, sharing the opinion first expressed by the Turkish scholar A. Atesh, assumed that Jagra Khan Ali died in 556 (1160) A.D. The assumption of O. Pritsak and A. Atesh was confirmed: the collection of the Tashkent writer Sergey Borodin contains a silver-plated copper dirham issued in Samarkand in 556 A.D. Klych Tamgach Khan Masud, the direct successor of Jagra Khan Ali.

Jagra Khan was succeeded by his brother Masud. V. V. Barthold dates the reign of Masud to 1163-1179, but does not mention the reign of his son Muhammad at all. O. Pritsak calls Muhammad Masud's co-ruler and, referring to Jemal Karshi, claims that Muhammad died before his father, in 1173-1174, although Karshi himself did not write that Muhammad died before his father.

So, it is very likely that the transition of Samarkand to Muhammad took place in Muharram 567 (September 1171) A.D. and that in commemoration of this event, a coin was issued with an indication of the month of its issue, but usually the month of issue is not indicated on coins. On this coin, the lakab of Muhammad's father, Rukn al - Dunya wa-d-Din, is placed as the lakab of the suzerain. On the coin of 568 AH, the lakab of his father has already been replaced by the lakab of Muhammad himself-Giyas ad-Dunya wa-d-Din.

According to Jemal Karshi, Muhammad ibn Mas'ud died in 569 AD, the future ruler of Samarkand. As the coins and one passage in the Sinbad-nameh show, after Muhammad's death, his father Masud re-established himself in Samarkand. After him, Ibrahim ibn Husayn ascended to the throne. The reign of Ibrahim ibn

Husayn (first in Uzgend, and then in Samarkand) is perhaps the longest in the history of the Karakhanids. The earliest of his coins was issued in 557 (1163/1164) AH, and the latest in 597 (1200/1201) AH. The long reign of Ibrahim ibn Husayn was relatively peaceful and prosperous.

O. Pritsak, referring to the Bukhara coin 600 (1203/1204) AD, published by A. K. Markov, believes that Ibrahim died in 600 AD. In any case, the earliest known coins of Ibrahim's son and successor, Sultan Osman, were issued in 605 AD.

At the same time, based on Juveini's report about the participation of Osman in the siege of Termez with the allied forces of Khorezmshah Muhammad and the Karakitai, whose vassal was Osman, V. V. Barthold and O. Pritsak after him believed that in the month of Safar 601 H. Osman was already the ruler of Samarkand.

In 574 (1178/1179) AD, Ibrahim ibn Husayn became the supreme ruler of the Western Karakhanid Khaganate and began minting coins in his own name in the capital city of Samarkand.

On the Samarkand coin of 574 AH, issued under the Caliph Mustadi (566-575 AH), Ibrahim places his own Uzghend version of the titulature: al-Hakan al-Adil al-Agzam Ibrahim Arslan Khan. In 582 AH (1186/1187) on the Samarkand coin, he still uses the same titulature, but with some additions: Al-hakan al-Adil al-Aghzam Nusrat al-Dunya wa-d-Din Ibrahim Kuch Arslan Khan. In 586 (1190) AD, Ibrahim received a more dignified title: The Most Just Sultan, the Greatest Sultan of Sultans.

According to numismatic sources, in addition to Samarkand, Ibrahim ibn Husayn also owned Bukhara.

When the writer and scholar Muhammad al-Awfi arrived in Bukhara in Rajab 597 (April-May 1201), Ibrahim ibn Husayn was still alive, and his son Uthman was 14-15 years old.

Initially, Osman, like his father, like other Karakhanid rulers, like, by the way, Khorezmshah Muhammad himself, was a vassal and tributary of the Karakitai. In the events of 1204, when the Karakitai came to the aid of Khorezmshah Muhammad,

who was fighting against the Ghurids, Osman, being their vassal, participated with his detachment in military operations as part of the Karakitai army.

However, after the final victory over the Ghurids and pacifying the rebellious Kipchaks, Khorezmshah Muhammad became so strong that he refused to pay tribute to the Karakitans and decided to conquer Transoxiana, entering into secret relations with the Ottomans. In the autumn of 1207, Khwarezmshah Muhammad took Bukhara, which was never subject to Ottoman rule: initially it was ruled by Sadrs, representatives of the dynasty of large clergy, and then, after a popular uprising and the expulsion of the Sadrs, by the rebel leader Melik Sanjar. After restoring the fortress walls and citadel in Bukhara and leaving the governor there, Khorezmshah Muhammad returned to Khorezm.

Meanwhile, in the Karakitai state, the mutiny of Kuchluk of Naiman began. To fight against Kuchluk, Gurkhan demanded auxiliary detachments from his vassals. This demand was also made to Osman. The Samarkand ruler refused to comply with Gurkhan's order. Moreover, he openly went over to the side of Khwarezmshah Muhammad, recognized himself as his vassal, and issued coins in 606 (1209/1210) AH, on which he placed the name of Khwarezmshah Muhammad above his name, as a vassal does in relation to his overlord. Gurkhan decided to punish the disobedient and sent 30 thousand soldiers against him. Karakitai took Samarkand, however, refrained from ravaging the region, limiting themselves to a small tribute and leaving their governor in Samarkand.
News of the success of Kuchluk of Naiman forced Gurkhan to withdraw his detachment from Samarkand. Khwarezmshah Muhammad took advantage of this and moved to Samarkand. Osman went out to meet him, handed over the region to him, and joined his army. The allies marched towards Taraz, where in the month of Rabi 607 (August-September 1210) a battle with the Karakitai took place, during which their commander-in-chief, Tayanku, was captured. Meanwhile, not far from Balasagun, Gurkhan defeated Kuchluk of Naiman.

After the battle of Tayanku, Osman accompanied Muhammad to Gurganj. There he married the daughter of Khorezm Shah. When he wanted to return to

Samarkand, the mother of Khorezm Shah Turkan-Khatun demanded that Osman, according to the Turkic custom, live for a whole year in the house of his father-in-law. Only in 1211 was Osman allowed to return to Samarkand. However, a Khwarezmian detachment and a representative of the Khwarezmshah were sent along with him. Osman's younger brother was left in Khorezm as a hostage. On the Samarkand coins of 607 (1210-1211) AD, Osman is still mentioned as a vassal of Khwarezmshah Muhammad.

The arrogant behavior of the Khorezmians caused discontent among the residents of Samarkand and Osman himself. Osman's policy is turning towards a new rapprochement with the Karakitans. According to Juwayni, Osman will marry Gurhan's daughter at this time.

Relations between Osman and Khwarezmshah Muhammad deteriorated. A significant role in this, apparently, was played by the arrogance and arrogance of the Khorezmian representative at the court of Osman and the soldiers of the Khorezmian detachment. In 1212, Osman, with the unanimous support of the Samarqand people, revolted. Upon learning of the uprising, Khwarezmshah Muhammad set out on a campaign against Samarkand. Osman turned himself in to Muhammad, but was executed. The city was subjected to a three-day looting, during which about 10 thousand Samarkand residents were killed. Samarkand became the de facto capital of Khwarezmshah Muhammad.

So the Karakhanid dynasty of Transoxiana ceased to exist. According to a fair assumption of V. V. Barthold, Osman was not the only representative of the dynasty who was killed on the orders of Muhammad. Other Karakhanid rulers suffered the same fate, although some of them undoubtedly survived and even retained their Ferghana fiefs for a while.

So, we have traced the political history of the Karakhanids of the 12th and early 13th centuries, from the brilliant reign of the" king-builder " and reformer Arslan Khan to the death of the last representatives of the once powerful dynasty. The beginning of its decline should be considered the last decades of the 12th century, when at least six independent Karakhanid principalities were formed on the

territory of the former Karakhanid khaganate, absolutely independent of each other and from the supreme ruler, whose residence was traditionally considered Samarkand. Not on any of the coins of the specific Karakhanid rulers of this time there is no title of supreme Karakhanid suzerain. The feudal isolation of the Karakhanid appanages became the norm not only in fact, but also legally. The picture here is about the same as in feudal Russia at that time. The fragmentation and weakness of the Karakhanid principalities determined the end of the dynasty.

True, some of the rulers in the early 13th century were forced to recognize Khwarezmshah Muhammad as their suzerain, but even this did not save them and the fall of the Karakhanid state was not delayed. According to Nesevi, the last known Karakhanid ruler, Bilga Khan, was executed by Khorezm Shah in 1217.

Questions:

1. What kind of title does Arslan Khan have on his coins?

2. Which ruler's name does Osman place above his own on his coins?

3. In which cities of Transoxiana were coins minted under Arslan Khan?

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TOPIC # 14. COINS OF UZBEKISTAN FROM THE 13TH TO THE BEGINNING OF THE 14TH CENTURY

PLAN:

1. Masud Beg's domestic policy and monetary reform.

2. Kebek Khan's monetary reform.

3. Central Asia in the first half of the 14th century.

Soon after the conquest of Central Asia and Iran, two trends were clearly outlined among the Mongol khans and aristocracy in relation to the sedentary population of the conquered territories. The social foundations of these trends were studied by A. Y. Yakubovsky and I. P. Petrushevsky. The first trend was expressed by most of the military nomadic nobility (both Mongol and Turkic), many princes and some kaans - the supreme sovereigns of the Mongols. They were opposed to sedentary life, they wanted to turn all the land into pastures, all the cities into ruins. They were ready to shamelessly rob, ruin, burn, steal they were taken captive, not caring that with such an attitude towards the settled population, they would quickly deprive themselves of huge and regular incomes from agriculture, crafts, and trade. This group was joined by a part of the local nobility and merchants, who counted on quick enrichment through direct robbery.

