

THE 2<sup>nd</sup> SIMONE ASSEMANI  
SYMPOSIUM ON ISLAMIC COINS

Edited by

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#### THE 'SIMONE ASSEMANI' SYMPOSIA

The volume is a collection of most of the papers given during the second "Simone Assemani Symposium on Islamic Coinage", which was held in Trieste between the 29 and 31 August 2008<sup>1</sup>.

Over and above the scientific importance of the various papers, a judgement entrusted to the numismatists and specialists in the sector, it may perhaps be of interest to explain the reasons behind these meetings. It all began in 2001, in the library of the Bottacin Museum at the Eremitani Museum in Padova, from a conversation with Michael Bates<sup>2</sup>, at that time keeper of the Islamic section at the American Numismatic Society of New York, who was visiting for a conference on the Arabic-Byzantine coinage and

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<sup>1</sup> The symposium, organized by the Department 'Scienze dell'Antichità' "L. Ferrero" of the Faculty of "Lettere e Filosofia" (University of Trieste) in collaboration with the firm Giulio Bernardi Numismatica srl - Trieste, was reported in the current affairs press of the sector; for example, in "Comunicazione" [Società Italiana Numismatica], 57 (2008), p. 11 and in D.M. Dossi, *Il secondo Simposio Simone Assemani*, "Cronaca Numismatica", XX (2008), n. 212, pp. 60-62.

<sup>2</sup> Biographical information in R. WITSCHONKE, *Michael Bates: A Brief Biography*, "ANS Magazine", vol. 4, n. 3 (2005), text consultable online: <http://ansmagazine.com/winter05/bates>).

the reform of 'Abd al-Malik<sup>3</sup>. After examining the paltry collection of Islamic coins<sup>4</sup>, he pointed out that, although lacking a significant nucleus of this series, the city of Padova could boast that it had played host to one of the pioneers of "Kufic" numismatics, Simone Assemani<sup>5</sup>, author of the *Museo Cufico Naniano*, published in two parts between 1787 and 1788 at the printing press of the Seminario Vescovile in Padova<sup>6</sup> and the first work in the Italian language on this subject<sup>7</sup>. I knew the second part of the book, published in 1788. The copy, lacking its original cover, was held in the antique section of the library, but was incorrectly located among the treatises, a circumstance

<sup>3</sup> The conference took place on 19 April 2001: cf. Current archive of the Bottacin Museum, *Registro delle presenze e degli ospiti*, v. *ad annum*. On the transfer of the Museum to its new headquarters at Palazzo Zuckermann, cf. *Museo Bottacin*. Guida, B. CALLEGHER ed., Milano 2004.

<sup>4</sup> The collection and its accessions up to 2004 are the subject of the paper by B. CALLEGHER, *Monete islamiche al Museo Bottacin, tra collezionismo ottocentesco e nuove acquisizioni*, in *Simposio Simone Assemani sulla monetazione islamica*, Padova 2005 (Numismatica Patavina 5), pp. 237-253. The paper in this volume by Frédéric Bauden reviews the entirety, highlights some peculiarities and announces a comprehensive catalogue of the latest acquisitions (Pietro Ravazzano and Tommaso Bertelè collections).

<sup>5</sup> A. PONTANI, B. CALLEGHER, *Un orientalista a Padova: primi appunti su "L'arabico Assemani" (1752-1821)*, in *Simposio Simone Assemani cit.*, pp. 11-29.

<sup>6</sup> S. ASSEMANI, *Catalogo de' codici manoscritti orientali della Biblioteca Naniana [...]. Vi s'aggiunge l'illustrazione delle monete cufiche del Museo Naniano*, parte I, Padova 1787; ID., *Museo cufico naniano*, parte II, Padova 1788. The publishing sequence of this work was reconstructed by M. PAOLI, *L'appannato specchio. L'autore e l'editoria italiana nel Settecento*, Lucca 2004, pp. 159-164. The historical-cultural context of this and other publications by S. Assemani is referred to in PONTANI, CALLEGHER, *Un orientalista a Padova cit.* p. 12, nota n. 9. However, this paper does not appear in the bibliography of M. PAOLI, *Gli Assemani tra specializzazione e servizi culturali nell'Italia del '700*, in *Le mille e una cultura. Scrittura e libri fra Oriente e Occidente*, M.C. MISITI ed., Bari 2007, pp. 87-99, in part. pp. 95-99.

