

Kūh. The plan of the halls resembles those of buildings on the same royal highway at Dombī, Čahārābād, and Safidāb. It seems justified, in view of the abundant wildlife of the region, to regard the Ĥaramsarāy as a hunting lodge. M. Siroux identified the buildings at Dombī and Čahārābād as barracks, (see bibliog.), but the rich architectural ornament in all these buildings does not indicate that they were designed to be military quarters.

4. The Rāh-e Sangfārš is a stone-paved road (ca. 5 m wide) which begins 6 km north of the Šāh ‘Abbāsī and crosses the salt desert (*kavīr*), stretching north for about 35 km toward the caravan station of Rasma. It is built up as a causeway with bridges over occasional saline watercourses. The road was built at ‘Abbās I's order.

*Bibliography:* W. Kleiss, "Karavanwege in Iran," *AMI N.F.* 10, 1977, pp. 301ff.; a more extensive study of these structures by the same author is in preparation. L. W. Adamec, ed., *Historical Gazetteer of Iran I*, Graz, 1976, map sheet I-46-A. *Carte de Perse* by G. del Isle "Premier Geograph de S. M., de l'Academie Royale," Paris, 1724. Gabriel, *Erforschung*, p. 86 (map drawn by Thomas Herbert). Herbert describes the Šāh ‘Abbāsī caravansery at "Syacow" and traversed the Rāh-e Sangfārš (see, e.g., the French tr., *Relation du voyage de Perse et des Indes orientales*, Paris, 1673, pp. 267-68). Siroux, *Anciennes voies et monuments*, pp. 13, 29, 91, 277; on Dombī and Čahārābād, *ibid.*, pp. 100ff.

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‘ABBĀSĪ, a name first applied to the principal gold and silver coins issued by the Safavid king ‘Abbās I (1581-1629); it continued in use until the beginning of the 20th century.

The silver and gold coins of Safavid Persia bore no face values; they were very pure and passed by weight. The shahs did little to manage the currency, leaving to market forces the determination of the relationships between coins and the silver-gold ratio. In bookkeeping, names were given to certain weights of silver and of gold, but these unit names were applied to different weights in the central (or regal) accounting system and in the regional systems. These names were not stamped on the coins, but they sounded to foreign traders like indicators of face value. Before ‘Abbās I the chief unit of account, the *tūmān* (q.v.; regarded as equal to 10,000 dinars), was divided into 200 *sāhīs*. The largest silver coin with wide circulation was usually called a *sāhī* (with a value of fifty dinars). Under Moḥammad Kōdābanda (1577-81) a two-*sāhī* (or 100-dinar) silver coin also came into use and was called a *mohammadi*.

‘Abbās I made many monetary innovations between 1615 and 1620. He revised the accounting system, attempting to make it uniform throughout the country, and he raised the weights of the coins in

general circulation, although a single weight standard was not established. The name ‘*abbāsī* was applied to two silver and two gold coins, which had weights of 144 and 120 troy grains. Both silver ‘*abbāsīs* were assigned the value of 200 dinars (thus 50 ‘*abbāsī* = 1 *tūmān*); the two gold coins were valued at 2,000 dinars.

For the rest of the Safavid period, the coins which were assigned these revised account values were called ‘*abbāsīs*. From 1629 to 1642 all ‘*abbāsīs* weighed 120 grains; from then until 1666 silver ‘*abbāsīs* were struck at 144 and 120 grains, gold ones only at 120 grains. Thereafter, few gold coins were struck, apart from some weighing 54 grains—the standard of the caliphal dinars and Venetian ducats. These seem not to have been called ‘*abbāsī*; they were probably identified with the traditional *ašrafī* (q.v.; originally a Mamluk gold coin which had circulated widely in the Middle East from the 15th century). Also after 1666, the 144-grain silver ‘*abbāsī* was discontinued. Under Solaymān (1666-94), two types of ‘*abbāsī* persisted, one valued still at 200 dinars, the other (called "big ‘*abbāsī*" or, more correctly, *panj-šāhī*) at 250 dinars. After a monetary crisis in 1687-88, silver and gold ‘*abbāsīs* alike were struck at 114 grains. After devaluation to 84 grains in 1717 and to 54 grains in 1721, in order to finance the Afghan war, the original Safavid coin type came to an end. Old ‘*abbāsīs*, however, continued to circulate; and the term ‘*abbāsī* was perpetuated as a popular name for the amount of 200 dinars.

*Bibliography:* H. L. Rabino, "Coins of the Shāhs of Persia," *NC*, 4th series, 1915, p. 350. R. Vasmer, "Zur Münzkunde der persischen Schāhe," *Islamica* 6, 1933-34, p. 181. F. F. von Schroetter, *Wörterbuch der Münzkunde*, Leipzig, 1939, pp. 1-2, 302. E. Kaempfer, *Am Hofe des persischen Grosskönigs (1684-85)*, Leipzig, 1940, p. 54. H. L. Rabino, *Coins, Medals, and Seals of the Shāhs of Iran 1500-1941*, Hertford, 1945, pp. 20, 32. W. Hinz, "The Value of the Toman in the Middle Ages," in *Yād-nāma-ye Īrāni-ye Minorskī*, ed. M. Minovī and I. Afšār, Tehran, 1969, p. 94. S. Schuster-Walser, *Das safavidische Persien im Spiegel europäischer Reiseberichte (1502-1722)*, Baden-Baden and Hamburg, 1970, p. 43.

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‘ABBĀSĪ, ŠAYK, a Safavid miniature painter, whose known works include seventeen signed and dated examples executed between the years 1060/1650 and 1095/1683-84. Throughout his career it was his normal practice to sign his paintings with an obsequious formula which was written in minute characters, usually in a small rectangular panel of uncolored paper placed within the foreground vegetation. This reads: *bahā gereft čō gardīd šayk ‘abbāsī*, "It (or he) achieved worth because he became Sayk ‘Abbāsī," i.e., he, or his work, gained value because his patron Shah ‘Abbās II had permitted him to use