The second trend was expressed by some Kaans and a small part of the military nomadic nobility close to the Kaan house, the main part of the local nobility, officials, clergy, and most merchants. This part of the nobility was united by the desire for a strong central government, the struggle against the separatist sentiments of representatives of the first direction, and a clear understanding of the need to stop looting and ruining the settled population. Protection of cities and trade, accurate recording of the amount of taxes and duties, protection of peasants and townspeople from arbitrary levies, from trampling crops, from destruction only such a policy could ensure the restoration and development of the ruined economy. The representatives of the second tendency understood perfectly well that not implementing this program would mean cutting down the branch on which one was

sitting, because no one-time robbery would bring as much as the systematic and annual income from agriculture, the city, crafts and trade.

Prominent exponents of the second trend were Munke-kaan, who came to power in 1251, and the merchant ruler Masud beg, son of the first ruler Mahmud Yalavach. Historians have not paid enough attention to the surviving written sources about Munke-kaan's activities, considering his orders only as isolated attempts to limit the arbitrariness of local authorities. A comparison of the content of Munke-Kaan's decrees with numismatic data suggests that we are not dealing with isolated events, but with a purposeful domestic policy, which at least in Central Asia has received some recognition. practical implementation.

Under Munch-kaan, the poll tax was strictly regulated, and the regular minting of gold dinars of the same standard was decreed in many cities of Central Asia and beyond.

In the conditions of feudalism in general, in the conditions of economic ruin after the Mongol conquest in particular, high-grade gold coins were too large, they did not correspond to the volume of domestic trade and the level of prices for basic goods. In order for gold dinars to become a national medium of circulation and thus contribute to the restoration and development of money trade, the sample for gold dinars was set low (about 60% pure gold). In this way, the "convergence" of money and goods was achieved.

Rashid ad-Din vividly describes the rest of the events: "Since after the death of Guyuk Khan, many khansh and princes gave people labels and payzas without number, sent messengers to all parts of the state and patronized both simple and noble, because they dealt with them in trade and for other reasons, Mengu Khan ordered by decree to the aforementioned persons, so that everyone, having found labels and payzas in their province, which people from the time of Genghis Khan, Ogedei-kaan and Guyuk Khan received everything from them and other princes, so that in the future the princes would not give or write orders on matters concerning the provinces without permission. ask the governors of His Majesty that the great ambassadors do not set out on more than fourteen horses, that they travel from yam

to yam, and that they do not take horses from the population on the way. In the time of Ogedei-kaan, it was customary for ambassadors to travel around the regions of Moghulistan on coasters, / Mengu Khan / abolished this: / since / merchants go to buy money, what is the point of / giving / them / post horses to ride. And he ordered them to ride their own animals. He also ordered that messengers should not go to any cities, and also to villages where they have no business, and that they didn't charge more than the prescribed amount."

The old, most burdensome and irregular taxes were abolished. In particular, Munke-kaan declared invalid all labels and payzas issued after the death of Genghis Khan. He also forbade messengers to take horses from the population, determined the rate of post horses for them. Private individuals were generally forbidden to use state-owned horses. Munke-kaan did not allow people to go into towns and villages idly and demand extra pay. It was even agreed that arrears should not be collected from the population. It is interesting to note one more detail: under Munk-kaan, decrees were written in the language of Teh the peoples to whom they were intended. For the Mongols, who were used to ignoring the conquered peoples, this was an act dictated by a certain political foresight.

Thus, the measures decreed by Munke provided for regulating and firmly fixing the amount of taxes, protecting the population from the most arbitrary and unregulated duties, and reviving urban life and trade. The very fact of decreeing such events is evidence of the great victory of the second trend in politics since the middle of the 13th century. One of its main inspirers and practical guides was certainly Masud Bek, who under Munk-kaan was subject to a huge territory from Uyghuria in the east to Khorezm in the west. But did they have a practical effect? What are these decrees?

In Iran, according to sources, the introduction of a poll tax did not bring relief to the population due to excessive abuses of officials and Mongols. In Central Asia, the regulation of taxes and the abolition of some arbitrary levies have played a positive role in the recovery of the economy. As for the city life and money trade, here the success was very significant. Gold coins have revived money trading. At

the heart of monetary circulation were not whole coins, but their fragments, pieces taken by weight. Combined with the low quality, this is eloquent evidence the fact that gold coins served a fairly wide sphere of monetary trade, and on an equal basis throughout the state. In addition to these national coins, a number of cities have resumed minting silver-plated copper dirhams. In this regard, it is very important to note the intensive work of the mints of such cities as Otrar and Khojent, which indicates the revival of life of both these cities (and Otrar was destroyed during the conquest!), and Ferghana, and the entire north-eastern part of the state as a whole. These areas were steadily rising. Later, in the last quarter of the 13th century, they achieved a significant However, by the middle of the 13th century, Semirechye was largely occupied for pasture, and many cities there turned into ruins.

In the early 70s of the 13th century, Masud Bey carried out a radical monetary reform. It marks a new, more serious and consistent victory for the second trend. The reform was introduced in 1271, but the time of its full implementation and success was the last two decades of the 13th century.

The main content of this reform was the transition to regular minting of real silver coins in many cities and regions of Central Asia, but everywhere of the same weight and sample. Such coins had a national circulation, regardless of the place of issue. It was a complete revolution in money trading. Silver coins most closely corresponded to the level of prices and the volume of internal trade in feudal Central Asia. But for more than two and a half centuries, there was no regular minting of silver in Central Asia, and the Mongol pogrom long delayed overcoming this silver coin crisis.

Numerous attempts were made to return to silver circulation, but they failed. Masud Beg's reform was a complete success, which clearly shows that it was prepared and timely.

The minting of silver coins was free, i.e. any individual could bring his silver to the mint for conversion into a coin for a certain fee. The success of the reform depended entirely on whether this free coinage could be organized, whether the owners of silver would decide to "show up", and whether they would take their silver

to the mints. There were too many reasons for distrust. What was needed was guarantees against arbitrary acts, looting, and violence by the Mongols; assurance that the government was not simply plotting some scheme in its favor. The nature of the reform implementation shows that this is a distrust it was not overcome immediately and not everywhere to the same extent.

Although Masud Beg made special efforts to establish the minting of silver coins everywhere, it was not immediately possible.

In the 70s of the 13th century, only a few mints worked, and their products were not plentiful. Only in the 80s and 90s of the 13th century did silver minting really become extremely plentiful, and mints were opened in at least 16 cities and regions. Consequently, the distrust was overcome. And this indirectly indicates the existence of necessary guarantees against arbitrariness and looting and sufficiently normal conditions for the development of urban life and trade.

In 1269, shortly before the reform, a kurultai was held on the banks of the Talas River, where the Mongol princes pledged to live in the mountains and steppes, not to trample down arable land, not to interfere in the affairs of the settled population, and to be content with fixed taxes. It is clear that these commitments have been fulfilled to some extent, otherwise Masud Beg's reform would not have been so successful. The decisions of the Kurultai of 1269 and the very fact of the reform are links in the same chain: the Kurultai gave those guarantees, without which it would not make sense to try to carry out this reform.

Of course, the struggle between the two trends continued, and the victory of the second trend was never final. An example of this is the fate of Bukhara, which, precisely after the Kurultai of 1269 and during the implementation of the monetary reform, was so ravaged by the Hulaguid and some Chagataid princes in 1273 and 1276 that it was depopulated for a whole 7 years. Even in the first quarter of the 14th century, there were many ruins, abandoned orchards and vineyards in the Bukhara oasis. But even here it is important to emphasize that Masud Bey took effective measures for the population and reconstruction of Bukhara, so that from 1282-1283, even in Bukhara, the crisis began. there is a fairly regular minting of silver coins,

which indicates a real revival of city life and money trade here. Another interesting fact is that Tuva Khan (1282-1306) built the city of Andijan in Ferghana, which began to develop rapidly.

So, according to numismatic data, money trade by the end of the 13th century had achieved great success compared to the previous time, which indicates a partial recovery and development of commodity production and urban life in general. The cities and trade of the north-eastern regions of Central Asia, including part of the Semirechye region (Taraz, Kenjde, Otrar, etc.), the cities of Ferghana, and the Shash region were in the best condition, apparently. The recovery of Transoxiana's cities has been slower, but here, too, in the last two decades of the 13th century and the beginning of the second half of the 19th century. The 14th century was marked by significant successes.

Less is known about the state of agriculture in Central Asia by the early 14th century. Significant evidence of the waqf charter of 1299 is that the founder of the waqf bought a whole village with richly irrigated land near Bukhara, built another village, two mosques, good housing for workers, a mill and several weaving workshops. The purchase of land and all this construction in the Bukhara region would hardly have taken place if it had not been preceded by a sufficiently long period of peaceful life, which convinced of the safety of investing money in land and construction. Since the guarantees are, the data on the Kurultai of 1269, before the end of the 13th century, as already noted, turned out to be quite real, which created favorable conditions for the partial restoration of not only urban, but, obviously, rural life.