<sup>7</sup> The Nani catalogue was preceded by that of the collection of Cardinal Stefano Borgia (1731-1804) of Velletri, a work which gave Assemani inspiration: cf. J. C. ADLER (1756-1834), *Museum cuficum Borgianum Velitris, Romae* 1782. After this the author cut short his first study, presenting corrections and additions: J.G. ADLER, *Museum cuficum Borgianum..., Pars II; Collectio nova numerum Cuficorum seu Arabicorum veterum: CXVI continens numos plerosque ineditos e Museis Borgiano et Adleriano*, Hafniae 1792. This was followed by ID., *Museum cuficum Borgianum..., Pars II; Collectio nova numerum Cuficorum seu Arabicorum veterum: CXVI continens numos plerosque ineditos e Museis Borgiano et Adleriano, Editio secunda supplemento aucta*, Altonae 1795. For the dependence of the Nani collection on that of Borgia cf. A. PONTANI, «Or vedete, amico carissimo...»: appunti sulla «cassetta gialla» del medagliere naniano di Venezia, in *ΦΙΛΑΝΑΓΝΩΣΤΗΣ. Studi in onore di Marino Zorzi*, C. MALTEZOU, P. SCHREINER, M. LOSACCO eds., Venezia 2008, pp. 309-337, in part. pp. 315-318.

that came to light during the reorganization of the library stock for a new subject classification system and computerization of the catalogue<sup>8</sup>. The biography of Assemani and printed editions of his works offered no dates for anniversaries in the near future, but Michael Bates and I felt that the book and its author would be sufficient reason for a meeting between scholars of this particular sector of monetary history, even more so given that the antique “Kufic” collection belonging to the Venetian nobleman Giacomo Nani (1725-1797), part of the eastern coin collection at that time held in his renowned museum in Palazzo di San Trovaso<sup>9</sup> and studied by Assemani, had survived and could be visited at the G. Franchetti Gallery in the Ca’ d’Oro in Venice<sup>10</sup>. The symposium would also be part of a general revival in the studies of Islamic numismatics in the last decade of the 20th century, characterized in bibliographical ambits by the publishing of catalogues and Sylloges, coins found in archaeological excavations, the start-up of research on the history of the studies and the collecting of “Kufic” coins<sup>11</sup>. The American scholar’s reputation facilitated contacts and 17 May, 2003 was fixed as the day for the symposium<sup>12</sup>.

Having made the choice, not without risk and some ingenuity, to devote time and resources to Islamic coinage, a subject rather neglected in Italy and

<sup>8</sup> M. CALLEGARI, *Bibliotheca nummaria: la Biblioteca del Museo Bottacin di Padova*, “Bollettino del Museo Civico di Padova”, LXXXVIII (1999), pp. 225-239.

<sup>9</sup> The series in Nani’s collection, in particular of the oriental section, but also with bibliographical and archival details on the other approximately three thousand coins, were reconstructed through the correspondence with Gerhard Olaf Tychsen (1734-1815) in PONTANI, «*Or vedete, amico carissimo...*», cit., in part. pp. 327-329.

<sup>10</sup> G. GORINI, *Lo Statuario Pubblico: il collezionismo numismatico*, in *Lo Statuario Pubblico della Serenissima. Due secoli di collezionismo di antichità 1596-1797*, I. FAVARETTO, G.L. RAVAGNAN eds. [Catalogue of the exhibition held in the Marciana Library from 6.9. to 2.11.1997], Cittadella 1997, pp. 132-135 (Kufic coins); M. ASOLATI, *Legato Jacopo Nani*, in *Lo Statuario* cit., pp. 264-266; on the size of the collection and the complicated events following the death of Giacomo Nani, PONTANI, «*Or vedete, amico carissimo...*», cit., retrieved for the bibliography the extensive archive documentation and the rare catalogue attributed to Francesco Driuzzo (1780-1848) [only 50 copies printed], *Collezione di tutte le antichità che si conservano nel Museo Naniano di Venezia, divise per classi e in due parti. Aggiuntevi le classi di tutte le medaglie*, Venezia, P. Bernardi, 1815.

<sup>11</sup> On the resumption of these studies, cf. L. ILISCH, *Islamic Numismatics (North Africa to Central Asia)*, in *A Survey of Numismatic Research 2002-2007*, M. AMANDRY, D. BATESON eds., Glasgow 2009, pp. 479-504, in part. 479-480.

<sup>12</sup> The outcome of that first meeting was the *Atti Simposio Simone Assemani* cit. Michael Bates was unable to attend for personal reasons; the current Archive of the Bottacin Museum holds a letter of adhesion, with his greetings to the participants.

up to that time extraneous to the Bottacin Museum collection, but of enormous interdisciplinary importance for the history of Oriental studies because of the intuitable connections between East and West<sup>13</sup>, thus led to the first symposium<sup>14</sup>. The participants all agreed that it had been a success and had demonstrated how little was known about the author of the Nani catalogue<sup>15</sup>. Until that time we had known little more about him than that he had edited the edition of the *Museo Cufico Naniano*. The biographical dictionaries confused him with other prestigious members of his family, all residents of Rome and associated with the Vatican Library<sup>16</sup>; even recently he has been cited as the «celebre orientalista Giovanni Simone Assemani»<sup>17</sup>.

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<sup>13</sup> I will confine myself to citing, as an example, for the contribution aimed at clarifying the role of Islam in the complicated transition between the Late Roman period and the Middle Ages, R. HODGES, D. WHITEHOUSE, *Mohammed Charlemagne & the Origins of Europe*, London 1983 (French translation: R. HODGES, D. WHITEHOUSE, *Mahomet, Charlemagne et les origines de l'Europe*, C. MORRISON, J. LEFORT, J.-P. SODINI eds., Paris 1996 (Réalités Byzantines 5).

<sup>14</sup> Cf. documentation in the current Archive at the Bottacin Museum.

<sup>15</sup> On the unreliability of the biographical information, on the substantial lack of knowledge about many documents of a biographical nature and many of the works by Assemani, cf. PONTANI, CALLEGHER, *Un orientalista a Padova* cit. Successively, as anticipated in the preceding essay in the introductory notes on p. 11, other studies have explored some of the related sources: A. PONTANI, *Simone Assemani*, in *Padua felix*, O. LONGO ed., Padova 2007, pp. 259-270; EAD., *Dall'archivio di Simone Assemani (1752-1821): documenti e carteggi*, "Quaderni per la storia dell'Università di Padova", 40 (2007), pp. 3-66; EAD., «Or vedete, amico carissimo ...», cit. These last two papers, in particular, report part of the collection of Assemani's letters, now widely scattered, but held mainly in the Library of the Museo Civico Correr in Venice, Biblioteca Nazionale Universitaria in Turin, Rubiconia Accademia dei Filopatri in Savignano sul Rubicone, and the Universitätsbibliothek of Rostock. The letters held in this last institution, addressed to the orientalist O.G. Tychsen (cf. N. KLÜSENDORF, *Rostock als Standort der orientalischen Numismatik. Mit einem Anhang zu den älteren Inventaren des Rostocker Münzkabinetts von K. ZIMMERMANN*, in *Islamische Numismatik in Deutschland. Eine Bestandsaufnahme*, S. HEIDEMANN ed., Wiesbaden 2000, pp. 27-59, in part. 37-34) had already been examined in the dissertation by R. FRENCH, *Oluf Gerhard Tychsen - ein deutscher Orientalist des 18. Jahrhunderts. Eine Untersuchung seiner Korrespondenz als Beitrag zur Geschichte der Orientalistik*, Wilhelm-Pieck Universität Rostock, September 1984, in particular in the section 3.4. *Die italienischen Korrespondenten*. I thank Stefan Heidemann for having sent me all of S. Assemani's letters to Tychsen along with the cited dissertation.