Of course, by the beginning of the 14th century, the consequences of the Mongol ruin were not overcome, the economy as a whole was still far from the pre-Mongol level, forms of exploitation and heavy tax oppression hindered the restoration of the economy, slowed down this process. The Mongol yoke was an incomparable disaster for the peoples of Central Asia. These materials only record the stages of recovery and relative recovery, primarily urban life and trade. And they refute the axiom of many historians ' view that there are real opportunities for urban

development and internal trade in Central Asia. It was only after the reforms of Kebek (1318-1326) that it was Kebek that ended the anarchy in monetary circulation.

Kebek was the first Mongol ruler who finally moved his headquarters to Transoxiana. Kebek remained a pagan - he did not convert to Islam, but willingly conversed on religious topics with Muslim theologians. There is evidence that he tried - and sometimes not without success-to stop the extreme persecution of sedentary inhabitants by nomadic feudal lords. He built himself a palace not far from Nessef, and later a whole city grew up around this palace, which was called Karshi.

Kebek is credited with monetary and administrative reforms. The monetary reform of Kebek is most thoroughly considered by M. E. Masson. It was carried out in 1321, taking into account the monetary systems in the Hulaguid state and in the Golden Horde. A large silver coin weighing more than 8 g. was called a silver dinar and was equal to six small coins - dirhams. In the early years, the minting of these new coins (especially dirhams) bearing the name of Kebek was extremely intensive, with Bukhara and Samarkand producing the main products. The minting of silver coins of these two denominations was continued by other sovereigns. Tarmarshin, in particular, he also produced a lot of silver coins, and the Otrar mint worked intensively with him. Later, the minting of coins is reduced in quantity.

The significance of the Kebek reform was clearly overestimated by most historians. It did not bring about such fundamental changes in the monetary economy as the previous Masud Beg reform. But it has created even more favorable conditions for both domestic and foreign trade. The fact of its implementation and the entire post-reform coinage indicate that the rise of cities and money trade continued, although still not all regions of Central Asia were at the same level in this sense.

In the 14th century, the struggle between the two political tendencies discussed above in relation to the settled population became extremely acute. Thus, Kebek had to fight a hard battle with the rebellious Chagataid prince Yasavur. This prince, with the help of the troops of the emirs of Khorasan, defeated Kebek. After that, according to the source, Yasavur " from Termez to the border of Samarkand,

all the inhabitants of the vilayets and villages from the Amu Darya River were resettled, and the cities and areas that were under the rule of Kebek were destroyed, and the people of those places were captured." The emirs of Khorasan alone took more than 50 thousand people captive and captured them. huge loot. When Kebek was about to launch a retaliatory attack on Yasavur's Khorasan possessions, the latter ordered residents from Farab and Murghab to move to the Herat region. During this migration, many tens of thousands of people died from cold and hunger. The feudal feuds of 1316-1319, associated with the Yasavur rebellion, caused enormous damage to the peoples of Central Asia.

Kebek's successor, his brother Tarmarshin (1326-1334), continued the policy of his predecessor. He was even more inclined to the traditions of sedentary life, became a zealous Muslim and made Islam the official religion of the Chagatayid state. The discontent of the nomadic feudal lords resulted in an uprising, and Tarmarshin was killed.

Civil strife dealt a final and already irreparable blow to the urban life and agriculture of Semirechye.

Feudal feuds hindered the implementation of progressive measures, reduced their consequences to nothing. In the 40s of the 14th century, Khan Kazan, continuing the political line of Kebek-Tarmarshin, tried to restore the khan's power. Two passes to the west of Karshi, he built the castle-palace of Zanjir-saray - his stronghold in the fight against nomadic feudal lords. In 1346, he was killed in battle. He was succeeded by Emir Kazagan, a zealot for the customs of nomadic life. In winter, he spent time in the Sarai Valley, in summer-near the town of Munka, most of the time he was engaged in hunting. His son Abdallah from 1358 tried to carry out a different policy. a policy that reflects the interests of the settled elite, but was expelled.

In the late 50s of the 14th century, the Chagatayid state broke up into about a dozen and a half possessions. Some belonged to nomadic feudal lords, while others were headed by local feudal lords - secular and spiritual. The Chagataid state also

split into two parts - the north-eastern regions were separated, receiving the name Mogholistan.

Questions:

1. Under which ruler did the Otrar mint work intensively?

2. What are the main implications of Masud Beg's reform?

3. How many grams did a silver dinar weigh?

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TOPIC # 15. COINS OF AMIR TEMUR AND TEMURIDS

PLAN:

1. Monetary circulation under Amir Temur.

2. Temurid coins.

3. Ulugbek's monetary reform and its significance in the development of monetary circulation in Central Asia

Amir Temur ruled Transoxiana for 35 years and as a result of numerous military campaigns, he managed to create a huge empire, which included not only the modern states of Central Asia, but also Afghanistan, Iran, part of India, and the countries of Transcaucasia.

The Muslim East under Temur and Temurids attracted special attention of orientalists. Many monographs and a huge number of articles are devoted to various issues of history and culture. And only such an important aspect of socio-economic life as money and money circulation has not been studied at all until recently. In 1983, the first monograph appeared on the circulation of copper coins that served the retail sector, the volume and value of which grew so much in the 15th century.

Amir Temur's social and political activity can be divided into two periods:

The first period (1370-1386). During this period, Amir Temur put an end to feudal feuds and united Transoxiana into a single state. Also, for the annexation of Khorezm, he fought against Hasan and Yusuf Sufi. In the first period, Amir Temur mainly fights against local feudal lords, the goal of this struggle is to create a unified and centralized state.

The second period (1386-1404). During this period, Amir Temur made campaigns in Iran, Iraq, Afghanistan, Northern India, Transcaucasia, Egypt, Turkey, and the Golden Horde. As a result of these campaigns, he creates a huge empire, including large territories of Asia and part of Transcaucasia.

Amir Temur was not a direct descendant of Genghis Khan, so he did not take the title of khan (he took the title "amir"). In the period from 1372 to 1388, he conducted business on behalf of the fake khan Suyurgatmish, and after his death, his

son Mahmudkhon. On the coins, he places his name along with the names of these fake khans. Even after the death of Mahmudkhon in 1402, Amir Temur continues to mint coins in his name (since after the death of Mahmudkhan, he no longer puts fake khans on the throne).

Coins were minted mainly in two denominations: large silver coins were called tanga weighing 6 g., and small silver coins, which were equal to the fourth part of tanga 1.5 g. - miri. This term, of course, comes from the name of the title "amir" of Temur himself.

In addition to the above two denominations, copper coins were used in the money trade in the general consumer sector for small retail trade. These coins were minted with the name of Amir Temur.

Coins were minted in 40 mints of such cities as: Astrabad, Astara, Baku, Basra, Baghdad, Herat, Bamiyan, Darband, Yazd, Isfahon, Kirmon, Kushan, Kumi, Mardin, Mahmudabad, Mashhad, Saveh, Samarkand, Sultaniyah, Tabriz, Khorezm, Shebankara, Shiraz, Shaikh Abu Ishaq, etc.

These coins were in circulation and provided trade not only for the states of Amir Temur and the Temurids, but were also used outside the countries of the East on an equal basis. The study of these coins is of great importance in the study of political and economic history, the coinage of the Temurid era, as well as the culture and art of this period.

Also noteworthy is the coat of arms on the coins of Amir Temur, which consists of three small rings. According to the ambassador of the Spanish King R. N. Clavijo, this sign meant that Amir Temur was the ruler of three continents. Coins from the time of Amir Temur are distinguished by their geometric beauty and magnificent design.

Amir Temur's contribution to the development of the peoples of Central Asia is very great. During his time, many architectural monuments were built in such ancient cities as Samarkand, Bukhara and Shakhrisabz.

After Uzbekistan gained independence on September 1, 1991, the national currency was issued, which strengthened the economic and political independence

of the republic. In 1996, commemorative coins were minted in honor of the 660th anniversary of Amir Temur, gold-plated and silver-10, 100 soums. In 1997, in honor of the 660th anniversary of the birth of Amir Temur, a 99.99 gold coin "100 soums"was issued.

Amir Temur had four sons. The eldest of them, Mirza Jahongir, died during the lifetime of Amir Temur in 1376.

Amir Temur's second son Mirza Umarshaykh (ruler of Fars) He was killed in 1394 in Kurdistan. Mirza's third son Mironshokh was born in 1366. Starting at the age of 14, he participated in Temur's military campaigns in Khorasan. He was killed near Tabriz in a battle with the forces of Qor Yusuf.

Amir Temur's fourth son Mirzo Shahrukh was born in 1387. In 1396, he was appointed ruler of Khorasan.

Mirzo Jahongir's son Muhammad Sultan was one of the most beloved grandsons of Amir Temur. After the death of Mirzo Jahongir Amir, Temur declared him his heir.