<sup>16</sup> The various members of the Assemani family are mentioned in P. RAPHAEL, *Le rôle du Collège maronite romain dans l'orientalisme aux XVIIIe Siècles*, Beyrouth 1950, pp. 48-49, 123-144; N. GEMAYEL, *Les échanges culturels entre les Maronites et l'Europe*, Beyrouth 1984, pp. 414-518 and in the *Encyclopédie maronite*, I, Kaslik 1992, pp. 437-445. To collocate the Assemani family in the history of the Maronite College of Rome and formation of the Maronite clergy, cf. R. GRÉGOIRE, *Les Constitutions de l'ancien*

Yet, at the end of the 18th century, he was renowned throughout Europe. He was esteemed by Cardinal Giuseppe Garampi (1725-1792) when he was a papal nuncio at the Hapsburgs in Vienna and the previously cited Cardinal Stefano Borgia, secretary of the congregation of Propaganda Fide. His correspondents and friends included Giovanni Cristofano Amaduzzi (1740-1792)<sup>18</sup>, Joseph Hager (1757-1819)<sup>19</sup>, Sylvestre de Sacy (1748-1838)<sup>20</sup>, Olaf Gerhard Tychsen (1734-1815) of Rostock<sup>21</sup> and numerous other eminent contemporaries of whom Anna Pontani gives an account in her research, which aims to reunite all the Assemani papers<sup>22</sup>.

*collège maronite de Rome*, “Melto. Recherches Orientales”, 3/1-2 (1967), pp. 71-104; R. GRÉGOIRE, *Les Constitutions du Collège maronite romain de 1732 ed de 1778*, “Melto. Recherches Orientales”, 4/1 (1968), pp. 5-32; T. SARKIS, *Les relations de l’Eglise Maronite avec Rome au XVII siècle*, “Parole de l’Orient” 9/1 (1979-1980), pp. 255-275.

<sup>17</sup> P. PRETO, *Una lunga storia di falsi e falsari*, “Mediterranea. Ricerche storiche”, III, April 2006, pp. 1-38, in part. p. 17 [«renowned orientalist Giovanni Simone Assemani»]. The article can be consulted online. After the earlier and still valid documentary exploration of the Vella affair by A.T. HARTMANN, *Merkwürdige Beilagen zu dem O.G. Tychsen’s Verdiensten gewidmeten literarisch-biographischen Werke*, Bremen 1818, in part. pp. 161-179, 218-225, there is the recent T. FRELLER, *Die “arabischen” Übersetzungen der verlorenen Bücher des Livius. Anmerkung zu einer der berühmtesten Fälschungen des 18. Jahrhunderts* “Zeitschrift der Deutschen Morgenländischen Gesellschaft”, 155 (2005), pp. 373-397.

<sup>18</sup> The library of the Rubiconia Accademia dei Filopatridi, Savignano sul Rubicone, holds 49 letters from S. Assemani to Amaduzzi; 45 letters from Amaduzzi to Assemani are in the Library of the Museo Correr in Venice: *Epistolario Moschini*.

<sup>19</sup> Cf. Letters to Assemani in the Biblioteca Nazionale Universitaria in Turin, manuscript Q II 1.

<sup>20</sup> Correspondence in the Library of the Museo Correr in Venice: *Epistolario Moschini*. On the plagiarism suffered by S. Assemani from Louis-Mathieu Langlès (1763-1824), president of the École des langues orientales, made known by de Sacy, cf. PONTANI, *Dall’archivio* cit., p. 5. Of this French scholar, Padova University Library holds a book probably belonging to S. Assemani: A.I.S. DE SACY, *Mémoires sur diverses antiquités de la Perse, et sur les médailles des rois de la dynastie des Sassanides*, Paris 1793, a gift from the author, as handwritten on the back of the front cover, perhaps by Assemani himself.

<sup>21</sup> For these letters, cf. *supra*, note no. 15.