Muhammad Sultan was born in 1374. At the age of 24, he commanded a 40-thousandth army. In 1399, during the campaign of Amir Temur to India, he was appointed ruler of Samarkand. In 1401-1402. Muhammad Sultan participated in his grandfather's campaigns in Iran and Turkey. While returning, he suddenly fell ill and died of an illness in 1403. His body was buried in Samarkand.

Amir Temur was very saddened by the sudden death of his grandson. In order to preserve the name of Muhammad Sultan in history, Amir Temur began minting coins in his name.

On the obverse of these coins are quotes from the Koran, and around them are minted the names of four caliphs. Also on these coins there is a date and place of minting.

After the death of Muhammad Sultan, Amir Temur declares his son Mirzo Mironshokh Khalil Sultan as his successor. Khalil Sultan was born in 1384. He was raised by Amir Temur's wife Saroimulkhonim. From the age of 15, he participated in the military campaigns of his grandfather. During the last campaign of Amir

Temur in China (1404), he appointed Khalil Sultan as the leader of the right wing of his army.

After the death of Amir Temur, Khalil Sultan was declared ruler of Samarkand. The role of the fake khan was played by the son of Muhammad Sultan, Muhammad Jahongir.

During his reign, Khalil Sultan minted silver and copper coins. On these coins, he places the name of Muhammad Sultan without the title "khan".

After the death of Amir Temur, a power struggle between his successors began. In this fight, the winner was the son of Amir Temur Shahrukh. After conquering Samarkand, he declared his son Ulugbek ruler of Samarkand in 1409. He also appointed Khalil Sultan as the governor of the city of Rai.

Muhammad Sultan's son Muhammad Jahongir was declared governor of the Hisori Shodmon region. So Shah Rukh of Herat ruled Khorasan and Transoxiana for 50 years.

As the supreme ruler of Transoxiana and Khorasan, Shahrukh began to mint his silver coins in all major cities (Astrabad, Bukhara, Damgan, Isfahan, Kushan, Kerman, Qom, Nishapur, Merv, Samarkand, Sebzavar, Sova, Sultania, Tabriz, Khorezm, Herat, Shiraz, etc.) of his state.

The obverse of these coins contains a quote from the Koran and the names of the first four caliphs (Abu Bakr, Omar, Uthman and Ali) are minted on the sides. The reverse side of these coins shows the date and place where the coin was minted.

Ulugbek was the son of Shah Rukh and grandson of Amir Temur. He was born on March 22, 1394 in the city of Sultaniyah in western Iran. His mother Gavharshod was the daughter of Giyasiddin Taragai, one of the Chagatai emirs.

Ulugbek's real name is Muhammad Taragay. In December 1409, he became the ruler of Samarkand.

Ulugbek ruled Transoxiana for 40 years (1409-1449). He was known for his scientific works. He turned Samarkand into the home of the great scholars of the East. During the time of Ulugbek, culture, science and trade developed in Transoxiana.

During the time of Ulugbek, silver coins were minted in such cities as Bukhara and Samarkand. These coins were minted in the name of Ulugbek Shahrukh's father. Ulugbek started minting coins in his own name only after Shah Rukh's death in 1447. He minted coins in his own name in Samarkand and Herat for only two years and seven months. That is why coins minted on behalf of Ulugbek are very rare and considered unique.

Shah Rukh's coins do not mention the name of Amir Temur. But on the coins of Ulugbek there is a coat of arms and the name of Amir Temur.

To improve trade and improve copper coins in retail trade, Ulugbek carried out a monetary reform in 1428-1429.There seems to be no mention of Ulugbek's monetary reform in the currently known written sources. Therefore, not only was it not described in the Oriental literature, but even the very fact of its implementation remained unknown to historians of Central Asia and the East. Only the study of copper coins revealed this new page in the economic life of Central Asia in the 15th century, a page that is also interesting from the point of view of Ulugbek's character as a statesman.

The source of the study is 17 hoards, which either consist entirely of anonymous copper coins of Ulugbek, or include more recent coins, provided, however,that Ulugbek coins also prevail in such hoards. The very fact that the reform was decreed, its content and stages of implementation, and the specifics of post-reform circulation - all this was discovered and understood as a result of processing the hoards by comparing their composition and topography. The composition of the hoards includes many indicators. In this case, some statistical and standard-weight materials turned out to be significant. Not all the treasures used have been thoroughly studied.

The initial source for the analysis of the reform and post-reform treatment is the clades processed statistically. Other treasures performed an important control function, helping to weed out random ones and more reliably justify the natural.

It is important to emphasize that of the 17 Transoxiana hoards, eight were found in the central Transoxiana region, and nine were found in the Hisara region,

while within each region they were found in different historical regions. Such a topography creates confidence that the particular will not be taken for the general, and the general can be reliably justified.

Hoards are clearly divided into three groups according to the composition of coins and superchecks. These groups are a chronological milestone. Within a group, treasures may differ in details, and they are similar to different manuscripts and editions of the same work. The chronological group of hoards is the unity of their common and their individual, this is the stage of monetary circulation. Clades formed at the same stage and finally dropped out of circulation under the same or similar conditions, due to the same or similar reasons, are inevitably similar in composition. The attracted hoards are the source of this conclusion. The largest Treasure No. 12 from the city of Osh is distinguished by its individual nature. But even his special personality does not obscure or erase the features of the general one.

Coins of 823 AD make up hoard No. 1; in the rest of the hoards, they either do not exist at all, or they are isolated. The coins of 832 AD are the basis of the other nine hoards, despite their different sizes, individual composition, and different times of addition. Even in the Osh hoard (No. 12), which is the most geographically specific, the number of coins of 832 AD exceeds the number of coins for any other year.

In the literature, the idea has been expressed more than once about the serial minting of all copper coins of the 15th century, or groups of coins with the date 832 AD. Not all coins of the 15th century and not even all coins with the date 832 AD allow us to confidently talk about serial production, but only Bukhara coins of 832/1428-1429. The fact is that these coins of Bukhara in quantitative terms occupy a special place among the very abundant products of the 15th century. They make up the bulk of coins in the most diverse hoards. In 832/1428-29, copper coins were also issued in many other cities, but their production in quantitative terms does not go to any comparison with Bukhara coins of this year. In some hoards - only Bukhara coins of 832 AD; in others-Bukhara coins predominate by tens and hundreds of times. The overall total of nine hoards No. 2-10 is also impressive: out of 1,768 coins

that have retained the names of six mints, Bukhara accounts for 1,712 coins (about 97%), while the remaining five account for only 56 (about 3%).

In other hoards, the quantitative predominance of Bukhara coins of 832 AD was also always noticeable. These same coins are most often found on the territory of Transoxiana in the form of individual finds. In addition, the production of the Bukhara mint itself, in other years, also does not go to any comparison with the number of Bukhara coins of 832 AD.Therefore, there is no doubt that Bukhara coins with the date 832/1428-1429 were practically issued not only this year, but also in subsequent years, but without any change in the inscriptions.

The monetary reform initiated by Ulugbek in 832/1428-1429 became a key moment in the economic development of the Temurid state. It corresponded to the level of development of commodity-money relations and was designed to promote their intensification. At the same time, a study of the entire complex of diverse sources of this period shows that it would be deeply incorrect to assess the reform of Ulugbek as a separate economic action aimed only at improving the state's monetary system. It was one of the links in the chain of a deeply thought-out and integral program to stabilize the internal economy. policies. The monetary reform decreed and partially implemented by Ulugbek was essentially only one of the three interrelated areas of serious economic reform that formed the core of Ulugbek's domestic policy.

Let's take a closer look at the nature of Ulugbek's monetary reform. The main task of the reform was an attempt to transform the minting and circulation of copper coins, which, as already noted, played a crucial role in the development of handicraft production and saturation of trade in consumer goods, and therefore the most profitable item of the state economy. Thus, the reform was primarily aimed at supporting the interests of the central treasury and the interests of trade. The interests of trade demanded an unchangeable, strong coin, which, moreover, would not know regional and specific barriers. Just like that the reform gave the coin to trade.

The reform of the monetary system was carried out in two stages. At the first stage, old coins were withdrawn from circulation. They were exchanged for new

coins and minted by several mints in Samarkand, Bukhara, Shah Rukh, Andijan, Karshi and Termez. At the second stage, when the money supply of new copper regalia reached the required level, the circulation of old coins was prohibited. The production of copper coins began to be carried out centrally at one mint.

Ulugbek decided to concentrate the minting of copper coins not in the capital city of Samarkand, but in Bukhara. The reason for this decision was that the centralization of the minting of copper coins meant a significant increase in the burden on the only mint that could cope with the increased production of a single copper coin several times. Apparently, the Samarkand mint, which by that time was engaged in minting silver and copper coins, did not meet the tasks set due to limited production capacity, so Bukhara was chosen as the center of production of a single copper coin. The Samarkand Mint continued to issue silver coins. Their coinage was economically beneficial to the treasury, but much more important was the information of a political nature that the silver regalia carried.

As you know, Ulugbek started minting silver coins on his own behalf only after his father's death. Naturally, the minting of coins with the name of the sovereign could only be carried out by the metropolitan mint. Copper regalia by that time were minted without mentioning the name of the sovereign, and therefore any other major city could take over the centralized production of these coins.