<sup>22</sup> PONTANI, *Dall’archivio* cit., p. 3, note. The well-known individuals include: Mauro Boni, Giovanni Bernardo De Rossi, Girolamo Tiraboschi, Giulio Bernardino Tomitano, Giovanni Battista Vermiglioli. From abroad, as well as Jacob Georg Christian Adler of Copenhagen, author of the *Museum cuficum Borgianm*, there is C.M.J. FRÄHN [1782-1851] of St. Petersburg, author of *Beiträge zur Muhammedanischen Münzkunde aus St. Petersburg; oder Auswahl seltener und*



From the correspondence and documents scattered in various European libraries and archives, retrieved or merely consulted as a direct consequence of that first symposium, emerges a reserved individual, but one at the centre of some crucial questions in the history of the studies of Islamic numismatics. I refer in particular to the episode concerning Abbot Giuseppe Vella of Palermo, a complicated affair of fraudulent translations, invented documents and counterfeit coins intended to authenticate them<sup>23</sup>. Often and rightly, Assemani's arguments, whose mother tongue was Arabic and who was rooted in that culture, conflicted with those of Tychsen and the other protagonists in the affair of the *Codice diplomatico di Sicilia*: «Assemani, benché non interpellato in prima istanza, reagì subito avvertendo con forza che si trattava di un falso; nella consapevolezza non ostentata di essere uno dei pochissimi, se non il solo, a capirne alla lettera il contenuto tra tutti quelli nella cui mani in Italia circolava il foglio di prova dell'edizione mandato dall'Airoldi, negò, mai ritrattando, che il codice arabo-siculo fosse autentico»<sup>24</sup>.

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*merkwürdiger, bis dahin unbekannter Muhammedanischer Münzen aus dem Kabinet des kaiserlich russischen collegien-assessors Herrn G. Pflug*, Berlin 1818. Padova University Library holds a copy of this work, perhaps also belonging to Assemani.

<sup>23</sup> For the numismatic aspects, a concise reconstruction of the affair, including the contacts with collectors and Sicilian scholars of the latter half of the 18th century, in particular with Alfonso Airoldi (1729-1817), can be read in A.M. DE LUCA, *Le monete con leggenda araba della Biblioteca Comunale di Palermo*, I, Palermo 1998, pp. XV-XX; L. TRAVAINI, *Zecche monete e tesori per la storia della Sicilia araba e normanna*, "Archivio storico siciliano", 24 (1998), pp. 35-60. For the counterfeit coins identified as authentic by Vella, cf. A.M. DE LUCA, *Le false monete arabo-normanne dell'abate G. Vella*, in *Azhàr: studi arabo-islamici in memoria di Umberto Rizzitano (1913-1980)*, A. PELLITTERI, G. MONTAINA eds., "Annali della Facoltà di lettere e filosofia dell'Università di Palermo", Studi e ricerche 23 (1995), pp. 87-110.

<sup>24</sup> PONTANI, *Dall'archivio* cit., p. 29 [«Assemani, although not consulted in the first instance, reacted immediately with a warning that it was a fake. In the entirely unaffected knowledge of being one of the few in Italy, if not the only one, to fully understand the content among all those through whose hands the evidence circulated by Airoldi had passed, he strongly denied, without ever retracting, that the Sicilian-Arabic codex was authentic»]. That the entire episode of the counterfeit coins of Abbot Giuseppe Vella [*Codice diplomatico di Sicilia*, Palermo 1789-1792 and *Libro del Consiglio d'Egitto*, Palermo 1793] should be reviewed, can be understood from evidence in EAD., *Dall'archivio* cit., pp. 26-33. Moreover, even recent contributions disregard not just almost the whole of the extensive archive documentation and the correspondence between the major players involved, but also an easily accessed contemporary essay: C.M. CEDERNA, *Imposture littéraire et stratégies politiques: Le Conseil d'Egypte des Lumières siciliennes à Leonardo Sciascia*, Paris 1999.