Thus, the centralized minting of copper coins in Bukhara put an end to the previous practice of" dispersing " revenues from the production of copper regalia, thereby contributing to the concentration of all revenues in a single, central treasury. The same goal was met by the ban on the circulation of "old", pre-reform coins. This measure provided for the withdrawal of old coins and the production and introduction into circulation of new, centrally issued coins, which also increased the income of the general treasury.

It should be emphasized that in general, the initial stage of the monetary reform was carried out successfully. This was largely due to a deep understanding of the laws governing the functioning of the monetary system, a clear awareness of the need for flexible tactics that respond sensitively to specific changes in social

conditions in obtaining "momentary" and long-term benefits. The result of these measures was the widespread use of a single copper regalia, which provided all retail trade in central Transoxiana.

These measures contributed to the achievement of stability of the national circulation of copper coins and in the most favorable way objectively contributed to the further development of trade and the implementation of reserves to increase its volume in the monetary reform.

The measures taken by Ulugbek to reform the monetary system were driven by the needs of the market, which involved the broadest strata of both the urban and partly rural population in intensive commodity-money relations. The gradual transition of rural producers to active economic relations indicates that agriculture in the 15th century began to move away from traditional internal exchange and is increasingly involved in a new, monetary form of relations both among rural and urban producers.

However, civil strife and the general centrifugal character that the development of Temur's empire acquired during and especially after the death of Ulugbek, practically eliminated the results of the reform carried out by him. Minting of coins again assumed a decentralized character, which led to a break in the general norms of inter-regional circulation of copper coins: the market was oversaturated with an excessive mass of copper Bukhara coins, their uncontrolled disequilibrium. All these factors combined led to a crisis that was overcome only during the reign of the Shaybanids.

Thus, the maximum degree of centralization of power achieved by Temur, during the almost a century that has passed since his death, was replaced by the maximum degree of decentralization under the last Temurids. In the Khorasan Sultanate, the degree of individual freedom of choice among socially active groups was so high that it prevented the formation of a united front of resistance to the enemies. This was all the more devastating because there were several enemies. In Transoxiana, the absence of a single charismatic leader also played into the hands of the enemy, who had been tormenting the region for decades. the leader and social

intransigence of the most significant social forces. The importance of internal strife was greater than the fear of an external enemy; having played a fatal role in the collapse of the Temurid Empire.

Questions:

1. On behalf of which fake khans did Amir Temur mint coins?

2. What are the main consequences of Ulugbek's monetary reform?

3. In what mint was the minting of copper coins concentrated after the reform of Ulugbek?

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TOPIC # 16. COINS OF UZBEKISTAN IN THE TIME OF THE SHEIBANIDS AND JANIDS.

PLAN:

1. Monetary policy of Shaibani Khan.

2. "New" and " old " coins.

3. Coins of the Ashtarkhanid State

The state and development of monetary circulation in the Sheibanid and Janid states is characterized by a large fund of studied finds of coins and coin hoards, as well as data from handwritten sources.

In the states of the Sheibanids and Janids, coins were issued from gold, silver, copper from alloys of silver with copper in different proportions. The general pattern was that the position of gold in the monetary economy of the 16th and 18th centuries depended entirely on the state of minting silver coins, the possibility of providing the market with the necessary amount of silver-based circulation media. It was the state of silver reserves and the peculiarities of the organization of minting and circulation of silver coins that determined the decisive fact that regular minting of gold coins began only in the 18th century. Before that, their release was episodic. So far, only two Sheibanid sovereigns, Muhammad Sheibani Khan (1500-1510) and Abdullah Khan II (1583-1598), are known to have gold coins. Janid gold coins of the 17th century are not known at all, and they are not mentioned in written sources either. For example, Jenkinson claims that there were no gold coins in the trade. And in general, in the 16th and 17th centuries, the functions of means of circulation and means of payment were least of all inherent in gold.

The situation partially changed in the 18th century. The minting of Janid gold coins may have begun as early as the end of the 17th century. In the 18th century, it was regular, often annual. The transaction in the documents was drawn up for both silver and gold coins (ashrafi). The latter acquired the functions of means of circulation and payment, but their circulation became more intense from the middle of the 18th century.

The minting and circulation of silver and copper coins was closely interrelated. The basis of monetary circulation in the 16th century under the Sheibanids was high-grade silver coins (their synonyms are "tanga", "tangacha", " khani") and copper coins (the name of the main denomination is "fulus dinar", i.e. "copper dinar"). The state fixed and changed the exchange rate circulation between coins made of these metals.

In addition to the main denominations, multiples of them were issued at different time intervals for the convenience of trading. Multiples of the silver tanga have come down in single copies, but from written sources it is known that in Transoxiana, under the Sheibanids, large coins of double denomination and small coins of two-thirds and half of the main denomination were minted. In copper coinage, the most developed price scale was in the first quarter of the 16th century, when copper coins were issued in denominations of two dinars, two-thirds, one-half, one-third and one-sixth parts of the dinar. The smallest copper coin had a separate purpose: "pool", "black pool".

In 1507, Muhammad Sheibani Khan captured Herat and immediately a decree on monetary reform was announced in the city's cathedral mosque. Money circulation in Herat by this time was experiencing deep inflation. The reform was supposed to attract the commercial and feudal strata of society to the side of Sheibani Khan, it promised all those interested in trade a solid and unchangeable organization of coinage and silver circulation. The basis of silver circulation was assigned to a new tanga, "decorated with the august coinage", i.e. the name and titles of Muhammad Sheibani Khan himself. The weight standard of the Late Torrid tangas was According to miskal (4.8 g), the weight of new tangas of Sheibani Khan was increased "by half a dang miskal", i.e. by 1/12 part of a miskal. The weight standard of miskal and half dang miskal (5,2 g) was not random, it repeated the weight standard of coins of Temurid Shahrukh (1404-1447). The tanga of Shah Rukh remained in my memory as a very good and strong coin, and this psycho-heroic moment was taken into account. The reform of Sheibani Khan did not prohibit further circulation of single-scale Temurid coins, but lowered their exchange rate: at

the height of inflation, they were officially equated to 36 copper dinars, the reform equated them to 30 dinars. Old course in 36 copper dinars, it was transferred to a higher-weight, new tanga (with the name of Sheibani Khan).

In 1507, the reform was not yet complete. In Transoxiana, for example, the tanga continued to be minted in one miskal, in Herat they began issuing coins according to a new weight standard, and the standard design of coins in two parts of the Sheibanid state was not the same. The date of the complete completion of the reform is 1508, when tangas of the same weight, content of inscriptions, and standard design were issued in many cities and regions of the then vast Sheibanid empire: in Samarkand and Bukhara, in Merv, Nisa and Serakhs, in Herat, Mashhad, Nishapur, Nimruz, Kain, and Sebzevar. Identical silver coins had equal circulation across the state, the inflation process has been suspended.

In Transoxiana, copper coinage was also reformed: instead of disequilibrium products, copper coins of the same weight (5.2 g) as silver coins entered circulation. The inscriptions of Samarkand coins even included the designation of a new weight.

After the death of Muhammad Sheibani Khan in 1510, wars between the Sheibanids, Babur and Qizilbash, as well as the severe snowy winter of 1512-1513, led to high prices and famine in central Transoxiana. Inflation was deepened by the monetary policies of the Shaibanids and Babur, who sought to extract more revenue from the minting and circulation of copper coins. All the techniques were used: a sharp reduction in weight, repeated changes of one group of coins by others, a change in their exchange rate, and an excessive increase in the coin mass.

After the victory of the Sheibanids and the stabilization of the political situation, inflation could not stop by itself, since the number of copper coins on the markets significantly exceeded the sum of commodity prices. Silver disappeared from circulation, and no new silver coins were issued. In order to eliminate such a deep crisis of monetary circulation, restore confidence in copper coins, and establish the production of silver, it was necessary to carry out a reform.

Monetary reform was difficult, multi-stage: it took a decade and a half to normalize money circulation on a national scale. Initially, Bukhara (the appanage of

the authoritative Ubaydullah) and Samarkand (the capital of the Sheibanids, the appanage of Kuchkunchi - the head of the dynasty) pursued an independent policy, other appanages adjoined either Samarkand or Bukhara. The minting of high-weight copper coins began, which was of great psychological importance, and small-weight discredited copper was banned during the crisis: it was possible to establish the minting of silver, but weight-bearing coins were not allowed. standards for silver and copper in Bukhara and Samarkand were different. Only by 1525 was the transition to the national weight standard fully implemented, and the tanga of one miscal again entered into circulation. Under the conditions of normalized national circulation, a strong equality was established between silver and copper coins; a single-scale tanga was equal to 20 copper dinars. This reform is conventionally named by scientists after Kuchkunchi Khan.

The minting of silver coins was free, i.e. any private person could order coins from their metal or products, for which the treasury charged a certain fee. For the treasury, the source of income was the minting of coins, especially the organization of their circulation. All silver coins were divided into two groups: the coins of one group are called "old" in documentary sources, and the other "new". The economic meaning of this was that the tanga was minted not from pure silver, but with an admixture of copper. The standard of their sample was determined at 90% pure silver, so in documentary sources they are called "nine-tenths." This means that each coin contained about 4.3 grams of silver and 0.7 grams of copper.

The rate of the " new "coins was 10% forced, as if they were equated to a miscal of pure silver (although there was about 4.3 g of silver). The rate of the" old " coins corresponded to the real silver contained in the tanga. In other words, according to the state's policy, different numbers of "old" and "new" tangas were required to buy the same good or product; if the "new" price was 9 tangas, then the "old" ones should be given 10 coins. From time to time, rearrangements were made: "new "coins were declared" old " (and all owners of "new" coins immediately had to lose 10% of their cash), newly minted coins - "new".

Sometimes regroupings were made more often, but sometimes the situation remained stable for several years. It was profitable for the Treasury to receive all monetary taxes "old", to pay all payments and purchases "new", which determined the time, and sometimes the frequency of regrouping. In the market, in trading, everyone was in a hurry to get rid of the "new" ones and keep the "old"ones. Over time, a new possible regrouping was approaching, tension was growing - the forced exchange rate of the "new" ones was falling in the market, and therefore the prices in the "new" tanga were approaching the prices of the "old"ones. But the real rate of the" new " tangas in relation to to the "old" for these and any other reasons, it could only fluctuate in the market, in transactions between individuals. All monetary transactions of the treasury were carried out on the basis of the official exchange rate and legal documents (wasika, waqf-nama) include this legalized rate.

However, this does not mean that huge revenues from the minting and circulation of silver flowed into the treasury of the central government. The head of the dynasty was then only the first among equals. Large appanage lords paid him external honors, glorified the name and titles of the head of the dynasty in coin inscriptions, and took the income from minting coins for themselves. Regular and abundant silver production was carried out in the four largest estates - Bukhara, Samarkand, Balkh, and Tashkent. Occasionally, mints also worked in smaller cities (some of them were part of large estates, others were independent). districts): Kufin, Kermin, Tatkend (in the Zarafshan valley), Andijan (Andijan) and Ahsi (in Ferghana), Kesh, Hisar, Yass.

The rate of silver coins in the 16th century was fixed through copper coins. For a long time, the "new" silver tanga was officially equated to 20-21 copper dinars. Market rates fluctuated, deviated, but returned to this norm. However, a steady process of silver appreciation has gradually emerged. As a result, a massive outflow of Sheibanid silver coins began outside the state. Sheibanid tangas were especially intensively received in the Baburid state, where they were even legalized for local circulation by means of cheques with the name of Akbar.

The underestimation of silver also affected the reduction in the supply of private metal to the Sheibanid mints for minting silver coins.

A crisis situation was brewing, when the number of coins in circulation did not meet the needs of money trading and was constantly decreasing.

It was in this context that Abdullah Khan II, in several stages, carried out the monetary reform that trade so much needed. To compensate for the shortage of silver-metal and silver coins, he organized the regular issue of gold coins under his father and controlled their minting in Bukhara, paying special attention to preserving the high quality. Gold coins were minted in three denominations: the main denomination (like silver, it weighed a miscal), half the main denomination and a very small coin.

The reform of Abdullah Khan was primarily aimed at changing the exchange rate of silver coins in accordance with the appreciation of silver. The exchange rate was increased by one and a half times, i.e. the "new" tanga was equated to 30 copper dinars, and the "old" one - to 27 copper coins, which is recorded in numerous documents of that time.

At the time when Iskandar Khan was still the formal head of the dynasty (1560-1583), the minting of silver coins remained decentralized, although Abdullah, passing Bukhara to his father, gradually captured other major destinies: Balkh (1573), Hisar (1574), Samarkand (1578), Tashkent (1582). Iskandar's name is associated with silver tangas issued in Bukhara, Samarkand, Balkh, Tashkent, Andijan, Ahsi and Yass. It was a time of feudal wars and feuds that required a lot of money. Both Abdullah Khan and his rivals needed the money. Therefore, under Iskandar, the regroupings of the" new "and" old " tangas were especially frequent, which undermined their credibility and intensified the outflow of Sheibanid silver outside the state, for example, to India.

After becoming head of state in 1583 after the death of his father, Abdullah Khan carried out another part of the monetary reform: he largely centralized the minting of silver tangas in Bukhara, his capital. Silver tangas with the name of Abdullah Khan were produced annually and in large quantities, while the minting of

Balkh, Samarkand and Tashkent was episodic and quantitatively small. Coins of Bukhara are distinguished by a special grace of handwriting and design.

For the daily urban trade in consumer goods, Abdullah Khan established the minting of copper coins of several denominations.

The monetary reform of Abdullah Khan II was successful, it eliminated the crisis of monetary circulation, stopped the mass leakage outside the state, and again attracted private metal to mints. This reform was part of the internal policy of Abdullah Khan II, which aimed to create the most favorable conditions for all types of trade: transit, intercity, and intra-city. Money trade was the most important source of income, and the treasury of Abdullah Khan II received these revenues.

In the 17th and 18th centuries, the Janids made significant changes in the monetary economy. At the beginning of the 17th century, while the Janids were still producing high-grade coins, Sheibanid silver continued to circulate. But in the first half of the 17th century, gradually, each time by 5-10%, the sample of silver in coins began to decrease. The rate of the" new " tangas under the Janids was still forced, the tanga was equal to 30 copper dinars.

Already in the first half of the 17th century, an attempt was made to issue a completely low-grade coin. According to the testimony of Mahmud ibn Wali, in Balkh and Transoxiana of this period, tangas were traded from high-grade ones to those with only a quarter of silver in them.

In the second half of the 17th century, it was low-grade coins that dominated the market, which caused discontent among the population. As a result, after issuing the lowest-grade coins, the treasury was again forced to return to higher-grade ones, as "the best of the bad ones".

The decadent state of public finances and feverish attempts to correct the situation were particularly pronounced in the monetary reform of 1708.

A comparative analysis of legislative, monetary, and narrative sources has shown that the monetary reform of 1708 was an important part of domestic policy, aimed in general at limiting the willfulness of feudal lords, centralizing power, and strengthening public finances.

At the same time, this reform, which was aimed at accumulating a significant amount of money in the state treasury, as well as protecting the interests of merchants and artisans, initially weakened the financial situation of these particular segments of society.

The announcement of the reform caused discontent and resistance from all strata of urban society, a popular uprising.

The uprising was crushed, although it was somewhat successful, as the government was forced to change the original content of the reform and announce a new course for the" new " Tangas. According to the new exchange rate, the "old" tangas of high quality accounted for two new low-grade coins of Ubaydullah Khan.

The composition of the coin mass of the 18th century after 1708 was very diverse, and the monetary circulation was complex. The basis of trading on the market for several decades was made up of the worst tangas - "single" post-reform coins of Ubaydullah Khan, similar to copper ones. Large purchases, real estate transactions were sometimes issued in higher-grade silver coins issued in the last quarter of the 17th century. In the second half of the 18th century, coins of various samples of new sovereigns were added to them.

In the 18th century, the regular issue of gold coins began. According to an eyewitness, one ashrafi gold coin accounted for 50-80 silver coins (depending on their sample and exchange rate). Such a variegated money market made trading difficult, opened up space for deception and speculation.

Later, in 1785, a radical reform was carried out, putting an end to this confusion in monetary circulation. Everything was changed: the weight, size, sample of silver coins, the technique of their minting, the content of coin inscriptions and their decoration. For more than two and a half centuries, under the Sheibanids and Janids, silver coins were of different samples, but the weight of the tang was equal to one miskal. Since 1785, the weight of the tang was equated to 7/10 parts of the miskal (3.36 g), but these coins were high-grade: Bukharians believed that they were made of pure silver. Small, almost regular round shape, with a few inscriptions, they are outwardly, they also differed sharply from all pre-reform releases. After 1785,

the main part of the mixed coins that had previously been on the market was banned and was subject to withdrawal from circulation. But one of the older coins survived the reform: worn, low-grade coins issued in 1753-1758. Muhammad Rahim Mangit, received the name "miri" and were equated to a quarter of the post-reform high-grade tangas.

Questions:

1. What coins were issued under the Sheibanids?

2. Explain the main significance of Abdullah Khan's reform?

3. What coins were minted under the Janids?

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TOPIC # 17. COINS OF THE BUKHARA EMIRATE UNDER MANGYTS (MID - 18TH-EARLY 20TH CENTURIES).)

PLAN:

1. Coins of the Mangyts in the 18th-mid-19th centuries.

2. Coins of the Mangyts from the middle of the 19th century.

3. Coins of the last representatives of the Mangyt dynasty.

The literature known to us covers, with more or less completeness, coin material only up to the reign of Emir Abd al-Ahad, i.e., up to about the 80s of the 19th century. Coins of the last two rulers of Bukhara (Abd al-Ahad and Alim Khan) are still the least studied and information about them is virtually absent in the numismatic literature. All the more valuable is the manuscript of Tarikh-i Salimi, compiled by Mirza Salim beg, who held high state posts under the last emirs. It contains a number of interesting information about the money circulation of the Khanate.