No less interesting, because of its relevance to the early studies of Islamic numismatics in Italy, was Assemani's contribution to the cataloguing of two collections in Milan, that of the Imperial Museum<sup>25</sup> and that of Stefano Bernardo De Mainoni d'Intignano (1756-1826)<sup>26</sup>, confirmed in letters he wrote to Mainoni, not without bitterness at the lack of recognition of him as one of the few «antiquari cufici» in Europe and «il solo in tutta Italia»<sup>27</sup>.

Another positive consequence of the symposium in Padova was reflected subsequently in publications. The interpersonal relationships forged on that occasion, or perhaps already existing but reinforced there, encouraged the printing in Trieste of the standard work *A Corpus of Fātimid Coins*, the first comprehensive catalogue of all the coinage of one of the most important dynasties of medieval Islam<sup>28</sup>. This volume is evidence of the renewed attention on the issues of the dynasties of the Near East and the areas which, Sicily included, are usually identified in the field of numismatics as pertinent to the Islamic coinage<sup>29</sup>.

<sup>25</sup> C.O. CASTIGLIONI, *Monete cufiche dell'I.R. Museo di Milano*, Milano 1819.

<sup>26</sup> G. SCHIEPATI, *Descrizione di alcune monete cufiche del Museo di Stefano De Mainoni*, Milano 1820.

<sup>27</sup> PONTANI, *Dall'archivio cit.*, pp. 50-51 [«Kufic antiquarians» and «the only one in the whole of Italy»].

<sup>28</sup> N.D. NICOL, *A Corpus of Fātimid Coins*, Trieste, Giulio Bernardi ed., 2006; the work was received very favourably by the specialists in the sector: cf. S. LLOYD, *Nicol. N.D., A Corpus of Fātimid Coins, Trieste 2006*, "ONS. Journal of the Oriental Numismatic Society", 189 (2006), pp. 4-5.

<sup>29</sup> The awareness of the ambiguity of this definition, but also the difficulty in finding an alternative term, can be deduced from the dividing of the Islamic series by geographical areas or dynasties. These groupings roughly correspond to the criteria followed in the bibliographical surveys published on the occasion of the periodic International Numismatic Congresses. G.P. HENNEQUIN, *Le Proche-Orient islamique*, in *A Survey of Numismatic Research 1985-1990*, II, T. HACKENS et al. eds., Brussels 1991, pp. 616-658, remembering the Islamist numismatist N.M. Lowick (cf. obituary in "Numismatic Circular", XCV, 1 (1987), p. 8), explains that the distribution plan of the specific bibliography is «le fruit d'un compromis entre les exigences, toujours très difficilement conciliables, du déroulement chronologique, de l'implantation géographique et de l'arrangement dynastique». The next compiler of numismatic surveys was in agreement, again introduced by critical observations of a methodological nature: L. ILISCH, *Islamic Numismatics*, in *A Survey of Numismatic Research 1990-1995*, C. MORRISSON, B. KLUGE eds., Berlin 1997, pp. 719-740; ID., *Islamic Numismatics*, in *A Survey of Numismatic Research 1996-2001*, C. ALFARO, A. BURNETT eds., Madrid 2003, pp. 637-661; ID., *Islamic Numismatics (North Africa to Central Asia)*, cit., pp. 479-504. The early history of Islamic numismatic studies and the relative problems of methodology and definition are the subject of a paper by S. HEIDEMANN, *Collections of Oriental Coins in Germany*, "Newsletter. Oriental Numismatic Society", 179 (2004), pp. 5-9; ID., *Die Entwicklung der Methoden in der Islamischen Numismatik im 18. Jahrhundert* - War Johann Jacob