During the reign of the last representative of the Janid dynasty, Abu-l-Fayz (1711-1747), the khan's power lost its significance. The Khanate broke up into separate independent regions, and internecine wars intensified. Incalculable disasters were brought to the country by the invasion of nomadic Kazakhs, who for 7 years ravaged the entire Zerafshan Valley without encountering resistance. This plight of Bukhara was taken advantage of by the Iranian Shah Nadir Afshar (1148-1160 AD), who, having won a victory in a number of countries, entered the khanate in 1740, dealing it a crushing blow. Intervention it had the most severe impact on the economic life of the Khanate. The country was robbed, valuables were taken out, which had a heavy impact on the monetary economy of Bukhara. The death of Nadir Shah, who was assassinated in 1747 by his political opponents, contributed to the restoration of the khanate's independence.

The end of the intervention coincided with the final separation of the Khiva Khanate, as well as the formation of the Kokand Khanate. In Bukhara itself, there

was a change of government, and Muhammad Rahim Mangyt (1753-1758), the son of Muhammad Hakim-biya, came to power.

Since the second half of the 18th century, there has been a significant economic recovery throughout Central Asia, due to the elimination of political fragmentation, the cessation of internecine wars and the strengthening of centralized power. In addition, the development of industry in Europe and Russia could not but affect the economy of the Central Asian khanates. In the second half of the 18th century, the international market, in particular the Russian one, showed an increased demand for Central Asian raw materials. Under these conditions, the remaining disequilibrium and different-grade coin from the intervention period, which served the monetary circulation of the Bukharian state, was used as an alternative to the Soviet Union. khanate, became a brake on the development of commodity-money relations. A completely natural phenomenon was the monetary reform of 1200/1785, which was carried out by the third representative of the Mangit dynasty, Shah Murad (1785-1800).)

Shah Murad's extensive reform activities are well covered in the historical literature, but the monetary reform he implemented remained unknown for the longest time. However, many scholars "conditionally" attribute this reform to the powerless Abu-l-Ghazi Khan, the last representative of the Janid-Genghisid dynasty, although they rightly note that this fake and powerless khan himself was not its initiator and inspirer. In the conditions when the supreme power actually passed to the rulers who were not descended on the male line from Genghis Khan, the new dynasty, taking into account the old tradition, proclaimed the power of the fake" full-fledged " Khan Abu-l-Ghazi, in whose name the coin was minted. A similar phenomenon took place not only in Bukhara, but also in the neighboring two khanates.

Belonging to the Genghisid family played an important role in the accession of the Central Asian rulers to the throne. At one time, even such a powerful ruler as Timur ruled the country with the help of fake khans and declared himself amir only after he married the daughter of Genghisid Kazan Khan, the widow of Amir Husain.

Similarly, Muhammad Rahim Mangyt, who in 1756 assumed the title of khan, became related to the house of Genghisids by marrying the daughter of Abu-l-Fayz. This gave him the right to issue a coin with his own name, but the coins minted by him by type and quality are somewhat different. they were not yet noticeably different from the coins of the previous dynasty.

During the reign of Daniyal-biy and in the early years of Shah Murad, Abu-l-Ghazi Khan was content with his title of khan and spent his life in idleness.

The reform of 1784-1785 was carried out by the young Shah Murad, who had just ascended to the throne, and the actual date of the beginning of the issue of Mangyt coins should be considered 1200/1784-1785, since as a result of the monetary reform of this year, a new coin system with a completely different type of coins appeared.

The reform did not dismiss the old tradition: monetary denominations were preserved in the same three types. This is a gold coin called "tillya" or "ashrafi", silver - "tenga" and copper - " fals "(plural "fulus"), which went under the popular names "pul", "mis-pul" and "kara-pul".

The designation of the dates of issue of the coin remained the same as before-digital according to the Muslim calendar. But the obverse side of the coin was marked, as before, with the name of the ruler with his title and date, although the issue of coins with the names of deceased family members was significantly new for Mangyt coinage. On the reverse side, instead of the symbol of faith, the name of the mint appears with the date. Thus, gold and silver coins of the Mangyts received one of their very characteristic features - dating on both sides of the coin; copper coins sometimes have a date on only one of the sides.

In purely technical terms, the reform is no less tangible. The coins received a much more regular shape, they are characterized by a high sample, a certain weight standard - with the exception of copper coins.

According to the coins of the Mangyt coinage, it is clear that for the first time the short title "amir" appeared only on the coins of the time of Shah Murad, issued by him in honor of his father - Daniyal-biya, who was named "Amir Daniyal".

Another fairly common title of Bukhara amirs was "sayyid". A. A. Semenov explained its origin as follows: "When the emirs of Bukhara traced their lineage back to the Prophet, they considered themselves seyids, and since the name of seyid was considered superior to any other, because it was not a passing word, the word seyid was therefore always put in front of the names of the emirs. But, as it seems to us, the right to call themselves Sayyids was granted to the Bukharian Mangyts only after Shah Murad became related to the house of Genghisids, marrying the widow of Muhammad Rahim, the daughter of Abu-l-Fayz. Shah Murad himself did not call himself a Sayyid and, according to his own account, he did not call himself a Sayyid. According to Mirza Shams-Bukhari, he did not allow his name to be mentioned on the khutba or depicted on a coin. According to coin data, Shah Murad is known in the coinage of his descendants under the title "Masum Ghazi", i.e."the immaculate warrior for the faith".

Shah Murad's son Amir Haidar (1800-1826) minted the coin not only in honor of his ancestors, but also in his own name. In addition to the above-mentioned titles "sayyid" and "amir", he also called himself" padishah "and"sultan". Probably, Amir Haidara rarely used the latter title. In the literature we have reviewed, his name does not appear with this title, and he is known only from two coins from the collections of the Hermitage and the Historical Museum.

All coins of the Mangyt dynasty, with the exception of only a part of the coins of Haidar and all the coins of his son Husayn, were minted on behalf of the deceased amirs. Such a phenomenon in the history of Central Asia in the late Middle Ages was observed under the Timurids: Ulugbek minted coins in honor of his grandfather-Amir Temur with the word "deceased".

After starting to implement the reform, only for 4 years Shah Murad issued a coin, both gold and silver, on behalf of the fake Khan Abu-l-Ghazi. Coins with the name of the latter are found up to 1203/1789.. But already in 1202 x. Shah Murad, along with the type described above in honor of Abu'l-Ghazi Khan, mints coins in honor of his late father Daniyal-biy, keeping the coin type for silver and gold unchanged until the end of his reign.

In the gold and silver coinage of Shah Murad, we encounter a phenomenon characteristic of the entire monetary business of the Mangyts-the use of old stamps. Observations in this area are important primarily in that they allow us in some cases to assume that coins were minted in those years that we do not yet know; for example, in the gold coinage of 1200-1201, the stamp of 1201 is used, which is not supported by coins; in the coinage of 1203-1204, the stamp of 1203 is used, which is not represented by coins; the same is observed in the coinage of 1206-1207.

The annual minting of Shah Murad coins is represented in most cases by single copies. The almost annual minting of gold coins is striking, although the reform focused on the tenga, which is not surprising if we take into account the quality of the silver coin of the last Janids. The circulation of copper, apparently, in the first years was provided at the expense of the stock of old coins.

Only the coinage of 1213 CE is represented by all three types of coins of the Khanate. The first known copper coins of Shah Murad also belong to this year.

Shah Murad's successor, his son Amir Haidar (1800-1826), belonged to the Genghisid house on his mother's side. This gave him the undisputed right to mint coins in his own name. Most consistently, this right was manifested in silver coinage; tenga was issued only with his name, most often with the titles "sayyid" and "amir".

It is this feature of the silver coinage of Haidar that prompts us to recognize the gilded fake Tilly as the only copy of 1216 AH, apparently of low-grade silver with the name Masum-Ghazi. By type and size, it corresponds to gold coins.

The appearance of the title "sultan" on coins, in our opinion, can be explained as follows. When Amir Haidar came to the throne, there was considerable unrest in the Bukhara Khanate. "In 1800, the Turkmens of Merv rebelled, and in the following year there was an uprising of Turkmens in the Kerki region along the Amu Darya; the rebels fought a stubborn struggle against the Emir's troops sent against them. Emir Haidar also had to spend a lot of energy and money to pacify the rebellious Miankala tribes before he could establish himself on the throne. Perhaps in honor of the final confirmation on the throne by Amir Haidar this new title was adopted - the title of Sultan.

Emir Haidar minted two types of gold till-in his own name and in memory of his father, Amir Masum - Ghazi. Therefore, in the literature, it is customary to divide the gold coinage of the Emir of Haidar into two groups: "haidari" and "masumi". Starting to mint the "haidari" till from the first year of his reign, he placed the name of Janid Abu-l-Ghazi on the obverse side next to his name until 1220 AD.

The till of Haidar in 1242 AD is unknown to us. The tilly coins known to us by Husayn in 1242 were minted in his own name; but since Nasrullah, who began to rule in the same year, resumed the minting of gold, the discovery of such a coin would present us with a mystery-in determining its ownership.

The copper coin of Haidar's reign was minted almost as regularly as the tillya and tenga; the variety of its types is very great and in some cases different coins were issued in the same year.

The year of the new ruler's accession to the throne always imposed certain requirements for coinage: the coin of the new ruler was needed not only as a symbol of power, but also was used during the celebrations on the occasion of the coronation.

Nasrullah's coinage is very plentiful and surprisingly uniform in both gold and silver. Of the 35 years of his reign, 21 are represented by the gold coins known to us. All tilleys are dedicated to the memory of Shah Murad.

Given the use of old postmarks in Nasrullah's coinage, we can probably expand the list of his gold coins to include types that may eventually become known. In the coinage of 1251/1247 and 1251/1248, the stamp of 1251 CE, not represented by coins, is used; similarly, in the coinage of 1266/1265 CE, the stamp of 1266 CE, not represented by coins, is used.

Minting of the silver tenga is represented by 23 years. From the very first year, the tenga receives a new type and is minted only in the name of the late father of the ruler - Amir Haidar.

Nasrullah's own name does not appear on his coins; neither did any of his successors mention him on their own coins. Thus, the circle of the founders of the dynasty, who are glorified in coinage - amirs Shah Murad-for gold and Haidar - for

silver-is finally formed. Daniyal-biy is already forgotten in the coinage of Nasrullah and his successors.

Copper coinage, in contrast to gold and silver, is represented by about 12 years; in 1242, 1243, 1244, 1246 and 1254, coins are dedicated to the memory of an unknown ancestor-father or grandfather.

Gold coinage under Muzaffar is produced less frequently (14 years out of 27), while it should be noted that at the beginning of the reign of the last Emir of Bukhara, Alim Khan, it completely ceased (1331/1912-1913).

Due to the double dates in the gold coinage of Muzaffar, it is possible to identify a number of years when the coinage was made, but these coins remained unknown to us. So, for example, in the coinage of 1283/1282 AD, the stamp 1282 AD is used, which is not represented by coins.

Of the 28 years of Abdulahad's rule (1885-1910), gold was minted for 13 years. However, this number increases if you pay attention to double dating. The coinage of 1329 CE is fully attributed to the reign of the next Amir, Alim Khan, since the gold coins of Abdulahad and Alim Khan completely preserve the type of Muzaffar coins, differing only in dates.

On the other hand, the silver coin of Muzaffar and Abdulahad was issued with the greatest regularity for all Mangyts; with the latter, its minting stopped completely in 1322/1904-1905. The seven - year break-from 1312/1893-94 to 1319/1901-02-attracts attention in an almost continuous series of annual issues. The type of tengi Abdulahad does not undergo any changes.

The main monetary unit of the Khanate-the silver tenga-experienced constant greater or lesser fluctuations in the exchange rate, which arose due to a variety of reasons. One of the immediate reasons for the suspension of minting in 1893 was the influx of significant amounts of silver bullion of Western origin to the Bukhara market. The difference in the prices of the silver already purchased, which was in the mint, and the new batches that appeared on the market was such that it caused great confusion.

In 1890, the fate of the Bukhara coin system was essentially sealed in St. Petersburg. In addition to the Ministry of Finance, which pursued its own narrow goals, the Ministry of Foreign Affairs and the Ministry of War participated in the discussion of the issue. Although the three departments did not ultimately disagree, they could not find a common language, since both the Ministry of War and the Ministry of Foreign Affairs did not consider it possible to deprive the Emir of the right to mint his coins. It should also be added that representatives of all three departments in Bukhara often had their own opinions, which differed with the settings of St. Petersburg. As a result, the long-standing discussion of the Bukhara coin system has repeatedly reached a dead end.

As early as November 30, 1890, Alexander III issued a personal decree to the Senate "On the gradual withdrawal from circulation of native silver coins circulating in the Turkestan region." For the exchange and delivery of this coin, the following terms were set: until May 1, 1892, the coin was accepted at the rate of 20 kopecks per tena; until May 1, 1893-15 kopecks; until May 1, 1894-12 kopecks; until May 1, 1895-10 kopecks. But the minting of tengi was not stopped until 1893.

In 1893, when the first signs of a monetary crisis in Bukhara were beginning to be felt, a Russian political agent got the amir to stop minting tenga for private individuals.

On September 1, 1893, the Ministry of Finance issued an order prohibiting the export of Bukhara tenga to Turkestan. The Bukhara tenga, which had previously circulated freely throughout Turkestan, could now only circulate in Khiva and the Transcaspian region. After the ban on export, the tengi exchange rate became more dependent on Russian paper money. Silver accumulated in the Bukhara treasury and in private hands plummeted in price. As a result, a monetary crisis broke out, which gave the Russian government a reason to insist this time on the complete cessation of coinage of tenga in order to resolve the situation. its course.

In the following year, at the request of the Emir, supported by a political agent and referred to above by the "Conference on Trade with Asian States", the ban on the export of tenga was lifted, provided that the Emir undertook not to resume the

coinage of tenga except with the consent of the Turkestan Governor-General. This was one of the measures to regulate monetary circulation in Bukhara.

The resumption of coinage of the tenga in 1319/1901-02 occurred by agreement between the tsarist and Bukhara governments: "The Emir (Abdulahad) gave the Russian Treasury the entire reserve of tengi for 20 million rubles and equally the coin that would be minted (for 25 million rubles) in the future, at the rate of gold or credit cards at the rate set for tengi of 15 kopecks. The emir was obliged to transfer the tenga coming to his treasury from the same calculation to the Russian bank in the future... " Minting of the tenga continued for another 4 years before it was finally stopped in 1322/1904-1905.

If the regularity of minting gold and silver, confirmed by the dates of the coins, could have a certain political significance for the prestige of the rulers, then in the organization of minting copper coins, this was not given much importance and the stamps that were renewed as they wore out were used for many years.

The more than 30-year break in the coinage of the Bukhara copper coin (from 1288 to 1318 AD) is an extremely interesting phenomenon that has no explanation in the documents known to us. It can be assumed that the Russian copper coin already occupied some place in the urban circulation of the 80-90s. Such an assumption could be confirmed or refuted by the treasures of that time, which, unfortunately, we do not have. The ratio of copper to silver before the latter ceased to be minted in 1322 is quite clear: the copper coin is a change coin in relation to the tenga; the ratio of the pool to the tenga was very different in different periods - from 44 to 64 pools, as evidenced by a number of documents.

The years 1321-1322 / 1903-04-1904-05 were a turning point in the monetary circulation of the Bukhara Emirate. The minting of silver tenga is completely stopped and at the same time the fairly regular minting of copper coins is resumed. When the issue of a coin is reduced to the issue of mainly one copper, the latter bears a heavy burden both in the sphere of circulation and in the sphere of financial exploitation. The Emir's government tried to replace silver with copper to some extent, and as a result, new denominations were created.

In 1319 AD, after a 30-year hiatus, the Fuli of the usual type appear for the last time.

In an environment of rising prices and high prices, when the collapse of the monetary system also began in Russia as a result of the war, the next stage of the crisis period of the monetary economy of Bukhara was marked by the issue of copper coins in denominations of 4 and 8 fuluses. Mirza-Salimbek mentions these coins: "After that, new fuluses were released again, and 4 fuluses were minted each, and they also soon dispersed. After consulting, they again minted eight-degree coins, made of pure copper...".

The disarray of Russian finances caused by the war also engulfed Bukhara. It is a very interesting fact that in September 1917, when the circulation of all silver coins throughout the empire had long ceased, the Tashkent branch of the State Bank, in response to the insistent demands of the Turkkommittee of the Provisional Government, sent to Bukhara, along with credit cards and treasury signs, small-change silver for 200,000 rubles from its reserves.

The logical conclusion of the crisis was the minting of copper tenegs. Mirza Salim Beg gives the following information about the minting of these coins: "His Majesty, having learned about the need of people, changed the copper fuluses of 1335 AH, the year of the snake, into tengi, so what ? a miskal of copper was equal to 1 tengah, 1 miskal - 2 tengah, 1 1/2 miskal - 3 tengah, 2 miskal - 4 tengah and 2 1/2 miskal of copper-5 tengah." However, we did not find a 4-tengi face value among the copper coins we reviewed. Probably, this denomination did not exist in Bukhara.

In fact, in 1336-1338 H. Amir Alim Khan started minting copper tenegs, which were popularly called "kara-tenga". The series consisted of seven coins in denominations of 1/2, 1, 2, 3, 5, 10 and 20 shadows. They are characterized by the absence of a date on the front side. Coins in 1/2, 1, 2, 3, 5 tenegs are minted from red copper and have the word "fulus"on the obverse. The reverse side of them contains the designation of the place of minting - "Minted in Bukhara" and the date.

The 10 tenge coin has a rather complex ornament and, unlike the previous denominations, is minted on a wide thin circle made of brass.

The 20 teneg coin, like the previous one, is minted on a brass mug and the word "fulus"is missing on its front side. This indicates the most acute crisis phenomena in the monetary economy of Bukhara, when the copper coin is fully denoted by tenga.

Copper coins of 1338/1919-20 end the minting of Bukhara metal banknotes, which are finally replaced by paper ones.

Questions:

1. What is the difference between Mangyt coins and coins of previous dynasties?

2. Under which Emir of Bukhara did the coinage of tengi cease?

3. Explain the main goals and consequences of Shah Murad's monetary reform?

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