During 2006, shortly after publication of the Proceedings of the Padova symposium, insistent requests arrived from various sources for another meeting between the scholars of this monetary series. In the meantime, the renewed contacts with colleagues from the museums and institutions in Russia and the countries of central Asia made known collections, coins from excavations and bibliography, until a few years previously entirely unknown and difficult to gain access to<sup>30</sup>. The numerous requests, along with the wish that the name of Simone Assemani should not be re-consigned to oblivion, did not leave us indifferent. Giulio Bernardi, his collaborators from the firm Giulio Bernardi Numismatica srl (Giovanni Paletti and Matthias Paoletti) and myself willingly undertook the organization of a second symposium. Initially the chosen subject was: *La monetazione islamica al cambio delle dinastie* [Islamic coinage and the changing dynasties]. However, over time, people proposed papers on collecting, or records from digs, which were not very consistent with the chosen title. This apparent conflict with respect to the subject of the dynastic changes was overcome by including in the definition of change that of frontiers, not just spatial or chronological, but more especially cognitive ones. The frontier, understood as imperfect knowledge to be improved upon and embellished, thus encompassed all the papers describing new numismatic data, the diffusion of particular monetary series, an unpublished specimen, or else the origins and spread of collecting. The many registrations confirmed, well beyond our expectations, the interest of the scholars of Islamic coinage in such a meeting and the symposium had to be extended to three days, between 29 and 31 August 2008.

The participants were:

**Ameruso Annalisa** (Trieste)

**Amitai-Preiss Nitzan** (Ben Gurion University of The Negev, Israel)

**Asolati Michele** (University of Padua, Italy)

**Avanzo Davide** (Udine)

**Bandelli Gino** (University of Trieste, Italy)

**Bauden Frédéric** (Université de Liège, Belgium)

**Belyaev Vladimir A.** (Russia)

*Reiske ihr Begründer?*, in *Johann Jacob Reiske – Leben und Wirkung. Ein Leipziger Byzantinist und Begründer der Orientalistik im 18. Jahrhundert*, H.-G. EBERT, T. HANSTEIN eds., Leipzig 2005, pp. 147-202 (Beiträge zur Leipziger Universitäts- und Wissenschaftsgeschichte, Band 6).

<sup>30</sup> This can be deduced from ILISCH, *Islamic Numismatics (North Africa to Central Asia)*, in *A Survey of Numismatic Research 2002-2007* cit., on pp. 488-491, sections "Iran and Afghanistan, Caucasia, Central Asia".

**Bernardi Giulio** (Trieste, Italy)  
**Callegher Bruno** (University of Trieste, Italy)  
**Castrizio Daniele** (University of Messina Italy)  
**Conetti Giorgio** (University of Insubria, Varese-Como, Italy)  
**D'Ottone Arianna** (University of Rome "La Sapienza", Italy)  
**Daria Maria Dossi** (Trieste, Italy)  
**Dauwe Roland** (Terneuzen, Netherlands)  
**De Luca Maria Amalia** (University of Palermo, Italy)  
**Elhadri Mohamed** (Université de Lyon, France)  
**Ghersetti Antonella** (University of Venice, Italy)  
**Grassi Vincenza** (University of Naples "L'Orientale", Italy)  
**Heidemann Stefan** (University of Jena, Germany)  
**Ilisch Lutz** (Forschungsstelle für Islamische Numismatik Asien-Orient Institut, Universität, Tübingen, Germany)  
**Jazbar Nadia** (Trieste, Italy)  
**Montagnari Manuela** (Delegato del Rettore, University of Trieste, Italy)  
**Nastich Vladimir N.** (Instit. Oriental Studies, Russian Academy of Sciences, Moscow, Russia)  
**Nicol Norman D.** (British Museum, Oxford, Great Britain)  
**Paoletti Giovanni** (Trieste, Italy)  
**Paoletti Mathias** (Trieste, Italy)  
**Passera Lorenzo** (University of Udine, Italy)  
**Phillips Marcus** (The Royal Numismatic Society, London, Great Britain)  
**Ramadan Atef Mansour Mohammad** (Islamic Archaeology Department. Faculty of Arts, Sohag University, Egypt)  
**Saccocci Andrea** (University of Udine, Italy)  
**Schindel Nikolaus** (Austrian Academy of Sciences, Vienna, Austria)  
**Schultz Warren C.** (History Department, DePaul University, Chicago, Illinois, USA)  
**Sidorovich Sergey V.** (Russia)  
**Tyler-Smith Susan** (The Royal Numismatic Society, London, Great Britain)  
**Zulini Ella** (Trieste, Italy)

Other colleagues and scholars sent messages expressing his/her support and an interest in the papers presented. These included:

**Album Stephen** (Santa Rosa, California, USA)

- Al-Khadem Samir** <sup>31</sup> (Beyrouth, Lebanon)  
**Bates Michael** (American Numismatic Society, New York, USA)  
**Bissat Hicham** (Arabia Insurance Co. Beyrouth, Lebanon)  
**Callegari Marco** (Museo Bottacin, Padua, Italy)  
**Dekesel Christian** (Bibliotheca Numismatica Siliciana, Gand, Belgium)  
**Gitler Haim** (Coin Cabinet, The Israel Museum-Jerusalem, Israel)  
**Gorini Giovanni** (University of Padua, Italy)  
**Goron Stan** (Oriental Numismatic Society, Croydon, Great Britain)  
**Kallas Elie** (University of Trieste, Italy)  
**Kalus Ludvik** (Un. Paris IV-Sorbonne, Dép. d'études arabes et hébraïques, Paris, France)  
**Kool Robert** (Coin Department, Israel Antiquities Authority, Israel)  
**Morrisson Cécile** (Centre d'Histoire et Civilisation de Byzance, Paris, France)  
**Pachkalov Alexander** (Inst. Archaeology of Russian Academy of Sciences-Moscow, Russia)  
**Parise Roberta** (Museo Bottacin, Padua, Italy)  
**Peli Audrey** (France)  
**Reis Leonhard** (Wien Universität, Austria)  
**Tessier Andrea** (University of Trieste, Italy)  
**Tyler-Smith Susan** (Wien, Austria)  
**Verzár Monica** (University of Trieste, Italy)  
**Vilcu Aurel** (Institute of Archaeology, Bucharest, Rumania)  
**Younis Mohammed** (Fayoum University, Egypt)

The symposium organizers and volume editors also volunteered to perform a promotional role, each within their respective fields of studies and research. The volume of the Proceedings, published by the Edizioni Università di Trieste, is part of this initiative. Moreover, in collaboration with Giulio Bernardi Numismatica srl, these Proceedings will shortly be flanked by the *Sylloge Nummorum Arabicorum. The Balog Collection* of the Israel Museum of Jerusalem, supervised by Haim Gitler (keeper of the 'Coin Cabinet' of the Israel Museum) and Stefan Heidemann (keeper of the 'Oriental Coin Cabinet' of the University of Jena – Germany) and *Arabic Gold Coins. The First Essay of a Corpus, I, (65-334H)*, edited by Giulio

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<sup>31</sup> The scholar sent in a written text, of a general nature, on the first phase of Islamic coinage. Although of assured interest, its considerable length, similar to that of a monograph, precluded its publication in this volume.

Bernardi<sup>32</sup>. It should be pointed out, in conclusion, that the intention of these congressional and editorial initiatives is for a possible continuity in this field of numismatic studies. Confirmation of the probability of this is that the farewell at the end of the Trieste symposium converted naturally into the wish for a third Assemani symposium, focussing on the coinage of central Asia, with expansion in the direction of China and India, a glance from the Near East to the Far East<sup>33</sup>, often an unknown territory in numismatics.

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<sup>32</sup> ILISCH, *Islamic Numismatics (North Africa to Central Asia)*, in *A Survey of Numismatic Research 2002-2007* cit., p. 479, referring to the printing of working copies circulated by the author to receive suggestions or corrections, states that «Bernardi outlined the methodology for recording the known Islamic gold coins in a corpus, of which a first volume was presented at the II Assemani symposium in Trieste in 2008».

<sup>33</sup> Recent contacts with colleagues at the University of Bologna-Ravenna have uncovered a subject of numismatic research pertinent both to the considered area (Persia) and to subjects related to the proto-Islamic coinage (Sassanid period): cf. A. GARIBOLDI, *Il regno di Xusraw dall'anima immortale. Riforme economiche e rivolte sociali nell'Iran sasanide del VI secolo*, Roma 2006.